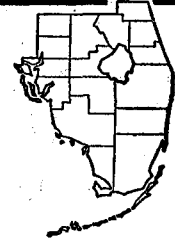




The VOICE

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



Pope To Pray For Peace, Unity In Holy Land

By JAMES C. O'NEILL
ROLE (NC) — Vatican Radio described the "ecumenical" of Pope Paul VI's imminent pilgrimage to Jerusalem as having "extraordinary importance."

The Vatican Radio commentary on the journey filled in a void of facts which had followed announcement of the dates of the visit — Jan. 4 to 6. Italy's newspapers were filled with detailed speculation. But no

official itinerary or other facts had been released by the Vatican, which was still preparing the program of the papal pilgrimage.

The pilgrimage itself, said the commentator, is "an appeal to

unity." He added that "the Holy Father will pray for the peace of the world and for the salvation of the whole of mankind. Here also our separated brothers will find themselves united with us; because like us

they recognize these great Christian responsibilities."

The Vatican was also maintaining complete reserve in regards to the proposal by Orthodox Patriarch Athenagoras I of Constantinople that top leaders

of the Christian world join the Pope in a meeting of prayer in the Holy City.

But the Secretariat for Promoting Christian Unity's Undersecretary for Orthodox Relations, Father Pierre Duprey, W.F., flew from Rome to Istanbul Dec. 9 to give Patriarch Athenagoras "fuller details" of the Pope's proposed journey.

No announcement was made here concerning Father Duprey's flight. But reliable sources said that the purpose of the priest's visit was a courtesy one aimed only at supplying the Patriarch with information about the papal trip. It was not to be construed as a visit to set up a "summit meeting" between the two churchmen, according to these sources.

Complete arrangements for the Pope's journey to the Holy Land were in the hands of the papal Secretariat of State. The secretariat released no immediate details concerning the pilgrimage.

LEAVE ROME

But officials of Alitalia, Italy's national airline, reported that they would ready a DC-8 jet to leave Rome on the morning of Jan. 4 and land at Amman, Jordan, two hours later. They said the plane will be equipped with a portable altar.

According to these officials, the Pope will drive by car from the Amman airport to the Jordanian sector of Jerusalem, where he is to have quarters

(Continued On Page 2)

'SEVERAL MONTHS' BEFORE ENGLISH IN MASS

Bishop Reports On Council

Use of English instead of Latin in some parts of the Mass will not be introduced for several months or longer, it was emphasized by Bishop Coleman F. Carroll, of the Diocese of Miami, upon his return last Friday from the second session of Vatican Council II in Vatican City.

Bishop Carroll gave a resume of the Council's progress in his sermon at the Mass in the Cathedral on the Feast of the Immaculate Conception last Sunday. At that time, as well as in interviews on television, on ra-

dio and with The Voice, Bishop Carroll also expressed these views:

... Great accomplishments have been recorded and decrees already promulgated will affect Catholics throughout the world.

... The chapters on religious liberty and anti-Semitism already are on the agenda and will be discussed after thorough study at the third session beginning next Sept. 14.

... The third session, in accordance with the hope ex-

pressed by Pope Paul VI, is expected to mark the close of Vatican Council II.

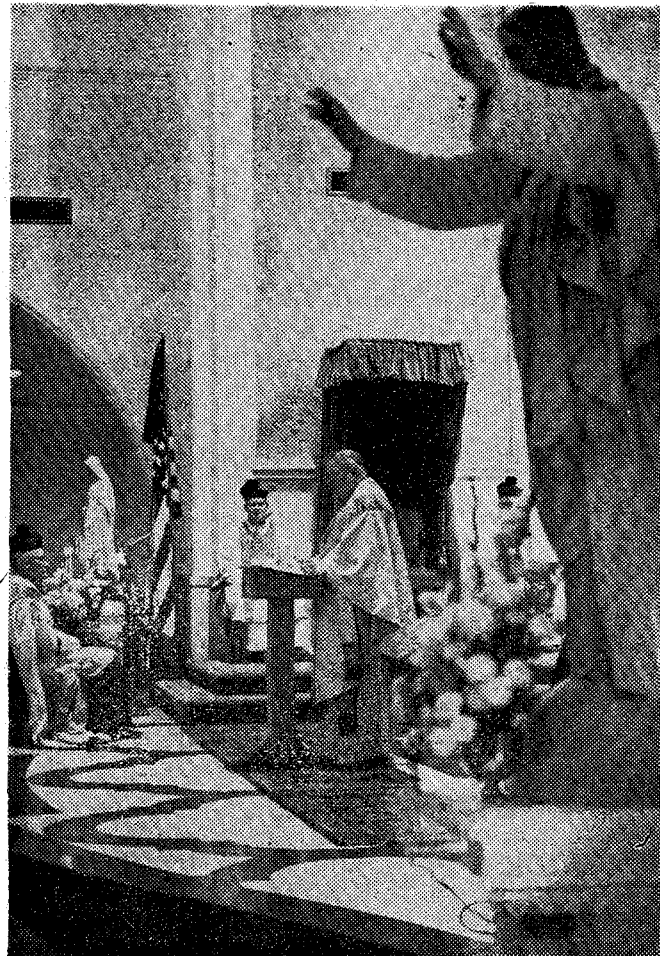
The American Bishops already have agreed to make full use of the vernacular concessions made by the Council, the Miami prelate pointed out, and their Commission on the Liturgical Apostolate already has begun work on suitable English translations. After the commission meets in January, samples of various choices will be sent to all Bishops in the United States for their recommendations.

BISHOPS TO MEET

One Feb. 16, 1964, the first Sunday in Lent, Pope Paul will issue instructions how and when the liturgical constitution must be carried out. Then, at a date as yet unannounced for some time next Spring, all the American Bishops will meet to enact the necessary decrees after discussion of the translations of the missal and the ritual.

The changes then will be sent to the Holy Father for approval after which the date will be set for the vernacular to go into effect.

"In the Diocese of Miami,"
(Continued On Page 3)



VATICAN COUNCIL report was given by Bishop Coleman F. Carroll during his first Solemn Pontifical Mass after returning from Rome offered last Sunday in the Cathedral. The Mass marked the Feast of Our Lady of the Immaculate Conception.

Bishop Carroll's Appeal For Catholic Charities

To the Priests, Religious and Faithful of the Diocese of Miami:

It is a fact that no other Diocesan collection elicits a stronger or more generous response from our people than the annual appeal for funds to continue the vital work of Catholic Charities. This work, of course, is essentially that of providing adequate care for all the dependent children of our Diocese; and nothing is more compelling than the cry of a child. I therefore confidently expect that the collection to be taken up in all our Churches on Sunday, Dec. 15, will be a gratifying success.

The institutions of charity now in operation in the Diocese have compiled records of excellence in relieving the needs of our less fortunate people. It will surprise no one, however, that the maintenance of these facilities involves a great outlay of money, for which we are entirely dependent upon the voluntary offerings of the faithful.

I am sure you know that through these offerings construction of the Catholic Home for Children, at Perrine, was made possible last year. I must now tell you that it is already filled to capacity and will soon have to be expanded. Besides the children in the home, many others have been placed with foster parents throughout the Diocese. These, too, continue to be the concern of our Catholic Welfare Bureau.

None of us can doubt that such works of mercy imply for each of us a very personal responsibility. How can we whom God has so abundantly blessed excuse ourselves from giving even to the point of sacrifice, in order to share with the suffering and afflicted among us some measure of our own security and comfort?

I earnestly commend this worthiest of causes to your Christ-like charity, confident that you will respond cheerfully and with generosity.

Imparting to you my paternal blessing, I am

Very sincerely yours in Christ,

+Coleman F. Carroll

Bishop of Miami

Diocese Opens Villa For Young Women



Sisters Of St. Philip Neri Will Staff New Residence Near Downtown Miami

The Diocese of Miami opened the doors of a new Catholic residence for single young women in the heart of Miami this week.

Made possible by the Diocesan Development Fund and one of the objectives of its 1963 campaign, it is known as "Villa Madonna della Pace," which means "Home of Our Lady of Peace."

At the invitation of Bishop Coleman F. Carroll, the residence is being conducted by the Sisters of St. Philip Neri, who have been working in the Diocese and who will continue to staff the St. Jerome School, in Fort Lauderdale.

Word of the Villa had spread rapidly even before it was opened among many of the working young women in the district so urgently in need of proper and reasonable accommodations. As a result, some moved in at once.

Since facilities for 60 have
(Continued On Page 2)

Tension Over The Holy Land Marks Coming Papal Visit

(The author of the following article is assistant secretary of the Catholic Near East Welfare Association, New York. He has returned recently from a 13-month tour in the Middle East, where he represented the Pontifical Mission for Palestine.)

By FATHER JOHN G. NOLAN
NCWC News Service

The surprise announcement of Pope Paul VI that he will visit Jerusalem next month focuses attention on the situation in the Holy Land and on the work of U. S. Catholics there.

The Holy Land proper is Palestine, a name no longer on the map. It disappeared in May, 1948, with the creation of the State of Israel. The core of ancient Palestine is the land between the Mediterranean Sea and the Jordan River.

The term "Holy Land" also can apply to an area much broader than Palestine. It covers the overall area in which Biblical events took place — present-day Jordan and Israel, Syria, Lebanon, Turkey, Iraq, Iran and Egypt.

Prior to World War I, Palestine was part of the Ottoman Empire. In 1920, by a league of nations mandate, the country came under British administration. The mandate ended in 1948, and the British troops withdrew.

Palestine again became a battlefield. War raged for months between the newly-proclaimed State of Israel and the Arab States. Casualties on both sides mounted into the thousands. About 900,000 Palestinians — Arabs who had centuries-old roots in Palestine — fled into neighboring Arab states.

These Palestinians are still refugees — and their number has increased, with new births, to 1.2 million. It is estimated that half of them are under 17

years of age. More than 400,000 still live in refugee camps provided by the United Nations.

In 1947, before the British Mandate ended the United Nations General Assembly had decreed the partition of Palestine into a Jewish State and an Arab State. The UN stipulated that Jerusalem should be an international city, under special international rule.

At stake, of course, was the protection of, and the right of free access to, the shrines and holy places.

Jerusalem is sacred, not only to Christians, but to Moslems and Jews as well. For the Moslem, Jerusalem is the place from which Mohammed was transported into Heaven. As such, it is the third holiest site of his religion. For the Jew, Palestine is a Promised Land, and Jerusalem, the City of David.

For the Christian, Jerusalem and other places of Palestine are consecrated and set apart through association with the earthly life of Jesus Christ.

The Palestine of old — part of which is now in Jordan, part in Israel — is today and armed camp, manned by the troops of nations technically still at war. Thus, the sacred shrines are cut off from one another: Bethlehem is in Jordan, Nazareth is in Israel.

Jerusalem itself is a divided city. Jordanian and Israeli soldiers, armed with sub-machine guns, face each other on the alert 24 hours a day. Free access to both parts of the city is available only to a handful of diplomats and UN truce observers.

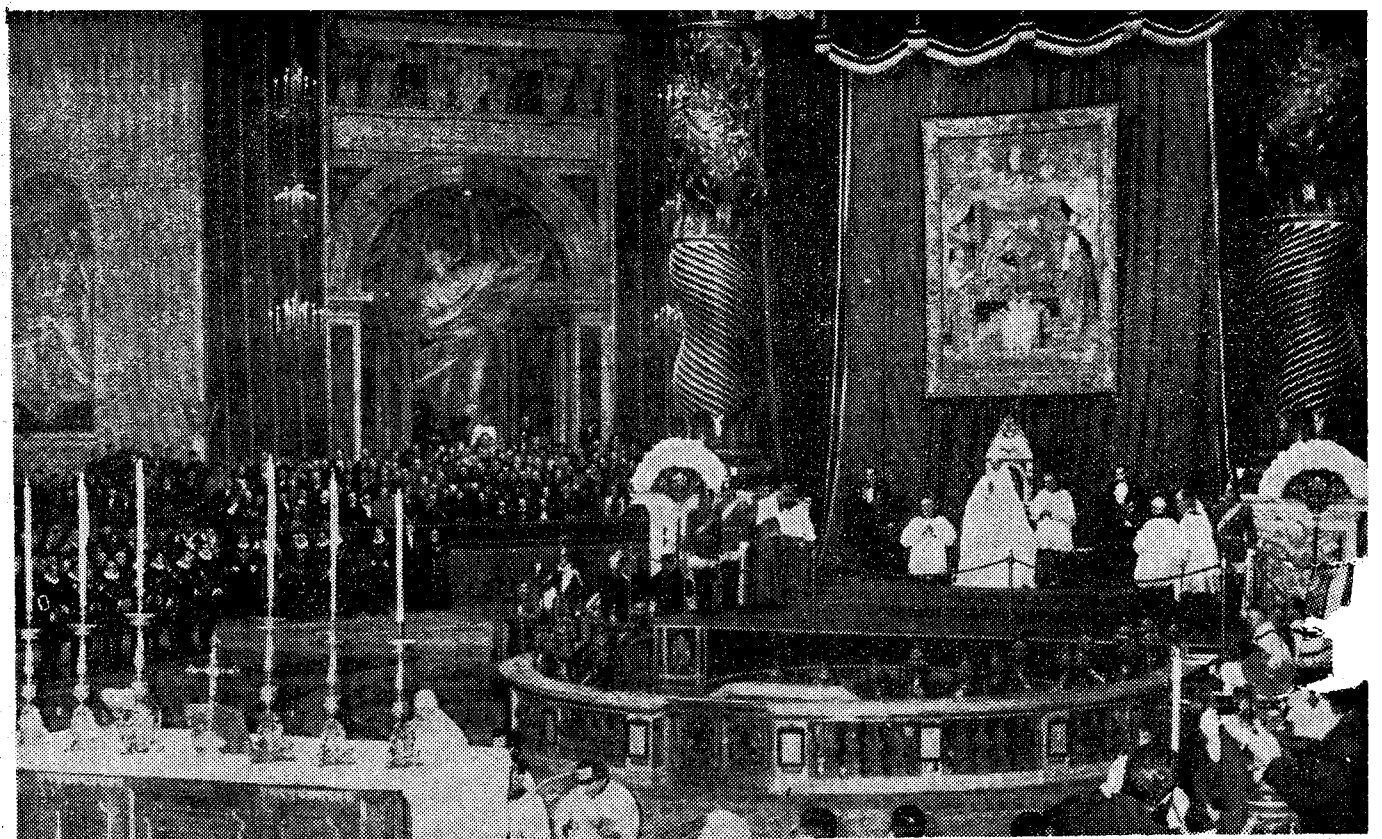
In 1948-49, when war ravaged the city, Pope Pius XII spoke out in three encyclicals. He spoke of the "sorrow which sears our soul at the thought that the blood of men continues to flow freely on the soil on which Our Saviour, Jesus Christ, shed His Blood."

The American Bishops also appealed for a "real and effective internationalization of Jerusalem and its environs" in a joint statement in November, 1950.

Meanwhile, the plight of 900,000 Arab refugees from Palestine — most of whom had found refuge in Lebanon, Syria, and the Gaza Strip — reproached the conscience of the world.

At the request of the Vatican, an American priest, Msgr. Thomas McMahon, of New York, went to the Middle East in 1948 to assess the needs of the refugees. Early in 1949, through the instrumentality of Msgr. Giovanni B. Montini, now Pope Paul VI, the Holy Father established the Pontifical Mission for Palestine.

Msgr. Joseph T. Ryan, who became president of the Pontifical Mission three years ago, reports that U.S. Catholics have provided the Palestine refugees with "up to \$20-million" in money, goods and services since 1948. The money — collected in a once-a-year appeal — pays for clinics and hospital-care, clothing and food distributions, schools, care for the aged, and even chapels and convents.



THE FINAL ASSEMBLY of the Second Vatican Council's second session earlier this month was marked by the celebration of a Mass in St. Peter's Basilica. Pope Paul VI stands at his throne during Mass offered by Eugene Cardinal Tisserant.

Pope On Trip To Holy Land Will Pray For Peace, Unity

(Continued From Page 1)

at the residence of the Apostolic Delegate in Jordan.

The Alitalia officials expected that Pope Paul would conclude his visit by driving through the Mandelbaum Gate into Israeli Jerusalem on Jan. 6 and would leave Israel by plane that afternoon after visiting holy places in Israel.

It was understood that the governments of Syria and Lebanon made it known that they would like to have the Pope visit their countries during his visit to the Middle East. But no comment was available at the Vatican.

In the meantime, chartered plane flights from Rome, London, Paris and Beirut were being arranged to fly hundreds of

newsmen to the Holy Land. The Vatican City daily newspaper, L'Osservatore Romano, remained silent about the journey after the terse announcement in its Dec. 7 edition — appearing in the evening of Dec. 6 — giving the dates.

GATHERS EVERYONE

But Vatican Radio on Dec. 10 gave a long commentary stressing the ecumenical significance of the pilgrimage. It said:

"Jerusalem is the symbol of the one and undivided Church, although the divisions among Christians manifest themselves painfully in the Holy City itself. (But) the feeling of a common bond, of a common love which gathers everyone around Christ reveals itself . . . in the very fact that the places hallowed by the Lord are at present the common property of Catholics, of

Greek Orthodox, and of Armenian Orthodox.

"This common love can rekindle the deep desire of re-establishing the ecclesial unity conferred by the Lord. Here in Jerusalem, the one and holy Church finds her origins, on the day of the feast of Easter and on the day of Pentecost.

"The pilgrimage to Jerusalem transcends the distances of space and time to return to the beginnings and to join the Lord in prayer, in penance and spiritual renewal."

The Vatican Radio commentator said that it is in this spirit that Pope Paul "will offer his Church to Christ, there, where Christ founded it, and will call the separated Christians to the one and holy Church, as the Lord wished."

Pope Is Expected To Meet With Orthodox On His Trip

ROME (NC) — A leader of Catholic Christians in the Near East said here that he expects Pope Paul VI to have meetings with Orthodox Church heads during his visit to the Holy Land next month.

Melkite Rite Patriarch Maximos IV Saigh of Antioch spoke of "the meetings which His Holiness certainly will not fail to have with the heads of the Orthodox Church." He did not offer any further details.

In Istanbul, Turkey, Ortho-

dox Patriarch Athenagoras I of Constantinople proposed a meeting of "all heads of the Holy Churches of Christ from the East and West" during Pope Paul's Holy Land visit, to help further Christian reunion.

(The Orthodox leader suggested Mt. Calvary as the site of the meeting. He said churchmen could pray together "with mutual contrition of spirit and heart on Golgotha where the blood of Christ was shed, and on the holy tomb from which life and the forgiveness of humanity arose.")

Egyptian Press Says Israel Will Exploit Pontiff's Visit

BEIRUT, Lebanon (NC) — Pope Paul's impending visit to the holy places in Jordan and Israel has brought fire from Egyptian newspapers — at least for the Israeli part of it.

Al Ahram, long a leading Cairo daily, asked that the Vatican give a "clear explanation" that the Pope's visit has "no other motive than a natural visit to the Holy Land." It asserted that "Israel has already embarked on endeavors to exploit the Pope's pilgrimage for her own ends."

Al Akhbar, another Cairo daily, declared that the Pope might be assassinated by Is-

raeli agents in an attempt to pin the blame on Arabs.

Al Masaa, another Cairo newspaper, asserted: "If the Pope visits the holy places in Israel, Israel will undoubtedly use this in her propaganda campaign."

And La Bourse Egyptienne, French-language daily, which like the other three papers mentioned has been nationalized, asked how the Pope, as a spiritual leader and head of the State of Vatican City, could be considered "a simple pilgrim retracing the steps of Christ." It asserted that Israel had occupied its part of the Holy Land by "fire and iron."

Residence Opened For Young Women

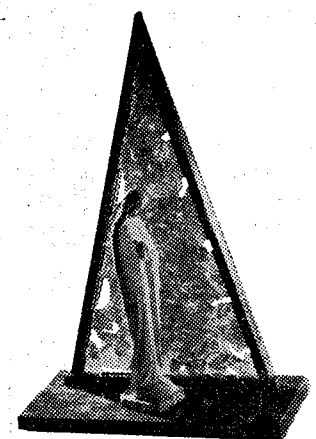
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been provided, however, applications are being received for additional residents. Single young women desiring to reside there may apply immediately by writing to the Sisters at the Villa Madonna, 407 NE 17th Terrace, Miami, or by calling FRanklin 3-9911.

The Villa is a three-story structure located only a half-block away from beautiful Biscayne Bay. In the other direction, it is just a half-block distance from heavily-travelled Biscayne Blvd., providing adequate bus transportation to all areas, including Miami Beach. It is also within walking distance of downtown Miami.

Dining quarters, laundry equipment and recreation facilities will be provided.

Sister Beatriz Blasco, superior of the community of the Sister of St. Philip Neri, is among the seven Sisters in residence at the Villa. Serving as co-directresses of the residence are Sister Maria Paz Royo and Sister Maria Isabel Lasaga.



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Bishop Reports To Diocese On Progress Of The Council

(Continued From Page 1)

Bishop Carroll said, "we will proceed in accordance with regulations. The work of translations, the meeting of the Bishops in the Spring, and approval by Pope Paul will take at least several months, but it is not possible at this time to set any particular date or time for introduction of the vernacular."

The new decree on the liturgy, he added, permits the use of English in the parts of the Mass that are said aloud up to the Offertory, with exception of the Collect. At their meeting in Rome, the American Bishops also agreed to English for the Offertory, Sanctus, the Lord's Prayer, and Agnus Dei, the Domine non sum dignus and the Communion antiphons.

PEOPLE TO PARTICIPATE

"Pope Paul's decree permitting use of the vernacular in the Mass and the Sacraments, will bring the people into closer touch with the Church," Bishop Carroll said. "The Mass and all other services will become more intelligible because the people will participate more fully."

The constitution on the liturgy, he added, "has set the whole Church on a course in which the people of God individually and as a body will take part in the Mass not as strangers or silent spectators but with active participation."

"I am sure it is not going to be easy for many of us to be convinced that such a change will mean so much to all of us. We are creatures of habit, but there is change and there will be change. There is change in the world."

SERIOUS STUDY URGED

Bishop Carroll urged the people to study the liturgy constitution and to make a serious effort to acquire a better understanding and a better appreciation of the meaning of the Mass and the place of the Sacraments.

Questioned regarding the two chapters of the schema on ecumenism, those on freedom of conscience and relations with the Jews, Bishop Carroll referred to the statement of Augustine Cardinal Bea, president of the Secretariate for Promoting Christian Unity, that both chapters are "very much alive."

They will be taken up at the third session of the council which begins next Sept. 14, he said, in order to give ample opportunity for study and speaking

on the subject, because there simply was not sufficient time for consideration of such important matters during the last three or four days of the second session.

GREAT STEP FORWARD

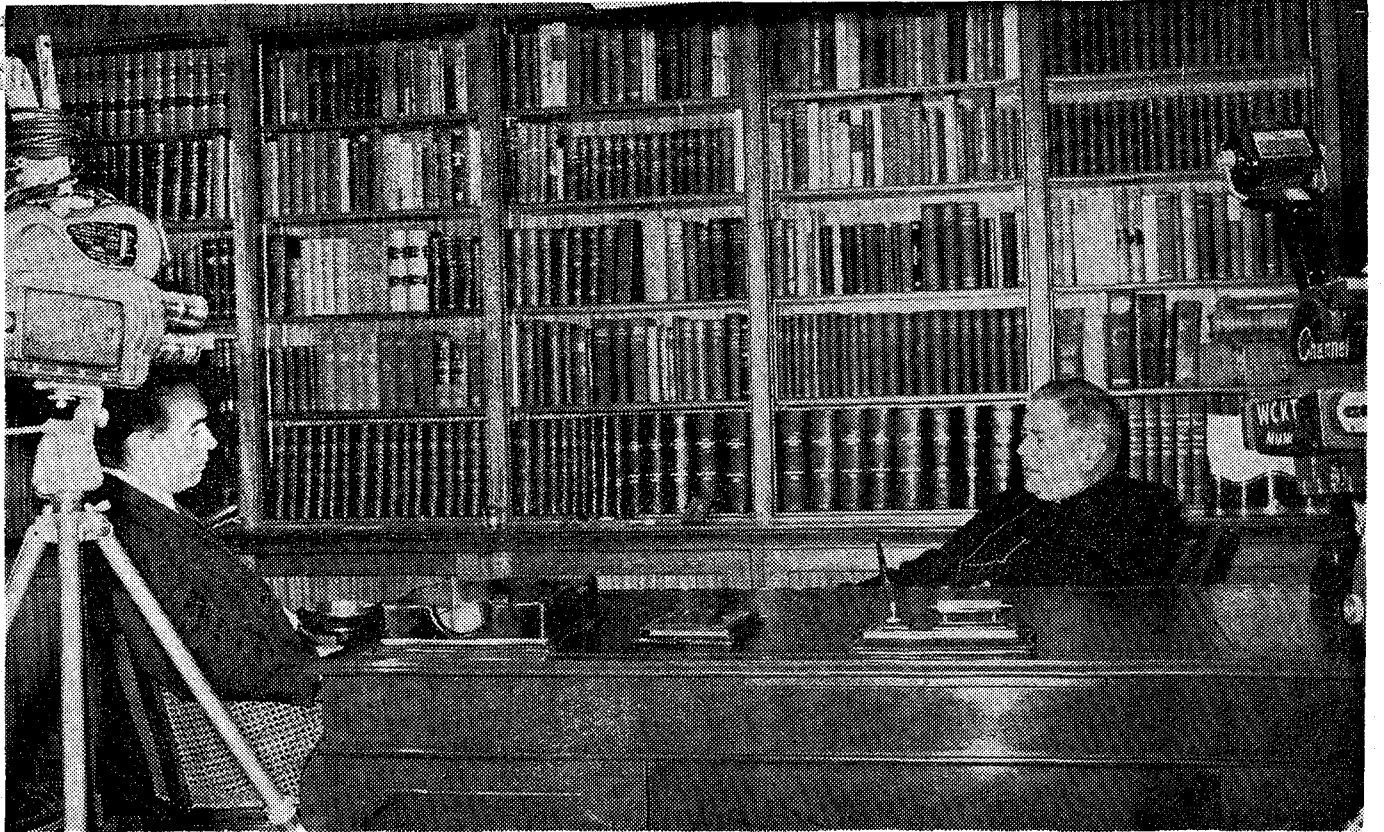
Bishop Carroll referred to the two decrees already promulgated by Pope Paul as great steps forward which will prove of tremendous importance to Catholics and non-Catholics alike throughout the world. The first and foremost, he said, is that on the liturgy reform. The second is that on the communications media, calling for freedom of information and high standards of morality throughout the world in the part of the press, television, radio and the arts, including motion pictures.

He mentioned, also, the faculties and privileges given to the Bishops which have been granted until now only after time-consuming requests to the Vatican curia.

"The most outstanding accomplishment, to my mind, however," said the Bishop, "was the unanimity of purpose and spirit shown by all the Bishops of the world. We first met as strangers but now, to quote the Holy Father himself, we have been meeting in 'these happy days of momentous brotherly conference.'"

Speaking of Pope Paul's trip in January to the Holy Land, Bishop Carroll said he was certain that "with his kindly, dedicated and deeply religious attitude, Pope Paul will have a tremendous effect not only upon those with whom he comes in contact but on the whole world as well."

Recalling the audience he had with the Holy Father before the close of the second session of the Council, Bishop Carroll said Pope Paul had "expressed very vividly his great admiration for the American people, their strong faith and their willingness to make sacrifices to bring about those things that will extend the kingdom of God on earth."



Bishop Coleman F. Carroll Is Interviewed for TV Audiences On His Return From The Vatican Council

Native Miamian To Be Ordained

The Sacrament of Holy Orders will be conferred by Bishop Coleman F. Carroll on Philip McNeil of Miami during ordination rites at 11 a.m., Saturday, Dec. 21 in St. Rose of Lima Church, Miami Shores.

A native of Miami and son of Mr. and Mrs. Louis P. McNeil of St. Rose of Lima parish, the ordinand attended the Cathedral parochial school and was graduated from Miami Edison High School.

He attended Florida State University, St. Mary College, St. Mary's, Kan. and is completing theological studies at Notre Dame Seminary, New Orleans, La.

Appointed Ambassador

TOKYO (NC) — Francis Xavier Yukawa, a Catholic, has been named Japanese ambassador to Belgium.

BISHOP PRESENTS DOCUMENTS SIGNED BY POPE

11 Monsignori Here Renamed

Eleven papal chamberlains with the title of Very Reverend Monsignor in the Diocese of Miami, whose appointments lasted only during the lifetime of Pope John XXIII, have been reappointed by Pope Paul VI.

Documents reconfirming the appointments were presented this week by Bishop Coleman F. Carroll to the 11 diocesan priests. They are:

Msgr. Robert W. Schiefen, Vicar General and pastor, Holy Family parish, North Miami.

Msgr. Thomas O'Donovan, officialis and pastor, St. Brendan parish.

Msgr. John J. Fitzpatrick, Chancellor, and pastor, Corpus Christi parish.

Msgr. James J. Walsh, diocesan director of vocations.

Msgr. James F. Nelan, diocesan director of cemeteries and pastor, St. Stephen parish, West Hollywood.

Msgr. William F. McKeever, superintendent of schools and pastor, Little Flower parish, Hollywood.

Msgr. R.E. Philbin, diocesan director of the Confraternity of Christian Doctrine and pastor, St. Michael the Archangel parish.

Msgr. Dominic Barry, pastor, Immaculate Conception parish, Hialeah.

Msgr. Joseph H. DeVaney, Vicar Forane of the West

Coast Deanery and pastor, St. Francis Xavier parish, Fort Myers.

Msgr. John O'Dowd, Vicar Forane of the South Dade Deanery and pastor, Epiphany parish, South Miami.

Msgr. Bryan O. Walsh, secretary of diocesan Catholic Charities and administrator of St. Agnes parish, Key Biscayne.

Papal chamberlains have the right to wear a cassock of purple cloth and long purple mantle, but no rochet, a garment reserved to domestic prelates who have the title of Right Reverend Monsignor.

Inter-American Group Sets First Conference Jan. 20, 21

CHICAGO — The first annual conference of the Catholic Inter-American Cooperation program will be held Jan. 20 and 21 at the Edgewater Beach Hotel.

The meeting will mark the first step toward the achievement of CICOP's objective to promote the development of understanding, friendship and concerted effort among Catholics of the United States with respect to their confreres of Latin America.

Bishop Coleman F. Carroll is a member of the Bishop's Subcommittee for Inter-American Cooperation which is under the chairmanship of Archbishop Paul J. Hallinan, Metropolitan of Atlanta.

Participating in the January conferences will be diocesan clergy, members of religious communities, Papal Volunteers and other lay groups serving Latin America, colleges and universities, organizations of Catholic lay men and women, apostolic groups, youth organizations, newspaper and magazine editors and organizations devoted to social and economic betterment.

Organized in 1963 by the U. S. Bishops' Committee for Inter-American Cooperation, the CICOP aims to bring U. S. and Latin American Catholics together in mutual understanding and friendship based on the principle that, regardless of social or economic circumstances of life, Christian peoples, indeed all peoples, should know and accept each other as people. The program is considered vital to the Church in the U. S. in its master plan to recognize its proper relations to the Church in Latin America.

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PAPAL CHAMBERLAINS in the Diocese of Miami were recently reappointed by Pope Paul VI. Shown receiving the documents from Bishop Coleman F. Carroll are Msgr. James J. Walsh and Msgr. R. E. Philbin, left and Msgr. William F. McKeever and Msgr. John J. Fitzpatrick, right. Their appointments were cancelled with the death of Pope John XXIII.

Bishop Durick Made Nashville Coadjutor

WASHINGTON (NC) — Pope Paul VI has named Bishop Joseph A. Durick to be Coadjutor with right of succession to Bishop William L. Adrian of Nashville, which comprises the state of Tennessee. Bishop Durick has been serving as Auxiliary to Archbishop Thomas J. Toolen, Bishop of Mobile-Birmingham since 1955.

The appointment was announced here by Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States.

Bishop Durick was born in Dayton, Tenn.

St. Dominic Church Will Be Blessed

The temporary church of St. Dominic located at 5909 N.W. Seventh Street will be blessed by Bishop Coleman F. Carroll at 10:00 a.m. Sunday, Dec. 15.

Pontifical Low Mass will be celebrated in the structure which accommodates 550 persons.

Pope's Address At Close Of 2nd Council Session

VATICAN CITY (NC) — Following is the council press office translation of the Latin address delivered by Pope Paul VI at the closing meeting of the second session of the ecumenical council.

We have now reached the end of the second session of this great ecumenical council.

You have already been long absent from your Sees, in which the sacred ministry requires your presence, your guidance and your zealous pastoral labors. Your work here has been heavy, and assiduous and protracted by reason of the ceremonies, studies and meetings of this period of the council.

And now we have just entered upon the sacred season of Advent which prepares us to celebrate worthily the memory of the blessed Nativity of our Lord Jesus Christ, that yearly recurring feast which never loses its solemnity and wonder and holiness. During this important and absorbing commemoration of the ineffable mystery of the Incarnate Word of God none of us should be occupied with other thoughts, however elevated or holy they may be. None of us should be detained in any other See, however great and venerable, but each of us should celebrate the liturgical mysteries in that place where Providence has entrusted to us His church, His community and His priestly pastoral duty.

We must, therefore, interrupt for a second time the course of this great synod; we must once again bid each other farewell and go our separate ways after these happy days of momentous brotherly conference.

THE 'INNER KINGDOM'

But we must first thank God for the blessings that He has bestowed during this session and by its means, nor can we withhold our thanks from any of those who have taken part in the session and have had some positive part in its successful functioning. We thank especially the presidency of the Council, the moderators, the secretariat and also the commissions and the periti, the representatives of press and television, those who have fitted out this basilica, and those who have offered hospitality and assistance to the Fathers of the council.

And we thank in a particular way those Fathers who have been good enough to contribute toward the great expense that the organization of this great event requires, or have with fraternal charity come to the aid of their more needy brothers, or have assisted the Church in her enormous needs and come to the help of the victims of recent disasters.

Before concluding our labors, it would be fitting to sum up and to consider together the course of the session and its results. But to do that would make this address too long, nor indeed could it be done adequately since so many aspects of this council belong to the domain of grace and the inner kingdom of the soul into which it is not always easy to enter, and since so many of the council's results have not yet come to maturity, but are as grains of wheat cast into the furrows, awaiting their effective and fruitful development, which will be granted only in the future through new mysterious manifestations of the divine goodness.

Nevertheless, lest we seem to leave this holy council hall without gratitude for the blessings of God, from whom this council has here taken its origin, we will remind ourselves above all that some of the goals that the council set itself to achieve have already been at least partially reached.

The Church wished to grow

in her consciousness and understanding of herself. See how, on the very level of her pastors and teachers, she has begun a profound meditation on that mystery from which she draws her origin and form. The meditation is not finished, but the very difficulty of concluding it reminds us of the depth and breadth of this doctrine, and stimulates each of us to strive to understand and to express the doctrine in a way which, on the one hand, cannot fail to lead our minds, and certainly those of the faithful who are attentively following our labors, to Christ Himself from whom all gifts come to us and to whom we wish to return all, "reconciling everything in Him" (Col. 1, 20).

On the other hand, our efforts cannot fail to increase both our happiness in being personally called to form part of this holy Mystical Body of Christ, and our mutual charity, the principle and law of the life of the Church.

NATURE OF LABORS

Let us rejoice, my brothers, for when was the Church ever so aware of herself, so in love with Christ, so blessed, so united, so willing to imitate Him, so ready to fulfill His mission? Let us rejoice, my brothers, for we have learned to understand one another; and to deal with one another, and, though we were almost strangers, through the process of union we have become friends. Have we not profoundly experienced here the words of St. Paul which accurately define the Church: "Now you are no longer strangers and newcomers, but rather fellow citizens of the household of God, built, as you are, upon the foundations laid by the Apostles and the prophets, where the very cornerstone is Christ Jesus" (Eph. 2, 19-20)?

And do we not, perhaps, see that if the canon law which governs the Church is developed, its growth will extend in two directions? It will accord to every person and office in the Church both greater dignity and greater power of development, and at the same time will strengthen, as it were, according to the intrinsic demands of love, of harmony, and of mutual respect, the power which unites,

through hierarchial government, the whole community of the faithful. We must confess that this council is a great achievement, a great gift of God to His Church, if our minds have been so resolutely turned toward these thoughts and these proposals.

Moreover, if we ask ourselves about the nature of the labors of the council, here again we ought to rejoice that they have witnessed so widespread, so unflagging and so lively a partici-

pation by the council Fathers. Even now the spectacle of this basilica, occupied as it is by our revered and thronged assembly, has filled our hearts with admiration, devotion and spiritual joy.

Even now our hearts are moved by the sight of the esteemed observers who have been invited to this gathering and who have so graciously accepted the invitation. And no less comfort has been brought to a father's heart by the

presence of the auditors who, though silent, have shown the loyalty of true sons, those dear sons who represent the vast ranks of the Catholic laity working with the hierarchy of the Church for the spread of the Kingdom of God. Everything in this hall and on this occasion becomes symbolic and speaks to us; everything here is a sign of heaven-sent thoughts, everything a foreshadowing of heaven-sent hopes.

Nor does the manner in which

the undertakings of this council have proceeded cause us any less satisfaction. Ought we not show our debt of gratitude to the Fathers of the Presidency of the Council, to the moderators, to the secretariat of the council, to the commissions, and to the experts who have placed at our disposal both their work and their advice?

COUNCIL'S WORK

There are two things to be noted about the council's work;

Continued On Page 5)

DO YOU KNOW THAT
AS A CATHOLIC
YOU MAY ENJOY THE
FINEST LOW COST
HOSPITAL, MEDICAL,
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Pope's Address Closing Second Session

(Continued From Page 4)

it has been laborious and, above all, it has enjoyed freedom of expression. This twofold characteristic which marks this council and which will set an example for the future seems to us worthy of emphasis. This is the way that the holy Church works today at the highest and most significant stage of its development. It works intensely and it works spontaneously.

Our satisfaction is in no way diminished by the variety, by the multiplicity or even by the divergence of the opinions which have been expressed in the discussions of the council. On the contrary, this is a proof of the depth of the subjects investigated, of the interest with which they have been followed and, as we said before, of the freedom with which they have been discussed.

The arduous and intricate discussions have certainly borne fruit insofar as one of the topics, the first one to be discussed, and, in a certain sense, the first in order of intrinsic excellence and importance for the life of the Church, the schema on the sacred liturgy, has been brought to a happy conclusion. And today we have solemnly promulgated it. We rejoice at this accomplishment.

We may see in this an acknowledgment of a right order of values and duties: God in the first place; prayer our first duty; the liturgy the first school of spirituality, the first gift which we can bestow upon Christians who believe and pray with us. It is the first invitation to the world to break forth in happy and truthful prayer and to feel the ineffable life-giving force that comes from joining us in the song of divine praise and of human hope, through Christ Our Lord and in the Holy Spirit.

It would be good to treasure this fruit of our council as something that should animate and characterize the life of the Church. For the Church is a religious society, a community at prayer. It is composed of people with a flourishing interior life and spirituality that is nourished by faith and grace. If now we wish to simplify our liturgical rites, if we wish to render them more intelligible to people and accommodated to the language they speak, by so doing we certainly do not wish to lessen the importance of prayer, or to give it less importance than other forms of the sacred ministry or pastoral activity, or to impoverish its expressive force and artistic charm. On the contrary, we wish to render the liturgy more pure, more genuine, more in agreement with the source of truth and grace, more suitable to be transformed into a spiritual patrimony of the people.

TIME TO REFLECT

To attain these ends it is necessary that no attempt should be made to introduce into the

official prayer of the Church private changes or singular rites, nor should anyone arrogate to himself the right to interpret arbitrarily the Constitution on the Liturgy, which today. We promulgate, before opportune and authoritative instructions are given. Furthermore, the reforms which will be prepared by post-conciliar bodies must first receive official approbation. The nobility of ecclesiastical prayer and its musical expression throughout the world is something no one would wish to disturb or to damage.

The other fruit, not of small value, that the council has produced is the Decree on Communications Media — an indication of the capacity of the Church to unite the interior and exterior life, contemplation and action, prayer and active apostolate. We hope that this decree too will help to guide and encourage numerous forms of activity in the exercise of the pastoral ministry and of the Catholic mission in the world.

We can also include among the fruits of this council the many faculties which, in order to promote the pastoral ends of the council itself, we have declared, in the document distributed to all the Fathers, to be within the competence of the bishops, specially those with ordinary jurisdiction.

This is not all. The council has labored much. As you all know it has addressed itself to many questions whose solutions are in part virtually formulated in authoritative decisions which will be published in time after the work on the topics to which they belong is completed.

Other questions are still subject to further studies and discussions. We hope that the third session in the autumn of next year will bring them to completion. It is fitting that we should have more time to reflect on these difficult problems, and that the competent commissions in whose work we place so much hope, will prepare for the future conciliar meetings, in accordance with the mind of the Fathers, as expressed specially in the general congregations, proposals profoundly studied, accurately formulated, and suitably condensed and abbreviated so that the discussions, while remaining always free, may be rendered easier and more brief.

COMPLEX QUESTION

Such, for example, is the question of divine Revelation to which the council will give a reply which, while defending the sacred deposit of divine Truth against the errors, abuses and doubts that endanger its objective validity, at the same time will provide directives to guide the Biblical, patristic and theological studies which Catholic thought, faithful to ecclesiastical teaching and vitalized by every good modern scientific tool, will want to promote earn-

estly, prudently and with confidence.

Such also is the great and complex question of the episcopacy which, in both logical order and importance, is the primary concern of this Second Vatican Ecumenical Council, a council which, as we shall never forget, is the natural continuation and complement of the First Vatican Council.

As a consequence, the aim of our council is to clarify the divinely instituted nature and function of the episcopacy not in contrast to, but in confirmation of, the supreme Christ-given prerogatives, conveying all authority necessary for the universal government of the Church, which are acknowledged as belonging to the Roman pontiff. Its aim is to set forth the position of the episcopacy according to the mind of Our Lord and the authentic tradition of the Church, declaring what its powers are and indicating how they should be used, individually and corporately, so as worthily to manifest the eminence of the episcopacy in the Church of God.

The episcopacy is not an institution independent of, or separated from, or still less, antagonistic to the supreme pontificate of Peter, but with Peter and under him it strives for the common good and the supreme end of the Church. The coordinated hierarchy will thus be strengthened not undermined, its inner collaboration will be increased not lessened, its apostolic effectiveness enhanced not impeded, its mutual charity stirred up, not stifled. We are sure that on a subject of such importance the council will have much to say that will bring consolation and light.

And likewise for the schema on the Blessed Virgin Mary we hope for the solution most in keeping with the nature of this council, that is, the unanimous and loving acknowledgment of the place, privileged above all others, which the Mother of God occupies in the Holy Church — in the Church which is the principal subject matter of the present council. After Christ her place in the Church is the most exalted, and also the one closest to us, so that we can honor her with the title "Mater Ecclesiae" to her glory and to our benefit.

DOGMATIC TRUTHS

And after these questions, which the council has already touched upon, there remain many others which it was unable to treat. But much study has already been accorded them. We will see to it that these questions are subjected to a thorough and deeper reexamination so as to be able to present to the next session of the council schemata which are short and so worded that it will not be difficult to obtain a judgment of the council on certain fundamental propositions.

It will be left to the post-conciliar commissions to ex-

plain these principles more fully and to work out their practical implications. Among these commissions, the principal work will certainly fall to the one charged with the compilation of the new codes, both for the Latin Church and for the Oriental Church.

In this work, which will follow the council, the collaboration of the episcopacy, in new ways required by the needs and the organic nature of the Church, will be very precious to Us. Naturally it will be a source of joy to Us to choose from among the bishops of the world and from the ranks of the religious orders, as was done for the preparatory commissions of the council, distinguished and expert brethren who, along with qualified members of the Sacred College, will bring Us their counsel and help to translate into fitting and specific norms the general decisions of the council.

And so experience will suggest to us how, without prejudice to the prerogatives of the Roman pontiff defined by the First Vatican Council, the earnest and cordial collaboration of the bishops can more effectively promote the good of the Universal Church.

Let us, therefore, end this session of the council by taking stock of all that it has positively achieved. It has worked hard. It has completed some chapters of its enormous task and has made a good beginning on many other chapters of importance. It has shown how divergent opinions can be freely expressed. It has demonstrated the desirability and the possibility of coming to agreement on fundamental questions by discussion and made clear how each and every one holds sincerely and firmly to the dogmatic truths that make up the Church's doctrinal patrimony:

SEARCH FOR TRUTH

It has, moreover, stirred up in all of us that charity which must always be present in our search for the profession of the Truth. It has constantly kept in view the pastoral purpose of the council. It has always tried to find means and expressions capable of closing the gap between our separated brethren and ourselves. It has accompanied its every act with prayer to God, the source of all hope.

Yet, even so, it leaves us with an even more vivid realization of what remains to be done and with a more deeply felt sense of our duty of making the Church better fitted to deliver its message of Truth and salvation to the modern world. We have not forgotten the conditions of the day nor has our love for the men among whom we live grown less.

As each one returns home to his ordinary affairs he will carry in his heart an earnest concern to make that charity more effective. Even before the council discusses problems of the modern apostolate, we can say



Pope Paul VI Gives Blessing

that we all of us already know the answers, for the Church's teaching is already clear and profound and the example of the better among our brethren already points the way.

Could we not, here and now, on our return from the council, give proof of our more ardent pastoral spirit by speaking to our flocks and to all who hear our voices, words of exhortation and encouragement? Could we not, here and now, and by way of preparation for the next sessions, intensify our inner life and be more attentive to the divine word? Could we not take back to our clergy a message of fervor and charity, to our layfolk a word of heartening reassurance, to young people an inspiring invitation, to the world of thought a shaft of truth, to the world of labor a message of hope and affection, to the poor the first of the Gospel's beatitudes?

There cannot be, we believe, a more effective way than that of devoted ministry for disposing us, with God's help to bring the great council to a successful end in practical and salutary resolutions.

TO BECOME PILGRIM

And now may we be permitted one last word to make known to you a project which has for some time been taking shape in our mind and which we have decided to make known today before this choice and significant assembly.

We are so convinced that for the final happy conclusion of this council prayers and good works are necessary, that after careful deliberation and much prayer we have decided to become a pilgrim ourselves in the land of Jesus Our Lord. In fact, if God assists us, we wish to go to Palestine in January to honor personally, in the holy places where Christ was born, lived, died, and ascended to heaven after His Resurrection, the first mysteries of our Faith; the Incarnation and the Redemption.

We shall see that blessed land whence Peter set forth and where not one of his successors has returned. Most humbly and rapidly we shall return there as an expression of prayer, penance, and renovation to offer to Christ His Church, to summon to this one holy Church our separated brethren, to implore Divine Mercy on behalf of peace among men, that peace which shows in these days how weak and tottering it is, to beseech Christ Our Lord for the salvation of the entire human race. May the Holy Mother of God guide our steps, may the Apostles Peter and Paul and all the saints assist us kindly from heaven.

And as we shall have all of you present in our heart during this pious journey, so also you, venerated brethren, accompany us with your prayers in order that this council may reach its goal for the glory of Christ and the welfare of His Church.

We thank and we salute all, expressing likewise to the observers our grateful and reverent farewell. We salute also the beloved auditors and all who have prayed and labored for this council.

Our loving but sad thoughts go in a special way to our fellow bishops who are absent and caught in the tribulation which so joyously we would have wished to embrace and whose prayers, sanctified by suffering, have certainly contributed effectively to the happy outcome of the work of this second session.

To them, along with our fatherly thoughts and encouragement to persevere in fidelity to Christ and His Church, there goes a very special blessing. As a token of heavenly favors, may our blessing and good wishes go also to all Catholics, to all who are illuminated by Christ our Saviour, and then, for all men of good will we beg of God the gift of happiness and prosperity.

Time's 'Report' On Council Slanted, Petty, Confusing

One of the periti who had attended every daily meeting of the Ecumenical Council last year and this year said with more than a trace of irony: "I didn't realize the Council had been a failure until I read it in Time Magazine last week." Many Bishops and journalists who had also been present in Rome were in agreement that the article was a notable example of cheap journalism and was loaded with half truths designed to startle and cause comment.

It succeeded, we can be sure, in bewildering many others who have to depend completely on what they read and hear to form their judgment about the Council. And these must have been somewhat disillusioned to read Time's dogmatic pronouncement that the Council had become "a parliament of stalemate, compromise and delay."

Time did not hesitate to take Pope Paul to task. In its usual pompous style it pointed out that he failed to intervene when in Time's opinion, "intervention was called for." We wonder how they knew. Moreover, the Holy Father "sometimes settled for half measures," Time said, and exhibited "the common failing of the intellectual" in desiring more facts than are "necessary to make a vital decision."

Only Time had the strictly "inside information" that the Pope was "a prisoner of the Curia." Only Time stooped so low as to suggest that the Holy Father "regards the Council as a check on his freedom to govern the Church" and that he feared Bishops "are rushing to the brink of schism."

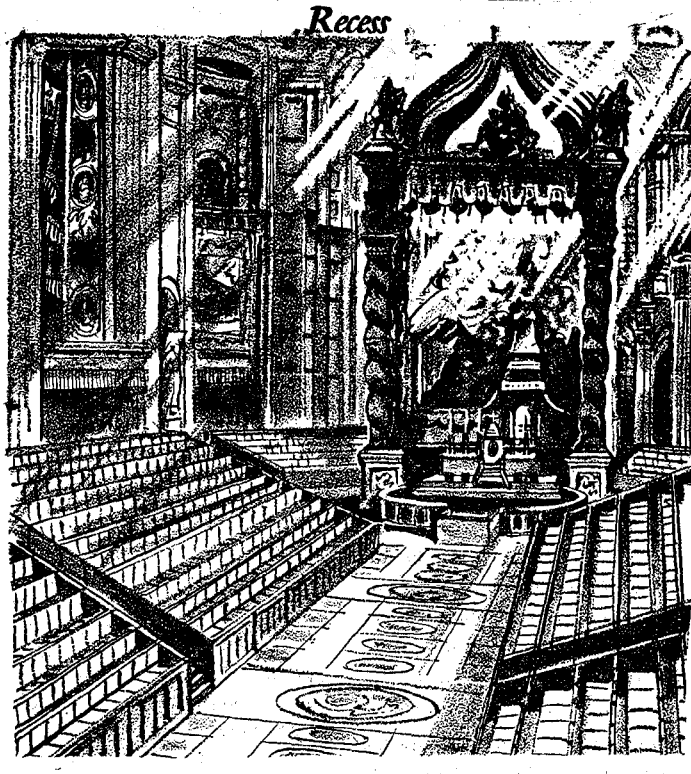
Time's correspondent in Rome attended most of the daily U. S. Bishops' press panel sessions and specialized this year in asking barbed questions, trying to detect "trickery in the aula," posing as a high-minded arbiter of Council efficiency. The leading newspapers of the world had their correspondents present there daily also and by contrast their summation of the second session of Vatican Council II was in a totally different vein.

For instance, the New York Times, while expressing a disappointment that subjects of intense interest to people of all faiths were not definitely settled, such as religious liberty, the declaration on the Jews and unity among Christians, still took the realistic and fairminded view that "the Church moves with glacial slowness. But it is moving and that movement is not likely to stop." It also wisely stressed that "measures of success are far more subtle" than a list of specific accomplishments.

The Baltimore Sun, whose correspondent sent daily dispatches, pointed out that "there has been some sense of slowing in the second session." But it went on to sum up the overall effect of the Council by stating "at this interval the general sense in the world will be even more than ever that changes of great historical import and spiritual hope are in train . . . There is a tone of reaffirmation and coalescence among believers which subsequent sessions of Vatican II can only strengthen."

These reviews represent the thinking of most who had an opportunity to assess the work of the Council from day to day. It is true that the Council moved slowly, that some of the talks dwelt on one idea to the point of exhaustion, that only two decrees have been promulgated after 79 daily meetings of the Bishops.

It is also a fact that advance publicity primarily from non-Catholic sources built up world-wide hopes for a strong declaration on religious liberty, and when the Council activ-



ity moved to a close without having had time to treat this subject and also the matter of the Jews, some let their disappointment blind them temporarily to the considerable accomplishments the Council can boast of.

For instance, the decree on the Liturgy alone is a monumental step forward. In fact, if the Council had been called only to treat of the Liturgy and update it to meet the needs of the 20th century, last week's vote by the Bishops and subsequent promulgation by Pope Paul would go down in history as uniquely successful.

No one needs to defend Pope Paul against Time's shabby charges. Time looks the worse for its comments, not the Holy Father. But it serves to point up how unreasonable critics can be in their judgments.

Pope Paul was only a few days in his most responsible position as the Vicar of Christ on earth when he made the decision that the Council would go on. When the session ended last week, he had been head of the Church only six months but already had given solid proof that he is as determined as Pope John to bring about the renewal of life in the Church and to strive for unity among religious groups.

Even before the Council reconvened in September he made the startling announcement that the Curia needed drastic reform and that the Council would be speeded up with tighter direction from four moderators, rather than from the 10 presidents of last year.

Despite this, it is obvious that the Council will always move more slowly than most desire. And it is not an altogether bad thing that its pace is measured. It has to hit a happy medium between the necessity of recognizing the right of every Bishop to be heard (which accounts for so many speeches and consumes so much time) and the need to keep the conciliar activities on the move by streamlining its procedures as much as possible.

It would be absurd for us to expect all comments on the Council to be favorable and to resent adverse criticisms from secular sources. Such criticism from responsible observers deserves to be recognized as significant and helpful and should be welcomed in the formation of honest public opinion.

Maybe there is even a need for the slanted, petulant, ax-grinding treatment given the Council by Time. But at the moment we can't quite see what purpose it fulfills.

Nation's Moral Fiber Seen In Need Of Strengthening

By J. J. GILBERT

WASHINGTON — The nation needs to take a close look at its moral standards and to do something to improve them.

This is a warning issued by the director of the Federal Bureau of Investigation. It was written before President Kennedy's assassination but it came to public attention in a monthly law enforcement bulletin a week after Mr. Kennedy's death.

Less than a week before President Kennedy's tragic death, the Bishops of the United States said in a statement: "A national examination of conscience would reveal today that we are in danger of becoming a people weakened by secularism in our social philosophy, materialism in our concept of the good life and expediency in our moral code."

The Bishops also pointed out that "as an affluent nation, we are unfortunately acquiring the vices associated with irresponsible materialists; over-indulgence, excessive gambling and the insatiable demand for excitement."

J. Edgar Hoover, the FBI chief, said: "Morality is one of the more perplexing and controversial problems facing our nation. Primarily, it is because of individual and collective moral cowardice on the part of our society. We do not have the courage to stand in conflict with the mad rush for material wealth, indulgence and social prestige."

He charged that the lack of morality and integrity stems from a false sense of values.

"Many persons are so pre-occupied with selfishness and greed they no longer know —

nor care, for that matter — where honor stops and dishonor commences. Others are simply confused. Rationalization and double standards have so clouded some moral principles that right and wrong are no longer distinguishable."

Following President Kennedy's death many persons were surprised to learn that a physical attack upon the president is not a federal offense. An assault on a federal judge, a federal process server and many other office holders is a federal offense, but an assault upon the Chief executive is not. An assailant would not go free, of course he would be prosecuted under the law of the state where the offense occurred. The man accused of shooting President Kennedy would have been tried under the law of Texas, had he lived.

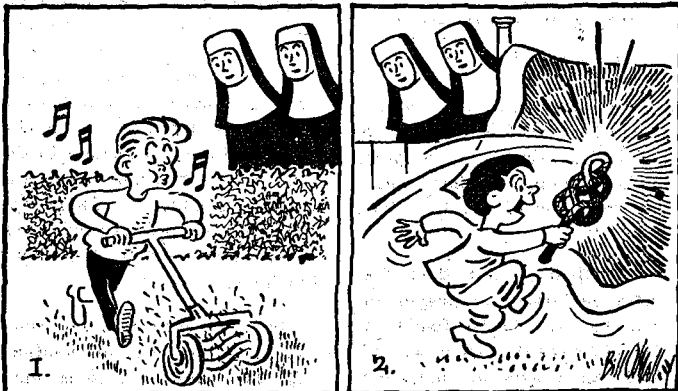
It was also brought home that it is difficult, if not impossible, to protect the president at all times; that firearms can be purchased cheaply and with relative ease; that there are deep and constantly fed currents of hate running in the country.

Measures were promptly introduced in Congress to correct some of these situations. President Lyndon B. Johnson appointed a high-level commission to investigate the assassination of President Kennedy and the killing of the man held as his assassin.

Closing loopholes in the law may help, and all constructive information is to the good, but two competent, and highly diverse, sources have warned that a strengthening of the nation's moral fiber is also needed.

LIL' SISTERS

By Bill O'Malley



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AN ALTAR BOY NAMED "SPECK"



Bishops Vote And Church Is Renewed

By MSGR. JAMES J. WALSH

Last week on the closing day of the Council an unexpected element of suspense came into the magnificent ceremony. This had nothing to do with the announcement made at the very end of the ceremony when the Holy Father rocked the aula — and a few hours later the world — with the news of his proposed trip to the Holy Land.



MSGR. WALSH

This latter was a carefully kept secret which apparently caught even the Bishops by surprise. Apparently only one newsman, early that morning checking some of his contacts, had heard such a rumor, and for a long time to come will be mentally booting himself for having laughed it off as absurd.

The suspense of the morning, however, dealt with the final vote on the constitutions of the Liturgy and Communications Media. There seemed to be no reason to be uneasy about this, because the Bishops had voted dozens of times on various chapters of the Liturgy, on amendments to many sections, and finally on the schema as a whole.

The attitude had been overwhelmingly favorable each time. The whole matter seemed now a mere formality, the one cut and dried piece of business that had faced the Council Fathers in the course of the two long sessions.

Still the suspense crept in and spread over the Council hall, as soon as the Cardinals had made their way to the Holy Father's throne for the obeisance. They came up singly, wearing the violet cassocks re-

TRUTH OF THE MATTER

quired in Advent, a plain rochet, and over all a simple white chasuble. As they approached Pope Paul they carried their miters before them with the peak down, as a symbol of their obedience to the Pontiff.

CHOIR SANG

Immediately afterwards the Holy Father intoned the Veni Creator and the choir sang it through. Then it was that Archbishop Pericle Felici, the Secretary General of the Council, mounted the pulpit with the long constitution of the Liturgy in his hand and began to read. There was an understandable chorus of sighs of relief when it was apparent that instead of reading the entire 31 pages of the document, he selected only parts of each chapter on the Mass, the sacraments, the Divine Office, etc.

At the end he reminded the Bishops, sitting mitered in the vast aula, that it was time for them to indicate their desire — if they favored the constitution to vote "placet," if disapproved, "non placet."

As we said there was really nothing to worry about. But in the 20 odd minutes it took for the Bishops to mark their ballots and for the IBM machines to pound out the results, there was a stillness in the air and alertness among those present which heightened the conviction that here is a moment which history is recording with letters of gold on a large page, a page that will be turned to for reference for centuries to come.

The awed silence was broken occasionally by the Sistine choir which sang first the Magnificat, then after a few moments, pause, the Salve Regina. After

perhaps five more minutes of brooding waiting, the beautiful voices of the choir took up appropriately the hymn, *Cristus Vincit, Cristus Regnat, Cristus Imperat.*

The five or six Bishops sitting around the Holy Father were given miters which they donned immediately, because now they were not merely officers of the Mass in the presence of the Pope, but Fathers of the Council, each one of whose votes was as important and necessary as any other. A papal chamberlain approached them with ballots and magnetic pencil for them to vote and then carried the marked paper back to the collector.

The radio booths high above the Tribune of Longinus were ablaze with lights as the moment by moment account of the final day was sent into homes throughout Europe and the rest of the world. One could not help but contrast this with the almost total indifference of the news media at the last Council in 1870. Then there were no telephones, much less radios.

Only a few newspapers showed any constructive interest and many others, if they carried the news of the Council at all, did so with unmistakable ridicule. One noticed another striking contrast in the brilliant lights needed for the television cameras. On July 18, 1870, at the final session a violent thunder storm raged during the ceremony so that in the almost total darkness a taper had to be held before Pope Pius IX when he read the text of promulgation.

SITTING ON THRONE

Pope Paul meanwhile was sitting on his throne above the tomb of St. Peter facing directly the 2,200 Bishops in the twin tiers. He looked straight ahead, impassive, immobile during the long wait. He had surely heard, as had many others, that there were some rumors making the rounds, that the Council had suddenly bogged down to some extent, that the political situation in Italy, far more grave than it appeared on the surface, had had some influence on his recent decisions, that the communist strength had mysteriously multiplied, that some claimed Pope John's "opening to the left" in "Pacem in Terris" enabled the reds to strengthen their position.

The Holy Father's thoughts also must have gone back to 1870, the last time an Ecumenical Council had officially made a pronouncement. Then the highly controversial doctrine of the primacy and infallibility of the Pope had been solemnly defined. But not before a bitter fight which resulted in some

intellectuals under Dollinger plunging into schism rather than overcoming their pride.

Nearly 60 other Bishops on that occasion, rather than vote against the known mind of Pope Pius left for home early. Two in the Council hall, one of them an American, Bishop Fitzgerald of Little Rock, voted non placet, while 533 other voted placet.

Last week for the first time in 93 years the Catholic Bishops of the world were facing again the obligation to make known their convictions. Everyone knew that no matter how they had voted in the past months on the Liturgy or on the Communications Media, they were free today to change their mind.

GIVEN TO THEM

The completed constitution given to them a few days previously must have made some of them, perhaps many, recall their views at the early meetings in 1962 when they expressed reluctance at first for anything but very minor changes in the Mass and the sacraments. But now this document represented a very radical departure from their thinking of one year ago and would surely make vast changes in due time in the liturgical life of the Church and of individuals. Had they signed away more than they wished to? Would they indicate this fear now by a vote of disapproval?

To everyone's relief, Archbishop Felici, who had been walking restlessly back and forth, was handed a single sheet of paper. Immediately he went up the green covered steps and knelt before the Holy Father and slowly put his glass on and then read from the paper to the Pope. The microphone was to one side; no one else could hear. Then standing he read aloud to the Bishops the results — 2,147 placets, and four non placets. Applause suddenly broke out in the vast Basilica as the Bishops nodded and smiled to each other in mutual congratulations.

Then silence again as Pope Paul solemnly read the decree of promulgation, and once again the joy of all was indicated by applause.

The strange element of suspense was almost gone, but enough of it lingered until the vote was made known on the Communications media constitution. Here the surprise was less since it was known that some of the Bishops for one reason or another were not entirely pleased with it. The vote resulted in 164 voting non placet. Perhaps that could have been avoided, according to the opinion of some, if certain phrases in the draft had been given a more accurate translation. At any rate, approval was won, two decrees were promulgated, and the Second Vatican Council had reached an historic milestone.

It was against the background of this suddenly recognized achievement, that the Holy Father quietly announced his precedent-shattering plan to be the first Pope in the history of Christianity to return to the homeland of Our Lord.

A Christmas Gift



SUM AND SUBSTANCE

What Dangers Lie Ahead In Ecumenical Program?

By REV. JOHN B. SHEERIN

Judging by the talks given in Council and by the vote of approval for the Ecumenism schema as a working basis for discussion, there is no doubt that this Council is ecumenical-minded.

Among the American bishops with whom I have discussed the topic, there is a solid backing for Ecumenism but, nevertheless, they realize that certain serious problems will confront ecumenical programs in the United States in the near future.

Bishop Stephen Leven of San Antonio on Nov. 26 declared that the dangers ahead may be exaggerated. That may well be true but I think the real danger is to see only the dangers without seeing the benefits of an ecumenical program.

PRAYER IN COMMON

What are the dangers? The first is the question of prayer in common with Protestants. Bishop Martin of Rouen who introduced the first three chapters of the schema in the Council was interviewed by La Croix (Nov. 27).

The Bishop said that the rules pertaining to prayer in common are to be found in the Holy Office Instruction of 1949. As a general rule, this document forbids Catholics to take active part in the religious ceremonies of another faith.

However, the Holy Office has given its approval to the common recitation of the Lord's Prayer. It seems highly probable that the Council will eventually revise some of the rules presently existing but the Holy Office Instruction is binding at the present time.

Bishop Martin felt that there are many good books by

Catholics, or by Catholics and Protestants in collaboration, which will enable Catholics to learn what Protestants teach. But as for actual dialogue, the Bishop contended that dialogue should take place only between qualified representatives of the different faiths. He seemed to think that dialogue on the non-professional level cannot be helpful now as it risks engendering confusion rather than clarity.

Even with the non-Catholic observers, qualified theologians though they are, the fact is that their weekly meetings with the Secretariat for Unity have enabled them to see more clearly what their own beliefs are.

WRONG APPROACH

Cardinal Bea, in his talk on Nov. 25 also said that men with more zeal than caution or knowledge will constitute a danger for ecumenical programs. The non-professionals may practice a false irenicism by trying to soften the features of Catholicism that seem harsh or distasteful to Protestants. According to the Cardinal, our separated brethren do not want to dialogue with Catholics who will present a watered down version of Catholic teaching.

It is, however, true irenicism to show an appreciation of the valid Christian elements in Protestant teaching and if anyone thinks this approach is wrong, remarked the Cardinal, he is criticizing all the Popes from Leo XIII onwards. To make sure that ecumenical dialogue will be conducted properly, Cardinal Bea insisted that the work be supervised by the bishops of the Church. "Consequently local ordinaries and national Episcopal conferences will be able to take appropriate steps to forestall any possible dangers."

Edict Tells Teaching On Communications

By MSGR. JAMES I. TUCEK

VATICAN CITY (NC) — The Decree on the Media of Social Communication promulgated by Pope Paul VI at the closing of the second session of the ecumenical council is a highly condensed statement of Church teaching and a concise program of pastoral instruction on the subject.

The decree states in its introductory paragraphs the Church's special interest in all those means "which have a most direct relation to men's minds" and lists as the most important among those modern means "the press, movies, radio, television and the like." It recognizes the great service that "these can be to mankind as well as the great harm that their misuse can produce.

Therefore, the decree declares, the council judges it to be its duty to make a pronouncement on these means and "trust that the teaching and regulations it thus sets forth will serve to promote not only the eternal welfare of Christians, but also the progress of all mankind."

There follow two chapters, one on the teaching of the Church and the other on the pastoral activity of the Church.

OBLIGED TO PREACH

It is established in the first place that the Catholic Church, by reason of its divine mission, is obliged to preach the Gospel and has the right to use communications media for this purpose. Pastors are therefore instructed in their duty to instruct and guide the faithful "so that they, with the help of these same media, may further the salvation and perfection of themselves and of the entire human family."

The decree deals with three questions "which have been vigorously aired in our day." These are the right to information, the relationship between the right of art and the norms of morality, and the portrayal of moral evil.

Information, or the search for

and reporting of the news, the decree says, is "most useful and very often necessary." It is set down as Church teaching that "in society men have a right to information, according to the circumstances of each case, about matters concerning individuals or the community."

The right to information, however, is conditioned upon its being true and complete, and within the bounds of justice and charity. Furthermore, the decree declares, the search for information must respect the laws of morality and the legitimate rights and dignity of the individual.

On the "relationship between the rights of art and the norms of morality" the council proclaims "that all must hold to the absolute primacy of the objective moral order" and that "this order by itself surpasses and fittingly coordinates all other spheres of human affairs — the arts not excepted — even though they be endowed with notable dignity."

As to the third question, the decree states that "the narration, description or portrayal of moral evil . . . can indeed serve to bring about a deeper knowledge and study of humanity." Nevertheless, the decree recommends that such presentations be subject to moral restraint lest they harm rather than help.

The passive agents, the readers, viewers or listeners of the communications media, are instructed in their duty to "favor those presentations that are outstanding for their moral goodness, their knowledge and their artistic or technical merit" and "to avoid those that may be a cause or occasion of spiritual harm."

These same persons are urged to inform themselves on the judgments passed by "authorities competent in these matters," but also to follow the dictates of their own right consciences.

All, but especially the young, are urged to use moderation and self-control in using the

communications media. Parents are reminded of their serious duty to protect their children from harm in the matter of shows and publications.

The active agents are newsmen, writers, actors, designers, producers, displayers, distributors, operators, sellers and critics, as well as all others who have a part in the production and transmission of the communications media. They are urged to "adjust their economic, political or artistic and technical activities so as never to oppose the common good."

Four special responsibilities of public authorities are stated:

1. To protect and safeguard true and just freedom of information.

2. To encourage spiritual values, culture and the fine arts.

3. To help those projects which are beneficial for young people but which without their help might not otherwise be undertaken.

4. To exercise a fitting and careful watch, through the promulgation and enforcement of laws, lest grave damage befall public morals and the welfare of society through the base use of the communications media.

SHOULD JOIN

Chapter II on the pastoral activity of the Church opens with the statement that "all children of the Church should join without delay and with the greatest effort in a common work to make effective use of the media of social communications in various apostolic endeavors, as circumstances and conditions demand."

Pastors are admonished to hasten to fulfill in this respect their duty "which is intimately linked with their ordinary preaching responsibility."

At the same time, the laity "who have something to do with the use of these media should endeavor to bear witness to Christ." The decree states that first "a good press should be fostered" and a "truly Catholic

press should be set up and encouraged.

"Such a press — whether immediately fostered and directed by ecclesiastical authorities or Catholic laymen — should be edited with the clear purpose of forming, supporting and advancing public opinion in accord with natural law and Catholic teaching and precepts . . . Moreover, the faithful ought to be advised of the necessity both to spread and read the Catholic press to formulate Christian judgments for themselves on all events."

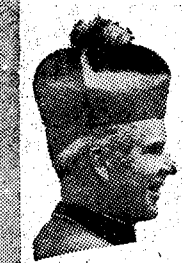
Encouragement is to be given to films that "have value as decent entertainment, humane culture or art, especially when they are designed for young people." This can be done "by supporting and joining in projects and enterprises for production and distribution of decent films, by encouraging worthwhile films through critical approval and awards, by patronizing or jointly sponsoring theaters operated by Catholic and responsible managers."

Similar action is recommended in the field of radio and television. "Catholic programs should be promoted" and "an effort should also be made where it may be necessary to set up Catholic stations."

The decree states that there should be "an effort to see that the noble and ancient art of the drama, which now is diffused everywhere by the media of social communications, should serve the cultural and moral betterment of audiences."

To achieve these goals, the decree says that "priests, Religious and laymen who are equipped with the proper skills for adapting these media to the objectives of the apostolate should be appointed promptly."

The second appendix "invites all men of good will, especially those who have charge of these media, to strive to turn them solely to the good of society, whose fate depends more and more on their proper use."



God Love You

Most Reverend
Fulton J. Sheen

Do you sleep well? Or do you worry about other people — their diseases, their hunger, their poverty? Does your conscience ever disturb you about not sharing with the poor of the world? Put together the following contrasting facts and you will be bothered.

The average American family throws away 750 tin cans a year, while many houses in Latin American slums are made of tin cans! Within 40 years (up to 1914), the United States used 40 per cent of the natural resources of the earth, which is more than the rest of the world used during 4,000 years. Each day the average American uses ten times more of the earth's natural resources (not including food) than the rest of the world . . . The average American eats 4.66 pounds of food a day; the average Indian eats 1.2 pounds a day (and this is mostly starch). Americans throw enough food into their garbage pails each year to feed 600 million Chinese for three days a week . . . The average funeral of an adult in the United States costs \$1,450. Ten thousand people in the world die daily of starvation.

Many consciences are becoming stirred in the United States. One woman was sent a prospectus of a new dormitory building on a college campus and was asked to contribute \$50,000. The marble floors, the elaborately decorated bathrooms, the kitchenettes on each floor made her consider whether she was contributing to the excessive display of wealth of those who should be signed with Christ's Cross. She wrote to us quoting Nietzsche. It was he who said: "God is dead." But maybe he said it because we act as if God is dead. For Nietzsche reflected: "How can you convince me of a Redeemer, if you do not act like one redeemed?"

This is the challenge thrown upon the Church in the United States: Christ does not want you to fulfill your desires before satisfying the necessities of others. Make your soul consider these facts, and then give to the Holy Father who aids all — all societies, all places, all areas. He does not invest your money so that missionaries may live on interest. He, who knows best where it is needed, gives it away immediately to the poor. This kind of sensible, unhoarded charity is yours through The Society for the Propagation of the Faith. May the Lord bless you for sharing with the poor.

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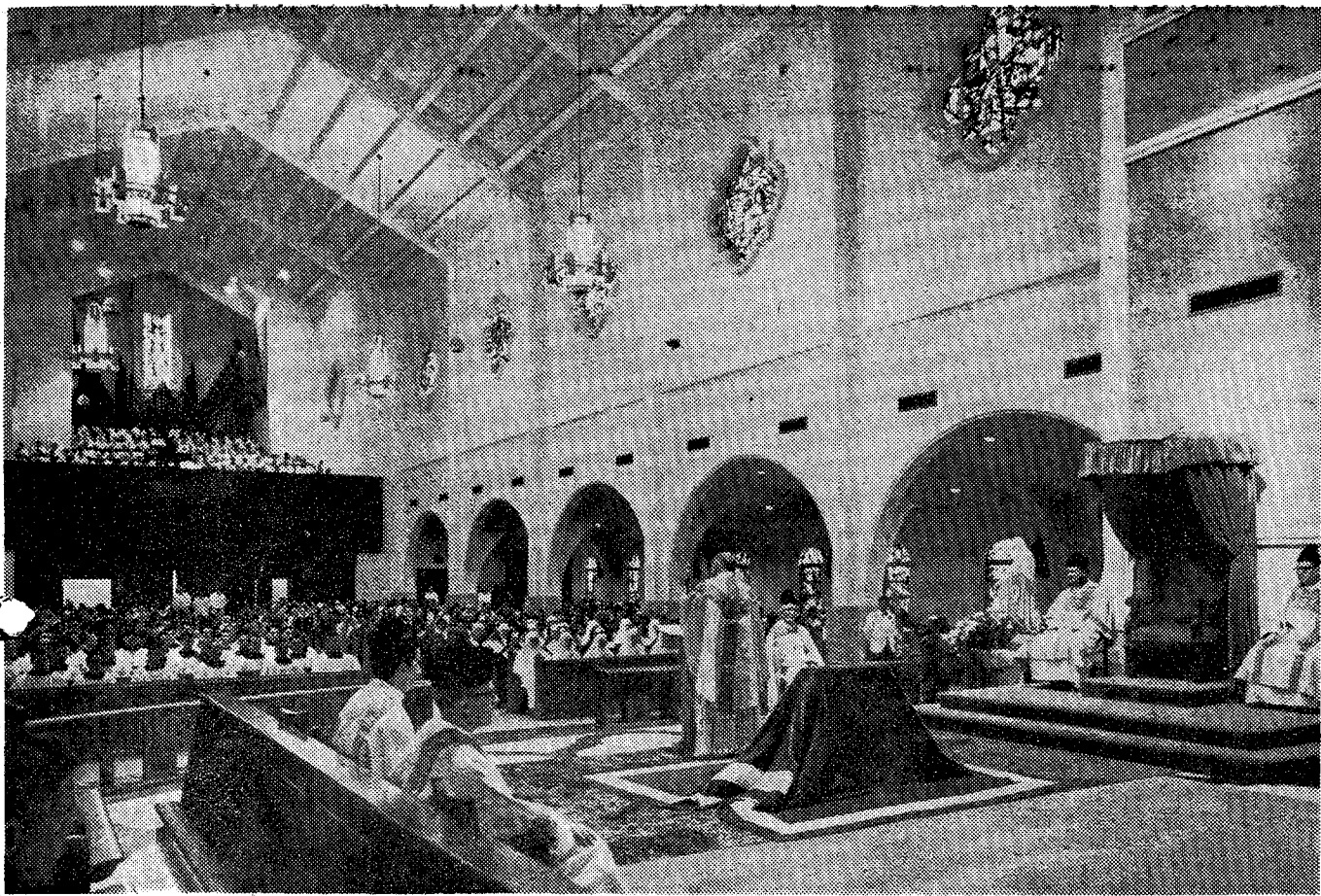
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SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1000, N.Y., or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Florida.



11 SISTERS of St. Joseph of Cottelengo who recently arrived from Turin, Italy, to staff the Marian Center for Exceptional

Children are shown at the Cathedral with Bishop Coleman F. Carroll following Pontifical Mass honoring Our Lady.



SOLEMN PONTIFICAL Mass sung Sunday in the Cathedral by Bishop Coleman F. Carroll honored Our Lady of the Immaculate Conception, patroness of the Diocese of Miami and

the United States. More than 1,000 religious and laity crowded the Cathedral to honor the Blessed Virgin and hear Bishop Carroll report on sessions of the Ecumenical Council in Rome.

Voice Photos



SIX-MONTHS old Theresa Maria Cali, young daughter of Mr. and Mrs. Leon Cali of the Cathedral parish, receives the blessing of Bishop Coleman F. Carroll following Mass.



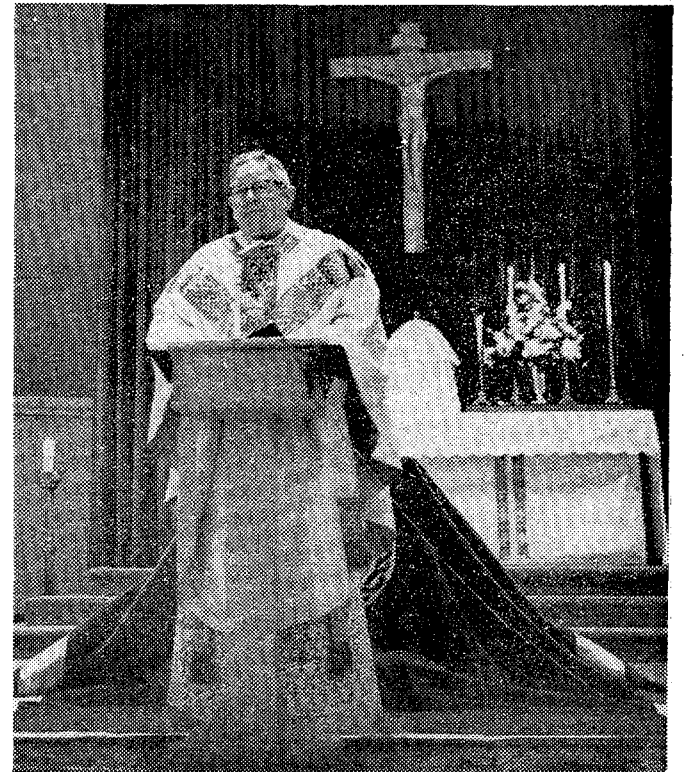
Holy Sacrifice Of The Mass Is Offered By Bishop Carroll



Greater Miami Catholics Listen To Bishop's Report On Council



St. John Vianney Minor Seminary Choir Sang From Front Pews During Pontifical Mass



Bishop Carroll Explains Liturgy Constitution

Church's Position Is Called 'Tragic' In Czechoslovakia

PARIS (NC) — The position of the Catholic Church in Czechoslovakia remains tragically difficult, travelers from that country reaching here insist.

The testimony of these witnesses, who cannot be identified in any way but who are highly reliable, rebuts statements in a communist-inspired article in the Czech weekly "Videnske Mensinove Listy," published in Vienna under auspices of Red rulers in Prague.

"Even though guaranteed on paper by the Czechoslovak constitution, religious liberty remains a dead letter in our country," one traveler said flatly. Then he cited the following facts to prove his assertion:

"Of 15 Czechoslovak bishops validly consecrated under the authority of the Holy See, only three are able to govern their dioceses. In Bohemia and Moravia whose populations total some 10 million persons and are

predominantly Catholic, there is no longer a single Catholic Bishop.

BISHOPS RESTRICTED

"Three bishops functioning in a restricted way in other parts of the country are not permitted to leave their dioceses. Therefore, for the last 13 years, the Sacrament of Confirmation has not been administered in Bohemia and Moravia. Should any of the faithful travel to a place where they believe the sacrament might be received, they themselves and the bishop or delegated priest would be severely punished.

"Bishops are not permitted to assign priests as they see fit, but must have prior permission from the communist authorities, who see to it that the most competent priests are relegated to small villages and that others handicapped by illness or age are assigned to big city parishes.

"Priests are allowed to function only as civil servants, entirely dependent on the government for their salaries. Church

collections are forbidden unless they are previously approved by the red authorities, and in these permitted cases an accounting must be made in every instance so that heavy taxes may be assessed.

"The communist authorities also decide who is to be admitted to the six remaining seminaries of all denominations. Only two of these seminaries are Catholic. Candidates from families considered 'too religious' are banned outright, and the number of those admitted is artificially restricted.

"The shortage of clergy continues because many priests are compelled to work in building industries, mines and factories, with the result that the few priests who are permitted to pursue their rightful calling often must look after several parishes and, as a consequence, are unable to cope with existing needs.

SEVERE PRESSURE

"The red rulers also put obstacles in the way of parish

work. It often happens that Masses must be offered at hours when most parishioners are unable to attend. There are known instances when priests have been compelled to announce from their pulpits that work comes before Sunday duty.

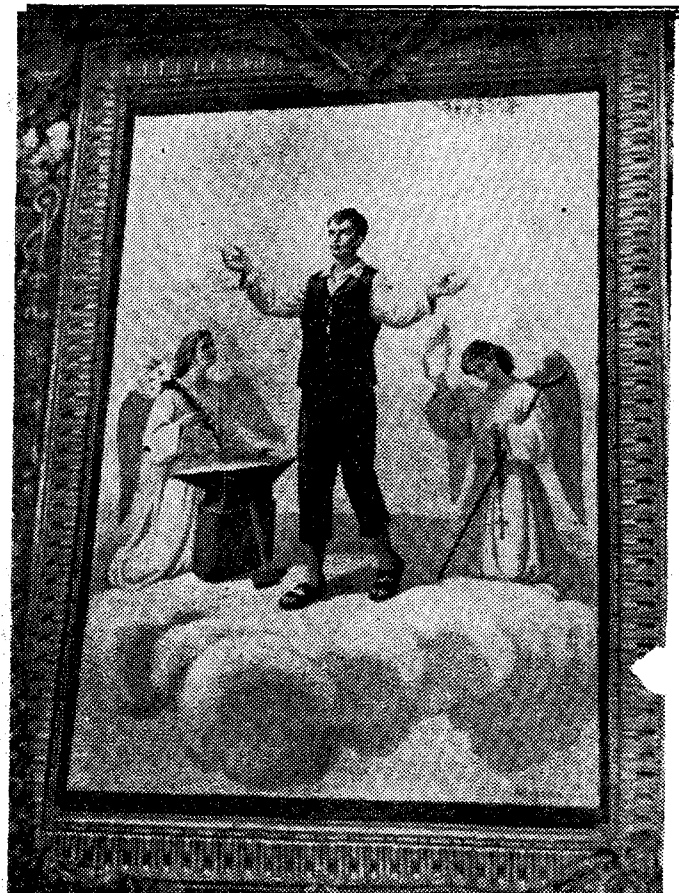
"All priests are constantly watched by the secret police. They may not even administer the Sacrament of Extreme Unction without producing a medical certificate or a statement from the sick person. In many hospitals no priest is permitted to enter, if he is dressed as a priest.

"Most deplorable is the position of the Sisterhoods. Only a few are permitted to minister to the needs of the physically handicapped, the mentally deficient and the incurable. All the others have been expelled from their convents and are doing forced labor in factories or on farms.

"All properties of religious orders have been confiscated outright. The Religious must not only provide their own livelihood, but must also support the aged and infirm members of their communities. This means that in many cases they are heavily in debt to the government, since they simply do not have the means to do the things they are called upon to do. Consequently, in a large number of instances they have become real slaves of the communists.

"Priests assigned to work in factories or at other jobs may not engage in priestly activities of any sort, not even offer Mass.

"No religious instruction is permitted in the public school system and parents are subject-



AN ORPHAN BOY, Blessed Nunzio Sulprizio, who suffered much in a short life of 19 years, was beatified in St. Peter's Basilica, Rome, earlier this month. Blessed Nunzio was born on April 30, 1817, near Rome and died on May 5, 1836.

ed to severe pressure to prevent them from sending their children to parish religion classes, which, incidentally, must be held at hours when it is impossible for most children to attend. In the larger cities, all religious instruction, even parochial, is banned by government fiat.

"Only 20 religious publications are licensed, for a total population of some 14 million souls. Only two of these are Catholic, and their contents are rigorously censored and their editors com-

elled to insert communist propaganda. Even religious calendars are utilized to spread red propaganda. On the other hand, no bibles, catechisms or hymnals are printed at all. Mass atheist propaganda is carried on constantly with no opportunity to counteract it."

CCD Unit Plans Recollection Day

A day of recollection will be observed by high school members of the Confraternity of Christian Doctrine in Holy Redeemer parish and St. Philip Mission on Sunday, Dec. 15.

Sponsored by the CYO of Holy Redeemer parish, conferences will open at the 10 a.m. Mass in Holy Redeemer Church. Father John Bresnahan, O.S.A., a member of the faculty at Biscayne College for Men will be the retreat master.

Guest speakers will be Dr. Edward J. Lauth and Miss Janet Ryan, R.N.

Holy Redeemer parish is administered by the Josephite Fathers.

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Blessed Sacrament — Fort Lauderdale

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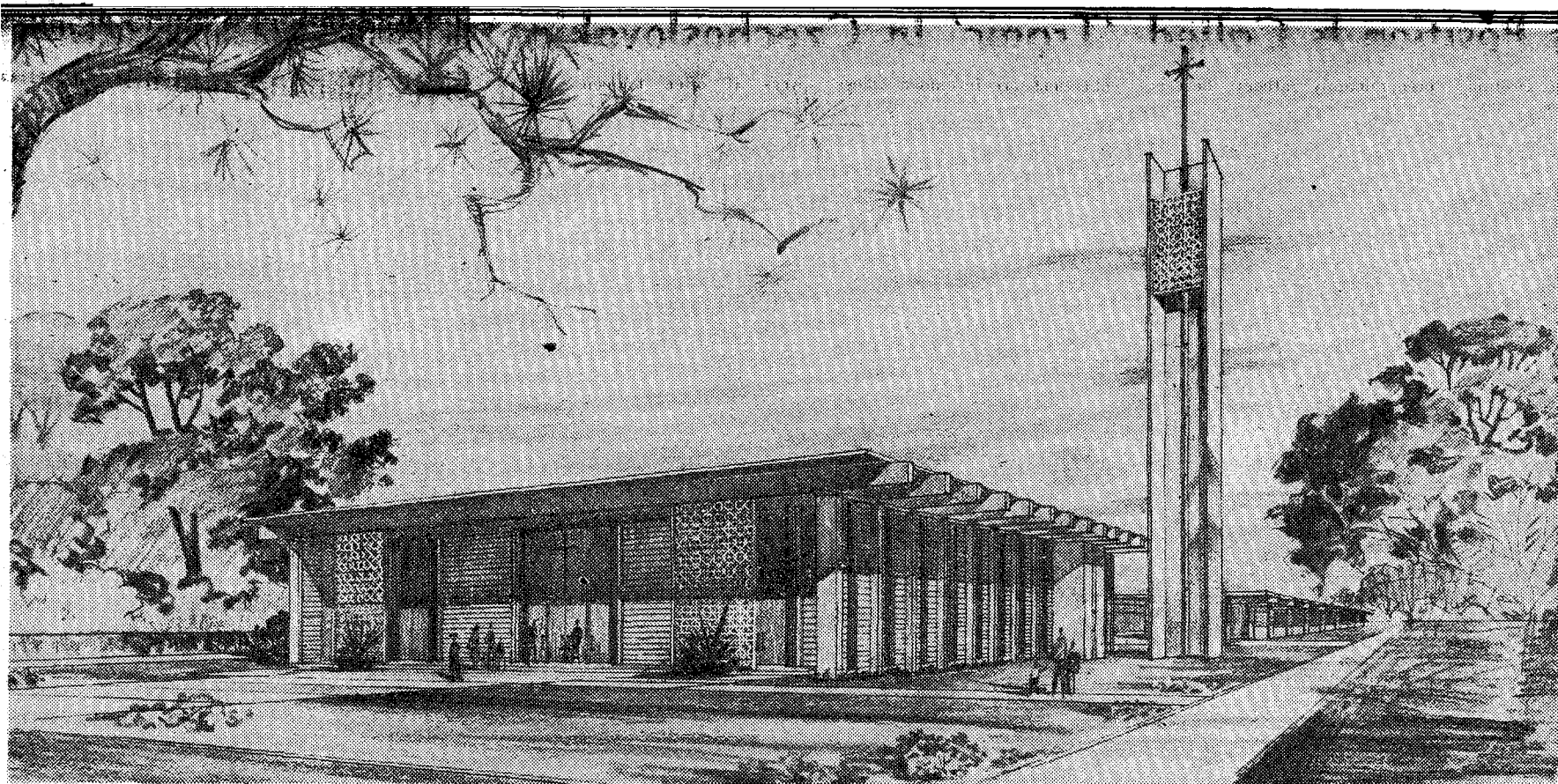
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Lauderdale Church Dedicated

FORT LAUDERDALE — More than 40 priests and religious, and over 500 parishioners and guests attended the dedication of the new Blessed Sacrament Church at Oakland Park Blvd. and NE 17th St., last Saturday.

Bishop Coleman F. Carroll dedicated the church and celebrated a Pontifical Low Mass in the new structure which seats 700 persons.

Among those present for the ceremonies were three Monsignori, including Msgr. William F. McKeever, pastor of the Church of the Little Flower, Hollywood; Msgr. George T. Rockett, pastor of St. Joseph Church, Miami Beach; and Msgr. John J. O'Looney, pastor of St. Anthony Church, Fort Lauderdale.

In addressing the parishioners and guests following the Pontifical Low Mass, Bishop Carroll said "it is a great joy to all the priests of the Diocese to see this fitting house of worship for Almighty God dedicated."

Bishop Carroll praised the parish administrator, Father Robert Reardon, "for the energy and zeal he has devoted to



THE NEW Blessed Sacrament Church in Fort Lauderdale is blessed by Bishop Coleman F. Carroll during ceremonies last Saturday. The new church will seat 700 persons.

Apostolic work in this area." The Bishop also lauded the "people of the parish who made the church possible."

"I am sure that as the years go on you will recognize," he told the parishioners, "that you have provided for you and your children a focal point that will

draw you to this House of God on many occasions."

Referring to Christ's presence in the Sacred Tabernacle, the Bishop said: "What a consolation it is to know that there is someone you can go to and who will listen to your troubles and who loves you with an un-



Altar Boys Lead Procession As Bishop Carroll Blesses the New Church

bounded love." Remember what Christ says: 'Ask And You Shall Receive.'

In citing the many benefits that the parishioners will derive from the new Church, Bishop Carroll spoke of the "hundreds and hundreds of people who will walk out of this House of God with great joy in their hearts after having gone to Confession."

In delivering the sermon during the Mass, Father David J. Heffernan, pastor of St. Pius X Church, Fort Lauderdale, told the parishioners that the new

church was first and foremost "a House of God." But, he said, it would also be for them "a House of Memories."

"This isn't just any church to you," he said, "this is your church. It is going to contain for you the joys of Baptisms and weddings and the sadness of funerals."

Father Heffernan told the parishioners that the new church would be different from all other churches to them "regardless of how large or small they are."

Father Heffernan concluded

his sermon by saying he wanted his listeners "all the happiness of a household of God and may God give you many years in it."

Among those present for the dedication in addition to members of the clergy were a number of Dominican Sisters and Sisters of Mercy, the Knights of Columbus Color Guard, and members of the Holy Name Society.

Also present was Father J. A. Daigle, assistant to Father Reardon, the parish administrator.

Congratulations And Best Wishes To Rev. Robert F. Reardon And Members Of Blessed Sacrament Parish

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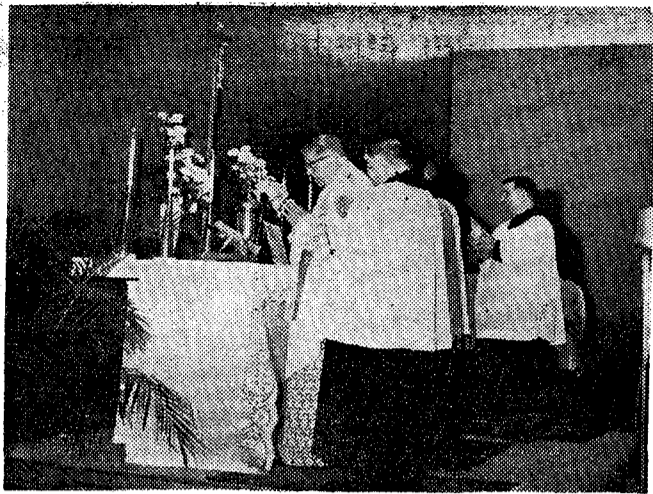
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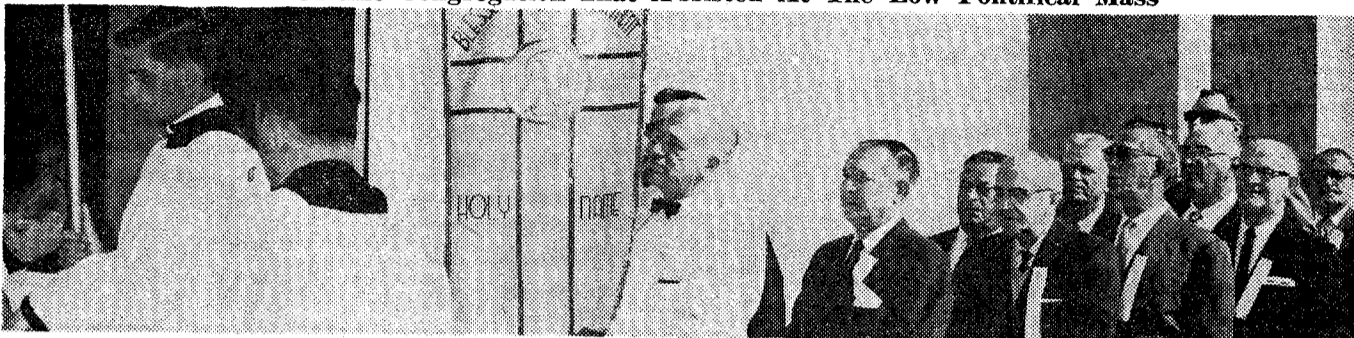


Voice Photos

LOW PONTIFICAL Mass is celebrated by Bishop Carroll during dedication of Blessed Sacrament Church in Fort Lauderdale. Many priests and religious were present for the ceremonies.



A View Of The Congregation That Assisted At The Low Pontifical Mass



Holy Name Society Members Wait For Procession To Enter Blessed Sacrament Church



Priests, Parishioners Look On During Ceremonies



Many Clergy And Members Of Religious Orders Attended The Dedication Ceremonies

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Pope Paul And Thousands Of Romans Honor Mary

ROME (NC) — Pope Paul VI and thousands of Romans paid outdoor tribute to the

Blessed Virgin Mary on the feast of the Immaculate Conception in the Piazza di Spagna,

where her statue towers over the city's busy traffic.

The central downtown square was closed to traffic and thousands filed past the base of the tall marble column to leave floral tributes to Our Lady in an annual observance dating from the year (1854) that the dogma

of the Immaculate Conception was proclaimed by Pope Pius IX.

The tributes each year range from simple handfuls of flowers to elegant bouquets to elaborate designs in flowers depicting the names of various city organizations, such as a traffic light presented by the Rome traffic police and a large milkbottle in white carnations from the municipal milk monopoly.

At 4 p.m. Pope Paul arrived escorted by a motorcycle brigade. He stepped out of his car escorted by members of his household and knelt in prayer before the statue and then presented his offering, a large basket of white flowers. Before driving away, he gave his blessing to the crowd.

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Marymount To Be Dedicated

BOCA RATON — Marymount College, South Florida's newest Catholic institution of higher learning, will be blessed and dedicated by Bishop Coleman F. Carroll during solemn cere-

monies at 2:30 p.m. Saturday, Dec. 14.

Opened in September with a pioneer class of 96 students from various areas of the U.S. and other countries, the junior Cath-

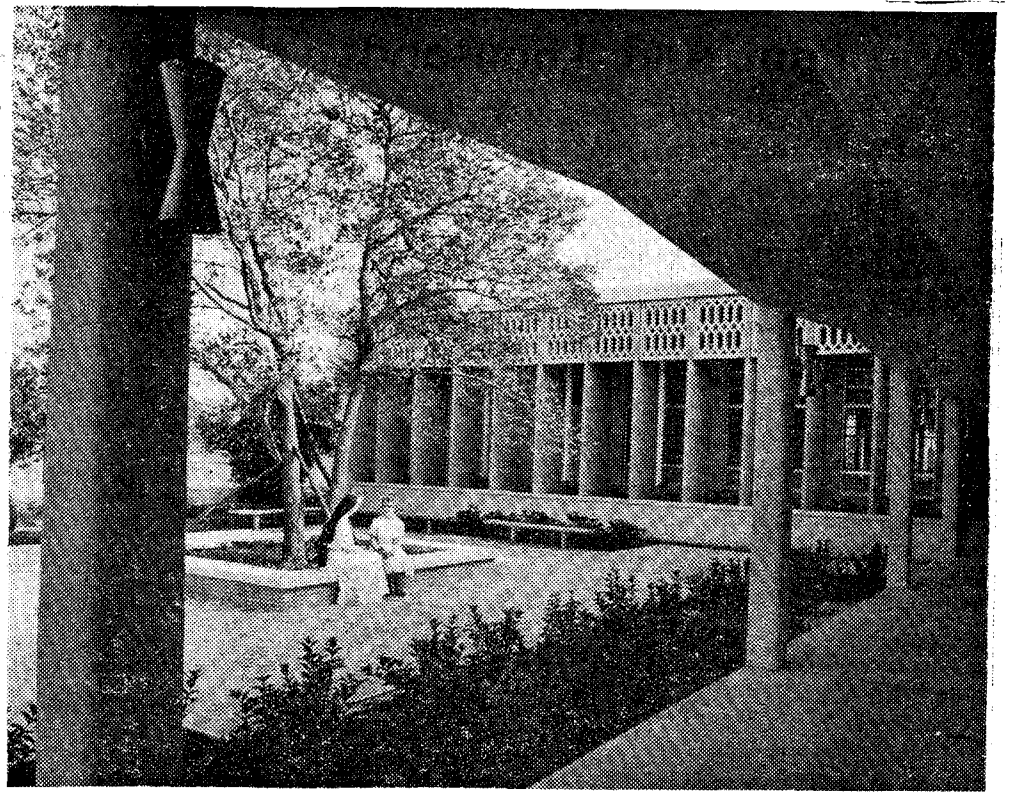
olic woman's college is located on a 50-acre campus on Military Trail (State Road 809) two miles west of the center of Boca Raton.

The initial phase of construction at the two-year liberal arts college includes Carroll Hall, the academic building; Founders' Hall, the student-faculty center; and Trinity Hall, three-floor residence, all of which will be blessed by Bishop Carroll during Saturday's ceremonies.

Religious of the Sacred Heart of Mary of Tarrytown, N.Y. administer the college as well as four-year colleges at Tarrytown, Palos Verdes, Cal., and New York City, in addition to another junior college in Arlington, Va.

In addition the order, whose principal apostolate is teaching, staffs elementary schools and institutions of higher learning not only in the U.S. but in 12 other countries.

The fifth Marymount College in the U.S. offers two-year courses which prepare stu-



Voice Photo

Marymount College In Boca Raton Will Be Dedicated Saturday By Bishop Carroll

udents to transfer to a senior college or university, and also terminal two-year courses in

business and semi-professional and technical offerings. Rev. Mother Mary de la Croix

is superior at Marymount College and Mother Mary Jogues is president.

Birth Control Provision Is Dropped From Aid Bill

WASHINGTON (NC) — Senate-House conferees have dropped a birth control authorization from the \$3.6 billion foreign aid bill.

In place of a provision authorizing use of U.S. tax funds to pay for birth control projects in aid-receiving countries, the conferees agreed to language permitting money to be spent "to conduct research into the problems of population control."

This was seen as a considerable step back from the original provision, which would have allowed expenditures "to conduct research into problems of controlling population growth and to provide technical and other assistance to cooperating countries in carrying out programs of population control."

Following conference agreement on the aid bill, the measure was returned to the two houses of Congress where backers will seek to enlist concurrence in the compromise.

The controversial birth control section was part of the Senate version of the legislation but did not appear in the House Bill.

PLACED IN BILL

It was placed in the Senate bill without public hearing in July by the Senate Foreign Relations Committee, at the urging of its chairman, Sen. J. William Fulbright of Arkansas. This was the first time that a foreign aid bill included U.S. support for overseas birth control projects.

During 15 days of Senate debate on the bill in October and November, the birth control provision was not mentioned.

Opposition had been voiced, however, in a letter to Sen. Fulbright by Msgr. Paul F. Tanner, general secretary of the National Catholic Welfare Conference, who said Catholics could not accept the birth control provision.

"For the Federal government to adopt a policy approving the promotion of artificial contraception is to infringe upon the freedom of conscience of many of its citizens. . . . It is not the business of government to enter into this question," Msgr. Tanner wrote.

The issue of birth control and foreign aid has been a subject of controversy at least since 1959, when a presidential citizens' committee urged government support of "plans designed to deal with the problem of population growth" overseas.

On Nov. 26, 1959, the Catholic Bishops said in a statement that: "United States Catholics will . . . not support any public assistance either at home or abroad to promote artificial birth prevention, abortion or sterilization whether through direct aid or by means of international organizations."

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North American College Official Named In Rome

ROME (NC) — Archbishop Martin J. O'Connor, rector of Rome's North American college has announced the appointment of Msgr. James F. Chambers of the Buffalo diocese as pro-rector of the College.

The Sacred Congregation of Seminaries and Universities made the appointment at Archbishop O'Connor's request so that he can devote time to the other responsibilities he has been given by the Holy See. Archbishop O'Connor will continue as rector.

He said: "The prorectorship carries with it the authority for the ordinary administration of the college. It will be of great assistance to me."

The appointment was made with approval of the U.S. Bishop's Committee for the North American College. The committee consists of Francis Cardinal Spellman of New York, James Francis Cardinal McIntyre of



MSGR. JAMES CHAMBERS

Los Angeles, Richard Cardinal Cushing of Boston, Albert Cardinal Meyer of Chicago, Joseph Cardinal Ritter of St. Louis, Archbishop Lawrence J. Shehan of Baltimore, Archbishop Karl J. Alter of Cincinnati, Archbishop Patrick A. O'Boyle of Washington, Archbishop Joseph F. Rummel of New Orleans, and Archbishop O'Connor.

Msgr. Chambers, 38, has been vice rector of the college two years.

Highest U.S. Civilian Medal Awarded To Pope John XXIII

WASHINGTON (NC) — The Presidential Medal of Freedom, the highest civilian honor the President can bestow in peacetime, was conferred posthumously on Pope John XXIII in a White House ceremony.

In an unheralded action, President Lyndon B. Johnson honored the late Pontiff as "a man of simple origins, of simple faith, of simple charity." He said that in his exalted office "he was still the simple pastor," and that he "profoundly respected the dignity of man."

The citation spoke of Pope John as a "dedicated servant of God" who had a great influence for peace.

Created by President Harry S. Truman in 1945, and re-designed by President John F. Kennedy, the Medal of Freedom is awarded for a

meritorious contribution to (1) the security or national interests of the United States, or (2) world peace, or (3) cultural or other significant public or private endeavors.

President Johnson conferred the medal on 30 persons selected by President Kennedy, and then announced a posthumous award of the decoration for President Kennedy himself. He lauded him as a "soldier, scholar, statesman, defender of freedom, pioneer for peace, author of hope — combining courage with reason, and combating hate with compassion, he led the land he loved toward new frontiers of opportunity for all men and peace for all time."

"Beloved in a life of selfless service," the citation continued, "Mourned by all in a death of senseless crime, the energy, faith and devotion which he brought to his extraordinarily successful though tragically brief endeavors will hereafter light the country and all who serve it — and the glow from that fire can truly light the world."

The closing quotations are from President Kennedy's inaugural address in January, 1961.

President Johnson had an audience with Pope John at the Vatican in August, 1962.

One of those receiving the medal from President Johnson was Genevieve Caulfield, a Catholic who has spent a half-century teaching her fellow blind persons to find fulfillment in a seeing world.



NC Photos

BLIND CATHOLIC teacher, Genevieve Caulfield, 75, a native of Virginia, receives the Medal of Freedom from President Lyndon B. Johnson while Chief of Protocol Angier Biddle Duke (center) looks on. A total of 30 received the award including the late Pope John XXIII.

Requiem Sung In Wis. For Father Thornton

FORT LAUDERDALE — Solemn Requiem Mass was sung in Notre Dame Church, Chippewa Falls, Wis., for Father Francis Thornton, 65, who was killed in an automobile accident here Sunday, Dec. 8.

Also killed in the same accident was Timothy Rowe, 43, secretary to Father Thornton, who was buried in Oakland, Cal.

A retired priest from the Archdiocese of St. Paul, Father Thornton came here about a year ago and resided in Wilton Manors. He is survived by one brother and eight sisters.

Lay Teachers 32% Of Staffs Of Catholic Grade Schools

WASHINGTON (NC) — Lay teachers in U. S. Catholic grade schools now make up 32 per cent of the teaching staff, a new study has disclosed. This compares with 9 per cent ten years ago.

These figures are reported by William D. Pflaum, a graduate student at the Catholic University of America, in an article in the current issue of the Bulletin

of the National Catholic Educational Association.

Pflaum says that in the 1962-63 school year there were 111,312 teachers in Catholic elementary schools, 35,571 of them lay teachers.

He notes that there was a drop in the number of Sisters teaching in elementary schools between 1961 and 1962.

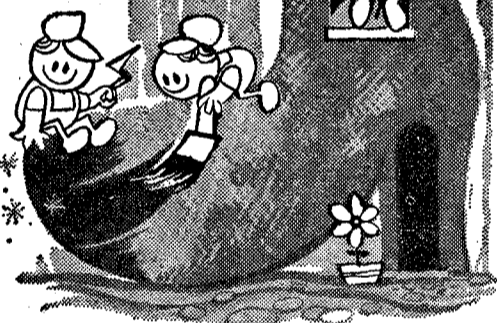
In 1961, there were 78,118 Sister-teachers, but the next year that figure dropped to 75,741, he says.

This drop took place, he notes, even though the total number of Religious teachers did not decrease. In 1962, he says, the number of Sisters totaled 173,351, as compared to 168,527 in 1960.

Pflaum said a variety of explanations have been given for the decline in the number of teachers.

"One explanation," he writes, "is that more thorough training given to Sisters in recent years has slowed down the flow of new teaching Sisters from motherhouses to classrooms."

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Holy Name Society Holds 2nd Aid-To-Education Panel

CORAL GABLES — The Little Flower Holy Name Society presented a panel program on the "The Place of the Catholic School in American Education," at its meeting last Sunday. Clyde Atkins was moderator, and James J. Boyle and John Lindsey, speakers.

Mr. Atkins first reviewed the panel program presented at last month's meeting in which it was brought out that the Supreme Court of the United States had upheld parents' rights to send their children to Catholic parochial schools.

Pointing out that there were no Supreme Court decisions on the subject of federal aid to church-related primary and secondary schools, Mr. Atkins emphasized the persuasion of the New Jersey bus case, known as the Everson decision, holding that if a law fulfills an important public, non-religious purpose, its religious side effects, harmful or beneficial, will not invalidate the legislation.

The public service influence of Catholic Education on education in general in this country was the subject of Mr. Lindsey's remarks. He presented the contributions of our schools in the form of beneficial studies, useful to public schools as well, their setting of standards of quality for instruction and the comparatively better record of education especially in the Southern Region. Thousands of private and public school teachers have been partially or wholly trained in Catholic Universities, Mr. Lindsey said.

In a recent survey, it was revealed that a larger proportion of Catholic high school graduates enter college than graduates of public high schools.

Mr. Boyle in his talk outlined the public function of the church-related school and cited the adverse effect it would have upon them if massive federal aid is made available only to public primary and secondary schools.

"Something would be cut out of the heart of America," he said "if private and parochial schools were omitted."

With 5½ million children being educated in the Catholic elementary and high schools, of which over 36,000 are in this Diocese, Mr. Boyle demonstrated the tremendous savings to the taxpayers by the operation of these schools by the Catholic Church. The cost to replace these schools nationally would aggregate 5 billion dollars.

"A partnership exists between the public and private school systems in the education of the youth of America," Mr. Boyle said.

Public schools, he said, and Catholic schools are alike in many ways: they have a common aim; training in American citizenship and they teach most of the same subjects. But emphasis upon God's place in man's ultimate destiny is the difference between them as the Catholic school aims to teach man's dependence upon God, Mr. Boyle said.

St. Edward HNS Elects Officers

PALM BEACH — John J. Boylan, president of the Diocesan Union of Holy Name Societies, was guest speaker at a recent meeting of St. Edward parish Holy Name Society.

Mr. Boylan spoke on "The Aims And Principles Of The Holy Name Society."

Msgr. Jeremiah P. O'Mahoney, pastor of St. Edward's Church, opened the meeting with a prayer for divine guidance.

An election of officers was held, in which the following officers were named:

President, John E. Drolshagen; Vice President, Irwin I. Walker; secretary, Richard A. Krueger; treasurer, John P. Butler; marshal, George Hallet; and board of directors, Leo Kaffer, past president; Granville Moise, Owen Nicholson and Albert Speirs.

The nominating committee included: Dr. Leonard L. Palmer, chairman; A. C. Shaughnessy, Dr. Fleming J. Hanley, and William O'Conner.

Plans for a Corporate Communion Breakfast, will be considered at a future meeting of the Society.

Mass In North Palm Beach For Handicapped, Shut-Ins

NORTH PALM BEACH — Handicapped persons and shut-ins usually unable to assist at Mass outside their homes are invited to assist at a special Mass which will be offered for their intentions at 11 a.m., Sunday, Dec. 22 in the chapel of Our Lady of Florida Monastery and Retreat House.

Under direction of the Passionist Fathers, transportation will be provided by K. of C. Councils from West Palm Beach, Riviera Beach, and Lake Worth as well as St. Vincent de Paul Conferences from parishes in the Palm Beach area.

Confessions will be heard before and during the Mass and a First Aid station will be provided.

Dennis P. Cleary of St. Juliana parish, West Palm Beach, is in charge of arrangements.

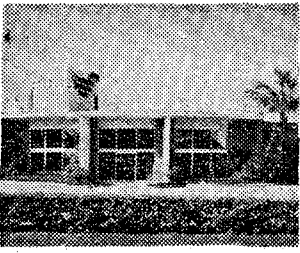
Curley Graduate Is Cadet Officer

Cadet Eugene F. McCormick, son of Mr. and Mrs. E. F. McCormick, members of Epiphany parish, South Miami, has been promoted to Cadet Officer by the superintendent of the United States Merchant Marine Academy, Kings Point, N. Y.

On recommendation of the Board at the Academy he was appointed to the rank of cadet lieutenant, sixth highest ranking cadet officership within a regiment of over 1,000 men.



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65 Attend Social Held By Holy Name Society

VERO BEACH — Approximately 65 men of St. Helen's parish attended a get-acquainted Social held by the Holy Name Society on a recent Sunday evening at the church social hall.

The president of St. Helen's Holy Name Society introduced Father John F. McKeown who welcomed the men.

The speaker for the evening, James T. Vocelle, was introduced by Joseph Egan, past Diocesan Union Holy Name president.

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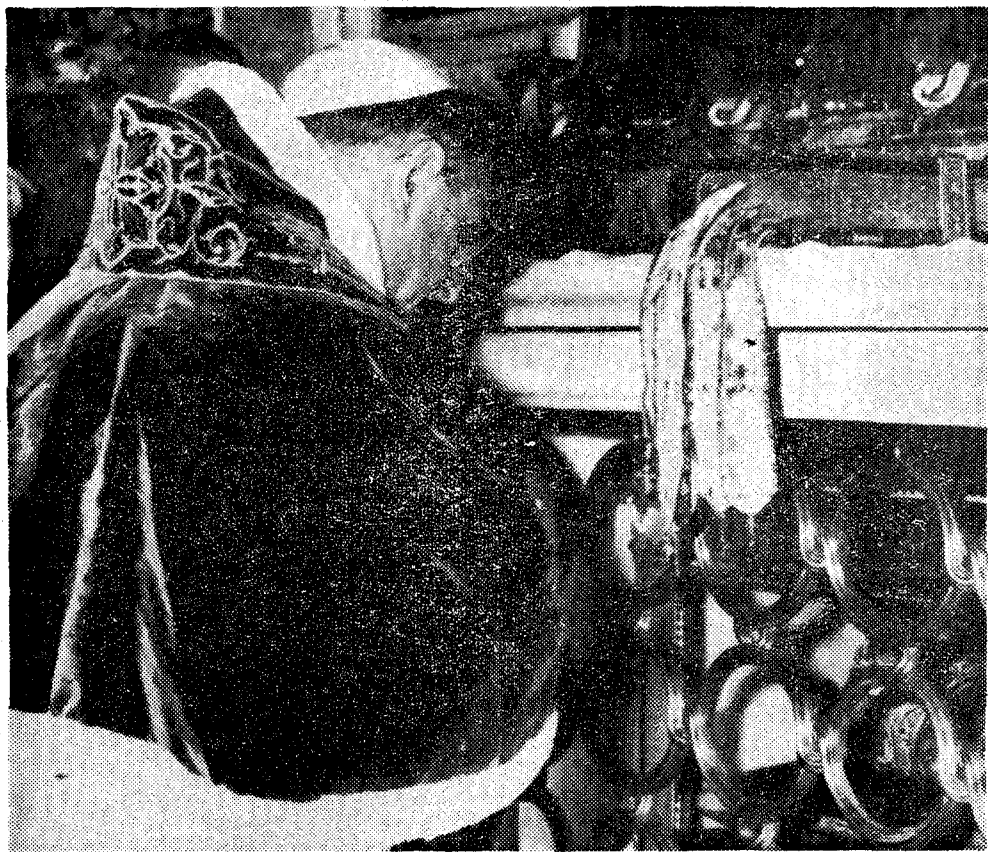
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A NEW ALTAR was dedicated in St. Peter's to St. Josaphat who lived in 1580-1623. A relic of the Saint is enclosed in the new altar.

Here Pope Paul VI kneels in prayer before the altar. The inauguration ceremony was celebrated according to the Ukrainian rite.



A LARGE GROUP of enthusiastic flag-waving children are saluted by Pope Paul VI as he visited the "Casa del Fanciullo" (Children's

Home) of the Rome Police Force. The Pontiff paid a visit there on his way to the Canadian Pontifical College in downtown Rome.

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Pope Says Church Must Be Soul Of Latin Progress

ROME (NC) — Pope Paul VI has said that the Catholic Church must not only take part in Latin America's progress but must also be the very soul of that progress.

Speaking to Latin American cardinals, bishops, priests, seminarians and diplomats present for the blessing of a new Latin American College on the western outskirts of Rome, the Pope said:

"On your continent, you have a glorious Christian, intellectual, social and educational patrimony to be preserved, defended, developed and enriched.

"Your countries are an example of singular vitality in every sector of human activity, always seeking the highest goals and new ideals. The Church must not only be part of this ascending movement, she must be its soul."

He told members of the clergy there that they will be the "artificers" of this change and that they should "know how to give a Christian essence and meaning to all human activities."

The Pope recommended to the seminarians a close study of his recent letter on ecclesiastical studies, *Summi Dei Verbum*, and urged them to be worthy of the "solemn hour which the whole Church is experiencing, the hour of the ecumenical council."

Bishop John C. Cody Of Ontario Dies At 63

LONDON, Ont. (NC) — Bishop John C. Cody, head of the London diocese since 1950, died in a hospital here at age 63.

The Bishop, a native of Ottawa, Ont., took a special interest in Poland and its people.

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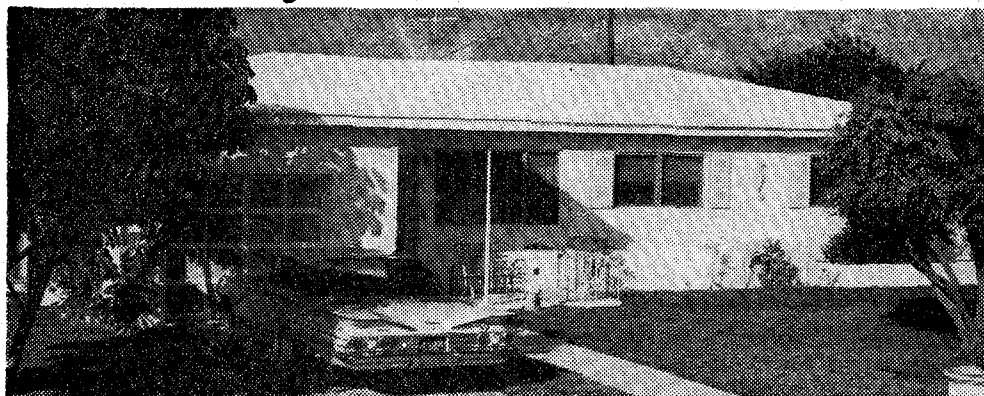
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Full Text Of Liturgy Constitution Promulgated By Pope At Council

VATICAN CITY — Following is the text of an English translation of the "Constitution on the Liturgy," promulgated by Pope Paul VI at the closing of the second session of the Second Vatican Council on Dec. 4:

Constitution On The Sacred Liturgy

INTRODUCTION

1. This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "through which the work of our redemption is accomplished," (1) most of all in the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on con-

CHAPTER I

General Principles For The Restoration And Promotion Of The Sacred Liturgy.

I. THE NATURE OF THE SACRED LITURGY AND ITS IMPORTANCE IN THE CHURCH'S LIFE

5. God who "wills that all men be saved and come to the knowledge of the truth" (1 Tim. 2:4), "who in many and various ways spoke in times past to the fathers by the prophets" (Heb. 1:1), when the fullness of time had come sent His Son, the Word made flesh, anointed by the Holy Spirit, to preach the gospel to the poor, to heal the contrite of heart (8), to be a "bodily and spiritual medicine" (9), the Mediator between God and man (10). For His humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ "the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us" (11).

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the paschal mystery of His blessed passion, resurrection from the dead, and glorious ascension, whereby "dying, he destroyed our death and, rising, he restored our life" (12). For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth "the wondrous sacrament of the whole Church" (13).

6. Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit. This He did that, by reaching the gospel to every creature (14), they might proclaim that the Son of God, by

His death and resurrection, had freed us from the power of Satan (15) and from death, and brought us into the kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with Him, and rise with Him (16); they receive the spirit of adoption as sons "in which we cry: Abba, Father" (Rom. 8:15), and thus become true adorers whom the Father seeks (17). In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until He comes (18). For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" (Luke 24:27), celebrating the eucharist in which "the victory and triumph of his death are again made present" (19), and at the same time giving thanks "to God for his unspeakable gift" (2 Cor. 9:15) in Christ Jesus, "in praise of his glory" (Eph. 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, "the same now offering, through the ministry of priests, who formerly offered himself on the cross" (20), but especially under the eucharistic species.

temptation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek (2). While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit (3), to the mature measure of the fulness of Christ (4) at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations (5) under which the scattered children of God may be gathered together (6), until there is one sheepfold and one shepherd (7).

3. Wherefore the sacred Council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affects other rites as well.

4. Lastly, in faithful obedience to tradition, the sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times.

By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes (21). He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as an exercise of the

priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jeru-

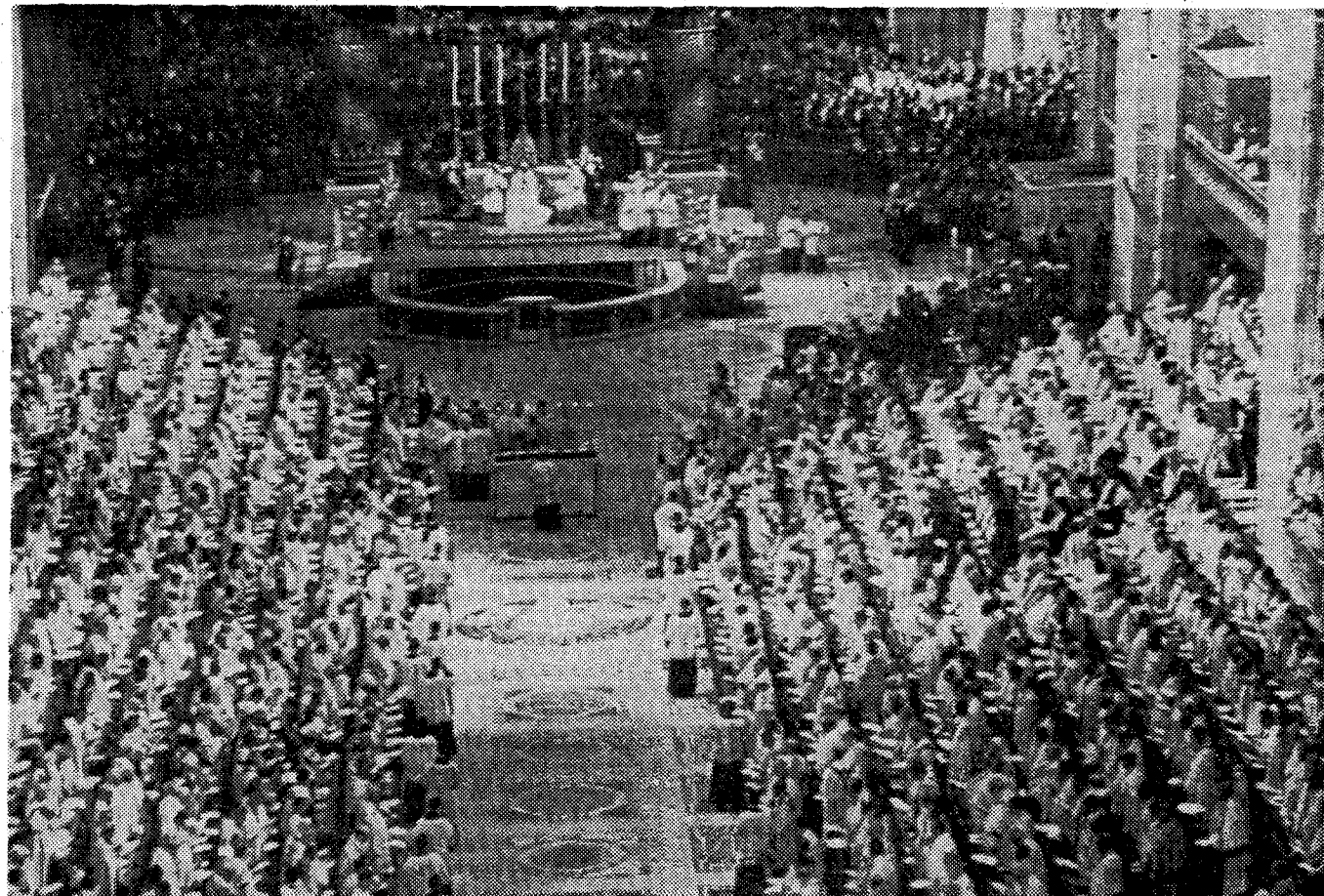
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His Holiness Pope Paul VI

salem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle (22); we sing a hymn to the Lord's glory with all the warriors of the heavenly

army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, our Lord Jesus Christ, until He, our life, shall appear and we too (Continued On Page 20)



Interior View Of St. Peter's Basilica In Vatican City During Sessions Of Ecumenical Council

Text On Liturgy

(Continued From Page 19)

will appear with Him in glory (23).

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion: "How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom. 10:14-15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their ways, doing penance (24). To believers also the Church must ever preach faith and penance; she must prepare them for the sacraments, teach them to observe all that Christ has commanded (25), and invite them to all the works of charity, piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

10. Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fount from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness" (26); it prays that "they may hold fast in their lives to what they have grasped by their faith" (27); the renewal in the eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the eucharist, as from a fount, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain (28). Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, active-

ly engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret (29); yet more, according to the teaching of the Apostle, he should pray without ceasing (30). We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame (31). This is why we ask the Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift" (32).

13. Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.

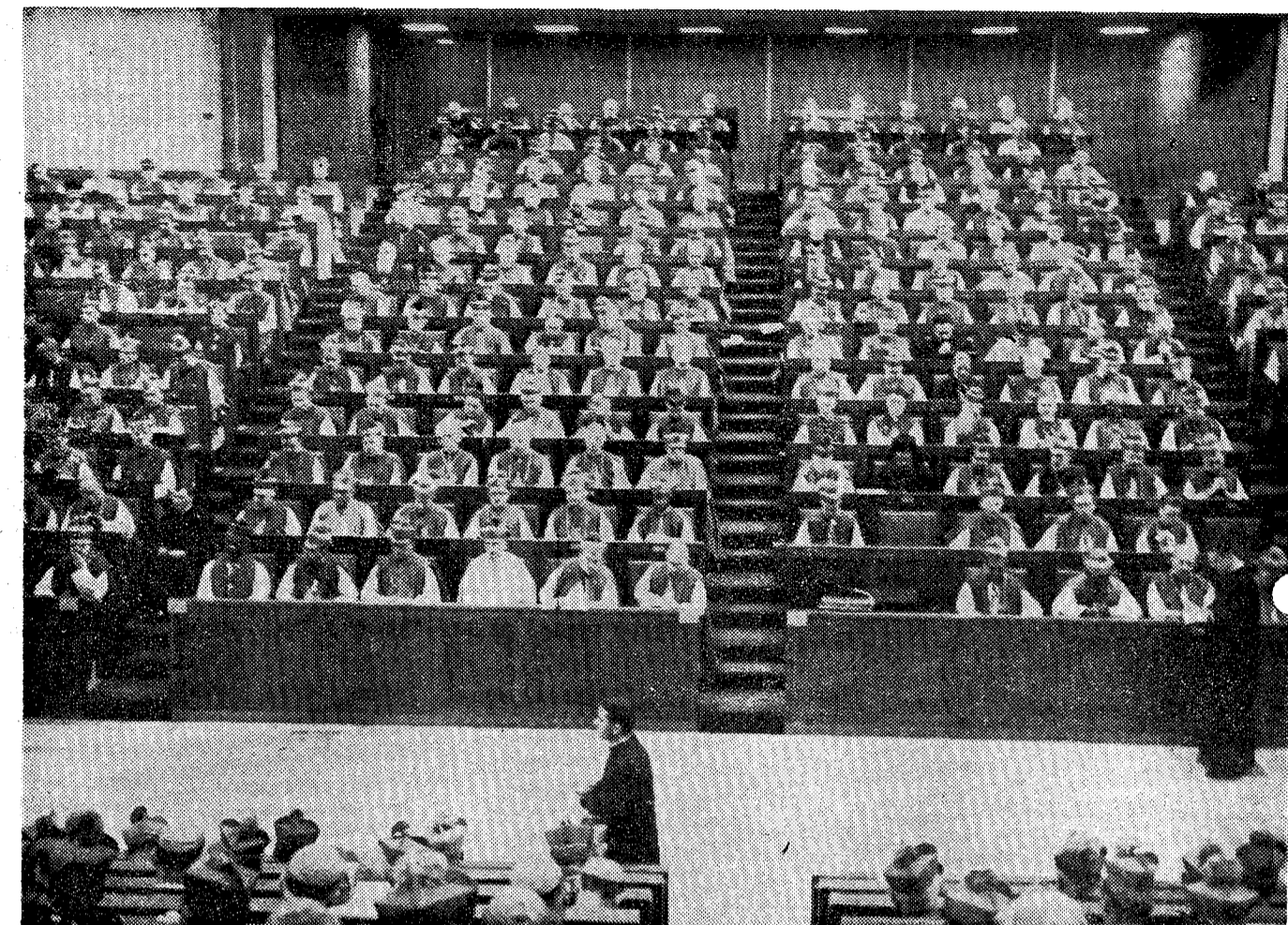
II. THE PROMOTION OF LITURGICAL INSTRUCTION AND ACTIVE PARTICIPATION

14. Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation of the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred Council has decided to enact as follows:

15. Professors who are ap-



Some 2,000 Members Of Hierarchy Attended Council's Two Sessions

pointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialize in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of holy scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the sacred rites and take part in them wholeheartedly; and they will also need personally to celebrate the sacred mysteries, as well as popular devotions which are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to

share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

III. THE REFORM OF THE SACRED LITURGY.

21. In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

Wherefore the sacred Council establishes the following general norms:

A) GENERAL NORMS

22. No. 1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

No. 2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

No. 3. Therefore no other person, even if he be a priest may add, remove, or change anything in the liturgy on his own authority.

23. That sound tradition may be retained, and yet the way remain open to legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

24. Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are scrip-

tural in their inspiration, and it is from the scriptures that actions and signs derive their meaning. Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world.

B) Norms Drawn from the Hierarchic and Communal Nature of the Liturgy

26. Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," namely, the holy people united and ordered under their bishops (33).

Therefore liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

This applies with especial force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only,

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Text On Liturgy

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those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be fully imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts.

32. The liturgy makes distinctions between persons according to their liturgical function and sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

C) Norms Based upon the Didactic and Pastoral Nature of the Liturgy.

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruc-

tion for the faithful (34). For in the liturgy God speaks to his people and Christ is still proclaiming His gospel. And the people reply to God both by song and prayer.

Moreover, the prayers addressed to God by the priest who presides over the assembly in the person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read "which were written for our instruction" (Rom. 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive his grace.

Wherefore, in the revision of the liturgy, the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between words and rites may be apparent in the liturgy:

1) In sacred celebrations there is to be more reading from holy scripture, and it is to be more varied and suitable.

2) Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical

sources, and its character should be that of proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.

3) Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words.

4) Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.

36. No. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

No. 2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

No. 3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, No. 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.

No. 4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

D) Norms for Adapting the Liturgy to the Culture and Traditions of Peoples

37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit.

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22 No. 2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties.

Wherefore:

1) The competent territorial ecclesiastical authority mentioned in Art. 22, No. 2, must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

2) To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

3) Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

IV. PROMOTION OF LITURGICAL LIFE IN DIOCESE AND PARISH

41. The bishop is to be considered as the high priest of his flock, from whom the life



Holy Father At Prayer

in Christ of his faithful is in some way derived and dependent.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church; they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers (35).

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these

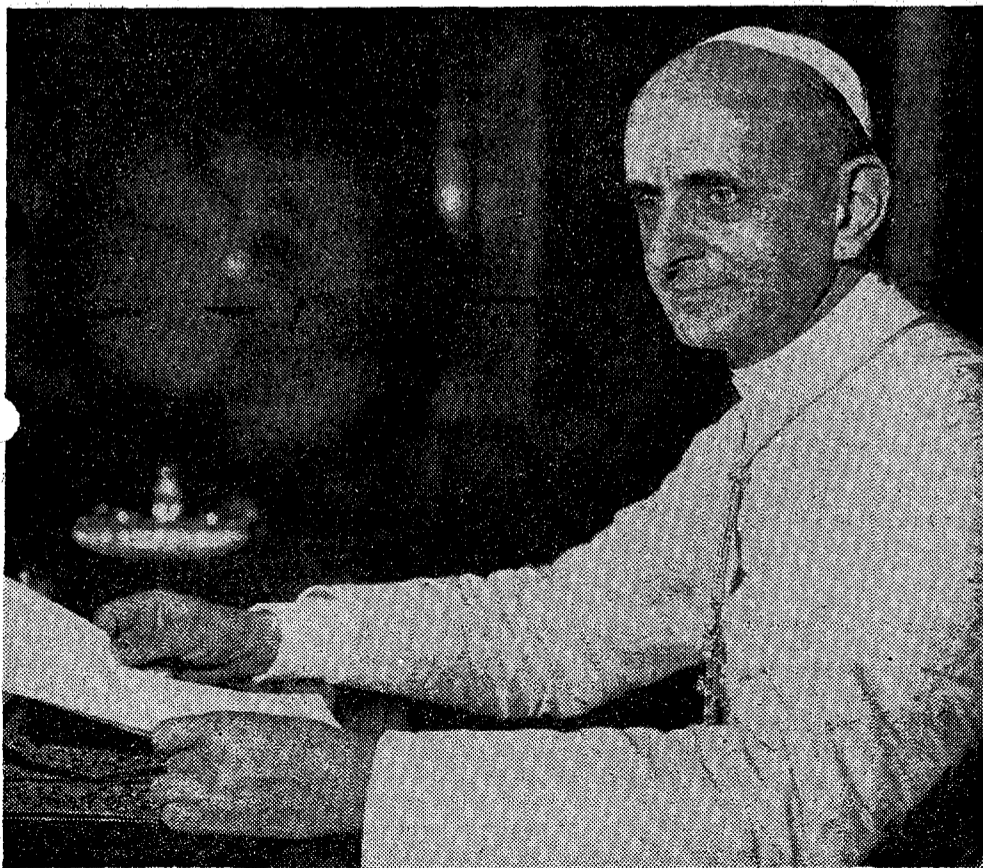
the parishes, set up locally under a pastor who takes the place of the bishop, are the most important; for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

V. THE PROMOTION OF PASTORAL-LITURGICAL ACTION

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God

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Pope Paul VI At His Desk In Vatican

in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred Council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in Art 22. No. 2, set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art, and pastoral practice. So far as possible the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters, and including laymen as circumstances suggest. Under the direction of the above-mentioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate.

Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the liturgy by common consultation.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission.

CHAPTER II

The Most Sacred Mystery Of The Eucharist

47. At the Last Supper, on the night when He was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity (36), a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us (37).

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by

Text On Liturgy

offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator (38), they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

49. For this reason the sacred Council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation, has made the following decrees in order that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary.

51. The treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years.

52. By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year;

the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the common prayer" or "the prayer of the faithful." By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world (39).

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. 36 of this Constitution.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in Art. 40 of this Constitution is to be observed.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly commended.

The dogmatic principles which were laid down by the Council of Trent remaining intact (40), communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained



Faithful Participate In Mass With Aid Of Missals

in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

56. The two parts which, in certain sense, go to make up the Mass, namely, the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship. Accordingly this sacred Synod strongly urges pastors of souls that, when instructing the faithful, they insistently teach them to take their part in the entire Mass, especially on Sundays and feasts of obligation.

57. No. 1. Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the Council to extend permission for concelebration to the following cases:

1. a) on the Thursday of the

Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass;

- b) at Masses during councils, bishops' conferences, and synods;
- c) at the Mass for the blessing of an abbot.

2. Also, with permission of the ordinary, to whom it belongs to decide whether concelebration is opportune:

- a) at conventual Mass, and at the principal Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually;
- b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or religious.

NO. 2. 1. The regulation, however, of the discipline of concelebration in the

diocese pertains to the bishop.

2. Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord's Supper.

58. A new rite for concelebration is to be drawn up and inserted into the Pontifical and into the Roman Missal.

CHAPTER III

The Other Sacraments And The Sacramentals.

59. The purpose of the sacraments is to sanctify men, to build up the body of Christ, and, finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called "sacraments of faith." They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments: they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession. By them men are disposed to receive the chief effect of the sacraments,



Bishop Coleman F. Carroll And Other American Prelates During Sessions Of Ecumenical Council

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and various occasions in life are rendered holy.

61. Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, and resurrection of Christ, the fount from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times. For this reason the sacred Council decrees as follows concerning their revision.

63. Because the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended according to the following norms:

a) The vernacular language may be used in administering the sacraments and sacramentals, according to the norm of Art. 36.

b) In harmony with the new edition of the Roman Ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority mentioned in Art. 22, No. 2, of this Constitution. These rituals, which are to be adapted, also as regards the language employed, to the needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared. But in drawing

up these rituals or particular collections of rites, the instructions prefixed to the individual rites in the Roman Ritual, whether they be pastor and rubrical or whether they have special social import, shall not be omitted.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37-40. of this Constitution.

66. Both of the rites for the baptism of adults are to be revised: not only the simpler one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.

67. The rite for the baptism of infants is to be revised, and it should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion of the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used by catechists, but also by the faithful in general when there is danger of death, and

neither priest nor deacon is available.

69. In place of the rite called the "Order of supplying what was omitted in the baptism of an infant," a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass when convenient; when it is given outside the Mass, the rite that is used should be introduced by a formula to be drawn up for this purpose.

72. The rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme unction," which may also and more fittingly be called "anointing of the sick," is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the Bishop at the beginning of each ordination or consecration may be in the mother tongue.

When a bishop is consecrated, the laying of hands may be done by all the bishops present.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.

"If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, the sacred Synod earnestly desires that these by all means be retained" (41).

Moreover the competent territorial ecclesiastical authority mentioned in Art. 22, No. 2, of this Constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of Art. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before "the prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other may be said in the mother tongue.

But if the sacrament of matrimony is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily; the circumstances of our own days must also be considered. When rituals are revised, as laid down in Art. 63, new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor only of bishops or ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the ordinary, may be administered by qualified lay persons.

80. The rite for the consecration of virgins at present found in the Roman Pontifical is to be revised.

Moreover, a rite of religious profession and renewal of vows shall be drawn up in order to achieve greater unity, sobriety, and dignity. Apart from exceptions in particular law, this rite should be adopted by those who make their profession or renewal of vows within the Mass.

Religious profession should preferably be made within the Mass.

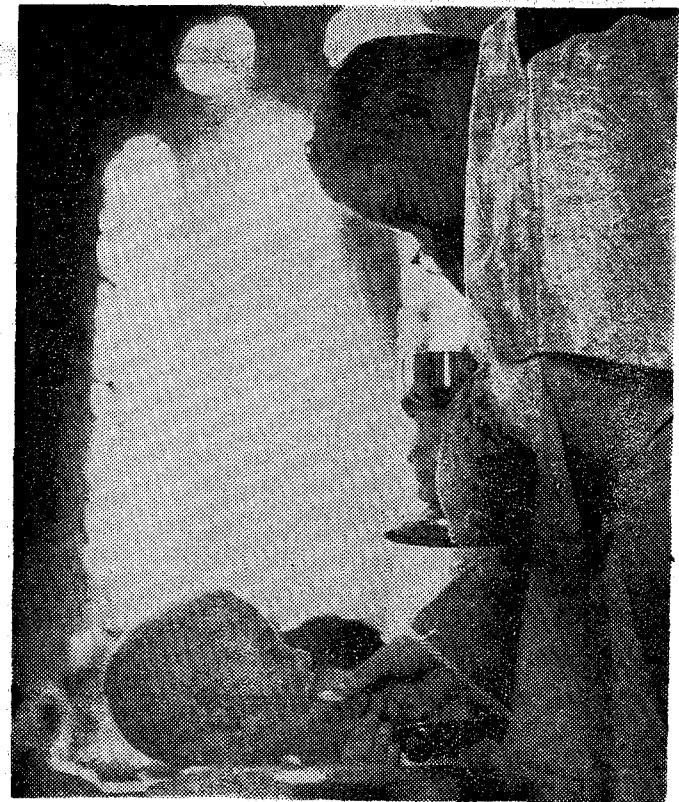
81. The rite for the burial of the dead should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This holds good also for the liturgical color to be used.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

CHAPTER IV.

The Divine Office

83. Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associat-



Youth Receives First Holy Communion

ing it with His own singing of this canticle of divine praise.

For He continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is devised so that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; it is the very prayer which Christ Himself, together with His body, addresses to the father.

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they realize that they must heed St. Paul's exhortation: "Pray without ceasing" (1 Thess. 5:17). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: "Without me you can do nothing" (John 15:5). That is why the apostles, instituting deacons said: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

87. In order that the divine office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the sacred Council, carrying further the restoration already so happily begun by the

Apostolic See, has seen fit to decree as follows concerning the office of the Roman rite.

88. Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the office is revised, these norms are to be observed:

a) By the venerable tradition of the universal Church, Lauds as morning prayer and Vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and are to be celebrated as such.

b) Compline is to be drawn up so that it will be a suitable prayer for the end of the day.

c) The hour known as Matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings.

d) The hour of Prime is to be suppressed.

e) In choir the minor hours of Terce, Sext, and None are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The divine office, because it is the public prayer of the Church, is a source of piety and nourishment for personal prayer. And therefore priests and all others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this, let them take steps to improve their understanding of the lit-

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Catholic Scout Participates In Mass

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urgy and of the bible, especially of the psalms.

In revising the Roman office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more extensively and easily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in Art. 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time.

The work of revising the psalter, already happily begun, is to be finished as soon as possible, and is to take into account the style of Christian Latin, the liturgical use of psalms, also when sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed:

a) Readings from sacred scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure.

b) Readings excerpted from the works of the fathers, doctors, and ecclesiastical writers shall be better selected.

c) The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion may arise, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified, and that the hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventional Mass. In particular:

a) Orders of canons, of monks and of nuns, and of other regulars bound by law or constitutions to choral office must celebrate the entire office.

b) Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them by general or particular law.

c) All members of the above communities who are in major orders or who are solemnly professed, except for lay brothers, are bound to recite individually those canonical hours which they do not pray in choir.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually, as laid down in Art. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office.

In particular cases, and for a just reason, ordinaries can dispense their subjects wholly or in part from the obligation of reciting the divine office, or may commute the obligation.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

They too perform the public prayer of the Church who, in virtue of their constitutions, recite any short office, provided this is drawn up after the pattern of the divine office and is duly approved.

99. Since the divine office is the voice of the Church, that is, of the whole mystical body publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfil the task entrusted to them as perfectly as possible; this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is, moreover, fitting that the office, both in choir and in common, be sung when possible.

100. Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

101. No. 1. In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the divine office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly. The vernacular version, however, must be one that is drawn up according to the provision of art. 36.

No. 2. The competent superior has the power to grant the use of the vernacular in the celebration of the divine office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that is approved.

No. 3. Any cleric bound to the divine office fulfils his obligation if he prays the office in the vernacular together with a group of the faithful or with those mentioned in No. 2 above,

provided that the text of the translation is approved.

CHAPTER V

The Liturgical Year

102. Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.

103. In celebrating this annual cycle of Christ's mysteries, holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us. By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.

Accordingly the sacred Council has seen fit to decree as follows.

106. By a tradition handed down from the apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's day or Sunday. For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the eucharist, they may call



Sacrament Of Confirmation Includes Blow On Cheek

to mind the passion, the resurrection, and the glorification of the Lord Jesus, and may thank God who "has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope" (1 Pet. 1:3.) Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery. If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of Art. 39 and 40.

108. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery. This twofold character is to be brought into greater prominence both

in the liturgy and by liturgical catechesis. Hence:

a) More use is to be made of the baptismal features proper to the Lenten liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good.

b) The same is to apply to the penitential elements. As regards instruction it is important to impress on the minds of the faithful not only the social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offence against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.

110. During Lent penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in Art. 22.

Nevertheless, let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the resurrection may be attained with uplifted and clear mind.

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.

Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular

Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

CHAPTER VI

Sacred Music

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Holy Scripture, indeed, has bestowed praise upon sacred song (42), and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.

Accordingly, the sacred Council, keeping to the norms and precepts of ecclesiastical tradition and discipline, and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees as follows.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

As regards the language to be

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used, the provisions of Art. 36 are to be observed; for the Mass, Art. 54; for the sacraments, Art. 63; for the divine office, Art. 101.

114. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in Art. 28 and 30.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

It is desirable also to found higher institutes of sacred music whenever this can be done.

Composers and singers, especially boys, must also be given a genuine liturgical training.

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy; therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X.

It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be skillfully fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

119. In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius, as indicated in Art. 39 and 40.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church the pipe organ is to be held in

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high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in Art. 22, No. 2, 37, and 40. This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful.

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.

Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy scripture and from liturgical sources.

CHAPTER VII

Sacred Art And Sacred Furnishings.

122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God.

It is also desirable that schools or academies of sacred art should be founded in those parts of the world where they would be useful, so that artists may be trained.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

123. Along with the revision of the liturgical books, as laid down in Art. 25, there is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship. These laws

refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments, and vestments. Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.

According to the norm of Art. 22 of this Constitution, the territorial bodies of bishops are empowered to adapt such things to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.

124. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works. In consequence they will be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art.

125. It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world and for this purpose she has trained artists. In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety, and cherished traditional laws, and thereby fitted for sacred use.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore it has pleased the Fathers to issue the following decrees on these matters.

126. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given

free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by.

127. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

Let bishops carefully remove from the house of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by devalued forms or by lack of artistic worth, mediocrity and pretense.

And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful.

128. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy.

129. When passing judgment on works of art, local ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert, and to the commissions referred to in Art. 44, 45, and 46.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

130. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the sacred liturgy. This they may do in person or through suitable priests who are gifted with a knowledge and love of art.

APPENDIX FOOTNOTES

A Declaration Of The Second Ecumenical Council Of The Vatican On Revision Of The Calendar.

The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects which could result from the introduction of a new calendar, declares as follows:

1. The Sacred Council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian Calendar, provided that those whom it may concern, especially the brethren who are



Sacrament Of Baptism Is Administered To Adults

not in communion with the Apostolic See, give their assent.

2. The sacred Council likewise declares that it does not oppose efforts designed to introduce a perpetual calendar into civil society.

But, among the various systems which are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the Church has no objection only in the case of those systems which retain and safeguard a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession of weeks may be left intact, unless there is question of the most serious reasons. Concerning these the Apostolic See shall judge.

FOOTNOTES

1. Secret of the ninth Sunday after Pentecost.
2. Cf. Heb. 13:14.
3. Cf. Eph. 2: 21-22.
4. Cf. Eph. 4:13.
5. Cf. Is. 11: 12.
6. Cf. John 11: 52.
7. Cf. John 10: 16.
8. Cf. Is. 61: 1; Luke 4: 18.
9. St. Ignatius of Antioch, To the Ephesians, 7, 2.
10. Cf. 1 Tim. 2: 5.
11. Sacramentarium Veronese (ed. Mohlberg), n. 1265; cf. also n. 1241, 1248.
12. Easter Preface of the Roman Missal.
13. Prayer before the second lesson for Holy Saturday, as it was in the Roman Missal before the restoration of Holy Week.
14. Cf. Mark 16: 15.
15. Cf. Acts 26: 18.
16. Cf. Rom. 6: 4; Eph. 2: 6; Col. 3: 1; 2 Tim. 2: 11.
17. Cf. John 4: 23.
18. Cf. 1 Cor. 11: 26.
19. Council of Trent, Session XIII, Decree on the Holy Eucharist, c. 5.
20. Council of Trent, Session

XXII, Doctrine on the Holy Sacrifice of the Mass, c. 2.

21. Cf. St. Augustine, Tractatus in Ioannem, VI, n. 7.

22. Cf. Apoc. 21: 2; Col. 3: 1; Heb. 8: 2.

23. Cf. Phil. 3: 20; Col. 3: 4.

24. Cf. John 17: 3; Luke 24: 27; Acts 2: 38.

25. Cf. Matt. 28: 20.

26. Postcommunion for both Masses of Easter Sunday.

27. Collect of the Mass for Tuesday of Easter Week.

28. Cf. 2 Cor. 6: 1.

29. Cf. Matt. 6: 6.

30. Cf. 1 Thess. 5: 17.

31. Cf. 2 Cor. 4: 10-11.

32. Secret for Monday of Pentecost Week.

33. St. Cyprian, On the Unity of the Catholic Church, 7; cf. Letter 66, n. 8, 3.

34. Cf. Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c. 8.

35. Cf. St. Ignatius of Antioch, To the Smyrniacs, 8; To the Magnesians, 7; To the Philadelphians, 4.

36. Cf. St. Augustine, Tractatus in Ioannem, VI, n. 13.

37. Roman Breviary, feast of Corpus Christi, Second Vespers, antiphon to the Magnificat.

38. Cf. St. Cyril of Alexandria, Commentary on the Gospel of John, book XI, chap. XI-XII: Migne, Patrologia Graeca, 74, 557-564.

39. Cf. 1 Tim. 2: 1-2.

40. Session XXI, July 16, 1652. Doctrine on Communion under Both Species, chap. 1-3: Concilium Tridentinum, Diariorum, Actorum, Epistolarum, Tractatum nova collectio, ed. Soc. Goerresiana, tome VIII (Freiburg in Br., 1919), 698-699.

41. Council of Trent, Session XXIV, November 11, 1563, On Reform, chap. I. Cf. Roman Ritual, title VIII, chap. II, n. 6.

42. Cf. Eph. 5: 19; Col. 3: 16.



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Educators' Retreats Planned

A new type of weekend spiritual retreat specially designed for Catholic educators is being planned and sponsored by the Catholic Teachers' Guild to be held during the Jan. 31-Feb. 2 weekend.

The retreats are being held concurrently for both lay men and women teachers of the Diocese of Miami. The women's retreat will be held at the Cenacle Retreat House in Lantana while the men will have a similar retreat at the Our Lady of Florida Retreat House in North Palm Beach.

Both retreats will begin with dinner at the respective locations Friday, Jan. 31, at 6 p.m., and will conclude on Sunday afternoon, Feb. 2. The usual donation for the entire weekend will be \$20 which will include a \$5 registration fee in advance.

All Catholic lay men and women engaged in education, regardless of the type of school or college, are invited to share this unusual spiritual retreat opportunity with their colleagues by filling in the reservation form accompanying this article and mailing it with the \$5 registration fee to their respective retreat chairman:

Women's Retreat — Miss Myrna Gallagher, 4449 SW 50th St., Fort Lauderdale.

Men's Retreat — Mr. Robert J. Stephens, 9531 Haitian Drive, Miami.

Reservations are being handled by the Catholic Teachers' Guild on a first-come-first-served basis. Since reservations have already been received through the Guild, all those interested are advised to send their reservation applications to the retreat chairman as soon as possible to insure accommodations. Membership in the Catholic Teachers' Guild is not necessary, and all Catholic educators are invited to participate.

The teachers' retreats are designed to bring a spiritual dimension to the ethical and professional activities of those engaged in education.

Jesuit Is Appointed Superior Of Province

Father Federico Arbesu, S.J., has been appointed superior of the Antillas Province of the Society of Jesus which includes Cuba and the Dominican Republic.

The new Jesuit provincial is a member of the faculty of the Jesuit Preparatory School in Miami.

Rep. McCormack Aide Will Enter Seminary

WASHINGTON (NC) — When the National Seminary for Delayed Vocations opens next September in Weston, Mass., one of the candidates will be a top aide to Speaker of the House John McCormack.

He is 37-year-old Walter Flaherty of Dorchester, Mass., who is not only leaving his present job on the Speaker's staff, but turning down an offer for a new, \$18,000-a-year post.

CATHOLIC TEACHERS' RETREATS APPLICATION FOR RESERVATION

January 31 — February 2nd, 1964

Please enter my reservations for the Catholic Teachers' Retreat being sponsored by the Guild. My \$5 deposit is enclosed.

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Recent Donations Announced By Burse Office In Diocese

The Burse Office has announced that the following donations have recently been received:

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A Burse is a sum of money, \$20,000. This amount is invested so that its annual income will help to care for the yearly training of an individual seminarian.

Once a particular recipient of a specific Burse is ordained, the income is applied to another until ultimately the original Burse is responsible for helping many seminarians to the priesthood.

Many who cannot donate a complete Burse can at least contribute toward an eventual Burse. For this reason all offerings, however small, are welcomed by the Burse Office.

Send all contributions and requests for further information to:

The Reverend Charles F. Ward
The Burse Office
6301 Biscayne Boulevard
Miami, Florida 33138



THIS 12-FOOT bronze statue of Pope Pius XII will be unveiled in St. Peter's Basilica, Rome, early next year.



AMERICAN FLAG which flew over the White House is presented to Father Edward J. McCarthy, rector of Biscayne College by Mrs. Henry Powell, chairman of the Americanism Committee of the Women's Auxiliary of the Opa-locka Post of the American Legion.

CYAC Council Calendar

Diocesan Council Meeting — 1 p.m. Saturday, Dec. 14, St. Anthony Hall, Fort Lauderdale.

North Dade Deanery Council — Meeting 8 p.m. today (Friday), St. Michael Hall, 2935 W. Flagler St.

St. Vincent de Paul CYAC — Business meeting, 8 p.m. Wednesday, Dec. 18. Social will follow.

St. Theresa CYAC — Trip to Miami Seaquarium, 2 p.m., Sunday, Dec. 15. Social welcoming new members, 9:30 p.m. Tuesday, Dec. 17, K. of P. Hall, 270 Catalonia Ave., Coral Gables.

Our Lady of Perpetual Help CYAC — Corporate Communion, 9 a.m. Sunday, Dec. 15. Breakfast at the Park Restaurant. Bike ride, Sunday, Dec. 15, to Graynolds Park. Assembly 1 p.m. at church with picnic lunch. Holy Hour, 8 p.m., Wednesday, Dec. 18.

Lauderdale Catholic Club — Ice skating and buffet supper, 10:30 p.m. Saturday, Dec. 14, at Winterhurst. Business meeting, 8 p.m. Thursday, Dec. 19, St. Gregory School, Plantation.

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The VOICE OF YOUTH

Christmas Projects Top N. Dade CYO Calendar

By PAUL WYCHE

Holiday projects and activities high. December programs for affiliations of the North Dade Deanery of the Miami Council of Catholic Youth Organizations.

Blessed Trinity under its president Adrian Dolemba is currently mapping out a schedule of activities for the coming year.

At Corpus Christi, President Orlando Barreto reports Christmas baskets are being prepared by the CYO in cooperation with the St. Vincent De Paul Society. Christmas caroling at St. Francis Assisi Hospital along with a Christmas Dance are being planned.

Immaculate Conception's CYO President Ed Schell along with the other IC CYO officers were installed last Sunday. Michael Murnane was installed as vice-president, Martha Greenwell is secretary and Patty Bernero, treasurer. Chairmen selected by the president include: Seldon Cooper, physical; Linda Tatsint, spiritual; Ricky Teller and Nancy Richards, social; and Marlene Richards, cultural. A Day of Recollection is in the making for the members of the CYO of Immaculate Conception.

Holy Family CYO, after election of officers, will begin its calendar of events.

Holy Redeemer, led by President Paul Wyche will hold its annual retreat on Dec. 15. The

retreat will be conducted by Father John Bresnahan, O.S.A., of Biscayne College. The unit will also host five neighboring protestant church youth groups in the latter part of the year.

Our Lady of Perpetual Help, with some 350 members is building a grotto to Our Lady. This CYO is one of a few Diocesan units to have a newspaper, "The Courtier." A dance, with admission by canned goods for the parish St. Vincent de Paul, will be held Dec. 22.

St. John the Apostle CYO President Harold Reese reports the CYO contributed canned goods to the Thanksgiving collections by the St. Vincent de Paul Society. Christmas Cards for local hospitals are also being prepared by the CYOers. St. John's has its own newspaper, "The Apostle," which covers events of the parish as well as CYO activities.

St. Lawrence's CYO members led by its President Bill Burk will meet for a better understanding of youth's problems, with Beth Torah's USY (A Jewish youth group) on Monday, Dec. 16. A social will follow the discussion period. A membership drive will begin soon.

The Cathedral CYO President James Powers reports his unit will resume activities after the holidays.

Communion breakfast and Christmas carolling for the month of December have been planned by Jeffrey Bray of



Voice Photo

Y'ALL COME is the invitation which Biscayne College students are extending to their first dance which begins at 7:30 p.m. today (Friday) in St. Rose of Lima parish auditorium, 10690 NE Fifth Ave. Bob Sweeney, John Sailors, and Gene Fitzpatrick are busy with paint brushes decorating students' automobiles.

St. Monica and John Hammes of St. James

St. Rose of Lima CYO is planning carolling at a local hospital for the Christmas season. Rick Barrett, St. Rose's CYO president, reports casting for a Lenten Play has begun.

St. Vincent's Tony Gentile is planning a party at the Catholic Home for Children, Kendall. Gifts, decorations, and Christmas trees will be but a few of the highlights of the festivity.

Visitation will hold a Christmas tree trimming party with the proceeds being sent to the needy of the parish. Michael Bionce is the CYO President.

Biscayne Freshmen Elect First Officers

Richard Miklic of St. Rose of Lima parish has been elected president of the 1967 class at Biscayne College.

Other officers named are Michael Tighe of St. Sebastian parish, Fort Lauderdale, vice president; John T. Curry, Blessed Sacrament parish, Fort Lauderdale, secretary; and James Roosevelt, St. Patrick parish, Miami Beach.

3 Diocese Girls Delegates To 4-H Chicago Convention

Three Diocese of Miami girls are among 28 delegates representing Florida at the National 4-H Club Congress in Chicago.

Loretta Bussiere, daughter of Mr. and Mrs. A. P. Bussiere of the Cathedral parish, is a member of the senior class at Notre Dame Academy. Recognized in 1962 as a state winner for her 4-H work in Home Grounds Beautification, Loretta was this year declared a state winner in the 4-H Home Improvement Program.

At Notre Dame Academy she is president of the Children of Mary, and is a member of the Catholic Forensic League, Future Teachers of America, Mission Club and orchestra.

Florida's winner in the 4-H Home Economics Awards Program is Rita Reece, daughter of Mr. and Mrs. William K. Reece of Holy Family parish, North Miami. She not only serves as president of the Dade County Girls' 4-H Coun-

cil but is also district representative for Southeast Florida 4-H Councils and is State 4-H Parliamentarian.

She is enrolled in the CCD program at Holy Family parish, serves as a member of the Junior Volunteer Corps for the Crippled Children's Society, is teen broadcaster for radio station WFUN, and is also a member of the North Miami High School Student Council.

Betty Jo Padron, named state winner in the 4-H Foods and Nutrition Awards Program, is a daughter of Mr. and Mrs. Manuel Padron of Corpus Christi parish and serves as vice president of the 4-H County Council.

A member of her parish CYO and active in the CCD program, she is a member of the Anchor Club, Science and Math Honor Society, National Forensic League, Future Homemakers and Swingettes at Miami Jackson High School. Betty maintains a straight "A" average.



LORETTA BUSSIÈRE



BETTY JO PADRON



RITA REECE



Voice Photo

CARROLLTON CAROLERS from the Convent of the Sacred Heart, Coconut Grove, will appear at 10:30 a.m. on WLBW-TV, 10 on Christmas Day. Members of the school Glee Club are shown rehearsing for the program with Mother Guerrieri, accompanist.

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News From High Schools In The Diocese

GIBBONS

By DENISE O'MARA

FORT LAUDERDALE — Volleyball was the game to watch last Friday and all the girls from Cardinal Gibbons did. The Diocesan High School Volleyball Tournament was held at Monsignor Pace H.S. Dec. 6. The girls who attended were not disappointed in their team as both Team A and Team B entered the finals and won second place. First place honors went to Assumption in both classes.

★ ★ ★

"Tests, tests and more tests" was the cry of the seniors last week. On Tuesday, the girls' Home Economics class took the Betty Crocker Homemaking Test which included a survey of knowledge in the skills of homemaking. The Florida State Vocational Aptitude Tests were given to the senior boys and girls by Mr. Austin Miller of the Florida State Employment Agency on Wednesday. A verbal and mathematical aptitude test and a manual dexterity test were administered. Saturday, Dec. 7, many of the seniors took the College Entrance Examinations at Fort Lauderdale High School.

★ ★ ★

A new Semi-Micro Chemistry lab is being set up at Cardinal Gibbons. In lieu of the completion of the new science wing now under construction, the laboratory is being assembled in the field house. Miss J. Gallagher, girls' Chemistry teacher, and sister M. Conradine, principal, began the project as soon as the new chemicals arrived but this past week the senior girls' Chemistry classes have assisted the program while learning about the new system. The new equipment and the Chemistry classes will move into the new science lab early in the second semester.

NOTRE DAME

By CYNTHIA WALEND

"Do you desire to be received into this Sodality of the Blessed Virgin Mary?" asked Father John Glorie, assistant pastor of Corpus Christi parish on Friday, Dec. 6, at the annual Children of Mary Reception, held in the Notre Dame cafeteria before the First Friday Mass.

"We desire it with all our hearts," responded 32 seniors, juniors and sophomores. After promising to obey all the rules of the Sodality, the aspirants recited the Act of Consecration to Our Lady, and received the medal which enrolls them as Children of Mary.

Moderated by Sister Cor Mariae, the group meets each Wednesday after school to recite the Little Office of the Blessed Virgin Mary.

Starry-eyed Seniors whirled to the music of the Rhythmen, recently, at their annual ring dance. An immense plaster-of-Paris replica of the school ring hung suspended from the ceiling, while white doves and tiny winged cherubs hovered over-

head. With every passing minute, "Golden Memories" of Senior year were made, starting with a visit to the convent and ending at the last dance.

Dance chairman, assisted by the moderators of the Senior class, Sister Agatha and Sister Inviolata, were Jo Anne Ludick general; Valerie Moulton, invitations; Ellen Bishoff, program; Vicki Lester, decorations; Mary Fortine, refreshments; and Cecilia Romaguera, maintenance.

Two NDA seniors, Mary Schwarz and Dorothy Law, participated in Channel 10's "Discoveries in Science" program, sponsored by the Museum of Science and Natural History. In this program panelists are shown photographs of objects related to the science field, and asked to identify them.

Winning over the undefeated Curley team (5-1), they returned the next week, Dec. 7, only to be defeated by Coral Gables' team (10-4).

The Madonna Chapter of the Future Secretaries Association (FSA) installed 28 new members and the following officers: Patricia Hill, president; Cecilia Romaguera, vice president; Laurie O'Brien, secretary; Angela Assallone, treasurer. The ceremony was held in the cafeteria Monday evening, Dec. 2.

IMMACULATA

LA SALLE

By MARY JO KEMPE

A large group of girls assembled in the cafeteria of Immaculata-LaSalle on Tuesday, Dec. 10, for Honor Society inductions.

Admission into the National Honor Society is not easy to achieve. Only 20% of the Senior Class is admitted each year. Girls are chosen on the basis of achievement, leadership, and strong personal qualities.

Father Brubaker and Sister Marie de Lourdes S.S.J., principals of the school, opened the program with separate speeches. Then the tapping ceremony began. There were a few disappointed faces and many happy ones as 14 girls unknowingly were tapped and accepted for admission.

After the ceremony a tea was held for old and new members, parents of members and the faculty.

VEROT

By JEAN HASTINGS

FORT MYERS — Thursday the whole student body of Bishop Verot High received instructions from Father Donald Connolly on starting a Blessed Sacrament Society here. Father, who shares the duties of religious instruction with our regular teachers, explained the aims of the society and showed how it differs from any other existing organizations. There are no regular meetings or dues, but the members perform works of mercy by visiting the sick and aged. They also have an obligation to spend a certain amount

of time in adoration of the Blessed Sacrament.

The Vikings played their first basketball game against the Fort Myers Junior High Ripples. A pep rally was held in the afternoon, climaxing the pre-game excitement; and a dance sponsored by the Student Council followed the contest. The team is still awaiting news of its acceptance into the association for high school athletics.

MADONNA

By LORETTA LOPEZ

WEST HOLLYWOOD — Madonna High School's Cor Mariae Chapter of the National Honor Society will hold its induction at Annunciation Church on Thursday, Dec. 12. During the ceremony, conducted by Sheila Weathersbee, president, the probationary members will be accepted as active members.

Those to be inducted are seniors, Anne Keever and Bonnie White; and juniors, Sue Hardy, Sandy Anton, Mary Pat Fromm, Donna Grittani and Nancy Meehan.

The Glee Club will present a Christmas program for the PTA at St. Matthew's auditorium on Tuesday evening, Dec. 10. Members of the Glee Club are also participating in a production of the "Nutcracker Suite" on Dec. 11 at Young Circle Amphitheater. They will perform with members from the Fay and Andre Dance Studio.

Senior, Sheila Weathersbee, has been appointed official Teen Correspondent for Madonna to radio station WFUN.

After their scheduled volleyball games, Madonna's team participated in a volleyball tournament on Dec. 6 at Pace High School. Karen Roberts and Mary Kinsey were chosen all-star players from our varsity team. Both girls received certificates of honor.

PACE

By BAILEY QUINN

Things have really been jumping at Pace High lately. Yes sir, we Spartans have been kept busier than bees the last couple of weeks.

To start with, let's look at the academic happenings at Pace lately. Classes have just succeeded (?) in wading through our second six weeks' tests. Already we have plunged into study for our next marking period.

Perhaps the deciding factor in the recent stirring basketball victories was the presence of our fine cheerleading team led by Nancy Smith.

Seniors received their rings in a ceremony at Holy Family Church on Friday, Dec. 6. Pace's Sodality held its first day of recollection of the year at the school on Dec. 6, with Father Bradbury as speaker at the conferences.

A diocesan girls volleyball tournament was held at Pace on Friday, Dec. 6. Both our teams were defeated in the semi-finals by Assumption Academy. Lydia Camdy and Barbara Kelso, both from our



Voice Photos

ART FAIR which will be presented by students of St. James School, North Miami, during an open house on the evening of Wednesday, Dec.

18 will feature the Christmas story in paper sculpture made by Theresa DeJacomio, Kevin Kaputa, Michael Faulkner and David Smith.

varsity, made the Diocesan All-Star Team.

The next day, Pace held its second "Sock Hop" or record hop of the year. Also, in the near future, Pace will be represented at the C.F.L. dance at the Americana. This is a big one, and everyone is looking forward to it.

NEWMAN

By MARGARET O'BRIEN and COLLEEN COURTNEY

Members of the Cardinal Newman Senior Class visited Palm Beach Junior College recently to introduce them to the programs offered by the college. Mr. Paul Glynn, Dean of Student Personnel, and Mr. E. Bishop, registrar, conducted a welcoming meeting in the college auditorium after which the students were given a guided tour of the campus.

Cardinal Newman was selected this year as a center for the College Entrance Examination Board tests. Fifty-seven students took the tests at Newman on Dec. 7.

Paul Dee, vice president of the Diocesan C.Y.O. and a student at Newman, spoke to the Senior homerooms about his experiences at the National C.Y.O. Convention recently held in New York. He summarized the highlights of the convention and answered questions raised concerning the proceedings there.

On Sunday, Dec. 8, students took part in the annual Teenagers Fight Against Leukemia Drive, to raise money for leukemia-stricken children at St. Jude Thaddeus Hospital, Memphis.

AQUINAS

By CINDY BLUMENFELD

"Green thumbed" Biology students are decking Aquinas lawns with trees and bushes to improve the appearance of the school.

Learning to graft cuttings and air-layer, students as members of the plant com-

mittee, have started a hedge and a rock garden in the central area of the patio. To become familiar with the many different species of plants, these students, among whom are Donna Withornski, Bruce Fontaine, Cheryl Glasser, and Robert Foster, donate their free time before and after school toward this project.

Sister M. Benita, director of the plant committee, stated, "Students, through the plant committee, have helped fulfill the goals of the new Biology Program (BSCS) at Aquinas by not only studying but also applying their knowledge as proud citizens of school and community."

Bouncing enthusiastically, "baby" Gavel Club, sponsored by Toastmasters International, elected its new officers: Tom Mikes, president; Jerry Esposito, educational vicepresident; Mike Leonard, administrative vicepresident; Sue Petroske, secretary; Frank McCaffery, treasurer, and Steve Gehl, sergeant at arms.

In its first year at Aquinas, the Gavel Club, under Mr. O'Malley moderator, has grown from 14 members to over 35 members. The Gavel Club is a self improvement speech club devoted to the development of articulate citizens.

Energetic students attend Gavel Club breakfast meetings each Tuesday morning at 7:30. There is a toastmaster chairman, four prepared speeches, critical analysts, and extemporaneous speakers.

Because the gavel is a symbol of speaking, Toastmaster International, an adult speech club nationally known, selected this name for the Gavel Club. A T.I. Representative is present at every meeting to give constructive criticism to the students.

Though the Gavel Club is not competitive, the best prepared speech and the best extemp

speech are chosen... A traveling trophy the reward.

ST. PATRICK

By PAM BARNET

Among their many fundraising projects, the Junior Class of St. Patrick School have found the Thanksgiving alumni basketball game the most successful. This exhibition game was enthusiastically supported by the entire student body. The proceeds went toward the Junior-Senior prom fund.

The college-bound members of the senior class have been preparing for their scholastic aptitude tests through their participation in classes conducted before regular school hours. The purpose of these classes is to strengthen the students in the verbal areas, by means of word relationships.

The faculty members participated in a reading clinic on Dec. 7. It was held at the MacAlister Hotel and sponsored by the S.R.A. The purpose of the clinic was to present advanced techniques regarding reading methods.

Club Receives Charter At St. Coleman School

The Coleman Catholic Civics Club of St. Coleman School this week received its official charter from the Commission on American Citizenship in Washington, D.C.

The Charter formally recognizes affiliation of the local unit with the national organization at The Catholic University of America. Pupils of Grade 8 comprise the local Club membership.

The officers of the newly organized Club are: Pam Kehle, president; Kathy Audette, vice president; Judy Gale, secretary; Paul Brundage, treasurer.

Coleman Catholic Civics Club is one of the thousands of Catholic Civics Clubs chartered in the United States for the express purpose of developing informed, responsible young citizens.

St. Dominic CYO Is Winner Of Playoff In Touch Football

St. Dominic CYO won the right to meet the champion of the North Dade Division of the Dade County CYO Touch Football League for the overall league championship when it defeated St. Hugh 12-0 in a playoff game last week.

St. Dominic and St. Hugh had both compiled perfect records of six wins and no losses in regular league competition.

St. Dominic had no easy time of it in winning its South Dade divisional championship holding only a 6 to 0 lead going into the fourth quarter.

St. Hugh made a last-ditch bid to pull even but its hopes dimmed when with only four minutes left, Lloyd Boggio took a pass from John Alvarez for St. Dominic's second and final touchdown to make it 12-0.

Alvarez and Boggio had also teamed up on a pass play to

account for St. Dominic's initial tally.

At the conclusion of the game, Father John Nevins of St. Hugh parish, commended both teams for their clean, hard play and sportsmanship.

A playoff game will be held this Sunday, Dec. 15, between The Cathedral CYO and St. John the Apostle CYO to determine the champion of the North Dade Division.

It originally had been announced that The Cathedral had won undisputed possession of first place and the North Dade Division championship but later a recheck of league records disclosed that St. John the Apostle also was undefeated as is the Cathedral.

The Cathedral had a record of four wins, no losses and two ties, while St. John the Apostle posted a record of three wins, no losses and one tie.

Fall Athletic Banquet Held By Curley

The Annual Fall Athletic Banquet honoring the varsity and j.v. football teams, and the cross country team of Archbishop

Curley High School was held last Monday evening, Dec. 9, at the Roney Plaza Hotel, Miami Beach.

Benefit Boxing Show Set Dec. 20 By Curley

The Annual Curley Amateur Boxing show to benefit the school's athletic program will be held Friday night, Dec. 20, at the Little River Auditorium, 7505 NE 2nd Ave.

Twelve three-round bouts and a ten-man battle royale are planned. Special attraction of the evening will be a demonstration by the school's newest athletic team, the Curley wrestlers. Under the direction of coach Brother Theodore Benton, C.S.C., the team is currently preparing for its first interscholastic season.

Tickets may be obtained from members of the Curley Boosters Club and the Lettermen's club.

Twenty-nine varsity letters were awarded by head coach George Walker. Nine plaques to seniors who have lettered three years as well as trophies to the Most Improved Player, Phil Mayer; Best Lineman, Donald Raye; Best Back, Joe Fitzpatrick; and Most Valuable Player, Don Giordano were given out. Thirty-five j.v. letters were distributed by coach Bob Piero. Brother Charles McGannon awarded five varsity cross country letters.

Jimmy Powers of the New York Daily News, and the Gillette Cavalcade of Sports gave the main address.

The annual banquet was sponsored by the Curley Boosters Club.

CURLEY FACES MIAMI MILITARY ACADEMY TONIGHT

Diocese Basketball Teams Open Season

By JACK HOUGHTELING

By the end of this week all diocese high school basketball teams — with one exception — will have inaugurated their 1963-64 season with a pair of intra-diocese games top-ping the card.

Christopher Columbus of Miami is the lone school not in action as yet as the Explorers do not start their campaign until next Tuesday night when they host Miami Central.

The intra-diocese games call for Msgr. Pace of Miami to

St. Anthony Team Wins League Opener

FORT LAUDERDALE — St. Anthony parochial grade school team defeated St. Coleman 47-16 as St. Anthony opened its season in the Broward County Elementary School League.

The league is comprised of four teams. The other two teams are Little Flower and St. Clement.

journey to Fort Lauderdale Cardinal Gibbons for a duel tonight while Chaminade of Hollywood takes on St. Thomas Aquinas at the Fort Lauderdale YMCA on Saturday night. On Wednesday, Pace and LaSalle met in the first start for the latter.

Rounding out tonight's program are Mary Immaculate High of Key West at Marathon, Archbishop Curley of Miami in its debut against Miami Military Academy.

On Saturday, in addition to the Chaminade-Gibbons game, Cardinal Newman High of West Palm Beach opens its season when it faces St. Andrew's Prep at the Palm Beach High gym.

Beginning its campaign earlier this week was Central Catholic of Fort Pierce, in its second year of basketball, as the Rams travelled to Florida Air Academy.

Both Curley and Columbus have moved up to Class AA competition this year while Gibbons, St. Thomas, Newman, Chaminade, LaSalle and Pace are Class A with Central Catholic in Class B and both St. Pat-

rick's and Mary Immaculate in Class C.

Curley, with 6-5 Paul Michaels, 6-1 Don Raye and 6-2 Gregg Golding as its top performers, figure as the diocese's best team overall.

St. Thomas, last year's Class A district champions and with 6-5 Charlie Huth the top returnee from that squad, still figure as the team to beat in that class with Newman, Gibbons and LaSalle rated as dark-horses.

St. Pat's still has the one-two punch from last year's Class C district titlists, Butch Stallings and Manuel Quesada, and must figure as the best in that grouping.

Last week's slim card turned out to be a poor one for diocese squads as Chaminade, St. Thomas, St. Pat's and Pace all lost. Pace registered the only win, a 62-47 decision over St. Patrick's.

Chaminade, with only one week of practice, lost a 78-30 decision to Class AA McArthur with Bob DePathy their top scorer with nine points.

St. Thomas also lost to McArthur, taking a 64-34 licking with Huth the only Raider able to find the basket, getting 13 points.

Earlier in the week, Pace lost a 57-52 decision to Miami Military despite a 19-point scoring mark by Sweet.

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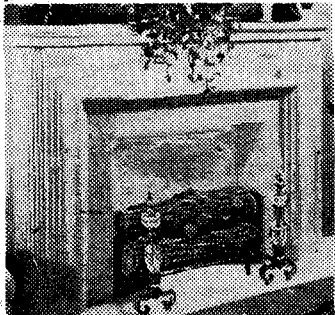
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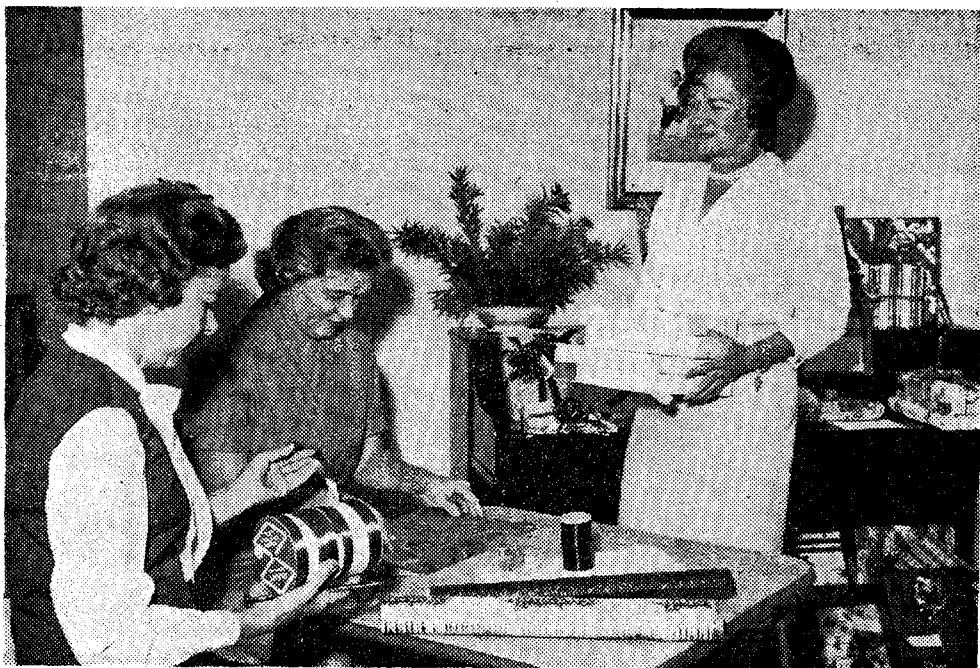
De Paul Society To Receive \$250

Members of the Miami Catholic Singles Club will present a check in the amount of \$250 to the St. Vincent de Paul Society during their annual "Evening in Advent" scheduled to be held at 8 p.m., Sunday, Dec. 15, in the Gesu Art Centre, 118 NE Second St.

The traditional program will include the Christmas story portrayed in an original opera and a short film.

The Catholic Singles Club is joining parish CYOs in preparations for a Christmas dance scheduled to be held Wednesday, Dec. 25, at 8 p.m. in Our Lady of Perpetual Help parish hall, 13250 NW 28th Ave., Opa-locka. Tickets may be obtained by contacting Peggy McGraw at CA 1-3782.

Plans will be discussed during a business meeting scheduled to be held at 8 p.m. Wednesday, Dec. 18, at the Polish-American Club, 1250 NW 22nd Ave.



Voice Photo

COLORFUL WRAPPINGS are used by Mrs. Ira Isbill, Mrs. Edward Doyle, and Mrs. Seth Frear, to ready Christmas gifts for teenage boys and

girls under the care of the Miami Catholic Welfare Bureau, an annual project of the Home and School Association of Little Flower parish.

'Christ-Child Tea' Set By St. Anthony Women

FORT LAUDERDALE — The annual "Christ - Child Tea" sponsored by members of St. Anthony Catholic Woman's Club on Tuesday, Dec. 17.

Mrs. Frank Dolph will be hostess for the tea from 3 to 5

p.m. in her home at 745 NE 18th Ave.

Children's Party Set

POMPANO BEACH — A children's Santa Claus party will be sponsored by the Ladies of the Knights from 2 to 4 p.m., Sunday, Dec. 15 at the K. of C. clubrooms.

Party Scheduled At Home For Age

NORTH MIAMI — A Christmas party for residents of the Villa Maria Home for the Aged will be sponsored by members of the Auxiliary at 11 a.m. today (Friday) at the home, 1055 NE 123rd St.

Gifts will be distributed and refreshments served. All members of the auxiliary are urged to attend.

Christian Mothers Install Officers

JUPITER — Mrs. Alberta Forbes has been installed as president of the Christian Mothers of St. Jude Parish.

Other officers received during ceremonies following the 10:30 a.m. Mass on the Feast of the Immaculate Conception are Mrs. Camilla Sojka, vice president; Mrs. Florence Bishop, secretary and Mrs. Elizabeth Perry, treasurer.

Brunch was served at the Hunt Club following the installation.

This year, Mrs. Doyle pointed out, the group is providing gifts for about 55 children whose wishes include guitars and transistor radios, manicure sets and housecoats. Again each child's wishes will be granted thanks to the interest of a group of women who feel that the true spirit of Christmas is best achieved by "giving not getting."

Area Girl Is Named College Prom Queen

Jacquelin Meister of St. Rose of Lima parish, Miami Shores, will reign as queen of the annual prom at Mt. St. Joseph College, St. Joseph, Ohio.

A daughter of Mr. and Mrs. George F. Meister, she was graduated from St. Rose of Lima School and St. Patrick High School, Miami Beach. She is a senior political science major and is student-teaching American history and geography at Delhi School, Cincinnati.

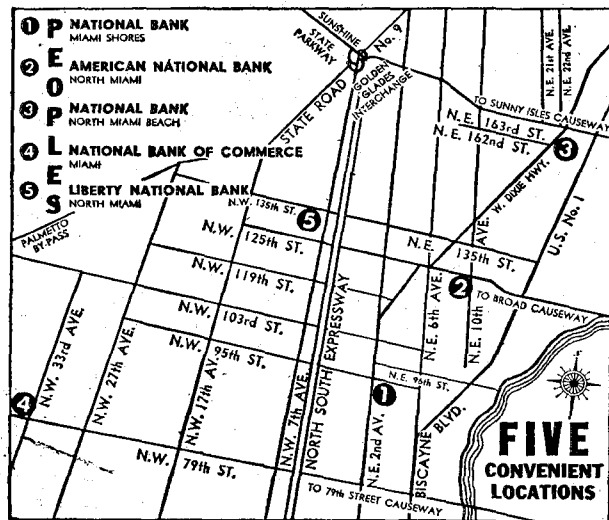
The vice president of the De LaSalle Club was elected queen by members of the junior and senior classes. Her sister Kathryn is a member of the junior class.



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Christmas Ballet To Be Saturday

MIAMI SHORES — A Christmas Ballet and holiday tea highlight the December projects for members of St. Rose of Lima Guild.

The ballet featuring Princess Nina, her students, and guest artists will be staged at 8 p.m. Saturday, Dec. 14, in the parish auditorium, 10690 NE Fifth Ave.

Members will be hostesses at a tea from 3 to 5 p.m., Monday, Dec. 16, in the home of Mrs. Jay Weber, 10775 Bayshore Dr. Singing of carols will be included in the entertainment.

Donations of coffee will be collected during the afternoon for Caminus House, refuge for indigent men operated in downtown Miami by the Little Brothers of the Good Shepherd.

St. Stephen Guild To Exchange Gifts

WEST HOLLYWOOD — Christmas gifts will be exchanged by members of St. Stephen Women's Guild during their monthly meeting at 8 p.m., Saturday, Dec. 14, in the parish social hall.

Mrs. Andrew Phillips is in charge of arrangements for the holiday party assisted by Mrs. Edward Hammond, Mrs. Teresa Kerrigan and Mrs. Edward Hunt.

More than 100 gifts have been donated by the Guild to South Florida State Hospital where they will be distributed to patients during a Christmas party.

Infants' layettes for diocesan Catholic Charities are also being collected by St. Stephen Guild under the direction of Mrs. Eleanor Crimins and Mrs. Anna Wolfkill.

Little Flower Club Plans Party Dec. 18

HOLLYWOOD — The annual Christmas party for members of Little Flower Catholic Woman's Club will be held Wednesday, Dec. 18, in the auditorium.

A brief business meeting at 10 a.m. will precede the party and entertainment will include a program of Christmas Carols presented by the Little Flower School Choir.

Mrs. Lester E. Commerford and Mrs. Donald Chaddock are cochairmen of arrangements for the party which will be followed by brunch.

Door Display Contest Planned

A contest for the best outdoor religious display is being sponsored in St. Vincent de Paul parish by the Altar and Rosary Society.

Judging will be in the evening of Monday, Dec. 23, and first, second, and third awards will be given.

Further information may be obtained by calling Mrs. Gloria Palank at MU 1-6659 or Mrs. Orene Haas at 696-4038.



CHRISTMAS ORATORIO will be presented by the music department of Barry College in two performances on Sunday. Miss Donna Miller, sophomore music major, will sing the role of Mary.

Barry College To Present Christmas Oratorio Dec. 15

The Christmas Oratorio presented annually by Barry College Tara Singers will be held Sunday, Dec. 15, in the college auditorium, N. Miami Ave. and 115th St.

Performances of "A Christmas Triptych," composed by Sister Mary Denise, O.P., formerly a member of the college faculty, will be staged by the music department at 4 p.m. and 8:15 p.m. under the direction of Sister Alma Christa, O.P.

Sophomore music major Donna Miller will sing the role of the Virgin Mary and the part of Elizabeth, her cousin, will be sung by senior music major Diane Dupuy. Christine Canter, senior drama major of St. Lucia, West Indies, will be heard as the Angel Gabriel with Martha Sugitan of Hollywood as the Angel of the Lord. Mary Esther Carlin, Marilyn Bogetich, and Barbara Howell will portray the Kings.

Other soloists will include Norman Miller of North Miami Beach and Sandra Gotlin, Hamden, Conn.

During the Oratorio, drama students under the direction of Sister Marie Carol, O.P. will pantomime the biblical scenes.

St. James School Plans Open House

NORTH MIAMI — An open house for parents of children enrolled in St. James parochial school will begin at 7:30 p.m., Wednesday, Dec. 18, in the cafeteria.

Adrian Dominican Sisters and lay members of the faculty will welcome guests and an art fair will be displayed by pupils.

Mrs. Delores Jacobovitz, hospitality chairman of the Home and School Association and room mothers of kindergarten through third grades will be hostesses.

Refreshments will be served.

of the Annunciation, Visitation, and Nativity.

Susan Downing will narrate the Christmas story and Ann Hamilton will be seen as Mary. Sharon Kearns will portray Joseph and Deborah Dietz, Judy Reece, Julie O'Brien and Mary Tichter will be the angels. Shepherds will be Mary Jo Goggins, Lilliana Siverio and Penny Bodry.

The public is invited to attend the Oratorio which is presented free of charge.

Card Party Planned By Catholic Daughters

A benefit card party and luncheon under the auspices of Court Patricia, Catholic Daughters of America, will begin at 12:30 p.m., Saturday, Dec. 14, at Notre Dame Academy, 130 NE 62nd St.

Proceeds will be donated to the seminary bursary fund.

Biscayne Students' Dance Set Tonight

A holiday dance under the auspices of the Biscayne College student council will begin at 7:30 p.m. today (Friday) in St. Rose of Lima parish auditorium, 10690 NE Fifth Ave., Miami Shores.

Popular singer Steve Alamo will headline the evening's entertainment which also includes the Briarwood Singers who will appear through the courtesy of the Crossway Inn.

Arrangements are under the chairmanship of Louis Vitale, student council social chairman, assisted by students of the men's college.

Students at South Florida colleges and members of CYAC organizations have been invited to attend.

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Antioch: Where The Divine Liturgies Began

Antioch merits the title of mother of many Liturgies. In this city, the early Christians surrounded the "breaking of the bread" with those ceremonies which have come through the years as a framework of song and prayer. . . . Not too far from Antioch, in the village of MACHTA-AZAR, SYRIA, some 150 Melchite Rite Catholics are a direct link to the early days of the Church. They are mostly poor farm laborers. They have been trying to repair the parish church which was partly destroyed and made unusable by Winter rains and wind. Their services are donated and they have been unable to complete the work because of their poverty. They have appealed to us for funds to buy material, a modest sum of \$1,600. We hope that enough of our readers will be able to help them. This would be a most appropriate thank-you to the Christ Child who gave us the wonderful gift of the Mass or Liturgy as it is usually called in the Eastern Rite churches. The parishioners will long remember their benefactors in the lovely Melchite ceremonies.

The Holy Father's Mission Aid for the Oriental Church

PALESTINE REFUGEES

The plight of these persons is pitiful. For sixteen years, they have had to live in camps, leaving behind their homes, farms and jobs. The Holy Father has given us the task of watching over them in his name. We think of a poem by Cardinal Spellman:

Somewhere—the place it matters not—somewhere
I saw a child, hungry and thin of face—
Eyes in whose pools life's joys no longer stirred.
Lips that were dead to laughter's eager kiss,
Yet parted fiercely to a crust of bread.

A FOOD PACKAGE, costing \$10 will feed a child and his family for a month. Will you make this Christmas a happier one for them? \$2 will buy a family a WARM BLANKET.

THE DOCTRINE OF SIGNATURES

This curious, long-ago idea of some botanists held that God impressed a signature on many plants to show their curative powers. Thus the stalk of the ADDER'S TONGUE resembled such a tongue. The plant cured the bite of adders and other venomous creatures. . . . Most botanists dispute this intriguing idea but there is no disputing Christ's teaching that man has God's image and signature on him. . . . By educating a seminarian—JOHN DI MARCO, for instance or a Sister-to-be such as SISTER CYRYSOSTOM, you can bring spiritual health (grace) and often physical health to the many who do not recognize Christ's central part in restoring man to his union with God.

LILIES OF THE FIELD

We read this fun-filled story of an itinerant Negro laborer and a very stable German refugee Mother Superior building a chapel out of dreams and prayers and everyday trust in Divine Providence. The words mirror marvelously the rising theme of the story which really bursts into song and magnificence. . . . We thought so much of the many priests in the Near and Middle East faced with just the same problems. . . . Your STRINGLESS GIFTS enables us to help them where the need is greatest. A MEMORIAL CHAPEL is a lovely way to remember someone. The cost: \$2,000 to \$6,000. A CHAPEL ITEM such as monstrance, ciborium, altar linens, sanctuary bell, etc., range in cost from fifty dollars to five dollars.

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"My progress toward the Faith was greatly accelerated when I heard the famous passage in the Gospel according to St. Matthew."

SHARING OUR TREASURE

Attendance At Mass Kindled His Interest In The Church

By FATHER JOHN A. O'BRIEN

Have you ever invited a non-Catholic friend to Sunday Mass?

If not, you are failing to use a simple and easy method of kindling an interest in the Faith, which in many cases will lead to embracing it.

While it's true that the use of Latin and the reading of many prayers at the altar in an inaudible tone constitute formidable roadblocks, they can be at least partially overcome by explaining beforehand the highlights of the Mass and loaning your friend a missal or a prayerbook.

This is shown in the conversion of Rollins E. Lambert, a student at the University of Chicago and now a priest of the Chicago archdiocese. "When I was a child," he related, "I attended the Christian Science Church in Chicago. I was the only Negro child enrolled in the Sunday school, but this made no difference to anyone. After attending for about 10 years, I found myself unable to accept some of the Church's teachings.

"After my first year at the University of Chicago I discontinued church going entirely, feeling that there was a conflict between science and religion. Knowing of my interest in music, a Catholic student, Albert Desrosiers, invited me to attend the solemn pontifical Easter Mass at Holy Name Cathedral. He said the music would be especially good, and this bait was to my liking. That invitation was the turning point in my life.

"My attendance kindled my interest in the Church's teaching and worship. I began to go regularly to High Mass on Sunday. Low Mass seemed mysterious and uninteresting because the only signals I was able to catch from the altar were the bells.

"From the university library I borrowed a St. Andrew's Missal and for a year it served as my prayerbook and catechism. It explained the liturgical year and gave a brief biography of every saint in the calendar.

"In following the missal closely there came before my eyes the whole panorama of Christian doctrine. The dogmas of the Church were manifested in the feasts of Christ and of the Blessed Virgin; the moral teachings were embodied in the examples of the saints. My progress toward the Faith was greatly accelerated when I attended a Mass at St. Thomas the Apostle Church and heard read the famous passage in the Gospel according to St. Matthew:

"I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven" (16: 18-19).

"Those words were like a personal revelation from Jesus Christ to me. There was no longer the slightest doubt about the truth of the Church's claims. I saw the succession of popes, ruling over a Church which moved through history triumphantly and serenely, surrounded now by friends, now by enemies, but always confident in the promise, 'The gates of hell shall not prevail.'

"Prof. Jerome G. Kerwin arranged for my instruction by Father Edward Carlson, O.P., at the Dominican House of Studies. When Father Joseph D. Connerton was appointed chaplain, I finished with him. On Dec. 24, 1941, I was baptized by Father Connerton and at Christmas midnight Mass I received our Eucharistic Lord from the hand of Archbishop Stritch in Holy Name Cathedral. That and the day of my ordination are the red-letter days in my life."



FR. O'BRIEN

The Question Box

Exactly What Is The Baha'i Group?



By MSGR. J. D. CONWAY

Q. What is the Baha'i group? My sister-in-law met one of the group when he put up a poster in her store window, announcing a human rights forum they were sponsoring. He visited with her about their teachings and left her pamphlets, but she warned him she was a Catholic and not interested in a change.

A. Bahai's literature promotes it as the "One Universal Faith," which fulfills the Jewish expectation of the Messiah, the Christian hope of the Second Coming, the Muslim prophecy of "The Great Announcement," the Buddhist prophecy about the coming of the Fifth Buddha, the ancient Hindu longing for the return of Krishna, and the Zoroastrian's waiting for the Shah Bahram.

I am not acquainted with many of these messianic or eschatological hopes, but they are all supposed to be realized in Baha'u'llah, whose name means "The Glory of Allah," and who was manifested to the world about a century ago.

Baha'i has a Muslim background, and its origins were in Persia. To understand it we would have to go into the history and legends of the Shiite form of Islam, as found in Persia; and our column does not have space for that.

To their prophet, Baha'u'llah, the Baha'i ascribe an edifying list of teachings: the oneness of mankind, free investigation of the truth, all religions on one foundation, religion as the cause of unity and in accord with science and reason, equality between men and women, the elimination of prejudice, universal peace and education, spiritual solution of the economic problem, a universal language, and an international tribunal.

However I find nothing in it of Sacraments or Sacrifice, of redemption and supernatural grace, of God as Father, the Son of God as Brother, the Holy Spirit as constant personal friend. There does not seem to be even a hopeful vision of an eternity of life and love in union with Father, Son and Holy Spirit.

★ ★ ★

Q. Page 15 of my Religion book, "Our Goal and Our Guides" of "The Quest for Happiness Series," contains the following statement, "If you like to do things, you will enjoy heaven, because heaven will be a place of infinite activity for your whole being, and you will never get tired."

When I told my father, who is of the Mormon Religion, he asked me to prove it. My teacher and I have sought the proof in many books without success; so as a last resort I am appealing to you.

A. And I, as your last resort must fail you! For many busy, harried years I have been looking forward to heaven as a place of eternal rest, disturbed only by

the perpetual light which will shine upon me.

Forgive my irreverence! I presume your religion book is trying to convey to active, restless youth the fact that we will presume your religion book is trying to convey to active, restless youth the fact that we will be perfectly happy in heaven. The theologian seeks to explain the same truth, more accurately, but less convincingly, in terms of the Beatific Vision.

In a sense it is surely true that your whole being will participate actively in the happiness of heaven; our enjoyment of God's great goodness and our response to His love will not be passive or dormant, even though they may be restful.

In this life we know that happiness is not something which is poured into us; it is something we seek and achieve. And often the very seeking makes us happy. In heaven the joy of seeking will be crowned with the ecstasy of achievement, which is complete, satisfying and enduring.

MISSAL GUIDE

Dec. 15 — Third Sunday of Advent. Mass of the Sunday. No Gloria, Creed, Preface of the Trinity.

Dec. 16 — St. Eusebius, Bishop and Martyr. Mass of the Feast. Second Prayer of the Ferial (Advent Weekday) Common Preface.

Dec. 17 — Ferial Day. Mass of last Sunday. No Gloria, No Alleluia, No Creed, No Versicle, Common Preface.

Dec. 18 — Ember Day of Advent. Mass of the Ember Day. No Gloria, Common Preface.

Dec. 19 — Ferial Day. Mass of last Sunday. No Gloria. No Alleluia, No Versicle, No Creed, Common Preface.

Dec. 20 — Ember Day of Advent. Mass of the Ember Day. No Gloria, Common Preface.

Dec. 21 — St. Thomas, Apostle. Mass of the Feast. Second Prayer of the Ferial (Advent Weekday) Creed, Preface of the Apostles.

Dec. 22 — Fourth Sunday of Advent. Mass of the Sunday. No Gloria, Creed, Preface of the Trinity.

Starting To Date, She Asks About Kissing

"I am 15 years old and beginning to date. What I want to know is when is kissing alright and when is it wrong? I have heard lots of priests talk about it but they don't help very much. I have decided to give you another chance."

By FATHER WALTER W. IMBIORSKI
Family Life Director, Archdiocese of Chicago

If only you had let me know what those priests who didn't help very much had to say I would know better where to start! Was it because they didn't say what you wanted to hear that you didn't find it helpful, or because they talked about things you didn't understand? Because, you see, it makes a difference to me as I try to be worthy of your "one more chance!"

The fact that you have sought out advice lets me know you are a thoughtful person, apparently anxious to do the right thing. And I also know that today it is not easy for a girl to know all the social answers when popularity with boys seems to hinge on casual approach to necking.

Your contemporaries may well be telling you that kissing is the least you can do. If you want me to back this up, I must disappoint you. Why? Simply because kissing may be the most you can do. It may even be more than you should do!

No Magic Formula To Guide You

Let me explain. There is no magic formula to guide you in this area. There is no set number of minutes you may hold a boy's hand, or sit in a parked car, or dance — safely. There are a few basic facts you should know about this boy-girl relationship as the dates start.

Perhaps you already know the adolescent boy is not, in general, as mature as a girl his own age. He is going through greater turmoil, physically, through these years than she is. He is created by God in such a way that his physical reactions will be more easily triggered, even when he reaches maturity. For this reason the girl, and the woman, has a God-given responsibility to be the guardian of the morals.

Do not misunderstand me. I am not saying that the boy is without responsibility in this area, but he is more apt to lose sight of it or to misunderstand it in his intensity. He is also quick to misconstrue even the most innocent gesture of warmth from a girl. He may regard the kiss she bestows as a "Thanks for the pleasant evening" as an avowal of everlasting love. She, on the other hand, may regard his routine handholding as a prelude to an engagement. Since this sort of thing is not easily discussed, great misunderstanding and heartache can follow.

So, what are you to do? How are you to know? Is it always wrong to kiss? Always OK? We might start by thinking of a kiss of a mother, father, or valued friend-of-the-family. This person has such a deep affection for you that an outward sigh seems warranted. Yet there are many people of whom you are very fond who would never think of kissing you, simply because your relationship is not deep enough.

A first guide then is: a kiss should be meaningful, indicative of deep affection for a special person. This immediately rules out the meaningless sort which is meant only for date-bait. That type kiss and girl who gives them out, quickly gains a reputation among the boys as an easy mark, and she becomes the "Belle of the Forest Preserves" where it's dark. However, she seldom makes it to the Prom.

Requires Knowledge Of Oneself

Having become selective, does all kissing become right? No, for when there is deep affection present between the boy and girl, a kiss can be dynamite. In this case, each one must exercise such deep concern for the good of the other (working definition of love) that no serious temptation to sin be permitted. To guard against this requires a thorough knowledge of oneself as well as one's date.

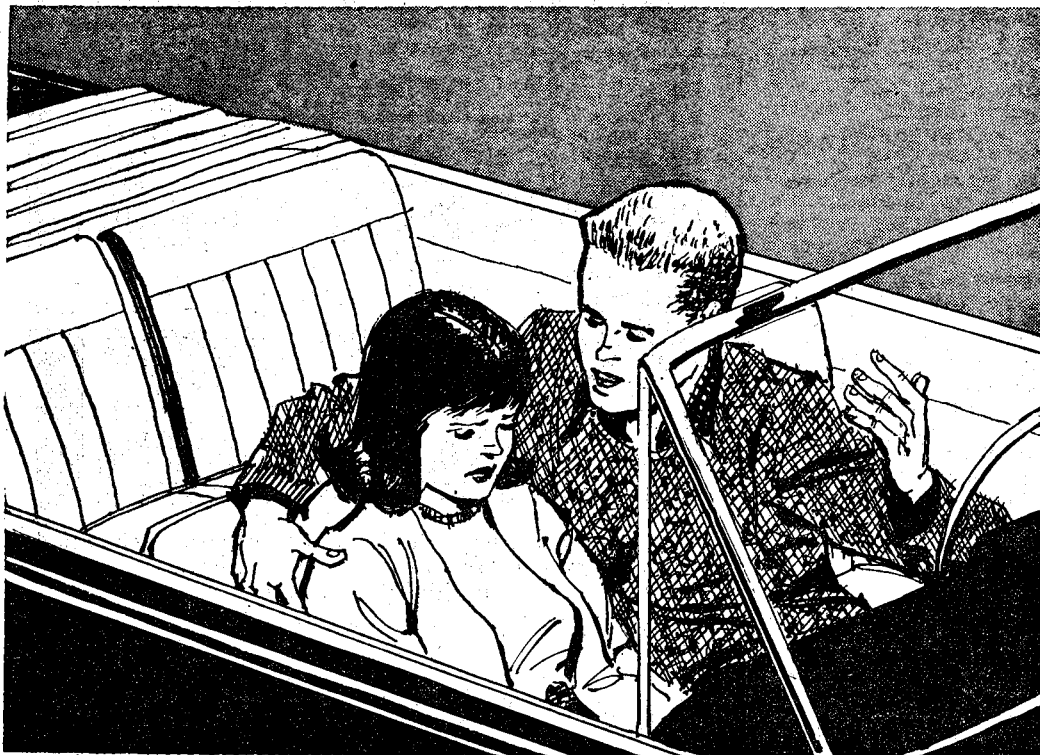
You might be able to recognize those situations (fatigue, emotional movie, romantic music) which bring on a lessening of alertness; that are removed from the usual "chaperone" deterrents (drive-ins, home alone, single dating in a car); that are frightening in themselves (horror movies, rough neighborhoods, risqué shows). Second guide line then is: a kiss should be a Special Occasion, not a habit.

It is here I'm usually asked "But why should anything that seems so natural and is so pleasant possibly be wrong, ever? If God can't mean for us to be proficient in the art of kissing, why did he make us react so pleasantly?" The answer is simple.

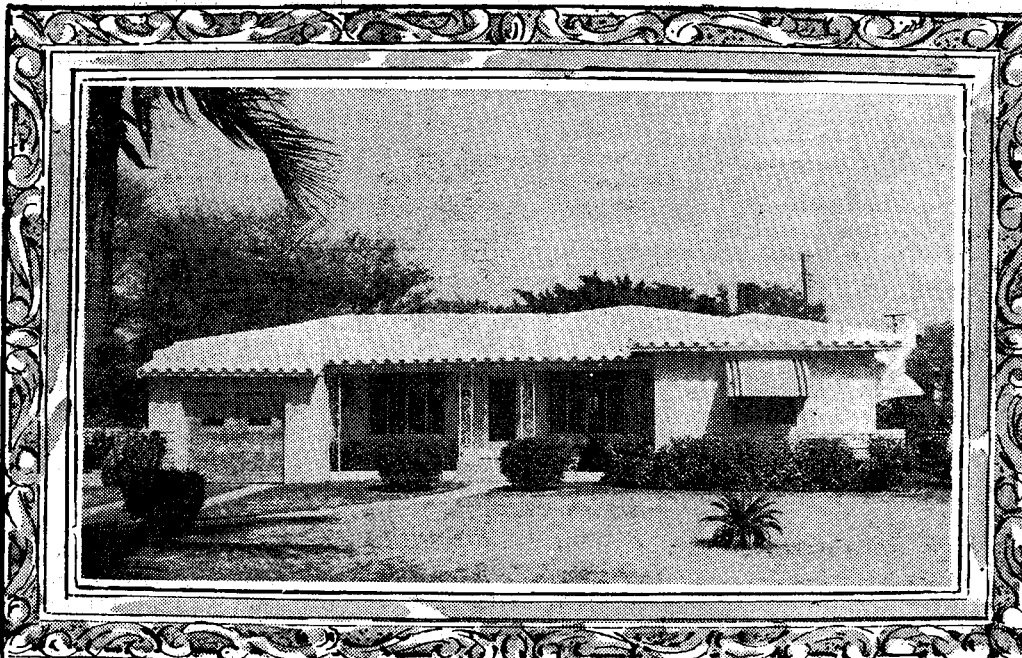
Our whole mechanism is set up to respond to this pleasure completely in marriage. It is here you find the ultimate answer to your question for kissing is always all right when it is recognized as a first step in affirming love. It is always wrong when it becomes an end in itself! Need you be "in love" with any boy you kiss? Not necessarily, but any boy you kiss should be worthy of your love and both of you should know that the kiss is a vital part of God's Plan — a privilege not lightly to be bestowed, and never without a grasp of the responsibilities it carries with it.

A final word: Teenage kissing is vastly over-rated due to some mysterious conspiracy by High School Image Makers. It is really much more meaningful and important in your adult life when it can be for real. Be wise. Wait until you're ready. The date you may lose for this stand wouldn't be the one you'd want to live with the rest of your life, anyway.

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



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Huns, The
Incident In An Alley
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The World's Fair
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Lineup
Life In Danger
Lisa
Lively Are The Brave
Long Absence
Lord Of The Flies
Madison Avenue
Magnificent Seven
Man From Galveston
Mary, Mary
Mein Kampf
Mighty Ursus
Miracle Worker
Mutiny On The Bounty
My Geisha
My Name Is Ivan
Naked Edge

Nightmare
Old Dark House, The
Operation Bottleneck
Pirates Of Blood River
Play It Cool
Playboy of the
Western World
Samson and The Seven
Sardonicus
Schwick, The
Seven Days In May
Shadow Of Fear
Sinners
Six Black Horses
Sound of Trumpets
Square Of Violence
Stolen Hours
Sutor, The
Sword of the
Conqueror
Taras Bulba
Terror, The
To Hell
To Hell
To Kill A Mockingbird
13 West Street
Tomb Raider
Two Nights With
Cleopatra
Twice Told Tales
Virginis of Rome
Wake Me When
It's Over
Walk Like A Dragon
War Is Hell
Wheeler Dealers, The
X-Man With The
X-Ray Eyes
Young Racers, The

A III - MORALLY UNOBJECTIONABLE FOR ADULTS

Adventures of a
Young Man
Angels of Darkness
Another Time, Another
Place
Beach Party
Big Deal On
Madison St.
Big Risk, The
Bye, Bye Birdie
Cairo
California
Captain's Table
Cardinal, The
The Ceremony
Claudelle Inglish
Come Fly Your Horn
Condemned Of Altona
Crooks Anonymous
Day of the Outlaw
Day In Court
Dime Store A Halo
Dr. Crippen
End of Innocence
Fatal Desire
Five Golden Hour
Five Miles To
Midnight
Four Fast Guns
Fun In Alcapolco

Gunfight At
Comanche Creek
Horror Chamber of
Dr. Faustus
Horror Hotel
Huller, The
I Could Go On Singing
In The French Style
Interns, The
La Notte Brava
Leopard, The
Love and Larceny
Love Is A Ball
Love With The Proper
Stranger
Two Elov Your Horn
Make Mine Mink
Man's Favorite Sport
Manchurian Candidate
Mardi Benders
Monkey In The Winter
Murdel
Nine Hours To Rama
Pink Panther
The Prize
Pyro
Quare Fellow, The
Rice Girls, The
Rififi In Tokyo

Rider on a Dead Horse
Rocco and His Brother
Rommel, The
Spencer's Mountain
Summer and Smoke
Sundays and Cybele
Sweet Bird of Youth
Take Her She's Mine
This Earth Is Mine
Thunder of Drums
Tower of London
Town Without Pity
Toys In The Attic
Twilight Of Honor
Two Are Guilty
Two For The Seesaw
Victors, The
V.I.P.'s, The
Warriors Five
West Side Story
Whatever Happened
To Baby Jane?
Where The Truth Lies
Who's Got The Action
Who's Got The Action
Wrong Arm
Of The Law
Yesterday's Enemy

A-IV - MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS**

Advise and Consent
Cleo From 5 to 7
Circle of Deception
Divorce Italian Style
Eclipse
Intruder

"814"
L Shaped Room
La Dolce Vita
Long Day's Journey
Into Night
Moussu Cane
Sky Above and

Mud Below
Tom Jones
This Sporting Life
Under The Yum Yum
Tree
You're And The
Willang, The

(**This classification is given to certain films which, while not morally offensive, require some analysis and explanation as a protection to the uninformed against wrong interpretation and false conclusions.)

B - MORALLY OBJECTIONABLE IN PART FOR ALL

A New Kind of Love
Back Street
Big Show
Black Whip
Born Reckless
Candid, The
Chapman Report
Cleopatra
Conjugal Bed
Crack In The Mirror
Cry For Help
Cry Of Battle
Dementia
Devil and the
Ten Commandments
Doctor In Love
Doctor No
Edge of Fury
Eighth Day of
The Week
Firebrand, The
Follow The Boys
For Love Or Money
Force of Impulse
Free, White, and
Twenty-One
Frightened City
From the Terrace
Girl Hunters
Gun Hawk, The
Gypsy
He Rides Tall
Head, The
House of Women
House On the
Waterfront
In the Cool of the Day

Indestructible Man
Irma La Douce
It Happened In Athens
It Takes A Thief
Johnny Cool
Joker, The
Journey To The
Seventh Planet
Juvenile Jungle
Lady In The Cage
Landru
Look In Any Window
Love In Goldfish Bowl
Lovers Come Back
Love On The Riviera
Madame
Mania
Man of the West
Man On the Beach
Marriage Go Round
Mary Had A Little
Matter of Morals, A
Maxime
Mongols, The
Morgan The Pirate
Most Dangerous
Man Alive
Never So Few
No Exit
Of Love And Desire
Operation Bikini
Palm Springs Weekend
Pretty Boy Friend
Purple Noon
Rampage
Rebel Breed
Revolt of Slaves

Rookie
Shoek Corridor
Shoot the
Piano Player
Small World of
Sammy Lee
Sodom and Gomorrah
Solomon and Sheba
Some Came Running
Sons and Lovers
Sword of Lancelot
Stripper, The
Subway In The Sky
Summerskin
Tentative Heart
Temptress and the
Monk
Three On A Spree
Tara Tahiti
Time Out For Love
Two Faces of
Dr. Jekyll
Two Loves
Two Weeks In
Another Town
Vampire and the
Ballarina
Very Private Affair
Waltz of the Toreadors
Warrior Empress
Wayward Girl
White Slave Ship
Who's Been Sleeping
In My Bed
Wife For A Night
Wild Harvest
Wild In The Country

CONDEMNED

Law, The
Les Liaisons
Love Is My Profession
Lovers
Mating Urge
My Life To Live
Naked Night
Never On Sunday
Odd Obsession
Oscar Wilde
Phaedra
Play Girl After Dark
Please, Not Now

Port of Desire
Prime Time
Question of Adultery
Saturday Night and
Sunday Morning
Seven Capital Sins
Sins of Mona Kent
Temptation
Too Young
Too Immoral
Truth, The
Women of the World
Young and Damned

(Please clip and save this list. It will be published periodically.)

FOR COMING WEEK ON SOUTH FLORIDA STATIONS Here Are Legion Ratings Of Films On TV

FRIDAY, DEC. 13

9 a.m. (7) - Prisoner of Shark Island (Part Two) (Family)
1 p.m. (10) - Richest Girl In The World (No Class.)
4:15 p.m. (5) - St. Joan (Part Two) (Adults, Adol.)
4:30 p.m. (4) - Safari (Adults, Adol.)
6 p.m. (10) - Halliday Brand (Adults, Adol.)
7 p.m. (4) - Lost Continent (Family)
7 p.m. (5) - From The Earth To The Moon (Family)
11:25 p.m. (4) - The Big Clock (Adults, Adol.)
11:30 p.m. (10) - Flight For Freedom (Morally Objectionable In Part For All)
REASON - The suicide of the leading character is presented as noble and justifiable.

SATURDAY, DEC. 14

8 a.m. (5) - Range War (Family)
12:35 p.m. (4) - Mexican Hayride (Adults, Adol.)
3 p.m. (2) - Daytona-Orlando - Men Into Space (No Class.)
4 p.m. (4) - O. S. S. (Family)
6:30 p.m. (10) - The Gene Krupa Story (Morally Objectionable In Part For All)
REASON - The negative qualities in the treatment of this film, which has a special appeal for adolescents, outweigh the spiritual rejuvenation of the sympathetic character.
9 p.m. (7) - The Opposite Sex (Morally Objectionable In Part For All)
REASON - Reflects the acceptability of divorce together with a light treatment of marriage; suggestive costuming, dialogue and situations.
9 p.m. (2) - Daytona-Orlando - The Opposite Sex (Morally Objectionable In Part For All)
REASON - (See Above)
11:15 p.m. (4) - The System (Morally Objectionable In Part For All)
REASON - Reflects the acceptability of divorce; tends to create undue sympathy for a criminal.
11:30 p.m. (2) - Daytona-Orlando - Tripoli (Adults, Adol.)
11:30 p.m. (10) - King Of The Zombies (Adults, Adol.)

11:30 p.m. (5) - Crest Of The Wave (Family)
11:30 p.m. (7) - Curse of Dracula (No Class.)

SUNDAY, DEC. 15

11:30 a.m. (5) - Dragonwyck (Adults, Adol.)
12 p.m. (7) - Paris Playboys (Family)
12:30 p.m. (4) - The Little Colonel (No Class.)
5 p.m. (4) - The Enforcer (Adults, Adol.)
11:10 p.m. (5) - Lucky Stuff (Adults, Adol.)
11:15 p.m. (4) - Kitty (Morally Objectionable In Part For All)
REASON - Lack of adequate moral compensation.
11:20 p.m. (7) - Viva Villa (No Class.)

MONDAY, DEC. 16

9 a.m. (7) - Sentimental Journey (Part One) (Adults, Adol.)
1 p.m. (10) - Sing Your Worries

Banquet Planned Sunday By KC

HOLLYWOOD - Father Cyril Schweinberg, C. P., retreat director of Our Lady of Florida Retreat House in North Palm Beach, will be the guest speaker at a banquet to be held by the Knights of Columbus at 7 p.m. Sunday, Dec. 15, at the Diplomat Hotel.

Earlier in the day, at 1 p.m. a class of 160 candidates will be inducted into the Fourth Degree of the Knights in a special ceremony at the Diplomat.

The invocation will be given by Msgr. William F. McKeever, pastor of Little Flow-

er Parish in Hollywood and diocesan superintendent of schools.
The thanksgiving will be given by Father James B. Leogh, pastor of St. Matthew's parish, Hallandale.
Leonard A. Burt, of Kendall master of the K. of C. Southern District of Florida, will be the toastmaster.
This exemplification was originally scheduled to take place on Nov. 24 but on account of the death of President John F. Kennedy, a fourth degree member of the K. of C., it was postponed.

TUESDAY, DEC. 17

9 a.m. (7) - Sentimental Journey (Part Two) (Adults, Adol.)
1 p.m. (10) - Danger Signal (Adults, Adol.)
4:15 p.m. (5) - The Damned Don't Cry (Part One) (Morally Objectionable In Part For All)

REASON - Tends to condone immoral actions; suggestive situations, costuming and dialogue.
4:30 p.m. (4) - Brimstone (Family)
4:30 p.m. (7) - The Outriders (Adults, Adol.)
6 p.m. (10) - Case Against Brooklyn (Adults, Adol.)
7 p.m. (7) - The Jazz Singer (Family)
11:25 p.m. (4) - The Mad Doctor (No Class.)
11:30 p.m. (10) - The Saint Takes Over (Adults, Adol.)

WEDNESDAY, DEC. 18

9 a.m. (7) - My Dear Secretary (Part One) (Morally Objectionable In Part For All)
REASON - Reflects the acceptability of divorce; light treatment of marriage; suggestive dialogue.
1 p.m. (10) - Flight From Destiny (Adults, Adol.)
4:15 p.m. (5) - The Damned Don't Cry (Part Two) (Morally Objectionable In Part For All)
REASON - (See Above)
4:30 p.m. (7) - The Pied Piper (Family)
4:30 p.m. (4) - Petty Girl (Morally Objectionable In Part For All)
REASON - Suggestive costuming and situations.
6 p.m. (10) - Bride By Mistake (Adults, Adol.)
7:30 p.m. (4) - Holiday Inn (Family)
11:25 p.m. (4) - A Bullet Is Waiting (Adults, Adol.)
11:30 p.m. (10) - Border Town (Adults, Adol.)

THURSDAY, DEC. 19

9 a.m. (7) - My Dear Secretary (Part Two) (Morally Objectionable In Part For All)
REASON - (See Above)
1 p.m. (10) - The Return Of Peter Grimm (No Class.)
4:15 p.m. (5) - The Bells Of St. Mary's (Part One) - (Family)
4:30 p.m. (4) - Aloma Of The South Seas (Morally Objectionable In Part For All)
REASON - Suggestive remarks.
4:30 p.m. (7) - Give My Regards To Broadway (Family)
6 p.m. (10) - The Long Haul (Morally Objectionable In Part For All)
REASON - Suggestive costuming.
7 p.m. (4) - Blowing Wild (Adults, Adol.)
11:25 p.m. (4) - Touch And Go (Family)
11:30 p.m. (10) - Joan Of Paris (Adults, Adol.)

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Perrine - 16915 U.S. 1
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FREE PARKING

Christmas 'Specials' Announced For TV

By WILLIAM H. MOORING
HOLLYWOOD, Calif. — Among interesting Christmas items already announced, are: "The Story of Christmas," Tennessee Ernie Ford's full-hour, color special, to be seen over NBC, Sunday, Dec. 22. "From All of Us to All of You," selections from Disney's "Peter Pan," "Bambi," "Pinocchio," "Cinderella," "Lady and the Tramp" and "Snow White," is set to fill "Walt Disney's Wonderful World of Color," Sunday, Dec. 22.

Hollywood Televiews

"Bell Telephone Hour" on Tuesday, Dec. 24, will bring opera star Phyllis Curtin, the Bill Baird marionettes, the Columbus Boychoir, ballet by Kirsten Simone and Henning Kronstam,

New Classification Given 'Tahiti' Film

NEW YORK (NC) — The National Legion of Decency has reclassified the British movie "Tahiti," released by Zenith, from the C (Condemned) to the B (morally objectionable in part for all) category because of substantial changes.

The legion's original objection was based principally on nudity in the film. In the reclassified category, the movie is objectionable because of suggestiveness in costuming and low moral tone, the legion said.

singers Earl Wrightson and Lois Hunt, with Jane Wyatt as hostess.

Solemn High Mass from the National Shrine of the Immaculate Conception, Washington, D.C., will be televised by ABC from midnight to 1 a.m. Christmas Eve and Morning.

"Sing Along with Mitch" presents the traditional procession of the Three Kings and a program of real Christmas carols (very few jingle bells!). This is for Monday, Dec. 23 and is a repeat from 1961. A worthy one, too.

On Dec. 30, same time and network, Mitch brings on The Singing Sisters, a choir of Dominican nuns. They'll sing "Maria" from "Sound of Music" and believe it or not, "Seventy-Six Trombones" from "The Music Man." These nuns come from Mount St. Mary's, Newburgh, N. Y. and are about to make my birthday a very happy one. I shall be — one year older than in 1962.

ACTORS PAY

You may know that actors who do commercials have been warring with advertisers who recently tried to cut down their pay. How much do actors get for frothing about soap, cereals and cigarettes?

"Screen Actor," official paper of the Screen Actors Guild reports that for 13 weeks unlimited use of an ad., in New York, Chicago and Los Angeles, the rate has been \$345 to \$400 "on camera" and \$227

to \$300 "off camera." An individual actor getting \$57 for the first 13 weeks, drops to 15 up to the 20th time, then to \$10.

From 1958, when network "commercials" totalled \$425 million and "spot" commercials, a further \$345 million, TV blurbing has increased in total cost to \$521 million on the networks and \$539 million in "spot" ads for 1962. A "spot" ad goes all over the place and is used anytime a station sees fit. Like, for instance, when having held out patiently through three or four "blurbs," you expect the program to start again. Instead you get that extra one.

HERE AND THERE. NBC postponed and will probably cancel out its "White Paper" series on Cuba, intended for two-part presentation Dec. 8 and Jan. 5th. "Profiles of Courage" series based on JFK's best-seller, begins filming at Desilu studios next month, without change. The new CBS series, "One of a Kind", kicks off Jan. 12, with "Birds-

Eye View of America." Takes in shots of Des Moines, Duluth, Pittsburgh, Chicago, Albuquerque, San Francisco and Los Angeles among other spots. "Victor Borge at Carnegie Hall" comes up again over ABC, Thursday, Jan. 2, 9 to 10 p.m., pre-empting Jimmy Dean, kids!

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Academy Of Sciences Is Headed By Priest

NEW YORK (NC) — Father John J. Lynch, S. J., an expert in the detection of earthquakes, has been named president of the New York Academy of Sciences. He is director of Fordham University's seismic station.

DOG RACING EVERY NIGHT

EXCEPT SUNDAY 8:00

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Catholic Programs In Diocese On Radio And Television Sunday

TELEVISION

9 A.M. **TELAMIGO, WCKT, Ch. 7** — Spanish - language instruction discourse by Father Jorge Bez Chabebe, assistant pastor, Immaculate Conception parish, Hialeah.

THE CHRISTOPHERS, Ch. 5, WPTV (West Palm Beach) — "Love Your Work" — Maureen O'Sullivan introduces the program with a story from Father Keller's "Three Minutes A Day." Special guest is Dr. J. Herbert Holloman, Assistant Secretary of Commerce.

9:15 A.M. **THE SACRED HEART PROGRAM — Ch. 5, WPTV (West Palm Beach)** — Father John I. Hochban, S. J., dean of the Jesuit Theological Seminary, Regis College, Willowdale, Ontario, speaks on "Christ Our Lonely Savior." This is the last in a series of talks on the Sacred Heart Program entitled "Toward Better Understanding."

11 A.M. **TV MAY SEE — WCKT, Ch. 7** — Instruction discourse, "Why Christ Came When He Did," by Father David J. Heffernan, pastor, St. Pius X parish, Fort Lauderdale.

11:30 A.M. **MASS FOR SHUT-INS — WLEW-TV, Ch. 10** — Celebrant: Rt. Rev. Msgr. Peter Reilly, J.C.D., pastor, Little Flower parish, Coral Gables; narrator, Father Matthew Hanley, O.P., chaplain, St. Thomas Aquinas Student Center, University of Miami.

1 P.M. **THE CHRISTOPHERS, Ch. 2 WESH-TV (Daytona-Orlando)** — Title of Today's program is "The Basis Of Law and Order."

RADIO

6 A.M. **THE CHRISTOPHERS, WGMA, (Hollywood)**

6:30 A.M. **THE SACRED HEART PROGRAM — WGBS, 710 Kc.**

7 A.M. **THAT I MAY SEE REPEAT — WGBS, 710 Kc. — 76.3 FM** — Re-broadcast of TV instruction discourse on "Logic," by Father David J. Heffernan.

7:30 A.M. **THE CATHOLIC HOUR — WIOD, 610 Kc.**

8:30 A.M. **THE HOUR OF ST. FRANCIS, WCCF (Fort Charlotte)**

8:45 A.M. **THE HOUR OF ST. FRANCIS — WJCM (Sebring)**

9 A.M. **THE SACRED HEART PROGRAM — WGMA (Hollywood)**

9 A.M. **THAT I MAY SEE (FM REPEAT) — WFLM-FM, 105.9 Mg. (Fort Lauderdale)** — FM rebroadcast of Father David J. Heffernan's TV instruction discourse on "Salesmanship In Religion."

9:30 A.M. **CATHOLIC NEWS AND YOU — WHEW, 1600 Kc. (Riviera Beach)** — News of parishes in Palm Beach area reported by Father Cyril Schweinberg, C.P., retreat director, Our Lady of Florida Monastery and Retreat House, North Palm Beach.

9:30 A.M. **THE HOUR OF THE CRUCIFIED, WIRA, 1400 Kc. FM 95.5 Mg. (Fort Lauderdale)**

10:15 A.M. **SPANISH CATHOLIC HOUR — WMET, 1220 Kc.** — Spanish religious program, auspices of Diocesan Centro Hispano Catolico. Moderator: Father Avelino Gonzales, O.P., with Father Armando Tamarago, O.P.

6:05 P.M. **CATHOLIC NEWS — WGBS, 710 Kc.; 96.3 FM** — Summary of international Catholic news from NCWC Catholic News Service and South Florida Catholic news from The Voice.

8:30 P.M. **THE HOUR OF THE CRUCIFIED — WJNC (West Palm Beach)**

8:45 P.M. **THE HOUR OF ST. FRANCIS, WKAT, 120 Kc.**

* — Denotes presentations of Radio & Television Commission, Diocese of Miami: Father David J. Heffernan; chairman.)

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MORE DASH TO THE DISH

These Christmas Candies Extra Creamy

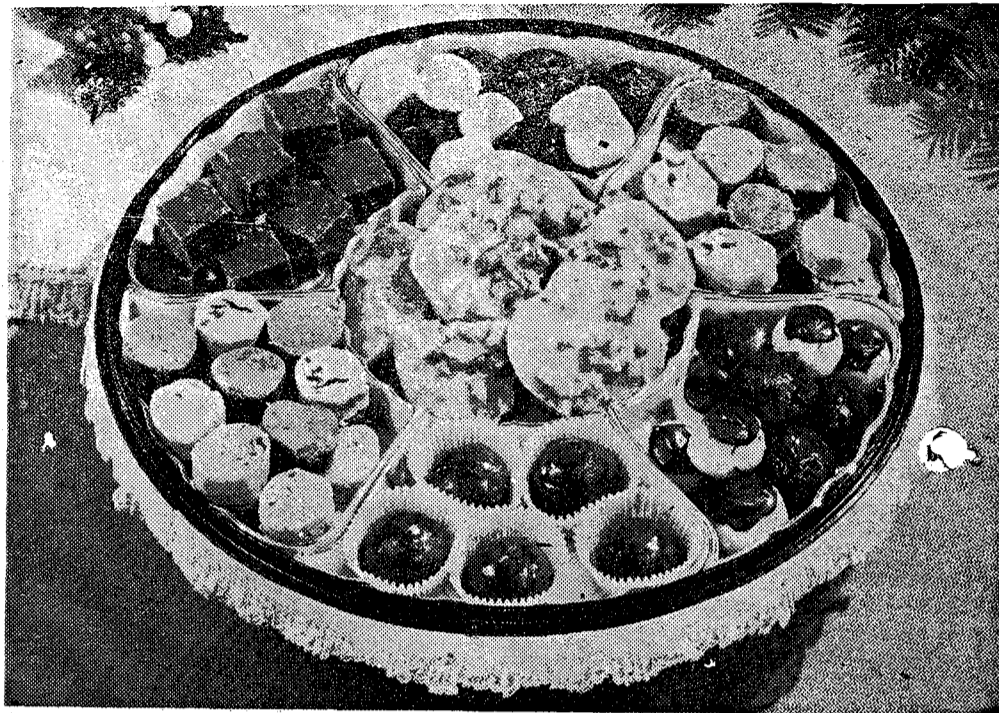
By FLORENCE DEVANEY

Christmas candies — just mention of them brings wonderful thoughts to mind!

Perhaps you have in your family a special, beautiful candy dish that's tucked away all year and is brought out only for the Christmas holiday season. But it makes no difference whether this is the kind of candy dish you use, you'll find it fun to fill a dish with candies you make at home.

There will be ample reason for you to be proud of these candies because they are extra creamy and fine textured. Just medium temperature, not high heat, is needed for their cooking. Stir fairly constantly to prevent sticking and do use a candy thermometer.

Included, but not shown is a scrumptious sour cream candy. This delightful candy not



DELICIOUS, Creamy Candies Make Pretty Picture In Lace-Trimmed Candy Dish

only tastes elegant but can be tinted a delicate Christmas color. Too, you might like to

include the addition of candied fruits or coconut in this recipe.

MAPLE PRALINES

Saucepan, 2-quart	1/2 cup evaporated milk
10-12 large pralines	1 tablespoon butter
1 cup maple syrup	1 1/2 cups broken pecans
2 cups confectioners sugar	1 teaspoon vanilla

In a saucepan combine maple syrup, confectioners sugar, evaporated milk and butter. Cook, stirring occasionally, to soft ball stage (236 F.). Remove from heat; add pecans and vanilla. Beat until mixture becomes slightly creamy in appearance. Working rapidly, drop from large tablespoon onto waxed paper; allow to cool.

CHOCOLATE FUDGE

Saucepan, 3-quart	pieces
4 pounds or 70-75 pieces	3/4 cup (1/2 stick) butter
2 Buttered square pans, 8-inch	1/4 teaspoon salt
4 1/2 cups sugar	1 teaspoon vanilla
1 1/2 cups evaporated milk	1 jar (1 pt. 1 1/2-oz.) marshmallow cream
3 packages (6 oz. each) semi-sweet chocolate	

In a saucepan combine sugar, evaporated milk, chocolate bits, butter and salt. Over medium heat, stirring constantly, cook until mixture comes to rolling boil. Cook, stirring frequently, to soft ball stage (236 F.). Remove from heat; blend in vanilla and marshmallow cream. Pour into pans; allow to cool and cut in squares.

VARIATIONS:

- PEANUT BUTTER: To 1/2 the recipe add 3/4 cup chunk style peanut butter.
- MINT: To 1/2 the recipe add 1 teaspoon peppermint extract.
- MOCHA: To 1/2 the recipe add 2 teaspoons instant coffee.
- PECAN: To 1/2 the recipe add 1 cup chopped pecans.
- COCONUT: To 1/2 the recipe add 1 cup chopped shredded coconut.

APRICOT CANDY ROLL

Saucepan, 2-quart	dried apricots
3 cups sugar	80 pieces
1 cup evaporated milk	1/4 cup (1/2 stick) butter
1 cup finely chopped	1/2 teaspoon salt
	2 teaspoons vanilla
	1/2 cup finely chopped nuts

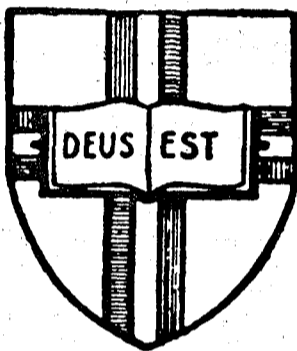
In a saucepan combine sugar, evaporated milk, apricots, butter and salt. Over medium heat, stirring occasionally, cook to soft ball stage (236 F.). Cool to lukewarm. Add vanilla and nuts; beat until stiff enough to knead. Turn out on board; knead until smooth. Shape into 4 rolls 1 inch in diameter; place in refrigerator for several hours. To serve cut into 1/2-inch slices.

SOUR CREAM CANDY

24 pieces	
2 cups dairy sour cream	1 teaspoon vanilla
2 cups sugar	1/2 cup broken walnut pieces

In a saucepan blend sour cream and sugar. Cook over medium heat, stirring occasionally, until mixture reaches a soft ball stage when tested in cold water. At this point your candy thermometer will register 232 degrees. Remove mixture from heat; cool to lukewarm. Add vanilla. Beat until creamy and thick. Stir in nuts; pour candy into pan. When cool, cut into squares.

Variations: For coconut sour cream candy, substitute a cup of toasted coconut for the walnuts. Or use raisins or glace fruit. Tint the candy if you wish.



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Planean Cooperación Católica Interamericana

CHICAGO. — La primera conferencia anual del Programa Católico de Cooperación Interamericana se efectuará aquí los días 20 y 21 de enero.

El Obispo Coleman F. Carroll es miembro del Subcomité de Obispos de EE.UU. para la Cooperación Interamericana.

Tres prelados latinoamericanos participan en la primera conferencia anual del programa.

Son ellos Mons. Manuel Larrain, obispo de Talca en Chile, recién electo presidente del CELAM; su antecesor

Mons. Miguel Darío Miranda, arzobispo de México; y el vicario capitular de Panamá Mons. Marcos G. McGrath.

Los inmediatos responsables del Movimiento son el cardenal Richard Cushing, arzobispo de Boston, su Comité Episcopal pro América Latina, y el centro ejecutivo que dirige el P. John J. Considine MM en Washington con el nombre de Oficina de Latinoamérica.

Una lista de los temas principales da idea de la importancia de este esfuerzo:

La Nueva Faz de Latinoamérica — La Misión de la Iglesia en la Nueva América Latina — La Iglesia y el Orden Temporal en Latinoamérica — Pulpito, Aula y Prensa en la Comprensión Interamericana — La Parroquia y la Colaboración en la América.

Algunas de las sesiones serán dirigidas por los mismos oradores y por varios peritos en asuntos de la Iglesia en América Latina, como el Padre Francois Houtart, del Centro de Investigaciones Socio-Religiosas de Bruselas, y Mons. Joseph Gremillion, del Servicio Católico de auxilios, de Nueva York.

Del papel de la prensa hablará el P. Albert J. Nevins MM ex-presidente de la Asociación de Prensa Católica de Estados Unidos y Canadá; y sobre el papel de la parroquia disertará el P. Vicent Lovett, director del semanario de Kansas, The Catholic Reporter.

Otros temas a tratarse: La Revolución de las Enseñanzas Sociales en América Latina, El Programa de Rehabilitación del Nordeste Brasileño, y las Escuelas Radiofónicas.

Además de la cooperación tradicional en misioneros, la Iglesia en Estados Unidos a petición de la Santa Sede, redobla su ayuda a América Latina con el envío de más sacerdotes y religiosos, un programa de asistencia social, otro de becas e intercambio de estudiantes, y varios servicios en prensa, apostolado seglar y educación.



BOLSAS conteniendo centavos donados por el público que acudió a ver la película "La Cuba de Ayer" en un teatro de esta ciudad, fueron entregadas en el Centro Hispano Católico para contribuir a la adquisición de juguetes para los niños cubanos en las Navidades. En la foto, con Mons. Bryan O.

Walsh y Sister Mary Williams que recibieron el donativo, aparecen entre otros el padre Manuel López, el comentarista Juan Amador Rodríguez y el administrador del teatro Tower, José I. Smith, con algunos niños del Nursery del CHC.

La Fe de Millones

Conoce tu Iglesia

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

La Confesión

(Continuación)

CONTINUA LA MISION DE CRISTO

¿Habrà alguna persona honrada que después de considerar tan claras enseñanzas de Cristo, pueda aún dudar que su misión primordial fue reconciliar a los pecadores con Dios? ¿Puede concebirse que no haya conferido a la Iglesia que El fundó, el poder y autoridad de continuar esta misión? ¿Tenía Jesucristo interés en salvar nada más a los pecadores de entonces, o quería redimir del pecado a toda la humanidad? Pero si esto último, entonces se sigue lógicamente que ha de haber provisto los medios necesarios para ello.

Esto, que el sentido común comprende, se comprueba plenamente por los actos de Nuestro Señor, quien confirió a los Apóstoles el mismo poder que El tenía de perdonar los pecados. Para demostrar que El poseía este poder obró un milagro, diciendo al paralítico: "Tus pecados te son perdonados." Algunos de los escribas se mostraron escandalizados de que Cristo se arrogara tal poder, y decían: "Blasfemia." ¿Quién es capaz de perdonar los pecados, sino solamente Dios?" Por lo cual Cristo les dijo: "Qué es más fácil, decir al paralítico: Tus pecados te son perdonados, o decir: Levántate, toma tu camilla y camina? Pues para que sepáis que el Hijo del Hombre tiene potestad en la tierra de perdonar los pecados: Levántate (dijo al paralítico): Yo te lo digo; coge tu camilla y vete a tu casa" (Marc. 2: 9-11).

LES CONFIERE ESTE MISMO PODER

Cristo prometió este mismo poder a Pedro y a los demás Apóstoles cuando les dijo: "Os empeño mi palabra, que todo lo que atareis sobre la tierra, será eso mismo atado en el cielo; y todo lo que desatareis sobre la tierra, será eso mismo desatado en el cielo" (Mat. 18: 18) Más enfático y más impresionante aún fue el acto con que Cristo, después de su Resurrección, confirió a los Apóstoles ese poder de perdonar: "Como mi Padre me envió, así os envío también a vosotros. Dichas estas palabras, caminó hacia ellos; y les dijo: Recibid el Espíritu Santo; quedan perdonados los pecados a aquellos a quienes les perdonareis; y quedan retenidos a los que se los retuviereis" (Juan 20: 21-22).

Con estas palabras Cristo reitera en lenguaje claro y literal, lo que ya antes dijera a los Apóstoles por la figura retórica de atar y desatar. Es muy de notar que a estas palabras precede la afirmación de que la misión de ellos es idéntica a la suya propia: "Como mi Padre me envió, así os envío también a vosotros." Como si les dijese: Así como yo he venido al mundo a reconciliar los pecadores a Dios, así también vosotros tenéis que hacer lo mismo.

Es necesario observar también que Cristo no sólo les dio poder de anunciar el perdón de los pecados, sino de hecho perdonarlos: "quedan perdonados los pecados a aquellos a quienes los perdonareis". Si la autoridad de los Apóstoles se limitara a declarar, "Dios te perdona," entonces sería necesaria en cada caso una revelación particular para que la declaración tuviera validez. Además, el poder conferido tiene carácter judicial. No se les manda perdonar o retener el perdón indistinta sino judicialmente, según lo merezca el pecador. Esto necesariamente requiere la declaración o confesión del pecado. Por último, hemos de observar que esta autoridad o poder no ese limita a cierto género de pecados, sino que se extiende a todos sin excepción.

(Continuará)

INAUGURASE LA "VILLA MADONNA DELLA PACE"

Hogar Católico para Muchachas Abren en Miami

La Diócesis de Miami inauguró un hogar católico para muchachas en el corazón de Miami la pasada semana.

Como un fruto de la Campaña de 1963 del "Diocesan Development Fund" (Fondo de Desarrollo de la Diócesis), la residencia para muchachas es conocida como "Villa Madonna della Pace". Por invitación del Obispo Coleman F. Carroll, las Madres Filipenses tienen a su cargo el mantenimiento de la residencia.

Aún antes de que se abrieran sus puertas, ya numerosas mujeres jóvenes habían solicitado su admisión, lo que demuestra la urgente necesidad que había en esta área de facilitar albergue adecuados y razonables.

La Villa tiene capacidad para 60 huéspedes, admi-

tiéndose por ahora nuevas aplicantes. Las mujeres jóvenes que deseen residir en este hogar católico pueden dirigirse a las religiosas de Villa Madonna, en el 407 NE 17 Terrace, Miami, o llamando al FR 3—9911.

En un edificio de tres plantas, la Villa está situada entre Biscayne Boulevard y la Bahía, a sólo media cuadra de ambas.

Salones de recreación, comedor y lavandería están siendo instalados.

Sor Beatriz Blasco, superiora de la comunidad de Religiosas de San Felipe de Neri, es una de las siete religiosas que residen en la Villa, como co-directora de la residencia actúan Sor María Paz Royo y Sor María Isabel Laaga.

Más de Dos Mil Latinoamericanos en Planteles Católicos de EE.UU.

WASHINGTON (NC) — De 6.184 estudiantes extranjeros en instituciones católicas del país, 2.274 vienen de América Latina y constituyen el mayor grupo.

Un estudio del Programa Internacional Estudiantil de la asociación Nacional Católica de Educación señala además que la mayoría prefiere por un margen notable el estudio de las humanidades a otras disciplinas.

Participaron en la encuesta 195 colegios y universidades.

La mayoría, un 65 por ciento, se costea sus propios estudios. A un 45 por ciento les ayuda el colegio, y el resto estudian con varias becas. Hay en total 1.204 varones y 1.070 señoritas, con una minoría embarcados en esa especialización universitaria. La mayoría, sean 1.789 jóvenes, siguen cursos de colegio.

Las disciplinas, por orden de preferencia, son: humanidades, 30 por ciento — comercio, 16 por ciento — ciencias sociales, 12 por ciento — ingeniería, 11 por ciento — ciencias, 11 por ciento — medicina, 5 por ciento y educación, 4 por ciento.

Autoridades educacionales opinan que si América Latina ha de aumentar su productividad para elevar el nivel de vida, necesita mucho más técnicos de los que ahora prepa-

ra. Pero los porcentajes no reflejan conciencia de esta necesidad.

En Estados Unidos estudiaban un total de 10.000 jóvenes latinoamericanos.

Homenaje al Hno. Victorino

El pasado domingo, antiguos alumnos de los colegios De La Salle de Cuba y otros amigos rindieron un homenaje al Hermano Victorino DLS con motivo de las Bodas de Oro de sus votos perpetuos como religioso.

El homenaje consistió en una misa de comunión vespertina en la iglesia del Corpus Christi, en la que el sermón estuvo a cargo del padre Angel Villaronga. Terminada la misa, en el salón parroquial se le entregó al Hno. Victorino un pergamino en recordación del acto conmemorativo.

El Hermano Victorino es fundador de los Colegios de La Salle en Cuba. Fue fundador también de la Juventud Católica Cubana, que más tarde fueron las ramas masculina y femenina de las Juventudes de Acción Católica Cubana.

Misas Dominicales con Sermón en Español

ST. MICHAEL, 2935 Flagler St Miami — 10 a.m. y 6 p.m.

STS. PETER and Paul, 900 SW 26 Road Miami — 12:55 5:30 y 7:30. (A la 1:30 A.M. en el Auditorium de la escuela Parroquial).

CORPUS CHRISTI, 3230 NW 7th Ave., Miami — 10:00 a.m., 12:55 y 5:30 p.m.

GESU, 113 NE 2 St., Miami — 5:30 p.m.

CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St y 29 Ave., NW — 5:30 P.M.

CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St. y 29 Ave., NW — 12:30 P.M.

ST. HUGH, Royal Road y Main Highway — 5:30 p.m.

LITTLE FLOWER, 1270 Anastasia Ave., Coral Ga-

bles — 9:00 a.m. y 12:30 p.m.

INMACULADA CONCEPCION, 68 W 42 Place Hialeah — 11:30 a.m.

SAN JUAN APOSTOL, 451 E 4 Ave. Hialeah — 12:00m.

ST. DOMINIC, Fairlawn School, 422 SW 60 Ave., Miami — 11:00 a.m.

ST. BRENDAN, 87 Ave. y 32 St. SW Miami — 6:30 p.m.

MISION SAN JUAN BOSCO (Provisionalmente en el local del Cine Tivoli, 744 W Flager St) — 9:00, 10:30 y 12:00 del día.

ST TIMOTHY, 5400 SW 102 Ave. — 11:00 a.m.

ST. AGNES, 101 Harbor Dr. Key Biscayne. — 8:30, 11:00 a.m.

"El Concilio Está Alcanzando Metas Grandiosas"

El uso de la lengua popular, el inglés o el español, en vez del latín en algunas partes de la misa no será introducido por varios meses o más, enfatizó el Obispo Coleman F. Carroll, de la Diócesis de Miami, a su regreso de la Segunda Sesión del Concilio Vaticano.

El Obispo hizo un resumen de los progresos del Concilio en el sermón pronunciado en la misa que ofició en la Catedral en ocasión de la festividad de la Inmaculada Concepción el pasado domingo, así como en entrevistas de prensa. Estos son puntos salientes de los expresados por Monseñor Carroll:

—Se están alcanzando me-

tas grandiosas y varios decretos, ya promulgados, afectarán a los católicos de todo el mundo.

—Los capítulos sobre libertad religiosa y anti-semitismo ya están en la agenda y serán discutidos después de profundo estudio en la tercera sesión que comenzará en septiembre del año próximo.

—Esta tercera sesión, de acuerdo con la esperanza expresada por el Papa Paulo VI puede ser la última del Concilio.

Los Obispos norteamericanos han acordado ya usar las concesiones vernáculas hechas por el Concilio, señaló el prelado miamense, y su Co-

misión Litúrgica ya ha comenzado a trabajar en traducciones apropiadas al inglés.

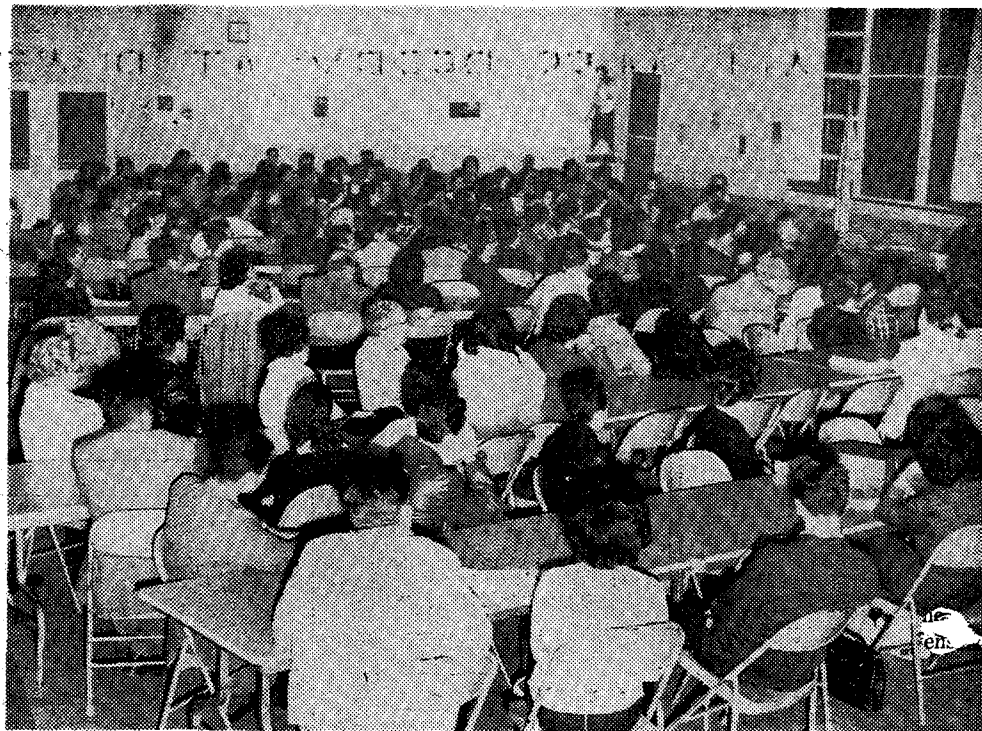
El nuevo decreto sobre la liturgia —añadió— permite el uso del lenguaje popular en las partes de la misa que se dicen en alta voz hasta el Ofertorio, salvo la Colecta.

"El decreto del Santo Padre que permite el uso del vernáculo en la misa y los sacramentos, traerá al pueblo a un mayor acercamiento con la Iglesia", dijo el Obispo Carroll. "La misa y todos los demás servicios religiosos serán más inteligibles por lo que el pueblo participará más.

Los capítulos del esquema sobre ecumenismo, libertad de conciencia y relaciones con los judíos son de mucha actualidad. Serán tomados en consideración en la tercera sesión del Concilio, para dar una amplia oportunidad de estudio y conversaciones sobre los temas, ya que no había tiempo suficiente para considerar esas materias tan importantes, en esa segunda sesión.

El Obispo Carroll se refirió a los dos decretos promulgados por el Papa Paulo VI como grandes pasos de avance de importancia tanto para los católicos como los no católicos de todo el mundo. El primero y más importante —dijo— es el de la reforma litúrgica; el segundo se refiere a los medios de comunicación que pide la libertad de información, y alto nivel moral en la prensa, televisión, y las artes.

"Lo más sobresaliente que se ha logrado, según mi punto de vista", dijo el Obispo, "fue la unanimidad de propósitos y espíritu demostrada por todos los obispos del mundo. Allí nos conocimos como extraños pero ahora, según lo expresado por el Santo Padre, nos hemos reunido en estos felices días de esta memorable conferencia fraterna."



Aspecto del Público que Asiste al Curso del IAS en la Parroquia del Corpus Christi.

EL PLAN DEL "IAS" A NIVEL PARROQUIAL

Más de 200 Alumnos en Curso de Temas Sociales

Más de doscientas personas están participando en el Curso de Formación Social que auspiciado por el Instituto de Acción Social se está ofreciendo en la parroquia del Corpus Christi todos los lunes por la noche.

El que ahora se está ofreciendo en el Corpus Christi es el primero de una serie de cursos similares de formación social que se ofrecerán en distintas parroquias de Miami.

Es propósito del Instituto de Acción Social llevar el conocimiento elemental de las doctrinas sociales de la Iglesia al ámbito parroquial, para así facilitar que ese conocimiento sea alcanzado por el mayor número de personas.

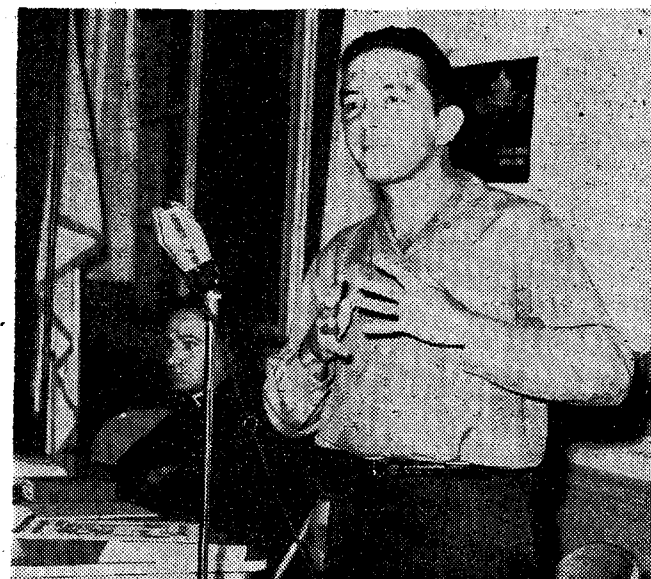
El inicio de estos cursos a nivel parroquial es un esfuerzo más del Instituto de Acción Social por difundir las enseñanzas sociales del cristianismo entre la colonia latina de Miami. Además de estos cursos parroquiales, el Instituto sigue ofreciendo sus cursos regulares en el local del Centro Hispano Católico. Al mismo tiempo el IAS está ofreciendo un cursillo especial a las estudiantes de

habla hispana del Barry College. Hace algunos meses la facultad del Instituto ofreció otro cursillo especial para hombres de empresa.

Los cursos parroquiales de Formación Social constan de 14 temas que se desarrollan una vez por semana durante tres meses. Cada tema es pro-

gramado según una técnica distinta, utilizando todos los medios auxiliares que ofrece la pedagogía moderna.

Cuando termine este primer ciclo en la parroquia del Corpus Christi, el plan parroquial de difusión social cristiana continuará en otras parroquias.



Uno de los conferencistas del Curso Parroquial del IAS, Eduardo García Moure, hace una exposición sobre relaciones obrero-patronales. Al fondo, el Padre Cistierna.



CON EL DIRECTOR del IAS, padre Salvador de Cistierna y la directora del Curso Parroquial, doctora Angela Esparraguera, el padre Mauro Bezanilla, de la parroquia del

Corpus Christi y un grupo de dirigentes del apostolado seglar hispano de esa parroquia, planeando el desarrollo y propaganda del Curso.

The VOICE SECCION EN ESPAÑOL

Ofrecerán Conferencias Caná en St. John y Little Flower

Hoy viernes y mañana sábado, se ofrecerá en el salón de actos de la Escuela Parroquial de St. John the Apostle, en Hialeah, el ciclo de Conferencias Caná, para matrimonios de habla hispana, residentes en esa y en las parroquias de Immaculate Conception, Blessed Trinity y Our Lady of Perpetual Help, en las zonas de Hialeah, Miami Springs y Oppa-Locka.

Ambos días las conferencias comenzarán a las 8 p.m. y los temas a desarrollar son cuatro: "Necesidad de la Presencia de la Familia Cristiana en el Mundo de Hoy", "Problemas Médico-Morales en el Matrimonio", "Lo que Pide y lo que Ofrece el Movimiento Familiar Cristiano"

y "La Educación de los Hijos, Problema Básico de la Familia Cristiana."

Estos ciclos se están ofreciendo en distintas parroquias de Miami, bajo los auspicios del Movimiento Familiar Cristiano, figurando como exponentes sacerdotes, médicos, pedagogos, psicólogos y matrimonios cristianos perteneciente al MFC.

El programa, que ya se ha ofrecido en las parroquias de SS. Peter and Paul y Corpus Christi, terminará en la parroquia de Little Flower, Coral Gables, con el ciclo que se ofrecerá los días 20 y 21 de diciembre, para los feligreses de esa y las parroquias de St. Brendan, St. Timothy, St. Thomas the Apostle, Epiphany y St. Hugh.

NOVENA AL NIÑO DIOS EN HOGARES HISPANOS

Costumbre Colombiana en la Navidad de Miami

Una tradicional costumbre navideña de Colombia será puesta en práctica este año en Miami por un grupo de familias de habla hispana. Se trata de la Novena al Niño Dios que está siendo organizada por los equipos de matrimonios cristianos de habla hispana de la parroquia de St. Timothy.

Estos matrimonios, pertenecientes al Movimiento Familiar Cristiano organizaron este año la Novena al Niño Dios como preparación espiritual para la Navidad. Comenzará el lunes 16 y terminará el día de Nochebuena.

"La novena ha sido una tradición por muchas generaciones en Colombia, reuniéndose las familias en sus hogares para prepararse a la venida del Niño Dios," según explica uno de los matrimonios colombianos que trabajan en la organización de la misma aquí en Miami.

Unos días antes del comienzo de la Novena en todas las casa se prepara un pesebre en el que se coloca al Niño Dios en el Establo de Belén y las figuras de San José y la Virgen, los Reyes Magos y los pastores. En el arreglo del pesebre participa toda la fami-

lia y cada hogar procura hacer el mejor pesebre como homenaje al Niño Jesús.

Cada noche, durante los nueve días anteriores a la Navidad, parientes y amigos, grandes y chicos, se reúnen en uno de sus hogares, cada noche en una casa diferente, para rezar la novena.

Todos se congregan alrededor del pesebre y de rodillas rezan las oraciones de la novena, la cual es siempre dirigida por el jefe de la casa. Después de la Novena se cantan los tradicionales Villancicos.

El último día se reza la novena un poco más tarde para salir de allí a la Misa de Gallo y después de la misa se reúnen las familias para la tradicional cena de Noche Buena y repartir los regalos.

Como los equipos de matrimonios del Movimiento Familiar Cristiano en la parroquia de St. Timothy están compuestos por familias de distintas nacionalidades, a los colombianos que dieron la iniciativa se unirán en la celebración de esta novena otras familias latinoamericanas.

Se calcula que unos seis mil colombianos forman parte actualmente de la colonia de habla hispana de Miami.

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DEATH NOTICE

JESTER
Frank E. Jester — Age 75, of 151 N.E. 32nd Ter., passed away December 6. He is survived by his wife, Elizabeth, a brother, Charles and 2 sisters, Mrs. Ellen Wise and Mrs. Mary Killoran. Requiem Mass was celebrated December 9 in the Cathedral. Interment is in Our Lady Queen of Mercy Cemetery. Arrangements by McHALE FUNERAL HOME, Miami, 7200 N.W. 2 Ave.

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Timetable Of Sunday Masses

ARCADIA: St. Paul 7, 11, 8:30, 10.
AVON PARK: Our Lady Of Grace, 8:30, 10.
BELLE GLADE: St. Philip Benizi, 10, and 11:15 (Spanish).
BOCA GRANDE: Our Lady of Mercy, 10:15.
BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 7, 8:30, 10, 11:30.
CLEWISTON: St. Margaret, 8 a.m. and 7 p.m.
COCONUT GROVE: St. Hugh, 7, 8:30, 10:30, 12 and 5:30 p.m. (Sermons in St. Bernadette, 8, 9, 10, 11, Spanish and English).
CORAL GABLES: Little Flower (Auditorium), 9, 11:30 and 12:30 (Spanish); (Church), 6, 7, 8, 9, 10, 11:30, 12:30, 1:30, 2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:30, 12:30.
DAN: Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. H'way) 7, 8, 9:30, 11, and 12.
DELRAY BEACH: St. Vincent, 6:45, 8:30, 10 and 11.
FORT LAUDERDALE: Annunciation, 9:30.
 St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.
 St. Clement, 8, 9, 10, 11:15, 12:30.
 St. Jerome, 7, 8:30, 10, 11:30.
 Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30.
 Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
 St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
 St. Cecilia Mission, 7 and 10.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, 6, 7:30, Auditorium, 9, 10:30, 12.
HALLANDALE: St. Matthew, 6:15, 8, 9, 10, 11, 12.
HIALEAH: Immaculate Conception, 6, 9, 10:30, 11:30 (Spanish).
 (City Auditorium), 8, 9:30, 11, 12:30, and 6:30 p.m.
 St. Bernard Mission: 9, 10 (Spanish).
 St. John the Apostle, 6, 7, 8, 9, 10, 11, 12 and 6 p.m.
HOBBS SOUND: St. Christopher, 9 a.m.
HOLLYWOOD: Annunciation 8, 9, 10 & 11:30.
 Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.
 Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m.
 St. Bernadette, 8, 9, 10, 11.
 St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, and 6 p.m.
IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8 a.m., 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30, 10 (Spanish) and 11:15 (Spanish).
LABELLE: Mission, 10.
LAKE PLACID: St. James Mission, 8 a.m.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
 St. Luke, 7, 8, 9:15, 10:30 and 12 noon.
LEHIGH ACRES: St. Raphael (Administration Building) 8, 10.
MARGATE: St. Vincent, 8, 10, 11:30.
MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12 noon, 6 p.m.
 Assumption Academy, 9:15, 10:30, 12:15 (Announcements in Spanish).
 Corpus Christi, 6, 7, 8, 9, 10 (Spanish), 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish).
 Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30.
 Holy Redeemer, 7, 8:30, 10.
 International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays).
 St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
 St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m. (Spanish).
MIAMI BEACH: St. Francis de Sales, 7, 9, 10, 11 and 6 p.m.
 St. Joseph, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
 St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m.
 St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:45 p.m.
MIRAMAR: St. Bartholomew, (Firemen's Recreation Hall, or Island Dr. and Pembroke Rd.) 8, 9, 10, 11, 12:15.
MOORE HAVEN: St. Joseph the Worker, 10.
NARANJA: St. Ann, 10:30 (Spanish).
NAPLES: St. Ann, 6, 8, 10, 11.
NORTH DADE COUNTY: St. Monica, 8, 10, 11 and 6 p.m.
NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m.
 St. James, 6, 7, 8, 9, 10, 11, 12:15 and 5:30 p.m.
 Visitation, 7, 8:30, 10, 11:30 and 12:45.
NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15 and 6:30 p.m.
NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.
OKEECHOBEE: Sacred Heart, 9, Boys' School, 10:30.
OPA-LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30.
 St. Philip (Bunche Park), 9.
PAHOKEE: St. Mary 11:30.
PALM BEACH: St. Edward, 7, 9, 12 and 6.
PERINE: Holy Rosary, 7, 8, 9:30, 10:30, 12 and 5:30.
PLANTATION: St. Gregory, 8, 9:15, 10:30, 11:30 and 12:30 p.m.
POMPANO BEACH: Assumption, 7, 8, 9:30, 11, 12:15.
 St. Elizabeth, 8, 9, 11, 12.
POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11 and 6 p.m.
PORT ST. LUCIE: Marina, 9.
PUNTA GORDA: Sacred Heart, 7:30, 10, 6:30 p.m.
RICHMOND HEIGHTS: Christ The King, 7, 10, 12.
RIVIERA BEACH: St. Francis, 7, 8, 9, 10:30, 11:30.
SANIBEL ISLAND: 11:30.
SEBASTIAN: St. William Mission, 8 a.m.
SEBRING: St. Catherine, 7, 9:30, 11.
SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11, 12.
 St. Louis (Palmetto Sr. High Auditorium, 7460 S.W. 118th St.) 8, 9:30 and 11.
 St. Thomas (South Miami Jr. High School, 6750 SW 60th St.) 8, 10, 11.
STUART: St. Joseph, 7, 9, 11.
VERO BEACH: St. Helen, 7:30, 9, 11.
WAUCHULA: St. Michael, 9.
WEST PALM BEACH: Blessed Martin, 9:30.
 Holy Name, 7, 9, 10:30, 12.
 St. Ann, 6, 7, 8, 9, 10, 11, 12.
 St. John Fisher, (4317 N. Congress) 8, 9, 10, 11, 12.
 St. Juliana, 6:30, 8, 9, 10, 11, 12.
ON THE KEYS
BIG PINE KEY: St. Peter's Mission, 10:30 a.m.
KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15.
 St. Bede, 8, 9:30 and 11.
MARATHON SHORES: San Pablo, 6:30, 8:30.
PLANTATION KEY: San Pedro, 6:30, 9, 11.

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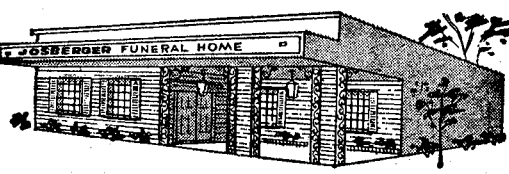
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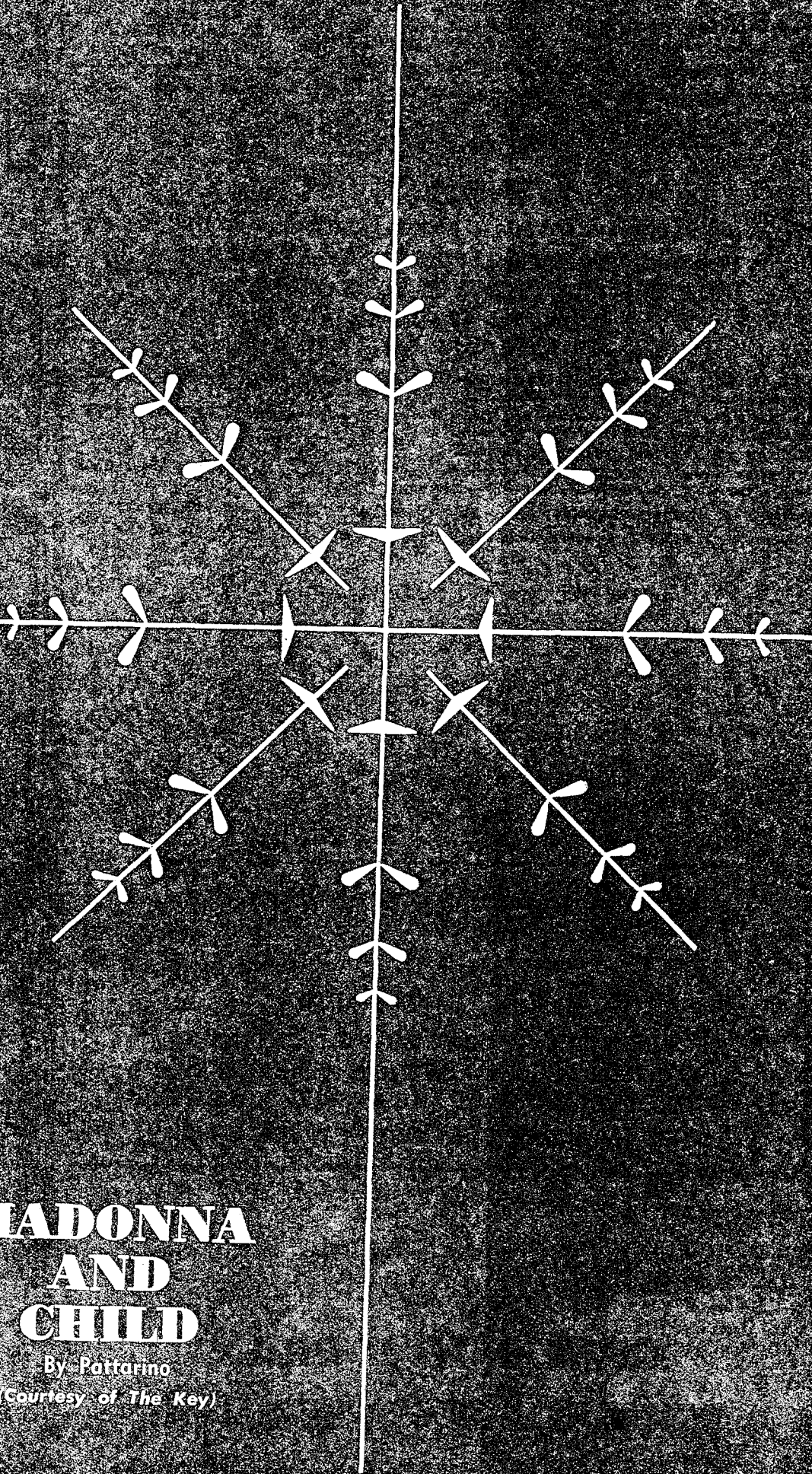
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GIFT GUIDE

December 13, 1963



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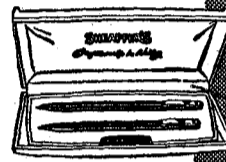


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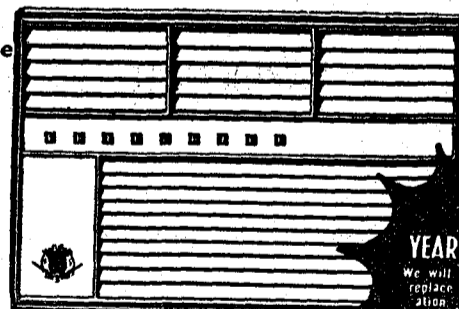
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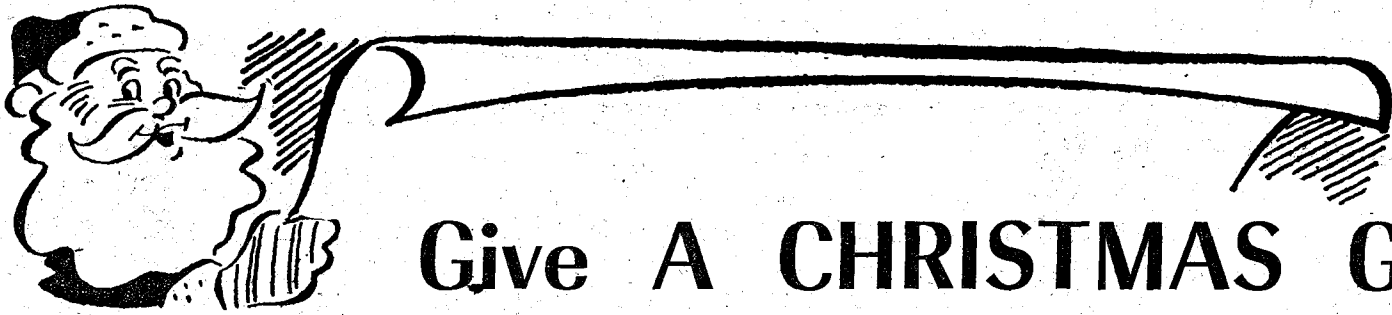
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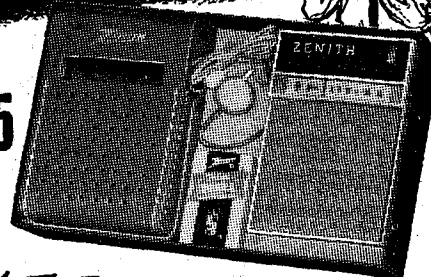
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*Here's the list of our favorite
Gifts for Daddy, Big Brother
and Uncle Mac, for you to
bring this Christmas!*

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Slacks — Shirts — Sweaters

UNCLE MAC:

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Terylene \$2.50
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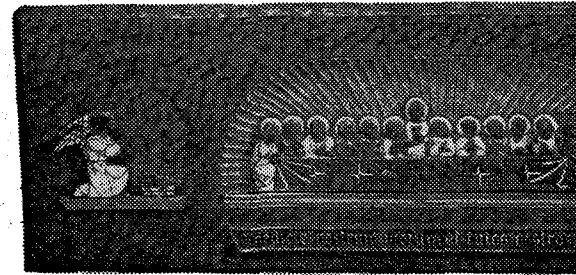
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\$40.00

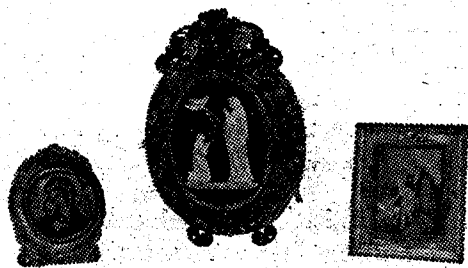


Revolving Musical Santa —
Tune: "Jingle Bells"
\$5.50 each

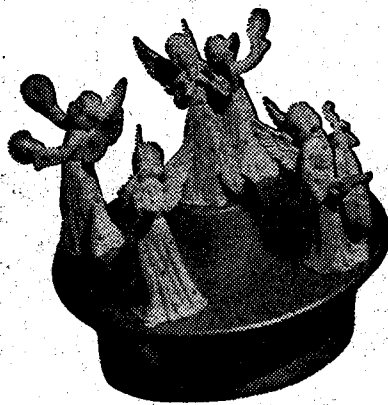


The Last Supper enamel on hand
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Your Answer to C



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Right — Hand-painted Miniature \$30.00
Left — Madonna with diamond halo,
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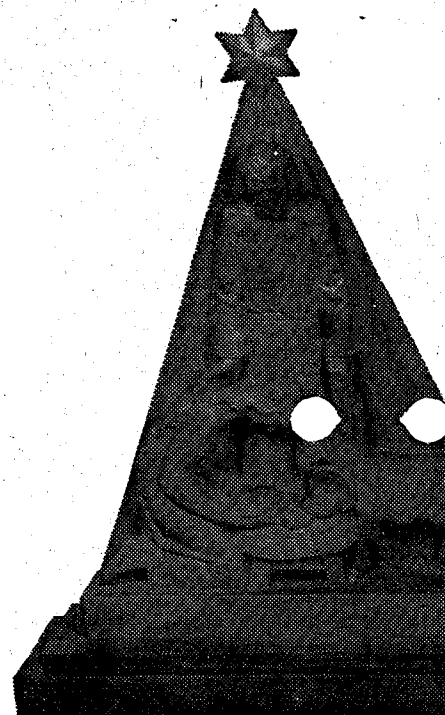
Porcelain Angels Band Music Box,
Revolving Gilded base. Tune:
Brahm's "Lullaby" — "Silent Night"
\$11.00

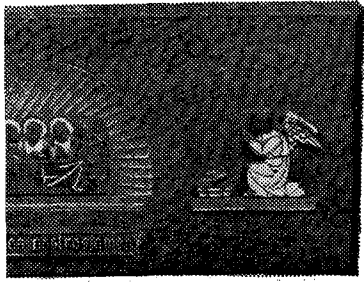


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Lace Mantillas, Black,
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\$13.75 each
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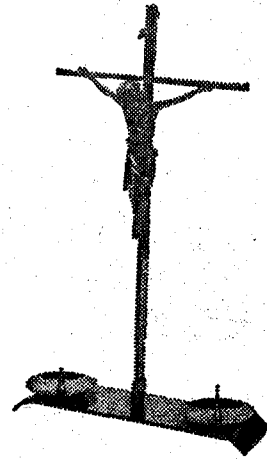


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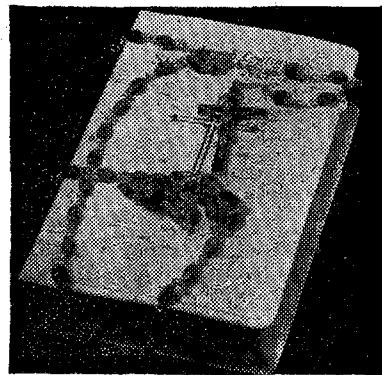
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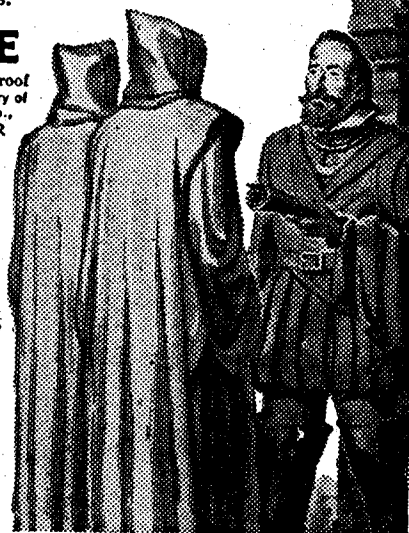
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If you like it in our nursery you'll love it in your yard



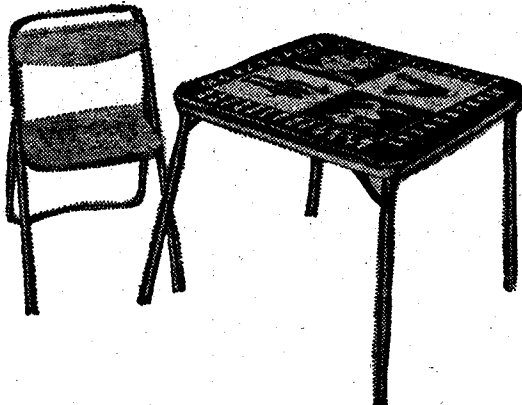
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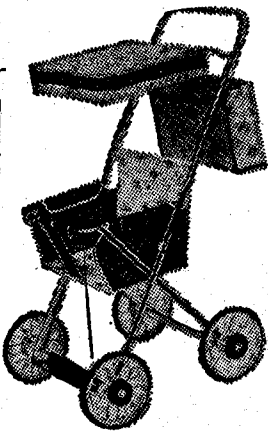


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Both handsomely decorated in red with blue and red print on white quilt-embossed vinyl. Well-built and colorful to please any little "mother".

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markets


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Greetings




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Plus 11th Annual World's Winter Playground Section

Bigger and better than ever before. The Miami News 1964 Orange Bowl Issue will again include the Annual WORLD'S WINTER PLAYGROUND SECTION — a favorite guide to fun in the sun and after dark with complete schedule of this season's thrilling and entertaining events.

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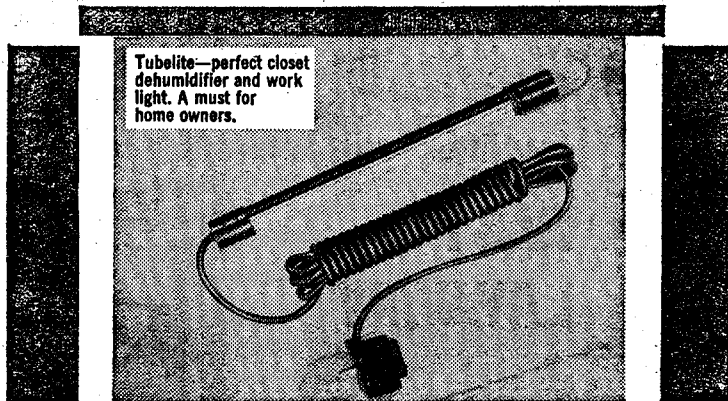
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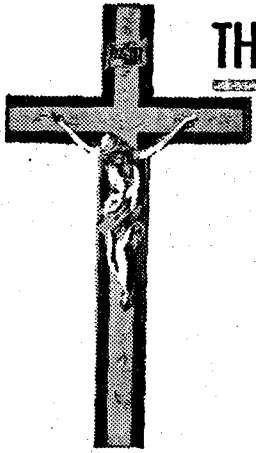
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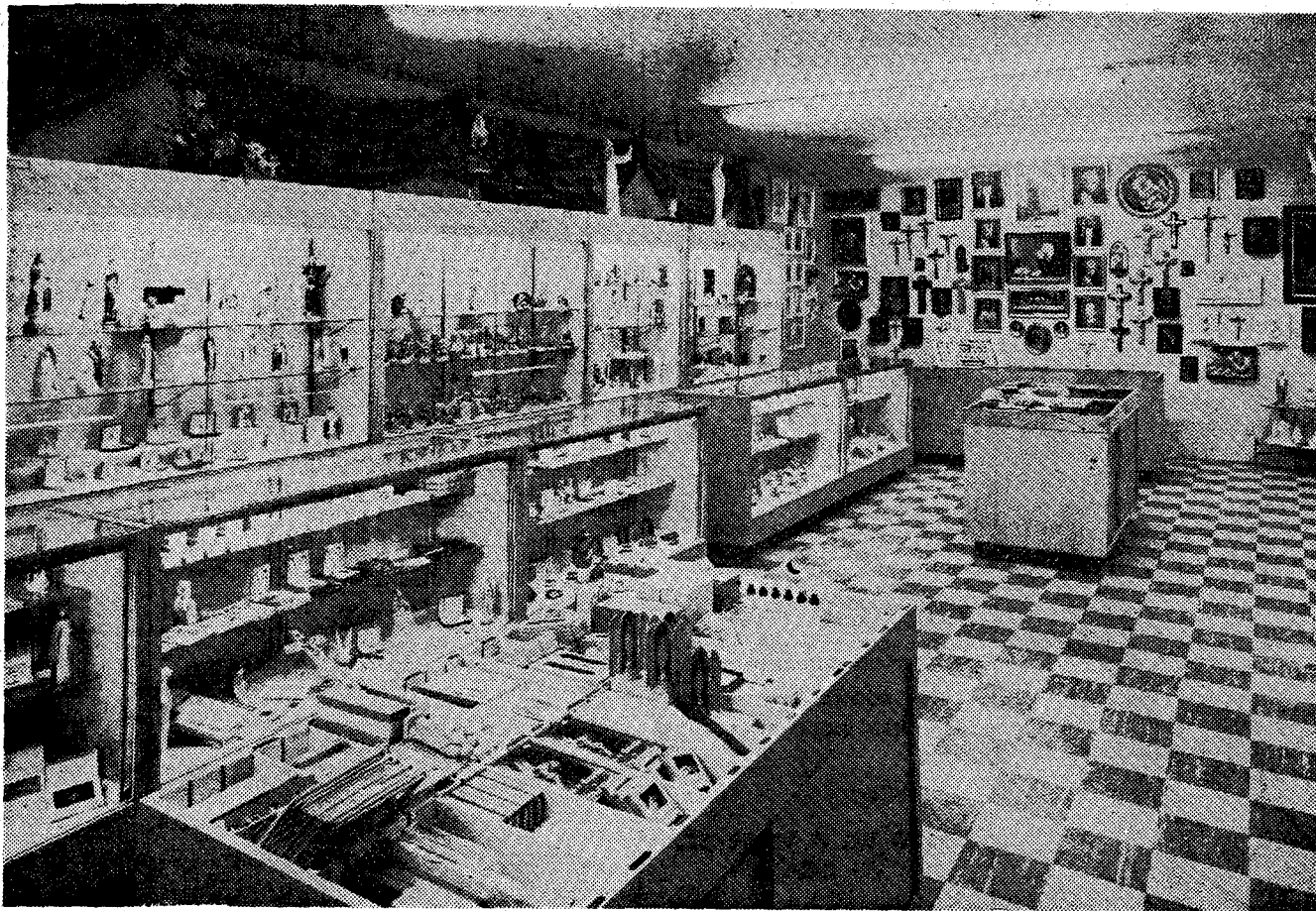


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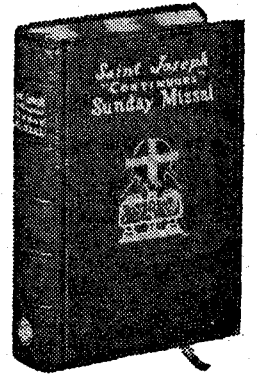
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Mary Most Holy
Sacred Heart of Jesus



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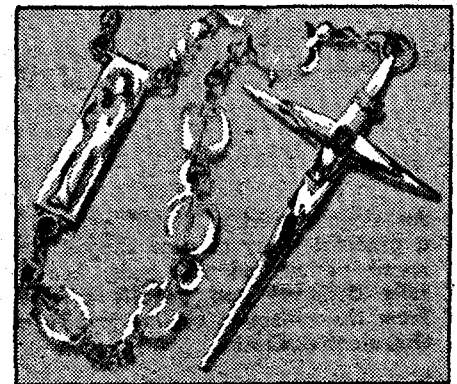
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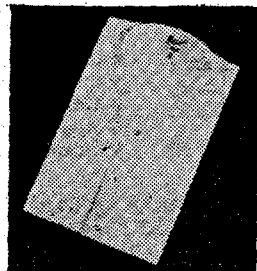
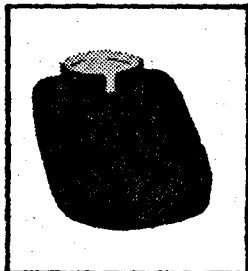
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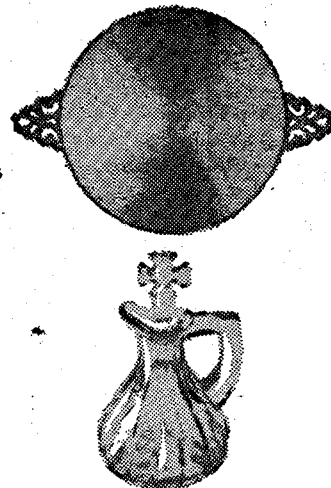
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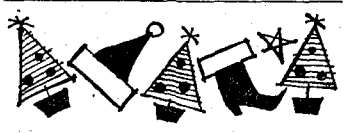
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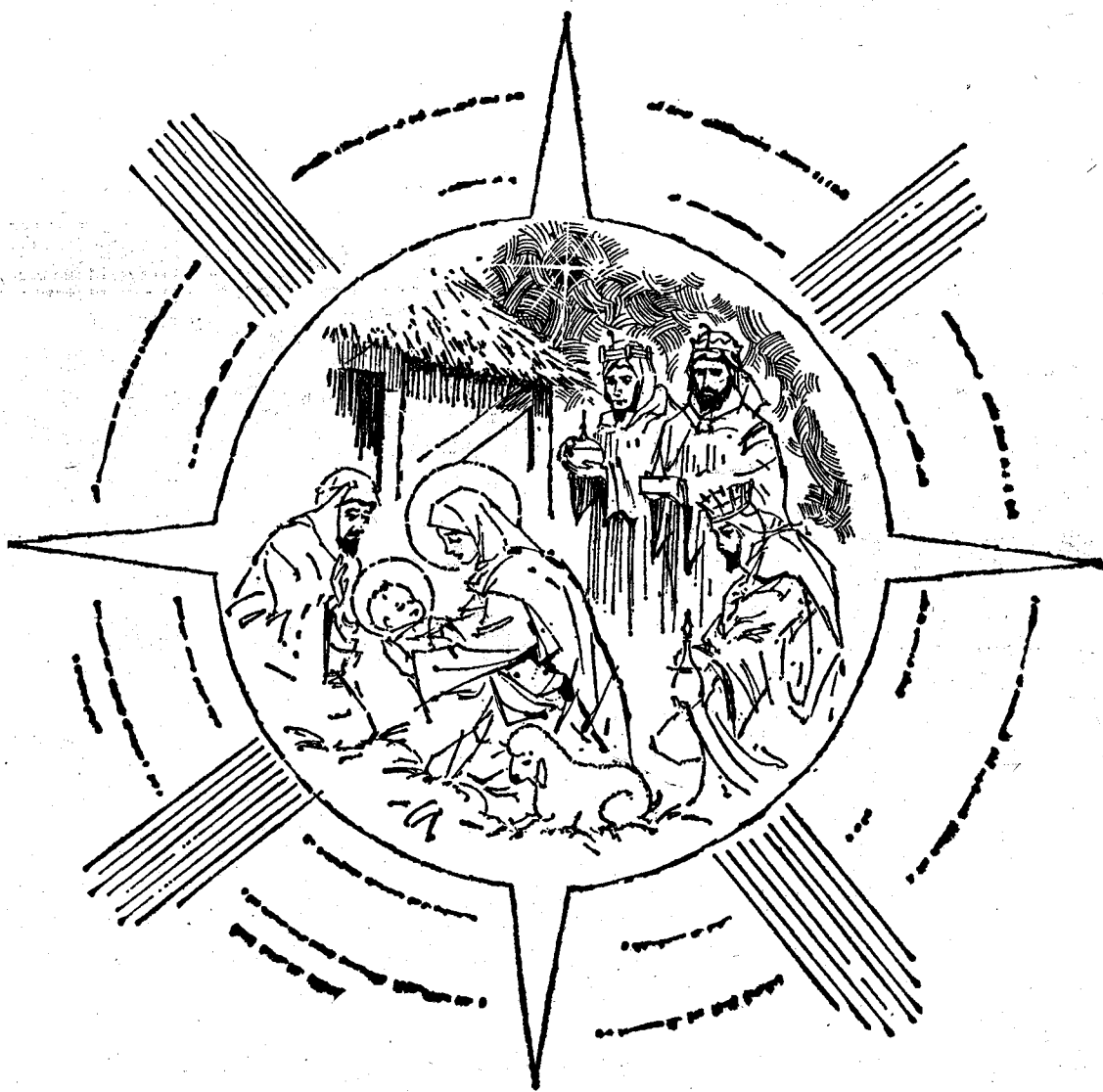
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