



# The VOICE

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

THE VOICE  
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APRIL 24, 1964



FAMOUS PIETA now on display at the Vatican Pavilion at the New York World's Fair was unveiled Monday under flickering blue

lights. The ceremonies attended by ecclesiastical dignitaries marked the 400th anniversary of the death of the sculptor Michelangelo.

## Vatican - At - Fair Colorful

By GEORGE GENT  
FLUSHING MEADOW, N.Y. (NC) — "Come, come, come to the fair," the old ballad urges, and this spring all America seems to be responding.

With only a few exhibits still uncompleted, the 1964 New York World's Fair opened here April 22 to a fanfare of trumpets and the official blessing of President Johnson and other civic and religious dignitaries.

All roads, tracks and air routes lead to Flushing Meadow, a fact that presents the Catholic Church with an historic educational opportunity.

Some 70 million persons are expected to visit the Vatican Pavilion during the life of the fair and, for many, it will be their first contact with the reality of the Catholic church. The pavilion's theme is "Christ Living in the World."

The Vatican exhibit, occupying a 55,000 square-foot site, was dedicated April 19 by Paolo Cardinal Marella, legate of Pope Paul VI. It was also the occasion for the unveiling

of Michelangelo's celebrated 'Pieta', statuary which made perhaps the most discussed and controversial ocean crossing since Columbus.

The Vatican Pavilion's theme of Christ in the contemporary world has been illustrated in three sections — the Church as (Continued On Page 5)

## OFFICIAL Diocese Of Miami

The chancery announces the following appointments:

Effective Tuesday, April 21, 1964

THE REVEREND FATHER FREDERICK H. WASS, Director, Centro Hispano Catolico.

Effective Tuesday, April 28, 1964

THE REVEREND FATHER JAMES X. HENRY, assistant pastor, St. Michael the Archangel parish, Miami.

THE REVEREND FATHER CYRIL M. HUDAK, assistant pastor, Holy Family parish, North Miami.

Effective Thursday, April 30, 1964

THE VERY REVEREND MONSIGNOR CALIXTUS GARCIA-RAYNERI, assistant pastor, St. Hugh parish, Coconut Grove.

THE REVEREND FATHER ARTHUR R. DEBEVOISE, assistant pastor, the Cathedral, Miami.

THE REVEREND FATHER CLEMENTE SEOANE, assistant pastor, St. Michael the Archangel parish, Miami.

THE REVEREND FATHER MAURICIO DE BEGONA, O. F. M., Cap., assistant pastor, Epiphany parish, South Miami.

THE REVEREND FATHER MIGUEL ARRILLAGA, assistant pastor, St. Agnes parish, Key Biscayne.

## DIOCESAN COUNCIL'S STATEMENT ON CIVIL RIGHTS:

# Public Officials Called On To Ban All Discrimination

The Miami Diocesan Council on Human Relations has called on public officials and other leaders to work toward total

elimination of discrimination and segregation in all communities of South Florida.

## A Few Wild Leaders Hurt Whole Civil Rights Cause

With the opening of the World's Fair already marked by disorders, there is deep concern, even an atmosphere of fear, over a large section of the country because of the increasingly grave danger of violence in the highly controversial area of civil rights.

It is especially disheartening to find some rabid Negro leaders, who fortunately are not numerous, willing to endanger or sacrifice the gains made and the progress promised in the near future by resorting to reckless steps such as turning on the water taps in New York City to cause a water shortage and to create traffic tie-ups. One of these ambitious and immature leaders, who is described as trying to make his own name well known, explains the plans as an attempt to make New Yorkers "feel the frustration" which they themselves have long felt.

The end result can deepen the prejudice of those already prejudiced, and worse yet, push many of the "middle of the road" Americans into the arms of the anti-Negro group.

It seems a vast number of citizens have taken only a passive attitude in the civil rights program. They actually are willing to be convinced the Negro ought to be given full rights as American citizens and to learn how to cooperate in this campaign, but they are not yet so committed to justice that they cannot be angered by the civil disobedience of a few of these reckless groups.

Moreover the fact that there are some known communists very active in a few of the Negro organizations can lead many Americans to the wrong conclusion, namely, that the whole campaign to attain civil rights is communist inspired.

This surely is a time when we should cool hot tempers and refuse to make judgments merely on the basis of emotional reactions. Sincere and able Negro leaders deplore the dangerous, idiotic actions of some of their race as much, if not more than the majority of Americans. We ought to continue to support their program of non-violence in the quest of justice.

In a statement drafted this week, Catholics were reminded that "they cannot in good conscience sign petitions, endorse legislation or support organizations that deny to others full and equal opportunities to enjoy their God-given rights and endowments."

Active support was urged for adequate civil rights legislation on national and community levels and for programs promoting freedom of housing, employment, education, job training and public and welfare accommodations.

### TEXT OF STATEMENT

Text of the statement follows:

"We have the obligation to respect the basic human rights of every person, regardless of race, color, creed or national origin. We say simply, love one another. This is the law of God, revealed in every man and in every human dignity; this is the gift of God." (Pastoral letter of the Bishops of the United States issued in August, 1963.)

"In keeping with this moral obligation, the Diocesan Council of Human Relations repeats the policy of the Diocese of Miami:

"(1) All health, welfare, education and religious institutions of the Diocese of Miami are providing treatment in all services and facilities without regard to race, color, creed or national origin; (2) all Catholic agencies and institutions employ on a basis of merit without regard to race, color, creed or national origin; (3) in purchasing and contracting, the Diocese of Miami favors those firms which give equal employment opportunity to all Americans without regard to race, color, creed or national origin in all categories of employment.

### SUPPORT URGED

"In keeping with this moral obligation, the Diocesan Council on Human Relations:

"(1) Urges the public officials and all other leaders to be mindful of the special obligation to continue to provide active leadership and good example in working toward the total elimination of discrimination and segregation in our communities. Every major community should have a strong and effective

(Continued On Page 8)

**SAYS VATICAN COUNCIL TO ACT**

**Pope Predicts Declaration On Freedom Of Religion**

VATICAN CITY (NC) — Pope Paul VI has assured the world that it "can legitimately expect" a statement on religious freedom from the Second Vatican Council.

The council's declaration, he said, "will be of far-reaching importance not only for the Church but for all those — and they are innumerable — who feel themselves affected by an authorized declaration on this subject."

The Pope's prediction came at the end of a speech on freedom of information delivered to participants in a United Nations seminar on that subject.

The Pope said the Church is now engrossed in the subject of freedom of religion, which he characterized as "somewhat different but not without affinity" with freedom of information.

Recalling that the council has been dealing with problem of religious freedom, he said: "One legitimately can expect the promulgation of a text on this point."

The Pope devoted all but the second to last paragraph of his French-language speech to freedom of information.

"It is quite evident — there is scarcely need to point this out — that the problem of information presents itself in a manner very different indeed from what it was in past centuries," the Pontiff said.

**INALIENABLE RIGHT**

"Information by this time is unanimously recognized as a 'universal, inviolable and inalienable' right of modern man."

He recalled the saying of John XXIII's encyclical, *Pacem in Terris*: "Every human being has the right to objective information."

Pope Paul emphasized that since this right is based on the very nature of man a proclamation of theory is insufficient.

"One must also recognize it in practice, defend it, and so direct its exercise that it remains faithful to its natural purpose," he added.

The Pope characterized the right to information as "at once active and passive." Its

active aspect, he said, is "the seeking of information" and its passive aspect is "the possibility for all to obtain it."

In stating this Pope Paul appeared to go a step further than the council's decree on mass media, which confined itself to stating that "men have a right to information." This decree had run into criticism for omitting mention of any duty to make information accessible to those whose job it is to publish it.

Pope Paul recalled Pius XII's words to a group of American journalists: "Your profession renders an inestimable service to society."

**MUST BE TRUTHFUL**

Pope Paul said that from this very purpose of information — "to help man to shoulder better his destiny and that of the human community" — flow the the spread of information and guarantee its healthy exercise.

Information must "above all" be truthful, he said.

"No one, therefore has the right knowingly to propagate information that is erroneous or presented under a light that twists its real meaning. Nor has anyone the right to choose his information in an arbitrary way, spreading only what follows the thrust of his opinions and passing over the rest in silence . . .

"It is not sufficient that information be objective. It must, beyond that, know how to impose on itself limits required by a higher good. It must, for example, know how to respect the right of others to their good reputation and to stop short before the legitimate secret of their private life. What breaches of these two duties today!"

He asked: "Who would dare maintain that all information of whatever sort is equally beneficial or inoffensive, always and for all kinds of people? Think, for example, of that especially sensitive and vulnerable group, youth!

"That is to say the limits which the very dignity of information demands for its exercise, not at all by prohibitions arbitrarily imposed from without, but in virtue of the requirements of its noble social mission."



POPE PAUL VI stretches his arms to shake hands with General Girolamo Quartuccio, commander of Italian security police school, on his way to the Church of Santa Croce in Rome to celebrate Mass. The Pontiff also blessed police cadets.

**Council Debate Streamlined By Coordinating Committee**

By PATRICK RILEY

VATICAN CITY (NC) — The ecumenical council's 10-cardinal Coordinating Commission has streamlined the form of debate the council will follow at its third session which opens Sept. 14.

This should forestall a recurrence of the slow-motion debate the council got enmeshed in for a critical fortnight last October.

The commission made its decision at a two-day meeting held in the apartment of its president, Amleto Cardinal Cicognani, in the Vatican palace.

A council press office communique said that the commission had "established the timing and method of discussion on various schemata for the coming third council session."

It added: "While some schemata will still require deep examination and debate, others can follow a more rapid procedure, since the Fathers have

already had an opportunity to express their opinions on them."

Thus a timetable will probably govern debate at the third session. Debate will probably be considerably shortened on schemata such as the ones on the Church and on bishops and dioceses, which have already been debated to some extent in the council hall. It is known that certain other schemata have been reduced to their central principles, and these too should be disposed of in an abbreviated form of debate.

The communique said the commission examined other problems relating to the work of the general congregations (working assemblies of the council Fathers) "in order to facilitate debate on individual subjects and to streamline the manner of speeches."

This could refer to a plan, known to be under consideration, to appoint a sort of "Devil's advocate" to sum up criticisms against each schema,

while leaving the defense of the schema to a "relator" appointed by the commission that drafted it.

The communique said that the Coordinating Commission had examined schemata on the Church, the pastoral office of the bishops, Oriental churches, ecumenism, priests, Religious, the lay apostolate, marriage, the formation of priests and Catholic education.

It emphasized that the commission examined these schema-

ta not to judge their content — which is outside the commission's competence — but to see whether they have been redrafted according to instructions. According to the communique, the Coordinating Commission expressed great satisfaction with the way the other council commissions had accomplished this task.

The Coordinating Commission will meet again around the middle of June. At this fifth meeting it will examine schemata still being redrafted.

**Priest Tells Jews: Council Will Condemn Anti-Semitism**

A Catholic educator and legal expert predicted to the American Jewish Congress national convention in Miami Beach that the ecumenical council will adopt a clear condemnation of anti-Semitism.

Father Robert F. Drinan, S.J., dean of the Boston College law school, said past delays in approving the statement make it likely that it will be "more specific and lend even greater clarity to the total repudiation of any type of anti-Semitism based on the calumny that the Jewish people were responsible for the Crucifixion."

Father Drinan, taking part in a panel discussion on Christian-Jewish relations in the U.S., urged that Catholic and Jewish groups join in seeking "the fullness of religious freedom for all persons — those with faith and those with no faith."

He said Catholic-Jewish dif-

ferences over "the constitutionality of certain practices" should not "divert us from the fact that Catholics and Jews both share the same experience of having fought for religious equality."

"This struggle, which each of us has waged separately, should bring us closer together," he said.

Another panelist, the Rev. David R. Hunter, associate general secretary of the National Council of Churches, called for a common approach by the three major faiths on the question of religion in public education.

The Rev. Hunter criticized prayer and Bible reading in schools but said that teaching "about religion" is an "integral part of liberal education."

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# Catholic Agencies Back 'All-Out' War On Poverty

WASHINGTON (NC) — Six national Catholic social action and educational agencies have thrown their support behind an "all-out war on poverty" spear-headed by the Federal government.

"The stimulus of the Federal government is welcome and indeed necessary," Msgr. George G. Higgins told the House ad hoc subcommittee considering administration's proposed \$5 million anti-poverty program.

Msgr. Higgins, director of the Social Action Department, National Catholic Welfare Conference, spoke also for the NCWC Education Department, the National Conference of Catholic Charities, the Bishops' Committee for Migrant Workers, the National Catholic Rural Life Conference and the Bishops' Committee for the Spanish Speaking.

While generally backing the aims of the administration bill (H.R. 10443), Msgr. Higgins raised questions about its education provisions, which would put special elementary and secondary education programs in

the hands of public educational agencies exclusively.

"Religious schools enroll hundreds of thousands of children who come from economically deprived homes and who are in need of special educational assistance," he said.

He cited figures on the number of parochial school children from economically depressed areas in several large cities: Washington, 17,000; Baltimore, 11,000; New Orleans, 11,000; Detroit, 10,000; New York, 21,000.

### SCHOOLS DOING MUCH

The parochial schools are already doing much for such children and could do more "if the opportunity is afforded," he said.

"The intent of this bill is to mobilized all financial and human resources in eradicating poverty," he said. "Surely, then, it should be possible to devise some way of utilizing the facilities and personnel of parochial schools, not for the sake of the school — these programs are actually a burden to the schools — but for the sake of the children."

Msgr. Higgins noted that the

administration bill contains a section stating that "no child shall be denied the benefit" of an education program under the anti-poverty war because he does not attend public school. He called this a "partial attempt" to ensure equal treatment but questioned whether it "will in practice be effective."

Msgr. Higgins said the "basic criterion" for participation "should be need, and that need . . . is just as evident among the children in parochial schools."

He cited to the subcommittee statements pledging support of the war on poverty by the nation's Catholic Charities directors and the executive committee of the National Catholic Rural Life Conference.

He said the charities directors had concerned themselves in addition with the needs of segments of the population not specifically covered by the present legislation, while the rural life group gave particular attention to the "plight of the over 12 million rural people who live in dire poverty."

The Catholic spokesman said the Catholic Church and all re-



MSGR. GEORGE G. HIGGINS

ligious groups have "always been intensely interested in the poor."

But, he added, action by the Federal government is now needed because "the dimensions of the problem far outstrip the resources of the churches and other private agencies and in some areas also outstrip the resources of local and state governments."

### THE NO. 1 PROBLEM

Msgr. Higgins called unemployment and the availability of jobs "our No. 1 economic problem."

"Avoiding job discrimination is but one step," he said. "It is

equally vital to be sure that work is available and that the poor are educated and trained to do useful work."

In fighting poverty, he said, "we ought to put major emphasis on basic economic reforms, not to the neglect of social reform and additional remedial services for the poor, but as the necessary prerequisites for their long-range effectiveness."

Msgr. Higgins said America has engaged in foreign aid to the needy throughout the world "as a matter of conscience and religious conviction."

"This same generosity and sensitivity to the demands of conscience must motivate all Americans to join ranks in an all-out war against poverty at home," he said.

Questioning after the Monsignor's prepared statement centered mainly on the education issue. The NCWC official stressed that the agencies he represented were not trying to tell Congress how to word the legislation but rather hoped that it would find a formula to fulfill the purpose of the bill — maximum aid to all needy children.

He noted that this was the philosophy behind the Federal school lunch program, which benefits children in both public and private schools.

### REMEDIAL EDUCATION

"In times like these," he said, "basic remedial education is even more important than providing a free lunch, important as that is, and if Congress has been able to work out a formula making it possible for parochial school children to share in the school lunch program under the Constitution, it should be able to find a way to enable them to acquire the skills needed to lift themselves out of poverty."

Msgr. Higgins expressed the belief that, simply as a practical matter, confining remedial education to public schools — even if parochial students were invited to take part in the programs — would in many cases not be effective.

He pointed to the low morale and initiative of the economically and socially disadvantaged child and said such a child would not be likely to apply for special training in a strange and perhaps distant school different from the one he customarily attends.

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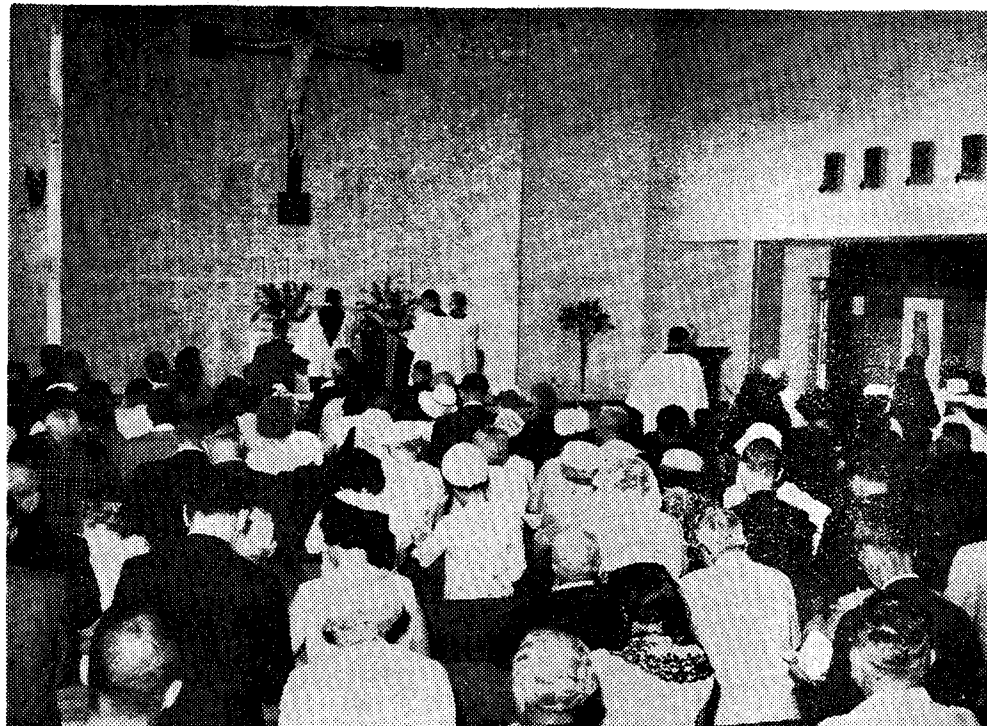
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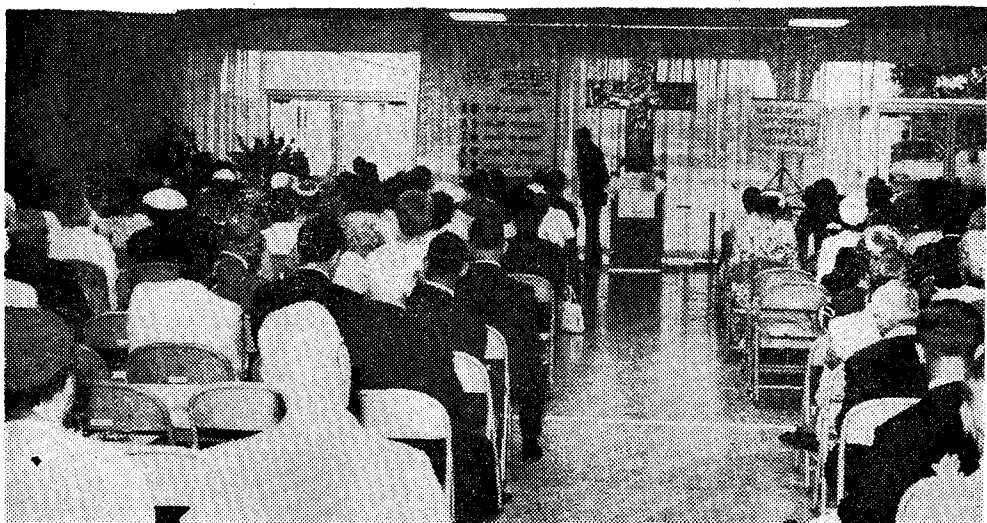
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PONTIFICAL MASS was offered by Bishop Coleman F. Carroll during one-day retreat workshop held at Our Lady of Florida Monas-

tery in North Palm Beach in conjunction with the quarterly meeting of the National Catholic Laymen's Retreat Conference executive board.



SOME 250 men and women including religious who conduct retreat houses in the Diocese of Miami participated in workshop sessions de-

voted to programs for organizing and promoting spiritual retreats. Principal speaker was William Lennox of Philadelphia.



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# 'Pieta' Is Unveiled At World Fair

FLUSHING MEADOW, N.Y. (NC) — One thousand persons, including high Church and civic dignitaries, attended the blessing and dedication here of the Vatican Pavilion at the New York World's Fair.

The ceremony which included a symbolic unveiling of Michelangelo's famous statue, the Pieta, was followed by a Pontifical Low Mass in the exhibit's chapel.

Paolo Cardinal Marella, Prefect of the Sacred Congregation for St. Peter's Basilica in Rome and legate of Pope Paul VI, presided at the ceremony. He was assisted by Francis Cardinal Spellman of New York, Archbishop Egidio Vagnozzi, Apostolic Delegate in the U.S.,

Bishop Bryan J. McEntegart of Brooklyn and 43 archbishops and bishops from 11 eastern states.

Bishop McEntegart, preaching the sermon during the Mass, said the Catholic Church, "more than all other exhibitors" at the fair, is "anxious to let its light shine upon men."

"This Vatican Pavilion," he said, "must demonstrate what the Church has done in the past, what she is currently doing, and what the Church plans to do the future. Hopefully, by the brilliance of her light, she may lead men closer to God and bring God closer to men."

Bishop McEntegart said that it is to the countless thousands

of persons who will visit the fair and pavilion that our Pieta and our entire exhibit must speak."

"If, in this Vatican Pavilion, by showing the works of Christ's Church," he added, "we help to broaden and deepen mutual understanding among men, than truly His Church shall have made a valuable contribution toward world peace."

The central theme of the New York World's Fair is "Peace Through Mutual Understanding."

Cardinal Marella, who celebrated the Mass, said at its conclusion that it gave him "tremendous satisfaction" to know that the Catholic Church is taking part in the fair. He said the aim of the Vatican Pavilion is to "accurately portray" the reality of the Church so that "all those who visit may gain a clear knowledge and deeper understanding of the Church."

A papal benediction was bestowed upon all those attending the Mass.

The ceremonies began with a procession of the clergy to the area in which the Pieta is displayed. It was actually a lighting of the statue, rather than an unveiling. Because of technical complications, it was decided not to drape the masterpiece. Instead, after a blessing from Pope Paul VI was read, the statue portraying the fragile corpus of Christ in the arms of His bereaved Mother, was slowly lighted by Cardinal Marella's pushing a button.

The white marble statue is encased behind bullet-proof glass in a setting of blue created by Jo Mielziner, noted theatrical designer.

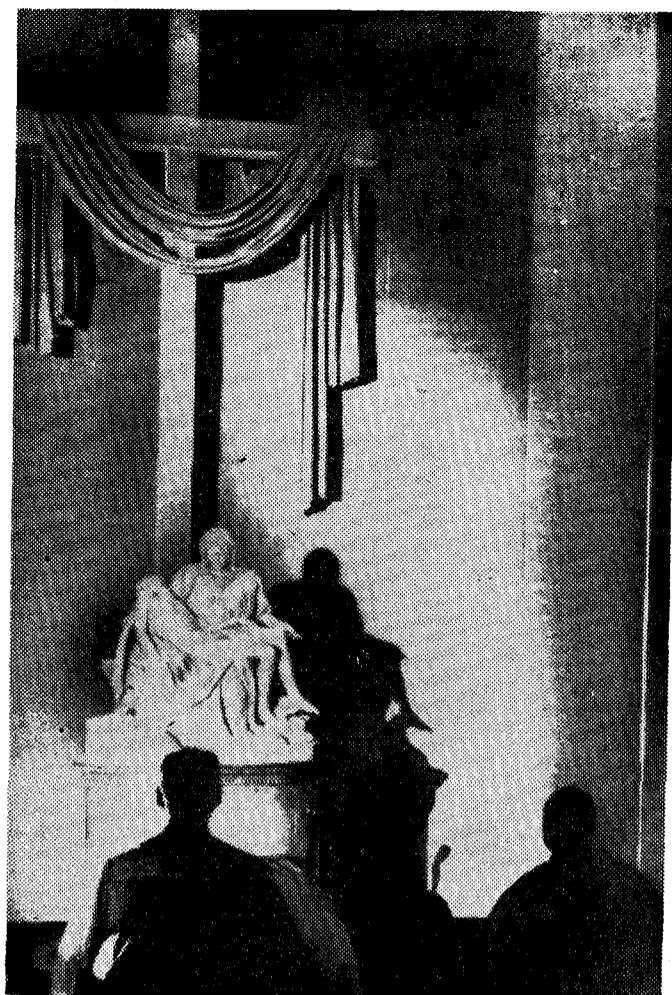
After the unveiling, the cler-

gy, with members of various religious orders and papal knights, proceeded up the stairs to the chapel on the mezzanine level for the blessing of the chapel and the celebration of Mass.

Among the guests at the ceremony were R. Sargent Shriver, director of the Peace Corps; Lt. Gov. Malcolm Wilson; Mayor Robert F. Wagner and Sen. Kenneth B. Keating. Robert Moses president of the fair, spoke after the Mass at a gathering at the fair's Terrace Club.

He took direct issue with those who had raised objections to having the Pieta brought to the fair because of the dangers involved in removing it from its pedestal in St. Peter's. "Art pundits who had hardly been aware of the existence of the Pieta became its self-appointed guardians and had the effrontery to instruct the authorities of the Church as to their responsibilities to mankind," Moses said.

"Throughout the fair in all our trials the critics have kept up their incessant yapping," he said, adding: "Critics build nothing."



THE PIETA sent to the New York World's Fair by Pope Paul VI was unveiled during ceremonies attended by Papal Legate Cardinal Marella, wearing mitre, second from right, and Francis Cardinal Spellman, Archbishop of New York, far right.

## Theme Of Vatican Pavilion At Fair Is 'Christ In World'

(Continued From Page 1)

Christ loving, as Christ teaching and as Christ sanctifying.

Everything that art, sculpture, electronics, motion pictures and literature can do to foster understanding of this central mystery of the Church has been utilized by the designers and Church officials. Provision has been made for the window shopper and the scholar.


The building itself has an oval-spiral design, necessitated by the demand for smooth crowd-flow during periods of peak attendance. Of steel-frame construction, the pavilion is built on a foundation of concrete-capped piles and has a concrete slab as its floor. Above ground, the structure is dressed in a garment of white cement stucco and ornamental marble.


Surmounted by a stained-glass enclosed lantern and a gilded aluminum cross, the structure rises to a total height of 100 feet. To prevent monotony due to the extensive wall areas, the exterior of the building has been constructed with a horizontal crenelation, or battlement, and is adorned with 10 bas relief sculptured panels in contemporary style, representing the Church, the Creed, the Commandments and the liturgy.

Visitors approach the pavilion through a long entrance court that is flanked by a high wing wall which, in turn, is pierced by three fountains that splash into interconnected pools. On entering the building, they pass through a long tapering gallery which serves to channel crowds into four lanes as they approach the 'Pieta.'

First, however, visitors must be prepared for the great religious and artistic experience by a graphic portrayal of the life of Christ — from the prophecies through the Crucifixion — which utilizes various audio and visual techniques as well as modern and traditional art.

Four ramps — three moving and one stationary — guide the visitor out of the entrance gallery past the Pieta, the setting for which was created by theatrical designer Jo Mielziner. The ramps operate at varying speeds, depending on the crowd, and are tiered so that everyone has an unobstructed view of Michelangelo's masterpiece. The stationary walk was provided for unhurried art lovers.

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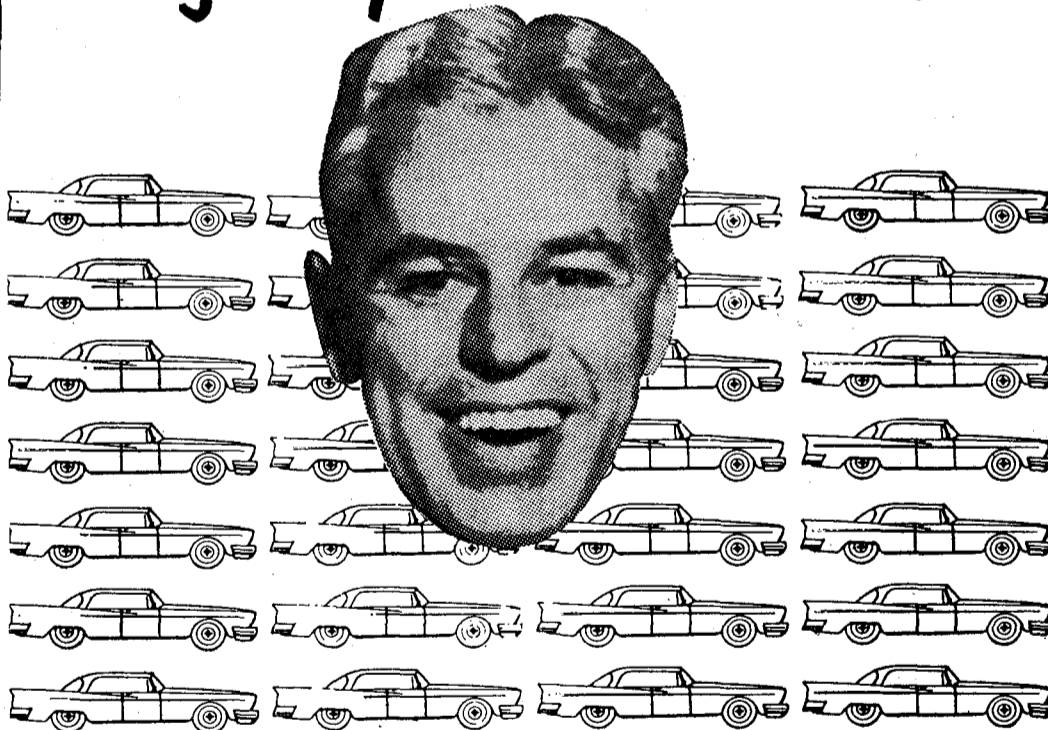
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## We Must Learn Meaning Of Liturgy In Our Lives

It was inevitable that extreme positions would be taken by some on the matter of the Liturgy Reform. It is not uncommon now to hear the claim being made that the use of the vernacular in the Mass and the Sacraments is certain to produce remarkable changes in our people.

This view, expressed without qualification, takes it for granted that the use of English in itself is a cure-all for spiritual indifference and lukewarmness and a guarantee of spiritual progress for the average Catholic who up until now may have been more of a spectator than a participant at the Holy Sacrifice.

We wish this bright prospect was anticipated by the Fathers of the Council. On the contrary, they stress that a transformation in our people will take place but only after sufficient study to learn the meaning of the Liturgy, its necessary place in our lives and the reasons for the reforms.

In order to emphasize that the changes in the Liturgy can actually fail if they are accepted as an end in themselves, Archbishop Gray of St. Andrew's and Edinburgh stated: "Unless the purpose of these prayers and actions is understood; unless the importance of our participation in the Liturgy is grasped; unless we become conscious of our oneness with Christ in the prayer of His mystical body; the most scrupulous attention to the externals of the Liturgy may easily descend to little more than mere mechanization of fruitless routine."

## Rockefeller's Dilemma

We read that Governor Rockefeller is being strongly advised to heed the ancient maxim, "The best defense is a good offense." His top aides are urging him to go on national television to "bring out into the open" the whole sordid business of a double divorce and remarriage.

Needless to say, the purpose is to make to the American public a sympathetic presentation of the "reasons" he and the present Mrs. Rockefeller had for breaking up their families.

This, it is hoped by his backers, will convince the voters that Mr. Rockefeller is the best qualified man to lead 180 million Americans in the next four years.

And to emphasize the high degree of brashness reached by his advisers, it seems their argument is based on this "logic," namely, that since President Kennedy squarely faced the issue of religion in his campaign, so should Mr. Rockefeller boldly come to grips in public with the bugaboo of his remarriage.

It's obvious Mr. Rockefeller's political aides are desperate. They would have to be to throw this scandal in the face of adults and children and expect them to accept it as a wise and praiseworthy move, as another proof that their candidate knows how to get around problems.



## Relations Council Aims To Improve Lot Of Many

Fr. Edward A. McCarthy, O. S. A. President, Biscayne College

Within the past few weeks the Diocesan Council of Human Relations has begun to function.

Under the guidance of Bishop Coleman F. Carroll and under the chairmanship of Father John F. Kiernan, S. S. J., a group of priests and laymen are working toward making the southern counties of Florida a better place for many people to live.

The idea of such a council is not new. Similar groups have functioned very successfully in other areas. This council will function well here. Its success will depend not upon the novelty of the ideas and ideals it will advocate, but on a sound morality, interpreted by a dynamic leadership to a cooperative community.

This council is dealing with one of the great historical problems of our national evolution; the human rights of individuals who happen to pertain to some minority group.

Our record in this matter has not always been without blemish. The history of our reception of immigrant groups is filled with incidents of injustice, exploitation and deep human suffering.

Our failure over three centuries to fully incorporate our Negro citizens into the main stream of American social, economic and cultural development is incomprehensible to those outside our borders.

This problem is still with us. Recent studies at the University of Chicago indicate that surviving ethnic behavior patterns among minority groups are stronger than our melting pot assumptions have led us to believe. If this is an important

factor in our national life, it is even more pressing on the local level of the Miami Diocese.

Here added to the traditional Negro minority is a suddenly over-expanded group of Latin Americans, largely Cuban, mostly non-English speaking and involuntary immigrants into the United States.

This is not exclusively a Church problem. It is a problem for national, state and local government, and to some extent for every citizen. It is, however, very properly the concern of the Catholic Church because the basic factor of the problem is one of morality — that human beings, as human beings, have rights and that no one, and no authority can morally violate them.

The council will provide leadership in basic fields such as housing, education and employment practices. Its primary objective will be educational. It will strive to remove prejudice, dispel ignorance and to bring individuals of different ethnic or linguistic groups to a sympathetic understanding of one another's problems.

The first efforts of the Council have been successful in bringing together members of the Christian Family Movement on a bi-racial basis for discussing and understanding each other's problems.

An educational program for children and teenagers is in process of formulation.

A study for local housing practice and problems will be made and publicized.

The council is a working group. Its work is to bring justice, knowledge and charity to each member of our community.

## Khrushchev Reaffirms Aim Of Reds To Dominate World

By J. J. GILBERT

WASHINGTON (NC) — Nikita Khrushchev has in recent days reaffirmed three facts for the Free World.

He has made it clear once again that communism is bent on domination of the world; that it is keeping its armaments secret but strong; that it is anti-religious.

Lashing out against Red China, which disagrees with him as to the methods for advancing communism, Khrushchev reassured a large Soviet-Polish friendship meeting in the Kremlin with these words:

"I guarantee you that the Soviet Central Committee will do everything so that the Red flag will flutter over the whole world."

Just days earlier, in Hungary, in another attack on Red China, Khrushchev said it was idle to speculate on relative arms strength, "since everyone conceals how many weapons he has," and Soviet Russia can "annihilate" as well as anyone else.

He used the same occasion, a talk to Hungarian workers, to take a dig at religion. He has some humorous observations to make about the Bible account of God sending manna from heaven to feed the Jews in the desert, and then told the workers they'd have to rely on their own hands, because Soviet Russia has sent astronauts up to look for manna in the skies, and they saw none.

Seemingly, these observations attracted less attention than what Khrushchev had to say about Red China. They were among the most important things he had to say.

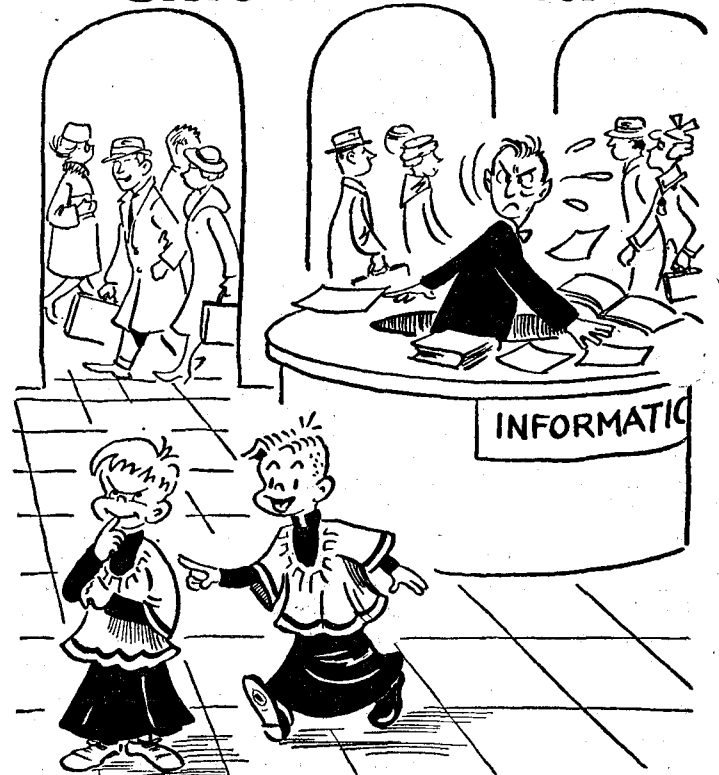
The dispute between Moscow and Peking has caused some relaxation in the Free World. This is dangerous, the nations of the Southeast Asia Treaty Organization, who know something about communism, have warned. At almost the same hour that Khrushchev was attacking Red China in his Soviet-Polish friendship speech, SEATO nations in session in Manila, said formally: "Despite the sharpening of the Sino-Soviet dispute, world domination remains the aim of communism and thus vigilance must not be relaxed."

Some of Khrushchev's recent remarks have been open to two interpretations, causing confusion. He has been quoted as being against revolution, but he has assured the Reds everywhere that Moscow "will do everything" to spread communism throughout the world. He seems chiefly to be against violence at this time which could provoke a nuclear conflict.

There are observers who feel Red China's Mao Tse-tung has Khrushchev on the defensive in their argument. In this light, Khrushchev is seen as proclaiming that he is just as good a communist as anyone else, just as atheistic, just as strong militarily, just as determined to dominate the world.

At his 70th birthday party in Moscow, Khrushchev mellowed a great deal. Without naming Red China he said "we shall ... not break off relations with those with whom we have not full unity now." He added that Russian communists "have always adhered to and will continue to adhere to Marxist-Leninist positions."

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# Only Love Can Achieve Unity and Justice

MSGR. JAMES J. WALSH

Not everyone believes in the power of love.

The prophets of gloom today cannot see love as the ultimate solution to either of the two great struggles currently going on — the struggle (1) for unity among all Christians and (2) for racial and social justice among all men.



MSGR. WALSH

And yet, where the hope of unity is concerned, Pope John insisted love is the final answer. Indeed he himself brought about a high incredible change in relations with non-Catholics primarily because of the warmth and power of his love.

Religious leaders of all faiths also, deeply concerned over the growing bitterness in the civil rights fight, beg for men to reflect on the need for love, if the goal of justice is to be attained finally.

If love as a remedy sounds overly idealistic and impractical, we ought to look in the past for case histories where its power has been revealed in amazing ways.

For example, when the Apostles began preaching the love of neighbor to the pagans of the Roman Empire, one can imagine how strange and even ridiculous their words must have sounded at first.

## LOVE OF NEIGHBOR

Here were people who had tried to win happiness by catering to themselves and ignoring the needs of others. Given over to sensuality they were quick to gratify themselves whenever opportunity offered,

regardless of whether or not they violated the rights of others. They hated when they were hated, they retaliated when they were hurt and considered mercy and compassion weaknesses deserving of shame.

Nevertheless the Apostles continued to preach to them Christ's undiluted doctrine of love of neighbor. It was a direct contradiction of their way of living. And yet in time they came to accept it. By the grace of God they embraced the faith which opened their eyes and softened their hearts towards others. They came to see the image of Christ in every man, repulsive or attractive; rich or poor, strong or weak.

These early Christians who had to do such violence to themselves in order to follow Christ at all, practised the love of neighbor to a degree that astonished friends and relatives who were still unbelievers. It's easy to see now with the advantage of hindsight that their love of others had all the qualities of genuine love — and all its power.

## ENEMIES AND FRIENDS

It was a love that extended to all men — to enemies as well as to friends, to strangers as well as to acquaintances, to all people without consideration of race, position or color. However impossible the words of Christ seemed to them at first, they lived in obedience to the command: "Love your enemies, do good to them who hate you and pray for those who persecute and calumniate you."

Their love of neighbor was

not based on feelings or emotions. It was not a question of feeling attracted to those with pleasing qualities or doing good only to those who seemed to deserve it. Rather they loved others, no matter what their personality or attitude, simply because it was the express command of Christ to do so.

Moreover, they proved their sincerity by adjusting themselves to the good or bad fortune of others. They lived out St. Paul's advice to rejoice with those who rejoice and to weep with those who weep. When others were happy because of a certain blessing, they shared the joy with them. Whenever sorrow found the way into the heart of another, they shared the burden with him and spread the peace of compassion.

## GOOD SAMARITAN

Finally the depth of their love was made evident by their deeds. Since love does not consist in feelings or only in words, it must be turned into action. The story of the Good Samaritan was exemplified in their lives.

They went out of their way to care for the sick and the abandoned, to bring relief to the poor and hopeless. And because the soul's needs are more important than the body's, their greatest efforts were spent in seeking to lead others to the faith by means of prayer and advice.

Their example alone made the deepest impression, for no one could fail to notice that they bore wrongs patiently in the midst of persecution and for-

gave injuries for the love of Christ.

## 'HANDS TO HELP'

This was the pattern of love of neighbor among the first Christians and their descendants. As time went on, it did not change. Later St. Augustine asked his people: "What does love look like?" And he answered the question for them: "It has hands to help; it has feet to hasten to the poor and needy; it has eyes to see misery and want and suffering; it has ears to hear the sighs and moans of men; and last but not least, it has a heart which can love and bless."

Civilization could never produce any circumstances in which the love of neighbor cannot be practised. Our Lord has made this commandment the sign of His true followers. A person is Christian in name only, if in conduct he does not prove his love for others.

There has never been so much talk in the world at large about the brotherhood of man as there is in our day. But this by no means indicates, as everyone knows, that men are treating each other like brothers, that they are eager to love their fellow man with the motive and the means pointed out as necessary by Christ.

But here is the only remedy. Those who believe in love but through prejudice or indifference refuse to put it into practise, are blocking the path to unity as well as to justice among races. If we who have the proof of love's power in the teaching of Christ and in the history of the Church do not give the example of love of neighbor who else is going to do it?



His STRIKING 15th CENTURY STATUE OF ST FRANCIS STANDS IN THE NAVE OF A RUINED PRIORY IN THE WEST OF IRELAND.

THE VERNIER SCALE ATTACHED TO SEXTANTS AND OTHER GRADUATED INSTRUMENTS WAS NAMED AFTER THE CATHOLIC PIERRE VERNIER, WHO PUBLISHED A TREATISE DESCRIBING THE DEVICE IN BRUSSELS IN 1631.

SOON AFTER CONVERTING THE ANGLO-SAXON KING ETHELBERT AT THE END OF THE 6th CENTURY, ST AUGUSTINE OF CANTERBURY OFFICIATED AT THE MASS BAPTISM OF 10,000 OF HIS SUBJECTS IN THE RIVER SWALE.

OUR LADY'S PSALTER IS AN OLD NAME FOR THE ROSARY DEVOTION. THIS ELABORATE WOOD-CUT DECORATED A MEDIAEVAL BOOK OF ROSARY MEDITATIONS.

## THE YARDSTICK

# Labor Has Shown Interest In National Economic Issues

By Msgr. GEORGE G. HIGGINS

It is very fashionable these days in academic circles to talk to and write about the so-called "crisis" in the American labor movement. By rough count, at least a score of articles, monographs, and books, have been written on this subject during the past two or three years.



MSGR. HIGGINS

Curiously enough, their authors, by and large, belong to what the National Review delights in characterizing as The Liberal Establishment. In other words, most of them are labor economists or labor journalists who generally follow the so-called "liberal" point of view in the field of social and economic reform and until very recently were strong supporters of (and, in some cases, almost apologists for) the labor movement.

Why are these academicians and journalists so much more critical of the labor movement today than they were as recently as five or six years ago? What has the labor movement done to disillusion them?

There is no simple, cover-all answer to these questions. Each of these writers has his own particular set of grievances against the labor movement. In general, however, they seem to agree among themselves that the labor movement is currently facing a serious internal crisis and that this crisis is due, in large measure, to a sense of complacency and a lack of missionary zip and zeal on the part of labor's top leadership.

Many of labor's critics — whether consciously or otherwise — are really baiting the labor movement instead of criticizing it constructively. And

some of them it seems to me, are not keeping up with their homework and, in fact, don't even seem to be reading the big print in labor's current policy statements.

Take for example the recurrent charge by some of the writers referred to above that the American labor movement is concerned almost exclusively with so-called bread-and-butter issues and is either not aware of or is not seriously interested in the really important problems of our national economy.

To some of the above-mentioned writers this means, specifically, that the AFL-CIO does not see the need for national economic planning. And yet the 1963 Convention of the AFL-CIO adopted a very strong policy resolution which explicitly called for national economic planning and urged the establishment of a National Planning Agency.

The same convention also advocated the establishment of three additional commissions: 1) A Presidential Commission on Automation which, in the words of the late President Kennedy, would "pioneer in the social and economic aspects of automation to the same extent that our science and industry have pioneered in its physical aspects"; 2) A Technological Clearing House "to gather information on a continuing basis on technical changes, actual and planned, and their effects upon the welfare of the American people as a basis for programs to assure that the benefits of automation will be realized and its dangers avoided"; 3) A Federal Information and Guidance Service "to assist unions and employers, upon request, in developing solutions to the problems created by technological change."

# Strive For Joy In Your Spiritual Life

By FATHER LEO J. TRESE

How would you classify our attitude towards religion — as legalistic or as Christocentric?

A person who has a legalistic attitude towards religion sees religion as a complex of regulations, a series of commands and prohibitions. Believe these truths — or else! Assist at Mass, pray and receive the sacraments — or else! Do not lie, steal or hate or else! The legalistic question always is, "Is it a sin or isn't it?"



Father Trese

A legalistic orientation towards religion makes for a plodding and a joyless sort of spiritual life. It is a spiritual life which is largely sterile, too, because the practice of charity is so narrowly limited. The legalistic Catholic does what he has to do. He avoids what he has to avoid. Having done that, he has done everything.

The Christocentric Catholic builds his religious life on the one overwhelming truth that God, loving us with an everlasting love, has sent His own Son into the world to make

## GOD'S WORLD

that love known to us and to unite us to Himself. Made one with Christ in baptism, we live joyfully and confidently as God's beloved children. Laws and regulations become almost incidental. They are important, yes; but important as opportunities to express our love for God by fulfilling our nature as His children.

Conscious of God's unwavering love for us and of our intimate union with Christ, our zeal and charity know no bounds. We feel a concern for others. We have eyes which are sensitive in detecting the needs of others and a spirit which is generous in ministering to those needs.

We do not quake at the thought of hell nor become discouraged by our occasional failures. The memory that "God loves me" beats like a life-giving pulse in the depth of our being. Knowing that God has gone to such extreme lengths to bring us to Himself, we are confident that God will not let us easily escape Him. If we but do our best, however poor that best may be by man's reckoning, God's never-slack-

ening grace will draw us on to that final ecstatic embrace with Himself.

If our own attitude towards religion has been a legalistic one, the fault may lie to some extent with our early religious training. In times past, religious teaching did tend to cast itself too narrowly in a "do and don't" mold. Bible history and catechism were two distinct subjects.

The catechism itself was presented as a series of dry truths to be memorized like theorems in geometry, rather than as a grand unfolding of the wonder and beauty of God and of His loving commerce with me.

The Creed, the commandments and the sacraments were taught as separate divisions of religious knowledge. Their interrelation as elements of one great symphony of divine revelation, with Christ as the central motif, was lost sight of.

The fact that we have done as well as we have, religiously, is due more to the devotion and shining example of our parents and teachers than to the books which they and we used.



## God Love You

Most Reverend  
Fulton J. Sheen

Is not love of the poor of the world tied up with the love of a parish for the poor in its area? Suppose a frontiersman had cleared a small piece of a forest and, with the trees he had chopped down, built a log cabin. The trees yet uncut, or the land yet uncultivated, could be likened to souls still in the order of nature, knowing not Christ. The trees subjected to the axe of discipline and made to minister to a human habitation might be likened to souls who became members of the Mystical Body of Christ, or the supernatural order. Would not such a woodsman seek to extend the arable land and diminish the wild foliage? Is not a pastor of a parish bound in like manner, out of love of Christ, to bring lost sheep to the fold, to become involved in every aspect of human life because Christ affected all humanity by His Incarnation?

Will there not be, as a result of the Second Vatican Council, involvement and identification of the parish with every single soul in the parish? The parish is not to minister to the saved alone; it serves the city, the community, the world, the uncut trees which are capable of becoming crucifixes. As the parish must not be a ghetto or a spiritual fort under siege, but rather a leaven in the mass of the city's corruption, so the diocese and the nation are not to hoard their treasures as if they were national, but rather share them with Moslems, Buddhists, the hungry, the slum-dwellers and the wild foliage of the Communists' forests. The pastor who is worried about the soul of the city in which he lives, as Our Lord wept over Jerusalem, is also the pastor who will share all his blessings with the world, as His Master shed His Blood on the Cross at the crossroads of the civilizations of Jerusalem, Athens and Rome.

In a recent survey, 92 per cent of Catholics asked for more emphasis on the world obligation of the parish and the Mystical Body and less on parish needs and particular devotions. The "sense of the faithful" is right! We are members of the Mystical Body of Christ, and wherever there is "bodiness" there is our ministry, for the Incarnation was the "en-fleshing" of God in the form of man. There is humanity in the dope-fiend, in the Communist, in the juvenile delinquent who calls himself an atheist; in Harlem, in Vietnam, in the slums of Latin America. In other words, we are Catholic not just because we belong to an institution or a parish, but because we have a universal obligation to all mankind. The pastor who helps the poor in his parish, even though they are not Catholics, is the pastor who makes sacrifices for the 2 billion who know not Christ. And the same is true for you. If you love humanity, for whom Christ died, you will seek to propagate the Faith all over the world. Won't you?

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## Bishop Confirms 16 Boys In State Training School

The Sacrament of Confirmation was administered to a class of 16 students of the Florida School for Boys at Okeechobee by Bishop Coleman F. Carroll.

This marked the first time in the history of the Diocese of Miami or any diocese in Florida that the Sacrament of Confirmation was administered

to a class of students at the training school.

The class was instructed by Father Martin Green of St. Anastasia parish, Fort Pierce, who held a study class at the School every Wednesday.

Assisting Bishop Carroll at the Confirmation were Msgr. Michael Beerhalter, Father Green, Father Gerald Manning and Father William Hennessey, all of St. Anastasia in Fort Pierce; Father Neil J. Flemming, administrator of St. Lawrence Church, and Father John C. Vann of St. Catherine Church, Sebring.

In a talk to the Confirmation class, Bishop Carroll urged the members of the class to be examples of Christian virtue to the other students.

Later in another talk to the combined student body, Bishop Carroll reminded the boys that all laws stem from the love of God.

"Without God we revert to

the laws of the jungle," Bishop Carroll said.

"I am the shepherd of the flock in the Diocese of Miami," said Bishop Carroll, "and regardless of race, color or creed, if at any time I can be of help to you, please get in touch with me."

Following the Confirmation, Bishop Carroll toured the Okeechobee School in the company of Superintendent W.M. Sult. The tour included an inspection of several buildings among them the boys' residential areas, vocational shops the grounds in general.

On completion of the tour, Bishop Carroll, the visiting priests, Philip Lewis of West Palm Beach and Joseph Fitzgerald of Miami; joined Superintendent Sult, Assistant Superintendent Frank A. Zych, Guidance Director H. S. Hughes, business manager J.C. Balding, training director E.B. Davis, Farm Director G.C. Floyd, and Dr. Richard Porraro at the cafeteria for dinner.

## Council Tells Public Officials To Ban All Discrimination

(Continued From Page 1)  
tive public human relations agency. They should be generously supported where they exist and established where they do not exist.

"(2) Reminds Catholics that they cannot in good conscience sign petitions endorse legislation or support organizations that deny to others full and equal opportunities to enjoy the God-given rights and endowments. Catholics are urged to give active support to programs promoting freedom of housing, employment, education, job training and public and welfare accommodations.

### OTHER FAITHS

"(3) Urges all organizations active in the Diocese of Miami to establish committees on human relations as the first step in the development of better

recognition and application of the moral issues involved.

"(4) Encourages all Catholics to seek opportunities to work with members of other faiths in a active cooperation for the achievement of racial equality.

"(5) Exhorts all Catholics to support the passage on national and community levels of adequate and just civil rights legislation to guarantee equal protection for the rights of all men under the sanction of laws."

The Diocesan Council on Human Relations was organized last month at a meeting of religious, educational and civic leaders with Bishop Coleman F. Carroll. Father John Kiernan, S.S.J., pastor of Holy Redeemer parish, was named as chairman and Father John Nevins, Catholic Charities director, as secretary.

## Auxiliary Bishop Leonard Consecrated In Pittsburgh

PITTSBURGH, Pa. (NC) — Most Rev. Vincent M. Leonard

was consecrated in St. Paul's cathedral here as Titular Bishop of Arsacal and Auxiliary to Bishop John J. Wright.

He became the second auxiliary in the Diocese of Pittsburgh's history and the 15th native son of the diocese to be raised to the episcopate.

The first auxiliary was Bishop Coleman F. Carroll, now head of the Miami diocese, who was present at the consecration.

Archbishop Dearden preached. Bishop Wright was consecrator and Bishop Richard H. Ackerman, C.S.Sp., of Covington, Ky., and Bishop William G. Connare of Greensburg, Pa., were co-consecrators.

In his sermon, Archbishop Dearden cited the consecration of Bishop Leonard as an expression of the doctrine of collegiality of the bishops of the Church.

In his new capacity, Bishop Leonard "stands in relation to the head of the College of Bishops in our age, our Holy Father, Pope Paul VI, the direct successor of St. Peter, as the original apostles stood in relationship to the Apostle Peter," the Archbishop declared.

"Now, as then, the apostolic college has been commissioned by Christ to teach and rule in the Church," Archbishop Dearden stated. "Authority in the Church resides, according to the mind of Christ, in the College of Bishops. It is carried on in forms with which we are familiar. Without prejudice to or without diminution of the supreme authority that Christ bestowed upon Peter and his successors, it is true to say that in this college, which is joined integrally with Peter, there resides authority as well. This is the power that was conferred by Christ upon His Apostles, which over the centuries has been exercised in varying degrees in the Church."

## THE FAMILY LIFE BUREAU

DIOCESE OF MIAMI

### 1964 PRE-CANA CONFERENCES

The conferences will include: Marriage and the Catholic Church; Love and Happiness in Marriage; Marriage and Sex; A Doctor Talks on Marriage; Marriage is a Sacrament; Married Couples Discuss Marriage.

#### 1. St. Rose of Lima (10690 N.E. Fifth Ave., Miami Shores)

1. Spring . . . . . April 27 and 29; May 4 and 6
2. Early Autumn . . . . . September 22, 24 and 29; October 1
3. Late Autumn . . . . . November 24 and 27; December 1 and 3

(Msgr. Dominic J. Barry is in charge)

#### 2. Little Flower (1270 Anastasia Avenue, Coral Gables)

1. Spring . . . . . April 28 and 30; May 5 and 7
2. Early Autumn . . . . . September 21, 23, 28 and 30
3. Late Autumn . . . . . November 23, 25 and 30; December 2

(Msgr. Peter Reilly is in charge)

#### 3. St. Michael (2935 W. Flagler St., Miami, For Spanish Speaking)

1. Spring . . . . . April 27 and 29; May 4 and 6
2. Early Autumn . . . . . September 22, 24 and 29; October 1
3. Late Autumn . . . . . November 24 and 27; December 1 and 3

(Father Jose Biain is in charge)

#### 4. St. Thomas Aquinas High School (2901 S.W. 12th St., Fort Lauderdale)

1. Spring . . . . . April 28 and 30; May 5 and 7
2. Early Autumn . . . . . September 21, 23, 28 and 30
3. Late Autumn . . . . . November 23, 25, 30; December 2

(Father Raymond J. Scully is in charge)

#### 5. St. Juliana (4300 South Dixie Highway, West Palm Beach)

1. Spring . . . . . April 27 and 29; May 4 and 6
2. Early Autumn . . . . . September 22, 24 and 29; October 1
3. Late Autumn . . . . . November 24 and 27; December 1 and 3

(Father Joseph M. McLaughlin is in charge)

All conferences begin at 8:00 P.M.

(Please clip and retain for future reference)





**NEW OFFICERS** were elected by the Catholic Teachers Guild of the Diocese of Miami at a meeting last Saturday. President at the meeting was Msgr. William F. McKeever, (standing, third from left) diocesan superintendent schools. The officers are: from left, seated,

Mrs. Noreen Lahue, Mary Agnes Monnich, Richard Hausler, Mrs. Madeline Carson, and Donald Pierce; (standing) Gilbert Farley, Carl Rhetta, Msgr. McKeever, Joseph J. Tierney, Miss Dolores Ackourey, Joseph Kershaw, James E. Kutz Sr., and Mrs. Leo LaBelle.

## 'Educate By Your Example', Teachers Told In Sermon

Members of the Catholic Teachers Guild of the Diocese of Miami were told in a Memorial Mass sermon last Saturday that they "are bringing out the image of God" in their students and "should try by their example to build strong Christian virtues."

Msgr. William F. McKeever, superintendent of schools in the Diocese, who preached the sermon, during the Mass in the Cathedral, recalled the death during the past year of two members of the Guild, John Sheedy Jr. and Terry Ward.

"This reminds us of two things," said Msgr. McKeever, "first, the shortness of life and the importance of each day, particularly in the life of teachers and second the necessity for preparedness . . . of being prepared for death."

Msgr. McKeever said teachers "are actually teaching students by their influence and example. Perhaps not being aware of it they are giving their students a philosophy of life by their explanations, interpretations and by the principles and standards by which they arrive at judgments and decisions."

"A true teacher," said Msgr. McKeever, "is educating as much by the textbook and course content."

Msgr. McKeever said that "education which comes from the word 'educere' has been interpreted by Christian educators to include the bringing out in the individual the image and likeness of God to which he was created."

"Remembering the deceased teachers," said Msgr. McKeever, "we should be mindful of the important role which all teachers play in the formation of Christian character and remember that their work while living will be effective for molding strong Christian characters in their students and also after death when they have gone to receive their eternal reward for these labors."

During a meeting of Guild members held at Toby's Restaurant at 54th Street and NW 7th Avenue, following the Mass, an election of new officers was held.

The new officers elected were: president, Richard Hausler, professor of law at the University of Miami; first vice president, Miss Mary Agnes Monnich, guidance instructor at Miami Coral Park Senior High School; second vice president, Mrs. Noreen Lahue, of Tutor Hall, Fort Lauderdale; treasurer, Donald Pierce of the Air Base Elementary School; and recording secretary, Mrs. Madeline Carson, first grade teacher at St. Timothy School.

Members of the executive board elected were: elementary school, Mrs. Katherine LaBelle, Principal of Westwood Heights Elementary, Fort Lauderdale; Junior High School, Miss Dolores Jordan, assistant principal for guidance at Henry Filer Jr. High School; senior high school, Miss Dolores Ackourey, of Miami Central High; junior college, Joseph Tierney of Miami - Dade Junior College; and college or university, Dr. Gilbert Farley, assistant professor of education at the University of Miami.

Named directors at large were: Carl Rhetta, coordinator of adult education for Dade County; Mrs. Agnes Rickey, mathematics supervisor of Dade County; Dr. Mary Furey, assistant professor of education at the University of Miami; Joseph Kershaw, social studies teacher at Booker T. Washington Junior High and James Kutz, instructor at Curley High School.

Following the election of officers, the members discussed plans for the coming year including a Communion breakfast to be held on Sunday, May 24, at the Du Pont Plaza Hotel. Prior to the breakfast, the guild members will assist at a Mass at 10 a.m. at the Cathedral.

Those present at the meeting agreed to put to a vote of the membership at the breakfast meeting a proposal that the annual dues be reduced from \$10 to \$7.

Outgoing president Harold G. McMullen announced at the meeting that the retreats for teachers would be held again this year as they were in 1963 and that small study groups are being planned for guild members. The study groups would discuss these two topics: modern Catholic philosophy of Education and theology for laymen.

## CEREMONY AT THE CATHEDRAL ON MAY 1

### 15 Postulants To Be Invested

Four young women from the Diocese of Miami are among 15 postulants who will be received as novices by the Sisters of St. Joseph of St. Augustine during ceremonies at 11 a.m., Friday, May 1, in the Cathedral.

Bishop Coleman F. Carroll will officiate at investiture ceremonies on the Feast of St. Joseph the Workman during which the postulants will be invested in the white veil and black habit of the order and receive their names in religion.

Father Leslie Cann, supervising principal of Cardinal Newman High School, West Palm

Beach, will preach the sermon.

Prior to the investiture, Sister Theresa Catherine, daughter of Mr. and Mrs. Neareus N. Bell of St. Helen parish, Vero Beach, and Sister Robert Marie, daughter of Mr. and Mrs. Edward J. Bitzer of St. Rose of Lima parish, Miami Shores, will make their final profession of vows.

Sister Dennis Joseph, daughter of Mr. and Mrs. W. F. Thies of St. Anthony parish, Fort Lauderdale, and Sister Mary Loyola, daughter of Mr. and Mrs. F. W. DeWitt of St. Charles parish, Orlando, will make tem-

porary profession of vows.

Among those who will be invested in the habit of the Sisters of St. Joseph of St. Augustine, whose novitiate is located at Jensen Beach, are:

Janet Renuart, daughter of Mr. and Mrs. Amadee Renuart, and Jane Stoecker, daughter of Albert Stoecker, both of Little Flower parish, Coral Gables; Patricia Davis, daughter of Mr. and Mrs. John C. Davis, Corpus Christi parish; Mary Loyce Newton, daughter of Mr. and Mrs. Anthony S. Newton, Immaculate Conception parish, Hialeah.



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March 31, 1964 December 31, 1963

#### ASSETS

Cash and Due from Banks	\$ 3,192,573.05	\$ 3,174,870.25
United States Government Obligations	3,733,582.73	3,275,342.60
Federal Corporation Bonds	50,000.00	249,781.25
Federal Reserve Bank Stock	37,500.00	37,150.00
State, County and Municipal Bonds	1,847,041.29	1,740,207.18
New York Stock Exchange Bonds	12,460.00	12,460.00
U.S. Government Insured or Guaranteed FHA and VA Loans	856,260.91	908,539.60
Other Loans and Discounts	7,270,479.27	7,273,691.83
Overdrafts	481.02	121.69
Bank Building and Parking Lot	401,141.67	402,654.98
Other Real Estate Owned	47,158.21	
Furniture and Fixtures	154,714.28	149,356.75
Income Earned, but not Collected	69,774.78	58,838.12
Other Assets	41,053.97	29,074.69
<b>Total Assets</b>	<b>\$17,714,221.18</b>	<b>\$17,312,088.94</b>

#### LIABILITIES

Deposits	\$16,123,826.58	\$15,498,786.66
Accrued Taxes, Interest and Expense	125,003.90	61,818.68
Income Collected, but not Earned	153,581.80	150,866.16
Other Liabilities	9,680.04	
Bills Payable — Secured by Bonds		300,000.00
Dividend Payable April 10, 1964	12,870.00	
<b>Total Liabilities</b>	<b>\$16,424,962.32</b>	<b>\$16,011,471.50</b>

#### CAPITAL ACCOUNTS

Capital Stock (33,000 shares, Par Value \$25.00)	\$ 825,000.00	\$ 825,000.00
Surplus	424,000.00	412,000.00
Undivided Profits	22,191.47	45,847.26
Reserve for Contingencies	18,067.39	17,770.18
<b>Total Capital Accounts</b>	<b>\$ 1,289,258.86</b>	<b>\$ 1,300,617.44</b>
<b>Total Liabilities and Capital Accounts</b>	<b>\$17,714,221.18</b>	<b>\$17,312,088.94</b>

78c per share dividend paid or declared for first half of 1964

\$1.52 per share dividend paid in 1963

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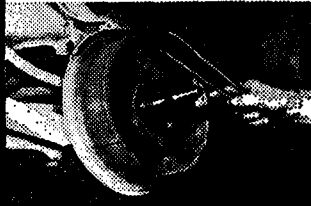
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## Blessed Trinity HNS Installs New Officers

New officers have been installed by the Blessed Trinity Holy Name Society.

Conducting the installation was Father Anthony Chepanis, assistant pastor.

New officers installed were: Harold Norton, president; Anthony Coleman, vice president; Merle Pratt, treasurer; Robert Connolly, secretary and Sam A. Marzella, marshal.



FATHER CHARLES SULLIVAN

## St. Elizabeth HNS Elects New Officers

POMPANO BEACH — New officers have been elected by the St. Elizabeth Holy Name Society.

They are: Victor Schneider, president; James V. Farrell, vice president; Frank M. Godfrey, secretary; William Russell Peterkin, treasurer and Walter J. Stillwagon, marshal.

## Father Sullivan To Be Ordained

SEBRING — Father Charles Sullivan, son of Mr. and Mrs. Joseph P. Sullivan of St. Catherine parish will be ordained to the priesthood for the Congregation of the Passion on Friday, May 1 in Union City, N.J.

Bishop Quentin Olwell, C.P., prelate nullius of Marbel, Cotabato, Philippines, will confer the Sacrament of Holy Orders on the young priest during rites in St. Michael Monastery Church, in the presence of his parents, a brother, Joseph of Chicago, and friends.

A native of Brighton, Mass., Father Sullivan made his profession as a Passionist in 1947 at St. Paul Monastery, Pittsburgh and studied for the priesthood at Passionist monastery seminaries.

Father Sullivan will sing his first Solemn Mass after ordination in St. Gabriel Passionist Monastery Church in Brighton, Mass., on Saturday, May 2.

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# K Of C To Open 60th State Convention Sunday

The Knights of Columbus will open their 60th annual state convention this Sunday, April 26, by assisting at the 8:15 a.m. Mass in Little Flower Church, Hollywood.

Bishop Coleman F. Carroll will preside at the Mass and deliver the sermon.

Celebrant of the Mass will be Msgr. Joseph H. DeVaney, V. F., pastor of St. Francis Xavier Church, Fort Myers. Msgr. DeVaney is state chaplain of the Knights of Columbus.

Following the Mass, the Knights will attend a Communion breakfast at 10 a.m. at the Les Ambassadeurs Room of the Diplomat Hotel, convention headquarters.

Main speaker at the breakfast will be Dr. Lawrence J.

Jones of Fort Myers, state deputy of the Knights of Columbus.

### TOASTMASTER

Toastmaster at the breakfast will be Municipal Judge George Pallotto, grand knight of the Hollywood Knights of Columbus Council.

At 7 p.m. on Sunday, the convention banquet will be held.

Principal speaker at the banquet will be Father Donald F. X. Connolly, assistant pastor at St. Francis Xavier parish, Fort Myers.

The topic of Father Connolly's talk will be "A Knight's Reaction to the Second Vatican Council."

Father Connolly is the state Father Prior of the Columbian

Squires, a junior organization of the Knights of Columbus.

The banquet toastmaster will be State Sen. A. J. Ryan Jr., a member of the Hollywood K. of C. Council.

New state officers of the Knights of Columbus will be elected on the closing day of the convention, Tuesday, when the State Council convenes at 10 a.m.

A Memorial Mass for deceased members of the Knights of Columbus will be celebrated at 8 a.m. Monday at St. Matthew Church, Hallandale.

The convention program also includes:

A reception from 6:30 to 7:30 p.m. tomorrow (Saturday) in the Cabana Pool area at Diplomat East,

A Convention golf tournament at the Diplomat Country Club Sunday.

A meeting of representatives of the Fourth Degree Assemblies in the Southern District of Florida at 1 p.m. Sunday.

And a Columbian Squires meeting at 3 p.m. Sunday with John Tracy, state Squire chairman for the Knights of Columbus presiding.

The complete convention program is as follows:

### SATURDAY APRIL 25

Noon to 8 p.m. — Registration; Convention Headquarters, Diplomat West;

Afternoon — Confessions: St. Matthew Church, Hallandale; and Church of Little Flower, Hollywood, Golf, Tennis, Beach, Pools.

6:30 p.m. to 7:30 p.m. — Cocktail Reception; Cabana Pool Area, Diplomat East,

7:30 p.m. to 9 p.m. — Dinner; Les Ambassadeurs, North Lobby, Diplomat East,

### SUNDAY, APRIL 26

7:45 a.m. — Assembly at Little Flower Church, Hollywood,

8 a.m. — Procession into Church — 4th degree color guard,

8:15 a.m. — Mass; Bishop Coleman F. Carroll will deliver the sermon.

10 a.m. — Communion Breakfast; Les Ambassadeurs Room, Diplomat East,

11 a.m. — State Convention Golf

Tournament; Diplomat Country Club, Noon to 5 p.m. — Registration; Convention Headquarters, Diplomat West, Afternoon — Fun in the Sun; Pools, beach.

1 p.m. — Fourth Degree Meeting. Southern District of Flor-

ida with Leonard Burt presiding; Diplomat East, 3 p.m. — Columbian Squires Meeting. Diplomat East; with John Tracy presiding,

7 p.m. — State Banquet and Dance; Convention Hall, Diplomat East,

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James E. Starost Grand Knight  
West Palm Beach, Florida.

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MIAMI BEACH COUNCIL 3270  
Arthur O'Neill Grand Knight  
Miami Beach, Florida.

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CORAL GABLES COUNCIL 3274  
Philip A. Josberger Grand Knight  
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# News From High Schools In The Diocese

## COLUMBUS

By LATANAE PARKER

On Friday, April 17, the Columbus track squad gave a good showing at the Coral Gables Invitational Meet which was held at the Coral Gables High school track. In the mile run Edward Gehret, John Black and Chris Hosford came in

third, fourth, and fifth. Julio Travieso gained a second place in the broad jump and a fourth in the 400 yard run.

Track Coach Brother Leo Francis, hopes that the team will be able to improve its already fine record in the meets to come.

The yearbook this year has a white padded cover with the word "Adelante" which means

forward in Latin and the date 1964 printed in blue at the top. is "The Old and the New". Many pictures and drawings of modern and old Miami were used. The Superlatives for this year were: James Cox, Mr. Athlete; James Croteau, Mr. School Spirit; Ronal Mauro, Mr. Talent; William Pratt, Mr. Success; Michael Kling, Mr. Dependable; Bernard Phebus, Mr.

Personality; Eugene Stark, Mr. Scholar; Edmund Cooper, Mr. Wit; Charles Simmons, Mr. Congeniality; and Marc Pelaez, Mr. Talker.

## BELEN

By ARTURA McDONALD

On Friday, April 17, a series of debates was held at Belen Preparatory School between the junior and senior classes. As Father Principal explained to the whole school, the audience for these debates, the purpose is to learn how to discuss issues and ideas and how to propose and defend them.

The debate topics are taken from American history of the present century.

In the first two debates, the speakers from the junior class were: Javier Figueroa, Rolando Vasallo, Ignacio Ferrer, and Rodolfo Menendez; and from the senior class: Javier Miyares, Heriberto Hernandez, Mateo Perez and Rafael Hernandez.

That same day was the anniversary of the Bay of Pigs invasion. Msgr. William Barry came to Belen school to offer the Mass in memory of those who died.

After the Mass, he spoke to the students of the lessons we might learn from the sacrifice of these "martyrs."

## GIBBONS

By DENISE O'MARA

FORT LAUDERDALE — In keeping with the true democratic spirit, Cardinal Gibbons High held its elections of Stu-

dent Council officers last week. With hardy congratulations, announcements of the winners were made Friday afternoon.

They were as follows: Maureen Fox and Dick Ott, presidents; Sue Peterson and Tom Ansbro, vice-presidents; Mayra Yates and Charlie Zappala, secretaries; and Elizabeth Roffelsen and Ed McGee, treasurers.

Debating skills were exhibited by the freshmen boys as they held their Freshman Intramural Debate Contest last week. Tracy Gaharty and Vince McMahan led the Freshmen B team to victory by defeating Les Marshall and Ed McGee of Freshmen A.

Five seniors and four juniors will be inducted into the Cardinal Gibbons Chapter of the National Honor Society April 23. Seniors Mark Sheeman, Tom Tagye, John Hurst, Teresa Motsett and Judy Harper and juniors Mark Bigley, Anne McCarthy, Colleen McNamara and Edward Bonneau have passed the requirements of scholarship, leadership, character and service set by the national organization and have been voted in by the faculty.

## ASSUMPTION

By FRANCES ROBINSON and DIANE JARVIS

On Wednesday, April 15, the Senior and Junior Bookkeeping classes at Assumption Academy made a field trip to the United Fund of Dade County, accompanied by their teacher, Miss Marion Henriquez.

They were cordially received by James Loving, supervisor of the IBM Room. He briefly explained what the United Fund was and its purpose, but most of all he showed them the important role that IBM machines play in the work of the United Fund.

The IBM machines are used to record and keep track of all donors. The girls are very much impressed by the amount of work they save, that is, how much faster work is done with them.

## AQUINAS

By CINDY BLUMENFELD  
By PATRICIA SANDERSON

FORT LAUDERDALE — Participating in the Summer School Science Training in Mathematics this year is Junior Stephen Gehl, of Aquinas High School. Held at the University of Miami, this program is being financed by the National Science Foundation. An "A" student in math, Steve is the first Aquinas student in many years to be accepted for this summer training.

The Mothers' Auxiliary of St. Thomas is serving a Spaghetti Dinner Sunday, April 26, in order to raise funds for the six members of the Debate Team scheduled to fly to Denver for the National Catholic Forensic League Tournament next month.

The speakers include Jeffery Keyes, Suzanne Porter, Jean Bucknam, Patricia Sanderson, John Mazza, and James Harvitt.

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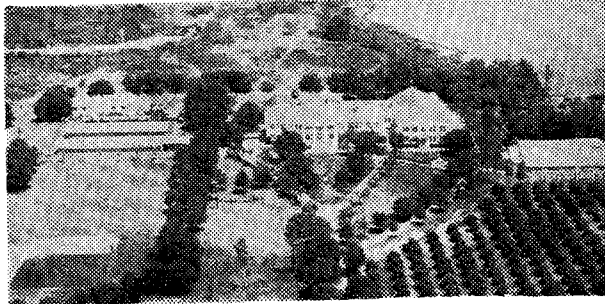
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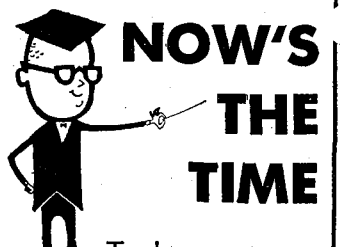
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## NOTRE DAME

By CYNTHIA WALEND

A team of three seniors (Pat Newman, Angela Arroyo and Diane Haynes), each merited scores above 50 and the honor of sixth place in the state for Notre Dame Academy in the annual Mathematical Association of America Contest, administered March 5. The next highest score was attained by a junior, Linda Heindl. Sister Jose Maria is head of the Mathematics department.

"Club Cues", an assembly sponsored by the Student Council and organized by senior member, Marie Calabrese, was presented to the freshmen and sophomores Friday, April 17. Representative officers gave a brief summary of the purpose and activities of each club.

The Junior class presented "Blue Hawaii" in the cafeteria Friday night, April 10.

The planning and decorations of the second annual semi-formal prom were the cooperative efforts of the entire class under the direction of Mary Lou Siry, general chairman, and her committees headed by Ann Diamond, Ruth Kotte, Patricia Berry, Janet Moore, Ida Mingione, Marcia Benedict and Monica Kaiser.

In private cars and five chartered buses, Notre Dame girls traveled to Bayfront Park to participate in the fourth annual Pan-American Day Celebration. Positioned directly in front of the altar, they assisted at the Mass, offered by Bishop Coleman F. Carroll.

## PACE

By MARYANN FLYNN  
And BILL WANAMAKER

The Pace High School Forensic team participated this week in two more oratory contests. In the Hialeah competition, second, third and fourth places went to Rick Rovere, Gary Beach, and Barney Massias. Karl Fledderman, Paul Rogers, and Stephen Reinberg won the first three awards in Opa-locka.

Topic for the declamation was "Optimism — A Formula For Freedom."

The Pace High Girls Softball

team defeated Cardinal Gibbons 17-0 and Madonna Academy 26-8.

In cooperation with the Bishop Coleman F. Carroll's appeal for a greater knowledge of our Latin American neighbors on the part of all Catholic youth, the girls Mission Club presented documentary filmstrip of famous churches and Cathedrals in the Latin countries.

The observing of such shrines as the Cathedral of Our Lady of Guadalupe in Mexico instilled in the girls a deep appreciation of foreign liturgical art.

## IMMACULATA

By MARY JO KEMPE

This past week has been an especially big one for seniors of Immaculata-LaSalle High. On Thursday, April 16, the girls had their class rings blessed after a special Mass offered by Father Claude Brubaker, supervising principal. Father Brubaker also gave a talk on the duty each one of us has to do our part in the Mystical Body of Christ.

The seniors of both divisions of the school held their annual Senior Class Picnic at Crandon Park on Monday, April 20. The students were accompanied by some of the Brothers and Sisters.

The Junior-Senior Prom is being held Friday, the 24th, at the Dupont Plaza Hotel. The juniors have been working hard all year to make this event an especially memorial one in the lives of the Seniors.

Margaret Jane Foye, a Junior at Immaculata has been selected for the Summer Science Training Program in mathematics at the University of Miami. This program is provided by the National Science Foundation for advance students.

Priscilla Schepis has been awarded a partial scholarship at Marymount Junior College in Boca Raton.

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## NEWMAN

By MARGARET O'BRIEN

WEST PALM BEACH — Cardinal Newman High's Library Club has invited all the students in the school to participate in an art and hobby exhibit.

The categories include original drawings, collections, and various other hobbies.

Entries in the art division, including works in oil, charcoal, and pastels, were put on display in the library on April 15. The collections will be shown from April 22, and the other hobbies from April 29.

The purpose of the show, in which there are no prizes is to foster an interest in culture among the student body, and also to provide some recognition for outside activities.

## CURLEY

By FRANK SKILLING

Two important issues are to be voted on by the student body at Curley High within the next week.

The first is a constitutional amendment proposing to give the individual homerooms power of recall; this would apply for all elected officials on the Student Council.

The second vote will be for the new School Spirit award, just initiated this year.

A student from each of the four classes will be chosen to receive the award, which is based on examples of school spirit the student has shown.

The Senior Class has been preparing for their final six

weeks of high school. Senior Week, a Curley tradition, is scheduled for some time in May.

Louis Speer, age 17, student at Archbishop Curley High School, has received official notification of his acceptance as a cadet at the U.S. Military Academy at West Point, on an athletic scholarship, for the Class of July 1964.

## VEROT

By JEAN HASTINGS

Lunch was a special treat for students at Verot High School Tuesday, April 14, thanks to the Sophomores.

The Sophomore Class, in an attempt to raise money for their upcoming projects, sponsored a hot lunch of hot dogs, baked beans, potato chips, and cold drinks. Since Verot doesn't have a cafeteria all students here must furnish their own lunches, generally sandwiches.

This fact alone encouraged most of the students to support the Sophomores. The Juniors had an ulterior motive also, though, since they hoped part of the funds would go towards their prom next year.

A contest was sponsored here recently by the Junior Class to find a name for the yearbook, which has been put under their supervision.

## CHAMINADE

By ANDY CAPONEY

On Sunday April 12 Chaminade High School was dedicated by Bishop Coleman F. Carroll, D.D.

The dedication which began

at 11 a.m. was witnessed by almost 1,000 people. After the actual blessing, a few words were spoken by Brother Donald A. Gaskill, S. M., principal of Chaminade, Al Montella, vice-mayor of Hollywood; Msgr. William F. McKeever, Diocesan superintendent of schools; Father John G. Dickson, S.M., Provincial of the Eastern Province of the Society of Mary, and Bishop Carroll.

Immediately following Benediction of the Blessed Sacrament, there was open house and refreshments were served. Tours of the school were conducted by members of the National Honor Society.

One of the most important sporting events of the year, the Senior-Faculty Basketball Game, was held April 17 at McArthur Gym.

## MADONNA

By LORETTA LOPEZ

WEST HOLLYWOOD — The final performance of Madonna Academy's annual Glee Club Musicales will be presented, at 8 p.m. April 24 in the school gymnasium.

The theme, "States Alive" will feature songs about 15 different states and will be directed by Sister Therese Marie SSND accompanied by Mrs. Leroy Gollwitzer. The choreography is by Miss Barbara Russell and script by Cheryl and Sandy Anton.

As part of the Amigo Pro-

gram sponsored by Madonna Academy in conjunction with the International Committee of Cultural Interchange, 16 students from Peru are being entertained in the homes of Madonna-ites, Marie Genovese, Patty King, Susan Dockweiler, Bonnie Weaver, Theresa King, Jean Linkenheimer, Mary Pat Fromm, Rosie Ancona, Marion Malgieri, Margie Bryce, Sheila Weathersbee, Loretta Certo, Carol Skelly, Donna Zoble, Carol Kuszewski and Lisa Specht. The Peruvians expect to be their guests for two weeks.

## CENTRAL

By ADRIENNE MOORE

Fort Pierce Bell Telephone Company has invited the senior girls at Central Catholic High to tour the company and to come by for a job interview.

The tour will be April 29 in the evening.

"The Veritas has arrived!" This short quote was buzzed through the halls last Friday. Now everyone is enjoying their annual.

There are a few who have to dig deep for that very last payment. The biggest problem of all is to get everyone's signature!

Four students are working diligently on their essays for the Americanism vs Communism Contest.

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## NDA Rates High On Math Exam

Notre Dame Academy for Girls placed sixth in the state in the recent annual high school mathematics examination sponsored jointly by the Mathematical Association of America and the Society of Actuaries.

A team of three seniors, Patricia Newman of the Cathedral parish; Diane Haynes, St. Vincent de Paul parish; and Angela Arroyo, St. James parish; each merited scores above 50.

Members of all four math classes under the direction of Sister Jose Marie, I.H.M., took the exam. The next highest score attained by the Notre Dame student was that of junior Linda Heindl who had over 40 points.

Sisters, Servants of the Immaculate Heart of Mary of West Chester, Pa., staff the

## Catholic Singles Will Hold Dance

A "World's Fair" dance under the auspices of the Miami Catholic Singles Club will begin at 8 p.m., Sunday, April 26, in the Polish-American Club, 1250 NW 22nd Ave.

Music for dancing will be provided by Bob Parent and his orchestra. Further information may be obtained by calling 635-6058.

## Court Miami Benefit

A benefit games party under the auspices of Catholic Daughters of America, Court Miami 262, will be held Wednesday, April 29 at 7:30 p.m. at the home of Mrs. Maude Ximanas, 245 SW 11th St.

## TEEN-WEEK SUMMER SESSION PLANNED

# Camp Matecumbe Will Open June 14



Camp Matecumbe's Olympic-Size Pool Is A Favorite With Youngsters

Camp Matecumbe will open a 10-week summer camping session this year on Sunday, June 14.

The first eight weeks at the Camp have been set aside for boy campers while the last two weeks, beginning Sunday, Aug. 9, have been reserved for girls.

The boys' camping session will end Friday, Aug. 7. The girls' camping will end Friday, Aug. 21.

Applications for the one-week camp sessions now are being taken by the CYO Office, 618 NE Fourth Ct. Further information may be obtained by calling the CYO Office at PL 7-5714.

Boys and girls between the ages of 10 and 14 are eligible to attend the camp.

Camp Matecumbe is located on a 150-acre tract on the edge of the Everglades in South Dade County a short distance from Miami and Homestead.

Registration fee for the camp is \$2. The camp fee for a week is \$20. Transportation will be available by bus to and from camp for \$1 each way.

The camp bus will leave Corpus Christi School, 795 NW 32nd Street, Miami, every Sunday at 2 p.m. and return by 2:30 p.m. every Friday.

The camp is under the direction of Father Walter J. Dockerrill, diocesan director of youth activity.

Martin Krpan, staff assistant in the Diocesan CYO Office, will be the director of camp activities. Student seminarians will serve as counselors.

The daily program at the camp includes Mass, swimming in an Olympic-size pool, hiking, basketball, football, volleyball, woodcraft, and a variety of other activities.

Visiting at the camp is permitted only on Sunday and Friday afternoon.

## Meeting Of Alumni

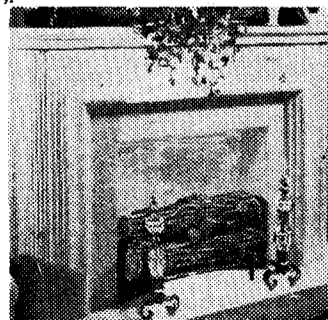
NEW ORLEANS (NC) — The annual meeting of the North American college Alumni Association will be held at the Jung hotel here May 12-14.

Archbishop John P. Cody, apostolic administrator of the archdiocese, is president of the alumni association.

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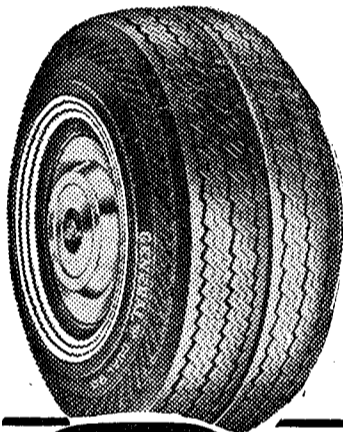
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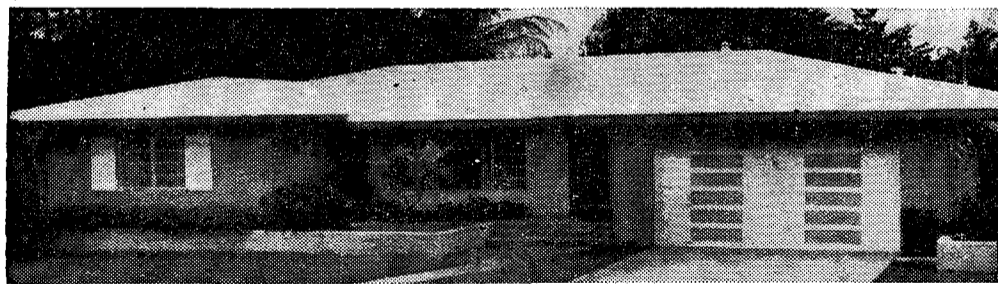


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## Ad Altare Review Is Planned Thursday

HIALEAH — A Board of Review for Boy Scouts in the North Dade District who are working toward the Ad Altare Dei award will be held at 7:30 p.m. Thursday, April 30, at the parish hall of St. John the Apostle Church. Presentation of the Ad Altare Dei awards will be made Sunday, June 7, in the Cathedral.

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# Track Speedsters Shine At Curley High

By JACK HOUGHTLING

Not since the mid-50's when William and Charley Diamond won state Class A shot put championships has track created such a hub-bub at Miami's Archbishop Curley High School.

The reason is a 5-10, 160-pound freshman named James Jones and a combination of other freshman, sophomore, juniors and seniors that Brother Richard Daley has blended together in almost startling fashion.

The Knights, who have played the runnerup role to arch-rival Christopher Columbus for the past several seasons in track, no longer take the back seat to anyone in the sport.

Only a lack of depth (the Knights have an approximate enrollment of 600 boys in all four grades as against the majority of their Class AA rivals

## Grade School Teams Compete In Tourney

The Archbishop Curley High School invitational baseball tournament for grade schools reaches its climax this weekend with the championship game slated for Sunday at 1 p.m. at the Curley diamond.

The 11-school tournament began play last week.

This afternoon's games have Our Lady of Perpetual Help meeting St. Michael's at 2:30 and Immaculate Conception going against Holy Family at 4, both games at Curley.

The other pair of games are slated for Moore Park with St. Brendan's going against Corpus Christi at 2:30 and Epiphany meeting St. Stephen's of West Hollywood in the second contest.

The four winners meet Saturday starting at 1 p.m. in a doubleheader at Curley.

## The Voice Of Sports

1,500-plus in the top three grades) keeps the Miami school from winning the big meets.

But, there has been enough sparkle to bring the Knights headlines for their accomplishments:

- In an early season triangular meet, Curley topped both Norland and South Broward.

- Defeated Columbus in a dual meet.

## Nativity CYO Defeats Visitation

Nativity CYO defeated Visitation 11-9 in an extra inning contest last Sunday in the North Dade Division of the Dade County CYO Softball League.

The contest went nine innings. In other North Dade Division Games, Opa-locka outlasted St. Monica CYO in a high-scoring game 15-13; Our Lady of Perpetual Help CYO gained a win over St. James 13-8 and St. Rose of Lima defeated St. Vincent de Paul 8-2.

In the South Dade Division, Camp Matecumbe earned a narrow one-point victory over St. Timothy 4-3; St. Dominic won easily over St. Michael CYO 14-4 and Immaculate Conception gained a win over St. Theresa CYO 4-2.

- Won the sprint medley relay title at the Fling L Relays.

- Won the mile relay at the Coral Gables Invitational meet.

Main reason for the Curley success must be the tireless work of Brother Richard, who started the program virtually from scratch two years ago, and the sensational exploits of Jones.

"He's really created a lot of interest around the school," says Brother Richard in talking about Jones. "The students turn out after school just to watch him practice."

Jones reached his peak last week when he won the Gables 440-yard run in :50.3, despite a heavy wind that took a lot of strength out of just about all the runners. He nipped the state's Class AA 100-yard dash champ and the Dade County 440 titlist Tony Turner of Miami Central by a half-second in a clear-cut decision.

Then, he came from a 15-yard deficit in the final leg of the mile relay to overhaul Miami Edison's Chris Logan by two-

tenths of a second for the Knights' triumph in that event.

Only a freshman, the future sure looks bright for both Jones and Knights for the next three years.

## IC, Epiphany Lead Elementary League

Immaculate Conception with a record of eight wins and no losses and Epiphany with seven victories and only one defeat lead the North and South Dade Divisions respectively in the Catholic Elementary School baseball league.

Immaculate Conception is the only undefeated team in either division.

The standings:

NORTH DIVISION		WON	LOST
Immaculate Conception	8	0	2
Our Lady of Perpetual Help	7	2	3
St. Rose of Lima	4	4	5
Corpus Christi	4	4	5
Holy Family	3	4	6
Visitation	3	4	6
St. Stephen	2	5	6
St. Lawrence	0	6	6
SOUTH DIVISION		WON	LOST
Epiphany	7	1	2
St. Brendan	6	2	2
Holy Rosary	6	2	2
St. Michael	3	6	6
St. Theresa	2	4	4
Sacred Heart	2	4	4
St. John	1	3	3
Blessed Trinity	0	3	3

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# Liturgy Changes Called Epoch-Making

(Msgr. Paul F. Tanner, general secretary of the National Catholic Welfare Conference, delivered the principal address last night at the banquet which closed the annual convention of the Miami Diocesan Council of Catholic Women at the Dupont Plaza Hotel. His subject was "The Liturgical Reform — Its Background and Its Significance to a Catholic Mother." Following is the text of Msgr. Tanner's address:)

## I. What Is Going To "Change" In The liturgy?

Because of their various backgrounds, many Catholics tend to view the Constitution differently when they first come to consider it:

Some may already have an understanding of the liturgical movement of the past decades, and will be eager to see the Constitution put into effect.

Others may have paid little or no attention to what had been taking place and may be puzzled by the new decree.

All of these various approaches must now give place to the true facts. The Holy Spirit has willed that through the II Vatican Council a liturgical restoration should take place. We have admittedly passed through a period of debate and controversy, but the questions have now been settled. As in past centuries, when the theological debates had ceased and the Holy Spirit had spoken through a General Council, the immediate concern must be that all strive to be attentive to the directions of the Church, and most cooperative with the directives which eventually will follow.

### 1. Causes of Misunderstandings:

a) One of the chief causes of a lack of sympathy with the present liturgical aims is a false fear that the proper order of things within the Church will be upset. Men quite naturally tend to identify that which they have always known with that which must necessarily be done. This is no less true of attitudes toward the liturgy. Yet we need to see that it is a false fear.

b) Many who have not had the opportunity to travel abroad, or who have not been able to look into the various liturgical practices of the Eastern Rites of the Church of Rome have come to the conclusion that the liturgy — the Mass, the Sacraments and the Divine Office — have even up to this time been celebrated throughout the world in the same manner, with the same prayer-formulas, and in the same language. It is necessary that the Catholic achieve a more realistic attitude towards this question, since the non-Latin rites are just as much a part of the Universal Church, united to the Roman Pontiff, as is the Latin Rite we ourselves know so well.

c) Further, many Catholics have not had the opportunity to study the history of the liturgy, even within the Latin Rite. Thus they have come to make the erroneous judgment that the Mass and the sacraments were always celebrated in exactly the

same manner, with the same prayers and ceremonies, and even with the same language that we have had in our parish churches up to this time. History records quite a different story. While Latin was the language of ancient Rome, the first liturgical language there was Greek; Latin was not introduced until some time between the 3rd and 6th century, and the reason for this was that the faithful no longer understood Greek. They now spoke and understood only Latin. Similarly the various prayers and ceremonies have varied from century to century, with many additions to the Latin Rite, even up to the time of the Council of Trent.

### 2. The Concept of "Diversity" and "Change" in Catholic Worship:

a) Before the Protestant Reformation, it was not at all customary to legislate for the liturgical practices of the universal Church; much was left in the hands of the individual bishops in any given territory. Because of the many doctrinal questions which arose in the 16th century, it was necessary to fix the liturgical practice for the sake of doctrine; it was the expedient thing to do at that time. Thus we came to have the "fixed" liturgy we have known up to the present time.

b) After the time of Trent, however, the Christian world developed more and more. North and South America, the Orient and Africa were all the subjects of missionary activity, and many came to realize that it was not entirely desirable to legislate for the liturgy on so world-wide a scale. The needs, the background, the culture of various nations should also be taken into consideration; this is one of the chief aims of the present Constitution.

c) Unfortunately, during this same time there were many who came to look upon the liturgy as something identified with "rubrics." Even before Trent, of course, there were rubrics; but as the prayers and ceremonies differed from place to place, so also did the rubrics. In more recent centuries, however, the idea of the liturgy as a profound religious reality was obscured.

d) The Church has recalled to mind once more the important truths that faith is a personal commitment to Christ, and that it implies personal involvement on the part of each Christian; and that liturgical worship ought, accordingly, sweep up each of the faithful into its work of praising God. This implies active participation of the faithful.

e) Distinguishing between "ru-

brics" and "liturgy", the Constitution is most careful to point out that any idea of change will touch only on the external ceremonies and prayers. The liturgy itself, as something intimately united to the Church as the living Body of Christ, cannot change; nor do the members of the Church have the power to change it. But the manner in which the Christian community expresses its worship of God can change; better prayer-formulas and ceremonies may be found which will be more fitting for different times and places.

f) This is the essential message of the opening paragraphs of the Constitution on the Liturgy, a thought which governs the entire document: "For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it . . . In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community."

## II. The Living Church

### 1. The Importance of a Proper Understanding of the Church:

a) We cannot hope to understand the liturgy properly unless we see the Church as it really is, that is, as a living community of the faithful, joined to Christ and, through Him, to one another.

b) Unfortunately there are still very many Catholics who look upon the Church in a wrong fashion, not feeling themselves a vital part of the Church. The Church is essentially a group of people, rather than a concept, an abstract notion, or an "institution."

c) There are historical reasons for this misunderstanding of the Church in the Western world after the Reformation:

1) Theoretically, the Protestant denial of both the visibility of the Church and of its hierarchical nature brought about a "theology of controversy" in which these two elements were necessarily stressed. The unfortunate result of argument, however, is that in emphasizing one point, the individual will neglect other aspects of the problem. In this instance, while stressing the importance of bishops and priests, and the authoritative and priestly powers which they possess, the notion of the entire Church "as a community of the faithful" was somewhat ignored.

2) On the practical level, this

view of the Church was seen in the different historical developments in the 17th and following centuries: . . . The "State-Church" — i.e. the acceptance by one government of a particular religion (Catholic, Lutheran, Calvinistic, etc.) as the "professed" religion of the State. In practice, this came out as an arrangement between the officials of State and the clergy of the respective sects. The laity seemed to be somewhat left out of this picture, except for the passive role they continued to have as believers.

. . . The revolutionary movements (such as the French Revolution in 1789 or the Italian revolution of 1870) projected an image of the Church as more or less identified with the higher-ranking churchmen (who were consequently attached).

. . . The spirit of Gallicanism and Josephinism gave rise to a new era of Concordats in which the "Church" — represented by the Pope as head of state — once again appeared more as a legal-type organization with not only a special but a dominating role assigned to the hierarchy.

. . . The 19th century spirit of paternalism also carried over somewhat into this popular mentality. In this Victorian era, the laity were often regarded as merely the "obedient subject" of the Church, with no other divinely-appointed role to play than that of doing what they were told. The difficulties caused by lay trusteeism in the U.S. strengthened this fear of the laity, making it even more difficult to appreciate the more "communal" concept of the Church.

. . . This same mentality appears in what Pius XI called "the great scandal of the 19th century; the loss of the working class to the Church." The worker frequently lost his ties with the Church, and almost unconsciously came to look upon himself as one "outside" of the community he knew as the Church and which he tended to identify with the interests of the non-worker.

### 2. New Regard for the Notion of "Community" and Individual Responsibility.

a) During the 19th century, however, a new mentality began to develop first among the philosophers and theologians, and later passing on to ever larger numbers of men.

b) This line of thought was to influence Catholic teaching greatly. In recent decades there has been a renewed insistence upon personal responsibility in Catholic life. It is not enough for the good Christian merely "to do what he is told;" he must, in order truly to be a person, do so out of personal conviction and involvement — both the work of grace, with which the individual must cooperate. As applied to the

Church, this means that every individual member must recognize his own vocation as a Christian by personally committing himself to Christ in faith. This indicates an important role of every member of the social body, the layman as well as the cleric. Such self-commitment under grace is the basic of all Christian activity.

c) As the 19th century drew to a close, more and more interest centered upon the study of Scripture, urged on by the new interests of the biblical critics (who applied the 19th century historical method to the books of Scripture). In this study, special attention was drawn to the Pauline concept of the Church as the "Body of Christ." Those who, for other reasons, had developed an interest in the Church as a "social body" now saw in Scripture the prime expression of that thought; the apostolic Church was very conscious of this spirit from the beginning.

d) Out of this there grew the interest in the doctrine of the Mystical Body, culminating in the encyclical of Pius XII: *Mystici Corporis Christi* (1943). Beginning in the late 1890's the literature on this topic increased constantly; from 1920 the growth was truly phenomenal. All of this indicated man's current concern with the notion of the Church as a "living community," with special insistence upon the importance of each individual and his personal vocation within the Church.

### 3. The Church as the Mystical Body:

a) St. Paul's insistence upon the diverse gifts given by the Holy Spirit to various members of the Church came to be applied to the present day community as well: "Now there are varieties of gifts, but the same spirit; and there are varieties of ministries, but the same Lord; and there are varieties of workings, but the same God, who works all things in all (I Cor. 12:4-6)

b) The same is true of the social body, the Church. All have a role to play. This emphasis thus has brought the layman into proper perspective once again, and sketched his place in the entire community. He is a living, vital and important "member" of the body. The work of the Church can only be accomplished if every member — lay and clerical alike — shoulders his own unique burdens and labors in union with Christ and his fellow-members of the Christian community:

"It is manifestly clear" said Pius XII, "that the faithful need the help of the divine Redeemer . . . yet this also must be held, marvelous though it may seem: Christ has need of His members . . . This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many depends



on the prayers and voluntary penances which the members of the Mystical Body offer for this intention and on the cooperation of pastors of souls and of the faithful, especially of fathers and mothers of families, a cooperation which they must offer to our divine Saviour as though they were His associates." (Pius XII, MCC. par. 44)

c) Moreover, the Church must be seen as distinct from all other forms of human society. It is a supernatural reality, and as such can be appreciated only with the eyes of faith.

d) It is this concept of a living Church, a vital community, that underlies the current Constitution on the Liturgy. The public and official worship of the Church is the worship of the whole social body.

## III.—Christ Acts In Us

### 1. The Nature of Christian Worship:

a) The worship of God involves a natural obligation for the creature, but the history of salvation spells out in greater detail the nature of this obligation. We turn not to philosophy, but to faith, to know the real nature of man. There we learn that man is, in the present existential order, a fallen son of Adam, who finds salvation only in Christ. Therefore man's worship of God must strive to atone for sin; but since this can be done only through Christ, man's worship of the Father must be joined to the perfect worship of Christ Himself.

b) The first divinely-revealed plan for worship was given by God to the people of the Old Testament; it was a detailed program of prayers, offerings and sacrifice. This was, however, only a temporary matter, looking forward to the final completion in the redemptive work of Christ.

c) Our liturgical worship therefore, must be understood, not as something distinct from the worship of Christ, nor as something "over and above" it; but as a mysterious prolonga-



# Primary Aim: Full Participation By All



stood as being first and foremost the same Sacrifice as was offered on the Cross (and which is now offered upon our altars).

b) What we are dealing with involves the core of the mystery of the liturgy as evidenced in the Mass. We must accept the fact both that there is only one redeeming activity in the New Testament, that of Christ; and that the Church somehow shares, here and now, in those mysteries — those sacred acts — by which Christ accomplished the redemption of mankind. This is a mystery as profound as that of the Trinity or the Virgin Birth, but it is essential to an understanding of the liturgy.

c) There have been, and perhaps there still are, many misunderstandings concerning the manner in which the Mass is a "true sacrifice." These need to be seen for the faulty explanations they are, so as not to obscure a more correct teaching.

d) The key to the better understanding of this mystery lies in the fact that the sacramental order is something not tied down to the limits of time and space, as are natural things. Here God acts with that total independence that is proper to God; and Christ, the God-Man, shares in this total independence when acting in the liturgy.

1) When Christ underwent His passion, death and resurrection He did so with the intention of offering these sacred acts up for the salvation of mankind. However, not being tied to a particular place in time, Christ also willed — at the very same moment — to offer Himself liturgically and symbolically on all the altars of the Church until the end of time. His human intellect had such foreknowledge, so that He could include all of the many individual sacrifices (and sacraments) in His intention:

2) When the ordained priest (and thus the Church) performs the particular ceremonies necessary for the Mass, Christ accomplishes here and now — through the ministry of the priest — this particular symbolical or liturgical offering of His sacrifice which He had envisioned and intended long ago, as He first underwent these sacred mysteries of the death and resurrection historically. At that point in history, nearly 2,000 years ago, Christ intended to offer his sacrifice today, in our parish church, and upon our altar.

3) What the Church offers at Mass is, then, what Christ offers: it is Christ Himself. He is the center of our liturgical worship. The mystery of Christ's sacrificial death and resurrection is re-presented or rendered present day by day upon our altars. This does not involve "adding to" His redemptive work. It simply indicates that Christ has willed to

join men to Himself and to His saving work in this fashion.

## IV. — The Notion Of Worship

### 1. Various Elements Pertain to Worship:

a) Worship is closely related to the virtue of religion; it is the result of the virtue of religion. When man actually gives expression to these sentiments, he gives reverence to God; it is this giving reverence that we call worship (cultus). Thus worship is something that is done to honor God.

b) Of itself worship can take many different forms, but the various acts all share in the chief object of worship, i.e. giving reverence to God:

1) Interior worship would be limited to internal sentiments by which we dedicate ourselves to God in considering His divine majesty and submitting ourselves to Him.

2) Exterior worship extends to various words or actions, by which we manifest outwardly the internal sentiments we have in regard to God:

... vocal prayers — in which we verbalize our inner sentiments

... genuflections, bows, etc. — in which we manifest reverence for God by our bodily actions

... simple "offerings" of gifts (such as the first fruits, tithes, etc.) — for the use in divine services, or the work of the Church.

... sacrifices — a special act of giving which adds the note of victim in some way.

### 2. The Special Role of Liturgical Worship:

a) While there can be no opposition between private and public worship; and while the two complement one another, it is still necessary to keep in mind that private devotion ought not be allowed to hinder or impede public worship.

b) The Sacrifice of the Mass. This is the very center of the liturgical life of the Church (Cf. Pius XII, Mediator Dei, par. 84, 98). Here Christ is active not only in accomplishing the re-presentation of the Sacrifice of Calvary, but — under the appearances of bread and wine — He is personally present as the sacrificial Victim.

1) It is important to note that the Mass is essentially an act, the act of sacrifice. While the Church makes use of prayers in the Mass liturgy, we ought not speak of the Mass properly as a "prayer" (or even the "greatest of prayers," as is sometimes done). In considering the different ways of giving exterior worship to God, we note that vocal prayer is distinct from sacrificial acts. The Mass is something that is done in action

rather than "recited," as it were; it is constituted essentially by what is done at the double consecration.

c) The Eucharist. The continued presence of Christ in the Blessed Sacrament is made possible by the act of sacrifice. It is thus a certain extension of the sacrifice of the Mass, in which the sacrificial Victim Himself remains ever present in our tabernacles, to be received by the faithful and to be honored by their visits and devotions.

d) The Sacraments. The other six sacraments are also public acts of worship, although we are more accustomed to think of them in terms of how they benefit us rather than how these rites give reverence to God. In the sacraments, Christ presents His saving mysteries to the Father, and at the same time sanctifies the recipients. The external rites symbolize those mysteries of Christ's life, so that each of the sacraments ought to be viewed in the light of Christ's redemptive activity. These sacraments, again, are the acts of Christ; prayers are used in the entire rite, but basically they indicate something which is done by Christ through His Church. The purpose of the sacraments is not limited to sanctifying men, but includes more: "The purpose of the sacraments is to sanctify men, to build up the body of Christ, and finally, to give worship to God" (Constitution, Art. 59).

### 3. Gaining an Appreciation of the Liturgical Prayers and Ceremonies:

a) There are many members of the Church who have not yet come to appreciate the beauty of liturgical worship. It is more an attitude of mind, and only time can bring them to see the depth of meaning in this social, public worship of the Church. But such an understanding must necessarily be a goal for all in the future; otherwise the liturgy cannot become for the individual that source of personal inspiration intended by the bishops of II Vatican.

b) In the following years, the Church will do what might be done to make it easier for the faithful to understand liturgical worship. The vernacular will be introduced in places (Art. 36, 54, 63, 101); the rites will be simplified (Art. 34); confusing prayers or ceremonies will be revised (Art. 50, 62). But we all need to begin now to adopt the proper mentality in regard to the liturgy, so that we will be well prepared for these changes when they are made.

## V. Summary and Recapitulation

### 1. Liturgy is a Complex Notion:

a) It is apparent that many varied and complicated theological points enter into an understanding of the liturgy. They

are necessary, however, for a proper appreciation of the definitions of the liturgy presented to us:

"The sacred liturgy is the public worship (cultus) which Our Redeemer, the Head of the Church, renders to the heavenly Father, and which the society of Christ's faithful renders to its Founder and through Him, to the eternal Father. To put it briefly, it is the integral public worship of the Mystical Body of Jesus Christ, of its Head and of its members" (Pius XII, Mediator Dei, par. 25).

"The liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy, the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members" (Constitution, Art. 7).

### 2. The Principle of Active Participation:

a) The Constitution on the Liturgy describes "full, conscious and active participation in liturgical celebrations" by all the faithful as the primary aim of the present restoration and promotion of the sacred liturgy — the aim "to be considered before all else" (Art. 14).

b) However, this is not the most immediate aim, for before we can hope to have intelligent participation, there must be first of all a proper understanding of the liturgy. Hence the most immediate aim must be to strive to achieve such active participation by first turning our attention to "the necessary instruction" which must precede (Art. 14). Unless there is this basic understanding of the nature of the Church and its liturgy, we can have only "liturgical activity," but not true participation.

c) In addition to intellectual enlightenment, it is most essential that the faithful in our parishes, schools and religious houses come to live and experience vitally the spirit of Christian oneness, the communal spirit of the family of God. This basic Christian spirit must serve as the foundation of all of our parochial and religious activities, so that it may find its most profound expression in the liturgy. Unless Christians grasp in a vital manner the reality of the Mystical Body, and experience in other facets of their lives this communal spirit, it will be all but impossible to hope that our congregations will be able to worship as a social body. Those who do not feel that they are members of a social body in their daily life can hardly be able to "put on," as it were, a social mind when they come to church to worship God with their fellow-men. The

sharp individualism of the past few centuries is not easily put off; but all need to labor to overcome it, for it leaves one ill-equipped for liturgical worship.

d) On the other hand, once some of this communal spirit has been experienced, the liturgical ceremonies themselves will enable this Christian spirit to grow and deepen in daily life. Those who have experienced what it means to worship together as a community will be more anxious to carry out this communal spirit in the other activities of their life. In this way the liturgy will truly be both "the summit toward which the activity of the Church is directed . . . and the fount from which all her power flows" (Constitution, Art. 10).

### 3. The Faithful should not remain as Strangers or Silent Spectators:

a) In practice, the principle of active participation will mean that the faithful will take part in the prayers and hymns associated with liturgical worship. What the Constitution states concerning the Mass is true of all liturgical celebrations: "The Church earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action, conscious of what they are doing, with devotion and full collaboration" (Art. 48).

## VI. — Conclusion

In conclusion, may I say that I hope you realize that you are more privileged than any Catholics during the last five centuries because you are living in the midst of a great liturgical reform. It will make as profound a difference in the spiritual life of your children as the decrees of St. Pius X on frequent communion made in your own lives. This Constitution may be the most important Church document of the past five centuries.

As Catholic mothers, it is imperative that you educate and train your children in the genuine spirit of the Liturgy. To do this, obviously you must study and learn it yourself, and then not merely teach but also train your children to participate gladly and with full understanding in the official liturgical piety of the Church.

May I close with the last sentence of the Constitution through which Pope Paul decreed it as Church Law: "And We, by the Apostolic power given to Us by Christ, together with the Venerable Fathers, approve, enact, and establish these decrees in the Holy Spirit and command that what has been thus established in the Synod be promulgated unto the glory of God."

tion of Christ's own sacrificial worship and redeeming activity.

### 2. The Uniqueness of Christ's Saving Worship:

a) In the Old Testament there were many sacrifices repeated day after day, since none of them was truly effective; they were but preparations for the sacrifice of Christ. In the New Testament, however, we must hold fast to the teaching that there is but one sacrifice, that of Christ. This involves a deep mystery of faith, but we need to understand it correctly in order to appreciate the liturgy. In the Mass, the sacraments, the Divine Office, it is always the one sacrificial work of Christ that is operative; it is always Christ who acts in them:

1) This is the teaching of Pius XII, who sums up the traditional doctrine of the Church: "In every liturgical action our divine founder is present with the Church . . . It must be held that the Sacraments and the Sacrifice of the Altar have in themselves an intrinsic power, insofar as they are Christ's own actions" (Mediator Dei, par. 24, 41).

2) This same teaching is evidenced in Scripture where, although the Mass is presented as a sacrifice (cf. especially I Cor. 10:14-22), it is also affirmed that in the New Testament there is no other sacrifice but the one sacrifice of Christ: "He does not need to offer sacrifices daily (as the other priests did), first for his own sins, and then for the sins of the people: for this later Christ did once for all in offering up himself" (Heb. 7:27).

### 3. Viewing the Liturgical Celebrations Only in Terms of Christ:

a) Although we can see the identity of Christ's activity and that of the liturgy in the sacraments and the Divine Office as well, the Mass presents a clearer and more easily understood example of this. As Trent indicated so clearly, there is real identity between Calvary and the Mass. However we explain the Mass, it must be under-

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# Bishop To Offer Mass At Nurses' Convention

Pontifical Mass offered at noon by Bishop Coleman F. Carroll will mark the opening of the Second Annual Communion Sunday sponsored by the Miami Diocesan Council of Catholic Nurses on April 26.

Registered and licensed practical nurses from five chapters of the DCCN are expected to be present for the Mass which will be followed by a luncheon at 1 p.m. in the Dupont Plaza Hotel.



FATHER HARROLD MURRAY

Father Harrold Murray, director of the Bureau of Health and Hospital of the National Catholic Welfare Conference, will preach during the Mass on the topic, "The Nurse and the Community Challenge."

Ordained to the priesthood in 1949, Father Murray served as assistant director of hospital in the Archdiocese of Newark from 1959 to 1963 and was a member of the advisory boards of nine hospitals, six schools of nursing and one school of practical nursing.

He studied hospital administration at St. Louis University and hospital accounting at Rutgers University.

At present, Father Murray is a member of the administrative board of the Catholic Hospital Association and director of the Conference of Bishops' Representatives for Catholic Hospitals.

Bishop Carroll will be the principal speaker during the luncheon where members will also hear Dr. Denis Cavanaugh, associate professor of obstetrics at the U. of M. Medical School.

Delegates to the one-day meeting at which Mrs. Edward Keefe, DCCN president, will preside, will convene for business sessions following luncheon.

Election of officers will be held and chapter presidents will present annual reports. Newly amended Constitution and By-laws will be ratified during the meeting.

Father Anthony Chepanis, assistant pastor, Blessed Trinity parish, diocesan moderator, will address members.

Registration for members and guests will be held in the Assembly Room foyer prior to the luncheon.

## Weekend Retreat For Secretaries

**KENDALL** — A weekend retreat for secretaries will be held at the Dominican Retreat House, 7275 SW 124th St., from Friday, May 29 to Sunday, May 31.

Conferences on the professional ethics of secretaries in the business world will highlight the retreat.

Further information and reservations may be made by calling Mrs. T. Mangas at PL 8-4939 or by contacting the Dominican Sisters at 238-2711.



Voice Photo

CONFRATERNITY of Christian Mothers were recently enrolled by Father Bertin Roll, OFM, Cap., during solemn ceremonies in Immaculate

Conception Church, Hialeah. Confraternities are now active in two parishes of the Diocese of Miami and in 2,900 other U. S. parishes.

# Christian Mother Groups Formed

Confraternities of Christian Mothers, which have as their objectives the Christian home education of children, have been established in two parishes of the Diocese of Miami.

Some 100 members are enrolled in St. Jude parish Confraternity at Jupiter while 237 members were recently received into Immaculate Conception parish Confraternity in Hialeah.

Father Bertin Roll, O.F.M., Cap., director general of the Archconfraternity of Christian Mothers whose headquarters is in Pittsburgh officiated at the reception ceremonies in Immaculate Conception Church.

The Confraternity of Christian Mothers had its beginnings more than 100 years ago in

France when many parents were faced with serious problems in rearing and educating their children.

Mothers gathered together to pray with and for one another and their children; to discuss similar problems and to advise one another regarding the Christian training of their children. In due time they sought and received the approval of the Church for their organization which began to spread rapidly throughout Europe.

Organized in the U.S. during the last part of the 19th century, the Confraternity of Christian Mothers was first canonically erected at St. Augustine Church, Pittsburgh, where it was elevated to the rank of an Archconfraternity with the rights of affiliating other confraternities in 1881. At the present there are 2,933 parish affiliations.

When the Confraternity of Christian Mothers is established in a parish it is not necessary to inaugurate a new organization. The Confraternity can be combined with already existing parochial groups such as a woman's club or altar and rosary society.

**Miami Diocesan Council** — Meeting, 1:15 p.m., Saturday, April 25, St. Sebastian Rectory, 1998 SE 25th Ave., Fort Lauderdale.

**Lauderdale Catholic Club** — Broward Deanery Spaghetti "Feed," Beach across Bahia Mar, 5 p.m., Saturday, April 25. League bowling, 6:45 p.m., Sunday, April 26, Manor Lanes.

**St. Theresa CYAC** — Corporate Communion, 8 a.m. Mass, Sunday, April 26, Church of the Little Flower, Coral Gables. Breakfast will follow. Social for members only, 9:30 p.m., Tuesday, April 28, K. of C. Hall, Coral Gables.

**Miami Catholic Singles Club** — Dance class and social 8:15 p.m., Wednesday, April 29, Polish - American Club, 1250 NW 22nd Ave.

**Hialeah-Miami Springs CYAC** — Corporate Communion, 9 a.m. Mass, Sunday, April 28, Immaculate Conception Church.

**Our Lady of Perpetual Help CYAC** — Beach party and picnic, Fort Lauderdale. Meet at 10 a.m. at the Church. Parish council meeting, 8 p.m., Monday, April 27 parish hall.

**St. Vincent de Paul CYAC** — Business meeting, 8 p.m., Wednesday, April 29, parish hall.

**St. James CYAC** — Car wash, 3 to 7 p.m., Saturday, April 25, in church extension parking lot. Meeting, 7:30 p.m., Monday, April 27, meeting room. Single men and women between the ages of 18 and 35 invited to attend.

## May Dance Planned At W. Hollywood

**WEST HOLLYWOOD** — A May dance sponsored by the Parent Teachers Council of St. Stephen School will be held Saturday, May 2 in the social hall, 2000 S. State Rd. 7.

Music for dancing will be provided from 9 p.m. to 1 a.m. by an orchestra and refreshments will be served. Dress is semi-formal and tickets will be available at the door.

## Benefit Card Party

**LAKE WORTH** — A card party to benefit the Marian School in West Palm Beach will begin at 1 p.m., Wednesday, April 29 in the hostess room of McArthur Dairy.

Reservations may be made by calling Mrs. A. Greening at JU 2-7714 or Mrs. A. L. Thompson at JU 5-9789.

## Spring Card Party

**FORT LAUDERDALE** — A Spring card party under the auspices of St. Clement Altar and Rosary Society board members will begin at 8 p.m., Thursday, April 30 in the school.

Refreshments will be served during the party under the chairmanship of Mrs. Marco Pangallo and Mrs. John Hayes.

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**JUNIOR AUXILIARY** charter members from **Convent of the Sacred Heart, Coconut Grove,** talk with **Sister Lucia, superior of the Sisters of St. Joseph Benedict Cottolengo** who will staff the new **Marian Center,** during recent coffee at the home of **Mrs. Maytag McCahill.**



Voice Photo

**FOUNDING** officers of the new **Marian Center Auxiliary** are from left to right, **Mrs. Stuart Patton, president; Mrs. Fred Piowaty, vice president; Mrs. Hughes Miller, recording sec-**

**retary; Mrs. Edward H. Doyle, treasurer; and Mrs. B. Boyd Benjamin, vice president.** They were hostesses at the first of a series of benefit coffees held last Monday.

### Mothers Auxiliary To Serve Dinner

**FORT LAUDERDALE** — A spaghetti dinner will be served by members of the Mothers Auxiliary of St. Thomas Aquinas High School on Sunday, April 26.

Serving will begin at 4 p.m. and continue until 7 p.m. in the school cafeteria and proceeds will be used to defray expenses of the school's debating students who will travel to Denver to compete in the Catholic Forensic League Convention.

Tickets may be obtained by calling Mrs. Gerard Esposito at LU 3-4652.

### Officers Elected By Altar Society

Mrs. Gerald Cronin has been elected president of SS. Peter and Paul Altar Society.

Other officers named are Mrs. Maurice Rice, vice presidents; Mrs. Richard Ringemann, recording secretary; Mrs. Helen Kish, treasurer; and Mrs. Maureen Hatch, corresponding secretary.

### Guild Formed At Cape Coral

**CAPE CORAL** — St. Andrew Guild for women has been organized in St. Andrew parish with Mrs. Bret L. Ruess as president.

Other temporary officers are Mrs. George F. Lawler, vice president; Mrs. Alfred E. Judd, recording secretary; and Mrs. Helen M. Stubbers, treasurer.

Meetings will be held on the first Tuesday of each month at the Yacht Club and a get-acquainted tea is planned by the group on Tuesday, May 5 to which all women of the parish are invited.

The new Guild has been formed to unite the ladies of St. Andrew parish in religious, educational, civic, and social activities as well as promote the spiritual and material undertakings of the parish.

### St. Matthew Women Install Officers

**HALLANDALE** — Mrs. Walter Boque was installed as president of St. Matthew Catholic Women's Club during ceremonies at 6 p.m., Mass Monday in St. Matthew Church.

Other officers are Mrs. Charles McNally, recording secretary; Mrs. George Peterson, corresponding secretary; Mrs. Thomas Cascione, treasurer and Mrs. James Von Hagel and Mrs. John Kerwin, directors.

### Guild To Observe Communion May 2

**FORT LAUDERDALE** — Their eighth annual Corporate Communion will be observed by members of Our Lady Queen of Martyrs Guild during the 7:45 a.m. Mass in Our Lady Queen of Martyrs Church on Saturday, May 2.

Father Lamar J. Genovar, pastor, will offer the Mass and install newly elected officers.

Breakfast will be served at 9:15 a.m. in the Governor's Club Hotel. Reservations may be made by contacting Mrs. Charles E. Reich, 421 SW 30th Ave.



**FIRST OFFICERS** of the newly organized **Junior Altar Society** in St. Francis of Assisi parish, Riviera Beach, are **Jackie Langford, president; Jene Uvanile, vice president; and Trilbia McGinnis, treasurer.** The group will assist members of the women's Altar Society in caring for the parish church altars.

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## Mrs. Stimmel, Of Miami, Dies

Requiem Mass was sung in Corpus Christi Church for Mrs. Elizabeth Stimmel, long-time Miami resident, who died at the age of 56.

An employe of Southern Bell Telephone Co., she came here 40 years ago and resided at 138 NE 49th St.

Mrs. Stimmel is survived by her daughter, Mary; a son, James Richard; a sister, Mrs. Bernadine Zeigler, and a brother, William J. Clancy, all of Miami.

McHale Miami Funeral Home was in charge of arrangements.



CUBAN DOMINICAN NUN, Mother Jacinta Maria, who was forced to leave her native island by the communist regime receives the

congratulations of English and Spanish-speaking clergy and St. Timothy School children on the occasion of her 50th anniversary as a religious.

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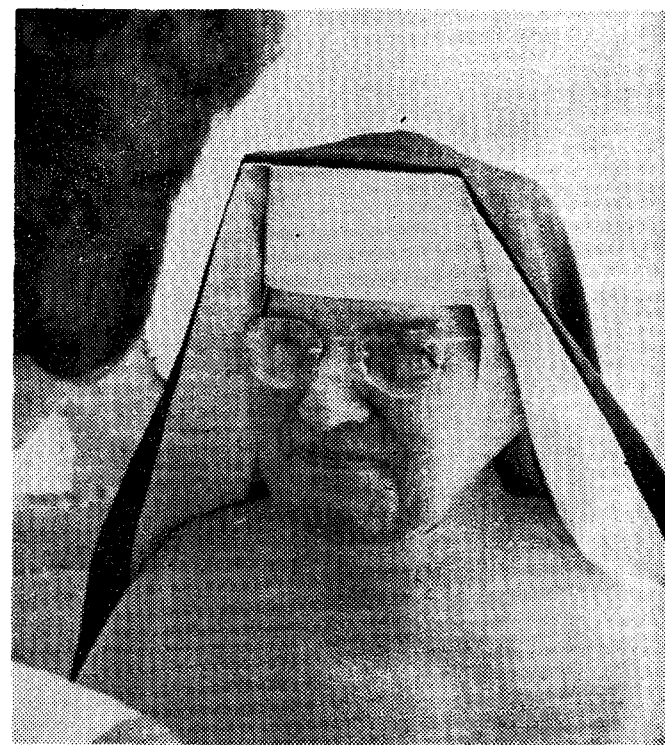
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## New Officers Installed By St. Mark Holy Name

BOYNTON BEACH — The St. Mark Holy Name Society observed Holy Name Sunday, April 12, with a Communion Breakfast, installation of officers and the presentation of a Holy Name Society Emblem Ring to one of its members.

The new officers were installed following the 8:30 a.m. Mass in the church by Father Joseph M. McLaughlin, pastor. Prior to the installation the Holy Name Society emblem ring was presented to Daniel O'Brien in appreciation for his service as Holy Name Society president from 1963 to 1964.

Installed as officers were: Richard I. Coon, president; Roger F. Horton, vice president; Maynard Isabell, recording secretary; Joseph Ruppelt, corresponding secretary; William O'Brien, treasurer; Richard Bowes, marshal, and Athur James, banner carrier.

A reception of members followed the installation with some 120 men present for the ceremony. The total membership in the St. Mark Holy Name Society is now 300.

Benediction of the Most Blessed Sacrament was then held and afterwards the Holy Name Society held a Communion breakfast.

During the breakfast, Father McLaughlin was presented with a spiritual bouquet of 100 Mass intentions and many Rosaries by members of the Society.

Main speaker at the breakfast was Father C. J. Leonard C. M., rector of St. Vincent de Paul Major Seminary here.

## A. J. Castillo, War Hero, Dies

Requiem Mass was offered in St. Dominic Church for Anthony J. Castillo, 47.

During World War II he was cited for bravery in action and decorated by the late Gen. George S. Patton. A native of Key West, he came to Miami in 1922 and attended Gesu School.

In addition to his wife, J. Anne, and their four children Donna Rae, Michael, John and Thomas, with whom he resided at 6840 SW Third St., Mr. Castillo is survived by a sister Mrs. C. Clyde Atkins; and two brothers, Joseph of Key West and Alfred of Miami.

Van Orsdel Funeral Home was in charge of arrangements.

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# Mixed Marriages Cause Many Problems

## THE FAMILY CLINIC

By JOHN J. KANE  
Professor of Sociology,  
University of Notre Dame

How do you rear children in a home where parents do not share the same religious beliefs? My husband is an agnostic who has kept his pre-nuptial promises, but my young children are beginning to ask questions about why daddy doesn't go to church, doesn't say grace before meals. They love their father and the oldest boy wants to imitate him.

The problems involved in a mixed religious marriage, Mary, can be more serious than most persons believe. Thousands of mixed marriages result in the conversion of the spouse who is not a Catholic to the faith. In thousands of others the pre-nuptial promises are kept and the marriage is largely successful and happy, although no conversion occurs. But there are others.

And having admitted this, it is the others that I want to discuss.

Religion is a way of life. It touches our most intimate and sensitive areas. It envelops us in grace at Baptism, restores us to grace through Penance, strengthens us in Confirmation, nourishes us in Holy Eucharist, provides special graces through Matrimony, and finally prepares us for death in Extreme Unction and Holy Viaticum.

The values of our faith permeate or should permeate our lives. But what happens when one is married to a person who does not share these values? What does a Jewish husband see in a crucifix hung in the bedroom? Not the Son of God dying for our salvation, but a man condemned to death by slow torture on the infamous gibbet. Seen through the eyes of faith, the cross is the symbol of Redemption and Resurrection.

A pamphlet published by a Protestant denomination tells the story of the husband who finds a miraculous medal around his baby's neck. To him it was an idolatrous symbol which he removed in anger.

How does the parent who is not a Catholic react to days of fast and abstinence, to May processions, to miracles? To the credit of such spouses, many take a sympathetic and kindly view toward something which they neither understand nor approve.

There is almost inevitably the problem of family limitation. In mixed religious marriages, Catholic teaching is usually followed when the woman is a Catholic. When the husband is the Catholic party, it is frequently abandoned. But the critical problem almost invariably arises when children are born.

It must come as something of a shock to the child when he first realizes that his mother or father does not share his faith. Unfortunately, at times, remarks may be made in the parochial school, or more likely remarks made may be misconstrued as critical of Protestantism or Judaism.

Religion should be another bond uniting the family. But when parents are of different religions, either the bond is missing, or religious differences become a divisive influence. No doubt this is one of the reasons that the highest divorce rates are found in mixed religious marriages.

Fortunately, none of this need be so severe as it was in the past. Because of Pope John's calling the Vatican Council and the new spirit which seems to be sweeping through Protestantism and Catholicism, there is a much more charitable attitude toward those of different religions. Here is a clue to procedures.

But your situation is somewhat different in that your husband is an agnostic.

It will require no small effort on your part to do two things. First, develop a very strong faith within your children, a faith that may have to withstand quite serious difficulties later in life.

Secondly, help your husband obtain the gift of faith. In other words, in order to strengthen a favorable attitude toward religion in your children, you first bring positive aspects to bear on it; second, you remove the negative attitudes to which your husband may expose them.

Obviously, the most important step is for you and the children to pray for your husband's conversion. No doubt you have done this since this is involved in your own pre-nuptial promise.

But you can also employ temporal means. You and your husband have probably discussed his attitudes toward religion both before and after marriage. Perhaps you have some clue as to the source of his agnosticism. Sometimes, in fact, very often, agnosticism is not based upon sincere intellectual doubts. It has its basis in a conflict between a person's drives and values and the prohibitions of the Church.

If you can uncover these, or if it is sincere intellectual doubts, seek out suitable literature. There is no lack of it. Leave a book or article around the home. He may read it. You may be able to arrange for him to meet a priest socially, and this friendship may well develop into his rethinking his entire position.

The very best way to safeguard your children and more closely unite your family is to help bring your husband out of his agnosticism. You will all be better off spiritually and psychologically for it.



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Four Days of Naples  
40 Pound of Trouble

## A III - MORALLY UNOBJECTIONABLE FOR ADULTS

Adventures of a  
Young Man  
America, America  
Angels in Darkness  
Another Time, Another  
Place  
Beach Party  
Bedtime Story  
Billy Liar  
Bye, Bye Birdie  
Cairo  
Captain's Table  
Carnegie, The  
The Ceremony  
Claudette  
Come Blow Your Horn  
Condemned of Altona  
Day of the Outlaw  
Dav in Court  
Dead Ringer  
Dime With A Halo  
End of Innocence  
Eyes of Annie  
Jones, The  
Flight From Ashiya  
For Those Who  
Think Young  
Fun in Acanpolo  
Global Affair, A  
Guest, The

## A-IV - MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS\*\*

Advise and Consent  
Best Man, The  
Cleopatra  
Circle of Deceit  
Divorce Italian Style  
Doctor Strangelove  
Easy Life, The Eclipse

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

## B - MORALLY OBJECTIONABLE IN PART FOR ALL

A New Kind Of Love  
Back Street  
Big Show  
Black Whip  
Born Reckless  
Candid  
Carpenter, The  
Chanman Report  
Cleopatra  
Comedy of Terrors  
Conjugal Bed  
Crack in the Mirror  
Cry For Love  
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  
Freddie White and  
Twenty-One  
Frightened City  
From Russia With  
Love  
From the Terrace  
Gun Hunters  
Gun Hawk, The  
Gypsy  
He Rides Tall  
Head, The  
Horror Of Party Beach  
House of Wax  
Indestructible Man

## CONDEMNED

An Affair Of The Skin  
Balcony, The  
Boccaccio 70  
Bonne Soupe, The  
Breathless  
Come Dance With Me  
Doll, The  
During One Night  
Empty Canvas  
Five Day Lover  
Girls With  
Golden Eyes  
Green Mare, The  
I Love, You Love  
Joan of the Angels  
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, APRIL 24

9 a.m. (4) - The Bride Comes Home (Adults, Adol.)  
12:15 a.m. (5) - Prelude To Fame (Adults, Adol.)  
1 p.m. (10) - Blackwell's Island (Adults, Adol.)  
4:30 p.m. (4) - The Kid From Left Field (Family)  
4:30 p.m. (7) - This Woman Is Dangerous (Morally Objectionable In Part For All) NO REASON LISTED BY LEGION  
6 p.m. (10) - Canyon Crossroads (Family)  
7 p.m. (4) - The Day The Earth Stood Still (Family)  
11:25 p.m. (4) - Captain Horatio Hornblower (Family)  
11:30 p.m. (10) - The Ex-Mrs. Bradford (Family)  
1:25 a.m. (10) - (Adults, Adol.)

## FRIDAY, APRIL 25

7 a.m. (5) - Trail Dust (Family)  
8 a.m. (5) - The Undying Monster (Adults, Adol.)  
12:30 p.m. (4) - The Traveling Saleswoman (Adults, Adol.)  
3:30 p.m. (7) - State Dept. File No. 649 (Adults, Adol.)  
4:30 p.m. (4) - Paratrooper (No Class.)

6:30 p.m. (10) - Possessed (Adults, Adol.) LEGION OBSERVATION - This picture contains a misinterpretation of Scripture. Diabolical possession described in this film is identified with insanity. This is contrary to the traditional Christian interpretation of the Scriptures.

9 p.m. (Channel 2 - Daytona-Orlando and Channel 7) - Reluctant Debutante (Adults, Adol.)

11 p.m. (Channel 11 - Fort Myers) - Harbor Of Missing Men (Family)

11:15 p.m. (4) - Bravados (Adults, Adol.)

11:20 p.m. (5) - Battle Cry (Morally Objectionable In Part For All) REASON - Tends to condone immoral actions; suggestive dialogue and situations.

11:30 p.m. (7) - From Hell It Came (Adults, Adol.)

11:30 p.m. (Channel 2 - Daytona-Orlando) - None But The Lonely Heart (Adults, Adol.) - LEGION OBSERVATION - The impression is created that man, by and of himself can make the better world of tomorrow.

11:30 p.m. (10) - Follow Me Quietly (Adults, Adol.)

1:35 a.m. (10) - Desperate (Adults, Adol.)

## SUNDAY, APRIL 26

12 p.m. (7) - Mr. Hex (Family)

3 p.m. (10) - The Sisters (Adults, Adol.)

3:30 p.m. (7) - Flat Top (Family)

5 p.m. (4) - The Blue Dahlia (Adults, Adol.)

10 p.m. (10) - The Purple Plain (Adults, Adol.)

11 p.m. (11 - Fort Myers) - The Quiet Man (Adults, Adol.)

11:10 p.m. (5) - Androcles And The Lion (Morally Objectionable In Part For All) REASON - Tends to misrepresent and ridicule fundamental Christian and traditional religious beliefs; moreover it contains suggestive sequences and material unsuitable for entertainment motion picture theaters.

11:45 p.m. (4) - Esther Waters (Adults, Adol.)

11:20 p.m. (7) - Sand (Family)

## MONDAY, APRIL 27

9 a.m. (7) - Come To The Stable (Part One) (Family)

9 a.m. (4) - Mother Didn't Tell Me (Adults, Adol.)

12:15 p.m. (5) - Adventures of Capt. Fabian (Morally Objectionable In Part For All) REASON - Low moral tone.

1 p.m. (10) - A Child Is Born (Adults, Adol.)

4:30 p.m. (4) - The Crooked Web (Adults, Adol.)

4:30 p.m. (7) - Whistling In Brooklyn (Family)

6 p.m. (10) - Three Bad Sisters (Morally Objectionable In Part For All) REASON - Low moral tone.

7:30 p.m. (Channel 2 - Daytona-Orlando and Channel 7) - Father of the Bride (Family)

11:25 p.m. (4) - Everybody Does It (Adults, Adol.)

11:30 p.m. (10) - My Wild Irish Rose (Family)

9 a.m. (4) - Close to My Heart (Adults, Adol.)

## TUESDAY, APRIL 28

9 a.m. (7) - Come To The Stable (Part Two) (Family)

12:15 p.m. (5) - Mister 880 (Family)

1 p.m. (10) - Big Booze (Morally Objectionable In Part For All) REASON - Excessive brutality; suggestive dance.

4:30 p.m. (4) - Father Is A Bachelor

4:30 p.m. (7) - Return Of The Frontiersman (Family)

6 p.m. (10) - Gun Brothers (Adults, Adol.)

7 p.m. (7) - The Golden Girl (Adults, Adol.)

8 p.m. (4) - The Seven Little Foys (Adults, Adol.)

11:25 p.m. (4) - Slave Ship (Adults, Adol.)

11:30 p.m. (10) - British Agent (No Class.)

## WEDNESDAY, APRIL 29

9 a.m. (4) - Dream Girl (Morally Objectionable In Part For All) REASON - Reflects the acceptability of divorce.

9 a.m. (7) - The Second Woman (Part One) (No Class.)

12:15 p.m. (5) - The Boss (Adults, Adol.)

1 p.m. (10) - East Of The River (No Class.)

4:30 p.m. (4) - Maverick Queen (Family)

4:30 p.m. (7) - On Moonlight Bay (Family)

6 p.m. (10) - Riot In Juvenile Prison (Morally Objectionable In Part For All) REASON - Excessive brutality; suggestive sequences.

11:25 p.m. (4) - Double Or Nothing (Adults, Adol.)

11:30 p.m. (10) Sons Of The Sea (Family)

## THURSDAY, APRIL 29

9 a.m. (4) - So Red The R. (No Class.)

9 a.m. (7) - The Second Woman (Part Two) (No Class.)

12:15 p.m. (5) - Jassy (Morally Objectionable In Part For All) REASON - Light treatment of marriage.

1 p.m. (10) - Crime Against Joe (Adults, Adol.)

4:30 p.m. (7) - The Side Of The Law (Adults, Adol.)

6 p.m. (10) - Dance With Me Henry (Family)

7 p.m. (7) - Goliath Against The Giants (No Class.)

11:25 p.m. (4) - The Brave Bulls (Adults, Adol.)

11:30 p.m. (10) - Affectionately Yours (Adults, Adol.)

'Of Wayward Love' On Condemned List

NEW YORK (NC) - The National Legion of Decency evaluated "Of Wayward Love," an Italian movie distributed by Pathe, in its condemned (Class C) category on the ground it is "grossly suggestive and pornographic."

"This film, an amoral trilogy whose subject matter includes marital infidelity, seduction and illicit sex, in its treatment is grossly suggestive and pornographic," the legion objection stated.

# TV Radio CATHOLIC PROGRAMS IN DIOCESE

## TELEVISION

(Friday, April 24)

6:45 A.M. - GIVE US THIS DAY - WLBW-TV, Ch. 10 - Religious discourse by Father James X. Henry, assistant pastor, Holy Family parish, North Miami.  
1 p.m. (12 - West Palm Beach) - Under the Cover of Night (Adults, Adol.)  
11:30 p.m. (12 - West Palm Beach) - The Thin Man Goes Home (Adults, Adol.)

## (Sunday)

9 A.M. - TELAMIGO - Ch. 7 WCKT - Spanish language documentary film produced by the U.S. Information Agency.  
9:30 A.M. - THE CHRISTOPHER PROGRAM - Ch. 5, WPTV (West Palm Beach) - 9:45 A.M. - THE SACRED HEART PROGRAM - Ch. 5, WPTV (West Palm Beach) - Father Aloysius J. Boland, assistant pastor of the Cathedral parish, St. Louis, Mo., will deliver the first talk in a series on "What Is Decent Literature." The title of Father Boland's talk is "The Logic of Vice." In his talk, Father Boland declares that "In modern day literature there has been a complete reversal in impression and ideas. Instead of the heroes and immortals of the past, pervers and immortals have been substituted. Instead of the heights of virtue, today we have the mud bottom of vice."

11 A.M. - THAT I MAY SEE - Ch. 7, WCKT - Instruction discourse by Father David J. Heffernan, pastor of St. Plus X parish Fort Lauderdale.  
11:30 A.M. - MASS FOR SHUT-INS - Ch. 10 WLBW-TV.  
1 P.M. - THE CHRISTOPHERS - Ch. 2, WESH-TV (Daytona-Orlando) - Title of today's program is "Choose A Career That Counts."

## (Friday, May 1)

6:45 A.M. - GIVE US THIS DAY - WLBW-TV, Ch. 10 - Spanish-language religious discourse by Father Angel Villaronga, O.F.M., chaplain, Diocesan Centro Hispano Catolico.  
RADIO (Sunday)  
6 A.M. - THE CHRISTOPHERS - WGMA (Hollywood)  
7 A.M. - THE SACRED HEART PROGRAM - WGBS, 710 Kc.  
7:30 A.M. - THAT I MAY SEE REPEAT - WGBS, 710 Kc. 7:30 FM - Repeat 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. - THE HOUR OF THE CRUCIFIED - WIRA, 1400 Kc., FM 95.5 Mg. (Fort Pierce)  
10:15 A.M. - THE HOUR OF ST. FRANCIS - WNOG (Naples)  
10:15 A.M. - SPANISH CATHOLIC HOUR - WMET, 1220 Kc. - Spanish religious program, auspices of Diocesan Centro Hispano Catolico. Moderator: Father Avelino Gonzales, O.P., with Father Armando Tamargo, O.P.  
6:05 P.M. - CATHOLIC NEWS - WGBS, 710 Kc. - 96.3 Mg. FM - Summary of international Catholic news from NCWC Catholic News Service and South Florida Catholic News from The Voice.  
8:30 P.M. - THE HOUR OF THE CRUCIFIED - WJNO - (West Palm Beach)  
8:45 P.M. - THE HOUR OF ST. FRANCIS - WKAT, 1360 Kc.

10:15 A.M. - SPANISH CATHOLIC HOUR - WMET, 1220 Kc. - Spanish religious program, auspices of Diocesan Centro Hispano Catolico. Moderator: Father Avelino Gonzales, O.P., with Father Armando Tamargo, O.P.  
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11:30 A.M. - MASS FOR SHUT-INS - Ch. 10 WLBW-TV.  
1 P.M. - THE CHRISTOPHERS - Ch. 2, WESH-TV (Daytona-Orlando) - Title of today's program is "Choose A Career That Counts."

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# Bishops Score 'Counterfeit Film Artists'

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — A threatened revival of the "anything goes" policy of pre-Production Code days, to which the Bishops' Committee for Motion Pictures, Radio and TV referred in its unusually lengthy, annual report, became apparent to the National Legion of Decency "within the past six months."

If "powerful factions in Hollywood were to have their way, nudity . . . and voyeurism would become standard element in film treatment," says the port.

Actually, a downward moral trend in movies began four or five years ago, with the sudden over-liberalization of the film industry's voluntary Production Code.

It gained momentum when an increasing volume of 'sex-sational' foreign films received general release — chiefly through major American film companies or their subsidiaries — in our American theaters.

Under the liberalized Code and with more liberal Legion of Decency ratings, there have been a few more genuinely artistic Hollywood movies and a larger number of vulgarly realistic and inartistic ones.

The Episcopal Committee which comprises Archbishop John J. Krol of Philadelphia (chairman) and Bishops John A. Donovan of Detroit, Walter W. Curtis of Bridgeport, Loras T.

## HOLLYWOOD IN FOCUS

Lane of Rockford and Timothy Manning of Los Angeles, noted that "the growing tendency of some film makers to challenge the Judeo-Christian vision of man . . . is more noticeable in foreign and independent films than in the product of the organized American (film) industry."

### THE REAL CULPRIT

The Bishops identify the real culprit in the moral and artistic let-down of movies. He is "the counterfeit film artist who substitutes easily achieved sight and sound sensations for the labor of true art."

As I see it, this fellow is aided and abetted by counterfeit critics who fob off counterfeit art as the real thing. Criticism often is based upon the "social significance" of a film, rather than its moral or artistic treatment.

Although "85 per cent of the 1963 movies received Legion of Decency approval for some segment of the audience, only 70, or 26.62 per cent of the 263 films classified, were "family approved." This compares with 62 per cent during 1938, four years after the Bishops first set up the National Legion of Decency.

"This "dramatic decrease in the number of family films" and the fact that so "many so-called adult films are juvenile

in concept and sensational in treatment" the Bishops call "regrettable." Nevertheless "neither the Church nor the Legion has or ever will discourage the responsible efforts of serious film artists to create meaningful works for the attention of mature viewers."

### 'OCCASION OF SIN'

Rather, the Church and Legion aim to curb "the counterfeit artist who would attract an audience by stimulating base emotional responses of an erotic and violent nature."

For the young in particular, such stimulation "frequently becomes an immediate occasion of sin" . . . while . . . "the extent to which youthful crimes of passion and violence may be linked to a steady and continuous exposure to this type of stimulation . . . cannot be readily dismissed."

The Bishops further deplored

as "not only immoral but dishonest, covert attempts (in some films) to condone and even promote pre-marital sexual indulgence," by showing "the liaison of hero and heroine, surrounded by glamorized opulence and shielded from any probing of the very real personal and social implications surrounding such behavior."

The Bishops did not quote extensively from the "Decree on Communications Media," promulgated by Pope Paul VI last Dec. 4, although the terms of their report seemed indirectly to answer, for the benefit of artists and others, minority criticisms that the Decree is not sufficiently specific.

For instance, in discussing "the relationship between the rights — as they are called — of art and the norms of morality" . . . the Vatican Council Fathers proclaimed that "all must hold to the absolute primacy of the moral order."

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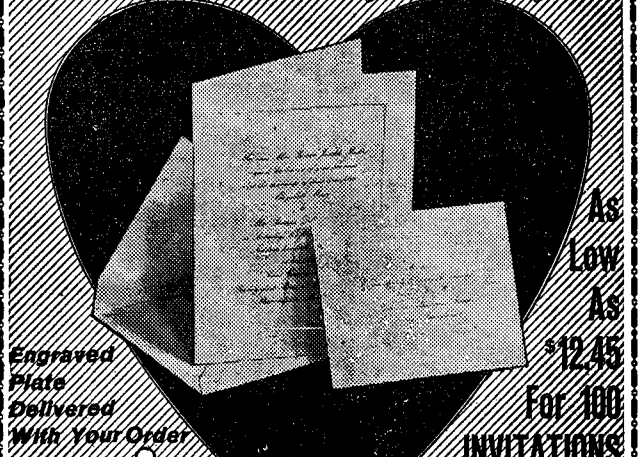
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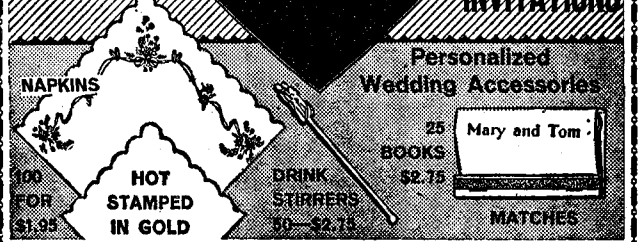
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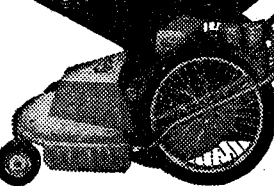
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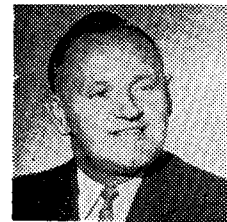
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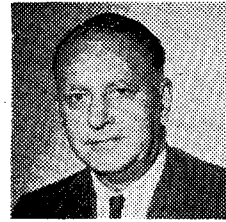
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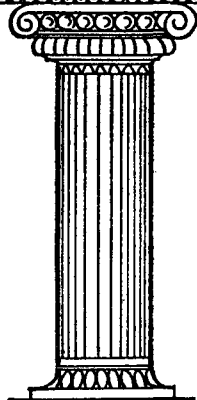
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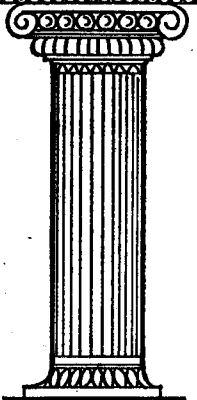
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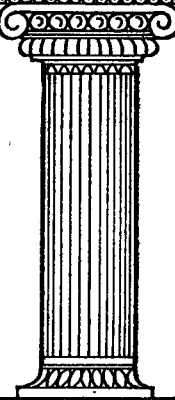
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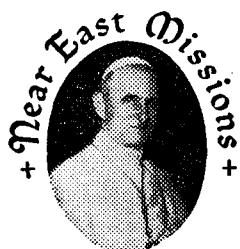
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- \$10 A MONTH — What it costs to feed a family of Palestine Refugees — Arabs who lost everything as a result of the 1948 Arab-Israeli War. — Write to us.
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## L'I'L SISTERS

By Bill O'Malley



"OH NO....NOT ANOTHER DOUBLE-HEADER!"

### SHARING OUR TREASURE

## Catholics' Good Example Helped Convert Lutheran

Of all human factors which help lead a person into the Catholic Church the most influential is the good example of Catholics. "By their fruits," said Jesus, "you will know them" (Matt. 7:16).



FR. O'BRIEN

Hence it is that people judge a religion by the lives, deeds and works of its members. Stressing the importance of living an upright and holy life to help win adherents to His religion, Jesus said, "Let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matt. 5:16).

The influence of the good example of Catholics is illustrated in the conversion of John W. Meyer of Aurora, Illinois, now a Basilian priest on the faculty of the University of St. Thomas in Houston. "I was a Lutheran," related Father Meyer, "and never missed church on Sunday. I took part in the special programs held at Christmas and Easter and was substitute organist. I became interested in the Catholic religion through association with Catholic boys when I was a teenager.

"Newton Shank, Albert Kuhn and Francis Weaver stand out with special vividness in my mind. I was close to them and I could not fail to see how seriously they took their religion and the powerful influence it exerted upon them. No profane or obscene speech ever came from their lips, and there was a basic honesty and goodness about them that commanded the respect and admiration of all.

"They told me how much it meant to them to keep in the state of grace and in the friendship of God so that they could go often to Holy Communion. They weren't killjoys, nor

'pious Joe's.' They went in for sport, games and fun like the rest of us, and demonstrated that clean living is no barrier to joy and merriment. It was their good example that prompted me to begin reading about the Catholic religion.

"I had no access to Catholic periodicals, but in the public library I found a set of the Catholic Encyclopedia. I read and studied articles on the sacraments, confession, purgatory, papal infallibility and the lives of the saints. The ceremonies and externals of the Church, her architecture, art and music impressed me as helps in the worship of God.

"Composed of body and soul, man must worship exteriorly as well as interiorly. All the elements of Catholic worship fitted into a coherent pattern in which no item was wasted or superfluous. I read 'Rebuilding a Lost Faith' and 'The Faith of Our Fathers' and came to see the long history of the Catholic Church dating from the days of Our Lord and the Apostles.

"It was to the Apostles, the first bishops of the Catholic Church, that Christ said: "Go, therefore, and make disciples of all nations . . . and behold I am with you all days, even unto the consummation of the world" (Matt. 28: 18-20).

My Church didn't come into existence till fifteen centuries later, when Martin Luther founded it in Germany. I wanted to be a member of a Church which Christ founded and with which He promised to abide till the end of time.

"I called on Father Arthur Schmid at St. Nicholas rectory and upon completing the instructions I was received into the historic Mother Church of Christianity. The faith meant so much to me that I wanted to share it with others. So I became a Basilian priest, teaching young people on weekdays and preaching Christ's Gospel in parishes on Sundays."

## The Question Box

### What's Stand Of Church On Marriage Of Aged?



By MSGR. J. D. CONWAY

Q. Am I correct in assuming that aged Catholics may marry with the permission of their pastor, for companionship? I have been confused for years on this problem. Sometimes in reading Catholic articles on marriage I get the feeling that only Catholics who are absolutely sure they can have children ought to get married.

A. You are correct in your assumption — except that such elderly people do not need any permission from their pastor. If they are free to marry they have an absolute right to marry and need permission from no one.

I can understand the feeling you get from reading some Catholic articles on marriage. They insist so much on procreation as the primary purpose of marriage that you get the impression no other purpose really counts. Love alone is a sufficient purpose, and with it may be combined convenience, security, happiness, a home, companionship, and mutual soul-saving.

Q. When the priest brings Communion to the sick at home I meet him at the door with a lighted candle. He says something. What is it that he says, and am I supposed to answer him? If so, what do I say?

A. He probably says, Pax huic domui (peace to this house) and your answer should be, Et omnibus habitantibus in ea (and all who live in it). But do not worry; if you do not know the answer he can give it himself. Soon he will be saying it in English so it will have meaning for you.

Q. As a child in England I was taught to look upon the Sacred Host and chalice when they were raised during the Elevation in the Mass. My husband says I should bow my head and strike my breast like everybody else in the church. But I am not looking at everybody else; I am watching the altar. Please tell me if I am right.

A. You are right. You might bow your head in fervent adoration before and after each elevation; but I see no reason to strike your breast.

Q. One of my best friends is a Presbyterian minister (woman). On Good Friday she showed me a prayer book where it said, "Adoration of the Cross: Behold the wood of the cross; come let us adore." She said we were breaking the First Commandment by idolatry. I told her that we were not adoring the wood, but were adoring Our Lord and Savior hanging there on that Cross. Was that the right answer, Father? I know the only one we adore is God. We venerate many things, but we do not adore them. Of course the way the prayerbook says it you would think we were adoring the wood.

A. You were right. "Adoration of the Cross" is an unfortunate and confusing expression. I believe most Catholics

know what it means, but it is too bad we don't say what we mean. The words are used in the unveiling of the Cross on Good Friday.



Is there a St. Marveen, and if there is would you tell me something about her. What is her feast day, etc.?

A. I suppose Marveen is a feminine form of Marvin, which is in turn a variant spelling of Martin. There are various saints named Martin; the best known is St. Martin of Tours, who even before he was baptized was so inspired by charity that he cut his cloak in two to share it with a beggar — who later appeared to him as Christ, wearing the halfcloak.



Q. I was married with a mortal sin on my soul. I had the chance to have my confession heard, but was afraid, because I knew the priest and was ashamed. Was my marriage valid? I have confessed this, and my sin was forgiven but I am not sure the priest understood me right.

A. Your marriage was valid; have no worry. Even the graces of the Sacrament of Matrimony came into your soul when you repented and were forgiven.

## MISSAL GUIDE

April 26 — Fourth Sunday after Easter. Mass of the Sunday. Gloria, Creed, Preface of Easter.

April 27 — St. Peter Canisius. Confessor and Doctor of the Church. Mass of the Feast. Gloria, Preface of Easter.

April 28 — St. Paul of the Cross. Confessor. Mass of the Feast. Gloria, Preface of Easter.

April 29 — St. Peter, Martyr. Mass of the Feast. Gloria, Preface of Easter.

April 30 — St. Catherin Siena, Virgin. Mass of the Feast. Gloria, Preface of Easter.

May 1 — St. Joseph, Spouse of the Blessed Virgin Mary and Patron of Workers. Mass of the Feast. Gloria, Creed, Preface of St. Joseph.

May 2 — St. Athanasius, Bishop, Confessor and Doctor of the Church. Mass of the Feast. Gloria, No Creed, Preface of Easter.

May 3 — Fifth Sunday after Easter. Mass of the Sunday. Gloria, Creed, Preface of Easter.



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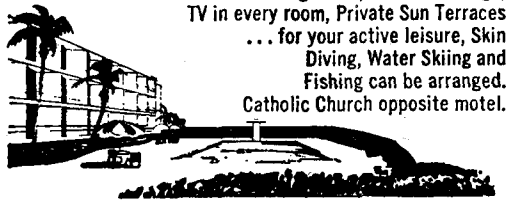
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# Nuevas Normas del Comunismo Soviético Contra la Religión

En los últimos meses algunas figuras del mundo libre han querido hacer creer que en los países comunistas, particularmente en la Cuba de Castro, se está dando libertad a la Iglesia y se está facilitando la práctica religiosa del pueblo. Las más recientes declaraciones en ese sentido fueron hechas por el abogado neoyorquino James Donovan y a fueron refutadas en un editorial reciente de The Voice.

Sin embargo, la réplica cabal y definitiva a los que ingenuamente creen en un cambio de actitud del comunismo hacia la religión, es dada por el propio Partido Comunista. El Comité Central del Partido Comunista Soviético acaba de trazarse una nueva línea para encauzar la persecución religiosa, basándose en la convicción de que "nuestro deber consiste en combatir activamente la ideología religiosa".

Esta nueva regla de la persecución religiosa está contenida en el reporte presentado en el curso de una reunión de la Comisión Ideológica del Comité Central del Partido Comunista en noviembre del pasado año en Moscú por M. Leonid Fiodorovitch Ilitchev, presidente de esa comisión y que fue publicado en el primer número del año 1964 de la revista ideológica "Kommunist", del 17 de enero.

Una de las primeras traducciones hechas en el mundo occidental de ese documento que marcará la pauta de la nueva actitud del comunismo para con la religión fue publicada por la revista francesa "Informations Catholiques Internationales", en el número del primero de marzo de este año.

Este documento es de primera importancia ya que permite conocer la última visión comunista sobre la religión. Deja ver exactamente el terreno en que el partido sitúa la confrontación entre el comunismo y la religión: El objeto del conflicto está en la fe en la existencia de Dios. El comunismo no es antirreligioso porque la religión sea o no "reaccionaria", sino porque profesa la existencia de Dios.

El autor del documento fue director de "Pravda" y es el rector, el mentor de la proyección ideológica del Partido Comunista Soviético, que equivale a decir de todo el comunismo internacional.

Se trata de un informe largo y tedioso, lleno de repeticiones en el que entre otras cosas se señala la incompatibilidad entre la "ciencia" y la religión, diciendo que "la religión es una imagen fantástica, desnaturalizada del mundo, que paraliza el espíritu del hombre por los dogmas religiosos y ahoga todo su pensamiento creador". Se advierte que se le combate porque es "freno al progreso científico y social".

En páginas y páginas expone las diferencias científicas,

filosóficas y sociales entre la religión y el comunismo trayendo a la actualidad las manidas teorías marxistas leninistas al respecto. No es nuestro objeto entrar a refutar esos puntos de vista comunistas, sino sólo destacar algunos párrafos que demuestran a las claras que el comunismo, lejos de ir hacia una actitud cordial y de tolerancia para con la religión, se dispone a continuar e incrementar su ofensiva contra la fe.

El Sr. Ilitchev traza como punto esencial del nuevo programa antirreligioso la educación ateísta, "que no se puede considerar como una campaña cualquiera, porque es uno de los puntos estratégicos del frente ideológico".

Esta campaña de educación ateística se centrará en la juventud y la niñez, valiéndose de los profesores de ateísmo formados a nivel universitario, en las universidades de la Unión Soviética (y los demás países comunistas, incluyendo a Cuba, que ya cuenta en sus universidades con facultades de ese carácter.)

Para enfatizar ese aspecto, el documento recuerda que en el vigésimo segundo Congreso del Partido Comunista, "Nikita Krushchev asignó una tarea: "crear sus sistema coherente de educación científica atea que alcanzará todos los estratos de la población y pondrá fin a todas las concepciones de la propaganda religiosa, en particular entre niños y adolescentes."

Pero si en esta guía que registrará la proyección antirreligiosa del comunismo se presta especial atención a lo que se refiere a la destrucción de la fe por medio de la propaganda y la educación ateísticas, no se olvida de advertir que "nuestro deber consiste en combatir activamente la ideología religiosa" y recomienda "utilizar en la lucha contra la religión todos los medios y todas las formas de influencia sobre la gente de todos los niveles ideológicos y de todas las organizaciones sociales."

Sigue siendo concluyente en el propósito de barrer todo vestigio de fe religiosa: "La elaboración de la concepción científica del mundo es imposible sin la lucha contra todas las clases del pasado" (comprendidos los principios religiosos). "No tenemos derecho a esperar el momento en que estas sobrevivencias desaparezcan por sí mismas por el éxito de nuestras tácticas."....."bajo cualquier aspecto o forma la ideología religiosa es extraña a nuestra sociedad... nuestro deber consiste en combatir activamente la ideología religiosa."

"Las organizaciones del partido, los trabajadores que se ocupan de cuestiones ideológicas, todos los ateos, no deben perder de vista (que) el socialismo, el comunismo, son incompatibles con la ideología religiosa"....."La conso-

lidación de la forma de vida comunista es una condición determinante de la lucha contra la sobrevivencia religiosa y la garantía de que ésta será enteramente vencida".... "La eliminación de las sobrevivencias del pasado es tarea que hay que cumplir por todos los medios de que disponga el partido."

Estos párrafos entresacados del largo informe del señor Ilitchev pueden dar una idea clara de cuáles son los propósitos del comunismo con respecto a la religión. Para aquellos ingenuos que creen ver en algunas pálidas tácticas propagandísticas del comunismo un beneficioso cambio de actitud hacia la Iglesia, una posición de tolerancia o de entendimiento, es oportuno que se den a la lectura detenida de este largo y tedioso, pero in-

terantemente interesante documento, que se encarga por sí mismo de dejar ver que "la lucha del partido en la formación ateísta tiene su historia y períodos y según cada uno de ellos, se han adaptado formas y métodos de trabajo a cada uno de ellos."

Debe ser detenidamente leído por los que, también ingenuamente, han llegado a pensar que la Iglesia puede llegar a convivir en un régimen comunista si se adapta a sus proyecciones sociales y lo apoya en sus medias, porque Ilitchev se ha encargado también de advertir que la pugna con la religión no es porque ésta sea o no "reaccionaria", sino porque sostiene la idea de Dios, que según los ideólogos comunistas frena el avance "científico" de la sociedad socialista.



## The VOICE SECCION EN ESPAÑOL

### Demuestran Católicos Polacos la Firmeza de su Fe Religiosa

BERLÍN (INC) El órgano comunista polaco Polityka y un semanario ateo; también polaco publicaron informaciones que revelan la persistencia del sentimiento religioso en Polonia.

Polityka confesó haber recibido numerosas cartas de

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protesta tras la publicación de un "reportaje" tendencioso sobre la vida en un seminario. El órgano rojo de Varsovia insertó una de esas cartas escrita por una muchacha.

Por otra parte el semanario Razón, de la Sociedad Polaca de Ateos y Librepensadores, dio cuenta en tono quejumbroso de la influencia de la religión en la pequeña ciudad de Andrychow, donde incluso los dirigentes comunistas van a la iglesia y envían a sus hijos a la catequesis.

"El médico es ateo, pero va de todas formas a la iglesia", escribe un corresponsal del semanario. De hecho, añade, "solo tres niños no asisten a las clases de religión."

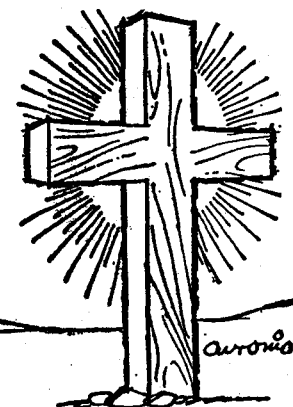
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## Honra el Mundo a Miguel Angel en su Cuarto Centenario

La Feria Mundial de Nueva York acaba de abrirse y aunque las grandes firmas industriales y comerciales han invertido millones y millones de dólares en sus pabellones de exhibición, la mayor atracción del evento se encuentra en uno de los pabellones más modestos, el de la Santa Sede, que presenta la obra escultórica La Piedad, del inmortal Miguel Angel.

Las primeras planas de los más importantes diarios del mundo se han hecho eco de la llegada e instalación temporal en Nueva York de la clásica escultura, precisamente al conmemorarse el Cuarto Centenario de la muerte de su genial autor: Miguel Buonarrat.

La celebración del año del genio italiano se inició oficialmente el 18 de febrero, cuando el gobierno de Italia rindió honores por el cuarto centenario de su fallecimiento.

"El mundo entero se une a exaltar y honrar de mil maneras la memoria de Miguel Angel, el cuádruple genio: pintor, escultor, arquitecto y poeta, reconociendo con ello su grandeza de horizonte "como advierte el periodista Miguel Durón en artículo publicado en un número reciente del magazín mexicano Mundo Mejor en memoria de Miguel Angel, "es principal-

mente honrosa para los países de cultura cristiana, ya que fue en su seno y a su sombra, en la eterna Roma, donde realizó lo más grandioso de su obra".

Miguel Angel nació el 6 de marzo de 1475 en Capresse, pequeña ciudad amurallada cerca de Florencia, la Magnífica.

"Para darle el sabor florentino a su nombre romano — dice Ludwig Golscheider,



"LA PIEDAD"

crédito en la materia— se le llamó Miguel Angel de Ludovico di Leonardi de Buonarroti Simoni. Sus padres habían llegado a Florencia y tenían su villa en Settignano, cerca de dicha ciudad. Eran muy jóvenes cuando nació Miguel Angel, su madre tenía 19 años y el padre 29".

#### MIGUEL ANGEL POETA

Miguel Angel también llevó siempre sobre sus sienes, aunque secretamente, casi con veneración, el laurel de la poesía. Hacer versos era su mejor afición de ratos de ocio, una confidencia consigo mismo. De este arte dice Asencio Condivi, uno de sus mejores biógrafos y contemporáneo cuyo:

"Humilde como era en tanta gloria, Miguel Angel hacía aparecer sus versos solamente en raras ocasiones, versos que le salían del corazón como purísima linfa que brotara de sus venas. Solía mostrarlos a sus amigos y discípulos y gracias a ello no se perdieron".

Para mayor grandeza suya a Miguel Angel tocó destacar entre una pléyade de hombres magníficos en todos los géneros. Así lo precisa el escritor mexicano Guillermo Tardiff:

"Al siglo que va de 1475, año en que nació Miguel Angel, al siguiente, corresponde también el nacimiento de Ti-

ciano y de Rafael: vivieron y actuaron Boticecelli, Ghirlandajo y Verrochio, Colón descubre a América, Magallanes y Vasco de Gama, amplían el mundo; Ignacio de Loyola, Savonarola, Calvino y la Reforma. Erasmo de Rotterdam y Juan Pico de Mirandola, afectan al mundo espiritual; la imprenta, la pólvora y la brújula; Holbein y Copérnico, el Concilio De Trento, Cervantes, Lope de Vega y Shakespeare, que nace cuando Miguel Angel muere".

Ante todo, Miguel Angel fue escultor. Fue la escultura su gran vocación, su arte consentido. El mismo se calificaba como escultor y su mayor honra era ser reconocido como tal. Firmaba como "Miguel Angel Buonarroti, escultor".

Tanto fue desde pequeño afán por esculpir la Belleza en el mármol, que ni la cerrada oposición de su padre, el magistrado Ludovico, le hizo retardar su entrega al aprendizaje del arte. Los Buonarroti se decían de sangre real por descender de los Condes de Canossa, por lo cual consideraban deshonoroso que un hijo suyo fuera artesano y hombre del pueblo. Sin embargo, para el jovencito Miguel Angel estirpe real significaba solamente el arte supremo.



LA MADRE JACINTA María, O.P., recibe la felicitación personal del Padre Angel Vizcarra, O. P., que pronunció el sermón en la misa de acción de gracias en ocasión del quincuagésimo aniversario de la profesión de votos de la religiosa cubana.

**BODAS DE ORO DE RELIGIOSA CUBANA**

**Ex Alumnas Cubanas y Alumnos Norteamericanos Honran a Religiosa en Aniversario de sus Votos**

Al cumplir los cincuenta años de su profesión religiosa, la Madre Jacinta María O.P. recibió homenajes de agradecimiento y de aliento de mujeres cubanas de distintas edades y de pequeños escolares norteamericanos.

Dedicada su vida a la educación religiosa de varias generaciones de cubanas, la Madre Jacinta, forzada a abandonar su país por la persecución religiosa desatada por el comunismo, arribó al jubileo de sus bodas de oro con la religión siendo la superiora de la comunidad que tiene

a su cargo la enseñanza en la Escuela Parroquial de St. Timothy, en South Miami. . .

La comunidad de Dominicas del Santo Rosario, que en Cuba atendían los afamados colegios de Las Dominicas Francesas en el Vedado, La Habana, Trinidad, Las Villas y Antilla, Oriente, llegaron desterradas a Miami el primero de junio de 1961.

Inmediatamente se dedicaron a mejorar sus conocimientos del inglés y a prepararse a continuar su labor apostólica de la enseñanza en este país. Ya en septiembre de ese mismo año podían hacerse cargo de la nueva escuela parroquial de St. Timothy, en South Miami. Comenzaron con cuatro grados y unos 100 alumnos. Hoy enseñan a unos 400 alumnos, desde el kindergarten hasta el sexto grado.

Esos pequeños, norteamericanos en su mayoría, acompañaron a la religiosa cubana en la misa de acción de gracias ofrecida con motivo del aniversario de su profesión religiosa. Aunque es superiora de la comunidad religiosa que les da enseñanza, la madre Jacinta no es una de sus profesoras, porque le ha sido difícil el aprendizaje del inglés; pero todos ellos conocen de su bondad y le quieren mucho.

Como destacó el padre Angel Vizcarra O.P. al pronunciar el sermón en la misa de

También tú puedes oír: "El Señor está contigo".

Se necesita ser "Inmaculada" para llamar-se "Esclava".

Cierto: Vivir es sacrificarse. Pero, más cierto: sacrificarse es vivir.

NUEVA YORK (NC)— El cine norteamericano presenta dos alarmantes tendencias, una la de revivir la idea de que "todo está permitido", y otra la de "minar el concepto judeo-cristiano" del hombre. En una declaración que coincide con el trigésimo aniversario de la Legión de la Decencia, advierte contra esas tendencias el Comité Episcopal Norteamericano de Cine, Radio y Televisión.

La Legión de la Decencia, creada en 1934, realiza la clasificación moral de las películas de acuerdo con un criterio católico. Fue la pionera de las 42 oficinas Católicas Nacionales del Cine existentes hoy en el mundo.

El Comité Episcopal achaca a "poderosos sectores de Hollywood" el movimiento por un libertinaje en la producción cinematográfica.

Los Obispos insisten en cambio que esa producción debe ser inteligente y responsable, y manifiestan la esperanza de que, según el espíritu del decreto conciliar sobre medios de comunicación social, constituya el cine un medio para "hablar a todos los hombres de lo que realmente son —criaturas humanas hechas a imagen y semejanza de Dios".

En la declaración se señala estadísticamente el cambio de rumbo en Hollywood—impuesto quizás por el impacto de la televisión— de la producción de films para todos los públicos a otros de carácter atrevido.

En 1938 la Legión clasificó 535 películas de las cuales 496 (93 por ciento) eran aptas para todos. En 1963 de 263 films revisados, sólo 70 (26.62 por ciento) fueron aprobados para el gran público, mientras que casi el 50 por ciento quedaron en la clasificación de inadecuados para niños o jóvenes.

Refiriéndose a la baja calidad moral de bastantes películas, declaran los Obispos:

"En todos esos casos el productor ha carecido de las cualidades fundamentales de un auténtico artista. Le ha faltado sobre todo un sentido de respeto y de verdadera comprensión del hombre."

En cuanto al público señala la declaración: "Para que el cine cuente con grandes artistas ha de haber un gran público dispuesto a alentarlos."

Los Obispos lamentan que la educación no aprecie y actúe de acuerdo con la importancia de la "revolución en el ámbito de los medios de televisión."

"Se enseña todavía a los jóvenes como si la televisión y el cine no existieran, como si esos medios no influyeran

Te quejas del cincel del educador o del superior? Te quejas de la mano de Dios.

en su formación ni moldearan la cultura y los valores del siglo veinte. . ."

"Al ignorar el cine los educadores cristianos lo hacen a riesgo de que la buena nueva de la salvación resulte totalmente ajena para un mundo confuso."

Los Obispos subrayan que clasificación moral de películas continuará siendo el principal cometido de la Legión de la Decencia. "Si su servicio fue necesario en el pasado, hoy se requiere todavía más", afirma la declaración episcopal.

**Repetirán el Festival Folklórico Cubano en Dade County Auditorium**

La revista musical de carácter folklórico "Añorada Cuba" que presentaron con tanto éxito las instituciones católicas de la Inmaculada, en el Auditorium de Hialeah, se repetirá el domingo 3 de mayo en Dade County Auditorium, debido a que gran número de personas no pudieron presenciarla porque se agotaron las localidades.

Como esta representación del cuadro artístico musical

de esas instituciones no tiene fin de lucro, pues aspira sólo a cubrir los gastos y atender a ciertas actividades catequísticas, estudios sociales y obras de caridad, las donaciones serán sólo de cincuenta centavos.

Serán dos los "shows", uno a las cuatro de la tarde y el otro a las ocho de la noche, y ya están a la venta las localidades que se pueden separar en los teléfonos 821-3564, 821-3577, 821-8176 y 634-7787.

**De Aquí y De Allá . . .**

Están proyectadas clases especiales de Inglés para ayudar a aquellas personas interesadas en calificar como maestros en los Estados Unidos. A este fin, la Sección de Empleos del Centro de Refugiados Cubanos, en el 600 Biscayne Boulevard, entrevistará a todos los refugiados cubanos que posean Título Universitario y que hablen algo de inglés, el próximo lunes 27 de abril, en el salón 404, entre las horas 8:30 a 4:00 p.m. Deben llevar su tarjeta azul.

LAUSANA, Suiza (NC)— Monseñor Francois Charriere obispo de Lausana, Ginebra y Friburgo, autorizó el uso de dos idiomas vernáculos en las parroquias bilingües, pudiendo predicarse en un idioma o en los dos, y leer la Epístola en uno y el Evangelio en otro. El francés y el alemán pre decen en la diócesis. En Ginebra se hablan numerosas lenguas por ser una ciudad de ambiente internacional.

MADRID (NC)—El domingo 5 de abril se celebró en España el "Día de la Iglesia Perseguida", con oraciones y clectos en favor de los cristianos exilados y de los que padecen bajo el yugo ateo. "Sería ingenuo e—scribió el semanario Ecclesia, órgano de la Acción Católica— pensar que el comunismo ha cambiado de mentalidad en el orden religioso. . . La Iglesia sigue amordazada en cualquier rincón donde rige el comunismo".

**MISAS LOS DOMINGOS CON SERMON EN ESPAÑOL**

- ST. MICHAEL, 2935 W. Flagler St., Miami—10 a.m. y 6 p.m.
- STS. PETER AND PAUL, 900 SW 26 Road, Miami — 12:55, 5:30 y 7:30.
- CORPUS CHRISTI, 3230 NW 7th Ave., Miami — 10 a.m. 12:55 y 5:30 p.m.
- CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St. y 29 Ave., NW — 5:30 p.m.
- ST HUGH, Royal Road y Main Highway.—5:30 p.m.
- LITTLE FLOWER, 1270 Anastasia Ave. Coral Gables — 9 a.m. y 12:30 p.m.
- INMACULADA CONCEPCION, 68 W 42 Place, Hialeah. — 11:30 a.m.
- SAN JUAN APOSTOL, 451 E. 4 Ave., Hialeah — 12:55 p.m.
- ST DOMINIC, N.W. 7 St. y 59 Ave. — 11 a.m.
- ST. BRENDAN, 37 Ave. y 32 St. S.W., Miami — 6:30 p.m.
- SAN JUAN BOSCO, 1301 Flagler St. — 7, 8:30, 10, 11, 11:30 a.m. 12:55, 6 y 7:30 p.m.
- S. TIMOTHY, 2400 SW 102 Ave. 11 a.m.
- ST. AGNES, Key Biscayne —8:30 y 11 a.m.

acción de gracias, debido a la situación de destierro de las madres dominicas como de todos los cubanos, la ocasión no fue motivo de jolgorio, sino que adquirió un sentido más religioso, un sentido de gratitud y una ocasión para reconocer la generosidad con que estas religiosas, como todos los cubanos que han huído del comunismo, han sido acogidas en esta nación y en esta Diócesis de Miami.

Las dominicas del Santo Rosario se establecieron en Cuba en 1891, hasta que fueron expulsadas en 1961. Tenían también colegios en el Ecuador y al verse obligadas a abandonar la isla del Caribe se establecieron en Miami y también en Colombia. En esta Diócesis, además del Convento en la parroquia de St. Timothy, que tiene a su cargo la enseñanza en la escuela, la comunidad sirve en una misión de trabajadores misioneros en Fort Myers.

Ya antes de haber sido expulsadas por el comunismo, las Dominicas Francesas habían estado establecidas en Estados Unidos, con un colegio en Los Angeles, California, que funcionó durante varios años. De ese colegio surgió una religiosa norteamericana, la madre Augustine Marie O.P., que después fue a Cuba, donde enseñó varios años y que es ahora la directora de la Escuela Parroquial de St. Timothy.

Ella misma ayudó mucho a las otras cuatro religiosas cubanas que con ella comparten las labores de enseñanza en la escuela, las que gracias a su entrega al estudio actúan hoy como profesoras de niños norteamericanos, con la misma competencia con que lo hacían en su tierra nativa y que tanto prestigio dio a los planteles de las Dominicas Francesas.



LAS ALUMNAS de la Escuela Parroquial de St. Timothy se unieron al homenaje a la Madre Jacinta María, superiora de la Comunidad de Dominicas Francesas que tiene a su cargo la enseñanza en ese plantel.

# Timetable Of Sunday Masses

**ARCADIA:** St. Paul 7, 11.  
**AVON PARK:** Our Lady Of Grace, 8:30, 10.  
**BELLE GLADE:** St. Philip Benizi, 10, and 11:15 (Spanish).  
**BOCA GRANDE:** Our Lady of Mercy, 10:15  
**BOCA RATON:** St. Joan of Arc, 7, 9, 10:30, 12.  
**BONITA SPRINGS:** St. Leo, 7:30, 9:30.  
**BOYNTON BEACH:** St. Mark, 7, 8:30, 10, 11:30.  
**CLEWISTON:** St. Margaret, 8 a.m. and 7 p.m.  
**COCONUT GROVE:** St. Hugh, 7, 8:30, 10:30, 12 and 5:30 p.m. (Sermons in Spanish and English).  
**CORAL GABLES:** Little Flower (Auditorium), 9, 11:30 and 12:30 (Spanish); (Church), 6, 7, 8, 9, 10, 11:30, 12:30. 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, 12 and 6 p.m.  
**DELRAY BEACH:** St. Vincent, 6:30, 8:30, 10, 11 and 12:15  
**FORT LAUDERDALE:** Annunciation, 9:30  
 St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.  
 St. Bernadette, 8, 9, 10, 11 and 7 p.m.  
 St. Clement, 8, 9, 10, 11:15, 12:30.  
 St. Jerome, 7, 8:30, 10, 11:30.  
 Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.  
 Queen of Marys, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.  
**FORT LAUDERDALE BEACH:** St. Pius X, 7, 8, 9:30, 11 and 12:15.  
 St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.  
**FORT MYERS:** St. Francis Xavier, 6, 7, 8:30, 10, 11:30.  
 St. Cecilia Mission, 7 and 10.  
**FORT MYERS BEACH:** Ascension, 7:30, 9:30.  
**FORT PIERCE:** St. Anastasia, 6, 7:30, Auditorium, 9, 10:30, 12.  
**HALLANDALE:** St. Matthew, 6:15, 7:15, 8:30, 9:45, 11, 12:15 and 7 p.m.  
**HIALEAH:** Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish), 6 p.m. and 7:30 p.m. (Spanish).  
 St. Bernard Mission: 9, 10 (Spanish)  
 St. John the Apostle, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish) and 6 p.m.  
**HOBE SOUND:** St. Christopher, 7 and 9 a.m.  
**HOLLYWOOD:** Annunciation, 8, 9, 10 & 11:30.  
 Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.  
 Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m.  
 St. Bernadette, 8, 9, 10, 11 and 7 p.m.  
 St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.  
**HOMESTEAD:** Sacred Heart, 6:30, 8, 9:30, 11, 12:30, and 6 p.m.  
**IMMOKALEE:** Lady of Guadalupe, 8:30 and 11:45  
**INDIANTOWN:** Holy Cross, 7:45.  
**JUPITER:** St. Jude (U.S. 1), 8:30 and 10:30 a.m.  
**KEY BISCAYNE:** St. Agnes, 7, 8:30, 10 (Spanish) and 11:15 (Spanish).  
**LABELLE:** Mission, 10.  
**LAKE PLACID:** St. James Mission, 8 a.m.  
**LAKE WORTH:** Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.  
 St. Luke, 7, 8, 9:15, 10:30 and 12 noon.  
**LEHIGH ACRES:** St. Raphael (Administration Building) 8, 10.  
**MARGATE:** St. Vincent, 8, 10, 11:30.  
**MIAMI:** The Cathedral, 7, 8, 9, 10, 11, 12 noon, 6 p.m.  
 Assumption Academy, 9:15, 10:30, 12:15 (Announcements in Spanish).  
 Corpus Christi, 6, 7, 8, 9, 10 (Spanish), 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish).  
 Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30, Holy Redeemer, 7, 8:30, 10.  
 International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays).  
 St. 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 Perpetua Help, 7, 8, 9, 10, 11:30.  
 St. Philip (Bunche Park), 9.  
**PAHOKEE:** St. Mary, 11:30.  
**PALM BEACH:** St. Edward, 6, 7, 8, 9, 10:30, 12 and 6 p.m.  
 10:30, 11:30 and 12:30 p.m.  
**PERRINE:** Holy Rosary, 7, 8, 9:30, 10:30, 12 and 5:30.  
**POMPANO BEACH:** Assumption, 7, 8, 9:30, 11, 12:15.  
 St. Elizabeth, 8, 9, 11, 12.  
**POMPANO SHORES:** St. Coleman, 7, 8, 9:30, 11, 12:15.  
**PORT CHARLOTTE:** St. Charles Borromeo, 7, 8, 9:30, 11 and 6 p.m.  
**PORT ST. LUCIE:** Marina, 9.  
**PUNTA GORDA:** Sacred Heart, 7:30, 10, 6:30 p.m.  
**RICHMOND HEIGHTS:** Christ The King, 7, 10, 12.  
**RIVIERA BEACH:** St. Francis, 7, 8, 9, 10:30, 11:30.  
**SANIBEL ISLAND:** 11:30.  
**SEBASTIAN:** St. William Mission, 8 a.m. 10, 11, 12.  
**SEBRING:** St. Catherine, 7, 9:30, 11.  
**SOUTH MIAMI:** Epiphany, 6:30, 8, 9, St. Louis (Palmetto Sr. High Auditorium, 7460 S.W. 118th St.) 8, 9:30 and 11.  
 St. Thomas (7303 S.W. 64th St.) 6, 7, 8, 9, 10, 11.  
**STUART:** St. Joseph, 7, 9, 11.  
**VERO BEACH:** St. Helen, 7:30, 9, 11.  
**WAUCHULA:** St. Michael, 9.  
**WEST PALM BEACH:** Blessed Martin, 9:30.  
 St. Ann, 6, 7, 8, 9, 10, 11, 12.  
 St. John Fisher, (4317 N. Congress) 8, 9, 10, 11, 12 and 6 p.m.  
 St. Juliana, 6:30, 8, 9, 10, 11, 12.  
 Holy Name 6:45, 7:45, 9, 10:30, 12.  
**ON THE KEYS**  
**BIG PINE KEY:** St. Peter's Mission, 10:30 a.m.  
**KEY WEST:** St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15.  
 St. Bede, 8, 9:30 and 11.  
**MARATHON SHORES:** San Pablo, 8, 11, and 6 p.m.  
**PLANTATION KEY:** San Pedro, 6:30, 9, 11.

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Let Us Prove Our Low Cost to You.  
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Licensed and insured. HI 4-1627

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1957 Ford Convertible (white). 2 Door, 6 cylinder, radio, new whitewall tires, new top. A-1 condition. Engine recently overhauled. Privately owned. Call PL 4-2651 9 to 5 P.M. Weekdays only or YU 7-1385 Hollywood Weekends.

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- 1. 3 Bedroom, with patio. CBS \$8,500
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Large family home, near St. Rose. Central air - Heat, playroom, 2 car garage. "C" Mack McElligott with O. J. Powell Co. Realtors. PL 7-2511.

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10729 N.E. 2nd CT. — OPEN  
3 BEDROOM, 2 BATH  
\$19,500 — \$900 CASH DOWN  
FRANCES DEAN, BROKER PL 9-4050

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HAS EVERYTHING!!  
Spacious, modern, 4 bedroom, 3 bath, den, Florida room, garage, guest house. Near St. Michaels, bus lines. \$30,000. Furnished. Call owner for app't. NE 4-8107

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NEAR ST. BRENDAN'S  
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\$400 DOWN PAYS ALL!!

Freshly painted 3 bedroom beauty, carpet, on 75'x120' fenced lot. Cheerful kitchen, dining room, cypress paneled Florida room and family room. Large living room, bedrooms, closets. Reduced \$4,000 to \$12,500. Drive by, then to see call,  
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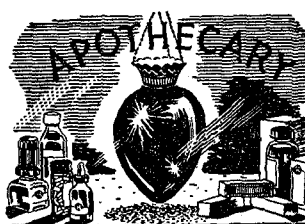
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Colonial Garden Shoppes

(ADJACENT HOLY CROSS HOSPITAL)

COMPLETE PRESCRIPTION CENTER

For Free Delivery Phone 564-7569

OPEN DAILY 7 A.M. TO 10 P.M.

DRUGS • FLORIST • RESTAURANT • GIFTS

4701 N. FEDERAL HWY., FORT LAUDERDALE

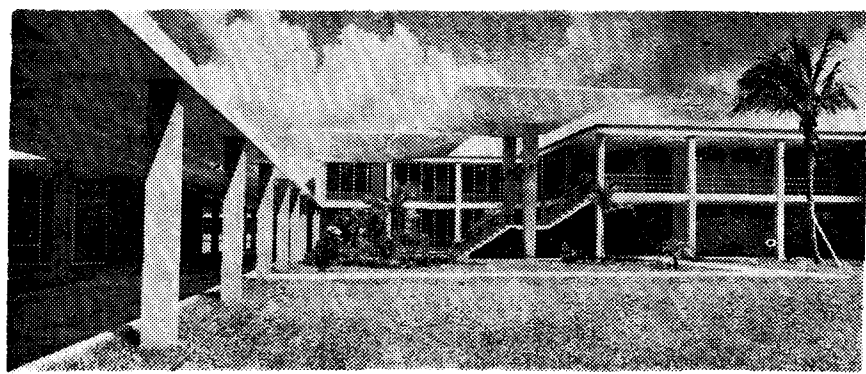
**ST. PHILIP**

DEPENDABLE PRESCRIPTION SERVICE

**A Mature Community  
For Gracious Living . . .**

**HOLLYWOOD HILLS**

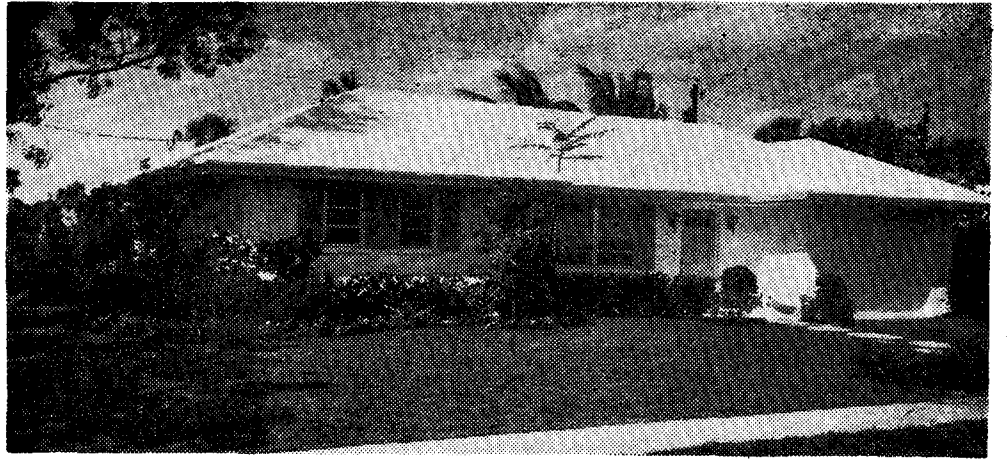
Hollywood's "city within a city" is a community of lovely homes, beautifully-tended yards, landscaped streets — and the schools, churches, playgrounds and other facilities that make for a really mature wholesome community. Within a few blocks of Chaminade High School, founded by the Society of Mary in 1960, and Nativity Catholic Church, many new homes are being offered at the present time. We invite you to drive through Hollywood Hills . . . and compare it with any residential area you ever have seen. You will like what you see!



Chaminade High School, 500 Chaminade Drive East

**A HOLLYWOOD INC., DEVELOPMENT**  
1943 HOLLYWOOD BLVD. - WA 2-3451

Drive east from US 441 (SR7) or west from US 1 or SR9 on Hollywood Boulevard to reach beautiful Hollywood Hills.

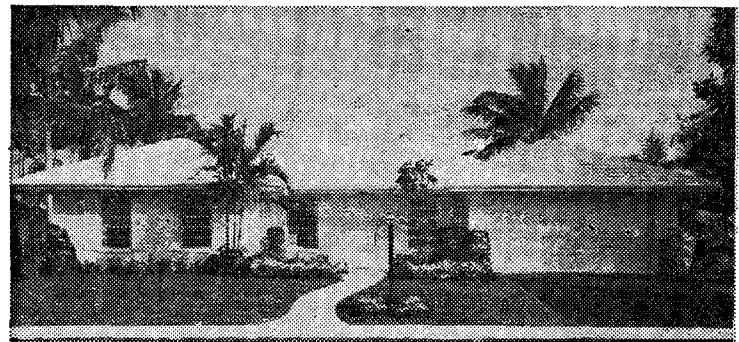


**SAYBROOK** — This 2-bedroom, 2-bath home, has been chosen by Mr. and Mrs. Willard H. Snow of West Hartford, Conn., new residents

at Camino Gardens in Boca Raton. The Snows, members of St. Joan of Arc Parish, plan to winter in Florida.

**VOICE "VALUE" REAL ESTATE MART**

*Presenting the new homes of*  
**CAMINO GARDENS**



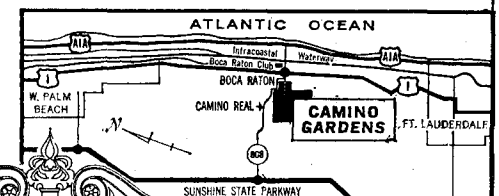
*. . . setting future standards of beauty, comfort and luxury in Florida living!*

Between you and the world of everyday things . . . seven rambling acres of garden, embracing a crystal lake, a verdant island. And within this new world . . . sweeping hills, meandering waterways, hushed, landscaped boulevards. In such a setting, the homes could be nothing less than . . . superb!

**The WARWICK** (shown above) — A daring blend of ancient and modern concepts in residential luxury is this three-bedroom, two-bath home. Roman-style, open-roofed "Atrium" is the focal point of every room . . . fitting perfectly into a modern floorplan that highlights a beautiful screened terrace, which may include swimming pool, at your option!

*The Warwick is one of six superb new exhibit homes, priced from \$25,500 to \$50,000. Slightly higher on waterfront.*

Visit the distinguished new homes of Camino Gardens... located two blocks west of U. S. 1 on Camino Real . . . or turn east 6 1/4 miles from the Boca Raton exit of the Sunshine State Parkway.



**CAMINO GARDENS**  
in the heart of BOCA RATON

**A POWDRELL AND ALEXANDER COMMUNITY**

**U. S. News and World Report commented recently:**

"The biggest boom in America today is in land. Real estate prices are skyrocketing — and the experts say the end is not in sight."



Few people realize the tremendous growth of the manufacturing industry in South Florida in recent years. There is unlimited opportunity in land investment in this area.

**Put Your  
Money  
To Work**

**983 acres  
Palm Beach County  
\$150 per acre**

**Terms**

Brokers Cooperate

We Specialize in Acreage, Commercial and Industrial Properties



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For marvelous meals  
at down-right savings . . .  
**Think FIRST of FOOD FAIR**

TOP U.S. CHOICE PSG BRAND

**RIB ROAST**

CENTER CUTS

**68** <sup>c</sup>/<sub>lb</sub>

*Fresh! Never Frozen!*

WESTERN CORN FED

**PORK LOINS**

RIB END

**29** <sup>c</sup>/<sub>lb</sub>

LOIN END..... 37c lb.

1-GAL. PLASTIC JUG  
**CLOROX**  
SAVE 26c  
Reg. 65c Value  
**39** <sup>c</sup>

OR 1-GAL. PLASTIC JUG  
**FYNE-TEX BLEACH** 29 <sup>c</sup>  
SAVE 16c . . . REG. 45c VALUE  
LIMIT 1-GAL. EITHER BRAND  
WITH \$5 ORDER  
OR MORE

TOP U.S. CHOICE PSG BRAND

**CHUCK ROAST**

**38** <sup>c</sup>/<sub>lb</sub>

RATH BLACKHAWK OR ARMOUR STAR  
**PICNICS**  
3 LB. CAN **1** <sup>88</sup>

WHITE PEARL  
**SHRIMP**  
LARGE **85** <sup>c</sup>/<sub>lb</sub>

Think **FIRST** of FOOD FAIR for Florida's 'FIRST-of-the-SEASON'

**WATERMELONS**

**7** <sup>c</sup>/<sub>lb</sub>

MAYFAIR CREAMED

**COTTAGE CHEESE**

24-Oz. CUP

**39** <sup>c</sup>

PRICES EFFECTIVE THRU WEEKEND  
QUANTITY RIGHTS RESERVED

**COKE OR PEPSI**  
Save 52c  
ON TWO 6 PACKS  
LIMIT 2 SIX PACKS, PLEASE,  
WITH \$7.50 ORDER OR MORE

**6** LARGE 10 oz. BTLS. PLUS DEP. **19** <sup>c</sup>

FOR QUALITY GLASSWARE AT A BARGAIN . . .  
Think **FIRST** of FOOD FAIR  
**LIBBEY'S "NORTH STAR" PATTERN**  
**GLASSWARE**  
This Week's Offer  
15 1/2-Oz. COOLER **9** <sup>c</sup> WITH EACH \$5. ORDER  
BUY 2 GLASSES WITH \$10 ORDER  
START YOUR SET NOW!

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