



The VOICE

THE VOICE
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JANUARY 24, 1964

IN THANKSGIVING FOR BLESSINGS OF POPE'S PILGRIMAGE

Diocese To Pray For Unity

To the Priests, Religious and Laity of the Diocese:

Our Holy Father, Pope Paul, has called upon the Bishops of the world to urge the Catholic faithful to unite with him in thanksgiving for the blessings of his pilgrimage to the Holy Land. He specifically emphasized his desire that we give public

expression to our gratitude for the most encouraging signs of progress in the cause of unity.

We share the joy of the Holy Father in his conviction that the meeting with Patriarch Athenagoras represents "the first steps of a complete union in the Church of Christ even though this union is still far away."

Wholeheartedly we will wish to cooperate in his desire "that the whole Church should associate itself in our thanksgiving to God for the happy results of our pilgrimage."

Accordingly I am instructing our priests to preach next Sunday, January 26, on the subject of Unity as one of the goals of the Ecumenical Council. It will be necessary to emphasize frequently the personal responsibility each Catholic has to pray for unity among Christian religions and to work actively towards that goal under the direction of the Bishop and priests. Moreover in each parish at Sunday Mass there will be special prayers begging the blessing of God upon the cause of Unity.

Finally, in each of our schools one day next week should be selected in order that the school children might offer the Holy Sacrifice of the Mass for the intentions of our Holy Father with regard to Unity. Their religion classes should emphasize the need of unity among Christian bodies, the progress being made and the enormous task still to be accomplished.

I also call upon the sick and the aged in the Diocese to offer their prayers and sufferings to God for the goal of Unity which holds so important a place in the mind of the Holy Father and the Bishops of the Catholic world today.

Imparting to you my paternal blessing, I remain
Very sincerely yours in Christ,

+Coleman F. Carroll

Bishop of Miami



THIS IS ONE of the most recent pictures of Pope Paul VI who constantly prays and works for peace. Pope Paul is receiving enthusiastic responses to the some 220 telegrams he sent from the Holy Land to world leaders urging world peace.

Pope Calls For World-Wide Ceremonies Of Thanksgiving

VATICAN CITY (NC) — Pope Paul VI has asked that world-wide public ceremonies of thanksgiving be held for his Holy Land pilgrimage and its "happy results" for Christian unity efforts.

to ask for the unity of His Disciples and that the world might believe.

"Together we recited the 'Our Father' in which we in-

(Continued On Page 2)

He also appealed to Catholics to be as zealous in prayers for union as other Christians.

Noting his brotherly encounters in the Holy Land with Orthodox Patriarch Athenagoras I of Constantinople (Istanbul), the Pope said he regarded them as "first steps of a complete union in the one Church of Christ, even though this is still far away."

Union, he said, will depend on sacrifices offered to God in a spirit of faith and love.

In an exhortation to the world's bishops, the Pope reviewed his pilgrimage and his meetings with Patriarch Athenagoras. He said:

"With him we exchanged the holy kiss which the disciples of Christ give each other. Together we read again the solemn prayer which Christ made to the Father before His passion

OFFICIAL

The Chancery announces the following appointments:

THE REVEREND FATHER BRENDAN GROGAN, assistant pastor, St. Rose of Lima parish, Miami Shores, effective Thursday, Jan. 23, 1964.

THE REVEREND FATHER JAMES KENNEDY, assistant pastor, Assumption parish, Pompano Beach, effective Monday, Jan. 20, 1964.

THE REVEREND FATHER EUGENE M. QUINLAN, assistant pastor, Sacred Heart parish, Lake Worth, effective Saturday, Jan. 18, 1964.

THE REVEREND FATHER MARIO ROMANI, assistant pastor, St. Stephen Protomartyr parish, West Hollywood, effective Monday, Jan. 20, 1964.

Support For Latin America "Christian Revolt" Urged

CHICAGO (NC) — Richard Cardinal Cushing of Boston called here for all-out support of a "Christian revolution" in Latin America as "the only effective answer to the communist threat."

Latin America "could lose one million Catholics every year," he presented these facts and figures:

Population: "The present population of almost 200 million

(Continued On Page 4)

"Behind all our planning for the future," Cardinal Cushing said, "we must be convinced that Latin America is the world's most critical area and from the religious viewpoint it should have priority of service at the present time."

The Cardinal addressed the Catholic Inter-American Cooperation Program (CICOP), at its first session here, attended by 2,000 U.S. and Latin American leaders — Religious, priests and laymen.

Cardinal Cushing stressed the "tremendous gravity of the situation" in Latin America.

PROBLEMS OF REFORM

"In every field of life — the political, the economic, the educational, the social, the religious — Latin America's problems of reform are enormous . . . far greater than those in similar fields of any other region in the western world," he declared.

Warning that the Church in

CHICAGO — Establishment in Miami of a Catholic training center for Latin American leaders has been proposed by Bishop Coleman F. Carroll.

The Bishop of Miami spoke at a seminar during the first annual conference of the Catholic Inter-American Cooperation Program (CICOP) established by the Bishops of the United States.

Instead of sending Americans into Latin American countries, where usually they are not well-received, Bishop Carroll's suggestion was to bring the Latin-Americans to Miami for leadership training. There use could be made of the many facilities already built in that diocese, including schools and colleges and Centro Hispano Catolico, the Spanish-speaking center.

Potential leaders in all Latin American countries, Bishop Carroll said, would be well-received in Miami where at the present time there are already 200,000 Latin Americans, including about 80,000 Cuban refugees.

Such a training program he added, could more quickly counteract the influence of the Castroite agents and other communists now inciting disorder and revolution in many of the Latin American nations. Khrushchev has boasted recently that he already has 80,000 of what he referred to as "teachers" operating there.

Bishop Carroll also proposed the building of a one-band radio station in Miami to broadcast educational and other programs

to Latin America, similar to the one now operated by the Reds and beamed only to Havana. He also suggested the free distribution of small one-band radios to natives there, such as the communists have been doing by the thousands.

The "Miami plan" for Latin America was well-received by Cardinal Cushing, of Boston, and other members of the hierarchy attending the conference here. Cardinal Cushing is chairman of the U. S. Bishops' Committee for Latin America. Activities of the CICOP are directed by the Bishops' Subcommittee for Inter-American Cooperation, of which Bishop Carroll is a member.

Members of a Miami delegation which accompanied the

Bishop to Chicago included Msgr. Bryan O. Walsh, secretary of the Diocesan Board of Catholic Charities and director of the Cuban Children's Program; Father Edward J. McCarthy, O.S.A., president of Biscayne College and former rector of Villanueva University in Havana; Father Eugenio Del Busto, secretary of the Latin American Chancery; Father Salvatore Cistierna, director of the Latin School of Social Action; Dr. Franklyn E. Verdon, secretary of the National Federation of Catholic Physicians' Guilds; Mrs. J. Winston Anderson, president of the DCCW; Mrs. Edward Keefe, president of the DCCN; Dr. Enrique Ruloba and Manuel Reyes, Spanish newscaster.

Enthusiasm Is Running High In Development Fund Drive

Enthusiasm already is running high and all indications point to the fact that 1964 will be a banner year for the Dio-

cesan Development Fund Campaign.

That is the confident prediction expressed by Father Neil J. Flemming, coordinator for Bishop Coleman F. Carroll, following the first two weeks of regional meetings which have inaugurated the advance gifts phase of this year's drive.

Five regional meetings already have been held and five more are scheduled, three of them on the West Coast next Sunday Jan. 26, at Naples, Port Charlotte and Fort Myers; another at Palm Beach on Feb. 5, and the final one in mid-February for the Indian Creek area.

GENERAL PHASE

The general phase of the 1964 campaign will begin Feb. 2, designated as "Volunteer Sunday," and come to a climax Feb. 16, which will be "Stay at Home Sunday," when thousands of campaign workers will call at the homes of every Catholic family in the 16 counties of the Diocese.

Widespread interest is being

(Continued On Page 5)

"HOLY LAND AWARE OF HEIR TO ST. PETER"

Pope Tells Of Pilgrimage Joy

By JAMES C. O'NEILL

VATICAN CITY (NC) — Pope Paul VI classed among his "strangest" experiences in the Holy Land the peoples' recognition of him "not only as the Pope of Rome but precisely as the successor to Simon," even through to successor to St. Peter had visited there in 20 centuries.

The Pope gave his impressions of his Holy Land pilgrimage to thousands of pilgrims present at a general audience in the Hall of Benedictions.

"Today," he stated, "the successor of St. Peter is seen by you as he is by the rest of the world, under the aspect of a pilgrim who visited the holy places, as the 'Apostle' who re-

turned there from whence he departed 20 centuries ago."

The Pope said such a trip recalled to him the fable of Rip Van Winkle, who went to sleep for 20 years and awoke to find that "he knew no one and no one knew him."

But "we must take note of a very strange thing," the Pope continued, "a thing which constitutes one of the wonders of this our most singular journey": the wonder that instead of awakening in an incomprehensible world, instead of being a stranger and unknown (think how much time has passed and how many radically changed events have occurred), we were recognized perfectly there, and not only as the Pope of Rome but

precisely as the successor of Simon, the son of Jonah . . ."

REFERRED TO SIMON

The Pope here referred to Simon also as "the fisherman of Bethsaida; the brother of Andrew who was called Peter by Jesus the Messiah; (and) the head of the religious society called the Church.

"It could be said," the Pope resumed, "that Peter left only a short time ago and that his country was awaiting him, to give him a feast because of the renown he had acquired and, even more so, because of the many reasons that bind him to those blessed places."

Pope Paul said the spontaneous welcome he received "was given not only by the sons of the Faith of Peter but also by brothers who have been separated from him for centuries; and even more by Moslems and Hebrews, all of them most kind and desirous of acclaiming his long-awaited and most welcome and natural return."

He then posed the question of what impression could be drawn from his pilgrimage, and replied to it by saying that the trip could be considered as "a confrontation between Him, the Divine Teacher, and ourselves."

NEED TO ESTABLISH

As a result, he stated, there is "a need to establish, to verify the relationship that exists between Jesus and ourselves. A question is born within the silent but tormented soul: Are we truly Christians? Do we identify our lives with Him?"

Again answering his own question, the Pope said: "Yes, we are Christians truly. After so many centuries and so many changing historical experiences, we are still as He made us and as He wanted us to be. We are by His grace His genuine disciples and we are His authentic apostles, His authentic representatives."

Yet since we are true Christians, the Pope added, does this not require "imitation of Christ in thought, actions and in the goals of life He taught us?"

Moreover, he stressed, "we cannot be satisfied and happy, rather we must be disturbed by observing our deformity in the light of the divine Model according to which we must form our lives . . ."

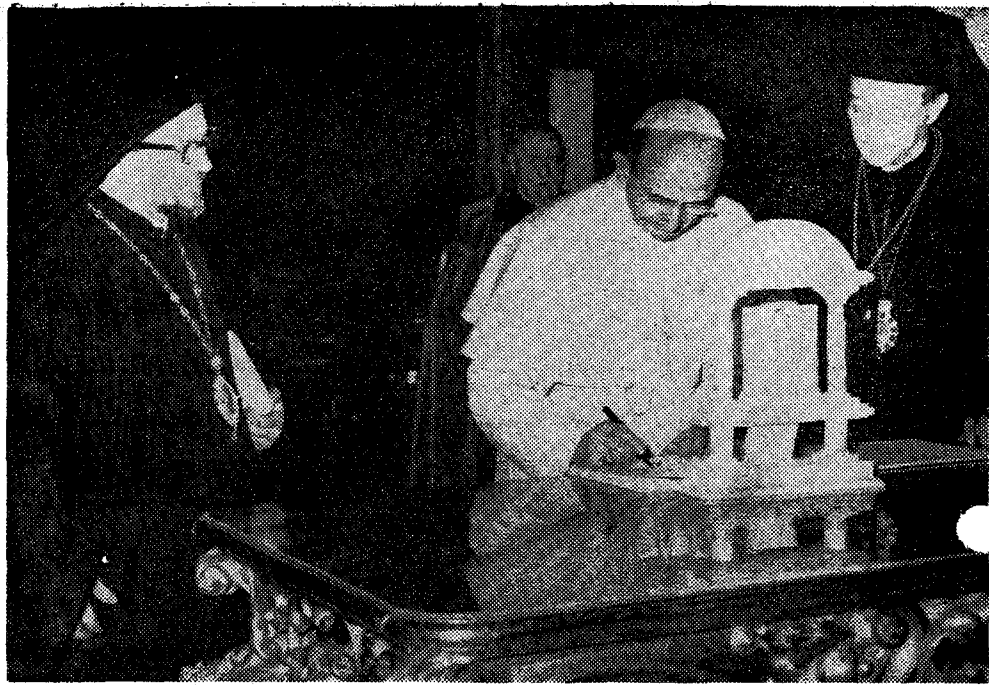
"There is need, that we say, a need to be a better Catholic, more faithful, more virtuous, more courageous — a need to be more truly Christian," the Pope concluded.

Teachers Of Diocese Will Hold Retreats

Retreats will be held concurrently for both lay men and women of the Diocese of Miami during the Jan. 31-Feb. 2 weekend under the sponsorship of the Catholic Teachers Guild.

The women's retreat will be held at the Cenacle Retreat House in Lantana while the men will have a similar retreat at the Our Lady of Florida Retreat House in North Palm Beach.

Both retreats will begin at the respective locations Friday, Jan. 31, at 6 p.m.



PHOTOGRAPH of himself is autographed by Pope Paul VI at the conclusion of an audience he granted to Metropolitan Athenagoras of Thyatira, right, and Metropolitan Maximos of Laodicea, left. Metropolitan Athenagoras, enroute from Istanbul to London where he will

assume his duties as Orthodox Archbishop of Great Britain, stopped in Rome to convey to the Holy Father the joy and satisfaction that Orthodox Patriarch Athenagoras of Constantinople felt over his recent meetings with the Supreme Pontiff in the Holy Land.

CATHOLIC-ORTHODOX COLLABORATION URGED

Barrier To Unity Surmounted

ROME (NC) — The meeting between the Pope and the Patriarch of Constantinople surmounted "a barrier which might have seemed humanly insurmountable, and perhaps was," according to Augustin Cardinal Bea, S.J.

The President of the Secretariat for Promoting Christian Unity said that the existing barrier was chiefly a psychological one, created by "events which were as sorrowful for the West as for the East."

Cardinal Bea spoke in an interview with the Italian news weekly, Vita. He indicated that one result of the encounter between Pope Paul VI and Pat-

riarch Athenagoras I in Jerusalem on Jan. 5 and 6 should be to spur collaboration between Catholics and Orthodox in practical and academic matters. The German-born churchman also spoke of the prospects of a dialogue aiming at unity of doctrine.

Love for Christ and for the Church, he said, "is the best guarantee that in the hidden hour of God's secret counsels, we shall achieve the longed-for goal of the union of all who believe in Christ."

Cardinal Bea pointed out that the meeting between Pope Paul and Patriarch Athenagoras — "not only cordial but so very

spiritual" — broke a "silence" lasting more than five centuries.

The very duration of that "silence," indicates the importance of the meeting which broke it, said the Cardinal.

Cardinal Bea recalled that at the meeting the Pope urged an examination of "doctrinal, liturgical and disciplinary" differences and the Patriarch urged collaboration in many urgent tasks common to both Churches.

The Cardinal offered his own suggestion for such collaboration:

"I would think first of all of collaboration in studies, with exchanges of books and publications on theology, exegesis, spirituality, and pastoral and catechetical theology. Exchanges of ideas on common pastoral problems might also be considered."

The 82-year-old prelate pointed to the 1949 "basic instruction" by the Congregation of the Holy Office, directing that collaboration with non-Catholic Christians be sought in fields not directly touching on Faith, such as charitable activities and the defense of human rights and-or the moral law.

Cardinal Bea said that the principal points of difference between the Catholic and Orthodox Churches revolve around the Church's authority — "or more precisely the relation between the authority of the (ecumenical) councils and that of the Church." He also cited differences over which councils are to be considered ecumenical.

Cardinal Bea noted that approaches today are different from those of the 11th century — the century of the split between Rome and Constantinople — and also the 15th century — the century of the Council of Florence, when there was a short-lived reunion.

"What I mean is that the present mentality and teaching in the West and in the East regarding all these points must first be closely studied and plumbed," he said.

Pope Calls For World-Wide Ceremonies Of Thanksgiving

(Continued From Page 1)

voke God as our Father and which teaches us mutual forgiveness for our trespasses.

"We like to regard these events as the first steps of a complete union in the one Church of Christ, even though this union is still far away."

The Pope spoke of his pilgrimage as the "sure beginning of new peaceful and shining affirmations of the Kingdom of God."

He said that it was within the "designs of the merciful providence of the Lord that, after 20 centuries, Peter, in the person of this humble successor, was able to present the Church to Christ in the same land which saw her once as small as a mustard seed and now sees her as a gigantic tree . . ."

The Pope said it is not yet known when Providence will bring to maturity of union the

seed planted long ago in this land.

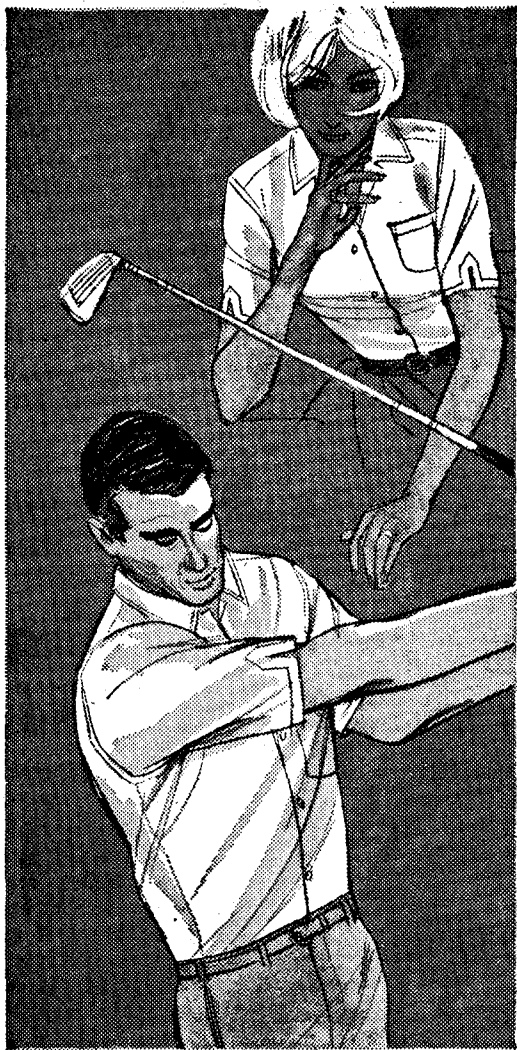
"It will," he said, "depend on our sacrifices offered to God in a spirit of faith and love if we want the difficulties which still impede our progress to be smoothed out and if the desired goal (of unity) can be reached soon."

Pope Paul said he had always attached "great importance" to the chair of unity Octave observed Jan. 18-25.

"Each year we have always celebrated joyfully its end on the day on which the Roman Liturgy commemorates the conversion of St. Paul," he wrote and added:

"Under guidance of the Holy Shepherds, who showed all during the ecumenical council how much they had at heart the cause of union, may the prayer of the faithful become more ardent than in the past, asking for the realization of the unity of Christians by means of the grace of the Holy Ghost."

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President Lauds Church's Work In Latin America

CHICAGO (NC) — President Johnson has praised the contribution being made by Church leaders in Latin America to the work of the Alliance for Progress.

"The bold and imaginative actions taken by Church leaders in many Latin American countries in recent years," Mr.

Johnson said, "have helped to give momentum to the twin goals of economic development and social justice to which our countries are pledged under the Alliance for Progress."

The President's statement was part of a message to the first annual conference of the Catholic Inter-American Cooper-

ation Program (CICOP), which brought together U. S. and Latin Church leaders for discussions of Latin America's needs.

Another message to the meeting here from Carlo Cardinal Confalonieri, president of the Pontifical Commission for Latin America, stressed the duty of "every Catholic to assume a personal commitment to some form of cooperation with the Church in Latin America."

President Johnson's message commended the participants in

the CICOP conference for their "deep and urgent concern with the acute social and economic problems of our Latin American neighbors." He told them they are "proceeding along the path charted by Pope John XXIII — a path which the Church continues to follow under Pope Paul VI."

Mr. Johnson said the policies underlying the Alliance for Progress "have their root and inspiration in the great tradition of Judaeo-Christian ethics."

"In steadfast adherence to these policies lies the best hope for the preservation of the spiritual values that give meaning to our lives," he said.

Cardinal Confalonieri's message was addressed to Richard Cardinal Cushing of Boston, chairman of the U. S. Bishops' Committee for Latin America, whom he thanked for his efforts to "promote new initiatives" to aid the Church in Latin America.

In it he lauded the "praiseworthy efforts" of the U. S. Bishops "to create among Catholics a favorable atmosphere for a more fervid apostolic collaboration" with the Church in Latin America.

"Every Catholic," the Cardinal said, "should feel his responsibility . . . towards his brothers in the Faith in Latin America, and thus assume a personal commitment to some form of cooperation with the Church in Latin America."

Church And Latin Americans 'Normalizing', Bishop Says

CHICAGO (NC) — A Chilean bishop said here that only today — after 130 years of dissension — are "Church and society" in Latin America working out a "normalization" of their relations.

Bishop Manuel Larrain Errazuriz of Talca, Chile, said a "great evolution" has taken place on both sides to bring about this development.

Bishop Larrain spoke at the first annual conference of the Catholic Inter-American Cooperation Program (CICOP).

Citing the problems of the Church in post-colonial Latin America — problems that included a damaging fall-off in the number of priests, an absence of bishops in many places, and a spirit of secularism and hostility to religion — Bishop Larrain said Church leaders took "a quite opposed attitude against the new regimes."

"But in the past few years," he declared, "the position of Latin American bishops and of the great majority of those responsible for Catholic life in this continent . . . has deeply changed. At the same time, in most of the countries the radicalism of governments has greatly decreased, too."

"We may say that after 130 years, more or less, we are coming to a normalization of

the relations between Church and society in Latin America."

A Brazilian churchman described how the Church has reassumed leadership in social justice in the poverty-stricken northeastern sector of Brazil.

Father Tiago G. Cloin, C.S.S.R., secretary general of the Conference of Religious Superiors of Brazil, spoke glowingly of the Catholic-sponsored Natal Movement, calling it "perhaps the most successful experiment in underdeveloped areas in the world."

Under the leadership of Bishop Eugenio de Araujo Sales, Apostolic Administrator of Natal, the movement is staffed by 250 persons, most of them laymen and women, who spearhead programs aimed both at spiritual and socio-economic renewal.

Father Cloin said the Natal Movement is proving to the people of northeastern Brazil "that they may expect from the Church not only a better life hereafter, but also here on earth."

He emphasized that the people of underdeveloped areas "follow those who give them better conditions."

"If the Church gives them, they will follow the Christian creed. If communism gives them, they will follow the Red creed," he said.

Panama Bishop Calls For Amity Between Americas

CHICAGO (NC) — A bishop from Panama declares here that friendship must replace expediency in relations between the peoples of North and South America, including Catholics.

Auxiliary Bishop Mark G. McGrath, C.S.C., of Panama warned that "so-called friendship is the fruit of religious or political expediency . . . does not outlive the expediency."

Bishop McGrath's remarks were contained in an address prepared for delivery at the first annual conference of the Catholic Inter-American Cooperation Program (CICOP). He did not give the talk himself, however, choosing instead to remain in Panama City because of the unsettled conditions there. The text was read for him by Father Leo T. Mahon, a Chicago priest who has been serving as pastor of San Miguelito parish in Panama City.

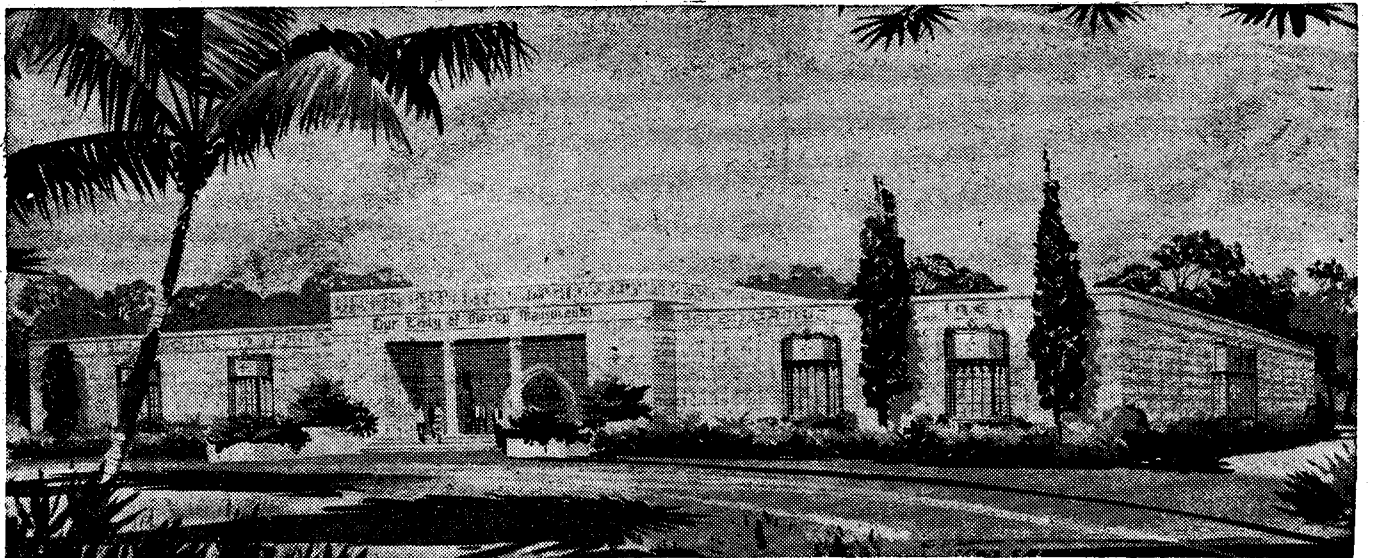
The Bishop said the peoples of North and South America are today "on the front edge of

a great wave of inter-American cooperative action, both civic and religious, in which the Catholic Church of North and Latin America must perforce exercise a determining role."

Stressing the need for a relationship of true friendship, he cautioned North American Catholics against trying to impose their own ideas and customs on the Church in Latin America without being aware of the realities of its situation.

"A case in point," he said, "would be the priori determination of a United States Catholic that Latin American bishops should build up a parochial school system similar to that which the Church erected in this country."

This approach, he said, would ignore the absence of money and personnel in Latin America for such a school system, as well as the fact that in many Latin countries the law provides for religion to be taught in the schools.



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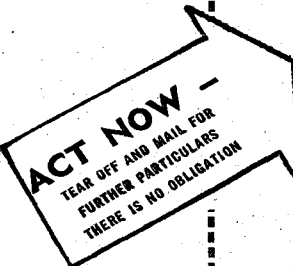
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Support For Latin America 'Christian Revolt' Urged

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 people could be doubled within 30 or 40 years."

Poverty: "Millions now exist with annual incomes of less than \$100."

Disease: "Life expectancy in half of these countries is less than 50 years."

Illiteracy: "More than 50 million adults are illiterate. Of the 50 million young people of

school age, about one-half do not attend school. In 15 Latin American countries, the grade school child averages less than three years in the classroom."

PRIEST SHORTAGE

Religion: In Latin America, where 35 per cent of the world's Catholics live, population is increasing "more than five times faster than the priesthood, which provides only one priest for about every 6,000 Catholics . . . More than 100,000 priests, assigned where they are most needed, would be necessary to meet the most urgent spiritual demands."

Calling for an end to "apathy and indifference" to Latin prob-

lems, Cardinal Cushing stressed the responsibility of the Church in the United States.

The Cardinal was cautiously optimistic, noting that "much progress, however slowly, has been made in recent years. Fundamentally the Latin Americans must mobilize their resources, originate development programs, endure the shock waves of change and progress and modify their traditions of centuries."

On the material side, he cited the Alicance for Progress and the efforts of the late President Kennedy.

SPIRITUAL OUTLOOK

On the spiritual side, he referred to the program of the Church in sending priests, nuns and lay missionaries "in greater numbers than it has ever sent to any other part of the world."

He predicted that 5,000 foreign priests would be serving as missionaries in Latin America by 1970.

As an aid in meeting the clergy shortage he urged establishment of a seminary in the U.S. specifically to train diocesan priests — both Latin and North Americans — for Latin America.

Albert Cardinal Meyer of Chicago, in an address of welcome to the delegates, urged them to extend "this day of dialogue" not only to "our separated brethren and to the modern world, but also to our own brethren united to us in the Church but spread throughout the world."

Cardinal Meyer, one of six cardinal-sponsors of the conference, said the aim of this extended dialogue should be to "try to achieve a greater understanding . . . of the people and the Church in Latin America and their problems."

CHILEAN SPEAKS

At another convention session, a social action leader from Chile warned that without "radical changes" in its programs and approaches, the Church in Latin America will see its situation become "worse in the future."

At the same time, however, Father Renato Poblete, S.J., of the Bellarmine Center for Social Study and Action in Santiago, pointed to "rather brilliant signs of a dawn of hope" for the Church.

Father Poblete said the hopeful signs appear where the Church recognizes and acts upon the knowledge that it has "minority status" and is in the position of a "mission" Church.

One consequence of this, he

said, is that the Church should concentrate less on the development of its own separate institutions and more on cooperating with other institutions and giving them a "Christian spirit."

SCHOOL SYSTEMS

Applying this to the question of school systems, he commented: "When one has his own institutions, he must spend excessive amounts of capital and use valuable personnel in administrative work in the impossible task of competing with state-operated facilities."

"On the other hand, the tactic of collaboration avoids these problems and in addition gives mobility, which makes it possible to adapt more easily to changing circumstances."

Another product of the Church's new approach in Latin America is increasing use of laymen in carrying out its programs, Father Poblete said.

Msgr. Joseph Gremillion, director of socio-economic development for Catholic Relief Services — National Catholic Welfare Conference, the U.S. Catholic overseas relief agency, reported that the Church in Latin America has taken on a "new role" as "champion of the oppressed and promoter of basic economic and social reforms."

Msgr. Gremillion said that "this hopeful and dramatic change" manifests itself in these ways:

(1) "The authentic social teaching of the Church is now reaching the people through pastorals and public statements of the bishops acting conjointly, and through many intermediate and grassroots teaching and training centers."

(2) "The constant theme of these teaching and formation programs is the necessity of fundamental reform of the economic, political and societal institutions — a restructuring which must be so profound, so global, so rapid and so far-reaching as to be nothing less than society-wide revolution."

(3) The Church is carrying on its "apostolate to the temporal order" in two ways — through "direct social action programs under Church auspices" and through the work of lay leaders acting independently in political, economic and social bodies.

Reviewing these developments, Msgr. Gremillion commented that "despite daily headlined political instability and social near chaos in some sectors, we have many reasons for hope and thanksgiving."

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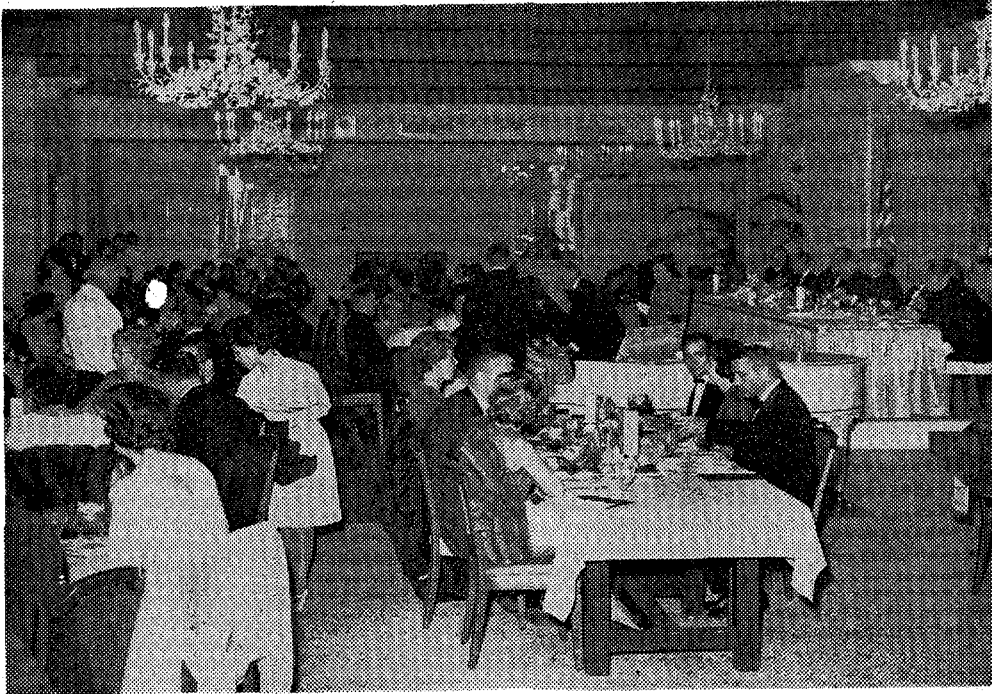
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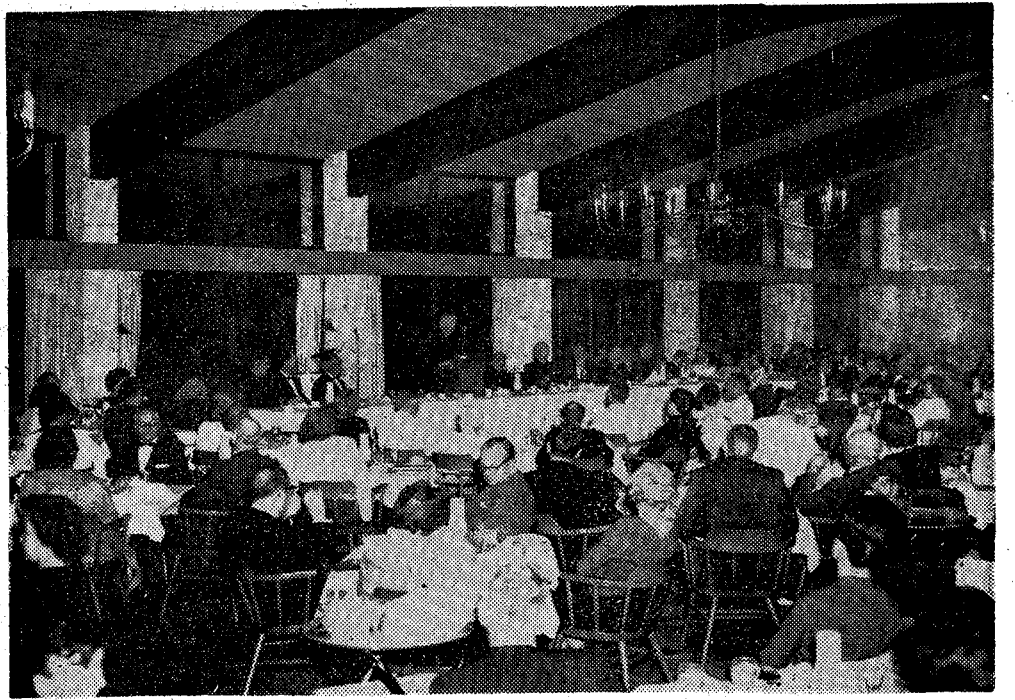
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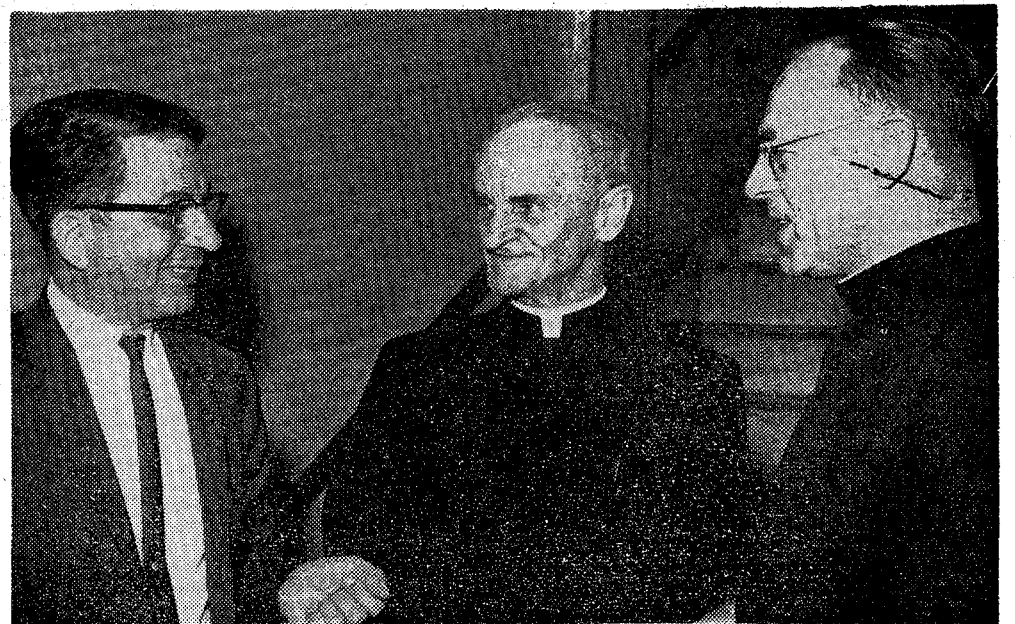
Miami, Miami Shores And North Dade Guests At Bath Club Dinner



Fort Pierce Area Regional Dinner Was Held At St. Lucie Country Club



1964 DDF campaign is discussed by Bishop Coleman F. Carroll, center, with Msgr. James F. Enright and James W. McCaughan, right; and Dr. Edward J. Lauth and Msgr. Patrick J. O'Donoghue, V.G., left, during dinner at the Bath Club for North Dade residents.



FORT PIERCE pastor, Msgr. Michael J. Beerhalter of St. Anastasia parish, center, coordinator in DDF Region XII discusses campaign goals with Michael Perri, regional chairman, left, and Father John Vann, pastor, St. Catherine parish, Sebring, during DDF dinner.

BANNER YEAR IS THE FORECAST

DDF Enthusiasm Running High

(Continued From Page 1)

displayed in this year's drive because its program is designed to extend help to those in need at all age levels, from the very young to the very aged, according to Father Flemming. The

Cardinal Chiarlo Dies At Age 82

LUCCA, Italy (NC) — Carlo Cardinal Chiarlo of the Curia, veteran of 37 years in papal diplomatic corps, 32 of them in Latin America, died here following a long illness, at 82.

The second Cardinal to die in January, his death left the College of Cardinals with 78 members.

Andre Cardinal Jullien died on Jan. 11.

Born in Pontremoli, Italy, Cardinal Chiarlo entered the Holy See's Diplomatic Service in 1917. After working for 11 years at the nunciatures in Peru and Poland he was named an archbishop and apostolic nuncio to Bolivia.

He also served as nuncio to Central American countries and Brazil until 1954 when he returned to the Vatican.

campaign goals for 1964 are these:

... Immediate construction of the Marian Center for Exceptional Children, ground for which already has been broken in the Golden Glades area of North Dade.

... Building of a Geriatrics Center to care for the elderly poor and to be completely equipped and professionally staffed to study diseases of the aged.

... A home to care for teenage boys made dependent through no fault of their own, which will complement the new Bethany Residence for dependent teenage girls.

... Quick establishment of additional Newman Centers at the junior colleges and universities in South Florida to provide religious instruction, counsel and guidance for Catholic students.

Referring to a recent statement of Bishop Carroll that "there is not another diocese in the country that can surpass, year after year, the generosity and the achievements of the people of the Diocese of Miami," Father Flemming said:

"That fact was substantially demonstrated in the special supplement of The Voice last week,

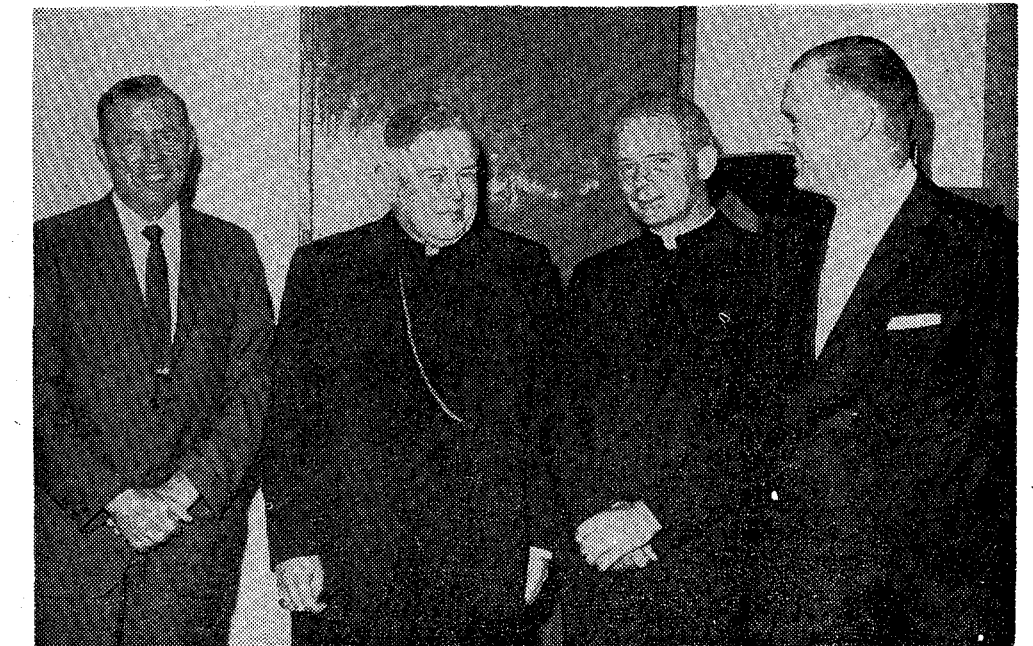
outlining Five Years of Growth in the Diocese of Miami.' That documentary impressed everyone, with its accounts and pictures of the tremendous building program, the growth of vocations to the priesthood; the increase of religious communities; the expansion of lay organizations of men and women; the expanded charitable institutions and the many other activities throughout all sections of the Diocese."

For the 1964 Development Fund Campaign, Father Flemming said, all plans have now been completed and organization is being perfected. Within a week, he added, all materials for use during the drive will be sent to the pastors of every church in the Diocese, ready for distribution.

"The most important problem," he said, "is in the recruiting and instruction of volunteer workers in every parish for the start of the general phase of the drive. How this is carried out is a matter which will rest with the decision of each individual pastor for this great once-a-year project."

APPEALS TO BE MADE

Enlisting the support of all the more than 400,000 Catholics in the Diocese, appeals will



REGION III coordinator, Msgr. Dominic Barry, James W. McCaughan, 1964 general chairman, shown center with Bishop Coleman F. Carroll, right, and Matthew Walsh, regional chairman

be made from every pulpit at every Mass in every Church and Mission on Sunday, Feb. 9. Every priest will explain the purpose and the urgency of the campaign and speak on the obligation of everyone to support the extensive program which will prove of vast benefit not only to each individual parishioner but also to the entire South Florida community.

James W. McCaughan is general chairman of the 1964 campaign and co-chairmen are Stuart W. Patton and Frank E.

Mackle, both general chairmen in previous years. Frank Hillary is Diocesan campaign director.

Regional chairmen include Mr. Patton and Mr. Mackle; Matthew Walsh, Miami Shores; Dr. Edward J. Lauth, Miami; Ernest Winter, Hollywood; Frank Russell, Fort Lauderdale; Frank O'Conner, Fort Lauderdale; Jack Hill, Pompano Beach; Richard Sokolowski, Lake Worth; Edward D. Lewis, West Palm Beach; Philip Lewis, Riviera Beach; Ed-

ward Lucas, North Palm Beach; Michael Perri, Fort Pierce, and Joseph Pulte, Fort Myers.

Following the general phase, there will be a special "Visitors' Collection" on March 1, to enable those not residents of the Diocese an opportunity to participate.

The final activity will be a meeting March 3, at Notre Dame School hall, when general reports will be submitted by all chairmen to Bishop Carroll.

To Smoke Or Not To Smoke? Now That IS A Question

In the aftermath of the U.S. Surgeon General's report on the dangers of smoking, the question "To smoke or not to smoke" has used up reams of paper. Everyone has a view to express whether he is asked or not, and one view seems to cancel the other.

We have been asked to state our mind on the matter, and lest we succeed only in deepening the confusion, we shall limit ourselves only to the following observations.

Since the leading medical authorities have definitely linked smoking with the possibility of cancer and other health hazards, prudence demands that the findings be taken under consideration and not ignored completely. On the other hand, to measure the degree of guilt now involved in smoking by measuring the inches of paper-covered nicotine used in the course of a 24-hour period seems to us to be determining morality by mathematics.

A general law fitting the capacity and condition of every man certainly cannot at this point be laid down to cover potential guilt in smoking. Obviously, the person who has been warned by his doctor that cigarettes are definitely doing him harm in his particular condition should give up smoking since he is failing to safeguard his health as he is bound to do in conscience. Just as obviously, young people who have not yet contracted the habit should be persuaded not to begin.

Moreover, the country should rejoice if something was done about cigaret advertising, not merely because of its irritating and ridiculous assault on the eyes and ears, but because of its highly misleading and deceptive claims. Perhaps it's too much to hope for, but what a wonderful thought if all cigaret advertising ceased and the money was used to advance research into cancer and make smoking safe.

Where Angels Fear To Tread

The blunt comment in the Bible about fools rushing in where angels fear to tread can be applied to most of us at some time or other when a decision indicates we may have been impulsive or imprudent or self-opinionated.

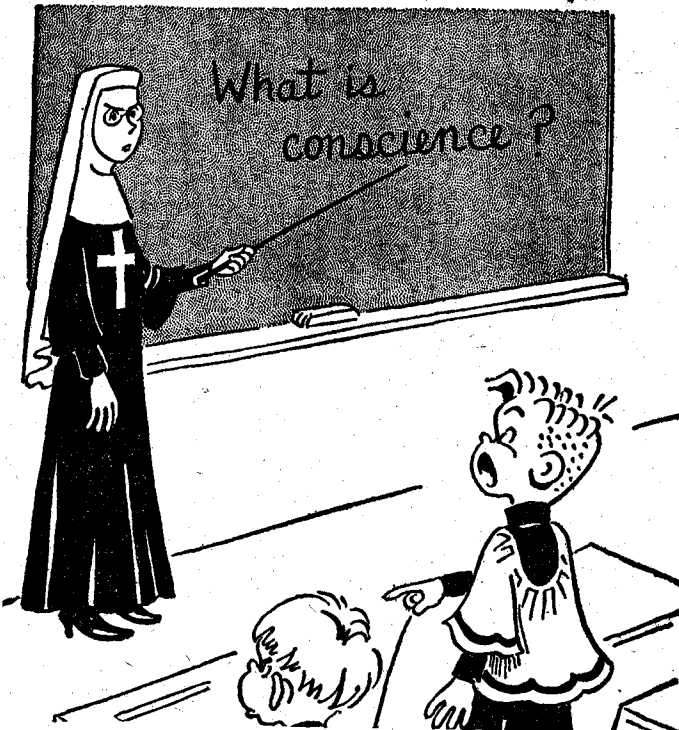
However, we cannot help but think that the scriptural adage applies with the most telling force to those journalistic mother-confessors who leap into the delicate territory of a youth's conscience and spell out for him in clear black ink what he should regard as morally right and morally wrong.

We wonder what qualifications Miss Ann Landers possesses in this highly complex field of moral theology. In recent articles she scrapped certain Christian principles regarding chastity and sex with the self confidence of an Old Testament prophet.

We feel sure she also disturbed the consciences of many young people. Judging from some of the advice she gave teen-agers, her study of morality has been confined to the domestic habits of the Huns and the Visigoths, although we feel even the pagan would wince at her amoral approach to sins of impurity.

When historians of the future try to analyze the confusion of this generation, they will surely dwell on the phenomenon of some people willing to settle their consciences in matters of morality on the advice of a newspaper writer who happily rushed in where angels fear to tread.

AN ALTAR BOY NAMED "SPECK"



"Conscience is what tells me when Homer is doing something wrong."

Whose Cobra?



Dade County Must Face Up To Evil Problem Of Slums

By FATHER JOHN NEVINS
Director, Catholic Charities
Dade And Monroe Counties

Jacob Riis, a prominent housing reformer, speaking before the turn of the century, described the American slums as "unfit for men and women, let alone innocent children to live in."

"When another generation shall have doubled the census of our cities, and to that vast army of workers held captive by poverty, the very name of home shall be as a bitter mockery, what will the harvest be?"

Today, after decades of refusing to face up to this question posed some 70 years ago, our community witnesses the bitter harvest of its complacency.

EVILS OF SLUMS

The facts are plainly these — crime, juvenile delinquency, alcoholism, drug addiction, poverty, disease, illiteracy, unemployment and broken families — all far more widespread in the slums than elsewhere in the community.

It is apparent, therefore, that slums are not just poor housing conditions, but rather the total condition of the persons forced to reside in them, a condition that makes it difficult for them to relate to their destiny as children of God and heirs of heaven.

What have we allowed? What have we caused? What is our weight of guilt to have allowed and caused these impressions of childhood and home in the minds of children — let alone the past-impression, past-expression, resignation of adults defeated by their frustrating imprisonment in the back-wash of our urban communities.

It should not be necessary to state that we, the unimprisoned, have a responsibility to free our brothers from this sub-human condition.

A community that has the technical and economic ability to eliminate slum conditions and does not, offends Christian charity.

This community, Dade Coun-

ty, after many years of decrying the need, has recently decided to attempt the solution of the problem.

By creating an Urban Renewal Agency we have taken a first step in the elimination of slum dwellings and the creation of a decent environment for all of the members of the community. This is a "first step" because the provision of a decent environment alone will not solve all of the social and economic problems of the slum dweller.

The community-wide challenge of the slums is the same as the responsibility for sound community growth and development. It will not — and cannot be — solely resolved by physical renewal. Physical renewal does, however, create an environment conducive to the resolution of the attendant problems.

Urban renewal is a community enterprise. As the agency moves deeper into the complexities of the program, this community will be confronted with the most serious, most difficult, and most ignored socio-economic questions facing Dade County, these will be presented in a clarity and starkness never before achieved. Our community's Urban Renewal Program will ultimately be judged on just how well we, the citizens, face up to these problems and seek their resolution within the framework of the community's resources.

Thus, it can be accurately predicted that many hard, even agonizing decisions, face this community in the near future. The first decision, by the voters of Dade County, next Tuesday, Jan. 28, will be that of whether we shall allow the entire community — Dade County — to launch this offensive on slums and blight — or whether we shall fragment and minimize the approach and make the program, in the Urban Renewal Agency's view, almost impossible.

The answer to this question will require much soul-searching on the part of each of us.

We Must Be In Front Lines Of Every 'War On Poverty'

By Father JOHN B. SHEERIN

In his State of the Union message, President Johnson declared "unconditional war" on poverty in America.

He said that the war will be a long one and that every citizen should take part in this gigantic effort to hunt down and exterminate poverty. His appeal met with loud approval in many circles but opponents decried the war as "utopian."



FR. SHEERIN

American Catholics ought to be up in the front lines of this war. Sympathy for the poor has been a long-standing Catholic tradition, attested to by the inevitable poor box to be found in every Catholic church. But I think that many of us need to straighten out our notion of poverty.

Those of us who lived through the Depression know what an ugly, loathsome thing poverty is. Those who were born after the Depression have probably seen "Tobacco Road" or read "Grapes of Wrath" and have dismissed the problem of poverty in America as something unreal and remote.

Like the younger generation in Israel today who know little and care less about Auschwitz or Dachau, so our young American Catholics in affluent America are unmoved by the talk about poverty in the '30s.

'ROMANTIC NOTION'

I find many Catholics have a romantic notion of poverty. This was unfortunately true in the last century in Europe when Catholics looked on poverty as somehow a blessing or at least a manifestation of God's will and therefore inevitable. But even today a romantic notion of poverty still befores the spirituality of some Catholics.

Perhaps the trouble derives from the fact that social poverty is confused with the volun-

tary poverty of religious orders. Voluntary poverty is a beautiful thing but it is voluntary and we should not speak of it in the same breath with destitution imposed on persons against their will.

The New Testament does not praise poverty. It praises the spirit of poverty whereby one puts all his trust in the Lord not in created things. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven."

ST. FRANCIS' WORDS

St. Francis spoke of Lady Poverty and the undiscerning think he was referring to the rough serge and the sandals — the externals — rather than to the interior desire to sacrifice his will. When he stripped himself of clothes before the Bishop of Assisi, the stripping would have had no merit unless he stripped himself of himself.

St. Francis used the poetic language of his time but to speak of Lady Poverty today is unwise. For poverty is no Lady. It is as ugly as war or crime or disease. And just as we have debunked war of its glory, so also should we debunk the romantic notion of poverty.

Poverty is the breeding ground of communism and a hundred other evils that spawn from it. More important still, poverty prevents the children of God from living in conditions that are necessary for a human and Christian life. It consigns men and women to a subhuman existence.

Here in America we know that private charity cannot wipe out poverty. Private enterprise can do wonders in relieving unemployment, the root cause of poverty, but the Federal Government has to create the conditions in which private enterprise can function so as to provide jobs.

Moreover, the Federal Government must enlist the aid of other departments of American life to help private industry do its job. I have in mind, for instance, education, religion, community social action.

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Unity Within Church Through 19 Centuries

By Msgr. JAMES J. WALSH
(No. 2 in a Series on Unity)

Is the Church in such a bad way from the influence of materialism in recent years that she is promoting the current search for unity in order to bolster her forces? Have the effects of communism battered the Church to the point that she is suffering from disunity within her ranks and therefore is reaching out for reconciliation with other groups?



MSGR. WALSH

These are ideas introduced by some probing analyst and while they do not happen to be true, they are provocative and interesting and aid in spotlighting the real reason why the Church at present is deeply involved in furthering the cause of unity.

Cardinal Bea, whom Pope John placed in the forefront of the search for unity, explained that the Ecumenical Movement of the Catholic Church can be described as three affirmations:

1. An affirmation of the essential unity existing in the Catholic Church now — unity in doctrine, sacraments and government.

2. An affirmation also that unity is still to be achieved or perfected, namely with those Christians in various religious bodies separated from the Church.

3. An affirmation that this union, desired by so many Protestants, Orthodox and Catholics, must come about not by force but with the free acceptance of union with the Catholic Church.

These three statements are important enough to develop separate articles to each of them. Let's consider the first one, namely, that unity already exists in the Catholic Church.

This may sound to some like an idle claim or even an arrogant boast. But Protestant and Orthodox scholars who were present at the Council knew well that

TRUTH OF THE MATTER

every single Bishop there, while ardently striving for unity among differing religions, believes that the Catholic Church has now and always had a miraculous unity.

DOCTRINAL TRUTH

As a matter of fact, the extraordinary unity identified with the Church was never more obvious than at the Ecumenical Council. The Chinese Bishop, for instance, did not proclaim one set of beliefs on the Council floor while a French Bishop expounded another. As far as convictions on doctrinal truth go, there was no difference among the Africans, the Indians, the Americans or the Indonesians. In their dioceses, wherever in the world they worked as successors of the apostles and regardless of the language used to teach their people, there was perfect agreement in the fundamental teachings of Christianity.

No one contradicted any other with regard to such truths as the Blessed Trinity, the Incarnation, the Redemption, original sin, actual sin, the inspiration of the Bible, the origin and destiny of man, Mary as the Mother of God, death and judgment, heaven, hell and purgatory, and so on and on.

When the nearly 3000 Bishops referred to the teachings of Christ, they spoke, as it were, with one voice, since each had the same personal conviction that these doctrines were revealed by God and cannot be changed or mutilated by man.

IN EVERY NATION

And remarkable as this unity of belief is, some find even more startling the fact that these men from every nation of the world accept and follow the same system of ecclesiastical government and morality. In every diocese there are assistant priests and pastors, a Bishop as successor of the Apostles, and over, all, in supreme authority as Christ's Vicar on earth, the Pope.

Many of these Bishops come from lands that won freedom and democracy after generations of bloodshed; many others from nations that have never had the kind of liberty we cherish. But nevertheless they are agreed that God is their Ruler and that His will is expressed in the Ten Commandments and the precepts of the Church.

None of them gives a novel interpretation to the moral code, dropping in modern times what in days gone by was held by all as a sacred principle. None of them disagrees on the wrongness of divorce and remarriage or the immorality of artificial birth control. And so on.

In other words, these Bishops and their people at home not only are agreed on what they must believe, but on what they must do to fulfill the will of God.

WORSHIP OF GOD

A third evidence of unity is found in the way God is worshipped. It is true that many different rites were in evidence day after day in the Council when Mass was celebrated before the Fathers got down to business. Ceremonies varied so greatly that a Latin would hardly recognize much of the Mass. But even so, every rite although rich and colorful in its diversity is founded on the same belief that the Mass is the renewal of the Sacrifice of the Cross, and that Christ truly becomes present in the consecration, the communicants truly receive His body and blood.

Moreover there is the same attitude towards all seven sacraments, each one of them accepted as the institution of Christ, all agreed on with regard to their purpose and necessary effects.

This phenomenal unity visible at the Council has been an essential characteristic of the Church for nineteen hundred years despite the fact that in every generation there was her-

esy or apostasy or persecution. Through all the changes in her history and in civilization, the Church has kept intact her oneness in faith, worship and government, as she preached the "unity of the spirit in the bond of peace. One body and one spirit . . . One Lord, one faith, one baptism, one God and Father of all."

Well, if this is so, someone is certain to ask: What about the heated debates and prolonged controversies as reported occasionally by the official Vatican press?

TRUTHS INVIOLENT

There surely were debates and controversies and very likely will be more next session, but none of these ever centered on the beliefs and practices of the Church as accepted by all Catholics. The Bishops never touched any revealed truth nor moral principle held as inviolable.

They most certainly had a mind of their own and expressed it on all other topics that related to them, such as the application of these truths to modern needs, the method of expressing ancient doctrines in a more understandable form, emphasis that should be placed on certain convictions, such as the role of Our Lady. There is here an enormous field for the best minds to work on and disagree about — until agreement comes through discussion.

This unity is simply a miracle. It's God's doing, not man's. It's a supernatural phenomenon, not the remarkable result of brilliant organizing.

And it is rooted in the conviction universally shared by the Bishops and their people that God founded only one Church, that it is identified today and has been through all its history as the Catholic Church. It is from this Church, founded by God for all men everywhere in all generations, that the call has gone out to all Christians to unite in the fulfillment of Christ's prayer that there may be one fold and one Shepherd.

IN SPAIN
THE HIGHLIGHT OF THE CHRISTMAS CELEBRATIONS COMES ON JANUARY 6TH — THE DAY OF THE KINGS, WHEN AGE-OLD CEREMONIES HONORING THE MAGI ARE HELD THROUGHOUT THE COUNTRY.

ST. PRUDENTIANA'S ONE OF ROME'S FIRST CHURCHES WAS FOUNDED BY PIUS I IN 145 A.D. AND ENLARGED 200 YEARS LATER. A CONSIDERABLE PART OF THE EARLY BUILDING IS STILL INTACT.

THIS 13th Century MITER IS A PERFECT EXAMPLE OF
MEDIEVAL ENGLISH EMBROIDERY. THE SCENE DEPICTED ON IT IS THE MARTYRDOM OF ST. THOMAS OF CANTERBURY.

THE PUBLISHED WORKS OF ST. ALBERT THE GREAT (DIED 1280) FILLED 38 QUARTO VOLUMES, INCLUDING TREATISES ON LOGIC, MATHEMATICS, ETHICS AND PHYSICAL SCIENCE AS WELL AS BIBLICAL AND THEOLOGICAL WORKS.

THE YARDSTICK

'Schema 17' Will Dramatize Problems Of Modern World

By Msgr. GEORGE G. HIGGINS
(Director, Social Action, NCWO)

Most of the news that came out of Rome during the second session of Vatican Council II had to do with strictly theological and canonical matters.

As a result, the casual newspaper reader might have been led to conclude that the Fathers of the Council were working in a sealed-off ecclesiastical vacuum, and were not aware of or were not concerned about what was going on in the outside world.

The record will show, however, that this was not the case. According to Father Edward Duff, S. J., 27 Council Fathers called attention to the poverty of the Mass of mankind, thus anticipating by several weeks Pope Paul's eloquent reference to the same subject in his first Christmas message.

Father Duff also pointed out that the imperative need for the Church to interest herself in the manifold problems of the underdeveloped countries was not forgotten and noted that, according to Cardinal Gracias of Bombay, this will be the principal theme of the International Eucharistic Congress at Bombay in November, 1964.

NEARING COMPLETION

In the speech referred to by Father Duff, Cardinal Gracias urged the Council to take action on Schema 17 as quickly as possible. This is the schema which deals with the great social and economic problems of the day.

It wasn't scheduled to come up for discussion until the very

end of the Council, but the Cardinal asked that it be moved up on the agenda and adopted as soon as possible so that it might be used as the basic working paper of the various seminars on social and economic problems which are scheduled to take place in connection with the Bombay Eucharistic Congress.

There was really never any hope, of course, that Schema 17 would be brought up for discussion during the second session of the Council. Aside from the fact that the agenda of the second session was already overcrowded, Schema 17 was still in the process of being redrafted and, in fact, it has yet to be completed.

It will have been completed, however, long before the Council reconvenes in September and consequently will be ready for a vote well in advance of the Bombay Eucharistic Congress if the Council authorities decide that it "should be given top priority."

There is no way of telling what Schema 17 will have to say about the major social and economic problems with which the world is confronted. I would guess, however, and would also hope that it will confine itself to general principles and will not attempt to "solve" all of our major socio-economic problems.

NO MIRACLES

The most we have any right to hope for is that this schema will identify and dramatize the urgency of the principal problems confronting the modern world and will challenge Catholics and all other men of good will to work toward a speedy solution of these problems in the light of sound social principles.



HIGGINS

Why Does God Permit Human Suffering?

By Father LEO J. TRESE

Many persons find themselves troubled in mind by the so-called "Problem of Evil." The problem usually is phrased in the question, "How can we reconcile all the evil and suffering which exists in the world, with the idea of a good and loving God?"

We who have suffered the least are the ones most likely to be plagued by this question. Ourselves comparatively free from physical and mental pain, we find it hard to understand why others, so much more innocent than we, should have so much agony to bear. Why,



GOD'S WORLD

especially, should little children be permitted to suffer?

The basic answer to the problem of evil is that God had the choice of making us the creatures we are, capable of feeling pain and of inflicting pain, or of not making us at all. The ability to possess God in heaven is predicated, for us as for the angels, upon a preliminary act of love for God — a freely made choice of God. For this preparatory act of love which makes heaven possible, we must be free; otherwise there could be no voluntary choice of God.

Yet, in this freedom there lies a great danger. We have the

power not to love as well as to love. We have the power to choose evil over good. There, if we may express it in human terms, lay God's dilemma: to create the human race, with all the dangers inherent in human freedom, or not to create us at all.

Once God made His decision (as He did from all eternity) and set His plan in motion, He was committed to letting human freedom run its course. God could not constrain us to do good only, without destroying our freedom. To be free and yet not free — this would be a contradiction in terms — much

like speaking of a triangular circle.

Yes, but why cannot God do this: every time He sees a person about to perform an action which will cause suffering, why cannot God strike that person dead? Better yet, why create that person in the first place? The answer, again, is that God might as well have called the whole thing off before He began.

Can you, for example, honestly say that you never have caused a moment's pain to anyone? Is there any person of your acquaintance to whom you can say, with certainty, "He never caused a moment's pain to anyone?" If God struck dead or left uncreated every perpetrator of pain, it would be an empty world.



God Love You

Most Reverend
Fulton J. Sheen

God implanted in the human body two impelling passions for the preservation of life: one, the hunger of our own body that our personal life might be preserved by nourishment; the other, the hunger to beget in love a body like unto our own through the generation called birth. What is happening to these passions in the world today? Like all other things, they have become divorced. Our American civilization has taken the hunger of begetting a new life, isolated it from birth and erected a statue to the new goddess, Sex.

But we forget that another biological urge is driving men to degradation, famine and disease, outside of this wealthy, affluent and over-stuffed land, namely, hunger. If after eating, these poor people regurgitated their food and separated the function of eating from the function of nourishing the body, we would have a parallel with the American divorce of sex from the nourishment of either love of husband and wife or love of family.

Would it not be well for the United States to devote some of the energy now devoted to sex toward nourishing famished people of the world, knowing full well that biological nutrition is more fundamental than somatic tintillation. We who have the Faith and a remnant of Christ's moral teaching cannot say this does not concern us, asking: "What am I to Hecuba or Hecuba to me?" Because others make love synonymous with smut and equate our relation to the starving of the world with governmental aid, it does not follow that we Christians are immune from double duty: reparation for the sins of others and alleviation of the hunger of others.

The sins of America are our sins; the hunger of India and Latin America and Africa is our hunger. If the world's sex and hunger has broken Christ's Heart, how shall we be His followers unless our own hearts are broken? To us is given the privilege of carrying a cross to expiate the sins of others, to lift a cross from starving bodies that their souls may be free to serve God. May the disturbance of the Holy Spirit move you all to share with the Crucified Christ the burden of the world's sin and hunger.

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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.

"PASTORAL RATHER THAN CLERICAL IN TONE"

Liturgy Reform To Benefit All

By Father Frederick R. McManus

The Constitution on the Liturgy, which is the first fruit of Vatican Council II, is pastoral rather than clerical in tone.

Its direct concern is with the needs of the flock, the lay members of the Church. It is less concerned with the clergy, the shepherds or pastors who serve the people.

In the entire reform of worship and promotion of liturgical understanding, "the aim to be considered before all else" is the "full and active participation by all the people."

Superficially, Chapter IV of the council's document on worship may appear to be an exception. It deals with the Divine Office, the public prayer of Christ and His Church. In practice and popular estimation, this official prayer is exclusively the occupation (and obligation) of priests and some Religious.

MORE PERFECT PRAYER

In point of fact, the council took a much broader stand and initiated a reform of the office so that it "may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church."

Naturally the bishops assembled in Rome were immediately anxious that priests and Religious, the ones who actually pray the daily office, should pray it worthily and with greatest spiritual profit to the Church. Their broader hope was that the laity should "recite the Divine Office, either with the priests, or among themselves, or even individually."

Such encouragement from the council would be completely unrealistic if a thorough revision of the Church's daily prayer were not decreed at the same time. The present-day office is a marvelous compilation of readings, especially from the Bible, psalms, hymns, and

prayers — but its form and arrangement are complicated, repetitious and formalistic. It is almost never celebrated with popular, congregational participation; few lay people find it an attractive form of daily prayer, in spite of its excellence of content.

TWOFOLD CHANGE

The forthcoming revision of the Divine Office, which the bishops decided upon, will be twofold: (1) a better selection of texts (content), and (2) a better arrangement of parts (structure).

In an earlier chapter of the document on worship, the council had decreed a fresh, more suitable and more varied selection of readings from the Bible for the Epistle and Gospel of Mass. The same principle will also be applied to the office, both in the Bible readings and in the passages taken from the Fathers of the Church and other writers.

Historical inaccuracies will be corrected in the accounts of the lives of the saints; the quality of hymns will be improved.

The structure of the office, according to the council, "is devised so that the whole course of the day and night is made holy by the praises of God." At present this design fails to work out in practice. Even in monasteries the parts or "hours" of the office have to be combined and celebrated at inappropriate times of the day. The clergy engaged in the pastoral ministry find it almost impossible to observe the pattern of the hours, planned for the different periods of the day.

THREE CHIEF PARTS

When the office is reformed in structure, it will clearly have three principal parts: (1) morning prayer, called Lauds, (2) evening prayer, called Vespers, and (3) an "hour of reading" (Matins). The latter will not be attached to any particular

period of the day, but will form a real service of spiritual reading for all who take part in the office, whether in communities or alone.

With this clear and simpler pattern, the lesser parts of the Church's daily prayer will fit into their secondary place: brief prayers for mid-morning, noon, and mid-afternoon — but only one of these three to be obligatory for the clergy — and the prayer of Compline before retiring at night. The hour of Prime, a monastic prayer that is a duplication of the morning prayer (Lauds), will be suppressed.

While the process of simplifying the office will involve some abbreviation as well, a lessening of prayer within the Church was hardly the council's purpose. On the contrary, for those who must or those who choose to pray the daily office, the problem today is not the total period of time at prayer, but the need to get through so many psalm verses and vocal prayers: not too much prayer, but too many prayers to be said.

EASIER TO PRAY

If the office is revised well, it will be easier to pray with greater deliberation, more slowly, in fact more prayerfully. Adaptations of the office in the form of "short breviaries," just as much the Church's prayer as the full Divine Office, will be worked out — especially for communities of Sisters and of Brothers, but well suited to lay men and women.

Still better, a single form of community prayer — for example, a new version of Sunday Vespers — might be celebrated together by the faithful, by the Sisters or Brothers of the parish school, and by the pastor and other priests.

In this chapter of the Constitution on Worship, much is made of the bishop's authority, in the general spirit of decentralization that characterizes the council. The bishop may now dispense those otherwise obliged to pray the office. He may allow the clergy, on an individual basis, to recite the office in their own language instead of Latin.

But here again, there is an immediate mention of the laity and their needs: any priest, without dispensation or permission, may celebrate the office in the vernacular language with a group of the faithful.

Among the strong exhortations addressed to the Church

in the council's Constitution on "priests and all others who take part in the Divine Office" should "improve their understanding of the liturgy and of the Bible, especially of the psalms." While it refers directly to the Divine Office described above and now about to be reformed, this recommendation is applicable also to another kind of "public prayer" of the Church, less official and less formal.

This is the so-called Bible service or Bible devotion, mentioned in Chapter I of the constitution. Such services, which the council calls "sacred celebrations of the word of God," are clearly related to the office itself — in spirit, because they are scriptural in their composition, including Bible readings, psalmody, etc.; in their form, because they follow the pattern and style of liturgical prayer and action.

These services are recommended by the council as evening devotions, for example, on Sundays and on the weekdays of Advent and Lent. Since they do not have any set or official form, they may be introduced into popular devotional usage immediately — and already are in use in many places.

CHRISTIAN VIGOR

Bible services, although not part of the office, deepen scriptural understanding and give a liturgical spirit to popular devotions. They suggest one way of taking a long, hard look at existing devotions; this is now made necessary by the council which requires that "these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since in fact, the liturgy by its very nature far surpasses any of them."

The bishops of Vatican Council II, who enacted the constitution by a vote of 2,147 to 4, were determined "to impart an ever increasing vigor to the Christian life of the faithful" — whether it is a question of the Divine Office or of popular devotions.

In the office, says the constitution, Christ "continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world."

English Liturgy Translation Reported Making Progress

PHILADELPHIA (NC) — "Important progress" in choosing English - language liturgy translations for use in official Catholic worship in the United States was made at a meeting here of the Bishops' Commission on the Liturgical Apostolate.

This was announced by Archbishop John F. Dearden of Detroit, chairman of the commis-

sion, following its one-day meeting (Jan. 8).

The commission plans further work toward selecting English - language translations. The versions it recommends will be submitted to all the Bishops of the country for their study and approval at a general meeting expected in the early spring.

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Voice Photo

FIRST HOLY Hour for Serrans in the Diocese of Miami was recently conducted at Corpus Christi Church for members of the Miami Serra Club, of which Msgr. James J. Walsh is chaplain.

4 Serra Clubs Join To Hold Holy Hour Prayers Monthly

Members of four Serra Clubs in the Diocese of Miami are participating in a special program of prayer through Holy Hours conducted throughout the year in parish churches.

Every month one of the clubs will assist at a Holy Hour during which the wives and teenage children of Serrans have been invited to participate.

"The purpose of the Holy Hour is to emphasize the spiritual contribution of the Serra Clubs in seeking to foster vocations to the priesthood," Msgr. J. Walsh, chaplain of the Miami Serra Club and Vocation Director said.

Prayer and sacrifice have always been emphasized as the more important aspect of Serra work in the cause of vocations, and the Holy Hour for Serra men and their families is a symbol of united prayer for a great increase in vocations to the priesthood and the religious life."

The Miami Serra Club assisted at its first Holy Hour in Corpus Christi Church on Jan. 16, during which Msgr. Walsh and Father Claude Brubaker,

assistant vocations director, led the group in Holy Hour prayers.

Holy Hour books especially designed with certain prayers for vocations and emphasizing the need of sanctification among Serra men have been provided.

The following is a schedule for Holy Hours of the four Serra Clubs:

- Broward Club — Thursday, Feb. 7.
- Palm Beach Club — Thursday, March 5.
- Indian River Club — Thursday, April 2.
- Miami Club — Thursday, May 7.
- Broward Club — Thursday, June 4.
- Palm Beach Club — Thursday, July 2.
- Indian River Club — Thursday, Aug. 6.
- Miami Club — Thursday, Sept. 3.
- Broward Club — Thursday, Oct. 1.
- Palm Beach Club — Thursday, Nov. 5.
- Indian River — Thursday, Dec. 3.

Sullivan Heads Welfare Bureau

Howard Sullivan of Holy Family parish, North Miami, has been elected president of the board of directors of the Catholic Welfare Bureau-Miami Region.

Other officers named at a meeting, held Jan. 16, are Judge Philip Coniglio, vice president; Thomas Horkan, treasurer, and Sylvester Rice, re-elected secretary.

C. Clyde Atkins, past president of the Miami Diocesan Council of Catholic Men, was re-elected as a member of the board. Directors welcomed Emelio Adams as a new member.

Retreat League To Honor Bishop Carroll At Dinner

NORTH PALM BEACH — A testimonial dinner honoring Bishop Coleman F. Carroll will be held at 6 p.m. Saturday, Jan. 25, at Our Lady of Florida Monastery and Retreat House.

Parish chairmen of Our Lady of Florida Retreat League, whose activities are directed by the Passionist Fathers, will be hosts at the dinner.

Father Joseph Leo Flynn, C.P., retreat director of St. Gabriel Retreat House, Boston, will be the principal speaker. He is the founder of the Holy Family Retreat House, West Hartford, Conn., where the retreat league numbers more than 5,000 retreatants annually.

In a statement announcing the dinner, Father Cyril Schweinberg, C.P., retreat director at Our Lady of Florida Monastery, pointed out that "Bishop Carroll has done so much for the retreat movement in Florida, it is only fitting that an annual recognition on the part of the men should be made. Nearly 2,000 men and teenage young men who made a retreat during 1963 will be represented by their chairmen at the dinner."

Diocese Now Has 42 Religious Communities

The Sisters of Mercy from Skibbereen, County Cork, Eire, who staff St. Joan of Arc school in Boca Raton, were inadvertently omitted from the list of religious orders of women in the Diocese of Miami published in the special supplement of The Voice on Jan. 17.

The total number of communities represented in the 16 counties of South Florida is 42 religious orders of women.

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Police, Firemen Guild To Meet On Jan. 27

A general meeting for members of the Catholic Guild of Police and Firemen will be held at 8 p.m., Monday, Jan. 27, in the CYA room of the Cathedral parish.

Plans will be discussed for the annual Communion breakfast, the date of which will be announced later.

Biscayne College Sets Registration

Registration for the second semester at Biscayne College for Men will be held Friday, Jan. 31, at the college located at 16400 NW 32nd Ave., Opa-locka.

South Florida's first Catholic Men's college is administered by the Augustinian Fathers of Villanova, Pa.

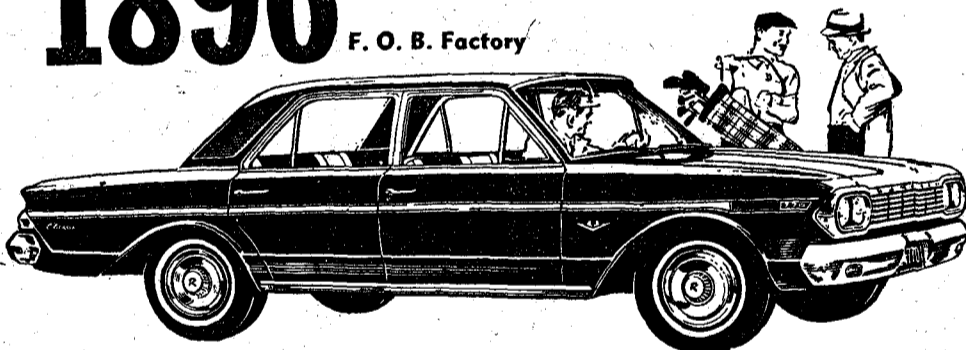
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Monahan Of Voice Leaves To Edit Paper In Houston

George Monahan, former managing editor of The Voice, and member of Little Flower parish, Coral Gables, left this week for Houston, Tex., where he will assume his duties as editor of the Texas Catholic Herald, new publication of the Diocese of Galveston-Houston.

Monahan, the second member of The Voice editorial staff to be named editor of a Catholic weekly, was guest of honor at a dinner hosted by the staffs of The Voice and the Diocese of Miami Chancery Friday at the Everglades Hotel.

Brian F. Daly, former news editor of The Voice, assumed his duties as editor of the Catholic Commentator, official publication of the Diocese of Baton Rouge, La., in 1962.

A native of Providence, R.I., who has been confined to a wheel-chair for more than a decade, Monahan came to South Florida after action during World War II in the European Theater of operations, and attended the University of Miami where he was editor of The Hurricane, campus publication.

A graduate of LaSalle Academy and Brown University in Providence, he began his newspaper career with the Associated Press there.

In 1950, while covering an after-midnight assignment as police reporter for the Miami Herald, he returned home with a backache and on the advice of a neighbor applied a mustard plaster and went to bed. When he awoke in the morning he couldn't move and his next two years were spent in VA hospitals, where numerous tests failed to reveal the cause of his paralysis. In 1952, he said, his biggest challenge was "just learning to sit up."

Grateful that his arms were not paralyzed, Monahan turned again to his typewriter and "ghosted" speeches, political platforms, four small papers and even a book. He later became editor of the South Miami Journal and in 1955 was a feature writer for the Miami News.

Monahan joined the original editorial staff of The Voice as news editor when publication began early in 1959 and was named managing editor in 1961. He is a member of Sigma Delta Chi, national journalistic fraternity.

He and his wife, Joan, who has been an instructor in arts and crafts at the Coral Gables Youth Center, have two children, George H., 13, and Mary Ann, 11, both students at St. Theresa School, Coral Gables.



NEW EDITOR of the Texas Catholic Herald in Houston is George Monahan former managing editor of The Voice, shown with his wife Joan, and their son, George, receiving congratulations from Bishop Coleman F. Carroll during a farewell dinner.

Forum At Parish In Coral Gables

CORAL GABLES — A forum for parents in Little Flower parish whose children are enrolled in public schools will be sponsored by the parish Confraternity of Christian Doctrine at 10 a.m., Sunday, Feb. 2, in St. Theresa School cafeteria.

An open discussion of religious instruction classes conducted weekly by CCD teachers

will highlight the meeting. Questions and suggestions will be welcomed for the purpose of developing the program to make attendance more interesting and rewarding for the Catholic boys and girls of elementary and high school age who attend catechetical classes to supplement their public school education.

PRESBYTERIAN LEADER TELLS P.O.A.U.:

Extend U.S. Aid To Private Schools As Well As Public

HOUSTON, Tex. (NC) — A Presbyterian Church official appealed here for a "spirit of mutual understanding" that can overcome the intensity of the so-called religious controversy over Federal aid to education.

Dr. H. B. Sissel of the Washington, D. C., Office of the United Presbyterian Church in the U. S. A. spoke to the national conference of Protestants and Other Americans United for Separation of Church and State (POAU).

Sissel, who rated the needs of both public and parochial education as serious, said moves must be made to start profitable debate on how to extend U. S. aid to both systems.

He proposed exploration of five "soft spots in the stalemate." They are: Shared-time education; a tax deduction; aid for summer sessions at public schools which are open to parochial pupils; provision of textbooks on secular subjects; and the extending of repayable loans to all private schools.

The POAU since its forming in the late 1940s has been a determined opponent of any aid to parochial schools or their pupils, picturing such requests as a plot by the Catholic Church to deceive the public into support of its religious work.

The significance of Sissel's invitation to address the POAU's annual meeting was not immediately clear. But some observers have noted in public statements in recent months a broadening of opinion within the organization on several controversial issues.

Sissel, who noted that he was trained as a clergyman with Federal assistance under the G. I. Bill of Rights, said he sees "tremendous needs faced by general education in this country."

Of parochial schools, he said that statistically their situation

looks "very serious." He pointed to 129 per cent enrollment increases since 1940 and the 500 per cent jump in the number of salaried lay teachers since 1950 alone.

"Those Protestants not overly burdened with a spirit of charity or particularly appreciative of the contribution of parochial schools to education in this country may say, 'That's just too bad. Let them close their parochial schools and get into public education where they belong,'" he said.

But he argued there are "very selfish reasons" for Protestants to have deep concern about parochial schools. One, he said, is that in many areas the tax base will not bear any more weight.

A second, he said, is that Catholic support is required to produce successful appeals for increased public school support.

Noting that most Catholics pay their school taxes with a minimum of grumbling, he said: "In those school districts with a Catholic majority or substantial minority one does not have to be filled with a spirit of empathy or charity to appreciate the reaction of the Roman Catholic taxpayer to such an appeal for public support."



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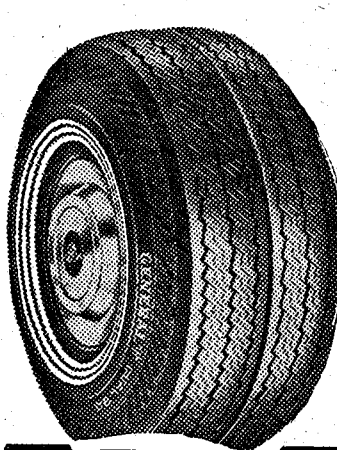
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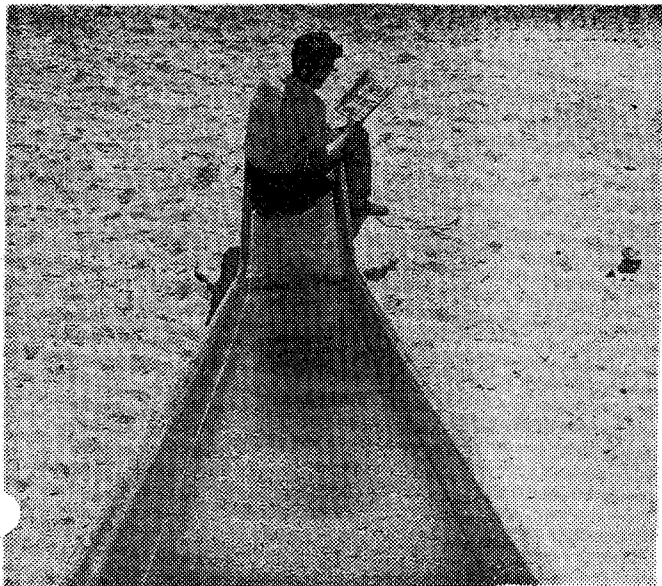
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Voice Photo

FOSTER HOMES for unaccompanied Cuban children whose parents sent them to the U.S. to prevent their indoctrination with atheistic communism is the subject of a recent appeal from the Miami Catholic Welfare Bureau. Homes are needed for boys and girls between the ages of five and 18 in South Florida.

Foster Home Appeal Made For Cuban Boys And Girls

An appeal by the Miami Catholic Welfare Bureau for foster homes for Cuban refugee children emphasizes that children between the ages of five and 18 years whose parents are still on the communist-controlled island, need the love, understanding and home life that good foster parents can provide.

The Catholic Welfare Bureau, which is the central office for a nation-wide program of care for unaccompanied Cuban boys and girls whose parents sent them to South Florida and the U.S. to prevent them from being indoctrinated with atheistic communism, is encouraging English-speaking Latin American and Cuban families as well as American families to participate in this program.

According to officials of the welfare bureau, families wishing to apply must be practicing Catholics, the husband must be employed full time, and either the husband or wife should be able to speak English. The abil-

ity to speak Spanish is not required, they said.

Once an application is approved, the Catholic Welfare Bureau will select a child of compatible background and disposition to be placed in the home on a trial visit. If, after the trial visit, it is agreeable to both the child and the family, the child will be placed in the home on a foster home basis.

After placement, the Catholic Welfare Bureau makes bi-monthly board payments for each child placed in a particular home and in addition pays medical, dental and school expenses, and provides clothing.

Interested families should contact Catholic Welfare Bureau Cuban Children's Program, 1695 NW 22nd St., or telephone 633-9062.

Msgr. Bryan O. Walsh, who inaugurated the national program of care for the refugee children, directs the program locally.

Castro And Chinese Reds Seen As Zanzibar Powers

DAR ES SALAAM, Tanganyika — (NC) — The revolutionary regime that overthrew independent Zanzibar's month-old government is strongly influenced by communism, especially by the Chinese Reds and Castroite Cubans, according to well informed sources here.

They point to the close communist ties of the new Foreign and Defense Minister, Abdul Rahman Mohammed; to the arrest of U.S. diplomats and newsmen; to reports that Cuban-trained fighters took part in the rebellion; to the violent denunciation of the U.S. by new President Abeid Karume; to the almost immediate recognition of the revolutionary regime by the Soviet Union and other communist countries.

Missionaries here point out that while a Red takeover would be a blow to the Church in Zanzibar, it would affect only a relative handful of Catholics. Although Zanzibar was the center from which much of East Africa was evangelized 100 years ago, the Church was never able to make much headway in Zanzibar itself, which is more than 95 percent Moslem.

The country has only 2,500 Catholics in a total population of about 300,000. There are fewer than 500 Protestants.

Once the center of an Arab kingdom that controlled vast areas on the African mainland, Zanzibar became one of Africa's smallest independent countries on Dec. 10, 1963, after more than 70 years as a British protectorate.

It became a constitutional monarchy under Sultan Seyyid Jamshid bin Abdullah, who has

been exiled and granted asylum by Tanganyika.

Some observers here see the Jan. 12 revolution as a conflict between the relatively economically advanced Arab population, which owns most of the

nation's land, and the Africans, most of whom work as tenant farmers on the clove and coconut plantations, the islands' economic mainstay.

Others fear that the communists have taken advantage of

the long-standing African-Arab antagonism to stage a coup and give themselves a foothold in East Africa.

The latter note that President Karume, head of the Afro-Shirazi party and a former labor leader, is not regarded as a communist.

However, he is not regarded by many observers as the top man in the new regime. He is looked on as a figurehead. The man to watch, they say, is the Foreign and Defense Minister, Abdul Rahman Mohammed, who is known as Babu (Father).

As a basis for their fears that Babu may lead the new government toward communism, they cite his trips behind the Iron Curtain in 1960 and 1963, when he visited Peking.

Babu is also a founder of the Federation of Progressive Trade Unions, a leftist group staffed by officials trained in Castro Cuba.

Peruvian Red Mob Attacks U.S. Priest At Funeral

By **FATHER VINCENT T. MALLON, M.M.**

SICUANI, Peru (NC) — A communist mob attacked a Chicago Carmelite priest during a burial service in the cemetery of this two-mile-high town in the Peruvian Andes.

Father George O'Keefe, O. Carm., was reading the prayers for the dead when Ernesto Zanzabria, a communist, began to read aloud a speech denouncing the Church. Father O'Keefe snatched the text from the speaker's hands and the stones immediately began to fly. The priest escaped uninjured. Zanzabria is the leader of the communist-dominated artisan's union of the district.

The cause of the disturbance was the attempt of the com-

munist to take advantage of the funeral of one of the region's labor leaders to make a public attack on the Church.

Gregorio Marroquin, the deceased labor leader, had been killed a few days previously in a bus accident. Rumors spread that Marroquin was a communist and would be denied Christian burial. After making inquiries, Father O'Keefe decided there was not sufficient proof to deny Christian burial. The priest explained this to the congregation at the funeral Mass.

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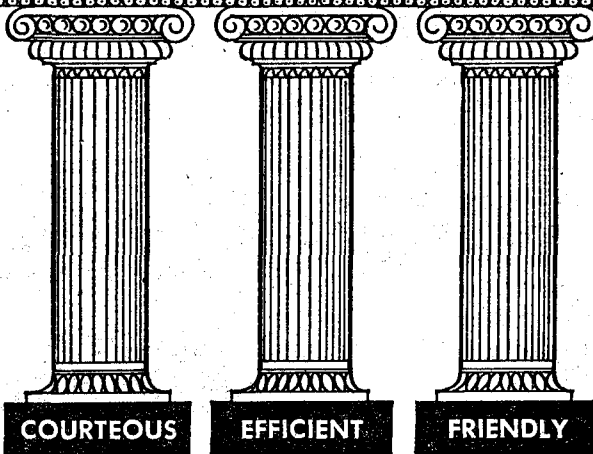
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Foresters To Meet At Fort Lauderdale

FORT LAUDERDALE — The Bishop Barry Court of the Catholic Association of Foresters will hold a meeting on Thursday, Jan. 30, at St. Anthony's parish clubroom, 901 NE Second Street.

Cigaret Warning

CHICAGO (NC) — Chicago archdiocesan school officials are stepping up instruction programs on the dangers of smoking cigarettes, Msgr. William E. McManus, school superintendent, said. Smoking habits of high school students will be discussed at the next meeting of school principals, he added.

425 Adults Register For Teacher Training

A total of 425 adults have registered for a 20-week teacher training program sponsored by the Diocesan Confraternity of Christian Doctrine in Dade, Broward and Palm Beach counties. The instruction classes began on Jan. 6.

Following is a report on the total number registered at CCD Teacher Training Centers from the elementary and secondary school CCD units in the various parishes:

Dominican Retreat House — 72, elementary; 37, secondary.
St. John The Apostle, Hialeah — 32, elementary; 11, secondary.

Gesu School — 10, elementary; 3, secondary.
St. Michael the Archangel School — 22 elementary; 11, secondary.
St. Thomas Aquinas High

School — 100, elementary and secondary.
St. Juliana School — 48, elementary and secondary.
The Cathedral — 37, elementary and secondary.

Nocturnal Adoration Society Forming At St. Rose Parish

A Nocturnal Adoration Society is being formed at St. Rose of Lima parish.

The Society will be the fourth Nocturnal Adoration Society in the Diocese of Miami. The others are at Our Lady Queen of Martyrs in Fort Lauderdale; SS. Peter and Paul and Visitation.

The St. Rose Nocturnal Adoration group will hold its first monthly all-night vigil on Friday, Feb. 7.

Each member will spend one hour in adoration before the

Blessed Sacrament between the hours of 9 p.m. and 6 a.m.

Anyone seeking further information on the Nocturnal Adoration Society may contact Frank Mergen at FR 4-2085; Vincent Vuturo, PL 9-5613; John H. Hofmann, PL 4-7975; William Van Eyerdam, NA 4-2575; Michael Stance, UN 5-3114, or Dr. Paul Houle, LU 3-1449, Fort Lauderdale.

There are no dues. The only requirement is that each member spend one hour each month in adoration before the Blessed Sacrament.



SERBIAN DRESS will be worn by Duquesne University students, Marilyn Puskarich and Joann Vulich when the Tamburitians perform at Barry College Auditorium on Sunday, Jan. 26.

Tamburitians, Dance Group, To Appear At Barry Sunday

The Duquesne University Tamburitians, recognized for more than a quarter of a century around the world for their portrayal of Slavic and Balkan folk art will be the next attrac-

tion of the Barry College Culture Series at 8:15 p.m., Sunday, Jan. 26, in the auditorium.

Veterans of three European tours as well as 100 yearly performances throughout the United States and Canada, the Tamburitians are the only collegiate performing group of their kind in the world.

The semi-professional group which uses more than 200 individual and authentic costumes and sings in over a dozen different European languages features village dances of Croatia, the light footwork of Serbian girls and the high leaps, acrobatics, and crouches of the Bulgarians, Russians and Macedonians.

Inaugurated at Duquesne University in Pittsburgh in 1937, the Tamburitians are now under the direction of Walter W. Kolar assisted by Steve Kovacev, recognized as one of Harvard's finest students in the field of Slavic folklore and literature.

The name Tamburitza is taken from the Croatian instruments known as the Tamburitza family. To the audience the Tamburitza, himself, is a personality who sings in a dozen languages, dances as many routines and plays an array of instruments.

The Tamburitians, whose 30 members each play several instruments, dance and vocalize with ease, strive for authenticity and their constant search for material has resulted in a library bulging with books from every European country as well as a museum department which boasts priceless and original heirlooms and hand-labor items.

Most important requisite for being a Tamburitza is scholarship, since the overall purpose of the group, aside from concerts, is to provide scholarships to students. College grades must constantly be kept well above the average mean and the Tammies study not only at the University, which is administered by the Holy Ghost Fathers, but on the bus enroute to performances in hotel rooms while on tour and even before and during concerts.

Junior Tamburitza schools now train thousands of young students between the ages of seven and 18 under the auspices of the Duquesne Tamburitians.

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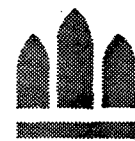
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Christopher Columbus High Wins Forensic Tournament

On Saturday, Jan. 18, Marymount College of Boca Raton hosted the fourth Catholic Forensic League contest of the year.

Mother de la Coix, R.S.H.M., and members of the staff were on hand to greet the contestants and their moderators before the competition began.

For four hours the high school contestants from schools in the diocese spoke in Carroll Hall to determine who the best speakers were. Resident students at the college assisted in the judging of the speakers.

The first place school trophy was awarded to the team of speakers from Christopher Columbus High School who totaled a score of 100 points. Cardinal Gibbons High School received the second place trophy. St. Thomas Aquinas and Msgr. Pace Boys' High schools tied for the third place award. After the tie was broken, the third place team trophy was presented to the team from Aquinas.

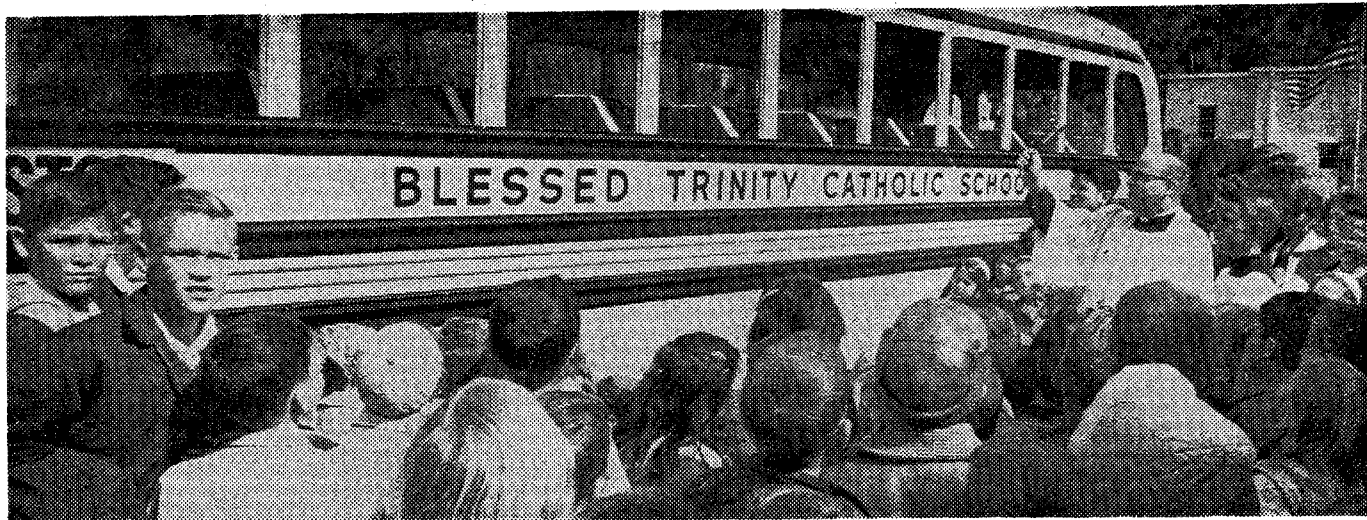
Individual awards were presented to the following speakers: (Poetry Recitation) Hector Uribe, Christopher Columbus, first place; James Creteau, Columbus, second place; Chris Lee, Cardinal Gibbons,

third place; Althea Kinsey, Msgr. Pace Girls' High School; Eugene Stark, Christopher Columbus, Eileen McDargh, Gibbons; John McDargh, Gibbons; Edwina Zagami, Aquinas.

Awards were presented to the following for excellence in oratorical interpretation: Jeff Keyes, Aquinas, first place; Nelson Mashour, Columbus, second place; Jay Hamilton, Aquinas, third place; Bob Preziosi, Msgr. Pace Boys' High School; Marc Pelaez, Columbus; Joseph Collins, Columbus; and Steven Nohe, Columbus.

The next Catholic Forensic League tournament will be held at Cardinal Gibbons High School, Fort Lauderdale, on Saturday, Feb. 1. All Catholic high schools in the diocese are invited to attend. The events for this contest will be original oratory and extemporaneous speaking on current news topics.

The league has scheduled a varsity debate contest for Feb. 22. The annual C.F.L. Grand Tournaments will be held in March. The speakers and debaters who win in the Grand Tournaments will be qualified to represent the Diocese of Miami at the National Catholic Forensic League's contest in Denver, Colorado in the spring.



A New School Bus For Blessed Trinity School Is Blessed By Father Timothy Geary, Pastor

Blessed Trinity Elementary School Pupils Get A New Bus

A new school bus has been acquired for pupils at Blessed Trinity School through the joint efforts of the parish and the Home and School Association.

The new bus will accommodate 66 adults or 70 children and is fully equipped including the newest safety features.

The new bus was purchased through contributions from the parish and the Home and School Association treasuries and through use of the old bus as part of the down payment.

The Home and School Association has voted to turn over to the pastor 50 per cent of the funds on hand at the close of the school year for additional payments on the bus.

It had been planned originally to acquire a new bus through the saving of trading stamps. But when the new bus became an immediate necessity, it was de-

cid to incorporate the trading stamps into the School Association treasury for use in purchasing items needed for the school.

Catholic Scouts In Diocese To Attend Holy Hour Feb. 9

Catholic Scouts in the Miami Diocese will observe National Boy Scout Week Feb. 7-13 by attending a Holy Hour at 8 p.m. Sunday, Feb. 9, at St. Rose of Lima Church.

All Boy Scouts, Cub Scouts, Girl Scouts and Brownies are invited to attend in uniform.

Following the Holy Hour, the Ad Altare Dei Awards Committee is to hold a meeting at 9 p.m. at St. Rose of Lima auditorium.

The committee will map plans for the presentation of the Ad Altare Dei Scout awards.

A schedule of instruction classes for the Ad Altare Dei awards to be given in various locations in The Diocese, will be announced later, according to Harold R. Guittard, Diocesan Lay chairman of Catholic Scouting in the Diocese.

On Sunday, Feb. 2, an estimated 350 Scouts of all ranks are expected to receive Holy Communion at the 8 a.m. Mass

St. James Club Sets Meeting On Jan. 27

The newly formed St. James' Catholic Young Adult Club will hold a meeting at 8:15 p.m., Jan. 27 in the Parish Hall for single parish members between the ages of 18 to 25.

Following the meeting, two films from the telephone company will be shown.

at St. Rose of Lima Church.

Prior to the Mass, the Girl Scouts, Boy Scouts and Cub Scouts will march into the church carrying the Scout flags.

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News From High Schools In The Diocese

AQUINAS

By CINDY BLUMENFELD

The annual Aquinas Science Fair is scheduled for Feb. 28 and 29, Sister M. Samuel has announced.

Sister Samuel said the purpose of the fair is "to augment knowledge received in the classroom."

Sister Samuel pointed out that "by working on a project he himself has chosen, the student acquires a basic fundamental understanding of facts and techniques involved."

Zoology-man, botany, and physics are the classifications stressed for exhibit subjects, with emphasis placed on research and accuracy. Other categories include: mathematics, electronics, geology, and engineering. Dominican and scientist, Saint Albert the Great, O.P., is "guardian" of the Science Fair.

In the 1963 regional fair, Thomas Mikes, senior, received recognition for his applied mathematics project. Tom's subject, "Boolean Algebra," dealt with computer design.

Through the efforts of the art department, the Aquinas cafeteria is being completely decorated to help establish a scientific atmosphere for the site of the Science Fair.

Culminating the Civil War, American History classes summarized the life of Abraham Lincoln through a panel discussion and group questioning on Monday, Jan. 20.

Research scholars presented each phase of Lincoln's life in stages. These phrases included: Early Life, related by Stephen Vetri; Young Man, by Eloise Loftis; Political Career, by Don Feeney; Family Life, by Andy Uruski; War Years by Mike Leonard and Walter Mindell; and Assassination by Dale Moon.

CHAMINADE

By DANIEL CALLAHAN

HOLLYWOOD — Tuesday through Thursday, Chaminade students took their mid-term exams. Bill Harvin, among others, is a good example of the diligence with which our students prepared for exams.

Friday of this week is marked by a free day in commemoration of Father William Chaminade, who is the founder of the Marianist Order which staffs Chaminade.

Chaminade's varsity debaters Gerry McManus, Bruce Higgins, Glenn Nackoney, and John Dawson put on an exhibition debate for the Mothers' Club on Wednesday night, Jan. 15.

Thursday, Jan. 16, initiated a

new evening course for individuals participating in the Sophomore's Math Honors class and a few of the senior students. This course (Nuclear Physics) is an advancement and further credit to the achievements of the math program set up at Chaminade.

Chaminade's Varsity won its fourth and fifth consecutive games last weekend. On Friday against Northeast, Chaminade scored 51 points in the last half sinking Northeast 73-66. Leading in the scoring was Bob DePathy with 30 points followed by Lou Maranzana with 20 and Jim Barrows with 15.

Saturday, the Lions defeated Msgr. Pace in both Varsity and JV contests. The Varsity game was only decided in the last few minutes where victory could go either way when Gary Bryce netted six points giving the Lions a substantial lead and win over Pace — 62-54. Top scorer was Bob DePathy with 27 points. The JV game preceding was a tense one in the final seconds with Chaminade winning by a thin two point margin 44-42. John Forsyth lead the scoring with 19 points.

NEWMAN

By JUDY BANKS and RICHARD ALBRECHT

The Eta Sigma Chapter of the National Honor Society held its first induction ceremony of the year on Jan. 10. John Burman, president, gave the welcoming address. Paul Dee gave a brief history of the National Honor Society.

The four qualities of a NHS member; character, scholarship, leadership, and service, were explained by members Roger Blackburn, Judy Banks, David McIntosh and Marilyn Hulme.

Sister Estelle, Cardinal Newman High's principal, then announced the names of the new members, who, in the presence of their parents, teachers, and companions, were inducted by Father L. D. Cann, the supervising principal. Father Cann then spoke on the meaning of education to the assembled group. Following the ceremony, a brief reception was held in the school library.

Cardinal Newman is participating in a talent contest sponsored by Extension Magazine. The different categories of entry include: cover design ideas, art ability, dress design, and prose, both fiction and non-fiction.

All the students in the school are eligible to enter. The school's representative on Extension's Teen Board, Margaret O'Brien, will submit all entries to the editor by Feb. 15. The judging will be done by the



ST. JOAN OF ARC's life was portrayed by sixth grade students of St. Michael School during a recent meeting of the Home and School Association. Esther Ruiz was cast in the role of St. Joan.

staff of the magazine. Prizes will include a scholarship and cash prizes.

★ ★ ★

On Jan. 14, twenty-six probationers were received into the Sodality. The ceremony, which was preceded by Mass, was held in the school Chapel. After Mass, Father Cann received the new members and blessed their pins. He then spoke on what it means to be a Sodalist and what the Sodality can do for its members.

Following the ceremony, a reception was held in the school library. Sodalists brought box lunches for the new members.

The first annual Twirp dance, where "The woman is requested to pay" was held Friday night, Jan. 17. Sponsored by the National Honor Society, the dance was held at St. Ann's Auditorium from 8 to 11:30 p.m.

The idea for the dance first came up at the beginning of the school year and was scheduled for November, but had to be postponed. British disk jockey, John Morgan, was on hand to spin the platters for us, providing an enjoyable evening for the large number of students and alumni present.

★ ★ ★

The Junior Class sponsored a county-wide car-wash on Jan. 11 to raise money for the Junior-Senior Prom. Thanks to the cooperation of the station owners who helped, it was a great success.

CENTRAL

By ADRIENNE MOORE

FORT PIERCE—The CYO has resumed its Sunday sports program. This outdoor activity in brisk weather brings a healthful pink to the complexions of both the girls and boys. Is volleyball taking over the popu-

larity of basketball at Central Catholic? Could be!

On Tuesday, Seniors lined up for the results of December's College Entrance Exams. Surprise after surprise was the order of the day. Our kids did real well. Congratulations to all!

Semester exams were on the agenda this past week. Even though the exams are finished, report cards still keep the students in a high-level of suspense. Since this is the end of the first semester the parents will have a chance to review students' progress with the teachers as report cards are turned over to the parents in special, get-acquainted hearings.

NOTRE DAME

By CYNTHIA WALEND

In keeping with the late President's physical fitness program, Notre Dame Academy has expanded its physical education program to include upperclassmen.

In addition, the department now boasts of an extra-curricular activity: The NDA Bowling League.

Athletic-minded Juniors and Seniors had often expressed regret that they could not continue in physical education after sophomore year.

Now, 68 girls are registered in an optional class which they attend by foregoing their study period. Teams in volleyball, basketball and softball are chosen from this group. Carry-over sports, including ping-pong, tennis and badminton, also are on the agenda.

Coached by Mrs. Norma Roberts, head of NDA's physical education department, the Bowling League is composed of 18

four-girl teams who meet at Bowlerama Lanes every Thursday afternoon.

★ ★ ★

Mary Elizabeth Schwarz, president of the Student Council, appeared in The Miami News as Top Teen of the Week, Saturday, Jan. 18.

IMMACULATA

LA SALLE

By MARY JO KEMPE

Open house was held at Immaculata-LaSalle on Sunday, Jan. 19, from 2 to 4 p.m. The new science building was the main object of attraction and many parents, friends, and relatives of the students were on hand to view the school.

The Anne Culkin Personality Course was given to students of Immaculata on Monday, Tuesday, Wednesday, and Thursday of this week.

Miss Anne Culkin is a noted speaker and lecturer on matters of personality and her course centered around trying to find the true beauty of a woman with the ideal that inner spiritual beauty is conducive to outer beauty.

Students received their returns from the College Entrance Examination Board this week and Sister Marie de Lourdes noted that the "results were just outstanding."

ST. PATRICK

By ANGELA CORTEZ

The Young Peoples' Concert presented by the University of Miami Symphony Orchestra, under the direction of Fabien Sevitzky, last Friday, Jan. 24, at Dade County Auditorium, was attended by 141 students from St. Patrick School.

In preparation for this event a pre-concert program was held Tuesday, which gave the students attending the concert an opportunity to hear and discuss some of the selections the Symphony would play.

Monday, the entire student body took the Dayton Achievement Tests. These tests were given under the direction of representatives of Dayton University, in cooperation with the Diocesan Testing Program.

The Dayton Tests were only the beginning of a week of tests, since the semester exams were given on the remaining days. Immediately following will be the distribution of reports during private parent-teacher interviews.

VEROT

By JEAN HASTINGS

Reviewing has officially be-

gun at Verot for mid-term exams. The schedules for the tests are out and next Monday will begin that not-so-eagerly anticipated week. Examinations will take place the earlier part of the week, leaving Thursday and Friday for Teacher Marking Periods.

With the extreme cold experienced recently, heating systems have proved their worth. Just how valuable they really are was proved Wednesday, Jan. 15, when the one here broke down. An attempt was made to begin school but was soon defeated. Students were sent home around 9:30 a.m. much to their delight.

GIBBONS

By DENISE O'MARA

Students at Cardinal Gibbons were busy studying and re-studying for their semester exams this week. The tests, each one hour long, were given Wednesday and Thursday, Jan. 22 and 23. Report cards, which show the fruit of everyone's labor, will come out next week.

The main attraction of Leap Year, the girls being able to pick their dates, was the theme of the Student Council's "Sadie Hawkins Dance" last night. A gay relief from the tensions of examinations, the old-fashioned square dance was held at St. Coleman's Parish Hall. The girls 'chose their partners' to the tune of a professional square dance caller.

Speech honors were presented to C.G.H. once again on Jan. 19 at the tournament held at Marymount Junior College in Boca Raton. Thanks to the efforts of the ten students who represented Gibbons, we received the Second Place Team Trophy. Eileen McDargh, Chris Lee and John McDargh were finalists in the poetic interpretation. Entries in declamation were Pat Disette, Pam Nagle, Elizabeth Roffelson, Dick Ott, Ann Ledwig, Daryl Smith, and Denise Ouimet. Out of the eight participating schools Christopher Columbus was first and St. Thomas Aquinas, third.

Two of Cardinal Gibbons' service clubs, the Handmaids of the Altar and the Library Club, have taken on a new, joint project. Each Tuesday, the Library Club sends representatives to Holy Cross Hospital, Heritage Home for the Aged or Mt. Vernon Convalescent Home to read or write for the patients in the morning. Then, in the afternoon, the Handmaids perform the same service. Last Tuesday, the girls held a story hour for the Children's Ward at Holy Cross Hospital and Jean Krammer, Betty Weaver and Nancy Siegle visited the people at Heritage.

Improved Aquinas Will Face McArthur In Game Tonight

By JACK HOUGHTELING
Broward County's two vastly improved basketball teams, St. Thomas Aquinas of Fort Lauderdale and Chaminade of Hollywood get a chance to add more victories to their surge when they see action tonight.

The Voice Of Sports

St. Thomas, 4-4 overall at the start of this week after a slow start, takes on Lywood McArthur, one of the Gold Coast Conference's Northern Division leaders, tonight at the St. Anthony's school gym while Chaminade journeys down the Keys to meet Mary Immaculate High of Key West.

St. Thomas won its third game in its last four starts last week when the Raiders knocked off Norland High, 87-67. Pete Smith dropped in 28 points and Jim Cuisak had 20 in the St. Thomas attack.

Charlie Huth, St. Thomas' 6-5 center who has been Broward County's top scorer with a 19.5 average, connected for just 13 points.

Chaminade, in its second year of competition, ran its winning streak to five straight last week by taking Fort Lauderdale Northeast, 73-66, and Msgr. Pace of Miami, 62-54.

In its duel with its diocese rival, sophomore Robert De-Pathy hit for 27 points while Lou Maranzana connected for 11. Against Northeast, the two-some hit for 29 and 20 respectively.

Msgr. Pace, in the throes of a losing streak, had David Hershberger as high man with 16. It was the fourth straight loss for the Spartans.

Christopher Columbus took a big step toward the unofficial diocese championship when the Explorers topped Archbishop Curley, 62-57, with a fourth quarter rally that overcame a four-point disadvantage.

The rally was even more impressive as it was achieved without the services of diocese all-star Jim McKirchey who fouled out with almost four minutes left to play after scoring 13 points. Dennis Thomson led the rally and also finished as high scorer for Columbus with 17 points.

Paul Michael, Curley's 6-6 forward-center was the game's high point man with 22 points.

Columbus plays Miami Central Saturday night while Curley plays at Miami Jackson tonight.

Both Cardinal Gibbons of Fort Lauderdale and Cardinal Newman West Palm Beach got an unexpected assist from Jupiter High in their race for the South Atlantic Conference title. Jupiter defeated Miami Military Academy last Saturday to leave MMA, Gibbons and Newman in

a three-way tie for first in the league, each with 4-1 records.

Gibbons defeated Pine Crest School to stay in contention with an 80-54 score as Steve Palmer, 6-4 center, collected 19 points to lead the rout.

Newman lost an 80-65 decision to undefeated Riviera Beach last Saturday.

Gibbons is host to Fort Lauderdale Nova tonight at the Pompano Beach Junior High gym and then goes against Jupiter Saturday night. Newman plays Jupiter tonight at the Palm Beach High gym.

St. Patrick's of Miami Beach, the diocese's top Class C team, posted a pair of victories, taking Miami Christian School and Carol City. Butch Stallings, St. Patrick's 6-3 center, scored a total of 59 points in the two games to run his season's average to 24.4, the highest in Dade County.

The No. 2 scorer, Luis Alvarez of LaSalle wasn't quite as hot, getting 15 in the Royals 72-44 loss to Jupiter and 19 in the 61-39 victory over Pine Crest. His average at the end of the week was 24.1.

The diocese's two extremes — geographically, Fort Pierce Central Catholic and Mary Immaculate of Key West both went down to defeat last week.

CC lost a narrow 71-70 decision to Boca Raton despite a 27-point scoring effort by Brian Wilmott. A free throw in the final three seconds accounted for the Rams' loss. Central Catholic plays another game with Boca Raton tonight.

At Key West, Mary Immaculate came out on the short end of a 69-37 game with Marathon.

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BOAST RECORDS OF TWO WINS AND NO DEFEATS

Ten Teams Undeclared In CYO League

Ten teams boast records of two wins and no defeats in the CYO League Divisions in Broward and Dade County.

In League play last Sunday, Little Flower CYO, last year's

St. Rose Unbeaten In Basketball Play

St. Rose of Lima leads the Northern Division of the Catholic Elementary School Basketball League in Dade County and Epiphany and Sacred Heart are tied for the lead in the Southern Division.

Following are the league standings thus far:

NORTHERN DIVISION		
	Won	Lost
St. Rose of Lima	2	0
Holy Redeemer	2	0
Immaculate Conception	1	1
St. Stephen	1	1
Corpus Christi	1	1
Our Lady of Perpetual Help	1	1
The Cathedral	1	1
St. Lawrence	1	1
Holy Family	1	1

SOUTHERN DIVISION		
	Won	Lost
Epiphany	2	0
Sacred Heart	2	0
St. John The Apostle	2	0
St. Michael	1	1
St. Brendan	1	1
St. Theresa	1	1
St. Hugh	1	1

runnerup to the Diocesan Basketball Champions, gained its second victory in the South Dade Division by defeating Epiphany 55-32. Corpus Christi also made its record two wins and no losses by downing SS. Peter and Paul CYO 31-19.

Corpus Christi won its second straight as against no losses by defeating SS. Peter and Paul 31-19; and St. Raphael posted its second win by taking St. Dominic CYO's measure 31-27.

In the North Dade Division, Opa-locka defeated St. Monica 72-8; St. Lawrence downed The Cathedral 46-29; Holy Redeemer won out over St. Rose of Lima 53-41 and St. Vincent de Paul gained a victory over St. John The Apostle 32-20.

Opa-locka, St. Lawrence, Holy Redeemer and St. Vincent de Paul all have records of two wins and no losses.

Blessed Trinity finally came out on top in a contest with Visitation that was close for most of the game until Blessed Trinity pulled away in the final

quarter to win it 30-24. Adrian Dolemba notched 12 points for the winners.

In the Broward County division of the CYO league, St. Clement downed St. Gregory CYO 54-15 in winning its second straight as against no losses.

Other teams in the Broward division with two wins and no losses are St. Anthony who defeated St. Vincent 50-23 and Nativity who came out on top over Little Flower CYO 44-32.

Other League results were:

SOUTH DADE DIVISION
St. Louis, 32; St. Hugh, 10
Camp Matecumbe, 44; St. Timothy, 24

NORTH DADE DIVISION
St. James, 44; Our Lady of Perpetual Help, 15

BROWARD DIVISION
Our Lady Queen Of Martyrs, 59; St. Elizabeth, 49

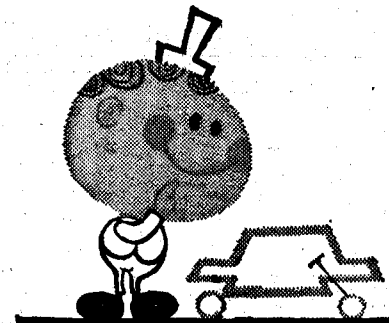
The schedule for league play this Sunday, Jan. 26, is as follows:

SOUTH DADE DIVISION
(Christopher Columbus High Gymnasium)
St. Louis vs. Epiphany (1 p.m.)
St. Dominic vs. Little Flower (2 p.m.)
Corpus Christi vs. Camp Matecumbe (3 p.m.)
Holy Rosary vs. St. Timothy (4 p.m.)
St. Hugh vs. Raphael Hall (5 p.m.)
(SS. Peter and Paul drew a bye)

NORTH DADE DIVISION
(North Miami Beach Auditorium)
St. Lawrence vs. St. Monica (1 p.m.)
St. Rose of Lima vs. St. Vincent de Paul (2 p.m.)
Visitation vs. Opa-locka Hall (3 p.m.)
Blessed Trinity vs. The Cathedral (4 p.m.)
(St. Patrick School's Gymnasium)
St. James vs. St. John The Apostle
Our Lady of Perpetual Help vs. Holy Redeemer

BROWARD DIVISION
(Little Flower Gymnasium, Hollywood)
St. Vincent vs. St. Gregory (1 p.m.)
St. Clement vs. Our Lady Queen of Martyrs (2 p.m.)
St. Anthony vs. Little Flower (3 p.m.)
St. Elizabeth vs. Nativity (4 p.m.)

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DCCW Is Urged To Take Initiative On The Liturgy

Members of the Miami Diocesan Council of Catholic Women have been urged by Bishop Coleman F. Carroll to take the initiative in putting into practice the Ecumenical Council's decree that the laity participate in the liturgy.

The Bishop spoke during the one-day winter meeting of the DCCW board of directors held at the Everglades Hotel.

Emphasizing the need for a serious study of the decree which will eventually permit portions of the Mass in the vernacular Bishop Carroll told the women, "This participation should achieve in the Church greater vigor, vitality, and sanctity. We should understand the truths and teachings, be convinced of their worth, and put them into effect."

Bishop Carroll also stressed that Catholics have an obligation to display a proper understanding of "the rights of others."

"If we make our sincerity known in searching for solutions to existing racial problems," Bishop Carroll stated, "we will not be accused of just giving lip service. It is our duty to carry out as is stated in the theme of your coming convention, 'If Any Man Minister

To Me, Him Will My Father Honor.'

"We must work quietly, efficiently, convincingly, not with the conviction that it will happen overnight. The correction of the injustices of the last 100 years can be realized by honest, sincere leadership and a long, thorough process of education," Bishop Carroll added.

During the luncheon, members also heard Dr. Edward J. Laugh outline the activities of a group which is favoring tax supported birth control clinics and abortion. He pointed out that there is a current movement to repeal the Florida statutes which make abortion a felony and reiterated that morally abortion is "not just a felony but a capital crime of murder." He urged members of the DCCW to keep well informed on the subject and to fight the repeal of existing laws as taxpayers.

Plans for the DCCW annual convention were discussed during the one-day sessions presided over by Mrs. J. Winston Anderson, president.

The one-day meeting will be held on April 23 at the DuPont Plaza Hotel in downtown Miami.



Voice Photo

CICOP MEETING on Latin America held this week in Chicago was attended by Bishop Coleman F. Carroll, Mrs. J. Winston Anderson,

president of the Miami Diocesan Council of Catholic Women, left, and Mrs. Edward Keefe, president, Miami Diocesan Council of Nurses.

Nurses' Council Has Five Chapters

Five chapters throughout the 16 counties of the Diocese of Miami now comprise the Miami Diocesan Council of the National Council of Catholic Nurses.

Officially organized in 1959 one year after the Diocese of Miami was erected, the Council was originally formed with the Miami and Miami Beach chapters under the leadership of Miss Eleanor Bindrim as first president.

An intensive reorganization plan was launched in 1963 to promote interest and increased membership in the council, whose objective is to promote better professional and social contacts among the Catholic

nurses of South Florida and to instill in them a true understanding of Christ in the care of the sick.

Mrs. Edward R. Keefe, named diocesan president last year, is assisted on the board of directors by Mrs. Fred Burger, vice president; Mrs. John Booth, secretary; Mrs. Allen J. Hamilton, treasurer; and Miss Katherine Sullivan and Mrs. John Schappert as directors.

Father Anthony Chepanis, diocesan moderator, is assisted by Father Thomas Anglim, North Dade Chapter; Father Francis Connelly, West Coast Chapter; Father Jerome Martin, West Palm Beach Chapter; and Father Sebastian Loncar, Broward County Chapter. A chapter to serve the South Dade area was recently organized.

During the past two years activities of the Miami DCCN have been highlighted by days of recollection and dinners for its members.

An annual essay contest open to girls enrolled in diocesan high schools was inaugurated by the Council to encourage interest in nursing as a career

and each year an award of \$150 is presented to the author of the winning essay to be used in furthering her education.

In addition members have cooperated fully with the programs sponsored by the Miami DCCN particularly in the fields of foreign relief, diocesan youth camp, and in assisting in the programs at Camillus House and Centro Hispano Catolico. Nurses have also donated hundreds of hours participating in civic drives which include United Fund, Cerebral Palsy and the March of Dimes.

DCCN members annually staff first aid booths during outdoor Masses on Pan-American Day and on other special occasions and cooperate with the Catholic Physicians Guild in sponsoring the White Mass honoring St. Luke, patron of physicians.

Mrs. Charles Pearson is president of the North Dade Chapter; Mrs. Michael Ostoja, West Palm Beach Chapter; Miss Almira Podd, Broward County Chapter; and Sister Mary Marcella of St. Joseph Hospital, Port Charlotte, West Coast Chapter.

Cancer Society To Honor Two

HOLLYWOOD — Two members of the Cancer Sewing group of the Little Flower Catholic Woman's Club will be honored for volunteer service by the American Cancer Society during a meeting at 1 p.m. today (Friday).

Mrs. Rose Mrazek and Mrs. John Trapp will each be cited for 100 hours of volunteer work by Mrs. Percy Vaughn, chairman of the South Broward County unit of the American Cancer Society.

Members will view a film entitled "Time and Two Women" which will be narrated by a physician.

More than 1,000 disposable pads for cancer patients have been completed by the Cancer Sewing group organized last June with seven members. More than 25 women now meet for sewing on the second and fourth Fridays of every month.

All women in the parish and their friends are invited to participate in the project and the group welcomes donations of cotton material such as used sheets and pillow cases.

'Night Of Music At North Miami Beach

NORTH MIAMI BEACH — A "Night of Music" will be sponsored by members of St. Lawrence Guild at 7:30 p.m. today (Friday) through the courtesy of Local 655, A.F. of Ma.

The unusual concert during which professional musicians will explain, interpret and entertain using each instrument, will be held at the John F. Kennedy Jr. High School.

Families of the parish and friends are invited to attend.

Catholic Singles Club To Hold Dance Sunday

A dance sponsored by the Miami Catholic Singles Club will be held at 8 p.m., Sunday, Jan. 26, in the Elks Club.

Attire will be sports and casual and music for dancing will be provided by Nick Gabriel and his band.

Dance classes sponsored by the club will be held at 8 p.m., Wednesday, Jan. 29, at the Polish-American Club.

Court 262 Party

A games party to benefit Catholic Daughters of America, Court Miami 262, will be held Wednesday, Jan. 29, at the Gesu Center, NE First Ave. and Second St.

Games will begin at 1 p.m. and continue until 4 p.m. and resume at 7 p.m. until 11 p.m. Refreshments will be served and the public is invited to attend.

Guild Will Sponsor Card Party Jan. 30

WEST HOLLYWOOD — A dessert card party under the auspices of Nativity parish Women's Guild will begin at 8 p.m. Thursday, Jan. 30, in the parish hall, 5300 Johnston St.

Mrs. Russell Locandro and Mrs. Thomas Splane are co-chairmen of arrangements assisted by Mrs. John Wilcox, Mrs. Irving Panciera, Mrs. Richard Villavecchia, Mrs. Gerald Oldziej and Mrs. Robert Geiger.

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Lay Apostolate Pioneer Sets Two Talks In Area

LANTANA — A prominent photo-journalist and pioneer in the movement of the Lay Apostolate will speak in two locations of the diocese this week for the benefit of the Cenacle Retreat House.

"The Christian Faces a World Crisis" will be the topic of Miss Elizabeth Reid, now assigned to the National Catholic Welfare Conference Office for U.N. Affairs in New York City, at 8:15 p.m. Sunday, Jan. 26, at the Barry Morrison Flagler Museum, Palm Beach; and at 8:15 p.m. Monday, Jan. 27, at the Governor's Club Hotel, Fort Lauderdale.

A native of Australia who was stationed in the Far East from 1948 to 1956 where she edited the Hong Kong Sunday "Examiner," Miss Reid guided a program of refugee aid and leadership training sponsored by the Grail, and covered Asian news

events as a correspondent for the N.C.W.C. News Service

She went to the United Nations in 1956 to serve as representative for UFER, an association of groups training and sending technical assistants overseas. While in the U.S., she also assisted in preparing teams of young American women for projects with the Grail in Africa, Asia, and Latin America.

During 1960-61 Miss Reid was a faculty member of the Social Training Center established by Tanganyikan bishops. The Center prepares Tanganyikan men and women for responsible social and political leadership in their newly independent country.

Since 1961, she has been a member of the International Grail staff visiting in Ceylon, Vietnam, Indonesia, Singapore, Malaya, and Australia. She is currently back in the U.S. lecturing and working with international visitors and students in New York.

Miss Reid is the author of "I Belong Where I'm Needed," published by the Newman Press.

Reservations for the lecture in

Dinner And Dance Scheduled By Club

FORT LAUDERDALE — A "Get-Acquainted" dinner and dance under the auspices of St. Pius X Women's Club will begin at 7 p.m. Monday, Jan. 27, at the Coral Ridge Country Club.

Music for dancing will be provided by Johnny Leighton's orchestra until midnight and reservations are limited to 200 persons.

Reservations may be made by contacting Mr. and Mrs. Walter H. Wendell, Mr. and Mrs. Justus Herman or Mr. and Mrs. Clarence Kelly.

Fashion Show Set By Woman's Club

FORT LAUDERDALE — A luncheon and fashion show under the auspices of Blessed Sacrament Woman's Club will begin at noon, Saturday, Jan. 25, at the Galt Ocean Mile Hotel.

Mrs. Alfred Skaf and Mrs. Felix A. Petrove are general co-chairmen of arrangements.

The general public is invited to attend.

Benefit Card Party Planned On Jan. 29

CORAL GABLES — A benefit card party sponsored by the Society of the Little Flower will be held at 8 p.m., Wednesday, Jan. 29, in St. Theresa School cafeteria.

Mrs. George Elias, general chairman, is assisted by Mrs. S. J. Campbell and Mrs. Albert Kelly, tickets. Reservations may be made by calling MO 1-1525 or MO 1-3091.

Proceeds will be donated to the fund which supports a Korean orphan through the Foreign Relief Committee of the Miami DCCW.



GRAIL JOURNALIST, Elizabeth Reid, shown with a student in Singapore, will be the guest speaker during two lectures which will benefit the Cenacle Retreat House in Lantana.

Palm Beach may be made by contacting Mrs. Samuel J. LeNeave at JU 5-0374; and for the lecture in Fort Lauderdale by calling Mrs. Smith H. Pace at WH 1-4821.

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Meeting Set Jan. 28 By St. Agnes Club

KEY BISCAIYNE — "Indecent Literature" will be discussed by Assistant State Attorney Aram Goshgarian during the monthly meeting of St. Agnes Woman's Club at 7 p.m. Tuesday, Jan. 28, in the parish hall.

A covered dish supper will be served for members and their husbands and guests.

Barry Dance Set Saturday, Jan. 25

"Collegeville, U.S.A." will be the theme of a dance which members of Delta Sigma Omega at Barry College will sponsor Saturday, Jan. 25, in Thompson Hall on the Miami Shores campus.

Eileen Gallagher is general chairman of arrangements and music for dancing will be provided by "The Trespassers."

Auxiliary To Hold Luncheon Jan. 30

A benefit luncheon and card party under the auspices of the women's auxiliary of the Catholic Home for Children in Perrine will be held at noon Thursday, Jan. 30, at the Coral Gables Country Club.

Tickets and reservations may be obtained by calling Mrs. William Hodgkin at TU 8-2817 or Mrs. Robert Wolf at MO 5-1709.

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By FLORENCE DEVANEY
Bananas are for everybody . . . Young, old or in the hey-day of life. In season all year, bananas are good eating raw or cooked, for breakfast, lunch or dinner. A yen for them is developed at a very early age for they are among the first foods, other than milk, given to infants.

It takes a crop of 9,000,000 pounds of bananas to take care of the world's banana-munchers. Bananas grow in a belt around the earth at the equator

or not far from it — wherever it's nice and steamy. It is the most important fruit in the tropics. The largest area of production is Central America, but the greatest single grower is Ecuador in South America.

Some authorities say the banana is native to India where it has been cultivated for 4,000 years; at any rate the armies of Alexander the Great found the fruit abundant in the Valley of the Indus around 327 B.C.

Following are delightful banana recipes you will want to try:



VIRGINIA BANANA CAKE

- | | |
|---|-----------------------------------|
| 3 cups sifted cake flour | 1½ cups sugar |
| 4 teaspoons double-acting baking powder | 3 large eggs, beaten |
| ½ teaspoon salt | 1 cup milk |
| ¾ cup (1½ sticks) butter or margarine | *Brown Sugar Frosting |
| 2 teaspoons pure vanilla extract | 10 medium-large firm ripe bananas |
| | 2 tablespoons chopped nuts |

Virginia Banana Cake Makes Luscious Dessert

Sift together flour, baking powder and salt. Set aside to use later. Soften butter or margarine and blend in pure vanilla extract. Gradually add sugar, mixing until fluffy. Beat in eggs, one at a time. Add sifted flour alternately with milk. Beat batter ½ minute. Turn into 3 well greased lightly floured 9-inch, round cake pans. Bake in a pre-heated moderate oven (375 F.) 25 minutes or until a cake tester inserted in the center comes out clean. Remove from oven. Cool in pan 10 minutes. Turn out onto cooling rack to finish cooling. Place a layer on a cake plate and slice bananas over the top, making 2 layers. Spread with Brown Sugar Frosting. Repeat using the second layer. Top with the third layer and cover it with 2 layers sliced bananas and frosting. Sprinkle chopped nuts over the top.

*BROWN SUGAR FROSTING

- | | |
|------------------------------|-----------------------------------|
| 1½ cups brown sugar | 2 large egg whites |
| ½ cup water | 1½ teaspoons pure vanilla extract |
| 1 teaspoon fresh lemon juice | |

Cook over boiling water, beating constantly with an electric or rotary beater until the frosting stands in soft, stiff peaks. Remove from water and continue beating until frosting stands in very stiff peaks.

YIELD: Enough to cover tops of three 9-inch layers.

BANANA FRITTERS

- | | |
|-----------------------------|---|
| 3 firm bananas | ¼ teaspoon salt |
| 2 tablespoons orange juice | 1 slightly beaten egg |
| 1 tablespoon sugar | ½ cup milk |
| 1 cup sifted enriched flour | 2 tablespoons butter or margarine, melted |
| ½ teaspoon baking powder | ¼ teaspoon vanilla |
| | 1 teaspoon grated orange peel |

Peel bananas; cut in half crosswise, then lengthwise; let stand in mixture of orange juice and sugar. Sift together flour, baking powder, and salt. Mix remaining ingredients; add to dry ingredients, stirring only till moistened. Drain bananas; dip into batter, spreading evenly over bananas. Fry in deep hot fat (350 degrees) 2 to 3 minutes or till golden brown. Drain. Makes 4 servings. Serve with dessert topping.

ORANGE-LEMON SAUCE

Mix ½ cup sugar, 1½ tablespoons cornstarch, and dash salt; stir ¾ cup water. Bring to boiling, stirring constantly. Cook and stir till thick and clear. Remove from heat; add 2 tablespoons butter or margarine, ¼ cup orange juice, and 1 tablespoon lemon juice. Serve warm.

BAKED BANANA DESSERT

- | | |
|----------------------------------|--|
| 3 firm ripe bananas | 1 tablespoon brown sugar |
| 2 teaspoons cornstarch | ¾ cup shredded coconut |
| 2 tablespoons granulated sugar | Whipped cream or vanilla ice cream, optional |
| ½ cup orange juice | |
| 1 tablespoon butter or margarine | |

Peel bananas and cut in half crosswise and then lengthwise. Arrange in a shallow buttered baking dish. Combine cornstarch, sugar and orange juice. Pour over bananas, coating well with the mixture. Dot with butter or margarine. Sprinkle with brown sugar and coconut. Bake in a preheated moderate oven (375 degrees F.) 30 minutes or until bananas are tender and the sauce is slightly thick. Serve as a dessert, warm and topped with whipped cream or with a small scoop vanilla ice cream. Yield: 6 servings.

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'Can One Learn To Live With Teenagers?'

Can one learn to live with teenagers? My daughter is eighteen and a freshman in college. There is no matter upon which she does not consider herself an authority including those of which she has no knowledge. Even when proven wrong, she merely shrugs her shoulders and dismisses it. Sometimes I blow my top in exasperation. When I was her age, I would not dare to talk my father the way she talks to me.

By JOHN J. KANE, Ph. D.
Professor of Sociology

Can one live with teenagers? That's a question not a few of their parents raise. They usually are inclined to answer it negatively. But they still do live with them and perhaps a little more happily than they believe. But it is difficult and if you blow your top occasionally, don't feel too bad about it.

The basic difficulty is that both of you are living in a brand new world and neither of you quite realize the change that has occurred. Even when you do understand it, all your exasperation will not melt away, but a slow thaw may be substituted for a slow burn.

Your child is now an adolescent and being an adolescent in American society requires many adjustments on the part of child and parents. Let's look first at the child. A great deal of extravagant nonsense has been purveyed in popular literature about the period of adolescence. It has been termed a period of storm and stress. To some extent it is, but probably not nearly to the extent claimed.

There are physiological changes associated with this time of life, children grow quickly, sometimes too quickly for the body energy available. They experience a period of clumsiness, their hands and feet seem too large for their bodies.

They may be highly idealistic. They mature sexually and feel the impact of the sex drive. Their roles are not well defined. One moment they behave like sophisticated adults, the next moment they are helpless children. No wonder parents are confused by this quick change.

But physiological changes are not nearly so important as the psychological and social changes that bend them. They have a total way of life peculiar to the teenager. Just consider it for a moment. They have their own eating habits — hamburgers, cokes and french fries; their own slang — I make no attempt to reproduce it; their own clothing styles — 30 inch trousers for a boy if he requires 32, unless he can squeeze into 28, trousers also for girls, not to mention esoteric, odiferous hairdos reminiscent of strange tribes.

'Parents Must Be A Bit Patient'

Then there is the dance — a style of spasmodic jerks similar to St. Vitus dance, but popularly known as the twist. Parents must be a bit patient about these matters because they are the styles and standards of contemporary adolescence. They might recall the collegiate, the cake walk and the Charleston of the twenties.

The teenager must be encouraged to mature, to shuffle off the dependence upon parents characteristic of a child. This takes a bit of doing especially in a society like ours.

Some parents unwittingly contribute to the prolongation of adolescence by refusing to let children grow up. Our society likewise has built in devices to continue adolescence or at least the dependence of children. Perhaps no society in the world is able to support such a number of young persons, not engaged in productive work, as long as we do.

College today is practically a "must," and graduate and professional schools attract an increasing number. In some cases parents support children until the age of 26 or 28 before they are self-sufficient. Only an affluent society can do this, but it has its problems.

Children grow into adults but are still at least economically dependent upon parents. But the hand that controls the purse strings has a tendency to control many other parts of life as well. Here is where the problem develops.

When an 18-year-old girl, who in the last century might have been self supporting, or at any rate been making a considerable contribution to family economics by working at home, is economically dependent but attempts to assume dependence in other areas of life, some tension is almost inevitable. This is part of the new world of which I speak.

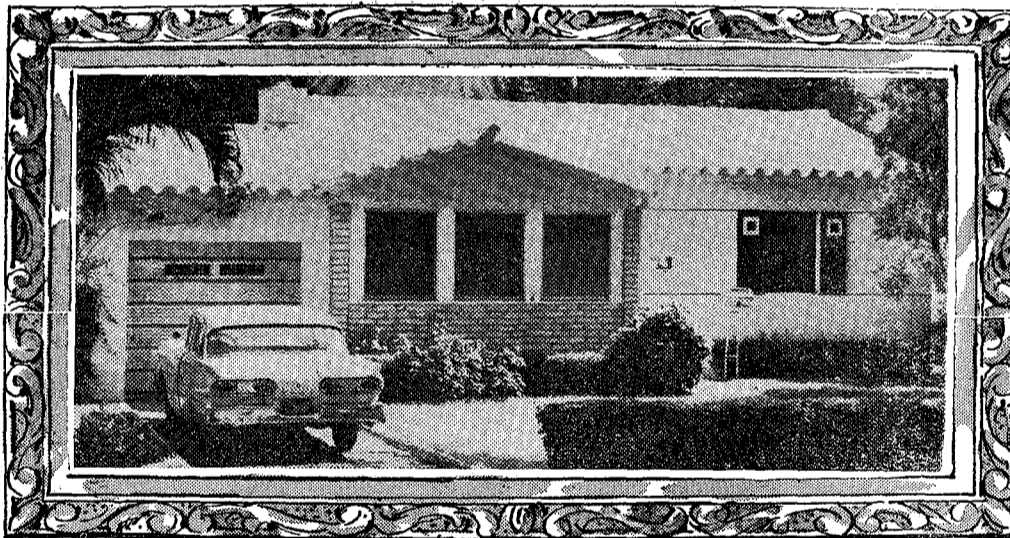
The other part of it is that the authoritarian family which exacted unquestioning obedience of its children, even when older, is pretty much gone. The whole spirit of the times is highly permissive, in some respects probably too permissive. Children have been reared in this new spirit, and at 18 they merely become more articulate about it.

The school, too, reflects it and the school incidentally contributes to it. Many children are much better educated than their parents. They simply do know more about certain matters. Such knowledge, however, is not to be confused with wisdom, although it frequently is, especially by the children. It would be strange if, in the atomic age, parental attitudes toward teenagers could remain the same as they were half a century ago.

But it is here that a certain adjustment between parents and adolescents must be developed. One should not simply give in to teenage pressures. Neither should one completely reject them. They merit examination in the light of parental wisdom. Patient and extensive discussion of disagreements with teenagers is indicated.



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LEGION OF DECENCY FILM RATINGS

A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

Across the Bridge
Air Patrol
Alias Jesse James
All Hands On Deck
Almost Angels
Angel in a Tax
Assignment
Outer Space
Babes in Toyland
Bear the
Best of Enemies
Beauty and the Beast
Big Night
Boy and the Pirates
Captain Sinbad
Clown and the Kid
Congo vs. Goddard
Constantine and the
Cross
Crimson Blade
Daming the Desiant
David and Goliath
Dentist in Chair
Dream Maker, The
Hercules and the
Captive Women
Escape From
East Berlin
55 Days at Peking
Fate of Fire
Flipper
First Space Ship
To Venus
Gathering of Eagles
Giant Goes to Rome
Giant
Goliath and the
Sins of Babylon
Great Day
Great Escape
Gunfight
Hey, Let's Twist
How the West
Was Won
Honeymoon Machine

A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

Act One
All the Way Home
Antonia
Any Number Can Win
Balloon
Barabbas
Beware of Children
Bird of Paradise
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
Courtship of
Eddie's Father
Day After Tomorrow
Day of the Triffids
Days of Wine and Roses
Dead to the World
Deadly Duo
Duel of the Titans
Electra
Enk The Conqueror
Face of a Fugitive
Fanny
Flame in the Street
Flower Drum Song
Four Days of Naples
40 Pound of Trouble

A III — MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS**

Adventures of a
Young Man
America, America
Angels of Darkness
Another Time, Another
Place
Beach Party
Bedtime Story
Big Deal on
Madonna St.
Billy Liar
Bye, Bye Birdie
Calico
California
Captain's Table
Cardinal, The
The Ceremony
Claudelle Inglish
Come Fly With Me
Condemned of Altona
Crooks Anonymous
Day of the Outlaw
Day in Court
Death Ringer
Dime With a Halo
End of Innocence
Eyes of Annie
Jones, The
Fatal Desire

A IV — MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS**

Advice and Consent
Cleo From 5 to 7
Circle of Deception
Divorce
Easy Life, The Eclipse
Intruder
"Big"

(**This classification is given to certain films which, while not morally offensive, require some analysis and explanation as protection to the uninitiated against wrong interpretation and false conclusions.)

B — MORALLY OBJECTIONABLE IN PART FOR ALL

A New Kind of Love
Back Street
Big Show
Black Whip
Born Reckless
Candid
Chapman Report
Cleopatra
Comedy of Terrors
Conjugal Bed
Crack in the Mirror
Cry for Happiness
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
Gun Hunters
Gull Hawk, The
Gypsy
He Rides Tall
Head, The
House of Women
In the Cool of the Day
Indestructible Man

An Affair of the Skin
Balcony, The
Boccaccio 70
Breathless
Come Dance With Me
Daring 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 Chatterly's

(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. 24

9 a.m. (7) — Panic In The Streets (Part Two) (Morally Objectionable In Part For All) REASON — Tends to condone immoral actions.
9 a.m. (4) — My Favorite Blonde (Family)
12:15 p.m. (5) — Men In Her Life (Adults, Adol.)
1 p.m. (10) — Men Are Such Fools (Adults, Adol.)
4:30 p.m. (4) — The Shanghai Story (Adults, Adol.)
4:30 p.m. (7) — The Violent Road (Adults)
6 p.m. (10) — Deadline At Dawn (Adults, Adol.)
7 p.m. (4) — 27th Day (Adults, Adol.)
7 p.m. (5) — Stop! You're Killing Me (Adults, Adol.)
11:25 p.m. (4) — People Will Talk (Morally Objectionable In Part For All) REASON — Tends to condone immoral actions.
11:30 p.m. (10) — King Kong (No Class.)

SATURDAY, JAN. 25

8 a.m. (5) — Escape In The Sun (No Class.)
12:30 p.m. (4) — The Black Knight (Family)
3:30 p.m. (7) — Secret of Convict Lake (Morally Objectionable In Part For All) REASON — Suggestive sequences; tends to condone immoral actions.
4 p.m. (4) — The Dam Busters (Family)
6:30 p.m. (10) — None But the Lonely Heart (Adults, Adol.) OBSERVATION — The impression is created that man, by and of himself, can make the better world of tomorrow.
9 p.m. (7) — Until They Sail (Morally Objectionable In Part For All) REASON — Reflects the acceptability of divorce; tends to arouse undue sympathy for wrong-doers.
11:15 p.m. (4) — I Confess (Adults, Adol.)

11:20 p.m. (5) — China Gate (Adults, Adol.)
11:20 p.m. (7) — Flame Barrier (Adults, Adol.)
11:30 p.m. (10) — Seven Keys To Baldpate (Family)

SUNDAY, JAN. 26

11 a.m. (5) — Hello Frisco, Hello (Morally Objectionable In Part For All) REASON — Plot reflects the acceptability of divorce.
12 p.m. (7) — Jungle Gents (Family)
1 p.m. (7) — Fighter Attack (Family)
3 p.m. (10) — The Adventures of Don Juan (Morally Objectionable In Part For All) REASON — Tends to condone immoral actions; suggestive scenes, dialogue and costume.
4:30 p.m. (4) — Tokyo Joe (Morally Objectionable In Part For All) REASON — Reflects the acceptability of divorce.
6 p.m. (4) — Wizard of Oz (Family)
10 p.m. (10) — From Here To Eternity (Morally Objectionable In Part For All) REASON — Reflects the acceptability of divorce; tends to condone immoral actions; suggestive situations.
11:10 p.m. (5) — The Razor's Edge (Adults, Adol.) OBSERVATION — This film contains vague expressions of religious teachings by the Indian holy man which can be understood as contrary to the Christian teaching.
11:15 p.m. (4) — Hold Back The Dawn (Adults, Adol.)
11:20 p.m. (7) — The Bugle Sounds (Family)

MONDAY, JAN. 27

9 a.m. (7) — Keys of the Kingdom (Part One) (Family) OBSERVATION — This film, morally unobjectionable, contains statements by the leading character, the priest, which are susceptible to meaning not in accordance with Catholic doctrine.

9 a.m. (4) — Lucky Jordan (Morally Objectionable In Part For All) REASON — Suggestive lines and scenes. Glorification of the criminal.

1 p.m. (10) — Wild Bill Hickok Rides (Family)
4:30 p.m. (7) — Run For Cover (Morally Objectionable In Part For All) REASON — Reflects the acceptability of divorce.
4:30 p.m. (4) — Hall The Conquering Hero (Adults, Adol.)
6 p.m. (10) — Five Came Back (Adults, Adol.)
7:30 p.m. (7) — House of Bamboo (Adults, Adol.)
11:25 p.m. (4) — Here Comes The Waves (Adults, Adol.)
11:30 p.m. (10) — Lady Luck (Adults, Adol.)

TUESDAY, JAN. 28

9 a.m. (7) — Keys of the Kingdom (Part Two) (Family) OBSERVATION — See Above.
9 a.m. (4) — Cluny Brown (Adults, Adol.)
12:15 p.m. (5) — I Married A Woman (Adults, Adol.)
1 p.m. (10) — The Little Giant (Adults, Adol.)
4:30 p.m. (7) — Let's Make It Legal (Morally Objectionable In Part For All) REASON — Reflects the acceptability of divorce; light treatment of marriage.
4:30 p.m. (4) — Love Letters (Adults, Adol.)
6 p.m. (10) — First Yank Into Tokyo (Adults, Adol.)
7 p.m. (7) — Nun's Story (Adults, Adol.) OBSERVATION — This entertainment film, noble, sensitive, reverent and inspiring in its production, is a theologically sound and profound analysis of the essential meaning of a religious vocation through the story of a person who objectively lacked the fundamental qualification for an authentic religious calling. If the film fails to capture the full meaning of religious life in terms of its

spiritual joy and all-pervading charity, this must be attributed to the inherent limitations of a visual art.

7 p.m. (7) — Neptune's Daughter (Morally Objectionable In Part For All) REASON — Suggestive costuming, dialogue and situations.
11:25 p.m. (4) — Woman's Devotion (Adults, Adol.)
11:30 p.m. (10) — The Little Minister (No Class.)

WEDNESDAY, JAN. 29

9 a.m. (4) — Any Number Can Play (No Class.)
9 a.m. (7) — Keys of the Kingdom (Part Three) (Family) OBSERVATION — See Above.
12:15 p.m. (5) — The Loves of Carmen (Adults, Adol.)
1 p.m. (10) — Valley Of The Giants (Family)
4:30 p.m. (4) — South Of St. Louis (Morally Objectionable In Part For All) REASON — Suggestive lines and costuming.
4:30 p.m. (7) — I Died A Thousand Times (Adults, Adol.)
6 p.m. (10) — Mayor Of 44th Street (Family)
11:25 p.m. (4) — The Stranger Wore A Gun (Family)
11:30 p.m. (10) — Man Of Two Worlds (No Class.)

THURSDAY, JAN. 30

9 a.m. (7) — Lloyds of London (Part One) (Adults, Adol.)
9 a.m. (4) — One Night In Lisbon (Morally Objectionable In Part For All) REASON — Suggestive dialogue and situations.
12:15 p.m. (5) — Three Sailors And A Girl (Morally Objectionable In Part For All) REASON — Suggestive costuming.
4:30 p.m. (4) — Sixteen Fathoms Deep (Family)
4:30 p.m. (7) — The Maze (Adults, Adol.)
6 p.m. (10) — The Seventh Victim (Morally Objectionable In Part For All) REASON — Solution of plot by suicide.

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Religious Spectacle Films Prove Profitable

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Although religious spectacle films often draw more critical jeers than cheers, they mint money at the theaters, so may long be with us.

Hollywood In Focus

This does not disprove a recent theory that religion and sex, in cinematic combination, frequently add up to crass commercialization.

It does prove that, disregarding the film producers' motives, millions of people go for such films in a big way. After all, movie producers, whether popularly regarded as artists, or as commercial showmen, make films with and for money. It is questionable whether a critic has any more right to bash a movie because it deals with religion, than to boost it for the same reason.

It is, I think, even less defensible, as a matter of practice, to laud "art" films in which religion is ridiculed or attacked, while throwing stink bombs at frankly commercial pictures in which religion, if not advanced, is upheld or at least

respected. Fortunately this form of critical affectation appears to have little or no effect upon film revenues; a decisive influence in future movie trends.

Among the "All-time Top Film Grossers," compiled by "Variety," only David Selznick's "Gone With The Wind," which so far has taken in \$41,200,000, beats MGM's "Ben Hur" of 1959 (\$38 millions) or De Mille's "Ten Commandments" of 1957 (\$34½ millions), although both these films were bitterly, even angrily criticized by art-conscious reviewers in secular and religious newspapers.

De Mille always acknowledged himself to be "fair game" for this type of critical clay-shooting. He didn't mind as long as he could "bring the Scriptures to the people," a remark I accepted as colored both by certain monetary and moral considerations.

Only sixth among all-time theatrical successes is Frank Ross's "The Robe," made with Richard Burton as the Roman centurion, in 1953. This has raked in \$17½ millions and still plays TV although, like Samuel Bronston's "King of Kings" (1961), which so far has coined \$8 millions, "The Robe" perpe-

trated several glaring falsifications of Scripture and deliberately made some unpardonable omissions.

"Quo Vadis" (MGM's re-make of 1952, not the Italian version of 1926), took in \$11 millions, although tepidly reviewed in the press, while in the realm of modern fiction, "The Nun's Story" (\$6,300,000) and "A Man Called Peter" (\$5 millions), each beat Tennessee Williams' "Streetcar Named Desire" (\$4,750,000), which in 1951 signalled the arrival in Hollywood of Europe's "neo-realistic" cult.

MADE FORTUNE

Leo McCarey's relatively minor comedies about the religious, "Going My Way" and "The Bells of St. Mary's," with \$6½ millions and \$8 millions respectively, each raked up a small fortune more than "Suddenly Last Summer," (1960), the Liz Taylor - Montgomery Clift - Katharine Hepburn drama in which homosexuality and cannibalism were cited as a mature response to a growing demand for "more adult" movie themes.

Today American youth is said

to hold in its hot, little, collective hand, the key to the cash-box of theatrical success. Yet "Lolita," openly exploited as sensational sex bait aimed at teens, ended way down the list at \$4½ millions, together with "Spencer's Mountain" and the junky caricature of Hawaiian society, "Diamond Head," both morally unsuitable for, but geared, emotionally, to youthful audiences.

Legion Condemns French Movie

NEW YORK (NC) — The National Legion of Decency evaluated in Class C (condemned) the French movie "Love on a Pillow," a Davis-Royal Release.

The legion's objection: "Utilizing nudity for the singular purpose of stimulating prurient interests this dull film is completely unacceptable as entertainment."

Catholic Programs In Diocese On Radio And Television Sunday

TELEVISION

9 A.M. TELAMIGO — WCKT, Ch. 7 — Spanish-language inspirational discussion by Father Jorge Bez Chabebe, assistant pastor, Immaculate Conception parish, Hialeah.

9 A.M. THE CHRISTOPHER PROGRAM, Ch. 5, WPTV (West Palm Beach) — Today's program is entitled "Give Youth Their Due."

9:15 A.M. THE SACRED HEART PROGRAM — Ch. 5, WPTV, (West Palm Beach) — Father Joseph Christie, S. J., well-known radio and television speaker from London, England, will speak on "Human Love Mirrors The Divine." Father Christie's talk is the last in a series entitled, "Person To Person."

11 A.M. THAT I MAY SEE — WCKT, Ch. 7 — Instruction discourse by Father David J. Heffernan, pastor, St. Pius X parish, Fort Lauderdale.

11:30 A.M. MASS FOR SHUT-INS — WLEW-TV, Ch. 10 — Celebrant: Rt. Rev. Msgr. William Barry, P.A., pastor, St. Patrick parish, Miami Beach.

THE CHRISTOPHERS, Ch. 2 WESH-TV (Daytona-Orlando)

THE CATHOLIC HOUR, Ch. 2, WESH-TV (Daytona-Orlando)

RADIO

6 A.M. THE CHRISTOPHERS, WGMA, (Hollywood)

6:30 A.M. THE SACRED HEART PROGRAM — WGBS, 710 Kc.

7:30 A.M. THAT I MAY SEE REPEAT — WGBS, 710 Kc. — Re-broadcast of TV instruction discourse by Father David J. Heffernan.

7:30 A.M. THE CATHOLIC HOUR — WIOD, 610 Kc.

8:30 A.M. THE HOUR OF ST. FRANCIS — WCCF (Fort Charlotte)

8:45 A.M. THE HOUR OF ST. FRANCIS — WJCM (Sebring)

9 A.M. THE SACRED HEART PROGRAM — WGMA, (Hollywood)

9 A.M. THAT I MAY SEE FM REPEAT — WFLM-FM, 105.9 Mg. (Fort Lauderdale) — FM rebroadcast of TV instruction discourse by Father David J. Heffernan.

9:30 A.M. CATHOLIC NEWS AND YOU — WHEW, 1600 Kc. (Riviera Beach) — News of Palm Beach area parishes reported by Father Cyril Schweinberg, C.O., retreat director, Our Lady of Florida Monastery and Retreat House, North Palm Beach.

9:30 A.M. THE HOUR OF THE CRUCIFIED — WJRA, 1400 Kc., FM 95.5 Mg. (Fort Lauderdale)

10:45 A.M. SPANISH CATHOLIC HOUR — WMET, 1220 Kc. — Spanish religious program, auspices of Diocesan Centro Hispano Catolico. Moderator: Father Avelino Gonzales, O.P., with Father Armando Tamargo, O.P.

6:05 P.M. CATHOLIC NEWS — WGBS, 710 Kc.; 9:63 P.M. — Summary of international Catholic news from NCWC Catholic News Service and South Florida Catholic news from The Voice.

8:30 P.M. THE HOUR OF THE CRUCIFIED — WJNC (West Palm Beach)

8:45 P.M. THE HOUR OF ST. FRANCIS — WKAT, 120 Kc.

(* — Denotes presentations of Radio and Television Commission, Diocese of Miami; Father David J. Heffernan, chairman.)

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CARIB 230 LINCOLN ROAD MIAMI BEACH OPEN 1:45 P.M.	MIAMI 145 E. FLAGLER ST. DOWNTOWN OPEN 10:45 A.M.	MIRACLE MIRACLE MILE CORAL GABLES OPEN 11:45 A.M.
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La Campaña Para el Fondo de Desarrollo de la Diócesis

Acaba de iniciarse la campaña para este año del Fondo de Desarrollo de la Diócesis (Diocesan Development Fund) destinada a recabar la cooperación económica de todos los fieles para la realización de las obras de asistencia social de la Iglesia en el Sur de la Florida.

Los proyectos de obras de la Diócesis para este año incluyen un programa para el cuidado de niños retardados, un centro de asistencia para ancianos desamparados, un hogar para jovencitas y un programa para velar por la fe de los jóvenes católicos que estudian en colleges y centros de enseñanza superior laicos.

Todos los años por esta fecha la Diócesis de Miami comienza a apelar a la generosidad de los fieles para la realización de obras que en definitiva redundan en beneficio de la comunidad toda y de los que con su aporte hacen posible la obra social que se está realizando en Miami.

Como es costumbre, la Campaña de este año terminará con una colecta en la que personas que se han ofrecido voluntariamente visitarán los hogares de otros católicos de su parroquia para recabar su contribución personalmente. Esa colecta en las casas se hará el domingo 16 de febrero, y para ella los párrocos pedirán a sus feligreses que permanezcan en sus casas hasta que llegue la persona encargada de visitarlos, darles a conocer los planes de construcciones de la Diócesis para este año y recabar su contribución.

Cada año, la marca del "Diocesan Development Fund" es superada con creces por la generosidad de los fieles de Miami. Este año ocurrirá lo mismo, haciéndose posible la inmediata construcción del Centro para niños retardados, del Centro Geriátrico para el cuidado de los ancianos desamparados y la realización de los programas en favor de la juventud católica de Miami.

En próximas semanas iremos informando más ampliamente sobre la envergadura de las obras proyectadas, lo que destacará, sin necesidad de otros comentarios, la urgencia de la contribución de todos los católicos residentes en el área de Miami a la realización de estas obras de asistencia social.

LA VOZ DEL PAPA

El Hambre

¡Las necesidades del mundo! ¡La pregunta de vértigo. Así son de vastas, múltiples e incommensurables las necesidades. Pero algunas de entre ellas son tan evidentes y ruyentes que todos nosotros en alguna manera las conocemos.

MEDIA HUMANIDAD PASA HAMBRE

La primera es el hambre. Se sabía que existía; pero hoy se ha descubierto. Es un descubrimiento ahora científico que nos advierte que más de la mitad del género humano no tiene pan suficiente. Generaciones enteras de niños mueren y languidecen aún hoy de indescriptible indigencia. El hambre produce enfermedad y miseria, y éstas, a su vez, aumentan el hambre. No es solamente la prosperidad la que falta a pueblos inmensos, es que carecen aún de lo necesario.

Y se prevé que este triste fenómeno, si no se acude con oportunos remedios, no disminuirá, sino que aumentará. El crecimiento demográfico de las regiones hambrientas no está todavía compensado por el crecimiento económico de los medios de subsistencia mientras que va acompañado por la difusión de los medios de información y de cultura que dan a tal estado de sufrimiento una conciencia inquieta y rebelde. El hambre puede llegar a ser una fuerza subversiva de consecuencias incalculables.

Quien estudia este impresionante y amenazador problema se ve a veces tentado a recurrir a remedios que se deben considerar peores que la enfermedad si consisten en atentar a la fecundidad misma de la vida con medios que la ética humana y cristiana ha de calificar de ilícitos. En vez de aumentar el pan en la mesa de la humanidad hambrienta, como lo puede hacer hoy el desarrollo productivo, piensan algunos en disminuir, con procedimientos contrarios a la honradez, el número de comensales. Esto no es digno de la civilización.

(Paulo VI, Mensaje de Navidad, 1963)

Apoyo Resuelto a la "Revolución Cristiana" en Latinoamérica

CHICAGO—El cardenal Richard Cushing abogó aquí por un apoyo resuelto a la "revolución cristiana" que necesita Latinoamérica, como "única respuesta efectiva a la amenaza comunista".

"Hemos de convencernos de que América Latina es la zona más crítica del mundo, debiendo desde el punto de vista religioso tener prioridad de servicio en el tiempo presente", afirmó el arzobispo de Boston.

El cardenal intervino en la primera conferencia anual del Programa Católico de Cooperación Interamericana, establecido en 1963 por el Episcopado de Estados Unidos para informar sobre las necesidades de Latinoamérica y promover en este país una acción de ayuda por parte de las escuelas y de las asociaciones religiosas y seglares.

La representación de Miami está encabezada por el Obispo Coleman F. Carroll.

El cardenal Cushing es presidente del Comité Episcopal Latinoamericano para Latinoamérica, y fundador de la Sociedad Misionera de Santiago Apóstol, que mantiene a más de 100 sacerdotes diocesanos norteamericanos en diversos países de América Latina.

Al subrayar la "tremenda gravedad de la situación" la-

tinoamericana, dijo que en todos los campos —políticos, económicos, educativo, social y religioso— "Son enormes los problemas de América Latina, . . . mucho más grandes que los que presenta el resto del mundo occidental".

Dijo que debe terminar la "apatía y la indiferencia" res-

pecto a Latinoamérica, subrayando en este aspecto la responsabilidad de los católicos norteamericanos. Criticó decididamente el hecho de que un obispo goce de abundancia "en este o en cualquier otro país, mientras otros obispos de áreas misionales se ven obligados a mendigar".

El cardenal se mostró moderadamente optimista al decir que en los últimos años "se ha progresado bastante, aunque con cierta lentitud". Se trata en definitiva, añadió de que "los latinoamericanos movilicen sus recursos, promuevan programas de desarrollo y encaucen las fuerzas de cambio y progreso".

El Cardenal predijo que en 1970 habrá en Latinoamérica unos 5,000 sacerdotes misioneros más en sus tierras.

Como ayuda para remediar la escasez de clero urgió la creación en Estados Unidos de un seminario dedicado especialmente a preparar sacerdotes para Latinoamérica, y abierto a seminaristas estadounidenses y latinoamericanos.

En otra sesión de la asamblea el RP Renato Poblete S.J., del Centro Belarmino de Estudio y Acción Social de Santiago de Chile, afirmó la necesidad de "cambios radicales" y dijo que aparecen signos de esperanza para la Iglesia. Abogó en favor de que los católicos se dediquen menos a avanzar sus propias instituciones confesionales, para cooperar en cambio con otras generales e infundirles un "espíritu cristiano".

El Padre Poblete subrayó también la ayuda que pueden prestar los seglares al apostolado de la Iglesia.

Propone el Obispo Carroll Centro de Líderes Latinoamericanos en Miami

CHICAGO.—El establecimiento en Miami de un Centro Católico de Formación de Líderes para Jóvenes Latinoamericanos fue propuesto por el Obispo Coleman F. Carroll durante la Conferencia de Cooperación Católica Interamericana.

Esos jóvenes podrían utilizar todas las facilidades con que ya cuenta la Diócesis, incluyendo los colegios e instituciones como el Centro Hispano Católico, dijo el Obispo de Miami, y añadió:

"Líderes potenciales de todos los países latinoamericanos serían bien recibidos en Miami, donde en la actualidad hay más de 200,000 latinoamericanos, incluyendo más de 80,000 refugiados cubanos."

El prelado miamense destacó que esa clase de programa podría contrarrestar más rápida y efectivamente la influencia de los agentes de Castro y otras fuerzas comunistas que están incitando al desorden en las naciones latinoamericanas.

El Obispo Carroll propuso también la construcción en Miami de una emisora de una banda que transmitiera programas educativos para Latinoamérica.

LABOR SOCIAL CATOLICA EN BARRIADAS DEL PERU

Casas Modernas Sustituyen a Miserables Covachos en Lima

LIMA — "Como resultado del sistema de construcción de casas por medio de ayuda mutua de la Federación de Círculos Sociales Católicos de Arequipa, ya se han construido y entregado 150 casas, otras 150 están en construcción y hay unas 200 en trámite," expresó uno de los asesores diocesanos de la Federación de Arequipa.

Los Círculos Sociales Católicos son instituciones formadas por los mismos católicos de las barriadas para difundir teórica y prácticamente la doctrina social de la Iglesia.

El R.P. Carlos S. Pozo, S.J. visitó los distintos círculos en las barriadas pobres, haciendo estos comentarios:

"La labor que están realizando estos Círculos ha justificado su existencia," comentó el Padre Pozo. "Estoy muy confiado en que se establezcan más círculos en otras barriadas y que pronto se forme la Federación de Lima para lograr una labor tan fructífera como la que está realizando la Federación en Arequipa," añadió.

El primer Círculo Social Católico se estableció en la barriada Alto de Selva Alegre en Arequipa en junio de 1959 cuando un grupo católico decidió ponerse a la disposición de la Iglesia para

llevar a cabo la labor social en la barriada.

Actualmente hay 19 círculos formados en las barriadas de Arequipa con miras a empezar la expansión a los poblados, la ciudad y la campaña. "Pronto empezarán a funcionar círculos en Ayacucho, Moquegua y Cuzco," dijo el Padre Pozo. Actualmente sólo Arequipa y Lima tienen Círculos establecidos.

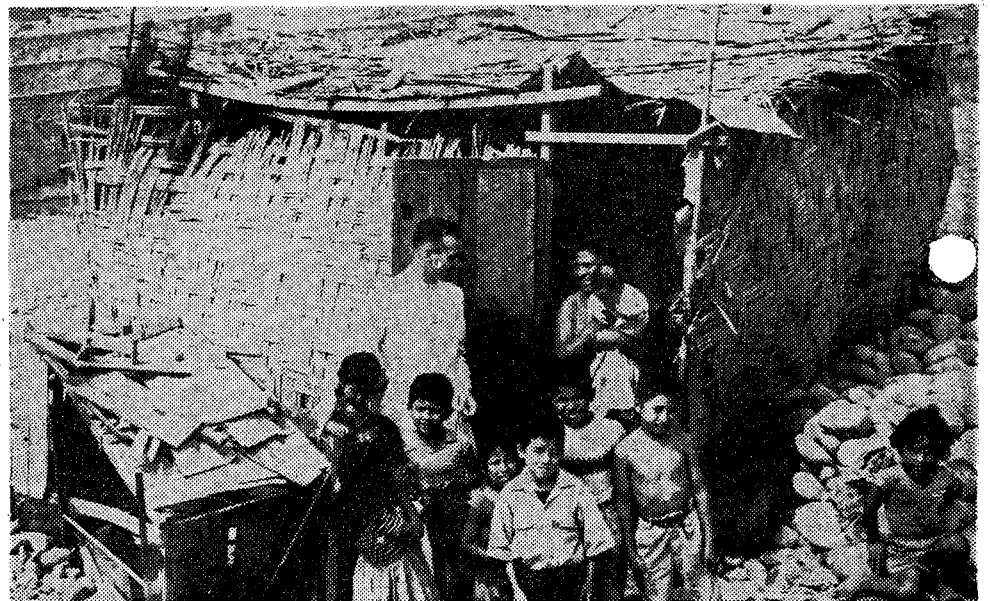
Los Círculos ayudan a difundir la doctrina social en

las barriadas donde están establecidos. Colaboran en la distribución de literatura de la Iglesia tales como Encíclicas y Cartas Pastorales. También defienden los derechos de los habitantes contra las injusticias y atropellos tanto de particulares como de la Administración Pública.

En 1961 quedó constituida la Federación de Círculos Sociales de Arequipa para coordinar y orientar la labor de los Círculos individuales. La Federación ha brindado la

oportunidad de emprender proyectos de largo alcance.

La Federación ha organizado 22 clubs de niños y niñas; construido 8 capillas provinciales en barriadas, establecido 8 postas médicas; tiene a su cargo 15 escuelas populares de verano; ha establecido 4 centros de alfabetización y en 1959 inició una cooperativa de crédito y también ha establecido seis escuelas parroquiales a las que asisten unos 600 alumnos hay planes de abrir 5 o 6 escuelas adicionales.



UN SACERDOTE Australiano, el padre Ross Aldag, visita la casa de uno de sus parroquianos en la parroquia Las Américas, en la zona pobre de Lima. Los Círculos

Sociales Católicos están contribuyendo a la eliminación de esas chozas, sustituyéndolas por modernas casas.

Hogares Adoptivos Para Jóvenes Refugiados

En una apelación en busca de hogares adoptivos para jóvenes refugiados cubanos que han llegado a Estados Unidos separados de sus padres, el Catholic Welfare Bureau destaca que los adolescentes en las edades entre 15 y 18 años necesitan de amor, comprensión y calor de hogar que buenos padres adoptivos podrían suministrarles.

El Catholic Welfare Bureau que es la oficina central de un programa nacional de cuidado y atención para los jóvenes cubanos que han sido enviados a Estados Unidos por sus padres, que aún permanecen en Cuba, para sal-

varlos del adoctrinamiento comunista, está recabando de familias norteamericanas, así como cubanas o de otros países su cooperación en este empeño.

De acuerdo con lo que señala el Buró de Bienestar de la Diócesis, las familias que deseen acoger en su hogares a algunos de estos jóvenes, deben ser católicos practicantes, el esposo ha de tener un empleo estable y él o su esposa deben saber inglés.

Una vez que la solicitud sea aprobada, el Catholic Welfare Bureau seleccionará a un muchacho o muchacha de adecuados antecedentes y en disposición de instalarse

en la casa en una visita temporal. Si después de esa estancia temporal, ambos interesados, el joven y la familia, están de acuerdo en permanecer juntos, el joven se instalará con esa familia en bases de hogar sustituto.

Después de esta adopción el Catholic Welfare Bureau pagará una cuota dos veces al mes por el mantenimiento de cada joven residiendo en un hogar particular, pagando adicionalmente la asistencia médica y dental, los gastos de colegio y suministrando ropa para los jóvenes.

Las familias interesadas en este programa deben ponerse en contacto con el Catholic Welfare Bureau, Departamento de Niños Refugiados Cubanos, en el 1695 NW 22 St., o por el teléfono 633-9062.

Monseñor Bryan O. Walsh, que inició el programa nacional en beneficio de los jóve-

nes refugiados cubanos, dirige el servicio que a ellos se presta localmente en la Diócesis de Miami.

Desde su fundación han sido asistidos por ese programa más de 14 mil jóvenes cubanos que han llegado al exilio separados de sus padres, hasta que con la llegada de éstos o de otros familiares algunos de esos jóvenes han podido restablecerse a la vida hogareña. Otros han sido enviados a colegios e instituciones juveniles de distintas Diócesis de los Estados Unidos.

En la actualidad más de 700 de esos jóvenes viven en centros de residencia en esta Diócesis, donde se les atiende material y espiritualmente, suministrándoseles casa, alimentación, vestido, instrucción escolar y lugares de entretenimiento así como campos y facilidades para la práctica de deportes.



Pero Necesitan Calor de Hogar . . .

De Aquí y De Allá . . .

Más católicos en EEUU: Según el Anuario Eclesiástico Norteamericano para 1964, editado por el Consejo Nacional de Iglesias (protestantes), la Iglesia Católica alcanzó en 1963 la cifra de 43,847,938 fieles, con aumento del 2,3 por ciento sobre el año anterior, mientras que 222 denominaciones protestantes sumaron a 64,929,941 miembros, un aumento del 0,77 por ciento. Los afiliados a congregaciones judías llegan a 5,509,000 y los cristianos ortodoxos a 3,000,751. El Anuario da además la cifra de 60,000 budistas norteamericanos.

★ ★ ★

Según el Instituto Gallup en 1963 el 46 por ciento de la población adulta norteamericana asistió regularmente a la iglesia. La mayor proporción en el cumplimiento religioso, 52 por ciento, se registra en la parte oriental del país, donde es más elevado el número de católicos. El año de máxima asistencia a la iglesia fue 1958, con el 49 por ciento.

★ ★ ★

Como la iglesia católica de Rastatt, en Alemania, está en reparación, el Padre Nicolás Okloh, de Dahomey, África Occidental, celebró su primera misa en la iglesia protestante, invitado por el pastor. El Padre Okloh hizo los estudios sacerdotales en Roma, con ayuda de 17 familias de Rastatt.

★ ★ ★

San Diego, California, se ordenado sacerdote el 19 de marzo un ex pastor anglicano, convertido al catolicismo en diciembre de 1958. Se trata de Richard P. Layman, quien ha hecho los estudios sacerdotales en el Seminario del Inmaculado Corazón de María, en San Diego, y en la Universidad Católica de Washington. Siendo capellán protestante de un Escuadrón Naval, en aguas del Pacífico, ocupó durante varias semanas el camarote del capellán católico, Padre Charles E. Webb, de la arquidiócesis de Hartford, y leyó sus libros; esas lecturas movieron al pastor a abrazar el catolicismo.

Muchas personas ruegan por la beatificación de Teresa Neumann, dice un libro recién publicado en Alemania sobre la estigmatizada de Kannesreuth, Baviera, fallecida el 18 de septiembre de 1962. El libro de Johannes Steiner, quien siguió de cerca la vida de Teresa, presenta por vez primera fotografías de la estigmatizada en sus agonías, cuando se dice que experimentaba sufrimientos semejantes a los de la Pasión de Cristo.

★ ★ ★

Según la agencia católica alemana KNA al comenbar 1963 había sesenta sacerdotes presos en Checoslovaquia, de los cuales 15 fueron liberados durante el año. El último puesto en libertad, tras 13 años de prisión, fue el RP Johann Evangelist Urban OFM, prominente educador checo.

★ ★ ★

La agencia católica alemana KNA dijo que las autoridades comunistas checoslovacas no accedieron a las demandas católicas para que se suspendan las restricciones contra la instrucción religiosa. Representantes católicos y del gobierno trataron en Praga sobre el asunto de las designaciones episcopales, pero el principal problema de la conferencia fue el de la enseñanza religiosa.

★ ★ ★

Nuevo Horario de Programa Radial

A consecuencia de los cambios de horario a que periódicamente se ve sujeta la radiomisa WMET, el programa del Centro Hispano Católico, que se venía ofreciendo a las 10:15 a.m. ha comenzado a transmitirse a las 10:45, hasta nuevo aviso.

El programa del Centro Hispano Católico se ofrece con noticias sobre la actualidad católica y los comentarios de los padres Avelino González O.P. y Armando Tamargo O.P. Todos los domingos, a las 10:45 a.m., a través de los 1220 Kc. de WMET, "Radio Reloj."

Solución Digna y Pacífica Quiere la Iglesia en Panamá

CIUDAD DE PANAMA (NC) — "Recomos por nuestros muertos, recomos para que sus muertes sirvan positivamente a la patria", ha implorado Mons. Marcos Mc Grath, administrador apostólico de Panamá, en una alocución a la vez conciliatoria y franca.

"Grupos de personas inconscientes en la Zona del Canal, atropellando los claros derechos panameños y violando órdenes de los propios gobernantes (norteamericanos), han desatado un cata-

ACTUALIDAD LATINOAMERICANA

clismo de violencia, muerte y heridos", agregó el prelado.

Pero sus palabras más enfáticas fueron pronunciadas para pedir "cordura y equilibrio".

"Recomos por nuestros líderes constitucionales, como también por todas las autoridades implicadas en este conflicto", dijo después Mons.

McGrath. "Corresponde al gobierno de Panamá — amplia y evidentemente repaldado por la opinión pública — actuar por todos los caminos legales, nacionales e internacionales".

El obispo contribuyó así a restablecer la calma después de los lamentables desórdenes en la Zona del Canal, que dejaron un saldo de 24 muertos y más de 400 heridos. El derramamiento de sangre se produjo cuando oleadas de panameños trataron de invadir la Zona indignados por la noticia de que el pabellón nacional había sido profanado.

"La Iglesia nunca titubea en afirmar los derechos de los hombres, y condenar a quienes abusan de los mismos," dijo Mons. McGrath en su alocución al pueblo. "Pero debe ser claro a todos que ya es demasiado sacrificio el que se ha hecho de la juventud panameña."

"En momentos duros y difíciles, cuando el patriotismo debe brillar por su fervor, pedimos cordura y serenidad a todos los cristianos y a todos los hombres de buena voluntad, en Panamá y en la Zona del Canal. Y hacemos un ferviente llamado a ellos en nombre de Dios, por la paz, y porque reconozcan los errores cometidos. Que no se enluten más hogares ni se enciendan más odios".

Funcionarios de Estados Unidos, Panamá y la Organización de Estados Americanos efectúan conferencias para zanjar las dificultades inmediatas y abrir el camino a negociaciones más duraderas.

Mons. McGrath había implorado al final de su alocu-

Optimista el Cardenal Quintero Sobre el Futuro de Venezuela

El presidente electo de Venezuela, Dr. Raúl Leoni, visitó al arzobispo de Caracas a raíz de la reciente exhortación del cardenal José Humberto Quintero por la concordia nacional.

Su Eminencia, que acababa de regresar del Concilio Ecuménico, se refirió en su mensaje a las recientes elecciones venezolanas diciendo: "Los únicos derrotados.. fueron los enemigos de la libertad, del orden y de la paz, y la única persona victoriosa fue la Patria".

El pueblo venezolano acudió a las urnas a pesar del terrorismo rojo. Triunfó el candidato de Acción Democrática en unos comicios que fueron una victoria para la coalición gubernamental con el partido social cristiano, (COPEY).

"Si serena y desapasionadamente consideramos este proceso, hemos de confesar que en ese magnífico triunfo tuvieron parte por igual tanto los que alcanzaron la mayoría de votos como los que no consiguieron ese favor", dijo el cardenal.

Todos los partidos democráticos acogieron bien el mensaje cardenalicio, al reconocer que se sitúa por encima de toda bandera política.

El mismo presidente electo ha dicho que "el ambiente político se ha ido tornando amable y cordial, propicio a la concordia y a la convivencia nacional".

En su larga entrevista con el Dr. Leoni se refirió el cardenal Quintero a la necesidad de adelantar la formación moral del pueblo venezolano, para asegurar los frutos de la concordia en un país de mayoría católica.

Esa formación está ahora casi ausente de los centros oficiales de enseñanza, por que el Estados venezolano se ha empeñado en prohibir el laicismo escolar.

Según informes el cardenal Quintero abogó por un cambio de rumbo que corrija los pasados errores; el Dr. Leoni ofreció su colaboración, esperando que la preste durante el mandato presidencial que inicia en marzo.

ción: "Oh Dios Padre, envía sobre nosotros tu Espíritu en este momento crítico de nuestra historia, a fin de que sepamos, con dignidad y amor, lograr la paz y la justicia que has prometido a los hombres de buena voluntad."

Si bien el conflicto se debe fundamentalmente a intereses nacionales panameños y estadounidenses, los funcionarios empeñados en una conciliación han tenido evidencia de que agitadores comunistas contribuyeron activamente a inflamar los ánimos. Hay diez sospechosos arrestados, uno de ellos acusado como francotirador.

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"He said it was a question of the will of God."

SHARING OUR TREASURE

He Sought Truth And Found It In The Catholic Church

By Father JOHN A. O'BRIEN

Haven't you some friend with whom you would like to share the source of your spiritual happiness, security and peace of mind?

If so, explain to him that the Catholic Church, unlike all other Churches, was empowered by Christ to teach all nations with His authority and was assured of His abiding presence to protect her from error. This is the credential which, when properly understood, few sincere truth seekers can resist.

This is illustrated in the conversion of the Rev. Wilbur F. Wheeler, an Episcopal minister, now a priest of the archdiocese of Washington. "I was an Anglican minister," related Father Wheeler, "happy and devoted in my work, when I began to feel uneasy about my faith. I could not help but notice the wide differences of belief among Episcopalians. Some are Anglo-Catholics like myself, others are of the Low Church, while still others are of the Broad Church.

"Though there is no clear-cut line of demarcation between them, they hold not only different but even contradictory views and doctrines. I wanted to be a loyal Episcopalian, but when I tried to find out which was the official teaching of the Episcopal Church, I discovered to my dismay that all three are equally tolerated. This disturbed me a good deal.

"Then I came upon a solution which, for a while, seemed satisfactory. The only Church in England before the Reformation was a part of the Catholic Church, in communion with the Holy See. Hence it seemed to me that those doctrines tolerated by the Episcopal Church and held in common with the Roman Church were guaranteed to be the truths which must be accepted.

"Gradually it dawned on me that I had been making the Ro-

man Catholic Church the criterion of truth. My own views were merely tolerated in the Episcopal Church. Why not go all the way and accept all the teachings of the Roman Catholic Church? I consulted Father Huntington, the founder of the Anglican Order of the Holy Cross, telling him that my head told me to go to Rome, and my heart bade me stay where I was.

"He said it was a question of the will of God, advising me to pray and promising to pray for me. When I became certain as to the will of God for me, he explained, I must follow it, no matter how I felt about it. I recalled a motto I had learned at our seminary: 'Seek the truth, come whence it may, cost what it will.'

"After a year of further study of scripture and the writings of the Fathers and Doctors of the Church I perceived with unmistakable clearness that Christ had conferred only upon the Roman Catholic Church divine authority to each with freedom from error. Alone among Christian Churches she claims this right because its bestowal has never faded from her memory. God's will had become clear to me, I could hesitate no longer.

"After making a week's retreat as a Jesuit novice I was received into the one true Church by Father Joseph J. Ayd, S.J., at St. Ignatius Church in Baltimore, Md. I became a priest that I might share the full deposit of divine truth and the graces of redemption with many others. I have great affection for Anglicans, with whom we have so many beliefs and practices in common. Once they perceive that only the Roman Catholic Church has divine teaching authority, we shall, please God, share all with them."

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

The Question Box

What Does Word Ferial Mean On Holy Calendar?



By MSGR. J. D. CONWAY

Q. On most days on our holy calendar the days are marked "ferial" and we wonder what this word means.

A. As used on your calendar, the word indicates that no feast of our Lord or of any of the saints is celebrated on that day. The Mass is that of the week day. Sometimes there is a special Mass, as during Lent and on Ember Days. More often we say the Mass of the preceding Sunday, omitting the Creed and usually the Gloria.

of prayer, and familiarizes us with the beauty of many feasts and ferial days which were formerly neglected.

In general it gives the atmosphere of a living Church rather than of one whose total concentration is on the dead.

★ ★ ★

Q. How many Masses are ordinarily held on Sunday?

A. Usually as many as are required to permit the people of a certain parish or area to assist at Mass. This may vary greatly from one Mass in a small parish to dozens of them in large city parishes.

Q. Will you please explain for me why we say "Poor Souls" when referring to our deceased?

A. In part, no doubt, because we transfer to them some of our own sorrow in bereavement.

In part, I believe, because we tend to exaggerate the sufferings of Purgatory. In fact we know little of this way-station to heaven, and we have allowed some morose theologians to frighten us. Surely the certainty of heaven, combined with intense love of God, will counteract the pain of purification.

The most theological sense I can find for the term is that the souls in Purgatory are literally poor: they can gain no merit; they depend on God's bounty and our charity.

Actually I believe it is one of those terms which owe more to trite, popular usage than to meditation on reality. Who would say that a child is poor when he is certain heir to millions? Why should we call a soul poor while it awaits the love of its Father, the riches of His kingdom, and the happiness of His eternal home.

★ ★ ★

Q. I am a convert and would appreciate your answering the following question:

Why is it that Holy Communion does not consist of both bread and wine?

A. In the Eastern Rites of the Catholic Church it does so consist. In the Latin Rite, contrary customs, convenience, and conflicts with dissident groups combined to establish Communion for the laity under bread alone.

However, you will be interested in knowing that the "Constitution on the Liturgy" recently issued by Vatican Council II provides that Communion under both forms, bread and wine, may be given to clergy, religious and laity "when the bishops think fit . . . in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

No doubt, the number of these cases will later be increased.

★ ★ ★

Q. Right in the middle of Advent I attended a Christmas party given by one of a group of our parish. It was a fine party and, to be frank, I enjoyed myself, but somehow I feel uneasy about it. It was still more than two weeks before Christmas, and there we were enjoying good food in a gaily decorated room, exchanging gifts and listening to some beautiful carols, while we all knew that Advent is a time for penance, a time of expectation, when the liturgy requires the sad purple vestments at Church celebrations and when the Gloria is not sung, but rather hymns asking for the gift of the Saviour soon to come.

I know it would be a formidable challenge to go against the natural trend of celebrating Christmas everywhere (department stores, offices, homes) before the real day, but in this time of liturgical renewal asked by the Council, wouldn't it be a wonderful opportunity, within the limits of the parishes, to teach the faithful something about the liturgy?

Wouldn't it be possible to postpone these Christmas parties until after Dec. 25, which really marks the beginning of Christmas time? Then would be the time for bursting joy, songs, lights, and the exchange of gifts, which is a symbol of the bringing of the gifts by the Magi on the feast of the Epiphany. And if there were not enough time, especially in the big parishes, to hold several Christmas parties between Dec. 25 and Jan. 6, why not schedule them all through January? After all it is Christmas time until Septuagesima Sunday.

A. Some questions delight me because they answer themselves so thoroughly. The Epiphany season is really a continuation of the Christmas spirit.

★ ★ ★

Q. It seems lately I have been noticing Masses offered for the dead at which the priest does not wear the traditional black vestments, instead vestments for the season are used. Has this ruling been lifted?

A. I don't know exactly what ruling has been lifted, but recent changes in the rubrics have decreased the number of days on which ordinary Requiem Masses may be offered. This is a great advantage in the sense that it removes monotony, encourages devotion, fits us into the spirit of the Church's year

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DEATH NOTICE

OLESIK

Francis J. Olesik — Age 58, of 1618 N.W. 81st St., passed away Sunday, January 19. He came here 20 years ago from Braddock, Pa. Surviving are: his wife, Agnes, son, Francis J. Jr., a sister, Mrs. Lucille Curtis, 2 brothers, Leo and Walter and 2 grandchildren. Requiem mass was Wednesday at 9:30 A.M. in the Cathedral. Arrangements by McHALE FUNERAL HOME—MIAMI, 7200 N.W. 2nd Avenue.

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S.E. Pompano near Ocean. Choice residential area. Beautiful 2 bedroom, 2 bath home, within walking distance of Our Lady of Assumption. Very reasonable. WH 1-7362.

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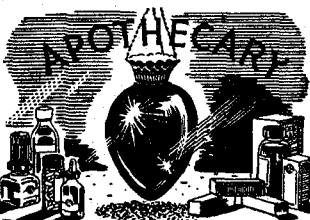
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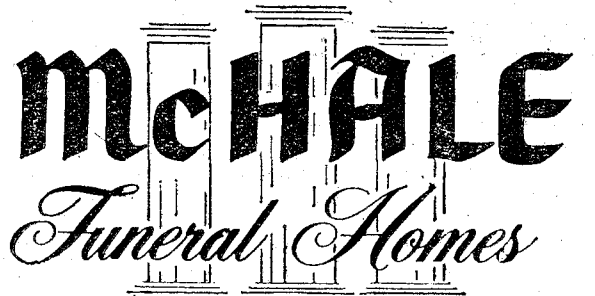
Timetable Of Sunday Masses

ARCADIA: St. Paul 7, 11.
AVON PARK: Our Lady Of Grace, 8:30, 10.
SELLE GLADE: St. Phillip 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; St. Thomas Aquinas Student Center, 8:30, 9:30, 10:30 and 12.
DANIA: Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. H'way) 7, 8, 9:30, 11, 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.
ST. LUKE, 7, 8, 9:15, 10:30 and 12 noon.
LEHIGH ACRES: St. Raphael (Administration Building) 8, 10.
MARGATE: St. Vincent, 8, 10, 11:30.
MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12 noon, 6 p.m.; Assumption Academy, 9:15, 10:30, 12:15 (Announcements in Spanish); Corpus Christi, 6, 7, 8, 9, 10 (Spanish), 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish); Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30; Holy Redeemer, 7, 8:30, 10; International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays).
St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m., 6:30 p.m. (Spanish).
St. Dominic, 7, 8:30, 10, 11 (Spanish); 12, 6 p.m.
St. John Bosco Mission (1301 Flagler St.), 7, 8:30 (Sermon in English) 10, 11:30, 12:55 and 6 p.m.
St. Mary Chapel, 8, 9, 10:30 and 5:30 (Spanish).
St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30, 6 p.m. (Spanish).
7:30 p.m. Dade County Auditorium 9, 10:30, 12.
SS. Peter and Paul, 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 and 6 p.m.; St. Juliana, 6:30, 8, 9, 10, 11, 12.
ON THE KEYS
BIG PINE KEY: St. Peter's Mission, 10:30 a.m.
KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15; St. Bede, 8, 9:30 and 11.
MARATHON SHORES: San Pablo, 6:30, 8:30.
PLANTATION KEY: San Pedro, 6:30, 9, 11.

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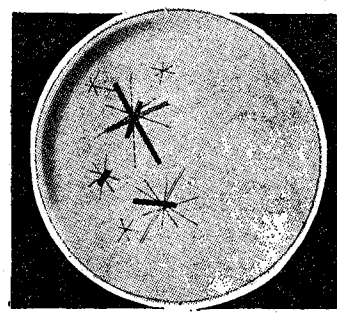
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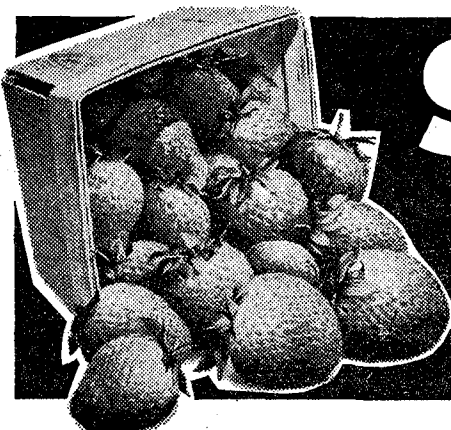


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