DON'T FORGET THE MORE THAN 500 HANDICAPPED IN DIOCESE:

God's Own Exceptional Children

"These are God's children. They are our children. Please, do not let them become your forgotten children."

That is the plea from hundreds of homes in the Diocese of Miami — homes where there are one or more of the less fortunate, unfortunate handicapped children. The appeals in their behalf came from self-sacrificing parents, devoted mothers and fathers. Their heart-rending stories are revealed in a flood of replies which came from every section of the Diocese in response to a notice in The Voice which said:

"How many handicapped children are there in the Diocese of Miami?

"Official of the Diocese and leaders in the 1963 Development Fund campaign are endeavoring to find the correct answer to that question. Included among those for whom an extensive program of care and training is being prepared are the exceptional children, boys and girls who are mentally retarded or emotionally disturbed, requiring care and training in the Diocese. The others suffering from cerebral palsy and other similar crippling diseases."

What is the answer? Information received to this date reveals that there are more than 500 handicapped children in the Diocese. Approximately 90 per cent are the exceptional children, mentally retarded to some degree or other, and about 15 per cent emotionally disturbed. The others are physically handicapped, including blindness.

These are excerpts from some of the letters sent so far in response to the request for information which appeared in The Voice:

"We have a retarded boy, and he is so sweet and lovable. Some people think, perhaps, that having children like this must be some sort of trial. I used to think so myself, but I cannot say that this is not so. My viewpoint was changed when a young priest spoke to me several years ago. He explained to me that God loves all children but that He loves most of all those little ones who for reasons we never will know are afflicted in some manner. God grants them, in His divine wisdom, special graces, and while they may be denied full mental powers, they are maintained in their complete innocence, making life lovable."

(Continued on Page 10)

Bishop Carroll's Letter

Dear Dearly Beloved in Christ,

I heartily commend all in the Diocese of Miami for their accomplishments of the past four years through the Diocesan Development Fund. I feel a deep, sincere gratitude to the people for their generosity, which made possible the tremendous building program in the Diocese. This generosity, in many cases, reflected great personal sacrifice.

The training of our Seminarians, the protection of dependent children, the care of our aged and homeless, as now exists in Diocesan Institutions — all provided by you through the Diocesan Development Fund — evidence the extent of your labors in charity in the cause of Holy Mother Church. In the success of these efforts is manifest the bountiful and manifold blessings of Almighty God.

Each year, as I present the current needs of the Diocese, I have renewed confidence in your continued enthusiastic support and cooperation. During 1963, we ask you to provide facilities that will best accommodate our most pressing needs.

I urge you to give careful — and prayerful consideration to the appeal of the 1963 Diocesan Development Fund, knowing that you will be as generous as your means permit.

Asking God's choicest blessings upon you, I remain, Dearly Beloved in Christ,

Sincerely in Christ,

Coleman F. Carroll
Bishop of Miami
Freed Prelate Did Not Discuss Release

VATICAN CITY (NC) — L'Osservatore Romano has published an "authorized" statement saying that newspaper accounts of the circumstances of the release of Archbishop Josyf Slipyi of Lviv came neither from him nor from the Holy See.

The Ukrainian Rite Prelate was released early in February from the Soviet Union where he was released early in February of Archbishop Josyf Slipyi of Lviv came neither from him nor from the Soviet Union.

Some papers then published detailed stories concerning the case of the Archbishop. The L'Osservatore Romano daily commented:

"We are authorized to state that neither the Holy See nor Archbishop Slipyi had any part in issuing them."

A well informed source has stated that the Archbishop intends to return to the Soviet Union at the end of the ecumenical council and that he would not compromise his chances of return through his freedom of movement within the U.S.S.R. by divulging such delicate matters.

The same source noted that the statement in L'Osservatore Romano does not deny the truth of the account.

The L'Osservatore commented, he said, almost certainly refers to reports that the Archbishop's release was arranged through the two Russian Orthodox churchmen who attended the council as observers, Archbishop Vitaly Bereoz of Leningrad and Archbishop Daniel of the Russian Orthodox Mission in Jerusalem.

These accounts said that Gustavo Cardinal Balli, secretary of the Sacred Congregation for the Oriental Church, had asked Augustin Cardinal Bea, S.J., president of the Secretariat for Promoting Christian Unity, to arrange a meeting with the Orthodox observers and that the observers somehow got word to authorities in Moscow. They added that by Jan. 26 Archbishop Slipyi was on his way to Moscow from a remote Asian village and that he was accompanied then from Moscow to Rome by Msgr. John G. M. Willette, secretary of the Secretariat for Promoting Christian Unity.

The President of the Methodists of Great Britain, Rev. Leslie John XXIII following a half an hour audience with the Pontiff.

VATICAN CITY (NO) — The ecumenical council's main interest in radio, movies, television and the press is to find out how to use them to "speak the Gospel and spread Christian education," an expert stated here.


Archbishop O'Connor also served on the Central Preparatory Commission. When the council opened last Oct. 26, the Archbishop was elected by the council Fathers to serve as a member of the council's Commission for the Lay Apostolate and Communications Media.

"The problems of mass media are not new to the Catholic Church," Archbishop O'Connor said.

He pointed out that the Holy See has "published several solemn documents and various popes have spoken out on the problems related to the press, movies, radio and television for the past 40 years."

Yet, the council's three-day discussion of a project on modern mass communications marked the first time in history that the world's Catholic bishops studied these matters together.

According to a council press bulletin, "all the Fathers without exception" had a "favorable opinion" of the project and some of them gave it "great praise."

Although the council Fathers approved the substance of the project, which was prepar-
Bishop Carroll Talks To 250 Episcopal Men On Council

More than 250 persons gathered at Sewannee Hall of St. Philip's Episcopal Church on Wednesday night of last week to hear Bishop Coleman F. Carroll speak on the Ecumenical Council.

The Bishop's talk was made to the church's Men's Club at the invitation of Rev. John G. Shirley, rector. It marked the first time that a Roman Catholic Bishop had addressed a Protestant group in South Florida.

Bishop Carroll was introduced to the members of the Men's Club and their wives by the Right Rev. James L. Duncan, Suffragan Bishop of the Episcopal Diocese of South Florida, who said he was grateful for the cordial reception given him by Bishop Carroll when the Episcopalian prelate arrived here last year to take up his new post.

In his talk, the Bishop told the group of the Council's activities and what might be the results of some of its deliberations.

Bishop Carroll said one result may be that part of the Mass will be in the vernacular, but, he said, "in every case, Latin will be preserved as the main part of the Mass."

The Bishop said the second session of the Council will reconvene in September and that, in the meantime, Commissions composed of Cardinals are working on preparations for the coming session.

The Bishop said that "because of Pope John, a different spirit now exists between Catholics and non-Catholics."

Bishop Carroll said one result of the Council may be that Catholics and non-Catholics will "better understand what each of us believes and if we do this we can have a beginning to get together and discuss things further."

New Definition Of Church Called For To Spur Unity

ST. LOUIS (NC) - Calling for a new definition of the Church to help make it possible to achieve a greater degree of Christian unity, Joseph Cardinal Ritter said while there can be only one Church of Christ, it can and should take on a spirit of newness to make it more acceptable to "our separated brethren."

Other Christians are "essential" and "necessary" to constitute the true Church of Christ, the Archbishop of St. Louis said during a question and answer period after he gave a formal address on the Second Vatican Council before the St. Louis Advertising Club.

He stressed repeatedly in speaking to the mixed Protestant-Catholic audience that all Christians are "essential" members of Christ's Church.

"ONE IN CHRIST"

In emphasizing the part all baptized Christians must play in Christ's Church, he said a clarification of the nature of the Church is needed. This is part of the future agenda of the Second Vatican Council, he noted.

The Cardinal said Pope John XXIII wants the Council to "make the Church, as expressed by Catholicism, so attractive that men could not refuse to accept it." And when he spoke of the Church as expressed by Catholicism he included all of our separated brethren as one in Christ," the Cardinal stated.

One questioner asked what the culmination of the ecumenical movement might be. Would it result perhaps in a new church? Or will Protestants and Catholics "betray each other to the Church of Christ," the Cardinal asked.

MEANS OF UNION

"Certainly there is only one church, and that is the Church of Christ," the Cardinal said. "Certainly it can only be united with Catholics "only on terms of the Catholic Church."

SHAKING HANDS with Bishop Coleman F. Carroll on his arrival at Sewannee Hall of St. Philip's Episcopal Church in Coral Gables to speak there is the Rev. John G. Shirley, rector.

"5,000 years ago, He is speaking to it today. And therefore a definition of the Church is needed," he declared.

Possible Action By Council On Anti-Semitism Discussed

ROME (NC) - Possible action by the ecumenical council against anti-Semitism was discussed here by the president of the U.S. national Jewish organization, Rabbi Irving and Augustine Cardinal Bea, S.J., President of the Secretariat for Promoting Christian Unity, Dr. Israel A. Kula, B'nai B'rith president, is also co-president of the coordinating board of Jewish organizations for consultation with the Economic and Social Council of the United Nations. He was accompanied by Dr. Saul E. Joffes, the coordinating board's director for international relations, at the meeting which Cardinal Bea's secretary, Father Stephen Schmidt, S.J., describe as "private."

Father Schmidt said that the meeting was "part of the other known steps taken by Jews to have the ecumenical council consider the anti-Semitic problem which was the cause of so much brutality and bloodshed during the last war."

It is known that the Unity Secretariat prepared a draft proposal on anti-Semitism but the draft was not treated by the council's central preparatory commission.

Father Schmidt said that Cardinal Bea still hopes that the council will deal with the matter.

CATHOLIC CEMETERIES OF THE DIOCESE OF MIAMI, INC.

This colorful illustrated 16-page Brochure will be sent to you without obligation.

It explains what it means to a Catholic to be entombed in a consecrated Catholic mausoleum.

February 22, 1963 THE VOICE Miami, Florida Page 3
VATICAN CITY (NC) — Vatican Radio has rejected a claim by the Interior Minister of the Sudan that his government’s expulsion of Christian missionaries is a simple attempt to rid the country of the relics of colonialism.

The real goal of the Sudan, Vatican Radio said, is “to impose the Muslim religion, the Arab language and customs on the people of the southern Sudan, who belong to a different race and have different traditions.”

The Vatican Radio commentator said:

“The authoritative representative of the Khartoum government, reacting to criticism in the international press on the religious persecution being carried out in that country, tried to present these painful events in the southern Sudan as a simple carrying out of a scholastic policy which is part of the program of national unification.”

SCHOOLS SEIZED

“The (Interior) Minister stated that the Khartoum government had the right to confiscate the schools run by the missionaries and replace these people by trustworthy teachers, since these schools had been created and financed by the colonialists.

“The truth is that the missionaries began to build their schools many years before they received subsidies from the British government, which regularly gave them substantial funds only in the last ten years of its administration.”

(Sudanese Interior Minister Mohamed Ahmed Iwra gave his version of the expulsions — which in the past several months have totaled over 130 missionaries, including 90 Catholics — in the Khartoum newspaper, the Sudan Daily. Similar statements were issued by heads of Sudanese diplomatic missions in various Western capitals, including Washington.)

Vatican Radio continued:

“The mass expulsion of missionaries from the Southern Sudan cannot be justified by the confiscation of the schools, which was carried out in 1957. The expulsions began only a few months ago and after the Missionary Societies Act came into force.”

Vatican Radio dealt with the Iwra assertion that the expulsion of missionaries took into account the personal position of each missionary individually. It said:

“These expulsions on the contrary are ordered indiscriminately. For example, warrants of expulsion were issued against a Sister who died two years earlier and against a Brother who had returned to Italy two years previously.”

Vatican Radio said that Interior Minister Iwra tried to convey the idea that only those missionaries who had been engaged in educational work are being expelled. “The fact remains,” it said, “that the Missionary Societies Act forbids missionaries and the native clergy the exercise of every kind of religious or relief activity. It is also true that priests, sisters and Brothers who have never been engaged in educational work have been expelled from the country.”

The commentator reported that only 25 priests are left in the Vicariate Apostolic of Juba in the Southern Sudan. Four of these are attached to the seminary and two are in charge of the organization for native Brothers, he said, leaving only 36, including the Vicar Apostolic, available for the spiritual care of about 220,000 Catholics.

UN Denies Some Atrocities In Congo Cited By Church

UNITED NATIONS, N.Y. (NC) — A United Nations official has denied some of the atrocity charges made by Church authorities against UN troops involved in the fighting in the Congolese province of Katanga at the end of last year.

Other incidents of atrocities reported by missionaries, however, were not mentioned by the official.

The denial was made in a letter written by Robert K. A. Gardiner, Officer-in-Charge of the United Nations Operation in the Congo (ONUC), to Father Edouard Kileshie, Vicar General of the Archdiocese of Elisabethville, Katanga’s capital.

CHURCHES LOOTED

The atrocity charges were made following four days of fighting during which UN troops ousted Katangese forces from the capital of the secessionist province as part of the UN’s authority of the central drive to bring Katanga under the authority of the constitutional government.

According to reports received in Brussels from mission sources in Elisabethville, three churches, a monastery, a seminary and two rectories were burned by UN troops. Reports stated that a convent was burned and a church hit by mortar fire.

Gardiner’s letter mentioned only two damaged churches and stated that there is no evidence that UN troops were responsible.
WASHINGTOX (NO — The Supreme Court has agreed with youths in sending book and magazine distributors lists of publications it judged objectionable for youths.

The court held that by suggesting it might recommend prosecution of distributors who did not comply with its findings the Rhode Island Commission to Encourage Morality in Youth was in effect carrying on "a scheme of state censorship effecuated by extra-legal sanctions."

The opinion laid heavy emphasis on the court's belief that a state, in seeking to bar obscene literature, must not infringe on the rights of constitutionally protected literature, even though the latter is "often separated from obscenity only by a dim and uncertain line."

**ACTIONS CRITICIZED**

The opinion also criticized the commission's actions on the grounds that they tended to restrict literature available to adults as well as youths.

The Supreme Court's opinion was written by Justice William J. Brennan, Jr.

Justice John M. Harlan dissented, charging that the decision failed to take into account the need for "accommodation" between the right of freedom of expression and a state's legitimate concern over obscenity and juvenile delinquency.

Justice William O. Douglas also wrote a separate concurring opinion in which he reiterated his often-stated opposition to governmental censorship.

REVERSING RULING

The effect of the court's ruling is to reverse a December 1961, decision of the Rhode Island Supreme Court which held that the Commission to Encourage Morality in Youth was acting within its rights in distributing lists of publications it deemed objectionable.

The nine-member commission was created as a 1961 resolution of the Rhode Island legislature "to educate the public concerning the evil problem."

The commission's activities were challenged in the courts by four national paperback book publishers — Bantam Books, the Dell Publishing Company, Pick-Up Books and the New American Library of World Literature — who carried their case to the Supreme Court.

Principal target of the publishers' ire was the commission's practice of notifying distributors in writing that certain books or periodicals distributed by them should be reviewed and judged objectionable for sale to young people under the age of 18.

Copies of the lists of "objectionable" publications were also circulated to local police departments, and a police officer usually visited the distributor to learn what action he had taken.

HE was the distributor's practice in widening from circulation and return to the publishers books and magazines which the commission had instructed him it had judged objectionable.

Holding the commission's actions in violation of the 14th Amendment, Justice Brennan stressed that this amendment "required no regulation by the states of obscenity to conform to procedures that will ensure protection of the constitutionally protected expression, which is often separated from obscenity only by a dim and uncertain line."

**CENTRAL ISSUE**

As for the argument that the distributor was free to ignore the commission's notices, he commented that "people do not lightly disregard public officer's thinly veiled threats to institute civil proceedings against them if they do not come around."

Justice Brennan also criticized the commission's activity on the grounds that the commission's supposed concern is limited to youthful readers, the "coercion" it seeks from distributors invariably entails the complete suppression of the point-of-view publications, adult readers are equally deprived of the opportunity to purchase the publications in the state.

Justice Harlan in his dissent said the court's opinion failed to give "due consideration" to "the central issue in this case — the accommodation that must be made between Rhode Island's concern with the problem of juvenile delinquency and the right of freedom of expression assured by the 14th Amendment."

He said none of the objections to the commission's activities posed by the court "is of overriding weight in the context of what is obviously not just an effort by the state to obstruct free expression but an attempt to cope with a most baffling social problem."

**U.S. BACKS LITHUANIA**

WASHINGTON (NO — The United States supports Lithuania's aspiration for freedom, Americans of Lithuanian ancestry were told here in a message sent by U.S. Secretary of State Dean Rusk.

The message was read at an observance commemorating the 30th anniversary of the signing of the Declaration of Lithuania's independence.

His new auto license plate is looked over by Father Kenneth B. Murphy, director of rescue, Inc., Boston. The plate, bearing the name of his organization, was issued to Father Murphy in recognition of his work in preventing suicides and as an aid in future operations.

**3 SCHOLARS RATE SECULARISM**

NEW YORK (NO — Secularism and materialism pose a grave threat to American democracy, a Catholic bishop, a rabbi, and a Congregationalist minister have agreed.

Bishop John J. Wright of Pittsburgh, Rabbi Leib Finkelstein of the Jewish Theological Seminary, New York, and Robert E. Fitch of the Pacific School of Religion, Berkeley, Calif., express their views in separate interviews published in a pamphlet by the Center for the Study of Democratic Institutions for the Republic here.

The pamphlet is one of a series the center has published in its study of "American character." Donald McDonald, dean of the College of Journalism at Marquette University, Milwaukee, conducted the interviews.

Bishop Wright sees grounds for "grave concern" at implications of the U.S. Supreme Court's June, 1961, decision barring official prayers and religious exercises from public schools and at lower court decisions on laws dealing with pornography, narcotics and prostitution.

Warning about moral liberalism, he said that fostering a wide distillation between legality and morality leaves the nation open to a "dreadful harvest" if the "glib dismissal of any moral implications in the areas of legal obligation becomes the permanent pattern of our national law."

He said "aggressive secularism" is "the central theme" of a pattern such as that "Sometimes the Supreme Court seems too eager to say that it cannot define concepts like 'blasphemy' or 'obscenity' and so cannot rule on cases involving these concepts."

Bishop Wright said he feared that "an excesses of undemocratic secularism" would lead to a conservative reaction, even a reactionary conservatism.

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Stay At Home To Welcome Privilege Of Doing Good!

It is our conviction that next Sunday Catholics in the 16 counties of our diocese will find it easy to remember to “stay at home” in order to make their contribution to the Diocesan Mens’ Club. The Miami Herald Religion Voice spell out our minimum obligations. Daily Mass and Holy Communion are the advocates of the be-good-to-yourself school tell us. “They can be dispensed from morally, responsible way.”

No one can disagree with this. Each of these objectives of the DDF has wide appeal, especially because so little has been done in the past. Civic officials and the average citizen can no longer remain indifferent to the apathy, to the lack of concern for those abnormal little ones and for the neglected aged. People are beginning to realize now that this is not merely a matter of conscience but also of common sense. Even the aged and sick are obliged to do penance, that is, to make reparation to God for sins.

No one expects now a flood of conversions or a sudden solution to the poverty problems facing us. Those looking for easy results, as yet unwarrranted, will not only be disillusioned but will hurt the cause of unity. However, all of us can rejoice that the love of Christ as exemplified in the manner and activity of Pope John and our bishops has created an atmosphere of cordiality strange perhaps to many of us, but pleasant and hopeful for the future.

Science Sunday Observance Proposed By Bishop Sheen

WASHINGTON (DC) — Bishop Fulton J. Sheen has proposed inauguration of an annual science Sunday when persons of all religious faiths could join in giving God the glory for the blessings of modern science.

“We have not been sufficiently mindful of such blessings from God. Se at least one rate, in this area we should thank Him for ‘a host of great blessings of our material civilization,’ said the national director of the Society for the Propagation of the Faith and auxiliary Bishop of New York.

The New York prelate, speaking to groups, said, “When men and women at the annual Communion Breakfast here of the Catholic Apostolate for Mass Media (CAMA), said greater recognition “of values outside ourselves” is a principal means of more patriotism among the American people.

Bishop Sheen’s remarks, telecast locally, said TV arouses emotions, all good in themselves, to people. He added if such emotions are aroused without a proper objective, they become “mythical and unreal.”

Americans owe “a great debt to the world, which cannot be satisfied by taxes or ‘hirelings’” the Bishop said, stressing greater use of TV and world education. He said, “We can never educate people by this method, but do so in a reasonable way.”

The Bishop said the nation’s responsibility to help strengthen Western civilization is “a nobler burden than we know, perhaps a greater responsibility than we deserve.”

He called upon Protestants, Jews and Catholics to petition their spiritual leaders to work to establish this annual Sunday in the United States.

Earlier the CAMM members assisted at Mass and received assisted at Mass and received Christian Communion in St. Patrick’s church.

Council’s Main Concern Is How To Present Doctrine

BY FATHER JOHN B. SHEERIN

Is “Counter-Reformation theology” a term of opprobrium that defames the official theology of the Roman Catholic Church? Monsignor Fenton asks the question in the January issue of The Examinations, the national Catholic journal of Catholic scholars. The editor chose me for my lack of proper respect for “Counter-Reformation theology.”

He defines the term as meaning the doctrines set forth by the Counter Reformation theologians who defended Catholic teaching against the Reformers.

Monsignor Fenton maintains that Counter-Reformation theology is under attack today but that the Church has published for it includes teachings such as the doctrine that the Catholic Church is the true Church of Christ and the doctrine that the true Church is a visible organization.

POLEMICAL STYLE

The question is: What does “Counter-Reformation theology” mean? During my days in Rome during the first year of the Council, I heard the term used constantly and never did I understand the reason for it. The Bishop quoted the observations of post-Reformation theologian, but to its polemical style. The term is not a name for a type of theology which applied it to the content of constitutions and decrees of the two last councils, Trent and Vatican I.

The Fathers of the Second Vatican Council are primarily interested in the manner of presenting doctrine, not in the content of doctrine.

As Pope John said in his Opening Discourse, “The salient point of this Council is not, therefore, a discussion of one article of belief or another, but a whole series of fundamental principles of the Church, which has been taught repeatedly by the Fathers and modern theologians, and which is presumed to be thoroughly familiar to all.

For this a Council was not necessary.

On the contrary, the Pope asked the Fathers of the Council to concentrate on the question of the most effective manner of presenting the fundamental principles of Christianity.

“The substance of the deposit of faith is one thing and the way in which it is presented is something else, and this is the matter that must be taken into great consideration.

In the light of the Pope’s words, the Council, journalists and other historians have been working hard to “Counter-Reformation theology” to refer to the manner of presenting doctrine.

For the meaning of a word or term is not taken from the words found in a dictionary but from the meaning intended by the speaker, the general usage of the word is determined by those who employ the term, the situation out of which the word or term arises.

For instance, in interpreting Scripture the fundamentalist takes the meaning of the words as their literal sense, but the skilled interpreter tries to find out just what the words mean when almost by the intention of the sacred writer and this is to glean from a study of the fact in which the context is associated, the idioms and thought-patterns of the audience.

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THE VICE

Page 6 February 22, 1963 THE VOICE Miami, Florida
A Protestant Leader's Unusual Greeting

By MSGR. JAMES J. WALSH

"In a private audience with Pope John XXIII, who is now 81 years of age, I expressed amazement at his extraordinary vitality and vigor and his ability to transmit to every occasion a feeling of deep spiritual quietness and confidence. He replied that he found the source of his constant renewal in "The Imitation of Christ," a treatise by Thomas a Kempis, Book III, Chapter 33, in which he quoted: 'I hope that he would send this message to my ministers as his special message to them.'"

Behold such a one entereth within the borders of peace and rest."

It is interesting to note that the same Methodist bishop made a brief talk at the Grand Hotel in Rome when the American hierarchy and most of the observers met informally the day before the first session of the Council closed. On that occasion when many of the non-Catholic churchmen were plain in carefully chosen words their reactions to the Council, Bishop Corson was asked how he thought the public in the United States would receive the Agnus Dei. He replied that he accepted the invitation to speak at Harvard University in March, a strong rumor at that time.

The Methodist leader said that Protestants would be greatly interested in this. He illustrated his opinion by saying that "When a Catholic asks a Protestant to require him to leave the Council for ash Wednesday in early November, and behold, returning to Rome, his trip took him as far as Hong Kong, Korea, where he went, he stated, he found intense interest in the Council among non-Catholic students and received enough invitations to lecture on it for six months.

Referring again to the visit of Cardinal Bea to Harvard, he said that "Whenever a Catholic has an opportunity to speak to us, I hope he accepts." And after the Voice editorial stated that some of the extraordinary happenings since the Council, the examples of the country of

TRUTH OF THE MATTER

more cordial relations among Catholics and Protestants, were obviously due to the pressure of the Pope in the establishment of peace and influence of the Pope. It seems as Bishop Corson offers personal proof of this claim, for recently in a public talk at the National Board of Education of the Methodist church, Bishop Corson is gone and glowering tribute to the Holy Father as "the peoples' Bishop." He has been a great man.

During the now famous audience of the observers when the Pope did not all have to be papal throne, but with the non-Catholic churchmen who was stated, "Whenever he wanted to say something to me he would put it on the arm. And really I had all I could do to keep from putting him back." He went on to state that "you have to understand the personality of the Pope to understand the Eximious Councils, for no apparent reason or cause.

The habitually irritable person has everyone sitting on the edge of his seat wondering when the next blow-off will come. The lookers know that anything may set it off. The home or the office it causes everyone to be tense and unrelaxed.

I had all I could do to keep from putting him back."

February 22, 1963

The Voice, Miami, Florida

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How Does Your Influence On Others Rate?

By FATHER LEO J. TRESE

There is a type of Catholic whom we might term a "technical" Catholic. You probably have met him (or her). His number may not be great, but he is often seen trotting often enough to merit examination.

The technical Catholic fulfills the prescribed religious duties with formal fidelity. He attends Mass every Sunday and keeps the sacraments regular. He bows the commandments, led the prayers of disbanding, and mows the sinner's sins. He views his membership in Christ's Church as very much the kind he might view membership in a lodge or a golf club: keep the rules and remain a member in good standing.

Unless you know his religious affiliation, you could follow this man (or woman) about for days on end without suspecting that he is a technical Catholic. As you could observe, in his business and social activities he could easily be a Protestant, a Mo-

An Altar Boy Named "Speck"

By FR. KILIAN McNOWAN, C.P.

There's one job a tranquilizer can't do — to transform an irritable person into a patient one. This can be achieved only by conquest of self. And, especially for some people, it calls for no little self-knowledge and self-control.

Irritability may be either a physical indisposition, for which medicine may offer some therapy, or a character defect which you alone can cure.

As a defect of character, irritability causes one to be unpleasant or impatient, ill-mannered or curt for no other reason than they aren't feeling so good. It's a projection of one's inner misery on the world, and for no apparent reason or cause.

FR. KILIAN

The habitually irritable person has everyone sitting on the edge of his seat wondering when the next blow-off will come. The lookers know that anything may set it off. The home or the office it causes everyone to be tense and unrelaxed.

Just because the husband, for example, had a tough day at the office is no excuse for calling his wife stupid when she asks a simple question. Nor has any mother the right to blast and scream at her children just because her nerves are fried.

Did you ever hear an irritable person blame himself for his lack of virtue in this regard? Either his nerves are on edge or he didn't get a decent night's rest. His digestion is off or his pressure is too high or too low. His life is too monotonous or too exciting. His work or his pressures or his health is too much.

No matter how you look at it, habitual irritability indicates a real need for self-appraisal and self-control. Bad indisposition may be a predisposing factor, but it's still no excuse. As creatures endowed with intelligence and free-will we are still responsible for our attitudes and our reactions to people and events.

If anyone is habitually sharp and cross with others for no other reasons than that they aren't feeling so good, the reason is obvious. They are thinking too much of self and too little of others. It's a personal failure not to be able to subdue one's own feelings to the reasonable demands of fraternal charity.

Here are a few tips to help control irritability:

1) Be Realistic With Yourself. If you have this feeling the first step is overcoming it, to honestly face up to it. Don't blame anyone else but yourself. Survey your average day or week and note when this impulsive vice shows itself.

2) Start Practicing Self-Control. You'll find that even the first steps in this direction came to soothe frayed nerves. Plan ahead as to how to handle those bad moments which shall surely come again.

3) Be Realistic In Your Approach. We all have to contend with physical ailments and emotional tensions, as well as with the daily challenge of putting up with ourselves and others. Know your own spots and resolve to keep them under cover.

4) Be Practical. No little virtue is needed to be habitually patient. Even more so at times of physical illness or emotional tension. Special actual grace is needed to weather such storms.

The Wise God that permitted these temptations will provide the necessary help, but it should be requested in confident prayer.
By JOSEPH BREIG

A New Era In Liturgical Life Is Dawning

The parents, Mr. and Mrs. James Kent Lenahan, have received a relic—a portion of the casket—of Venerable Bishop Neumann with the aid of a non-Catholic neighbor. They brought the relic to Pope Paul VI in the Vatican and applied it to their apparently dying son.

By 11 p.m. the same day, Lenahan's temperature had dropped from 106 degrees and his pulse rate was nearly normal. A non-Catholic nurse who attended him testified that, because hope for his survival had been abandoned, all medical treatment had been halted. Yet Lenahan's condition had improved remarkably.

"When we returned to the hospital the morning of July 13," recalled Mrs. Lenahan, "the entire building was burning with hope of Kent's amazing improvement. We found him resting quietly. His restlessness and delirium had gone. Even his complexion, which had been an ugly blue, had returned to normal."

"From then on," she continued, "his recovery was rapid, and we all agreed it must have been a miracle." On visiting his patient the following morning, Dr. Stein- er was astonished at the suddenness and the speed of Lenahan's improvement. Nurses and interns who had seen Lenahan when he was admitted were equally astonished.

Less than five weeks after the accident—on August 19, 1949—Kent Lenahan walked unaided from Bynar Myer Hospital, his home in Villanova. Since that time he has been in excellent health.

Recalling details of her son's return home, Mrs. Lenahan said: "He was out mowing the front lawn within a couple of weeks, and by Labor Day he was back in playing his trumpet and lifting weights."

Before the accident, Lenahan was in college to correct his deficiencies needed for the teaching of Bishop Neumann. Beatiification is expected to take place on June 23.


What did I see at the Council? I saw the fruit of tribulation and the operation of the basic law of our Faith: unless you are very good and very wise, you will never be an Easter Sunday; unless there is a crown of thorns, there will never be a halo of light. Only those who suffer with Christ will have glory with Him.

One day at the Council, a certain archbishop spoke in favor of putting St. Joseph's name in the Canon of the Mass. "His voice teetered on the edge of a hideous fashion which was a bit out of place in a deliberative body such as the Council," he exceeded his time limit and was stopped. After he had finished, I turned to the bishop next to me and said: "This archbishop will put St. Joseph in the Canon of the Mass." Because of that talk! No! But few knew his background. He was from Yugoslavia, had suffered through one of those long trials made famous by the Communists and was then sentenced to four years in prison. He and other prisoners were then put on a train, which was deliberately wrecked in an attempt to kill all aboard. The archbishop survived, but both his hips were broken.

Broken in body but not in soul, he dragged his poor body, to fail and nervously after imprisonment and brainwashing, to the Council. Then he had the added humiliation of being arrested and for "preaching." Aware that God sends a cross before a crown, a Germanem before an Emmanus, this writer knew that, by suffering, the Archbishop had merited, as much as one man can merit, to have St. Joseph in the Canon of the Mass. The Holy Father, who observed the proceedings on television in his apartment, announced two days later that St. Joseph would be so honored.

It would have been worth going to the Council just to watch one brother bishops such as this. No American bishop will ever be the same again. We rubbed shoulders with saints; we touched the hem of the garments of martyrs; we spoke with brothers in Christ who are strong, as the Cardinal of Poland said, "because we have nothing material to defend"; we saw how much we had and how little they had (of wealth); and how little we had and how much they had (in their co-Crucifixion with Christ).

Friends! We cannot go building larger and larger gymnasiums and richer and richer seminaries while bishops, priests and laity everywhere in the world go on suffering. We will go on suffering, this column week after week. Now and then it inspires readers to sacrifice for such as these: "Oh, I ought to send something to Bishop Shen!" Bishop Shen is not begging for an organization, for any one of the world, for one mission station. He is begging in the name of the Holy Father. All he receives goes directly to the Pontiff. God grant that your Faith may inspire you to daily sacrifices, so that St. Joseph may intercede to give you a happy death for having shared the death of Christ!

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A New Era In Liturgical Life Is Dawning

By JOSEPH BREIG

Departures from some grooves of custom is going to be an important part of the apostolate of the Council and of the clergy too— in the reasonably near future.

The present liturgical peoples will be heard in the Mass and the sacraments. The liturgy will have more place to embrace local ways of doing things. The liturgical peoples will overhear the Mass in their language. The liturgical peoples will adopt basic principles for "reform of liturgical forms": 1. Intense instruction of the people given to God; it is also a sacrament which is habitual and indispensable to all worship and all sanctification of the people. The total Church then seen as a sacrament also, applying the Redemptions through the Mass and the sacraments, always as an in- cancere and sacramental structure.

From this "nature of the liturgy" comes its power to act in the evening of the Christian life. The people, therefore, must be led to full participation, "inwardly and outwardly."

This requires: 1. Liturgical training of the clergy. 2. Instruction of the people. 3. A proper reform of the liturgy. 4. Development of the litur- gical spirit in dioceses and parishes.

The whole workaday and apostolic, activities of Christians are to be caught up in "baptized life," and united with the liturgy in which the people participate. The liturgy is not only worship given to God; it is also the holiness which God effects in the world.

The Church therefore wants to "bring to the people, and to live intensely," the treas- ury of the liturgical life, as a mystery in the Mister of Christ and salva- tion history are to be integrated. The Church wants to teach the people that everything is related to the liturgy.

"What," Father Vaggini in- quires, "is the liturgy but the actuality, under the sacra-

mental signs, of the Sacred Heart of Christ present and working among us?"

"It is that which the Bible proclaims as the Mystery, which dogma contemplates systematically, which the spiritual life lives, and the apostolate pass on to man."

If the liturgy, he says, is a "complex of signs", then the signs must manifest themselves in the complex of signs, then the signs must manifest themselves in the signs. The Church is to be seen in the liturgy, as the Mystery of Christ and salva- tion history are to be integrated. The Church wants to teach the people.

Liturgical life is to be preserved, but the languages of people are to be introduced, especially in re- gular dance movements.

The liturgical visions, writes Father Vaggini, is now "a force sweeping through the Church." It is in integrated with "pastoral, missionary, spiritual and ecumenical movements."

The way is now open, he adds, "for a possible but profound adaptation of the Roman Rite to the local needs of peoples."

The New Era in Liturgical Life Is Dawning

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Before the accident, Lenahan was in college to correct his deficiencies needed for the teaching of Bishop Neumann. Beatiification is expected to take place on June 23.
The 1963 Vocation Essay Contest Begins March 1 In Diocese

The 1963 Vocation Essay Contest sponsored in junior and senior high schools of the Diocese of Miami by Sierra Clubs begins Friday, March 1 and continues through March 29.

Entries will be classified in 12 divisions, each of which has a different topic. The following subjects have been selected:

FOR BOYS: Division A—4th high (300-500 words) "Biography of a Priest - Saint (St. John Vianney, St. Charles Borromeo, or St. Pius X)"
Division B—3rd high (300-500 words) "Is God Calling You?"
Division C—2nd high (300-400 words) "The Diary of a Priest - A Missionary at Home."
Division D—1st high (300-400 words) "The Need for Vocations in the Diocese of Miami."
Division E—8th grade (300-350 words) "What Kinds of Work are the Sisters in the Diocese of Miami Doing?"
Division F—7th grade (200-300 words) "What Is a Sister?"

Father Gerald C. Byrnes, superintendent of schools, Diocese of Miami, announced the contest rules and subject selections.

The other divisions for which contests are open are:

Division A—4th high (300-500 words) "The Need for Vocations in the Diocese of Miami."
Division B—3rd high (300-500 words) "Is God Calling You?"
Division C—2nd high (300-400 words) "The Diary of a Priest - A Missionary at Home."
Division D—1st high (300-400 words) "The Need for Vocations in the Diocese of Miami."
Division E—8th grade (300-350 words) "What Kinds of Work are the Sisters in the Diocese of Miami Doing?"
Division F—7th grade (200-300 words) "What Is a Sister?"

The purpose of the contest, Byrnes said, is to encourage students to study the Church, to learn its history and to develop an understanding of its teachings. It is the goal of the contest to present the Church as a living, breathing and even a fun place for youth.

The winners of the contest will be recognized at the Diocesan Vocation Banquet on June 15. The banquet will be held at the diocesan rectory in Miami Beach.

The contest is open to all students in junior and senior high schools of the Diocese of Miami. Entries must be submitted to the Diocesan Director of Vocations, Father Gerald C. Byrnes, 8000 Biscayne Boulevard, Miami, Florida 33150, by March 1.

In accordance with the provisions of Canon Law, as modified through the use of special faculties granted by the Holy See, we herewith publish the following regulations:

On Abstinence

Everyone over 7 years of age is bound to observe the law of abstinence.

Complete abstinence is to be observed on Ember Fridays, Ash Wednesday, December 7 and December 23 or 24. On days of complete abstinence meat and savory or gravy made from meat may not be used at all.

Partial abstinence is to be observed on Ember Fridays and during the weekdays of the weeks of Ember Days and on the Vigil of Pentecost. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

On Fast

Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

Complete abstinence is to be observed on Ember Fridays, Ash Wednesday, December 7 and December 23 or 24. On days of partial abstinence meat and soup or gravy made from meat may be taken at the principal meal only once a day at the principal meal.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

We earnestly exhort the faithful during the periods of fast and abstinence to attend daily Mass; to receive Holy Communion often; to take part more frequently in exercises of piety; to give generously to works of religion and charity; to perform acts of kindness toward the sick, the aged and the poor; to practice voluntary self-denial, especially regarding alcoholic drink and worldly amusements, and to pray more fervently, particularly for the intentions of the Holy Father.

In order to encourage frequent attendance at Mass and the reception of the Holy Eucharist, an evening Mass at which a sermon will be given is permitted each Wednesday of Lent, not later than 7 p.m.

For Further Information, write to Bishop Gerald C. Byrnes, 8000 Biscayne Boulevard, Miami, Florida 33150.
DON'T FORGET the more than 500 handicapped in DIOCESE:

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The Diocesan Development Fund was established to take care of him when the time arrives. "My daughter has been in special education classes and has no physical defects. Needless to say, she has had signs now of being afflicted in the same way. Soon he will be thirteen years old and he is retarded and unable to do anything for himself. I thought I would call on you to see if you think my experiences may help in any way. The need for homes as well as classes is great. As a result of the Development Fund in previous years, I am sure everybody can see how their dollars have been converted into necessary buildings carried out to completion."

NEW CONSTRUCTION

The Diocesan Development Fund, Father Flemming explained, was created by Bishop Carroll in 1969 to provide for capital investment in new construction. It was designed to meet the fast developing needs of the Catholic people in one of the most rapidly expanding sections of the United States, he said, and its purpose is to expand the spiritual and corporal works of mercy required in the extension of God's Kingdom and the care of the sick, the needy, the aged, dependent children, the unfortunate and the helpless.

In 1959, the Development Fund's first drive resulted in the "parish of St. John Vianney," when the first seminary high school building and the faculty residence were built. In 1960, a second high school building was added to the seminary; the Chansly building was acquired; Centro Hispano Catholic went into operation, and the Teresian residence built at the University of Miami.

SCIENCE BUILDING

In 1961, St. John Vianney Seminary was expanded with a new Science building and Dining Hall; the Lourdes Residence for the Aged at West Palm Beach was made available and the new Home for Catholic Children built at Perrine.

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Open Your Door And Heart To Support The DDF Sunday

(A Continued From Page 1)

them living salaries who would go straight to Heaven if they should die.

"We have a retarded son. Like all others similarly afflicted, he is forced to lead a quiet, sheltered life and we care for him to the best of our ability. We do not complain, but the best that we can do for him is not enough, especially here in South Florida where the facilities for the necessary care and treatment are so inadequate. We are overjoyed to learn that now the Diocese of Miami is going to do something for our boy and for all the other boys and girls like him. We certainly hope and pray that this program will be a great success so that these forgotten children will be helped."

"I have two sons who are handicapped. My oldest, who is 12, is dwarfed as well as retarded and unable to do anything for himself. My youngest son is 7. I started him in the first grade but he is not doing very well, since he shows signs now of being afflicted in the same way. Soon he will be as helpless as his brother.

"The good Lord has chosen me to care for them and I will gladly do it, since that is the will of God. I pray that God will make my children's lives happy and that they will be a blessing to me and all the people who know them."

"My son sustained a brain injury at birth. He had brain surgery at three years of age and he is now physically handicapped. However, he cannot learn and does not read or write, although he attended classes for exceptional children for several years. Although he is capable of attending to most personal needs, all his activities must be supervised. He will require constant care until he is 21, and then he will be a semi-independent established to take care of him when the time arrives."

"My daughter is retarded and I am very happy to learn that soon we will have Catholic special education for her and I, hope, a place to care for her later on in life, when we have passed away. I could leave her in the hands of Sisters so that they can safeguard her and return her to God, as His special child. I am His special child, and I want anything pertaining to these children, so please call on me for whatever help I can give."

"My daughter has been in special education classes and

(Copyright 1963 by the Catholic Daughters of the Americas, Inc. D.D.F. Regional Meeting In West Palm Beach Hears Father Neil Flemming

For further information write to:
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NEW CHURCH TO BE BUILT

Ground Broken For St. John's

HIALEAH — Eight monsignors and more than 30 priests from the Miami diocese looked on with hundreds of parishioners last Sunday as ground was broken for the new St. John The Apostle Church.

The first spadeful of earth was turned by Msgr. Peter Reilly, who served as pastor of St. John parish from 1952 to 1959, when he was appointed pastor of Little Flower parish, Coral Gables. Monsignor Reilly also blessed ground on which the new Church of the Angels will rise.

Also turning a spadeful of earth were the present pastor, Father James Connaughton, and the following representatives of St. John's parish organizations: Thomas O Constrave, Confraternity of Christian Doctrine; Emile Janelle, Holy Name Society; Mrs. Ana Hopkins, Altar and Rosary Society; John Kelly, Boy Scouts and Edward Kasiech, CYO.

Assistant pastors at St. John's include Father Brendan Glasses, Father John Vastrin and Father John O'Dowd.

Among the monsignors present for the ceremonies were: Msgr. John O'Dowd, of Epiphany Church; V.F.; Msgr. William Barry, of St. Patrick Church; P.A.; Msgr. Patrick J. O'Donnell of Our Lady of the Rosary; Msgr. Dominic J. Barry of Immaculate Conception; Msgr. R. E. Philbin of St. Michael; Msgr. Thomas F. O'Donovan of St. Brendan and Msgr. James F. Enright of St. Rose of Lima.

In a brief talk, Msgr. William Barry told the parishioners assembled for the groundbreaking that "it is extraordinary what has been done here and I can hardly believe it."

Monsignor Barry recalled that some years ago when he first saw the area on which the church grounds are located it was all "under water." But since then, he said, the land has been developed and "everything is now on good, solid ground."

"You have a great future here," Monsignor Barry said. He added that he was "sure that the angels will be looking down" when the first services are held in the completed church.

Also present for the ceremonies was an honor guard of members of the Knights of Columbus and a group of altar boys from the parish.

The new permanent church, to be completed sometime later this year, will seat 1,200 persons and will be the first church in the Diocese of Miami to have the baptistry completely separate as is now liturgically recommended.

When the new structure is completed the present church-auditorium will be converted to a parish hall, Father Connaughton said.

Boyland To Head HNS Convention

FORT LAUDERDALE — John J. Boylan has been named chairman of the 1963 convention of the Diocesan Union of Holy Name Societies in the Diocese of Miami.

Mr. Boylan is vice president of the Diocesan Union of Holy Name Societies. His selection as chairman was made at a meeting of Diocesan Union board members and deans.

The 1963 convention will be held at Our Lady of Florida Retreat House Oct. 19 and will last one day instead of three as have previous conventions.

Assisting Mr. Boylan will be Richard Denmore and Steve Klesinee. St. Clare parish of North Palm Beach will be host parish for the convention.

It was announced at the meeting that Joseph B. Egan, president and Msgr. Dominic Barry of Immaculate Conception parish, spiritual director of the Diocesan Union of Holy Name Societies, would attend the eighth Quadrennial Convention at Buffalo, N.Y., Aug. 21-25.

New Churches Opened

OTTRECHT, The Netherlands (NC) — The Catholic Church in this country opened 27 new churches during the past year and has another 87 under construction.

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Crowd Of Parishioners Looks On As Ground Is Broken For New Church

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February 22, 1963 THE VOICE Miami, Florida Page 13
New Cursillo Quarters Blessed

New quarters for the Cursillos de Cristiandad in Miami's Centro Hispano Catolico were blessed by Bishop Coleman F. Carroll last Friday.

"The Little Course in Christianity" which has gradually become known simply as the Cursillo is an intense three-day course in the practical living of the Life of Grace. It uses those elements of a retreat while not attempting to substitute for retreats, plus those of a study course and free discussion.

Accompanied by Bishop Joseph H. Albers of Lansing, Mich., and Auxiliary Bishop Gerald V. McDevitt of Philadelphia, Bishop Carroll expressed his interest in the Cursillo movement and emphasized the success which Cursillo leaders have already had.

"The movement represented here tonight, under the able guidance of some of your dedicated priests, is really beginning to move here," Dr. Edward E. Simoni, president of the Cursillo, replied.

"We were slow at first, and we are still moving cautiously. A group of men, solid in their belief in Christ, are doing their very best week after week, in front of us; which is to make an ever increasing number of good Catholic laymen who will serve Christ well, and who will be ready to cooperate and help their pastors in each parish."

He noted that the Cursillo program, first brought to the United States in 1957 from Spain, has now spread to cities throughout the country as well as to Europe and South America.

"I feel sure," Dr. Simoni said, "that the new chapter of the Cursillo movement which starts tonight will move us all closer and closer to the goal that we all have in mind."

NEW QUARTERS of Cursillos de Cristiandad at Miami's Centro Hispano Catolico are blessed by Bishop Coleman F. Carroll. At left is Bishop Joseph H. Albers of Lansing, Mich., who was accompanied by Auxiliary Bishop Gerald McDevitt of Philadelphia, during ceremonies.

BY BISHOP CARROLL LAST FRIDAY

Medical Aid To Exiles Told

Medical services valued at more than one-half million dollars were provided for thousands of Cuban refugees during 1962 by Miami physicians who volunteered their medical and surgical services at the two Catholic hospitals in the Greater Miami area and at the clinic of the Centro Hispanico in downtown Miami.

Reports recently released by Mercy Hospital, a diocesan institution staffed by the Sisters of St. Joseph of St. Augustine; St. Francis Hospital, operated by the Franciscan Sisters of Allegany, N.Y. and the Centro Hispanico reveal the scope of the program of medical care inaugurated early in 1962 for the exiles from the communist-controlled island of Cuba.

At St. Francis Hospital, Miami Beach, 6,575 Cuban refugees were treated at the out-patient department for a total of 12,358 visits. In-patients numbered 671 including 570 obstetrical cases for a total of 4,992 days.

The out-patient clinic at Mercy Hospital recorded 9,058 visits by the refugees while the in-patient department admitted 1,570 persons including 951 obstetrical cases.

In addition, Mercy Hospital provided hospital services free of charge for the first 46 prisoners of the ill-fated invasion attempt in Cuba who returned to Miami and the United States early in 1962. Thirty nine of the men were hospitalized while others received treatments at the out-patient clinic for 314 visits.

At both hospitals, physicians of all faiths and representing all fields of medical practice rendered services without re- nomination or the expectation of any remuneration in the highest tradition of the practice of medicine.

Since the clinic, which is staffed by the Dominican Sisters of St. Catherine de Ricci who also staff the Spanish Center, first opened in 1960, more than 25,000 cases have been recorded. Out-patients in need of hospitalization are referred to the hospitals.

Dr. Edward J. Lauth serves as director of the clinic assisted by a team of American and Cuban physicians and surgeons.

Doctors who volunteer their time and services at the clinic include Dr. William McShane, Dr. Rocco Certo, Dr. Walter Lambert, Dr. Charles Schwartz, Dr. Manuel Gonzalez and Dr. Franklyn E. Verdon, chief of the out-patient clinic at Mercy Hospital.

The clinician for exiles is Dr. Hugh McLoone, director of the clinic in the Cuban Refugee Center, Catholic Relief Services — NCWC has expended more than $17,000 in providing necessary equipment to the ill, and handicapped, among the exiles.

According to Hugh McLoone, director of the clinic in the Cuban Refugee Center, Catholic Relief Services had, during the past one and one-half years, furnished hearing aids at a cost of $2,000; ambulance service, $3,200; eyeglasses, $7,000; wheel chairs, $1,000; prothetic devices, $1,200 and orthopedic shoes for 500.

The world-wide relief agency has also spent $2,900 on surgery cases for refugees who did not qualify as emergency cases and were therefore not eligible for hospitalization under the Federal program of aid. Drugs were also provided, McLoone said, at a cost of an additional $600.

Medical services valued at more than one-half million dollars were provided for thousands of Cuban refugees during 1962 by Miami physicians who volunteered their medical and surgical services at the two Catholic hospitals in the Greater Miami area and at the clinic of the Centro Hispanico in downtown Miami.

At both hospitals, physicians of all faiths and representing all fields of medical practice rendered services without remuneration or the expectation of any remuneration in the highest tradition of the practice of medicine.

At the Diocese of Miami Spanish center inaugurated by Bishop Coleman F. Carroll in 1960, the medical clinic is conducted by the Catholic Physicians' Guild who completely financed the clinic in 1960 and have continued to staff the offices which are open daily for the convenience of newly Spanish-speaking.

Out-patients visits totalled 14,651 last year at the clinic which unlike the hospitals is not reimbursed in any way by the U.S. Department of Health, Education and Welfare.

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FORT LAUDERDALE — The influx of Latin Americans to South Florida has provided Catholic educators with a golden opportunity to broaden the cultural area within their educational system, the assistant rector of Catholic University of America said.

Father Theodore McCarrick, Ph.D., spoke to opening sessions of the Fifth Annual Diocesan Teachers Institute held in St. Anthony School auditorium.

Bishop Coleman F. Carroll of the Diocese of Miami in one decade that which took place in the period of a century," Father McCarrick said.

"Telescoped into a short period of time, a time that passed even within the memory of our high school students, Florida has witnessed two major migrations, one from the North and one from the South. It has seen the establishment of a new diocese, a wealth of new institutions, and a remarkable growth in the consciousness of its own Catholicity.

"It now remains the role of the Catholic educator — on whatever level he may be — to interpret this change and its challenge to the faithful and to the community at large," Father McCarrick explained. "As in the past the very wealthy might send their children to the continent to be educated, now the rapidly growing segment, in the person of these migrants from Latin America, has come to Miami, and all the opportunities for personal development through the broadening of culture are within the reach of the educational system.

ROLE DEFINED

Father McCarrick defined the role of the Catholic educator of today as essentially a "twofold one. Unless it is so conceived," he said, "it is destined to produce an unrealistic system of education, and youngsters who are prepared to make the contribution to the modern world that God certainly expected of them. Catholic educators must not only seek to produce the Christian gentleman and lady in the fullest sense of that phrase, but it must provide, on the level proper to it, the well prepared and more than adequately trained citizen." Father McCarrick declared.

During the sessions, Father McCarrick discussed with the high school division methods of accomplishing a more effective cooperation between the high schools and colleges and universities. He offered seven guides for guidance counselors which included a knowledge of the student's ability, his plans and desires, and his financial capabilities. "Know the colleges, their offerings, demands and resources in the way of financial help and scholarships," Father McCarrick advised, "and finally, make yourself known to the college."

Programmed Instruction" was the topic of Dr. Miss Bildersee, E.D., head of the audio-visual education department at St. Thomas Aquinas high school, Fort Lauderdale, and James Kutz, M.A., head of the science department at Archbishop Curley high school as interviewers.

"Science for the Interplanetary Age" was discussed by Frank Paparelli, M.A., co-author of "Pursuit of Science." Father Benedict Henry, F.M.S. principal, Christopher Columbus high school, Miami, was workshop chairman and Father Stephen Divall, S.C.H., head of the science department at Cardinal Gibbons high school, Fort Lauderdale, and James Kutz, M.A., head of the science department at Archbishop Curley high school, served as chairman and presenter with Sister M. Samueli, O.P.; Sister Saint Agnes high school, Ft. Lauderdale; and Sister Joseph Marie, J.H.M., Notre Dame Academy, Miami.

"Social Studies for the Changing Society" was addressed by Dr. Harold Liberman, S.S.J., principal, Immaculata Academy, Miami. He outlined the story of audio-visual education in the State of New York, recently given the exclusive public relations assignment by Educational Screen and Sound Corp., a member of the legislative committee of DATI-PREA, Mr. Bildersee is also Audio Editor of Educational Screen and Audio-Visual Guide and writes a monthly column reviewing new audio-visual instructional materials.

**SESSIONS CONTINUE**

Social studies was the topic of Joseph S. de Church, principal, Cardinal Newman high school, West Palm Beach, chairman and interviewers will be Sister M. Roseann, O.S.F., of the Central Catholic high school, Fort Myers; and Brother Cyril, F.S.C., head of the modern language department at St. Thomas Aquinas high school, Miami, and all the opportunities for personal development through the broadening of culture are within the reach of the educational system.

Mr. James J. Walsh, diocesan director of vacation, will address delegates during sessions which continue today in St. Anthony auditorium.

"Thinking About Vacations: Something New, Something New, for the Changing Times," will be discussed by Monsignor Walsh at 10:30 a.m.

"Getting Ready for a 50 Mile Walk," will be outlined at 9:15 a.m. for delegates by Victor J. DiFilippo, Professor of education at Seton Hall University, South Orange, N.J. A special advisor to President John F. Kennedy on Youth Problems, Mr. DiFilippo will present a program on physical fitness especially for use in the Catholic schools.

Miss Margarita Madrigal, well known lecturer and author of several textbooks in New York City will speak to teachers on methods of effective instruction.
NEW YORK (NO) — The U.S. Supreme Court may have painted itself into a corner on the question of religion and public schools, a constitutional law expert has indicated.

William R. Ball of Harriscourt, Pa., says the Court has defined "education" broadly that it could leave public schools without a philosophy to offer pupils as a guide for behavior.

The only way out of this dilemma, Ball says, may be to let the government give economic aid to religious schools in all states and not be involved in the philosophical underpinning. Ball, executive director and general counsel of the Pennsylvanias Catholic Welfare Committee, is a prominent figure in discussions on Church-State matters.

Godless Education Criticized In Ecuador's State Schools

QUITO, Ecuador (NO) — A bishop spoke out here in a strong protest against godless education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education in reply to government officials praise of secular education.

Auxiliary Bishop Benigno Chiriboga said in a circular letter read in all of Quito's churches that he referred to as "an erroneous doctrine which was embodied into public institutions 70 years ago."

The Bishop said that statements made by public officials at a recent ceremony organized by the Ministry for Public Education to honor Gen. Elsy Alfaro (1864-1912), an avowed anti-clerical who introduced secular education in the state school system in the 1912, was "an important consideration in the present effort to get a new Federal aid program through Congress."

He says, "is that the court has given clear standing to those who may continue it to urge the equal protection of God."
Key To Private School Aid Is First Amendment

This article is reprinted from The Pilot, weekly newspaper of the Archdiocese of Boston.

Public interest in the relationship between the government and the churches is being rekindled by the discussion now centering on the question of federal aid to education.

Key to the controversy is the First Amendment to the United States Constitution. What were the founders of our nation thinking when they included this government principle in our national charter?

Q. What was the prevailing attitude toward religion at the time of the adoption of the First Amendment to the Constitution?

A. At the time the First Amendment was adopted, there was already a pluralism of churches. It was thus necessary for the newly formed government to enter into relations with the different religious groups, and not with a single one.

In the early days of the colonies it was quite common for a religious group to receive official recognition. At one time there was established religion in six of the colonies. When the Constitution was adopted, five states still had established religion.

It was not until 1833, with the disestablishment of the Congregational Church in Massachusetts, that official relations between the churches and the states in the country came to an end.

The meaning of the word "establishment" which is used to designate official recognition of a religious body is in preference to all others, should be kept in mind in the circumstances in which the First Amendment to the Constitution, which forbade establishment of a church by the Congress, was adopted.

When a religious group was established, it received official recognition because it was entitled to government support. Impaired in the establishment of a church was its capacity to discriminate against other religious groups.

And since the taxes from which the established religion was supported were collected from all the people, all were being required to contribute to the support of the established religion, whether or not they held membership in it.

As the First Amendment was originally formulated, it provided that the "civil rights of none shall be abridged on account of religious belief or worship; nor shall any national religion be established; nor shall the full and equal rights of conscience be in any manner or on any pretext infringed."

It is easy to see in this language what was the mind of those who adopted the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The purpose of the First Amendment was, therefore, to prevent the national government from affording official recognition to any particular religious group, and from interfering with any citizen's freedom of religious belief in accordance with the dictates of his conscience.

It is also true, however, that the First Amendment, as it was originally formulated, the implication that there should be a "wall of separation" between Church and State. The First Amendment, as it was formulated in 1789, did not even forbid the individual states to have established churches, if the people so desired.

This reasoning, though favorable to the Catholic schools, opened up the question of the extent to which aid could be given to them from public funds. In 1948, the Supreme Court, in the McCollum case, made a decision that attached any form of encouragement of religion on the part of the state.

The point at issue was whether or not religious instruction could be imparted by ministers of religion in public school buildings. It was claimed that this kind of religious activity was a violation of the First Amendment. The Supreme Court held in the Everson case that this form of religious instruction was unconstitutional.

Q. What was the historical development of the present attitude toward federal aid to religious educational institutions?

A. Prior to 1947 the courts had not questioned the right of religious institutions, such as hospitals, to receive financial aid from the government.

It has been likewise generally agreed, that the First Amendment does not forbid the compulsion of ministers of religion from selective service.

In such cases, in which there is obviously some measure of religious organization, it was held that the support that is given did not amount to the establishment of religion.

In 1941, a New Jersey law authorized the payment of bus transportation cost to pupils of religious schools. The courts held in the Everson case that because payments were made for services to students, rather than directly to the schools, the aid had been given for religious education, and that the benefits given to public schools should be extended to pupils of other schools as well.

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And since the taxes from which the established religion was supported were collected from all the people, all were being required to contribute to the support of the established religion, whether or not they held membership in it.

As the First Amendment was originally formulated, it provided that the "civil rights of none shall be abridged on account of religious belief or worship; nor shall any national religion be established; nor shall the full and equal rights of conscience be in any manner or on any pretext infringed."

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Here Are Some Mardi Gras Recipe Ideas

Come to the Mardi gras — at our house. Make that your invitation for Feb. 26. Shrove Tuesday, the traditional night of gaiety before Ash Wednesday which marks the start of Lent.

Home of the Mardi gras in the New World is the ancient French Quarter of New Orleans; and it is from that we have "stolen" some recipe ideas.

The first is Mardi gras Rollups — golden pancakes rolled round a slice of cheese laced with tomato ketchup. Parmesan cheese is sprinkled on the outside of the pancakes, then the rolls are slipped into the oven and baked just long enough to melt the cheese inside and let the cheese outside form a nippy crust.

Mardi gras Rollups make an ideal accompaniment for another New Orleans Favorite, Shrimp Bisque.

**MARDI GRAS ROLLUPS**

1 cup packaged pancake mix
2 tablespoons tomato ketchup

Make pancake batter following package directions. Stir in 2 tablespoons ketchup. Use ¼ cup measure and spread to make 5 ½-inch cakes, bake on lightly greased griddle; cool on rack. Meanwhile, heat oven to 475 degrees F. Lay a slice of cheese on each pancake. Cover with a thin layer of ketchup; roll jelly-roll fashion, secure with toothpicks. Sprinkle Parmesan cheese over rolls; place on lightly greased baking sheet. Bake 7 minutes or until cheese is melted. Serve as a soup or salad accompaniment. Makes 8 sandwiches.

**SHRIMP BISQUE**

2 cans (10 oz) condensed cream of celery soup, diluted
2 cups milk
1 cup light cream
1 tablespoon grated onion

Combine soup and next 5 ingredients; bring to a boil, stirring constantly. Add shrimp, cucumber and sherry; simmer 5 minutes. Makes approximately 6 cups.

**QUICK SHRIMP BISQUE**

1 can (10 oz) condensed cream of celery soup, diluted with an equal quantity of milk
½ cup cooked, cleaned, chopped shrimp
Dash hot pepper sauce


**FRENCH ONION SOUP**

2 tablespoons butter or margarine
3 cups thinly sliced onions
3 cups grated sharp cheese, and % teaspoon salt.
2 tablespoons flour
10 minutes or until toasted. Turn off oven; leave bread in oven 10 minutes or until toasted. Turn off oven; leave bread in oven until crisp and dry, but not burned.

In many of the courtyards of the French Quarter, banana trees are used for decorative purposes. While the fruit doesn't always mature, their presence suggests another recipe that is fun for your Mardi Gras party. It's banana ham rolls and it's good.

For a final course, serve chocolate frosted doughnuts...Coffee.

**CHEESE CROUTONS**

2 slices white bread, crusts removed
2 tablespoons melted butter or margarine

Heat oven to 350 degrees F. Cube bread; toss in butter, then cheese, coating each piece well. Place on baking sheet and bake 10 minutes or until toasted. Turn off oven; leave bread in oven until crisp and dry, but not burned.

Spread each ham slice with mustard and use to wrap a peeled banana. Brush banana ends with melted butter and place in buttered shallow baking dish. Cover with cheese sauce and bake 20 minutes at 350 degrees.

**CHEESE SAUCE**

Melt 3 tablespoons butter, blend in 2 tablespoons flour, add 1 cup milk and cook and stir until thickened. Add % cup grated sharp cheese, and % teaspoon salt.

FRAGrant bowls of French onion soup topped with cheese crotons are delicious and easy to prepare.

**PATIO SHRIMP PLATE**

3 cans (4 ½ ounces each) diced-relaxed large shrimp
1 large cucumber, sliced


**HAM BANANA ROLLS**

4 slices boiled or baked ham, about % inch thick Melted butter

Prepare mustard Cheese sauce, see below

Spread each ham slice with mustard and use to wrap a peeled banana. Brush banana ends with melted butter and place in buttered shallow baking dish. Cover with cheese sauce and bake 20 minutes at 350 degrees.

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For the past EIGHT YEARS we have had the privilege to furnish PAINT for use at the many Catholic Institutions in the West Palm Beach area.

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**WHAT 3-2515**

**MARDI GRAS ROLLUPS — Cheese-Wrapped In Pancakes**

Combine ingredients. Simmer a few minutes to blend flavors. Makes 4 servings.

Fragrant bowls of French onion soup topped with cheese crotons are delicious and easy to prepare.

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Our Grown Children Won't Help At Home

Our children are full grown and living at home, with their father the main support. They contribute next to nothing in the way of helping with work and upkeep in the home, leaving it all to us, and we're always worn out trying to cope with the situation. Although they expect help and cooperation from us, they show us little respect, with the result that there is much argument and friction around the home. What should we do?

By FATHER JOHN L. THOMAS, S.J.

You've given me little detailed information, Irma, but I infer we are dealing with unmarried daughters who are not employed outside the home. Whether sons or daughters, however, St. Paul's sound advice would apply equally: "If they will not work, 'let them eat.'" Although the term work in this context is open to a broad interpretation, at the very minimum it means sincere cooperation with household tasks and concerns within the family. In Healthy adulthood, both men and women on family or society unless they are willing to contribute what they can. People who wish to live off of others are called parasites, a term always used with contempt except when applied to insects or animals.

I find the situation you describe of considerable interest primarily because of the questions it raises concerning the meaning of parenthood. If I understand your brief remarks correctly you and your husband have raised a batch of parasites, a term always used with contempt except when applied to insects or animals.

You feel they ought to show you honor and respect, but they're arrogant and selfish; they ought to contribute to the upkeep and maintenance of the home, but they are quite content to let you go on supporting them.

As I have indicated in quoting St. Paul, the solution to your problem is relatively simple. Since your children are apparently able-bodied and healthy, either they begin to assume some responsibility for themselves or they should find another place to live. If they obtain jobs, justice demands that they pay their respectable sum for their room and board, and as long as they remain members of your family circle, they must contribute their fair share in helping out around the house.

Difficult To Redefine Relationship

Unfortunately, you and your husband are not likely to take this approach, and your grown children are probably not prepared for it — this is your real problem. In other words, this situation could never have arisen if you had an adequate meaning of parenthood. If I understand your brief remarks correctly you and your husband have raised a batch of parasites, a term always used with contempt except when applied to insects or animals.

The major purpose of parents is not merely to bring their children to a relatively well-fed, healthy, contented physical maturity. Although some parents devote themselves completely to their children, they have little awareness of what they are trying to accomplish, with the result that they end up as servants rather than as leaders and guides with definite goals in view.

Children Must Be Taught Early

Parents contribute to this process both indirectly, as models or exemplars; and directly through their continued support, encouragement, guidance and instruction. Briefly, the major aim of parenthood is to produce a mature Christian, a mature servant, ready and willing to serve God and His creatures with the gifts which He has given them.

Although some parents devote themselves completely to their children, they have little awareness of what they are trying to accomplish, with the result that they end up as servants rather than as leaders and guides with definite goals in view.

It is a serious mistake for parents to lose their perspective, for they thereby lose their identity as parents. Childrengrown up with the idea that their parents are not interested in their welfare. They are helpless, dependent creatures, pampered by their parents but in no position to understand what they are supposed to be doing in raising children.

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Charity Dinner Feb. 23
For Holy Cross Hospital

FORT LAUDERDALE — The Seventh Annual Charity Din- ner sponsored by the Holy Cross Hospital Women’s Auxil- iary will be held, Saturday, Feb. 23, at the Governor’s Club Hotel.

Bishop Coleman F. Carroll will be guest of honor during the reception at 7 to 8:30 p.m.

Voice Announces Lent News Policy
Since the Church exhorts the faithful to practice vol- untary self-denial regarding worldly amusements during the penitential season of Lent, The Voice has discretion- nated notices of such events until after Easter, April 14.

Pope Lauds NCCW For Helping Needy
WASHINGTON (CNS) — Pope John XXIII has praised the Na- tional Council of Catholic Women for its efforts to help poor and needy families.

The Women’s Council recently sent a shipment of food to the Vatican to be distributed to the needy by the Holy See and the dinner which will fol- low. Music for dancing will be pro- vided by Frank Fonda and his orchestra and entertainment will be presented.

Mrs. J. Steedman Miller is general chairman of the dedi- cation committee. Mr. R. Haugen, Mrs. Arthur Rhoad, co-chairman; and Mrs. Eugene W. Ahearn, secretary.

Other committee members are: Mrs. Evelyn S. Lattella, reservations; Mrs. Daniel Pes- care — Social each Tuesday, 9 a.m. to 9:30 p.m.

CATHOLIC SINGLES CLUB of Palm Beach County — Re- ceiving today, 8:30 p.m. Palm Bowl, 427 Evernia St. Picnic at Phipps Park, Sunday, Feb. 24.

ST. THERRSA YAC, Coral Ga- bles — Social each Tuesday, 9 a.m., K of C Hall, 279 Ta- taloa Ave. Members only.

CATHEDRAL YAC — Meets Wednesday, 8 p.m. in church basement. Social follows busi- ness session.

EARLY IN LENT
Women’s Groups Plan Retreats

Grave, will observe a closed retreat at the Dominican Ret-reat House in Kendall, South Dade County. Reservations may be made by calling Mrs. Joan Knight of St. Hugh Guild, the sponsoring organiza- tion, at the retreat home at 538-3711.

Members of the Blessed Sac- rament Woman’s Club, Fort Lauderdale, will be scheduled in their second annual day of rec- collection at the Cenacle Wednesday, March 6. Father Tall Hei- ring, Cenacle Retreat House chaplain, will conduct the con- ferences which begin at 10 a.m. Dinner will be served after noon Mass, and ladies of other parishes are invited to attend the conferences. Reservations may be arranged by calling

Barbecue March 10
At Gibbons School
FORT LAUDERDALE — A chicken and ribs barbecue is planned by the Parent Club of Cardinal Gibbons high school Sunday, March 10, on the Bayview Drive campus.

John H. Walter Campbell, Mathematical Science Cenacle Woman’s Club, Fort Lauderdale, will participate in the Cenacle retreat at the Cenacle Retreat House. High school students may be made by calling Mrs. Joan Knight of St. Hugh Guild, the sponsoring organiza- tion, at the retreat home at 538-3711.

Further information on retreats may be obtained by call- ing the Dominican Retreat House at 336-2711 and Cenacle Retreat House at 538-3711.

Town nurse will observe a day of recollection on March 6 at the Dominican Retreat House. High school stud- ents will participate in a week- end retreat there from Friday, March 8 to Sunday, March 10. A general retreat is planned during that weekend at the Cenacle.

Further information on re- tours may be obtained by call- ing the Dominican Retreat House at 336-2711 and Cenacle Retreat House at 538-3711.

Condominium Dens Are Being Readed
LAKE WORTH — First Condominium dens for children of migrant workers are being real- ized by members of the Sacred Heart Altar and Rosary Society. According to Mrs. Julia Ram- sney, chairman, 39 densities have already been requested by the Sisters of St. Joseph of St. Aug- usto who work among the migr- ant families.

Mardi Gras Party
Planned Saturday
FORT LAUDERDALE — A masked Mardi Gras party under the auspices of Our Lady Queen of Martyrs Guild will begin at 8 p.m. Saturday, Feb. 23 in the FHA Hall on Petter Rd.

Receptions will be available and reservations may be made by calling LU 1-1408 or Lu- tcher.

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THE VOICE, FT. LAUDERDALE, FLA.
February 22, 1963

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Mr. and Mrs. Walter Camp- bell, Mr. and Mrs. W. Devoue, Mrs. E. Sonnie, Mrs. M. Carroll, Mrs. and Mrs. W. Conn, Mrs. and Mrs. R. Payner, Mr. and Mrs. R. Poitier, Mr. and Mrs. V. Roy and Mrs. R. Weldon.

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Father O'Shea Will Speak To St. Hugh Group

COCONUT GROVE — Father Joseph O'Shea, pastor, Corpus Christi parish and diocesan superintendent of high schools, will be the principal speaker during the first meeting of the newly organized St. Hugh Home and School Association.

James McGonegle, president of the organization, will preside at the meeting scheduled to be held at 8 p.m., Thursday, Feb. 28, at St. Hugh Church.

Other officers of the association are: Mrs. Howard Simon and Joseph Fitzgerald, vice presidents; Mrs. James Peters, recording secretary; Mrs. William McDonald, treasurer and Mrs. Pierre George, corresponding secretary.

Mrs. Ann Medinger serves as historian; Thomas Logan, as historian; Thomas Logan, as treasurer; Mrs. Pierre George, correspondence secretary.

The group assisted at the 9 a.m. Mass at Corpus Christi Church and met for breakfast at the Airport Hotel. Father Joseph J. O'Shea, pastor of Corpus Christi, and a Manhattan alumni, was the speaker.

Sister Leaves For Chile Post

Sister Cyrenia Marie, I.H.M., formerly a member of the faculty of Notre Dame Academy left Miami last week for a new assignment in Santiago, Chile.

Head of the science department at the girls' high school the past three and one-half years, Sister's new mission takes her to Villa Maria Academy, a girls' day school.

Nine other Sisters, Servants of the Immaculate Heart of Mary in West Chester, Pa., accompanied Sister Cyrenia. Eight will be stationed in various missions and one will accompany Sister to Chile.

Annual Card Party To Aid Burse Fund

WEST PALM BEACH — The Diocese of Miami Burse Fund will benefit from the annual card party sponsored by Court Palm Beach, Catholic Daughters of America, at 7:30 p.m., Tuesday, Feb. 26, at the CDA hall, 287 Pine Terrace.

Mrs. Julia Lipp and Mrs. Grace Bye are co-chairmen of arrangements for the party. The public is invited. Refreshments will be served.

Supper Scheduled By Rosary Society

NORTH MIAMI BEACH — A family buffet supper will be served by St. Lawrence Altar and Rosary Society Sunday, Feb. 26, from 4 to 7 p.m. in the parish hall, NE 22nd Ave. and 181st St.

Reservations may be made by calling Mrs. Ericsen at PL 4-0696.

Priest Addresses Manhattan Grads

The Florida Chapter of the Manhattan College Alumni Association held a Communion Breakfast last Sunday.

The group assisted at the 8 a.m. Mass at Corpus Christi Church and met for breakfast at the Airport Hotel. Father Joseph J. O'Shea, pastor of Corpus Christi parish and a Manhattan alumni, was the speaker.
BY DIRECTING TRAFFIC SUNDAYS

Squires Help Churchgoers

The flow of traffic at the Epiphany Church parking lot goes smoothly before and after each Sunday Mass thanks to a group of Columbian Squires.

The Squires, members of Our Lady of Good Counsel Coral Gables Circle, take their positions in the parking lot each Sunday morning and on holidays such as Christmas, Easter and New Years to direct traffic and, when necessary, to park cars for elderly parishioners.

On a recent Sunday, the Squires received a special note of thanks from the clergy and parishioners of the parish. The Sunday marked the 150th day over the past two and a half years that the Squires had performed traffic chores.

"It all began," explained Latanee Parker, chief Squire, "when Msgr. John O'Dowd, the pastor of Epiphany, asked us to help the parishioners to get to Mass on time by making parking easier. Since that time we've been there almost every Sunday, in rain and shine."

Dressed in their white Squires jacket and blue slacks, Squires Parker, John MacKay, Ben La-Pointe, Eugene Stark, Robert Myer, Chris Wood, James Van Wagner, Henry Bebold and William Pratt have become a familiar sight to Epiphany churchgoers.

"It was a real help," said Msgr. O'Dowd. "The Squires have been serving as 'traffic directors' for two and a half years.

A MOTORIST looking for a parking place gets the right directions from Squire James Van Wagner. The Squires have been helping to direct traffic at Sunday Masses. From left, Eugene Stark, Jim Van Wagner; John Mac- Kay, Montaigne O'Dowd, William Pratt, Eugene La-Pointe, Henry Bebold and Latanee Parker.

TALKING OVER PARKING Arrangements with Mayor John O'Dowd V. E., pastor of Epiphany Church, are six volunteer Squires who help direct traffic at Sunday Masses. From left, Eugene Stark, Jim Van Wagner; John Mac- Kay, Montaigne O'Dowd, William Pratt, Eugene La-Pointe, Henry Bebold and Latanee Parker.

K. Of C. Grand Ball Planned Saturday

HIALEAH — Mayor Henry A. Wagner, at right is Mrs. Camassa's husband, Clete. She arrives for Mass at Epiphany Church, is Squire James Van Wagner. At right is Mrs. Camassa's husband, Clete.

Squire John MacKay Directs Epiphany Parishioner To Parking Place

GIVING HELP to Mrs. Mary Camassa of 6500 SW 106th St. as she arrives for Mass at Epiphany Church is Squire James Van Wagner. At right is Mrs. Camassa's husband, Clete.

FOR "Young men and women to experience the Catholic Church in such a way that they will be formed in a strong spiritual foundation so that an apostolic spirit can be developed.""
Diocesan basketball teams wrap up their regular season of play this weekend and then head into state tournament competition.

Three diocesan schools will serve as hosts for tournaments as Christopher Columbus will have the Class B District 8 meet at the Miami Beach High and St. Patrick’s of Miami Beach will host the Class C District 8 meet.

The week-end’s regular schedule features the big game of St. Thomas Aquinas tied for second in the Gold Coast Conference Northern Division and ranked No. 2 in South Florida, at Pompano Beach.

Diocesan Teams End Season Play This Weekend

McArthur High, gym and St. Minnade High will sponsor the Class A District 8 petition.

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Más Normas Para el Ayuno y la Abstinencia en 1963

El ayuno y abstinencia Cuaresmal comienza en Miércoles de Ceniza, y termina a media noche del Jueves Santo (ebri). "La Santa Madre Iglesia impone por ley la observancia de ayuno y abstinencia para acometer el espíritu de piedad y de reparación por el pecado, para animar la abnegación y mortificación, y para guiar a sus hijos en los pasos de Nuestro Divino Salvador.

De acuerdo con las Leyes Canónicas, modificadas por medio de facultades especiales concedidas por el Santo Padre, publicamos a continuación los siguientes reglamentos:

ABSTINENCIA

Toda persona mayor de 21 años y menor de 59 años de edad está obligada a observar la ley de abstinencia.

Abstinencia completa debe ser observada los Viernes, Viernes de ceniza, Domingo, diez de Ceniza, y Domingo de Resurrección. En los días de abstención parcial, no se puede comer carne ni sopas ni salada de carne.

Abstinencia parcial se observará los Miércoles y Sábados de Cuaresma, y también la de los días de penitencia (miércoles de Ceniza, viernes de ceniza, diez de Ceniza y domingo de resurrección). En estas fechas, se puede comer carne y tomar sopa o salsa de carne solamente una vez al día.

DURANTE la aparición del nuevo local de los Cursillos aparecerán en el obispo de Miami, Celesme, los padres Miguel Arranz, Miguel González e Ignacio Villar están listos para servir a los que no han aceptado el llamado a la obediencia al Papa.

Tres Obispos en la Apertura del Local del Cursillista

El Obispo Carroll la obra de los Cursillos de Cristianidad

El Obispo de Miami, Coleman F. Carroll, para la ceremonia, dijo a los prelados: "Quiero que lo haga al amparo de la gracia. Todo el que, colectivamente, siguiendo con interés los pasos de los curóis y que estaba en los pasos de Nuestra Señora de Loreto para la obra de la Caridad."

El Obispo de Miami, Coleman F. Carroll, dijo que lo había hecho al amparo de la gracia. Todo el que, colectivamente, siguiendo con interés los pasos de los curóis y que estaba en los pasos de Nuestra Señora de Loreto para la obra de la Caridad.

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La iglesia encarnó el Anticatolicismo en E.U.

Mensuales ciudadanos no católicos culminaron espíritu, reaccionaron en contra de estas campañas informativas anti-catolicas. El siguiente caso reconvine que no me costaba un promedio diario, es un bebé de maza.

"Yo era — me decía el distinguido caballero de una escuela superior en una ciudad de Illinois, cuando empezó la escuela. Desde los pulpos de las tres escuelas, observé que el clima de esta ciudad, se levantaron distracciones contra Smith, porque era católico y obedecía a sus deberes civillos.

"Padre, yo soy protestante y me hice parte activa en la lucha, no quería ser, o seguir, en favor de quien habia de votar su peticion.

"Durante el periodo para cumplir el precepto de la comunión pasiva, el obispo de Miami, Coleman F. Carroll, los padres Miguel Arranz, Miguel González e Ignacio Villar están listos para servir a los que no han aceptado el llamado a la obediencia al Papa.

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**Culminará el Domingo Campaña para el Fondo de Desarrollo de la Diócesis**

El domingo, 24 de febrero, culminará la Campaña del Fondo de Desarrollo de la Diócesis (Dónde Campaña) para el presente año 1963, con la jornada denominada "Pérezmán en Casa," durante la cual miles de voluntarios visitarán los hogares católicos recabando la cooperación económica para los proyectos de asistencia social y religiosa de la Diócesis.

Se ha hecho una apegación a todos los católicos para que permanezcan el domingo en sus hogares en lugar de salir a conciertos y fiestas, para que puedan recibir la visita de las personas encargadas por el pícaro correspondiente para recabar la ayuda de anoche.

El Obispo Coleman P. Carroll ha fijado una meta mínima de $1,250,000 para cubrir solamente cuatro de los proyectos de mayor necesidad. Otros vitales problemas podrían ser atendidos si la colecta de este año superara la cifra fijada.

Los cuatro proyectos mayores de la Campaña son los siguientes:

- **Un nuevo hogar de ancianos de ambos sexos**, que requerirá ayuda médica y de enfermería pero que no puedan costearse el alto costo de esos servicios. La casa estará al cuidado de las Hermanas de los Ancianos Desamparados, que conmemorarán a trabajar por primera vez en los E.E. UU., después de más de cien años de labor en Europa y Latinoamérica. La comunidad que se radicará en Miami tuvo a su cargo durante muchos años el cuidado de diversos asilos de ancianos en Cuba hasta que fueron expulsadas por el comunismo.

- **Ayuda para niños con problemas menales y emocionales, facilitándoles cuidado, enseñanza y adiestramiento para superar sus condiciónes.**

- **Un nuevo edificio para el Saint Vincent Hall**, aumentando grandemente los servicios de este refugio diocesano para madres solteras, en los terrenos del Mercy Hospital.

- **Una nueva biblioteca y salón de actividades para el Seminario Diocesano de St. John Vianney, para facilitar la superación intelectual y física de los jóvenes que estudian para el sacerdocio diocesano bajo la dirección de los Padres Vicentinos.**

A través de las parroquias de considerables poblaciones latino, decenas de fieles de habla hispana se han ofrecido como voluntarios para realizar las visitas del domingo por la tarde recabando cooperación para estos cuatro proyectos de urgente necesidad de la Diócesis de Miami.

Uso de los sacerdotes de habla hispánica que actualmente sirven en la Diócesis de Miami, expresó recientemente el deber moral en que se encuentran los católicos de origen hispano de cooperar a la realización de estos proyectos, "teniendo en cuenta lo necesarios que son para una localidad que nos ha acogido tan generosamente a los latinos procedentes de todos los puntos."

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**En Miami el Obispo Boza Masvidal**

Participando en una reunión de antiguos dirigentes juveniles cubanos que se están efectuando en Florida City, se encuentra en Miami desde el pasado martes el Obispo Auxiliar de La Habana, Mons. Eduardo Boza Masvidal, quien llegó procedente de Puerto Rico, para facilitar la superación intelectual y física de los jóvenes que estudian para el sacerdocio diocesano bajo la dirección de los Padres Vicentinos.

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**Cristo Rey**

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**Terminada la Misa,** el Obispo Carroll se dirige a los alumnos de Belén exhortándolos a que estudien y se preparen para ser hombres cristianos valerosos en el futuro.

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**En Miami, el Obispo Boza Masvidal**

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**La convención juvenil cubana quedó abierta el miércoles de este año con una velada lúdica de invocación al Espíritu Santo, oficiada por el Obispo Boza Masvidal.**

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**Ayuda del CRS a Refugiados**

Además de lograr la reubicación de 3,165 refugiados cubanos, la oficina del Catholic Relief Services en NCWC en Miami, ha gastado más de $7,000 en proveer asistencia médica a aquellos enfermos y enfermos de tales enfermedades.

Según Hugh McLoone, director de la oficina, estos refugiados, en el Centro de Refugiados Cubanos, el Catholic Relief Services ha cubierto durante el año y medio anterior, las siguientes necesidades de refugiados:

- **Aparatos auditivos** por un total de $5,000; servicios de ambulancia por $3,000; Espejo por $7,000; villas de bandas por $1,000; extremidades artificiales por $3,000 y equipos ortopédicos por $500.

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**Nuevo Horario de Programa Radial**

El programa radial del Centro Católico que se ofrece diariamente por radio WMTF "Ra dio Bozito," bajo la dirección del R. P. Arzobispo González O. P., se está transmitiendo ahora a las 11 y 5 de la mañana. En el programa se ofrecen pláticas religiosas y noticias de la actividad católica.

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**Oportunidades de Empleo**

La Agencia Católica del Centro de Refugiados tiene oportunidad de empleo para un cocinero especializado en comida española, y un dietista para restaurante para trabajar en Rio Piedras, Puerto Rico.

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**Ayuda del CRS a Refugiados**

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**En Miami, el Obispo Boza Masvidal**

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**Culminará el Domingo Campaña para el Fondo de Desarrollo de la Diócesis**

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February 22, 1963 THE VOICE Miami, Florida Page 25
FRANCIS and CLARE, natives of Assisi, once sat down to eat together. Francis immediately began to speak of God. Suddenly the people of Assisi saw the monastery and all the woods around it in flames. When the frightened monks attempted to put out the fire with water on the first story, they found FRANCIS, CLARE and their companions quietly at prayer around a bare table laid on the ground. Francis, before the marvels of the first God who showed His servants love for Him. THE POOR CLARES have always remained faithful to the rule of their father FRANCIS. . . . Today in INDIA, CLARE is one of TRICHER, the Franciscan Sister Missionary Sisters, who write: "It is meant for the care of girls under 15. . . . To start with, we hope to admit 25 orphans, who, if let into care for, will get away and lose their faith." . . . The Sisters have started building, but there is no more money. $2,000 will finish the school and orphanage . . . Won't you help this Franciscan venture in INDIA?

A SOLDIER SPEAKS
From a Veteran's Hospital:
"Because I was a soldier in World War II and Korea, your appeal for BLANKETS FOR BEDOUINS touched me personally. Speaking for myself, Father, I would rather be hot, hungry and thirsty than cold without shelter. . . . Enclosed please find my check for $50.

Witne words from one who knows! For $2 you too can buy a blanket for one of our PALESTINE REFUGEES.

YOU CAN HELP TODAY
A $10 FOOD PACKAGE will feed a PALESTINE REFUGEE family for one month; $1 a month (Go a day) to one of our MISSION CLOINS aids orphans—OFRINE BREED; DAMIEN LEPIERRE CLUB; the aged—PALACE OF GOLD; building schools—BASILIAN; furnishing chapels—MONICA GUILD; educating seminarians—CHERYSTOSM CLUB; training alters—MARY'S BARN.

SEND YOUR MASS INTENTIONS. The offering you make, when a missionary priest offers Mass for your intention, support him for one day.

In your will, kindly remember our association. Official title: THE CATHOLIC NEAR EAST WELFARE ASSOCIATION.

Dear Monsignor Ryan:
Enclosed please find for Msgr. Joseph T. Ryan. Nat'l Sec'r
Street
City State
FRANCIS CARDINAL SPELLMAN, President

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RATHER BASKIN

THE VOICE

Miami, Florida

Page 28 February 22, 1963
HOLLYWOOD TELEVISIONS

Khrushchev Outs NBC From Moscow

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — If Khrushchev did not kick against NBC's "The Death of Stalin" (Jan. 27) he was sure to be here over the Feb. 9th sequel, "The Rise of Khrushchev."

Last week Khrushchev applied the celebrated U.N. boot to the seat of NBC's operations in Moscow. NBC correspondent Russell Jones was sent packing, just as happened to Paul Niven of CBS, after "Playhouse 90" aired "The Final to Kill Stalin" in October, 1958.

Just over a year later, Khrushchev allowed CBS to re-open shop in Moscow. He is likely to treat NBC just the same, for he knows that U.S. television (like the press) gives the communist bloc far wider, better coverage here than the Kremlin could buy at any price in many other countries. And here in the U.S., where the communist bloc seeks maximum coverage through every available medium of communication.

THE GANSTER IMAGE

The NBC commentary, objectively presented, gave Nikita more gentle treatment than Joe, but the image of political gangsterism inevitably created by

"Mutiny" Spectacular Film

By WILLIAM H. MOORING

"Mutiny on the Bounty" (Excellent . . . MGM).

Marlon Brando's well-diminished English air and accents, another comparison with the Fletcher Christian Clark Gable gave us in '35, British Tent. of the Bounty and the British Virginia - a truly great Capt. Bligh, belies merits only once, Charles Laughton's familiar catch-call, "Mister Christ-Chun!"

The Charles Lederer script, this time superbly stagewritten as a spectacle and engagingly tensioned as a killing hour-long version, the flow of the film does expose antag. to expose the violence of 18th-century mutiny, touched off by the damny Brando, as a forerunner of the life of John Augustus, the New England bootmaker who became the founder of the court probation system, in "What One Bootmaker Did." The program is now 15 minutes in length instead of the former half-hour version. In 9:30 A.M.—CATHOLIC NEWS AND YOU — WNEW 1000 kc. (Philadelphia) — Locals from parishes in the area as reported by Father Cyril Schweinberg, director of Our Lady of Florida Seminary and Retreat House.

10 A.M.—THE SACRED HEART PROGRAM — WPTV — (West Palm Beach) — Father William J. Driscoll, S.J., Director of Jesuit Seminary, Baltimore, talks on "Bad Example to Children."

11:05 A.M.—SPANISH CENTER PROGRAM — WMST. 1220 kc. — Spanish Religious Program conducted by Spanish Dominican Fathers on behalf of Centro Hispano-Catolico. Father Avellin Gonzalez, O.P., moderator; and Father Jose Maria Puelles, O.P., director.

Film Industry Group Hears Talk By Prelate

HOLLYWOOD (CNS) — Natural laws apply in the field of communications, James Francis Cardinal McIntyre told 2,000 persons gathered at the industry's 12th annual Common-

February 22, 1963 THE VOICE Miami, Florida Page 27

LEGION OF DECEENCY FILM RATINGS

1 A — FILMS INDIRECTLY UNOBJECTABLE FOR ALL AUDIENCES.

2 A — FILMS OBJECTIVELY UNOBJECTABLE FOR ALL AUDIENCES.

3 A — Films Subjectively Without Objection for All Audiences.

3B A — FILMS UNObjectionable For All SeXES.

4 A — Films MoraLly Unobjectionable For Separate ClassiFICATION.

5 A — Films Morally Unobjectionable For Separate Classification.

1 B — FILMS MORALLY UNOBJECTABLE FOR SEPARATE CLASSIFICATION.

2 B — FILMS MoraLly Unobjectionable For Separate Classification.

ON RADIO AND TV

Catholic Programs Sunday

6 A.M.—THE HOUR OF ST. FRANCS — WQAM, 500 kc.


5 A.M.—THE CHRISTOPHER PROGRAM — WQAM, 500 kc.

9:30 A.M.—THE CHRISTOPHERS — Ch. 4, WTVJ (West Palm Beach) — Today's pro-

program is entitled "Promote Your Good Ideas."

2 P.M.—DIRECTIONS '63 — Father Robert S. Mohan, SS. Father Robert S. Mohan, assistant pastor, Our Lady of Perpetual Help parish, Opa-Locka, will offer the Sunday tele-

narration by Father Edward G., pick, assistant Catholic and Protestant,

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DEATH NOTICES

McCarthy, John A. McCarthy, Age 68 of 24 M. 5th St. SW, died suddenly Monday afternoon. PCW 1. He was a member of the Josephites, Philadelphia, and had worked for the A. C. Nielsen Co. Eatribe. He is survived by his wife, Mrs. Elizabeth McCarthy, and a sister, Mrs. Louis S. Smith of Chicago. Arrangements by W. B. Tadman & Son, 1801 Biscayne Blvd.

Whitaker, Clara May Whitaker, Age 81 of 3501 W. 22nd Ave., died Sunday afternoon. PCW 1. She was a member of St. Titus, Miami. She is survived by her son Edward Whitaker of West Palm Beach, 2 sons of California, and 3 daughters of Florida. Arrangements by W. B. Tadman & Son, 1801 Biscayne Blvd.

MCLAUGHLIN, Anna E. MCLAUGHLIN, Age 78 of 3092 Northwest 121st St. died suddenly Monday afternoon. PCW 1. She is survived by her son, Walter Mclaughlin of 1020 N.E. 146th St., and 2 daughters of Oklahoma. Arrangements by W. B. Tadman & Son, 1801 Biscayne Blvd.

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### Timetable Of Sunday Masses

<table>
<thead>
<tr>
<th>Location</th>
<th>Parish</th>
<th>Times</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CORAL GABLES</strong></td>
<td>St. Michael the Archangel</td>
<td>8:30, 10, 11:30</td>
</tr>
<tr>
<td><strong>COCONUT GROVE</strong></td>
<td>St. Philip Benizi</td>
<td>8, 9, 10, 11:30</td>
</tr>
<tr>
<td><strong>BOYNTON BEACH</strong></td>
<td>St. Paul</td>
<td>7</td>
</tr>
<tr>
<td><strong>BONITA SPRINGS</strong></td>
<td>St. Mark</td>
<td>7, 8:30, 10, 11:30</td>
</tr>
<tr>
<td><strong>MIAMI</strong></td>
<td>Our Lady of Guadalupe</td>
<td>8, 9, 10, 11:30</td>
</tr>
<tr>
<td><strong>MIAMI SPRINGS</strong></td>
<td>St. Joseph</td>
<td>6, 7, 9, 10, 11:30</td>
</tr>
<tr>
<td><strong>MARGATE</strong></td>
<td>St. John the Baptist</td>
<td>7, 9, 10, 11, 12:30</td>
</tr>
<tr>
<td><strong>NAPLES</strong></td>
<td>St. Andrew</td>
<td>8, 10, 11:30</td>
</tr>
<tr>
<td><strong>POMPANO SHORES</strong></td>
<td>St. Mary of the Annunciation</td>
<td>8, 9, 10, 11, 12:30</td>
</tr>
<tr>
<td><strong>SHADOWLAWN</strong></td>
<td>St. Peter</td>
<td>7, 8:30, 10, 11:30</td>
</tr>
<tr>
<td><strong>TARPON SPRINGS</strong></td>
<td>St. Mary of the Assumption</td>
<td>7, 9, 10, 11, 12:30</td>
</tr>
<tr>
<td><strong>VANCOUVER</strong></td>
<td>St. Paul the Apostle</td>
<td>7, 9:30</td>
</tr>
</tbody>
</table>

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**Notes:**
- Masses are subject to change.
- Check local parishes for specific times.
- **Sundays and Holy Days:** Masses may vary.
- **Confirmation Dates:**
  - Coral Gables: Check local parishes for dates.
  - Other locations: Check local parishes for dates.

---

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