

The VOICE

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

THE VOICE
6180 NE Fourth Ct., Miami 37, Fla.
Return Requested



VOL. V, NO. 51

Price \$5 a year . . . 15 cents a copy

MARCH 6, 1964

PASTORS, WORKERS, INTENSIFY 1964 DRIVE IN ALL PARISHES

Development Fund Campaign Sweeping To Goal

The 1964 Development Fund Campaign of the Diocese of Miami is sweeping onward toward its goal.

That was the enthusiastic report made Wednesday night at a meeting of pastors and parish chairmen from all parts of the diocese held at the Notre Dame Academy, Miami.

As pastor after pastor made preliminary reports, it was revealed that some of the parishes already have exceeded the totals reached at the same time last year. Many others said they were within sight of their goals. All reports were encouraging and indicated that with additional efforts now be-

ing made, the major goal of \$1,500,000 set by Bishop Coleman F. Carroll would be achieved.

Representatives of every parish expressed their determination to continue the drive until every wage-earner in the diocese had been given the opportunity to participate.

Bishop Carroll expressed his gratitude to the pastors and the laymen for their zealous cooperation and voiced confidence that as a result, the diocese will be able to proceed with its program of additional urgently needed facilities.

Bishop Carroll explained that a survey made by the diocese last year had revealed that there are hundreds of mentally retarded children in South Florida. As a result, he said, arrangements were made while he was still attending the Ecumenical Council in Rome last Fall for the Marian Center to be staffed by the Sisters of St. Joseph Cottolengo, of Italy.

Eleven of the Cottolengo Sisters left their homeland last year and came to Miami where they have since been prepar-

ing for their newly-accepted responsibility of caring for and instructing the exceptional children in the Diocese of Miami.

Other objectives of the 1964 Development Fund Campaign include a Geriatrics Center to care for the elderly poor and to be equipped to study diseases of the aged; homes for teenage boys and girls made dependent through no fault of their own, and establishment of additional Newman Centers at the junior colleges and universities in South Florida to provide religious instruction and guidance for Catholic students.

Record Number Of Boys Takes Test For Seminary

Breaking all records in the five-year history of the Diocese of Miami, 167 eighth-grade boys took entrance examinations last Saturday for admission to the St. John Vianney Minor Seminary.

Included were 100 applicants from Dade County; 34 from Broward; 18 from Palm Beach; nine from Fort Myers; three from Marathon and three from Vero Beach. The examinations were given at seven different locations throughout the Diocese.

An additional number of eighth-grade boys who because of illness or other reasons were unable to report last Saturday have made application and to accommodate them, another examination will be given during April.

Other boys already attending high school and who have expressed a desire to study for the diocesan priesthood are now being interviewed. The date for an examination for this group will be announced soon.

All boys above the eighth-grade level who wish to be included are urged to get in touch immediately with their pastors or with Msgr. James J. Walsh, Diocesan Director of Vocations, 6301 Biscayne Blvd., Miami, telephone PLaza 7-5714.

"Vocation Month" now being observed throughout the diocese during March will come to a climax on Sunday, March 15, designated as "Vocation Sunday," when Bishop Coleman F. Carroll will preside at a Mass in the Cathedral at 3 p.m. and deliver a sermon on the subject of vocations.

Special guests will be representative altar boys from every parish in the diocese who will receive from the Bishop Serra Club Altar Boy Awards.

The vocation committee of priests from the five deaneries are continuing a series of school visitations to speak to boys in grades 8 through 12 throughout the month.

Also continuing in the schools

is the essay contest sponsored by the four Serra clubs of the diocese. Entries are classified in 12 divisions for boys and girls, each with a different topic.

Pope Names 2 New Bishops

WASHINGTON (NC) — Pope Paul VI has named two new U.S. bishops. They are Msgr. Thomas A. Donnellan, rector of St. Joseph's Seminary, Yonkers, N.Y., appointed Bishop of Ogdensburg, N.Y., and Msgr. Vincent M. Leonard, Vicar General and chancellor of the Pittsburgh diocese, named Titular Bishop of Arsacal and Auxiliary to Bishop John J. Wright of Pittsburgh.

The appointments were announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

Bishop-elect Donnellan, 50, is a former chancellor of the New York archdiocese and secretary to Francis Cardinal Spellman of New York. He has been rector (Continued on Page 2)



Voice Photo

NEW CHURCH of Our Lady of the Immaculate Conception, patroness of the Diocese of Miami, was dedicated by Bishop Coleman F. Carroll during ceremonies last Saturday in Hialeah.

Holy Name Member Drive Opens Sunday In Diocese

Answering a call by Bishop Coleman F. Carroll, an all-out membership drive by the Holy Name Society will begin this Sunday, March 8, in every par-

ish and mission throughout the Diocese of Miami.

The campaign will last one month and will end on Holy Name Sunday, April 12, with a formal reception in each parish inducting new members and revitalizing old members.

At each Mass this Sunday, the parish Holy Name societies are expected to have men stationed outside the church to enroll new members. This procedure is expected to be followed on each of the following five Sundays.

Special parish representatives appointed to head up the membership drive in each parish have supervised the posting of posters and will be responsible for reporting to Edward Atkins, diocesan chairman of the campaign, on the total number of men who have joined their parish Holy Name Society when the drive ends.

In preparation for the membership campaign, meetings of parish representatives were held in the North Dade, South Dade, Broward and East Coast Deaneries.

The last of these deanery meetings was held on Saturday, Feb. 29, at Our Lady of Florida Monastery and Retreat House in North Palm Beach. Mr. Atkins stressed that the membership drive is "strictly spiritual" in that it will seek to encourage the new members to receive Holy Communion each Sunday.

Holy Name Societies that may be in need of formal application blanks may contact Robert Venney, Seybold Building, Miami, Fla., 33132, at FR 3-4677. These will be furnished free of charge.

Membership cards may be obtained for a small fee from William M. Wolfarth, Metropolitan Bank Building, Miami, Fla. 33132, at 373-4673 or HI 3-8535.

Bishop Blesses Hialeah Church

Bishop Coleman F. Carroll called the new Immaculate Conception Church in Hialeah an "expression of love and devotion to Almighty God" by its parishioners during ceremonies dedicating the church last Saturday.

Bishop Carroll said the church was evidence of the "determination" of the priests, parishioners and sisters who staff the Immaculate Conception school to provide for "Our Lord, a fitting home in your midst."

The new church has a fan-shaped nave and seats approximately 1,200 persons.

Altar boys and school children in uniform formed a guard of honor for Bishop Carroll as (Continued on Page 15)

LETTER URGES INCREASED ACTIVITY BY LAITY

Join Holy Name, Bishop Tells Men, Boys

To the Catholic Men of the Diocese of Miami:

Everyone must now know how concerned the Fathers of the Second Vatican Council are to see emphasized at every opportunity the indispensable role of the Catholic layman in Christ's Mystical Body, the Church. The recently promulgated Constitution on the Sacred Liturgy stresses this concern by the importance it attaches throughout to increased active lay participation in the Church's Divine Worship. And as the Council continues its work, there are likely to be other no less striking indications.

I heartily concur with this tendency toward greater emphasis on our Catholic laity. It is true that the Seminaries of the Diocese offer hope for the future. But for the present we shall continue to experience a crucial shortage of priests. For this reason if for no other, it is imperative that our devoted Catholic men and women assist me in the day-to-day discharge of the sacred trust that is mine of bringing Christ to both lambs and sheep of the entire flock of South Florida.

For our Catholic men and boys, an excellent form of Catholic action is active participation in their parish Holy Name Soci-

ety. Because its aims and activities are almost exclusively spiritual, through this organization your Bishop and priests can hope to extend themselves to thousands of souls they might otherwise never reach. During the month of March an all-out Holy Name membership drive is under way in the Diocese of Miami. If you are not already a Holy Name man or boy, notify your Pastor at once of your desire to join. If you are already a member, resolve now to revitalize your membership. As individuals none of us could win the world for Christ. Together we can accomplish great things for the glory of His Name.

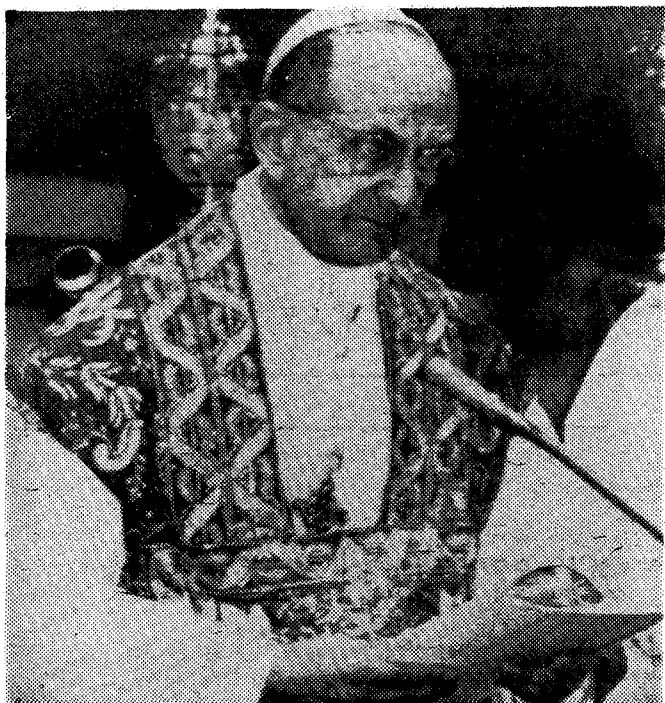
Imparting my paternal blessing on the work I count on you to help me do for God and His Church, I am

Sincerely yours in Christ,

Coleman F. Carroll

Bishop of Miami

Liturgy Changes Coming Gradually



POPE PAUL addresses some 10,000 Roman workers in St. Peter's Basilica in the Vatican. The Pontiff told the workers that he prayed for them on his pilgrimage to the Holy Land.

VATICAN CITY (NC) — The secretary of the Vatican's new Liturgy Commission said that Pope Paul VI's motu proprio, which initiates the changes in the liturgy voted by the ecumenical council, aims at "gradual and natural evolution."

Father Annibale Bugnini, C.M., spoke in an article in the Vatican City daily, L'Osservatore Romano. The amended text of the motu proprio — a document issued on a pope's personal initiative — is soon to be published by the Holy See's official publication, the Acts of the Holy See.

Father Bugnini reviewed the relationship between the motu proprio and the Constitution on the Liturgy, passed by the council and approved by Pope Paul on Dec. 4. He noted a number of changes which the motu pro-

prio puts into effect as a result of the constitution.

He also dealt with the relations between the Holy See and national bishops' conferences in the matter of authorizing translations of liturgical texts from Latin into vernacular languages. The bishops' conferences of Canada and of France, Belgium, Switzerland, Austria and Germany have already inaugurated the use of the vernacular instead of Latin in the reading of the Lessons and Gospels at public Masses.

In regard to the competence of national conferences in translation matters, the article said that this is "a problem of great importance and incalculable consequences."

Father Bugnini pointed out that for the past 400 years "all power in liturgical matters has been reserved to the Holy See" and that the task of bishops has been simply to "insure that liturgical laws be observed and to oversee pious practices."

But by the terms of the Constitution on the Liturgy, this centuries-old barrier has been broken, Father Bugnini said. "The Church now entrusts to competent territorial authority — a deliberately elastic term — many problems of a liturgical nature, including those concerning the introduction, the use and the limits of the vernacular in certain rites."

Pope Names 2 New Bishops

(Continued From Page 1)

of St. Joseph's Seminary, the archdiocesan major seminary, since 1962.

A native of New York, he studied for the priesthood at Cathedral College and St. Joseph's Seminary and was ordained by Cardinal Spellman in 1939. He received a doctorate in canon law at Catholic University.

Bishop-elect Donnellan will become the ninth Ordinary of the Ogdensburg diocese. He succeeds the late Bishop Leo R. Smith who died last Oct. 9 in Rome while attending the ecumenical council.

Bishop-elect Leonard, 55, has been Vicar General of the Pittsburgh diocese since 1959. For 13 years, from 1937 to 1950, he was resident Catholic chaplain at the Allegheny County Home and the Woodville State Mental Hospital. He is secretary of the Pennsylvania State Advisory Committee on Mental Health.

Bishop-elect Leonard was born in Pittsburgh and studied at Duquesne University Preparatory School and Duquesne University, Pittsburgh, before entering St. Vincent Seminary in Latrobe, Pa.

He was ordained in St. Vincent Archabbey in 1935, by the late Bishop Hugh C. Boyle of Pittsburgh.

In 1950 he was named assistant chancellor of the diocese and a year later was appointed chancellor. In December, 1955, he was named pastor of Old St. Patrick's church, Pittsburgh. He was appointed diocesan Vicar General in 1959.

Commenting on their part of the motu proprio which has to do with translation, Father Bugnini made two points. The first is that the document "fully recognized the competence of the various territorial authorities as regards translations of the vernacular of liturgical texts." But at the same time he noted that "it leaves confirmation of the acts up to the Holy See."

By establishing liturgical commissions in individual dioceses together with commissions for sacred music and art, the construction and the motu proprio complete the harmonious interaction of the three elements which have been provided for separately by earlier papal documents, he said. "While preserving their own autonomy in the technical field, music, art and the liturgy must constantly cooperate in the organizational field in order to reach a single common goal, the worship of the Lord."

The provisions of the third norm for the inclusion of a sermon at all Sunday and holy day Masses, Father Bugnini said, is only "a reminder" of previous provisions to be found in canon law and the new code of rubrics. However, he added, "the reminder places stress on the spirit of the conciliar norm and the desire of the Church" that the "living word" be preached during the Mass.

The fourth and fifth norms, which deal with Confirmation and Matrimony, contain "interesting and much awaited clarifications," Father Bugnini said. According to the motu proprio, Confirmation may now be administered during Mass, specifically after the reading of the Gospel and the preaching of the sermon. "It is clear that this refers to cases in which the number of the confirmed is not great and in which pastoral reasons do not counsel otherwise."

The new regulation regarding matrimony requires that the ac-

tual marriage ceremony should take place within Mass after the reading of the Gospel and the sermon, instead of, as previously, before the nuptial Mass begins. For marriages that are not to be celebrated with a nuptial Mass, it is required that the Gospel and Epistle of the Mass be read and a brief talk be given on the nature of marriage.

NUPTIAL BLESSING

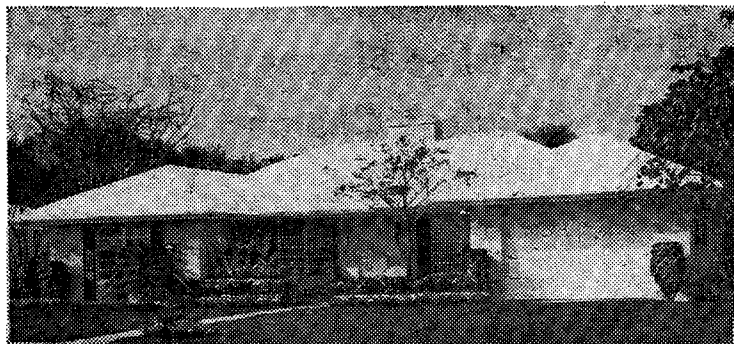
Lastly, it is provided that the nuptial blessing is to be given even during Lent and Advent, when marriages are not usually celebrated. Father Bugnini explained this provision by saying that "the Church does not want to deprive the married couple of the special blessing which is theirs, lest they should be without the assistance of the Lord at a moment when they assume such solemn and demanding duties before the altar."

In the cases of both Confirmation and Matrimony, the Church in its new rulings wants to tie them into the Sacrifice of the Mass, Father Bugnini said, to stress "the principle that the Mass is the center of worship, that souls derive every grace and blessing from the altar."

Father Bugnini noted that norms six to nine deal with the clergy and Religious. The regulations permit those not bound to chant or recite the Divine Office in common to omit the hour of Prime and to say only one of the three other minor hours as it best suits their area. The priest said that this permission is not given by the constitution itself, which provides only for future reform and that it is therefore "a truly benign concession of the Holy Father."

Father Bugnini stressed furthermore that this permission does not apply to those with the obligation of choir and that they will "have to continue to celebrate or say the entire office as they did up to Feb. 16."

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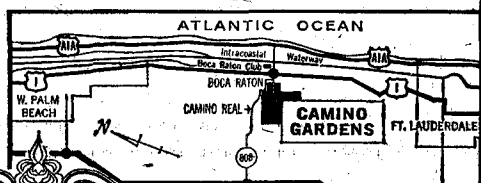
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Mother Katharine Drexel's Beatification Cause Begins

PHILADELPHIA (NC) — Archbishop John J. Krol has announced the beginning of work on the cause of beatification of *Mother Mary Katharine Drexel*, foundress of the Sisters of the Blessed Sacrament for Indians and Colored people. The community's motherhouse is located at Cornwells Heights, Pa.



Mother Katharine Drexel

Father Nicholas B. Ferrante, C.S.S.R., stationed at the motherhouse of the Redemptorist order in Rome, has been named postulator of the cause. Father Francis J. Litz, C.S.S.R., St. Peter's Church, Philadelphia, will be vice postulator. Both Father Ferrante and Father Litz are serving in similar capacities for the cause of Blessed John N. Neumann, C.S.S.R., fourth Bishop of Philadelphia, who was declared Blessed by Pope Paul VI last Oct. 13.

Father Litz will begin immediately the preliminary work of collecting all writings of Mother Katharine Drexel. As vice postulator he will welcome original letters and any information on writings of Mother Katharine.

The announcement by the Archbishop of Philadelphia focuses attention on the Philadelphia-born Religious who died March 3, 1955, in her 96th year and the 65th year of her religious life.

The story of her life is one of a wealthy girl who not only gave her entire multi-million dollar fortune to charity, but also gave herself to the cause and founded a religious community to perpetuate her charities.

INSTRUCTED IN FAITH

Born in Philadelphia, Nov. 26, 1858, Mother Katharine Drexel was the second daughter of Francis Anthony Drexel and Hannah Jane Langstroth Drexel. Her mother died when Katharine was five weeks old. In 1860 her father married Emma Bouvier and it was under her devout and conscientious supervision that Katharine was educated by private tutors and instructed in the Catholic Faith.

Francis Anthony Drexel was a member of the prominent Philadelphia Drexel family, founders of the great financial empire of Drexel and Company. Katharine Drexel and her sisters followed in his footsteps as generous patrons of schools, missions and orphan asylums.

At their father's death in 1885, his estate, which was well over \$1,000,000, was placed in trust for his daughters. Mother Katharine after 1945 received the full income of the estate; at her death the funds were distributed to 27 Catholic institutions.

Shortly after her father's death, when a life of ease and luxury could have been hers, Katharine Drexel became interested in the plight of the Indian missions in the West. Not only did she give of her wealth, she went there as a lay apostle to help in the work.

The need of priests and Sisters to staff the missions that were rising in all parts of the Indian areas through her financial aid prompted Katharine

Drexel to petition Pope Leo XIII during an audience to send some congregation that would give all its time and effort to the Indian missions. She was thinking of entering a cloistered community of nuns, but her income could support the missionary work, she said.

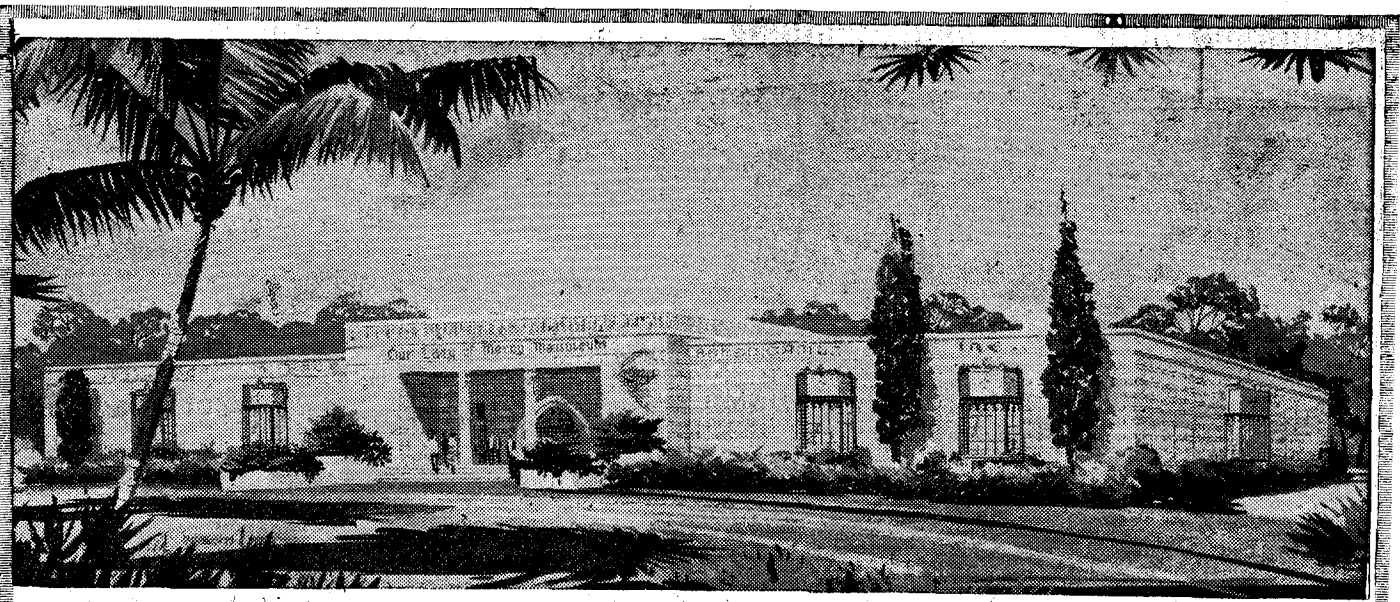
Pope Leo XIII listened intently, then said to Katharine Drexel: "But why not be a missionary yourself, my child?" Then he blessed her — "and all your future works."

Upon her return to America, Katharine Drexel entered upon her life's work. Under the guidance of Bishop James O'Connor of Omaha, Neb., who was the former pastor of the parish church of the Drexel family in Holmeburg, Pa., on May 6, 1889, she entered the novitiate of St. Mary's Pittsburgh, Pa., the first house of the Sisters of Mercy in the U.S. Here Miss Drexel received the habit and veil of the novice Nov. 7, 1889, and the name in religion, Sister Mary Katharine.

Bishop O'Connor died in May, 1890, and the direction of the new congregation was taken over by Archbishop Patrick J. Ryan of Philadelphia. Sister Mary Katharine pronounced her vows on Feb. 12, 1891, and was appointed the first mother general of the congregation, which was to be known as the Sisters of the Blessed Sacrament for Indians and Colored People. By the time the Sisters were able to move into the newly built motherhouse at Cornwells Heights, Bucks County, Pa., Dec. 3, 1892, the Sisters numbered 30 members.

The new congregation even in its infancy, received the personal encouragement of Pope Leo XIII. The rule of the congregation received the decree of final approbation on May 15, 1913, under St. Pius X.

From the motherhouse in the Archdiocese of Philadelphia, Mother Katharine carried her apostolate into Alabama, Arizona, California, Georgia, Illinois, Indiana, Louisiana, Massachusetts, Mississippi, Nebraska, New Jersey, New Mexico, New York, Ohio, Oklahoma, Pennsylvania, South Dakota, Tennessee, Texas, Virginia and the District of Columbia.



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Sudan Expels More Priests

KHARTOUM, The Sudan (NC) — The Moslem-dominated government of the Sudan has climaxed its eight-year battle against Christianity in the southern part of this African country by ordering the expulsion of all remaining missionaries there.

The expulsion order followed the arrests of several missionaries and Sudanese priests on charges of helping southern Sudanese rebels who are fighting the northern-controlled government, claiming it follows a policy of racial discrimination, political subjection, religious persecution and economic exploitation.

To date the Sudan has expelled 163 missionaries from the south, including 113 Catholics. Scheduled to follow them are 272 Catholics and 28 Protestants.

In addition to ousting missionaries, the government has also closed all 350 Catholic mission schools and passed a law in 1962 virtually making all missionary activity illegal.

Communists Take Larger Grip On South Vietnam

By FR. PATRICK O'CONNOR
Society of St. Columban

SAIGON (NC) — The communist grip has tightened on South Vietnam during the past four months.

The areas under communist control have become larger. In other areas the threat of communist terror is nearer. Resistance is weaker, with less initiative shown.

Here are some significant figures from American military sources:

The weekly average of "incidents" perpetrated by the communist Viet Cong during the first six months of 1963 was 270. The incidents include acts of terrorism, propaganda, sabotage and armed attacks.

The weekly average of these incidents in the three months of November and December, 1963, and January, 1964, was 560.

During the week of Nov. 6-13, that is, the second week after the overthrow of the Diem government, Viet Cong incidents numbered 1,021, the highest total for any week on record.

Again from Feb. 5 to 12, the second week after the second coup d'etat, the Viet Cong intensified their activities, reaching a total of 738 incidents.

The majority of these incidents are always acts of terrorism, according to American military spokesmen. Terrorism, basic tactic of communists everywhere, comes first and last on the program of the Viet Cong in their campaign to annex South Vietnam.

OBJECTIONS STIFLED

Terrorism stifles objections to their propaganda, gives them safeguards in sabotage and ensures secrecy and cooperation for their armed attacks. By terrorism they obtain recruits, food and information. By terrorism they paralyze local government. Even while absent or in hiding, they control whole clusters of villages by terrorism.

The men who do all this never call themselves communists. Even in North Vietnam, the communists are careful not to use that label. Like the Polish

Reds, they call themselves the "Labor party," in Vietnamese the Dang Lao Dong. Communist has been a nasty word in Vietnam for some 20 years.

Twenty-three years ago, to camouflage their communism and to ensnare noncommunist nationalists, the Vietnamese Reds formed an independence league with a long name that was shortened to Viet-Minh. Similarly in December, 1960, the North Vietnam regime sponsored a new organization styled the National Liberation Front of South Vietnam. This "Front" took over the guerrilla warfare that was already being waged — increasingly since February 1959 — against the South Vietnam government.

Hanoi claims that it is not responsible for the "Liberation Front" and the war it is waging in the south. Yet the Hanoi radio and press espouse the "Front" and publish its propaganda. Its program in booklet form is printed and published by a government-controlled printing house in Hanoi. In the center of its red and blue flag is the same yellow star that stands out against the all-red background of the North Vietnam flag.

Far more striking proofs are seen in the documents, diaries and supplies found in Viet Cong hide-outs and on Viet Cong prisoners and dead. These prove that the hard-core Viet Cong have come down from the north, usually by crossing into Laos, with detailed orders. Further, captured weapons indicate that the Chinese as well as Eastern European countries are helping to equip Viet Cong for their war on and in South Vietnam.

Consequently, as far back as June 2, 1962, the International Commission for Supervision and Control pronounced that "there is sufficient evidence to show beyond reasonable doubt" that, "hostile activities . . . aimed at the overthrow of the administration in the south" had been incited and supported in the conclusions, reached, after 11 months investigation, by the Indian and Canadian representatives.

NEARING A CLIMAX

Hence, the Viet Cong war, now nearing a climax in south Vietnam, is an aggressive war waged with impunity by the north Vietnam regime. It was begun by it. It has been continued by it. And the North Vietnam communists hope to continue it with impunity until they have forced acceptance for a government of their choice in the south.

It would start as "neutralist." Within a couple of years it would be absorbed in an all-communist unification.

This is not only an aggressive war. It is a massive violation of the Geneva cease-fire agreement signed by the North Vietnam communists in July, 1954.

Nearly one million people, most of them Catholics, left their homes in North Vietnam in 1954-55 rather than live under communism. These people and millions of their compatriots are vividly aware that the aggression has been renewed by the communists. It brings the shadow of what they fled from, 10 years ago, darkly again over themselves, their homes, their churches and their children's future.

Africa Bishops Again Oppose Segregation

PRETORIA, South Africa (NC) — South Africa's Bishops have reaffirmed their opposition to this country's policy of apartheid — strict racial segregation.

The joint statement, issued at the end of the plenary meeting of the South African Catholic Bishops' Conference here, came a week after Archbishop William P. Whelan, O.M.I., Bloemfontein, declared that the nation's current social and political difficulties can be solved without necessarily abandoning the apartheid policy.

Later, Archbishop Owen McCann of Cape Town, chairman of the Bishops' Conference, and Archbishop Denis Hurley, O.M.I., of Durban, said that Archbishop Whelan's statement upholding apartheid was a personal view and not the official position of the Church in South Africa.

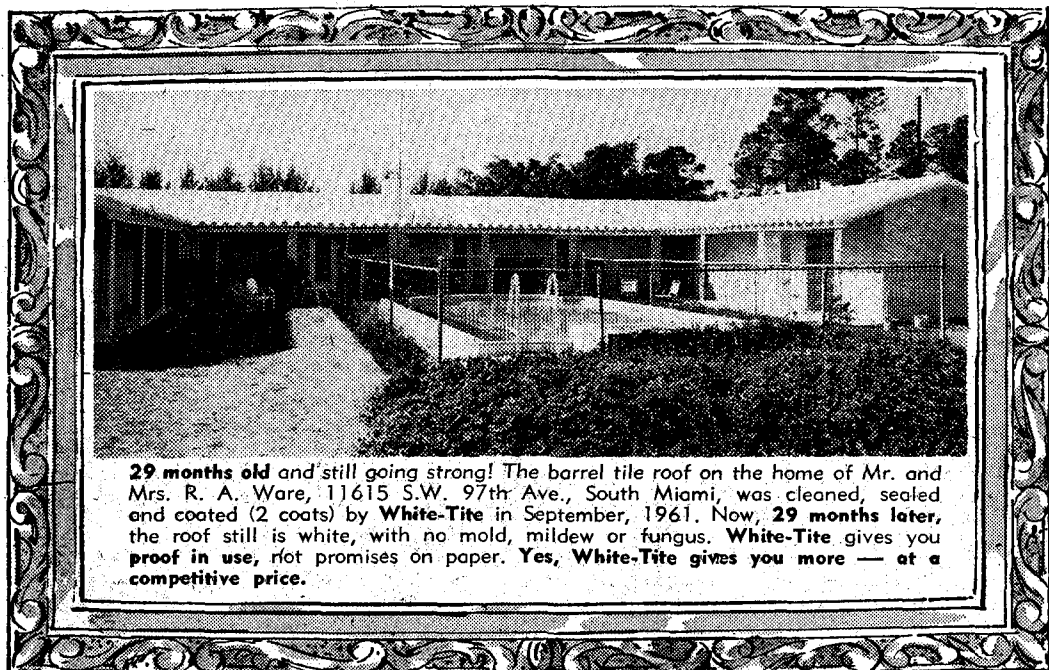
Archbishop Whelan himself stressed that his statement was not made on behalf of the conference, but said it was not a purely private expression of views since he had released it after taking into consideration his responsibility as director of the conference's Press, Cinema and Radio Department.

The Hierarchy's joint statement said:

"The official policy of the South African Catholic Bishops' Conference in respect to race relations is that set out in previous statements of the conference, namely those of 1952, 1957, 1960 and 1962.

"The conference recognizes the complex situation in South Africa. The Bishops are concerned that law and order should be maintained, that justice should be done to all groups and persons, and that a spirit of charity should animate all relationships."

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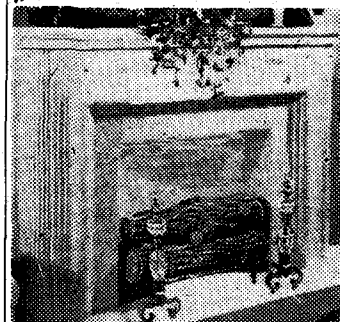
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De Paul Store Issues Appeal For Used Clothing, Furniture

The number of poor seeking clothing and furniture at the St. Vincent de Paul Salvage Store on N. Miami Ave. has increased but the donations of merchandise has decreased.

That briefly is the situation in which store officials find themselves, according to Sylvester N. Rice, manager of the store.

Last year, a total of \$76,000 worth of used clothing, furniture and household items were donated to the store.

During the previous year, 1962, the amount of merchandise contributed to the store was valued at \$86,000.

This means that \$10,000 less merchandise was given to the store in 1963 when the number of persons seeking aid was greater than it was the year before.

"The demands have been so heavy on the St. Vincent de Paul Society, that it now finds itself in need of assistance," Mr. Rice said.

Anyone having any used clothing or furniture they wish to donate is asked to bring the merchandise to the St. Vincent de Paul Salvage Store at 801 N. Miami Ave., or call the store at FR 3-3856 to find out what day the St. Vincent de Paul truck will be in their area.

TURN FOR HELP

Mr. Rice pointed out that the St. Vincent de Paul Society is the only organization in the Diocese where poor and needy Catholics in each parish may turn for help regarding clothing, furniture, household items or any other personal assistance they might need.

Mr. Rice said the "number of people out of work and in great need seemed to be a few more than in previous years but not a great number more."

Mr. Rice said one of the main demands for merchandise was coming from families moving into the low-cost government housing projects in the area where rent is based on the amount of income one earns.

Several of these new projects have opened up and this, coupled with people moving into vacancies in older projects, has created a greater demand for

furniture and household items, Mr. Rice explained.

In some cases, said Mr. Rice, families had been living in furnished rooms and when they moved into the government projects, they found themselves in need of furniture.

"The projects also are open to refugees," said Mr. Rice, "and we have also furnished some of these families with clothing and furniture."

In a report on the work of the Miami Particular Council of the St. Vincent de Paul Society for the year 1963, Mr. Rice said that \$29,300 worth of free merchandise was given away to needy persons.

Of this, \$2,000 worth went to migratory workers, \$1,300 to cases referred to the St. Vincent de Paul Society by the Red Cross, \$1,000 to cases referred by state welfare agencies, and \$1,200 to cases handled by the Catholic Welfare Bureau.

HOMES FURNISHED

Also, during 1963, a total of 65 homes were completely furnished with furniture by the St. Vincent de Paul Society, Christian burial was provided for 179 persons at a cost to the Society of \$13,425, hospitalization was obtained for 36 individuals, and a total of 1,724 persons were interviewed at the local St. Vincent de Paul Society office.

Mr. Rice said the following groups of items were badly needed at the Salvage Store:

Clothing and shoes of all kinds and sizes for men, women and children.

Beds, mattresses, blankets, bedding, chest of drawers, dressers and night tables,

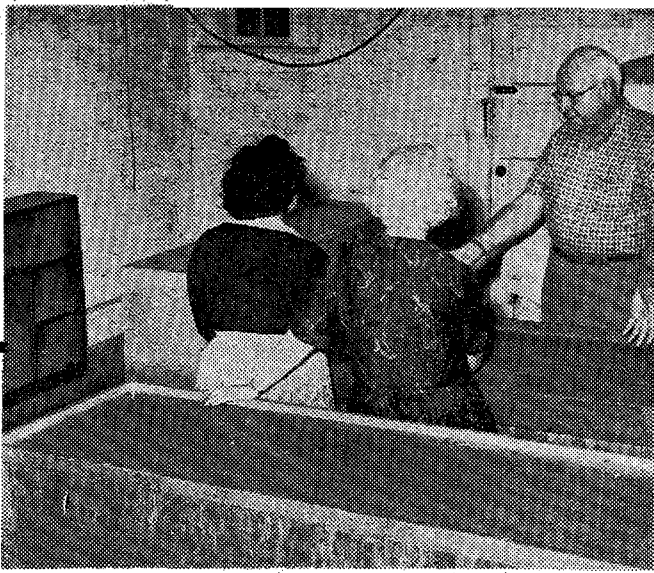
Furniture of all kinds such as tables and chairs, living room, and dining room sets,

Stoves, heaters, refrigerators, sewing machines, toasters, radios and television sets,

Carpeting, vases, pictures, mirrors, candle sticks, bric-a-brac and toys,

Antiques, cut glass, China ware, metal ware, jewelry and watches,

Kitchen equipment such as dishes, pots and pans.



Voice Photo

EMPTY COUNTERS are viewed by Sylvester N. Rice, manager of the St. Vincent de Paul Salvage Store on N. Miami Ave., and two customers. The clothing and furniture supplies of the store are badly depleted and donations are urged.

Holy Name Group Will Hear Judge

CORAL GABLES — Circuit Court Judge William A. Herin, will be the guest speaker at a meeting of the Little Flower parish Holy Name Society at 9 a.m. this Sunday, March 8, in the school cafeteria.

The topic of Judge Herin's talk will be "The Legal Aspects of the Trial of Jesus."

Prior to the meeting, Holy Name members will receive Communion in a body at the 8 a.m. Mass in the Auditorium. Breakfast will be served for the members in the cafeteria following the Mass.

Newly elected officers of the Society are Lewis A. Caputa, president; F. N. Straus, vice president; Mace A. Harris, sec-

Mr. McGee has been appointed parish chairman for the Holy Name membership drive

SS. Peter and Paul Sets CCD Meeting

The Confraternity of Christian Doctrine of SS. Peter and Paul Church will hold a general meeting on Sunday, March 15, in the school auditorium.

Purpose of the meeting is to enlist new members and to demonstrate what the CCD is doing in the parish. Plans also will be announced at the meeting for the summer school of religion.

which begins in the Diocese this Sunday.

retary; Sidney Bircher, treasurer and Frank McGee, marshal.

Exceptional Children Will Be Confirmed

FORT MYERS — Mentally retarded children enrolled at the Sunland Training Center will receive the Sacrament of Confirmation from Bishop Coleman F. Carroll during ceremonies at 4 p.m., Monday, March 9.

Bishop To Bless Ft. Myers Office

FORT MYERS — The new offices of the Catholic Welfare Bureau which recently opened here at 2710 A Fowler St. will be blessed by Bishop Coleman F. Carroll during ceremonies at 6 p.m. Monday, March 9.

Father Thomas Goggin of St. Raphael parish, Lehigh Acres, is executive director of the new bureau, the fourth to be established in the Diocese of Miami.

A dinner for members of the board of directors of the bureau and friends will follow at the Holiday Inn.

Urges Catholics Vote

MAZATLAN, Mexico (NC) — Bishop Miguel Garcia Franco has called on his See's Catholics to register to vote in the Mexican presidential election on July 5.

DONALD F. McEMBER

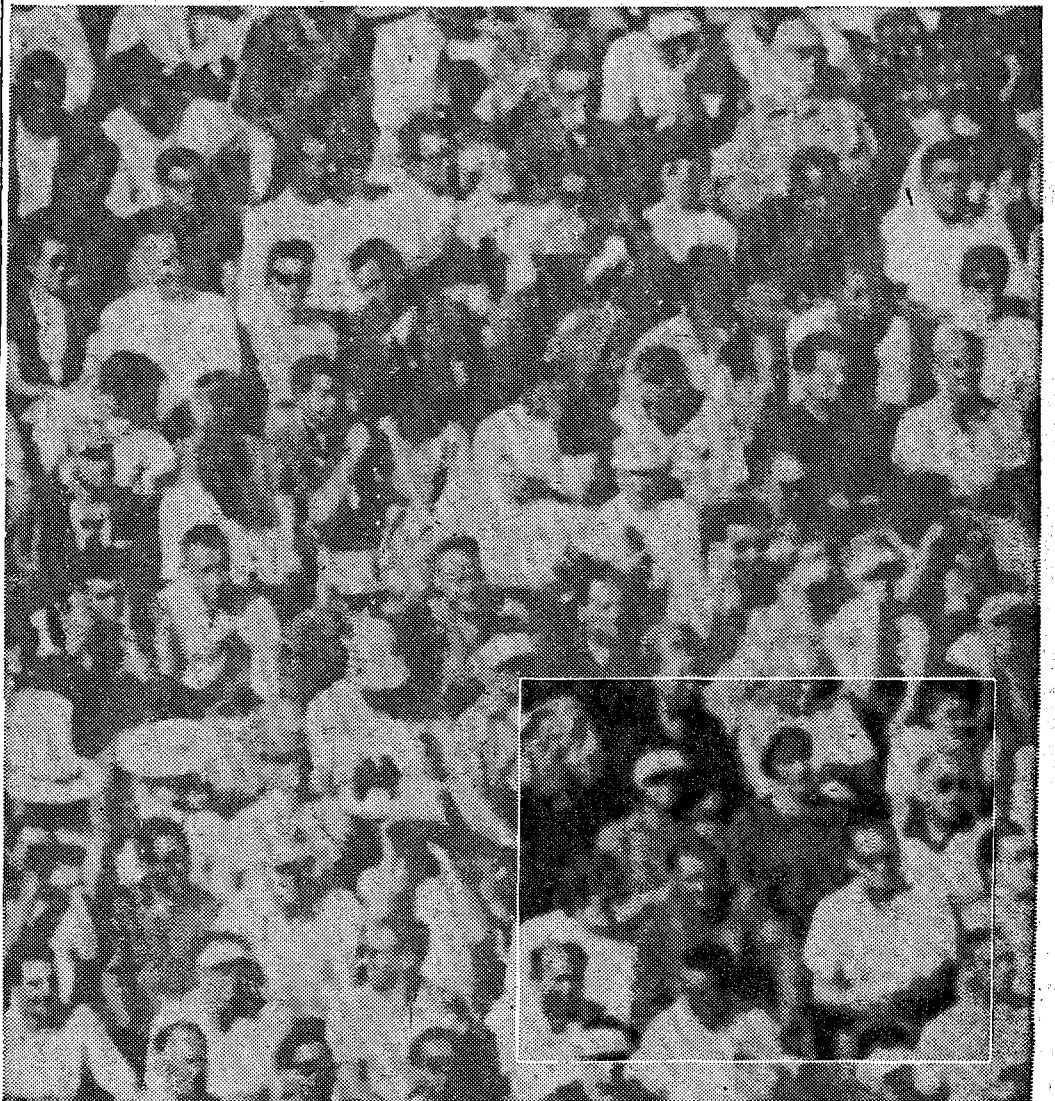
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Anti-Social Acts Increase In Ratio To Pornography

It seems passing strange to most parents that there is actually a debate going on whether or not indecent literature and pictures have a harmful effect on children. It seems to them that common sense itself is being debunked when the sellers of smut and some ultra-liberal defenders of their "right" argue in and out of courts that there is no cause or relationship between "what some people call" obscenity and juvenile delinquency.

Recently evidence has been piling up from professional sources to back the traditional view that evil influences lead to evil unless guarded against. Recently a New York pediatrician declared that "without a doubt" obscene literature produces a moral illness in children. "At best such reading may lead to outbreaks of violence, at worse to unnatural sex acts."

The chief psychiatrist of the County Court of Philadelphia stated recently that "... the devastating effect of the smut is evident by the increase of anti-social behavior, particularly sexual offenses. This is the experience of the Philadelphia County Court where thousands of children and adults are examined each year."

Attacking the often-made claim that there is no way to prove scientifically the influence of obscenity on delinquency, the psychiatrist stated that "controlled studies are difficult, if not impossible. Which parent would consent to have his children purposely exposed to the sexual filth? What community yet unturned would permit the sale of salacious material so we could experiment with their youth? The suggestion is as repugnant as it is ridiculous."

Mr. J. Edgar Hoover once stated that pornography is "a lucrative business. It has been made so by its successful invasion of playground and schoolyard..." He went on to say that this has been a major factor in today's rising rate of sex crimes.

We like the wise comment made by Dr. Arthur Lee Kinsolving, rector of St. James Episcopal Church, Manhattan. He stated:

"Judges need to be encouraged to raise their estimate of current moral standards. I believe they are far higher than estimated. The vast body of people who desire a wholesome family have not managed to make their views heard. If the true community standards that still exist in America find expression, they would supply the judiciary with adequate reasons to protect the country against this poisonous pornography before it destroys our people..."

The question that needs an answer, then, is this: When and how will this vast body of people make their view heard?

Support Holy Name Drive

The membership drive of the Holy Name Society in every parish in the Diocese deserves the attention and cooperation of all Catholic men.

Their hope of adding thousands of new members within the next 30-day period is not a vain one, because it is founded on the solid conviction that men today, as in past generations, find the objectives and program of the Holy Name Society satisfying spiritually and stimulating mentally.

For many years now in the United States Holy Name men have held an honorable place in parish life and have maintained an enviable reputation among the more effective lay organizations of the Church.

In recent years as the role of the layman has become better understood and his responsibilities before God and man more fully realized, the objectives of the Holy Name Society are revealed to be of more practical value to the parish and to the individual than ever.

We wish the Holy Name Society success in their drive and hope that every Catholic man will avail himself of the privilege of membership.

Sad State Of Moral Ideals

There seems to be an almost universal preoccupation with the state of morality in the United States at present. Evidence of this is found in the slick paper magazine articles asking challenging questions about "personal morality" and in weeklies, such as Time, attempting to give an overall analysis of the low moral state in our country and doing so with an obvious sense of alarm.

The Protestant Christian Century printed a searching analy-



THRIVING ON FILTH

sis of the problem last month by Dr. Robert E. Fitch and lamented "the attitude of futility among those who should be the guardians of morality."

A newspaper columnist in commenting on the high incredible story of the Long Island housewives' being involved in a \$250,000 a year prostitution ring wondered if morality is "a thing of the past."

The same paper ran a rather depressing story on the reaction of teenagers to the question of honesty. Fifty percent of the boys in the senior high school class and 69 per cent of the girls were reported as thinking "honesty is very important in life." This is a very dismal figure when apparently the other 43 per cent of the boys and 31 per cent of the girls did not believe so. In fact, over 90 per cent of the student body felt there was nothing wrong with cheating in examinations, and one third of the seniors saw no evil whatever in athletes taking bribes to throw games.

It used to be that only the warning voice of a religious leader rang out in the wilderness and not many listened because they figured that religious leaders are always deploring the sad state of morality in every generation. But nowadays the crescendo of voices has risen to the point of screeching alarm and some of the very organs of communications which helped contribute to the breakdown of moral ideals are now admitting that we have indeed sunk to new depths, of which no American can be proud.

Perhaps this widespread awareness at long last is a good sign. Perhaps the mirror is being held up in front of our eyes now and what we see is to our shame and discredit. If so, it is more important than ever to make more meaningful and attractive the principles of Christian morality and to show how logically they are related to the thoughts, words and actions and all the problems of everyday life.

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Weekly Publication

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Editorial Plaza 4-2651
Advertising and Classified, PL 4-2651; Circulation, PL 1-6821

THE VOICE PUBLISHING CO., INC.
The Most Rev. Coleman F. Carroll, Bishop of Miami, President

Monsignor James F. Nelan Managerial Consultant
Monsignor James J. Walsh Editorial Consultant

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Second-class postage paid at Miami, Florida
Subscription rates: U.S. and Possessions \$5 a year; single copy 15 cents; foreign: \$7.50 a year.
Published every Friday at 6180 N.E. Fourth Ct., Miami, Florida

Address all mail to 6180 N.E. Fourth Ct., Miami, Fla. 33137
Member Catholic Press Association
National Catholic Welfare Conference News Service
News items intended for publication must be received by Monday noon.

World Awaits OAS Action To Halt Castro Aggression

By J. J. GILBERT
WASHINGTON (NC) — Virtually the whole world is watching and weighing the action taken here by the Organization of American States against Castro Cuba.

The Council of OAS has received from a five-nation investigating committee a blunt charge that Red Cuba has pursued "a policy of aggression" against Venezuela. The Council postponed action until OAS ambassadors here could receive instructions from their respective governments.

The report of the investigating committee is said to be the first confirmed instance of Cuban arms shipments to a Latin American country, although there is reason to believe there have been others. It is also important because of the way the investigating committee has backed up its charge.

The committee found that weapons of many kinds were put ashore in Venezuela and cached away for future use. It also uncovered a detailed plan for sabotage and attack designed for the capture of the capital city of Caracas. The operations, it said, were to be carried out by the so-called "Armed Forces of National Liberation."

Among the arms uncovered by the investigation were bazookas, mortars, recoilless rifles, submachine guns, automatic rifles, highpower demolition charges and a large amount of ammunition. It was established that the motor of the boat used to carry these weapons ashore had been sent by air from Montreal to Havana.

The committee said it had affidavits to establish that guns and rifles in the arms cache had been sold by Belgian manufacturers in 1959 to the Castro government.

The committee told the OAS that "the acts of intervention that have been outlined and, in particular, the shipment of arms, constitute a policy of ag-

gression on the part of the present government of Cuba against the territorial integrity, the political sovereignty and the stability of democratic institutions of Venezuela."

In another place the report says:

"The present government of Cuba since its institution in 1959 has carried on, supported and directed in various ways a policy of intervention in the hemisphere through propaganda methods, provision of funds, training in sabotage and guerrilla operations, and the supply of arms to support those movements that seek to subvert national institutions through force in order to install communist regimes."

The nations of this hemisphere will not be the only ones keenly interested in what these findings produce. Russia and Red China will study developments and act accordingly. So will other Iron Curtain countries. The nations of Western Europe will be concerned. The nations of Asia, sensitive to what affects Red China and the way the Peking regime reacts, will be watching, too. So will the newly emerging nations of Africa.

Will the actions taken against Cuba be confined to moral condemnation? Will there be sanctions, as Venezuela has asked? Will the nations of Latin America be united in whatever actions is finally taken?

Whatever is done will have an effect upon Cuba's future actions, for better or worse. The action of the OAS, plus Cuba's reaction, will have an influence upon many other governments round the world.

President Romulo Betancourt of Venezuela sent a mission to visit all the Latin American countries with evidence of the arms cache, in the hope of awakening a more vigorous stand against the danger posed by Castro's Cuba and his grandiose plans for a Latin American Union of Soviet Republics.

AN ALTAR BOY NAMED "SPECK"



"Sure I'm giving up ice cream for lent—chocolate only!"

Lent Encourages Us To Bear Suffering

By MSGR. JAMES J. WALSH

Lent has an uncomfortable way of turning our minds to less pleasant subjects, such as the problem of evil and serves up the reminder that a Christian needs to be well informed on the matter of human suffering.

He needs this, first of all, for his own peace of mind. No one can go very long without suffering in some way either mentally or physically. He must develop convictions about suffering's meaning and value, so that when the cross suddenly becomes a dead weight, he is prepared to brace himself and not let it crush him.

Moreover a Christian needs the same convictions in order to help others who may be on the brink of despair, perhaps because convinced that suffering is always a tragic waste.

It's not surprising to realize that everyone wants to do something about the problem of suffering. Scientists are working constantly to eliminate disease. There are well organized movements on in various parts of the country to legalize "mercy killings," which is about as far as one can get from the spirit and teaching of Christ.

Others in the spirit of the ancient Stoics consider suffering so deep and impenetrable a mystery that they cannot make any sense out of it and claim man can only hang on and endure.

There are indeed many ques-

TRUTH OF THE MATTER

tions concerning pain for which we have no complete answers now, but God has seen to it that we have enough information on the spiritual use of suffering to avoid disillusionment and to deal with it peacefully. Here are some points we need to keep in mind day by day.

First, God never intended human suffering. It is not His idea or His doing. We all say foolish things, but none more foolish than this, "How can there be a good God in view of this terrible thing that has happened to me?"

GOD'S GOODNESS

God's goodness however is not on trial when we run into adversity. Mankind is reaping what it has sown, although it would be wrong to state that a particular individual is suffering because of his own evil ways.

It's a fundamental belief in Christianity that all suffering is the creation of human beings. Pain came immediately after Adam's rebellion against God. Suffering entered the world arm in arm with sin and will remain as long as sin endures.

To account for the existence of suffering and evil, we don't raise the eyes to God. Rather we lower them to Adam's rebellion, the sins of our forefathers and our own sins.

Even so, it is often asked, why does not the good God put an end to all suffering? Is it impossible even for God to stamp out the pain in the world? No, it is not impossible.

But in asking this we do not realize what we are saying. To

root out evil God would have to destroy part of us — our freedom. For the same free will that we use to love Him is also to disobey and hate Him.

If He put strings on us like puppets and controlled our actions, then sin would indeed disappear, and suffering would be gone. But so would we!

No longer would we have the dignity of being the children of God — beings made to His image and likeness, intelligent and free.

Will not science some day conquer suffering and disease? Those who pin all their hopes on science as their god believe so, but it is a vain hope. If suffering were due merely to some hidden germs and mysterious bugs, there would be reason to hope. But it seems the disappearance of old diseases makes way for new ones.

SUFFERING OF SOUL

And what can science do about the pain of remorse and the acute suffering of a bad conscience? Most complaints voiced publicly have to do with physical suffering, especially the sad suffering of the innocent, but every adult should know that the suffering of the soul and mind can be far more acute and difficult to endure.

Despite all this there is no reason to despair. As a matter of fact only the non-believer need be unhappy over suffering. The Christian knows that, while God rightly refuses to remove suffering from the world now, He has given us other means of solving the problem.

The crucifix reveals to us wonderful answers to many of the questions raised by pain. Christ has proven that out of suffering God draws immense good for the welfare of souls.

From Christ's passion comes the price to pay our ransom. In His death we find the means of regaining the friendship of God. If Christ had not been wounded and bruised for our sins, heaven would still be closed to the human race.

Christ has left us the secret of making suffering work for us. He has taught us how to turn it into an asset, to draw everlasting good from it. The saints have proved countless times that suffering need not be meaningless, when it is accepted as punishment for the sins of the past, either our own or those of others, and offered to God in reparation.

Usually we cannot see the purpose of suffering. And because we cannot, we are inclined to complain about the "waste" as if the crops in our lives was certain to deprive us of happiness instead of leading us on closer to God.

Our vision is short and our minds are small. God can never permit any pain, if it does not advance our salvation or win great graces for others in need.

What we need is not so much the light to see the good that suffering does. Rather we need faith strong enough to help us accept each cross as part of the Divine plan and in imitation of Christ to turn it into an instrument for good. Lent encourages us to grow in this kind of resignation and love.

THE GREAT STATUE OF CHRIST THE KING NEAR LISBON

THEY ACQUIRED NAMES AROUND THE 8TH CENTURY AND BY THE END OF THE MIDDLE AGES HAD BECOME TO REPRESENT THE THREE AGES OF MAN - CASPAR THE OLDEST, MELCHIOR MIDDLE-AGED AND BALTHAZAR THE YOUNGEST.

MODELLED AFTER A LIGHTSHIP, THIS UNUSUAL SANCTUARY LAMP HANGS IN THE CHAPEL AT THE APOSTLESHIP OF THE SEA'S HEADQUARTERS IN LIVERPOOL, ENGLAND.

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A DEVOUT CATHOLIC ALL HIS LIFE, THE AUSTRIAN PHYSICIAN AUENBRUGGER (1722-1807) IS LOOKED ON AS ONE OF THE FOUNDERS OF MODERN MEDICINE. HE DEVELOPED THE USE OF PERCUSSION IN PHYSICAL DIAGNOSIS.

THE YARDSTICK

Protestant Group Discusses Church And State Relation

By Msgr. GEORGE G. HIGGINS

The first National Study Conference on Church and State, held in February in Columbus, O., under auspices of the National Council of Churches of Christ in America, covered a wide range of very complex Church - State issues not only in the field of religious and secular education but also in the broad field of health and welfare.



MSGR. HIGGINS

The final report of this trailblazing conference came to no definite conclusions about the respective roles of Church and State in the latter area. It was content to say that whether and under what conditions the church may legitimately use public monies in church-related programs of health and welfare is an open question calling for further study.

The need for further study of this and of a number of related Church-State problems, the Columbus report pointed out, arises in part from the rapid expansion of governmental programs into areas where churches and other voluntary agencies have served and continue to serve.

The beauty of the Columbus conference was that it did not pretend that there can ever be any one final or unchangeable "solution" to these complex questions. The conference delegates, by and large, shied away from a doctrinaire position on Church - State problems and frankly admitted that "while the functions of church and state are distinct, they often overlap."

To what degree and in what specific ways they should now

overlap — in a nation which has been transformed once and for all "from a Protestant to a religiously pluralistic society" — is a question to which there is no easy or a priori answer and, more specifically, no official or unanimous Protestant answer.

To find their place in a pluralistic society, the Columbus report affirmed, Protestant churches will have to "redefine their position."

It goes without saying, of course, that in this regard the Catholic Church and all other religious groups in the United States are in much the same position as the Protestant churches. In other words, they, too, must periodically redefine their position on a wide range of complex issues in the field of Church-State relations.

In facing up to this continuing challenge in the particular field of health and welfare, Catholics will normally tend to start from the so-called principle of subsidiarity, which Pope Pius XI defined as follows in his encyclical Quadragesimo Anno:

"Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organization can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them. The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly."

There Is Grace In Listening To Sermons

By FATHER LEO J. TRESE

Many Catholics look upon a sermon as a necessary evil to be suffered through with patience. This attitude indicates a lack of understanding of the place of preaching in Christ's Church.

There is an enormous difference between a sermon and any other kind of public address. A talk given by some eminent authority may entertain, Father Trese instruct or persuade the listener. A sermon, however, is a vehicle of grace to the receptive hearer.

By a sermon is meant, of course, the presentation of God's revealed Word by God's authorized representative. Through our Lord Jesus Christ, His Incarnate Word, God confided to the apostles and their successors the duty and the power to make God's message of salvation known to all men.

The successors of the apostles are the bishops of Christ's

GOD'S WORLD

Church. It is to the bishops that the office of preaching primarily belongs. However, bishops can and do delegate much of this responsibility to their priests. A priest who has been authorized by his bishop becomes, by that fact, God's official messenger in the dissemination of His truths.

Obviously it would do little good for the message of salvation to be proclaimed unless it were accepted by the hearers of the message. For this reason God accompanies the preaching of His Word with grace to the listener. When the bishop preaches, either personally or through his priests, God offers to the hearers of His Word the grace necessary to give internal assent to the truths proposed.

The grace which God gives is the gift of faith. This may be either the initial gift of faith to one who previously has been an unbeliever, or a deepening or broadening of faith to one who already possesses the gift. This grace is not, of

course, a compelling grace. It does not force assent. Like any other grace, it can be rejected.

Preaching God's Word gives grace. Preaching is an outward sign. Preaching was instituted by Christ. Quite logically we are moved to ask, "How, then, does a sermon differ from a sacrament?"

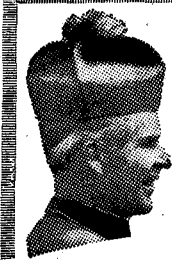
A sermon and a sacrament differ in two ways. In the first place it is an actual grace which the sermon imparts, not sanctifying grace. The listener may receive an increase of sanctifying grace because of his own interior dispositions — his docility and humility, for example — but the sermon itself does not confer sanctifying grace.

The second difference lies in this, that a sacrament gives grace quite independently of any personal defects in the one who confers the sacrament. The grace which flows from the Mass, for example, is not lessened by the slovenliness on the part of the priest. The grace of baptism would not be diminished even if the one baptizing were in the state of mortal sin.

In contrast, the grace of a sermon is to some extent (although not entirely) dependent upon the competence of the preacher. We cannot give inward assent to a truth if the presentation of the truth is confused or incorrect. Consequently, if a preacher presents God's Word in an inadequate manner, the grace of faith which accompanies his preaching is to some extent stultified.

A priest's own holiness will make a difference, too. It is not his holiness which gives grace to his listeners but it is a powerful witness to the truth of what he says. His holiness provides a "motive of credibility" which makes it easier for God's grace to operate.

When we listen to a sermon, then, God is personally and directly at work within us. The consciousness of this fact should make it easier for us to overcome any feeling of boredom or ennui as we settle back in the pew for our weekly stint of listening. However dull the speaker may be, the reverence and attention with which we listen will be richly rewarded by insights sharpened and faith intensified.



God Love You

Most Reverend

Fulton J. Sheen

There was a leper who lived in one of our larger cities. For years the disease had eaten nerves in his hands and feet and scarred his face. Doctors, not familiar with the disease, did not discover it until it had so ravaged him that boys made fun of him in the streets and on subways, and women said: "He will soon be gone. You will not have to look at that ugly face much longer."

A priest heard about him, finding him the very day he contemplated suicide. With charity and frankness he told him: "You will never find anyone to love in this world except those who love Our Lord." As the disease was no longer communicative, the priest rented an apartment for him and helped him back on his feet. But more important, he began instructing him in the Faith over a period of two years. It took patience and much charity to overcome the bitterness in his heart.

A few weeks before his First Communion, the leper brought three young married women, all ex-fashion models, to the priest. One of them had heard about our friend while making a picture about leprosy in Africa. Each of these women, (none of them Catholic) took turns bringing him to their home on weekends. The priest said to them: "I know I love him because he is Cross to me, the Christ who seemed like a leper on the Cross. I love him because he is a living crucifix, not a plastic one, and every time he comes to my house, he comes as the ambassador of the poor of the world. But tell me, why do you bear him such charity?" They answered: "For the same reason! Christ blesses our homes when he enters."

If only we could inspire some of you rich people, who give vast sums of money to those who are already rich, to give to the poor. Find "Living Crucifixes." There are millions of them in Africa, Asia and Latin America! Christ is in the poor just because they are poor. He is in the rich not because they are rich, but only because they are virtuous! There is a world of difference between the two! Do not waste your money on plastic crucifixes, synthetic Christs. The rich can thank you now, but as Our Lord said: "you have already had your reward." The poor cannot thank you. The Holy Father never tells you whom he helps when you aid him through his Society for the Propagation of the Faith. Therefore, the Lord must thank you — and His thanks is heaven!

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GIVES OPPORTUNITY TO ANSWER CALL TO PRIESTHOOD

Vocation Month A Challenge To Youth

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

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

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

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

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

What is a vocation? It is an invitation — an invitation from God to the priesthood or the religious life.

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

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

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

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



IS GOD CALLING YOU?

(In the annual Serra Club Essay Contest last year, first place in the Junior High Boys' Division was awarded to Bertrand Sen Chu, of Archbishop Curley High School, for the following essay, "Is God Calling You?")

By BERTRAND SEN CHU

"But he who does the will of my Father, shall enter the Kingdom of Heaven." (Matt. 7, 21)

The will of God does not suddenly make itself known like a ray of sunshine or a cloudburst of rain; it is made known to us by a constant unwavering desire to choose the occupation that will please Him.

During a boy's formative years his thinking vacillates; like the pendulum of a clock, it swings back and forth about the kind of work he wants to do. The mind of a boy is very unstable, his choice of work is vulnerable to changes as his scope of life expands. For this reason, it is so necessary that the divine guidance of God be sought through prayer, and only through prayer and sacrifice can one gain the confidence that is needed to make a choice in life.

For some of us there are obstacles in deciding upon a religious vocation. There are temptations and evil all around us. There is the weakness of nature to be overcome, there is opposition from parents, and there are selfish and materialistic desires to be banished. Many of us think we are unworthy of the highest spiritual position on earth, that of being a priest. If one has a calling

to the priesthood then God thinks that person is worthy.

In any profession or career there must be present certain qualifications to set the foundation on which to begin to build. The principles on which a religious vocation is based are these; there must be a firm desire to serve God based on a profound brotherly love. One must have average intelligence, good health, a firm, strong, high moral character, and a willingness for work in order to succeed in this vocation.

A vocation to the priesthood, like any other career a person may choose, is a career that must be tried and tested so one can discern his likes and dislikes, his abilities and capabilities. The decision to enter the seminary must be made only with much advice, deliberation and prayer. The fog of uncertainty in choosing a vocation is cleared by becoming familiar with that vocation and the only way to find out if a boy has a calling to religious life is by actually taking part in such a life; this is the purpose of a seminary.

Service to God is the best future. What better way is there to spend our time on earth? And what higher place in heaven is there for those who take heed and answer the call of Christ to work in His vir yard.

Questions And Answers About Religious Vocations

Q. Isn't it unfair to blame good Catholic parents for causing a lack of vocations?

A. Unfortunately the records support the claim that parents represent a formidable obstacle to vocations. In one survey these startling figures were produced: Of 1,561 seminarians questioned concerning the attitude of parents towards their vocation, 59 per cent admitted that either one or both parents offered some opposition. Of 2,453 postulants quizzed, 72 per cent told the same story of parental attempts to discourage them.

Q. Why do some Catholic parents take this attitude?

A. Ignorance plays a large part, but it is vincible ignorance usually, the kind that can be conquered when effort is made to understand. They do not grasp the greatness or the dignity of a vocation, even though they may respect the priesthood and sisterhood. Without the right appreciation of it, they do not understand that no secular profession, however honorable has the high place in the eyes of God that a religious vocation has. Perhaps selfishness is as serious a cause of their opposition. Many have personal ambitions for sons and daughters. A mother is hoping for a marriage to do the family

honor. The father may want to choose the son's business for him. Mere possessiveness may make them unwilling to let the children lead their own lives and come to their own decisions.

Q. Far from opposing a vocation, I'd like to bring up the subject. Is that wrong?

A. If you feel that your son or daughter is qualified, there is no harm in introducing the subject of a vocation. Most young people who have it in mind are relieved. Many hesitate to speak of a desire to serve God for fear that the reaction may not be favorable. However, once the parents bring up the subject, they should not force. Youth must be left completely free to make a decision.

Q. How long will it take a boy to become a priest, if he enters St. John Vianney's Seminary this September?

A. If he enters at first year high, it will take 12 years. A student must complete four years of high school, four years of college and four years of theology. Variations may occur, if he enters after high school or college and is deficient in Latin. In such a case, he must take special courses in Latin to prepare him for higher studies. Belated vocations, that is, young men older than the average students, if well qualified, are given consideration.

Q. Is it true that some boys and girls fear to enter religious life because of embarrassment if they decide later to leave?

A. Yes, there may be some influenced by this fear. Too bad they have not learned that it is a foolish fear. Some of our most zealous laymen and laywomen spent a time in the seminary or novitiate. They are to be greatly admired for "going in" when they believed God meant them to, and also admired for leaving when convinced their vocation lay elsewhere. The graces gained during their stay should enoble and sanctify their whole lives.

Serran Prayer For Vocations

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

FAMILY PRAYER FOR VOCATIONS

O Divine Jesus, Who has taught us to pray the Lord of the Harvest that He send laborers into His harvest, give to the Church in this Diocese, and throughout the world, many holy priests and religious. In accordance with Your will, may they dedicate their talent, their strength, and their zeal to the salvation of souls and to the glory of Your Father. If it should please You to choose one from our family to be a priest, brother or sister, we would thank You with all our hearts now and for all eternity. Amen.

Imprimatur
+ Coleman F. Carroll, D.D.
Bishop of Miami

Newman Clubs Rich Field For Religious Vocations

“Religious Vocations in the Colleges” was the subject of an address delivered by Archbishop Paul J. Hallinan, Bishop of Atlanta, at a meeting of the Eastern Vocation Directors held in Miami. Archbishop Hallinan, long active in Newman Club activities, is episcopal moderator of the National Newman Apostolate.)

Statistics may reveal some day the actual figures on religious vocations at our American colleges and universities, but they can never disclose the vocation potential.

There are more than 600,000 Catholic students on our campuses. Only God knows how many of them are turning over in their minds what John Henry Newman called “the simple question” — “Whatever a man’s rank in life may be, does he in it perform the work which God has given him to do?”

Some, we may assume, are paging through vocational guide books trying to answer that question. The majority, I think, are seeking directional signals that are more alive and more accurate: — their own instincts and ideals, family guideposts, professional counsellors, priests, sisters and laymen, the needs of our times.

Newman was right in calling the choice of a vocation a simple question, but for thousands of young men and women, the solution is no simple answer. Some college students, having made the decision, are able to use the span of campus years as a time of learning, or polishing, or testing a particular kind of life work. But for many, no such decision has been reached. And every year it is becoming more apparent that they are willing to put thought and prayer into the choice.

Almost abruptly the Church in the United States is faced with a new field for the necessary harvest of religious vocations. It is a field over which the bishops and their assistants, the vocation directors, must watch carefully.

Each of the many facets of vocational work will be examined during this conference: Parents, parish priests, Catholic and public schools, minor seminaries. The college and university campus used to be the “forgotten zone,” — a “no vocation” land where it was assumed that anyone who survived would probably be picked up later as a “delayed vocation.” This is no longer true.

STATISTICS VAGUE

Vocation statistics are always a little vague, as well as uncomfortable, but a few figures may indicate the trend. I chose them from the Newman side of the great university apostolate, rather than from the Catholic institutions, partly because I am more familiar with Newman vocational surveys, and partly for a deeper reason.

If the spark of a religious vocation can be enkindled in the green wood of the secular campus, should it not flourish even more in the dry wood of the Catholic college? True, there are twice as many Catholic students in these secular schools as there are in the Catholic institutions, but should not the ratio be higher in those privileged places where (in the words of Frederick Ozanam)

the Bread of Life is received from the same persons who impart knowledge?

In 1957, the Newman movement checked, as best it could, the religious vocations that had come out of its component Newman clubs. In 1954, 110; in 1955, 128; in 1956 - 135.

If even this moderate rise continued each year, more than 1100 young men and women left these clubs to enter our seminaries and convents during the past eight years.

We are faced here with something of a phenomenon. When a Catholic in college answers the call to religious life, one of two things has happened: either he has changed radically the course of his career, or he has acted decisively on what was obscure before. Time, money and work have been invested in an education largely secular. Whether he changed his career, or only found the religious vocation his clear-cut choice, it must be remembered that this occurred in a climate generally considered indifferent or even hostile to religion on the secular campus; and in one not especially conducive to religious vocational preparation on the Catholic campus. What factors went into this change, into this clear-cut choice?

The first is a growing awareness, at all levels, of the skills needed in today’s priesthood, and proportionately in other channels of religious life. I am not now thinking of a graduate metallurgist who entered the seminary after four rugged years in a fine engineering school. His friends said he would be a good man to have around for checking candlesticks and church door knobs. Actually, he is teaching science with high competence at a diocesan minor seminary.

I mean “skills” in a broader sense, the ability to be part of this modern world. I mean an integral part in thought, speech and action as St. Paul was, as Augustine and Newman were. The priest is not ordained to drive a truck, a satellite, or a hard bargain. But, unless he is called to a higher life of contemplation, he will live among those who do drive them.

SPEAKING CONSTANTLY

He will be speaking to them constantly, from the pulpit, the confessional, the classroom, in ordinary conversation. Unless he understands what makes our world tick, his speech will betray him. Men and women of the world (his world, God’s world) do not expect him to speak with technical jargon, much less with the coarse slang of the market place, neither do they expect him to speak with condescension. They will be warmed, as well as enlightened, when he speaks with understanding of their problems, their perplexities.

The college man and woman of today have a place in re-



ARCHBISHOP HALLINAN

ligious life, a highly influential place. They are beginning to realize this, and many of them are ready to put whatever skill they have to the specially consecrated service of God.

Another factor in the increase of college vocations is the close association of priests (and more and more, of sisters too) with these young collegians. In the Catholic college, this is a happy privilege. In the Newman apostolate, it is a dire necessity.

As the old distrust of the Catholic layman dies out, the college area offers superb opportunity for priest and student collaboration. Out of this grows a deeper respect for the priest, a respect built not on the arbitrary posture of authority, but upon the priest’s office as another Christ, the sister’s role as another Mary. The chaplain who has entrusted a college student with some real responsibility will not be surprised when the young man entrusts him with the direction of his spiritual life. Out of this blessed situation, religious vocations are bound to increase.

In 1950, Pope Pius XII wrote his magnificent Apostolic Exhortation, *Menti Nostrae*, on the priesthood. In it he dealt directly with the subject of this talk — the potential of vocations among university students.

First, the Holy Father outlined the sanctity of life needed in a priest, and the intrinsic holiness of the office itself. Then he approached the delicate subject of candidates. He said that in our times there are “a number of situations and problems . . . demanding more diligent examination and more attention.” He spoke of the minor seminary, and emphasized its proper role and tremendous advantages. Then in words that exactly described the apostolate of both the Newman and the Catholic college scene, he wrote:

“This wise and prudent selection must go on always and in all places, not only among the young men who are al-

ready in the seminary, but also among those who are studying elsewhere, and particularly among those who partake in the various activities of the Catholic apostolate. These last, even though they enter the priesthood at a later age, are often equipped with greater and more solid virtues because they have already been tried and have strengthened their souls by contact with the difficulties of life, and have already collaborated in a field which is also the realm of priestly activity.”

WORDS CARRY MANDATE

If any mandate were needed to direct us to the university campus in search of religious vocations, the words of this papal exhortation certainly carry it. And the field is ripe. The young collegian is becoming more and more aware of the need in religious life for the skills and attitudes that are his to offer. These characteristics, of course, must not mere-

ly coexist with, but be united to, the core of spiritual life and discipline demanded of the man or woman of God.

The Catholic college student is aware too of that closer association with priests and sisters that will foster a supernatural formation which was almost impossible in the older airtight compartments of yesterday. He may or may not be aware that the Holy See has blessed this unusual field of religious vocations — and that a recent Pope eloquently desired that it not be unusual at all, but diligently tilled. It is our task, bishops and vocational directors, priests and sisters, to open every door possible to the college student.

May I suggest three doors? First, that our high school principles and counsellors urge their graduates, upon starting to college, to enter into a “working association” with some par-

ticular priests or sisters in the higher institution. By “working association” I mean a collaboration with them in a specific task academic or extracurricular, apostolic or scholarly. Both the Catholic college and the Newman center have dozens of such tasks. If the new students know that they are needed and wanted they will find their assignments, and in the case of those special persons whom God is calling, they will find themselves too.

As more and more priests and sisters are enrolled in our colleges and universities (both Catholic and secular) sit side by side in class with collegians, sweat out examinations with them, the rapport will grow. It must blend a healthy respect and reverence with a pleasant informality of manner. In such a climate, God’s invitation to a religious life will be received in fertile ground.

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Holy Name Group Presents Film Series

VERO BEACH — A series of color sound movies on the "Life of Christ" is being presented during the Lenten season by the Holy Name Society of St. Helen parish for parishioners and members of the entire community.

The series of films consists

of 12 episodes in the "Life of Christ." The first four episodes, each of which lasts a half hour, were shown on Sunday evening, Feb. 23 at the St. Helen parish Hall and on the following night, Monday, Feb. 24, at the Community Building.

The second four episodes will be shown at 7 p.m. this Sun-

day, March 8, at St. Helen Hall, and at 7 p.m. Monday, March 9, at the Community Building.

The final four episodes will be presented at 7 p.m. Sunday, March 22, at the parish hall and at 7 p.m. Monday, March 23, at the Community Building.

The 12 film episodes on the "Life of Christ" are entitled as follows: 1. Holy Night, 2. Escape To Egypt, 3. Boyhood and Baptism, 4. Men Of The Wilderness, 5. Challenge Of Faith, 6. Discipline, 7. Return To Nazareth, 8. Conflict.

9. Fate of John The Baptist, 10. Retreat And Decision, 11. Triumph and Defeat, and 12. Crucifixion and Resurrection.



DEATH of Mother Thecla Merlo, co-foundress and Mother General of the Daughters of St. Paul is mourned by members of the order who operate St. Paul Book and Film Center near downtown Miami.

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Gregg Smith Choral Group Coming To Barry March 8

The Gregg Smith Singers, a choral ensemble making its third 10-week tour of the U.S. and Europe, will be the next presentation of the Barry College Culture Series at 8:15 p.m., Sunday March 8 in the college auditorium.

Organized in 1955 under the direction of Gregg Smith, a graduate teaching assistant in the music department of the University of California, the group consists of 25 young men and women all in their early twenties.

Each is a graduate of music from universities or colleges in Southern California, and a professional musician, with many

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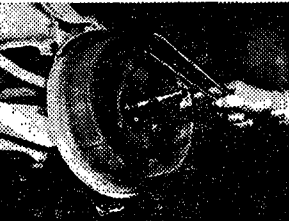
of the group's vocalists doubling as instrumentalists. Their repertoire ranges from the complex contemporary to the music of the Renaissance and includes classic choral works and American folk music.

An unusual facet of the group's personality is the presence of so many composers and conductors in the membership. At least half a dozen Gregg Smith Singers have had their works published or performed and several are conductor of their own church choirs. Many of Gregg Smith's compositions have been performed at International Music festivals and in U. S. cities by the choral group.

This year the singers will appear in Europe's famous music festivals including those at Edinburgh, Salzburg, Darmstadt's Contemporary Music Festival, Krefeld and Berlin.



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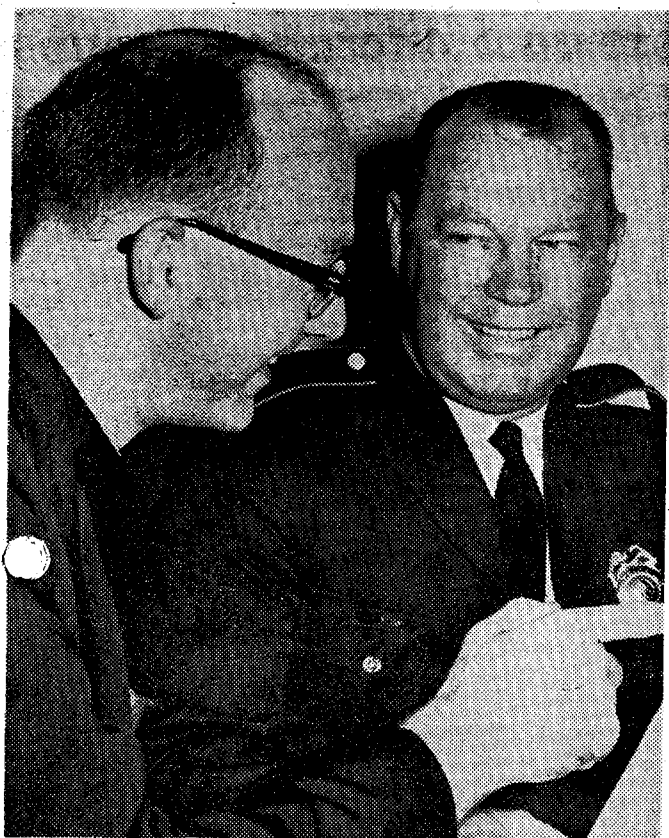
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CATHOLIC GUILD of Police and Firemen's first annual breakfast meeting on Sunday, March 15, is discussed by Father John Nevins, moderator, with Major Paul Denham of the Miami Traffic Division.



Miami Policemen Change Shifts At Police Academy



RIGHT AND WRONG method of lifting a heavy object is illustrated for Frank Latusek, left, by Jack Chilton. Both newly graduated firemen are members of the Catholic Guild of Police and Firemen.

Police And Firemen's Guild To Hear Former FBI Agent

Quinn Tamm, executive director of the International Association of Chiefs of Police, Inc., Washington, D.C., will be the guest speaker at the first annual breakfast meeting of the Catholic Policemen and Firemen's Guild of Greater Miami to be held at 10:30 a.m., Sunday, March 15, in the Everglades Hotel.

The breakfast will be preceded by a Pontifical Mass to be celebrated by Bishop Coleman F. Carroll in The Cathedral at 9 a.m.

All active or retired members of the police or fire departments as well as the Federal Bureau of Investigation residing in any county of the Diocese of Miami are invited to attend.

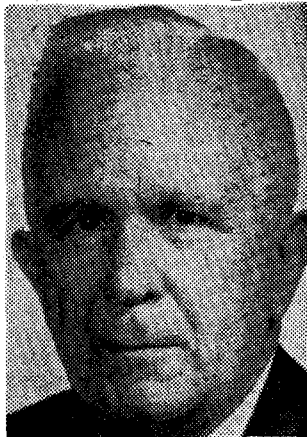
A special Policemen and Firemen's Guild will be formed in Broward County. Any members of the police and fire department units as well as retired personnel in Broward County are especially invited to attend the breakfast at the Everglades.

Ticket reservations for the breakfast may be made by calling or writing to Louis Sarsich, 270 NW 51st Avenue, Miami, HI 6-0328.

Mr. Tamm, a native of Seattle, Washington, received his early education in Butte, Montana, and is a graduate of the University of Virginia, class of 1917. He served in the Federal Bureau of Investigation, Washington, D.C., from 1934 to 1961 in the capacities of special agent, inspector and assistant director.

At the time of his retirement from the FBI in January, 1961, he was the assistant director of the Laboratory Division. Prior to that he had served as assistant director of the Identification Division and the Training and Inspection Division of the FBI.

The Catholic Policemen and Firemen's Guild of Greater Miami, which was formed a year ago, now lists nearly 200 members comprising men and women of the Police and Fire De-



QUINN TAMM

partments of Greater Miami as well as those actively engaged with the FBI and allied licensed law enforcement agencies and their retirees.

Further information on the Policemen and Firemen Guild may be obtained by writing to Father John J. Nevins, assistant pastor at St. Hugh parish and chaplain of the Guild, or to the Catholic Welfare Bureau.

Sullivan Named United Fund Aide

Timothy J. Sullivan of St. Thomas the Apostle parish has been named 1964 program services division chairman of the United Fund of Dade County.

A member of the Coral Gables Council of the Knights of Columbus, Sullivan will supervise the adult speakers bureau, student speakers program, solicitor training and come-and-see tours.

Now community services director of the Florida Power & Light Co., he has served as a member of the Ad Altare Dei Boy Scout Award Committee and as a member of the committee for the Bishop's Annual Dinner for Mercy Hospital.

The Miami Catholic Welfare Bureau is an agency of the United Fund.

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National Director Praises Nocturnal Adoration Group



Voice Photos

Membership Pins Are Given New Members

Members of the Nocturnal Adoration Society of SS. Peter and Paul parish were told during an induction ceremony last Friday night that they were "the pioneers of the Nocturnal Adoration" in the Miami area.

Father Hector C. Lemieux, S. S. S., national director of the Nocturnal Adoration, who officiated at the induction, told the Nocturnal Adoration members that they "have a responsibility as members of the Society" and urged them to remain faithful to it.

In addition to the induction of members into the parish Society, which includes members from several parishes in the Miami area, special Perfect Attendance awards were presented to 18 men from SS. Peter and Paul, Blessed Trinity, Corpus Christi and Immaculate Conception parishes. The 18 men had not missed a night of Nocturnal Adoration since the formation of the SS. Peter and Paul Society in March of last year.

A special plaque was presented by Father Lemieux on behalf of National Headquarters of the Society in New York to Frank Mergen, president of the SS. Peter and Paul group, for his work in organizing the Nocturnal Adoration in that parish.

In his talk to the men during the induction ceremony, Father Lemieux noted that there are now two other Nocturnal Adoration groups in the Miami area at St. Rose of Lima and Visitation parishes.

"You are not one when you come before the Blessed Sacrament to adore Christ," said Father Lemieux who pointed out that there are some 125,000 members in some 667 Nocturnal Adoration Societies in the United States and between 1,500,000 and 1,775,000 members all over the world.

"This means," said Father Lemieux, "that all over the world, men pour forth their hearts in a torrent of prayer to Our Lord in the Most Blessed Sacrament."

Prior to his officiating at the induction of the SS. Peter and Paul Society members, Father Lemieux had visited the Nocturnal Adoration groups in St. Rose of Lima parish, Visitation, parish and in Our Lady Queen of Martyrs and Little Flower parishes in Broward County.



TALKING OVER the progress of Nocturnal Adoration Societies in the Diocese of Miami with Bishop Coleman F. Carroll is Father Hector C. Lemieux, S.S.S., national director of Nocturnal Adoration Societies. Father Lemieux visited briefly with Bishop Carroll last week.



Father Hector Lemieux, S. S. S., (right) Presents Attendance Awards

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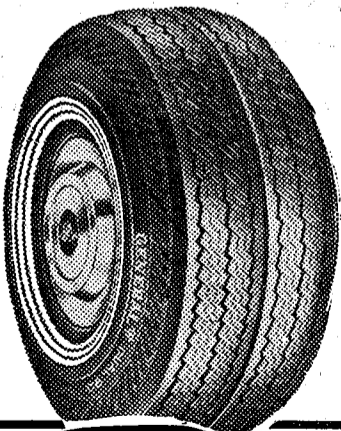
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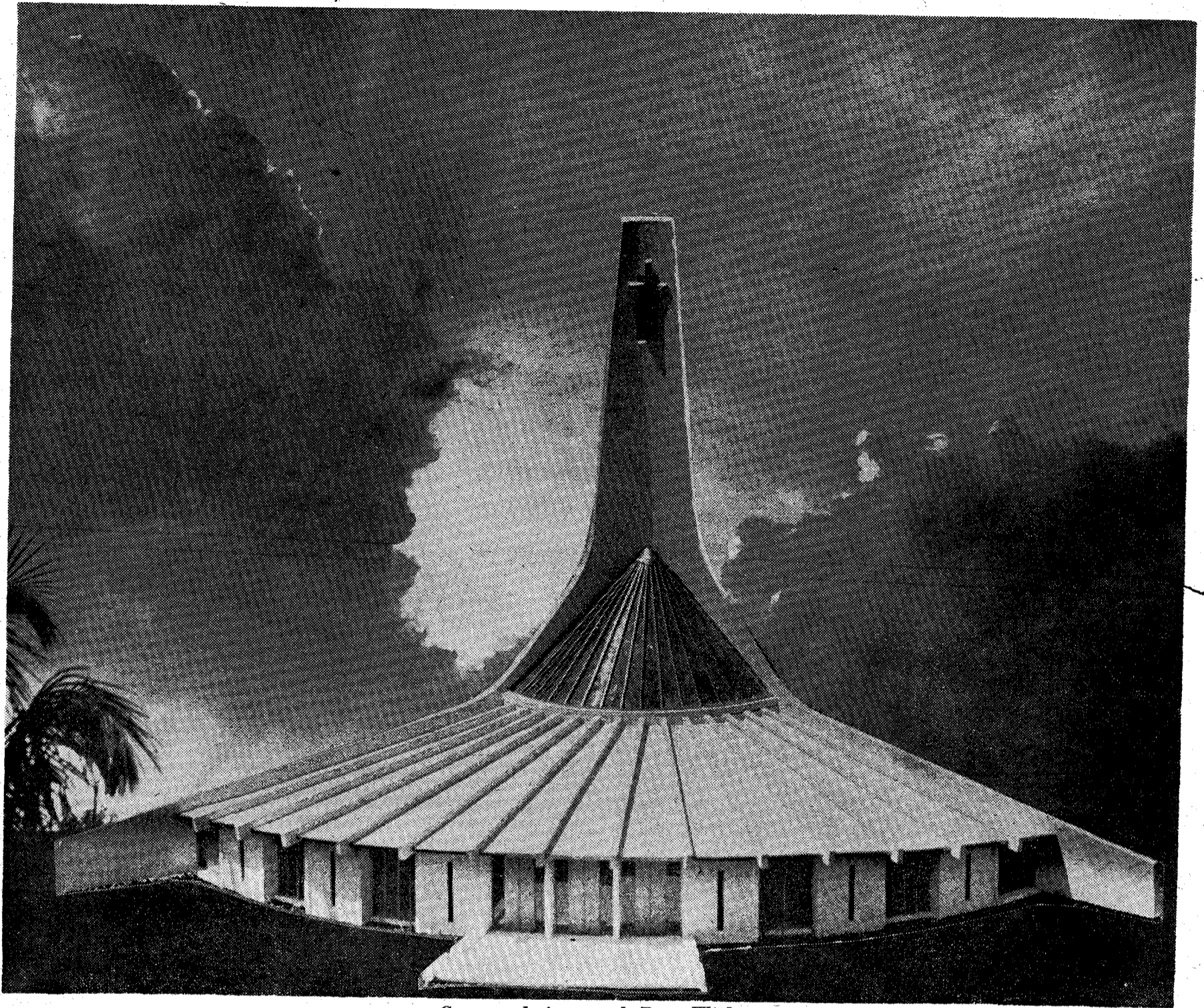
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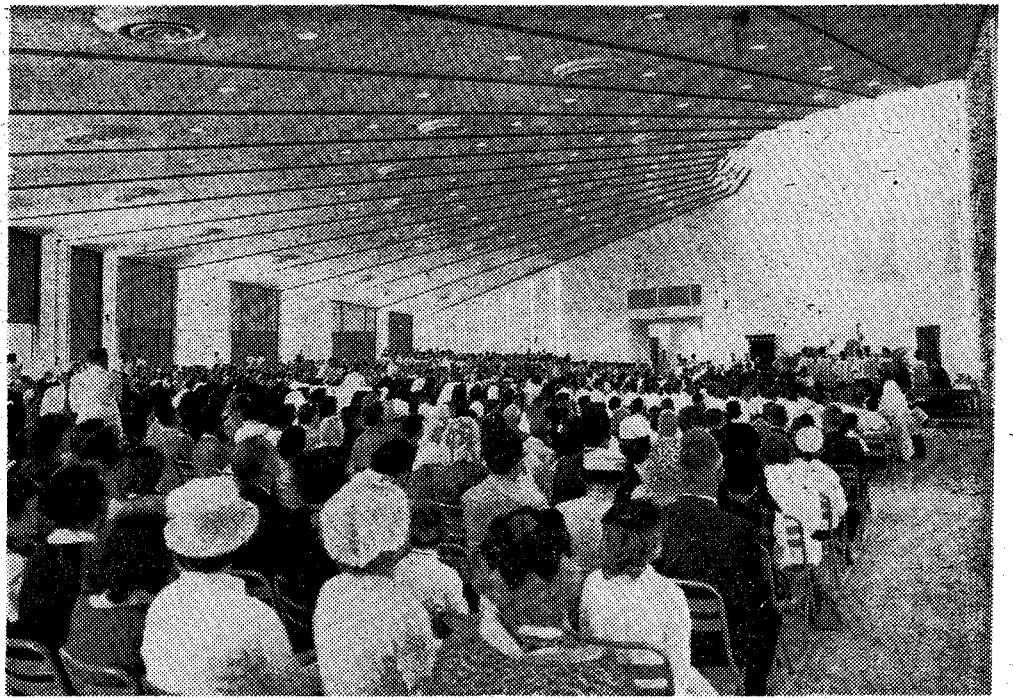
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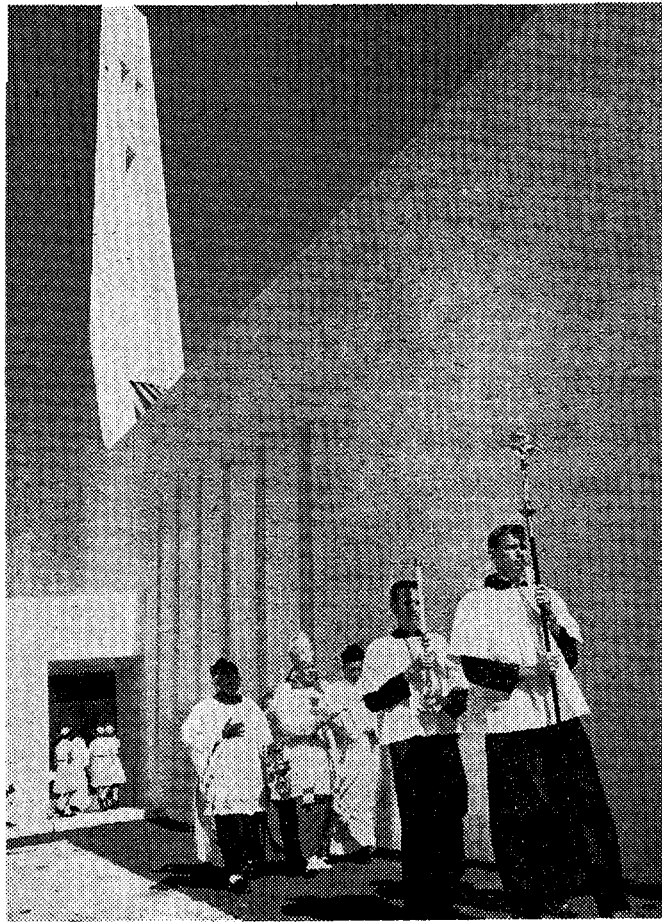
ALTAR BOYS form guard of honor for Bishop Coleman F. Carroll as he walks in procession of priests and altar boys towards the front

of the new Immaculate Conception Church in Hialeah. Bishop Carroll officiated at the dedication ceremonies last Saturday.



VIEW OF CONGREGATION during the Pontifical Mass which was celebrated by Bishop Carroll in dedicating the new church. The fan-

shaped design of the church which seats 1,200 persons enables all of the congregation to be in close relationship with the altar.



Bishop Carroll Blesses New Church

Bishop Dedicates Church At Immaculate Conception

(Continued From Page 1) he entered the church for the blessing ceremonies.

Following the blessing, Bishop Carroll celebrated a Pontifical Mass. The sermon during the Mass was preached by Father Martin J. Cassidy, formerly an assistant pastor at Immaculate Conception and now an assistant pastor at St. Matthew parish, Hallandale.

In his talk to the congregation following the Pontifical Mass, Bishop Carroll said that "sometime this year" in this Diocese certain parts of the Mass will be "said in English and those assisting at the Mass will join with the priest in reciting some of these prayers."

As to exactly when this will happen, Bishop Carroll said it would come after the approval of the U. S. Bishops, which is expected sometime this spring, of an English text of those parts of the Mass to be said in English. The preparation of the English text is now under way. These English texts would then have to be printed up and,

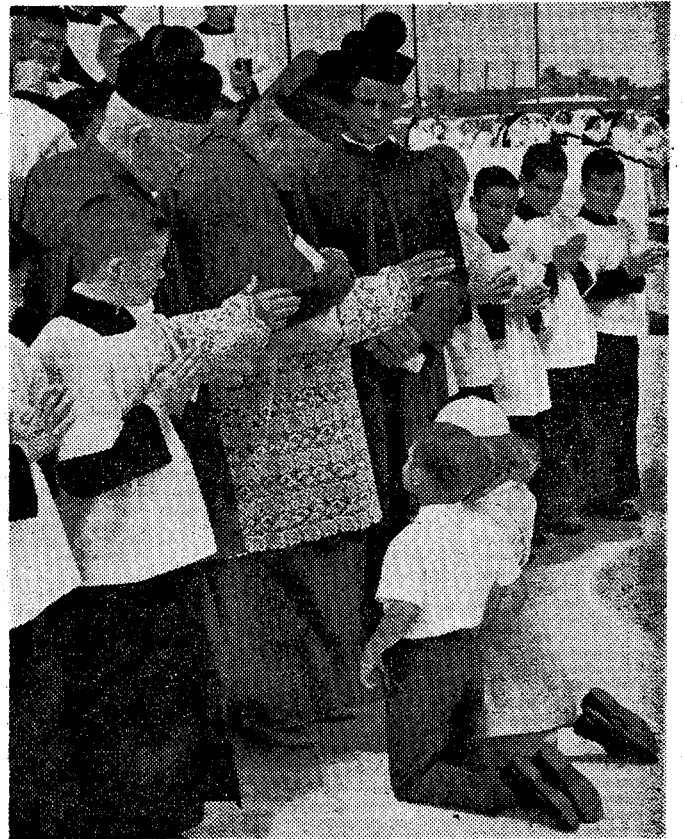
would then be issued in the Diocese of Miami by Bishop Carroll calling for some prayers in the Mass to be said in English.

Bishop Carroll told the congregation that "it may take you a little while to become accustomed to this change but I am sure you will become familiar with it in a short time."

In preaching the sermon during the Mass, Father Cassidy described the new church as a "fruit of great sacrifice, an earnest prayer and a great love of God."

"We all know that none of this would have been possible" said Father Cassidy, "without zealous priests, devoted-sisters and self-sacrificing parishioners."

"Who can begin to calculate the blessings that will flow from this tabernacle?" Father Cassidy asked. "Our faith tells us that Christ is just as present here in this Tabernacle as he was when he was transfigured on Mount Tabor."



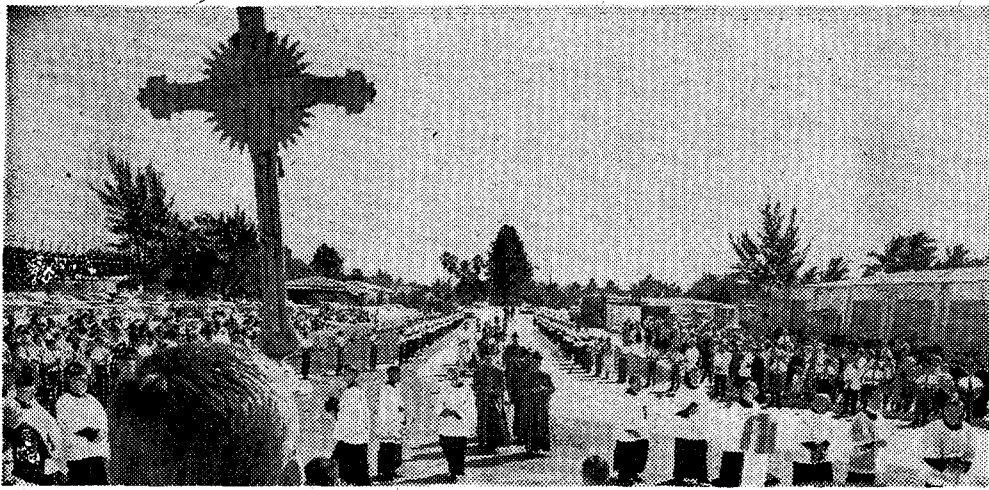
IMMACULATE CONCEPTION school children, Robert Wilhite and Joy Brown receive the blessing of Bishop Coleman F. Carroll following dedication ceremonies. At right is Msgr. Dominic Barry, pastor, Immaculate Conception parish. At left is Msgr. William Barry, P.A., pastor, St. Patrick parish, Miami Beach.



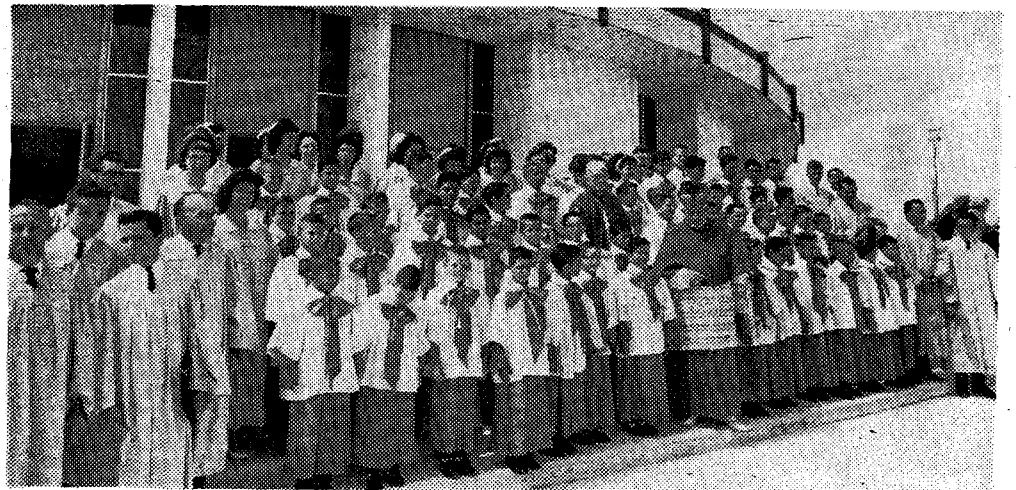
Prayers Are Read By Bishop At Foot of Steps Leading To Church



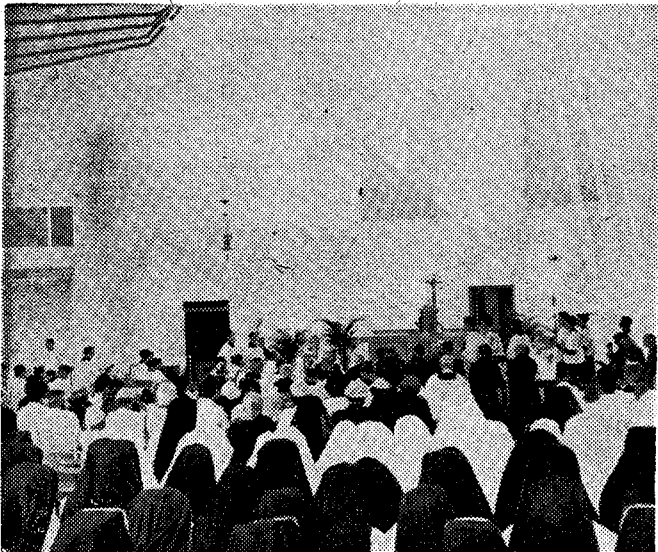
Holy Communion Is Distributed To The Congregation By Bishop



Bishop's Procession Comes Toward Church As Dedication Rites Began



Bishop Carroll Poses For Picture With Choir After Dedication



Nuns At Prayer During Pontifical Mass



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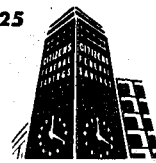
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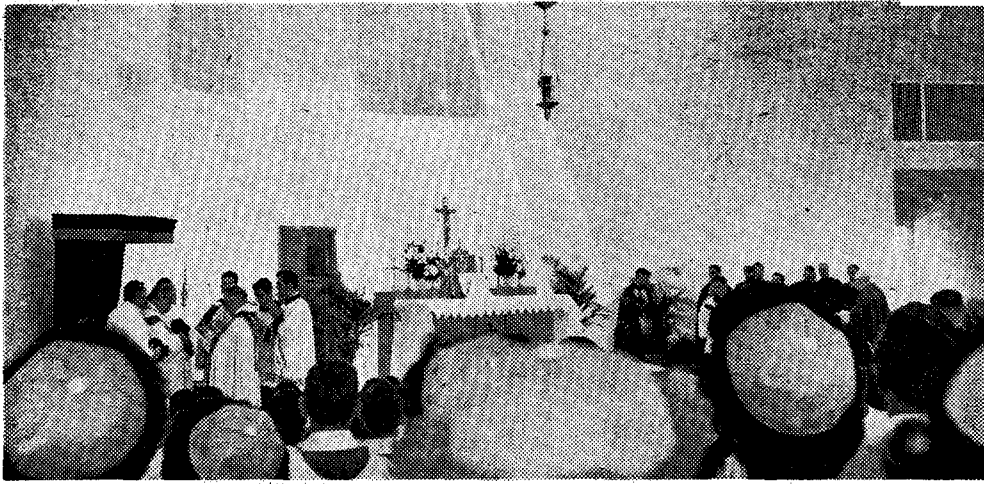
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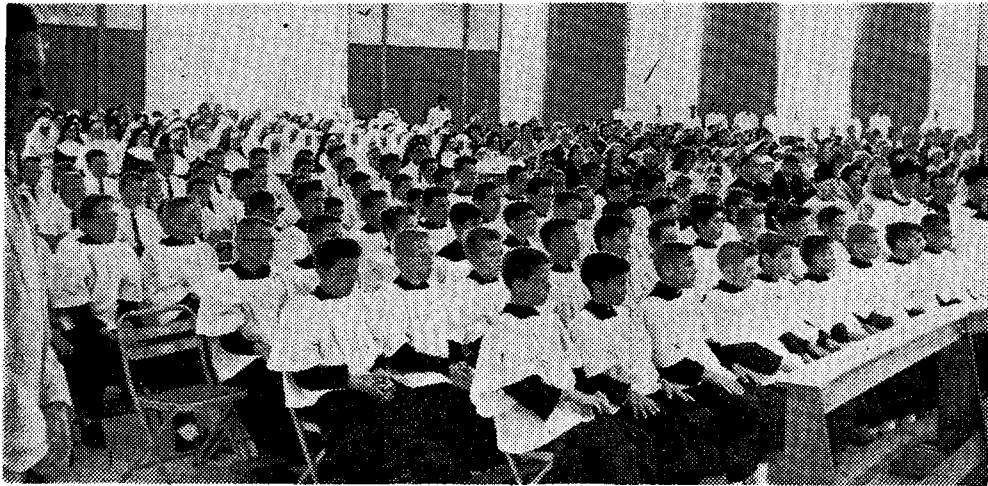
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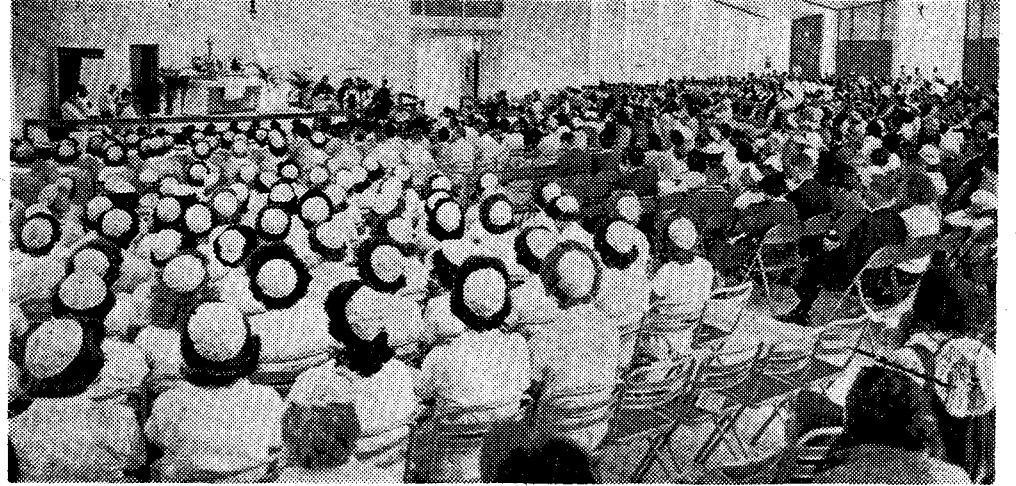
Prayers Are Recited By Bishop Carroll During Pontifical Mass



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Congregation Listens As Bishop Carroll Spoke Following Mass

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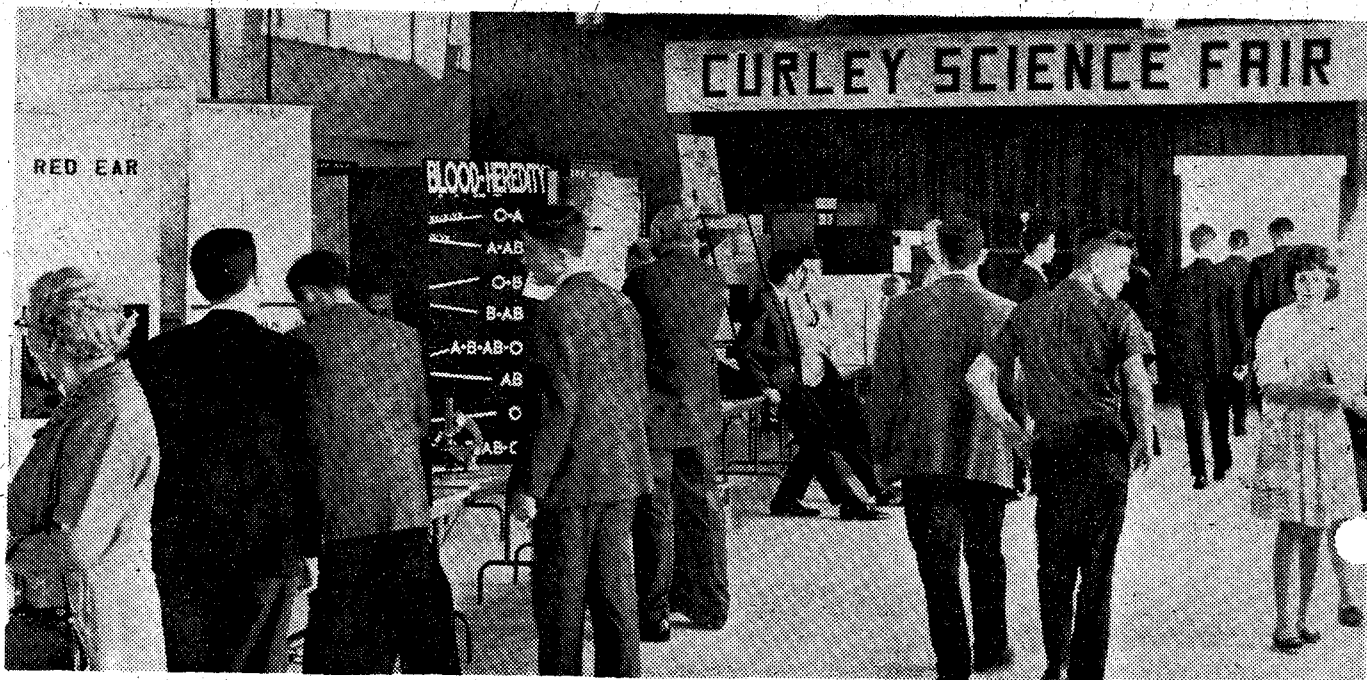
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TOP WINNER in Archbishop Curley Science Fair is Charles J. Maher of St. Rose of Lima parish, shown explaining his project to elementary student, Richard Wolf, of St. James parish.



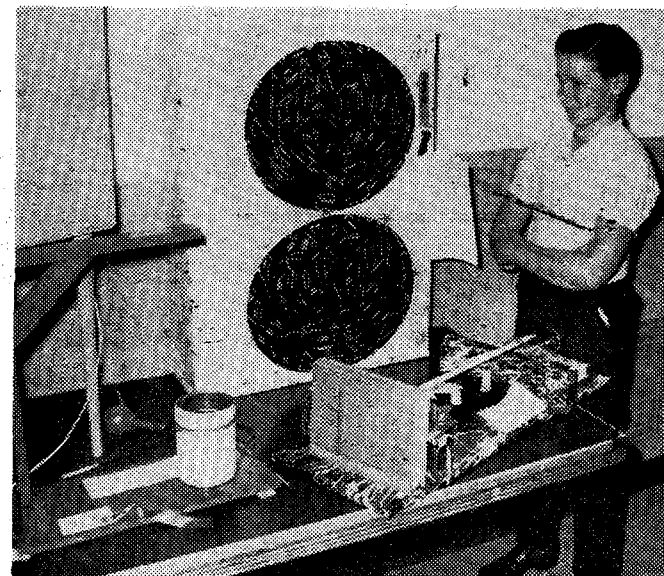
Archbishop Curley High School Science Fair Was One Of Many Held In Diocese of Miami



AMONG ELEMENTARY school pupils from Miami exhibiting their science projects at Archbishop Curley High School was Danny Pietrodangelo of the Cathedral parish illustrating water power.



LOWER GRADES of St. Anastasia Elementary School, Fort Pierce, combined ideas to present one exhibit. Jo-Anne Frere is shown pointing out the part of the exhibit which she contributed.



RED RIBBON winner at Anastasia School was Ronnie Frere whose exhibit on the constellations was the only one of its kind.



CENTRAL CATHOLIC HIGH School, Fort Pierce, awarded a blue ribbon to Rose Marie Noelke, left, for her science project on the different stages of growth and development of the frog.



ST. LAWRENCE school, North Miami Beach, featured several projects on mathematics at their science fair. Elizabeth and Christine Ferguson, left are shown explaining their exhibits to two of the underclassmen who viewed the projects.

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Priest-Scientist To Lecture At Aquinas Student Center

CORAL GABLES — A series of two lectures which will be open to the public will be delivered at the Aquinas Student Center, 1400 Miller Road, at the University of Miami at 7:35 p.m. this Sunday, March 8, and Monday, March 9.

The lectures will be delivered in observance of the feast of the center's patron saint, St. Thomas Aquinas tomorrow (Saturday).

The two lectures will be given by Father William A. Wal-

lace, O.P., Ph.D., S.T.D., who is currently Staff Editor for philosophy for the New Catholic Encyclopedia.

Father Wallace's talk on Sunday evening will be on "God And Modern Science." On Mon-

day evening, Father Wallace's topic will be "St. Thomas and the Space Age."

Father Wallace, a native of New York, was a scientist with Consolidated Edison Company before he was commissioned an officer in the Navy which awarded him the Legion of Merit for his work with the Pacific Fleet (operations research).

After the war, he took his master's degree in physics and then joined the Dominican Order. After ordination he was enrolled at the famed University of Fribourg (Switzerland) where he earned doctorates in the philosophy of science and in theology.

Returning to America, he has taught in Dominican Houses of Philosophy and written books and numerous articles on scientific methodology. He has been regular Newman lecturer at the Massachusetts Institute of Technology in Boston. Since his appointment to the editor's post of the New Catholic Encyclopedia, he has been in residence at the Dominican House of Theology, Washington, D.C. He is now writing a new book "Physics and God."

New Officers Are Elected By CYO In St. Louis Parish

KENDALL — The newly organized CYO of St. Louis parish has elected officers.

The new officers are: Barbara Lyden, president; Noreen Bevilacqua, vice president; Margaret Essex, secretary; Nikki McCarty, treasurer; Linda Scalzo, social chairman; Mary Lou Cummings, cultural chairman; Diane Smith, spiritual chairman; Bob Capra, physical chairman; and Bill Enright, sergeant-at-arms.

Spiritual moderator of the CYO is Father Frederick H. Wass, pastor of St. Louis Church.

Lauderdale Dinner

FORT LAUDERDALE — A family spaghetti dinner will be served by members of Blessed Sacrament Woman's Club at 7 p.m., Saturday, March 8 in Wilton Manors Kiwanis Club.

The monthly meeting of the organization will be held Tuesday, March 10 at 8 p.m. at the Oakland Park Woman's Club.

A bake sale was held by the CYO last month following all of the Sunday Masses and a total of \$53.20 was netted.

St. Louis CYO held their first Communion Sunday on Feb. 23 with all of the members attending the 9:30 a.m. Mass and receiving Communion in a body.

A breakfast followed with Father Bernard Reilly, C.M., member of the faculty of St. John Vianney Minor Seminary, and Martin Krpan, staff assistant in the CYO office in the Chancery as the guest speakers.

This weekend, March 6-8, the girl members of the CYO will attend a retreat. The retreat master will be a faculty member of St. Vincent de Paul major Seminary in Boynton Beach.

Members of the St. Louis CYO also are planning to take part in a bowling league which will meet two Sundays each month.

Pompano K. Of C. Seeks Members

POMPANO BEACH — A membership drive has been launched by the Pompano Beach Knights of Columbus. Total membership in the Council is now nearing the 300 mark.

The Council is making plans



ELECTED Supreme Knight of the Knights of Columbus to succeed Luke E. Hart who died Feb. 19 is John W. McDevitt (above). Mr. McDevitt has been Deputy Supreme Knight since 1959.

toward securing its own Council building in the near future. Meetings of the Council now are held on the second and fourth Mondays of every month at 7:45 p.m. at 1803 Sample Road (NE 36th Street) directly across the street from Shoppers Haven.

An invitation to join is extended to all Catholic men. After April 1, membership in the Council may be obtained through sponsors only.

The Pompano Council emphasizes activities for the whole family with a Squires Circle sponsored for the boys and a Lady Knights organization for wives of members. A Blood Bank also has been organized for the families of members.

St. Luke HNS Holds Election Of Officers

LAKE WORTH — The Holy Name Society of St. Luke parish has elected new officers for the year.

The new officers are: August Grader, president; Thomas Fitzgerald, vice president; Gerald Simonds, secretary; Henry Testa, treasurer and Frank Cerallo, marshal.

None 'Going Steady'

JERSEY CITY (NC) — Father James A. Carey, St. Michael's pastor, reported there are no "steady daters" among the 600 students at the parish operated high school.

Father Carey gained national attention a year ago when he instituted the ban. Six students were expelled when they refused to abide by the edict.

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News From High Schools In The Diocese

NEWMAN

By MARGARET O'BRIEN

Newman's Library Club is sponsoring a drive for the collection of old newspapers and magazines. All the proceeds from the drive will be used to purchase new books for the school library. The drive will end March 14.

On Feb. 27, Cardinal Newman's varsity cheerleaders staged the last pep rally of the school year. All the varsity basketball players were cited for their accomplishments and Coach Kreps spoke to the student body about the team.

The cheerleaders honored Mrs. Joan Steele, a member of Newman's faculty, for her assistance in organizing the cheerleading squad by presenting her with a bouquet of red roses. The rally was closed with a competition cheer between the classes — which the Seniors won, as always — and the school song.

The cheerleaders have done a wonderful job this year and this occasion was but one of the many times they participated in school activities. Congratulations to these girls for their tremendous school spirit!

GIBBONS

By DENISE O'MARA

FORT LAUDERDALE — Three judges from the Exchange Club of Pompano Beach will visit Cardinal Gibbons High this afternoon to hear the speeches of three boys and three girls on "Americanism".

This preliminary contest, which is sponsored by Exchange Clubs throughout the nation, is in connection with the national tournament.

The senior girls' World History class took a three-hour United Nations test on Tuesday, March 3. Two of the 20 entries will be sent to the U. N. and will be eligible for the Dag Hammarskjöld Scholarship which can be used either here or abroad.

Cardinal Gibbons Girls' Basketball team competed in the Diocesan tournament on March 2 held at St. Patrick's High School gymnasium. The C.G.H. team, under the direction of Miss Olga Farinas, physical education instructor, consists of forwards, Captain Louise Crocco, Mary Gallagher, and Sharlene Reid, and Guards, Sue Brand, Linda Leffel and Barb Pantone. The substitutes are Kathy Brescia, Carolyn Hood, Teresa Kapphahn, Pat Cusing, Lou Lavelly and Penny Wise.

Sophomores Chris Lee and Ray Powers will represent Cardinal Gibbons at a Youth Council on Smoking and Health to be held March 10 at the Coral Ridge Enquire Hotel on Galt Ocean Mile in Fort Lauderdale.

CHAMINADE

By ANDREW CAPONEY

Chaminade took the 16-A championship Saturday night with a 68-52 victory over LaSalle. Trailing 30-28 at half-

time, the Lions roared back to score 40 points in the second half. Bob DePathy paced the team with 39 points. Thanks to the close guarding of John Ford, LaSalle's top scorer, Luis Alvarez hit for only six points.

Monday, Chaminade's students attended a Requiem Mass for Ernest Gentile who was the school's first Band-Master.

Father John Dickson, our Provincial arrived on Saturday morning. He will remain here all week.

IMMACULATA

LA SALLE

By MARY JO KEMPE and BOB KOZIOL

Miss Ellen Lee Byrnes, a senior at Immaculata has placed second in the state of Florida in the "Ability Counts" contests on employment of the handicapped.



BYRNES

Employment of the handicapped, notified the school last week that Miss Byrnes would receive an all-expense-paid trip to Tallahassee to personally receive her award from Governor Farris Bryant.

Ellen Lee is the daughter of Mr. and Mrs. John T. Byrnes of Epiphany parish, South Miami.

The Junior Class of Immaculata-LaSalle presents its annual Fashion Show on Friday, March 6, at 8 p.m. in the school cafeteria.

The public is invited to attend.

After an opening-round victory against Monsignor Pace High School in the Group 16-A Basketball Tourney, the LaSalle Royals soared to a 71-46 win over Coral Park on the second night of the tournament. Again, Luis Alvarez was top scorer as he made 38 of the Royals 71-point total.

ASSUMPTION

By PATRICIA RIPOLL and PATRICIA VALLE

On Thursday, Feb. 27, the Students of the Academy of the Assumption had the honor of being addressed by Mrs. May Edmonds, Coordinator of Work with Children and Young People of the Miami Public Library.

Mrs. Edmonds spoke on the importance of reading in this modern age and world, gave hints on how to select good, worthwhile books that we will always cherish, and told how to derive more pleasure from reading.

Because it is Catholic Book Week, Mrs. Edmonds, who is an active member of St. Hugh's parish and St. Thomas More Book Club, pointed out the important role the Catholic book plays in the life of the Catholic layman. She stressed the re-

sponsibility of all Catholics to foster Catholic literature.

A puppet show was given on Feb. 28 at the Academy of the Assumption in honor of Catholic Book Week. It was given by Miss Mary Ellen Fabal, our school librarian, and Miss Grace Rayfuse. The show was on an incident in the life of St. Francis of Assisi.

It told how he made peace between the wolf of Gabbis and the inhabitants of the nearby town by promising them that the wolf would not eat anyone else provided the town supplied him with food for the rest of his life. The show was attended by the first through the sixth grade.

CURLEY

By FRANK SKILLING

Last Sunday, March 1, Curley High held its annual Science Fair in the school cafeteria. The fair is sponsored by the Science Club under the guidance of Brother Michael Ardoin, C.S.C., and Mr. James Kutz. This year marked the first time grade school representatives from different parishes near Curley were allowed to exhibit their projects at the fair. Winning high school entries from Curley will be sent to the regional fair to be held later this month.

Each year the Provincial Supervisor of the Holy Cross Provinces makes an inspection of all the schools under his control. Last week Brother John Baptist Titzer, C.S.C., Provincial of the Southwest Province, paid his annual visit to Curley to review the school's aims and functions.

The following students received a superior award in the Curley Science Fair: Douglas Bahner, Stephen Kikta, Edward Kennedy, Jose Fernandez, Tom Dant, David Simmons, Walter Matheny, Ben Sgambati, James Kushlan, Sterling Anifantis, Charles Maher, Frank Toto, Joseph Chevalier, and Edward Damich.

Top award in the Fair went to Charles Maher.

AQUINAS

By CINDY BLUMENFELD

FORT LAUDERDALE — To honor Saint Thomas Aquinas and to make the students of Aquinas High School aware of the Angelic Doctor's influence, six students from the junior religion classes will examine the opinions and teachings of this scholastic philosopher in the light of the 20th century at a symposium Friday, March 6.

Since 1962, when Aquinas High received its name, an annual Saint Thomas Aquinas symposium has been held, thus marking this the third symposium of its kind in Aquinas history.

Named the local winner in Time Magazine's 28th Annual Current Affairs Contest, Patricia Miller, senior at Aquinas, will receive a certificate from the weekly news magazine, and either a globe or a specially selected book.

Other high-scoring students in-

clude Richard Rominger, Jeff Keyes, Robert Hebestriet, and Walter Wendell. The contest was open to over 4,000 social science classes in the nation enrolled in the Time Education Program.

The date of the Annual Saint Thomas Aquinas Fair has been changed to this weekend, March 7 and 8, the public is invited to attend.

COLUMBUS

By R. LATANAE PARKER

Saturday, Feb. 29, was the date of the annual Christopher Columbus High School Science Fair. The event held in the school cafeteria had the largest participation ever. The judging was done by Mr. Gaston, Mr. Munley, and Brother Anthony of the Science Department and by Brother John of the Mathematics Department.

Among the outstanding projects was one submitted by Richard Finauer of Physics class 4 A. Richard's project consists of a maze of electronic devices, from which stereophonic music is broadcast and received. This project along with others such as Donald Stokes "Cloud Chamber" and John Mykytko's electromagnetic rocket-launcher will be seen at the Dade County Science Fair to be held at Dinner Key Auditorium.

Friday, Feb. 28, the sixth issue of the Columbus Newspaper, The Log, came out. This is an important issue because this is the first time that the paper has come out more than five times during one school year. One of the headline articles was about John Rotolo who is a finalist in the National Merit Scholarship exam. John ranks among the top one-half per cent of the seniors in the nation, and is being considered for one of the 1,600 scholarships being offered by the National Merit Scholarship Corporation.

During the last week of February, two Columbus Students scored in the district Optimist Club's Oratorical Contest. They are Joe Collins and Louis Gidel, who took first place in District Ten and Whechester District respectively.

MADONNA

By LORETTA LOPEZ

WEST HOLLYWOOD — At a Madonna Academy assembly on Feb. 25, awards were presented to the winners of the annual Americanism Essay Contest sponsored by the American Legion. The theme for this year's essay was "Why I am Glad To Be an American." Members from the Miramar Chapter of the American Legion were present at the assembly to award the first place medal to Marie Myers.

Certificates for second and third place winners were given to Kathy Lynch and Sheila Weathersbee respectively. Pam Smith and Dolores Burns received honorable mention.

Future Freshman Day will be held at Madonna on March 5, to permit eighth grade girls from Catholic schools in the vicinity to become acquainted with the Academy. Sister Eu-

gene Marie, principal, will address the "future freshmen" and a panel discussion will follow during which questions will be answered by Madonna students themselves.

On March 3, Sister Adrian, SSND and Sister Lizette, SSND will participate in judging the science fair at Monsignor Pace High School.

CENTRAL

By ADRIENNE MOORE

FORT PIERCE — Robert Welch of Central Catholic High School has been awarded by Scott-Mattson, Inc. a \$2,000 scholarship to the college of his choice. He was chosen on the basis of his grades, test scores (especially College Entrance Examinations Boards) and an interview.



WELCH

A panel of nine consisting of principals, teachers, representatives from Scott-Mattson, the school board, and Indian River Junior College interviewed the applicants.

Seniors will attend both retreat houses, Our Lady of the Cenacle and Our Lady of Florida, for a closed retreat March 10-12. It will give them a chance to meditate on their lives and contemplate on plans for the future.

The National Education Development Tests, March 10, will be taken by Freshmen and Sophomores. It is a series of tests in English, Social studies, math, natural science, and word usage. These certain subjects are designed to measure each student's ability to apply basic learning skills. They have been used to help students, parents, and teachers find the strengths and weaknesses in each student. Juniors will take a similar test, the National Merit Qualifying Test, on the same date.

VEROT

By JEAN HASTINGS

FORT MYERS — Basketball season is over now at Verot. The last two games for the team, tournament games, were played at Immokalee on Feb. 28 and 29. Coach Dick Beres, a pitcher for the Cleveland Indians, left last Sunday, Feb. 23, for spring training camp in Arizona. Taking his place for the last few games was Coach Dick Stahl, who continued the fine work done by Coach Beres.

This year was the first for the Verot basketball team and praise is due to all the players for the determination and fine spirit they demonstrated in their games.

These qualities, along with the hard work spent in practice, left the Vikings with a record of which they can well be proud. The effort put forth overshadows the losses and makes the victories all the more precious.

Even before basketball season was officially over, prepar-

ations were being made for track. Under a new track coach, Mr. Edward Stickles, about 13 boys have begun practicing for the various divisions of competition.

The Verot team hopes to compete in such events as the discus, the shot-put, the 100-yard dash, the 220, the 440-relay, the mile, the mile relay, the 880, broad jumping, and high jumping.

NOTRE DAME

By MARY ELIZABETH BOWEN

Six blue (superior), 10 red (excellent) and 10 white (outstanding) ribbons adorned prize-winning projects at Notre Dame Academy's Science Fair, Feb. 28-29. Under the direction of Sister Ave Maria, and Mrs. Lelia Cashman, Science instructors, the Fair included over 170 projects ranging in topics from Geology to Zoology.

Judges, Sister Clare Patrick, Sister Charles Miriam, Mrs. Martha Dodson and Mrs. James Wall of the NDA faculty, admitted that they were impressed with the many intricate exhibits the girls had worked on.

Four superior projects will be entered in the Miami Herald Science Fair, Dinner Key Auditorium, March 18-21: "The Effect of Nicotine on the Drosophila Fruit Fly" by Dorothy Law "Conchology — Man and Science" by Ruthanne Korosetz; "The Effect of Blue and Red Congo Dyes on Chick Embryos" by Patricia Hughes; and "The Effects of Various Chemicals on the Hardening of Cement" by Alice Hennessy.

Supplementing the course on Christian marriage, given in religion classes, Attorney Joseph E. Ludick, North Miami City Councilman, and Dr. Edward J. Lauth, noted Miami physician, addressed the Seniors on certain aspects of the course.

The common causes and sad results of divorce was Attorney Ludick's topic of discussion. He explained in detail the Florida State Laws on divorce and afterwards answered many queries on the subject.

Dr. Lauth explained marriage to the Seniors from the standpoint of his profession.

ST. PATRICK

By ANGELA CORTEZ

David Wessel, who has recently returned from the Peace Corps in Columbia, addressed groups of the St. Patrick High School student body on Monday and Tuesday in a series of lectures.

The subject matter discussed was on Peace Corps Community Development in Columbia.

Mr. Wessel is an alumnus of St. Patrick's.

The girls basketball tournament was held recently at St. Patrick's gym.

The participating schools were St. Thomas Aquinas, Assumption, Monsignor Pace, Cardinal Gibbons, Madonna and St. Patrick's.

Following the tournament softball season will commence after three weeks of practice.

CC, Chaminade, St. Pat's Still In Tournament Race

By JACK HOUGHTELING

Christopher Columbus High of Miami, Chaminade of Hollywood and St. Patrick's of Miami Beach will carry diocese honors in the state's regional basketball tournaments starting tonight.

Columbus won the Class AA Group 16 tournament and plays Fort Lauderdale High in the opening game of the Region 4 competition at the Miami - Dade Junior College fieldhouse. Both schools will carry 16-6 records into the game.

Chaminade took the hotly contested Class A Group 16 meet by downing diocese-rival LaSalle in the championship game, 68-52. The Lions, now 11-14, face Haines City High in the Class A Region 4 meet at Riviera Beach.

The easiest victory went to St. Patrick's as the Shamrocks faced only one opponent, Coral Shores High, in the Class C Group 16 meet as the other two eligibles, Mary Immaculate High of Key West and Miami Christian School, did not compete. The Shamrocks, bidding for their third trip to the state finals at the University of Florida in four years whipped Coral Shores, 76-47, and play tonight at Lake Placid against host Lake Placid High in the C Region 4 meet.

Victories tonight send the teams into the region finals Saturday night at the same sites with a win earning a trip to the state finals.

Losing out in their bids for group championships were Archbishop Curley in the AA-15 meet (67-54 to Miami Beach), Msgr. Pace in the A-16 (55-47 to LaSalle), St. Thomas Aquinas of

The Voice Of Sports

Fort Lauderdale in the finals of the A-15 (79-55 to Riviera Beach), Cardinal Newman of West Palm Beach in the A-15 (76-70 to Fort Lauderdale Northeast), Cardinal Gibbons of Fort Lauderdale, also A-15 (70-56 to Stuart High), and inexperienced Bishop Verot of Fort Myers in the C-14 meet (75-30 to Alva).

In helping Chaminade to its group title, sophomore Fred De-Pathy of the Lions turned in one of the season's finest performances as the 6-1 forward scored 39 points on an 82 per cent shooting mark and grabbed an amazing 39 rebounds in the Lions championship game with LaSalle.

CYO Benefit Basketball Game Set

It'll be the coaches, priest moderators and members of the CYO Advisory Board against the "pick" of the two top CYO teams in a special benefit basketball game at 8 p.m. this Sunday, March 8, in the Christopher Columbus High Gymnasium.

Proceeds of the game will be used to help develop the CYO athletic program in the Diocese.

Added this week to the "roster" that will play against the "All-Stars" were Father Frederick H. Wass, pastor of St. Louis parish; Father John B. Fitzgerald, assistant pastor at St. Vincent de Paul parish; Brother Leo, of the faculty at Christopher Columbus High School; Father Neil J. Flemming, administrator of St. Lawrence parish, Dick Fincher, of Fincher Motors Inc., and Coach Richard Pollack, of Christopher Columbus High School.

STILL UNBEATEN AFTER DEFEATING OPA-LOCKA

Holy Redeemer Ekes Out Close 51-49 Win

A well-drilled, smooth-playing Opa-locka CYO team came within two points of pulling Holy Redeemer CYO down from the ranks of the undefeated last Sunday.

But Holy Redeemer, in a come-from-behind effort that only pulled the game out in the closing seconds, finally managed to chalk up its eighth consecutive victory in the North Dade CYO Division by a 51-49 score.

The game matched Holy Redeemer's fast-breaking, run-and-shoot type offense against Opa-locka's more deliberate style of ball handling. Opa-locka seemed to be heading for its seventh win in league play as against only one loss when it left the floor at halftime leading Holy Redeemer by several points. But Holy Redeemer, paced by the shooting of John Gay who garnered 22 points, came back in the second half to pull even and then go

ahead by a slim margin which it held until the closing whistle.

St. James was handed its second defeat last Sunday by St. Lawrence CYO (6-2) as Barry O'Malley's 26 points led St. Lawrence to a narrow 39-38 win.

In addition to Holy Redeemer, one other team in the CYO Basketball league has an undefeated record. That team is Nativity CYO in the Broward Division. Nativity also has won eight and lost none.

Nativity rolled past St. Anthony CYO (6-2) last Sunday 61-38 as Paul Palogruto and Len Keegan both notched 16 points each.

St. Dominic retained its position as leader of the South Dade

★ ★ ★		
LEAGUE STANDINGS		
South Dade Division		
Team	WON	LOST
St. Dominic	7	1
Camp Matecumbe	7	1
Corpus Christi	6	5
St. Louis	4	4
Ss. Peter and Paul	4	4
St. Theresa	4	4
San Raphael	4	4
St. Timothy	3	3
Epiphany	3	3
St. Hugh	1	0
Holy Rosary	1	0
NORTH DADE DIVISION		
Holy Redeemer	8	0
St. Rose of Lima	7	1
St. James	6	2
Opa-locka	6	6
St. Lawrence	4	2
The Cathedral	4	4
St. Vincent De Paul	3	3
O.L.O.P.H.	4	5
St. John the Apostle	2	2
Blessed Trinity	2	6
St. Monica	0	0
Visitation	0	8
BROWARD DIVISION		
Nativity	8	0
St. Anthony	6	5
St. Clement	5	5
Little Flower	5	5
O.L.Q.M.	4	2
St. Vincent	4	0
St. Gregory	0	0
St. Elizabeth	0	0

Division by winning easily over Epiphany CYO 72-24. Raymon DeCario's 27 points led the St. Dominic scoring.

In the North Dade Division, St. Rose of Lima stayed close on the heels of division leader Holy Redeemer by rolling past St. John the Apostle CYO 42-13.

St. Vincent de Paul recorded its third win in the North Dade Division as against four losses as it managed to eke out a last-minute 51-48 victory over Blessed Trinity (2-6) in a see-saw battle that saw the lead change hands several times, Max Garcia topped the St. Vincent de Paul scorers with 14 points.

In other North Dade Division games, The Cathedral (4-4) defeated St. Monica CYO (0-7) 74-19. And Our Lady of Perpetual Help CYO (3-5) downed Visitation (0-8) 40-22.

Camp Matecumbe CYO (6-1) kept its hopes alive in the South Dade Division by winning over San Raphael Hall (4-3) 51-23.

Also in the South Dade Division, Corpus Christi (5-2) came out on top in a game against St. Hugh CYO (1-6) by a 34-21 score, and Ss. Peter and Paul won over Little Flower CYO

(4-3) on a forfeit. St. Timothy CYO (3-4) had drawn a bye last Sunday.

St. Clement CYO (5-3) defeated St. Vincent (2-6) 75-31 and Little Flower CYO (5-3) downed St. Gregory (0-8) 88-33 which put the two winners in a tie for third place in the Broward Division behind league leader Nativity CYO (8-0) and St. Anthony (6-2).

Our Lady Queen of Martyrs (4-4) won over St. Elizabeth CYO (0-8) in the Broward Division on a forfeit.

The league schedule for this Sunday, March 8, is as follows:

NORTH DADE DIVISION	
(North Miami Beach Auditorium)	
1 p.m. St. Rose of Lima vs. O.L.O.P.H.	
2 p.m. St. James vs. Opa-locka	
3 p.m. St. John vs. The Cathedral	
4 p.m. St. Lawrence vs. Blessed Trinity	
(At St. Patrick High Gymnasium)	
3 p.m. Visitation vs. St. Monica	
4 p.m. Holy Redeemer vs. St. Vincent De Paul	
SOUTH DADE DIVISION	
(At Christopher Columbus High Gymnasium)	
1 p.m. Corpus Christi vs. St. Timothy	
2 p.m. Holy Rosary vs. Ss. Peter and Paul	
3 p.m. St. Dominic vs. St. Hugh	
4 p.m. St. Louis vs. Camp Matecumbe	
5 p.m. San Raphael vs. St. Theresa	
BROWARD DIVISION	
(At Little Flower Gymnasium)	
1 p.m. St. Vincent vs. St. Anthony	
2 p.m. Little Flower vs. St. Elizabeth	
3 p.m. O.L.Q.O.M. vs. Nativity	
4 p.m. St. Clement vs. St. Gregory	

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 ST. EDWARD, Palm Beach

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Strong, Help The Weak - Deanery Women Theme

"We that are strong ought to bear the infirmities of the weak and not to please ourselves," will be the theme for Spring meetings of the South Dade and North Dade deaneries of the Miami Diocese Council of Catholic Women next Monday and Tuesday, March 9 and 10.

Msgr. James J. Walsh, whose column *The Truth of the Matter* is a regular feature in *The Voice* will be the principal speaker when affiliations of the North Dade Deanery convene Monday at the Clubhouse Restaurant, Biscayne Blvd. and 163rd St.

Mass offered by Father Francis Dixon, V.F., host pastor, and deanery moderator, at 8:30 a.m. in St. James Church, North Miami, will mark the opening of the meeting.

Layettes made by various affiliation members will be dis-

played in the library of St. James School and brunch will be served at the restaurant.

Mrs. John R. A. Collins, deanery president, will conduct the business sessions during which deanery officers and a delegate - at large will be elected.

"The Liturgical Movement" will be discussed by Father Jack Totty, assistant pastor, Little Flower parish, Coral Gables, when South Dade Deanery affiliations convene at 9:45 a.m. at the Aquinas Center, Coral Gables, on Tuesday, March 10.

Father Claude Brubaker, pastor, St. Timothy parish, host parish, will give the invocation and Mrs. Raymond Nihill, deanery president, will conduct the business sessions.

Members will assist at a dialogue Mass which will be offered at noon in the Aquinas chapel. Msgr. John O'Dowd, V.F.; pastor, Epiphany parish, South Miami, and deanery moderator, will install newly elected deanery officers after the Mass.

Lecture Series At Marymount

BOCA RATON — A series of four lectures by Dr. Justin C. Steurer, lay theologian at Marymount College, will begin in Carroll Hall on the campus, Thursday, March 12.

All lectures will begin at 8 p.m. and the public is invited to attend.

"Christ in the Bible" will be the first topic followed by "Suffering and Death for the Christian" on March 19; "Living in Christ," April 2; and "Christian Marriage," April 9.

An exhibit of Dr. Steurer's painting and sculpture will be presented in conjunction with the lectures.



31 EMPLOYEES of St. Mary Hospital, West Palm Beach, were recently cited for a year's service without a day's absence. Mother Josephine Marie, O.S.F., administrator, is shown with Gae Kibler, left, and Mrs. Leocadia, who received savings bonds.

Communion Of Nativity Guild

HOLLYWOOD — A Corporate Communion will be observed by members of Nativity Women's Guild during the 8:15 a.m. Mass Sunday, March 8 in Nativity Church.

Breakfast will be served at 9:30 a.m. at the Oak Ridge Country Club where new officers will be installed by Mrs. James Schoppler.

Mrs. James Ball is general chairman of arrangements assisted by Mrs. Gerald Oldziej, Mrs. Harold Dyer, Mrs. Robert Williams, Mrs. Ernest Ferrier, Mrs. Bernard Saffran and Mrs. Joseph Gass.

Reservations may be made by calling Mrs. Williams at 983-4973 or Mrs. Ball at YU 9-6837.

Two Groups Join Women's Council

Two new women's organizations have joined the Miami Diocesan Council of Catholic Women bringing the total number of affiliations to 99.

Welcomed were the Palm Beach Chapter of the Miami DCCN of which Father Jerome Martin, St. Jude parish, Jupiter, is spiritual moderator; and Mrs. Josephine J. Ostojka is president; and the Charlotte Chapter of the DCCN for which Father Donald F. X. Connolly, St. Francis Xavier parish, Fort Myers, serves as moderator, with Sister Mary Marcella of St. Joseph Hospital as president.

Singles Club Installations

Michael A. Fabal will be installed as president of the Miami Catholic Singles Club during a dinner at 9 p.m., Sunday, March 8 at the Biscayne Terrace Hotel.

Father Walter Dockerill, diocesan director of youth, will also install Peggy McGraw, vice president; Nancy Buff, recording secretary; Kathy Ricky, corresponding secretary; Peggy Pulich, membership officer; and Richard Allely, treasurer.

Their fifth annual excursion to the Black Hills Passion Play at Lake Wales will be sponsored by the club Saturday, March 21.

The general public is invited to join members in the one-day trip which begins at 8:30 a.m. from the Orange Bowl parking lot and returns in the evening.

Further information may be obtained by calling 634-1948 or 635-1791. All bus seats are reserved and early arrangements are urged.

CYAC Council Calendar

Miami Catholic Singles Club — Business meeting, 8 p.m., (today) Friday, Polish-American Club, 1250 NW 22nd Ave.

Our Lady of Perpetual Help CYAC — Holy Hour, 8 p.m., Monday, March 9, Our Lady of Perpetual Help Church.

St. Vincent de Paul CYAC — Business meeting, 8 p.m. Wednesday, March 11, parish hall. New officers will be elected.

St. Theresa CYAC — Board of Directors meeting, Sunday, March 8, at Yesbeck home, 2800 SW Fifth St., following 9 a.m. Mass in Little Flower Church, Coral Gables.

Court 262 Communion

Catholic Daughters of America, Court Miami 262, will observe a Corporate Communion Sunday, March 8 during the 9 a.m. Mass in Gesu Church.

The monthly meeting of the court will begin at 8:15 p.m., Wednesday, March 11 in the Gesu Center following novena devotions.

Retreat At Kendall

KENDALL — Ladies of St. Hugh parish, Coconut Grove, will observe a weekend retreat, March 13-15 at the Dominican Retreat House, 7275 SW 124th St.

Members of other parishes and winter visitors in the area are invited to participate in the conferences which open during Mass Friday and conclude during Benediction Sunday afternoon. The retreat will be conducted by a Passionist Father from Our Lady of Florida Retreat House, North Palm B.

Arrangements for transportation and further information may be made by calling Mrs. John Knight at HI 3-5625 or the Dominican Retreat House.

Personnel of the Miami Catholic Welfare Bureau and women of the Cathedral parish will observe a day of recollection Thursday, March 12 at the retreat house staffed by Dominican Sisters of St. Catherine de Ricci. Father Christopher Konkol will conduct the conferences.

A general retreat for women is scheduled for Sunday, March 22, and junior high school girls will participate in a weekend retreat, April 3-5. High school girls have been invited to observe a weekend retreat from Friday, April 10 to Sunday, April 12.



NEW BRIDE, Mrs. William P. Magee, is the former Margaret R. Upshaw. The couple were wed last Saturday in St. Rose of Lima Church.

Daughters Of Isabella

CORAL GABLES — The care of mentally retarded children in the Diocese of Miami will be discussed by Father John Glorie during a meeting of the Daughters of Isabella at 8 p.m., Monday, March 9 in the K. of C. Hall, 270 Catalonia Ave.

All members are urged to attend.

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Perrine Auxiliary

Members of the women's auxiliary of the Catholic Home for Children in Perrine will meet at noon, Thursday, March 12 in the Cathedral Parish hall, 7506 NW Second Ave.

A Lenten covered dish luncheon will be served.

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Husband Should Not Put Mother First

By JOHN J. KANE, Ph.D.
(Professor of Sociology, University of Notre Dame)

I have been married just over 10 years. While I love my husband and feel certain that he loves me, his mother always comes first. His parents try to run our life. They call almost every Sunday to see that we attend church. If I act like his mother I am nagging. His mother is cold toward me, even though I try to be nice to her. Shouldn't a husband prefer his wife to his mother?

The unusual aspect of the problem you present, Helen, is that it has lasted over 10 years. If conditions are exactly as you describe them, I wonder why you tolerated the situation. Of course, a wife must take precedence over a husband's mother. In fact, a wife must take precedence over all others with her husband. This is the very nature of marriage.

Whenever in-law problems occur in marriage, there is a tendency to place the entire blame upon the in-laws. In the folklore of American life in-laws are almost invariably depicted as evil incarnate. This is obviously far from the truth. It is not necessary to outlaw your in-laws. Frequently, they are the source of great help in times of crises, staunch friends in adversity. Other times they are indeed a source of trouble. But usually they are like most human beings, a bit of both.

After 10 years of married life, it must indeed be annoying to have in-laws check on your church attendance almost every Sunday. But I wonder if this is really the reason for the phone call?

Frequently Lonely

Mothers-in-law are frequently lonely people. They have reared their children, who have married and left home. They find time hanging heavily on their hands. Like all human beings they want attention and affection. Since your mother-in-law's husband is still living, one is compelled to wonder about the relationship with her own husband.

Are they compatible? Does he neglect her? In her unhappiness is she reaching out to her son as a surrogate husband? I fear this may be at the root of the problem.

A great deal has been written about the so-called silver cord which binds a son to his mother. Somewhere along the line, usually during adolescence, a son must break this cord. The mature mother expects this, indeed, welcomes it.

But even though logically she knows that it must occur, emotionally it is a wrench. It can be eased if the older woman and her husband realize that they are returning to a type of life similar to that which they had before their children were born. Naturally, life can never be the same as it was in their youth, but they must learn to depend largely upon each other for love, affection and companionship.

Perhaps it would be prudent to discuss this matter with your husband at some length. You have a chance to observe the relationship between your mother-in-law and father-in-law. If you feel they do not get along well together, if there is some problem which seems to separate them, perhaps the son's attention should be called to it. He may be able to talk it over with his father and persuade him to pay more attention to his wife.

Your mother-in-law's coldness toward you can be understood even though you cannot accept it. If she is really lonely and is seeking from her son the companionship she should get from her husband, you obviously seem to stand in her way. Since this has continued for a period of 10 years, it is entirely unlikely that there will be any sudden end to it. It is something you will have to accept.

You are wise in being as pleasant to her as possible, and in fact any angry words or any rupture in your relationships with her will only hurt your husband more. One indication of maturity is ability to accept the inevitable, and in this case I fear you may face the inevitable.

Beat Her To Phone

The Sunday phone calls mentioned above are naturally irritating. It is as though your mother-in-law were dealing with two children who cannot fend for themselves. Perhaps the best way to handle these calls is to anticipate them by calling her and asking if she and her husband have gone to church yet. If they will beat you to the phone, you may sweetly inquire after you have told them you attended Mass whether or not they did. She may then get the message.

At the risk of sounding harsh, it may be easier for your husband to refuse to take you shopping than to refuse to take his mother. You are really much closer to him and he may count more upon your understanding than upon his mother's understanding.

Obviously, he was wrong if he counted on this, but you will have to take it into account. Some husbands, unfortunately, tend to take their wives for granted and this seems to be an instance where this occurred. On the other hand, before you leap to any conclusions, you should evaluate the reason he gave for not taking you shopping. It may have been a good one.

If you were married one or two years, my advice would be to have a showdown with your husband over the issue. But why did you allow this sort of behavior to continue for such a long period of time without any vigorous complaint? In other words you permitted a pattern of life to be established and



now, deeply annoyed by it, you would like to alter it. Frankly, I have little hope that you can do much about it.

Unless this problem is much more severe than you seem to indicate, I would be prepared to tolerate it as far as possible. If, on the other hand, this preference of your husband for his mother seems to run more deeply, to interfere with many other aspects of your lives and the rearing of your children, I would seriously consider psychiatric attention.

Basically, I am inclined to believe your husband is acting out of deep sympathy for his mother's plight. I do not think that he actually prefers his mother to you at all. And you, of course, must be careful that you do not allow jealousy to distort your perspective.

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MORE DASH TO THE DISH

Halibut Double Decker Very Savory

By FLORENCE DEVANEY

I've seen the time when even the smallest halibut would have looked mighty handsome to this writer.

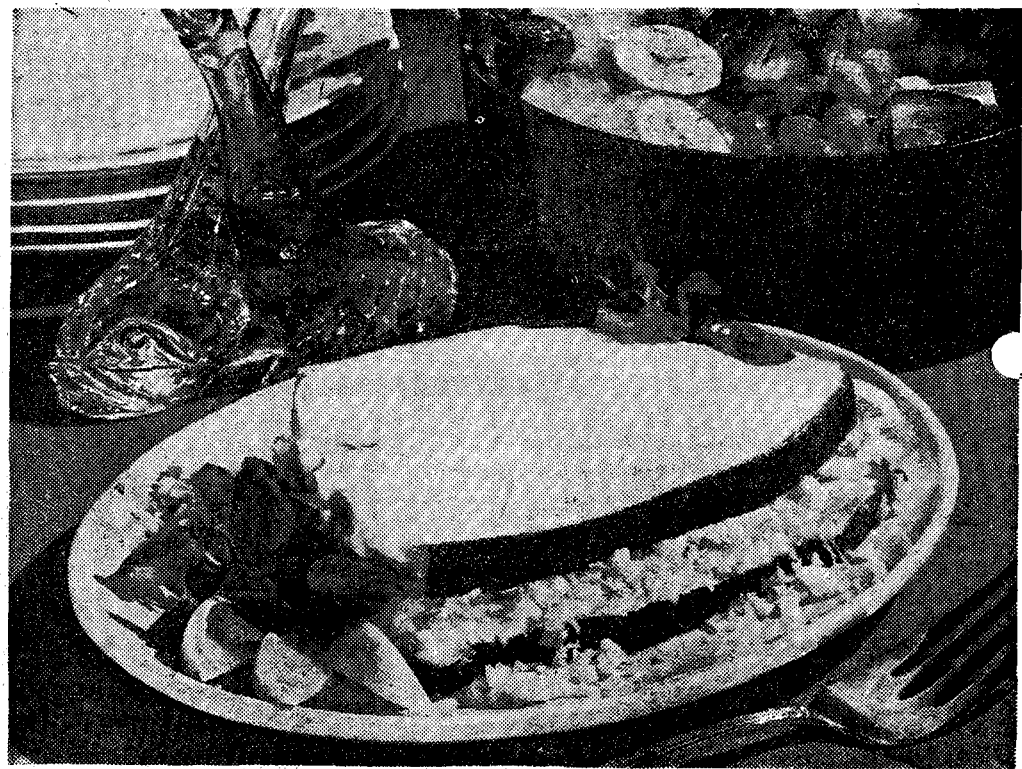
It was just six months ago, when I was deep sea fishing, with the family, off the coast of California and every one in our party was reeling in beautiful halibut — well you know the story, "when all about you are catching theirs."

The trophy received by yours truly was for the world's worst fisherman. But before you start shedding salty tears I hasten to tell you I was welcomed back into the family circle again a few hours later, even by our wonderful host, my sometimes critical brother and the expert of the clan.

Why? Well, someone had to cook the catch and you know who it was.

We can't always have whole baked fresh halibut, but Halibut Double Decker, featured here this week is an excellent choice for a handsome fish entrée.

Vegetables combine with soft bread crumbs to make a savory stuffing between the halibut



HALIBUT STEAKS with a good vegetable and bread stuffing make appealing Lenten fare. Garnish with lemon wedges and watercress. Extra, a fruit salad bowl.

steaks. Bake the fish about 25 to 30 minutes or until it flakes easily when tested with a fork.

Included below too is a delicious recipe for Northwest Style Halibut. Try it for another fish

dinner. Both these delightful recipes originated in the kitchen of the bureau of commercial fisheries.

Halibut Double Decker

- | | |
|---|---------------------------------|
| 2 halibut steaks (1 pound each) or other fish steaks, fresh or frozen | 2 tablespoons melted fat or oil |
| 1 1/2 teaspoons salt | 1 teaspoon lemon juice |
| Vegetable Stuffing | Paprika |

Thaw frozen steaks. Sprinkle both sides with salt. Place one steak in a well-greased baking dish, 12 x 8 x 2 inches. Place stuffing on steak and cover with the other steak. Combine fat and lemon juice; brush over top of steak. Sprinkle with paprika. Bake in a moderate oven, 350 deg. F., for 25 to 30 minutes or until fish flakes easily when tested with a fork. Serves 6.

- VEGETABLE STUFFING**
- | | |
|---------------------------|---------------------------|
| 1 cup grated carrot | 2 cups soft bread crumbs |
| 3/4 cup chopped celery | 1 tablespoon lemon juice |
| 1/2 cup chopped onion | 1/2 teaspoon salt |
| 1/3 cup melted fat or oil | 1/4 teaspoon white pepper |
| | 1/4 teaspoon thyme |

Cook vegetables in fat until tender, stirring occasionally. Add remaining ingredients and mix lightly.

Northwest Style

- | | |
|---|-----------------------------------|
| 2 pounds halibut steaks or other fish steaks, fresh or frozen | Dash nutmeg |
| 1 package (10 ounces) frozen chopped spinach | 1/3 cup melted fat or oil |
| 1/4 cup flour | 1 1/2 cups milk |
| 1 teaspoon salt | 1/3 cup grated Parmesan cheese |
| 1/4 teaspoon pepper | 1/2 teaspoon Worcestershire sauce |
| | Paprika |

Thaw frozen steaks. Remove skin and bones and cut into serving-size portions. Cook spinach according to package directions; drain. Blend flour and seasonings into fat. Gradually add milk and cook until thick and smooth, stirring constantly. Add cheese and Worcestershire sauce; stir until well-blended. Combine spinach with 1/2 cup of the sauce. Spread spinach in the bottom of a well-greased baking dish, 12 x 8 x 2 inch. Arrange fish over spinach. Pour remaining sauce over fish. Sprinkle with paprika. Bake in a moderate oven, 350 deg. F., for 25 to 30 minutes or until fish flakes easily when tested with a fork. Serves 6.

Bouillabaisse

Bouillabaisse, the famous Mediterranean fish soup or stew, is a dish of great antiquity, said to have been invented by the Goddess Venus to please her husband Vulcan. Because of the great variety of Mediterranean seafood required, a true bouillabaisse can be prepared only in southern France. But imported Bouillabaisse in tins can now be purchased in the U.S.A.

Cut Or Tear Green

Except for appearance, there is very little difference between cutting or tearing salad greens, if they are to be served immediately. But, if they must stand an hour or longer, they should be torn because the pressure of a knife or scissors crushes the delicate cells, darkening the greens rapidly.

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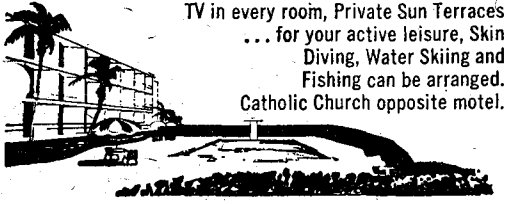
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'Lilies Of The Field' Is An Oscar Contender

By WILLIAM H. MOORING
HOLLYWOOD, Calif. — Bread and butter had a lot to do with this year's Academy nominations. Many an Oscar-winning star has been ruined or cast into oblivion, but an Oscar-winning movie makes an extra million or two profit, without fail.

Hollywood In Focus

Bread and butter, not mention and politics just as sticky, may leave an equally tell-tale impression on the final ballot. You'll see when the envelopes pop open, via your TV set, come April 13.

Before Christmas, "with the wire-pulling soon to begin", I named three out of five contestants in each of the top categories. I saw "Tom Jones" as a probable run-away winner, so I am not surprised that it tops the list with 10 nominations.

That "Cleopatra" comes next with nine chances and "How the West Was Won" follows with eight (each having a bid for "best motion picture" honors), gives proof that the Hollywood rank and file, which swings the Academy vote, is eyeing future prospects of 20th Century-Fox and MGM, as the two largest labor-hiring studios in movie-town.

That "Hud", with seven nominations and "The Cardinal", with six, both fail to make the "best film" category, re-opens the embarrassing question as to how a movie can win distinction for direction, acting, photography, art work, costuming, even writing, yet come nowhere

among the five best productions of the year.

That "Lilies of the Field", a low-priced, black and white drama, joins the multi-million dollar epics, "Tom Jones", "Cleopatra", "How the West Was Won" and "America-America", as one of the five contenders for the plum prize, suggests that emotional reactions to the civil rights movement also may have a vital effect upon this year's Academy ballot.

Sidney Poitier's nomination among the best actors, could upset the chances of Paul Newman ("Hud") often-nominated but never a winner.

It is less likely to withstand Albert Finney's "Tom Jones" threat, although many may withhold votes from the film in order to avoid a landslide victory for this controversial, British comedy.

FORECAST

In spite of unusually conflicting portents, I venture the following forecast, which does not necessarily coincide with my personal preferences:

BEST MOTION PICTURE: "Tom Jones."

BEST ACTOR: Albert Finney ("Tom Jones").

BEST ACTRESS: Natalie Wood ("Love With the Proper Stranger") in a touch-and-go contest with Patricia Neal ("Hud"), and Leslie Caron ("L-Shaped Room").

BEST ACTOR (supporting role): John Huston ("The Cardinal"). This is the closest contest ever joined in any Academy tournament. Bobby Darin ("Capt. Newman, M.D."), Nick Adams ("Twilight of Honor");

Melvin Douglas ("Hud") and Hugh Griffith ("Tom Jones"), each has about equal pull, academically and politically.

BEST ACTRESS (supporting role): Margaret Rutherford ("The V.I.P.s"). Diane Cilento, Dame Edith Evans and Joyce Redman (all three in "Tom Jones") are sure to split each others votes and Lilia Skala, the Mother-Superior in "Lilies of the Field," can hardly hope to stand up against the Duchess of Rutherford!

BEST DIRECTOR: Tony Richardson ("Tom Jones"), without a doubt.

It looks as if "Tom Jones" may walk off with four or five awards, "Cleopatra" with two or three and "The Cardinal" with not more than one or two. Earlier signs that "The Cardinal" might be a leading winner, were upset by the later arrival of "Tom Jones," "America, America" and the strong Hollywood "lobby" developed for "Cleopatra" and "How the West Was Won." The latter, by the way, will be the first family-type, Cinerama show to win major recognition by the Hollywood Academy of Motion Picture Arts and Sciences.

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Much Criticized 'Deputy' Being Considered For TV

By WILLIAM H. MOORING
HOLLYWOOD, Calif. — No matter who protests or protects the "right" of Jew or Gentile to promote "The Deputy", Hochhuth's bitter play against Pope Pius XII, it is self-evident that principles of free speech furnish a pretense for easy profit-making.

Hollywood Televiews

It is a shocking reflection upon the morality of our modern technology when the good name of a good man cannot be defended against calumny without lining the pockets of the opportunists who, for money, are willing to bear false witness against him.

Agitation against (and for) the play in New York, inspires discussion on TV, as movie and television producers, behind the scenes, bid in competition for the "screen rights".

Generally there is an air of objectivity whenever the life of Pope Pius XII is mentioned in relation to the Hochhuth attack.

On Feb. 24, NBC's "Sunday" touched briefly, with emphasis on the virtue of free — as distinct from truthful — comment, upon the Pope and the nazis. Later the same network repeated on the West Coast Mike Wallace's "Biography of Pius XII,"

mentioning "large amounts of Vatican gold" paid out by Pius XII to aid Jewish victims of Hitler, who victimized many Catholics also.

On March 1, Frank Blair's news-magazine, "Sunday", returned to the subject with a William Zinsser review of "The Deputy". This and other network interest supports information I gather from inside. There may be an initial tele-version of "The Deputy" and after that a full-scale movie for theatrical release.

At long last I find defenders in my corner. For more than two years I have pointed to "The Defenders" as out and out propaganda, tailored to the ACLU pattern. Now other newspapers are catching on. The Catholic Times-Review of La-Crosse, Wis., quotes an educator as calling this weekly series "a fifth column right in our homes".

"Under the guise of drama", says an editorial, "outright attack (has been made) on doctrines made sacred by the natural and divine law and for centuries upheld by civil law in Christian countries". "The Defenders" has "defended" such unnatural and immoral practices as abortion, sterilization, obscenity, birth control, divorce, infidelity etc. — usually in the name of civil rights.

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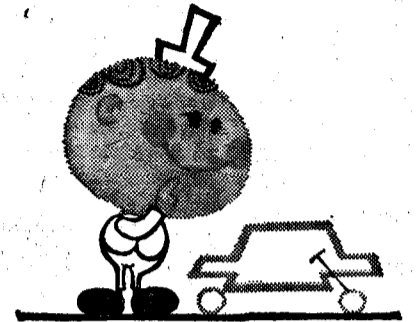
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Su Fin es Santificar la Vida de su Pueblo

Por el Padre
ERNESTO GARCIA RUBIO

Para conocer al sacerdote diocesano o secular, como comúnmente se le llama, tenemos que conocer acerca de su espiritualidad. Cuando hablo de espiritualidad, hablo en el sentido amplio, es decir: "una determinada organización de la vida espiritual para un grupo muy determinado de sacerdotes que tienen una misión perfectamente definitiva en la Iglesia de Cristo".

Para organizar la espiritualidad del clero diocesano tenemos que tomar en cuenta las características esenciales

de su vocación, la finalidad que se pretende y el tipo de sacerdote que se necesita para realizar esta misión en las circunstancias concretas en que ahora las realiza.

La misión específica es precisamente la conservación y el desarrollo de la vida sobrenatural en una porción bien concreta de la Iglesia. Esta misión la realiza el sacerdote como cooperador del obispo, a quien esta especialmente encomendada esa misión por el Vicario de Jesucristo; y la razón de su ordenación es que el obispo no puede atender solo a su responsabilidad.

Estos son los rasgos característicos específicos de la vocación del clero diocesano.

De lo antes dicho vemos la importancia de la unión, el amor y la devoción que debe tener el sacerdote al Obispo, quien representa a Cristo.

En qué ha de cooperar el sacerdote diocesano? En la plena responsabilidad de la conservación y desarrollo de la Iglesia en el territorio de la Diócesis; el Obispo confía una parte de este territorio a los Parrocos y a estos señala auxiliares inmediatos, los sacerdotes asistentes. De manera que como Parrocos son plenos responsables en una porción de la Diócesis, la Parroquia. O como Vicarios, auxiliares de los Parrocos en la misión encomendada al Obispo. Aún en el caso de los sacerdotes que se dedican al Seminario o a la administración de la Curia, porque todas estas ocupaciones tienen de común la necesidad de atender al trabajo espiritual de la Diócesis; sea formando a los nuevos sacerdotes o facilitando la realización del trabajo por los oficios de la Curia.

Las circunstancias ordinarias en que realiza esta misión suelen ser: la convivencia total permanente del sacerdote diocesano en medio de su pueblo; él es el padre, el pastor. El participa íntimamente en la vida de los parroquianos desde que nacen hasta que mueren. Desde que los hace cristianos en el Bautismo hasta que les cierra los ojos para encomendarlos a la Misericordia de Dios para la eternidad.

Para esto se necesita ser muy humano y comprensivo; debe conocerlos, debe saber todo lo que los afecta, lo que les interesa, él es el mediador que debe y necesita estar profundamente arraigado en su tierra; pero al mismo tiempo debe ser hombre de Dios que prolonga la misión de Cristo y llamado por Dios para esto.

Por eso al sacerdote diocesano se le puede ver ofreciendo el Santo Sacrificio en unión de su pueblo, lo mismo que en un salón de clases enseñando la palabra de Dios; en un gimnasio, santificando el deporte o en un hospital administrando los últimos Sacramentos. Lo mismo se le ve entrar a las casas de sus fieles en tiempos alegres (La celebración de un bautizo o matrimonio), o en tiempos tristes (durante la enfermedad o muerte de un féligres).

Su trabajo es donde las personas estén, y su único fin es el santificar toda la vida de ellas.

De nada vale tu actitud, si no va ensamblando con tu actitud.

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Grupo Hispano en la "Altar Society"

En la parroquia de St. John the Apostle acaba de fundarse un grupo de mujeres de habla hispana incorporado oficialmente a la "Altar and Rosary Society" (Sociedad del Altar y Santo Rosario).

El grupo está compuesto por treinta y tres mujeres hispanas y llevará el nombre de Santa Teresa de Avila. Actuará unido al grupo norteamericano ya existente en esa parroquia, en lo que se refiere a actos de culto y sociales, aunque para su mejor orden tendrán su propia directiva y reuniones especiales.

La directiva del nuevo grupo ha quedado integrada de la forma siguiente: Presidenta, Sra. Josefina Lanza; Vice, Sra. María De León; Secretaria de Correspondencia, Sra. Gloria Inguanzo; secretaria de actas, Sra. Edna Gielo; tesorera, Sra. Eva Jiménez.

Este es el primer grupo de mujeres hispanas que en esta Diócesis se integra oficialmente a la Altar and Rosary Society. Ya hace algunos meses en la propia parroquia de St. John the Apostle se creó el primer grupo de hombres hispanos adscritos a la Sociedad del Santo Nombre (Holy Name Society).



Homenaje del MFC al Padre Villaronga

Unos sesenta matrimonios pertenecientes a los distintos equipos de matrimonios cristianos de habla hispana se reunieron el pasado domingo en una comida en honor del Padre Angel Villaronga O. F. M., director diocesano del Movimiento Familiar Cristiano de habla hispana, constituyendo éste el primer acto social

de ese movimiento en Miami. El acto que se ofreció en el salón parroquial de St. Agnes, en Key Biscayne, tuvo lugar con motivo del onomástico del Padre Villaronga, quien hasta hace poco estuvo retirado de su misión apostólica a causa de un accidente que lo obligó a hospitalizarse durante varios meses.

Orientación Radial del P. Manuel López

El Padre Manuel López S.J., capellán orientador de la Unión de Cubanos en el Exilio está ofreciendo distintos programas radiales de orientación católica.

Además del programa de la institución de la que es

Todo hombre tiene solución, mientras es 'sujeto' de absolución.

capellán, "La UCE en Marcha" que se trasmite los domingos a las 11 de la mañana por WMET "Radio Reloj", el padre López está ofreciendo diariamente el programa "Un Acto en el Día", a las 11:25 p.m. por la propia WMET.

Por la WMIE el padre López ofrece "Un Programa Para Ti", los sábados a las 4:15 p.m., así como una serie de cartas, los viernes a las 8:45 p.m.

MEDITACIONES DE CUARESMA

El Pecado del Silencio

Por el Padre ANGEL VILLARONGA O.F.M.

El evangelio del tercer domingo de Cuaresma es único en aplicaciones prácticas y actuales. Comienza diciendo que Cristo curó a un mudo: era un mudo por posesión diabólica; tan pronto como Cristo expulsó al demonio, el mudo comenzó a hablar.

No todos los mudos los son por posesión diabólica. Pero hay quienes obran como mudos; es decir, no hablan, por influencia del espíritu del mal.

Hay un pecado que se llama el pecado del silencio: no hablar cuando es obligado hablar.

El silencio es oro, en determinadas circunstancias. Pero puede ser crimen, aprobación, deslealtad, traición y pecado.

Callarse cuando hay obligación de hablar, no es virtud, sino debilidad, aceptación y muchas veces colaboración.

El gran pecado de Pilatos — poder público — que condenó a muerte al Inocente por excelencia, fue el de callarse cuando la turba amotinada pidió la sangre de Cristo, y dejar que las cosas marcharan sin compromiso para él.

La mudez, en el sentido que le damos aquí, puede ser un grave pecado de omisión.

¿No dice San Pablo de los incrédulos, "cómo creerán si no se les habla? La fe llega por el oído." Claro que mal haríamos con aplicar estas palabras del Apóstol exclusivamente a los sacerdotes y predicadores oficiales.

Existe el proselitismo personal de la conversación, de la información religiosa, de la conquista, del convencimiento. Todo cristiano tiene obligación, impuesta por los sacramentos del Bautismo y la Confirmación, de ser un apóstol y un testigo de Cristo, con el ejemplo y con la palabra.

Es verdad que las palabras mueven y los ejemplos arrastran. Son necesarias las dos cosas. Es más, la una debe ser complemento de la otra.

Alguien dijo que el mejor maestro es

aquel que no sólo enseña su verdad, sino que él mismo es la verdad que enseña.

De Cristo — El dijo Yo soy el camino, la verdad y la vida — dice el evangelista que "comenzó a obrar y enseñar". Y los Hechos de los Apóstoles dicen de El que fue "grande en obras y palabras."

Ambas cosas, Hay que hablar sin que las obras contradigan las palabras. Más bien, que las precedan y las sellen, para que entonces la palabra tenga valor persuasivo.

Pero hay que hablar. Una de las primeras cosas que hace un régimen comunista ateo y antideísta es cortar la lengua, impedir la libre expresión.

La ignorancia es grande y afecta a todos los órdenes de la vida. Si se trata de materias de fe, la ignorancia religiosa es muy grande en lo relativo al dogma, a lo moral, al derecho, a lo litúrgico y a lo disciplinar. Si de materia social se trata, la ignorancia respecto a la verdadera doctrina cristiana es supina realmente. Si se trata de problemas educacionales, familiares, matrimoniales, la ignorancia está matizada por la presión ambiente que la hace aún más lamentable.

Y esta es una de las misiones del cristiano: "enseñar al que no sabe". ¿Que primero tenemos que aprender nosotros mismos? Es muy posible: "nadie da lo que no tiene". Pero no queda otro remedio.

En ello estamos comprometidos nosotros mismos, nuestros hijos, nuestra hora presente, nuestra civilización.

Por ese motivo, la palabra — hablar — fue el mensaje que el Papa dio el Miércoles de Ceniza en el clásico sermón a los cuaremeros de Roma y del mundo: "Nuestro tiempo se caracteriza por una gran confusión de ideas y por un cansancio moral. Los ideales del hombre están en crisis. Por eso el mensaje de la verdad religiosa debe resonar con mayor vigor. El hombre tiene necesidad de creer y seguirá a quienes sean capaces de mostrar convicción de sus propias enseñanzas. Es nuestro más grave deber...si es necesario, bajar de las alturas e incluso del púlpito, para descender a la calle y presentar la palabra de Dios con respeto y estima a todos quienes quieran escucharla."

MARZO: MES DE LAS VOCACIONES

La Religiosa en el Mundo de Hoy

Recalcando la importancia de la preparación adecuada tanto espiritual como emocional, intelectual y profesional para que las religiosas puedan "ejercer su vocación y apostolado con la eficacia, dedicación e intensidad que Dios y la Iglesia esperan para colaborar en la salvación de las almas de los demás", el Nuncio Apostólico en Perú, Mons. Rómulo Carboni, advirtió que "el día ya ha pasado, cuando las religiosas podían influir en la conciencia de los fieles simplemente porque llevan un hábito hasta el suelo, cubren su cabeza con un velo y portan un crucifijo colgado del cuello..."

Si la religiosa no es profesional y competente en el trabajo que desempeña, contribuye muy poco al avance de la Iglesia."

Mons. Carboni hablaba a unas 500 religiosas reunidas en el II Congreso Nacional de Religiosas que acaba de celebrarse en Lima.

Agregó el Nuncio que no hay límite a los apostolados que están al alcance de las religiosas modernas. "Cada día hay nuevas oportunidades para servir a la humanidad: atención a niños retardados, orientación a las mujeres jóvenes, casas de retiro, instrucción a las familias en las barriadas, etc."

Manifestó que hay personas que opinan que las religiosas deben dedicarse casi exclusivamente a la catequesis, al servicio social en las barriadas, a la alfabetización en la sierra. "estoy totalmente de acuerdo con estas cosas, pero de ninguna manera puede la Iglesia abandonar a los enfermos ni estar ausente de los colegios y centros de altos estudios por todo el país. Para mí, en estos días, no hay mejor campo del apostolado para las religiosas que la escuela parroquial."

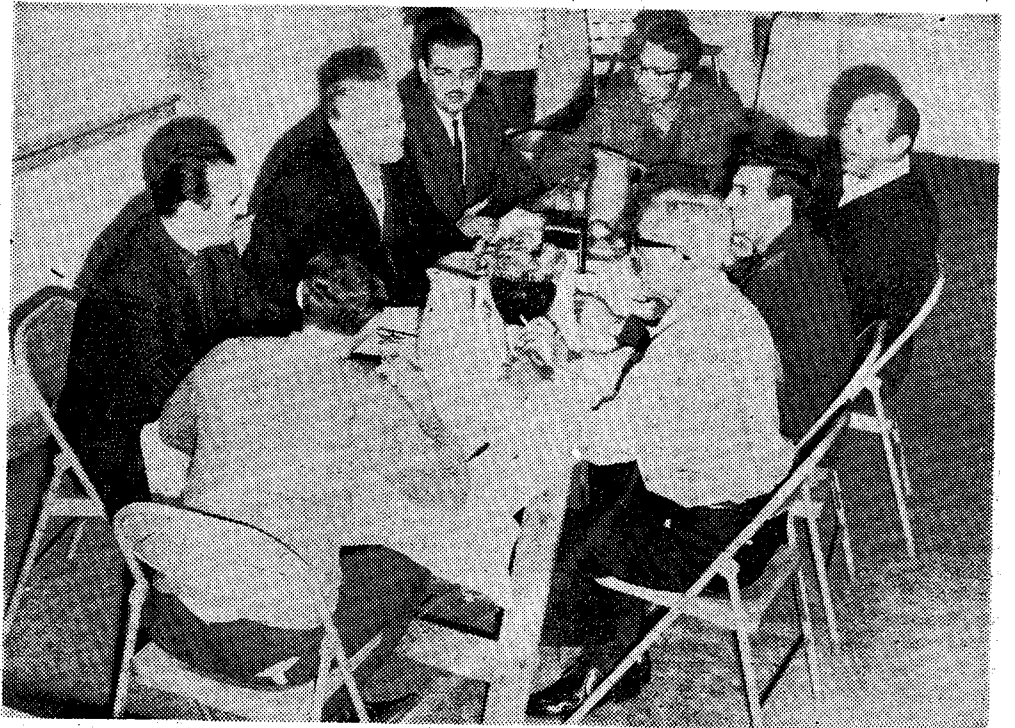
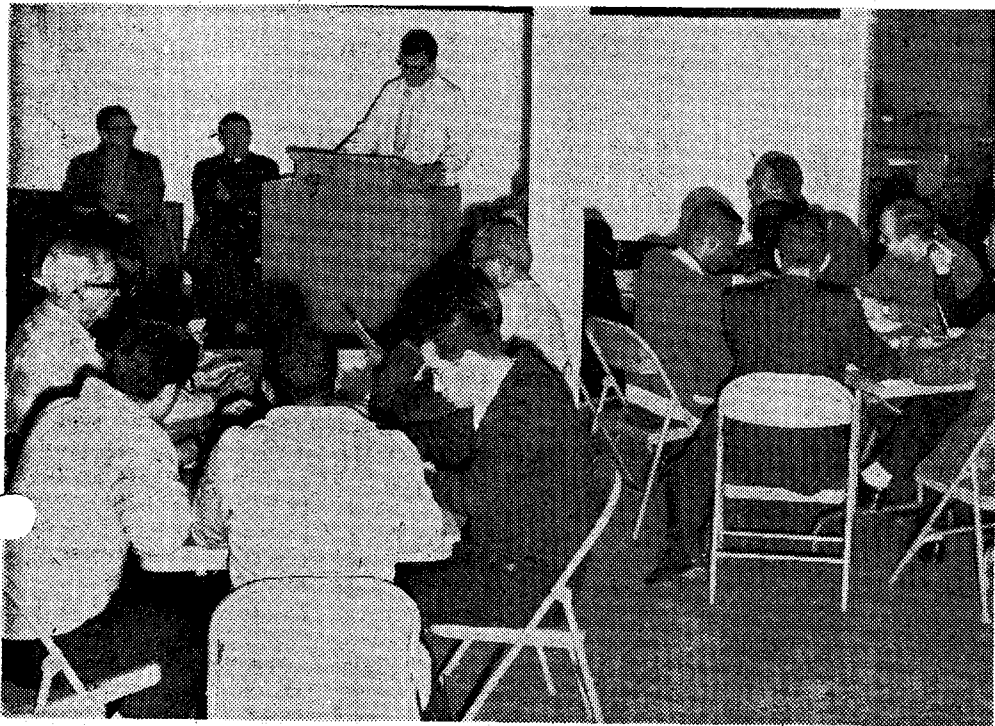
Dijo Mons. Carboni que la Iglesia en el Perú está proporcionando a las religiosas varias maneras de ponerse al día con el avance del mundo. Señaló que más de 110 religiosas han ido a otros países para seguir estudios superiores.—Añadió que en abril de este año se abrirán dos centros de estudios superiores para religiosas, uno, Regina Mundi en Lima, y el otro en Arequipa. "estos estudios van a preparar a nuestras religiosas para que puedan dedicarse eficazmente a todos los aspectos de los apostolados tanto para los niños como para las mujeres," concluyó Mons. Carboni.

Oración por las Vocaciones

Oh Dios, que no quieres la muerte del pecador, sino que se convierta y viva, Te rogamos, por la intercesión de la Santísima Virgen María y de todos los santos, que nos concedas el aumento de operarios de Tu Iglesia; operarios con Cristo, que se empleen y consuman en favor de las almas. Te lo pedimos por Cristo, Tu Hijo, que Contigo vive y reina en unidad del Espíritu Santo, por los siglos de los siglos. Amén.

Alberto Cardenal Meyer
Arzobispo de Chicago

(7 años de Indulgencia)



Los Cursillos de Cristiandad Han Alcanzado Rotundo Exito en Miami. Dos Escenas Caracteristicas: La Jornada de Estudio y la Charla de Sobremesa, Después del 'Lunch'.

Cursillos de Cristiandad: 2 Años de Impacto Transformador Sobre la Colonia Hispana de Miami

Hace justamente dos años que el Movimiento de Cursillos de Cristiandad llegó a Miami, cuando un grupo de expertos procedentes de Texas introdujeron en el nuevo movimiento apostólico a varios seglares y sacerdotes de habla hispana de Miami, los que al cabo de estos dos años han venido logrando éxitos y frutos similares a los que se reportan en todos los lugares donde los Cursillos se han establecido.

Trescientos ocho hombres y 181 mujeres han participado en dieciséis (once para hombres y cinco para mujeres) de las tandas de 3 días que forman el Cursillo. En total 439 almas que han vivido la experiencia que los ha llevado a reencauzar sus vidas y a proyectarse como apóstoles dentro de sus medios.

¿A qué se debe el avance arrollador que el cursillismo está alcanzando en Venezuela, en República Dominicana, en España, en los Estados Unidos y aquí entre nosotros, los latinos de Miami?

“El cursillo es una vivencia. No se le puede definir con palabras. Hay que vivirlo para poder apreciar todos sus efectos.”

Esa fue la respuesta de Enrique Ruiloba, uno de los hombres que después de haberse pasado tres días en esa reunión, se entregó por completo a la obra cursillista y a su proyección apostólica.

Los Cursillos de Cristiandad, explica él, son, como los calificó su fundador, un instrumento de renovación cristiana, movimiento apostólico a las órdenes de la jerarquía, que tiende a presentar lo fun-

damental del cristianismo en un programa de tres días.

“Es una fragua de cristianos, de hombres que tengan conciencia de su condición de cristianos en todas las esferas del mundo de hoy.

Los cursillos no son una asociación, son un movimiento de proyección apostólica. Cuando sale de él, el cursillista se entrega a la vida parroquial, cooperando con su párroco en las labores de apostolado que se le asignen, mientras que al mismo tiempo influye con su palabra y con un ejemplo a transformar el ambiente que lo rodea, incluyendo a su familia y a su centro de trabajo, captando nuevos candidatos para el cursillismo.”

La prueba de lo que los cursillos son —advertía uno de sus hombres— es que somos nosotros, los que hemos participado en ellos, sus mejores propagandistas y difusores. Después de que los hemos vivido, quisiéramos que todos los que nos rodean, todos a los que queremos, vivan esta experiencia sobrenatural.

Los cursillos fueron fundados hace unos cuantos años en España por Mons. Juan Hervás, Obispo de Ciudad Real. De allí se extendieron a Latinoamérica y Estados Unidos y ya hoy funcionan en Japón, Filipinas y Ceilán, incluyendo distintos países de Europa Occidental.

Después de los tres días de la jornada, los cursillistas permanecen unidos por medio de las “ultreyas”, reuniones semanales de formación y de programación de su labor apostólica. También tienen los cursillistas una misa comunitaria al mes. Y es frecuente que en la clausura de las distintas tandas, los cursillistas vayan a renovar su espíritu cursillista, escuchando los testimonios de los nuevos colegas.

El Padre Miguel de Arrillaga, que actúa como Conciliario Diocesano de los Cursillos

de Cristiandad destaca como uno de los frutos característicos del movimiento el espíritu de amistad, de fraternidad, que se nota entre todos los que han participado en los cursillos. “Semeja exactamente — advierte él — la hermandad de las primitivas comunidades cristianas.

Otro de los frutos más notables es la renovación de la vida de la familia, principalmente cuando la esposa sigue al marido en la práctica de los cursillos. Es por eso que en los cursillos para mujeres se da preferencia a las esposas o novias de los hombres que ya han hecho el cursillo.

El movimiento cursillista ha hecho impacto en toda la colonia latinoamericana de Miami. Aunque por supuesto la inmensa mayoría de los cursillistas está integrada por refugiados cubanos, un gran número de latinoamericanos de otras nacionalidades, como residentes colombianos, puertorriqueños y venezolanos, entre los de otros países, militan con entusiasmo en el movimiento.

Para su mejor funcionamiento, los cursillos de cristiandad se limitan a unas veinticinco o treinta personas por cada jornada. A diferencia de los ejercicios espirituales, que se pueden hacer muchas veces, el Cursillo de Cristiandad sólo puede hacerse una vez en la vida, aunque luego se puede participar en él como profesor o como auxiliar.

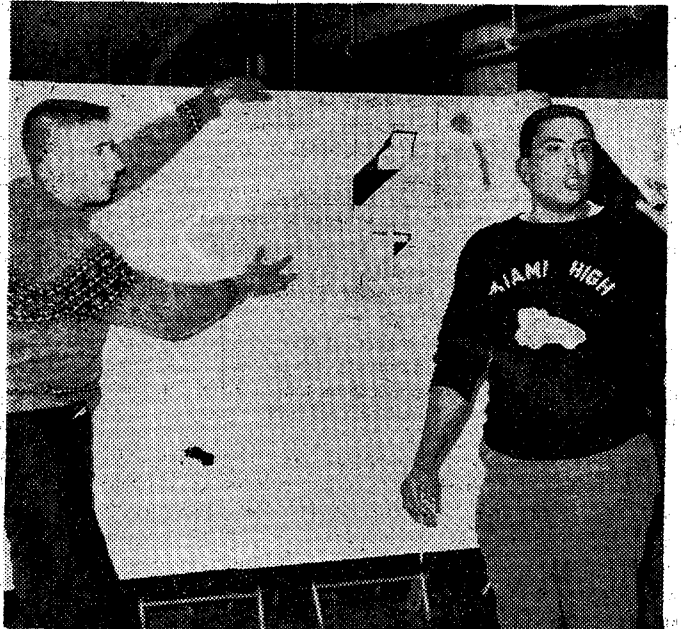
Al cabo de los dos años de vida en Miami, el movimiento cursillista se traza nuevas metas: Para fecha próxima se planea ofrecer dos cursillos para hombres y uno para mujeres al mes; y como el local del Secretariado Diocesano

Hombre es el que vive entre los otros y con los otros sin dejar de ser él.

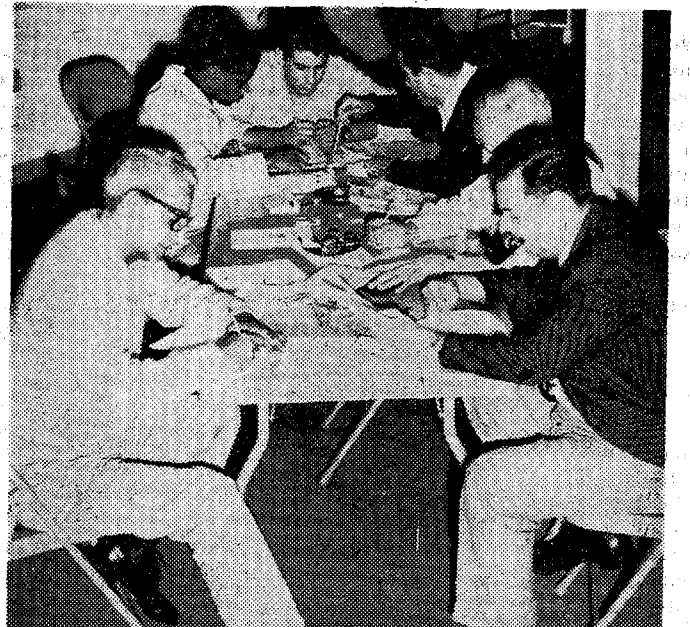
★ ★ ★

Si no manda tu razón, mandarán tus sentidos. Y eso es grave.

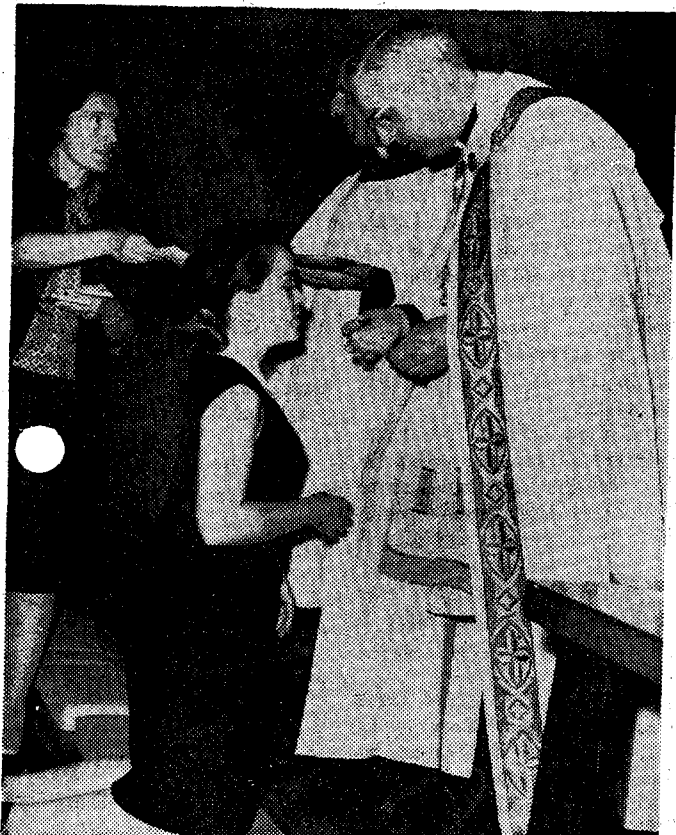
de Cursillos de Cristiandad en el cuarto piso del Centro Hispano Católico, empieza a ser insuficiente para el número de cursillistas que participan en las “ultreyas”, muy pronto éstas comenzarán a ofrecerse en las distintas parroquias, lo que por otra parte contribuirá a acentuar la parroquialidad en la labor apostólica de este movimiento que tanta pujanza ha alcanzado ya en Miami.



UNO DE LOS JOVENES cursillistas discute con sus compañeros el contenido de uno de los paneles de estudio.



HOMBRES de la más variada procedencia, unos con formación y educación católica, otros apartados de la religión; unos indiferentes y otros católicos militantes, se juntan para estudiar las verdades fundamentales del cristianismo, que con la gracia sobrenatural que impregna al Cursillo los transformará convirtiéndoles en verdaderos apóstoles.



LAS MUJERES Hispánas también han aportado su entusiasmo a los Cursillos. En la foto, el Canciller de la Diócesis de Miami, Mons. John J. Fitzpatrick, entrega el crucifijo cursillista a una de esas mujeres en la ceremonia de clausura del último Cursillo de Cristiandad para mujeres, en la iglesia del Corpus Christi.

INDIA: WHERE WE HOPE TO COMPLETE A CHAPEL

KOORKANCHERY is a village in Trichur diocese in southern India. It has a population of 1200 families, mostly Hindu and Moslem. There are 350 Catholic families who have been trying for years to build a chapel. They have to walk up to six miles to get to Mass. First they took up a collection and bought two acres of land. Much later they were able to make another collection from the sale of their rice and fruit, getting together — for them — the immense sum of \$2,500. Imagine this in a land where \$70 is a year's earnings! Still their efforts only resulted in a half-finished chapel. They still need \$3,500 for materials to complete the building. They help with their own labor but their Bishop writes us to say they have just about exhausted their own resources. He begs us to appeal to our readers so that the chapel may be completed. He believes the village will eventually be the center of a large population and the chapel will do a great amount of good. Will you help him and the parishioners of KOORKANCHERY? A \$1 or \$5 or \$10 added to similar gifts of other readers will soon enable them to finish the chapel. Need we add that the donors will long be remembered at the chapel.

The Holy Father's Mission Aid for the Oriental Church

THE WONDERFUL WORLD OF THREE

Christ taught for three years. He lived hidden for thirty years—ten times three. He died at the age of thirty three. Is this a subtle honoring of the Trinity? . . . When you help our association and its missionary work in the 18 Near East and Middle East countries assigned to it by the Holy Father, you are aiding in the conversion of those multitudes who don't possess the indwelling of the three Divine Persons.

WAYS TO HELP

- TAKE OUT A MEMBERSHIP in our association. The cost is little. \$1 a year for a single person. \$5 for a family.
- SEND A FOOD PACKAGE to a needy PALESTINE REFUGEE FAMILY. The cost: \$10. We'll send you an OLIVE SEED ROSARY blessed in the Holy Land.
- HELP WITH MEDICAL NEEDS. \$75 provides a complete MEDICAL MISSION KIT. For \$5, \$10, \$20, \$25 you can provide DRUGS, SPLINTS, INNOCULATIONS.
- PROVIDE MISSION SCHOOL SUPPLIES. A BLACKBOARD costs \$1.50. A DESK costs \$4. For \$5 you can give BOOKS, CATECHISMS or SCHOOL SUPPLIES.

NOTE: If you wish to give an EASTER GIFT for someone, we'll send them one of our LOVELY EASTER GIFT CARDS. It will include pressed flowers from the Holy Land.

THE NEW MATHEMATICS

Material things have three dimensions. In a play, an idea is repeated three times so that the audience won't miss it. Six and nine are multiples of three. All other numbers up to nine add up to a multiple of three. Very mysterious. . . But there is nothing mysterious when you add the figures of a STRINGLESS GIFT. This multiplies the good results in the missions and strengthens the Holy Father's hand.

LASTLY when you are enjoying the eternal company of the Blessed Trinity, how wonderful to know you have remembered God in your will. . . Please remember us, THE CATHOLIC NEAR EAST WELFARE ASSOCIATION. Your good work will go on and on.

Dear Monsignor Ryan:

Enclosed please find . . . for . . .

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City . . . Zone . . . State . . .

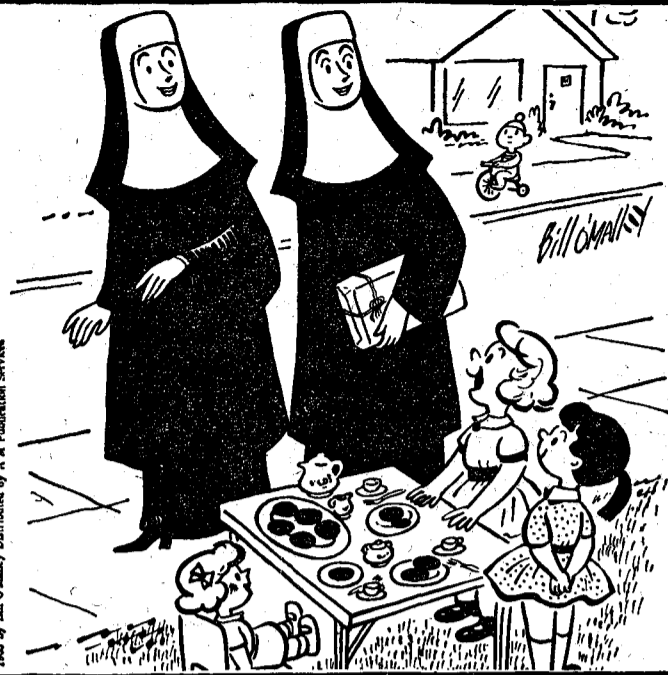
Near East Missions
FRANCIS CARDINAL SPELLMAN, President
Msgr. Joseph T. Ryan, Nat'l Sec'y
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By Bill O'Malley



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SHARING OUR TREASURE

Librarian Turns Catholic Through Religious Books

By FATHER JOHN A. O'BRIEN

Isn't there someone with whom you would like to share the precious treasure of your holy Catholic Faith? There should be many, for Christ wants all His followers to be apostles bearing witness to Him and to the religion which He established for the salvation of all men.



FR. O'BRIEN

There's a simple method by which you can do this. Secure a half dozen books explaining your faith and keep them circulating among your non-Catholic friends.

Among books which have helped, with God's grace, to lead persons into the fold are the paperbacks: "Father Smith Instructs Jackson," "The Faith of Millions," "What's the Truth About Catholicism?," "100 Common Questions About Catholic Faith," "The Open Door" and the two books of conversion stories, "Paths to Christ" and "Coming Home." Published by Our Sunday Visitor, these inexpensive paperbacks should be in every Catholic home, and kept in constant circulation.

The effectiveness of books in leading truth seekers into the fold is illustrated in the conversion of Edward G. Rankey of Bethlehem, Pa. "I was rear in the Lutheran Church," he related, "but when 17 I joined the Episcopal Church. After graduating from Moravian College in Bethlehem in 1940, I worked in the library of Lehigh University. There I read extensively about religion.

"My research on the sacraments showed me that the Catholic Church has retained the seven sacraments instituted by Christ, while non-Catholic denominations have omitted several. I was particularly interested in the Holy Eucharist and the more carefully I studied the Scriptures and the writings of

the Fathers of the Church, the more convinced I was that in this sacrament Jesus Christ is really present.

"Most non-Catholics regard the bread and wine distributed at the Lord's Supper as mere signs or tokens of Christ. But the words of Jesus are unmistakable: 'I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give you is my flesh for the life of the world.'

"The Jews argued among themselves, saying, 'How can this man give us his flesh to eat?' Hearing them, Jesus said, 'Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh, and drinks my blood, abides in me and I in him' (John 6:51-57).

"The Catholic Church has never wavered in her belief that Jesus meant what He said when He promised to give Himself to us in the Holy Eucharist. This teaching of the Church drew me closer to her. During World War II I served with the armed forces in England, and received instructions from Father Anthony Kaas of the Society of the Blessed Sacrament in Leicester. That course unfolded to me the long history of the Church, its foundation by Christ who conferred upon it the authority to teach all nations.

"I was received into Christ's true Church by Father Kaas in the Blessed Sacrament Church, Leicester, and received our Eucharistic Lord in April, 1944. Wishing to share my precious treasure with many others, I joined the Society of the Atonement at Graymoor, N.Y., where as Brother De La Salle I am the librarian."

The Question Box

What Is Known Of Judas Iscariot?



By MSGR. J. D. CONWAY

Q. Would you give me a thumbnail sketch of all that is known about Judas Iscariot?

A. He was one of those Twelve Apostles chosen by Jesus to be His closest companions, the foundation of His Church, and the heralds of His Kingdom. He is named last on the list by Matthew (10, 4), Mark (3, 19) and Luke (6, 16). Matthew and Mark introduce us to him in almost identical words, "Judas Iscariot, who also betrayed him." Luke varies the wording slightly: "Judas Iscariot, who turned traitor."

Right from the beginning, in reading the Gospels, we know what to expect from him, but I am sure that the eleven who were his companions had no reason to suspect him at the time he was chosen. Apparently his dominant vice of avarice, and maybe disappointment in the type of Kingdom Jesus was establishing, led him step by step towards his failure.

That word Iscariot has caused scholars trouble. It is usually considered the name of the town from which Judas came, a town mentioned by Joshua (15, 25) as belonging to the tribe of Judah, but otherwise not identified. I find various spellings of it: "Kerioth-hezron (that is Hazor)," Carioth, and Qeriyoth.

Some scholars have suggested that Iscariot is from an Aramaic word meaning "of falsehood, or betrayal." It would thus be a name which the Apostles and early Christians gave him after he had become a traitor, and the text of Matthew would read ". . . and Judas, the man of falsehood, who betrayed Him."

This seems rather probable until we come to John (6, 72) where it would seem, in spite of the Confraternity translation, that Judas got his name from his father, Simon the Iscariot, and we have no reason in the world to believe that Simon was a man of falsehood or betrayal.

We next hear of Judas at the Last Supper when Jesus told His Apostles that one of them would soon betray Him. And they began to ask each other, and to ask the Master, which one it was.

And when Judas asked, Jesus indicated to him quietly that he was the one; it would seem that Judas had already made his arrangements with the chief priests to betray Jesus for 30 pieces of silver, and was watching for an opportunity to earn his money (Matt. 26, 14-16).

St. John indicates that Jesus let him know, at the Last Supper that Judas was the traitor, by giving the Iscariot a morsel of food. He implies that it was only then that Judas made his final decision, and Jesus knowing it, told him to get it over with, "What thou dost, do quickly." (John 13, 21-30). When Judas left the Last Supper, most of the others supposed that he

was going out to make some purchases.

The last thing we know about Judas is that he became frantic when he saw Jesus condemned, took this money back to the priests, and when they would accept it, threw it into the temple. Then he went away and hanged himself with a halter (Matt. 26, 3-5).

The remaining Apostles then elected Matthias to replace Judas as one of the Twelve.

Q. Recently I received a chain letter from a friend asking me to send a postcard to the first address on a given list of five people. My payment will be 250 postcards in less than two weeks. My mother forbade my taking part in the chain, saying that it was against our religion. I then investigated. A parish priest gave some help, saying that a chain letter containing a threat or a prayer chain should not be answered.

A. The parish priest has given you the answer: chain prayers are bad — superstitious — especially when there is threat of dire consequences if the chain is broken. They should be torn up and dropped into the waste basket.

However, your postcard deal is only a harmless fad — harmless if you can stand receiving 250 postcards all at once.

Q. Have you ever heard of the belief that St. Anthony helps find lost things? Is there any basis for such a belief?

A. It is a widely popular belief and devotion. To me it always seems to hint of superstition or to trend in that direction. But on the whole it is probably harmless — especially for disorganized people.

MISSAL GUIDE

March 8 — Fourth Sunday of Lent. Mass of the Sunday. No Gloria Creed, Preface of Lent.

March 9 — Ferial Day of Lent. Mass of the Day. 2nd prayer of St. Frances. Preface of Lent.

March 10 — Ferial Day of Lent. Mass of the Day. 2nd prayer of Martyrs, Preface of Lent.

March 11 — Ferial Day of Lent. Mass of the Day. Preface of Lent.

March 12 — Ferial Day of Lent. Mass of the Day. 2nd prayer of St. Gregory, Preface of Lent.

March 13 — Ferial Day of Lent. Mass of the Day. Preface of Lent.

March 14 — Ferial Day of Lent. Mass of the Day. Preface of Lent.

March 15 — Passion Sunday. Mass of the Sunday. No Gloria. Creed. Preface of the Cross.

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Timetable Of Sunday Masses

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, 10:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 7, 8:30, 10, 11:30
CLEWISTON: St. Margaret, 8 a.m. and 7 p.m.
COCO 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, 9:30, 9:30, 10:30 and 12.
DANIA: Resurrection (Second St. and Fifth Ave.), 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. H'way) 7, 8, 9:30, 11, 12 and 6 p.m.
DELRAY BEACH: St. Vincent, 6:30, 8:30, 10, 11 and 12:15
FORT LAUDERDALE: Annunciation, 9:30
 St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.
 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.
 Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.
 Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
 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.
 St. Cecilia Mission, 7 and 10.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, 6, 7:30, Auditorium, 9, 10:30, 12.
HALLANDALE: St. Matthew, 6:15, 7:15, 8:30, 9:45, 11, 12:15 and 7 p.m.
HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish), 6 p.m. and 7:30 p.m. (Spanish).
 St. Bernard Mission, 9, 10 (Spanish)
 St. John the Apostle, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish) and 6 p.m.
HOBE SOUND: St. Christopher, 7 and 9 a.m.
HOLLYWOOD: Annunciation, 8, 9, 10 & 11:30.
 Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 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 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, 12:30, and 6 p.m.
IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8:30 and 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30, 10 (Spanish) and 11:15 (Spanish).
LABELLE: Mission, 10.
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, 9:15, 10:30 and 12 noon.
LEHIGH ACRES: St. Raphael (Administration Building) 8, 10
MARGATE: St. Vincent, 8, 10, 11:30.
MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12 noon, 6 p.m.
 Assumption Academy, 9:15, 10:30, 12:15 (Announcements in Spanish).
 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. N 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, 7, 8:30, 10, 11 (Spanish); 12, 6 p.m.
 St. John Bosco Mission (1301 Flagler St.), 7, 8:30 (Sermon in English) 10, 11:30, 12:55 and 6 p.m.
 St. Mary Chapel, 8, 9, 10:30 and 5:30 (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, 5:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).
 St. Timothy, 8, 9:30, 11, (Spanish), 12:30 and 6:30 p.m.
 St. Vincent de Paul (Miami Central High) 8, 9, 10, 11 and 12 (Spanish).
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.) 7, 8, 9, 10, 11, 12:15 and 7 p.m.
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.
NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15 and 6:30 p.m.
NORTH PALM BEACH: St. Clare 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, 6, 7, 8, 9, 10:30, 12 and 6 p.m.
 10:30, 11:30 and 12:30 p.m.
PERRINE: Holy Rosary 7, 8, 9:30, 10:30, 12 and 5:30.
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, 9, 10:30, 11:30.
SANIBEL ISLAND: 11:30.
SEBASTIAN: St. William Mission, 8 a.m. 10, 11, 12.
SEBRING: St. Catherine, 7, 9:30, 11.
SOUTH MIAMI: Epiphany 6:30, 8, 9
 St. Louis (Palmetto Sr. High Auditorium, 7460 S.W. 118th St.) 8, 9:30 and 11.
 St. Thomas (7303 S.W. 64th St.), 6, 7, 8, 9, 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.
 St. Ann, 6, 7, 8, 9, 10, 11, 12.
 St. John Fisher, (4317 N. Congress) 8, 9, 10, 11, 12 and 6 p.m.
 St. Juliana, 6:30, 8, 9, 10, 11, 12.
 Holy Name 6:45, 7:45, 9, 10:30, 12.
ON THE KEYS
BIG PINE KEY: St. Peter's Mission 10:30 a.m.
KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15.
 St. Bede, 8, 9:30 and 11.
MARATHON SHORES: San Pablo, 8, 11, and 6 p.m.
PLANTATION KEY: San Pedro, 6:30, 9, 11.

Road To Unity Long, Hard, Cardinal Bea Tells Group

ROME (NC) — Pope Paul VI's January meeting in the Holy Land with Orthodox Patriarch Athenagoras of Constantinople was an eloquent sign of a deep desire for Christian unity, Augustin Cardinal Bea, S. J., said here.

But, the Cardinal added, there is "a long and very difficult road ahead."

The President of the Secretariat for Promoting Christian Unity spoke at a conference for armed services officers organized by the Italian Military Ordinariat. His topic was the meaning of recent ecumenical events.

He cited Pope Paul's speech to the College of Cardinals on his return from his Holy Land pilgrimage, in which the Pontiff stressed two "mysterious" facts — his memorable meeting with the Patriarch and the extraordinary welcome given him by non-Christians.

Cardinal Bea said that the "meeting of the Pope with Patriarch Athenagoras" was "an eloquent manifestation of the profound desire which, thanks be to God, ever more inspires Christians worthy of the name: namely, the desire to work to overcome divisions and to knock down barriers, the desire to undertake resolutely the road which leads to reconciliation."

The movement of Christians toward unity, the Cardinal said, is not a denial of centuries of history in an effort to achieve unity at any price.

Cardinal Bea pointed out that to affirm truth clearly and decisively "does not mean, indeed, to exclude respect and charity toward those with whom we differ regarding this or that article of faith." Instead, he went on, this charity and respect can be "the means, and a better way, of gradually achieving unity, even regarding points of faith upon which we are still divided."

The Cardinal said:

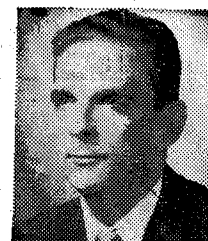
"The council has in fact already awakened and strengthened even more in the world the desire for understanding in mutual respect, in truth and in justice."

As a result, Cardinal Bea said, humanity is asking itself what should be the spiritual basis "not only for assuring peace in some manner, but also for building a solid and lasting peace and with it a better future for humanity. Seeking such a basis, humanity turns always toward the Catholic Church."

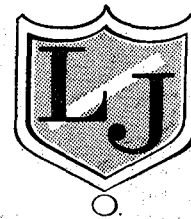
To realize humanity's desire for peace and Christ's desire for unity, the Cardinal concluded, "all of us must participate in this work of the Church for the unity of all those who believe in Christ and to give all humanity without distinction of race, culture or religion a better future, a more certain future and one that is more authentically human."



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