

A Pilgrim's Journey To The Holy Land For Peace, Reunion

The VOICE

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Pope Paul VI Is Shown With King Hussein During Ceremonies In Jordan



Historic Meeting Of Pope Paul VI And Orthodox Patriarch Athenagoras



Israeli President, Salmen Shazar Talks With Holy Father At Megiddo

HISTORIC THREE-DAY VISIT TO HOLY LAND

Pope's Triumphant Pilgrimage

(Complete saga of Pope Paul's pilgrimage in stories and pictures on Pages 2, 3, 4 and 5.)

NOWC News Service
Paul VI, the "Pilgrim Pope," returned to a hero's triumphant welcome in Rome Monday after his historic three-day journey to the Holy Land to promote Christian unity, to foster world peace and to manifest the Church to the world.

Before a cheering multitude as his plane landed, the Holy Father said that in the free acceptance of God's will lies the peace of the world. With fondness, he added, he recalled all his brothers in Christ, particularly those "whose presence in the holy places sharpens for us the desire of the hoped for reunion."

His efforts for Christian unity had been highlighted by his two meetings with Orthodox Ecumenical Patriarch Athenagoras, of Constantinople, who said that the meetings will "become the prelude of a mutual communion, the dawn of a luminous and blessed day, in which future generations, communing in the

same chalice of the most precious Blood and Body of the Lord, will glorify the only Lord and Savior in charity, peace and unity."

Peace was a recurring theme in virtually all of Pope Paul's addresses during his three-day visit. As his trip began, he told the crowd bidding him bon voyage at the Rome airport: "In these days, when the sacred liturgy recalls the Prince of Peace, we will beg Him to give the world this precious gift."

Arriving in the Holy Land at Amman, Jordan, he told King Hussein:

"Our visit is a spiritual one, a humble pilgrimage to sacred places . . . At each one of these venerable shrines we shall pray for that peace which Jesus left to His Disciples."

During his visit, in reply to a request from President Lyndon B. Johnson, he promised to pray for the success of America's peace efforts."

The Pontiff met the leaders and was cheered by the people of two predominantly non-Chris-

tian nations, Jordan and Israel. He sent messages to 220 heads of states, including communist rulers. A message to the non-Christian world was a major theme of the principal address of his tour.

He broke many precedents: First Pope to visit the Holy Land since St. Peter left it more than 1,900 years ago; first Pope to fly in an airplane; first Pope in five centuries to meet with a patriarch of Constantinople.

He prayed at Christianity's most sacred shrines — the Basilica of the Holy Sepulcher on the site of Christ's crucifixion and burial; the Church of the Nativity, on the spot where Christ was born, and at the Basilica of the Annunciation, where the Archangel Gabriel told Our Lady she was to bear the Redeemer.

On his return to Rome, he recalled his prayers for peace and said that "at the grotto of the Nativity in Bethlehem we have begged for all men of good will the gift of true and lasting peace."

ADVISORY BOARD HOLDS DINNER

DDF Drive Is Set For Kickoff

(DDF organization for campaign and picture, page 9.)

It was "get on your mark, get set" and ready to go for the 1964 Development Fund Campaign of the Diocese of Miami last night at a gathering of priests and lay leaders from every section of South Florida.

The occasion was the annual Development Fund Advisory Board Dinner at the Columbus Hotel.

Speakers included Bishop Coleman F. Carroll; Father Neil J. Flemming, Diocesan coordinator; James W. McCaugh-

an, general chairman; Stuart W. Patton and Frank E. Mackle, co-chairmen and Frank Hillary, Diocesan campaign director. Elliott Mackle was toastmaster.

The advance gifts phase of the 1964 Development Fund campaign will be inaugurated with a series of regional dinners beginning next week in 10 different areas of the Diocese on these dates:

Jan. 13 — Southwest Dade, at King's Bay Yacht & Country Club.

Jan. 14 — Fort Pierce, at Port St. Lucie Country Club.

Jan. 15 — Miami Shores, at Bath Club, Miami Beach.

Jan. 16 — Central Miami, at Playhouse Restaurant, Miami Springs Villas.

Jan. 23 — Fort Lauderdale, at Galt Ocean Mile Hotel.

Jan. 26 — Naples, at Brunch following 11 a.m. Mass.

Jan. 26 — Port Charlotte, afternoon reception.

Jan. 26 — Fort Myers.

Feb. 5 — Palm Beach.

Mid-February — Indian Creek. The general phase of the drive will begin with "Volunteer Sunday" on Feb. 2, and "Stay at Home Sunday" on Feb. 16.

Crowds Throng Pope In Jordan

By JAMES C. O'NEIL

JERUSALEM, Jordan (NC) — Pope Paul VI made peace and brotherhood the keynotes of his pilgrimage to the Holy Land.

The first pontiff to come to the Holy Land since St. Peter left it 1,900 years ago, Pope Paul prayed on his arrival by jet airliner in the Jordanian capital of Amman that "all men of good will . . . may help one another in love and justice and attain to universal peace in true brotherhood."

He told King Hussein, Jordan's Moslem monarch who welcomed his plane:

"Our visit is a spiritual one, a humble pilgrimage to sacred places . . . At each one of these venerable shrines we shall pray for that peace which Jesus left to His disciples, that peace which the world cannot give but which comes from the fulfillment of His commandment: to love one another as He loves us."

King Hussein told the Pontiff:

"This visit is an occasion we will always remember and treasure. We hope that this holy pilgrimage to the Holy Land will be a success in every way and we hope that we, as members of the Jordan family, will be able in a little way, to show our gratitude to you as a man and as a great leader in the service of humanity and the service of peace."

AGAIN STRESSED

Prior to leaving Rome, the Pope had again stressed the theme of his pilgrimage, telling crowds at the airport that "in these days, when the sacred liturgy recalls the Prince of Peace, we will beg Him to give the world this precious gift, and to consolidate it always more firmly among men, in families and among peoples."

The Pope — the first pontiff to travel by plane — left Rome at 8:55 a.m. on Jan. 4 and arrived in Amman at 1:15. Winds and a low ceiling there made his landing uncertain until the last minute.

A 21-gun salute greeted the Pope and 15 white pigeons were released as he descended from the DC8 jetliner clad in white vestments. Thousands were on hand to welcome him. He was saluted by massed Jordanian troops, including a band wearing native burnouses with smart army uniforms.

After the exchange of greet-

ings between the Pope and the King, the papal motorcade left the airport for Jerusalem, driving along one of history's most famous routes.

The papal party drove through Amman which had been specially decorated with arches of pine boughs, flags and lights. Many of the arches, however, had been knocked down by the high winds.

COVERED BALCONIES

As the Pope passed through the hilly city of Amman, where newly planted trees marked the traffic separators, women in bulky black dresses and Western-dressed young men crowded the streets. Jordan's flag of stripes of green, white and black with an inset of a red triangle and white star matched the simple white and gold of the papal colors. Along the route blankets, rugs and bedspreads covered balconies overlooking the road.

The route followed by the papal party ran more than 65 miles from the new city of Amman to Jerusalem, known even to the Moslem world as the "holy one."

The good road twisted through ochre hills on a cold, overcast day. Bedouin tents, camels used as plough horses, and endless stretches of rock filled patches of earth lined the Pope's path. The poverty of the land, in its people and in its earth, was clearly evident from the windows of the papal caravan.

At one point — the descent to the below-sea-level Dead Sea — the flat white of the Biblical city of Jericho showed against the mountains of yellow desolation.

The road from Amman to Jerusalem evokes the time which the pilgrim Pope could appreciate. Stone sign posts, like bookmarks in the Bible, called attention to the hallowed events that occurred along its path as the Pope's party drove through land much unchanged since Biblical days. Though villages and towns along the way boasted electric light, nevertheless the solitude, the separateness and undisturbed feeling of life was enhanced by the sweep of the horizon. A sign in stone announced with an arrow to the left "Jericho, most ancient city in the world."

At the banks of a sluggish river, another stone sign proclaimed "Baptism of Jesus, traditional site." It was the River Jordan.

At the Emir Abdullah bridge across the Jordan, Pope Paul got out of his car and walked to the river's bank. He stood there for a short time and then turned and blessed the crowd of thousands lining the river on both banks. As he climbed back to the road, the crowds moved closer and police had to order them to step back.

A helicopter hovering over the bridge was reportedly flown by King Hussein to make sure that all went well.

MET AT BRIDGE

The Pope was met at the bridge by the governor and mayor of Jordanian Jerusalem and military commanders and religious authorities of the area, who then escorted him to the holy city, going by way of Bethany.

Once across the Jordan, the country changed. Suddenly there were dunes of sand and stones sculpted by wind and rain, pale blond in color, with the higher hills beyond.

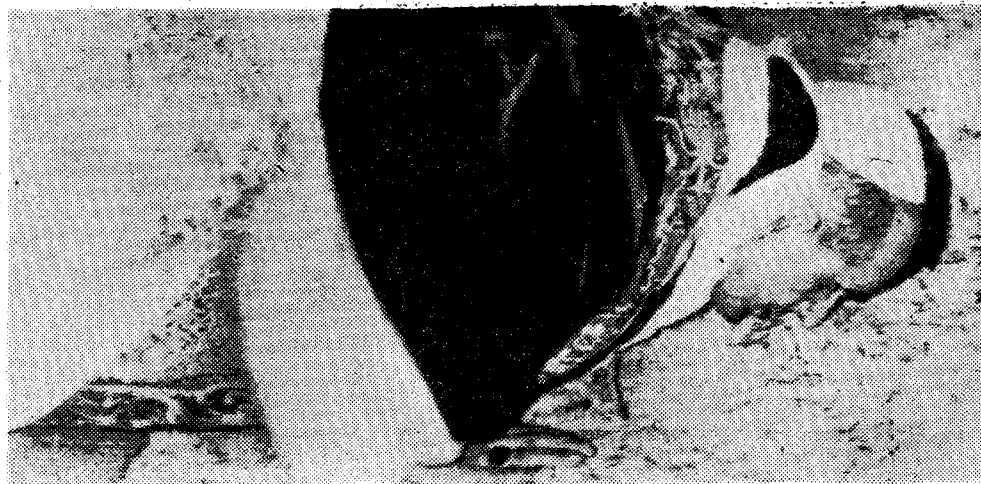
The first glimpse of the holy city the Pope had was that of a scattering of tawney buildings topped by minaret and bell tower. Then slowly, and always around the curvey rock-lined roads, he saw the golden dome of the Mosque of Omar, surrounded by walls built in the time of King Solomon, while on the opposite side of the road there sprang up the modern Romanesque Church of the Agony in the Garden.

The Pope's 30-car cavalcade entered Jerusalem from the east and made its way slowly through cheering, singing throngs toward the crenelated battlements surrounding the Old City.

Arriving before the tiny Damascus Gate to the ancient part of the Holy City a few minutes before 5 o'clock, the Pope's car was virtually swallowed up in a sea of humanity. Thousands of wildly cheering people broke frenziedly through police lines, and there was a total impasse. It took 20 minutes for police and members of Jordan's famed Arab Legion to clear a path so that Pope Paul could get out of his automobile and reach the gate of entry.

The joyously teeming multitude made it impossible for the Pope to be heard, and the result was the complete scrapping of the ceremonies planned for his entrance into the Old City.

The Roman Pontiff had planned to say in an address: "Let us all together implore



NC Photo

His Holiness Kisses Rock Of Agony In Garden Of Gethsemane

the most desired grace of union among all the disciples of the Gospel. And to all we say: By your wishes and your prayers invoke with us upon this land, unique in the world, which God has visited, His graces of concord and peace. Let us here, all together, implore the grace of true profound brotherhood among all men and all peoples."

MADE NO ADDRESS

But the Pope made no address. Officials of the city of Jerusalem had to scramble inside the newly reinforced police line in order to lead him into the Old City. The hundred-yard pathway of precious carpets was hastily rolled up and a group of small girls dressed in papal gold and white, on hand to take part in the now-cancelled ceremonies, disappeared in the wave of humanity.

Once inside the gate, the Vicar of Christ was escorted on foot to the twisting, climbing streets of the Via Dolorosa, the sorrowful path on which Jesus bore His Cross to Calvary.

This Way of the Cross too was bursting with cheering thousands. Camera crews from all over the world hung from every possible ledge and balcony above the narrow alleys. Every elevation was overflowing with singing, applauding men and women. The path Christ trod to His Death 19 centuries ago echoed the voice of a famous Lebanese woman singer. Feyrouz, singing the Stabat Mater in Arabic.

The black-garbed singer was followed in the historic procession by the Lebanese choir, Kallik — 90 singers who were to sing in Aramaic, the language of Jesus, two days later when the Pope marked the Epiphany at Bethlehem.

The seemingly endless procession, bustling and pressing the Pope onward to Calvary, also made the walls of the Old City reverberate with Christmas carols and hymns to the Holy Ghost.

The tiny figure of the Pope was at times almost swept up and borne away time and again up the tortuous streets by the sea of people from all nations who had poured through all four of the remaining gates to the Old City. The press was such that the Pope was unable even to stop at some of the Stations of the Cross.

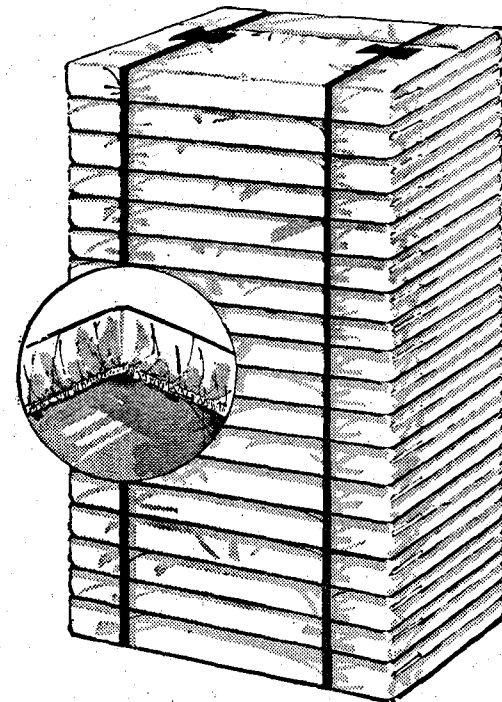
But he eventually reached the most precious site of Christendom, the Church of the Holy Sepulcher, which tradition holds to be the place where the Lord

was buried and rose from the dead.

The Pope offered a dialogue Mass, and the few hundreds able to fit inside the church made the Latin responses resound from wall to wall.

The Pope left the basilica to the cheers of hundreds of special visitors gathered outside of the church. He walked up the short path leading to the Custody of the Holy Land and to his car.

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THE FRANCISCANS, who have been charged with custody of the shrines in the Holy Land, have arranged for two medals to be struck to mark the pilgrimage there of Pope Paul VI. Both medals will have the portrait of Pope Paul

(center) on one side. On the reverse side, one medal will show the Basilica of the Holy Sepulcher (left) which is located in Jerusalem, and the other the Church of the Annunciation which is located in Nazareth.

Israel Greet Pope Paul VI

By MAX LAZEGA

JERUSALEM, Israel (NC) — Pope Paul VI continued the appeals for peace that marked his Holy Land pilgrimage during his day-long tour of Israel Jan. 5.

At his reception in this country by President Salman Shazar, the Pontiff said: "A pilgrim of peace, we pray before all else, for the favor of man's reconciliation with God, and that of a true profound concord among all men and all peoples."

In an unscheduled talk at the ceremony marking his departure from Israeli Jerusalem, the Pope said he was deeply moved by the welcome he had received and called for understanding and peace.

During his visit here the Pope received an enthusiastic but orderly greeting.

PRESIDENT'S WELCOME

His trip began at 7 a.m. when he left the Apostolic Delegation in Jordanian Jerusalem to drive north to a border point about 10 miles beyond the Jordanian city of Jennin. Riding in the papal car was Amleto Cardinal Cicognani, Papal Secretary of State.

Barbed-wire barricades that marked the frontier had been removed. The border was officially closed on the Jordanian side, but unofficially everyone went across it freely.

At Taanach, which the papal party reached two hours behind schedule, the sun came out, but the Pope was cold and shivering. As the Pope crossed Israel's frontier, he was met by Israeli Chief of Protocol, Abraham Gilboa, and by the deputy director of the Ministry of Religious Affairs, Meir Mendes. The latter and his father had been helped to escape from Italy's anti-Semitic laws by the Pope when he was Papal Undersecretary of State.

Pope Paul's party then went on to Megiddo, the Biblical Armageddon, to be welcomed to Israel by President Shazar, Premier Levi Eshkol, and five members of the diplomatic corps. The Soviet ambassador, who is dean of the corps, was accompanied by the envoys from France, Belgium, the Netherlands and Italy.

President Shazar greeted Pope Paul in an outdoor ceremony. The bitter cold of the early morning had been dissipated by a warm winter sun so that

Pope and the President stood without discomfort under a canopy of light and dark blue. The Pontiff seemed very tired, but stood smiling. He was dressed in a white cassock, a lace rochet, a short red velvet fur-trimmed cape, a full-length woolen overcape of red, and white skullcap.

WORD IN HEBREW

President Shazar read his welcoming speech in Hebrew after the sounding of a trumpet fanfare. The Israeli national anthem was not played since the government did not want to embarrass the party from the Holy See, which does not recognize Israel.

Pope Paul replied in French, which was in turn translated

into Hebrew. The Pope's address was welcomed with applause and the Israeli group was particularly impressed by the Pope's concluding words in Hebrew, "Shalom, shalom" (peace, peace), the traditional Israeli greeting.

The Pope then went to Nazareth, now a predominantly Arab town of 25,000 with a Christian majority, most of whom are Orthodox. The papal party was well behind schedule when it reached the city, where 45,000 people filled the streets. Police maintained good order and prevented a repetition of the events of the day before when the Pope had been jostled by crowds.

The Pontiff went to the unfinished Basilica of the Annunciation, decorated for the occasion with the papal coat-of-arms and those of the Knights of the Holy Sepulcher.

CROWD APPLAUDS

The crowd applauded as Pope Paul passed and descended temporary wooden steps to enter the Chapel of the Annunciation.

As the Pope offered Mass in the chapel the guests in the unfinished church outside followed him by means of a closed-circuit TV linkup. Thousands of others beyond the church listened through loudspeakers.

In his address in Nazareth, Pope Paul said:

"At Nazareth our very first thoughts must be turned toward Mary... Nazareth is the school of initiation into the understanding of the life of Jesus. It is the school of the Gospel... It is here that one comes to grasp how necessary it is to be spiritually disciplined... We cannot depart without recalling... the lessons of Nazareth."

After Mass the Pope passed through a narrow doorway known as the Arch of the Crusaders, a relic of the destroyed medieval church built by Christian knights to house the cave-like house of Mary.

The Pope then went for breakfast to the adjoining Franciscan friary.

The papal party then left Nazareth for the Sea of Galilee to visit the area where Christ preached His Gospel. The great crowd again applauded warmly but remained orderly and without the wild enthusiasm encountered the day before.

Leaving the city, the motorcade passed what is called Mary's Well, where Our Lady is reputed to have drawn water as a housewife. About 10 miles away the Pope passed the town of Cana and the red-domed church which marks the spot where Christ performed His first miracle. The Arab inhabitants of the town had tied olive branches to the fencing along the road for decoration.

The curving highway brought the Pope down to nearly 700 feet below sea level, to the town of Tiberias on the west shore of the Sea of Galilee, with distant snow-covered Mount Hermon as a backdrop. The timeless rugged geography

of the region evoked the memory of the simple fishing and farming life that Christ knew and from which He chose His Disciples Peter and Andrew.

POPE CHEERED

In Tiberias, thousands lined both sides of the road and cheered all passing cars, including the press bus.

The Pope's journey took him to the north end of the Sea of Galilee. His route wound past the new Russian Orthodox Chapel of St. Mary Magdalen and past the site of the vanished town of Magdala. The Pontiff made four stops.

The first was at the modern church housing the ruins of the Basilica of the Loaves and Fishes. The Pope stood in silence before the main altar and then blessed the crowds. As he walked out, a young Arab dressed in western clothes stepped out of the crowd and presented the Pope with a tray with several cups of coffee on it. The Pope took the man to a side area and took a cup of coffee from the kneeling youth, thanked him and gave him his blessing.

The next stop was only 100 yards away at the shrine called the Church of the Primacy. The small gray-brick building stands picturesquely on the sea's edge. Again the Pope prayed silently and went to the water's edge to gaze at the view.

The third stop was at Capernaum. Here the Pope stood silently facing the remains of an ancient synagogue built on the foundations of an earlier one in which Christ prayed.

The last and most impressive stop was on the top of the Mountain of Beatitudes. This hill looks slight from the level of the Sea of Galilee, but its height is apparent from the top. The Pope went to the new Church of Beatitudes to pray briefly. Then he put on a white stole and read in Italian the Gospel of the Sermon on the Mount.

It had been originally planned that his entire party would be driven to the top of Mount Tabor on the return trip to Jerusalem. Instead, only the Pope and the three cardinals made the trip, the remainder of the party staying at the base of the mountain.

It was dark by the time the papal entourage reached the Israeli sector of Jerusalem. Mayor Mordechai Ish-Shalom welcomed the Pope.

Papal and Israeli flags flew together along the Jerusalem streets for the first time. Thoroughgoing police measures had been taken to guard against any incidents.

BRIEF STOPS

Pope Paul's visit in the Israeli sector of Jerusalem included brief stops at the Shrine of the Cenacle — the "Upper Room" of the Last Supper — and the Church of the Dormition of Mary.

At the Mandelbaum Gate, President Shazar and the same



NC Photo

JORDANIAN POLICE and soldiers were hard put to make passage for Pope Paul VI as he walked the Way of the Cross immediately fol-

lowing his arrival in Jerusalem on his historic visit to the Holy Land. The Pontiff's white cap may be seen in the upper right of the picture.



Holy Father Stops At Fourth Station Of The Cross In Old Jerusalem

party that had welcomed him at Megiddo bade the Pope goodby. After the President's farewell speech, the Pope who looked very tired, spoke in French. In his warmly applauded unscheduled address, the Pope said he was deeply moved by the welcome he had received in Israel

and made a plea for universal understanding and peace. The Pontiff concluded his speech by speaking of Pope Pius XII's honesty and good will and asking that his memory not be reviled. He spoke against the background of charges made in a play by German author Rolf

Hochhuth — "The Vicar" — that Pius XII was partly guilty of the Nazis' massacre of the Jews because he did not speak out against the persecution. The atmosphere suddenly became very cool. Most of the non-Catholics did not applaud when the Pope departed.



NC Photos

Pope Paul VI Offers A Prayer As He Visits Church Of The Nativity

OFFERS MASS IN CHURCH THERE

Pope Visits Christ's Birthplace

By JAMES C. O'NEILL

BETHLEHEM, Jordan (NC) — An appeal for Christian unity and world peace on the feast of the Epiphany here in Christ's birthplace highlighted the last day of Pope Paul VI's three-day pilgrimage to the Holy Land.

After celebrating Mass Jan. 6 in the Grotto of the Nativity, the Pope said in his sermon:

"This is the historic hour in which the Church must live her profound and visible unity . . . The Church's external apologetic and missionary force depends upon this internal unity . . . We speak thus to Catholics who are already within the safety of the fold of Christ. But we cannot refrain from making a similar invitation to our Christian brothers who are not in perfect communion with us . . . Today the will of Christ is pressing upon us and obliging us to do all that we can, with love and wisdom, to bring to all Christians the supreme blessing and honor of a united church."

The Pope also appealed for peace in a departure from the prepared text of his sermon. He said:

"At the moment of leaving Bethlehem, this place of purity and serenity where there was born almost 20 centuries ago the One to whom we pray as Prince of Peace, we feel the imperious need to renew to the heads of states and to all those who bear the responsibility of peoples our pressing appeal for peace in the world.

"May governments hear this cry of our heart, may they generously pursue their efforts to assure humanity the peace to which it aspires so ardently.

"May they, in communion with the Almighty in their inmost conscience as men of clear intelligence, have a more

ardent wish and renewed spirit of concord and generosity in order to spare the world at any cost the anxieties and horrors of a new world war whose consequences would be incalculable.

"INSTILL PEACE"

"May they collaborate still more efficaciously to instill peace in truth, justice, liberty and fraternal love.

"This is the wish we have not ceased to offer God in insistent prayer throughout this pilgrimage. All loyal, undertakings which work toward realizing it will find our support and we bless them with a full heart."

In another departure from his prepared sermon, the Pope spoke of his meeting with Orthodox Ecumenical Patriarch Athenagoras of Constantinople the day before in Jerusalem. He stated:

"We are profoundly happy that the meeting which we have had here in these blessed days with the Ecumenical Patriarch of Constantinople has taken place in a most amiable manner and showed itself to be full of the best of hope. We thank God with all our heart and pray that He 'who began in us a good work complete it:' the Lord who began thus in us this good work for peace and union will bring it to a happy conclusion."

Pope Paul left Jerusalem to come here before dawn. He came on Epiphany, the feast commemorating the visit to the Baby Jesus in Bethlehem of the Three Wise Men of the East.

The first Pope in history to come here, Pope Paul's car was accompanied on the 15-mile drive from Jerusalem by King Hussein's Royal Jordanian Cavalry mounted on white Arab horses. Overhead, King Hussein piloted his helicopter.

Thousands packed the town, but police took extraordinary precautions. They erected

barbed-wire barricades to keep the throngs out of the area around the Church of the Nativity, built on the site of Christ's birth.

In an ecumenical spirit, the Greek Orthodox priests who control the main entrance of the Church permitted the Pope to enter through it. The Pope was the first Catholic in centuries to do so. But Pope Paul could not offer Mass in the church because of Greek Orthodox rules.

Instead, he went down to the grotto below the church to the Chapel of the Manger.

Clad in red, the Pontiff stooped to enter the chapel through a doorway less than four feet high. Loudspeakers carried the papal Mass to the crowd in the church and outside.

After Mass the Pope went to the adjoining Church of St. Catherine to deliver his sermon in French. He said:

"We have three simple words to say: First to Christ, second to the Church, third to the world . . .

"To Christ we bear, as once the Magi did in this place, symbolic gifts in acknowledgement of His being the Word of God made Flesh, the Son of the Blessed Virgin Mary . . . This confession is that of the Church of Rome, the Church of Peter, which was founded on him as on a rock."

The second part of the speech was addressed to the Church. The Pope said:

"Then, before Your crib, Lord, we speak our second word to the Church, of which You have been pleased to choose our lowly self to be universal pastor. It is quite simply this: May the Church of Christ be with us and join itself to us in the offering we have made in its name as well as our own.

After delivering his sermon, Pope Paul met with religious leaders and then returned to Jerusalem

GREET EACH OTHER WARMLY

Pope Paul VI, Patriarch Meet

By JAMES C. O'NEILL

JERUSALEM, Jordan (NC) — The world leaders of the Catholic and Orthodox Churches came together in brotherhood twice in this birthplace of Christianity, exchanging the symbolic kiss of peace, and after walking arm in arm resolved to try to pave the road to unity.

Pope Paul VI, the Patriarch of the West, and Ecumenical Patriarch Athenagoras I of Constantinople exchanged separate visits on Jan. 5 and 6 on the Mount of Olives. It was the first time a Pope and a Patriarch of Constantinople had been together since the death of Patriarch Joseph at the 15th century Council of Florence. And it was only the second such encounter in over 1,250 years.

The meetings near the site where Christ suffered His Agony in the Garden and 43 Days later ascended into Heaven had great significance in Christendom's search for unity. Both men clearly felt the dramatic importance of the moment.

Patriarch Athenagoras, accompanied by several members of his retinue, arrived at the Apostolic Delegation headquarters on the Mount of Olives at 9:30 p.m. Sunday. Standing in the doorway to greet him was a somewhat tired Pope Paul who had just completed a 14-hour whirlwind tour of the holy places in Israel. Yet as he greeted the 77-year-old Patriarch, the Pope seemed to have sloughed his fatigue: He showed great animation and emotion.

BEING DISSOLVED

The Pope and the Patriarch immediately embraced at the entrance to the delegation and twice exchanged the ritual kiss of peace. Observers present said both churchmen showed they were conscious of the historic import of the moment in which the ages-old isolation of the two great branches of the Christian religion was being dissolved, even if only on a level of courtesy and affection.

The Pope's first words were in Latin: "May Jesus Christ be praised!" The Patriarch responded with a similar salutation in Greek. Then the 66-year-old Bishop of Rome took the arm of the towering, six-foot-four Bishop of Constantinople in his, and they walked arm in arm, with hands clasped, to a small audience room. They remained alone for 20 minutes.

After concluding their private discussion the two asked their chief attendants to come into the audience room. The three cardinals who had accompanied Pope Paul from Rome — Eugene Cardinal Tisserant, dean of the College of Cardinals; Amleto Cardinal Cicognani, the Pope's Secretary of State; and Gustavo Cardinal Testa, Secretary of the Sacred Congregation for the Oriental Church — and Archbishop Angelo Dell'Acqua, Undersecretary of State for Ordinary Affairs, and Archbishop Enrico Dante, Papal Master of Ceremonies, entered the room.

They joined dignitaries of the



Pope Greets Orthodox Patriarch Athenagoras

entourage of Patriarch Athenagoras, which included four theology professors.

The Patriarch, who became a United States citizen while serving in America prior to his election to the Constantinople See, then read a five-minute formal speech of greeting to the Pope in Greek. It was immediately translated into French. Patriarch Athenagoras expressed joy at meeting Pope Paul in the land sanctified by the life of the Lord "where Christ shortly before His Passion prayed in the sweet of agony for the confirmation in truth and in unity of all those who believe in Him."

BECOME PRELUDE

After saying that he regarded the event of exceptional importance and significance in the life and in the history of the Church, Patriarch Athenagoras voiced the hope that the good intentions recently shown on both sides "shall become the prelude of a mutual communion, the dawn of a luminous and blessed day, in which future generations, communing in the same chalice of the most precious Blood and of the Body of the Lord, will glorify the only Lord and Savior in charity, peace and unity."

In thanking the Patriarch for his visit, the Pope informed him that he would return it the following day in circumstances matching the loving expressions voiced in the Patriarch's speech. After the exchange of greetings, the two leading churchmen recited the Lord's Prayer, first in Latin, then in Greek.

To commemorate the meeting, Pope Paul presented the Patriarch a gold commemorative medal. He also gave copies of the commemorative medal to each member of the Patriarch's party.

At the close of this first meeting, the two spiritual leaders again embraced. Observers said the emotion they felt commu-

nicated itself to everyone in the room. The Pope accompanied the Patriarch to the doorstep, and watched until he had descended the stairs leading from the Apostolic Delegation and entered his car.

The next morning, following his Epiphany Mass in Bethlehem, Pope Paul returned the Patriarch's visit, traveling to the residence of Orthodox Patriarch Benediktos of Jerusalem, where Patriarch Athenagoras was staying — only several hundred yards away from the delegation. The Pope had also visited Patriarch Benediktos there the previous Saturday night.

PRESENTED MEMBERS

Here the warmth of the encounter 12 hours earlier was repeated, with Patriarch Athenagoras receiving Pope Paul at the front door.

The Pope and the Patriarch talked privately. Then Pope Paul presented two members of the staff of the Vatican Secretariat for Promoting Christian Unity whom the Patriarch had met earlier — Msgr. Jan G. M. Willebrands, the secretary, and Father Pierre Duprey, W. F., undersecretary for Orthodox relations.

The Pope in a formal address in Latin expressed his "great and profound" gratitude for the Patriarch's coming to Jerusalem to meet him in this "truly historic" meeting. He said that the will "to work to surmount disunity, to break down barriers," is becoming ever more widespread among all Christians. And in closing, he said that "it is not a 'goodbye' that we say to you, but, if you allow us, an 'au revoir' based upon the hope of other fruitful meetings 'in the Name of the Lord.'"

Following the exchange of formal greetings, the Pope left the patriarchate on the arm of the Patriarch, who accompanied him out of the building, downstairs and into the courtyard to his waiting car.

Pope Urges Peace In Note To World Leaders

NCWO News Service

Pope Paul VI voiced his urgent hopes for world peace in telegrams dispatched from Jerusalem to 220 heads of state, chiefs of international organizations and cardinals of the Church.

The Pope's message went to world leaders on both sides of the Iron Curtain and to officers of such non-Catholic bodies as the World Council of Churches. Among the recipients were communist chiefs including Soviet Premier Nikita Khrushchev,

East Germany's Walter Ulbricht and President Tito of Yugoslavia.

From many parts of the globe came reports of prompt and friendly responses to the papal messages.

Pope Paul's telegram to United Nations Secretary General U Thant, though longer than most, reflected the tone of all. It read as follows:

"From this holy city of Jerusalem we invite all men of good will to open wide their

hearts to the message of justice and charity which Jesus Christ, the Prince of Peace, brought to us in these very places.

"To all authorities who have responsibility of the world's peoples we renew the pressing ap-

peal to do everything possible to obtain peace in truth, in justice, in freedom and in brotherly love.

"We cordially bless such efforts and during our touching visit to the blessed land of Palestine our fervent prayers are raised to the Almighty in order that a great light may illumine their spirits and a generosity may fill their hearts as they share in the quest for world peace."

Most of the messages to heads of state read as follows:

"From the holy city of Jerusalem we would assure you that fervent prayers are raised to God for welfare and peace among all peoples in justice and brotherly love."

UNITED IN SPIRIT

To the cardinals Pope Paul said:

"United with you in spirit near the most holy sepulcher of the risen Christ and at all other holy places of this land, we invoke upon you the peace that is beyond all things and we bless you with singular good will."

Many of the messages to non-Catholic churchmen noted that representatives of their denominations have attended the ecumenical council as observers and referred to the observers' "Christian and fraternal collaboration."

Responses came quickly.

Queen Elizabeth of England said in a message to Pope Paul: "I join with you in praying for welfare, peace and justice for all the nations and people of the world."

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, Geneva, replied: "Most grateful for the fraternal message of Your Holiness from the city of divine peace and remembering the warm reception given to our observers, please accept Christian greetings and the assurance of prayers for your ministry and for the unity of the people of God."

President Tito telegraphed the Pope: "Thanking you for the humanitarian message, we sincerely join your wishes for welfare and peace of all peoples."

REPORTED IN SOVIET

PAP, the official Polish news agency, said Polish President Alexander Zawadzki had replied: "The Polish government and the whole nation invariably strive to strengthen and affirm peace and to develop friendly relations among all nations."

The Soviet government newspaper Izvestia reported the Pope's message to world leaders, saying the Pope had "expressed hope that peace in the world will be victorious."

Dr. Kurt Schmidt-Clausen, secretary general of the Lutheran World Federation, Geneva, and Marcel Pradervand, secretary general of the Alliance of Reformed Churches, also of Geneva, both replied with assurances of their prayers for the Pope's ministry and for religious unity.



EMERGING FROM the Basilica of the Holy Sepulcher, erected on the site of Christ's burial and Resurrection, Pope Paul walks to his waiting automobile as police clear a path through the throngs of applauding people who closed in about him.

Johnson Asks Pope Pray For Peace Efforts Of U.S.

JERUSALEM, Jordan (NC) — President Johnson has requested Pope Paul VI to pray for the success of U. S. efforts for world peace.

The U. S. Chief Executive also expressed a hope that at an appropriate time he could meet with the Pontiff.

Pope Paul responded warmly to both requests, but there was no indication of where the desired meeting would take place — in the United States or at the Vatican.

The disclosures were made here by R. Sargent Shriver, director of the U. S. Peace Corps, who delivered the President's letter to the Pope while he was visiting the Holy Land.

Shriver told newsmen here that the Pope seemed touched, particularly when he read the portion of the letter in which the President, a Protestant, asked the head of the Catholic Church to pray for the U. S. peace efforts and also for the work of the President.

Shriver said the Pope looked up from the letter, said he willingly would offer the prayers for the requested intentions and that he was appreciative that the President had made the requests.

The body of the President's letter had been typed, but the Chief Executive added a postscript in his own handwriting in which he expressed the hope for a meeting with the Pontiff, Shriver said. There was no mention of a date or place, he added.

The Pope said he would be "happy to place himself at the convenience of the President when the opportunity arises," Shriver said. He said this did not mean necessarily that the Pope would leave Vatican City for such a meeting.

Pope Paul also asked that his condolences be extended to the mother and the widow of President Kennedy, Shriver said. The Pope also asked that his admiration be conveyed to both women "whose brave examples after the tragedy were an inspiration to the world and a worthy example to millions," Shriver said.

Spanish Metropolitan

MADRID (NC) — Proposals for greater freedom for Protestants in Spain are expected to come up for discussion when the metropolitan archbishops of Spain meet in mid-January.

KING HUSSEIN SEES RELATIONS IMPROVING

Moslem-Christian Harmony

JERUSALEM, Jordan (NC) — King Hussein of Jordan told a press conference here that he believed Pope Paul VI's pilgrimage to the Holy Land would not only help Christian unity but also improve Christian-Moslem relations.

But he said it would not help to end the Arab-Israeli conflict.

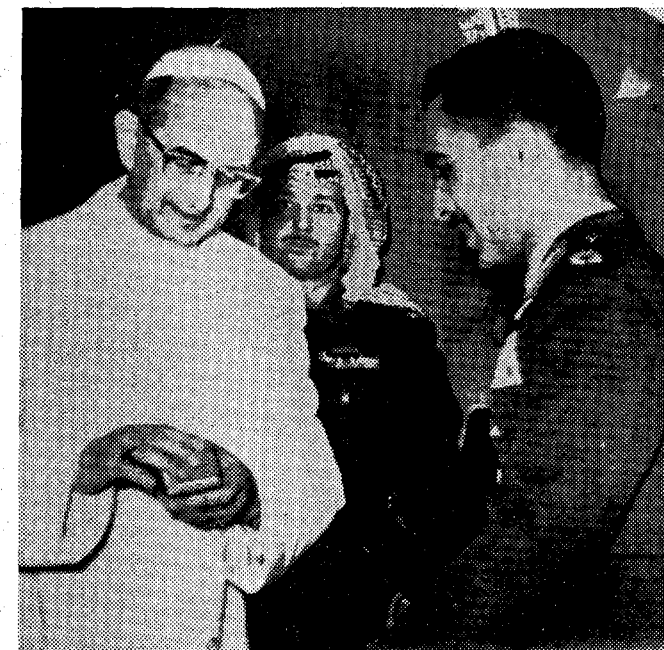
The 27-year-old King, who claims descent from Mohammed, spoke to several hundred newsmen and said the papal visit was a "landmark in world history as well as in that of the Holy Land."

The King said he hoped the Pope's visit to his country would "herald a new era of genuine understanding, cooperation and a working in concert between our two great religions" and would "erase misunderstanding, which is of man's making and not divine."

"It is my earnest hope," he said, "that eminent spiritual leaders of our two great faiths will take concrete steps with a view to achieving this blessed historic objective."

He cited as an example of possible cooperation between Islam and Christianity the work of St. Thomas Aquinas in the field of Arab philosophy. He declared:

"There is little realization that the two great religions owe each other a great deal: that notwithstanding differences of interpretation, Islam reveres and believes in the divine nature



A SPECIAL MEDAL is presented to King Hussein of Jordan by Pope Paul VI after the young monarch greeted the Pontiff on the latter's arrival at the airport in Amman to start his historic pilgrimage to the Holy Places.

of Jesus Christ, as emanating from the spirit of God.

JERUSALEM, Israel (NC) — Israel's Foreign Minister has criticized King Hussein of Jordan for injecting a political note into Pope Paul VI's pilgrimage to the Holy Land.

Golda Meir stressed that "the Pope has repeatedly emphasized that his Holy Land pilgrimage has a religious nature." She added:

"It was assumed that the papal wish would be universally respected, particularly by the Pope's hosts, and all exploitation of the visit for political propaganda would be meticulously avoided."

Mrs. Meir was referring to criticism of Israel voiced by the Jordanian King at a press conference on the papal visit in the Jordanian sector of Jerusalem. The King accused the Israeli government of planning to divert the River Jordan.



A SMALL CHAPEL, called the Church of the Primacy, was visited by Pope Paul when he stopped at Tabgha, Israel, by the Sea of Galilee.

It is built over a rock on the site where, according to tradition, Christ named Peter to head His Church.

An Unprecedented Journey — In Quest Of Peace, Reunion

The visit of Pope Paul to the Holy Land is generally regarded as an historic event whose profound significance will not be realized fully for a long time to come. This seems to be true whether one considers his unprecedented journey from the viewpoint of the quest of world peace or the search of unity or as a renewal of faith in the Incarnation and Redemption of Our Lord.

However, perhaps some of its meaning for the moment can best be evaluated if his trip is seen against the background of the objectives of the Ecumenical Council. His three-day absence from the Vatican is not an isolated event, unrelated to the intense work of renewal which is occupying the Bishops of the Catholic world the past two years. On the contrary it is rather another sign of the "new era" of the Church, which two years ago Pope John heralded at the beginning of the Council in these words: "In the present order of things, Divine Providence is leading us to a new order of human relations . . ."

In this new order of human relations, it seems eminently fitting that the Vicar of Christ on earth should go out into the world to meet men, friend and enemy alike, as Christ walked the streets of Jerusalem and Nazareth to come into contact with both believers and unbelievers.

It is therefore obvious that the Council has done more than open a window in the Church. It has opened wide a door in the Vatican. And after seeing the warm, Christlike embrace of Paul and Patriarch Athenagoras, it is easy to believe this door will be left open for entry as well as exit. Surely the Orthodox world must be deeply impressed with the pleasing fact that when they did not accept the invitation to go to the Council as observers, the Pope decided to go to them.

It still seems somewhat incredible that no Pope has returned to the land of Christ in nearly two thousand years and throughout the reigns of 261 successors of Peter. Once this realization sinks in, another thought demands some attention. If no one since Peter has returned, obviously this has been by the design of God.

Hence it is certain then that January, 1964, was chosen by Divine Providence because at this particular time such a trip could promote the honor and glory of God and the welfare of all men more effectively than in any other period of Christian history. In the light of this, surely the Holy Father's unique visit is seen as part of the divine build up, if we may use such a term for the Council's Second Pentecost so ardently longed for by Pope John.

It is not surprising then that a news account stated that on Sunday when a Holy Father twice crossed the Jordanian-Israelite border, "for the occasion the barricades of deep national animosity were down." This temporary truce between two hostile groups, which seemed so unlikely a short time ago, stands as a symbol of the peace that can come if men cooperate with the Vicar of Christ who has no other desire than to teach them the way to peace and the truth that can set them free.

Church Membership Is Up

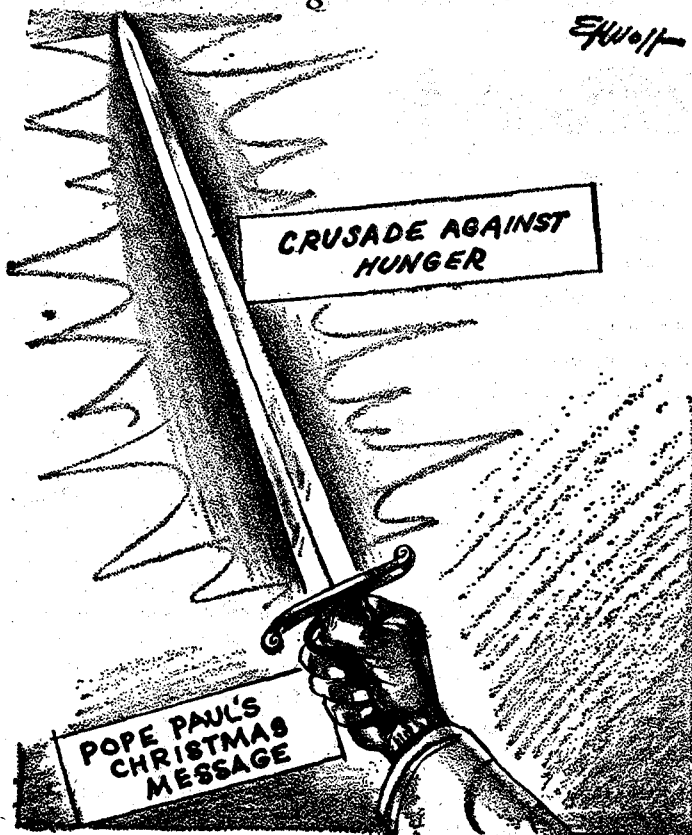
Catholics and Protestants alike will find very little to cheer about in recent statistics revealed about religious membership and attendance at church.

The Protestant National Council of Churches indicated that the Catholic Church had a greater increase (2.3 per cent) during the past year than the 222 Protestant denominations (0.77 per cent). Catholics now number 43,847,938; Protestant denominations have a membership of 64,929,941; members of Jewish congregations total 5,509,000; the Eastern Orthodox churches claim 3,001,751 members.

At the same time the Gallup Poll released figures which show that only 46 per cent of Americans attend church regularly, which marks a sharp drop from the peak year of 1958 when 49 per cent was recorded.

While this is a disappointing figure, still there are a couple of interesting sidelights to the statistics. Persons with a college training apparently are more faithful in church attendance than those with less formal education which flatly contradicts what used to be a fairly common charge from some quarters that religion thrives on ignorance.

It was also reported that total church members represent 63.4 per cent of the total population. This is a figure which makes us wonder how an extremely small minority of atheists or non-religious or anti-religious can exert an influence altogether out of proportion to their numbers.



Council's Two Declarations Point To Great Strides Made

By JOSEPH BREIG

Some people have a letdown feeling about the ecumenical council. They think that two decrees — one on communications and one on the liturgy — aren't much to show for scores of meetings, attended by more than 2,000 bishops from all around the planet.

There are three chief reasons, it seems to me, for the pessimism.

First, folks no longer clearly remember what the Church was like only a few years ago. We have all come so far in such a short time that we have forgotten where we started from.

If anyone had suggested, in 1953, that come 1963 we would be assured of the use of both the languages and the customs of the people in the Mass and the sacraments, he would have been dismissed as a harmless dreamer.

If, in addition, he had predicted that a council of the Church would be attended by observer-delegates not only of Protestant Churches, but of the Russian Orthodox Church in the Soviet Union, he would have been suspected of having gone quietly mad.

I leave it to your imagination (if it is vivid enough) what would have been the sensation if somebody had prophesied that a pope would make a pilgrimage to the Holy Land and be warmly welcomed by the ecumenical Orthodox patriarch of Istanbul.

The second reason for the pessimism of some, I think, is this: people do not realize what momentum the Second Vatican Council has acquired. I have edited hundreds of thousands of words of reports about the council and about the statements of council Fathers; and unless I am very much mistaken, the council is now rather like a landslide. It has found its direction, and with the help of our prayers, it will move ir-

resistibly. Pope Paul has set us the example by going to the Holy Land to pray.

The third reason for a letdown feeling about the council is that few of us fully realize, as yet, what a revolutionary document the decree on the liturgy is, and what a transformation it is going to bring about in Christian life and worship.

The liturgy decree is not an ending; it is a beginning. Better yet, it is an opening of doors all over the Church. It clears the way for the liturgy to be fully adapted to the needs of the people in every region of the earth.

These adaptations, these transformations will be made by regional groupings of bishops; and the overwhelming vote for the liturgy decree in sufficient notice that the bishops are in no mood for niggling small measures. They want to bring the people and the liturgy together, and this not in some small concessionary way, but with invigorating energy and generosity.

The lived Christianity of the Church flows out of the liturgy. The liturgy is the great headwaters of grace; the tremendous spring from which flows the river of Christian life and thought and action.

If the council had achieved nothing else but to make possible the reunion of the people with the liturgy, the results nevertheless would prove before long to be revolutionary; for such is the power of the Church's worship once the people plunge themselves into it.

But the council has done much more. It has all but made final the sharing of the bishops with the pope, by divine right, in the governing of the Church. It will find ready for it, in virtually final form in the next session, the statements on ecumenism on the Jews, and on the Church in the world, plus others.

Personally, I am hugely optimistic about the final results.

Events Indicate Progress In Christian Unity In '64

By FATHER JOHN B. SHEERIN

This promises to be the great ecumenical year. Three recent events seem to indicate a high degree of progress toward Christian Unity in 1964.

The Holy Father's pilgrimage to the Holy Land, the Archbishop of Canterbury's Christmas appeal for joint Catholic-Anglican dialogue on Baptism and mixed marriage, and Metropolitan Nikodim's attendance at a Christmas service at a Catholic Church in Moscow — all these point to a stepped up ecumenical pace in the coming year.



FR. SHEERIN

These items, however, relate to top prelates in the Christian churches. What about the "grass roots?" Like all great movements, ecumenism cannot be imposed from the top but must come up from below. There must be dialogue by prelates and by theologians but there must also be dialogue of some kind on the part of ordinary parishioners. The whole people of God must play an ecumenical role.

HELPFUL REPORT

A very helpful report was presented at Mexico City on Dec. 20 at the World Council of Churches meeting on world mission and evangelism. The report consisted of a set of guidelines to help Christians in their contacts with other Christians. Such advice will be an aid to Catholics in discussing religion with Protestants as well as in the psychological approach that is needed for successful person-to-person contacts.

The report calls attention first to the fact that more effective than any theological discussion

is "the loving service and care for persons as persons" that should be shown by Christians. This was undoubtedly uppermost in Pope Paul's mind when he made Christmas visits to a sick woman in a "red" suburb of Rome and then went on to visit crippled children at a hospital.

Secondly, the report reminded all Christians to meet each other as brothers for whom Christ has already died. As Pope John suggested we should put the emphasis on "brethren" in "separated brethren" but in so many cases we still find Catholics who regard Protestants as "left-footers."

Thirdly, the report warned Christians against allowing brotherly love to degenerate into vague religious relativism or Syncretism. The relativist thinks there is nothing absolute of final about Jesus Christ, and he admires "the sophistication that likes to feel itself at home in every variety of belief."

NO OTHER NAME

The genuine Christian, on the other hand, considers it a Judas-like treachery to be false to the eternal Gospel of Christ. Moreover, there is no other name under heaven by which we may be saved but the name of Jesus Christ.

False syncretism means the harmonizing of all religions, Christian and non-Christian, by forming one great world religion out of various features of individual religions. Behind this notion is the idea that man mixing together conflicting doctrines can save himself by wisely trines. The Christian knows that the only doctrines that can bring him salvation are those God has revealed through Christ.

In addition to respect for the true Gospel there must also be respect for the other person in the day-by-day contacts of Christian with Christian on the way to Christian Unity.

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Father Gustave Weigel, Priest-Scholar

By MSGR. JAMES J. WALSH

He was a big man, with prominent features and a serious, stern look which seldom changed, not even when dropping witty remarks in the midst of a learned explanation of a point in theology.



The reporters covering the Ecumenical Council in Rome consider him the work-horse of the daily news panel. He rarely missed a session and gladly lingered after it to answer their endless questions on complex topics being discussed in the Council. The correspondents who knew of his constant work as a liaison with Protestant and Orthodox observers at the Council, his lectures to bishops and other groups, his never-ending round of meetings, used to wonder how he could keep up so rigid a schedule day after day.

He couldn't keep it up. The other day Father Gustave Weigel, S.J., died of a heart attack at the age of 57, a few days after returning from Rome.

COMPLEX PROBLEMS

Up until two years ago, his name was known best by scholars. Both Catholic and Protestant scholars, and perhaps the latter respected his scholarship as much as did his fellow Jesuits. In the last two years, however, since the Council began, he has been quoted extensively in newspapers and books and magazines. It is safe to say that many news stories which helped to shape the thinking of Catholics and non-Catholics throughout the world on the Council are influenced greatly by the explanations of Catholic teaching given to the correspondents by Father Weigel.

As professor of Ecclesiology at Woodstock College in Maryland, he long ago became interested in the delicate and complex problems affecting the unity of Christian churches. After many years of dealing with Protestant scholars, it seemed rather fitting that in the Council he would be closely connected with the more than 60 non-Catholic Christian observers. He lived with them during the second session at the Pensione Castel San Angelo, and sat with them during the three hour council session each day, answering their questions, clarifying certain points raised in talks, translating some obscure passages.

At the daily press panel in the basement of the USO building, he often seemed ready to eat alive a questioning reporter, looking at him intently for a moment before answering, as if the question was absurd. And frequently it was. But he gave no sign of such a judgment as he answered with quiet deliberation, speaking very slowly, as if many years of teaching seminarians had conditioned

TRUTH OF THE MATTER

him to give his listeners a chance to take notes they could decipher later.

ALWAYS FRANK

Father Weigel could always be expected to be frank, precise and clear, and on occasion blunt and humorous. His frankness sometimes had reporters writing furiously, as on the day when the question of collegiality was being debated in the Council. He explained that "it became clear today that there are two minds in the Council on collegiality — a. That collegiality is definitely settled and b. that nothing is settled concerning collegiality."

On another occasion when the Holy Office was being discussed he said he felt what caused most criticism was the secrecy surrounding its work and moreover that it represented only one school of theological thought — and apparently that was not his!

That he could take an embarrassing situation well was proven when a writer asked how the Holy Office came to deal with problems, whether it found them on its own initiative or through the reports of bishops. Father Weigel answered: "For the Holy Office to act on a problem in Oshkosh, there has to be a call from Oshkosh." It was only when the laugh went up in a certain part of the room that he realized the Bishop of Oshkosh happened to be present at the press panel.

In the touchy subject of the different attitudes of Catholics and Protestants with regard to the Blessed Mother, he gave an explanation that appeared in many papers, outlining briefly the fact that Protestants generally tend to defend the unique mediatorship of Christ and think the Catholic piety, in honoring Mary, tends to obscure the One Mediator. He said, "They feel in piling up epithets we tend to make her the fourth person of the Blessed Trinity," and thus they are out of sympathy with our devotion to Mary.

He described two tendencies in Mariology in the Church today. The one is initiated by those called the Maximalists, "who out of piety want to say all that can be said concerning Mary." He described some extreme views in this matter as "emotional sermon rhetoric rather than sources theologians draw on to work with..." and made it plain he was not numbered among the Maximalists.

TWO TENDENCIES

The other tendency is traced to the Minimalists, "who believe we should stick to Scripture and ancient tradition" in explaining Mary to non-Catholics, being sensitive to what might help or hurt the Ecumenical Movement.

He once told reporters there was nothing revolutionary in the chapter on holiness in the

schema on the Church, but stressed that many had the wrong idea in the past, namely, that holiness seemed to belong to bishops and religious. He said the schema being debated by the bishops emphasizes that all are called to holiness, and a layman can find it in any way of life, because holiness is the love of God above all things and the love of neighbor for God's sake.

Asked if the Spanish bishops approved of the Ecumenical Movement, he said dryly, "There can't be much discussion between churches, because there are so few Protestant churches in Spain."

When a newsman inquired if celibacy can be done away with he answered with a deadpan, "No hopes are being entertained." He immediately proceeded very seriously to go into a detailed history of celibacy in the Church which appeared in many publications in the next few days.

Someone wanted to know what he thought was the most significant event in the Council to date, and he bluntly refused to answer, saying that so much had happened in the Council no one could give such an answer without time for reflection.

CLARIFIED MATTERS

When a Baptist correspondent noticed in the decree on the Communications Media the

phrase that the State ought "to foster religion" he asked quite naturally with some concern, "Which religion?" And Father Weigel said the translation was bad, that the meaning was obviously not "religion" but "religious values."

The New York Times correspondent, Milton Bracker, who did an excellent job of reporting the Council, very frequently depended on Father Weigel to clarify matters before he wrote his story, and occasionally tried to get a bit more than the Jesuit wanted to give. For instance, probing about Father John Courtney Murray, who had not been present at the first session last year, he spoke the thoughts of other reporters in trying to find out if he had been "disinvited" because of his "liberal views" on religious liberty and other matters. Father Weigel stared into space for a while and then summed up all he wanted to say about his confere in the words, "Maybe no one really asked him to come."

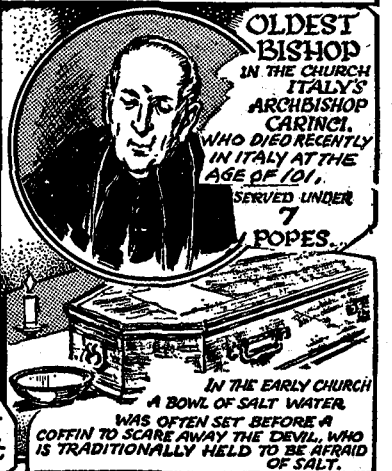
Not everyone went along with Father Weigel's views on certain matters. Some considered him far too liberal in some areas. But there is little doubt that everyone who knew him, Catholics as well as Protestants and Orthodox, consider his death most untimely and a keen loss to Ecumenism. Certainly newsmen who will report the Council next September will feel that their coverage of the "great story" may have been more accurate and effective with Father Weigel on hand to answer their questions.



... EACH YEAR, ON THE FEAST OF SAINT LUCY, CHILDREN IN THE BAVARIAN TOWN OF FUERSTENFELDBRUCH TAKE WOODEN MODELS OF THEIR HOMES TO THE CHURCH FOR BLESSING, THEN SET THEM ADRIFT ON THE RIVER. DATING FROM 1785, THIS CUSTOM COMMEMORATES AN OCCASION WHEN PRAYERS TO THE SAINT SAVED THE TOWN FROM FLOODING.



THIS STRIKING PAINTING, "THE HOLY FACE" IS THE WORK OF THE MODERN FRENCH ARTIST ROUAULT



IN THE EARLY CHURCH A BOWL OF SALT WATER WAS OFTEN SET BEFORE A COFFIN TO SCARE AWAY THE DEVIL, WHO IS TRADITIONALLY HELD TO BE AFRAID OF SALT.

OLDEST BISHOP IN THE CHURCH ITALY'S ARCHBISHOP CARINCI, WHO DIED RECENTLY IN ITALY AT THE AGE OF 101, SERVED UNDER 7 POPES.

MISSAL GUIDE

- Jan. 12 — First Sunday After Epiphany. Feast of the Holy Family. Mass of the Feast. Gloria, Creed, Preface of Epiphany.
- Jan. 13 — Commemoration of the Baptism of Our Lord. Mass of the Feast, Gloria, Creed, Preface of the Epiphany.
- Jan. 14 — St. Hilary Bishop Confessor, Doctor of the Church. Mass of the Feast. Gloria, Second prayer of St. Felix, Common Preface.
- Jan. 15 — St. Paul, First Hermit, Confessor. Mass of the Feast, Gloria, Second Prayer
- of St. Mour, Common Preface.
- Jan. 16 — St. Marcellus I, Pope and Martyr. Mass of the Feast, Gloria, Common Preface.
- Jan. 17 — St. Anthony, Abbot. Mass of the Feast, Gloria, Common Preface.
- Jan. 18 — Saturday Mass of the Blessed Virgin Mary. Gloria, Second Prayer of St. Prisca. Preface of the Blessed Virgin Mary.
- Jan. 19 — Second Sunday after Epiphany. Mass of the Sunday. Gloria, Creed, Preface of the Trinity.

The Glory Of God Cannot Be Put In Words

By FATHER LEO J. TRESE

As we well know, we are due for some tremendous surprises when, after death, we open our eyes upon God.

The truths of faith which we have learned from books and sermons will seem ridiculously inadequate expressions of the reality which will smite us then.



By study and by attentive listening we feel that we have learned much about the nature of God, of grace and of redemption. We have made our act of faith in the dogmas defined for us by the Church. We know that these dogmas are true. However, we have scarcely a glimmer of understanding of how true they are. The human mind and human vocabulary simply are incapable of exposing the actualities which our dogmas seek to express.

When we see God as He really is, the definition of God as "The self-existing, infinitely perfect spirit" will strike us as an utter absurdity. The cate-

GOD'S WORLD

chism will seem like an infantile effort to describe the indescribable. Our first impulse will be to beg God, "Please, Lord, let me go back and tell people what You really are like. All the years we've been talking about You, we've been saying nothing, God absolutely nothing." And God would be constrained to answer, "It would be quite useless, my child. What you now know cannot be put into words; and, if it could, no one would understand you."

This is not to say that our dogmas of faith are incorrect or capable of revision. That would be to fall into the heresy of Modernism, which holds that religious truth is relative, subject to evolution as man grows in scientific knowledge.

"No, our dogmas are absolutely true as they stand and very necessary for keeping us religiously "on course" and protecting us against gross error.

CANNOT IMPART

But, for all their factualness, dogmas simply cannot impart an experiential knowledge of the reality which underlies the dog-

ma. There is and must be an enormous gap between the verbal statement of the truth, and the truth as it exists in its three-dimensional being. A simple example will illustrate this.

Webster's dictionary defines color, objectively, as "A quality of visible phenomena, distinct from form and from light and shade." The dictionary defines color, subjectively, as "A sensation evoked as a response to the stimulation of the eye and its attached nervous mechanisms by radiant energy of certain wave lengths and intensities."

These definitions are precise expressions of the truth. Yet, if we were to quote them to a man born blind, we know that he would remain quite unmoved. If that same man were suddenly to receive his eyesight while standing in a field of wild flowers, facing a crimson and purple sunset, he surely would cry out to us, "Why didn't you tell me that color would be like this!"

Similarly, as we receive the supernatural power of vision which is called the Light of

Glory, we shall be tempted to cry out to God, "Why didn't you tell me that You would be like this!" God would have to answer, as we would answer the blind man, "I tried to tell you, but of course you really could not understand without seeing." Manifestly, this imagined dialogue with God is whimsical. In heaven, we shall be much too busy loving God to indulge in such asides.

CONCLUSIONS EMERGE

Two conclusions emerge from what we have said. The first conclusion is that it is absurd for us to let ourselves be troubled by temptations against faith on the score that there are points in our religion which we cannot understand. God being Who He is, how could we hope really to understand?

The second conclusion is that no amount of book knowledge can bring us to a confrontation with God as He actually is.

It is only in prayer that we can encounter God, that we can experience God. Without meditative prayer our knowledge of God must remain theoretical and our service of God perfunctory. In prayer, our apprehension of God still will be "through a mirror in an obscure manner," but even that much of a glimpse can be enough to transform our lives.

Vernacular Not Only Liturgy Change

(The author of the following article, the second of a series on the sweeping liturgical reform provided for the ecumenical council, serves as one of the council's official advisers on liturgical matters. A priest of the Boston archdiocese and a professor of canon law at the Catholic University of America, Washington, he is the immediate past president of the North American Liturgical Conference.)

By Father FREDERICK R. McMANUS
NCWC News Service

Some have already summed up the Second Vatican Council's constitution on the liturgy as a major concession of the vernacular languages in place of Latin in the liturgy. This is an oversimplification. There are much more important liturgical reforms decreed by the council.

Nevertheless, the use of the mother tongue in the official liturgy is certainly the most striking of the changes soon to be evident — it is hoped in a matter of a few months. The constitution goes into effect Feb. 16.

To understand the council's decision in this matter of language, it is necessary to mention the background. First of all, the bishops recognized the actual diversity in the Church. Looked at realistically, Latin is not even remotely a universal language. It is not the language of the Scriptures, nor the languages of the Oriental churches.

The vast majority of the world's inhabitants do not even have ancestors who spoke Latin. The bishops of the council were willing to vote for the most radical language concessions, provided they were made dependent on the approval to be given by the bodies of bishops for the respective countries or regions of the world.

One reason for their unanimity is the long, hard work of all who proposed and publicized the vernacular question over the years. Events have proved them right. They truly sensed the mind of the Church and the needs of the Church.

The vernacular thesis is a simple one. If the words are to be meaningful and prayerful, people must pray in their own language. Taking into account "the pastoral and didactic nature of the liturgy," Pope Paul VI and the bishops prefaced the vernacular legislation with these words: "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 . . ."

ENTIRELY OPEN

In the case of the sacraments and sacramentals, as distinct from the Mass itself, the council was entirely open to change: the entire text, including the very form of the sacraments, may be in the people's language. This affects or may affect ordinations, funerals, blessings of every kind, Confirmation and Penance, the very important rites for the sick and the dying, the special services which on occasion precede Mass, such as the Holy Week rites.

The council was similarly generous with regard to the Church's daily prayer or office when this is prayed by Religious or the laity, but made only a limited and indirect concession of a vernacular office to the clergy.

All this is of secondary interest compared to the Mass, where the council decreed: "In Masses which are celebrat-

ed 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."

This decision, which has been publicized but not sufficiently clarified, has two situations in mind:

1. The almost universal desire in the Church for the Scripture readings, particularly the Epistle and the Gospel of Mass, in the vernacular.

2. The widespread, though not universal, need for wider concessions, especially and immediately in the parts of Mass

which the people say or sing.

Judgment in both cases is left to the bishops in each country or region. The Bishops of the United States have already agreed to take advantage of the council's legislation.

This is not all. "Wherever a more extended use of the mother tongue within the Mass appears desirable," it may be introduced, but only with the consent or formal permission of the Holy See. This refers to the extension of the vernacular to the "priest's parts" of Mass, namely, the prayers called the collect, secret, and post-communion, and above all the canon itself. Even before the council's sessions ended, bishops from some countries, especially in mission lands, were considering petitions of this kind for the Holy See's permission.

PROCLAIM WORD

Aside from such special permission, what parts of Mass may the bodies of bishops allow in the vernacular?

First, the readings or lessons, as is obvious. The change, incidentally, will not do away with the need for readers, especially lay readers, who proclaim the word of God to the people at low Masses in many places.

Liturgy Movement Growing Throughout Latin America

BOGOTA (NC) — Approval by Pope Paul VI of the ecumenical council's charter of reform of the Church's habits of worship promises to give major impetus to the growing liturgical movement in Latin America. But a primary obstacle to renewal, one which will take decades to overcome, remains the acute shortage of clergy.

As with everything else in Latin America, the extent of participation in and understanding of the liturgy varies widely from country to country and from region to region.

Among the highlights indicating the new spirit are these:

● 20,000 copies of the bilingual Ritual — approved by the Holy See in 1962 in both Spanish-Latin and Portuguese-Latin versions — have been circulated throughout Latin America, thus enabling the administration of the sacraments in the vernacular more and more widely.

● Priests and people in Argentina, by special permission granted by the Holy See in 1960, have been reciting in Spanish many of the Mass prayers that are said aloud. These include the Confitour, Kyrie, Gloria, Sanctus, Lord's Prayer and the Agnus Dei.

● In some parts of Brazil where there are no priests, nuns have received the faculty to distribute Holy Communion to the laity when consecrated Hosts are available.

● In one Argentine diocese, a secular institute of men has been established to carry out such parish activities as conducting prayer services, preaching and giving Communion.

These points are all brought out in the December issue of the Bulletin of the Latin American Bishops' Council (CELAM), published here. Its author is Father Jairo Mejia, who has served as head of CELAM's Department for the Propagation of the Faith, the coordinating body for religious instruction, preaching and the liturgical movement.

Father Mejia said that the major event in the liturgical restoration prior to the ecumenical council's action was the adoption of the bilingual Ritual. "Wherever the Ritual has been used the effects have been admirable," he said. "The people have demonstrated an extraordinary satisfaction in being able to hear the liturgical prayers in their own language and to understand the sacred rites more fully."

But the drawbacks are many. Father Mejia listed these among them:

● The scarcity of priests. With over 15,000 Catholics to every priest — against a ratio of about 700 to 1 in the United States — the size of parishes is tremendous. Parishes average about 385 square miles apiece; many have no priest even so.

● Widespread illiteracy among the people, especially among the farm workers, who constitute 40 per cent of the population.

● The uprooting of many millions from their traditional way of life through the massive migration to the cities, just one aspect of the degrading poverty and accompanying social unrest which exist virtually everywhere.

Even though it may be desirable to reserve the Gospel reading to the deacon (according to the pattern of solemn Mass) or to the celebrant (in the absence of a deacon), the council stresses the hierarchical structure of the liturgy, and the reading of Scriptural lessons is distinct from the priestly office in worship.

Second, the prayer of the faithful or "the common prayer" to be reintroduced after the sermon, before the Offertory begins. No precise form or text for this prayer is determined by the constitution on the liturgy.

What is certain is that it should be in the mother tongue and that the people should respond to the petitions "for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world."

It could take the elaborate form of the Good Friday prayers: a series of invitations to prayer, periods of silent prayer by the people, and collects; or a brief chant or chants, followed by a series of verses and responses and concluding prayers; or, most likely, a few invocations and responses in litany-form with a concluding prayer said by the priest, responded to by the people.

PARTS PEOPLE SAY

Next, the "parts which pertain to the people," by which the council means the parts which the people should say or sing together. Two things need to be noted:

1. Although the priest may say the Agnus Dei, for example, with the people, it is truly the people's prayer or hymn. Where the vernacular is allowed for such a part of Mass, the priest too will use the vernacular.

2. The parts of the people, like the parts of the priest or deacon, are determined "by the nature of the rite and the principles of liturgy."

In effect, the people's parts are two-fold: the "ordinary" parts, chiefly and traditionally the Kyrie, Gloria, Creed, Sanctus, Agnus Dei, and, according to recent usage, the Our Father before Communion; the "proper" parts, changing with each Mass, at the entrance or Introit, between the Epistle and Gospel, at the Offertory, and at Communion.

Because the revision of the Roman missal (and other liturgical books) will take several years to complete, it is possible and expected that the bishops will approve an interim but official translation of these parts of Mass.

When this is done and if the people truly take their proper part, singing and praying together, the council's reform of worship will be truly under way.

To some these vernacular concessions may seem meager. They do not go much beyond what is already the rule in some countries. But, to use Pope John's expression, the council has now opened this particular window and has set no limits to the extension of the people's language in the people's worship.

God Love You

Most Reverend

Fulton J. Sheen

Many mental patients belong in the realm of psychiatry, but there are some patients whom no psychiatrist can heal. They are like the woman in the Gospel, who "after having spent all of her money on physicians was not better but worse." The reason medicine cannot help them is because they are suffering from a hidden sense of guilt. Multiplying their sins and rebellion against the law of God, they reach a point where life becomes intolerable; suicide often follows. They call themselves worthless, forgetful that no one can be worthless for whom Christ died.

For those who are not mentally sick, but are suffering from grave sins, the cure is in atonement, in reparation, in the making up for guilt by penance. In his play, "The Cocktail Party," T. S. Eliot makes Celia Copplestone say in her confession to the psychiatrist:

"It's not the feeling of anything I've ever done which I might get away from, or of anything in me I could get rid of, but of emptiness, of failure toward someone, or something, outside of myself; and I feel I must . . . atone — is that the word?"

A few years ago a plea was made on television for a national day of atonement for the sins of America. But a government official recommended that the word "atonement" be dropped, because people would not understand its meaning. If you have any sins for which you would like to atone, then help convert sinners in Africa; if guilt mounts up before your face, then turn despairing souls into white souls through the preaching of our missionaries. Build a chapel or a hospital, or educate a native priest. Do anything which will cut into your own flesh, into your own guilt. Waste not your money by giving it to those who already have; give it to those who have not, and who share the poverty of Christ. God will then have mercy on your soul for, as Scripture says: "Charity covereth a multitude of sins." Send your atonement offering to the Holy Father through his Society for the Propagation of the Faith.

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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.

15 DDF Districts Organized

The 1964 Development Fund Campaign of the Diocese of Miami now getting under way has been organized in 15 districts throughout the 16 counties of the Diocese, each under the direction of priests as regional coordinators and laymen as regional chairmen, as follows:

Region I — Msgr. Peter Reilly and Msgr. John O'Dowd; Stuart W. Patton.

(Little Flower, SS. Peter and Paul, St. Agnes, St. Hugh, St. Brendan, Epiphany, St. Timothy, St. Thomas the Apostle, Christ the King, Holy Rosary, Sacred Heart and St. Louis.)

Region II — Father Joseph H. O'Shea; Frank E. Mackle.

(St. Patrick, St. Joseph, St. Mary Magdalen.)

Region III — Msgr. Dominic J. Barry and Father James Connaughton; Matthew Walsh.

(Gesu, St. Michael, St. Dominic, St. John the Apostle, Immaculate Conception, St. Vincent de Paul, Our Lady of Perpetual Help, Blessed Trinity, St. Monica.)

Region IV — Msgr. James F. Enright; Dr. Edward J. Lauth.

(Cathedral, St. Rose of Lima, St. James, Corpus Christi, Holy Redeemer, St. Lawrence, Visitation, Holy Family.)

Region V — Msgr. William F. McKeever; Ernest Winter.

(St. Matthew, Little Flower, St. Stephen, Nativity, St. Bernadette, Resurrection, St. Bartholomew, Annunciation.)

Region VI — Father Raymond J. Scully; Frank Russell.

(St. Sebastian, St. Jerome, Our Lady Queen of Martyrs, St. Gregory.)

Region VII — Msgr. John O'Looney and Father Robert F. Reardon; Frank O'Connor.

(St. Anthony, St. Pius X, Blessed Sacrament, St. Clement.)

Region VIII — Father Sebastian Loncar; Jack Hill.

(St. Coleman, Assumption, St. Elizabeth, St. Ambrose, St. Vincent, St. Joan of Arc.)

Region IX — Msgr. R. T. Rastatter; Richard Sokolowski.

(St. Vincent Ferrer, St. Mark, St. Luke, Sacred Heart.)

Region X — Msgr. J. P. O'Mahoney; Edward D. Lewis.

(St. Edward.)

Region XI — Father Bernard J. McGrehan; Philip Lewis.

(St. Juliana; St. Ann; Holy Name; St. Margaret, Clewiston;

St. Philip Benizi, Belle Glade; St. John Fisher.)

Region XII — Father Jerome J. Martin; Edward Lucas.

(St. Francis of Assisi, Riviera Beach; St. Clare, North Palm Beach; St. Jude, Jupiter; St. Christopher, Hobe Sound.)

Region XIII — Msgr. Michael Beerhalter; Michael Perri.

(St. Joseph; St. Anastasia; St. Helen; St. Catherine, Sebring; Our Lady of Grace, Avon Park; St. William.)

Region XIV — Msgr. Joseph H. Devaney and Father Bernard

L. Hickey; Joseph Pulte.

(Ascension; St. Ann; St. Francis Xavier; St. Charles Borromeo; Sacred Heart, Punta Gorda; St. Leo, Bonita Springs; St. Paul, Arcadia; St. Raphael, Lehigh Acres; St. Cecelia Mission.)

Region XV — Father Casimir J. Stadalnikas, Father William V. Cashman, Father Luis Altomaga and Father Joseph F. Beaver.

(San Pablo, St. Bede, San Pedro, St. Mary Star of the Sea.)



1964 DDF campaign is discussed by Father right; Frank Hillary, campaign director; and Neil J. Flemming, diocesan coordinator; with Frank E. Mackle, co-chairman, left. Stuart James W. McCaughan, general chairman, W. Patton, Esq. is also co-chairman.

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Other Loans and Discounts	9,959,693.02
Bank Premises	722,273.27
Furniture and Fixtures	228,495.82
Income Earned but not Collected	76,645.31
Other Assets	55,141.76
TOTAL ASSETS	\$22,685,262.19

LIABILITIES

Deposits	\$20,794,578.33
Accrued Taxes, Interest and Expense	50,113.93
Income Collected but not Earned	135,579.60
Other Liabilities — Bills Payable Secured by Government Bonds	200,000.00
TOTAL LIABILITIES	\$21,180,271.86

CAPITAL ACCOUNTS

Capital Stock (37,000 shares, Par Value \$25.00)	\$ 925,000.00
Surplus	537,000.00
Undivided Profits	22,172.60
Reserve for Contingencies	20,817.73
TOTAL CAPITAL ACCOUNTS	\$ 1,504,990.33

TOTAL LIABILITIES AND CAPITAL ACCOUNTS	\$22,685,262.19
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CHARITIES ACQUIRES BUILDING

Diocese Gets New Church, Home For Teenage Girls

A new church and youth center near downtown Miami; a home for dependent teenage girls and a new Catholic Charities building have recently been acquired by the Diocese of Miami.

Mass was offered for the first time on Sunday, Dec. 29, in the St. John Bosco Church and Masses are now celebrated there both daily and Sunday with a schedule of six Masses each Sunday.

A mission of SS. Peter and Paul's parish, the new church is located at NW 13th Ave. on Flagler St. Masses for the mission were formerly offered in the Tivoli Theater by Father Emilio Vallina, administrator; and Father Eduardo Fernandez, assistant.

The chapel is located on the first floor of the three-story structure where quarters for the priests and meeting rooms also will be provided. The second floor is now being converted into a series of classrooms for the Confraternity of Christian

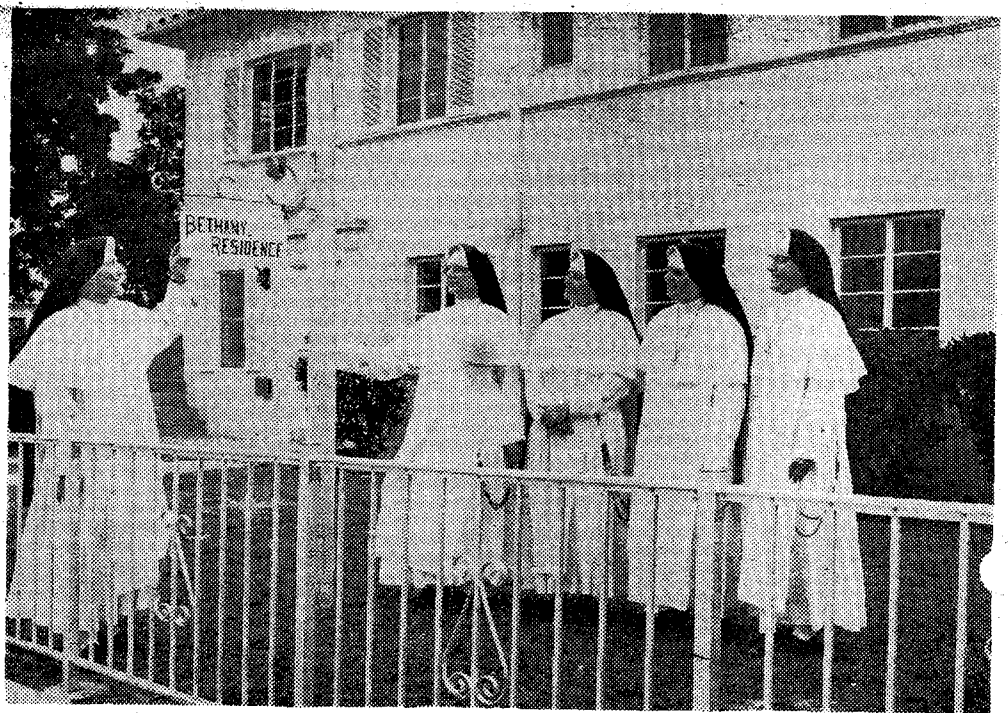
Doctrine, for study clubs and other parochial activities. A roof garden for basketball and other sports, dances, social events and additional youth center gatherings will be provided on the third floor.

Three Brothers of the Christian schools of the Antilles Province will direct the youth center program, and will assist in the CCD program and other religious instructions. A residence for the Brothers is located at the rear of the church.

The new Catholic Charities building adjoins the St. John Bosco Church.

"Bethany Residence" already has begun to care for teenage girls made dependent through no fault of their own. It is a two-story building surrounded by spacious grounds and located at SW Third Ave. and 24th Rd.

A smaller two-story building on the rear of the property is being remodeled to provide convent facilities for the eight Sisters of Bethany who staff the residence.



Voice Photos

BETHANY RESIDENCE for dependent teenage girls is located at SW Third Ave. and 24th Rd. Sister Ancilla, O.P., and other Do-

minican Sisters of Bethany, Netherlands, who will staff the residence, are shown outside of the two-story building.



Father John Nevins Chats With Sisters Of Bethany Outside Convent

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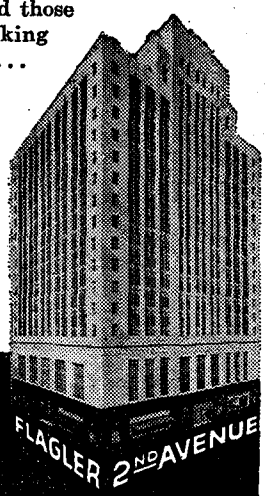
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NEW CATHOLIC CHARITIES Building at left and new St. John Bosco Church, right, on Flag-

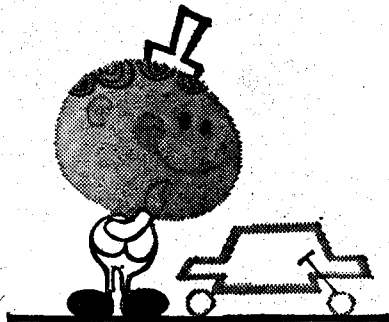
ler St. at 13th Ave. The church building also will serve as a CCD and youth center.

THE FIRST MASS at St. John Bosco Church was celebrated on Sunday, Dec. 29, as shown

in pictures above. A mission of SS. Peter and Paul's, Masses are said daily and Sunday.

Voice Photos

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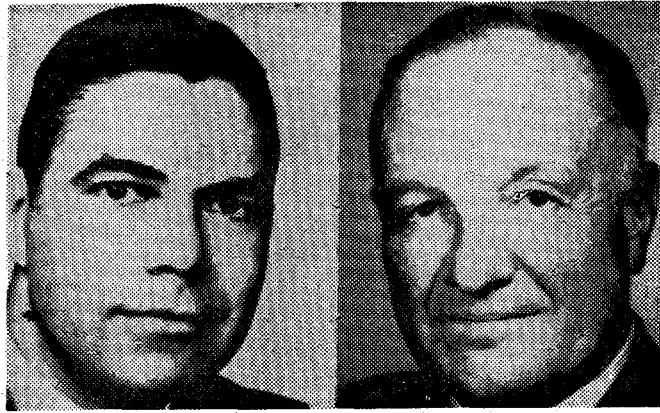
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NEW MEMBERS of the executive committee of the National Catholic Community Service, are Stanley P. Hebert, deputy defense counsel, Department of the Navy (left) and Lt. Gen. Arthur G. Trudeau (U.S.A. Ret.)

Catholic USO Unit Names 2 To Executive Committee

WASHINGTON (NC) — Lt. Gen. Arthur G. Trudeau (U.S.A., Ret.), president, Gulf Research and Development Co., and Stanley P. Hebert, deputy defense counsel, Department of the Navy, are new members of the executive committee of the National Catholic Community Service, a member agency of the United Service Organizations (USO).

The appointments were made by the NCCS board of trustees and announced here by Archbishop Patrick A. O'Boyle of Washington, board president.

Trudeau, of Pittsburgh, is a graduate of the U.S. Military Academy. He served in the European, North African and Southwest Pacific theaters during World War II. He com-

manded the First Cavalry Division and later the Seventh Infantry Division in the Korean War.

Following his tour in Korea, Trudeau came to the Pentagon as chief of Army Intelligence and later served as chief of Army Research and Development. He is a Knight of Malta and the recipient of the 1963 Catholic Action Award from St. Bonaventure's (N.Y.) University.

Hebert, of Washington, is a graduate of the University of Wisconsin, Madison, and Marquette University, Milwaukee.

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WASHINGTON LETTER

Latin Americans Moving To Give Vigor To Alianza

By J. J. GILBERT

WASHINGTON (NC) — While President Johnson has moved here to coordinate U. S. aid to Latin America, Latin Americans themselves have moved decisively to give vigor and authority to Alliance for Progress efforts.

President Johnson has named Thomas C. Mann, U. S. Ambassador to Mexico, to head up the Latin American work here. South Americans of ministerial level met in São Paulo, Brazil, at the end of November to set up the Committee for the Alliance (CAP). In Spanish, it is called the Comité Interamericano de la Alianza para el Progreso.

It is intended that CAP will have power not only to coordinate, but also to execute, and that, in this latter respect, it will be an improvement over the "nine wise men," a purely advisory group which heretofore has functioned under the Inter-American Committee for Socio-Economic Development of the Organization of American States.

Because it is hoped the committee will give definite impetus

to the combined work for Latin American progress, a search is on for a good man to head it. The feeling here is that he should be a Latin American. Some of those most prominently mentioned to date are:

Alberto Lleras-Camargo, former president of Colombia and onetime general secretary of OAS, who is said to have declined for reasons of health.

Raul Prebisch, Argentine economic expert now with the UN who is presently engaged in planning a world conference on commerce and production for Geneva in the Spring of 1964.

Antonio Carrillo Flores, Mexican lawyer and Ambassador to the U. S. He is characterized here as being a member of the militant secularist group now ruling Mexico.

Antonio Ortiz Mena, Mexican financial expert.

Galo Plaza, a liberal and former president of Ecuador.

Roberto Campos, economist and former Brazilian Ambassador to the U. S.

Romulo Betancourt, out-going president of Venezuela, moderate leftist.



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Pioneer in Unity Movement, Father Gustave Weigel Dies

NEW YORK (NC) — Father Gustave Weigel, S.J., 57, one of the U. S. Church's best known figures in the ecumenical movement, died unexpectedly at the Jesuit Father's Campion House here of a heart attack.

Father Weigel, a professor since 1942 at Woodstock (Md.) College, a Jesuit seminary, was a pioneer in taking part in "dialogue" sessions with non-Catholic Christians.

Requiem Mass was offered at Woodstock for the repose of soul of the theologian who died while resting at the Jesuit residence between sessions of an interfaith conference. Burial also was at Woodstock.

Celebrant of the Mass was Archbishop Lawrence J. Shehan of Baltimore. Present in the sanctuary were Archbishop Patrick A. O'Boyle of Washington and Auxiliary Bishops T. Austin Murphy of Baltimore and Philip M. Hannan of Washington.

Father Weigel attended both sessions of the Second Vatican Council, acting as translator for English-speaking observer-delegates from other churches.

At the second session, he took part daily in the U. S. Bishops' press panel which provided newsmen with background and clarification of the issues raised at the council.

Father Weigel, who had an encyclopedia store of knowledge and a quick wit was born in Buffalo N. Y. He studied at Woodstock and at the Gregorian University, Rome.

Ordained on June 25, 1933, at Woodstock, he was first assigned to the Catholic University of Chile where he served until 1948 when he returned to Woodstock.

Father Weigel was a prolific writer and speaker on interfaith relations. He took part in dozens of interfaith gatherings, wrote frequently for the Catholic press and authored numerous books, including one, "American Dialogue," with Robert McAfee Brown, Protestant professor of religion at Stanford (Calif.) University. The two men won the 1960 Brotherhood Award of the National Conference of Christians and Jews for the book.

A frequent theme in his addresses was that dialogue between churches does not compromise belief. "This dialogue"



FATHER WEIGEL

he said, "is the very foundation of ecumenism and experience has shown that there is nothing to fear when it is carried on in a spirit of charity and prayerfulness."

"God will have to bring about unity," he stated, "but man must take certain preliminary steps, hoping and praying that God will see fit to use these human efforts at reunion as an instrument for the ultimate unity of Christianity."

In September, 1960, at the height of the debate centering on the religion of the late President Kennedy, then Democratic nominee, Father Weigel drew national attention with a Washington speech expressing "desperation" at the failure of some non-Catholics to believe Catholics when they say they do not wish to infringe on the religious freedom of others.

Citing U. S. Catholic testimony from Revolutionary War times to the present on Church-State relations, Father Weigel declared:

"I just cannot see what more assurance non-Catholic Americans can ask of Catholics. Officially and really American Catholics do not want now or in the future a law which would make Catholicism the favored religion of this land.

"They do not want the religious freedom of American non-Catholics to be curtailed in any way. They sincerely want the present First Amendment to be retained and become ever more effective. With a note of desperation, I ask, what more can we say?"

Father Weigel was the first Catholic to give a series of lectures at the Yale Divinity School.

3 Young Adults Win For Emblem Design

Three members of Catholic Young Adults Clubs in the Miami area have been named winners in a recent contest to design a suitable emblem for the diocesan CYAC council.

Ideas submitted by Frank Zeller, Miami Catholic Singles Club; Martin Llores, Hialeah-Miami Springs CYAC; and Phyllis Bosco, Our Lady of Perpetual Help CYAC, will be incorporated into the emblem.

Sacred Music Workshop Opens

"The Artist in the Christian Community" will be the theme of a liturgical and sacred music workshop which opens at 10:30 a.m. today (Friday) in the Barry College Auditorium.

C. Alexander Peloquin, noted composer, conductor and founder of the Peloquin Chorale, will conduct the three-day workshop which musicians, choir directors

and music teachers have been invited to attend.

Mass will be celebrated at noon today followed by luncheon in the Thompson Hall cafeteria on campus. Workshop sessions will resume at 1:30 p.m. and continue until 3:30 p.m.

Sessions will resume at 10:30 a.m. Saturday and again at 2 p.m. Sunday. Benediction of the Blessed Sacrament will mark

the conclusion of the conferences at 4 p.m. Sunday.

Those planning to attend may register for the entire workshop or for separate sessions.

Former director of music at SS. Peter and Paul Cathedral in Providence, R.I., Mr. Peloquin has served as instructor in Newton College of the Sacred Heart and at Boston College.

STATEMENT OF CONDITION

as of december 31, 1963

RESOURCES

Cash and Due from Banks.....		\$14,347,488.22
U.S. Government Securities.....	\$12,780,352.83	
State, County and Municipal Bonds.....	7,514,166.26	
Other Securities.....	1,179,516.63	
TOTAL SECURITIES.....		21,474,035.72
Loans and Discounts.....		27,171,717.50
Federal Reserve Bank Stock.....		120,000.00
Real Estate Owned.....		101,786.62
Leasehold Improvements.....		574,571.97
Furniture and Fixtures.....		242,274.63
Customers' Liability—Letters of Credit and Acceptances.....		297,802.45
Accrued Income and Other Resources....		618,061.47
TOTAL RESOURCES.....		\$64,947,738.58

LIABILITIES

Deposits.....		\$58,482,791.14
Letters of Credit and Acceptances.....		297,802.45
Unearned Income.....		720,964.01
Accrued Taxes, Interest, Etc.....		444,683.61
Capital Stock.....	\$ 2,000,000.00	
Surplus.....	2,000,000.00	
Undivided Profits.....	1,001,497.37	
TOTAL CAPITAL FUNDS.....		\$ 5,001,497.37
TOTAL LIABILITIES.....		\$64,947,738.58

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Prayers Are Urged During Unity Octave, Jan. 18-25

GARRISON, N.Y. (NC) — Catholics should pray in an ardent and confident way for religious unity during the Chair of Unity Octave, Jan. 18 to 25, a priest urged here.

Father Titus Cranny, S.A., of the Franciscan Friars of the Atonement who have promoted the prayer movements among Catholics since 1909, appealed for prayer and sacrifices in a special statement from the community's principal monastery here.

"Christian unity is the concern of all — of Catholics, of the Orthodox and of the Protes-

tants," he said. "But they do not pray enough and we do not."

"If 600 million Catholics prayed for unity each Jan. 18 to 25 and 200 million Orthodox and 270 million Protestants, the results in grace would sweep over the world and change it radically," he continued.

"As Catholics, we should pray for unity in a very ardent and confident way during the octave; then we should resolve to pray and sacrifice every day — when we offer daily prayers to God, when we attend Holy Mass, when we perform some act of mortification," he said.

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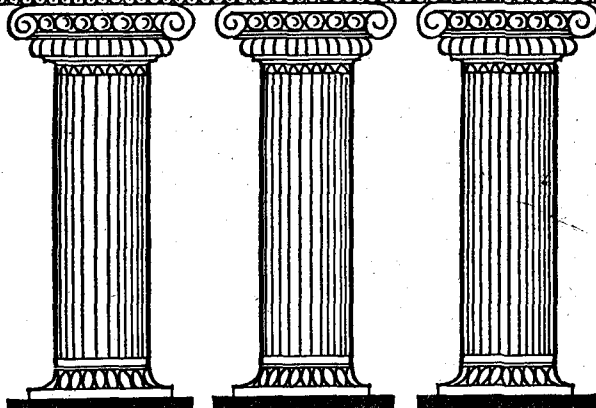
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**De Paul Council
Elects Hartnett**

Fred B. Hartnett of Little Flower Parish, Coral Gables, was elected president of the Miami Particular Council of the St. Vincent de Paul Societies at a meeting held earlier this week at the Dominican Monastery, 809 N. Miami Ave.

Hartnett, who is vice president of the St. Vincent de Paul Society in his parish and president of the Catholic Welfare Bureau of Miami succeeds Richard Roberts, K.S.G. as president of the Council.

Present at the meeting was Msgr. Peter Reilly of Little Flower parish, spiritual director of the Miami Council.



EPIPHANY PARISH members observed the patronal feast of their parish Monday evening with recitation of the Rosary at the outdoor creche on the church grounds. Epiphany commemorates the adoration of the Magi at the crib symbolic of His revelation to the world.

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**Holy Name Society
To Hold Installation**

Members of the Holy Name Society of St. Agnes parish on Key Biscayne will receive Holy Communion in a body at the 8:30 a.m. Mass this Sunday, Jan. 12.

Newly elected officers will be installed before the Mass by Edward Atkins, member of SS. Peter and Paul parish and former diocesan Holy Name president.

Newly elected officers are: president, Wilbur Rollins; vice president, Dr. Winton Churchill; secretary, Raul Gutierrez; treasurer, Thomas Gillespie and Marshal Charles O'Brien.

**St. Francis Xavier School
Celebrates 25th Anniversary**

FORT MYERS — Members of the alumni and student body of St. Francis Xavier School will assist at a Memorial Mass at 11 a.m. today in observance of the 25th anniversary of the school.

The school was opened in 1938.

At 8 p.m. today a program of entertainment will be presented by St. Francis school students at Edison Park School auditorium.

Tomorrow, Jan. 11, a dance for the alumni will be held in the parish Hall on Cleveland Ave. A silver jubilee ceremony is planned.

Sunday, Jan. 12, will be Communion Sunday, and a pancake breakfast will be served in the school cafeteria from 7 a.m. to 12:30 p.m.

Earlier this week as part of the 25th anniversary celebration a cake-cutting ceremony highlighted the Parents' Club meeting on Monday and open House was held.

The open house was continued through Tuesday, Wednesday and Thursday.

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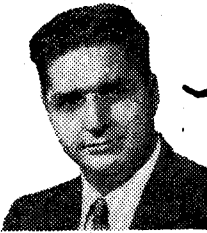

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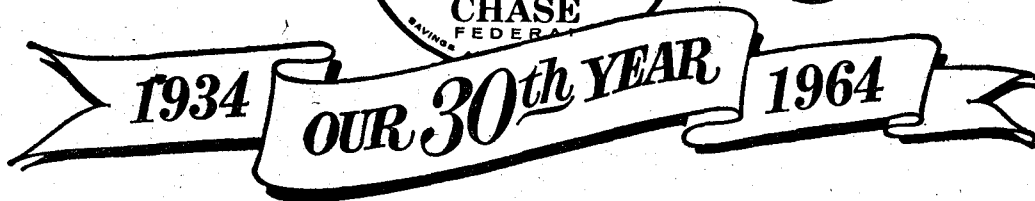
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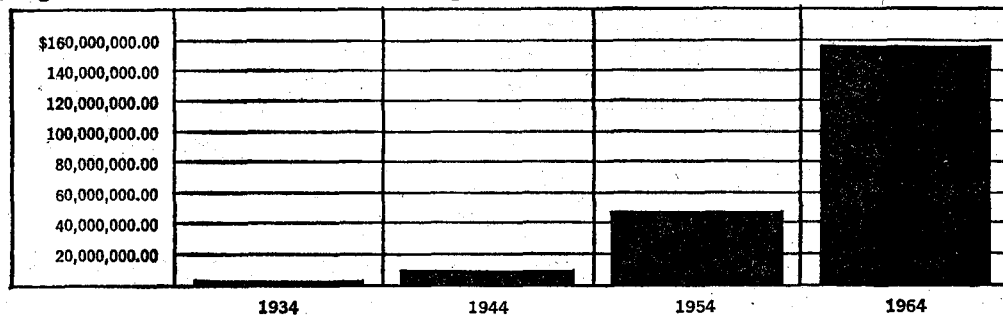
The figures below are indicative of South Florida's growth as a whole, for, in the years between yesterday's depression and today's healthy economy, Chase Federal and South Florida have grown together, mutually dependent, mutually prosperous.

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STATEMENT OF CONDITION • December 31, 1963

ASSETS:

Cash, U. S. Government and Government Agency Bonds	\$ 14,100,117.92	
VA & FHA Insured and Guaranteed Loans	\$ 29,580,836.83	
Conventional Loans	105,378,776.58	134,959,613.41
Loans on Savings Accounts		1,320,210.30
Stock in Federal Home Loan Bank		1,478,000.00
Prepaid Federal Insurance Premium		589,728.69
Buildings, Equipment & Parking Lots		2,274,712.32
Real Estate Owned		320,308.08
Other Assets		491,665.02
TOTAL		\$155,534,355.74

LIABILITIES:

Savings Accounts	\$135,872,588.12	
Federal Home Loan Bank Advance	7,000,000.00	
Loans in Process	1,477,537.63	
Advance Payments by Borrowers for Taxes, Insurance & Etc.	578,306.38	
Deferred Income	639,329.47	
Other Liabilities	99,814.08	
Reserve for Estimated Income Tax	183,000.00	
Reserves and Surplus:		
General and Specific Reserves	\$7,698,681.67	9,683,780.08
Surplus	1,985,098.41	
TOTAL		\$155,534,355.74

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ANTICIPATED ANNUAL DIVIDEND RATE ON SAVINGS. DIVIDENDS PAID AND COMPOUNDED QUARTERLY.

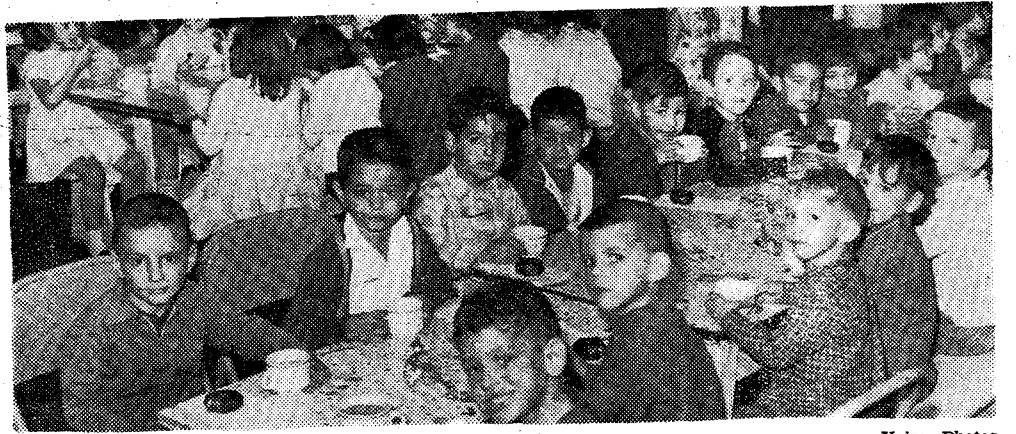
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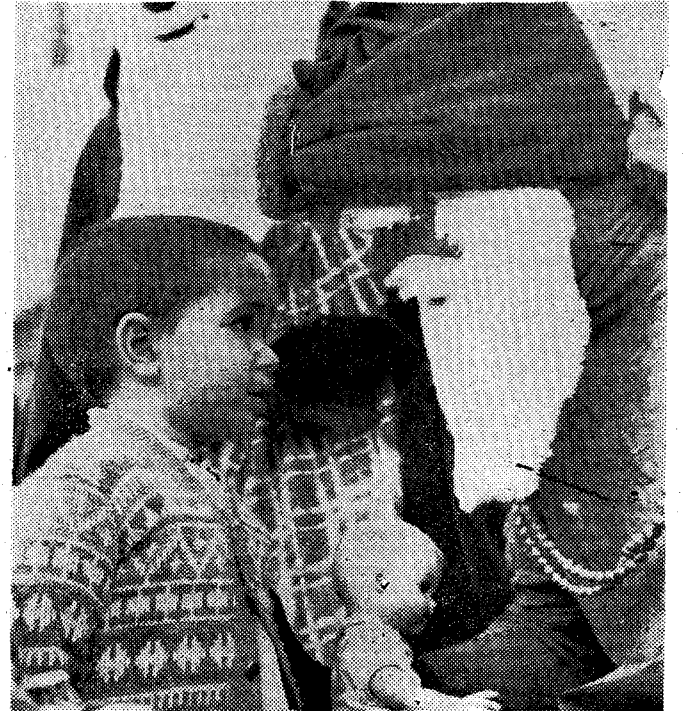
Voice Photos

140 Pre-School Cuban Refugee Children Are Enrolled In Nurseries

FR 4-8481
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CANDY-FILLED Pinatas were features of party for young Cuban refugee children shown as they scrambled to catch contents of box as its bottom was broken by a stick.



CUBAN INVASION prisoner, Jose Vazquez, released by the Castro regime in December, 1962, portrayed one of the Magi during an Epiphany party at Centro Hispano Catolico. His two-year-old son, Carlos, failed to recognize his father as gifts were distributed to 140 pre-school children of Cuban refugees Monday.

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Book Obscenity Fight Here Up To High Court

By RUSSELL SHAW

WASHINGTON (NC) — The U.S. Supreme Court, in an appeal raising some of the biggest questions in the controversy over obscenity and censorship, has once again been asked to decide whether "Tropic of Cancer" is obscene.

The new case has been brought before the high court by Grove Press, the New York publishers of the controversial novel by Henry Miller. Grove is challenging a Florida District Court of Appeal ruling which, last Sept. 17, upheld a lower court's ban on the book in Dade County.

Defendants in Grove's appeal are Richard E. Gerstein, State Attorney for Dade County, and the Whelan Drug Co.

In 1961 Gerstein brought suit in circuit court seeking an injunction against the Whelan Company to prevent it from selling "Tropic of Cancer" in Dade County. Grove Press entered the case as a codefendant.

A jury found the book to be obscene, and on Oct. 16, 1962, the trial court enjoined its distribution. This ruling was upheld last Sept. 17 by District Court of Appeal.

The publishing company in its petition to the Supreme Court says that its "constitutional rights . . . to publish, and the public to read, this work" have been violated.

"Tropic of Cancer" has been held obscene by courts in Connecticut, Pennsylvania and Florida, and not obscene in Massachusetts, Wisconsin, Illinois and California. Citing this situation, the publishing company urges the Supreme Court to settle once and for all the question of which "contemporary community standards" — local or national — apply in obscenity cases.

Grove Press, in its appeal from the Florida ban, raises some of the major issues on which the obscenity vs. censorship controversy has focused in recent years. Among them are these:

—Whether a book of "literary, artistic or other social importance" is automatically protected against suppression as obscene.

—Whether the reach of obscenity laws is in fact limited to so-called "hard core pornography."

—Whether national or local "community standards" are to be employed to settle the issue of a work's obscenity.

These questions echo and seek clarification of the Supreme Court's celebrated "test" for obscenity set forth in the landmark Roth-Alberts ruling of 1957.

The court then put the "test" in these words:

"Whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest."

SUPERIOR

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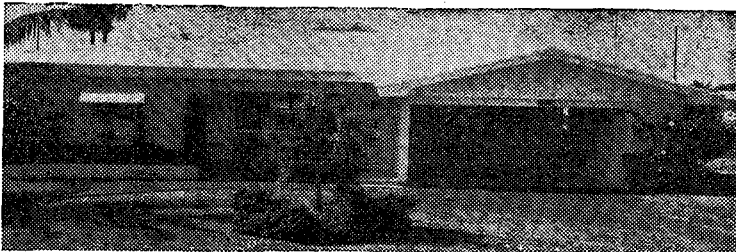
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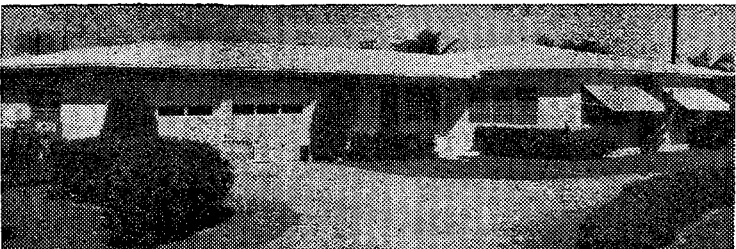


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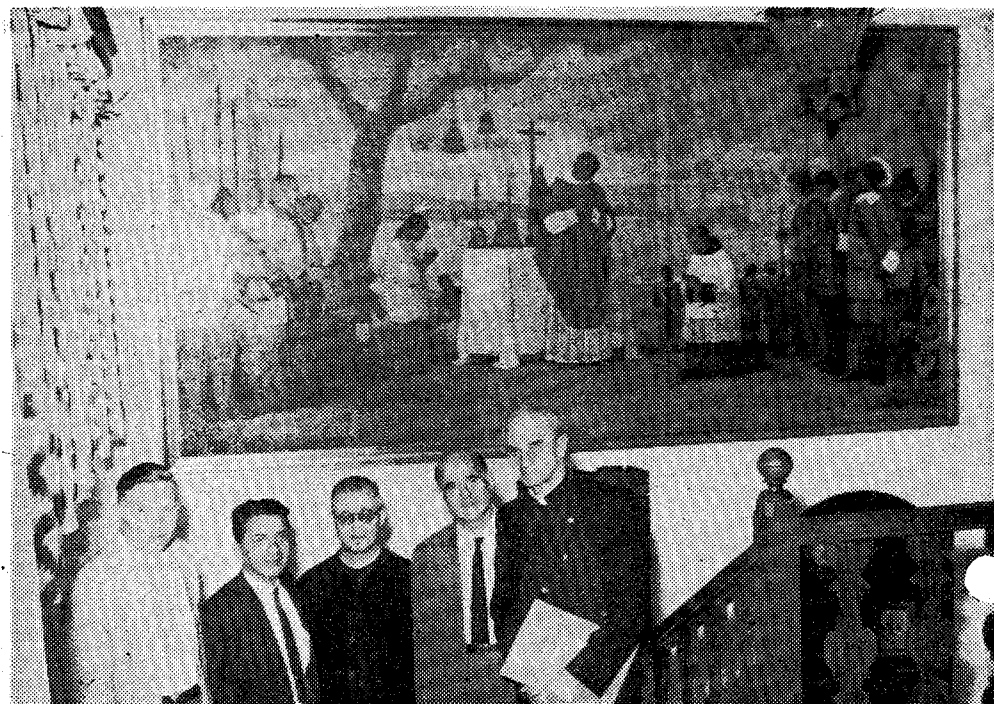
**Priest-Pianist
In Recital Here**

Father Thoralf Norheim, O.P., Norwegian pianist, will be heard in recital at the Barry College auditorium at 11 a.m., Wednesday Jan. 15.

A convert to Catholicism who entered the Dominican Order in 1945 and was ordained to the priesthood in 1950, Father Norheim is a native of Telemark, Norway who studied under famous Norwegian musicians and made his debut in Oslo.

During the past eight years he has presented many concerts both in Norway and other countries. During 1957-59 he played 85 concerts in the United States and appeared on television programs from Boston, Fargo, N.D., and Hollywood.

The public is invited to attend Father Norheim's recital at Barry College free of charge.



FATHER JUNIPER SERRA, early North American missionary, is shown in painting in background in Serra Club headquarters in Petra, island of Mallorca, Father Serra's birthplace. Standing on stairways beneath it are Msgr. Michael Beerhalter, of Fort Pierce (right) and Michael A. Perri (second from left), past president of Indian River Serra Club of the Diocese of Miami, who presented a Serra plaque to the Petra club. Others shown are Antonio Bauza Roca, Petra Serra president; Father Miguel R. Moragues, Petra chaplain, and Dr. Jorge Pascual Pont, Petra Serra past president.

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**Serrans Join Hands Across
Sea With Group In Mallorca**

FORT PIERCE — The Indian River Serra Club, of the Diocese of Miami, has joined hands across the sea with the Serra Club of Petra, on the island of Mallorca, birthplace of Father Juniper Serra, patron of all Serra Clubs throughout the world.

A plaque commemorating the famed "apostle of California" was presented personally to the Petra Serra Club by Msgr. Michael Beerhalter, chaplain, and Michael A. Perri, past president, of the Indian River Serra Club, during a recent visit to Europe.

In an expression of its gratitude, the Petra Serra Club, gave life memberships to Msgr. Beerhalter and Mr. Perri. Presentation of the plaque

was one of the ceremonies conducted as part of the observance during 1963 of the 250th anniversary of the birth of Father Serra.

The process for the beatification of Father Serra has been brought before the Holy See in Rome. Father Noel F. Moholy, O. F. M., vice-postulant for the beatification, was one of the speakers at the anniversary celebration in Petra. Others who took part included Arcadia Cardinal Larraona, prefect of the Sacred Congregation of Rites; Robert McBride, of the U. S. Embassy in Spain, and Chief Justice Earl Warren, of the U. S. Supreme Court.

Serra clubs have for their purpose the promotion of vocations to the priesthood through prayer and other works. Founded in California, they have spread into Europe and Latin America. In the Diocese of Miami, there are four Serra clubs. In addition to that in Indian River, they are Miami, Broward County and Palm Beach County.

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Picnic Is Set Sunday

By St. John CYO

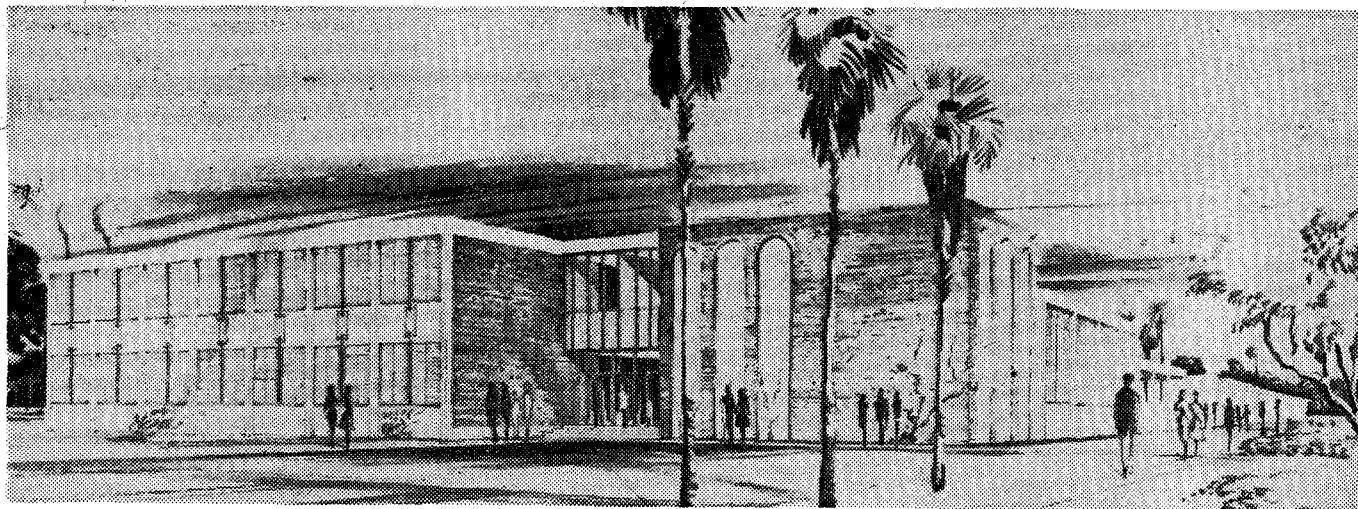
HIALEAH — A picnic will be held from 10 a.m. to 6 p.m. this Sunday, Jan. 12, by the St. John the Apostle CYO at Greynolds Park.

Those planning to attend the picnic are asked to meet in the St. John the Apostle school parking lot at 9:30 a.m.

CYO Dance Attended By 80 At Ft. Myers

FORT MYERS — The CYO of St. Francis Xavier parish held a dance recently.

Music was provided by "The Drifters." Refreshments were served. Approximately 80 persons attended.



NEW CENTRAL CATHOLIC High School to be built in Fort Pierce is shown in this drawing by Architects Starratt & Askloe. Replacing present temporary Central Catholic High there, the

new school is designed to accommodate 400 students from the counties of St. Lucie, Indian River and Martin. Staffed by Dominican Sisters of Adrian, it will have 14 classrooms, chapel.

St. Luke Parish CYO Will Hold Reception

LAKE WORTH — The Catholic Youth Organization of St. Luke parish will hold a reception for their parents this Sunday, Jan. 12 at the parish Social Hall. Debbie Silver is chairman of the affair.

The purpose of the reception is to acquaint the parents with what the organization is doing for the parish throughout the year, such as the nursery for pre-school children started recently.

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Cardinal Newman, Gibbons Clash Tonight

By JACK HOUGHTLING
West Palm Beach Cardinal Newman will move into the Pompano Jr. High gym tonight to battle Cardinal Gibbons High in the first-half of their set for the diocese's "northern" basketball title.

Both schools are undefeated in diocese competition and are leaders in the South Atlantic Conference. Gibbons has defeat-

ed Msgr. Pace and Chaminade while running up a perfect 3-0 at the start of this week's play.

Newman has toppled Pace, Chaminade and LaSalle enroute to an overall mark of 4-2 before Tuesday's game with Jupiter. Both of the Crusaders' losses have been to Class AA schools in the Palm Beach Holiday tournament.

Also in the spotlight is Christopher Columbus which carried a 2-0 record into Tuesday's game with Coral Gables High.

The Explorers have their biggest week of the young season as they also take on Palmetto High tonight and undefeated Hialeah, ranked as the No. 1

High School Basketball

team in South Florida, at the CC gym on Saturday night.

Columbus gained an impressive 84-45 decision over Key West last week with Jim McKirchy hitting for 27 points to jump his average to 23.5 points a game while Tom Lombroia was second-high with 13 points.

Archbishop Curley High gets a chance to regain some prestige as the Knights face pre-season favorite Miami Beach High at the Beach gym. The Knights were trounced last week by Hialeah, 72-50, for their second loss in five starts.

Paul Michael, who missed almost a full quarter because of a slight ankle sprain, still scored 15 points to lead the Knights in scoring.

The Knights also see action Saturday night as they host Key West at the Miami Central gym. St. Thomas, its record evened at 2-2 after a 65-62 loss to North Miami last week, plays the Pioneers again tonight. The Raiders showed considerable improvement in their close defeat getting 24 points from 6-5 Charlie Huth.

Three other Class A diocese schools are slated for games tonight as Pace takes on St. Patrick's for the second time this year, Chaminade faces Fort Lauderdale Nova and LaSalle is at St. Andrew's Prep.

The Pace-St. Pat's match will pair off two of the diocese's top scorers as Spartan guard Mike Cheney had a 19-point average and St. Pat's Butch Stallings a 24.3 mark at the start of this week.

Chaminade, which gave Cardinal Newman a tough battle last week before losing a 53-42 decision, scored its first victory of the season last Saturday in downing Mary Immaculate High of Key West, 71-27.

The Lions had a well-balanced attack as John Ford got 17 points, Lou Maranzana 16 and Robert DePathy 15 in the triumph.

LaSalle, with Luis Alvarez still scoring big, lost a 62-46 game to Newman. Alvarez, the diocese's leading scorer tallied 21 points and finished the week with a 25.2 mark for the five Royals games this season.

Gibbons, in addition to its game tonight, is host to Jupiter Saturday night while Mary Immaculate is at home Saturday to Miami Christian School.

	Diocese All Games			
	W	L	W	L
Newman	3	0	4	2
Gibbons	2	0	4	2
St. Thomas	1	0	2	2
LaSalle	1	1	2	3
Pace	1	2	1	2
Chaminade	1	0	2	0
Columbus	0	0	1	2
Curley	0	0	1	1
Ft. P. Cen. Cath	0	0	1	1
Mary Immaculate	0	1	1	3
St. Patrick's	0	2	2	4

CYO Basketball League To Open

A total of 32 teams are scheduled to open play this Sunday afternoon, Jan. 12, in the Dade and Broward County CYO basketball league divisions.

Six teams in the East Coast Deanery of the CYO League are to begin their schedule of games on a date yet to be announced.

Two indoor gymnasiums have already been obtained for league play in Dade County at Christopher Columbus and St. Patrick High schools. Last year all CYO basketball games in Dade were played on outdoor courts.

Broward division games will be played at the Little Flower parish gymnasium in Hollywood.

Greenwell MVP In Tournament

Bill Greenwell of champion Immaculate Conception has been named the most valuable player of the annual Curley High Holiday basketball tournament for grade schools.

Greenwell averaged 11.3 points in leading I. C. to the title with a 43-40 overtime decision over Holy Redeemer in the final game.

Joining Greenwell on the tournament's all-star first team were Gary Strachen and Homer Lawyer of Holy Redeemer and Pepe Ciampi and Steve Zorovich of third place St. Rose.

Zorovich was the tournament's top scorer with a 13.0 average for three games while Ken Roundtree of Holy Redeemer tallied the most points, getting 48 in four games for a 12.0 average.

Joe Farrell of Our Lady of Perpetual Help, Albert Ley of Sacred Heart, Larry Dorman of St. Michael's and Don Jackson of St. Mary's made the all-tournament second team along with Roundtree.

In addition to the championship game, Holy Redeemer had to win a triple overtime, 45-43, from St. Rose to gain the meet finals.

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Philippines Mission Sister Visiting Her Parents Here



SISTER RHODA

FORT LAUDERDALE — A Maryknoll Sister recently returned from missionary work in the Philippines is visiting her parents in Blessed Sacrament parish here.

Sister Mary Rhoda, the former Jean Van Arsdel, is the daughter of Mr. and Mrs. E. R. Van Arsdel, who made her final profession vows in 1955 and was assigned to the Philippines. There she joined other Maryknoll Sisters in mission work from northern Luzon to Southern Mindanao operating schools, a large hospital and sustaining and inaugurating centers of religious formation.

She serves as local superior in Panabo, Philippines and has returned to the U. S. to participate in the rededication program at the Maryknoll Sisters' Mother house in Maryknoll, N. Y.

Graduated from St. Mary-of-the-woods College with a Bachelor of Science degree in Chemistry, Sister Rhoda was field director for the Peoria Council of Girl Scouts and worked as an assistant chemist for Phillips Petroleum in Oklahoma City before entering the religious life.

Fashion Show Is Set By Guild

HOLLYWOOD — The annual card party and fashion show under the auspices of St. Theresa Guild of Little Flower parish will be held Jan. 23 in the school auditorium.

Mrs. Donald L'Abbee is general chairman of arrangements of the benefit which will begin at 8 p.m.

Other members of the committee are Mrs. Joseph Grenuk, tickets; Mrs. James Murray, models; Mrs. Henry Nordlinger, decorations; Mrs. John Pick, refreshments; Mrs. Charles Bush, music and entertainment; Mrs. Elmo Waltz, Mrs. Jack Cochran and Mrs. James Schopler, awards.

Fashions displayed will be from Nat Allen.

Meeting Of Club Will Be Tuesday

FORT LAUDERDALE — Members of Blessed Sacrament Women's Club will meet at 8 p.m., Tuesday, Jan. 14, at the Oakland Park Woman's Club, 1279 NE 37th St.

Ladies and winter visitors in Blessed Sacrament parish are invited to attend.

Book Review Slated By Epiphany Society

SOUTH MIAMI — "The Shoes of the Fisherman," by Morris West will be reviewed by Mrs. Robert F. Underwood during a program sponsored by Epiphany Altar and Rosary Society at 8 p.m., Wednesday, Jan. 15 in the school cafeteria, 3235 SW 57th Ave.

Reservations may be made by calling Mrs. Emily Fleming at MO 2414 or Mrs. Robert Wolf at MO 5-1709. Tickets will also be available at the door.

Poet Will Speak At Barry Jan. 15

Poetry will be discussed by Hannah Kahn, Miami poet and journalist, at 7 p.m., Wednesday, Jan. 15, in room 120 at Barry College.

The author of the book of poems entitled "Eve's Daughter," she is the poetry editor of The Miami Herald and was awarded first place last October at the Jacksonville Arts Festival poetry contest.

Fashion Luncheon Slated Saturday

POMPANO BEACH — A fashion show and luncheon sponsored by St. Elizabeth Guild will be held at noon Saturday, Jan. 18 in the Yankee Clipper Hotel, Fort Lauderdale.

Members of the Guild will model Florida fashions and music will be provided by Mrs. Daniel Guisteria.

Mrs. Joseph Mankowich, president, is in charge of arrangements assisted by Mrs. Arthur Donnelly, decorations; Mrs. John Seador, Mrs. John Hill and Mrs. Harold Richard, hostesses; and Mrs. James B. Crowley, awards.

Entertainment during the afternoon will be provided by Ray Auburn.

Brunch, Bridge Set To Aid Burse Fund

FORT LAUDERDALE — The Diocese of Miami Burse Fund will benefit from a benefit brunch and bridge which members of St. Anthony Catholic Woman's Club will sponsor at 11:30 a.m., Wednesday, Jan. 15 at the Pancake House.

Miss Gertrude McArdle is general chairman assisted by Mrs. Norbert Slomer, Mrs. William Huch, Mrs. Leon Nickels, Mrs. Raymond J. Fuhrman, Mrs. Robert E. Gnarro and Mrs. C.H. Doherty.

Reservations may be made by calling LO 6-5622.

Dance Set At College Jan. 11

"New York at New Years" will be the theme of a dance which the Barry College sophomore class will sponsor from 8 to 12 p.m., Saturday, Jan. 11 in the social hall of the freshman dormitory.

Music will be provided by the Agendas and the dance will be stag.

Magaly Rodriguez, class social chairman, is in charge of arrangements.



Voice Photo

NEW OFFICERS of the Dade County Chapter of the Miami DCCN, shown with Father Thomas Anglim, moderator, are Mrs. Charles Pearson, president; Mrs. John Schappert, vice-president; and Miss Mary Ann English, secretary, seated; and Mrs. John Booth, treasurer, standing.

Hospital Group 'Family Communion Day' Plans Meeting In North Miami Sunday

FORT LAUDERDALE — Donations of canned goods and staples will be the admission to the Harvest Meeting of Circle Six of Holy Cross Hospital Auxiliary scheduled to be held at 11 a.m., Saturday, Jan. 11, in the hospital auditorium.

Entertainment will be provided by tenor Joseph Cafia. Hostesses for the day will be Mrs. Louis Andiorio and Mrs. Frederick Dietz.

A luncheon and fashion show will be sponsored Tuesday, Jan. 14, by Circle Two.

Fashions from Jordan Marsh will be shown at the Governor's Club and reservations may be made by contacting Mrs. Edwin Ashe at JA 3-6370.

Family communion day will be observed by members of Holy Family parish Sunday, Jan. 12 in observance of the feast of the Holy Family, patronal feast of the North Miami parish.

The annual pancake breakfast sponsored by the parish women's Club will be served in a tent erected on the school grounds following all the Masses.

Mrs. Anthony Sorce, general chairman, is assisted by Mrs. Al Segreto, Mrs. James Kearney, Mrs. Fred James, Mrs. John Mayer, Mrs. Allen Hamil-

ton, Mrs. Joseph Morris, Mrs. Robert Smith, James Pinder, Warren Pontrelli, George Baumgartner and Al Segreto. Members of the women's club will be hostesses.

NCCW Board Sets Meeting Jan. 14-16

WASHINGTON (NC) — The 27-member board of directors of the National Council of Catholic Women will meet here Jan. 14 to 16 to discuss 1964 plans for the federation, including its November national convention here.

Mrs. Joseph McCarthy of San Francisco, NCCW president, said sessions will be held at the headquarters building of the National Catholic Welfare Conference.

Among those also expected are Archbishop Leo Binz of St. Paul, Minn., newly appointed Episcopal Chairman of the NCWC Department of Lay Organizations, Auxiliary Bishop Stephen A. Leven of San Antonio, Tex., assistant chairman, and Margaret Mealey, NCCW executive director.

Film On Retreats Set In Hollywood

HOLLYWOOD — A film on retreats will highlight the first meeting of the New Year for members of the Catholic Women's Club of Little Flower parish.

Mrs. Donald Chadduck, spiritual development chairman, is in charge of arrangements for the program which begins at 10 a.m., Wednesday, Jan. 15 in the auditorium.



NEW BRIDE is Mrs. Stephan Rieke, the former Antoinette Tracz, who was recently wed during Nuptial Mass in the Cathedral.

Miami Singles Plan Gold-Silver Ball

A gold and silver ball under the auspices of the Miami Catholic Singles Club will be held Sunday, Jan. 12 at 8 p.m. on the roof of the Hotel Everglades.

Music for dancing will be provided by Al Schoen's band and dress will be semi-formal.

All single young adults over the age of 21 are invited to attend. Further information may be obtained by calling 635-6058.

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Broward Nurses Meet Tuesday

FORT LAUDERDALE — The Broward County Chapter of the Miami Diocesan Council of Catholic Nurses will hold a membership meeting at 8 p.m., Tuesday, Jan. 14 at Holy Cross Hospital.

Father Sebastian Loncar, spiritual moderator, and administrator of St. Ambrose parish, Deerfield Beach, will be the principal speaker and celebrate Benediction in the hospital chapel.

All Catholic registered, licensed practical and student nurses are invited to attend the meeting.

Further information may be obtained by calling Mrs. R. C. McLean at LO 6-4923 or Mrs. L. E. LaBelle at YU 3-1506.

Retreats Set In Lantana

LANTANA — Ladies of Sacred Heart parish, Lake Worth, will observe a weekend retreat, Jan. 17-19 at the Cenacle Retreat House, 1400 S. Dixie Hwy. Father Allan Peterkin, S.J. will serve as retreat master.

The Diocese of Miami Catholic Teachers Guild has reserved the weekend of Jan. 31 to Feb. 2 when the Rt. Rev. Abbot Charles V. Coriston, O.S.B. of St. Paul Monastery, Newton, N.J. will conduct the conferences.

Abbot Coriston will also conduct conferences during the weekend of Feb. 7-9 for ladies of Assumption parish, Pompano Beach, and St. Vincent parish, Margate.

Women of Our Lady Queen of Martyrs parish, Fort Lauderdale, will observe a weekend retreat from Friday, Feb. 14 to Sunday, Feb. 16 with Father John McCall, S.J. of Weston College, Weston, Mass., as retreat master.

Further information regarding weekend retreats and days of recollection may be obtained by writing to the Cenacle or by calling Justice 2-2534.

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HOLY LAND: OUTSIDE HELP?

This letter arrives from the Holy Land just as the Pope is scheduled to visit there on a pilgrimage . . . BISHOP ACH-CHAER, in LEBANON, writes about DAYR MIMAS, a village rooted in history and the land. DAYR MIMAS is on the border of "no man's land," cut off from the Sea of Galilee (about 20 miles to the south) by the fortified Israeli border . . . The parish church in DAYR MIMAS is the center of village life. Damaged by earthquake years ago, it is now dreadfully unsafe. Besides, it is much too small . . . "For an adequate church we must have outside help," writes BISHOP ACH-CHAER.



The Holy Father's Mission Aid for the Oriental Church

"Will you please ask someone to help us?" . . . We pass on this appeal to you. Like you, we cannot ignore the needs of the poor who want to pray . . . Will you help? To repair and enlarge the church will cost \$2,500 altogether. \$1, \$5, \$10, \$50, \$100, will buy building-supplies, rent builder's equipment, pay for a hundred necessary things.—We'll be looking for your letter.

PALESTINE

In some dioceses marriage jubiliaries meet in the cathedral or their parish churches on the Feast of the Holy Family for a special blessing. It's a lovely custom . . . We ask you, at such a time, to remember the families of PALESTINE REFUGEES, still unsettled in the Middle East . . . A \$10 FOOD PACKAGE helps us feed a family for a month. A \$2 BLANKET will mean warmth and comfort to a Bedouin.

MATARIA, six miles from CAIRO, is said to be the Town where the Holy Family rested on the flight into Egypt. Both Coptic Christians and Moslems point out trees they insist date from that visit. The Moslems believe the trees must be tended by Christians alone, else the trees will die . . . The work of carrying Christ's message to the Holy Land depends so much on fostering vocations. We have the names of many seminarians like JOSEPH SCALIA and Sisters-to-be like SISTER ROSE MARTIN who need help in their seminarian and convent training. The cost is \$100 a year for six years for the seminarian and \$150 for two years for the Sister-to-be.

MASS STIPENDS

These are often the sole daily support for the priests in the Near and Middle East. We ask your continued remembrance of them.

ST. AUGUSTINE

When God sends a problem, He sends the answer ahead of time. G. K. Chesterton explained Providence in another delightful way. One day on an English seacoast, he saw a scene he wished to draw. He had paper but no pencil or crayon. Then he realized he was standing on one of England's great chalk cliffs . . . Our priests in 18 countries need the help of Providence. They are confident you will be there first to help them. Your STRINGLESS GIFTS enable us to give immediate help.

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SHARING OUR TREASURE

God's Call Sometimes Comes In An Extraordinary Way

By Father JOHN A. O'BRIEN

Most conversions are traceable under God's Providence to ordinary means or agencies: the good example of Catholics, attending Catholic services, reading Catholic literature, prayer and the prudent zeal of a Catholic friend who bears witness for Christ and His Church.



But in some rare instances God seems to use extraordinary means to lead a person into the Faith: dreams, visions and direct communication. Such would seem to be the case with Robert J. Mitchell, now a Jesuit priest?

"When I was quite young," related Father Mitchell, "my nurse took me to an Episcopal Easter service. I was greatly impressed by the singing of 'Onward Christian Soldiers,' by the music and the service in general. These impressions remained with me for years. At about 16, I began to feel a desire to belong to some church.

"I had been to the Methodist church several times with my mother but the services had no appeal for me. Then I recalled the Easter service at the Episcopal church and began to go there. One night I had a dream in which I saw Joan of Arc and Our Lord. Pointing to our Saviour, she said, 'Follow Him in the company of Jesus.'

"The next morning I told my mother about this. 'Why don't you pray,' she said, 'to have this dream again to make certain there is something to it?' I did, and I had the same dream for the two following nights. I was greatly troubled, as I did not understand what Joan's words signified.

"About this time I became acquainted with a devout Catholic, Mrs. Robin, to whom I mentioned the dream. Her face lighted up at once. 'That means,' she said, 'you should

become a Jesuit, for the name of the Jesuit community is the Company of Jesus.'

'INVITED ME'

'But I'm not even a Catholic,' I explained.

"Shortly afterward some Catholic friends invited me to attend Mass with them. No sooner had I entered than I knew with absolute certainty that my goal in life was to be a priest in the Company of Jesus. I decided that I should not trifle longer with what seemed like an immediate divine call, thrice given to me.

"I got in touch with Father Louis Stagg, a Jesuit, at Immaculate Conception Church, and started on a course of instruction. As Father went over the life of Jesus, as depicted in the Gospels, and dwelt upon His mercy and compassion toward sinners, I found my love for our Saviour kindled anew. Even when buffeted and scourged by His executioners, what patient endurance and love He showed!

"I followed Jesus into the home of Simon the Pharisee, where He pardoned Mary Magdalen with the consoling words, 'Thy sins are forgiven thee . . . go in peace.' My heart throbbed when I saw the gentle Saviour stand between the woman taken in adultery and the Pharisees who were about to stone her to death.

"What courage was mirrored in those words, 'He that is without sin among you, let him cast the first stone at her.'

"This was the gentle Master whom I wanted to follow all the days of my life. It was clear to me that the Church which He founded must be the true Church. Moreover, in that Church Jesus dwells in the Blessed Sacrament of the altar. After being baptized, I was admitted as a Jesuit novice, and later was made a sharer of the priesthood of Christ. How can I ever thank God for calling me to His holy service in the Company of Jesus!"

The Question Box

What Indulgences Come For Stations Of Cross?



By MSGR. J. D. CONWAY

Q. I have a question which I would like for you to answer for me. In our church we just have plain wooden crosses instead of pictures for stations.

I was told that we could not gain any indulgence when we pray the stations in our church, since those crosses could not be blessed with any indulgence.

A. You may be sure that all the indulgences of the Stations of the Cross can be gained from the plain wooden crosses which you have in your church. Even if you had the most elaborate pictures, you would still have to have the plain wooden crosses. These are the main feature of the Stations, and without them no indulgences can be gained. In other words, the pictures or statues are simply additions to the Stations, which are the crosses.



Q. If I may assume that for a few minutes of servile work on Sunday I may commit a venial sin, how long would I have to work to commit a mortal sin?

A. For two or three hours doing definite work which is not necessary.



Q. What does the word "Mass" mean in the Sacrifice of the Mass? Why could we not say the Sacrifice of the Cross, the Sacrifice of Calvary, etc.?

A. It is quite difficult to understand how the word "Mass" came to apply to the Supreme Sacrifice of our Lord, Jesus Christ, in which we join with Him in worship of the Father, in reparation for sin and in expression of union and love and brotherhood. It is the sacrifice in which the Holy Spirit joins the Father and the Son to intensify the work of sanctification in our souls.

It seems strange that the word "Mass" should be accepted as a simple, almost meaningless substitute for all these great mysteries. The word apparently comes from the Latin word *missa*, by which the people are dismissed after the Mass is over, "Ita missa est." It is a case in which a fairly meaningless final word stuck in the minds of the people who heard it and became a popular substitute for more solemn names for the great Sacrifice.



Q. Please state your opinion on the human fertility tests which look for some safe and morally acceptable means of contraception — one that would be acceptable to all faiths.

A. We are following a great leader when we encourage research of this kind. Pope Pius XII expressed it as his hope that science may some day discover more complete and accurate details regarding fertility in man and woman, and that these discoveries may lead to safe and moral methods of birth regulation.



Q. Would you advise a person living in the state of mortal sin

to present himself at least once a year in the confessional as a sort of "Easter Duty"? He couldn't get absolution, but he could get some prayer advice, and would be keeping up the "habit" of visiting a confessor.

A. I believe that an affirmative answer to your question is indicated. However, you should be careful to choose a patient, understanding confessor. You should make your purpose clear to him. Let him know you are not trying to put him on the spot. He might then be willing to talk over a number of problems which concern you. And maybe in due time the problems which prevent you from receiving the sacraments might be worked out.



Q. I hope this question is not irreverent. Why would God desire to be constantly praised?

A. To really understand the answer, we would have to understand the nature of God, and that is not possible for us here on earth. This is one of the many areas in which we will be led astray if we try to transfer man's nature to God. If a man sought to be constantly praised, he would be very vain and ambitious.

It would seem to me that God's wish for constant praise is due to several factors:

(1) The very nature of God, His complete goodness, His immeasurable love, His infinite power, all deserve this praise by the very order and nature of things. It is wrong for us not to acknowledge the truth.

(2) It is for the welfare of man. Only by giving constant praise to God, recalling His greatness, returning His love and giving gratitude for His goodness are we able to maintain our awareness of God's unlimited greatness and goodness.

(3) It is for the good of the People of God. Only by one man's joining with his fellow men in giving constant praise to God do they come to realize their true brotherhood as children of the Father and their obligations toward each other in life.

Forty Hours Devotion

JANUARY

- 12 St. Brendan, Miami
- 13 St. Edward, Palm Beach
- 19 Our Lady of Perpetual Help, Opa-locka
- 22 St. Mary Magdalen, Miami Beach
- 26 St. Clement, Fort Lauderdale
- 29 St. Coleman, Pompano Beach

'Is Retarded Child OK As Playmate?'

BY JOHN J. KANE, PH. D.

My neighbor has a son of eight whom she calls an exceptional child. Personally I think the boy is mentally retarded. He does not attend school, has a rather strange appearance, such as a vacant look in his eyes, does not speak properly, walks oddly and generally seems less intelligent than other children. My son sometimes plays with him, but I am worried about it. Can you tell me what is wrong with this child? Is it desirable for my child to play with him? Shouldn't they send him to school?

At the outset, Teresa, let me assure you, it is entirely all right for your son to play with the neighbor boy who is an exceptional child. This child and his parents merit sympathy, understanding and the fullest charity. On the basis of your description it would appear that the little boy is either mentally deficient or possibly mentally retarded.

Today, it is customary to use the softer expression, "exceptional" child. This doesn't change his intelligence one bit, but it may lessen the harsh ridicule toward him of which children are bitterly capable. The causes of mental deficiency and mental retardation are not fully known and there are so many varieties of this condition that it would be impossible to describe them in my reply.

But let me point out a few facts regarding such children to relieve your anxiety. These conditions exist from birth or shortly afterward. Some mental deficiency is probably inherited but how much is a moot question. Some authorities think very little. Sometimes it may occur in very early life from an infection. In either case it means the child's intelligence is limited.

Retardation Partially Corrected

At this time the condition is believed to be incurable. Whether this will always be true is uncertain and we may all hope and pray that medical science will find the answer. But usually it is the result of brain damage and today this cannot be repaired.

Mental retardation is something quite different. Some of this is caused by a faulty environment, lack of education or poor living conditions. On the basis of your statement this seems unlikely in this area. But should it be, it is correctable. Many men were inducted into the U. S. Army during World War II and their mental retardation was partially corrected in a short intensive course of instruction.

A child's intelligence may be measured by various types of tests. But these tests are not foolproof nor are they the last word. It is better to assess the child on his general adjustability to life. Some persons with such low intelligence can be trained to earn their own living, take care of themselves and be useful citizens. But they are better off in a simple, uncomplicated environment, if such can still be found in our country.

Of course, this youngster should be sent to school but not to the usual school. There are special schools or at least special classes for these children. They do vary in ability and some can profit considerably from training. Perhaps you could tactfully suggest this to his parents because it is amazing how little most persons know about this condition or about possible remediable measures.

Some of these children may have to be placed in an institution specifically designed for their care and training. It is invariably a heartbreaking experience for parents. Nevertheless, it is a downright injustice to deny these youngsters an opportunity for realizing the maximum of their limited abilities.

If no school or classes for them are available nearby, an institution is a must. It is not rejection of the child. Parents can visit them, bring them home for holidays and weekends and rest assured that they have done the very best for their child.

The problem of the exceptional child is often complicated by feelings of guilt on the part of parents. As I pointed out earlier, causes of this condition are quite numerous. But sometimes parents of these children become fixated with the notion that it is hereditary and that they somehow or other are to blame. Still worse, some insist that it is God's punishment upon them for sin.

Even if absolute proof that the condition is hereditary can be found, and this is usually unlikely, parents cannot control the matter. Normal parents sometimes have mentally deficient children and mentally deficient parents sometimes have normal children.

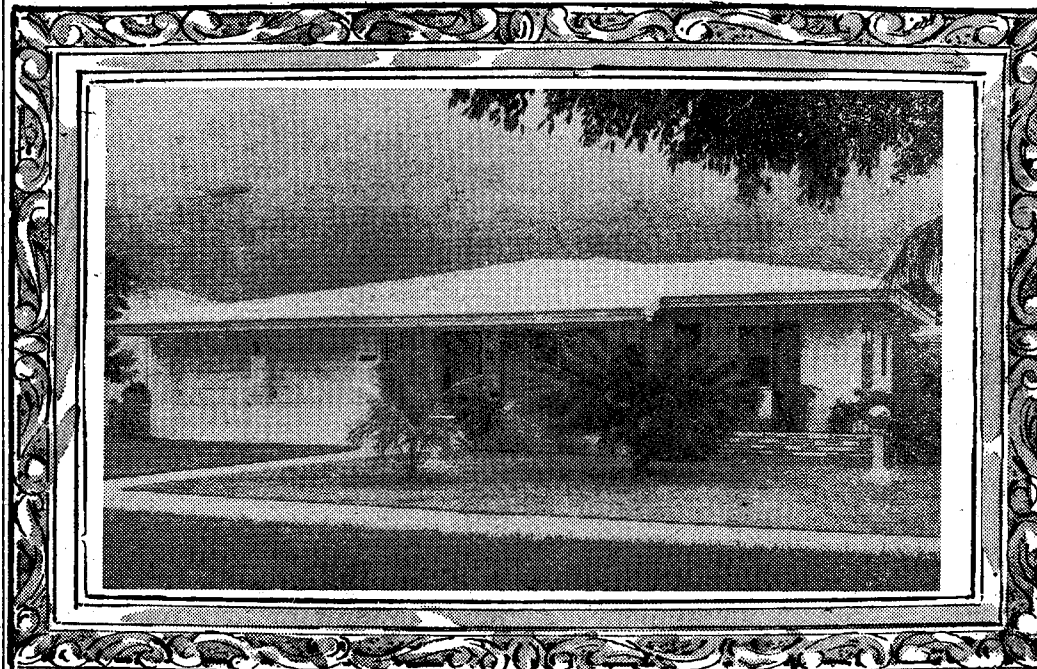
So far as those who believe it is God's punishment visited upon them are concerned, they should remember that God's ways are not our ways. To pretend to have intimate knowledge of God's will in such a case is the brashest assumption. God permits such tragedies for His own reasons which are well beyond human comprehension. Consultation with a priest may be helpful for these parents although a fixed idea is difficult to remove.

This terrible sense of guilt, humiliation and despair over a mentally deficient child can be traced in no small part to the idiotic attitude of most of the public. For this reason I have tried to spell matters out for you.

In general, mental illness or mental deficiency carries no more stigma than a broken collar bone or pneumonia. It is an illness and must be accepted as such. The plight of these children and their parents would be considerably alleviated with more sympathy and understanding from relatives, friends and the public at large.



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A I - FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

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Air Patrol
Alias Jesse James
All Hands On Deck
Almost Angels
Angel In A Taxi
Assignment
Outer Space
Babes In Toyland
Bear The
Best Of Enemies
Beauty and the Beast
Big Night
David and Goliath
Dentist In Chair
Hercules And The
Captive Women
Escape From
East Berlin
55 Days at Peking
Face of Fire
Flipper
Flower Space Ship
To Venus
Gathering Of Eagles
Gidget Goes To Rome
Gigot
Goliath And The
Sins Of Babylon
Great Day
Great Escape
Gunfight
Hey, Let's Twist
How The West
Was Won
Honeymoon Machine

Hey Boy, Hey Girl
Incredible Journey
In Wake of Stragler
It's Only Money
In Search Of
The Castaways
Invasion Quartet
Island, The
Jason And The
Argonauts
It's A Mad, Mad World
John Paul Jones
Joseph and His Brethren
Jumbo
King Kong vs. Godzilla
Last Days of Pompeii
Last Voyage
Incredible Mr. Limpet,
The
Life of Maria Goretti
Adrian Messenger
Lilies Of The Field
Longest Day
Majority Of One
Man From The Diners
Club
McIntock
Michael Strogoff
Midsummer Night's
Dream
Miracle Of The
White Stallions
Misadventures
Of Merlin Jones
Misty
Music On The Moon
Murder At The Gallop
Mysterious Island
No Man Is An Island
Nutsy Professor, The
Papa's Delicate
Condition

Phantom Planet
PT 109
Raiders, The
Raven, The
Reluctant Saint
Ruta And
Samson And The
Slave Queen
Savage Sam
Sergeant Was A Lady
Seven Seas
To Calais
Siege Of The Saxons
Silent Call
Son Of Flubber
Stop Look and Laugh
Stowaway In The Sky
Sword In The Stone
Tammy And The
Doctor
Tarzans Three
Challenges
Teenage Mutant
Ten Who Dared
There Was A Crooked
Man
Thomasina
3 Stooges Go Around
The World In A Daze
Titans, The
30 Years Of Fun
300 Spartans
Three Stooges In Orbit
The World's Greatest
Ugly American
Vivan, The
Unbelievable
When You See
When Clock Strikes
Who's Minding The
Store
Wonderful World
Of Doctor Grimm
Young And The Brave,
The
Young Swingers

A II - MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

Act One
All The Way Home
Antigone
Any Number Can Win
Balloon
Barabba
Beware Of Children
Billy Budd
Birdman Of Alcatraz
Birds, The
Black Sunday
Burning Court, The
Captain Newman, M.D.
Castilian
Chalk Garden, The
Charade
Children Of The
Damned
Chushingura
Colossus Of Rhodes
Come Fly With Me
Condemned Of Altona
Court Martial
Cousin Of Arabia
Eddie's Father
Day Of Fury
Day Of The Triffids
Days Of Wine And Roses
Dead To The World
Deadly Duo
Duel Of The Titans
Electra
Erik The Conqueror
Face of a Fugitive
Fanny
Flame In The Street
Flower Drum Song
Four Days Of Naples
40 Pound Of Trouble

Frantic
Fury Of The Pagans
Fury Of Snuggler's
Bay
General Della Rovere
Gone Are The Days
Harbor Lights
Haunted Palace, The
Hide And Seek
Hootenanny Hoot
Huns, The
Incident In An Alley
It Happened At
The World's Fair
Kings Of The Sun
Ladies Who Do
Ladybug, Ladybug
Lancelot and Guinevere
Lawrence Of Arabia
Life In Danger
Lineup
Life In Danger
Lisa
Lonely Are The Brave
Lord Of The Flies
Magnificent Seven
Man From Galveston
Marry, Mary
Merry, Merry
Mighty Ursus
Miracle Worker
Mutiny On The Bounty
My Geisha
Naked Edge

Nightmare
Old Dark House, The
Operation Bottleneck
Pirates Of Blood River
Play It Cool
The Western World
Samson and the Seven
Miracles of the World
Sardonicus
Schweik, The
Seven Days In May
Sinner
Six Black Horses
Sound of Trumpets
Squad Of Violence
Stolen Hours
Sultan
The Surf Party
Sword of the
Conqueror
Tara Bulba
Ten Seconds To Hell
Terror, The
To Kill A Mockingbird
13 West
Thunder Island
Two Nights With
Cleopatra
Twice Told Tales
Virgins of Rome
Wake Me When
It's Over
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
America, America
Angels of Darkness
Another Time, Another
Place
Beach Party
Bedtime Story
Big Deal On
Madonna St.
Bye, Bye Birdie
Cairo
California
Captain's Table
Cardinal, The
The Ceremony
Maudie
Come Blow Your Horn
Condemned Of Altona
Crooks Anonymous
Day of the Outlaw
Day In Court
Dead Ringer
Dime With A Halo
Dr. Crippen
End of Innocence
Fatal Desire
Five Golden Hours
Fun In Alcapolco

Horror Chamber of
Dr. Faustus
Horror Hotel
Hush
I Could Go On Singing
In The French Style
Interns, The
La Notte Brava
Leopard
Love and Larceny
Love Is A Ball
Love With The Proper
Stranger
Maelstrom
Mail Order Bride
Make Mine Mink
Man's Favorite Sport
Manchurian Candidate
Monkey In The Winter
Mystery Over Darling
Nine Hours To Rama
Pink Panther
The Prize
Fury
Rice Fellow, The
Rice Girls, The
Riff in Tokyo

Rider on a Dead Horse
Rocco and His Brother
Running Man, The
The Spencer's Mountain
Strait-Jacket
Summer and Smoke
Sundays and Cybele
Sweet Bird of Youth
Taste of Honey
Take Her She's Mine
This Earth Is Mine
Thunder of Drums
Tower of London
Town Without Pity
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
Wonders of Alladin
Wong Foo
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
Five Golden Hours
Fun In Alcapolco

L Shaped Room
La Dolce Vita
Long Day's Journey
Into Night
Mondo Cane
Sky Above and
Mud Below

Tom Jones
This Sporting Life
Under The Yum Yum
Tree
Young And The
Willing, 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 UNOBJECTIONABLE IN PART FOR ALL

A New Kind Of Love
Back Street
Big Show
Black Whip
Born Reckless
Candid
Chapman Report
Cleopatra
Conjugal Bed
Crack In The Mirror
Cry For Harry
Cry Of Battle
Dementia
Devil and the
Ten Commandments
Doctor In Love
Doctor No
Edge of Fury
Eighth Day of
The Week
Follow The Boys
For Love Or Money
Force of Impulse
Four For Texas
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
Lover Come Back
Love On The Riviera
Madame
Mania
Man In The
Middle, The
Man of the West
Man On the Prowl
Marriage Go Round
Mary Had A Little
Matter of Morals, A
Mating Time
Mongols, The
Morgan The Pirate
Most Dangerous
Man Alive
No Exit
Of Love And Desire
Operation Bikini
Palm Springs Weekend
Pretty Boy Friend
Purple Noon
Rampage
Rebel Breed
Revolt of Slaves

Rookie
Shock Corridor
Shoot the
Piano Player
Small World of
Sammy Lee
Sodom and Gomorrah
Soldier In The Rain
Solomon and Sheba
Some Came Running
Sons and Lovers
Splendor In Grass
Stripper, The
Subway In The Sky
Summerskin
Temptress and the
Monk
Three On A Spree
Tiara Tahiti
Time Out For Love
Two Faces of
Dr. Jekyll
Two Loves
Two Weeks In
Vandenberg and the
Ballerina
Very Private Affair
Viva Las Vegas
Waltz of the Toreadors
Warrior Empress
White Slave Ship
Who's Been Sleeping
In My Bed
Wife For A Night
Wild Harvest
Wild In The Country

CONDEMNED

An Affair Of The Skin
Balcony, The
Boccaccio 70
Breathless
Come Dance With Me
During One Night
Five Day Lover
Girl With the
Golden Eyes
Green Mare, The
I Love, You Love
Joan of the Angels
Knife In The Water
Lady Chatterley's

Lover
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
Pledge, Not Now

Port of Desire
Prime Time
Question of Adultery
Saturday Night and
Sunday Morning
Seven Capital Sins
Sins of Mona Kent
Temptation
Too Immoral
Truth, The
War Of The Buttons
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, JAN. 10

9 a.m. (7) - Day-Time Wife (Adults, Adol.)
1 p.m. (10) - The Saint In New York (Adults, Adol.)
4:15 p.m. (5) - The Searchers (Part Two) (Adults, Adol.)
4:30 p.m. (4) - Our Hearts Were Young And Gay (Family)
4:30 p.m. (7) - Battle Circus (Morally Objectionable In Part For All) REASON - Light treatment of marriage; tends to condone illicit actions.
6 p.m. (10) - Valley Of The Sun (Family)
7 p.m. (4) - Battle In Outer Space (Family)
7 p.m. (5) - Tennessee's Partner (Morally Objectionable In Part For All) REASON - Excessive brutality; suggestive sequences.
11:25 p.m. (4) - In Old Chicago (Family)
11:30 p.m. (10) - Government Girl (Adults, Adol.)

SATURDAY, JAN. 11

8 a.m. (5) - In Old Mexico (Family)
12:35 a.m. (4) - The Iron Glove (Family)
3:30 p.m. (7) - Yellow Sky (Morally Objectionable In Part For All) REASON - Suggestive scenes and dialogue; offensive portrayal of a sacred action; excessive brutality.
4 p.m. (4) - Paratrooper (No Class.)
4 p.m. (4) - Drums Along The Mohawk (Family)
6:30 p.m. (10) - She Wore A Yellow Ribbon (Family)
9 p.m. (7) - Imitation General (Adults, Adol.)
11:15 p.m. (4) - Where The Sidewalk Ends (Adults, Adol.)
11:20 p.m. (5) - Girl Most Likely (Family)
11:30 p.m. (10) - They Knew What They Wanted (Adults, Adol.)
11:20 p.m. (7) - The Unknown

SUNDAY, JAN. 12

11 a.m. (5) - Hunchback Of Notre Dame (Adults, Adol.)
1 p.m. (7) - They Were Expendable (Family)
1 p.m. (4) - Little Princess (Family)
3 p.m. (10) - Charge Of The Light Brigade (Family)
5 p.m. (4) - The Fighting Kentuckian (Adults, Adol.)
10 p.m. (10) - Cockleshell Heroes (Adults, Adol.)
11:30 p.m. (5) - Great Day In The Morning (Morally Objectionable In Part For All) REASON - Suggestive costuming; tends to glamorize immoral characters.
11:15 p.m. (4) - The Long Gray Line (Family)
11:20 p.m. (7) - Escape (Adults, Adol.)

MONDAY, JAN. 13

9 a.m. (7) - Time Element (No Class.)
9 a.m. (4) - Salome (Morally Objectionable In Part For All) REASON - Suggestive costuming and dancing. LEGION OBSERVATION - The story told in this film is based on an incident in the New Testament. However, it differs from the Scriptural account.
1 p.m. (10) - The Set-Up (Morally Objectionable In Part For All) REASON - Excessive brutality.
4:15 p.m. (5) - The Iron Sheriff (Adults, Adol.)
4:30 p.m. (4) - The Web (Adults, Adol.)
4:30 p.m. (7) - Bigger Than Life (Adults, Adol.)
6 p.m. (10) - Bachelor Mother (Adults, Adol.)
7:30 p.m. (7) - Singin' In The Rain (Morally Objectionable In Part For All) REASON - Suggestive dance.

7:30 p.m. (2) - Daytona-Orlando - Singing In The Rain (Morally Objectionable In Part For All) REASON - Suggestive dance.
11:25 p.m. (4) - Indiscretion Of An American Wife (Adults, Adol.)
11:30 p.m. (10) - Great Day (Family)

TUESDAY, JAN. 14

9 a.m. (7) - Strange Cargo (Part One) (Adults, Adol.)
9 a.m. (4) - The Spiral Staircase (Adults, Adol.)
1 p.m. (10) - Highways By Night (Adults, Adol.)
4:15 p.m. (5) - Nightmare Alley (Part One) (Morally Objectionable In Part For All) REASON - This film tends to confuse religion and religious activity with the fraudulent practices of charlatans. It tends to foster belief in superstition. There is a lack of sufficient moral balance.
4:30 p.m. (4) - Savage Wilderness (No Class.)
4:30 p.m. (7) - Rogue Cop (Morally Objectionable In Part For All) REASON - Excessive brutality; suggestive sequence.
6 p.m. (10) - Every Girl Should Be Married (Adults, Adol.)
7 p.m. (7) - Auntie Mame (Adults)
11:25 p.m. (4) - My Darling Clementine (Adults, Adol.)
11:30 p.m. - Hotel Reserve (Family)

WEDNESDAY, JAN. 15

9 a.m. (7) - Strange Cargo (Part Two) (Adults, Adol.)
9 a.m. (7) - Strange Cargo (Part Two) (Adults, Adol.)
9 a.m. (4) - State Of The Union (Adults, Adol.)
1 p.m. (10) - Riff Raff (Adults, Adol.)
4:15 p.m. (5) - Nightmare Alley (Part Two) (Morally Objectionable In Part For All) REASON - (See Above)
4:30 p.m. (4) - Pushover (Adults, Adol.)

4:30 p.m. (7) - Bottom Of The Bottle (Adults, Adol.)
6 p.m. (10) - The Locket (Adults, Adol.)
11:25 p.m. (4) - The Breaking Point (Morally Objectionable In Part For All) REASON - Tends to glorify immoral actions; suggestive situations and dialogue; excessive brutality.
11:30 p.m. (10) - I Dream Too Much (Family)

THURSDAY, JAN. 16

9 a.m. (7) - A Woman's Face (Part One) (Morally Objectionable In Part For All) REASON - Sympathy is created for the heroine and her wrongdoing.
9 a.m. (4) - The Marrying Kind (Adults, Adol.)
1 p.m. (10) - Playgirl (Morally Objectionable In Part For All) REASON - Questionable ethics and low moral principles of leading character.
4:15 p.m. (5) - Keys Of The Kingdom (Part One) (Family) REASON - This film, morally unobjectionable, contains statements by the leading character, the priest, which are susceptible to meaning not in accordance with Catholic doctrine.
4:30 p.m. (4) - Titanic (Adults, Adol.)
6 p.m. (10) - Dangerous Mission (Family)
7 p.m. (7) - Hannibal (Adults, Adol.)
7 p.m. (4) - How To Marry A Millionaire (Adults, Adol.)
11:25 p.m. (4) - You Can't Run Away From It (Morally Objectionable In Part For All) REASON - Light treatment of marriage; suggestive situations and song.
11:30 p.m. (10) - If You Knew Susie (Family)

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TV Vividly Recorded Top '63 News Stories

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Through 1963, the significance of TV as a news service, far transcended its more commonplace value as a popular entertainer and babysitter.

Hollywood

Those who annually select the ten outstanding news stories of the year have found 1963 too full for words. Hardly a week passed without a jolt.

Televiews

Taxed by the assassination of President Kennedy and the murder of an accused assassin before the horrified eyes of millions whose emotions already were in shreds, a year of unprecedented drama, some of it indelibly written into world history, underscored the tremendous power and responsibility assumed by television in the sphere of national and international communications.

All of this not only was related, but recorded in "living pictures" as a rich bequest to posterity. If in November there was despair, re-dedication could bring new hope, as President Johnson summoned the nation to fresh courage.

POPE JOHN'S DEATH

The widely lamented death of Pope John XXIII had been fol-

lowed by the joyous election of Pope Paul VI. On each occasion, within hours, history in the making in Rome, was in virtually every American home.

The Second Vatican Council, in the TV news almost daily throughout its long session, provided another great "story." It became the first event of major significance to be flashed around the world, via satellite, as the actual news was being made.

The sad loss of the submarine Thresher, with all hands on board; Gordon Cooper's 22-orbit flight; revolt and assassination in South Vietnam; the Civil Rights march upon the Capitol; disastrous flood in Northern Italy; Erhard succeeding Adenauer in West Germany; Douglas - Home replacing Mcmillan in Great Britain and the devastating dam break, just before Christmas, in the Baldwin Hills, California. All these and other events brought to millions of people, a sense of nearness to others in trouble or triumph.

"Scooped" by a lone TV cameraman, from a local Los Angeles station, the Baldwin Hills dam flood was shared out to the networks; an illustration of the new spirit of co-operation which now finds nations sharing TV news tapes with others. The consequences are im-

measurable. The commitment, in terms of truth, honesty and goodwill, calls for a re-birth of moral and spiritual awareness, which if realized around the world, could establish at last, the true brotherhood of man.

HERE AND THERE: with an eye on the Hollywood Oscar prospects, CBS is taping from Feb. 8 to 19, a variety program in which Leslie Caron (of "L-Shaped Room") and Margaret Rutherford (of "The VIPs") will appear. . . . Next NBC opera, Sunday, Jan. 19 will be Donizetti's "Lucia di Lammermoor" . . . Now Jerry Lewis is no more (on ABC, anyway), one hour of the gap, 9:30-10:30 Saturdays will be filled by "The Hollywood Palace," new vaudeville program, which Bing Crosby kicked off Jan. 4. Different hosts and performers weekly. . . . Bob Hope's "Christmas Show," covering his latest tour, hits NBC-TV Friday, Jan. 17. Mediterranean area this time. It's warmer there! . . .

Behind Jack Webb's exit as \$150,000 per annum, top TV man

at Warners, looms the big, still untold story of Frank Sinatra's recent executive arrangement with Jack Warner's one-time, all-family, studio. . . . The NBC White Paper re-plays on Cuba's Bay of Pigs fiasco and the Cuban Missile Crisis — postponed because of President Kennedy's tragic death, will be aired on Sundays, Jan. 26 and Feb. 4. . . .

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Catholic Programs In Diocese On Radio And Television (Sunday)

- 97.3 FM — Cathedral of St. Mary Choir, conducted by Charles Belanger, Cathedral organist.
- 9 A.M. THAT I MAY SEE FM REPEAT — WFLM-FM, 105.9 Mc. (Fort Lauderdale) — FM broadcast of Father David J. Heffernan TV instruction discourse. Title: "Logic."
- 9 A.M. THE SACRED HEART PROGRAM — WGMA (Hollywood)
- CATHOLIC NEWS AND YOU — WHEW, 1600 Kc. (Riviera Beach) — News of Palm Beach area parishes 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 Mc. (Fort Lauderdale)
- 10:15 A.M. SPANISH CATHOLIC HOUR — WMET, 12 Kc. — Spanish religious program, auspices of Diocesan Centre Hispano Catolico. Moderator: Father Avelino Gonzales, O.P. with Father Armando Tamarco, O.P.
- 4:05 P.M. CATHOLIC NEWS — WGBS, 710 Kc.; 96.3 FM — Summary of worldwide 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.
- 11 A.M. THAT I MAY SEE — Ch. 7, WCKT — Instruction discourse by Father David J. Heffernan, pastor, St. Phil X parish, Fort Lauderdale.
- 11:30 A.M. MASS FOR SHUT-INS WLBW-TV, Ch. 10.
- 1 P.M. THE CHRISTOPHERS, Ch. 2 WESH-TV (Daytona-Orlando)
- RADIO (Sunday)**
- 6 A.M. THE CHRISTOPHERS, WGMA (Hollywood)
- 4:30 A.M. THE SACRED HEART PROGRAM — WGBS, 710 Kc.
- 7:30 A.M. THAT I MAY SEE REPEAT — 710 Kc.; 96.3 FM — Rebroadcast of TV instruction discourse by Father David J. Heffernan. Title: "Death and Reason for Existence"
- 7:30 A.M. THE CATHOLIC HOUR — WIOD, 610 Kc.
- 8:30 A.M. THE HOUR OF ST. FRANCIS, WJCM (Sebring)
- 9:45 A.M. CHOIR LOFT — WIOD, 610 Kc.

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MORE DASH TO THE DISH

The Breakfast Egg Has Many Variations

By FLORENCE DEVANEY

If ever there was a variation on a menu theme it is the breakfast egg.

Scrambled soft or hard, with or without cream; soft cooked — one minute, two or three or even four; fried upside down, hard, or for just the twinkling of a moment; fried sunny side up, covered and basted or uncovered: there is an egg version for every taste.

Now all this cooking to order is all right when breakfast is an on-the-run matter for each family member.

But, when all can get together and sit down and enjoy this meal you can assemble bacon, eggs and toast into one entree that everyone will enjoy.

This entree is BAKED EGGS AND BACON RINGS. Instead of traditional toast, the eggs and bacon are nested atop split enriched sandwich buns.

For the menu starter, serve chilled tomato juice, flavor heightened with lemon juice. Accompany the whole with fragrant, hot coffee. The children will enjoy the elegance of hot chocolate.



Baked Eggs And Bacon Rings Make Tasty Dish

reach desired stage of doneness. Serve each ring on a toasted sandwich bun half.

Yield: 6 servings.

SPINACH ANYONE

Here is a good baked spinach dish I think your family will enjoy. It's wonderful with an oven dinner.

BAKED SPINACH

2 tablespoons each: butter and flour	1 cup grated cheddar cheese
1 teaspoon salt	1 package (9 ounces) frozen chopped spinach, cooked and drained
¼ teaspoon pepper	3 eggs, separated
½ cup milk	
1 teaspoon grated onion	

Melt butter; blend in flour and seasonings. Add milk and onion and cook until thick and smooth. Stir in cheese, spinach, and slightly beaten egg yolks. Fold in stiffly beaten egg whites. Turn into a buttered baking dish; bake at 350 degrees for 50 minutes. Serves 6.

ADD MEAT TO MAKE HEARTY SOUP

Hot soup is certain to make a good and nutritious lunch for your family. An excellent way to add hearty goodness to soups is to include meat.

You can find many ways to incorporate a variety of meats. Use the less demanded meat cuts, the bone from a baked ham, or cubes of leftover meat. Bacon is tasty in potato soup, and ham hocks will combine well with split pea soup. A quick way to add meat to soup is to include canned luncheon cubes, frankfurters, or canned smoked tongue.

Here's a savory meal-in-one vegetable soup. Cross-cut beef shanks are simmered until tender, then cut into small pieces. Additional stew meat may be simmered with the beef shanks. This recipe makes a gallon of hearty soup to satisfy winter-day appetites.

MEAL-IN-ONE-SOUP

3 to 4 pounds cross-cut beef shanks	½ teaspoon pepper
1 pound stew meat	1 medium potato, diced
3 teaspoons salt	3 medium carrots, diced
2 medium onions, chopped	¼ cup minced parsley
1 bay leaf	1 can (1 pound 4 ounces) tomatoes
1 cup chopped celery	Water
½ cup rice	1 package frozen peas

Cover meat with water. Add salt, onion, bay leaf, celery and pepper. Cover tightly and simmer for 3 to 4 hours. Add potato and carrots and continue cooking for about 1 hour. Remove shank bones and cut meat into small pieces. Return meat to soup. Add parsley, tomatoes and enough water to make 1 gallon of soup. Continue cooking for 15 to 20 minutes. Add peas and cook till tender. Adjust seasoning, if desired. 8 servings.

Here's a lemony-good dessert idea. Bake white or yellow cupcakes and cool. With a sharp knife cut cone-shaped tops from the cakes. Fill the hollowed out cakes with lemon pudding, then perch the jaunty cone-caps atop, point side up.

MIXED SPICES

The most international of all spice blends is mixed pickling spice which usually contains from 10 to 16 spices from a dozen different countries. A teaspoon of this blend, tied in a small bag, lends delicious flavor to many slow-cooking stews, soups, sauces.

NOBLE SPICE

Ginger, known as "the spice of noblemen," was at one time second in value only to pepper, always the most treasured of spices.

BAKED EGG AND BACON RINGS

6 slices bacon
6 eggs
3 sliced sandwich buns, toasted

Cut bacon slices in half and place on a wire rack in a shallow baking pan; bake in a hot oven (400 deg. F.) for 20 minutes, or until bacon is just brown, but not crisp. Remove from oven and criss-cross 2 bacon strips in the bottom of each individual custard cup. Gently place egg over bacon in each cup. Return to oven and bake for 12 minutes, or until the eggs



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Curso de Temas Sociales en el Barry College

The **VOICE**
SECCION EN ESPAÑOL

La Sagrada Familia, Ejemplo Para el Mundo de Hoy

El domingo, día 12, se celebra la festividad de la Sagrada Familia que la Iglesia señala para el primer domingo después de Epifanía. Es la fiesta en que se recuerda la santidad del hogar compuesto por José, María y Jesús. Ha de ser la fiesta de las familias cristianas, que de aquel hogar de tomar ejemplo para sus vidas.

Cada miembro de la familia debe mirar, en esta fecha al hogar de Nazareth: los padres, para aprender de José la solitud, la diligencia, la vigilancia; las madres, para tomar de María el amor, la modestia, el cuidado de los hijos; los hijos deben aprender de Jesús la obediencia. Como conjunto familiar, los ricos han de aprender a despegar su corazón de las riquezas pecederas de este mundo; los pobres la resignación, el sacrificio, el amor al trabajo.

Aquella familia que siempre había vivido en la pobreza, que careció de techo, que dependió para su sostén de modestos trabajos de carpintería, supo también de la persecución, de la huida y del destierro. Las circunstancias más difíciles que imaginarse puedan para que al ejemplo de virtud y santidad hogareñas no puedan resistirse hoy ni los que sufren las más duras pruebas.

★ ★ ★

La familia de hoy ha de mirar a la familia de Nazareth en busca de la salvación propia, para con ella ir a la salvación de la sociedad toda. El ejemplo de virtud familiar debe irradiar de cada hogar cristiano como irradió del hogar nazareno. Cada hogar que decida vivir a imagen y semejanza del hogar de Nazareth, estará contribuyendo ya, sólo con eso, a la reconstrucción de la sociedad en que vive, a la salvación de su pueblo todo de las calamidades que sufre o de las amenazas que lo acechan. Porque esas calamidades y esas amenazas no son más que producto de un materialismo que en cualquiera de sus formas, se alimenta del pecado y los errores de padres, madres e hijos, hombres y mujeres, que no viven una vida integralmente cristiana y que lejos de irradiar ejemplo cristiano, se dejan arrastrar por las corrientes materialistas. Así van a la división, a la destrucción.

Porque esos que destruyéndose destruyen existen en número elevado, la familia cristiana no puede conformarse con su salvación personal sino que ha de proyectarse apostólicamente para rescatar a otras familias.

De ahí que hoy miles de matrimonios en todo el mundo se agrupan con ese fin en un Movimiento Familiar Cristiano que también aquí entre nosotros está realizando su tarea de rescatar a las familias para Cristo.

En los equipos de matrimonios cristianos que ya están funcionando y reuniéndose en muchas parroquias de Miami, pueden las familias de habla hispana que actualmente viven en esta Diócesis encontrar el medio idóneo para encauzarse cristianamente y para, ya encauzados, proyectarse al rescate de otros hogares a través de una decidida acción apostólica.

El Movimiento Familiar Cristiano de habla hispana acaba de realizar un tremendo esfuerzo de orientación familiar a la colonia latina, por medio de series de conferencias que sobre los problemas que afectan al hogar se ofrecieron en distintas parroquias. Sacerdotes, médicos, psicólogos, pedagogos dieron repuesta a las inquietudes espirituales, morales y materiales de muchos matrimonios.

Hoy ya muchos de esos matrimonios militan activamente en el movimiento y se proyectan en función apostólica hacia sus ambientes.

★ ★ ★

Esos mismos matrimonios, como Movimiento Familiar Cristiano, están invitando ahora a todas las familias de habla hispana de Miami para una misa que ofrecerán el domingo en la iglesia del Corpus Christi, a las 5:30 p.m. en la que predicará el Padre Angel Villaronga y después de la cual todos los matrimonios unidos harán una renovación de las promesas de su matrimonio.

Ha de ser un acto tremendamente hermoso, en el que cientos de matrimonios, muchos de ellos hoy sometidos a pruebas de persecución y destierro como las vividas por José, María y Jesús, dirán a la Sagrada Familia que, nutriéndose con su ejemplo, ellos no desesperarán ante las pruebas, y buscarán la felicidad en la virtud de la vida familiar, en el amor conyugal, en el mutuo cuidado y en la solitud y el desvelo para ver a sus hijos, como José y María vieron a Jesús, crecer en sabiduría, en edad y en gracia delante de Dios y de los hombres.

El Instituto de Acción Social, afiliado al Barry College, ofrecerá, de febrero a junio, un curso con créditos académicos, dictado en español, sobre "Problemas Sociales", a nivel de College.

Este curso es útil para estudiantes latinos de nivel de college, que pueden acumular más créditos con una asignatura dada en su propio idioma, profesionales que necesitan cierto número de créditos para ser profesores de lengua española y norteamericanos interesados en los problemas sociales y quieren perfeccionar sus conocimientos de español.

REQUISITOS PARA LA ADMISION

Las personas que deseen to-

mar el curso de "Social Problems" deberán presentar: 1. Un documento que acredite haber terminado high school o bachillerato. 2. Una carta de recomendación.

Estos documentos deberán enviarse al Director del Instituto de Acción Social, 130, N.E. Second St., Miami.

El costo total del curso es de \$70.00 por persona que puede ser pagados en tres plazos.

El Instituto dispone de algunas becas para aquellos que no puedan pagar sus estudios. Las personas que aspiren a ellas deberán pedir cuanto antes a la Dirección del Instituto una planilla de solicitud de beca.

MATERIA DEL CURSO

Bajo el título de "Social Problems" se estudiará lo referente a cuestiones laborales, reforma agraria, vivienda, seguridad social, desempleo, planificación, etc.

Dictará el curso el doctor Carmelo Mesa Lago, graduado de las Universidades de la Habana y Madrid, Profesor Auxiliar de la Cátedra de Seguridad Social de la Universidad de Madrid y actualmente miembro del Cuerpo de Investigación Socio-económica de la Universidad de Miami.

Las clases tendrán lugar a partir del 4 de febrero de 6:45 a 8:45 de la noche, en el Barry College, 11300 N.E. Second Avenue, Miami Shores.

Para más detalles pueden llamar al teléfono 37-9-1039 en días y horas laborables o a Sister Kenneth, los sábados de 9 a 12 a.m. por el teléfono PL-9-2414.

Curso de la CCD en el Corpus Christi

Un curso de formación de catequistas de habla hispana se inició el miércoles, en la parroquia del Corpus Christi, auspiciado por la Confraternity of Christian Doctrine.

El curso en español forma parte de un programa que incluye otros ocho cursos, éstos en inglés, en distintas parroquias de la Diócesis.

Las clases en español se ofrecerán todos los miércoles de 7:30 a 10 p.m., divididas en dos sesiones, una de metodología y la otra de doctrina. El curso será dirigido por el Padre Emilio Vallina, director de la rama latina de la "CCD" y administrador de la misión de San Juan Bosco.

Regalo de Kennedy

El arzobispo de Boston, cardenal Richard Cushing, recibió como obsequio navideño un ejemplar de la obra "Discursos inaugurales de los presidentes de Estados Unidos, desde George Washington, 1789, a John F. Kennedy 1962". La dedicatoria dice así: "A Su Eminencia — Jack le iba a dar esto por la Navidad. Por favor, acéptelo ahora de mí. Respetuosamente, Jackie".

Premio Artístico

El semanario católico Fides de República Dominicana ha creado para 1964 el premio "Enriquillo" para fomentar el aprecio a los artistas de las tablas y televisión que mejor contribuyan al sano arte en la república. Además, a fines de 1963 otorgó premios a siete artistas y locutores de radio y televisión.



LOS REYES MAGOS llegaron a Miami. Y cargados de juguetes, fueron a visitar a los pequeños de los nurseries del Centro Hispano Católico. La bella tradición hispana de obsequiar juguetes a los niños en la fiesta de la Epifanía, juguetes que son traídos por

los Reyes Magos en memoria de las ofrendas de Oro, Incienso y Mirra que presentaron al Niño Jesús en el pesebre de Belén, fue revivida en el Centro Hispano Católico con una fiesta infantil que fue presidida por los tres legendarios personajes del



LAS RELIGIOSAS Dominicanas del Centro Hispano y las Damas Cooperadoras de la Sección Cubana, contribuyeron al éxito de la fiesta infantil para recibir a los Reyes Magos, confeccionando piñatas cargadas de golosinas para los pequeños de los nurseries del Centro.



UN POZO DE LA FORTUNA y los pequeños del Centro Hispano halando con entusiasmo para descubrir las riquezas que en él se esconden. Piñatas, juegos y villancicos, para esperar la llegada de los Magos de Oriente al patio del Centro Hispano Católico para contento de los niños del Nursery.

El Peregrinaje de Paulo VI

El mundo entero ha seguido con inusitado interés el peregrinaje del Papa Paulo VI a los lugares que Cristo, con su vida, pasión y muerte hizo sagrados. La prensa de todos los países y de todas las tendencias ha destacado los pormenores de ese viaje de tres días y ha hecho reiteradas referencias su influencia para alcanzar la paz entre los hombres, y para lograr la unidad de los cristianos, al comentar la entrevista entre el Pontífice Romano y el Patriarca de Constantinopla.

Sin embargo, como dijo el Presidente del Comité Episcopal Latinoamericano, Monseñor Manuel Larrain, hay algo más profundo y rico en promesas: La confrontación de la Iglesia con su cuna, la vuelta plena a su espíritu primitivo.

Porque, como también señala el Obispo de Talca, Chile, Mons. Larrain, Su Santidad no ha ido sólo a la Tierra Santa. Todos hemos ido con él.

El Presidente del CELAM, en su artículo difundido por NC del que ofrecemos a continuación los párrafos salientes, dice que este viaje es una invitación a meditar que la humanidad sólo encontrará su meta en la restauración de los valores supremos que los Santos Lugares representan.

BELEN es el desasimiento de los bienes terrenos frente al espíritu de lucro y codicia que invade al mundo.

NAZARETH es la humildad de los medios cristianos —la oración, la mansedumbre, la pureza— frente a la incredulidad del mundo, al poderío de las armas, la concupiscencia. Es el retorno a los grandes valores del hogar cristiano frente a la disolución de la familia. Es la contemplación silenciosa de Dios, frente al activismo que lo relega.

EL GOLGOTA es el sentido del deber, de la austeridad, del sacrificio, frente a la moral hedonista del gozo y del placer. Es la dureza de la Cruz, el sentido redentor del sufrimiento.

LA MONTAÑA de las bienaventuranzas es el llamado a buscar la felicidad donde Dios la ha puesto: felices los pobres en el espíritu; los que lloran, los que tienen hambre y sed de justicia; los misericordiosos, los limpios de corazón, los que tienen hambre y sed de justicia, los artesanos de la paz. Ellos serán los que alcanzarán misericordia, los que verán a Dios, los que poseerán el reino de los Cielos.

La visita del Papa a Tierra Santa es, pues, signo de una liberación interior destinada a alcanzar la libertad en la verdad. Hay un éxodo de la humanidad que busca salir de la esclavitud del mal, para llegar a la tierra prometida de la santidad.

Ante un mundo nuevo, la Iglesia nos ha dado para construirlo, su doctrina social, "necesaria y obligatoria". Para aplicarla habrá que despojarse de muchas cosas a las que estábamos apegados, habrá que peregrinar en medio de horas históricas de incertidumbres, cruzar tierras inhóspitas y hostiles. Todo éxodo es siempre un pasar por el desierto, un caminar sobre la arena candente y calcinada, un avanzar hacia la tierra fecunda de Canaán, "donde se edifica la Ciudad Nueva junto a la antigua fuente de la gracia y de la verdad" (Mater et Magistra, de Juan XXIII).

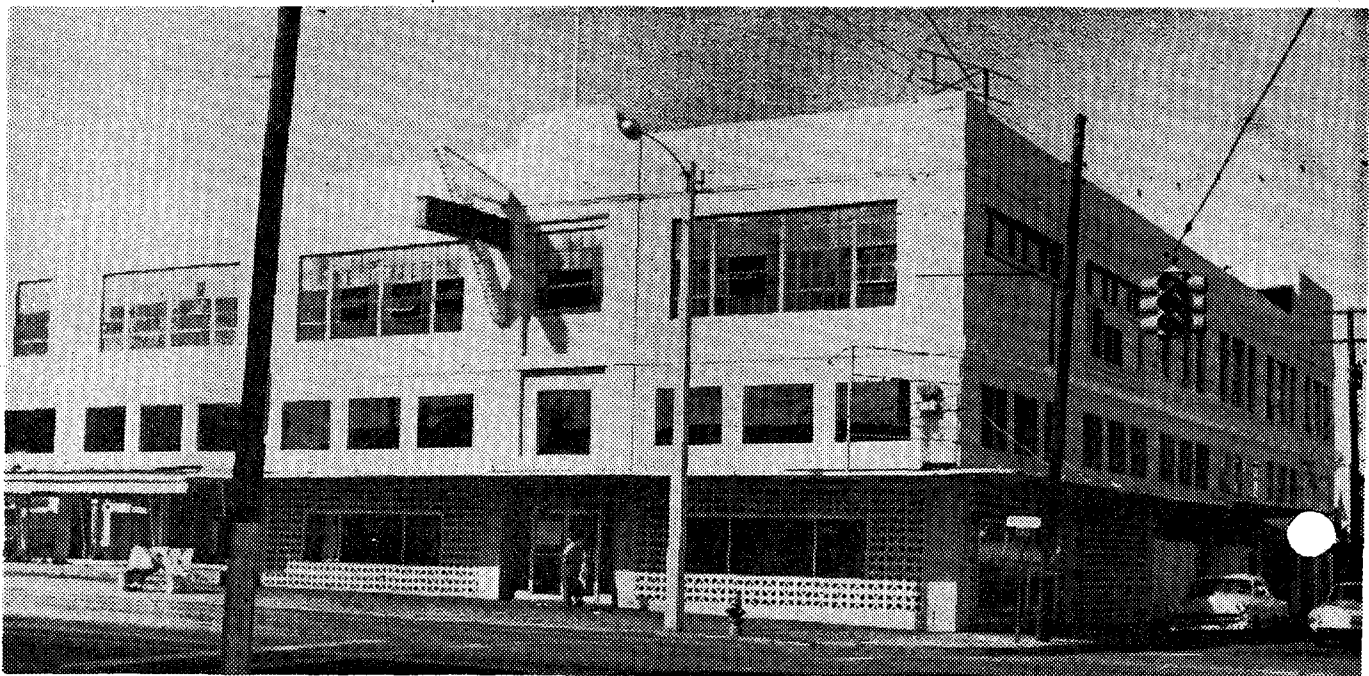
El viaje de Paulo VI ha tenido el valor de la arena con que Moisés nos muestra la meta, nos señala el camino. Cada cristiano, desde el rincón donde vive, ha acompañado al Papa en este peregrinar cargado de significación y de esperanza.

Belén, Nazareth, el Gólgota, el Sermón de la Montaña— y otros sitios que el Papa visita; el Jordán, Betania, Jerusalén, Getsemani, Galilea, Tabgha— no han sido para nosotros simples lugares geográficos. Son más bien las paradas edificantes de esa gran peregrinación colectiva del pueblo de Dios unido a su Cabeza Visible, para reflexionar en la renovación cristiana de nuestra existencia, en la confrontación personal con el Evangelio, a fin de renovarnos internamente e irradiar este mensaje en nuestro estilo de vida, fortalecidos por esta peregrinación espiritual.

La nuestra es una generación sufrida y atormentada. Sobre todo América Latina, tierra de angustia y esperanza, puede renovar sus bríos espirituales con esta peregrinación por Tierra Santa. Que en el marco del Concilio Vaticano II encuentre la porción que le toca en el cumplimiento de la palabra profética de Pío XII:

"La primavera histórica de la Iglesia se ha iniciado, a pesar de nubes, vientos y tempestades. El verano histórico radiante ya se dibuja sobre el horizonte no lejano de la Iglesia y de las naciones, el horizonte del mundo" (Marzo 19 de 1958, Alloc.)

No en vano la peregrinación de Paulo VI terminó en la Epifanía, en cuya luz contemplamos a la Iglesia, esposa de Cristo, como signo de salvación levantado en medio de los pueblos.



UN ANGULO exterior del edificio donde ahora radica la iglesia de San Juan Bosco, en la esquina de Flagler y la 13 Avenida. Ya se están ofreciendo misas ante un improvisado altar y se proyecta una remoción de todo el local, que incluirá, en las plantas superiores, un Centro de Juventud con salones para la CCD, bibliotecas, salas con juegos de

mesa, un gimnasio y canchas para basket y volley ball. La iglesia de San Juan Bosco está enclavada en una zona eminentemente latina. En este edificio se ofrecen ahora las misas que provisionalmente se habían venido ofreciendo en el cine Tivoli.

PROYECTAN CONSTRUIR UN CENTRO PARA LA JUVENTUD

Nuevo Local Para la Misión de San Juan Bosco

La Misión de San Juan Bosco, establecida a principios del pasado año para cubrir las necesidades espirituales de la zona enclavada entre el Río Miami, el Tamiami Trail y la 19 Avenida del Southwest, cuenta ya con un nuevo edificio donde radica la iglesia y el que se planea construir un Centro de Juventud.

El nuevo local de la Misión de San Juan Bosco está enclavado en la esquina de Flagler y la 13 Ave., en el 1301 W Flagler St. Allí se están ofreciendo ahora las misas que anteriormente se ofrecían, en forma provisional, en el cine Tivoli.

Contiguo al edificio para la iglesia de San Juan Bosco está siendo adaptado otro

local en el que funcionarán las oficinas de las Caritas Católicas de Miami.

Aunque ya se están ofreciendo las misas y demás servicios religiosos provisionalmente en la planta baja del edificio de Flagler y la 13 Avenida, todo el local de tres plantas será próximamente reconstruido, levantándose una iglesia en la planta baja y adaptándose locales para clases de la Confraternity of Christian Doctrine y para Centro de Juventud en las dos plantas superiores.

El centro de Juventud que se proyecta contará con salones para reuniones y conferencias así como con salas de recreación, que incluirán juegos de mesa, cine, biblioteca, etc. En la azotea se habilitará un gimnasio y un piso para basket y volley ball.

Los Hermanos de La Salle, que residirán en una casa contigua, tendrán a su cargo el Centro de Juventud, trabajando también en la CCD.

La rectoría de la misión de San Juan Bosco funciona en el mismo edificio. Como

administrador actúa el Padre Emilio Vallina asistido por el Padre Eduardo Fernández.

Horario de Servicios

La iglesia de San Juan Bosco está ofreciendo dos misas diarias, a las 7 y 8:30 a.m. y seis misas dominicales, a las 7, 8:30, 10, 11:30 a.m. y 12:55 y 6 p.m. Todas las misas son con prédica en español, a excepción de la de 8:30, que es comunitaria en inglés.

El horario de confesiones es los sábados y vísperas de primeros viernes y días festivos de 4:30 a 6 p.m. y de 7:30 a 9:00 p.m. y media hora antes de cada misa.

El martes comenzaron a ofrecerse los martes a San Juan Bosco, que se ofrecerán siempre a las 8 p.m. con exposición, rosario, ejercicio y bendición con el Santísimo.

Expresan las Carmelitas Gratitud por las Condolencias Recibidas

Las madres pertenecientes a la Comunidad de Carmelitas Descalzas del Monasterio de Nuestra Señora del Carmen, de Miami, enviaron a The Voice una nota en la que hacen llegar su agradecimiento a todas aquellas personas que las han acompañado en su dolor con motivo del fallecimiento de la Superiora del Monasterio, Madre Josefina de Santa Teresa, que murió aquí el 27 de diciembre a la edad de 70 años.

Arrancada de su patria por la persecución comunista, Sor Josefina tuvo al morir en el destierro el consuelo de la presencia de nueve hermanas de la comunidad, también desterradas de Cuba, que la acompañaron con sus oraciones en los momentos de agonía.

Sor Josefina, que fue bautizada con el nombre de Margarita Parduas Castro nació en Camagüey, Cuba, el 2 de enero de 1893. A los 22 años fue a España, donde ingresó en el Noviciado de las Carmelitas Descalzas de Valladolid, Monasterio que fue la cuarta fundación hecha por Santa Teresa de Avila, la gran reformadora de la Orden del Carmen.

Ocho años más tarde, en compañía de otras cinco carmelitas, regresó a Cuba a pedido del Obispo Valentín Zubizarreta, de Cienfuegos, igualmente miembro de la Orden Carmelita. Sor Josefina fue una de las fundadoras del

Monasterio de Sancti Spiritus, que fue solemnemente dedicado como claustro Carmelita el 22 de abril de 1923.

Durante ese tiempo ella desempeñó todos los menesteres en el convento y fue su Superiora durante 12 años, habiendo sido electa cuatro veces.

Forzadas a abandonar su clausura por la persecución comunista, las diez religiosas carmelitas de Sancti Spiritus encontraron refugio en Miami, donde radicaron su monasterio en una amplia casona situada en el 2483 SW 4 St.

Las religiosas que la tuvieron como superiora, dicen ahora de la Madre Josefina:

"En su vida religiosa se distinguió por su abnegación, desvelo y solicitud por el bienestar de su Comunidad con gran olvido de sí misma, siendo esto más notable durante su larga enfermedad, habiendo pedido al Señor que todos los sufrimientos que tuviera dispuestos para sus hijas se los enviara a ella. Dios Nuestro Señor aceptó su ofrecimiento.

"Por su carácter comprensivo y acogedor se ganaba la simpatía de todos los que la trataban, usando de ello para llevar las almas a Dios que era su mayor anhelo. Era muy agradecida a cualquier servicio que se le hiciera. A pesar de sus relevantes dotes personales se mantuvo siempre humilde y sencilla".

Deben Inscribirse Todos los Extranjeros

Todos los extranjeros residentes en los Estados Unidos están en la obligación de reportar sus direcciones durante el mes de enero de cada año. Al llegar este período, el Servicio de Inmigración y Naturalización está avisando de esa obligación, como en años anteriores.

Las tarjetas para hacer dicho reporte pueden solicitarse en todas las oficinas de correo y en las del Servicio de Inmigración y Naturalización, durante todo este mes.

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SAN JUAN APOSTOL, 451 E. 4 Ave. Hialeah — 12:00 p.m.

ST. DOMINIC, N.W. 7 St. y 50 Ave. — 11 a.m.

ST. BRENDAN, 87 Ave. y 32 St., SW, Miami — 6:30 p.m.

SAN JUAN BOSCO, 1301 Flagler St. — 7, 10, 11:30 a.m., 12:55 y 6 p.m.

S. TIMOTHY, 5400 SW 102 Ave. 11 a.m.

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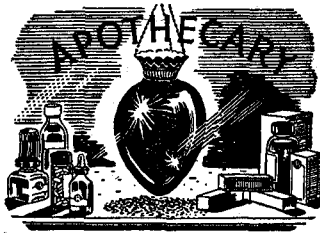
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Timetable Of Sunday Masses

ARCADIA: St. Paul 7, 11.
AVON PARK: Our Lady Of Grace, 8:30, 10.
BELLE GLADE: St. Philip Benizi, 10, and 11:15 (Spanish).
BOCA GRANDE: Our Lady of Mercy, 10:15.
BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 7, 8:30, 10, 11:30.
CLEWISTON: St. Margaret, 8 a.m. and 7 p.m.
COCONUT GROVE: St. Hugh, 7, 8:30, 10:30, 12 and 5:30 p.m. (Sermons in Spanish and English).
CORAL GABLES: Little Flower (Auditorium), 9, 11:30 and 12:30 (Spanish); (Church), 6, 7, 8, 9, 10, 11:30, 12:30.
DANIA: Resurrection (Second St. and Fifth Ave.), 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. H'way) 7, 8, 9:30, 11, 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. Bernadette, 8, 9, 10, 11 and 7 p.m.
St. Clement, 8, 9, 10, 11:15, 12:30.
St. Jerome, 7, 8:30, 10, 11:30.
Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.
Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
St. Cecilia Mission, 7 and 10.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, 6, 7:30, Auditorium: 9, 10:30, 12.
HALLANDALE: St. Matthew, 6:15, 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.
HOBE SOUND: St. Christopher, 7 and 9 a.m.
HOLLYWOOD: Annunciation 8, 9, 10 & 11:30.
Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.
Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m.
St. Bernadette, 8, 9, 10, 11 and 7 p.m.
St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, 12:30, and 6 p.m.
IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8:30 and 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30, 10 (Spanish) and 11:15 (Spanish).
LABELLE: Mission, 10.
LAKE PLACID: St. James Mission 8 a.m.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
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 a.m. (Spanish).
Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30.
Holy Redeemer, 7, 8:30, 10.
International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays).
St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m., 6:30 p.m. (Spanish).
St. Dominic, 7, 8:30, 10, 11 (Spanish); 12, 6 p.m.
St. John Bosco Mission (1301 Flagler St.), 7, 8:30 (Sermon in English) 10, 11:30, 12:55 and 6 p.m.
St. Mary Chapel, 8, 9, 10:30 and 5:30 (Spanish).
St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30, 6 p.m. (Spanish).
7:30 p.m. Dade County Auditorium 9, 10:30, 12.
St. Peter and Paul, 6:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).
St. Timothy, 8, 9:30, 11, (Spanish), 12:30 and 6:30 p.m.
St. Vincent de Paul (Miami Central High) 8, 9, 10, 11 and 12 (Spanish).
MIAMI BEACH: St. Francis de Sales, 7, 9, 10, 11 and 6 p.m.
St. Joseph, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
St. Mary Magdalen: 8, 9, 10, 11, 12, and 6 p.m.
St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:45 p.m.
MIRAMAR: St. Bartholomew, (Firemen's Recreation Hall at Island Dr. and Pembroke Rd.) 7, 8, 9, 10, 11, 12:15 and 7 p.m.
MOORE HAVEN: St. Joseph the Worker, 10.
NARANJA: St. Ann, 10:30 (Spanish).
NAPLES: St. Ann, 6, 8, 10, 11.
NORTH DADE COUNTY: St. Monica 8, 10, 11 and 6 p.m.
NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m.
St. James, 6, 7, 8, 9, 10, 11, 12:15 and 5:30 p.m.
Visitation, 7, 8:30, 10, 11:30 and 12:45.
NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15 and 6:30 p.m.
NORTH PALM BEACH: St. Clare 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.
OKEECHOBEE: Sacred Heart, 9, Boys' School, 10:30.
OPA-LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30.
St. Philip (Bunche Park), 9.
PAHOKEE: St. Mary 11:30.
PALM BEACH: St. Edward, 7, 9, 12 and 6.
PERRINE: 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.

CYO Will Hold 'Winter Dance'

A CYO Winter Dance will be held from 7 to 11 p.m. tomorrow (Saturday) at Our Lady of Perpetual Help Hall at NW 134th St. and 28th Ave. WFUN hit-parader Bill Holley will be a guest.

The dance, sponsored by the North Dade Deanery CYO's, will also feature music by the Aztecs and the Gentrys.

ST. MONICA CYO has designated the month of January as "CYO Membership Month."

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