

Pope Extends Apostolic Blessing to Diocese

Pope Paul VI has extended a special Apostolic Blessing to the people of the Diocese of Miami and to all Cuban refugees, along with an assurance of his fervent prayers for all.

That was the message of Bishop Coleman F. Carroll upon his return this week from Rome, where he attended the

Second Vatican Council and was granted the privilege of a private audience with the Holy Father.

Pope Paul expressed his deepest concern for the refugees and for their welfare.

He also inquired about the work of the Sisters of St. Joseph Cottolengo and expressed a great interest in their work in

the Diocese. He sent them cards inscribed "Ave Marie, Gracias Plena."

Bishop Carroll spent a half-hour with the Pope in his private chambers. He was accompanied by Msgr. James J. Walsh who was congratulated by the Pontiff for his work as Director of Vocations for the Diocese of Miami. The Pope

asked that they pray for the success of the Council. Monsignor Walsh has been serving as special correspondent for The Voice at the Council.

The Bishop described the closing session of the Council as difficult and the most productive. There was such a volume of work to be done that

it appeared at first it would be almost impossible to complete it. However, everything was completed, he said, due in large measure to the preparatory work done by the secretaries and the commissions.

Bishop Carroll was given a book used by Pope Paul when he prayed with a group of non-Catholic observers to the Council at St. Paul's Outside the Walls. It contained hymns and prayers, all of them in French.

December 8 marked the beginning of the post-conciliar era and of the age of the Church of the Future, Bishop Carroll said, adding that it all began with Pope John XXIII and as a result, the Church will never again be the same entirely.



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DECEMBER 17, 1965

BISHOP CARROLL ANNOUNCES APPOINTMENTS MADE BY POPE PAUL VI

4 Right Reverend, 4 Very Reverend Monsignori

Priests Of Miami Diocese Honored By Holy Father

(Biographical sketches of new Monsignori on Page 2)

Four Papal Chamberlains have been elevated to the rank of Domestic Prelates with the title of Right Reverend Monsignor, and four other priests of the Diocese of Miami have been elevated to the rank of Papal Chamberlain with the title of Very Reverend Monsignor by Pope Paul VI.

The new monsignori are the second so honored in the seven-year history of the Diocese of Miami. The number of monsignori serving in the Diocese is 24, including 13 Domestic Prelates and 11 Papal Chamberlains.

Elevated to the rank of Domestic Prelates are:

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

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

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

Msgr. James J. Walsh, Diocesan Director of Vocations.

Elevated to the rank of Papal Chamberlains are:

Msgr. Michael J. Fogarty, V.F., pastor, St. Coleman parish, Pompano Beach.

Msgr. Francis P. Dixon, V.F., pastor, St. James parish, North Miami.

Msgr. Bernard J. McGrechan, V.F., pastor, St. Juliana parish, West Palm Beach.

Msgr. Joseph H. O'Shea, Diocesan Director of Radio and Television Commission and pastor, St. Mary Magdalen parish, Miami Beach.

Domestic Prelates are so called because they are members of the Papal household, or domus, and receive their rank directly from the Pope. Their title is personal and their appointment is for life.

Domestic Prelates wear as their sanctuary robes a purple cassock, sash and mantelletta or sleeveless garment of silk and wool reaching almost to the knees, worn over the rochet or surplice-like garment with tight sleeves. They wear a purple cassock. Their biretta is black with a reddish-purple pompon.

Papal Chamberlains have the right to wear a cassock of purple cloth and long purple mantle, but no rochet, which is a garment reserved to prelates.

Their appointment lasts only during the lifetime of the Supreme Pontiff who appoints them, but by tradition they are reconfirmed by a new pope.

★ ★ ★ Investiture Jan. 9

Investiture ceremonies during which the newly-elevated monsignori of the Diocese of Miami will receive their purple robes will be held at 4 p.m. on Sunday, Jan. 9 in the Cathedral.

Bishop Coleman F. Carroll will preside.

★ ★ ★

Schools' Holiday Dec. 23 to Jan. 3

Christmas vacation for students enrolled in Diocese of Miami schools begins at the close of classes on Wednesday, Dec. 22.

Classes will resume on Monday, Jan. 3 according to the Diocesan Department of Education.

INTERVIEW WITH CARDINAL SHEHAN

Council Gave A Blueprint For Future Of The Church

VATICAN CITY — Lawrence Cardinal Shehan, the Archbishop of Baltimore, was one of the 12 presidents of the Second Vatican Council. He is one of the two non-resident-in-Rome members of the Holy Office. Last week, His Eminence headed a papal commission to Istanbul on the historic occasion when Pope Paul and the Patriarch Athenagoras lifted ancient excommunications.

The following interview was given exclusively to Voice Rome correspondent Msgr. James J. Walsh a few days before the close of Vatican II.

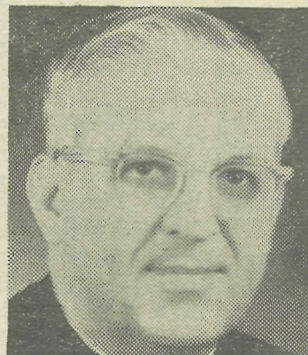
Q. Two months before the Ecumenical Council began in 1962, the U. S. hierarchy issued a statement in which were mentioned both "the limitations of the Church in our country" and the "strengths which have resulted from its experience." The bishops also expressed the hope of making "some specific contributions to the internal renewal of the Church Universal." Do you feel this hope has been fulfilled?

A. Yes, I do feel that it has been fulfilled. The members of the American hierarchy have made a definite and important contribution to the work of the council. Their representatives have served actively on all of the commissions which have

(Continued on Page 7)



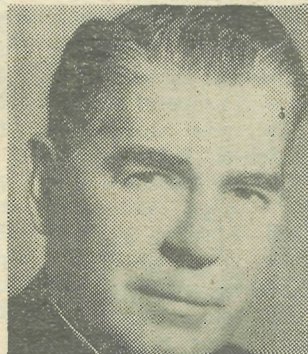
Rt. Rev. Msgr.
Robert W. Schiefen, V.G.



Rt. Rev. Msgr.
John J. Fitzpatrick



Rt. Rev. Msgr.
Dominic J. Barry



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Very Rev. Msgr.
Bernard J. McGrechan, V.F.



Very Rev. Msgr.
Joseph H. O'Shea

Jubilee Special Privileges Discussed At Press Panel

MIAMI (NC) — Members of the U.S. bishops press panel said that a number of the special privileges conceded to a confessor during the jubilee period after the closing of the Second Vatican Council make it easier than usual for Catholics who have incurred penalties to be absolved.

For instance, one of them permits confessors to absolve

any Catholic from "censures and ecclesiastical penalties for having joined the Masons or other societies" of the same kind.

Msgr. Mark J. Hurley, vice chancellor of the San Francisco archdiocese, pointed out that Masonry in the United States is very different from some of the European branches, which have a long history of anticlericalism and anti-Catholicism. However, the law against joining Masonry is still on the books of canon law.

According to canon law 2035, any Catholic who joins the Masons or other associations of the same kind which plot against the Church or legitimate civic authorities is automatically excommunicated, and that excommunication is reserved to the Holy See.

Dispensations For Dec. 24, Dec. 31

With the permission of Pope Paul VI, Bishop Coleman F. Carroll has granted a dispensation from fast and abstinence on Christmas eve and New Year's eve this year.

Sketches Of Eight Priests Honored By Pope

Rt. Rev. Msgr. Robert W. Schiefen, V.G., J.C.L.

The Vicar General and Diocesan Treasurer of the Diocese of Miami is a native of Rochester, N.Y., who attended local schools in his home city and began his studies for the priesthood at St. Ambrose Preparatory Seminary, Rochester.

Monsignor Schiefen completed his theological studies at St. Bernard Seminary, Rochester, and was ordained to the priesthood on Oct. 18, 1946. He continued his education at the Lateran University, Rome, which awarded him a Licentiate in Canon Law.

Appointed first Chancellor of the Diocese of Miami by Bishop Coleman F. Carroll in 1958, Monsignor Schiefen's first parochial assignment in Florida was as assistant pastor at Assumption parish, Jacksonville. He also served as assistant pastor in St. Rose of Lima parish, Miami Shores; Holy Rosary parish, Jacksonville, and in St. John the Apostle parish, Hialeah.

On Oct. 24, 1951, he was appointed vice-chancellor and Defensor Vinculi in the Diocese of St. Augustine and one year later was named administrator of St. Joseph parish, Loretto, where he spearheaded a building campaign for the erection of the new parish school.

He was appointed pastor of St. Joseph parish, Bradenton, on Feb. 29, 1956, and in June, 1956, was assigned to organize a new parish (St. Stephen) in West Hollywood. Coincidental with this assignment he was appointed diocesan director of seminaries in the Diocese of St. Augustine.

Monsignor Schiefen was appointed first pastor of St. Stephen parish when it was established late in 1956. Under his direction, an addition which tripled the seating capacity of the parish church was built, as well as a two-building parochial school. He was named pastor of Holy Family parish, North Miami, on July 23, 1959. On June 9, 1958, Pope Pius XII elevated Monsignor Schiefen to the rank of a Papal Chamberlain. He was appointed Vicar General and Diocesan Treasurer of the Diocese of Miami in August, 1963.

The Director of the Family Life Bureau in the Diocese of Miami, Monsignor Schiefen is a diocesan consultant and a member of the Diocesan Board of Administration.

He is the Diocesan Director of the Catholic Lawyers Guild and a member of the Newman Center Board.

Rt. Rev. Msgr. John J. Fitzpatrick

The Chancellor of the Diocese of Miami who is also the Diocesan Director of the Spanish-Speaking Apostolate, is a native of Trenton, Ontario, Canada.

He received his early education at schools in Buffalo, N.Y., and studied at the Collegio de Propaganda in Rome, before completing his studies for the priesthood at Our Lady of Angels Seminary, Niagara, N.Y.

Ordained in the Cathedral in Buffalo on Dec. 13, 1942, Mon-

signor Fitzpatrick served as assistant pastor in parishes of the Diocese of Buffalo before coming to Florida in the 1940's.

His first parochial assignment in Florida was as assistant pastor in St. James parish, Orlando, in 1948. On Oct. 16, 1951, he was named executive editor of The Florida Catholic, weekly publication of the Diocese of St. Augustine, and during the same month assumed his duties as director of the Mission of Nombre De Dios and Shrine of Our Lady of LaLeche in St. Augustine.

Pope Pius XII elevated Monsignor Fitzpatrick to the rank of a Papal Chamberlain in June, 1955. Early in 1958 he was appointed pastor of St. Joseph parish, Stuart, and was in charge of the then new parish at Jupiter and St. Christopher parish, Hobe Sound.

In addition he taught Theology at the novitiate of the Sisters of St. Joseph of St. Augustine in Jensen Beach, and served as editorial consultant for The Florida Catholic until the Diocese of Miami was established on August 13, 1958.

Early in March, 1959, Bishop Coleman F. Carroll appointed Monsignor Fitzpatrick first pastor of the newly erected parish of St. Sebastian in Fort Lauderdale. He also was named executive editor of The Voice which published its first edition on March 20, 1959.

On Nov. 10, 1960, he was appointed pastor of Little Flower parish, Hollywood, and early in 1962 was named assistant chancellor of the Diocese of Miami in charge of the Latin-American Chancery.

During the first influx of Cuban refugees five years ago, Monsignor Fitzpatrick directed the diocesan program of aid for the exiles as director of the Spanish-Speaking Apostolate and of Centro Hispano Catolico. He represented the Diocese of Miami on a seven-man civic committee to seek state and federal assistance for the exiles.

Named a Diocese of Miami Consultant in August, 1962, Monsignor Fitzpatrick was appointed pastor of Corpus Christi parish, Miami, on May 30, 1963, and Chancellor of the Diocese of Miami in August of that year.

Assistant director of the Diocesan Family Life Bureau, Monsignor Fitzpatrick is an Examiner of Junior Clergy and a member of the Diocese of Miami Commission on Christian Unity.

Rt. Rev. Msgr. Dominic Barry

The Officials in the Matrimonial Tribunal of the Diocese of Miami is a native of Thurles, Ireland, who attended Slieveragh National School, Cistercian College, and St. Patrick College in Eire.

He was ordained to the priesthood June 20, 1943 at All Hallows College, Dublin. His first parochial assignment in Florida was as assistant pastor in Holy Rosary parish, Jacksonville from 1944 to 1949, when he was named assistant pastor at St. Mary parish, St. Petersburg.

From 1951 to 1956 Monsignor Barry served as a United States Air Force chaplain. After at-

tending the Chaplain School, Fort Slocum, N. Y., he was assigned to the 1133rd U. S. Air Force Special Activities Squadron in Fort Myer, Va. During the years that followed he was stationed in Portland, Ore.; Eilson Air Force Base, Alaska; and Moody Air Force Base, Valdosta, Ga.

On his return from service he was appointed pastor late in 1956 of Immaculate Conception parish, Hialeah. From 1956 to 1958 he was also administrator of Blessed Trinity parish, Miami Springs.

As pastor of Immaculate Conception parish, Monsignor Barry directed the building of a convent for the Sisters of Mercy of Enniskillen, Eire, which was blessed in Jan. 1958; an addition to the school and the new and permanent Church of the Immaculate Conception, which seats more than 1,200 persons and was dedicated in February of last year. A bell tower was also constructed.

Under his direction the provisional church and a school were erected in Blessed Trinity parish and blessed in Jan., 1958.

On May 7, 1958, Monsignor Barry was elevated to the rank of Papal Chamberlain by Pope Pius XII. In August of this year he was appointed Officialis by Bishop Coleman F. Carroll. He is a member of the Diocesan School Board, and director of the Miami Diocesan Union of Holy Name Societies.

One of 11 children, Monsignor Barry has a brother who is a priest of the Diocese of St. Augustine. Father Joseph Barry is pastor of Resurrection parish, Jacksonville.

Rt. Rev. Msgr. James J. Walsh

The Diocesan Director of Vocations is a native of Philadelphia, Pa., who attended St. Martin School, Baltimore, and studied for the priesthood at St. Charles College, Catonsville, Md., and St. Mary Seminary, Baltimore.

Ordained to the priesthood Dec. 16, 1944 at St. Francis Hospital, Miami Beach, Monsignor Walsh was assigned as assistant pastor at St. Patrick parish, Miami Beach, and chaplain at St. Francis Hospital.

From 1956 to 1958 he was diocesan director of Lay Retreats in the Diocese of St. Augustine. A former columnist of The Florida Catholic, and a contributor to national Catholic magazines, Monsignor Walsh is editorial consultant and a columnist of The Voice.

For the past three years, he has attended each session of Vatican Council II providing exclusive and in-depth reports for The Voice as a special correspondent in Rome.

In October, 1962, Monsignor Walsh was elevated to the rank of Papal Chamberlain by Pope John XXIII and was one of the first eight priests to be named monsignori in the four-year history of the Diocese of Miami.

Monsignor Walsh is also director of the Diocese of Miami Bureau of Information, the Bishop's Representative for Serra Clubs in the Diocese, and

Censor Librorum of the Diocese.

He is a member of the seminary board, the Diocese of Miami Radio and Television Commission and the Ecumenical Commission, and is also moderator of the Diocese of Miami Catholic Physicians's Guild.

Monsignor Walsh is chaplain of the Miami Serra Club which last summer was host to the 23rd Annual Convention of Serra International at Miami Beach.

Very Rev. Msgr. Michael J. Fogarty, V.F.

The Vicar Forane of the Broward County Deanery is a native of Capetown, South Africa, where he attended Belmont College in Rodenbosch before beginning his studies for the priesthood at St. Flannan's College in County Clare, Ireland.

Prior to his ordination on June 15, 1933 in the Cathedral at Waterford, Eire, he completed studies for the priesthood at St. John College in Waterford.

Following ordination, his first assignment was as assistant pastor in St. James parish, Orlando, where he served until October 1, 1937 when he was named assistant pastor at St. Paul parish, St. Petersburg.

In May, 1943, he was appointed pastor of St. Edward parish, Starke and two years later was named pastor of St. Catherine parish, Sebring. Late in 1950 he assumed his duties as pastor of St. Francis Xavier parish, Fort Myers. During his pastorate there of almost one year, he directed the completion of the parish church in the then St. Ann's Mission in Naples.

Appointed administrator of Assumption parish, Pompano Beach, in 1951, and named pastor of the parish in 1952, Monsignor Fogarty directed the building of the Assumption Church.

On May 14, 1959, he was appointed first pastor of St. Coleman parish, Pompano Beach, by Bishop Coleman F. Carroll. The parish plant now includes a church, school, and convent built under his supervision.

Monsignor Fogarty represents pastors of Broward County parishes on the Fort Lauderdale Regional Board of the Catholic Welfare Bureau.

Very Rev. Msgr. Francis P. Dixon, V.F., J.C.L.

The Vicar Forane of the North Dade Deanery was born in Erie, Lahinch, Ireland, and attended Lahinch and Moy National Schools there before beginning his studies for the priesthood at Rockwell College, County Tipperary.

He completed his theological studies at St. Patrick College, Thurles, and was ordained June 11, 1939 at the Cathedral in Thurles.

Monsignor Dixon's first parochial assignment was as assistant pastor in Assumption parish, Jacksonville, where he was stationed until 1941 when he was named assistant pastor of Holy Rosary parish there. From June to September of 1942 he was administrator of that parish and then resumed his studies at Catholic University of America.

After receiving a Licentiate in Canon Law from Catholic University early in 1944, Monsignor Dixon was appointed administrator of St. Ambrose parish, Elkton, where he served until 1945. During that year he also was assigned to the Chancery of the Diocese of St. Augustine.

He subsequently served as pastor in the parishes of Holy Spirit, Lake Wales; and St. Catherine, Sebring. He has been pastor of St. James parish, North Miami, since July 7, 1954.

Since he became pastor of the North Dade parish, Monsignor Dixon has directed the construction of a seven-room addition to the convent and the erection of the new Church of St. James which was dedicated in July, 1963.

A Pro-Synodal Judge of the Diocese of Miami and a member of the Miami Regional Board of the Catholic Welfare Bureau, Monsignor Dixon is the spiritual moderator of the North Dade Deanery of the Miami DCCW, Faithful Friar of the Father Andrew Brown General Assembly of the K. of C. and Chaplain of K. of C. Council 3757.

Very Rev. Msgr. Bernard J. McGrehan, V.F.

The Vicar Forane of the East Coast Deanery is a native of Pittsburgh who attended Transfiguration Elementary School and West Philadelphia High School in Philadelphia before beginning his studies for the priesthood at St. Charles Borromeo Seminary, Overbrook, Pa.

Monsignor McGrehan completed his theological studies at St. John Seminary, Little Rock, Ark., and was ordained on Feb. 2, 1945 in the Gesu Church. His first parochial assignment was as assistant pastor "Pro Tempore" at Assumption parish, Jacksonville and on Feb. 16, 1946 he was appointed assistant at St. Paul parish, Jacksonville. Late in 1950 he was named assistant at Little Flower parish, Coral Gables.

Assigned to establish a new parish on Key Biscayne in December, 1953, Monsignor McGrehan was appointed first pastor of St. Agnes parish there on March 24, 1954 where he served until July 23, 1959.

Under his direction the present St. Agnes Church which provides seating accommodations for more than 500 persons was erected and blessed early in 1955.

On July 23, 1959 Monsignor McGrehan was appointed pastor of St. Ann parish, Naples and on August 2, 1961 he was named pastor of St. Juliana parish, West Palm Beach.

While pastor of St. Ann parish, he also was spiritual moderator of the Southwest Coast Deanery of the Miami DCCW and Area Scout Chaplain in the West Coast Deanery.

A Parish Priest Consultant in the Diocese of Miami, Monsignor McGrehan is the spiritual moderator of the East Coast Deaneries of the Miami DCCW and the Miami DCCM, and also serves as spiritual director of the Palm Beach County Guild of Catholic Police and Firemen.

Very Rev. Msgr. Joseph H. O'Shea, M. Ed.

The Diocesan Director of the Diocese of Miami Radio and Television Commission is a native of New York City who received his early education at St. Patrick Cathedral School and was graduated from Manhattan College.

He did graduate work in philosophy at Fordham University before beginning his studies for the priesthood at St. Joseph Seminary, New York and completed theological studies at St. Mary Seminary, Baltimore.

Monsignor O'Shea was ordained to the priesthood on May 31, 1947 in the Cathedral of St. Augustine. From June 18, 1947 to Sept. 15, 1954 he served as assistant at Assumption parish, Jacksonville.

At that time he was appointed assistant pastor in St. Patrick parish, Gainesville, where he was awarded a master's degree in education by the University of Florida in 1954.

Late in 1955 Monsignor O'Shea served in missions at Korona and Bunnell in Flagler County and in 1956 was appointed to establish a new parish (Holy Cross) in Bunnell. There he spearheaded a campaign to provide funds for the erection of the church.

From 1952 to 1953, while stationed in Jacksonville, Monsignor O'Shea was the spiritual director at Bishop Kenny High School there. From 1954 to 1955 he was acting superintendent of schools in the Diocese of St. Augustine and president of Bishop Moore High School, Orlando. From 1956 to 1957 he was a member of the faculty at Bishop Barry High School, St. Petersburg.

On June 4, 1957, Monsignor O'Shea was appointed pastor of Corpus Christi parish. Under his direction plans for the parish church were completed and the new church was the first dedicated by Bishop Coleman F. Carroll in the Diocese of Miami on Feb. 8, 1959. He was appointed pastor of St. Mary Magdalen parish on May 30, 1963.

On July 16, 1962 he was appointed superintendent of high schools in the Diocese of Miami and on May 21, 1963 was named Diocesan Director of Newman Clubs, positions which he held until August of this year when he was appointed as Diocesan Director of the Radio and Television Commission. He is a member of the diocesan school board.

From 1963 to 1964 Monsignor O'Shea was Faithful Friar of the Father Andrew Brown General Assembly of the K. of C.

Early in October under Monsignor O'Shea's direction, the Diocese of Miami became the nation's first diocese to use the new "on-the-air closed circuit TV" as more than 23,000 Catholic school pupils in Dade County began receiving classroom instructions transmitted on one of four channels assigned to the diocese by the Federal Communications Commission.



AUGUSTIN CARDINAL Bea, surrounded by Pope Paul VI, Cardinals Marella and Ottaviani and Archbishop Pericle Felici, secretary general of the Council, reads the joint Catholic-Orthodox declaration ending the 11th century exchange of excommunications between the Constantinople Patriarch and papal legates.



METROPOLITAN MELITON of Heliopolis, representative of Patriarch Athenagoras of Istanbul, accepts from Pope Paul VI a copy of the joint Orthodox-Catholic statement read simultaneously in Rome and in Istanbul.

Box Score Of Vatican II

NOWC News Service

ROME — In the four annual sessions of the Second Vatican Council the Church was enriched with four constitutions, nine decrees and three declarations.

The constitutions are those on the liturgy, the nature of the Church, divine revelation and the Church in the modern world.

The decrees are those on social communications, ecumenism, Eastern Catholic Churches, pastoral duties of bishops, renovation of the life of Religious men and women, seminaries, the lay apostolate, missions and the priestly life and ministry.

The declarations are on the relations of the Church with non-Christian religions, Christian education and religious liberty.

Great dates of the council are as follows:

1959

Jan. 25 — Pope John XXIII at St. Paul's Outside-the-Walls first announced to the cardinals present his intention to summon the council.

1960

June 5 — The motu proprio *Superno Dei Nutu* established the preparatory commissions and secretariats.

1961

Dec. 25 — The Apostolic Constitution *Humanae Salutis* convoked the council for Oct. 11, 1962.

1962

July 20 — Invitations were sent to separated Christians to send delegate-observers to the council.

Sept. 5 — Publication of the motu proprio *Appropinquante Concilio* establishing the norms of the council.

Oct. 11 — The council was solemnly opened.

Oct. 12 — Council adjourned at its first session to elect its own commission members, rather than those suggested by prepared list.

Dec. 8 — First session adjourned without any completed results.

1963

June 3, Pope John XXIII died.

June 21, Pope Paul VI elected; announced intention to continue council.

Sept. 29, second session of council opened.

Oct. 30, orientation vote taken favoring sacramentality and collegiality of bishops, the divine right of the episcopal college, and restoration of the diaconate as a distinct and permanent order.

Dec. 4, second session of the council closed. Constitution on the liturgy and the decree on social communications promulgated.

1964

Jan. 4-6, Pope Paul VI made ecumenical journey to the Holy Land and met with Patriarch Athenagoras.

May 17, Secretariat for Non-Christian Religions created.

Sept. 14, third session of council opened.

Nov. 21, third session closed. Constitution on the nature of the Church and the decrees on ecumenism and Eastern Catholic Churches and the proclamation of Pope Paul of the title of Mary as Mother of the Church promulgated.

1965

Sept. 14, fourth and final session of council opened.

Sept. 15, Pope Paul established the norms governing the new synod of bishops to help him govern the Church in the apostolic constitution *Apostolica Sollicitudo*.

Oct. 4-5, Pope Paul flew to the United Nations to address its General Assembly and then reported to the council on his visit.

Oct. 28, decrees of pastoral duties of bishops, Religious renovation and seminaries, and declarations on Christian education and non-Christian religions promulgated.

Nov. 18, dogmatic constitution on revelation and the decree on the lay apostolate promulgated.

Dec. 7, decrees of religious liberty, priests, missions and the Church in the modern world promulgated.

Dec. 8, the council solemnly closed.



PATRIARCH ATHENAGORAS of Istanbul bestows symbolic kiss of peace on Lawrence Cardinal Shehan of Baltimore who had flown to Istanbul in an ecumenical exchange of a joint Catholic-Orthodox statement.

White Roses Put At Tomb Of Pope John By Orthodox

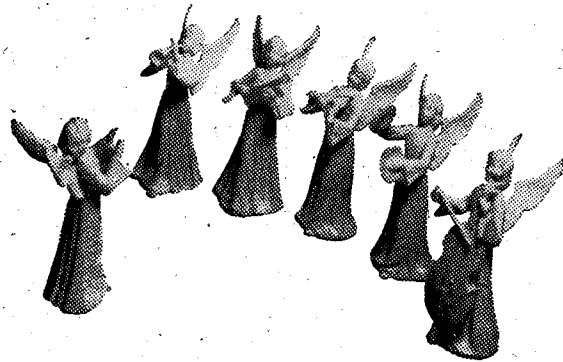
VATICAN CITY (NC) — Metropolitan Meliton, one of the representatives of Greek Orthodox Patriarch Athenagoras I at the closing session of the ecumenical council, left nine white roses at the tomb of Pope John XXIII as a symbol of the nine centuries of division between Catholic and Orthodox Churches which has been eased by recent annulment of ancient bitterness between the two bodies.

The roses bore a ribbon inscribed in Greek with the words "en eirene, en eirene" (in peace, in peace).

The Orthodox prelate made the gesture just prior to leaving Rome.

Metropolitan Meliton had been the patriarch's representative at ceremonies (Dec. 7) in which two documents were read expressing mutual contrition for the events of 1054 in which legates of the Pope and the patriarch excommunicated each other. The excommunications climaxed a long disintegration of relations between the Churches of the East and West, and the break has endured for almost a thousand years.

The joint statement and annulment of excommunication was a step toward closer relations between the Churches and toward the eventual goal of Christian unity.



This Holy Season give the gifts that portray the true meaning of Christmas from our large selection of imported and domestic religious goods.

THE KEY

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OPEN CHRISTMAS WEEK 'TIL 9:30 P.M.

Summary On 'Church In The Modern World'

By PATRICK RILEY

VATICAN CITY (NC) — In its Pastoral Constitution on the Church in the Modern World the ecumenical council answers what it calls its yearning to explain the presence and activity of the Church in the world of today.

The document is pastoral, as it explains in its first footnote, insofar as it explains the attitude of the Church toward man and the world in which he finds himself.

The Latin document of 30,000 words is divided into two parts. The first part describes the state of the world and of man, and gives certain key principles for dealing with both. The second part applies the principles to problems.

The council, says the document, "focuses its attention on the world of men, on the whole human family along with the sum of those realities in the midst of which it lives; that world which is the theater of man's history and the heart of his energies, his tragedies and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into bondage . . . yet emancipated now by Christ."

WHITHER WORLD?

Noting that mankind raises anxious questions about where the world is heading, the council "offers to mankind the honest assistance of the Church," saying, that Christ came "to serve and not to be served."

With a broad brush the document delineates the modern world with the centrifugal and centripetal forces that lend it a precarious balance. It sketches the paradoxes of man and his society, and the agents of society's metamorphosis: industrialization, urbanization and communications media which give the "swiftest and widest possible circulation to styles of thought and feeling."

It touches on rebellious youth, a new critical approach to religion that purifies the faith of some and shakes that of others. It draws attention to the pressures on modern thought, which has mastered practical matters yet falters in summing up and arranging its ideas, and the pressures on family, and on racial, social and international relations.

"What results is mutual distrust, enmities, conflicts and hardships. Of such is man at once the cause and victim," the document says, adding:

"Meanwhile the conviction grows not only that humanity can and should increasingly consolidate its control over creation, but even more that is develops upon humanity to establish a social and economic order which will progressively serve man and help individuals as well as groups to affirm and develop the dignity proper to them."

As a result persons and nations are demanding the benefits of what they judge themselves to have been deprived of, such as food, justice before the law, culture, and, in case of nations, freedom to

play their part on the world scene.

In these things the modern world shows itself "at once powerful and weak . . . The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man."

Despite the world's advances, "the number constantly swells of the people who raise the most basic questions or recognize them with new sharpness: What is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer to society, and what can he expect from it? What follows this earthly life?"

CHRIST THE KEY

The Church holds that in Christ "can be found the key, the focal point and the goal of man as well as of all human history."

Everything in the document up to this point is by way of preface and introduction. In part one on "The Church and Man's Calling" the council says the people of God "labors to decipher the authentic signs of God's presence and purpose in the happenings, needs and desires in which this people has a part along with the other men of our age. For faith throws a new light on everything."

The council sets as its task for the first part of the document "to assess in this light those values which are most highly prized today and to relate them to their divine source."

It says that in answering the questions about the nature of man, the building of society and the meaning of human activity, the Church will show "the religious, and by that very fact, supremely human character" of its mission.

Chapter one on the dignity of the human person begins: "According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their center and crown."

But man is divided within himself, it says.

"As a result, all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness."

In a passage recalling the notes for a great defense of Christianity which Blaise Pascal (1623-62) outlined but never lived to write, the document speaks of the revelation of sin. "The call to grandeur and the depths of misery, both of which are a part of human experience, find their ultimate and simultaneous explanation in the light of this revelation . . ."

"Now man is not wrong when he regards himself as superior to bodily concerns and as more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities he outstrips the whole sum of mere things. He plunges into the depths of reality whenever he enters into his own

heart; God, who probes the heart, awaits him there; there he discerns his proper destiny beneath the eyes of God. Thus when he recognizes in himself a spiritual and immortal soul, he is not being mocked by fantasy . . ."

"Man judges rightly that by his intellect he surpasses the material universe, for he shares in the light of the divine mind."

After speaking of conscience and the law which God has written there, the council declares that "only in freedom can man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly; and rightly to be sure. Often, however, they foster it perversely as a license for doing whatever pleases them, even if it is evil."

Of the mystery of death, the council says it "utterly beggars the imagination." But Christ has vanquished both death and the ruin man has brought upon himself, it continues.

COMMUNION WITH GOD

The council finds the root of man's dignity in his call to communion with God, and for this reason finds atheism "among the most serious problems of this age" and therefore deserving of close examination. It distinguishes various kinds of atheism — the express denial of God's existence, the simple assertion that man can assert nothing of God, a methodology that guts the question of its meaning, a notion that if God cannot be proved by the methods of physical science, He cannot exist.

But it observes that not infrequently atheism stems "from a violent protest against the evil in this world" and that believers themselves, by poor doctrine or example, can bear some responsibility for the unbelief of others.

In a clear reference to the Marxist theory of alienation, the council says that "modern atheism often takes on a systematic expression which, in addition to other causes, stretches the desire for human independence to such a point that it poses difficulties against any kind of dependence on God. Those who profess atheism of this sort maintain that it gives man freedom to be an end unto himself, the sole artisan and creator of his own history."

A further reference to Marxism — though again not mentioned by name — is found in the next paragraph: "Not to be overlooked among the forms of modern atheism is that which anticipates the liberation of men, especially through his economic and social emancipation. This form argues that by its nature religion thwarts this liberation by arousing man's hope for a deceptive future life, thereby diverting him from the construction of the earthly city. Consequently when proponents of this doctrine gain governmental power they vigorously fight against religion and promote atheism by using, especially in the education of youth, those means of pressure which public power has at its disposal."

Despite this, the Church searches in the atheist's mind for the hidden causes of his atheism. "Conscious of how weighty are the questions which atheism raises, and motivated by love for all men, she believes these questions ought to be examined seriously and more profoundly."

REMEDY FOR ATHEISM

The remedy for atheism "is to be sought in a proper presentation of the Church's teaching as well as in the integral life of the Church and her members."

While rejecting atheism root and branch, the Church encourages both believers and non-believers to work for a better world. "Such an ideal cannot be realized, however, apart from a sincere and prudent dialogue. Hence the Church protests against the distinction which some state authorities make between believers and unbelievers, with prejudice to the fundamental rights of the human person."

Chapter two on the communion of mankind begins with an assertion that Christian revelation is a big help to that communion between persons which perfects the modern interdependence of men. But since recent documents of the Church's teaching authority have dealt at length with Christian teaching on human society, the council contents itself with recalling some basic truths along with some of their topical implications.

The council then takes up reverence for man.

"In our times," it says, "a special obligation binds us to make ourselves the neighbor of every person without exception, and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord, "as long as you did it for one of these the least of my brethren, you did it for me" (Mt. 25, 40).

INFAMIES OUTLINED

"Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction; whatever violates the integrity of the human persons, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery and prostitution, the selling of women and children, as well as disgraceful working conditions where men are treated as mere tools for profit rather than as free and responsible persons — these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than to those who suffer from the injury. Moreover, they

are a supreme dishonor to the Creator.

"Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.

"This love and goodwill, to be sure, must in no way render us indifferent to truth and goodness."

The council declares that the basic equality of all men "must receive increasingly greater recognition." It continues:

"True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not universally honored. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognized for men."

The council says a merely individualistic morality will not do in a society where, more and more, obligations of justice and love demand that each person contribute to the common good and promote and assist public and private institutions dedicated to bettering the conditions of human life. Yet, says the council, many avoid just taxes "or other debts due to society," while others disregard health laws, traffic laws and other norms of society designed to safeguard human life.

EDUCATION NECESSARY

To enable men to carry out their social obligations they must be educated. "Above all the education of youth from every social background has to be undertaken," the council declares.

It continues: "Now a man can scarcely arrive at the needed sense of responsibility unless his living conditions allow him to become conscious of his dignity."

The council then delves into salvation history, recalling that God wanted to save men not only as individuals but also as a single people. "This communitarian character is developed and consummated in Jesus Christ," it states.

Chapter three on man's activity throughout the world speaks of man's ceaseless striving after a better life, the modern mastery over nature through technology, and the growing recognition among nations that the human family is one.

"Hence man has procured for himself many benefits once looked for from heavenly powers especially," the document says. But men are asking the mean-

ing of their feverish activity, it continues.

"To believers, the point is settled: considered in itself, this human activity accords with God's will. For man, created in God's image, received a mandate to subject to himself the earth and all it contains . . ."

"Thus, far from thinking that works produced by man's talent and energy are in position to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of His own mysterious design."

The council tries to put to rest a fear "of many of our contemporaries" that a closer bond between human activity and religion will militate against man's independence and that of science and associations. It says:

"If by the autonomy affairs we mean that created things and societies themselves enjoy their own laws and values which must be gradually deciphered, utilized and regulated by men, then it is entirely right to demand such autonomy . . ."

FAITH AND SCIENCE

"Consequently we cannot but deplore certain habits of mind, sometimes found among Christians, which do not sufficiently attend to the rightful independence of science and which, from the arguments and controversies they spark, lead many minds to conclude that faith and science are mutually opposed."

However the council warns against understanding "the independence of temporal affairs" as their independence from God or man's right to use them without any reference to their Creator.

When speaking of human progress as bringing temptation in its train, the council gives a definition of the world taken in a bad sense such as that used by St. Paul when he said: "Be by the world is meant that spirit of vanity and malice which transforms into an instrument of sin those human energies intended for the service of God and man."

But human activity, imperiled by pride and self-love, must be purified and perfected by Christ's cross and resurrection. The word of God, in taking flesh, "entered the world's tory as perfect man, taking that history up into Himself and summarizing it."

Looking to the future when "humanity itself will become an offering accepted by God," the council recalls: "The Lord left behind a pledge of this hope and strength for life's journey in that sacrament of faith where the natural elements refined by man are gloriously changed into His Body and Blood, providing a meal of brotherly solidarity and a foretaste of the heavenly banquet."

ROLE OF CHURCH

Chapter four on the role of the Church in the modern world begins: "Everything we have said about the dignity of the

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Church In Modern World: Equality Of All A Goal

(Continued from Page 4)

human person, and about the human community and the profound meaning of human activity, lays the foundation for the relationship between the Church and the world, and provides the basis for dialogue between them."

Coming and honoring what other Christian churches and communities have done for humanizing society, the council says the world itself can help the Church prepare the ground for the Gospel. The council then establishes general principles for fostering mutual assistance in matters of common interest to the world and the Church.

The council points first to man's "growing discovery and vindication of his own rights" and to the Church's ability to disclose to man the meaning of his existence. Movements for the rights of man "must be penetrated by the spirit of the Gospel and protected against any kind of false autonomy." By "false autonomy" is meant exemption from divine law, the council explains.

The Church, by virtue of its freedom from any particular culture or political, economic or social system, can be a close bond between diverse human communities and nations, "provided these trust her and truly acknowledge her right to true freedom."

Referring to Christians as "citizens of two cities," the council says: "Laymen should also know that it is generally the function of their well formed Christian consciences to see that divine law is inscribed in the life of the early city, from priests they may look for spiritual light and nourishment. Let the layman not imagine that his pastors are always such experts that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission."

In the last article of part one, the constitution says that "while helping the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come, and that the salvation of the whole human race may come to pass."

SPECIAL PROBLEMS

Part two on "Some Problems of Special Urgency" deals with marriage and the family; a human progress; economic, social and political life; international relations and peace.

Chapter one on marriage and the family notes that the splendor of married life is dimmed by "polygamy, the plague of divorce, so-called free love and other disfigurements." It says that married love "is too often profaned by excessive self-love, the worship of pleasure and illicit practices, against human generation." Families are also shaken by modern economic conditions, socio-psychological pressures and the demands of civil society. The growth of the population is also causing concern in some parts of the world, it points out.

"All these situations have produced anxiety of consciences.

es. Yet the power and strength of the institution of marriage and the family can also be seen in the fact that time and again, despite the difficulties produced, the profound changes in modern society reveal the true character of this institution in one way or another.

"Therefore, by presenting certain key points of Church doctrine in a clearer light, this sacred synod wishes to offer guidance and support of those Christians and other men who are trying to preserve the holiness and to foster the natural dignity of the married state and its superlative value."

Married life and love, says the council, have been established by God. Marriage is irrevocable "for the good of spouses and their offspring as well as of society." Marriage and conjugal love are by their very nature ordained for procreation and the education of children.

"Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church, so that this love may elad spouses to God with powerful effect and may aid a strengthen them in the sublime office of being a father or a mother," the council states.

Through the example of parents and through family prayer, children more easily achieve human maturity and holiness, it continues.

CHRISTIAN FAMILY

The Christian family "will manifest to all men Christ's living presence in the world and the genuine nature of the Church" through the "mutual love of spouses, their generous fruitfulness, their solidarity and fidelity, and the loving way in which all members of the family assist one another."

Of the marriage act, the council said that "the actions within marriage by which a couple is united intimately and chastely are noble and worthy. Expressed in a manner which is truly human, these actions promote that mutual self-giving by which spouses enrich each other with a joyful and ready will."

The home, says the council, is a school where offspring are trained in chastity and prepared for a marriage of their own. It adds:

"Marriage and conjugal love are by their nature ordained toward the begetting gift of marriage and contribute very substantially to the welfare of their parents . . . Hence, while not making the other purposes of matrimony of less account, the true practice of conjugal love and the whole meaning of the family life which results from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior, who through them will enlarge and enrich His own family day by day.

"Parents should regard as their proper mission the task of transmitting human life and educating those to whom it has been transmitted. They should realize that they are thereby cooperators with the love of God the Creator, and are, so to

speak, the interpreters of that love. Thus they will fulfil their task with human and Christian responsibility, and, with docile reverence towards God, will make decisions by common counsel and effort.

"Let them thoughtfully take into account both their own welfare and that of their children, those already born and those which the future may bring. For this accounting they need to reckon with both the material and the spiritual conditions of the times as well as of their state in life. Finally, they should consult the interests of the family group, of temporal society, and of the Church herself.

"The parents themselves and no one else should ultimately make this judgment in the sight of God. But in their manner of acting, spouses should be aware that they cannot proceed arbitrarily, but must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church's teaching office, which authentically interprets that law in the light of the Gospel. That divine law reveals and protects the integral meaning of conjugal love and impels it toward a truly human fulfilment.

"Thus, trusting in Divine Providence and refining the spirit of sacrifice, married Christians glorify the Creator and strive toward fulfilment in Christ when, with a generous human and Christian sense of responsibility, they acquit themselves of the duty to procreate. Among the couples who fulfil their God-given task in this way, those merit special mention who with a gallant heart, and with wise and common deliberation, undertake to bring up suitably even a relatively large family.

UNBREAKABLE COMPACT

"Marriage, to be sure, is not instituted solely for procreation. Rather, its very nature as an unbreakable compact between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner so that it grow and ripen. Therefore, marriage persists as a whole manner and communion of life, and maintains its value and indissolubility even when, despite the often intense desire of the couple, offspring are lacking.

"This council realizes that certain modern conditions often keep couples from arranging their married lives harmoniously, and that they find themselves in circumstances where at least temporarily the size of their families should not be increased. As a result, the faithful exercise of love and the full intimacy of their lives is hard to maintain. But where the intimacy of married life is broken off, its faithfulness can sometimes be imperiled and its quality of fruitfulness ruined, for then the upbringing of the children and the courage to accept new ones are both endangered.

"To these problems there are those who presume to offer dishonorable solutions. Indeed, they do not recoil even from the taking of life. But the

Church issues the reminder that a true contradiction cannot exist between the divine laws pertaining to the transmission of life and those pertaining to authentic conjugal love.

"For God, the Lord of life, has conferred on men the surpassing ministry of safeguarding life in a manner which is worthy of man. Therefore from the moment of its conception life must be guarded with the greatest care.

"The sexual characteristics of man and the human faculty of reproduction wonderfully exceed the dispositions of lower forms of life. Hence the acts themselves which are proper to conjugal love and which are exercised in accord with genuine human dignity must be honored with great reverence.

OBJECTIVE STANDARDS

"Hence when there is question of harmonizing conjugal love with the responsible transmission of life, the moral aspect of any procedure does not depend solely on sincere intentions or on an evaluation of motives, but must be determined by objective standards.

"These, based on the nature of the human person and his acts preserve the full sense of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the virtue of conjugal chastity is sincerely practiced. Relying on these principles, sons of the Church may not undertake methods of birth control which are found blameworthy by the teaching authority of the church in its unfolding of the divine law.

"All should be persuaded that human life and the task of transmitting it are not realities bound up with this world alone. Hence they cannot be measured or perceived only in terms of it, but always have a bearing on the eternal destiny of men."

The family is a "school of deeper humanity" with the active presence of the father beneficial and the care of the mother necessary, although this domestic role of mother should not occasion a belittlement of the social progress of women. Offspring should be so educated that they can eventually choose a state of life, heeding advice but, not subjected to pressure.

The family "is the foundation of society" and public authority should "recognize, protect and promote" marriage and the family along with the rights of the family. Children who have no family should be protected by legislation and other undertakings.

When family difficulties arise, Christians will provide "those necessities and aids which are suitably modern." In such matters "persons versed in the sacred sciences" can be profitably consulted.

"It devolves on priests duly trained about family matters to nurture the vocation of spouses by a variety of pastoral means, by preaching God's word, by liturgical worship, and by other spiritual aids to conjugal and family life; to sustain them sympathetically and patiently in

difficulties and to help make them courageous through love, so that families which are truly illustrious can be formed.

"Various organizations, especially family associations, should try by their programs of instruction and action to strengthen young people and spouses themselves, particularly those recently wed, and to train them for family social and apostolic life."

VALUE OF CULTURE

The council begins part two's second chapter on the proper development of culture with an explanation of why it is dealing with the question. "Man comes to a true and full humanity only through culture, that is through the cultivation of the goods and values of nature . . .

"The word 'culture' in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities . . . Throughout the course of time he expresses, communicates and conserves in his works great spiritual experiences and the desires that they might be of advantage to the progress of many, even of the whole human family.

"Thence it follows that human culture has necessarily an historical and social aspect, and the word 'culture' also often assumes a social and ethnological sense. According to this sense, we speak of a plurality of cultures."

Modern life has so changed that we can speak "of a new age of human history" which leaves open new ways "for the perfection and further extension of culture," the constitution says, continuing:

"Throughout the whole world there is a mounting increase in the sense of autonomy as well as of responsibility. This is of paramount importance for the spiritual and moral maturity of the human race. This becomes clearer if we consider the unification of the world and the duty which is imposed upon us to build a better world based upon truth and justice. Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by this responsibility to his brothers and to history."

Culture "has constant need of a just liberty in order to develop." The council therefore "affirms the legitimate autonomy of human culture and especially of the sciences."

In chapter three on economic and social life, the council emphasizes that man "is the source, the center and the purpose of all economic and social life."

ECONOMIC PROGRESS

It notes that economic progress has made of the economy a more capable instrument for meeting human needs. But it warns that there are reasons for worry.

"Many people, especially in economically advanced areas, seem, as it were, to be ruled by economics . . . Such is true both of nations that favor a collective economy and of others.

"At the very time when the

development of economic life could mitigate social inequalities (provided that it be guided and coordinated in a reasonable and human way), it is often made to embitter them or, in some places, it even results in a decline of the social status of the underprivileged and in contempt for the poor. While an immense number of people still lack the absolute necessities of life, some, even in less advanced areas, live in luxury or squander wealth. Extravagance and wretchedness exist side by side. While a few enjoy very great power of choice, the majority are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person.

"A similar lack of economic and social balance is to be noticed between agriculture, industry and the services, and also between different parts of one and the same country. The contrast between the economically more advanced countries and other countries is becoming more serious day by day, and the very peace of the world can be jeopardized thereby."

The council then speaks of the rights of workers, especially migrant workers. It notes that injustice against workers "is by no means justified by so-called economic laws." The right of unionizing is basic, it declared.

ON PROPERTY

On property and the right of men to it, the council says:

"God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner. Whatever the forms of property may be, as adapted to the legitimate institutions of peoples, according to diverse and changeable circumstances, attention must always be paid to this universal destination of earthly goods.

"In using them, therefore, man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others. On the other hand, the right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods.

"If one is in extreme need, he has the right to procure for himself what he needs out of the riches of others. Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and governments, to remember the aphorism of the Fathers — Feed the man dying of hunger, because if you have not fed him, you have killed him — and really to share and employ their earthly

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Modern World: For Peace Passions Must Be Subdued

(Continued from Page 5)

goods, according to the ability of each, especially by supporting individuals or peoples with the aid by which they may be able to help and develop themselves."

In chapter four of part two on the life of the political community, the council speaks of how today's keener sense of human worth has in many parts of the world provoked attempts to create a political and juridical order better protecting the rights of the person. Such protection is necessary for full participation in political life, it adds, continuing:

"However, those political systems prevailing in some parts of the world are to be reproved which hamper civic or religious freedom, victimize large numbers through avarice and political crimes, and divert the exercise of authority from the service of the common good to the interests of one or another faction or of the rulers themselves."

SEPARATION

The council is at pains to keep the Church and state clearly distinct.

"It is very important, especially where a pluralistic society prevails, that there be a correct notion of the relationship between the political community and the Church, and a clear distinction between the tasks which Christians undertake, individually or as a group, on their own responsibility as citizens guided by the dictates of a Christian conscience, and the activities which, in union with their pastors, they carry out in the name of the Church.

"The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person."

In chapter five, the council turns to the delicate and agonizing question of "the fostering of peace and the promotion of a community of nations."

The council declares:

"Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its Divine Founder, and actualized by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law. But since the concrete demands of this common good are constantly changing as time goes on, peace is never attained once and for all, but must be built up ceaselessly. Moreover, since the human will is unsteady and wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority.

"But this is not enough. This peace on earth cannot be obtained unless personal wellbeing is safeguarded and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood, are absolutely necessary for the establishment of peace. Hence, peace is likewise the fruit of love, which goes beyond what justice can provide.

"That earthly peace with arises from the love of neighbor symbolizes and results from the peace of Christ which radiates from God the Father. For by the cross the Incarnate Son, the Prince of Peace, reconciled all men with God."

SELF-DEFENSE

Turning to the problem of self-defense, the council says:

"Certainly, war has not been rooted out of human affairs. As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted.

FOURTH SUNDAY OF ADVENT

Dec. 19, 1965

ENTRANCE ANTIPHON

Drop down dew, you heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth a savior. The heavens declare the glory of God, and the firmament proclaims His handiwork. Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen. Drop down dew, you heavens, from above, and let the clouds rain the Just: let the earth be opened and bud forth a savior. (Is. 45:8, 18-2)

EPISTLE

A reading from the Epistle of blessed Paul the Apostle to the Corinthians.

Brethren: We should be regarded merely as servants of Christ, charged with transmitting to others the mysteries of God. Now what is expected of a servant is that he be trustworthy. As for me, I am not much disturbed at being judged by you or by any human tribunal. Nor am I capable of judging myself. Though I have no pang of conscience, it is not by a clear conscience that I am justified — the one who judges me is the Lord. Do not be too eager to judge, therefore. Wait for the Lord's return. He it is Who will bring to light what is hidden in the dark, and reveal the true dispositions of men's hearts. Then everyone will receive from God himself the praise that he deserves. (1 Corinthians 4:1-5).

MEDITATION CHANT

The Lord is near to all who call upon Him, to all who call upon Him in truth. May my mouth speak the praise of the Lord, and may all flesh bless His holy name. Alleluia, Alleluia. Come, O Lord, and delay not; forgive the sins of Your people in Israel. (Ps. 144: 18, 21)

PRAYER OF THE FAITHFUL

CELEBRANT: The Lord be with you.

PEOPLE: And with your Spirit.

CELEBRANT: Let us pray. We ask God to help us prepare ourselves for participation in the great Feast of Christmas.

LECTOR: (1) That, our Holy Father, Pope Paul, prepare the way of the Lord into men's hearts by his every word and deed, we pray to the Lord.

PEOPLE: Lord have mercy.

LECTOR: (2) That our Bishop Coleman F. Carroll, may be successful in removing all obstacles to Christ in our Diocese, we pray to the Lord.

PEOPLE: Lord have mercy.

LECTOR: (3) That our Pastor, N., may help us remember the true nature of the Feast which we are about to celebrate, we pray to the Lord.

PEOPLE: Lord have mercy.

LECTOR: (4) That our voluntary fasting and abstinence may unite us with Christ's poor who must fast and abstain from necessity, we pray to the Lord.

PEOPLE: Lord have mercy.

LECTOR: (5) That our Christmas confession may fully prepare us for our celebration of the Incarnation of our Redeemer, we pray to the Lord.

PEOPLE: Lord have mercy.

LECTOR: (6) That this sacrifice-banquet we now celebrate may help us make peace with our brothers before we bring our gifts to the Christ child, we pray to the Lord.

PEOPLE: Lord have mercy.

CELEBRANT: Lord, You Who are near to all who call upon You in truth, grant that our just petitions may be favorably received by You: through our Lord Jesus Christ, Your Son, who lives and reigns with You in unity with the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

OFFERTORY ANTIPHON

Hail, Mary, full of grace, the Lord be with you, blessed are you among women, and blessed is the fruit of your womb.

COMMUNION ANTIPHON

Behold, a virgin shall be with child and bear a son, and shall name him Emmanuel. (Is. 7:14)

EDITOR'S COMMENT

After The Council: Task Of Following Happy Medium

We hear it said every day now: "The Vatican Council has not ended; it is just beginning." Some expressed the same idea: "The Fathers of the Council have finished their work; now begins the work of the individual Catholic."

It is true that Vatican II as an assembly of bishops gathered to debate, clarify and make final decisions has passed into the records of history. But Vatican II as the divine means of renewing the life of the Church is just getting under way.

A few weeks ago Bishop Coleman F. Carroll in a letter to the people of the diocese wrote from Rome: "We must frankly admit that this greatest religious event of modern times can to some degree fail . . . unless we all work and pray and sacrifice together to bring the spirit of the Council into our lives."

Pope Paul this week enlarged on the same idea in stating that the Council "signifies the renewal of Christian life" and he added that Christmas provides the first occasion for this renewal. "We must restore in ourselves the true concept of Christmas, both of the historical fact of the Incarnation and of the mystery of Christ's birth."

It seems to us, in the light of all this, there are two groups of Catholics who are presently blocking these first united efforts to carry the work of the Council into our own lives and into the main stream of society. First there are those who stubbornly cling to the Church of 1962 in all her forms and practices and in effect refuse to heed the need for reform as outlined by both Pope John and Pope Paul. One hears them seriously ridiculing the work of the Council by saying, "Looks like we are all becoming Protestant; the Church is going soft, falling to pieces," and thus stir up doubts and suspicion in the minds of others equally uninformed about the decisions of the Council.

At the other extreme are those vocal Catholics who feel that Vatican II did not do nearly enough in reforming the Church, so they are taking it upon themselves to show how it can be done. Sixteen decrees of the Council are not enough for them to work on. They feel constrained to drag in novelties of their own and spread confusion by superficially glossing over the enormously important and profound decisions already made and call attention to their own ideas of how the Church should be run today.

A few of these impatient reformers are theologians. Most of them are laymen, and among them stand most prominently former seminarians with a messianic complex, plus a typewriter and itchy fingers.

Perhaps the first great task facing us in the renewal of life in this post Council period is to struggle to follow a happy medium. This is the way of the Church, as the Vatican Council has proven. It is certain to take us years to absorb the great meaning of the Council. But if we follow the guidance of the Holy Father and our bishops, we will not slow up the aggiornamento either by turning a cold shoulder on the new reforms so greatly needed nor by acting as if the Third Vatican Council can't come soon enough to please us.

Church Steps Into Front In Civilization's March

By Father JOHN B. SHEERIN

Father Kueng noted that infallibility was not employed at this council. Was it because the Church is aware of the complexity of modern life and the difficulty of formulating sharply-defined statements of Catholic teaching? Much as the bishops desired a resolution of the birth control problem, I don't believe anyone suggested an infallible answer.



The Swiss theologian had great praise for the document on the problems of the modern world. This document was a far cry from the attitude of the Church in the Middle Ages, even from the 19th century Syllabus of Errors.

The Church can take its place in the avant garde of civilization, not lagging behind the rear guard as was true in the Counter-Reformation. No longer are we against the world but with it, judging it and yet deeply appreciative of its modern achievements. In short, at Traspertina, Father Hans Kueng said the things that Pope John would be saying were he alive today at the successful conclusion of his council.

On Dec. 2 at the Traspertina hall in Rome he gave a lecture summarizing the results of the council. (The lecture was billed as an address to the American bishops and periti but a few nuns and journalists also attended.)

The boyish-looking Swiss theologian talked for one hour and 45 minutes and gave a very favorable summary of the achievements of the council.

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Cardinal Says Council Gave Blueprint For Future

(Continued from Page 1)

been responsible for the great bulk of the work of the council. They have spoken often in the aula, approving some schemas, criticizing others, offering amendments, when they felt they had something important to suggest.

They made a notable contribution, it seems to me, to the Constitution on the Sacred Liturgy. Two of their very able members have served actively on the Theological Commission, which produced the two most important documents of the council, that is, the Constitution on The Church and the Constitution on Divine Revelation.

They were represented by four bishops on the Secretariat for Christian Unity, which produced not only the Decree on Ecumenism, but also the Declarations on Religious Liberty and on the attitude of the Church towards non-Christian religions, part of which latter document is known as the Declaration on the Jews.

Q. Do you think their major contribution can be found in the effort to produce a strong declaration on religious liberty?

A. Undoubtedly they had a very active and significant role in producing that important statement on liberty. But I would not call this their major contribution. What they accomplished here ought not to overshadow their contribution to the council generally. Nor should the Declaration on Religious Liberty be regarded solely or principally as the work of U.S. bishops. Cardinal Bea, the president of the secretariate, and Bishop Jan Willebrands, the secretary, with the encouragement of Pope John, were largely responsible for the original text. And Bishop Emile de Smedt of Bruges, Belgium, carried the major part of the work on the many subsequent revisions of that document which have appeared. However, the American bishops did play an important part, and it seems to me that noteworthy among the four bishops who were active members was Bishop Ernest Primeau of Manchester, who made a very real contribution to that document.

Also Cardinal Spellman, while he was not a member of the secretariate, must be thanked for bringing to the council as a peritus, Father John Courtney Murray, whose outstanding work on the Declaration on Religious Liberty has been so widely acclaimed.

Q. Do you foresee any immediate effects of this declaration in the U.S.?

A. It seems to me that the immediate effect of this declaration is that it will eliminate — or we hope that it will eliminate — once and for all the suspicion that has been fairly widespread in the U.S., that the Catholic Church was all for religious liberty so long as Catholics were in the minority, but that the Church, and Catholics generally, might be for suppression of religious liberty of others, if Catholics became the majority. It seems to me that the most immediate effect should be the elimination of that suspicion, and that for us of course is very important.

Q. What long range effects can we expect from the declaration?

A. It is difficult to predict the long range effects, but certainly these must be considered in relation to the effects of all the other conciliar documents. The documents of the council form an integral whole, and the effects of religious liberty must be measured in connection with the Constitution on The Church, the Decree on Ecumenism and others. One long range effect, which we can expect, I believe, is this. This document ought to prepare the way for a better reception on the part of non-Catholics of all documents of the council.

Q. There were about 200 non-placet votes whenever religious liberty was voted on. How can this be explained?

A. To some extent it can be explained in this way. The doctrine of religious liberty in the declaration is a development of Catholic teaching. It is implicit in the Church's constant teaching on the dignity and freedom of the human individual. The doctrine of religious liberty has only gradually been drawn out of this fundamental doctrine on which it is based.

For instance, religious liberty was implicit in much of what Pope Leo XIII said, but certainly he did not proclaim openly or clearly a doctrine of religious liberty. The emphasis in his documents was on toleration. With some of his successors, the doctrine on religious liberty became clearer; for instance, in the writings of Pope Pius XI on nazism, communism and fascism in Italy. It became still more clear in some of the statements, especially on radio at Christmas time, of Pope Pius XII.

It became very explicit with John XXIII in *Pacem in Terris*; but here in the Declaration on Religious Liberty it is fully developed.

This represents a very good example of development in Catholic doctrine. There have been some council fathers who have felt in this development we were going too fast and too far. Moreover, some of them foresaw adverse political developments growing out of this document. They feared the use that might be made of this by enemies of the Church. So it was not unexpected that there should be some non-placet votes.

Q. In Italy, for instance, did some feel such a declaration might aid communism?

A. Yes, I think there was a definite feeling among some that the communist party here in Italy might attempt to use the declaration to promote its own cause.

Q. To get back to the basic idea of the council, namely, the renewal of life within the Church. Pope John once described this renewal as restoring "to full splendor the simple and pure lines that the face of the Church of Jesus had at its birth . . . presenting it as its Divine Founder made it . . ." Do you think that signs of this restoration can be detected now?

A. Yes, there are definite signs which can already be iden-

tified. First of all, the renewal of the liturgy, the reformed liturgy as we have it today. Then, it seems to me, that the production of the great conciliar document, the Constitution on the Church, is further evidence of that restoration of the pure simple lines mentioned by Pope John.

In fact, all the documents flowing from the Constitution of The Church tend to produce the effect that Pope John desired.

However, we must realize that when Pope John was speaking of this restoration he was not speaking of archaism, any slavish, or literal return to circumstances or conditions of the Church of Apostolic times or in the early centuries.

Q. Pope Paul said recently that no other council has been held on such a scale. Yet he often implies that it may yet fail to some degree. Your Eminence, what do you feel must be done in the post-conciliar period to insure its success?

A. First of all, the full effects of the council will be felt only in the future. There are some effects already noticeable, as I have already mentioned, but it will take some time for the council to produce its maximum results. Meanwhile the provisions, the decrees of the council have to be executed by weak human beings, and since this is the case we will have failure here and there, and perhaps seeming failure even on a larger scale. Nevertheless I am convinced that the council has been an overall success.

As to what can be done to put the provisions of the council into effect, we must realize, first that the council has given us a blueprint for the future. The Church as a whole, and each of us within the Church, must undertake to execute his particular part and to carry out those individual details which apply especially to him.

Q. Some surveys indicate that despite the enormous coverage of the council in the press, many people have only a vague idea of what has been taking place. Does Your Eminence have some suggestions about what may be done to bring home to priests and people the results of Vatican II?

A. It seems to me that two things need to be done. There is the need of instruction, enlightenment, on the one hand, and of example, on the other. Pope Paul himself has illustrated very well what can be done. In his many discourses he has spoken frequently of the council and the application of its decrees; by frequent use of the new liturgy in parishes around Rome, indeed in the great Mass at Yankee Stadium, he has given us an example in the field of the liturgy. By the prompt announcement of his intention to establish the Synod of Bishops and also by referring the two questions of indulgences and the laws of fast and abstinence to episcopal conferences, he has illustrated for us the doctrine of collegiality. Thus he has shown us by practical example what each in his own place can do.

Bishops likewise have this obligation of instructing both their priests and their people and of leading the way. Priests in turn, and lay leaders too, have the obligation of carrying out by word and example the spirit and the purposes of the conciliar decrees. It is only thus that the council can achieve its maximum effect.

Q. It is obvious that a great many of our people are confused about the changes already made or planned; what do you think can be done to lessen or dispel the confusion?

A. As I see it, the confusion is largely a product of the times in which we live, a product of the ferment that is almost inevitable in this period of self-examination and renewal. It is due largely to the tendency to question everything, to push discussion of all details as far as possible, which again is part of our times.

Part of the confusion was attendant on the introduction of the new liturgy. Some people were made uncomfortable by it, others were disturbed. They had the fear that the Mass itself was being radically affected. They went on to fear, then, that other fundamental doctrines of the Church were being radically changed.

Now that they have had an opportunity to see that while there has been change in language, the introduction of the vernacular and of new ceremony, nevertheless the Mass remains essentially the same, I am sure they will come to realize, too, that there has been no essential change in doctrine. We have witnessed a synthesis of the old and the new — the old which brings to us the defined dogmas of the Church and the thoroughly established traditions; the new which represents logical and needed development from the old.

As they realize this, it seems to me that much of this confusion will disappear. Furthermore, when they study the Constitution of The Church and all the documents produced by the council, they will get a clearer vision of the Church itself — the relationship of the different parts of the Church to each other — a clearer vision of the mission of the Church as a whole and its destiny. And from this understanding, I think we will have greater order, more perfect order established, so I look forward to the disappearance of much of the confusion which seems to be so widespread now.

Q. Would you comment on the current tendency among some people to accept the views of an individual theologian as if they represent the teaching of the Church?

A. Part of the confusion today does come from the fact that people have been disturbed by statements of certain theologians, and sometimes those statements have been quoted out of context, which makes it all the more difficult. I think what our people need to realize is that no individual theologian speaks for the Church. The ordinary magis-

terium of the Church, that is, the ordinary teaching authority, is the pope and the bishops. The people should not, therefore, take the speculations of individual theologians as being in any sense authoritative. They should judge what individual theologians say in the light of the actual teaching contained in the conciliar documents and the interpretation of those documents by the Church's teaching authority.

Q. Along this same line — nowadays it is often said we are going through a crisis of faith and obedience. Do you think this is so? And if so, is such a crisis inevitable in seeking an *aggiornamento* in the Church?

A. I would undertake to speak only of the Church in the United States, because I am not familiar enough with the conditions and the problems of the Church in other nations. It seems to me that in the U.S. we do definitely have problems of faith and of obedience, but I don't think it can be said we have a crisis either of faith or obedience. I think also with the conclusion of the council we will see these problems diminish rather than increase. I think these problems have grown out of the present practice of proving, testing, discussing. I feel what will emerge from all this will be a more solidly founded faith and a more reasonable and more willing obedience.

Q. Your Eminence some months ago noted the sharp criticism of the Church in the Catholic press and lamented that much of it was negative and in violation of justice and charity. How do we strike a happy medium here — making use of freedom of discussion on the one hand, and on the other avoiding abuses and excesses which have characterized some publications recently?

A. The talk to which you refer was given to the Catholic Press Association at its annual meeting and was entitled "Ideal for the Catholic Press."

I had previously made a statement, in fact two statements, one at the invitation of the President of the CPA for Catholic Press Month in February; and the second in answer to an invitation from the editor of the Catholic Bulletin of Georgia. In both of these statements, I praised the Catholic Press of the United States, and in my talk on "The Ideal" for the press I began by confirming my praise, but then I went on to set forth the elements of what I considered the ideal of the Catholic Press, noting that some parts of the press had in my opinion fallen short.

The ideal as I placed it before that gathering was this. First of all, I noted there must be that devotion to truth and to the accurate, interesting, attractive presentation of the truth, which the Catholic press has in common with all the press worthy of its name.

Then I went on to enumerate the important parts of the ideal applicable immediately to the Catholic press. And there I said that what was needed, first, was a sense of reverence in treating the Church as a sacred and supernatural institution; fur-

thermore, a sense of history; a sense of responsibility; and perhaps most important of all, a sense of justice and charity. It still seems to me that if the Catholic Press adheres to these principles we will find an elimination of both excesses and abuses.

Q. Last winter Your Eminence was quoted as saying the Constitution on The Church is one of the great conciliar documents of all time. In your opinion does it still stand as the council's most noteworthy accomplishment?

A. Yes, I am convinced that it does now and will always stand in that position.

Q. What do you consider the decree of the fourth session likely to have the most far-reaching effects on both Catholics and non-Catholics?

A. The document on Divine Revelation, which is worthy to stand with the Constitution on The Church. This is particularly important for both Catholics and Protestants because here again we have a document which has come from modern Scriptural studies and by the experience of the Church through the centuries.

This document is likely to have a favorable influence on Catholic - non-Catholic relationships because it states very well the Catholic doctrine on Revelation in terms that are readily comprehensible to all, and this is very important.

Furthermore, the Constitution on Revelation emphasizes the importance of the original text, the work of restoration of the original text; and also of acquiring an exact knowledge of the meaning which the author intended it to have. It stresses the importance of understanding the form of literature which the author is using in producing the text. Finally this document authorizes collaboration between Catholic and non-Catholic Scripture scholars in working out the exact meaning of the original text.

Q. And also a common Bible?
A. Yes, that is implied in the collaboration on this which will lead ultimately to a version of the Bible which will be acceptable to Catholics and non-Catholics.

Pius XII Pictured As Ecumenical

ROME (NC) — Italian Minister of Defense Giulio Andreotti, during a commemoration of Pope Pius XII at Rome's city hall, cited parallel passages of the late Pontiff's encyclicals and the pronouncements of the Second Vatican Council to demonstrate "that the praise given to the council automatically extends to Pius XII."

To deny accusations that Pius refused to join the movement for dialogue with non-Catholics, Andreotti quoted the first radio speech the Pope delivered, given within 24 hours of his election in 1939. Pope Pius said: "We cannot at this moment forget all outside the Church who might not be pleased by a blessing, and we express to them our hopes for God's favors and gifts, with the wishes and prayers of the Pope."

GOD LOVE YOU

Most Reverend Fulton J. Sheen

Most of us are half-persons, which is another way of saying that we are neurotics. But we like being demi-humans because it saves us from responsibility and suffering. If we were deaf, we would not have to worry about the automatic drill on the street. If we had no sense of smell, we could live near the stock yards with impunity. If we were blind, we would never have to worry about beggars and their tin cups. Why do so many faint at the sight of blood? Because they would rather surrender consciousness than face the stress that the blood evokes. One woman



wrote me: "I refused to read your GOD LOVE YOU column for months because it threw a burden on me that I did not want to bear." So long as we live in this state of blinding ourselves to the hunger and thirst of others, we feel God's wrath. That is, we feel uncomfortable, divided, neglectful. This is His way of telling us not to go on ignoring the rest of the world.

As you can see, God seems wrathful when we resist loving the needy; He seems angry because we are the way we are. The moment we cut into our resources, for example to help a leper, then what was wrath appears as love. His wrath is identical with His love. The difference is not in Him but in us. God's wrath against me for being a Pharisee is one and the same thing as God's love for me when I am a Publican. The sun is no different when it shines on mud and when it shines on wax. But it hardens the one and softens the other. If then you feel that you are a half-person, if you feel that God does not love you, it is because you are not loving others. Try loving. Try showing it on behalf of those hundreds of poor bishops who came to me daily at the Council, begging for help. I am giving them of my substance; therefore I have a right to ask you to give of yours. Furthermore, it will make you feel less "muddy" and turn into a "softie" for Christ's sake. God Love You!

GOD LOVE YOU to Ralph B. for 25c deducted from money he was saving for a hamster and sent it instead to the poor of the world . . . to B.B. for \$500 "I feel obliged to help those who have none of the material things of this life" . . . to J. H. for \$10 "Saved on textbooks and sent to help the Word of God reach Christians. Sometimes my conscience bothers me. I remember what Our Lord said about those who could do good to others but refuse to do so."

Part of the desire to do good lies in knowing where and why it needs to be done. If you have ever thought to yourself, "Why should I help the Missions? There should be someone around to help me," you need to know a lot more about the Missions whose need you equate with your own. Learn, in the words of missionaries themselves who are working on the frontiers of the Church all over the world. **WORLD MISSION**, an up-to-date quarterly magazine edited by the Most Rev. Fulton J. Sheen, will make an ideal Christmas gift for your religious and lay friends alike. Subscription rates are only \$5 a year. Write to **WORLD MISSION**, 366 Fifth Avenue, New York, N. Y. 10001.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001, or to your Diocesan Director, Rev. Nell J. Fleming, Chancery Office, 6301 Biscayne Blvd., Miami 38, Florida.

MODERN METHODS CUT OLD RED TAPE

Wish To Adopt Child? Procedure's Easy

Editor's note: By popular request and at the suggestion of Father John J. Nevins, Executive Director of the Catholic Welfare Bureau, the following article which appeared in The Voice of May 14, 1965 is being repeated for the benefit of childless couples who may have missed it.

By Msgr. ROWAN T. RASTATTER

There are married couples everywhere, including the Diocese of Miami, who are desirous of adopting a child. Because of outdated customs and old-wives' tales, they are reluctant to take the first step. They dread what they think is the enormous expense, the long wait, the bewildering legal process.



Msgr. Rastatter

No longer need these ancient rites be a barrier to the fulfill-



Young Children Are Available For Adoption At Catholic Welfare Bureau

ment of their dreams to have a child in their home and their hearts.

Today's methods are modern, simple, inexpensive, and are free of antiquated red tape.

What's more, there are healthy babies ranging from infancy up that are available to desirous and deserving couples.

IMPORTANT STEP

But make no mistake about it. While the processes have been streamlined, and costs greatly reduced, the adoption of a child into your family is one of the most important steps you may ever take.

After you have made application for adoption, you are invited to a get-to-know-each-other group meeting, together with other couples interested in adoption, at the Catholic Welfare Bureau in your area.

Following this, a social worker will plan interviews with you in the same office and at your home in order to get to know you well. This takes some time . . . but not nearly as long as it used to. Many couples receive their child in a matter of months.

If there is a child for you, you are informed of his or her background, physical characteristics, personality and medical history. Then you will visit and get acquainted. If you think he is the child for you, and the Catholic Welfare Bureau adoption committee thinks that you will be suitable parents, then the child goes to live with you.

During the time before the legal adoption takes place, a social worker will visit with you several times. These visits are planned and designed to help you get along as a family and to explain the why and how of telling a child that he is adopted.

At the time of legal adoption, Florida law provides for the filing of a petition in the County Court. After a brief hearing before a judge, you become the legal parents of the child, with all the rights and responsibilities of natural parents.

You will receive for your child a corrected birth certificate issued in the name you have chosen for him or her. When the adoption is granted by the Court, the legal responsibility of the Catholic Welfare Bureau

ends. However, the Bureau's interest in the child, and in you, is a continuing one, and we are always pleased to hear from you.

BASIC REQUIREMENTS

There are some basic requirements that are expected from couples who apply for adoption, the most important quality being that they be happily married and able to give love and security to a child. Applications are accepted from couples with no children, as well as from those with natural children of their own.

1. **Residence:** Applicants must be residents of the area covered by the Diocese of Miami for at least one year.

2. **Religion:** Applications for adoption are accepted from practicing Catholics living in a valid marriage, and from couples in mixed marriages provided one or the other is a practicing Catholic. A letter of recommendation from the pastor of each couple is required.

3. **Marriage:** Couples must have been married at least two years before applying for adoption.

4. **Age:** The age of the couple should be in natural relationship to the age of the child they wish to adopt. When observing this natural pattern parents are better companions to growing youngsters.

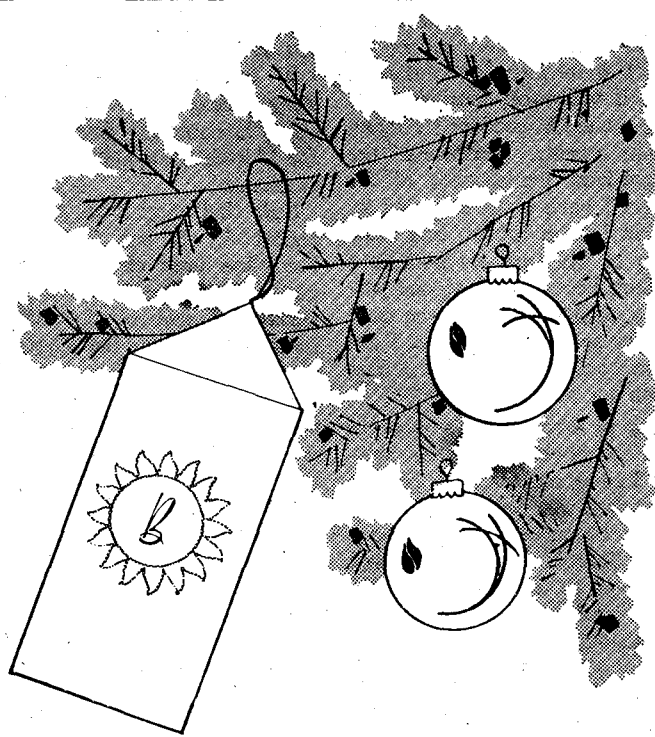
5. **Income:** A couple must be able to manage on the husband's earnings and to provide adequately for a child's education. It is not necessary to own your own home.

6. **Health:** All adoptive couples must be in good health. They are required to have a thorough medical exploration of their inability to have children.

POLICY OF BUREAU

The Catholic Welfare Bureau, as well as some other agencies in Florida, has adopted a policy whereby couples desiring adoption will contribute (if possible on a sliding scale) to the cost of the professional service they receive. This schedule will be given to the prospective adoptive parents at the time of their application.

Those interested should seek the advice of their pastor or write or contact the nearest Catholic Welfare Bureau.



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MRS. COSTON HONORED BY HUMAN RELATIONS GROUP

A Woman's War On Poverty

BOYNTON BEACH — A member of St. Mark parish, literally a "one-woman" committee in the fight against poverty, Mrs. Sarah L. Coston has been honored as the recipient of the "Woman of the Year" award of the Palm Beach Council of Human Relations

A native of Pittsburgh who came to Florida 45 years ago, Coston founded the Boynton Beach Child Care Center for underprivileged children in the Negro section of northwest Boynton Beach.

For three hours, five days a week, Mrs. Coston, the mother of three children, leads the youngsters in singing, in outdoor games, playing with dolls, blocks and putty, and drawing and coloring.

The children, most of whom are of pre-school age, come from homes where both parents must work and who have had no opportunities or advantages themselves. The children arrive at the center alone, holding each others' hands, and they leave by themselves.

SOME SHOELESS

Some don't know their own names, others have no shoes. Many are completely withdrawn and do not know what toys are.

Mrs. Coston, who had been taking courses in education for several years at Florida Atlantic University, thought she was starting a program for about 12 youngsters late in 1964. Within a week more than 50 boys and girls had arrived.

She conceived the idea of a center for pre-school children through programs on Ch. 2, Miami's educational television station. "I saw how they'd been partly successful trying to bring dropouts back into school," she explained. "I heard that poor Negro children have given up hope before they're in the first grade."

She learned that ages three to five are most important for all children and she decided to help.

Now in addition to running the school each morning, she studies in the afternoon to be ready for her education classes at Palm Beach Junior College in the evenings.

Classes, using materials purchased for the most part by Mrs. Coston, are presently



BOYNTON BEACH Child Care Center pupils, Keith Dowdy and Glen Robinson, offer a tune accompanied by Mrs. Marjorie Carew. Some 60 boys and girls are now enrolled at the school.



"WOMAN OF THE YEAR" award of the Palm Beach Human Relations Council was recently presented to Mrs. Sarah Coston, director of the Boynton Beach Child Care Center.

taught at the Wilson Recreation Center.

"When the children first came we had a difficult time finding out who they were," Mrs. Coston said, since the children could not make themselves understood. Negro children, she

added, face one big block to success in school — lack of communication.

CONVERSATION PERIODS

"We have little conversation periods every day and through these methods and the many songs they have learned to sing,



48 Pre-School Youngsters Enjoy Classes With Mrs. Sarah Coston

their speech is greatly improved. Until they came to the center they only had each other to talk or rather make sounds to as the parents are gone all day and no matter how well intentioned, are too tired to talk and with little time to listen to the child."

Keeping the center open hasn't been "smooth sailing" for Mrs. Coston. She has had to work patiently through local and county officials to prevent the close of the school and then to get a simple thing like a fence. One of Mrs. Coston's two daughters is a religious. Sister

Mary Clarence, O.P., is a member of the faculty at Tampa Catholic High School. Her sister, Linda, is married and resides with her husband at Lackland Air Force Base, San Antonio, Tex. Their brother, David, resides in West Palm Beach.

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Byzantine Masses
Here Dec. 25-26

Catholics of the Byzantine Rite residing in the Greater Miami area will have an opportunity to attend the Divine Liturgy (Mass) according to their own rite on Saturday, Dec. 25 and Sunday, Dec. 26.

Bishop Stephan J. Kocisko, Eparch of the Byzantine Rite Diocese of Passaic, is sending a priest to Miami to celebrate the Divine Services for the faithful on those days at 10 a.m. in the Miami Council K. of C. Hall, NW 27th Avenue and 34th Street.

The largest of the Eastern Rites in union with Roman Primacy, the Byzantine Rite includes among the faithful those of Ruthenian, Hungarian, Romanian and Ukrainian descent.

Toys For Refugee Children Needed At Spanish Center

"Buy a toy for your children and an extra one for those arriving with nothing" is the slogan at Centro Hispano Catolico, Miami's diocesan Spanish Center, which is in need of toys and gifts to be distributed at a Christmas Fiesta for Spanish-speaking children, many of whom have recently arrived from Cuba.

The annual party will be held from 2 to 4 p.m., Thursday, Dec. 23, at the center, 130 NE Second Street. Donations may be made through parishes or directly to the Spanish center.

Canned goods and other items of food are urgently needed at the center which has almost exhausted its supplies of food in packages to some 330 recently arrived Cuban refugee families.

Although the last in a shipment of 8,000 cases of New England style beans donated by the Campbell Soup Co. arrived in Miami last Saturday from Camden, N.J., the center urgently needs other types of foods and canned milks, etc.

An increased number of Cuban refugees is anticipated now as the government-sponsored airlift inaugurated two flights

daily on Monday between the communist-controlled island of Cuba and South Florida.

Although the majority of the new exiles will be resettled in other areas of the country, some

will remain with their families in Miami. Hundreds who arrived in Key West on small boats before the airlift began on Dec. 1 are living in Miami and in need of food.

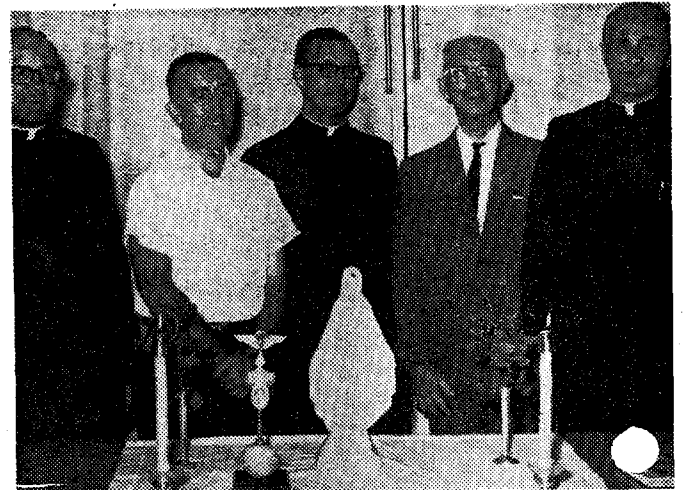
Camillus House Asks Turkeys

Camillus House, a shelter for the needy at 726 NE First Ave., is requesting donations of food for the Christmas dinners it will serve this year.

Brother Victor Nolan, B. G.S., said turkeys, vegetables, potatoes and canned goods are needed to provide

food for the hungry who will visit Camillus House Dec. 25.

Brother Victor, who is superior of the Little Brothers of the Good Shepherd who operate Camillus House, said there is a special need at this time for seasonings.



NEW CURIA of the Legion of Mary was recently organized on the southwest coast of the Diocese of Miami. Father John Neff, spiritual director, center, is shown with Father Xavier Morras and Joseph Thomas, Baltimore Senatus, left; and Donald Trench, new Curia president; and Father Peter Vautrin, at right.

Curia Of Legion Of Mary Formed On S. West Coast

A Legion of Mary Curia has been established on Florida's southwest coast with Father John Neff, pastor, St. Cecilia parish as spiritual director.

Donald Trench serves as president; Mrs. Betty Townsend, vice president; Mrs. Margaret Neville, secretary; and Mrs. Marcella Neal, treasurer.

Meetings are scheduled to be held at 3 p.m. on the first Sunday of each month in Bishop Verot High School.

The following praesidia are members of the new curia: Our Lady of Assumption, St. Charles Borromeo parish, Port Charlotte; Our Lady of Guadalupe, St. Andrew parish, Cape Coral;

Our Lady of Lourdes, St. Raphael parish, Lehigh Acres; Our Lady of Grace, St. Francis Xavier parish, Fort Myers; and Our Lady Queen of Martyrs parish, St. Cecilia parish, Fort Myers.

Joseph Thomas, vice president of Baltimore Senatus and Melvin Marcinko conducted the organizational meeting of the Curia formed with the approbation of Msgr. James F. Enright, diocesan director of the Legion of Mary.

Also present were Father Xavier Morras, pastor, St. Charles Borromeo parish; Father Peter Vautrin, assistant pastor, St. Francis Xavier parish; and Father John Neff.

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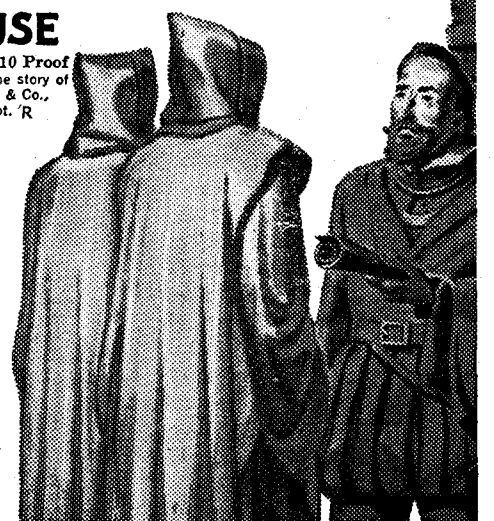
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Provincial House Blessing Scheduled For Tomorrow

TAMPA — Mother Mary Lucian, O.S.F., has assumed her duties as first Mother Provincial of St. Joseph Province of the Sisters of the Third Order Regular of St. Francis of Allegany, N.Y., who staff hospitals and schools in the Diocese of Miami.

The temporary provincial house of the order located at 3008 Perry Ave., will be blessed during ceremonies on Saturday, Dec. 18, here when outdoor Mass will be offered on the grounds.

Among those present for the historic occasion will be Mother Joan Marie, O.S.F., superior general of the order; and generalate councilors including Sister Josephine Marie, O.S.F., administrator, St. Mary Hospital, West Palm Beach; and Sister M. Madelyn Francis, O.S.F., former business officer supervisor at St. Francis Hospital, Miami Beach.

Principal at Corpus Christi School, Miami, from 1957 to 1959, Mother Lucian is a na-

tive of County Mayo, Ireland, and one of seven children.

In 1927 she received the habit of the Franciscan Sisters of Allegany and was joined the same year by her sister, now Sister Mary Patrina, O.S.F., superior at St. Paul School, St. Petersburg.

Mother Lucian received a Bachelor of Arts degree at Barry College and attended summer school courses given by a branch of the Catholic University of Memphis, Tenn.

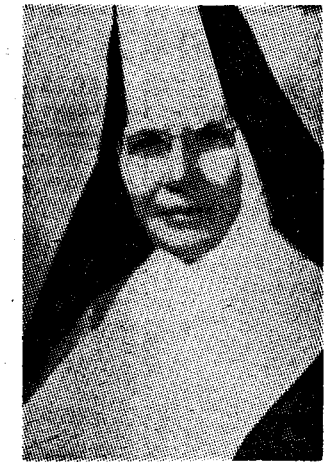
She was awarded a Master's Degree in Educational Psychology and guidance at Fordham University, New York.

Until she was appointed Mother Provincial of the southern province of her order, Mother Lucian has been superior at Immaculate Conception Convent, Constant Springs, Jamaica, West Indies.

There are 220 Sisters stationed in the new province in schools and hospitals.



NATIVITY TABLEAU highlights the annual Christmas program presented by residents of The Pennsylvania in West Palm Beach. Mrs. E. Arango portrays Mary; J. Purfield, Joseph; Mrs. M. Dias and Mrs. C. Donnelly, angels (standing) and Miss L. Laraia, angel (kneeling), in the production directed by Sister Margaret Mary, O.Carm.



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Religion And Personality Leaders To Direct Institute

BOCA RATON — "Psychological Aspects of Living Religious Vows in Community" will be theme of the third and last in the series of Christian Renewal Conferences sponsored by Marymount College and designed to translate traditional teaching into meaningful insights relevant to contemporary life.

The three-day institute which begins on Wednesday, Dec. 29, and continues through Friday, Dec. 31, on the Marymount campus on Military Trail will be directed by Father Adrian Van Kaam, C.S.Sp., Father David L. Smith, C.S.Sp., and Charles Maes from Duquesne University's renowned Institute of Man.

Presently director of Duquesne's academic Religion and Personality Center, Father Van Kaam's extensive writings include "A Light to the Gentiles," a psychological biography of



FATHER DAVID SMITH, C.S.Sp.

Francis Libermann; and "Religion and Personality," an explanation of the development of human existence.

Founder and editor of the monthly newsletter Envoy and the scholarly journal 'Humanitas,' he is also a member of the advisory board of the non-sectarian Religion in Education Foundation.

Father Smith has conducted workshops in Religion and Personality at Duquesne University, Immaculata College, St. Xavier College and Loretto Heights College.

Mr. Maes, coordinator of the Religion and Personality program at Duquesne, is presently in the psychology department there. His publications include "Problems of Encounter in Community Life" and "Cultural Factors in Personal Becoming and Integration in Communal Living."

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News From High Schools In The Diocese

NEWMAN

By TERRY BOOTH
and BILL McDERMOTT

WEST PALM BEACH — The new boys' wing of Cardinal Newman High School will be dedicated tomorrow (Saturday).

Included in the new wing is the residence of the five Missionary Oblates of Mary Immaculate who have come to staff the new addition.

The student body will attend the dedication and parents and friends of Cardinal Newman High School are invited. The building has been in use since Nov. 29.

Twenty-six would-be net stars — 10 boys and 16 girls — have begun competition in the intra-mural tennis tournament.

The meet, which is being held at the Palm Beach Lakes Swimming and Tennis Club, started on Dec. 6, and will end today (Friday). A spokesman for Mrs. Sue Merkle, tournament chairman, said that the purpose of the tournament is to foster interest in the tennis team which will be formed in the spring.

On Tuesday, Dec. 7, the students attended the first pep rally of the basketball season.

Coach Foley, making his debut as varsity mentor this year, introduced the varsity and jayvee teams and expressed his hopes for a successful campaign.

IMMACULATA

LA SALLE

By MARY DESWYSEN and
RON KHOURY

The Glee Club is ushering in the Christmas season at Immaculata-La Salle High School by presenting their annual Christmas Cantata.

Under the direction of Sister M. Josepha S.S.J., the program will be on December 19 and 20, at 8 p.m. in the school cafeteria.

An Awards Assembly was held during which the coaches and players were honored for their performance during the football season.

Congratulations to Coach Gil Orderber for being named Atlantic Conference Coach of the Year. Five LaSalle players were named to the All-Conference team. They were: Fred Cespedes, Bob Diedrich, Bob Herman, Tom Koziol, and George Luzarrage.

Last Thursday the John F. Kennedy Chapter of the National Honor Society at La Salle inducted five new members. Agent "0020" uncovered the secret formula for membership — scholarship, leadership, character, service — in a skit enacted by the members. The Senior inductees were: Pepe Alvarez, Bob Ehrman, Phil Webre, and Jimmy Wilson.

Those who cannot resist the beat of Latin music should attend the annual Spanish Club Dance, "La Noche Tropical,"



THE PRIEST FACULTY of Cardinal Newman High School in West Palm Beach joined the Passionist Fathers of Our Lady of Florida Retreat House in North Palm Beach in the celebration of a Mass offered during a retreat for senior boys at the monastery. From left are: Father Donald McGurran, O. M. I., Father George Croft, O. M. I., Father Killian McGowan, C. P., Father Leslie D. Cann, Father Cyril Schweinberg, C. P., Father Leo J. Gorman, C. P., Father Francis Curley, O. M. I., and Father William Kopp, O. M. I.

tonight (Friday) from 8 to 12 p.m. with the Conjunto Tropical providing the Latin beat.

PACE

By BILL LENARDSON and
MARYANN FLYNN

Sodalists of both the Boy and Girl Divisions at Msgr. Pace High School joined together to lead the school in the observance of the Feast of the Immaculate Conception.

A Novena of Rosaries terminated in a special Mass of the Feast celebrated on Dec. 7.

The Sodality of St. Agnes is sponsoring a canned food drive for their Christmas gift to migrant workers of Homestead.

Officers of the first Science Club in the girls division were elected at the general meeting.

The first officers are: President Miriam Menendez; vice president, Sue McGill; secretary, Natalie Kolmaniecki, and treasurer, Mary Ellen Kerwan.

Included in the organization's main projects is the annual Science Fair in the Spring.

Freshmen, sophomore, and junior girls are attending the Pace Retreat at Dominican Retreat House Dec. 10-12. The Seniors Retreat will be held prior to graduation.

Many extra-curricular activities have been curtailed as students prepare for Semester examinations and special Christmas programs before the holidays.

VEROT

By LINDA BILL
and STEPHANIE BATES
FORT MYERS — Last week on the feast of the Immaculate Conception, a Day of Recollection was conducted at Bishop Verot High School.

The services consisted of conferences, Scripture readings and Confessions. Silence was kept throughout the day.

On Tuesday of last week the Senior girls were involved in the Betty Crocker Scholarship Test. The test involved all phases of home economics. If by chance one of the girls

should win, they can use the scholarship any way they wish towards higher education.

Seniors will receive their rings Friday during a special assembly. During the assembly Father John F. Neff will bless the rings and give them to the students who did not receive theirs last year.

This week was a busy week indeed for Bishop Verot, with the yearbook getting under way with activity pictures. All the pictures were taken on Monday and Tuesday.

Classes such as American History; World History; and Civics traveled by caravan to Cape Coral to take advantage of the educational surroundings which are offered there.

ST. PATRICK

By GLORIA PAZURIK

One of the chief projects of the Sodality of St. Patrick High School is to help a needy family. The Sodality has sponsored a bake sale and the proceeds went toward helping the family.

In order to make their Christmas more meaningful, the Patrician Choraleers performed for the Patrician Women's Club, Dec. 7.

On Dec. 9, 22 members of the choral group were selected to sing for the Miami Beach Women's Club.

Officers for the Drama Club have been elected. They are: Elaine Doyle, president; Ila Marie Bergen, stage manager; costume manager, Lalita Lyon, and treasurer, Mary Stephen-son.

The Shamrocks won their first three games in basketball this season but were defeated in their fourth game by St. Thomas Aquinas.

ROSARIAN

By KATHY HARTMAN

WEST PALM BEACH — Rosarian Academy will send a four-member debate team to the Catholic Forensic League com-

petition at St. Thomas Aquinas High School tomorrow (Saturday). The team will compete in the novice division.

Team members are Anne Marie Vitek and Beth Bosley, Wendy Kovac and Virginia Nethken.

School closes for the holidays Wednesday at noon. For some of the resident students whose homes are in foreign countries, it will be the first trip home since September. Classes resume on Wednesday, Jan. 5.

The Sodality sponsored an assembly on Monday, Dec. 13. Susan Behr, prefect, introduced the program which included a panel discussion entitled "The Sodalist vs. The Secularist Society".

Kathy Hartman was chairman of the panel which included a Sodalist-speaker from each class. They were Candy Colando, Claire Roy, Adrienne Piccirilli, and Marcia Sinclair.

Editors sold copies of the Campus Times to eager customers today. This edition includes current Rosarian news, thought-provoking editorials, and a Literary Supplement of original short stories, poems, and essays.

MADONNA

By PEGGY McALOON
WEST HOLLYWOOD — On Dec. 10, Madonna Academy's P.F.A. (Parents - Friends - Association) sponsored an auction in the school's auditorium.

Among the things auctioned were blankets, an electric frying pan, snack sets, dolls, perfumes and stuffed animals.

The Sodality has undertaken a new project of collecting useful articles to put in Dooley bags. The bags will be sent to children in Vietnam. Toothbrushes, soaps, pads and pens were among the articles asked for.

On Dec. 14, the Drama Club began the first of their appearances at Hollywood Mall. The girls under the direction of

Sister Adrian, S.S.N.D., are acting out the Nativity Scene. Five nightly performances will continue until Dec. 23.

Madonna was visited by a very special guest on Dec. 6. It was jolly ol' St. Nicholas direct from the North Pole, who along with his helper visited all the classrooms and gave each of the teachers a present.

The students are looking forward to the volley-ball intramurals which will be held Dec. 20. Each of the four classes has a team. Varsity members will be excluded from playing in the tournament.

On Dec. 14, seven girls were inducted into the National Honor Society. Dale Allen, President of the NHS in the State of Florida, spoke and a tea was held afterwards for the girls and the members of their families. Donna Causland, Donna Fanta, Fran DiPietro, Nancy Smith, Barbara Sepielli, Kathy Lunney and Doreen Poirier were the students honored.

From Dec. 28 through the 30th four girls from the Forensic League are going to attend the Miami Beach Christmas Festival.

NOTRE DAME

By LINDA ROCAWICH

The first Christian Life Institute was held at Notre Dame Academy, Dec. 6-7.

The Institute, organized by Father Gregory Fleischer, O.S.B., revolved around an exploration of Christian Womanhood.

First featured speaker was Mother M. De la Croix, R.S.H.M., president of Marymount College in Boca Raton, whose topic was "What Is Femininity?"

Following her was Mrs. Mary Thomas, art therapist, who explained, "How To Develop Your Feminine Assets."

Father Slade Crawford, chaplain of the Newman Club at Fort Walton Junior College, opened Tuesday morning's session with his talk on "The Role of Christian Womanhood in the Building Up of God's Kingdom."

Finally, Miss Mary Ann Manegold, assistant in the Drama Department at Barry College, demonstrated her interpretation of the femininity of "Mary: Woman Par Excellence" through eurythmic dance.

Father Crawford closed the Institute with the celebration of a Mass.

N.D.A.'s Spanish Club livened up the lunch periods last Friday with their sale of Piruli, a type of Latin American candy.

CARROLL

By PATTIE O'NEILL

FORT PIERCE — Most of the college-bound Seniors at Archbishop John Carroll High School participated in the CEEB exam. A few of the students remain-

ed for the more difficult achievement tests including English Composition, Math, and Spanish. The remaining Senior college-aspirants, will take the exam in January.

Six JCH football players were picked for the Caloosa Conference All-Star team. Six of eleven players is no small percentage. The boys were: Iverson Williams, halfback; Larry Klimas, tackle; Rufus Alexander, guard; Brian Wilmott, tackle; Jackie Kelley, end; and Bobby Johnson, end. Congratulations are extended to these fine football all-stars!

Also recognized for his football performance was Steve Kuhn, center for the Rams, who received the Palm Beach Post-Times Unsung Hero award.

On Friday, members of the Choral presented for the student body a few scenes from the musical "Brigadoon," to introduce the students to it.

The choral sang two selections. Miss Barbara Holt, choral instructress, was Fiona MacLaren, John Welch, Tommy Albright; Paul Cornille, Jeff Douglas; and Pattie O'Neill, Meg Brockie. Try outs were held Saturday morning, with Miss Holt and Mr. Elmer Cox, a former teacher and sponsor of the Drama Club at JCH, as casting directors.

Over 50 students attended the tryouts and consequently not all of the students were permitted to read a part.

Mary Immaculate

By JOAN ELLER

KEY WEST — Saturday and Sunday, Dec. 11 and 12, at Mary Immaculate High School were dedicated to the late Sister Mary Elizabeth, S.N.J.M., who worked in our music department for over 30 years.

During that time one of her favorite hobbies was doll collecting.

On Dec. 11 and 12 her dolls were sold and the money went to the Sister Mary Elizabeth Memorial in the music department of our new school.

Our new note paper has just arrived and this gives us our first chance to show friends in other cities a picture of the new Mary Immaculate High, which Sister M. Theodora Therese, S.N.J.M., Principal has announced we will be moving into very soon.

Key West's "Teen of the Week" for this week was 17-year-old Mary Immaculate senior Joan Eller. This is a city-wide contest being sponsored by the "Key West Citizen".

Sister Rose Teresita's freshmen have shown our men in Viet Nam that they are behind them all the way by sending them parcels containing candy, gum, cigarettes, and dental kits. They also sent Christmas Cards, spiritual bouquets and wrote letters to these men who are fighting in the front lines.

MIHS'ers united for three days of prayer from the Dec. 6 through the Feast of the Immaculate Conception in accordance with the recommendations of Pope Paul VI and Bishop Coleman F. Carroll.

Anti-Smut Leader To Speak

Charles H. Keating Jr., founder and present chief legal counsel of the Citizens for Decent Literature Inc., will be the main speaker at the Diocesan

CYO Convention banquet Dec. 29.

The convention will be held at the Diplomat Hotel in Hollywood.

Keating, a senior partner in the law firm of Keating, Muething and Klekamp of Cincinnati, is married, 42 years of age and has six children.

He is a member of the Ohio and Kentucky State Bars and



KEATING

has been admitted to practice before the United States Supreme Court.

In World War II, Keating served as a fighter pilot in the U. S. Naval Air Corps. Later, in college, he won a national collegiate swimming championship and was named to the All-American Swim Team.

The Citizens for Decent Literature Inc. has gained national recognition for its efforts to halt the distribution of obscene literature and pornography in the United States.

GIBBONS

By KATHY McTAGUE

FORT LAUDERDALE — December 22 will be a big day at Cardinal Gibbons High School this year with many Christmas activities taking place.

Food and clothing collected by the students for the migrant families will be delivered by Student Council members.

The gifts are gaily wrapped to bring the joy of Christmas to these less fortunate children.

The traditional Christmas Party for the girls will also be held on this day.

Then at 8 p.m. that night the highlight of the Christmas holidays will begin.

The Christmas Dance sponsored by the Senior Class will be held at Harris Imperial House.

The theme for this semi-formal dance will be "Winter Wonderland" with live music by the Impacts.

21 Brownie Scouts Given Wings In 'Fly-Up' Ceremony

Twenty-one Brownie Scouts were presented wings in a "flyup" ceremony held at the Social Hall of Visitation Church.

All were members of Brownie Troop 390 and 323.

The program opened with a flag ceremony in which Sylvia Dickerson, Carol Clawson, Karen Duffy and Kimberly Jacobs participated.

Denise De Lisle delivered the prayer and welcome and Doris Nolan explained the meaning of the "fly-up".

The Brownie "Smile" song was sung after which explanations were given of Wings and the Girl Scout pin.

Following presentation of wings and Girl Scout pins, the ceremony was concluded with the song "When E'er You Make A Promise" and "Taps."

The girls presented Wings were:

Kathy Bonidy, Kathy Conway, Linda Crovella, Edith Ann Duffy, Christine Galanis, Peggy Hughson, Irene Thayer, Ann Marie Tighe, Cathy Ann McDonnell, Allyson Walling, Gloria Berry.

Also, Clare D'Ippolito, Susan Gilbert, Eve Jehle, Cathy Lupari, Patricia Lynch, Donna Messina, Diane Mizerak, Christine Plageman, Mary E. Post and Vanessa Volpe.

CURLY

By EDWARD DAMICH

Curley High School has nominated four seniors to the Silver Knight Awards Program sponsored by the Miami Herald.

The purpose of the award is to recognize the service of outstanding seniors in the Dade County schools so that they may realize their leadership responsibilities to themselves and to their community.

The nominees are: Edward Damich, Jose Castillo, Joseph Schohn, and Horatio Villa.

Qualifications for the award are varied — achievement, leadership, character. The deadline for entries is March 14, 1966.

The Forensics Club will enter a debate tournament tomorrow at Saint Thomas Aquinas High School. The teams of Damich-Fowler and Gonzalvo-Manrara are expected to attend.

An unprecedented honor was conferred upon three Notre Dame Academy Girls last week with the election of Key Club Sweethearts.

The members of the club elected Barbara Lando, a senior, Mary Ann Madden, a junior, and Michele Robichaud, a sophomore, to this position.

It is expected that the Key Club's original initiative will prompt many more clubs to select Sweethearts.

Broward Anti-Smut Drive Backed By Squire Circle

FORT LAUDERDALE — The Cardinal Gibbons Circle of Columbian Squires has issued a statement backing the Broward County State Attorney's anti-smut campaign.

In a resolution approved at a meeting, the circle endorsed State Attorney Quentin Long's efforts to halt the sale of indecent literature in the county.

Raymond Powers, Chief Squire, said one of the main reasons that the Squires decided to draft the resolution was the fact that several groups, including the American Civil Liberties Union, chose to regard the State Attorney's actions as oppressing their 'constitutional rights'."

Powers said the Squires "felt that this would show Mr. Long that the principal ones for which he is waging this affair, the teenagers, were behind him."

The resolution approved by the Squires was as follows:

WHEREAS: The State Attorney's Office of Broward County, Florida, has launched a vigorous campaign to eradicate the display and sale of indecent literature in Broward County;

"WHEREAS: The purpose of this campaign is to insure the citizens of Broward County that they, and their children, will be free from the demoralizing and decadent effect this literature can cause; and,

"WHEREAS: Certain individ-

uals and groups of individuals have chosen to reprimand the State Attorney's office for conducting this campaign, contending that it infringes upon their 'constitutional rights'.

"THEREFORE, be it resolved by Cardinal Gibbons Circle No. 1583 of the Columbian Squires, affiliated with the Knights of Columbus, tha

"SECTION I: The State Attorney's Office of Broward County, Florida, be commended heartily for their action against the display and sale of indecent literature in Broward County; and

"SECTION II: Cardinal Gibbons Circle No. 1583 shall go on record as endorsing the actions of the State Attorney's Office of Broward County in its fight against pornography and its advocates."

Dance To Portray Christmas Story

The Christmas story in interpretative dance will be presented by teenage girls of Bethany Residence at 8 p.m., Tuesday, Dec. 21, at the Syrian Club, 2626 SW Third Ave.

Under the direction of Miss Maryanne Manegold of Hollywood, choreographer, the "Birth of Love" will include 14 girls.

Bishop To Bless New Belen School

Bishop Coleman F. Carroll will officiate at the blessing of the new Belen School at 4 p.m. today (Friday).

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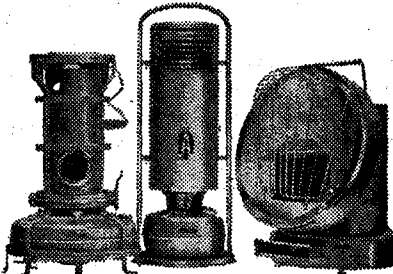
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The Voice All-Star Football Team Of 1965

Miami's LaSalle High and Fort Pierce's Archbishop Carroll each won league championships this fall and the two shared top honors in the annual diocese all-star football team selected by The Voice.

LaSalle's ace halfback, Tommy Koziol, was named as the player of the year while Archbishop Carroll's Bob Pracek was named coach of the year.

Koziol, a 175-pound honor student, was one of Dade County's

top scorers, totalling 76 points and averaging 5.9 yards per carry, despite playing almost half the season on a bad ankle.

Pracek, a former U. of Florida player, led the Rams to their finest season in history, a 7-2-1 record including the Caloosa Conference title. Both losses were to bigger Class A schools.

Both schools were amply represented on the all-star team, which for the first time was divided into offensive and de-

fensive teams.

LaSalle, the winner of the South Atlantic Conference, placed offensive guard Fred Cespedes and defensive end Bob Diedrich on the elite squad, while Carroll had its sophomore flash Iverson Williams at halfback and junior tackle Rufus Alexander on defense.

Williams was the diocese's top scorer, rolling up 18 touchdowns during the season.

The all-star team also had its widest representation ever as Miami's Archbishop Curley placed four on the 21-man squad (Koziol was a pick for both offense and defense), Christopher Columbus of Miami, Chaminade of Hollywood and Cardinal Newman of West Palm Beach each had three representatives in addition to LaSalle's trio, while St. Thomas Aquinas of Fort Lauderdale and Carroll placed two and Cardinal Gibbons, also of Lauderdale, had one.

In the offensive line, it was ends John Taylor of Curley and Bobby Nimmer of Columbus, tackles were Dick Fitzgibbons of



BOB PRACEK
... Coach Of Year

St. Thomas, the biggest member at 225, and Mike Zorovich of Curley, 220, the guards were Cespedas, 190, and George Colgin, 210, of Chaminade, and the center was Joe Godfrey, 184, of Newman.

The offensive backfield lists Chaminade's passing whiz, Phil Procacci at quarterback and hard-hitting John Ford of Chaminade at fullback to go with Koziol and Williams.

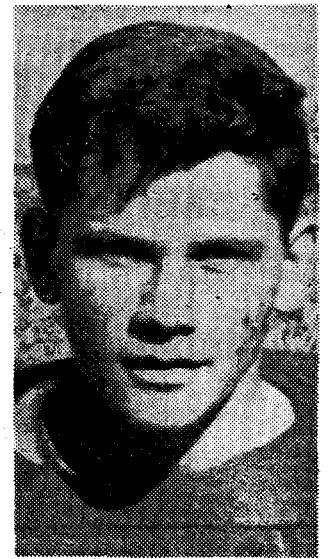
The five-man defensive line failed to match the offensive

unit in size but there was no difference in ability with 210-pound Mike O'Brien of Columbus, the biggest man, and Diedrich at the end posts, Alexander and Kevin Bolender of Cardinal Gibbons at the tackle spots and 200-pound Roger Gronert of Curley at middle guard.

The linebackers were Tom Counihan of Newman and Kent Golding of Curley, cornerbacks were John Rudolph of St. Thomas and Ron Reinsfelder of Newman while Koziol and John Faix of Columbus were picked for the defensive halfback spots.

The squad comes up with a good balance in experience with 14 seniors, six juniors (Taylor, Godfrey, Procacci, Alexander, Golding and Faix) plus Williams, the lone sophomore.

The competition for all-star berths was intense in some positions, especially at quarterback where Lew Pytel of Columbus and Woody Giordano of Curley were considered exceptional, at fullback with John Romano of Newman Horatio Villa of Curley and John Baisden of Cardinal Gibbons making strong bids and also at end where Bobby Nester of Chami-



TOM KOZIOL
... Player Of Year

nade, Tim Litzinger of St. Thomas and Art Minwegin of first-year Mary Immaculate High were standouts.

All made the honorable mention list.

Dance Scheduled By CYO Drill Team

The Diocesan CYO Drill Team will sponsor a Snow Flake Ball from 7:30 to 11:30 p.m. tomorrow (Saturday) at the North Miami Beach Auditorium, 17001 NE 19th Ave.

Proceeds will be used to purchase uniforms for the Drill Team and pay for the cost of transportation and equipment.

Music will be furnished by the "Shags".

1965 Voice All-Stars

COACH OF THE YEAR:

BOB PRACEK, ARCHBISHOP CARROLL

OFFENSE

Pos.	Name and School	Ht.	Wt.	Year
End	John Taylor, Curley	6-1	150	Jr.
End	Bob Nimmer, Columbus	5-8	155	Sr.
Tackle	D. Fitzgibbons, St. Thos.	5-11	235	Sr.
Tackle	Mike Zorovich, Curley	6-2	220	Sr.
Guard	G. Colgin, Chaminade	5-11	210	Sr.
Guard	Fred Cespedes, LaSalle	5-11	190	Sr.
Center	Joe Godfrey, Newman	5-11	184	Jr.
Q'back	Phil Procacci, Chaminade	5-10	155	Jr.
Halfback	Tom Koziol, LaSalle	5-10	175	Sr.
Halfback	Iverson Williams, Carroll	5-9	160	Soph.
Fullback	John Ford, Chaminade	5-11	175	Sr.

DEFENSE

End	Mike O'Brien, Columbus	6-2	210	Sr.
End	Bob Diedrich, LaSalle	6-0	185	Sr.
Tackle	Rufus Alexander, Carroll	6-1	190	Jr.
Tackle	Kevin Bolender, Gibbons	6-0	175	Sr.
Mid. Guard	Roger Gronert, Curley	6-1	200	Sr.
Linebacker	Tom Counihan, Newman	6-1	190	Sr.
Linebacker	Kent Golding, Curley	5-9	175	Jr.
Cornerback	J. Rudolph, St. Thomas	5-11	165	Sr.
Cornerback	R. Reinsfelder, Newman	5-9	165	Sr.
Halfback	Tom Koziol, LaSalle	5-10	175	Sr.
Halfback	John Faix, Columbus	5-10	155	Jr.

HONORABLE MENTION

CARDINAL NEWMAN: John Ferriell, John Romano, Andy Mixon, Steve Maresco; **CHAMINADE:** Jim Nester, Mike McAndrews, Jim Barrows, Willie West. **CARDINAL GIBBONS:** Dick Welsh, John Baisden, Rick Pfendler, Leo Fox. **ST. THOMAS AQUINAS:** Ray Christie, Tim Litzinger, Bill Fennell, Bill Ackerman, Bob Ungerer. **MARY IMMACULATE:** Art Minwegin. **ARCHBISHOP CURLEY:** Ron Higgs, Woody Giordano, Horatio Villa, Tom Corcoran, Jim Jones. **CHRISTOPHER COLUMBUS:** Lewis Pytel, Dan O'Malley, Dan Hammontree, Doug McClintock, Dan Bethencourt, Richard Gill, Joe Molin, Mike Durney. **LASALLE:** Bob Ehrman, George Luzarraga.

20 Teams Kick Off Play In CYO Basketball League

Immaculate Conception CYO rolled up the highest single-team point total last Sunday as play opened in the Diocesan CYO Basketball League for the 1965-66 season.

A total of 20 teams took to the hardwood in Dade County in two league divisions, North and South Dade.

The games were played at Miami-Dade Junior College field house, North Miami Beach Auditorium and St. Patrick High School.

Immaculate Conception hit for 53 points as it chalked up an opening game victory over St. Timothy CYO who managed to part the strings for only 13 points.

Holy Redeemer, perennially, a high-scoring aggregation in CYO competition, resumed its point-getting ability by rolling to an easy 46-13 triumph over

Our Lady of Perpetual Help CYO.

Play in the Broward and East Coast divisions of the league is scheduled to get under way this Sunday, Dec. 19.

Complete results of the opening games in the Dade Division of the CYO League were as follows:

Visitation	28	St. Lawrence	12
St. James	16	Holy Family	11
Holy Redeemer	45	O.L.P.H.	13
St. Brendan	25	Holy Rosary	18
Immaculate C'n	53	St. Timothy	13
SS Peter & Paul	35	St. Michael	31
St. Louis	16	St. Dominic	11
St. Theresa	28	Epiphany	21
St. Mary	16	St. Monica	11
Opa-locka	34	St. R. of Lima	31

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Mass For K. Of C.

CORAL GABLES — Members of the Coral Gables Council of the Knights of Columbus will observe a Corporate Communion at a 7:30 p.m. Mass Tuesday, Dec. 21, at St. Hugh Church in Coconut Grove.

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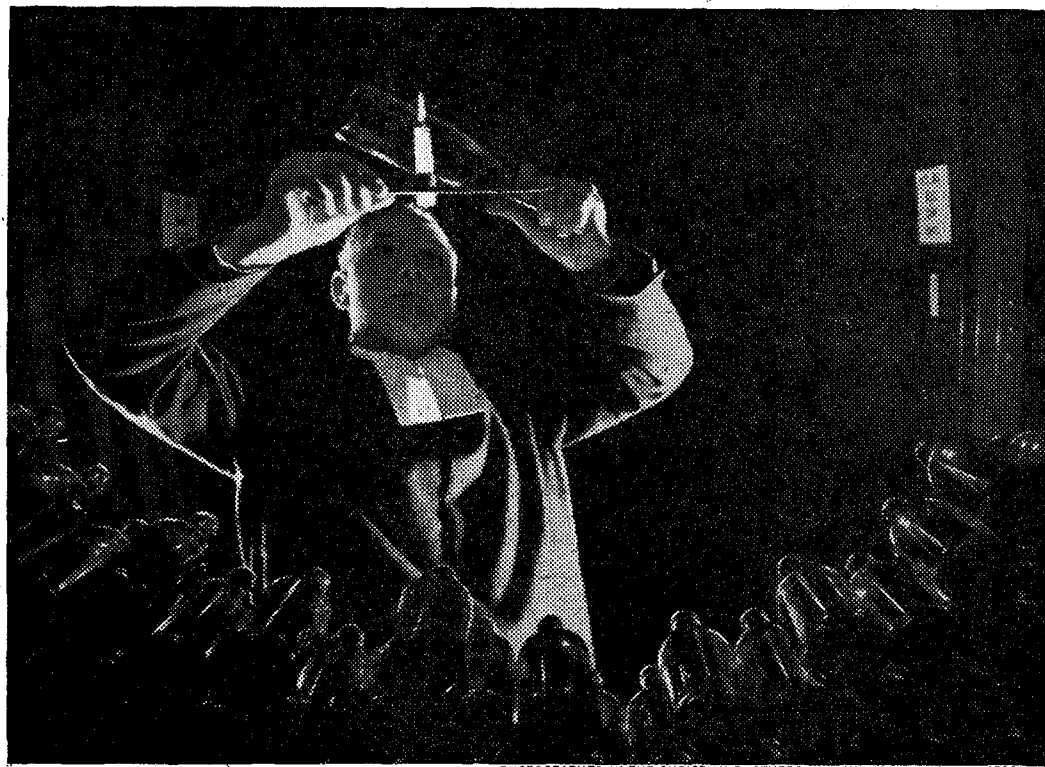
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Mrs. Nash Dies; School Teacher

Requiem High Mass was offered in SS. Peter and Paul Church for Mrs. Martha Nash, a member of the parochial school faculty for 10 years.

Msgr. Bryan O. Walsh, pastor, sang the Mass for Mrs. Nash who was 65. Assisting were Sisters of St. Joseph of St. Augustine and other faculty members, pupils, parishioners and friends.

Formerly a teacher at St. John the Apostle School, Hialeah, and St. James School, North Miami, Mrs. Nash taught the kindergarten class at SS. Peter and Paul School. She had also been an instructor in public schools in Dade and Monroe counties and was active in the Child Psychology Dept. at the University of Miami.

She is survived by one son, Theodore; a sister, May; and two brothers, Father Lincoln Walsh, S.J., Fordham University, N. Y., and Zachary Walsh. Burial was in New York.

Msgr. Allais Dead At 80

FORT LAUDERDALE — Msgr. Giles Allais, a resident here for 23 years died Tuesday at the age of 80.

A native of Saluzzo, Italy who was ordained to the priesthood on June 13, 1908, Monsignor Allais was incardinated in the Archdiocese of Cincinnati in 1926 and came to Florida for health reasons in 1942.

Monsignor Allais had a Doctorate of Philosophy in Music awarded to him by the University of Turin and was formerly a member of the faculty at St. Gregory Minor Seminary in Cincinnati where he taught music and the Italian language.

He was elevated to the rank of a Domestic Prelate with the title of Right Reverend Monsignor on Dec. 21, 1934.

Survivors include eight brothers and sisters residing in Italy.

Clean Jokester Given Award

STEUBENVILLE, Ohio (NC) — Funny man Joe E. Brown broke down and cried as he was making his acceptance speech after receiving the Poverello Award of the College of Steubenville.

Father Columba J. Devlin recalled a time in Alaska when Brown was entertaining the GI in the audience called on he comedian to tell some dirty stories. Brown responded with a lecture against smut which brought down the house.

"I hope to God to be deserving of what has been said of me tonight," said Brown. "There never has been anything off color in my entertainment. I have felt I wanted laughter out of people and this has been my aim.

At this point of his talks, Brown began to cry. He whipped out his handkerchief and took his seat.

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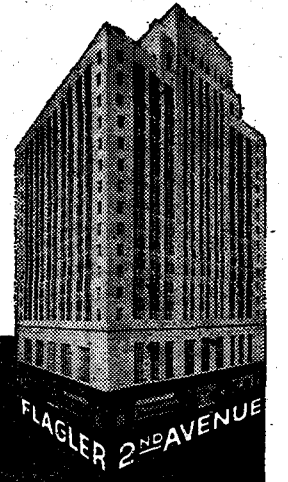
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Her Problem: To Become A Housewife Or A Nun

I am a single lady in my 30's and have usually lived in my parents' home. I somewhat aspire to become a religious but have never been able to discuss the matter with my parents. I realize at my age no parental consent is necessary. I have never been interested in dates and things of that sort but since the age of 11 I wanted to be a nun. Yet I am still uncertain and wonder if I should marry. Can you help me?

THE FAMILY CLINIC

By JOHN J. KANE, PH.D.

Let me begin by stating that a lack of interest in dates and such things is not necessarily an indication of vocation to the religious state.

Thousands of nuns have had dates before they ever entered the convent, and I doubt they are any the worse for it. As a matter of fact, it may contribute no end to their understanding of the problems of the young girls and boys whom they teach. I might also add, that having had a few innocent dates takes away the mystery and wonder that might go on in an individual's mind about such things.

Of course, it is impossible for me to make any statement as to whether or not you have a religious vocation. But the problem you raise in your letter about failure to communicate this idea to your parents seems at best a highly belated matter. I don't think it enters directly into the question of your vocation at all.

Long Indecision

But it does enter indirectly into the matter. A question I should like to ask you, is why you are now expressing such grave concern over a matter which is completely over? For 19 years, according to your statement, you have been considering the religious life. Nineteen years seem a very long period of time for an individual to remain indecisive. This prompts me to ask how sincerely you felt about becoming a religious.

If you had been interested in becoming a physician, lawyer or teacher, it seems highly probable you might have gone to a member of one of these professions to ask him something about the kind of work it was. So too, you might very well have communicated with some nuns you knew and tried to find out a great deal about the religious state.

If you read the Catholic papers, you find advertisements inviting people to write and inquire about one or other specific religious congregations. So actually, it seems that you had an idea, and that was about it.

Another obvious approach for anyone who feels called to the priesthood or religious state is to pray that God will make known His will. Yet you mention having done nothing of this sort. So I am inclined to think that the dilemma you are trying to present is one of your own making.

If you are really deeply upset about this matter, then I think you should take some action. At the present time you are tinkering with the idea of a religious life on one hand and the marriage state on the other. If you continue to tinker with these ideas for a few more years, it maybe too late to achieve either.

Go To A Priest

Why not go first to a priest and discuss this matter in complete detail? He will help you to gain some insights into the problem you presented to me. It may also prove helpful to discuss the matter with some of the sisters.

If you are encouraged to continue to consider entering the religious congregation, there is absolutely no reason why you should not raise the question with your parents.

I might add that this characteristic of yours, that is, your inability to make decisions, will prove helpful neither in the religious nor the married state.

Since you are 30, it seems likely that your parents are in their 50's and perhaps even older. Your clinging to them as you do must inevitably end, because with age inevitably comes death.

Please do not construe my remarks in a critical vein. I do not mean to hurt your feelings, but I also realize that a person of your particular temperament is not going to be budged from her position without some rather straight talk. For this reason, I have tried to give it to you straight from the shoulder.

In conclusion, again I would repeat the advice I gave above to consult a priest, some sisters and if they encourage you, your parents. But in consulting your parents, I think it only right that you should tell them you have reached the decision. Certainly, you do not require their permission to enter the religious state or the marriage state.

If it becomes clear from the advice you receive and from your own prayer that this is not the state to which God has called you, then consider the marriage state. Let me hasten to add that these are not the only two possible states of life. You may find after careful consultation and reflection that your real vocation is to the single state. But for the sake of your own peace of mind, try to decide the issue once and for all and do it now.



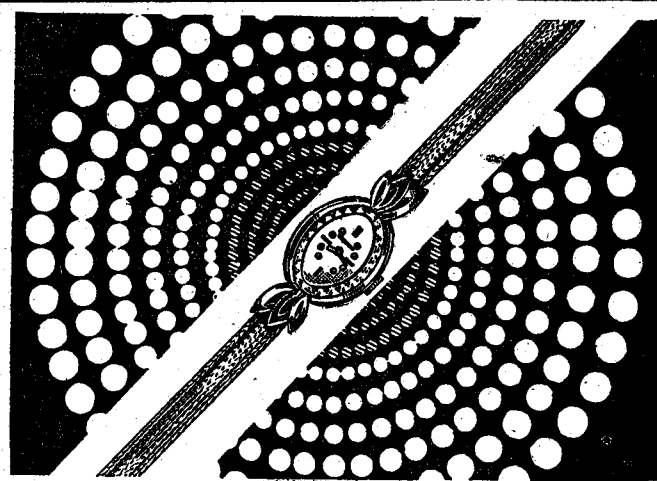
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By FLORENCE DEVANEY

Part of the fun of Christmas is dressing up for the occasion. Nearly everything in sight comes in for its share of red, green, and gilt — including holiday cookies. What homemaker is too busy to mix a batch of family favorites and garnish them with a holiday trim?

A spicy gingerbread cookie is simple to make, lends itself in jolly fashion to a variety of shapes and trims. The dough rolls easily and when it comes to the decorating, chances are that the small fry in the family will volunteer with enthusiasm.

A pastry tube of white frosting wielded by an imaginative hand provides each cookie with an individual personality: a Santa with a not-too-perfect smile, a chubby angel, and a reindeer fairly bursting with eagerness to be off with Santa's sleigh.

The very imperfection of the youngsters' decorating is endearing.

Brownies, a special favorite

the whole year through, come to the Christmas party too. They are made with semi-sweet, chocolate morsels which goes into the recipe.

An unusual feature is the yield — you can bake 64 Holiday brownie bars in one jelly-roll pan. The brownies are served in holiday finery too — with a decoration of more semi-sweet chocolate morsels, or with pieces of angelica or citron.

Cookies in holiday garb are a traditional feature of the Christmas scene. Make enough to serve your guests all through the season — and don't forget the extra batches for holiday gift giving.

"At Christmas be merrie,
 And thankful withal;
 And feast with thy neighbors,
 The great with the small."

So advises an old Christmas carol. Just about everywhere in the Western world the Christmas feast is the high point of the holiday celebration. Regardless of what fare the menu features, one element is always

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MORE DASH TO THE DISH



CHRISTMAS COOKIES in fancy dress are appropriate for parties in the coming days. Favorites are gingerbread cut-outs and brownie bars gaily trimmed and bedecked.

present at the Christmas table — good cheer. The family gathers around, generally with a full complement of grandpar-

ents, uncles, aunts and cousins; the children's excitement is infectious and high spirits pervade the meal.

Molasses Christmas Cookies

- | | |
|---------------------------------|----------------------------|
| 2 cups sifted all-purpose flour | 1½ teaspoons cinnamon |
| ½ teaspoon salt | ½ teaspoon nutmeg |
| ½ teaspoon baking soda | ½ cup shortening |
| 1 teaspoon baking powder | ½ cup sugar |
| 1 teaspoon ginger | ½ cup unsulphured molasses |
| 1 teaspoon cloves | 1 egg, separated |

Sift together flour, salt, baking soda, baking powder and spices. Cream together shortening, sugar and unsulphured molasses. Add egg yolk; mix well. (Reserve white for frosting.) Stir in flour mixture; mix well. Roll out dough ¼ inch thick on lightly floured board or pastry cloth. Cut with Christmas cookie cutter; place on ungreased cookie sheets. Bake in moderate oven (350 F.) 8 to 10 minutes. Cool; decorate in Christmas design, using half the recipe for Ornamental Frosting.*

YIELD: Approximately 4 to 5 dozen cookies.

Holiday Brownie Bars

- | | |
|--|----------------------------------|
| 1 cup sugar | 4 eggs |
| ¾ cup butter or shortening | 2 teaspoons vanilla |
| ¼ cup water | 2½ cups sifted all-purpose flour |
| 1 12-ounce jumbo package (2 cups) or two 6-ounce packages semi-sweet chocolate morsels | ½ teaspoon baking soda |
| | ½ teaspoon salt |
| | 1 cup chopped nuts |

Combine sugar, butter or shortening and water in saucepan. Heat to just boiling. Remove from heat. Reserve 1-3 cup of the semi-sweet morsels. Add remaining morsels to mixture in saucepan and stir until melted and smooth. Beat in eggs, one at a time. Add vanilla. Sift together flour, baking soda and salt. Blend into chocolate mixture. Fold in chopped nuts. Turn into greased and floured 10x15-inch jelly roll pan. Bake in a slow oven (325 F.) 25 minutes. Invert on cutting board; cool. Trim edges; cut into 1x2¼-inch bars. Frost with Ornamental Frosting*; decorate with reserved morsels cut in half to form rosettes, or whole morsels, pieces of angelica or citron.

YIELD: 64 bars.

Jeweled Holiday Candy

- | | |
|-----------------------------|--|
| 3 cups sugar | ½ pound each: Whole Brazil nuts, pecans and walnuts |
| 1 cup white corn syrup | ½ pound each: Candied pineapple, and cherries, cut into large pieces |
| 1½ cups all-purpose cream | |
| 1½ teaspoon vanilla extract | |
| ½ teaspoon lemon extract | |

Cook sugar, syrup and cream to softball stage, 238 degrees on candy thermometer. Stir to keep from sticking, and keep heat moderately low. Remove from heat and beat until mixture begins to thicken. Add flavoring, nuts and fruit. Pour into two well-buttered 7 by 11-inch pans. Pack down well. Let stand in cool place overnight. When firm, slice or cut into bars or fingers. If it looks sticky at first, don't worry as it sets up well.

A Chance To Hold Out Friendly Hand To Exiles

(This is the eighth in a series of articles explaining the goals of the standing committees in the Miami Diocesan Council of Catholic Women.)

By Mrs. C. CLYDE ATKINS

"My only hands in this world are your hands." This challenge is attributed to Christ. He works only through us. Have you thought of the impact of these statements! International relations is a committee dedicated to an active interest in the entire world not just our little niche. MRS. ATKINS We are asked to study the problems of other nations — all nations, so we can have a better understanding of the world around us. We are urged to help in material and spiritual ways anyone who is in need of our help.



Papal Volunteers, Peace Corps, Extension Society volunteers are sorely needed everywhere and we are well aware of the wonderful work they do. However, as much as we would like to join one of these groups, family commitments, health, age, etc., make it impossible to do so. We have the golden opportunity to help in a manner in which we can all participate in one way or another by assisting actively in this new Cuban refugee exodus.

First of all we must be Christ bearers — let Him speak through our mouths. Learn all we can on the subject; be understanding; try to persuade others to be Christlike in their attitudes. There, but for the grace of God, go we. We are being asked to contribute cloth-

ing of all types and sizes, bed-clothing, blankets, towels, etc.; food and vitamins to supplement diets of those who are ill and of babies. These can be sent to the Catholic Spanish Center, 132 NE Second St., Miami.

HAND OF FRIENDSHIP

I cannot stress strongly enough our role as Catholic women in extending our hand in friendship, welcome and love to these unfortunate people. Their impressions of us as sister Catholics should be and must be one of true charity.

Help is needed — Those who live too far to give physical help can collect the needed items and send them in. Help is needed of those who live within commuting distance to meet these people at the airport; to sort and repair the donated clothes and to help distribute them; to help at the nursery and kindergarten; to make layettes; to sort medicines and give assistance in the clinic. Nurses are desperately needed and help is needed by the Sisters to do the many things that must be done, but, most important of all we are needed to be there as American Catholic representatives welcoming, helping and extending our hands for Him.

Send the names of volunteers to the Center or call and ask for Mrs. Caridad Alzugaray at 751-5657. Both Spanish and English-speaking women in South Florida are urged to become members of the Spanish Center Women's Auxiliary which meets at 10 a.m. on the second Monday of each month at the Centro Hispano Catolico.

Divorce Victims Get Aid In Building Useful Lives

Stella Maris, a recently formed branch of the Diocese of Miami Family Life Bureau, whose purpose is to assist Catholic women, victims of divorce, to build useful lives for themselves and their children is meeting with unusual success in South Florida.

Inaugurated a little more than a year ago with one chapter dedicated to Our Lady of Perpetual Help and comprised of Catholic divorcees in the North and Broward County, the program now has chapters in South Dade County and in West Palm Beach.

Father Charles Mallen, C.S.S.R. of Our Lady of Perpetual Help parish, Opa-locka is the spiritual director of the North Dade Chapter; Father Frederick Wass, pastor, St. Louis parish, South Miami, South Dade; and Father Theophane Maguire, C.P. of Our Lady of Florida Monastery North Palm Beach, of the local chapter in Palm Beach County.

ATTEND RETREATS

To date 50 women have participated in weekend retreat conferences sponsored by Stella Maris at the Dominican Retreat House in Kendall and at the Cenacle Retreat House, Lantana.

According to Father Mallen,

an open forum at the first annual retreat of the West Palm Beach chapter at the Cenacle, raised "some down-to-earth questions. Unlike other retreats," he noted, "a special koffee klatch" session has been instituted so the women can get to know one another. In this way," Father Mallen pointed out "they are initiated into the program of Stella Maris."

"One woman who was left alone at the age of 28, with six children, is able now to inspire those who look hesitatingly at the future with the fact that today three of her daughters are nuns," Father Mallen said, emphasizing that "veterans" in the struggle as well as the recently divorced are participating in the program.

The charter of Stella Maris, also conducted in the Archdioceses of Chicago and St. Louis, calls for bi-weekly meetings in the homes of members. An hour-long social during which coffee and cookies are served follows the meetings attended by a priest.

Membership is limited to validly married Catholic woman who have been divorced. Exceptions are only made for non-Catholic women, mothers of Catholic children,



SANTA CAME EARLY for residents of Villa Maria as Mrs. James Morris distributed gifts from the women's auxiliary. At right is Sister Angelina Marie, S.B.S., one of the staff.

Christmas Tree Custom Originated In Germany

The Christmas Tree, first introduced in America about 1700, is completely Christian in origin and began with religious symbols.

In the 11th century, religious plays were presented in churches or outside on the grounds in Germany. One of the most popular of these was the Paradise play which represented the creation of man, the sin of Adam and Eve and their expulsion from Paradise and which closed with the promise of the coming Savior and of His Incarnation.

A fir tree decorated with apples to symbolize the Garden of Eden was the only object on the stage and was thus the center of attraction to all especially children.

Because abuses occurred, the plays were discontinued in the 15th century and since the people could no longer view the performances in church they inaugurated the custom of putting up a tree in their homes once

each year honoring Adam and Eve on their feast day, Dec. 24.

SAINTS IN THE EAST

Although the Latin Church has never officially honored Adam and Eve as saints, the Eastern Churches do and the custom came into Europe from the East. The Paradise Tree was not only symbolic of the "Tree of Sin" but also of the "Tree of Life," (Genesis, 2,9) and as such bore in addition to the apples, wafer representing the Holy Eucharist later replaced by small pieces of pastry and candy symbolizing the sweet fruit of Christ's redemption.

Today the Christmas Tree stands in homes as a symbol and reminder that Christ is the "Tree of Life" and the "Light of the World." Its many lights may be explained to children as symbols of His divine and human traits and virtues. Bright decorations indicate His great glory and the evergreen tree is an ancient symbol of eternity.

Poinsettia, 'Flaming Star,' Brought To U.S. From Mexico

Because the flaming star of its red brackets resembles the Star of Bethlehem, the poinsettia is widely used at Christmas in churches and homes.

A native plant of Central America, the poinsettia was named for Dr. Joel Roberts Poinsett who served as U. S. Ambassador to Mexico and in 1829 brought the flower to his home in South Carolina where it flourished.

Called the "flower of Holy Night" by the people of Mexico, it blooms every year at Christmas time and its origin, according to a Mexican legend is as follows:

One Christmas Eve a poor little boy went to church in great sadness because he had no gift to offer to the Holy Child. Since he dared not enter the church he knelt outside on the ground and praying fervently assured Our Lord, with tears in his eyes, how much he desired to bring Him some lovely gift.

"But I am very poor and dread to approach You with empty hands," the youngster reportedly said. According to legend, when he rose from his knees, he saw springing up at his feet a green plant with beautiful red blooms.

Feeling that his prayers had been answered the boy broke some of the dazzling twigs from the plant and joyously entered the church to present his offering to the Christ Child.



2 Escorts To Accompany Each Presentee At Ball

Twenty-two young men will escort the eleven young women who will be formally presented to the Bishop of Miami during the Second Annual Miami Presentation Ball on Tuesday, Dec. 28 at the Indian Creek Country Club, Miami Beach.

In recognition of their scholastic achievements and charitable activities, each young lady will receive a medal from Bishop Coleman F. Carroll at the ball, which this year benefits the Marian Center for Exceptional Children, first such center for mentally retarded youngsters under Catholic auspices in the southeast United States.

Music for dancing will be provided by Peter Duchin's orchestra which recently played for Princess Margaret at the White House dinner given in her honor by President and Mrs. Lyndon B. Johnson.

ESCORTS ANNOUNCED

According to Mrs. Maytag McCahill, Miami Beach, chairman of the presentation committee and co-chairmen, Mrs. B. Boyd Benjamin, Miami; and Mrs. Maurice FitzGerald, Hollywood; this year's presentees will be escorted by the following:

Her brother, William A. Adler, Jr. and Jack Alexander Norris, Surfside, will escort Lucy Melanie Adler, daughter of Mr. and Mrs. William A. Adler, St. Patrick parish, Miami Beach.

George W. and Van Kenneth Golay, Lake Clarke Shores, will escort Nancy Carlin, daughter of Mr. and Mrs. Frank J. Carlin, Holy Spirit parish, Lantana.

Jeffrey L. Giles, Coral Gables; and Carter Burrus, Miami, will escort Dianne Eileen

Fenn, daughter of Mr. and Mrs. Joseph Fenn, St. Patrick parish.

Phillips O'Shaughnessy, Miami, and John Bevilacqua, Coral Gables, will escort Molly Ann Fogarty, daughter of Mr. and Mrs. Raymond F. Fogarty, Epiphany parish, South Miami.

Patrick Joseph Fitzgerald and Bernard James Crowley, Jr., Hollywood, will escort Therese Anne King, daughter of Dr. and Mrs. William B. King, Nativity parish, Hollywood.

Richard Samuel Powers and William Andrew Derring, Miami, will escort Ruth Elizabeth Kotte, daughter of Mr. and Mrs. John A. Kotte, St. Rose of Lima parish, Miami Shores.

David R. Troutman, Bay Point, and Frank A. Reed, Jr., Surfside, will escort Kathleen Anne Lynch, daughter of Mr. and Mrs. Thomas F. Lynch, St. Rose of Lima parish.

Her brother Christopher, and Steven J. Anderson, will escort Karen Nushawg, daughter of Mr. and Mrs. Robert M. Nushawg, Assumption parish, Pompano Beach.

Steven Rapp and Armando Valdes will escort Susan Phillips Swartzbaugh, daughter of Mr. and Mrs. Jason B. Swartzbaugh, St. Pius X parish, Fort Lauderdale.

Frank C. Walker and Thomas N. Tight will escort Barbara Joy Walker, daughter of Mr. and Mrs. Thomas J. Walker, St. Anthony parish, Fort Lauderdale.

James A. Cox, Jr., Pennsauken, N.J. and Thomas G. Quirk, Catonsville, Md., will escort Marty Catherine Wrightson, daughter of Mr. and Mrs. J. Wallace Wrightson, St. Gregory parish, Plantation.

Outstanding College Woman Given Award

Miss Ann Marie Ackourey of St. Rose of Lima parish, Miami Shores has been awarded the Mary B. Merritt award for the "outstanding woman graduate student of the year" at the University of Miami.

A daughter of Mr. and Mrs. W. P. Ackourey, Ann was guest of honor at a recent luncheon sponsored by the Miami Women's Panhellenic Association which cited her for her top scholastic record, leadership and citizenship.

Listed in "Who's Who Among Students in American Colleges and Universities," Miss Ackourey is studying for a doctorate in philosophy.

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Window Candles An Irish Custom

The custom of burning lighted candles in the windows of the home at Christmas is of Irish origin.

During the last half of the 19th century it was promoted by carolers' groups in the Beacon Hill section of Boston.

The tradition spread rapidly to other cities and established the custom throughout the United States.

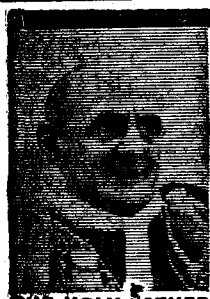
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WHAT YOU DO FOR OTHERS YOU DO FOR HIM

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The Question Box

Shall I Re-Confess Old Guilt That Bothers?



By MSGR. J. D. CONWAY

Q. Through negligence which turned to embarrassment and guilt, I stayed away from Holy Communion for a long time. Finally, I took courage, made a general confession and received the Blessed Sacrament. Since then I have committed no serious sin and have received, making an act of contrition, going to confession occasionally, but really having nothing to say.

Still my old guilt bothers me and I'm tempted to re-confess what I did. How can I feel at peace about this?

A. It is not easy to get rid of feelings of guilt, but it should help to recognize them as feelings: Unreliable and irrational. We can feel sad when there is no reason to be sad; and we can feel lonely while surrounded by friends. Feelings are not a reliable guide to truth or to sensible behavior. They are things of the instincts and emotions.

Guilt feelings must be ignored and pushed aside in favor of conscience, which is reason. Possibly the best help we have in trampling on guilt feelings is belief and trust in the goodness of God and His great love for us: His fatherly love which forgives the penitent once and for all.

By all means do not re-confess. Once you have given in to the temptation to do that you will, after momentary relief, find your guilt feeling greater, with stronger compulsion to confess again and again. Confession is not a cure for guilt feelings, though a patient confessor can sometimes help you understand them and ease their pain.

Q. I read recently your item about people willing their bodies to medical institutions to be used for research. This, to me, sounds like a work of charity. I would like to know your opinion, however, as to whether the bequest should be made to Catholic hospitals only (by Catholics) or if general hospitals or institutions would be all right.

A. Medical study and research is non-denominational. I have had numerous inquiries on this subject since my answer appeared, and most of them came from areas which are far removed from any Catholic medical school. In such cases the cost of transportation would make the donation to a Catholic school impractical, and I have suggested secular schools nearby.

Q. I am in a very upset condition at the present time. I receive Holy Communion often, but the priest never says "Body of Christ" when he gives me Communion. He will say it to the person on either side of me, but not to me. I do not know the reason. This worries me terribly. If the priest thinks I am not worthy to receive Holy Communion it would be much better if he would just pass me by altogether. As it is I am in a quandary and do not know just what to do about it.

A. Do nothing about it. The priest may be careless or in a

hurry. His neglect to say the proper words when he gives you Communion does not reflect on your worthiness at all, and you receive the Body of Christ just as completely as though the words were said. Your Communion loses nothing of its spiritual value to you.

★ ★ ★

Q. I have just read your answer about the John Birch Society. I have but one thing to say: Amen!

I fear that you might take a beating for this answer from some of the crack-pot publications, but I commend you for having the courage to say it. And I thank you.

A. One of my fellow priests had the kindness to write this, and I thank him. It compensates for a stack of letters which vilify me and argue with me. A few letters were written with a measure of respect, composure and logic. Most were frantic. Many of them enclosed propaganda leaflets, booklets and papers, apparently aimed at my conversion. They were not successful. If I were not convinced of the evils of the John Birch Society I would need only that flood of irrational letters and literature to convince me.

MISSAL GUIDE

Dec. 19 — Fourth Sunday of Advent. Mass of the Sunday, Creed, Preface of the Trinity.

Dec. 20 — Advent weekday. Mass of the preceding Sunday without Gloria or Creed, Common Preface.

Dec. 21 — St. Thomas, Apostle. Mass of the feast, Gloria, second prayer of the Advent weekday, Creed, Preface of the Apostles.

Dec. 22 — Advent weekday. Mass of the preceding Sunday without Gloria or Creed, Common Preface.

Dec. 23 — Advent weekday. Mass of the preceding Sunday without Gloria or Creed, Common Preface.

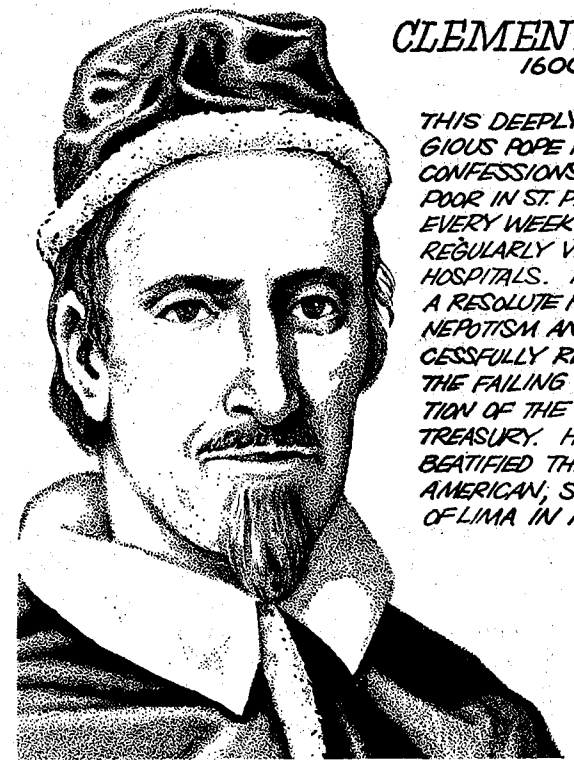
Dec. 24 — Vigil of the Nativity. Mass of the Vigil, Common Preface.

Dec. 25 — Nativity of Our Lord. Three Masses of the feast, Gloria, Creed, Preface of the Nativity. In the second Mass, the second prayer is of St. Anastasia, Martyr.

Dec. 26 — Sunday within the Octave of the Nativity. Mass of the Sunday, Gloria, second prayer of St. Stephen, Martyr, Creed, Preface of the Nativity.

HEROES OF CHRIST

CLEMENT IX 1600-1669



THIS DEEPLY RELIGIOUS POPE HEARD CONFESSIONS OF THE POOR IN ST. PETER'S EVERY WEEK AND REGULARLY VISITED HOSPITALS. HE WAS A RESOLUTE FOE OF NEPOTISM AND SUCCESSFULLY REPAIRED THE FALLING CONDITION OF THE PAPAL TREASURY. HE ALSO BEATIFIED THE FIRST AMERICAN, ST. ROSE OF LIMA IN 1668.

SHARING OUR TREASURE

An Entirely New Life Began When She Was Converted

By Father JOHN A. O'BRIEN

In this day of ecumenism and increasing friendship among all Christians, we Catholics are called upon to enlarge and deepen that friendship.

The first step toward mutual understanding is friendship and we can promote both friendship and understanding by the example of upright lives and unfailing charity and kindness toward all men. This does not mean, however, that we are to cease our efforts to bring Christ and His Gospel to the churchless millions in our land.



O'BRIEN

The true ecumenical spirit calls for an increase of such efforts, for only in this way can we hasten the fulfillment of Christ's prayer "that all may be one, even as thou, Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou has sent Me" (John 17:21). It is generally acknowledged that on the average Sunday more than 100 million Americans do not attend divine services.

Since priests and religious are already heavily burdened, it means that Catholic laymen and women in ever increasing numbers must help in the apostolate of sharing their holy faith, their greatest treasure, with churchless friends and neighbors.

To help Catholics do this the University of Notre Dame Press, Notre Dame, Ind. has published two paperbacks: "Winning Converts," in which experts describe methods of interesting unaffiliated people in the faith, and "Why I Became a Catholic," the moving stories of 12 converts. The press is distributing on a non-profit basis

a package of one of the former and two of the latter for only \$1 sent with your order.

Here is the story of the conversion of Ruth H. Rosenau, now a teacher at St. Francis College, Biddeford, Me.:

"European cultural heritage," she related, "was the basis of my interest in the Catholic religion. The experience of the so-called 'existential void' through Hitlerian totalitarianism and World War II left me the only choice, well stated by Karl Huysmans in 'La Bas': 'Nothing was left me but a shot with the revolver or my place at the foot of the Cross.' Faith was an unexpected gift from God.

"It has been nourished, renewed and deepened by Him again and again. All I am doing is to accept His almost overwhelming good gifts, knowing that I am truly most unworthy of them. All I can state is that, with my conversion, a completely new life began. I was really created new out of nothingness. I received instruction from Father Joseph Furness, O. P., then a professor at St. Albert's College, Oakland, Calif. and was baptized by him."

Her brief but moving testimony concerning the totally new life which began with the gift of divine faith should stir us Catholics to a new and deeper appreciation of our faith and a zeal to share it with others. By so doing we shall help fulfill Christ's prayer "that all may be one, even as thou Father in me and I in thee."

(Converts are requested to send their names and addresses to Father John A. O'Brien, University of Notre Dame, Notre Dame, Ind., 46556, so he can write a brief account of their conversions.)

Bendice Paulo VI a los Cubanos Refugiados

El Papa Paulo VI ha extendido una especial Bendición Apostólica al pueblo de la Diócesis de Miami, así como a todos los refugiados cubanos, junto con la promesa de sus oraciones para todos. En una audiencia especial concedida al Obispo de Miami, Mons. Coleman F. Carroll, el Sumo Pontífice le expresó su pro-

funda preocupación por los refugiados cubanos y por su situación, y pidió al prelado que les transmitiera su bendición apostólica. Durante media hora departieron el Santo Padre y el Obispo de Miami, en una audiencia en la que también participó Mons. James J. Walsh, que ha venido actuando como co-

responsal especial de THE VOICE en Roma durante el Concilio Vaticano. A su regreso de Roma, donde participó en las sesiones conciliares, el Obispo Carroll describió la sesión de clausura del Concilio como la más difícil y productiva. Contempló un volumen tan grande de trabajo por realizar,

que pareció al principio casi imposible el poder completarlo. Sin embargo todo fue concluido, manifestó, debido en gran parte al trabajo preparatorio desempeñado por los secretarios y las comisiones. El Obispo Carroll fue obsequiado con un libro que fue usado por el Papa Paulo VI cuando oró

con un grupo de observadores no católicos del Concilio, en la Basílica de San Pablo Extramuros. Contiene himnos y oraciones todas ellas en francés. El más sobresaliente documento del Concilio, expresó el Obispo Carroll que era el que trata de la Iglesia en el Mundo Moderno.

The VOICE En Español

Toda la familia unida de rodillas en un comulgatorio es saber cómo celebrar cristianamente las Navidades.

No importan tus tristezas y dolores. Esta es fiesta del espíritu. Alégrate en el Señor y celebra cristianamente las Navidades.



LAS FAMILIAS latinas de Miami respondieron desde el primer momento a la campaña de donar juguetes para los niños sin recursos, los que serán distribuidos en la fiesta infantil del Centro Hispano Católico, el jueves, día 23, de 2 a 6 p.m. En la foto, Otilia Jiménez y Mary Casanova, del Centro, ordenando algunos de los juguetes recibidos.

FIESTA INFANTIL DE NAVIDAD EN EL CENTRO HISPANO CATOLICO

"Un Juguete Para sus Hijos y Otro Para los que Nada Tienen"

Por Gustavo Pena Monte

"Compre un juguete para sus hijos y otro para los que llegan sin nada". Con este lema, el Centro Hispano Católico de Miami quiere que todos los latinos de esta área hagan que la alegría navideña de sus hijos sea compartida por otros niños cuyos padres no tienen todavía la dicha de llevar alegría a sus hijos por su propio esfuerzo.

Cientos de familias refugiadas que escapan del comunismo en Cuba, decenas de inmigrantes de países latinoamericanos que llegan a esta área en busca de nuevos horizontes, tiene en estas sus primeras navidades aquí, la necesidad de ayuda para ha-

cer felices a sus hijos en fechas tan señaladas.

"Aquellos que tiene la suerte de poder llevar regalos a sus hijos", nos decía Sister Martín Marie, la religiosa que dirige el Centro Hispano, "tienen el deber cristiano de preocuparse por sus hermanos menos dichosos".

"Nosotros queremos que todos esos niños que nos están llegando, de cualquier nacionalidad, puedan celebrar el nacimiento del Niño Dios alegremente y es por eso que estamos recabando la cooperación de todos los latinoamericanos de Miami. Queremos que este año los juguetes procedan de donaciones hechas por las familias de habla his-

pana que ya han podido asentarse aquí, que pueden valerse por su propio esfuerzo y que deben expresar su gratitud a Dios compartiendo su suerte y la alegría de sus pequeños, con otras familias que todavía no disfrutan de la misma situación."

FIESTAS DE NAVIDAD

Esos juguetes serán distribuidos en una animada fiesta infantil, con la presencia del cachetudo Santa Claus que los repartirá personalmente, y donde se distribuirá también refrescos y golosinas.

La fiesta tendrá lugar el jueves, día 23, comenzando a las 2 de la tarde.

Se dará especial preferencia a aquellos niños cuyas fa-

milias hayan llegado a Miami durante los seis últimos meses, teniendo en cuenta las dificultades de empleo y de asentamiento económico en tan corto tiempo.

Las familias que deseen inscribirse a sus pequeños para esta fiesta del Centro Hispano Católico, pueden hacerlo ya en las oficinas de esa institución.

Las que puedan comprar los juguetes para sus hijos, que no se olviden de comprar uno extra, para donarlo en el Centro.

Para que en cada hogar latino de Miami, una sonrisa infantil pueda celebrar el nacimiento de Cristo.

(MAS INFORMACION SOBRE LA OBRA DEL CHC EN LA PAG. 24)

Nuevos Monseñores Para Miami

Cuatro Camareros Secretos de Su Santidad han sido elevados por el Papa Paulo VI al rango de Prelados Domésticos con el título de Ilustre Monseñor y otros cuatro sacerdotes de la Diócesis de Miami han sido elevados al rango de Camareros Secretos con el título de Reverendísimo.

Los nuevos monseñores son el segundo grupo así honrado en los siete años de la Diócesis de Miami. El número de Monseñores sirviendo actualmente en la Diócesis se eleva a 24, de los cuales 13, son Prelados Domésticos y 11 Camareros Secretos.

Elevados al rango de Prelados Domésticos fueron: Mons. Robert W. Schiefen, Vicario General y Párroco de Holy Family, North Miami. Mons. J. J. Fitzpatrick, Canciller de la Diócesis de Miami y Director del Apostolado

en Español, así como párroco de Corpus Christi; Mons. Dominic Barry, Párroco de Immaculate Conception, Hialeah; Mons. James J. Walsh, Director Diocesano de Vocaciones.

Elevados a Camareros Secretos fueron:

Mons. Michael Fogarty, V.F. Párroco de St. Coleman, Pompano Beach, Mons. Francis P. Dixon, V.F. St. James Parish, N. Miami; Mons. Bernard J. McGrehan, V.F. párroco de Sta. Juliana, W. Palm Beach y Mons. Joseph H. O'Shea, director Diocesano de Radio y Televisión y párroco de Santa María Magdalena, Miami Beach.

El título de Prelado Doméstico es personal y de por vida mientras que los de Camarero Secreto lo son sólo mientras vive el Pontífice que los nombra, pero tradicionalmente siempre son reconfirmados por el nuevo Papa.



UNAS 330 familias de refugiados recientemente llegados de Cuba están recibiendo raciones quincenales de alimentos en el Centro Hispano Católico. En la foto, Ada Domínguez, con sus dos pequeños, Luis e Ivone, reciben los alimentos que les entrega Lolita Vallina.

Televisarán en Español por Vez Primera Misa del Gallo en Miami

Por primera vez, la misa de Navidad, tradicionalmente conocida como "Misa de Gallo" en los países hispanos será ofrecida en español a través de la televisión de Miami.

La misa, que comenzará a las 12:30 de la madrugada del día 25, será transmitida simultáneamente por WGBS-Radio Miami y por el Canal 10 de WLBW-TV. Antes de la misa, comenzando a las 12, WGBS ofrecerá un programa especial de Navidad, con un concierto de Villancicos interpretado por la Coral Cubana, dirigida por Carmita Riera y con comentarios del Padre Antonio Navarrete, párroco de St. Hugh.

A las 12 y 30 WGBS Radio y BLBW - IV entrarán en ca-

dena para transmitir simultáneamente la misa de gallo, que será oficiada por el Padre Jesús Nuevo, SJ, Prefecto del Colegio de Belén, quien pronunciará el sermón en español.

Los comentarios y narración de la misa estarán a cargo del Padre José Cliff, vicario asistente de San Juan Bosco y los cantos navideños por la Coral Cubana.

Esta transmisión de la misa del gallo por radio y televisión para la colonia de habla hispana del Sur de la Florida, cobra especial importancia si se tiene en cuenta que a esa hora de la noche, las audiciones de WGBS entran con facilidad en distintas ciudades de Cuba, llevando el mensaje de la Navidad a la isla cautiva.

Ante la Navidad

Por el Padre Angel Villaronga

Y llega la Navidad, para ser hojarasca seca o mensaje vivo.

Si Navidad no es la expresión externa de un acontecer interior, no dice nada.

Navidad tiene que realizarse en nosotros y a través de nosotros.

Lo que importa en Navidad es El. Dios hecho Niño como eje de polarización de todas las peculiaridades navideñas.

Toda ausencia de El es ilusión, sensiblería, atolondramiento.

Navidad es luz. El es quien hace también hoy nuestra noche luminosa. La incomprensible y larga noche de nuestra desesperanza y ansiedad de nuestra soledad y añoranza, la noche de nuestro destierro, se vuelve radiante por El.

Navidad es Dios con nosotros. Y Dios con nosotros es, preocupación por nosotros. Nuestro drama le pertenece, El lo siente, lo comprende, lo vive. El es parte de nuestro drama porque está comprometido en esta tremenda y fascinante aventura.

Ignorar su presencia hace aflorar a los labios el cardo espinoso de la queja amarga. Y la queja amarga tiene como estela la sombra negra de la lamentación injusta y estéril.

Navidad es verlo a El a nuestro lado, con nosotros, dando su luz a todo lo que nos rodea y dando sentido a todo lo que nos envuelve.

Navidad. Dios hecho hombre.

Se le siente, mejor que en ningún otro lugar, en familia. La familia hace el hogar: hogar dice de calor. El no tuvo casa para nacer, pero tuvo hogar: para dejar bien claro — con la claridad de aquella noche — que el hogar es más importante que la casa.

Navidad es toda esperanza.

A lo largo del destierro — girones del alma por los caminos — cuesta creer que la medianoche ya ha pasado, y que el día sin ocaso está ya infiltrando la noche. Nuestro futuro es Su presente, y Su presente comienza con la deslumbradora y optimista luz de Navidad que no es sueño sino realidad de Dios.

Y llega la Navidad, para que no se quede ni una sola luz del alma sin encender. Que vivan en tinieblas los que no creen en Dios. Navidad es Dios con nosotros y para nosotros. Y Dios es luz. Y Dios es optimismo. Y Dios es esperanza. Y Dios, que es amor, es también triunfo.

Navidad: Hora de Luz

Por Enrique Ruiloba

"Preparad el camino del Señor, enderezad sus senderos", propósito del profeta Isaías, que Juan el Bautista intentaba con su prédica. Y tantos no le hacían caso!

"En medio de vosotros esta Uno a quien vosotros no conocéis", reprochaba la misma voz que desde el desierto clamaba. Y muchos que escuchaban daban la espalda y apresurando el paso, se alejaban!

Ya está aquí la Navidad. Y hoy como ayer, en su intento de dignificarla, la liturgia nos ha estado recordando constantemente, durante las pasadas semanas, estas palabras que no pierden vigencia. Los actuales predicadores las pronuncian como Juan. Los hombres a quienes se dirigen, se inclinan a actitudes similares a los de antaño. En unos, júbilo y decisión. En otros, desinterés y sordera.

Y Cristo, al igual que en aquella lejana noche, nace de nuevo en humilde establo, siendo recibido por el frío, la pobreza y la soledad.

Nada ha cambiado. Ni siquiera los heraldos del cielo, los ángeles, que desde la primera Nochebuena, son enviados cada año a los cuatro confines de la tierra a proclamar con "Aleluyas", la paz de Dios a los corazones de buena voluntad.

Nada ha cambiado tampoco en la esencia de la humanidad. El alma de los pueblos permanece intacta, y co-

mo tal, a ella se dirige reiteradamente el mensaje de la Buena Nueva, de la paz y la armonía.

Navidad, hora de luz, que encarna con la venida del Redentor, las ansias de Su misericordia que anhela perdonar, fortalecer y aliviar. Que busca que Sus hermanos Le busquen. Que brinda la solución a la sed de dicha, pues es la única "agua viva" capaz de saciarla.

Nunca se meditará lo suficiente acerca de lo que para nosotros representa esta humillación voluntaria del Creador, que toma por amor, la forma de sus creaturas. Para que desaparezcan las distancias y surja una alegre intimidad, inspiradora de confianza, como resultado de saber a Dios compartiendo con nosotros.

"Desde el pesebre derrama Su luz", cantan sin cesar los villancicos, y María, primer sagrario del mundo, sonríe con ternura.

La escena se va poblando de figuras. José, pastores, reyes viajeros, servidores, curiosos, nosotros. Poco a poco se va completando con nuestra presencia, un inmenso "nacimiento" ante los ojos del Padre.

Y a que hemos de acudir? A ver a un Niño y a una Madre que esperan una eternidad? A adorar por un rato al Dios de las alturas, y partir luego, casi sin despedirnos? A sentirnos contentos porque allí se está bien, pero salir de nuevo a la noche?

No. Navidad es la hora de la luz. Hemos de ir a quedarnos para siempre. Portando

los regalos de un alma generosa, de una ilusión trascendente, de una pureza de intenciones. Hemos de acercarnos a Cristo Niño a encontrar apoyo, consuelo y fuerzas. Decididos a sembrar y hacer crecer, la paz en el corazón. Dispuestos a iluminar a los demás. Entregados a la meta de convertir a la tierra en un lugar donde vivir la Vida.

Animosos y felices ocupemos el sitio que nos pertenece,

ce, y que se nos había reservado desde el principio de los tiempos. Que se cumpla la Promesa en nuestros esfuerzos. Que no se frustre. Y avanzar sin preocuparnos si nuestro destino es el ser ríos caudalosos, o gotas de rocío como las que envía Dios en el desierto a una planta desecada. Sino que más brillante o más humilde, nuestra obligación es cierta: no estamos destinados a salvarnos solos.

Tiene Origen Cristiano el Arbol de Navidad

El Arbol de Navidad, introducido por primera vez en América alrededor de 1700, tiene un origen completamente cristiano, y comenzó con símbolos religiosos.

En el Siglo XI en Alemania, era común la presentación de obras de teatro religiosas, que se representaban en el interior de las iglesias o en el atrio de las mismas. Una de las más populares tenía como tema central al Paraíso Terrenal, relatándose la creación del hombre, el pecado de Adán y Eva y su expulsión del Jardín del Edén, concluyendo con la promesa de la venida de un Salvador y de Su encarnación.

Un árbol de abeto o un pino, decorado con manzanas simbolizando el Paraíso Terrenal, era el único objeto presente en la escena, y de este modo acaparaba la atención de todos, especialmente de los niños.

Con motivo de haberse producido excesos en estas repre-

sentaciones, las mismas fueron discontinuadas en el Siglo 15, y así el pueblo que se veían impedido de contemplar estas obras en la iglesia, fue poco a poco inaugurando la costumbre de poner en sus propias casas un árbol cada año en honor de Adán y Eva en el día de su fiesta el 24 de diciembre.

Aunque la Iglesia Católica no ha reverenciado nunca oficialmente a nuestro primeros padres como santos, las Iglesias Orientales sí lo han hecho, y esta tradición arribó a Europa procedente del Este. El Arbol del Paraíso no era símbolo exclusivo de un "árbol del pecado", sino también como señala el Génesis, de un "árbol de vida" y como tal llevaba colgando en adición a las manzanas, pequeñas formas que como si fueran hostias representaban la Sagrada Eucaristía. Más tarde, estas fueron sustituidas por pedacitos de pasteles y caramelos simbolizando los dulces frutos de la redención de Cristo.

La Mística de las Revoluciones

Por Manolo Reyes

NUEVOS HORIZONTES

Toda revolución, todo movimiento de los pueblos en pos de su libertad, debe tener una mística. La mística de las gestas libertarias enardece los corazones, inflama los pechos dormidos, impulsa al hombre a la heroicidad o al martirologio y mantiene la cohesión de los pensamientos en el ideal.

La mística no muere jamás. No está sujeta a infartos cardíacos, a accidentes mortales imprevistos y poco pueden las balas de los más modernos rifles cuando ella está enraizada en los sentimientos de un pueblo.

Y esa mística siempre tiene su principio y su fin en Dios. Los hombres se hunden en la desesperación, en la ignorancia y en la desunión en la medida en que se alejan de Dios.

La historia está plagada de constantes desapariciones de pueblos paganos que a la hora de afrontar la verdad no pudieron hacer con el poderío material que acumularon por años. Sin embargo,

la mística de la Cruz ha rebasado siglos, continentes e idiomas y ha hecho triunfar a pueblos y ejércitos que la llevaron como emblema en la vanguardia de su lucha y en el convencimiento de cada uno de sus hombres.

Ahora bien, Dios no es el talismán mágico que se invoca hoy e inmediatamente produce los frutos deseados como creen o parecen creer muchos ignorantes. Recordemos sus palabras a los pescadores que tenían miedo de perecer en medio de la tempestad: "¿Por qué teméis, hombres de poca fe?".

Su Divino Hijo en quien El tenía puestas todas sus complacencias sudó sangre en el Huerto de los Olivos, sufrió los mayores escarnios y murió clavado en una Cruz.

Por eso, para llegar a la redención, Dios ha enseñado con el ejemplo de su Hijo. Hay que pasar primero por el camino de la Cruz.

Los que no estén dispuestos a dar ese paso, no tiene mística y prima sobre ellos la propia satisfacción, llámese irresponsabilidad, ambición o egocentrismo. Aunque sean muy poderosos están condenados al fracaso y al anonimato.

Por el contrario, aquellos que tiene una mística con Dios como principio y fin, siempre sacan fuerzas de flaquezas, se saben en posesión de la verdad, en sus horas más negras de vacilación o dolor llaman y Dios siempre los conforta, afrontan valientemente la muerte con el nombre de Dios y su patria en sus labios... y sus herederos recogen y enarbolan la mística que no muere y que siempre conduce a la victoria.

Recordemos las palabras de José Martí: "La guerra es allí en el fondo de los corazones... allí en las horas en que la vida pesa menos que la ignominia en que se arrastra, la forma más bella del sacrificio humano".

HEROES OF CHRIST BY AL WARE

HENRI LACORDAIRE
1802-1861



Fue el más grande predicador durante el siglo 19 en Francia. Siendo un joven y brillante abogado, se apartó radicalmente del ambiente ateo en que se encontraba, y abrazó el catolicismo con todas sus fuerzas. Ingresó en la Orden Dominicana y llegó a ser



miembro de la Academi Francesa. Tuvo una gran influencia en apartar de su época de los objetivos materialistas que perseguía, acercándolo a Cristo, mediante la revelación de Su mensaje y de Su Iglesia.

Simultáneamente la llamada "Luz de Navidad", como presencia de Nuestro Señor, la auténtica "Luz del Mundo", fue una costumbre observada desde los primeros tiempos en todos los países cristianos el 23 de diciembre.

Una gran vela decorada, inspirada en el uso litúrgico de una vela como representación de Cristo, era encendida mientras toda la familia oraba de rodillas a su alrededor, manteniéndose después con su llama durar toda la Noche Santa.

A partir del Siglo 15, los fieles de las regiones occidentales de Alemania, especialmente los de las orillas del Rin, combinaron los dos simbolismos en sus hogares la víspera de la Nochebuena. Con esta conjugación hermosa, llegó el "árbol de Navidad" a América como compañero de los inmigrantes alemanes.

Se acerca el nacimiento del Mesías, alégrese nuestros corazones y celebremos cristianamente las Navidades.

Misas Dominicales en Español

CATEDRAL DE MIAMI, 2
Ave. y 75 St. N.W. 7 P.M.

CORPUS CHRISTI, 3230
N.W. 7 Ave. 10 A.M., 1
P.M. y 5:30 P.M.

ST. PETER AND PAUL,
900 S.W. 26 Rd. 8:30 A.M.
1 P.M., 7 y 8 P.M.

ASSUMPTION ACADEMY,
1517 Brickell Ave. 12 P.M.

ST. JOHN BOSCO, 1301
Flagler St. 7, 10 A.M., 1,
6 y 7:30 P.M.

GESU, 118 N.E. 2 St. 5:30
P.M.

ST. MICHAEL, 2923 W.
Flagler 10:45 A.M.

ST. HUGH, Royal Rd y
Main Highway, Coconut
Grove, 12:15 P.M.

ST. TIMOTHY, 5400 S.W.
102 Ave, 12:30 P.M.

ST. DOMINIC, N.W. 7 St.
y 59 Ave. 1 P.M.

ST. BRENDAN, 87 Ave. y
32 St. S.W. 6:45 P.M.

ST. AGNES, Key Biscay-
ne, 10 A.M.

LITTLE FLOWER, 1270
Anastasia, Coral Gables,
9:15 A.M. y 12 M.

ST. JOHN THE APOSTLE,
451 E. 4 Ave., Hialeah,
6:30 P.M.

INMACULADA CONCEP-
CION, 68 W. 42 Pl., Hialeah,
12:45 y 7:30 P.M.

ST. BERNARD MISSION,
W. 16 Ave. y 60 St., Hialeah,
10 A.M.

ST. PHILIP BENIZI, Belle
Glade, 12 M.

ST. MARY, Pahokee, 6:30
P.M.

Oración de los Fieles

Cuarto Domingo de Adviento (19 de Diciembre)

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. Pidamos a Dios nos prepare a participar dignamente en la gran Fiesta de la Natividad de Nuestro Señor.

1 — Lector: Que nuestro Santo Padre, el Papa Paulo, prepare los caminos del Señor en los corazones de los hombres, por medio de sus palabras y obras, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

2 — Lector: Que nuestro Obispo Coleman F. Carroll tenga éxito en vencer los obstáculos que se ponen a Cristo en nuestra Diócesis, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

3 — Lector: Que nuestro Párroco (N) y los sacerdotes nos ayuden a recordar la verdadera naturaleza de la Festividad que vamos a celebrar, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

4 — Lector: Que nuestro voluntario ayuno y abstinencia, nos unan más a Cristo pobre, que por necesidad tuvo que ayunar y abstenerse, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

5 — Lector: Que la recepción del Sacramento de la confesión en Navidad nos prepare plenamente a celebrar el Nacimiento de Nuestro Redento, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

6 — Lector: Que el banquete eucarístico de este santo sacrificio que ahora celebramos, nos ayude a hacer las paces con nuestros hermanos, antes de llevar nuestras ofrendas al Cristo niño, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

Celebrante: Señor, Tu que estás cerca de todos los que te llaman en la verdad, concédenos que nuestras justas peticiones sean favorablemente recibidas por Tí; por nuestro Señor Jesucristo, Tu Hijo, que vive y reina contigo en la unidad del Espíritu Santo, Dios, por los siglos de los siglos.

Pueblo: Amén.

Movimiento "Fe y Alegría" Extiéndese en Latinoamérica

ACTUALIDAD LATINOAMERICANA

LIMA (CIC)—"Ningún factor es más importante para producir una nivelación social que elimine la miseria y el subdesarrollo, que la educación," manifestó el fundador del movimiento de educación integral, Fe y Alegría.

El R. P. José María Vélaz, S. J. expresó que Fe y Alegría, un movimiento dirigido a la elevación socioeconómica de las masas establecerá sus primeros cuatro colegios en distintas barriadas de Lima.

Los colegios estarán ubicados en Pamplona, Valdivieso, Chacarrilla de Otero y Pampa de Comas. Durante el próximo año escolar, unos 1,500 alumnos recibirán instrucción en ellos. La obra espera expandirse pronto a otras barriadas de Lima y de provincias.

Se impartirá educación primaria completa además de instrucción pre-vocacional. El

Ministerio de Educación ha asignado a 40 maestros a estos nuevos centros de estudio. Además, se contará con la colaboración de unas 12 religiosas.

Los colegios estarán ubicados en terrenos conseguidos a través de la Junta Nacional de la Vivienda. Serán construidos por medio de trabajo comunitario de los mismos pobladores y con materiales prefabricados.

El movimiento Fe y Alegría comenzó en Venezuela hace 10 años con una escuela. Después de 10 años cuenta con 20,000 alumnos en 50 escuelas, incluyendo dos escuelas normales, una escuela hogar, tres centros de enseñanza profesional y tres liceos de enseñanza secundaria en todo el país. Además

tiene un plan de educación agropecuaria.

Convirtiéndose en un movimiento internacional, el movimiento se ha extendido a Panamá y Ecuador. Desde el próximo año escolar comenzará a funcionar en Perú y en Bolivia.

Explicando el nombre del movimiento, el jesuita agregó: "Escogimos el nombre Fe y Alegría. Fe, como mística de la acción perseverante y Alegría, como el himno que

despliega a los prósperos vientos las banderas del rescate social."

Hablando sobre el reparto de juguetes para la Navidad, el Padre Vélaz comentó: "Me parece una detestable determinación la mayor parte de los llamados 'Regalos de Navidad.' Yo deseo que se regalen juegos, no juguetes. Un proyector de cine — por ejemplo — con el cual podemos divertir y educar durante muchos años. Esto es mucho más eficaz que recibir, aunque gratuitamente, 500 juguetes que al día siguiente van a la basura, inservibles y deteriorados".

Santoral de la Semana

DOMINGO 19. SANTA FAUSTA. Nacida en el seno de una familia de la nobleza, se destacó por su santidad. Fue la madre de Santa Anastasia, y falleció en Roma a fines del siglo tercero.

LUNES 20. SANTO DOMINGO DE SILOS. Natural de Cantabria, España, siendo su familia muy pobre, se dedicó al pastoreo. Entró en la Orden de San Benito y fue Abad del monasterio de San Sebastián en Silos. Tras realizar innumerables milagros, entregó su alma en 1073.

MARTES 21. SANTO TOMAS Uno de los doce Apóstoles, fue incrédulo ante la aparición de Jesús después de su Resurrección, dándole el Señor una lección de fe. Predicó el Evangelio en Partia, Media y Persia, finalmente recibiendo la corona del martirio en la India.

MIÉRCOLES 22. SANTA FRANCISCA CABBINI. Nació en Lodi, Italia. Fundadora de la orden misionera de Hermanas del Sagrado Corazón, por orden del Papa León XIII vino a Estados Unidos. Durante su vida pudo establecer 67 casas de la orden, así como orfanatos, hospitales y escuelas. Entregó su alma en 1917 y fue canonizada por Pío XIII en 1946.

JUEVES 23. SAN SERVULO. Paralítico de nacimiento, pa-

só muchos años a la puerta de la iglesia de San Clemente en Roma, viviendo de la caridad de los que pasaban. Sus sufrimientos y humillaciones fueron excelentes medios para santificarse, practicando resignación y paciencia. Murió cantando himnos en honor del Señor, y según el Martirologio Romano su tumba fue honrada con numerosos milagros.

VIERNES 24. SAN GREGORIO DE SPOLETO. Este santo sacerdote del pueblo de Spoleto, sufrió el martirio de la decapitación, después de haber sido torturado por defender su fe en el año 304.

SABADO 25 LA NATIVIDAD DE NUESTRO SEÑOR JESUCRISTO.

CINE-GUIA

Por **ALBERTO CARDELLE**

THE SOUND OF MUSIC. Dirigida por Robert Wise. Productor Asociado: Saul Chaplin. Interpretada por: Julie Andrews. Color by De Luxe. Filmada bajo el sistema Todd-Ao. Distribuida por: MCA Century Fox. Clasificación Moral: A-1

Sobre un libro escrito por la Baronesa Von Trapp, María en el film, Rodger and Hammerstein realizaron una ópera musical y la misma se transformó en película bajo el nombre de "The Sound of Music".

La película, en bellas imágenes, nos trae cierta parte de la vida de una famosa familia de cantores conocida como "The Trapp Family Singer".

La madre una bella joven, estimaba que había nacido para la vida religiosa cuando en realidad Dios le mostró el verdadero camino a seguir cuando la torció hacia ser la institutriz primero y madre después de siete hermanos, hijos del Capitán del Ejército austriaco Baron Von Trapp, el cual más tarde se convertiría en su esposo. En la placida Viena transcurre la vida de esta familia hasta que la dictadura hitleriana llega a Austria y con ello la desaparición de todo lo noble. La familia Trapp encara la situación y aunque hasta ese instante no deseaban cantar en público, dejan su Austria, tradiciones, amigos, lugares que les recordaban felicidad y encaran el mundo en un viaje, que, a la vez de ser un forzado exilio, significaba el comienzo para la familia de una carrera artística.

Realizado este film bajo el sistema de Todd-Ao que significa alta fidelidad en la imagen, "The Sound of Music", posee aciertos técnicos. Su fotografía, además de nítida, posee planos largos, abiertos que izquiera a derecha, que imprimen majestuosidad a

ciertas escenas secundadas por eficaz iluminación y composición de personas y objetos. Su música posee bellos números corales, nostálgicas canciones y el austero gregoriano. En una palabra, su director Robert Wise ha manejado todos estos elementos profesionalmente. Ha logrado un espiritual y bello film que llena, y que a pesar de sus tres horas de duración, se recibe con tristeza la palabra "Fin".

Aunque sabemos que lleva meses de estrenada, es una película excelente para llenar cristiana y felizmente el espíritu, muy apropiada para este tiempo de Navidad.

ESTRENOS DEL PRESENTE FIN DE SEMANA:

Curse of the Voodoo, Clasificación Moral: B; The Agency and the Estasy: A-2; In Harm's Way: B; The War Lord: A-3; Snow White: 1-1; Operation Crossbow: A-1; Operation C.I.A.: A-2; The Navy A-3; Long Ships, B; Gangs Khan A-3; The 2nd Best Secret Agent: A-3; The Cincinnati Kid B; The Great Race, A-1.



Ya se escuchan los alegres villancicos festejando el nacimiento de Jesús, que cada hogar sea un pesebre preparado a recibirlo. Celebra cristianamente las Navidades.

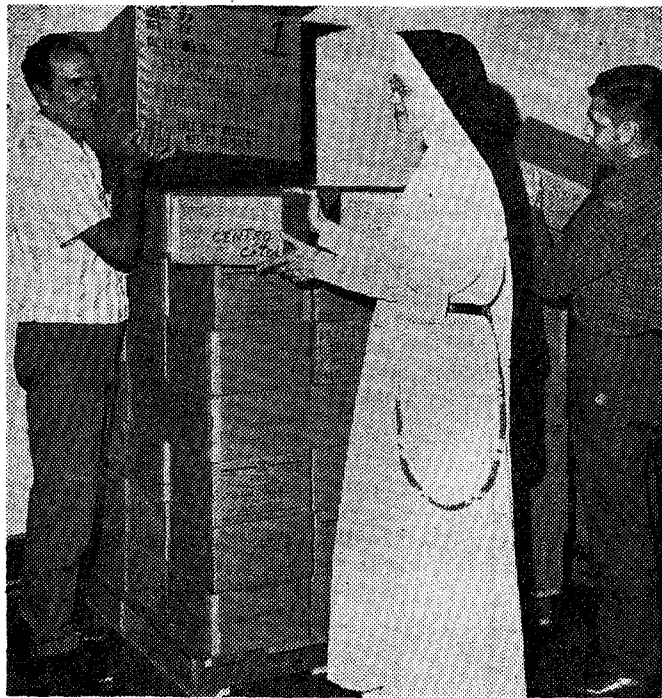


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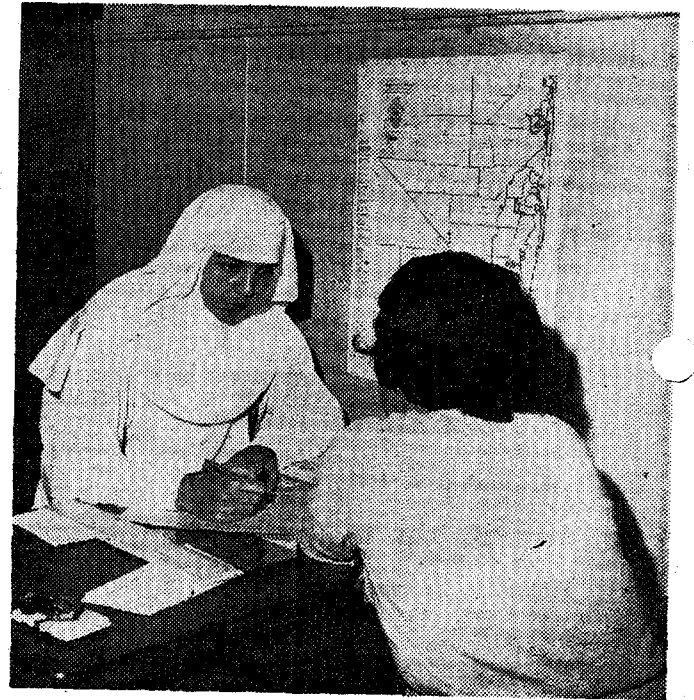
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UN CARGAMENTO de medicinas y efectos médicos por valor de unos \$13,000 dólares fue recibido en la clínica del Centro Hispano Católico, para ser distribuido entre las familias latinas necesitadas, como parte de un esfuerzo redoblado ante el incremento del éxodo cubano. Las medicinas fueron enviadas por la Catholic Medical Mission, de New York, apareciendo en la foto Sister Mary Roberts O. M.,



LA FARMACIA del dispensario médico del Centro Hispano Católico se surte con medicinas enviadas por el Catholic Medical Mission Board ante el nuevo éxodo de refugiados. Sister Mary Robert O. M., ordena las nuevas medicinas en la bien surtida farmacia.



DECENAS de personas en busca de asistencia material acuden diariamente al Centro Hispano Católico, donde cada caso es entrevistado, ofreciéndosele toda la ayuda posible. En la foto, una de esas visitantes del Centro es entrevistada por Sor Paulina, una de las religiosas filipenses que está prestando servicios en el Centro.

The VOICE En Español

Continúa el Centro Hispano su Obra de Asistencia Social

Mientras se dan los toques organizativos a la fiestecita de Navidad, en el Centro Hispano Católico continúa trabajándose intensamente en el programa asistencial para la colonia latina de Miami, redoblado ahora ante el nuevo éxodo cubano.

El sábado anterior llegó a Miami el segundo cargamento de 8,000 cajas de productos en conserva Campbell's, donadas por esa firma industrial y trasladadas voluntariamente a Miami por miembros del sindicato de camioneros de Camdem, N. J. Esos productos están siendo ya distribuidos diariamente en los locales del Centro, junto a otras aportaciones en alimentos hechas por distintas personas e instituciones.

Unas 330 familias en su ma-

yoría refugiados recientemente arribados están recibiendo raciones quincenales de comida en el Centro Hispano Católico, pero como el número de solicitantes sigue aumentando, la directora del Centro, Sister Martin Marie, O.P., está recabando la redoblada contribución de las familias hispanas de Miami, así como de los comerciantes e industriales latinos de esta área. Una de las más importantes donaciones en este sentido vino de los industriales del Café Bustelo.

Por otra parte, el dispensario médico del Centro Hispano ha visto reforzada su farmacia con un donativo de medicinas por valor de \$13,000 llegado a través del Catholic Medical Mission Board, de Nueva York.

Dispensa en la Abstinencia por Nochebuena

Con el permiso de S. S. Paulo VI, el Obispo Coleman F. Carroll extiende una dispensa de las leyes del ayuno y la abstinencia el viernes 24 y víspera de Navidad, (Nochebuena) así como

en la víspera de Año Nuevo, viernes 31.

El Ayuno y la Abstinencia que corresponden a ambas vigiliass pueden ser observados el 23 y el 30.

Acuerdos del Concilio Tendrán Validez Actual y Eterna

CIUDAD DEL VATICANO (NA). — Las palabras finales del Breve promulgado por el Papa Paulo: *Ite in pace* (Idos en paz), pusieron fin al Concilio Vaticano II, el evento más importante en la historia de la Iglesia Católica desde el Concilio de Trento.

El breve decía: "Decidimos que todo lo que ha sido establecido por el Sínodo, sea religiosamente observado por todos los fieles a la gloria de Dios para bien de la Iglesia y tranquilidad y paz de los hombres".

"Esto hemos sancionado y establecido, decretando con este Breve que siempre sea y continúe vigente, válido y efectivo, que surja y logre efecto pleno e integral; que sea plenamente revalidado por aquéllos a quienes se refiere y referirá, ahora y en el futuro, que a partir de este momento sea inválido todo lo que sea emprendido contra estas cosas ya sea conscientemente o por ignorancia".

Refiriéndose al concilio dijo que "debe sin duda, figurar entre los grandes eventos en el seno de la Iglesia; de hecho fue el mayor por el número de prelados, que vinieron a la sede de San Pedro de todo el mundo; el más rico por los temas que fueron tratados con cuidado y profundidad durante cuatro sesiones; y finalmente el más oportuno porque teniendo presentes las necesidades de la época moderna, por encima de todo satisfizo la necesidad pastoral, y alimentando la llama de la caridad, trató inmensamente de llegar no sólo a los cristianos aún separados de la comunión con la

Sede Apostólica sino a toda la familia humana".

Luego un grupo de cardenales leyó los mensajes de Su Santidad a diversos sectores de la humanidad. Así, el mensaje a los gobernantes decía: "Esperamos que vosotros seáis promotores del orden y la paz entre los hombres en la tierra. La Iglesia no les pide sino libertad, libertad para creer y para predicar nuestra fe".

El mensaje dirigido a los intelectuales es una invocación a la búsqueda infatigable de la verdad. "Gracias a Dios, quizá nunca ha sido más evidente que hoy la posibilidad de un profundo acuerdo entre la ciencia verdadera y la fe verdadera. Tened confianza en la fe, esta gran amiga de la inteligencia".

El mensaje a los artistas decía: "Poetas, hombres de letras, pintores, escultores, arquitectos, músicos, hombres de teatro y de cine, la Iglesia ha tenido una alianza con vosotros por algún tiempo. Este mundo en el que vivimos tiene necesidad de la belleza para no sumirse en la desesperación".

El mensaje a las mujeres expresaba: "Ha llegado la hora en que la mujer ha adquirido en sociedad una influencia, desarrollo y poder nunca antes alcanzado, ahora que nuestra tecnología corre el riesgo de convertirse en inhumana. Reconciliad a los hombres con la vida, tomad la mano del hombre que, en un momento de locura, tiende a la destrucción de la civilización humana".

El mensaje a los pobres, enfermos y dolientes manifestaba: "No está en nuestro po-

der dar a vosotros ayuda física o disminuir vuestro sufrimiento físico. Cristo no abolió el sufrimiento, tened valor. Sabed que no estáis solos ni separados ni abandonados ni inútiles".

El mensaje a los trabajadores decía: "Estad seguros sobre todo de que la Iglesia conoce vuestras luchas, vuestras esperanzas. La Iglesia es vuestra amiga, tened confianza en

ella". El mensaje a la juventud señalaba: "Seréis vosotros quienes reciban la antorcha de las manos de sus mayores y vivan en el mundo en el momento de las más gigantescas transformaciones de la historia. Os exhortamos a ensanchar vuestros corazones a las dimensiones del mundo, a escuchar el llamado de vuestro semejante y a poner valientemente vuestra energía juvenil a su servicio".

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A I - FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

Apache Gold
Around the World Under the Sea
Astron
Billie Ten Feet Tall
Bremen Town
Musicians, The
Capture That Capsule
Clarence, The
Crosby, The
Don't Worry, We Will Think Of A Title
Family Jewels
Golden Arrow, The
Great Race, The
Greatest Story Ever Told
Hallelujah Trail
Hansel and Gretel
Help
Hercules, Samson and Ulysses
Indian Paint
Incident at Phantom
Laurel and Hardy's Laughing
Magic Weaver, The
Mara of the Wilderness
Mary Poppins
Master Spy
Monkeys Uncle
Murder Ahoy!
My Fair Lady
Murder Most Foul
Murieta
Mysterious Island
Nikki, Wild Dog
Only One New York
Operation Crossbow
Outlaws Is Coming,
Purple Hills
Redeemer, The
Rhino
Revolution For A
Gunfighter
Sandokan, The Great
Secret Seven
Seaside Swingers
Specter of Magic Island
Shenandoah
Sleeping Beauty
Snake Woman
Snow White
Son of a Gunfighter
Sound of Music
Starfighters, The
Summer Holiday
Swingin' Maiden, The
Sword of Ali Baba
That Darn Cat
Thief of Baghdad
Those Magnificent Men in Their Flying Machines
Tiger Walks, A
Train, The
Treasure Of Silver Lake
Truth About Spring, The
Unearthly Stranger
Up from the Beach
Valleys of the Dragoons
Von Ryan's Express
War Party
When the Clock Strikes
Wild and the Wonderful
You Have To Run Fast

A II - FILMS MORALLY UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS

Agony and the Ecstasy, The
Alphabet Murders, The
Back Door To Hell
Bandits of Orsoglio
Bounty Killers, The
Bride to the Sun
Boy Cried Murder, The
Brigand of Kandahar
Cavern, The
Coast of Skeletons
Crack In The World
Dark Intruder, The
Dead Goldenrod and The
Bikini Machine
Farmer's Other Daughter, The
Fool Killer
Francis, The
Great Wall, The
Guns of Darkness
Heroes of Telemark
Horror of It All, The
Ivanhoe
Johnny Nobody
Judith
Kid Rodello
King's Story, A
Little Ones, The
Love and Kisses
Maedchen in Uniform
Mad Executioner, The
Masquerade
Masters of Deceit
Moro Witch Doctor
Naked Edge
Night Walker, The
No One Would Ever
Goodbye
One Way Pendulum
Operation C.I.A.
Overcoat, The
Patch of Blue, A
Point of Order
Railroad Man, The
Revenge of Spartacus
Reward, The
World of Treason
Sallah
Sergeant Deadhead
Secret Door, The
Secret of My Success
Seven Slaves
Singing Soldier
Situation Hopeless
But Not Serious
Skull, The
The Sailor, The
Taggart
Taxi for Tobruk
That Funny Feeling
Thunder Island
Thirty-Six Hours
To Die in Madrid
Tomb of Ligia
Trunk, The
The Tickle Me
Twenty Plus Two
Underworld Informers,
The
The War Is Hell
Wild Wind
World of Henry
The Orient, The
Young Fury
Secret of Blood Island

A III - MORALLY UNOBJECTIONABLE FOR ADULTS

Agent 834
Alphaville
Backfire
Battle of Villa Florida
Bay of the Angels, The
Bedtime Story
Billy Liar
Bunny Lake Is Missing
Claudette English
Couch, The
Dear Heart
Dingaka
Don't Disturb
Don't Tempt the Devil
Face in the Rain
Finnegan's Wake
For Those Who Think
Young
Friend of the Family
Genhis Khan
Great Mar, The
Guest, The
Guns at Batasi
Having A Wild
Weekend
Honor Castle
Hysteria
Invitation to a
Italiano Brava Gente
King, The
King Rat
Gunfighter
Leather Boys, The
Lipstick
Lips of Ginger
Coffey, The
Madame X
Magnificent Cuckold
Marry My Bride
Man Who Couldn't
Walk
Maedchen in Uniform
Mickey One
Moment to Moment
Money, Money, Money
My Wife's Husband
Naked
Never Too Late
Nightmare in the Sun
Nothing But A Man
One Plus One
Outrage, The
Panic in Year Zero
Pie in the Sky
Pie To Live, A
Rapture
Return From
The Ashes
Roses of the Core
Sands of the Kalibar
Season of Passion
Second Best
Secret Agent
In The Whole
Wide World
Seduced and Abandoned
Ship of Fools
Signpost to Murder
So Skin, The
Space Flight IC
Spy Who Came In
With the Cold, The
Symphony for a
Massacre
Synanon
These Are the Damned
Thin Red Line
Third Day, Of
Third Secret, The
Three On a Spree
Three Penny Opera
Thousand Clowns, A
Tia Tula, La
To Bed or Not to Bed
Two On A Gullotine
Umbrellas of Cherbourg,
Very Special Favor, A
When the Spies
When the Boys Meet
The Girls
War Lord, The

A IV - MORALLY UNOBJECTIONABLE FOR ADULTS, WITH RESERVATIONS

(An A-IV Classification is given to certain films, which while not morally objectionable in themselves, require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusions.)

Anatomy of a Marriage
Anatomy of a Murder
Advise and Consent
Best Man, The
Black Like Me
Cool World, The
Collector, The
Crowning Experience
Darling
Devil's Wanton
Dr. Strangelove
Easy Life, The
Eclipse
Freud
Girl of the Night
Hill, The
Important Man
Intruder
Juliet of the Spirits
Knock, The
L-Shaped Room
La Dolce Vita
Long Day's Journey
Into Night
Love a La Carte
Love in the Riviera
Love, The Italian Way
Love Has Many Faces
Lost World of
Sinbad, The
Magnificent
Cuckold, The
Man in the Middle
Marriage on the Rocks
Masque of the Red
Death
Money Trap
Mozambique
Naked Prey, The
Night Must Fall
No Greater Sin
Of Human Bondage
Operation SNAFU
Paniczer, The
Passenger Point
Pumpkin Eater, The
Sky Above and the
Mid Below, The
Scream Center
Stranger in the City
Suddenly, Last Summer
Taboo of the World
This Sporting Life
Moment of Truth, The
Too Young to Love
Victim
Walk On the Wild
Side
Willing, The
Zorba, the Greek

B - MORALLY OBJECTIONABLE IN PART FOR ALL

Agent For H.A.R.M.
Boeing, Boeing
Casanova 70
Cincinnati Kid, The
City of Fear
Crazy Desire
Cry of Battle
Curse of the Living
Corpse
Curse of the Voodoo
Desert Raven
Diary of a Bachelor
Dementia 13
Devil and The Ten
Commandments
Devils of Darkness
Eva
Fort Courageous
H.Rides Tall
Honeymoon Hotel
Horror of Party Beach
House Is Not A Home
In Harm's Way
John Goldfarb, Please
Come Home
Joy House
Long Ships, The
Looking For Love
Love One, The
Love in the Riviera
Love, The Italian Way
Love Has Many Faces
Lost World of
Sinbad, The
Magnificent
Cuckold, The
Man in the Middle
Marriage on the Rocks
Masque of the Red
Death
Money Trap
Mozambique
Naked Prey, The
Night Must Fall
No Greater Sin
Of Human Bondage
Palm Springs Weekend
Pleasure Seekers, The
Psyche 59
Racing Fever
Red Line 7000
Return to Mr. Moto,
Seven Women
Shot In The Dark
Soldier in the Rain
Space Flight IC
Spy With My Face,
The
Strangler, The
Tears of Faith
Time of Indifference
Time Travelers, The
Under Age
Vice and Virtue
Village of the Giants
What Is New Pussycat
Who Killed
Freddy Bear
Why Bother To Knock
Young Dillinger

CONDEMNED

Affair of the Skin, An
And God Created
Woman
Balcony, The
Bambule
Bed of Grass
Breathless
Christine Keeler
Affair, The
Cold Wind in August
Come Dance With Me
Contempt
Doll, The
During the Night
Empty Canvas
Expresso Bongo
Five Day Lover
Girl With the
Golden Eyes
Green Carnation
Green Mare
Heroes and Sinners
High Fidelity
I Am a Camera
I Love, You Love
Image of Love
Joan of the Angels?
Jules and Jim
Knife in the Water
L'Avventura
La Notte (Night)
Lady Chatterley's Lover
Law, The
Les Liaisons
Dangereuses
Let's Talk About
Women
Liame, Jungle Goddess
Love Game
Love Goddesses
Love in Four
Dimensions
Lovers, The
Mademoiselle Striptease
Magdalena
Maid in Paris
Mating Urge
Married Woman, The
Miller's Beautiful Wife
Mistress for the
Summer, A
Mitsou
Molesters, The
Moo and Dad
Mondo Fazzo
Moon Is Blue, The
My Life To Live
New Angels, The
Nude Obsession, The
Odd Obsession
Of Wayward Love
Oscar Wilde
Pawnee Summer
Pawnbroker, The
Playgirl After Dark
Please, Not Now!
Port of Desire
Pot Bouille
Prime Time
Private Property
Question of Adultery
Reputation
Saturday Night and
Sunday Morning
Savage Eye
Silence, The
Smiles in Paris
Summer Night
Swedish Wedding
Night
Tales of Paris
Temptation
Third Sex
To Love
Too Young, Too
Immoral
Trials of Oscar Wilde
Truth, The
Virginia
War of the Buttons
Wasted Lives and The
Birth of Twins -
Weekend
White Voices
Woman in The Dunes

(Please clip and save this list. It will be published periodically.)

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, DECEMBER 17

8:30 a.m. (10) - King's Row (Adults, Adol.)
8:30 a.m. (12) - When Ladies Meet (Adults, Adol.)
9 a.m. (4) - The Amazing Mrs. Holliday (Family)
9 a.m. (7) - Fighting Wildcats (Morally Unobjectionable For Adults)
4:30 p.m. (4) - Road To Morocco (Adults, Adol.)
6 p.m. (10) - The Man With My Face (Morally Objectionable In Part For All) REASON - Light treatment of marriage.
7:30 p.m. (10) - The Perfect Furlough (No class.)
11:20 p.m. (10) - The Wyoming Kid (No class.)
11:30 p.m. (4) - The Long Gray Line (Morally Objectionable In Part For All) REASON - Not Given.
11:50 p.m. (12) - Northern Pursuit (Family)
1 a.m. (10) - Same as 6 p.m. Friday
1:20 a.m. (12) - Same as 8:30 a.m. Friday
3:20 a.m. (12) - Tough Guy (No class.)
4:30 a.m. (12) - Same as 11:50 p.m. Friday

SATURDAY, DECEMBER 18

7 a.m. (5) - Mr. Arcadin (No class.)
7 a.m. (12) - The Hardy's Ride High (Family)
8 a.m. (7) - Ali Baba Goes To Town (Morally Objectionable In Part For All) REASON - Not Given.
2 p.m. (4) - Killer Leopard (Family)
4:30 p.m. (7) - To be announced.
9 p.m. (2-5-7) - Westward the Women (Adults, Adol.)
10:30 p.m. (4) - Silk Stockings (Morally Objectionable In Part For All) REASON - Suggestive costuming, song and situations.
10:30 p.m. (10) - Man With a Million (Family)
11:40 p.m. (5) - League of Gentlemen (No class.)
11:45 p.m. (2) - Brimstone (Family)
12:10 a.m. (12) - Four Daughters (Morally Objectionable In Part For All) REASON - Not Given.
1:05 a.m. (10) - The Mad Ghoul (Morally Objectionable In Part For All) REASON - Excessive gruesomeness.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M. - TELAMIGO - Ch. 7, WCKT - Spanish - language inspiration discourse.
9:15 A.M. - THE SACRED HEART PROGRAM - WPTV, Ch. 5, West Palm Beach - Father William M. J. Driscoll, S.J., president of Georgetown Preparatory School in Washington, D.C., will give the last in a series of talks on the Holy Spirit.
9:30 A.M. - THE CHRISTOPHERS - Ch. 5, WPTV (West Palm Beach)
11 A.M. - THE CHURCH AND THE WORLD TODAY - Ch. 7, WCKT - The Barry College Christmas Oratorio will be presented on today's program.
11:30 A.M. - MASS FOR SHUT-INS - Ch. 10, WLBW-TV.
9:05 A.M. - THE SACRED HEART PROGRAM - WIRK, 1290 Kc. (West Palm Beach).
7:30 A.M. - THE SACRED HEART PROGRAM - WFLM-FM, 105.9 Mc. (Fort Lauderdale).
8:30 A.M. - THE SACRED HEART PROGRAM - WCCF, 1580 Kc. (Punta Gorda).
8:45 A.M. - THE HOUR OF ST. FRANCIS - WJCM (Sebring).
9 A.M. - THE CHURCH AND THE WORLD TODAY (FM REPEAT) - WFLM-FM, 105.9 FM. (Fort Lauderdale) - FM rebroadcast of TV program.
THE SACRED HEART PROGRAM - WGMA (Hollywood)
THE HOUR OF THE CRUCIFIED - WZZZ, 1515 Kc. (Boynton Beach)
9:05 A.M. - CATHOLIC NEWS - WIRK, 1290 Kc. (West Palm Beach) - Presented by Father Cyril Schweinberg, C.P., retreat director, Our Lady of Florida Passionist Retreat House, North Palm Beach.
9:30 A.M. - THE HOUR OF THE CRUCIFIED - WIRA, 1400 Kc., FM 95.5 Mg. (Fort Pierce).
10 A.M. - CATHOLIC NEWS AND VIEWS - WHEW, 1600 Kc. Riviera Beach - Local news of churches in the area of the Palm Beaches, Diocesan news, general Church news and editorial comment by Father Cyril Schweinberg, C.P., retreat director, Our Lady of Florida Passionist Retreat House, North Palm Beach.
10:15 A.M. - THE HOUR OF ST. FRANCIS - WNOG (Naples).
5:05 P.M. - CATHOLIC NEWS - WNOG, 1270 Kc. (Naples). *(See Next Listing).
6:05 P.M. - CATHOLIC NEWS - WGES, 710 Kc. 96.3 FM - Summary of international Catholic news from NCWC Catholic News Service and South Florida Catholic News from the Voice.
7:30 P.M. - THE HOUR OF THE CRUCIFIED - WWIL, 1590 Kc. (Fort Lauderdale).
10 P.M. - THE HOUR OF ST. FRANCIS - WKAT, 1360 Kc.

(Tuesday)

10 P.M. - MAN-TO-MAN WITHS, Ch. 2 - Inter-faith panel discussion with a priest, a minister and a rabbi. Moderator, Luther C. Pierce, member of Ch. 2 program committee.

(Thursday)

7 P.M. - THE BISHOP SHEEN PROGRAM - WEAT, Ch. 12 - Bishop Fulton J. Sheen, author, lecturer and preacher will be the speaker.

(Friday)

6:30 A.M. - GIVE US THIS DAY - WLBW-TV, Ch. 10 - Father Joseph L. Cliff, assistant pastor of St. John Bosco mission.*

RADIO (Sunday)

6 A.M. - THE CHRISTOPHERS - WGMA 1320 Kc. (Hollywood)
THE SACRED HEART PROGRAM - WGES, 710 Kc. 96.3 FM
6:05 A.M. - THE SACRED HEART PROGRAM - WFFG 1300 Kc. (Marathon)
6:30 A.M. - THE CHURCH AND THE WORLD TODAY (REPEAT) - WGES, 710 Kc. - Rebroadcast of TV program.*
THE SACRED HEART PROGRAM - WHEW 1600 Kc. (Riviera Beach)
7 A.M. - THE HOUR OF THE CRUCIFIED - WIRK, 1290 Kc. (West Palm Beach) WJNO, 1230 Kc. (West Palm Beach) WHEW, 1600 Kc. (Riviera Beach)
7:05 A.M. - NBC-RADIO CATHOLIC HOUR - WIOD, 610 Kc. 97.3 FM - The second of a three-part series in observance of the Advent season will be presented today. The series is entitled "Christ the Source". Speaker on today's program will be

WESH 2 (Daytona-Orlando)
WTVJ 4 (West Palm Beach)
WPTV 5 (West Palm Beach)
WCKT 7 (Fort Myers)
WLBW 10 (Fort Myers)
WINK 11 (Fort Myers)
WEAT 12 (West Palm Beach)

MONDAY, DECEMBER 20

8:30 a.m. (10) - Sylvia Scarlet (Morally Objectionable In Part For All) REASON - Not Given.
8:30 a.m. (12) - Susan and God (Adults, Adol.)
9 a.m. (7) - Cry Vengeance (No class.)
4:30 p.m. (4) - The 49th Man (Family)
6 p.m. (10) - Background to Danger (Family)
7 p.m. (7) - Home Before Dark (Part For All) REASON - Tends to arouse by strong emotional appeal the acceptance of divorce and justification of remarriage.
11:20 p.m. (10) - Little Kidnappers (Adults, Adol.)
11:30 p.m. (4) - Five (Adults, Adol.)
11:30 p.m. (12) - Bordertown (Adults, Adol.)
1 a.m. (10) - Same as 6 p.m. Monday
1:20 a.m. (12) - Same as 8:30 a.m. Monday
3:20 a.m. (12) - Absolute Quiet (Adults, Adol.)
4:30 a.m. (12) - Same as 11:30 p.m. Monday

TUESDAY, DECEMBER 21

8:30 a.m. (10) - When You're in Love (Adults, Adol.)
8:30 a.m. (12) - Big City (Adults, Adol.)
9 a.m. (4) - Champagne Waltz (Family)
9 a.m. (7) - The Cruel Tower (Morally Objectionable In Part For All) REASON - Low moral tone; suggestive sequence.
4:30 p.m. (4) - Tower of London (Adults, Adol.)
6 p.m. (10) - Make Your Own Bed (Morally Objectionable In Part For All) REASON - Suggestive scenes and implications.
8 p.m. (4) - Holiday Inn (Family)
9 p.m. (7) - The Savage Innocents (Morally Unobjectionable For Adults)
11:20 p.m. (10) - Christmas Holiday (Adults, Adol.)
11:30 p.m. (4) - The Web (Adults, Adol.)
11:30 p.m. (12) - Keep Your Powder Dry (Family)
1 a.m. (10) - Same as 6 p.m. Tuesday
1:20 a.m. (12) - Same as 8:30 a.m. Tuesday
3:20 a.m. (12) - Under the Cover of Night (Adults, Adol.)
4:30 a.m. (12) - Same as 11:30 p.m. Tuesday

WEDNESDAY, DECEMBER 22

8:30 a.m. (10) - Once Upon a Honeymoon (Morally Objectionable In Part For All) REASON - Plot reflects the acceptability of divorce.
8:30 a.m. (12) - Destination Tokyo (Family)
9 a.m. (4) - Easy Living (Adults, Adol.)
9 a.m. (7) - The Burning Hills (Adults, Adol.)
4:30 p.m. (4) - Platinum High School (No class.)
6 p.m. (10) - Seven Days From Sundown (No class.)
9 p.m. (7) - Once More With Feeling (No class.)
11:20 p.m. (10) - The Bells of St. Mary (Family)
11:30 p.m. (4) - Meet Me After the Show (Morally Objectionable In Part For All) REASON - Suggestive sequence; reflects the acceptability of divorce.
11:30 p.m. (12) - Three Hearts for Julia (Morally Objectionable In Part For All) REASON - Reflects the acceptability of divorce.
1 a.m. (10) - Same as 6 p.m. Wednesday
1:20 a.m. (12) - Same as 8:30 a.m. Wednesday

THURSDAY, DECEMBER 23

8:30 a.m. (10) - Mr. Lucky (Adults, Adol.)
8:30 a.m. (12) - The Three Musketeers (Adults, Adol.)
9 a.m. (4) - Miracle on 34th Street (Morally Objectionable In Part For All) REASON - Reflects the acceptability of divorce.
9 a.m. (7) - Sky Full of Moon (Adults, Adol.)
4:30 p.m. (4) - Duffy's Tavern (Adults, Adol.)
6 p.m. (10) - David Harum (No class.)
7 p.m. (7) - Same as Monday at 7 p.m. (Part II)
9 p.m. (4) - Sunrise at Campobello (No class.)
11:20 p.m. (10) - Christmas in Connecticut (Morally Objectionable In Part For All) REASON - Suggestive references and remarks; light treatment of marriage.
11:20 p.m. (11) - Sierra Passage (Morally Objectionable In Part For All) REASON - Tends to condone the taking of the law into one's own hands.
11:30 p.m. (4) - All Mine To Give (Family)
11:30 p.m. (12) - A Christmas Carol (Family)
1 a.m. (10) - Same as 6 p.m. Thursday
1:20 a.m. (12) - Same as 8:30 a.m. Thursday
3:20 a.m. (12) - The Three Musketeers (No class.)
4:30 a.m. (12) - Same as 11:30 p.m. Thursday

FRIDAY, DECEMBER 24

8:30 a.m. (10) - Night & Day (Adults, Adol.)
8:30 a.m. (12) - Christmas in Connecticut (Morally Objectionable In Part For All) REASON - Suggestive references and remarks; light treatment of marriage.
9 a.m. (4) - The Littlest Hobo (Family)
9 a.m. (7) - The Cheaters (Family)
4:30 p.m. (4) - Good Sam (Adults, Adol.)
6 p.m. (10) - Christmas Carol (Family)
7:30 p.m. (10) - Kathy O (Morally Unobjectionable For Adults)
12:10 a.m. (12) - A Christmas Carol (Family)
12:30 a.m. (10) - Holiday Affair (Family)
2 a.m. (10) - Same as 6 p.m. Friday
1:20 a.m. (12) - Same as 8:30 a.m. Friday
3:20 a.m. (12) - Keeping Company (Family)
4:30 a.m. (12) - Same as 12:10 a.m. Friday

Legion Condemns Swedish Movie

NEW YORK (NC) - The National Legion of Decency has condemned a Swedish movie, "Swedish Wedding Night." The legion posted this objection in classifying the film in its "C" category: "Much of the treatment in this plodding film about the frustrations of rural Swedish life is obscene."

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Holiday Movie Offerings Slim This Year

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Apart from Disney's "That Darn Cat" and "Pinocchio In Outer Space," a slightly horrific animated novelty by Norman Prescott and Fred Ladd, I have seen no specially suitable new "Christmas theater party" shows.

Both of these, however, are released Coast-to-Coast and are approved for general patronage.

Family groups and individual theater-shoppers of mature tastes may find Christmas vacations a good time to catch up with "The Greatest Story Ever Told," now moving into popular price range; "The Sound of Music," the year's outstanding success; "Those Magnificent Men in Their Flying Machines," "The Agony and the Ecstasy," "The Great Race," "My Fair Lady" and the still lingering "Mary Poppins."

Several quite delightful new films rushed to the screens to qualify for Academy honors, include "A Patch of Blue" (Sidney Poitier and wonderful Elizabeth Hartman), "A Thousand Clowns" (Jason Robards, Barbara Harris and an amazing boy actor, Barry Gordon); and "The Slender Thread" (Poitier with Anne Bancroft).

These unlikely will reach any but a few key cities in time for

HOLLYWOOD IN FOCUS

Christmas or New Years. This year the pickings are rather slim.

"Time" Magazine of Dec. 3, had things to say about this column and the man who originated and, since 1943, has been writing it.

Reporting in advance, the Bishops' decision that the National Legion of Decency is now to be known as the National Catholic Office for Motion Pictures, Time said: "that stern old guardian of movie morals, the Roman Catholic Legion of Decency, has lately changed into a surprisingly sophisticated appraiser of adult films; it is even dropping its rather arrogant and muscular name."

Tracing the liberalization of the Legion of Decency since 1957, "Time" said: "The ranks of Legion reviewers previously dominated by a coterie of middle-aged Catholic college alumnae, were expanded to include knowledgeable lay and clerical film buffs, ranging from Jesuit professors of communications arts to English teachers, writers and admen."

As to "Hollywood In Focus" and the man who syndicates it, the "Time" story, as race-horses go, was by Political

Prejudice out of Professional Opportunism. In spite of a two-hour interview I recently granted to a Time reporter, and in apparent deference to misrepresentations, willfully planted, I was placed among the "too cautious" Catholics whom Time inferred are a drag on progress.

No man can beat time, any more than time can alter the truth.

And the truth, indisputably recorded, is that this critic, during the 1940s, was first to advocate a more representative Legion of Decency reviewing panel, comprised of members of both sexes and drawn from various crafts and professions. This drew Legion reprimand.

Through the 1950s, this column was first to recommend that Catholic schools and colleges train all students in motion picture appreciation.

Catholic colleges in particular, I also urged, ought to tackle,

on a competitive scale, the then already urgent task of training men and women in the arts of film writing, directing, production, photography and editing.

In 1953 and 54, this column appealed to Catholic Universities to compete in a newly established, annual film contest, backed by the Motion Picture Producers' Guild of Hollywood.

They did nothing, although each year since then, the contest has opened up career opportunities in the movies and TV, for many talented students — from secular colleges.

For many years this column has stressed the need for closer, more intelligent and practical communications between Catholic film officials in New York and the Hollywood movie-makers, at the production level where ideas and suggestions have more positive value than post-operative criticism or condemnation.

As recently as 1961, this proposal brought from Legion of Decency executives a sharp rebuke.

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'20th Century' TV Program Names Pope 'Man Of Year'

NEW YORK (NC) — Pope Paul VI has been named Man of the Year by CBS-TV's "The Twentieth Century," the network announced here.

The Pope was also named Man of the Month for December by the program, a presentation of CBS News.

In a special program to be broadcast by "The Twentieth Century," Pope Paul will be honored for his historic trips outside the Vatican and for the Second Vatican Council, which closed in December.

"The Twentieth Century" program on Pope Paul VI will be carried in the Greater Miami area at 4:30 p.m. Sunday, Jan. 2, over Channel 4, WTVJ.)

The Pope's brother, Lodovico Montini, a member of the Italian Senate, will be interviewed on the program about the Pope's efforts for peace and the unity of mankind.

Also interviewed are John Cogley, chief religion writer of the New York Times, and Father John Courtney Murray, S.J., chief architect of the council's Declaration on Religious Freedom.

Winston Burdett, Rome correspondent of CBS News, conducted the interviews and wrote the program.

The broadcast will cover the Pope's early life in Brescia, his years as a Vatican diplomat under Pope Pius XII, his work with the poor as archbishop of Milan, the death of Pope John XXIII, Paul's succession to the papacy, and his history-making trips to the Holy Land, India and the United Nations. The

completion of the Vatican Council also will be featured.

The program was filmed in Concesio, the Pope's birthplace, Brescia, Milan and Rome.

"The Twentieth Century" began choosing men of the month this fall. Pope Paul is the first Man of the Year, which is expected to be an annual feature on the program's last broadcast of each year.

60 TV Stations Plan Program On Pope

NEW YORK (NC) — Pope Paul VI's visit to the United States will be featured by television stations throughout the United States during Christmas Week. Some 60 stations already have booked the program.

"The Fourth of October," a half-hour film by the United Nations on this unprecedented event, is the latest edition in the television series "International Zone."

Based on a 90-minute documentary prepared by the United Nations, the film features the Pope's historic address to the General Assembly.

Also shown are the Pontiff's arrival at the United Nations, the reception by the delegates and a ceremony on behalf of UNICEF and the World's Children.

Award To Julie

HONOLULU (NC) — Actress Julie Andrews received Cham-inade College's St. Genesius Award for her role as Maria Trapp for her role as Maria Trapp in the movie "The Sound of Music." The award is named after the patron saint of actors.



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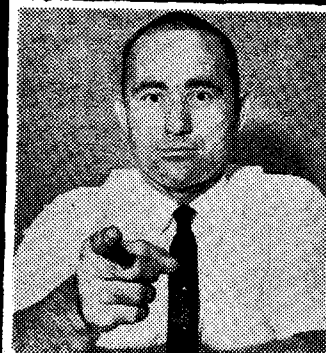
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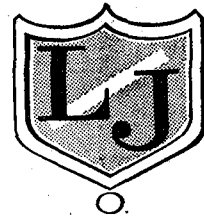
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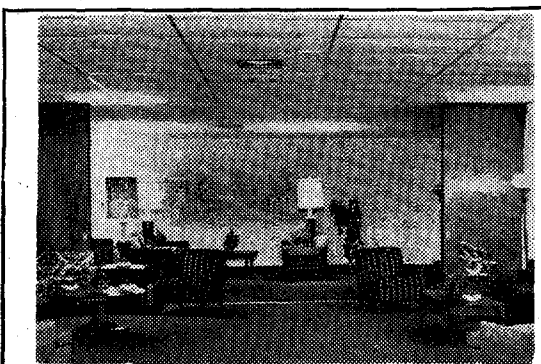
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3 Bedroom 2 Bath, FHA Financing
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BLOCK TO HOLY FAMILY SCHOOL
3 bedroom, carpet, electric pump system, central heat, fenced back yard. 947-1689.

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3 Bedroom 2 bath. Good financing.
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334 N.W. 100 TERRACE
F.H.A. \$450 DOWN — PRICE \$14,000
3 BEDROOM 2 BATH
"C" McELLIGOTT PL 4-8210
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2 Bedroom CBS, tile roof, hardwood floors, carport, fruit trees, large yard. On private street, one block from Our Lady Perpetual Help Church. Large driveway, utility room. House 5 years old \$13,000, \$83 mo. pays all. 681-7856. 13281 N.W. 29th Ave.

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NEAR MONSIGNOR PACE HIGH SCHOOL
By owner. 3 bedroom 2 bath, Fla. room, carport, awnings, hardwood floors, tile roof, fenced. FHA, \$450 down, \$100 month pays all. 2971 N.W. 57 Terr. NA 4-3119.

DUPLEX \$14,800
One side furnished. Carport, fenced yard. Near shopping. Widow leaving must sell.
EXCELLENT LOCATION
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1618 NW 81 ST
2 BEDROOM 1 BATH
FHA FINANCING
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CBS 3 BEDROOMS 2 BATHS

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Near Monsignor Pace High School.
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3 Bedroom, 2 bath, air cond., patio, pool screened and filtered, 2-car garage, elect. & gas heat, on 1/4 acre. Near Holy Rosary & Perrine School, Shopping. Fine neighborhood, high ground. \$151 mo., \$1300 down. 238-3509.

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Owner gone. See their extra large home today. All 4 bedrooms corners, 26' living room, Cuban tile Florida room, formal dining room, lovely kitchen with built-in breakfast bar, air cond., oil heat. Large storage room: Beautiful corner lot. Only \$1,200 down balance 1 FHA mortgage. See today.
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POOL AND PATIO. AIR COND., GARAGE,
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CORNER 3 BEDROOM, PARTLY FURNISHED
\$88 MONTH PAYS ALL
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5 BEDROOM, 2 Bath, Porch, Fenced. Ideal Financing. Owner Nr. Church, Schools, Shopping Ctr. \$17,000. 4242 S.W. 98th Ave. 443-5325.

ONLY \$800 DOWN
3 Bedroom 2 bath, air cond., heat, refrig., dishwasher, etc. Custom built with excellent floor plan. Near St. Timothy. FHA appraisal \$18,500. Come see, make offer. Open Sun. or call for appt., 9880 S.W. 54th ST. 271-7323

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FLA. ROOM. REDUCED TO \$27,500. 665-5316

St. Theresa parish. 3 Bedroom modernized. \$14,500 total. Living room, formal dining room, large kitchen, Fla. room, detached garage.
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REAL ESTATE APPRAISALS

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North Facing colonial. Sprinkled 1/2-acre. Central heat-air, Pool, patio. Carpeting, drapes. Priced right. Polly Hill, Realtor. MO 5-1133.

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FOR LADY. CLEAN, QUIET. LARGE CLOSETS.
BUSES, STORES, PARKING. \$55 INCLUDES
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Walking distance, St. Michael Church and bus.
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40 ACRE TRACT
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TOP U.S. CHOICE *Fine-Trim*

SIRLOIN STEAKS LB. **99^c**

TOP U.S. CHOICE *Fine-Trim*

PORTERHOUSE OR T-BONE STEAKS LB. **\$1⁰⁹**

FAMOUS BRANDS! (U.S. GOV'T. GRADE "A" U.S. GOV'T INSP. QUICK FROZEN EVISCERATED)

YOUNG TOM TURKEYS 18 TO 22-LB. AVERAGE LB. **35^c**
10 TO 14-LB. YOUNG HENS LB. **39^c**

MORRELL'S **PICNICS** Save up to 60c 3-LB. CAN **\$2²⁹**
Save 60c! 5-LB. CAN **\$3⁶⁹**

MAYFAIR OR PHILADELPHIA **CREAM CHEESE** Save 10c! 8-OZ. PKG. **29^c**



Save 30¢!
FLAVOR-KIST ICE CREAM
OR Save 20¢!
ICE MILK
1/2-GAL. CARTON **29^c**
LIMIT ONE 1/2-GAL. EITHER ITEM, PLEASE, WITH \$6.98 ORDER OR MORE

GET UP TO **300 Extra STAMPS** WITH THIS COUPON



FEATURES EFFECTIVE THURS. THRU WEEKEND AT ALL FOOD FAIR AND FREDERICH'S STORES Excluding Kosher Markets

FARMHOUSE OR MORTON'S FROZEN CREAM PIES Save 10¢!
FAMILY SIZE **29^c**
Neapolitan, Chocolate, Coconut or Lemon



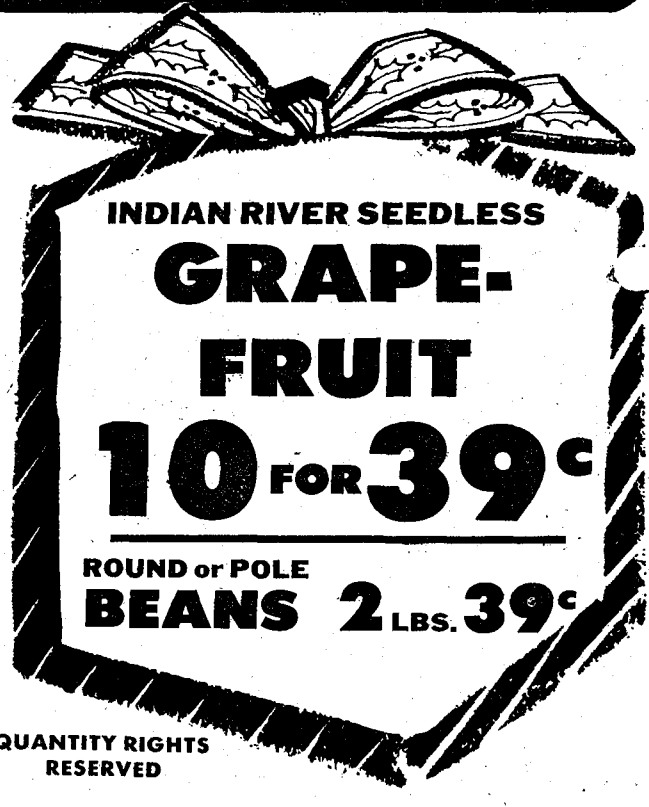
Save 20¢!
EVERCANE SUGAR
5-LB. BAG **39^c**
LIMIT ONE BAG, PLEASE, WITH \$5.00 ORDER OR MORE

Save 20¢!
WESSON OIL 24-OZ. BTL. **25^c**
Save 20¢! **PURE VEGETABLE FOOD FAIR OIL** 24-OZ. BOTTLE **23^c**
LIMIT CHOICE OF ONE BOTTLE, PLEASE, WITH \$5 ORDER OR MORE

100 *Extra* **STAMPS**
WITH PURCHASE OF \$2 OR MORE OF SERVICE
DELICATESSEN
AT STORES WITH APPETIZER DEPTS.

FRESH CAUGHT LARGE JERSEY FLOUNDER
LB. **49^c**

DELICIOUS RARE **ROAST BEEF** 49^c
Sliced to your order! 1/4-LB. Save 40c a lb!
NEW YORK STYLE **PASTRAMI** SAVE 50c **89^c** LB.
Sliced to your order!



INDIAN RIVER SEEDLESS **GRAPE-FRUIT BEANS** 10 FOR **39^c**
ROUND or POLE **2 LBS. 39^c**
QUANTITY RIGHTS RESERVED