

Holy Name: What Is Its Future?

By SKIP FLYNN

A "revitalized" Diocesan Union of Holy Name Societies in South Florida began a program of reform last week, as the result of a meeting of top Holy Name officials and members of the Diocesan Council of Catholic Men, held at the request of Bishop Coleman F. Carroll.

"The meeting with Bishop Carroll has resulted in the most important decision that has been made in recent years concerning the Holy Name Society," said William McCluskey, a member of the Executive Board of the society. "The Bishop has given us the firm 'Go.'"

The Holy Name Society, said Bishop Carroll, has played a valuable role in strengthening the Church in the past. By working with the Diocesan Council of Catholic men to establish effective programs which will provide the lay leadership needed at the parish, deanery and diocesan levels, it will be able to play an even more important role, he continued.

CHANGES LIKELY

Bishop Carroll noted, however, that the future very likely will bring some changes in form for the or-

ganization. The Second Vatican Council, he pointed out has provided for the establishment of pastoral councils of laymen on both the parish and diocesan levels. Experiments, he said, are presently being carried out in several dioceses in the United States to discover the most effective way of forming the pastoral council and when the results of these experiments are made known they will be implemented in the Diocese of Miami. That however may take as long as two years, he said.

"In the meantime," the Bishop told the 16 delegates from throughout the Diocese, "the Holy Name Society certainly cannot be abandoned. It has been, and still is the backbone of many parish churches. I see no reason for inferring that the Holy Name Society should not be encouraged."

The meeting, held last week, was originally called to prepare for a merger of the two lay organizations.

"For some time the two groups have been talking about what might be done to make lay organizations of men a thoroughly viable group of men, and at the

(Continued on Page 28)

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After A Year of Work

Priests Adopt Constitution For New Diocesan Senate

A constitution for the new Senate of priests, empowered to consider matters of concern to the Church and the community, was ratified by priests of the Diocese last week.

Ratification of the new constitution marks the culmination of a year of work by a committee of priests of the Diocese.

The new constitution provides for the election of 23 senators from the ranks of priests serving in the Diocese. Seventeen will be elected by priests who are members of the

Diocese by incardination, the process by which a priest becomes a permanent member of a diocese.

Election of three senators from the ranks of the religious and three from the non-incardinated priests working within the Diocese is also included. These six will be elected from their respective groups.

AGE GROUPS

Twelve of the 17 senators will represent various age groups of incardinated priests. In addition, incardinated priests will elect one priest to be a senator from each of the five deaneries comprising the Diocese.

Father Ronald Brohamer, chairman of the committee which drafted the constitution ratified during a meeting at St. John Vianney Seminary, was designated by the priests of the Diocese to appoint a nominating committee, which will propose candidates for the 23 senate seats.

The Senate will be able to act at the request of the Bishop or of individual priests in the Diocese, and, after investigation and deliberation, will make recommendations to the Bishop. It can also poll the priests of the Diocese on matters brought before it for consideration.

Recommended by the Second Vatican Council, a Senate of priests is intended by its counsel to aid the Bishop in the governing of the Diocese.

The Senate will establish standing committees on personnel, diocesan and parochial structures, continuing education of the clergy, religious, the Spanish-speaking, special assignments, and the retirement and illness of priests.

ANNUAL MEETINGS

The constitution provides for an annual meeting of all the priests who are empowered to elect senators. The senators themselves must meet quarterly, and may be called into special session by their chairman.

The priests of the Diocese adopted the constitution at the urging of Bishop Carroll, and in response to the call of Vatican II: "In each diocese, according to a method and plan to be determined by the Bishop, there should be a council of priests, that is a group or senate of priests who represent the body of priests, and who by their counsel can effectively assist the Bishop in the government of the diocese."

"In this council the Bishop should listen to his priests, counsel them and have dialogue with them on those matters which pertain to the needs of pastoral work and the good of the diocese."



Flower Power

POPE MAY HAVE SURGERY

VATICAN CITY—(NC)—Doctors have stated surgery may be necessary to cure Pope Paul of urinary and kidney ailment.

The Vatican issued the following statement after examination of the Pope by doctors Pietro Valdoni, Rome surgeon; Mario Arduini, urinary specialist; and Mario Fontana, papal physician:

"The Holy Father is noticeably improved in regard to the episode of cystopyelitis he suffered. Doctors plan continuing therapeutic treatment under way, reserving to themselves eventual modification of it in a surgical sense with the aim of achieving complete and definitive cure of the august patient."

INSIDE THIS ISSUE

SKULL SESSION of Anglican and Catholic bishops inches Church unity forward. P. 3.
A REAL FIRST—Experts seriously discuss among themselves the pros and cons of abortion. P. 4.
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OFFICIAL DIOCESE OF MIAMI

The Chancery announces the following appointments effective Thursday, September 21, 1967.

THE VERY REVEREND MONSIGNOR DAVID E. BUSHEY, Vicar for Religious (Effective October 15, 1967).

THE REVEREND FREDERICK H. WASS, Director of the Diocesan Council of Catholic Women.

THE REVEREND WILLIAM KILLION, From Assistant Pastor, St. Anastasia parish, Fort Pierce.

THE REVEREND MARIO ROMANI, From Assistant Pastor, St. Stephen Protomartyr parish, West Hollywood, to Assistant Pastor, St. Thomas the Apostle parish, Miami.

THE REVEREND RAYMOND J. CASEY, From Assistant Pastor, St. Thomas the Apostle parish, Miami, to Assistant Pastor, St. Clement parish, Fort Lauderdale.

THE REVEREND LAWRENCE F. MURPHY, Assistant Pastor, St. Stephen Protomartyr parish, West Hollywood.

The Most Reverend Bishop approved the nominations submitted by the Very Reverend George F. O'Dea, S.S.J., Superior General of the Josephite Fathers, Baltimore, Maryland, assigning:

THE REVEREND JOSEPH R. MURPHY, S.S.J., As Pastor, Christ the King parish, Perrine.
THE REVEREND HARRY J. MALONEY, S.S.J., As Assistant Pastor, Holy Redeemer parish, Miami.

Bishop Honored As 'Man Of Year'

The Bishop of Miami was honored last Saturday by North and South Americans for his efforts to bring about good will and understanding among the peoples of the hemisphere.

Metro-Dade Mayor Chuck Hall, master of ceremonies for the Alianza Inter-Americana banquet which attracted more than 400 persons, described Bishop Coleman F. Carroll as "a man among men, a man of the cloth who has taken a vow upon himself to work for others, who wants just to work for humanity."

In tracing the activities of Bishop Carroll who received the Man of the Year Award from J. Neville McArthur, Judge C. Clyde Atkins pointed out that "From the day of the arrival in South Florida, he has been concerned with the well-being of Latin Americans living within the Diocese of Miami. In this, he was continuing the historical apostolic relationship that has existed between the Church in Florida and the Church in Latin America."

Judge Atkins recalled the history of Centro Hispano

Catolico, a diocesan institution which has served the needs of Spanish-speaking peoples since 1959.

AID TO EXILES

"When the exiles began to arrive, for six months, while Washington debated what to do, he fed, clothed, and furnished housing for thousands of Cubans each month, at a cost in excess of one half a million dollars.

"By his insistence that this was not merely a Church problem, nor a city problem, nor indeed a state problem our honoree's demands that the federal government assume its responsibilities were heard in the highest agencies of government and aid came and is still coming for the exile and this community," said Judge Atkins.

In accepting the award "in the name of all those who have worked with me to bring about some better relations between the Americas," the Bishop said, "it behooves all of us to work to bring about better understanding and relations between all of the Americas. "At the present time in

Dade County there are 264,000 Spanish-speaking people, and I would say that there is probably no other city in the United States that has such a cross section of people. You have right here a city that is like not any other city in the United States. It is definitely and said, pointing to the cultural and economic contributions which the Spanish-

speaking peoples have made in South Florida.

Turning his attention to Latin America, Bishop Carroll said: "In some of these countries their difficulties and problems are increasing because of the activities of a man currently controlling things in Cuba, and by reason of training in Cuba in the nature of guerilla warfare."



An International Incident: Twin Sisters In Pompano Adopt Colombian Orphans

By EUNICE TALL
(Special to The Voice)

POMPANO BEACH — Months of agonizing waiting, worrying, and legal entanglements ended this week for identical twin sisters when they met their five-year-old "daughters" for the first time.

Crying uncontrollably at Miami International Airport, June and Joan Marhefka, 29, greeted their newly adopted Colombian-born daughters, Consuelo and Marisol (Mary), five.

At home in Pompano Beach, where the sisters are school teachers at St. Elizabeth Catholic School, colorfully wrapped presents, new clothes, and children's books had lain unused since August when the children were first expected.

The Marhefkas, although single, are allowed to

adopt children of the same sex, according to Colombian law.

Their parents, Mr. and Mrs. John Marhefka of Johnstown, Pa., are in the process of adopting a Colombian teenager.

Nervously awaiting the children's Avianca airliner from Bogota, June and Joan agreed that they were "not approaching this in a total dream world."

"We know the problems of adjustment. But any home is better than no home," Joan said.

When the children arrived in their pink and white polka dot dresses and white sneakers, the Marhefkas could hardly wait for customs and public health inspections.

They hugged, kissed, cried, and laughed.

The children were told in Spanish, "This is your new madre."

June and Joan began applying for the adoption in May, urged on by a friend and fellow teacher, Joanne Pruyn of Fort Lauderdale.

Miss Pruyn, who had taught school for one year in Bogota, contacted her former roommate, Mary Murphy, in the South American city, who contacted social worker Cecilia Carajal.

Adoptions, complicated enough when the agency is in the same town, become more involved when international borders are crossed.

Papers, investigations, and documents concerning the Marhefkas were collected and authenticated during the several months after the initial May application was filed.

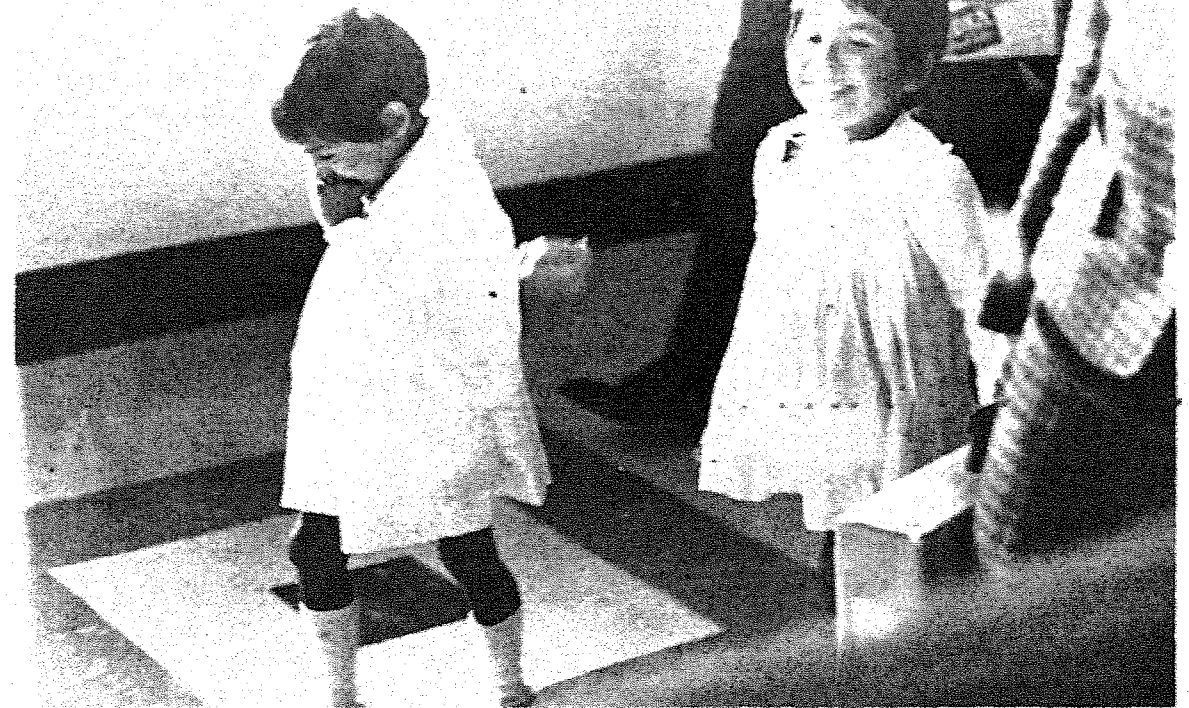
This summer, Miss Pruyn was in Bogota and aided the adoption process by "picking out children"



Twin sisters June (left) and their adopted daughters, Marisol (left) and Consuelo.

she thought would make perfect Marhefkas.

The new mothers are sincere, sensitive and quiet. They've studied Spanish to help break the language barrier. But a barrier of love was never up.

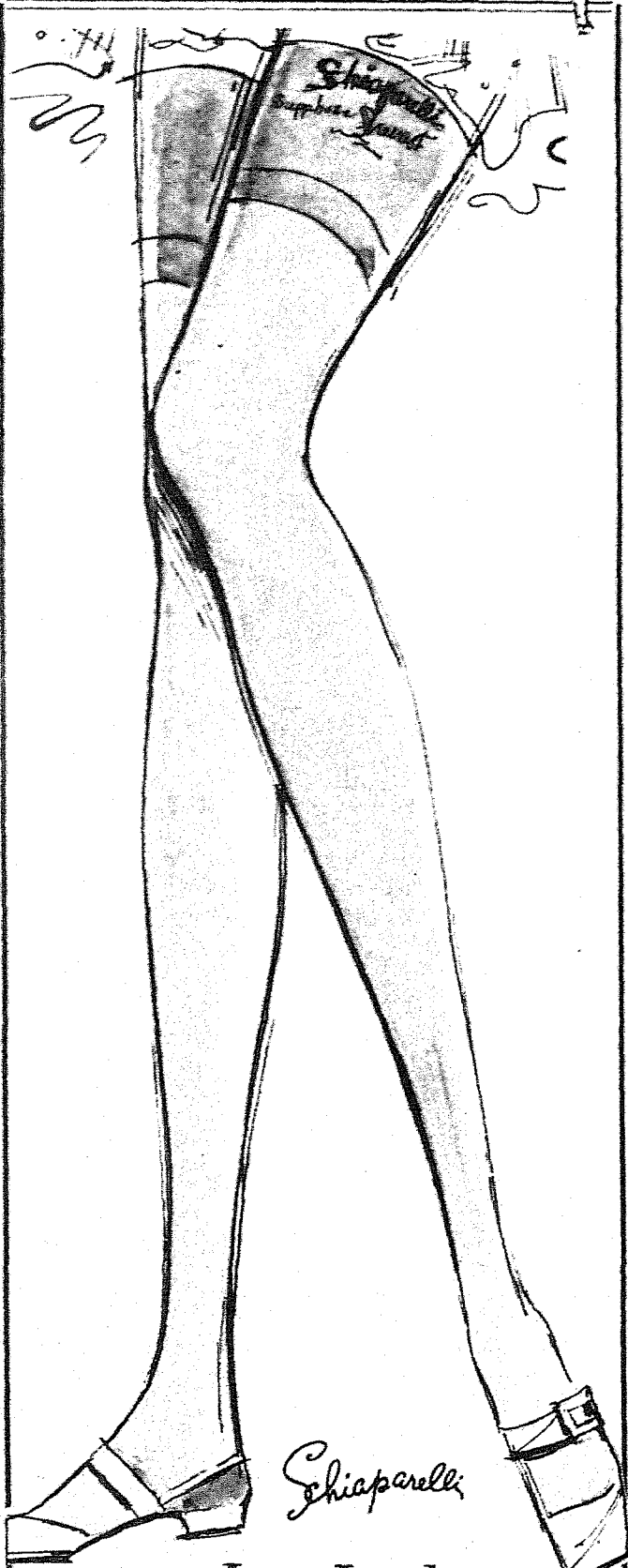


Colombian-born Marisol (left) and Consuelo, 5, arrive at Miami International Airport

Photos by Martin Lewison

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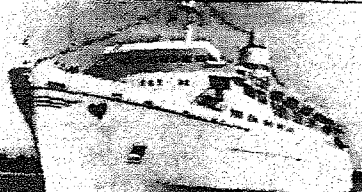
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SUN 'N FUN ALL THE WAY

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Father Gonzalez Requiem Is Sung

(Continued from Page 1)

Christi parish.

The eulogy was preached in Spanish and English by Father Xavier Morris, Sacred Heart parish, Homestead.

Ordained with 800 other priests during the Eucharistic Congress in Barcelona in 1952, Father Gonzalez served in Paris for three years before joining the Obra de Cooperacion, which assigned him to the Archdiocese of Santiago in Cuba.

He came to the Diocese of Miami late in 1960 and was assigned as assistant pastor at the Cathedral. His next assignment was as assistant pastor at the Cathedral. His next assignment was as assistant pastor, Sacred Heart parish, Lake Worth where he was also in charge of missions for migrant workers in the East Coast Deanery. From 1965 to 1966 he was assistant pastor in SS. Peter and Paul parish.

Burial will be in Spain.

Pick Ecumenism Director

WASHINGTON — (NC) — Father Bernard J. Law, editor of the Mississippi Register, newspaper of the diocese of Natchez-Jackson, has been named executive director of the Bishops' Committee for Ecumenical and Interreligious Affairs, Bishop John J. Carberry of Columbus has announced. The bishop is chairman of the committee.

Father Law, who will assume his duties here by Feb. 1, succeeds Msgr. William W. Baum, who is now chancellor of the diocese of Kan-

sas City-St. Joseph. Father John F. Hotchkin, a priest of the archdiocese of Chicago, is associate director. Father Edward H. Flannery, a priest of the diocese of Providence, is executive secretary for Catholic-Jewish relations.

The Bishops' Committee for Ecumenical and Interreligious Affairs is a committee of the National Conference of Catholic Bishops. Its function is to represent the Catholic bishops of the U.S. in the efforts to achieve unity among Christians.

President Joined Mourning Thousands

NEW YORK (NC) — President Lyndon B. Johnson and Vice President Hubert H. Humphrey headed the hundreds of civic and religious dignitaries among some 2,500 persons who filled St. Patrick's Cathedral here to join in the funeral rites for Francis Cardinal Spellman.

Large crowds listened to the services over loud speakers outside the cathedral.

They heard the late cardinal eulogized as one whose human qualities rather than the many honors he received during his lifetime made him "a great man." The eulogy was given by Father Robert I. Gannon, S.J., president emeritus of Fordham University and a biographer of Cardinal Spellman.

Principal concelebrant of the Mass was Archbishop Luigi Raimondi, apostolic delegate in the United States who personally represented Pope Paul VI at the funeral.

Concelebrants included the six U.S. cardinals — James Francis Cardinal McIntyre of Los Angeles, Richard Cardinal Cushing of Boston, Lawrence Cardinal Shehan of Baltimore, Patrick Cardinal O'Boyle of Washington, John Cardinal Krol of Philadelphia, and John Cardinal Cody of Chicago — Archbishop John J. Dearden of Detroit, president of the National Conference of Catholic Bishops; Coadjutor Archbishop John J. Maguire of New York; and Father John J. Pegnam, a U.S. Navy chaplain and nephew of Cardinal Spellman.

Also concelebrating were

Maurice Cardinal Roy of Quebec; John Cardinal Heenan of Westminster, England; William Cardinal Conway of Armagh, Northern Ireland; and bishops from the seven other dioceses in New York state — Bishop James A. McNulty, Buffalo, Coadjutor Bishop David F. Cunningham of Syracuse, Bishop Fulton J. Sheen of Rochester, Auxiliary Bishop John J. Boardman of Brooklyn; Bishop Waller P. Kellenberg of Rockville Centre, Bishop Edward J. Maginn, Albany, and Bishop Thomas A. Donnellan, Ogdensburg.

In his eulogy of Cardinal Spellman, Father Gannon said that many people would mistakenly believe that the late Church leader's greatness could be found in this friendship with Popes and Presidents or in the many honors he received during his life or in the many achievements he made in the archdiocese of New York.

HUMANENESS CITED
But, Father Gannon said, the cardinal's greatness was really found in his human qualities, particularly that quality which "made it possible for him to be everyone's equal."

Cardinal Spellman, the priest said, "was never a great scholar or a great orator or a great writer either — though the royalties from his books that went to many charities were equalled by few of our great geniuses. He spent his life doing things; doing things for God, for his country and for his neighbor; doing things only a great man could do."



PONTIFICAL REQUIEM Mass for FRANCIS CARDINAL SPELLMAN was sung in St. Patrick Cathedral, New York, by ARCHBISHOP LUIGI RAIMONDI, Apostolic Delegate, center; ARCHBISHOP JOHN F. DEARDEN, Detroit, right; and COADJUTOR ARCHBISHOP JOHN J. MAGUIRE, New York; three of 20 concelebrants, (Above). At right ARCHBISHOP IAKOVOS, primate of Greek Orthodox Archdioceses of North and South America, conducted requiem services for the Cardinal, marking the first time in more than 900 years that a traditional Orthodox service for the dead was offered in a Roman Catholic Church.



"There was no one closer to Pius XII, and Franklin Delano Roosevelt always called him 'my favorite bishop.'

"As vicar of the armed forces he traveled all over the world taking care of delicate situations, dealing with everybody who was making history at the time — generals, kings, prime ministers and patriarchs — and some people think that all this, taken together with the titles,

decorations, honors and degrees that were showered upon him, constituted his greatness. It was all part of the picture but not the principal part."

Father Gannon also said that the statistics of the growth of the Church in New York under Cardinal Spellman's administration are "incredible but they too are only part of the picture."

His true greatness could be found, Father Gannon said, in his many human qualities and they were perhaps best seen by those who worked with him during the years.

They will remember the cardinal, the priest said, for such things as his kindness, his humor and his alertness.

"They," he concluded, "will never forget the early morning when they stood beside him assisting at the Sacrifice of the Mass. He offered it with such care, simplicity and devotion. They will always remember him first and foremost as a faithful and devoted priest."

"In the sight of the universe he seemed to die, but he

is at peace, at peace."

Approximately 300 clergy men, including some 100 Catholic bishops and 40 leaders of other faiths, marched in the procession which preceded the Mass.

The non-Catholic clergymen seated in the sanctuary included Episcopal Bishop Horace W. Donegan of New York; the Rev. Robert Dodds, National Council of Churches; and Rabbi Edward Sandrow, president, New York Board of Rabbis.

Clergy Of Two Sees Fete Retiring Priest

SARASOTA — Msgr. Charles L. Elslander, for 40 years pastor of St. Martha parish here, was honored by priests of Florida dioceses during a luncheon held Tuesday following an announcement that he will retire early next year.

The 75-year-old domestic prelate, who is also observing the 45th anniversary of his ordination to the priesthood this year, was feted by large delegations of priests from the Diocese of St. Au-

gustine and Miami following Mass in St. Martha Church.

A native of Atkinson, Ill., who pioneered during the first five years of his priesthood in Orlando, Tallahassee, St. Augustine and north and central missions of Florida. Msgr. Elslander was appointed pastor of Sarasota's first Catholic parish in 1927. First Masses were celebrated in a small frame building which formerly had a mission status.

There are now five parishes, four elementary



MSGR. ELSLANDER

schools and a Central Catholic high school within the limits of the original parish.

The first Mass in the present parish church was celebrated 25 years ago and much of the financing of the structure was provided by donations from six premier performances of the Ringling Brothers and Barnum and Bailey Circus presented annually on the parish grounds.

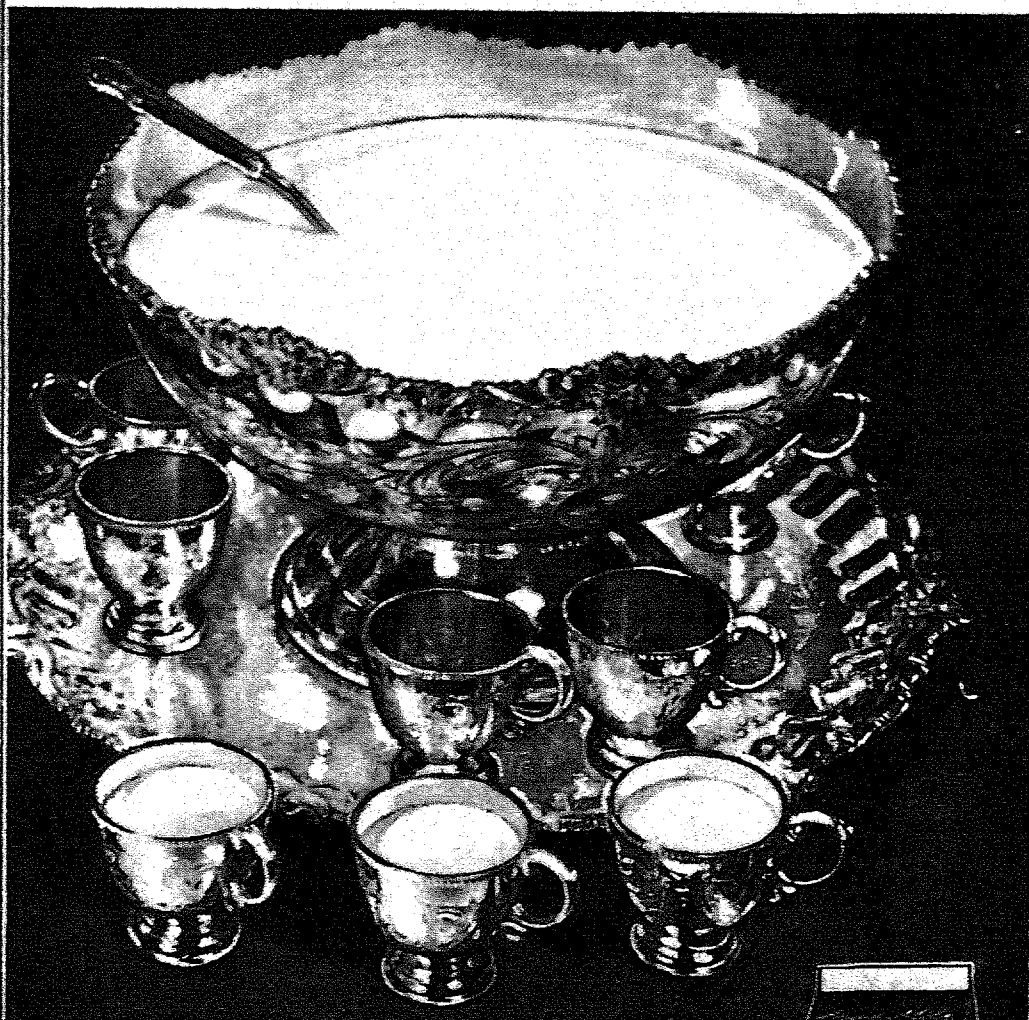
Monsignor Elslander's annual blessing of the circus workers as they began their annual tour of the country was included in the filming of the movie, "The Greatest Show on Earth" which was made on location here.

The diocesan director of the St. Augustine Diocesan Union of Holy Name Societies for about 25 years, Msgr. Elslander received the Vercelli Medal in 1950.

In addition he has been chaplain of the Sarasota Council 3358, K. of C. and the Charles L. Elslander General Assembly, since their founding.

At the invitation of the late Archbishop Joseph P. Hurley, sixth Bishop of St. Augustine, he attended closing sessions of the Vatican Council II in Rome.

Classical guitarist, Juan Mercadal, was a featured soloist, and St. John Vianney Seminary Choir sang during Pontifical Mass celebrated Sunday in the Cathedral by Bishop Coleman F. Carroll in observance of the Feast of the Immaculate Conception, patroness of the Diocese.



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EDITOR'S COMMENT

Awake To Needs Of Latin America

"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ."

These are the very first words of the Pastoral Constitution on the Church in the Modern World adopted by all the Bishops of the Church at Vatican II. These were the sentiments of North and South American Bishops as they met last week in Santiago, Chile to discuss improved and expanded anxieties of inter-American church cooperation. These are the sentiments which should mark all of us as we observe this week; Latin America Cooperation Week.

Latin America is a vast continent of human problems. Poverty, disease and illiteracy mar the human soul and the land. The souls of men are weighted down with over-burdened bodies.

But Latin America is not a continent without hope. Concerned Church and civil leaders are marshalling the forces of progress and in their battle with everything that crushes the human spirit, they look to their sister continent, North America. They do not look for mere handouts. Rather they look to us for know-how, for educators, for leaders, for inspiration, and, above all else, for understanding. If we fail to meet their just demands, we fail as Christians who make the griefs and anxieties of the world our own.

One of the worst forms of rejection of any people is indifference. Our own concern and assistance, then, must be as real as the gigantic stirrings within that massive land. The cry "awake" must shake both continents.

What are some of the problems: a land rich in faith is desperately short of priests; cities surrounded not with suburbs but with slums are experiencing population explosion; people who need education so they can help themselves lack adequate schools and educators. People who were made by God to be free are imprisoned by antiquated social systems.

Latin America calls and calls today. An unbelievable woe awaits us all if her call falls on deaf ears. Those who have ears, let them hear.

Hungry Kids Make Hardy Rebels



Letters To The Editor

Mini-Skirters Get Scolded

Dear Editor:

Most of America's attractive younger women still quietly reject the high-rise hemline, whether they walk on Hollywood Boulevard or the smallest country road. This may be news to some who have been led to believe otherwise by promoters and models who wear what they're told for a price.

Take the trouble to check, and one finds the typical short-skirt wearer is not the poised, self-assured, truly fashionable woman. Instead, she is most often a pitiable creature with pale complexion, poor posture, and the exaggerated manner of trying to appear what she supposes is glamorous.

Insecure and naive, deprived of good breeding and refinement, she is not the chic, cultured, modern girl, but the attention-starved child with below par face and figure.

Perhaps no one should begrudge such a girl the attention she gets, since she'd never get it from true charm. Men who turn to look, however, often form a quick opinion of the morals or taste of the exhibitionist. All too often, the predominant picture is replete with fat, flabby thighs, knock-knees, bowlegs. Unbeknown to the subject, she may provoke not lust but laughter. In her desperate bid for attention at any price, she may mistake glances for admiration.

Among the high-water few, a close second would be the very immature among

junior high adolescents, perhaps chewing bubble gum alongside a permissive parent who has neglected this and other phases of parental responsibility.

Then there'd be included those with the cheap and vulgar prostitute mentality. Also a percentage of innocent but ignorant girls who lack husbands or fathers who will alert them to a fact of life seldom mentioned in public... that above-the-knee skirts when seated make it physically impossible to make a public appearance as a lady.

No fashion promotion can cancel this axiom. No doubt this is the reason most women quietly avoid the impractical short wear and remain with good taste.

J. F. Coppedge
Northridge, Calif.

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TRUTH OF THE MATTER

Liturgy Braces People In Day Of Pill, Bomb And Poverty

By MSGR. JAMES J. WALSH

During the recent Synod in Rome, an English Archbishop at a press conference on the liturgy said little that was new, but his ideas were presented so effectively that many newsmen, especially the non-Catholics among them, were enlightened and impressed.

Unfortunately, the remarks of Archbishop George Dwyer of Birmingham were buried in the unusually heavy news of that week, much of which was devoted to the Pope's health



MSGR. WALSH

and the closing of the Synod. So I think it would be helpful to repeat some of his comments with the hope that some who are uncertain about the reasons for liturgical changes may understand the matter more clearly.

He admitted to the newsmen that many people today want to know why we are wasting so much time, as they put it, discussing ceremonies "in the world of the bomb, the pill and the poor." People wonder if we are using the liturgy as a means of escapism, since we don't know what to say about the real problems.

To this the Archbishop answered: "The point is that the liturgy forms the character, the mentality of the people who have to face the problems of the pill, the bomb and the poor, not to mention birth, marriages and deaths, the salvation of their souls and the worship of God."

He went on to explain that the crowds leaving home for Mass every Sunday are going to meet the Church, to open their minds to instruction, to learn about

their religion, to reflect on the purpose of their lives on earth, to find Christ in the Eucharist and to live with Him again the offering of Himself as a victim for the wellbeing of all men. Hence the liturgy is vitally important in the lives of people in this age.

Archbishop Dwyer took pains to explain the difference between the "old" Mass and the new liturgy. For the past several centuries, the Mass has become primarily a personal matter, a confrontation of God and the individual.

Many learned to pray well, many grew in holiness, but because the Mass was in a language not understood by the congregation, the Holy Sacrifice tended to be "an assembly of individuals." In other words, the emphasis in the Mass was on personal needs and hopes, on personal salvation, and therefore the sense of community was somewhat obscured.

Perhaps most were witness or spectators and never really participants, and it stands as a remarkable tribute to their faith and perseverance that they were so faithful Sunday after Sunday during their lifetime.

The English Archbishop admitted that this may be an over-simplification, but the point he was trying to make was that the revised liturgy is shifting the stress from the individual's witnessing the Mass to the community's participating in it.

In the beginning of Christianity and for many centuries, of course, the Mass was primarily a community action. The gathering for the Holy Sacrifice was not the occasion of private prayers said silently by individuals for personal needs but the action of the whole group united with Christ in renewing the sacrifice of Calvary.

For reasons too complex to go into here, people got away from the community aspect of worshipping God. In the

liturgical reform, the Church seeks to bring us back to it.

Why is it so important? For one thing, because we need the action of the Mass to train us in our obligations not only to God but to our neighbor. As Archbishop Dwyer said: "The aim of the new liturgy is to restore the balance between individual and community spirituality... In a solemn ritual religious act he will be trained to realize that all men are brothers, that no man is an island."

The idea is for him to live liturgically at Mass the kind of life he must live every day in the world." And in case that last point may be obscure to some, the English prelate went on to say:

"Consciously, and perhaps even more important, subconsciously, he will learn to think of others rather than of himself; he will learn that he is on earth to serve God and his neighbor."

To accomplish this, to bring about a new awareness of our duty to serve others, is it sufficient to pray and sing and unite with them during Mass? No, obviously this is not enough.

Merely to go through the motions of closer participation in itself may mean little or nothing. The important thing, however, is that such participation should, when properly motivated, dispose us to receive those special graces of God which indeed will transform us into zealous Christians, Christians concerned for the glory of God and the welfare of our neighbor, besides for our own salvation.

Archbishop Dwyer put in a word of caution here. He was afraid that many would misinterpret the "new Mass" as a slap at the value of the old Mass.

He hastened to explain in detail that the Mass of the past formed many saints and countless good people for many generations, that it had the same extraordinary values the new liturgy has.

that it was God's way of having us worship Him in a perfect sacrifice.

But the sobering point here is this. How true it is that countless men and women spent a lifetime of fidelity to Sunday Mass without every really knowing what the Holy Sacrifice was, without being transformed by it as far as a human wisdom could judge, without every really participating in it. And this was neither the mind of God nor the will of the Church.

While the essentials of the Mass were the same, or people for the most part were not able to center into it effectively, not only because of the handicap of Latin, but because the sense of community had not yet been restored.

Even though it is true to say this many who dearly love the Mass as it was are still going to be disturbed. And who can really blame them?"

"When you touch the Mass, you touch a Catholic's religion at its most sensitive point," the Archbishop said. "The Mass as we know it was a fixed thing, the one stable element in a changing world. It was bound up with all the most important moments in a man's life — childhood, marriage, death. It was and is the most powerful influence in the life of a Catholic, and especially of a priest."

The balance this, the Archbishop stated that we must expect upheaval when the wind of the Holy Spirit blows. Perhaps we will have to look for the full good effects of the new liturgy in the children as they grow up, even though a great many adults already feel they are benefiting spiritually to a far greater degree than ever in the past.

Incidentally, it seems likely that Archbishop Dwyer won over some reluctant listeners when he concluded: "There will have to be some provision for silence and recollection — perhaps the thing we need most today."

Pope Leaves Vatican In Rain For Ritual

VATICAN CITY—(NC) —For the first time since his operation in early November, Pope Paul VI left the Vatican and, braving a drizzle and cold weather, drove to the center of downtown Rome in an open car to observe the Feast of the Immaculate Conception last Friday.

The Pontiff arrived at Rome's Piazza di Spagna shortly before noon, to be greeted by an applauding crowd of more than 5,000. He wore a full-length red wool cloak over his white cassock but looked remarkably fit after his illness of a month ago.

The slight drizzle lifted on his arrival in front of the commemorative pillar and statue erected by Pope Pius IX after he declared the dogma of the Immaculate Conception in 1854.

His voice was resonant as he led the crowd in the recitation of the Angelus and

imparted his apostolic blessing. Aides had had the top of his car covered while he was reciting the prayer. However, the Pope ordered the top to be lowered again on leaving the square so that he could acknowledge the acclaim of the thousands along the streets of Rome.

The Pope told the crowd in the square:

"Let us hail Our Lady and honor the mystery of her immaculate innocence, of her ideal beauty, of her election to the divine motherhood.

"We must marvel and rejoice at this exceptional creature who strengthens in us the image of the pure and perfect woman. And we must honor her as the type, the example of primordial humanity as God conceived it and wished it before man's original fall.

"We must venerate Mary, call upon her, imitate her, in

the thought that the lotter she is, the nearer she is to us, because each of her privileges was conferred upon her in view of our redemption. Mary preserves us in faith and in peace.

"We hail all of you here present. From this spot we greet our beloved Rome, here represented in such a meaningful way, and we hope Rome will always remain faithful to its religious traditions, its Catholic vocation, and that in this fidelity it will find the source of its civic and moral dignity and of prosperity and concord for all its people.

"We hail also the religious and civil authorities here present. We hail the embassy that gives its name to this historic piazza and which well represents Spain at the Holy See. And with our heart we bless all here under the auspices of Mary Immaculate."



Pope Acknowledges Greetings in Downtown Rome

World
&
Nation

Criticizes Divorce Bill

TORONTO—(NC) — A bill to broaden the grounds for divorce was introduced in the Canadian parliament amid a spurt of enthusiasm from legislators and Protestant and Jewish spokesmen.

But the vice-chancellor of the Toronto archdiocese objected that the new bill could lead to "a real breakdown in family life throughout the nation."

Father Edward F. Bohler said the proposed grounds are so broad that "there is grave cause for alarm."

He noted that the Canadian hierarchy had filed a report with a government divorce study committee stating that the Church would not oppose moderate reforms. But the proposed changes are far broader than that, he said.

Catholic-WCC Meet

ASSISI, Italy — (NC) — The sixth working session of the mixed group of representatives of the Catholic Church and the World Council of Churches concluded five days of meetings here.

The group discussed eventual participation of the Catholic Church in the WCC's Commission for Faith and Order.

A Vatican press bulletin said: "Fields of cooperation between the Catholic Church and the ecumenical

council of the church (WCC) has been broadened considerably by the institution of the Pontifical Commission for Justice and Peace and by the Council for the Laity. Questions which come up in these two fields have occupied an important place in the studies of the mixed group.

"It has been stressed that social problems are also Christian problems which are part of the evangelical witness and which interest all Christians. Plans now foresee, among other things, preparation of a conference on problems of development to be held at Beirut, Lebanon, in April, 1968."

Priest Quits Vets

LITCHFIELD, Conn. — (NC) — A priest here turned in his membership card in the Catholic War Veterans, saying he can "no longer give my support to an organization which seems to be promoting an expansion of the conflict in Vietnam and the escalation of violence against the people of North Vietnam."

Father Frank Dumont, S.M.M., of the Montfort Fathers' seminary here, returned the card to the St. Louis de Montfort CWV Post in Ozone Park, N.Y. He said his action was intended in no way "to impugn the integrity, the patriotism, the Christian-ness of any member of the CWV," but "only their judgment."

Pornography Wave Hit

ROME — (NC) — The Union of the Italian Catholic Press has issued a statement condemning pornography in Italy as a "prostitution of the profession" of journalism.

The statement was carried in L'Osservatore Romano, Vatican City daily, whose editor is also the head of the Union of Italian Catholic Journalists, Raimondo Manzini. It was aimed at the recent increase in sex violence magazines which are being widely sold in Italy.

Among these are comic book type magazines using real persons in various stages of undress and carrying such names as Sexy-belle and Supersex. Their sale at newsstands is so rapid that police have not had time to halt their sale legally.

Cites Inter-Dependence

SAN JUAN, P. R. (NC) — The new apostolic delegate for Puerto Rico told a large gathering at the cathedral here that "the problems of the world are our problems . . . and no doubt the hope of the world is our hope."

Archbishop Antonio Del Giudice, who is also apostolic nuncio to the Dominican Republic, spoke after a Mass concelebrated with all the bishops of Puerto Rico.

Notes Traded By Pope And Athenagoras

VATICAN CITY—(NC)— On the second anniversary of the Catholic-Orthodox joint declaration revoking the excommunications of 1054, Pope Paul VI and Orthodox Patriarch Athenagoras of Constantinople (Istanbul) have exchanged messages.

Patriarch Athenagoras wrote the Pope: "With the recurrence today of the anniversary of the revocation of the excommunication, after having thanked God for such great blessings, we felicitate and thank Your Holiness, so beloved and venerable. Praying to the God of peace, we hope for the early arrival of the longed for day of union in the same chalice for Christ's glory."

The Pope replied: "Deeply moved by the sentiments Your Holiness expressed, we with you thank the Lord for His great mercy, awaiting from His grace that He will give to all the light and strength to move ahead on the path the Holy Spirit has bound us to, and to arrive at the partaking together in the communion of His precious redeeming blood."

On Dec. 7, 1965, the two churches revoked the nine-century-old excommunications which a papal legate imposed on the patriarch of Constantinople and the patriarch imposed on the pope.



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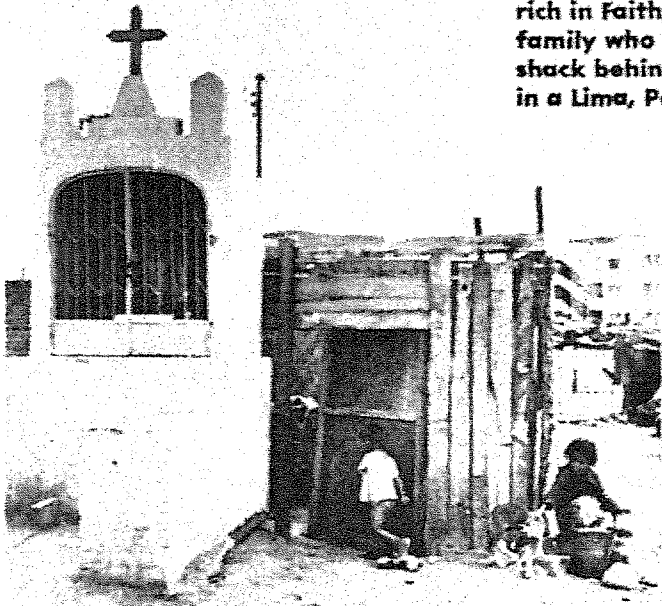
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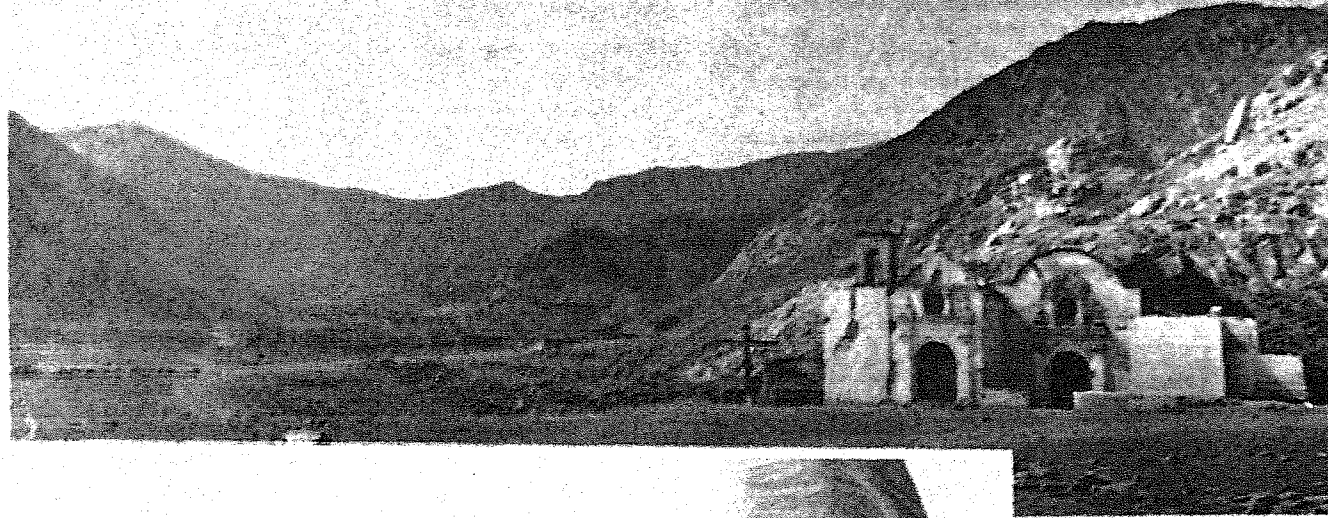
Poor in worldly goods but rich in faith, is this little family who have built a tiny shack behind a small shrine in a Lima, Peru, *barriada*.



Scrap lumber, palm fronds, and earthen floor, make a home for the poorest of the poor.



Latin America Today-Land Of Contrast



Latin America is a continent of contrasts. The variety which enriches the lands makes it difficult to generalize about a single country.

age of priests. Ancient churches are crammed around plazas but there are not enough houses of God for the entire population.

much less about all of the 20 Latin American nations at once.

The land is full of natural resources but they have barely been tapped. In some places a few families are immensely wealthy, while most of the people are immensely poor. Men and women work hard, but their wages make them poor.

The ancient and the modern cohabit in cities and countryside. Ox drawn carts pull cans of gasoline, and beasts of burden are part of traffic jams. Women wear stovepipe hats and men wrap themselves in shawls.

Modern cities burst forth from the land, yet much of the population has never left the farm. The hum of computers is matched with the cries of children.

The continent is nearly all Catholic, yet there is a short-

age of priests. Ancient churches are crammed around plazas but there are not enough houses of God for the entire population.

VOICE PHOTOS

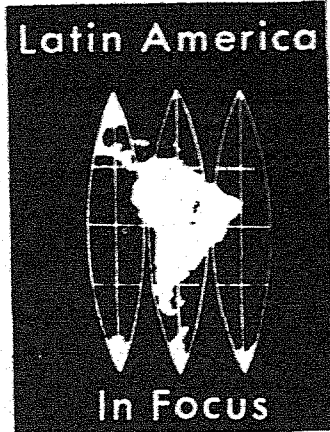


Dwarfed by high adobe Church (above) stands alone.

Life is hard for indians of the altiplano. (See p. 1.)



In complete contrast to the poor sections are the elegant plazas of downtown Quito.



Always looming in the background are signs written by the Reds to intimidate the people.



Hemisphere Bishops Outline Programs Of Cooperation

(Continued from Page 1)

BOLD OBJECTIVE

"We have a bold objective," said Raul Cardinal Silva Henriquez, S.D.B., of Santiago, in opening the meeting. "It is," said the Cardinal, who chaired the sessions, "that of the service of God in the entire hemisphere."

"We aim to build greater understanding," said Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops. "If we are to collaborate effectively we must exchange views; that is the promising aspect of these encounters. We of the United States come with an equal conviction that we need your help. We recognize that there are potentialities for gain on both sides."

Initiator of this conference was Bishop Coleman F. Carroll of Miami, acting chairman of the Bishops' Committee for Latin America, who in November, 1966, had proposed that there be semi-annual inter-American meetings of committees of bishops.

For this second meeting in Santiago, Cardinal Silva was host. Archbishop Dearden, at the suggestion of Bishop Carroll, offered to host the third meeting in Detroit at some date in mid-1968. The offer was unanimously accepted by the conference.

U.S. participants at the meeting, in addition to Archbishop Dearden and Bishop Carroll, were Bishop Joseph H. Hodges of Wheeling, Bishop Lawrence B. Casey of Paterson, Auxiliary Bishop Joseph Bernardin of Atlanta, Bishop Humberto Medeiros of Brownsville, Auxiliary Bishop Joseph M. Ereitenbeck of Detroit, Bishop Joseph Green of Reno and Auxiliary Bishop Jerome Hastrich of Madison.

Acting chairman of arrangements for the U.S. delegation was Father Eugenio del Busto, assistant chancellor and director of the Office of Latin American Affairs of the Diocese of Miami.

The participants for Latin America, in addition to Cardi-

nal Silva, were Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of the Latin American Bishops' Council (CELAM); Archbishop Pablo Munoz y Vega of Quito, Ecuador, first vice president of CELAM; Archbishop Anibal Munoz Duque, apostolic administrator of Bogota and president of the Colombian Bishops' Conference; Bishop Marco G. McGrath, C.S.C., of Santiago de Veraguas, Panama, second vice president of CELAM; Bishop Bernardino Hnera of Temuco, Chile, Auxiliary Bishop Gabriel Larrain of Santiago; and Father Manuel Edwards, S.S.C.C., president of the Latin American Confederation of Religious (CLAR).

Previous to the opening of the meeting, the U.S. Bishops en route to the conference stopped in a number of Latin American countries where they visited Church institutions and inspected conditions among the poor.

In the Curia offices in Santiago, the American delegation was shown the work under way in preparation for an archdiocesan Synod, which may become a model for all the dioceses in Chile and perhaps for many other dioceses in Latin America. Information pertinent to the Synod is being tabulated on IBM cards and will be coordinated by electronic computers, the Bishops were told.

Beside talks delivered by many of the Bishops pertaining to particular problems facing the Church, the prelates were addressed by economists, sociologists, and a number of experts in Latin American affairs.

MAJOR TASKS

Discussions at the conference centered on the major tasks of the Church in Latin America and the avenues to their fulfillment, with special reference to the cooperation that might come from abroad, particularly from the United States.

One of the speakers, Father Renato Poblete, S.J., and econ-

omist, urged that Sisters and Religious teachers coming from North America should not just be concerned with conducting grade or secondary schools but should become involved with the education of all people, since education on all levels is a very great concern to the Church throughout Latin America.

The Bishops then discussed the means to attain a more equitable manner of distributing the Religious men and women who come to the Latin countries to engage in the work of education, as well as the training they should receive both in the United States before departing and after their arrival, so that they would be better able to cope with the problems they would find on all levels.

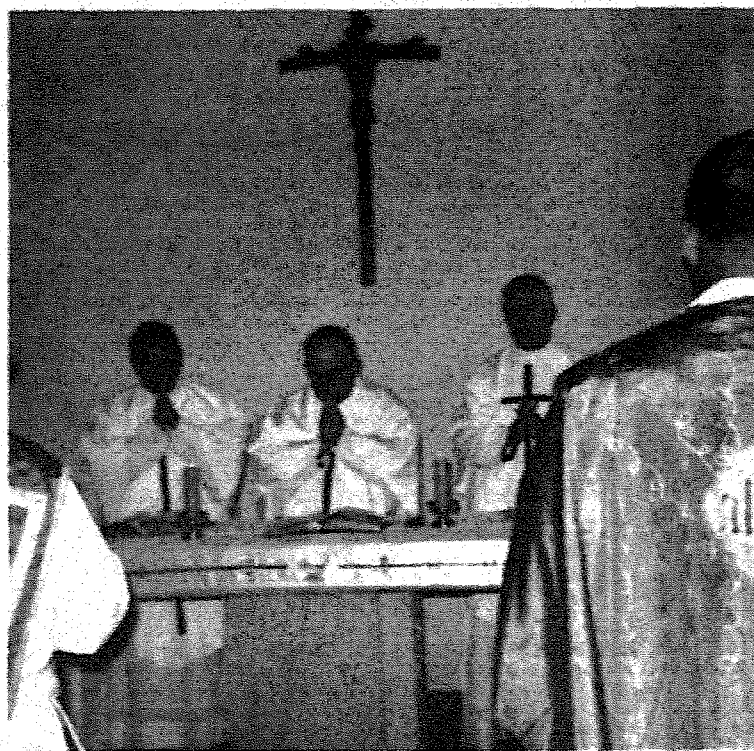
The acute shortage of priests was of major importance in the discussions and it was pointed out that today's problem stems back 200 years in history. At that time, during a wave of nationalism, the Spanish priests, who had established and nurtured the Church on the continent since the 15th century, were summarily deported. Since a very high percentage (practically 80 per cent) were Spanish, this left the Church in a very precarious position.

When the new governments (which were not inclined to be friendly to the Spaniards or anything Catholic) took over, many dioceses, when a vacancy occurred due to the death of a bishop, were forced to wait, sometimes for as long as 20 years before a new bishop was appointed. Because of this, practically every diocese, at one time or another, went for years without a Chief Shepherd. And the results, are reflected today in the shortage of priests.

Cardinal Silva reminded the group that the meeting of CELAM held near Rio de Janeiro in 1955 initiated a profound self-examination of the Church in Latin America that is still in process. He said that it aims at renewing and updating Church institutions in every area. It has uncovered many episcopal leaders of a high order genuinely tuned to the needs of the destitute masses, which number about 70 million. It has encouraged effective apostolic action by numerous clergy and able and resourceful Sisters. Talented laymen, driven often by the scarcity of Religious, are guiding their fellow Catholics in relevant Christian programs.

TECHNICIANS NEEDED

Leading churchmen early recognized as one of their tasks the introduction of trained technicians for strengthening Christian life in their nations. They have used sociologists and researchers such as developed in various nations by the Jesuit network of offices of the Center



Concelebrated Mass Offered

By North And South American Bishops

for Research and Social Action (CIAS). Religious data is collected and processed by Latin American staff workers of the International Federation of Catholic Institute of Social and Socio-Religious Research (FERES) in order to provide Church authorities with working information on current problems.

Possibly no phase of effort is quite so unique as the continental network set up by the Latin American Committee on the Faith (CLAF), an organization to advance the faith by religious education. It has established in Santiago, Chile, and in Manizales, Colombia, two regional centers for training top catechetical leaders to provide direction at the national and diocesan levels. It is, then, furnishing methods and teaching implements which are steadily gaining ground in thousands of parishes.

A task of many of Latin America's bishops and leaders among the Religious and laity, working singly or together, consists in creating radically new efforts to meet the breakdown of the old social and economic structures, the movement of rural populations into the cities and suburbs, the growth of a proletariat, relieving the anguish of the depressed rural areas, meeting the heightening pressures of university students, countering the prevailing non-Christian and often Marxist inspiration of the continent's intelligentsia.

Latin American Church leaders are keenly alive to the winds of change that blow on Christian education everywhere. They recognize that change does not represent wholesale destruction.

Christian education first of all includes the schools, but it includes also religious teaching in the public schools, parish educational facilities, supplying the educational factor

in social work, education in priestless parishes, proper employment of the instruments of social communication for education and the maintenance of numerous types of institutes for educational staff training.

Frank recognition must be made of the bad image of the Church which has resulted in some nations because of the many Church schools for the upper classes and its small number of schools for the poor.

In view of the problems posed within the orbit of Christian education, should U. S. Religious men or women be encouraged to volunteer for school work in Latin America? The reply from the consensus of knowledgeable Latin American leaders is a resounding yes.

Help Poor At Christmas, Pope Urges

(Continued from Page 1)

for the salvation of the world and for each one of us," the Pope also called his listeners' attention to other aspects of the feast day.

"Permit us to recall to you," the Pope said, "two things most beloved sons and daughters: First, do not let Christmas be too luxurious and only an external holiday, an occasion of immoderate dissipation or of wasteful luxury and superfluous vanity enjoyed at the expense of others. Let us recall that the true richness of Christmas is an interior and religious one.

"And, secondly, let us remember on Christmas the needs of our neighbors. Let no one forget the poor on the day of the poverty of Christ, but let each search out and find a means of doing some good deed on this holy and most human holiday. Mary is watching us."

North Meets South

At Santiago Meeting



Critical Needs Of Latin America Pin-Pointed

(Continued from Page 1)

be solved without the cooperation not only of the U.S. but also with the help of many agencies from all parts of the world."

He said that people without any worldly goods are flowing into the cities from the mountains and rural areas, which is creating housing problems.

As one example of the Church's activities to Latin America, he pointed to the Archdiocese of Santiago where, he said, "the Church has established cooperatives, credit unions, technical schools and an organization that provides means whereby an individual working man can buy materials necessary to build a home for himself."

The Bishop said that materials to build a home can be purchased from \$40 to \$2,000 and that poor people can obtain loans through cooperatives. He learned that the project is operating on the theory that it is better to have a poor home than no home at all.

"One striking fact about Latin America is the migration of so many people into urban areas," he said. "Sao Paulo has experienced a migration of 400,000 poor people a year."

Another area that the Bishop found which needs immediate attention is education.

"The whole hemisphere needs education," he said. "Very few of

the people ever get past high school. And there is a great shortage of schools.

"What they need from the United States is lay personnel who can train teachers, technicians, doctors and engineers."

The Bishop pointed out that the methods of solving problems in Latin America must vary from country to country.

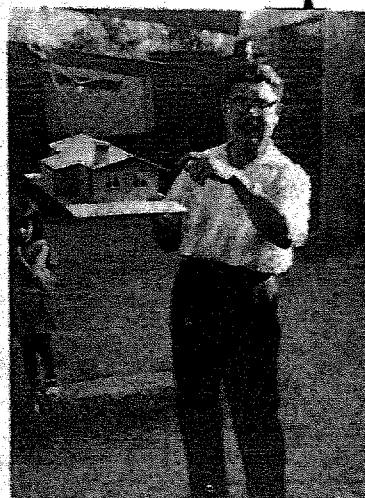
"The culture and background of each country is separate and distinct which must be understood by those working with the people," he said.

"My first impression of Latin America was its tremendous size — it contains one-third of the world's Catholics — and the differences in the cultures of the people."

The Bishop said that personnel going to Latin America must not only work with the people but live with them. He said they should understand the psychology of the people and know the language, history and culture of the country to which they are going.

"The Church is also trying to establish where people should be sent in Latin America so they can be the most effective," he said.

"Assistance can be most helpful only if it is given in a spirit of cooperation with the Church in Latin America because they know how to best take care of their own needs."



Archited shows model of low-cost housing being built by poor in Latin America.

DCCW Forms Committee To Study Public Legislation

Information on pending legislation important to the welfare of the community will be provided to members of the Miami Diocesan Council of Catholic women at the diocesan, deanery and parish levels by a legislation committee inaugurated this week.

According to Mrs. Thomas F. Palmer, NCCW director in the Province of Atlanta, who serves as legislation chairman of the DCCW, the goal of the new committee will be to arouse interest in legislation on the local, state and national levels among members of the 105 Council affiliations in South Florida. She reminded legislation chairmen of the five deaneries that "the Catholic woman in the United States today, must first of all live her Faith through personal sanctification, and then go into the market-place and help stem the tide which is sweeping away moral structures."

"She must become involved and influence others to recognize their responsibility as citizens to participate and share in the legislative process which provides responsible government," Mrs. Palmer explained during the first meeting of the committee, held at the Chancery.

In addition to deanery chairmen Mrs. C. T. Ferrans, North Dade; Mrs. Murray Blair Wright, South Dade; Mrs. W. Carlotta. East



WOMEN ON THE MOVE

Coast; and Mrs. Leo Hyzy, Broward, the meeting was attended by Mrs. Lou Unis, Miami DCCW president; Msgr. William F. McKeever, Miami diocesan superintendent of schools Edwin Tucker, director of the diocesan Office of Community Service and Paul Randall also of the Office of Community Service. Miss Gertrude Shaw, who represents the Southwest Coast Deanery on the committee, was unable to be present.

Ed Tucker and Paul Randall urged committee members to concern themselves with proposed legislation which would include agricultural workers under the Na-

tional Labor Relations Act from which they have been excluded since 1935.

At the national level House Resolution No. 4769 and Senate Resolution S. 8 would both include the migratory workers, who were described at the meeting as being "America's most impoverished people."

"Growers are beginning to see that the industry is being threatened as a result of a speed-up in automation," Tucker explained noting that there is a gradual improvement in the living conditions of the farm workers, thousands of whom come to South Florida annually.

"We as a community must address ourselves to the improvement of the skills of these people so they can continue in agriculture," he added. "We missed the boat on migration of Southern Negroes to northern cities," and the same situations could arise as the result of farm workers' migrating to cities, he declared.

Tucker also urged committee members to consider themselves as a "creative" group with regard to proposing legislation for remedial programs in the community.

His office will keep the DCCW legislation committee informed on proposed legislation that will affect the welfare of the community in general, Tucker said.

Exceptional Child Census

The Diocese of Miami is conducting an exceptional child survey throughout South Florida to determine the number of the youngsters who would benefit from special education classes in the future.

Msgr. Rowan T. Rastatter, diocesan director of Special Education, has asked that parents of exceptional children in all parishes visit their respective rectories and complete a brief questionnaire.

Christmas Tree Party Slated

Second annual Christmas Tree party will be held at Bethany Residence, 2400 SW Third Avenue (Coral Way) at 7:30 p.m. today (Friday). "Peace on Earth in 1967" is the theme of a production which will be staged by dependent teenage girls who reside at Bethany and the Dominican Sisters who staff the residence.

She's Certified As Brailist

DELRAY BEACH—Mrs. G. J. Guernsey of St. Vincent Ferrer parish has been certified by the Library of Congress as a brailist.

A member of the parish Rosary Altar Society, she recently completed a course in braille taught by the Temple Israel Sisterhood Volunteer Braille Services, West Palm Beach.

Club Compiles Recipe Book

A 500-recipe cook book has been compiled by members of St. Timothy Christian Mothers Club. The recipes, members said, are guaranteed and "husband-tested."

Copies are available for Christmas gift-giving by calling Mrs. Barbara Pfleger at 271-7660 or Mrs. Pat Murphy at 271-6606.

Clubs Schedule A Cotillion

The Marian Day School for Exceptional Children conducted on the grounds of Corpus Christi parish will benefit from a Christmas Cotillion sponsored by the Catholic Singles and CYAC Clubs of the North Dade Deanery.

Dancing will begin at 8 p.m., Monday, Dec. 25, at Hialeah Firemen's Hall, 41 E. Sixth St. Semi-formal attire will be worn.

Further information may be obtained by contacting Grace Wallace, Deanery chairman, at 822-6304.

Flame-Proof The Tree

"'Tis the season to be jolly and be extra cautious," warns Mrs. Esther Ellis, Miami DCCW Safety chairman, as she offers a few suggestions to flame-proof the Christmas Tree.

Her first direction is to "use only fire-proof tree decorations." Then flame-proof your tree by mixing nine ounces of borax and four ounces of boric acid in a gallon of water. Spray or dip tree to saturate it and let dry. Add a low-sudsing detergent, about 1/4 tablespoonful, to aid the penetrating qualities.



WRAPPING GIFTS for dependent children at the Catholic Home for Children, Perrine, highlighted annual party of the Catholic Welfare Bureau Auxiliary. MRS. DOM MACINO, MRS. EDWARD J. DILLON and MRS. ANNA HORAN were among those present.

Conference On Marriage Set

BOCA RATON—A Christian Renewal Conference on Marriage will be held at Marymount College at 7:30 p.m. Sunday, Dec. 17.

Speakers in Founders' Hall will include Father Roger Radloff, director of Family Counseling Service at the Miami Catholic Welfare Bureau, whose topic will be "Role Identification in Marriage;" and Dr. Justin Steurer, professor of theology at Marymount College, who will speak on "Some Inter-Dynamics of Married Life."

A question and answer period will follow each presentation and the general public is invited to attend.



UKRAINIAN-BYZANTINE rite Catholics, MRS. ROSAUE PUSYLO and MRS. OLGA PAVLOVA, are welcomed as new members of the Catholic Welfare Bureau Auxiliary by DR. BEN SHEPPARD, director, Diocesan Welfare Bureau.

Named Advisor On Journalism

Sister Bernard Michael, O.P., chairman of the Journalism Dept. at Barry College, has been named to the "New York Times" Board of Educational Advisors. Members of the board are invited periodically to comment, criticize, and in general advise the New York City daily newspaper about the development and use of their educational publications and materials.

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By JERRY MARCUS

First class citizenship remains only a dream to millions of persons in this country, according to Joseph D. Keenan, vice president of the AFL-CIO.

"Trade unions are re-



JOE KEENAN

sponsible for the standard of life many of us enjoy, but there are still 23 million Americans living below the minimum standards." Keenan said during an interview. He was in Miami for the seventh federation convention, at the American Hotel, Miami Beach.

"I never imagined that we would ever see riots such as the ones we have had in our cities," he said. "I'm afraid that as long as these pools of abject misery and poverty continue to exist that the domestic crisis will get out of hand."

He said there are approximately seven million workers in the United States today who are making less than a dollar an hour.

He pointed out that worker buying power has lagged while corporate profits and outlays for plants and machines have soared. Profits have skyrocketed during the '60s and wage increases have been moderate, he noted.

MORE EFFECTIVE

In answer to a question about trade unions' losing their power because of advancing technology and increasing numbers of university-trained workers, he said:

"The trade union movement is a more effective force for progress than ever before. Our membership has grown by 1.5 million since 1965."

He admitted that there has been a decline in membership of various affiliates because of technology and automation.

"The area of computers is a good example of a new industry that has no organization," he said. "Then there are the large electronic firms. They got away from us because they formed agreements with scientists, engineers and physicists.

"We are aware of the need to start a new kind of organization to handle the university graduates. We would increase our membership by two million if we could organize these people."

He said the AFL-CIO cur-

Working Man's Mission Cited

The Catholic working man has a special mission to fill in the post-Vatican Council II world, one which he is especially qualified to meet through his labor unions and associations, a priest-union leader declared in Miami last week.

The layman must carry his mission of Christianizing the world into his working life, his unions and professional associations, said Father Albert B. Blatz, vice president of the American Federation of State, County and Municipal Employees — AFL-CIO.



FATHER ALBERT BLATZ

"This is a role seldom thought of for the layman," said Father Blatz, noting that "when you are involved you try to bring your principles and philosophies along with you."

The applications of these principles and philosophies, he continued, should result in a vast improvement of the present social order. "that should be the role of the labor

movement — to make the world a better place in which to live," said the international vice president of the union.

Father Blatz's union affiliation began in 1952 after he was assigned as a chaplain at a Minnesota state hospital. "I realized that the only way to get good treatment for the patients was to get good employees, and this local union was the only route open to me," he explained.

"Once you are involved, you try to use what influence you have to keep improving both the union and its members."

"My role as a priest is the same as my role as a union member," he said, adding that "when I speak now the members of my union look beyond the collar and try to understand and appreciate what I am saying."

Because he is at one of the same time a priest, a union member and a working man, he is able more easily to understand the problems and issues which confront the people with whom he must work, Father said.

"The closer you are to the people in any class, the better you understand them. And the better you understand them, the greater asset you will be to any parish," said the priest who was in Miami for the AFL-CIO convention which ended this week.

rently is concerned about poverty and the problems in the nation's urban areas. The federation is developing a program to help solve some of these problems and will make a report to the President, he said.

"To effectively fight poverty," he said, "a planned national effort under federal leadership is needed to apply the nation's resources of manpower, materials and money to meet the requirements of the rapidly growing urban population."

In addition to federal funds, planning and leadership, he said success in the war on poverty also depends on the initiative and local implementation by the states and metropolitan area governments.

LISTS SUGGESTIONS

Some of the suggestions that the AFL-CIO proposes, according to Keenan, are:

- A manpower training

program linked with job placement and adequate training allowances, designed to raise skills of the labor force.

- A \$2 billion a year grant-in-aid program to rebuild metropolitan areas through improved facilities such as schools, hospitals, mass transit, day-care centers, libraries, parks and playgrounds.

- A restructuring of the public welfare assistance program based on need alone, with a federal minimum standard of payments and adequate federal funds.

- A program to provide 1 million public service jobs for the nation's unemployed.

- A project to build 2.5 million housing units each year with specific numbers of low-cost and moderate cost housing, rent supplements and open housing in cities and suburbs.

He said these proposals will be made to the federal

government.

Asked what he thought of the need for cut-backs in the war on poverty because of the Vietnam war, he said:

"There's no substance to the argument that the cost of the war demands curtailment of spending for social progress. Spending reduc-

tions for the war on poverty could put this country in the most difficult situation it has ever faced."

Keenan believes that much social progress has been blocked because a conservative coalition of both parties dominates the House of Representatives.

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CHRISTMAS ORATORIO at Barry College will feature LINDA MARIE MUDANO, CAROL E. GUISE and ANDREA L. DOLAND in leading roles on Sunday, Dec. 17.

Christmas Oratorio To Be Given Sunday

The Christmas Oratorio, annual gift from Barry College to Miami, will be presented in two performances on Sunday, Dec. 17, in the college auditorium, N. Miami Ave. and 115th St.

staged annually since 1943, was written by Sister Mary Denise, O.P., first chairman of the college music department and a noted contemporary American composer, who writes under the name of Denise Mainville.

Will Collect Toys For Tots

Toys for children at Marian Center will be collected by the executive board of the Diocese of Miami Catholic Teachers' Guild during a meeting at 8 p.m., Monday, Dec. 18 at the home of Mrs. Marjorie Wessel, president.

Directed by Sister Alma Christa, O.P., this year's production features students of the music and drama departments.

Plans for the next general meeting in January will be discussed and a holiday party will follow.

The Tara Singers, accompanied by Thomas Spacht, organist, will sing the choral background. Tableaux are under the supervision of Sister Marie Carol, O.P., chairman of the drama department.

Catholic educators interested in membership in the Guild should contact Miss Virginia DiCristafaro, treasurer at 9370 SW 57 Terr.

The oratorio, which will be staged at 3:15 and 8:15 p.m. at the college, is open to the public at no charge.

Kindergarten Day Nursery

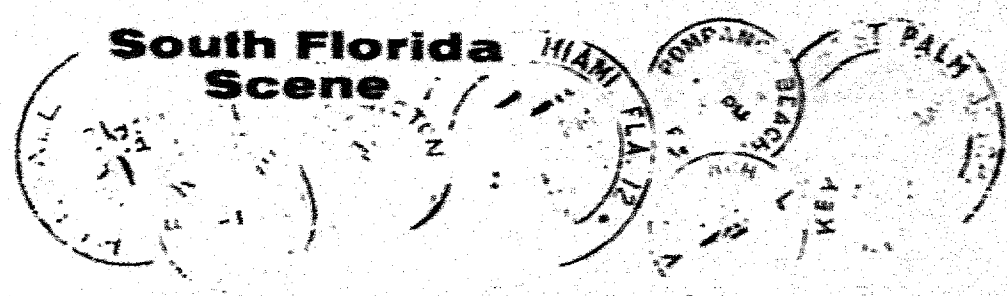
CAPE CORAL - A kindergarten and day nursery service will be inaugurated Jan. 2 in St. Andrew parish.

Police And Fire Guild Elects

James Damore has been elected president of the Greater Miami Guild of Catholic Police and Firemen.

Classes will be conducted in the new parish hall which will be dedicated Saturday, Dec. 16 by Bishop Coleman F. Carroll.

Other newly elected officers, installed last Friday by Father Michael Sullivan, guild moderator, are Ed Balanky and Louis Sarsich, vice presidents; Jerry Reichardt, treasurer; Jeff Lazzeri, recording secretary; and William Magill, sergeant-at-arms.



K-C Councils Campaign For Members

K. of C. Councils throughout South Florida are participating in a membership drive between now and Jan. 20 to enroll laymen in the organization and reaffirm support for the authority of the Holy Father. Names of new members will be forwarded to Supreme Knight John W. McDewitt, who will present a list of total members to Archbishop Luigi Raimondi, Apostolic Delegate to the United States, at a special reception sponsored by the Supreme officers and K. of C. board of directors on Jan. 27.

the home of Mrs. Walter Breski, 1736 NE 28 Dr., Fort Lauderdale.

Lady's Guild begins at 9 p.m. today (Friday) at Lighthouse Point Yacht Club. Buffet dinner will be served.

St. Hugh

Concert of excerpts from Handel's Messiah by the Southwest High School chorus, 8 p.m., Sunday, Dec. 17 in the church.

K C Hollywood

Ladies' Christmas party of Father M. F. Monahan Council begins at 8 p.m. today (Friday) at the Italian-American Club. Buffet supper and dancing included.

St. Sebastian

A "Holy Family Christmas Tea" under the auspices of the parish women's council will be held from 2:30 p.m. to 4:30 p.m., Wednesday, Dec. 20, at the home of Mrs. John McCurdy, 801 Everglades House, 2000 S. Ocean Dr., Fort Lauderdale.

Holy Rosary

Christmas dinner-dance for parishioners and guests at 8 p.m., Sunday, Dec. 17 at Sunset Country Club.

K C Coral Gables

"The Parable," a controversial film, will be shown at 8:30 p.m., Wednesday, Dec. 20 in the Council Hall, Father Leo Gorman, C.P., Our Lady of Florida Retreat House, will lead a discussion following the presentation of the half-hour film. An invitation is extended to Newman Club and Holy Name members to attend.

St. Francis Xavier-Miami

Annual parish bazaar will be held Saturday, Dec. 16, on the grounds at 632 NW Fourth Ave. A variety of items will be available as well as games for the children.

CDA Court 262

Annual hand-made articles sale begins 9 a.m. continues to 2 p.m. in the Gesu Center, Sunday, Dec. 17.

St. Pius X

Annual Christ Child tea for members and guests of the women's club will begin at 2 p.m., Monday, Dec. 18 at the home of Mrs. B. C. Snedeker, 2900 N. Atlantic Blvd., Fort Lauderdale.

Canned Goods Shower Planned

Camillus House for indigent men in downtown Miami will benefit from a canned goods "shower" sponsored by the Catholic Alumni Club.

Holy Spirit

Christmas party for members of Women's Council begins at 8:30 p.m. today (Friday) at the Lantana Lions Club.

Catholic Alumni Club

"Starlight and Mistletoe" ball begins 8:30 p.m., Saturday, Dec. 16, Roney Plaza Hotel.

During the day donations may be left at 6200 NE Fourth Court or 25 SW27th Ave.

K C Ft. Meyers

Families of members are invited to a holiday party on Thursday, Dec. 21.

Foods will also be collected during a general meeting of the club at 7:30 p.m., Wednesday, Dec. 20, at the Aquinas Newman Center, 1400 Miller Road, Coral Gables.

St. Vincent, Margate

"Christmas Rhapsody" dance sponsored by Our

Sacred Heart Lake Worth

Christmas gifts for needy children will be collected during a meeting of the Christian Mothers and Altar Society on Thursday, Dec. 21 in Madonna Hall.

Ordnained in 1960 for the Augustinian Fathers of Villanova, Pa., who conduct Biscayne College. Father Geisser taught at Villanova University before being assigned here last year.

Blessed Sacrament

Christ Child Tea of the women's club will be held at 2 p.m., Sunday, Dec. 17, at

New Convent, School Slated

MIRAMAR - Plans for the creation of a new 12-room convent and 10-room school in St. Bartholomew parish have been announced by Father Noel Fogarty, pastor.

A building fund campaign with the minimum goal of \$225,000 is in progress with Richard Fleming as general chairman; Mrs. J. O'Loughlin, co-chairman; and J. Usyk, F. Kress, Mr. and Mrs. M. Rego, Mrs. J. Callahan, M. Altman, G. D'Antoni, J. Antista, Harry Haggerty, J. Bucolo, T. Mullen, Jr., L. Stevens, M. Hornmell, Fred Wesses and George DeVita, team captains.

The new facilities are expected to be completed by September of next year.

Certify Priest As Engineer

Father Raymond E. Geisser, O.S.A., director of admissions and registrar at Biscayne College for Men, has received certification as a professional engineer from the Florida State Board of Engineer Examiners.

Certified in Rhode Island as a professional engineer in 1952, Father Geisser has a master of science degree in mechanical engineering from the University of Southern California.

Ordnained in 1960 for the Augustinian Fathers of Villanova, Pa., who conduct Biscayne College. Father Geisser taught at Villanova University before being assigned here last year.

Christmas

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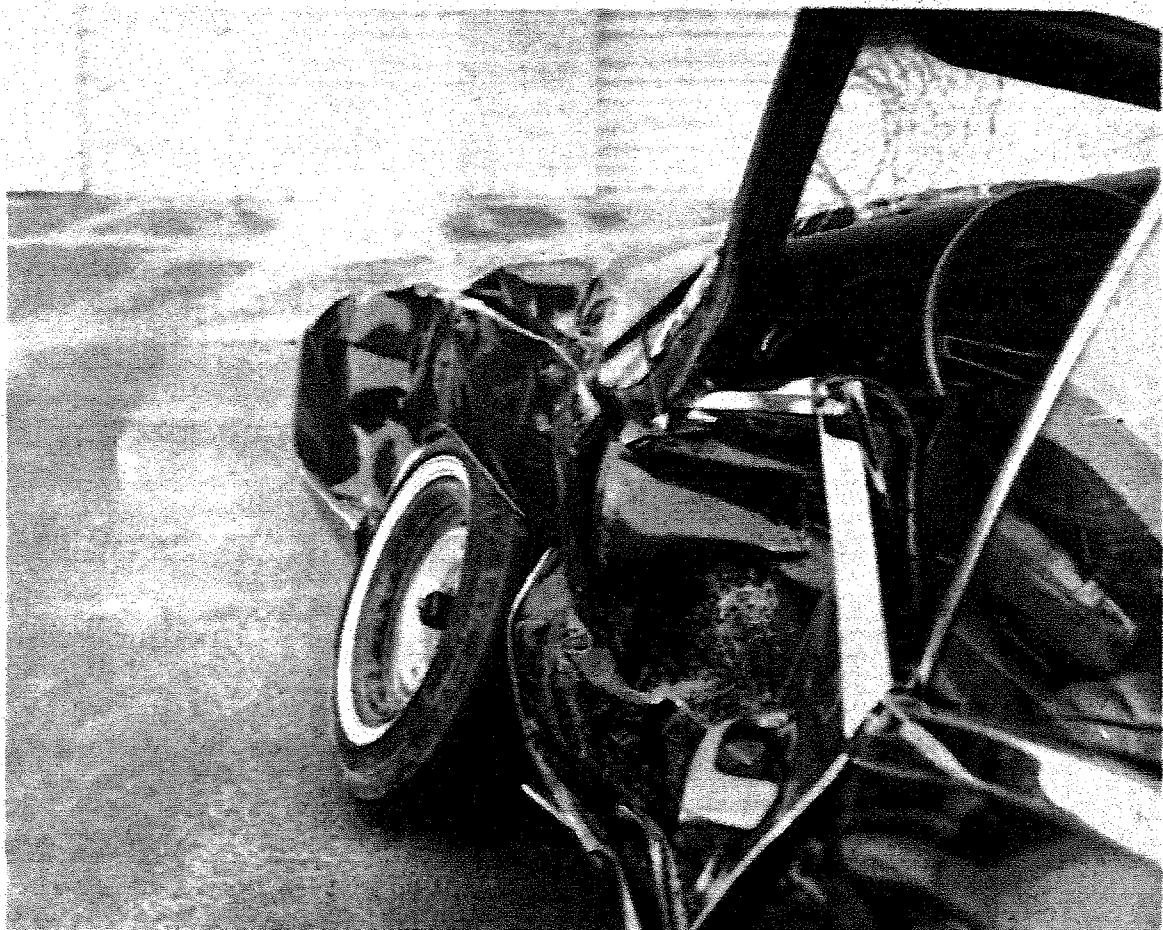
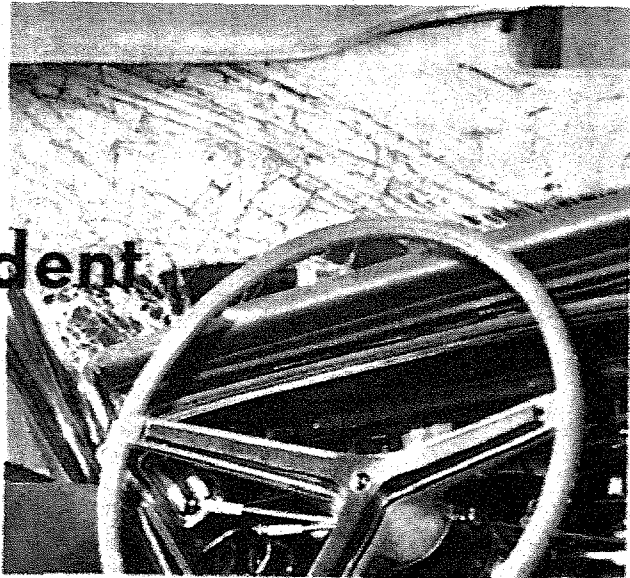
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ANATOMY

Of An Accident



By RALPH RENICK

Vice President In Charge Of News
Television Station WTVJ

I left the TV studio at 6:30 p.m. on Thursday, Dec. 7, went back to my office to pick up a file folder marked "Republican Governor's Conference," went to my car and headed out of the parking lot as routinely as on any other working day.



RENICK

I stopped briefly at the Biscayne Terrace Hotel to pay respects to Hugh McLone, local Catholic Relief Services chief, who was celebrating his birthday with some friends. It was also a send-off for his son, who was entering the Navy the next morning.

At 7:05 I was headed north

on Biscayne Boulevard. Twenty minutes later I was at the Shadows Restaurant in North Miami. Owner Eduardo de Sano was hosting the Brothers of Archbishop Curley High School. I wished them well and explained to principal brother Leo I was due in Palm Beach at 9:30 for the Republican Governor's Conference at the Breakers Hotel and thus had to be on my way.

It was 7:33.

I stopped by my home in North Dade, had a quick confab with my six kids and a bite to eat, threw a shirt and shaving gear into a briefcase and was off again on the final leg of the Palm Beach trip.

It was 8:05.

I slowed for the toll gate at the Golden Glades interchange, took the IBM card from the attendant and headed up the turnpike. I checked my seatbelt. It was hooked. The hydraulically-activated door locks were in down position.

The automatic cruise control was at 70 mph. There was little to do but steer, relax to the FM stereo radio music, and muse.

At 8:56 I entered the West Palm Beach interchange, paid the \$1.40 toll charge and headed east toward town on Okeechobee Road, a four-lane divided highway along which most of the new commercial development of West Palm Beach is taking place.

After about ten miles, the highway enters the "old town" near Connie Mack stadium and narrows to three lanes one-way on an old street lined with outdated structures built in the 20's.

I steered my 1967 dark green Buick Riviera up a hill past the American Legion Hall, then headed the car downward over a railroad track. Ahead was a traffic light. It was red and I braked the car, pulling over to the center lane alongside a light blue Ford in the left lane. I looked at the dashboard clock. It was 9:15.

The traffic light turned to green.

I put my foot on the accelerator and moved into the intersection.

Then came the frightening sound of the squeal of rubber on asphalt. There wasn't time to turn my head left. The blinding glare of headlights grotesquely lighted the inside of my car. Fate had directed that this be my moment. There was no way out. No stopping, speeding or turning to avoid the inevitable. The 3,500 pound automotive bullet was unalterably headed for target — me.

First came the unbelievably loud crunch of metal as the Ford penetrated the left front of my Buick. As the engine was bulldozed from its mounts, the car was turned to the right in one, violent split second. The left door caved in against my leg. The seatbelt held tight as my knees smashed together and my torso and chest whipped to and fro as I held a vise grip on the steering wheel. The windshield shattered, my door window was knocked outward to the pavement, the safety glass filled the interior with a shower of shiny tiny glass needles.

DAY-LONG SECOND

The second it took for all this to happen could be described as if it took a day. The recollection of what I thought was the moment of death is strange. I felt no anger. No remorse. Just sort of a "damn it all" feeling at having my life snuffed out on an unknown intersection by a careless unknown driver. A million thoughts raced across my mind—my six children now would grow up without parents — bits and pieces of nearly 40 years of living appeared and vanished in that moment.

But as the dust of the crash

was still settling I was surprised to find that I was still observing the scene although my eye glasses had disappeared. The other vehicle had finally careened into a service station on the southeast corner coming to rest against the roof support column. People began to appear out of the blackness.

"Are you all right?" somebody shouted to me.

I unfastened the seatbelt. The dashboard in front of me had been squeezed upward into an inverted "V." The glove compartment on the far right had been jammed some five inches behind the shifted dash panel. The far door had held shut. I looked down at my legs and was able to move them. I didn't notice any tears in my body or protruding bones.

"I guess I'm OK," I said, "better check those in the other car."

Several people hovered over the other vehicle. "Call an ambulance," shouted one man. "There's a youngster trapped inside." Another man pleaded for a crowbar in order to pry the door open.

I sat in my car, still not able to see clearly and somewhat shaken up. I felt anguish for whoever might be injured in the other car. Shortly the police and ambulances arrived.

An officer came over to question me and I asked if

he saw my glasses anywhere. The ones which had been knocked from my head had unbreakable plastic lenses. A spare pair with glass lenses had been tucked above the sun visor but they were now worthless. Their lenses shattered.

"Here are your glasses," said the policeman, "as good as new."

I asked him where he had found them. His answer would make a great testimonial for the plastic optical manufacturer: "Forty feet from your car lying in the street," he said.

I was able to get out of the car unaided. My right knee was hurting and I walked unsteady. I noticed blood and a fabric tear on my left pants leg.

The policeman took me to the emergency ward at Good Samaritan Hospital in West Palm Beach to get my leg stitched up.

I went on to the Breakers and the GOP Governor's meeting and checked into my room. It didn't take long for delayed after-effects of the accident to become evident. Soon, I was in bed unable to move a muscle but did manage to telephone Miami to advise someone of my plight. An ambulance was sent to transport me to Miami's Mercy Hospital. This column is being written there during recuperation.

'God Bless America' Bears New Meaning

By JOSEPH A. BREIG

In his inaugural speech as the first Negro mayor of a major American city, Carl B. Stokes of Cleveland spoke only of the necessity of unity in the face of tremendous problems.

Cities, he said, have become "the battleground on which American civilization is now engaged" in fighting a complex of problems ranging from "tangled traffic and downtown decay to race relations."

Mayor Stokes went out of his way to speak well of the many ethnic groups in Cleveland, and significantly took the oath of office from a leader of the Polish community, a municipal judge.

Earlier, in his victory speech on election night, Stokes said that for the first time he realized the full meaning of the words of the popular patriotic song title, "God Bless America."

In the same vein, a Negro mother wrote to one of Cleveland's newspapers saying that for the first time she was "able to impart to my son that America is, indeed, a land of opportunity. . . (You) will never know the pride, the happiness, and the faith in the future that the election of Carl Stokes has given the many Negro families with children growing up in this community."

All this is cause for rejoicing. And yet there are some facts to be faced.

I have earned the right, I think, to cite those facts. From youth, sometimes at great cost, and humiliation, I have steadfastly defended the rights of the ethnic immigrants. From childhood I have known them and counted them friends — Poles, Italians, Slovenians, Lithuanians, Greeks, Romanians, Slovaks, Croats.

Amid derision, hatred and bigotry I have stood for the equality of all human beings, and for the principle that as we treat others, so we treat God.

In one respect, therefore, the mayoral election in Cleveland was deeply disappointing and depressing to me.

Tens of thousands of ethnic voters deserted the Democratic Party — which has been their political homeland and defender for generations — to vote against Stokes. They did so because God made Carl Stokes a Negro.

I suppose it was naive of me to hope for anything else. I suppose that most people will always vote their prejudices or their self-interest, rather than voting for the common good. I guess the idealist will forever be lonely.

Forever? Or will we discover, some time in the remote future, how to educate people to be truly religious? — to act according to the teaching of Jesus: that all the commandments are summed up in the commandment to love God and to show forth that love by loving our neighbor, who is Everyman.

Will we become truly dedicated Americans, governing our political behavior in the light of the Declaration of Independence — "We hold these truths. . . that all men are created equal and are endowed by their Creator with certain inalienable rights"?

That declaration — that political embodiment of Christian truth — was what opened the way for the ethnic groups to enter America and begin a new life; and the candidacy of Carl Stokes was a golden opportunity to show their gratitude to God for it.

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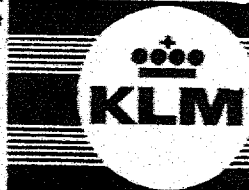
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ROYAL DUTCH AIRLINES

TV A Violence Spouter? You Oughta Been Around When Radio Was King

NEW YORK — (CPF)—A violent program "especially designed to outrage the PTA, the Mothers of America, and to whiten the hair of child psychologists."

Programs with murder and crime details so specific that there was "a significant influence on national crime statistics in following weeks."

Television is getting pretty bad, you say? What television? Radio!

Today's TV programs and even movies are nothing compared to the old radio serials and adventure series, according to a man who recently dug into old radio scripts, transcriptions — and his memory — to produce a book titled "The Great Radio Heroes."

"In the movies, during the shower scene of Hitchcock's 'Psycho,' I murmured to my girl friend, 'Now there was real gore on 'I Love a Mystery,'" writes Jim Harmon.

His recap of old radio classics like "Gangbusters," "The Fat Man," "Sam Spade" and "Inner Sanctum" would almost have you believe that today's TV viewers are watching one long Disney program, by comparison.

The hero of "I Love a Mystery" was a detective named Jack Packard, who, according to Harmon, would "take on an ax murderer barehanded, cut out the killer's heart with his own ax, and hand it to him."

Or consider this bit of dialogue on an episode from "Mr. Keen, Tracer of Lost Persons":

Mike Clancy (Keen's sidekick): "Sakes alive, Mr. Keen, it's another dead body. And saints preserve us, boss, it don't have no head."

There were gruesome characters galore on the old radio adventure series, with such episode titles as "My Beloved Is a Vampire," and mayhem and torture on kid shows like "Tom Mix" that



Radio's Lone Ranger, played by Bruce Beemer.

would "unquestionably be tossed out of any adult, nighttime television drama," according to Harmon.

What made the violence and horror more objectionable — or perhaps less — was the element of imagination required of radio listeners.

"No one could tell you the monster on 'Lights Out' was too gruesome, because you could make it as gruesome as you liked," Harmon remembers. "No one could suggest that Buck Rogers' girl friend, Wilma Deering, wore a space suit that fitted rather too snugly for a boy of your age to observe. You ran the show."

But despite the gore and "blood-splattered creatures" of such programs as "The Thin Man," "Casey, Crime Photographer" and "Suspense," radio had something of value rarely seen on television: namely, "ideals." Today's television heroes, he claims, fight for success or survival, as in "The Man from U.N.C.L.E.," but neither good guy nor bad guy "thinks or speaks of honor,

decency, or justice."

In radio's heyday, however, there was "The Shadow," who was not only "the perfect hero for radio — the man you couldn't see," but who was nothing less than the voice of man's guilty conscience, the spirit "who knows what evil lurks."

There was "The Lone Ranger," a Western hero who used silver bullets not only as a calling card, but "because of their precious metal, they would always be a constant reminder to the Lone Ranger to shoot sparingly and always to remember the high cost of human life."

There have been TV versions of "The Lone Ranger," now a Saturday morning cartoon, but "the real Lone Ranger is safe in the past of Radio where his Silver can never be tarnished," Harmon says, and where, three nights a week a stirring prologue announced that "nowhere in the pages of history can one find a greater cham-

The Electronic Arts

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION	RADIO
(Sunday) 9 A.M. TELAMUSO—Ch. 7 WTVT Spanish language inspiration discourse. THE CHRISTOPHERS—Ch. 3, WFTV West Palm Beach 11 A.M. THE CHURCH AND WORLD TODAY—Ch. 7 WTVT Barry College Annual Christmas Concert (in color). 11:30 A.M. MASS FOR SHELTERS—Ch. 10, WWSW-TV 2 P.M. PAMEL DISCUSSION—Ch. 5 WFLA-TV interfaith clergy. (Tuesday) 9:30 P.M. MAN-TO-MAN—WWSW, Ch. 2—interfaith discussion with a priest, a minister and a rabbi. Moderator, Rev. Luther C. Pierce, member of Ch. 2 program committee.	6 A.M. THE SACRED HEART PROGRAM—WWSW 710 Kc. 90.3 Fm. 6:30 A.M. THE CHURCH AND THE WORLD TODAY WWSW, 710 Kc. Rebroadcast of TV program. THE CHRISTOPHERS—WWSW, 1320 Kc. Hollywood 7 A.M. THE HOUR OF THE CRUCIFIED—WZZT—Friend to Faith. 7:05 A.M. NBC RADIO CATHOLIC HOUR—WWSW, A



- 1—A later "Shadow," played by Bret Morrison, here with an actress named Lauralette Filbrandt.
- 2—Virginia Payne as "Ma Perkins," a long-running soap opera.
- 3—Jim Boles and J. Scott Smart, "The Fat Man," a detective series.
- 4—Orson Welles, who gave radio drama a new kind of believability with his broadcast of "The War of the Worlds" and who was the original "Shadow," with Agnes Moorehead playing his girl friend, Margo Lane.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, DEC. 15	SUNDAY, DEC. 17	TUESDAY, DEC. 19	WEDNESDAY, DEC. 20	THURSDAY, DEC. 21
9 a.m. (7) Glory Alley (Morally objectionable in part for all) OBJECTION: Suggestive dance. 2 p.m. (6) Beau James (Morally objectionable in part for all) OBJECTION: While recognizing the legitimate prerogative of dramatic license, it is to be noted that this film is an inadequate representation of a one-time public figure in that it omits the return in his final years to the faith and ideals of his youth. 6 p.m. (10) Johnny Angel (Adults, Adol.) 7 p.m. (23) The Saracens (No Classification) 7:30 p.m. (10) Susan Slept Here (Morally objectionable in part for all) OBJECTION: Light treatment of marriage; suggestive dialogue and situations. 8 p.m. (6) The Buccaneer (Family) 9 p.m. (4-11) Wall Of Noise (Morally objectionable in part for all) OBJECTION: Low moral tone pervades the development of this film. 11 p.m. (23) Man With The X-Ray Eyes (No Classification) 11:15 p.m. (11) The Big Punch (Family) 2:05 a.m. (10) Old English (No Classification)	Hidden Hand (Family); The Crime Doctor's Courage (Adults, Adol.) 11:30 a.m. (7) Hercules (Family) 2 p.m. (10) All Through The Night (Adults, Adol.) 2:30 p.m. (23) Blondie Goes Latin (Family) 5 p.m. (10) I Remember Mama (Family) 6 p.m. (23) Flight Nurse (Family) 7:30 p.m. (6) War and Peace (Family) 8 p.m. (23) In The Dog House (No Classification) 9 p.m. (10-12) Moll Flanders (No Classification) 11:15 p.m. (11) Black Fury (No Classification) 11:30 p.m. (7) Waterloo Bridge (Morally objectionable in part for all) OBJECTION: Impressions of fatalism; suicide of heroine suggested in plot solution; too detailed references to and treatment of heroine's moral lapse which, however, is presented as evil, unfortunate and unattractive.	film is considered unsuitable for general motion picture audiences. 11:15 p.m. (11) The Body Disappears (Adults, Adol.) TUESDAY, DEC. 19 9 a.m. (7) Column South (Family) 6 p.m. (10) Money, Women and Guns (Family) 7 p.m. (23) Guns Of The Black Witch (Morally objectionable in part for all) OBJECTION: Suggestive situations; excessive brutality. 8 p.m. (4) David And Bathsheba (Morally objectionable in part for all) OBJECTION: Suggestive sequences. 8 p.m. (6) Wild Is The Wind (Adults) 9 p.m. (5-7) Kiss Of Evil (No Classification) 11 p.m. (23) China Girl (Adults, Adol.) 11:15 p.m. (11) Born For Trouble (No Classification)	WEDNESDAY, DEC. 20 9 a.m. (7) Sea Of Lost Ships (Family) 11:15 p.m. (10-12) Holiday Affair (Family) 7 p.m. (23) Queen Of The Sea (No Classification) 8 p.m. (6) Battle Of The Sexes (Adults, Adol.) 9 p.m. (10-12) The Big Gamble (Family) 11 p.m. (23) Escape In The Sun (No Classification) 11:15 p.m. (11) Angels Wash Their Faces (Family)	THURSDAY, DEC. 21 9 a.m. (7) Meet John Doe (Part 1) (No Classification) 6 p.m. (10) David Harum (No Classification) 7 p.m. (23) Erik The Conqueror (Adults, Adol.) 7:30 p.m. (7) For Me And My Gal (Family) 8 p.m. (6) The Seventh Veil (Morally objectionable in part for all) OBJECTION: Lack of adequate moral compensation. 9 p.m. (11-4) Could God Be Singing (Adults) 11 p.m. (23) Thank You Mr. Moto (Family)

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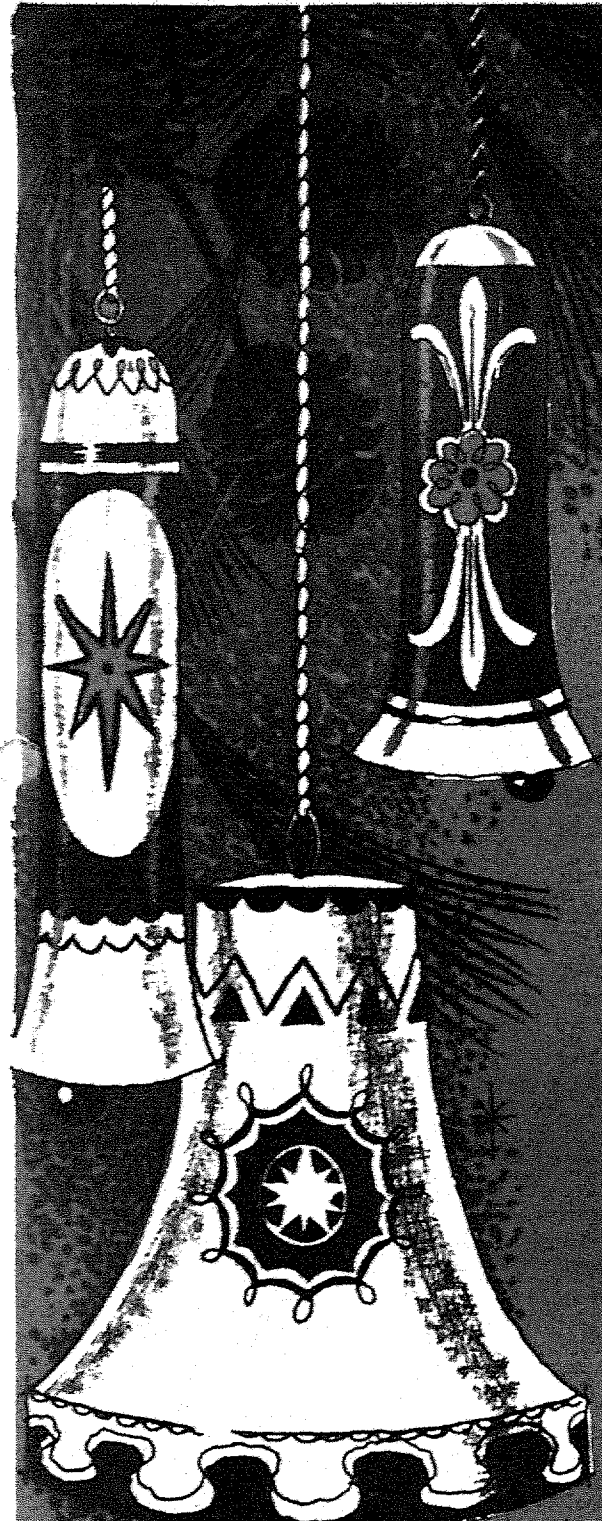
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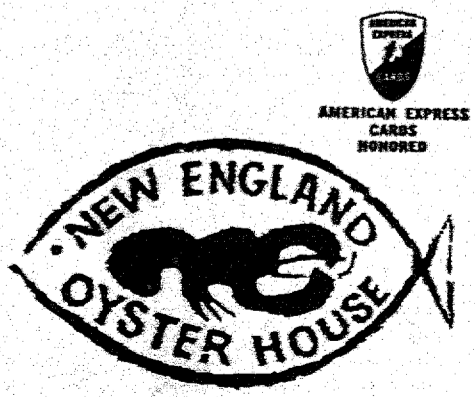


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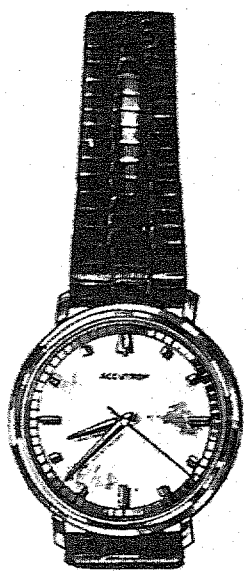
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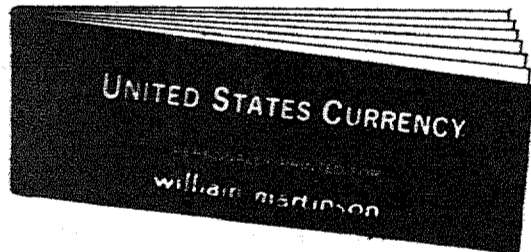
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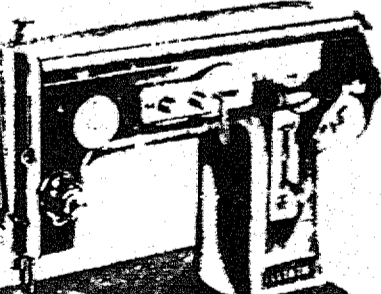
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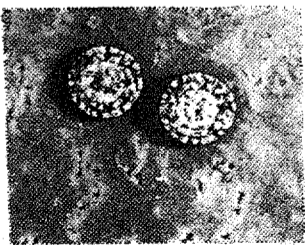
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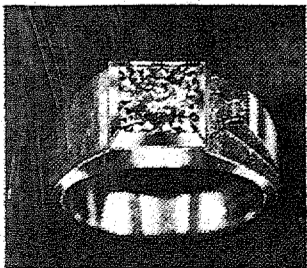
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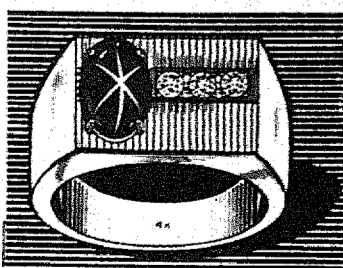


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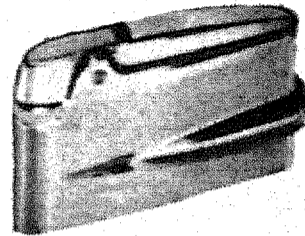
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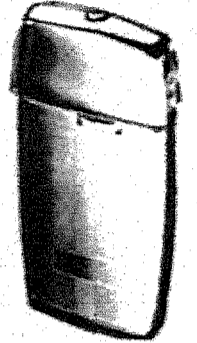
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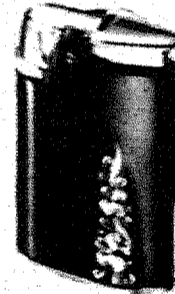
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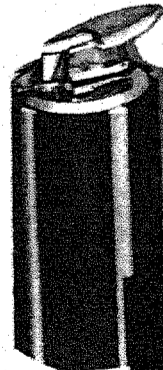
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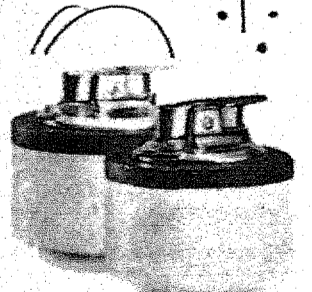
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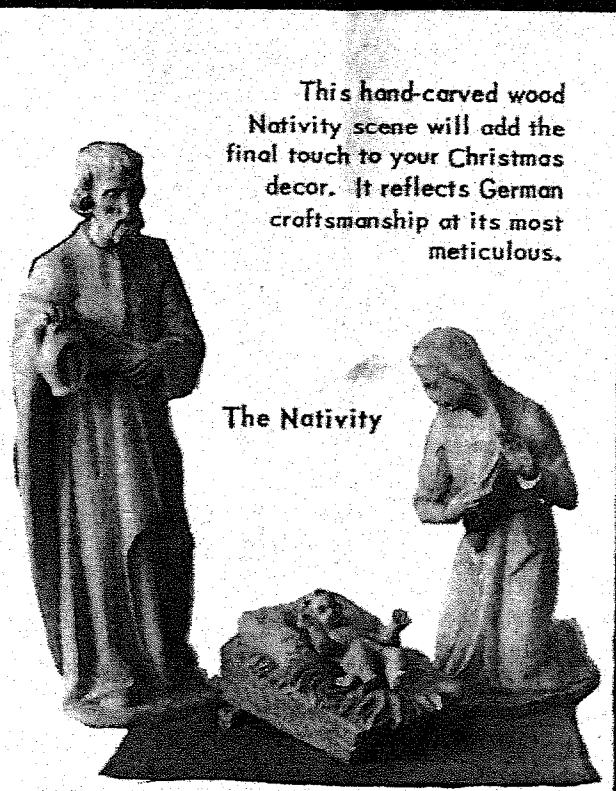
"... and the wisemen brought gifts of gold ... frankincense ... and myrrh ..."

And so we too, at The Key, have brought rare and fine spiritual gifts for you to both admire and offer this Christmas. Our collection has been carefully selected and gathered from all over the globe. The gifts shown here are but a few among the thousands of distinctive pieces in our masterpiece collection. Most are one-of-a-kind originals, and must be subject to previous sale. We invite you to come and browse, to enjoy all we have to offer. We are sure you will find the perfect gift for your friends... your loved ones... for your parish... and for relatives in the clergy. Each item, no matter how large or small, is beautifully gift wrapped.



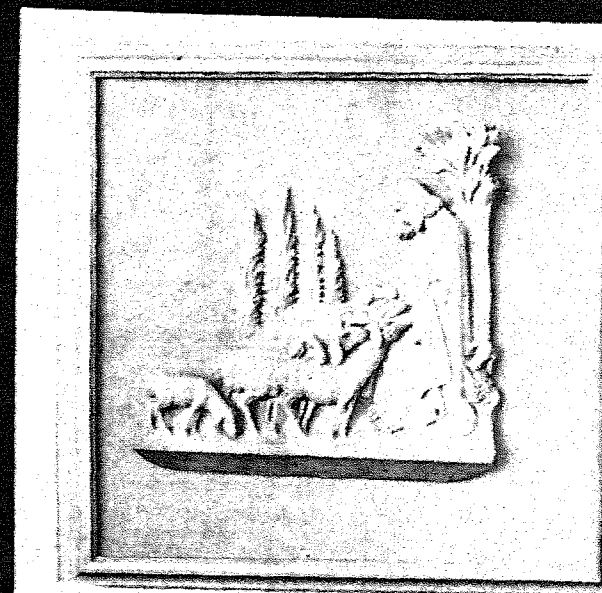
St. Francis

The striking figure of St. Francis is an excellent example of the exquisite work of Italian Master Patarino. This particular piece was chosen as focal point of St. Elizabeth Gardens. The Senior Citizens of St. Elizabeth will find it a continuous source of inspiration. St. Francis symbolizes the rich and beautiful collection of spiritual gifts awaiting your viewing pleasure at The Key.



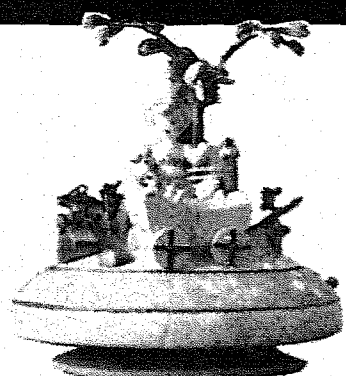
This hand-carved wood Nativity scene will add the final touch to your Christmas decor. It reflects German craftsmanship at its most meticulous.

The Nativity



The Good Shepherd

This magnificent piece was recently the choice of MAURAWOOD HOME, in West Palm Beach, Florida. The Good Shepherd was selected by the home for its spiritual symbolism of Maurawood. This Spanish import is carved in natural wood, then handsomely mounted on nubby burlap and framed in distressed gold leaf.



Music-Go-Round

Music, Christmastime and children belong to each other. And this artful music box is sure to charm the young and young-in-heart. The figures are delightfully hand-painted, in detail—the center figure is complete with miniature knitting needles and yarn—and the scene revolves as it plays. \$20.00



Ceramic Angels

Any or all of these three lovely ceramic angels will be a charming touch in Christmas decor in the home. \$10.00 each

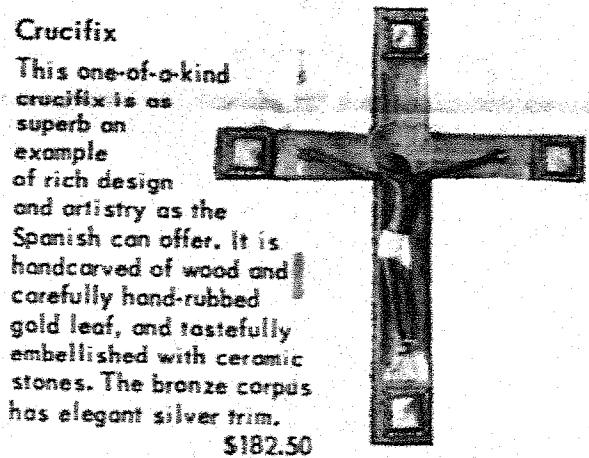


The Littlest Angels

This pair of hand-made felt, Spanish celestials, brilliantly-colored and mounted on natural bark, is sure to add a warm, cheery look under a Christmas tree or in a holiday display. \$6.50

Tile Wall Plaque

A sublime version of St. Teresa, entirely hand-painted in Portugal, with rich, blue hues, an milky azulejos tiles. Ideal for the outdoor garden or atrium. \$29.50



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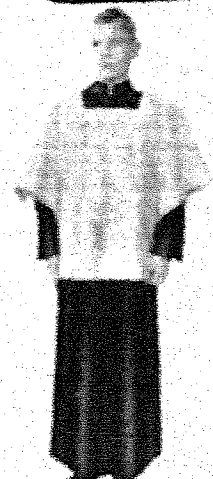
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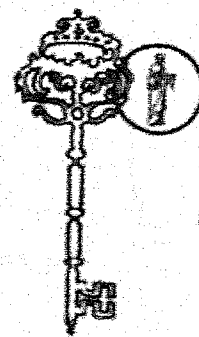


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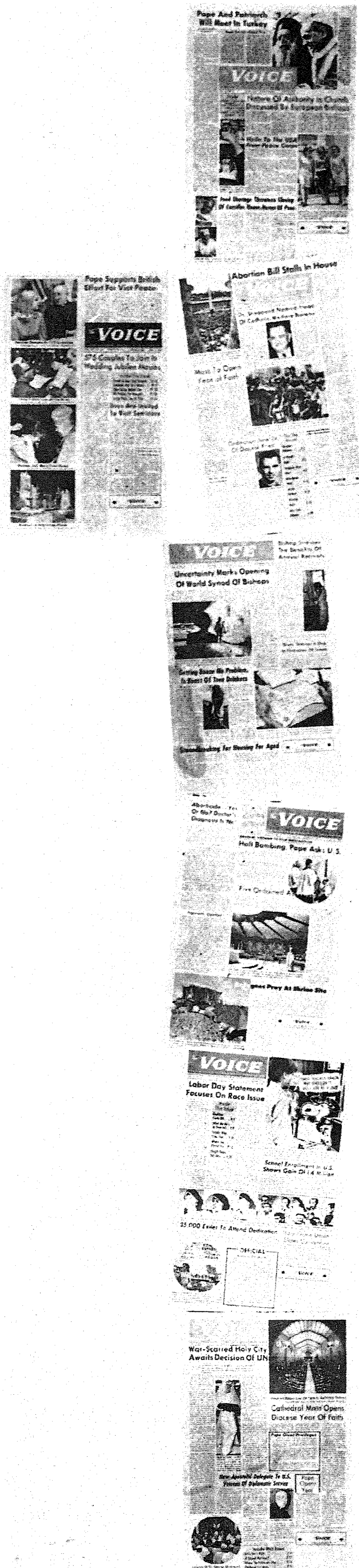
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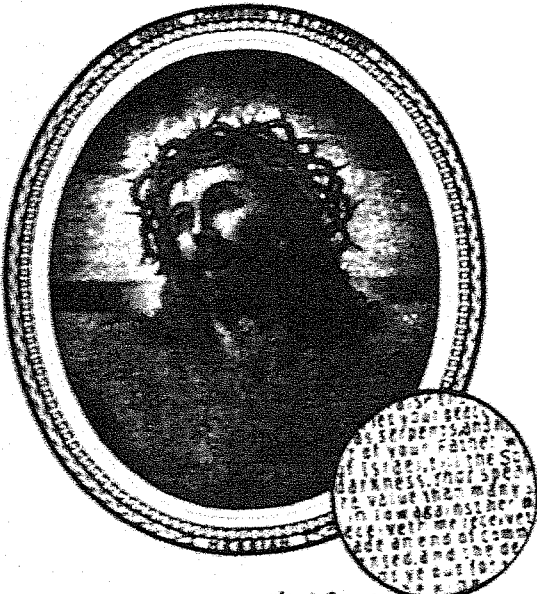
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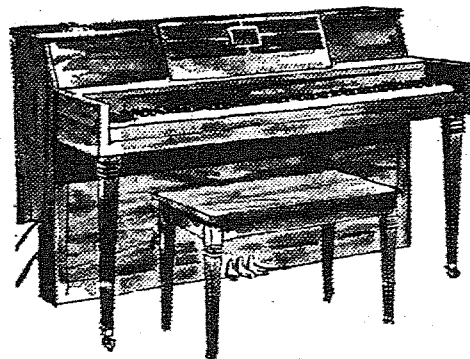
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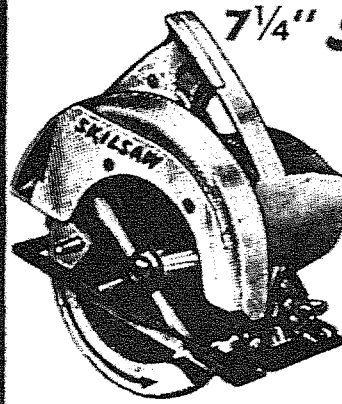
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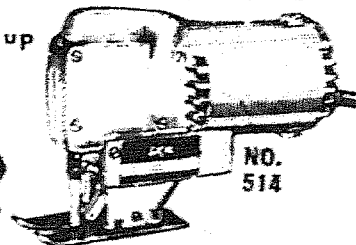
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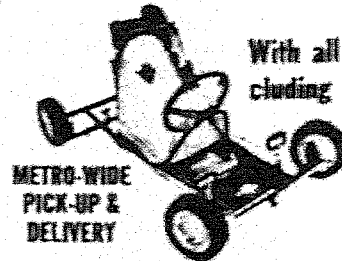
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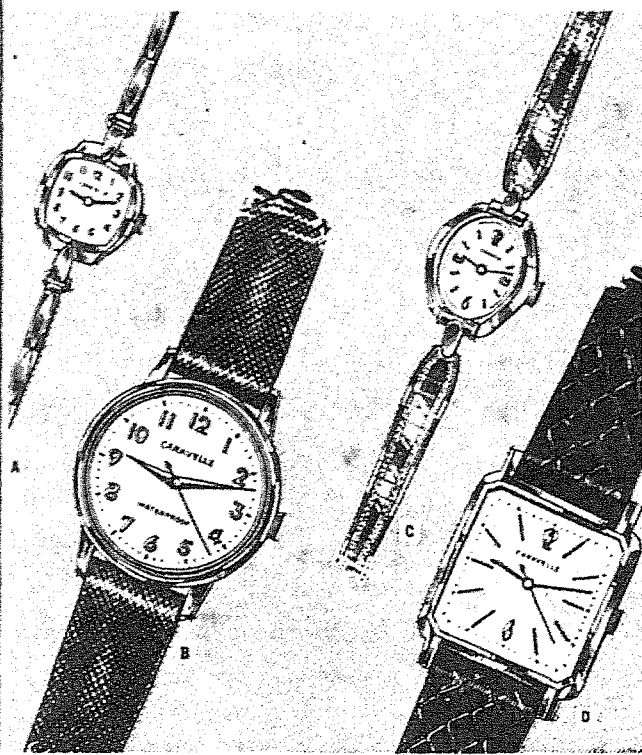
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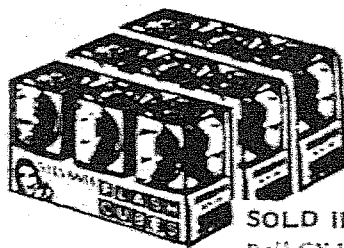


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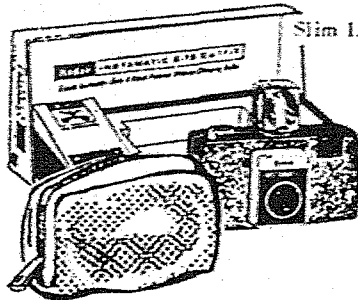


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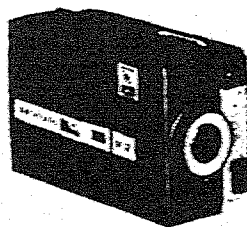
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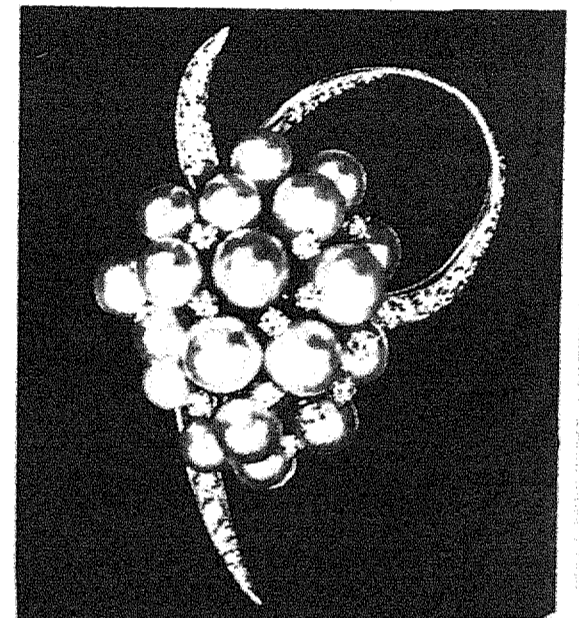
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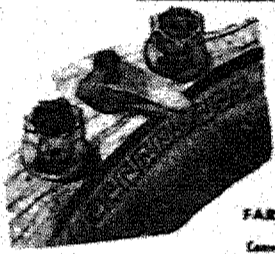


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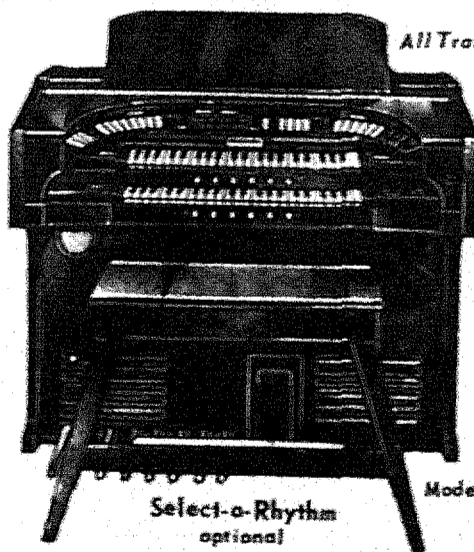
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When Civil Disobedience Is Anarchy

By MSGR. GEORGE G. HIGGINS

What justifies an act of civil disobedience? What are, or should be, the limits of civil disobedience? Is civil disobedience justified in the case of Vietnam?

The New York Times Magazine (Nov. 26) put these questions to 12 well known scholars and writers. Their answers were more or less evenly divided, pro and con. Some of those who replied in favor of civil disobedience in the case of Vietnam buttressed their argument by drawing a very sharp analogy between the Germany of Adolf Hitler and the United States of LBJ.

There is undoubtedly something to be said for this analogy, but, like many other analogies in the political order, it limps rather badly and — to abandon the metaphor — conceals almost as much as it reveals about two radically different historical situations.

In other words, it simply will not do to equate the totalitarian German society of the 1930s with the remarkably free and open American society of 1967, nor will it do to suggest, without a number of refinements and qualifications, that there is as much need and as much justification for civil disobedience in the latter as there was in the former. To put it another way, there is a hidden fallacy of major proportions in this all-too-facile equation between two historical situations which, in fact, are only superficially comparable.

In saying this, I am not suggesting that there is no need or justification for civil disobedience in the United States at the present time.

On the contrary, I would agree with John Cogley of the Center for the Study of Democratic Institutions — and with the other Times Magazine respondents who share his point of view — that the citizens of this country, like the citizens of every other country in the world, have the moral (but not the legal) right and, in fact, the duty "to resist evil, to refuse to cooperate with evil-doing, to do all in their power to persuade others that the evil they see is evil, and to encourage others to have no part in it."

The fact that I might not always agree with their definition of what is evil and what is not is beside the point. Obviously

they must follow the dictates of their own conscience, not mine or LBJ's or Robert McNamara's or Bishop X's or Father Y's or, for that matter, the collective conscience of the electorate.

Needless to add, they must also be prepared to take the consequences and to pay the price of their civil disobedience, including imprisonment if that's what the courts require of them.

Granted, then, that citizens have the moral right and indeed the duty to follow the dictates of their conscience even to the point of civil disobedience.

But that's not the end of the story. At least two additional factors must be taken into account in any serious discussion of civil disobedience: (1) There are limits to justifiable civil disobedience; (2) civil disobedience, as Bayard Rustin, among others, points out in the Times symposium, "is not always or necessarily relevant in political terms."

John Cogley explicitly notes, with regard to the first of these two points, that "those opposed to the Vietnam war have no right to destroy law and order at home or to practice sedition or sabotage. To say they did would be to turn the case for civil disobedience into a charter of anarchism."

Unfortunately, however, that's precisely what some proponents and practitioners of civil disobedience are doing

at the present time.

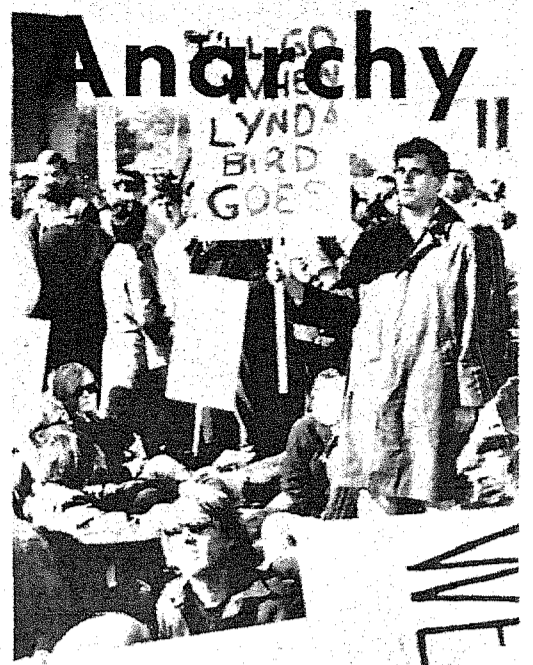
A couple of examples will suffice. First, the leader of a group at Columbia University called The Resistance stated recently that ending the war in Vietnam transcends everything else and is therefore more important "than abiding by all the traditional rules," including preservation of "an orderly America."

Secondly, a Negro civil rights militant blatantly told a Congressional committee a few weeks ago that he wouldn't hesitate to shoot Mrs. Lyndon B. Johnson if he thought it necessary to do so in order to achieve equality for the Negro people of the United States.

To mouth this sort of anarchical rhetoric in the name of civil disobedience or to stomp around like American stormtroopers as several hundred anti-Vietnam dissenters did in New York City a few weeks ago is to strike at the very heart of the democratic system of government.

What about the political relevance of civil disobedience, specifically in the case of Vietnam? The political argument in favor of civil disobedience, as stated by John Cogley and other contributors to the Times symposium, is that "dissent is not enough. . . as the dissent has escalated so has the war."

Therefore, the argument continues, civil disobedience is not only politically



relevant, but absolutely necessary as the only means of reversing the present U.S. policy with regard to Vietnam. Maybe so.

For my own part, however, I think we ought to listen very attentively to Bayard Rustin — who knows more about the theory and the practice of civil disobedience than most of us — when he says that "no algebraic formula can guarantee that a given act of disobedience will stimulate the necessary political response."

In Matters Such As Vietnam

Who Speaks For The Church?

By FATHER JOHN B. SHEERIN

The liveliest topic in church circles these days is: who speaks for the Church? The obvious innuendo in the question is: do official Church bodies speak for the members of their churches in matters such as the Vietnam War?

About two weeks ago, the Council for Religious and International Affairs held a two-day Consultation at Washington and the authority of Church officials to speak about Vietnam was the center of discussion.

One of the main speakers was Paul Ramsey, Protestant theologian at Princeton, who has attacked the World Council and the National Council of Churches in his latest book "Who Speaks for the Church?"

Ramsey contends that Church bodies should not get down to specifics in dealing with problems such as the war. The Church, rather, should proclaim general principles and define "directions" for action since it is not equipped to do the work of political, economic and social analysis.

Monsignor George Higgins of the U.S. Catholic Conference's Social Action Department tended to agree with the Ramsey thesis. He would not gag individual clergy, including bishops, but would insist that they speak in a private rather than official capacity.

He expressed the fear that emphasis on statements by bishops and clergy on the Vietnam War would do a dis-

service to the laity by overstating the role of the clergy in the temporal order, thus discouraging lay initiative.

Most Catholics at the Consultation, I would say, tended to agree with Monsignor Higgins. They were, for the most part, Catholic "progressives" who deemed ultramontane any attempt to look to the hierarchy for ready advice on current problems.

Strangely, their position was substantially in line with that of the very conservative editor of Christianity Today, Carl Henry, who contended that Church officials should make no pronouncements on these secular questions, except for broad generalizations.

This, of course, is the stand of the Catholic conservatives who inveigh against mixing religion with politics, even to the extent of criticizing Pope Paul for his appearance at the UN.

One of the most surprising features of the Consultation was that many of the non-Catholics present, men involved in day-by-day governmental affairs, expressed a desire to hear what the Churches have to say about the Vietnam War.

Some said that they, involved as they were in technical phases of their work, were anxious to hear the war discussed "in another dimension." One ventured the opinion that clergy tend to exaggerate the importance of technical expertise.

Very much in the minority among

the Catholics, I held out for the value of official Church statements, provided the hierarchy was well informed on matters such as the political, economic, social, military and other phases of the war.

The discussion will undoubtedly wax stronger as the war drags on. It will not be enough to prove that the WCC or the NCC have been too specific in their recommendations.

Nor, on the other hand, will it be enough to prove that the world regards as a scandal the fact that no national hierarchy has ever condemned a national war.

Perhaps, for Catholics, the answer to the whole question will not come until we have further study of the essential role of the institutional Church in Catholic life.

Monsignor Higgins quoted from Charles Davis' new book "A Question of Conscience" in which Davis points out that no clear Christian guidance is forthcoming from the hierarchy in regard to the Vietnam War.

The British theologian says that hierarchical authority is too weighty and clumsy an instrument to meet the problem of the war and that effective action will come only from conscientious individual Catholics.

Monsignor Higgins did not agree with Davis' estimate of the institutional Church but did agree with the conclusion that the role of the institutional Church in the temporal order is more limited than certain "liberal" Christians think.

How Our Christmas Customs Originated

By JOHN J. WARD

The Church is observing Advent, the season of preparation for Christmas. "Advent" means coming — the coming of the birth of the Redeemer of mankind.

However, to read the daily papers and to watch television, it would seem that the true meaning of Christmas has entirely escaped the writers and the producers. All they appear to be interested in are characters like "Ronald the Red-nosed Reindeer" and other fictional creations.

Even jolly old Santa Claus, the good St. Nicholas, who has some foundation in historical fact, is largely ignored.

Santa Claus, the merry distributor of Christmas gifts, is an American adaptation of St. Nicholas, Bishop of Myra, in the fourth century. This saint is popular also in Germany, Switzerland and the Netherlands, where he is made the secret purveyor of gifts to children on Dec. 6, his feastday. The custom was brought to New York by the Dutch and quickly spread throughout the United States. (C)ally becoming absorbed into the celebration of Christ-

Two other customs of the Yuletide season also have become firmly rooted in the American tradition. They are the Christmas tree and the Christmas crib.

Nearly every home, be it ever so humble, sets up a decorated Christmas tree. What many do not realize, however, is that it is a reminder of the tree of the Cross on which the Son of God died.

Many churches and homes also set up a crib at Christmas. This custom, although of very ancient origin, was popularized by St. Francis of Assisi in the thirteenth century.

It was in the year 1223 that St. Francis visited Pope Honorius III and sought approval of his plan to make a scenic representation of the Nativity. He obtained the Pope's permission and, leaving Rome, he arrived at Greccio on Christmas eve.

There in the church he constructed a crib and grouped around it images of the Blessed Virgin and St. Joseph, of the shepherds, the ox and the ass.

At midnight Mass, St. Francis served as deacon. After singing the words of the Gospel, "And they laid Him in a manger," he knelt down to meditate on the great gift of the Incarnation. Miraculously, those in the congregation saw in his arms a Child, surrounded by a most brilliant light.

Since then the devotion to the crib has spread worldwide. The crib remains in the church until the octave day of the Epiphany.

At the proper times, the images of the Three Kings and their retinue are added, making a daily advance towards the crib, until the great day of Christmas, when the scene depicts that solemn moment in a stable at Bethlehem when Christ was born to Mary nearly 20 centuries ago.

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Ex-Surgeon Excels At Biblical Novels

JACKSONVILLE, Fla. — (CPF) — Frank G. Slaughter and St. Luke have quite a bit in common: both writers, both physicians, both spreading the message of Christ — Luke as one of the authors of the world's best-selling book; and Dr. Slaughter as the world's best-selling author of Biblical novels.

An ex-surgeon who still has a license to practice, the 59-year-old Dr. Slaughter has been one of the most successfully prolific novelists in book-publishing history (he just completed his 49th) and for some time now, one out of every two of his books has had a Biblical theme, with "God's Warrior" (about St. Paul) published earlier this year and "The Sins of Herod" due next Spring.

Dr. Slaughter has gained equal fame for his medical and historical novels ("Surgeon, U.S.A.," "Fort Everglades," "Battle Surgeon," "Sangaree" and his latest, "Doctors' Wives"), but as he has commented:

"I was never happy about what I was writing until I began doing the Biblical novels. There is a satisfaction with them which doesn't exist with the others. I get letters all the time from people who say that for the first time those Biblical characters have become real human beings."

The novelist, who is a retired elder of the Presbyterian Church and who switched from medicine to manuscripts right after the Second World War, has turned to Biblical themes for "Upon This Rock" (about St. Peter), "The Thorn of Arimathea" (about Veronica and the days after the Resurrection), "The Curse of Jezebel," "The Song of Ruth," "The Galileans," (about Mary Magdalene), "The Scarlet Cord" (about Rahab, the wom-

an of Jericho) and "David, Warrior and King."

But the first of Slaughter's Biblical novels — published in 1951 and about to be re-issued in paperback — was, predictably, a novel about St. Luke, titled "The Road to Bithynia."

"I chose Luke and the early Christian period because I felt some pertinent answers to my own uncertainty of purpose, as well as that of others, might be found there," Dr. Slaughter explained. "The result has been a rare and rich spiritual experience."

With "Road to Bithynia," as he was to do with subsequent Biblical novels, Dr. Slaughter relied on Scriptural and archaeological research to help "flesh out" characters that are only sparingly described in the Bible.

Thus, knowing that Luke was a physician and probably Greek, "I was able to follow him in the story through the education of a young Greek physician about 35 A.D. This included a period of residence at one of the great Temples of Asklepios and a description of the medical regimen practiced there. Since Roman military medicine was highly developed in this period, Luke also served in the story as a military surgeon with an army in Galatia, in addition to traveling with Paul."

Slaughter's technique of combining historical research about a period of history with what one critic called "a very fertile imagination" to create episodes and dialogue for Biblical characters has been attacked, of course. "In such an important matter as religion, one becomes uneasy at such free use of imagination," as one priest-reviewer put it.

But if nothing else, his supporters argue, he provides in his novels the kind of place de-



Frank G. Slaughter

scriptions, color, atmosphere and background that make a re-reading of the Old and New Testaments much more inviting and much more profitable. And as a Sioux City, Iowa book-reviewer observed in assessing "God's Warrior," Dr. Slaughter "assembles in one story much that heretofore has been available only to the serious student of Biblical times."

"God's Warrior" was the second novel in a new "Pathway of Faith Series" launched by Slaughter's publisher, Doubleday. The first was "Constantine: The Miracle of the Flaming Cross," which dramatized the development of Christianity from an outlawed religion to one supported by the state.

"The Sins of Herod" will be the third in the series, which "will deal with important moments in the world of faith," according to Doubleday. "This important new series will involve the outstanding stories and dominant characters, both in the Judaic heritage of the Old Testament and in the Christian era. Most are to be written by Dr. Slaughter."

'Rosie' Old Fashioned Movie: It Entertains

Rosie, the silver-haired dynamo, who is heroine of Ross Hunter's latest "soap-sudser," has problems — not with her white Ferrari roadster nor her palatial estate — but with her money-grabbing daughters and a black-hearted son-in-law.

"Rosie!" is a corny, yet endearing film. It's a sticky-sweet confection directed by David Rich that will entertain the entire family.

Rosalind Russell is Rosie, an eccentric millionairess bent on living joyfully regardless of her expenses. Her reckless spending irritates her family — everyone but her loving granddaughter — who would rather squander her fortune themselves.

Jetting down the highway in her Ferrari thrills her, so Rosie blisters the asphalt, meshing her gears like a pro. One day, after a harrowing spin through Pasadena that scares her granddaughter bug-eyed, Rosie visits a theater that's soon to become a parking lot.

"How do you like it?" Rosie asks her granddaughter. The pretty little blond replies it's O.K.

"Good. 'Cause I'm buying it for \$-and-a-half million!"

Explaining to the astonished girl, Rosie says with eyes twinkling, "Each there your grandfather proposed to me. We were watching Romeo And Juliet, and when Juliet killed herself, I cried, Oh, I cried, and everybody

looked at us. Poor Seth was so embarrassed. He tried everything, and then suddenly he asked me to marry him. This made me howl all the more."

VULTURES SCREECH

Rosie buys the theater, knowing she'll never convince her daughters that the drab old place is priceless to her. Immediately her two vulturous relatives swoop down with blood in their eyes. The din they make, screeching and squawking, is incredible, but Rosie withstands — her repartee humorously needling them into exposing their intentions. They want guardianship of her estate.

Rosie snaps, "Go fly a kite!"

Seconding her motion is Stevenson, her old friend and attorney who also says, "Ladies, go fly a kite."

From this point on, the film grows serious. The daughters and the son-in-law

connive to build a case showing Rosie as incompetent. Shutter-bugs take pictures of her during several of Rosie's "little accidents."

Eventually Rosie is abducted and imprisoned in a "rest home" and the film becomes morose. But such calamities make for a good "sudser" — as we all know. Confined in a dimly lighted, sparsely furnished room, Rosie grimly states, "We're not afraid of the dark. No, sir."

The film succeeds in creating empathy for our interpid heroine. People care about Rosie and want to see the "bad guys" get their "come-upence." — And this empathy is precisely what makes Ross Hunter's film top-notch.

Famous for his lavishly produced, urbane comedies and melodramas, Hunter has long been a commercial success. He hires talent, and he works according to formulas tried-and-proven.

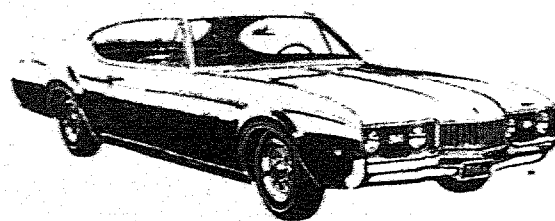
The cast is spendid: Brian

Aherne, Sandra Dee, Audrey Meadows, James Farentino, Vanessa Brown, and Juanita Moore. Some are newcomers, others are seen on TV "late-late shows."

"Rosie!" is an old-fashioned type film, the kind designed purely for entertainment. It's a delight.

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Failure To Meet Expectations May Show Most Scholastically

Our son has been having trouble in school. He rarely completes his homework assignments, and the teachers report that he is inattentive in the classroom, and argumentative on the playground. What could be the reason, and what can we do about it.

By DR. BEN SHEPPARD

We frequently find that parents deal with their own unhappiness with the child's work by assigning responsibility for the child's failure to something connected with the school—the teacher, the methods of teaching, or the curriculum. However, careful questioning often shows that the child avoids all responsibility. He does not function well at home, and requires a complete break down of the mother's patience to get up and dress in the morning. She may wind-up dressing him herself, and then prod him to brush his teeth and get his books.

MANY FAILURES

It becomes evident that not finishing his school work is just one reflection of many failures to meet the expectations attendant to growing up.

Teachers become frustrated after an hour or two of attempting to get the child to do anything. Failure to complete assigned work is very frequently accompanied by talking out and wandering around the classroom; the child will not stay in his seat.

When he reaches the playground he becomes bossy and aggressive, and as a result finds the other children will not play with him. To the teacher this seems like a calculated provocation, and very frequently a continuing struggle develops between the teacher and the child. We find then that failure to complete school work is but one of many symptoms.

Psychiatrists have indicated that this is best understood as a manifestation of psychological immaturity.

Most children are able, with a minimum of protest, to accept the increasing expectations of their parents. If we can establish limits of expectations wisely, the child can cope with them. Each time the child successfully meets and copes with a problem it will increase his capacity for functioning effectively. At the same time it will impart a sense of accomplishment and contribute to the emerging self esteem.

IMMATURITY

If we interfere with this coping mechanism, and the child does not succeed—as measured by the expect-

tations of our culture—he is considered immature.

In the first grade such children show the following characteristics:

They are intolerant of delay—they want instant satisfaction and show by their actions when this is not forthcoming.

They feel that the world should revolve about themselves and fail to understand that they are one of a group and that other children in this group have rights.

Like an infant, they want to preserve the omnipotency of the time when a strong cry would summon anxious relatives.

The child cannot understand delay.

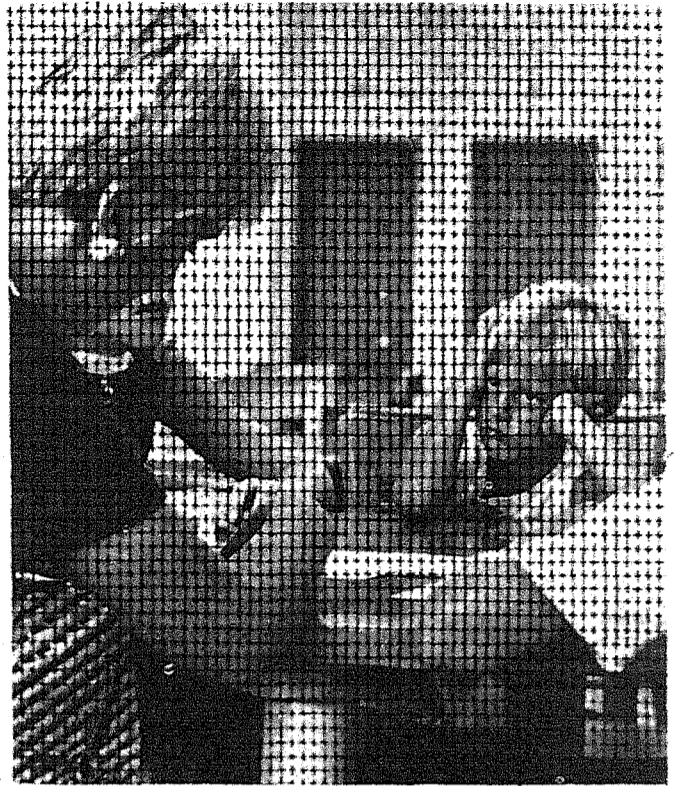
When the child is an infant his mother would be far wiser not to sit by the crib side with a warmed bottle waiting for the baby to awaken at the expected time. It would be better to let the infant wait while the bottle is heated. He will learn from experience that satisfaction will come and he will discover that he can wait.

In order for the capacity for delay to increase, the child must experience tolerable doses of frustrations. We must not spare the child from experiencing frustrations because in so doing we will fail to provide the graduated expectations that promote self growth.

DAY DREAMING

The child who has not developed an appropriate capacity for delay finds minor hindrances of developmental expectations tedious and has little or no tolerance for them. When, for example, such a child is dressing himself, and his sock sticks, he will abandon the task and will sit, sock in hand, staring at the wall. He will then resort to pleasurable fantasies and turn from minor failures to daydreaming mastery.

Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Diocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.



Poison: What To Do In An Emergency

Two articles which appear in "The Journal of Pediatrics," one by Joel J. Alpert and his group from the Boston Poison Control Center and the other by Ray Huges and his associates from the Rocky Mountain Pediatric Society Poison Control Center, deal with remedies for accidental injections of poison.

The reports indicate that when a poisoning occurs a majority of families will act before calling for help. The most important principle in poison management is removal of the poison, and most of the actions the families would take appear ineffective.

Valuable time can be lost by attempting to induce vomiting and most of the methods are grossly ineffective. These include the use of milk, raw egg white, finger in the throat, mustard, water and soap, hanging the baby by the heels, etc., ad infinitum.

The list of home remedies, they say, used to induce vomiting is testimony to the influence of old wives' tales, hearsay and old medical advice.

The two reports urge that Syrup of Ipecac be part of every medicine cabinet. There have been no inward effects nor have there been any recognized complications from the distribution of Ipecac Syrup. The principle risk of inappropriate administration is with caustic poisoning. The risk is small compared with the present risk of inappropriate actions taken where a poisoning occurs.

SET UP TALKS

Ipecac Syrup, the reports go on to indicate, could be effectively distributed if the physician presented the Syrup as part of a regular program of health maintenance for example, starting at the nine month visit before the child begins to walk and providing at this time a discussion of accident and poison prevention with the parents.

The group from the Rocky Mountain Pediatric Society goes so far as to say that Syrup of Ipecac should be distributed and emphasized by the retail men who visit the doctors routinely. Eighty per cent of the physicians approached agreed that this would be a workable idea and that they would cooperate. The basic idea is that the first step in accidental poison is to get rid of the poison injected and that the use of Syrup of Ipecac as directed by the family physician is the best method known to induce this rejection of poisonous materials.

Ecumenical Center

WORCESTER, Mass. (NC)—A non-profit, inter-faith corporation has been formed here to operate an ecumenical center in nearby Whitinsville.

Lancel House in Whitinsville, now owned by the Episcopal diocese of Western Massachusetts, will become a center of ecumenical activity under the direction of a board representing the Episcopal diocese, the Catholic diocese of Worcester, and the Greater Worcester Area Council of Churches.



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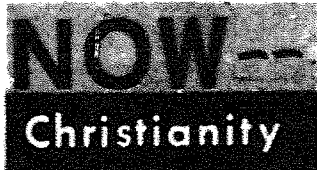
Greatest Prophet Had Doubts

By FATHER DAVID G. RUSSELL

The praise of Christ for John the Baptist is truly singular. He does not call John simply a great prophet, but the greatest of the prophets. In fact, He says that John is more than a prophet.

In view of John's greatness it is surprising that John the Baptist was in doubt about Jesus. John needed reassurance that Jesus was the Christ, the Promised One. For this reason he sent his own disciples to ask Jesus if he were truly the Messiah.

Is it possible that John was in doubt about Jesus because Jesus did not fulfill the messianic expectations of John? John was looking for a Christ in the Old Testament image of one who would destroy the wicked



and exalt the good. John perhaps was looking for a Messiah who would separate the just and the unjust, those who kept the Mosaic law and those who did not. Jesus of Nazareth did not come in the anticipated power and splendor. Rather He was born in poverty, in straw, and died in ignominy. He did not destroy the sinful man, but offered the sinner forgiveness and mercy. He did not exalt himself but said, "I am meek and humble of heart." He did not use violence to establish the kingdom, but exalted the peacemaker. He did not

overcome evil by force, but with goodness. Perhaps such a Christ was a surprise even to the greatest of the prophets, John the Baptist.

Christ did not simply divide the just and the unjust according to the observance of the law. He divided humanity into those who love, at least those who try to love, and those who refuse to love. He saw the power of success buried in failure, the richness of human dignity in the poor and outcast, and he saw value in sickness. Is it little wonder that Christ warned the disciples of John the Baptist not to be scandalized in Him. He was a new kind of Savior. He was a stumbling block.

Jesus did not even offer His followers happiness, at least not this side of eternity.

He offered rather the power to live without happiness. He did not offer the good life, but rather bids His followers take up their crosses and follow Him. He offered only the strength to bear it, not a way to escape it. Is it possible that such a Christ is still a scandal to the world, to you and me.

He asks us to be a Christ like himself in this, our own day. He pointed out to the disciples of John that He was truly the Christ because the lame walked, the blind saw and the poor had the good news preached to them. He asks us today to carry on His work of healing, of reconciling, of loving, of embracing the poor, not with words, but with actions. He asks us to preach that good news to the end of the world.

Pope Says: Clarify Priesthood Picture

VATICAN CITY—(NC) — Pope Paul VI has told a group of European vocation directors that vocations to the priesthood can be increased among the young if the concept of the nature of the priesthood is presented clearly.

In a letter to the second congress of national directors of vocations in Europe, meeting in Rome, the need for self-denial and discipline which is implicit in the priestly vocation was stressed.

The letter was signed by Amleto Cardinal Cicognani, Papal Secretary of State, and expressed the Pope's regrets that he could not receive the congress delegates in person.

In the letter it was stated: "There is a great deal of talk in our times of the progress of the human person, of a community spirit and of dialogue. They are major values of the spirit to which the young attach much importance."

"Therefore, those who forget these values in speaking about the priesthood to young persons make a mistake."

GENUINE NATURE
The Pope, however, also insisted on the need to concentrate on values which have always been considered fundamentals of the Catholic priesthood. "It is necessary that the genuine nature of the priesthood be placed in its

proper light. Ecclesiastical vocations are today becoming rarer because the life of the priest and of the sacred ministry are described as different from what they actually are.

"Even certain Catholics do not understand this ministry in its right meaning, but (speak of it) almost as a flight from the world. It can then happen that laymen, after the (Second Vatican) Council has exalted and reaffirmed their role, may be regarded as more perfect as far as human nature is concerned and more effective in the sphere of the apostolate than the priests themselves."

"On the contrary, if the

concept of the nature of the priesthood is perfectly clear to a young man, he will always consider the priestly ministry as a higher fullness of life. In fact, the priest has a grace which cannot be compared to any other — that of being the living image of Christ and of acting in His name in the world in order to give men the grace of Christ."

The papal letter insisted on the need to demonstrate to young people the supernatural excellence of self-denial and of the spirit of Christian mortification in which priests find the strength and effectiveness of their apostolate.

MISSAL GUIDE

- Dec. 17 — Mass of the Third Sunday of Advent, no Gloria, Creed, Preface of the Trinity.
- Dec. 18 — Mass of the Third Sunday of Advent, no Gloria or Creed, Common Preface.
- Dec. 19 — Mass of the Third Sunday of Advent, no Gloria or Creed, Common Preface.
- Dec. 20 — Mass of Advent Ember Day, no Gloria or Creed, Common Preface.

- Dec. 21 — Mass of St. Thomas, Apostle, Gloria, Creed, Preface of Apostles.
- Dec. 22 — Mass of Advent Ember Day, no Gloria or Creed, Common Preface.
- Dec. 23 — Mass of Advent Ember Day, no Gloria or Creed, Common Preface.
- Dec. 24 — Mass of the Fourth Sunday of Advent, Vigil of Christmas, no Gloria, Creed, Preface of the Trinity.

Shut-In Mass Scheduled

NORTH PALM BEACH — Semi-annual Mass for shut-ins will be celebrated at 11 a.m. Sunday, Dec. 17, in the chapel of Our Lady of Florida Retreat House. Transportation will be provided by members of K. of C. Councils in Palm Beach County and accommodations will be available for stretcher and wheelchair cases. Confessions will be heard beginning at 10:30 a.m.

Christmas Play At School

"How Many Miles to the Manger" will be presented by students of St. Rose of Lima School at 8:15 today (Friday) in the parish auditorium, 10690 NE Fifth Ave. Three legends: the Christmas Rose, Sister Monica, and a story of a medieval jester, comprise the production, which includes verse choir, chorale, and dancers. More than 140 students will participate.

Prayer Of The Faithful Third Sunday Of Advent

December 17, 1967

CELEBRANT: Let us pray. In obedience to Christ's command: "Ask and you shall receive," we pray for our needs and the needs of all men.

LECTOR: (1) For our Holy Father, Pope Paul, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For our Bishop, Coleman F. Carroll, our Pastor, N.; and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For all who are involved in the struggle for peace in Vietnam, that their suffering may soon produce good results, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) That the pastors of the Church by their spirit of renewal proclaim themselves the messengers of the glorious Kingdom of God, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For N. and N., members of our parish who died last week, and for all seriously ill members of our parish, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all of us in this assembly of the People of God, that we may find in this celebration of the Eucharist our determination to bear witness to the Kingdom of God, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear the just petitions of Your People, O Lord, and grant that what they ask for, strong-in-faith, they may receive gratefully from Your goodness, through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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RETREAT DATES

- Dec. 15-17. AA Retreat
- Dec. 17. Mass for Shut-Ins
- Dec. 27-28. (13-15 Group) Young Men's Retreat
- Jan. 1-7 Conference of English Speaking Provincial Superiors, Passionist Congregation
- Jan. 6. Bishop's Annual Testimonial Dinner
- Jan. 12-14. Laymen
- Jan. 19-21. Laymen

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Travelers' Timetable Of Sunday Masses In Diocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish).

ARCADIA: St. Paul, 7, 11 a.m.

AVON PARK: Our Lady Of Grace, 8:30 and 10 a.m.

BELLE GLADE: St. Phillip Benizi, 7, 10:30 and 12 noon (Spanish)

BOCA GRANDE: Our Lady of Mercy, 4 p.m.

BOCA RATON: St. Joan Of Arc, 7, 9, 10:30 a.m. and 12 noon.

BONITA SPRINGS: St. Leo, 7:30, 9:30 a.m.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. and 6 p.m.

CAPE CORAL: St. Andrew (Del Prado Parkway) 6:30, 8, 11 a.m. and 6 p.m.

CLEWISTON: St. Margaret, 8 a.m., 7 p.m.

COCONUT GROVE: St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

COCONUT GROVE:

CORAL GABLES: Little Flower (Church) 6, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. and 12 noon (Spanish)

ST. THOMAS AQUINAS STUDENT CENTER: 6:30, 10:30 a.m., 12 noon, 5 and 6 p.m. Week-days 8:30 a.m. only.

DANIA: Resurrection (2nd St. and 5th Ave.) 7, 8, 9, 10, 11 a.m., 12 noon, and 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12th Ave.) 7:30, 9, 10:30 a.m. and 12 noon.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m., 12:15 and 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

St. Bernadette, 7, 8, 9, 10, and 11 a.m. St. Clement, 8, 9, 10, 11:15 a.m. and 12:30 p.m.

St. George, 7, 8:30, 10, 11:30 a.m. and 5:30 p.m.

St. Jerome, 7, 8:30, 10, 11:30 a.m.

Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.) 6, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

Queen Of Martyrs: 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m. St. Sebastian (Harbour Beach) 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10 a.m. and 1:30 p.m.

St. Cecilia Mission, 7, 8:30 and 11 a.m.

FORT MYERS BEACH: Ascension, 7, 9:30 a.m.

FORT PIERCE: St. Anastasia (Church) 7 p.m. (Auditorium) 7:30, 9, 10:30 a.m.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12 noon, and 6 p.m.

HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m.

St. Bernard Mission, 9, 10 (Spanish)

St. John The Apostle, 6, 7, 8, 9:30, 11 a.m., 12 noon, 12:55 (Spanish), 5:30 and 6:30 p.m. (Spanish)

HOBE SOUND: St. Christopher, 7, 9 a.m.

HOLLYWOOD: Annunciation, 8, 9, 11:30 a.m., 7 p.m.

Little Flower, 5:45, 7, 8:15, 9:30, 10:45 a.m., 12 noon, 5:30 p.m.

Notiviti, 6, 7, 8:15, 9:30, 10:45 a.m., 12 noon and 7 p.m.

HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

IMMOKALEE: Lady Of Guadalupe, 8:30 and 11:45 a.m.

INDIANTOWN: Holy Cross, 7:30 a.m.

JURTER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE: St. Agnes, 7, 8:30, 10, 11:15 a.m. and 6:30 p.m.

LABELLE: Mission, 10 a.m.

LAKE PLACID: St. James Mission, 7:15 a.m.

LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 a.m. and 6:15 p.m.

Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30 a.m. and 6 p.m.

LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

LEHIGH ACRES: St. Raphael, (Lee Blvd.) 8, 10 a.m.

MARCO: Catholic Church of San Marco, 12:15 p.m. (Marco Yacht Club)

MARGATE: St. Vincent, 7, 8, 10:15, 11:30 a.m.

MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m.

Corpus Christi, 6, 7, 8, 9:15, 10:30, 11:15 a.m. (Spanish) 1 and 5:30 p.m.

GESU, 5, 6, 7, 8, 9, 10, 11:30 a.m., 12:30 and 5:30 p.m. (Spanish).

Holy Redeemer, 7, 10 a.m., 6:30 p.m.

International Airport (International Hotel) 7:15, 8 a.m. Sundays and holy days.

St. Mary of the Missions, St. Francis Xavier, 7, 8:30 a.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish).

St. John Bosco Mission (1301 Flagler St.) 7, 8:30 10 a.m. (Sermon in English), 1 and 7:30 p.m.

St. Kevin Mission (Concora Road) 9, 10, 11 a.m.

St. Kieran (Assumption Academy) 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m.

St. Michael (new church) 6, 7, 8, 9, (Polish) 10, 11 (Spanish) 12 noon, 6 and 7 p.m. (Spanish) (Old church) 10 a.m. (Polish).

SS. Peter And Paul, 6:15, 7:30, 8:30 (Spanish), 9:30, 10:30 a.m. 12 noon, 1 p.m., (Spanish) 5:30 p.m. 7 p.m. (Spanish), and 8 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.

St. Thomas the Apostle, 7, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

St. Vincent De Paul (2100 NE 103 St.) 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m.

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m.

St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 8, 10:30 a.m., 12 noon, 5 p.m. (Spanish) and 6 p.m.

MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. (Spanish)

MIRAMAR: St. Bartholomew, (University Drive and Hollandale Beach Blvd.) 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.

MOORE HEAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6, 7:30, 9, 10, 10:30 (Spanish), 11 a.m., 12:30 and 6 p.m.

NARANJA: St. Ann, 10:30 a.m. 7 p.m. (Spanish)

NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 a.m. and 6 p.m.

NORTH MIAMI: Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 5:30 p.m.

St. James, 6, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

Visitation, 7, 8:30, 10:30 a.m., 12 and 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11 a.m., 12:15 and 6:30 p.m.

ONEECHOREE: Sacred Heart, 9:30 a.m.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 noon and 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 6 p.m.

St. Phillip (Bunche Park) 9 a.m.

PAHOKEE: St. Mary, 9 a.m. and 6:30 p.m. (Spanish)

PALM BEACH: St. Edward, 7, 9 a.m. and 12 noon.

PERRINE: Christ the King, 8, 10 a.m. and 12 noon.

Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

PINE ISLAND MISSION: 9:30 a.m.

PLANTATION: St. Gregory, 8, 9:15, 10:30, 11:30 a.m. and 12:30 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 11 a.m. and 12:15 p.m.

St. Elizabeth, 7, 8, 9:15, 10:30 a.m. and 12 noon.

St. Gabriel, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

POMPANO SHORES: St. Colman, 6:30, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. daily masses 7:45 a.m.

PORT CHARLOTTE: St. Charles Borromeo,

7, 8, 9:30, 11 a.m. and 6 p.m.

PORT ST. LUCIE: St. Lucie, 8 and 11 a.m.

PUNTA GORDA: Sacred Heart, 7:30 and 10 a.m.

RICHMOND HEIGHTS: Christ the King, 7, 10 a.m. and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

SANBEL ISLAND: 11:30 a.m.

SEBASTIAN: St. William Mission, 8 a.m.

SEBRING: St. Catherine, 8:30 and 10:30 a.m.

SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 a.m. and 12:15 p.m.

St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Thomas, 6, 7, 8, 10, 11 a.m. and 6 p.m.

SOUTH MIAMI HEIGHTS: St. Rita's Mission, 9 a.m.

STUART: St. Joseph, 7, 9, 11 a.m.

VERO BEACH: St. Helen, 7:30, 9, 10:15, 11:30 a.m. and 7 p.m.

WAUCHULA: St. Michael, 9 a.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m.

WEST PALM BEACH: Blessed Martin, 9:30 a.m.

St. John Fisher, 7, 8, 9, 10, 11:30 a.m. and 6 p.m.

St. Juliana, 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m.

Holy Name of Jesus, 7:30, 9, 10:30 a.m., 12 noon and 6 p.m. Weekday masses 6:30 and 8:30 a.m.

St. Ann, 6, 7, 8, 9, 10, 11 a.m. 12 noon and 5:30 p.m.

ON THE KEYS

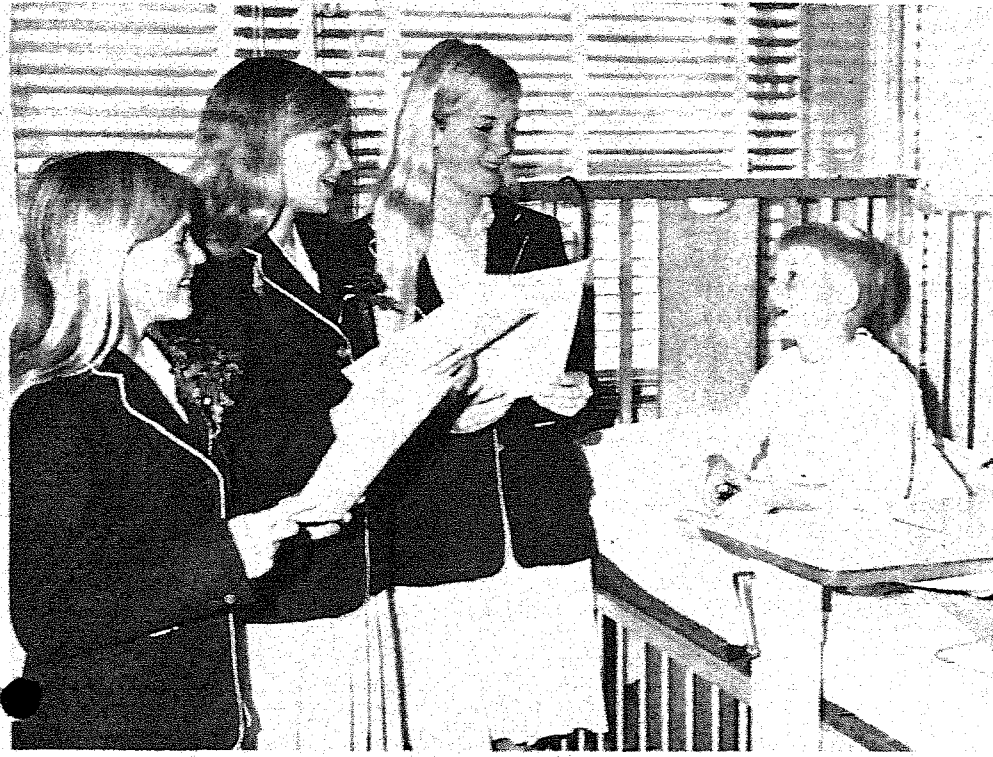
BIG PINE KEY: St. Peter's Mission, 9:30 a.m.

KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 a.m. and 12:15 p.m.

St. Bede, 8, 9, 11 a.m. and 7 p.m.

MARATHON SHORES: San Pedro, 8 a.m. and 6 p.m.

PLANTATION KEY: San Pedro, 6:30, 9 and 11 a.m.



LOCAL HOSPITALS in West Palm Beach are included in the Christmas caroling by Rosarian Academy Chorale. Young HARWELL HOLMES listens to PATRICIA ENGEL, MONA CHRISTIE, and DOREEN WITT at Good Samaritan Hospital.

Mature Concepts Replace Them

Childish Religious Ideas Fade

By FATHER MICHAEL SULLIVAN

It's a lot of fun to walk through a school from first to twelfth grade. Each classroom is filled with human beings but each person is completely different from the other. The first grader is little more than a baby. The

When the child begins learning about God he probably first associates God with his father. He is somewhat afraid of him because he is told that God, like his father, punishes those who do wrong.

Teachers can easily see this and at times they take advantage of the child's fear. Everything becomes a sin — even childish pranks. Such a teacher is turning God into a monster.

As the child grows up he gradually loses most of his fear. He comes to realize that he is a person and as a person his problems are best settled through reasoning.

His father now reasons with him; and if punishment is necessary he understands as long as it is reasonable.

When two people are able to reason there is respect, which is just another word for love. Fear of the father turns to respect — and all of this has happened because the young person has leaped from the world of skills to the world of ideas.

In our early years we

learn about God through simple skills. We repeat prayers over and over again. We look at pretty pictures of Jesus. We listen to stories from the Old Testament.

As a child we are impressed because God is so "Big." Like our father, he can do anything. Later on the stories lose their force, the prayers lose their meaning and the pretty pictures do nothing for us.

Childhood is coming to an end. Now we must look through the Bible stories for the idea behind them. We must make up our own prayers. We must form our own pictures. Only then will we see God as he really is — a Father who is good and kind but one who expects certain things from us — one who respects us and is reasonable with us.

There is a great difference between the first grader and the senior in high school — but they have one thing in common, both belong to God, Who is a loving Father.



senior in high school is an adult. Yet all can be housed under the same roof and all are doing the same thing — learning.

It stands to reason that the first grader learns in a different way than the senior in high school. The child learns by looking at pictures, by hearing the same sounds repeated time and again, by practice and repetition.

The adult learns by using the skills of childhood but with new meaning. Once the skills are acquired the person is ready for the world of ideas. Reading, writing and spelling become tools and the things learned in childhood must be re-learned with their adult meaning.

Religion belongs to the world of children and to the world of adults. The religion of a child makes little sense when it is carried over to the grown-up life. This is why so many people lose religion away. To such people it makes little sense — not because it has nothing to offer, but because for them it offers only the things of childhood.

Let's look at the child's world. In a well-formed family the child has two dominant images — the father and the mother. Most of the day is spent with the mother. She feeds him, puts on his clothes, packs his lunch and scoots him off to school. The father is around but not as much. He's busy digging up food for the family.

Normally the mother disciplines the child but now and then she turns him over to the father. In many instances this means that the father is forced to play the tough guy role. So if a child has fear of one of his parents it is usually fear of the father. Remember now, fear is part of life. It can be a healthy emotion.

**31 Teams In Frays
CYO Basketball
Season On**

Thirty-one Diocese of Miami CYO basketball teams opened a 12-week season last Sunday.

The teams, in four divisions, will be aiming for the diocesan championship, which will be held on Feb. 18; and represent a combined total of more than 300 players.

"We are especially pleased with the response to this year's basketball program," said Father Walter Dockerill, Diocesan director of CYO's. "Basketball has always been one of the most popular sections of our CYO athletic program."

SCHEDULE FOR DEC. 17

NORTH DADE DEANERY
North Miami Beach Recreational Center
11:45 a.m. St. Rose of Lima vs St. John the Apostle
1:00 p.m. St. Monica vs St. Lawrence
2:15 p.m. Holy Redeemer vs St. Michael
BYE St. James

SOUTH DADE DIVISION
Christopher Columbus High School
12:45 p.m. St. Timothy vs St. Theresa
2:00 p.m. St. Hugh vs Epiphany
3:15 p.m. Sts. Peter & Paul vs St. John Vianney
4:30 p.m. St. Louis vs Holy Rosary

EAST COAST DIVISION
Lake Worth High School
12:00 p.m. St. Helen vs St. John Fisher
1:15 p.m. St. Joan of Arch vs St. Luke
2:30 p.m. Holy Spirit vs St. Vincent Ferrer
3:45 p.m. St. Juliana vs Holy Name of Jesus

BROWARD DIVISION
St. Thomas Aquinas High School
11:30 p.m. St. Vincent vs St. Bernadette
12:45 p.m. St. Elizabeth vs St. Clement
2:00 p.m. St. Bartholomew vs Our Lady Queen of Martyrs
3:15 p.m. St. Stephen vs St. Ambrose
4:30 p.m. St. Coleman vs Annunciation

**K Of C Selling
Dolphin Tickets**

The Knights of Columbus of South Florida will have their night Dec. 23 when they will sponsor a pro football clash between the Miami Dolphins and the Houston Oilers at the Orange Bowl Stadium.

Fifty per cent of the proceeds from tickets which members of the K of C sell will go to Boystown of Florida, which has been adopted as the prime project of the Fourth Degree Knights

All members of the Fourth Degree in the Miami Diocese and visiting Knights are requested to be in uniform at gate No. 6 at 6 p.m. for final instructions and rehearsal for a 7:45 p.m. pre-game show.

Tickets to the game are available now and will be on sale through the K of C until Dec. 18. Only tickets sold by the K of C will benefit Boystown.

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Here's Forecast On Basketball

The basketball season has taken over the sports scene, and it's time for a few long range predictions on the upcoming season.

In Class AA, where Miami's twosome of Archbishop Curley High and Christopher Columbus High, battle the big boys, it's definitely Curley as the choice. In fact, the Knights have already been picked as No. 1 in the state by sports writers; and, although Coach Phil Petta will moan loud and long, we agree with them.

In Class A, it looks like Cardinal Newman of West Palm Beach and Chaminade of Hollywood will repeat their football duel for top honors, even though both may get late starts due to extended football seasons.

For the Class B schools, Cardinal Gibbons of Fort Lauderdale and Belen of Miami look like the two best, while John Carroll of Ft. Pierce could be tops among the diocese Class C squads.

In a closer look at each club, here is how they measure up.

ARCHBISHOP CURLEY (Class AA) — Knights were 29-2 last year; and two of the big guns from that squad, 6-8 center Cyril Baptiste (21.1 ppg. and 17.4 rebounds) and 6-5 forward Homer Lawyer (15.8 ppg. and 12.9 rebounds) are back. George Vuturo and Rodney Higgs, both 6-3, are reserves from last year's squad who are back while 6-2 David Lawyer, Homer's younger brother, and 6-2 LeRoy Baptiste are top graduates of junior varsity with 16.8 and 12.0 ppg., respectively. Knights should be big winners again if one ball handler can be found.

CHRISTOPHER COLUMBUS (Class AA) — This would have been a big year for the Explorers, who have twice won their district title in the last four years but loss of 6-2 Alan Hale has taken away the scoring leader. Hale was 19.0 ppg. last year and an all-diocese pick but moved to California when his father, Bruce Hale, became coach of the Oakland Oaks of the new ABA. With Hale gone, the scoring load will fall on 6-2 Luis Lauredo and 5-9 Don Ward, the latter also an all-diocese choice after averaging 12.7 ppg. last year. Neil Drake, 6-4, and Mike Whelan, 6-1, are also back to give the Explorers four returning starters. The Explorers will be good enough to give every trouble this year, but someone must come through as the big scorer if a championship is to come their way.

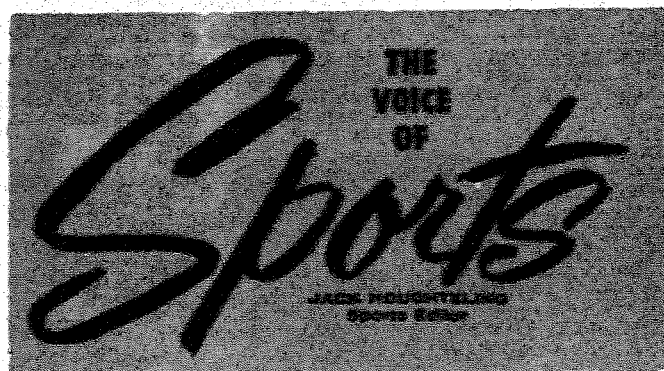
CARDINAL NEWMAN (Class A) — A pair of all-diocese selections, 6-4 Dave Beutenmuller and 6-2 Joe Merkle head up the Crusaders' list of returnees and it's a good twosome to start with. Merkle was 18.0 ppg. last year while Beutenmuller was 12 points a game. A solid 190 pounds and hardened by a season of football, Beutenmuller should be tough under the boards. Another football star, Steve Maresco, will help up front, while Frank Esposito, Rob Rowan and Tony Dyett are the leading guards.

CHAMINADE (Class A) — Bill Bertlan is the big man back from last year's 19-6 squad. He's 6-6 and averaged only eight points a game last season but had late season development. He'll have front line help in a pair of 6-3 performers, Jose Sabates and Chajke Butler, while 5-10 Killian O'Bryne will furnish the outside shooting. Robert Skut is expected to complete the starting lineup. Will be title threat all the way.

MSGR. PACE (Class A) — Spartans are always tough with three starters back from last year in 5-9 Paul Wilson, 6-1 Francisco Martinez and 5-10 Gary Sweet, the latter two gaining starter status last year as sophs. Bill Neumesiter, 6-2, Joe Farrell and Skip Washa could help out. Spartans are smaller than past years but always like to run and shoot so lack of height won't be too much of a handicap.

ST. THOMAS AQUINAS (Class A) — Raiders are perennial power although schedule always heavily loaded with local Class AA schools. Only three lettermen back with 5-10 Rick Tabit and 6-0 Greg Mizell expected to handle most of the scoring while rugged 6-1 all-star football tackle Jim Costello will have to carry the rebounding load. The Raiders may not be up to par, with seven Class AA games on the slate, but veteran coach Bo Litzinger (22 years at the school) will come up with a few surprises.

LASALLE (Class A) — The Royals not only lost heavily through graduation but also lost one of its top returnees, guard Lazaro Leon, who transferred to Miami High. Ray Bentoncourt, Herman Fuentes and Luis Sanchez are returning lettermen with Bentoncourt and Fuentes both 6-2 and the tallest members of the team. The Royals will have their troubles against Newman, Chaminade and Pace in



South Atlantic Conference play, but should hold their own with others.

CARDINAL GIBBONS (Class B) — The Redskins have a solid nucleus in four returning starters, headed by Bruce Sanderson and Phil Echarte, both of whom averaged 11 points a game last year. Jack Hanrahan, 6-1, and Jim Connolly, 6-2, provide what little height the Redskins have; and Tim Sheahan will probably complete the starting lineup. Gibbons will find the Class A schools in the SAC too big to handle but will be a winner against schools in its own class.

BELÉN (Class B) — Belen has a remarkable little shooter in 5-6 Alberto Ley but only Ricardo Gonzalez reaches the six-foot mark in height; and he's an even 6-0. Rene Walker, 5-8, and Luis Lopez, 5-10, are other starters who will add speed to the attack but leave the team terribly short on rebounding.

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All-State Honors For Grid Stars

By JACK HOUGHTELING

Diocese football players made their biggest haul ever of state-wide honors as four standouts were selected for first-team all-state recognition and three more were picked for second team berths.

Gaining first team status were:

Jim Costello of Fort Lauderdale St. Thomas, offensive tackle in Class A for the second straight year.

Norm Tarquinio of Hollywood Chaminade, offensive guard in Class A.

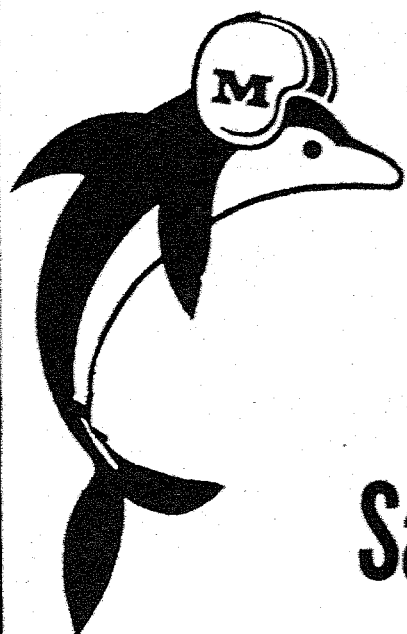
Steve Maresco of West Palm Beach Cardinal Newman, defensive back in Class A.

Iverson Williams of Ft. Pierce John Carroll, offensive back in Class B with the highest vote total in the state.

The second team spots went to Tom Moser, defensive tackle from Newman in Class A; Henry Williams, offensive guard from John Carroll in Class B; and Jackie Kelly, defensive and from John Carroll, also in Class B.

Five more diocese players were honored with third team berths: tackle Tony Allison and guard Bill Craven, both from Cardinal Newman; offensive back Tim Sheahan and center Walt Klappert of Ft. Lauderdale Cardinal Gibbons in Class B; and defensive back Dave Heaton of John Carroll.

All had earlier gained all-regional honors.



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Sé Un 'Santa Claus'

Se acerca la navidad y una vez más el Centro Hispano Católico tiende sus manos para recibir y para dar. Desde hace siete años, el Centro Hispano Católico ha llevado una sonrisa de felicidad a los rostros de centenares de niños de habla hispana, cuando en mofetudo Santa Claus entregaba juguetes a niños pequeños acabados de escapar del terror en su patria y que llegaban a tierras extrañas en las que sus padres sentían el dolor de no poder ofrecerles un Santa Claus. El Centro Hispano Católico hizo entonces el papel de gigantesco Santa Claus.

Hoy, los padres de muchos de aquellos niños que hace seis, cinco años recibieron el juguete en el Centro Hispano, sienten el placer de poderles ofrecer a sus hijos una navidad alegre y plena de regalos gracias a su propio esfuerzo personal.

Durante aquellos primeros años, manos de generosos norteamericanos hacían llegar los juguetes para los niños cubanos. Pero hoy, cuando tantos cubanos, algunos de los cuales un día se beneficiaron de la obra benefactora del Centro y vieron a sus hijos llegar a la casa con juguetes de Santa Claus del Centro, disfrutan de una situación más holgada, producto de esfuerzo y laboriosidad, esta institución quiere que sean los propios cubanos, los latinoamericanos en general, los que se conviertan en gigantesco Santa Claus, que lleve alegría a tantos niños que día a día siguen llegando de una Cuba en la que sólo conocieron de terror y miseria. Niños que muchas veces llegan solos, sin el padre que les pueda proveer, porque el padre lo dejaron atrás, preso, o cumpliendo un servicio militar.

A esos niños, hay que hacerles llegar un regalo de Navidad. Y ese regalo les ha de llegar de manos de todos nosotros. En estos días, cuando saigas a las tiendas a hacer tus compras de Navidad, piensa por un momento en aquellos días tuyos, sin trabajo y sin juguetes para tus hijos. Y compra un juguete para el Centro Hispano Católico. Llévalo mañana mismo al acogedor edificio al fondo de la Iglesia de Gesu.

★ ★ ★

Y aquellos cuyos niños necesitan y esperan un juguete de Navidad, pasen a inscribirse al Centro Hispano Católico, para que el viernes 22 de diciembre participen en una fiesta infantil plena de golosinas, de entretenimientos, de villancicos, y en torno a un bello nacimiento del Niño Jesús, reciban un lindo juguete de manos de Santa Claus.

Gustavo Pena Monte

Reunión Interamericana De Obispos Tendió Lazos De Efectiva Cooperación

SANTIAGO, Chile - Nueve obispos de Estados Unidos se reunieron aquí con un grupo de ocho miembros de la jerarquía eclesiástica de distintos países de Latinoamérica para cambiar impresiones sobre los intereses comunes de la Iglesia en el Hemisferio Occidental.

El Cardenal Raul Silva Enriquez, Arzobispo de Santiago, dijo: "tenemos un objetivo común: Servir a Dios en todo el hemisferio".

El Arzobispo John F. Dearden, de Detroit, presidente de la Conferencia Nacional de Obispos Católicos, secundó las palabras del Cardenal: "Queremos alcanzar un entendimiento mayor. Si ansiamos colaborar efectivamente, tenemos que intercambiar puntos de vista. Nosotros los norteamericanos venimos con la convicción igual de que necesitamos vuestra ayuda. Reconocemos que hay ganancias potenciales en ambos lados."

Iniciador de estas conferencias fue el Obispo Coleman F. Carroll, de Miami, presidente en funciones del Comité de Obispos de Estados Unidos para Latinoamérica, quien en noviembre del 66 propuso la celebración de reuniones de las jerarquías de las dos américas cada seis meses. La primera se efectuó en Miami el pasado mayo, con el Obispo Carroll como anfitrión. El Cardenal Silva fue el anfitrión de esta segunda reunión. El Arzobispo Dearden propuso que la próxima se efectuara en Detroit a mediados de 1968.



Participaron por E. U., además del Cardenal Silva, el Obispo Carroll, los Obispos Joseph H. Hodges, de Wheeling; Lawrence B. Casey, de Paterson; Joseph Bernardin, Auxiliar de Atlanta; Humberto Medeiros, de Brownville; Joseph M. Breisembeck, auxiliar de Detroit; Joseph Green, de Reno; y Jerome Hastrich, de Madison.

Por Latinoamérica acudieron, además del Cardenal Silva, el Arzobispo Avelar Brandao Vilela, de Teresina, Brasil, presidente del Consejo Episcopal Latinoamericano (CELAM); Arzobispo Fabio Muñoz Vega, de Quito, Ecuador, primer vicepresidente del CELAM; Arzobispo Anibal Muñoz Duque, administrador apostólico de Bogotá y presidente de la Conferencia de Obispos de Colombia; Obispo Marcos G. McGrath, de Sannago de Veraguas, Panamá, segundo vicepresidente del CELAM; el Obispo Bernardino Piñera, de Temuco, Chile; y Gabriel Larrain, auxiliar de Santiago de Chile, así como el Padre Manuel Edwards, presidente de la Confederación Latinoamericana de Religiosos.

Las discusiones se centraron en las tareas principales de la Iglesia en Latinoamérica y las vías para su realización, con especial referencia a la ayuda que debe venir de afuera, particularmente de E. U.

Los prelados norteamericanos visitaron otros países de Latinoamérica, además

más de Chile, para estudiar sobre el terreno la ayuda que se presta y las necesidades actuales.

El cardenal Silva recordó que la reunión del CELAM en Brasil en 1955 inició un profundo examen de la Iglesia en Latinoamérica que está todavía en proceso. Dijo que se quiere renovar y poner al día las instituciones de la Iglesia en

Durante la Reunión Interamericana de Obispos en Santiago de Chile, aparecen, de izquierda a derecha, el Arzobispo Avelar Brandao Vilela, Cardenal Raul Silva Enriquez, Obispo Carroll, Arzobispo Dearden, Cardenal Muñoz Duque y Obispo Hodges.

cada área. Se está calorizando una efectiva acción apostólica, con la participación de sacerdotes y religiosas. Capacitados seglares están ayudando a mitigar la fal-

ta de sacerdotes en relevantes programas cristianos.

Los miembros de la jerarquía conocieron pronto la necesidad de técnicos para

(Pasa a la Pagina 33)

Funerales en Clewiston Por el Padre González

CLEWISTON - Una misa concelebrada de requiem fue ofrecida el lunes en la iglesia de St. Margaret por el Padre José González Vázquez, administrador de esta parroquia desde el 10 de febrero de 1966.

El Obispo Coleman F. Carroll fue el principal concelebrante de la misa por el alma del Padre González, sacerdote miembro de la Obra de Cooperación Sacerdotal Hispano-Americana, que falleció a la edad de 38 años después de una breve dolencia.

Otros concelebrantes fueron los padres Thomas Anglin, V. F., de St. Francis Xavier, Fort Myers, Esteban Soy, St. Andrew, Cape Coral; Luis Altonaga, San Pedro, Tavernier; y José Paz, Corpus Christi, Miami.

El panegirico fue pronunciado en inglés y español por el Padre Javier Morris, parroco del Sagrado Corazón, Homestead.

Ordenado con otros ochocientos sacerdotes durante un Congreso Eucarístico en Barcelona en 1952, permaneció en España y Francia hasta que ingreso en la Obra de Cooperación Sacer-

dotal, siendo enviado a la Arquidiócesis de Santiago de Cuba.

Allí trabajo en las parroquias de San Andrés de Guabaciano, Santiago; San Francisco Javier e Inmaculada Concepción, Media Luna; y más tarde parroco de San Pablo de Jiguani encargado de Bañe y la misión de Santa Rita.

En 1960 fue expulsado de Cuba por el régimen comunista y vino a la Diócesis de Miami donde actuó como vicario coadjutor de la Catedral primero y después en Sacred Heart, Lake Worth, donde estaba a cargo de la misión de trabajadores migratorios de la costa del Este. En septiembre de 1965 fue asignado a la parroquia de St. Peter and Paul, Miami, de donde pasó a hacerse cargo de la parroquia de St. Margaret, Clewiston, que cuenta con una numerosa población de origen cubano, integrada en su mayoría por el personal de los centrales azucareros establecidos en esta área.

Sus restos están siendo trasladados a su nativa España donde recibirán sepultura.

Matrimonios en Bodas de Oro Serán Honrados por el Obispo

Las parejas de la Diócesis de Miami que celebrarán sus bodas de oro matrimoniales (50 años de casados) durante 1968, serán honradas por el Obispo Coleman F. Carroll el domingo 7 de enero, fiesta de la Sagrada Familia, durante ceremonias en la Catedral. Los matrimonios en bodas de oro deben comunicar a sus respectivos párrocos su deseo de participar en esta ceremonia.



El Futuro de Estos Niños Latinoamericanos...

... ¿Será tan turbio como las aguas del charco en que beben?



Escena Frecuente en las Calles de Quito

-¿Es mas barato alquilar un hombre que un burro de carga!

Un continente que se debate entre la miseria y la opulencia, entre el egoísmo y la indiferencia de unos pocos y el resentimiento y la humillación de muchos que viven en la miseria, el odio profesionalmente agitado por unos cuantos y el afán de reconstrucción cristiana de otros. Cual será su futuro? Todo depende de la buena voluntad de los que quieren salvarlo de sus injusticias caducas y de la amenaza de terror, odio y ateísmo que ya tiene su cabeza de playa en esta parte del mundo.

La Iglesia está consciente del drama de Latinoamérica. En Estados Unidos está celebrándose una Semana de Cooperación con Latinoamérica. Sus objetivos: orar

por los pueblos de Latinoamérica; estudiar sus características, virtudes y problemas, tender lazos de comprensión y entendimiento, ofrecer cooperación efectiva.

Nosotros, los de habla hispana que vivimos en Estados Unidos emigrados por una u otra razón, tenemos una responsabilidad con la salvación de nuestras tierras de origen. ¿La estamos cumpliendo? ¿Estamos dejando que la turbulencia de egoísmo, indiferencia, miseria, analfabetismo, odio, riquezas mal distribuidas, corrupción administrativa, opresión militar, comunismo, guerrillas, por una y otra parte, conduzcan a la perdición de un continente que nació cristiano y que quiere ser cristiano?—G. P. M.

Esfuerzo Cultural de Barry College: Estudian 'En Vivo' Literatura Hispana

"Canción de Cuna"



"Canción de Cuna" Ensayada en el Barry College

Las alumnas de la clase de Literatura Española del Barry College, están realizando un práctico esfuerzo cultural, al organizar un grupo de arte dramático en español, bajo la dirección de su profesor, el doctor Eugenio Sánchez Torrento.

Así, las alumnas viven bien de cerca el caudal de las obras de la literatura española que están estudiando y prestan al mismo tiempo un valioso servicio cultural a la colonia hispana de Miami.

En estos momentos están ensayando "Canción de Cuna", del autor español Gregorio Martínez Sierra. Esta obra fue hecha en inglés en Hollywood, en una película que dirigió el propio autor que vino de España con ese fin. Es una comedia en dos actos y la acción se desarrolla en un convento de monjas, siglo actual.

Trata de: manos desconocidas dejan una niña de pocos meses de nacida en el torno del convento. Las monjas la crían. Allí se hace una mujer. Llega el momento en que se compromete en matrimonio y deja la santa casa para comenzar una nueva vida. El momento de la separación es terrible. Escenas desgarradoras donde se pone de manifiesto el amor de aquellas monjas por la joven, porque, como bien lo afirma el autor de los versos del entreacto:

*Ya que toda mujer,
porque Dios lo ha querido,
dentro del corazón lleva
un niño dormido!*

Las alumnas están preparándose para hacer una presentación de su obra en una fecha próxima en el pequeño teatro del Barry College, a la que invitarán a todos los interesados en la obra cultural del plantel y en particular a los amantes del teatro y la literatura española.

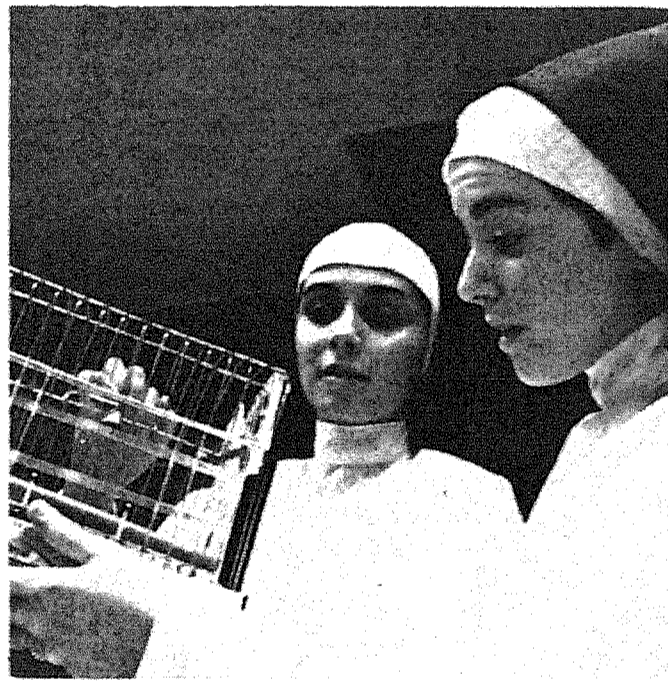
Confirmaciones En la Diócesis

El Sacramento de la Confirmación será administrado en la Diócesis de Miami durante los meses de enero y febrero. Los fieles que deseen recibir el sacramento de la confirmación deben comunicarlo a sus parroquias para que estas, a su vez, lo comuniquen a la Cancillería.

El sacramento de la confirmación es administrado por el Obispo. Es el sacramento que confiere al bautizado la perfección cristiana, haciendo de él un soldado y testigo de Cristo.

Todo bautizado puede recibir el sacramento de la confirmación, el cual sólo puede recibirse una vez en la vida, como el bautismo, ya que confiere un efecto permanente en el alma. De acuerdo con la ley general de la Iglesia, la confirmación debe administrarse después de que el bautizado tiene uso de razón, más o menos después de los siete años de edad.

Dos
Alumnas
en una
de las
Escenas



El Profesor Sánchez Torrentó Discute la Obra

Con sus alumnas y artistas profesionales que lo asisten en el empeño

Declina Homenajes

Montreal (NA)—El Cardenal Paul Emile Leger expresó el deseo de que su salida para África, programada para mediados de este mes de diciembre, no comporte ceremonias especiales.

"Muchas personas -afirma el cardenal en un comunicado hecho público por el arzobispo de Montreal- me ofrecen espontáneamente limosnas, y yo las acepto. No obstante, opino que las colectas públicas, como aquellas que están organizando actualmente en el país, corren el riesgo de crear incompreensiones en la opinión pública.

El cardenal Leger, al término del Sinodo Episcopal, solicitó y obtuvo del Papa Paulo VI la autorización para abandonar el gobierno de la arquidiócesis de Montreal y trasladarse al África Central como simple misionero entre los leproso.

Honor Estudiantil

Carlos Manuel De Torres Jr. ha sido electo para el "Who's Who Among Students in American Universities and Colleges" (Quien es Quien en las Universidades Americanas).

El galardonado es hijo de los esposos Carlos M. De Torres y señora, del 36 NE 42 St., graduado del Miami Jackson High School y es alumno del Belmont Abbey College, North Carolina.

La elección del "Quien es Quien?" tiene en cuenta el record académico, así como las cualidades de liderazgo y participación en las actividades universitarias. Ser presentado para tal honor por la Universidad a la que pertenece y ser seleccionado por el comité nacional, es una de las mayores distinciones a que se puede aspirar en las Universidades de E. U.

Oración de los Fieles

Tercer Domingo de Adviento
(17 de Diciembre)

CELEBRANTE: Oremos. En obediencia al mandato de Cristo: "Pedid y recibiréis" oremos por nuestras necesidades y las de todos los hombres.

LECTOR: Que la Iglesia en los Estados Unidos atienda al llamado del Santo Padre para ayudar a la Iglesia en Latinoamérica, oremos al Señor.

PUEBLO: Señor. Ten piedad.

LECTOR: Que cada católico este consciente de su obligación emanada del bautismo de compartir las riquezas del Evangelio que él ha recibido, oremos al Señor.

PUEBLO: Señor. Ten piedad.

LECTOR: Que los sacerdotes, religiosos, seglares, hombres y mujeres se unan para trabajar por la Iglesia en Latinoamérica, oremos al Señor.

PUEBLO: Señor. Ten piedad.

LECTOR: Que seamos uno con la Iglesia en Latinoamérica, por la fe, la justicia y la caridad, oremos al Señor.

PUEBLO: Señor. Ten piedad.

LECTOR: Que inspirados por la pobreza de Cristo, compartamos nuestra abundancia con Su Iglesia en Latinoamérica, oremos al Señor.

PUEBLO: Señor. Ten piedad.

Celebrante: Escucha, oh, Señor, las justas peticiones de Tu pueblo y concede que lo que fervientemente se te pide, sea recibido con gratitud para tu bondad, por Cristo, Tu Hijo, Nuestro Señor, que vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

Pueblo: Amen.



WE'LL DO YOUR CHRISTMAS SHOPPING

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Christmas is Christ's Birthday. This year, to show Him you love Him, give your presents to the poor . . . For instance, train a boy for the priesthood. We'll send you his name, he'll write to you, and you may stretch payments to suit your own convenience (\$8.50 a month, \$100 a year, \$600 for the entire six-year course). The friend who has everything, if you sponsor a seminarian in his name, will appreciate this more than a gift he doesn't need. We'll send your friend our attractive Gift Card before Christmas, telling him what you have done. . . Or sponsor a Sister-to-be (\$12.50 a month, \$150 a year, \$300 all together), a homeless child (\$10 a month), or feed a refugee family for two weeks (\$5). Your friend will be pleased you thought of someone else when you remembered him. . . Please write to us today to be sure the Gift Cards reach your friends before Christmas. We'll send the cards as soon as we hear from you.

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We'll send a Gift Card (or a letter, if you prefer) to the person you designate for each of these Christmas gifts:

MORE GIFT CARD SUGGESTIONS

- \$10,000 will build a parish 'plant' complete (church, school, rectory, convent) where the Holy Father says it's needed overseas. Name it for your favorite saint, in your loved ones' memory.
- You can build a church now for \$3,800, a school for \$3,200, and the Bishop in charge will write to you.
- Your stringless gifts in any amount (\$5,000, \$1,000, \$500, \$100, \$50, \$25, \$10, \$5, \$2) will help the neediest wherever they are — in India and the Holy Land, for instance. Remind us to send a Gift Card.
- Our missionaries can offer immediately the Masses you request. Just send us your intentions.

OUR GIFT TO YOU

The Midnight Mass in Bethlehem will be offered for the members of this Association. This is our Christmas thank-you gift to you. Please pray for all of us, especially our priests and Sisters overseas. And have a happy Christmas!

Dear Monsignor Nolan:

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Reunión Interamericana de Obispos Tendió Lazos

(Viene de la Pagina 31)
fortalecer la vida religiosa en sus países. Se han usado sociólogos e investigadores, tales como la red jesuita de

oficinas del Centro de Investigaciones y Acción Social.

Posiblemente ninguna fase de este esfuerzo es tan

original como la red continental establecida por el Comité Latinoamericano de la Fe (CLAF), una organización para el avance de la fe por la educación religiosa. Ha establecido dos centros regionales en Chile y Colombia para la formación de líderes catequéticos y facilita métodos e implementos de enseñanza a centenares de parroquias

Una tarea de muchos de los obispos latinoamericanos, así como de líderes religiosos y seglares, trabajando unidos o individualmente, consiste en la creación de esfuerzos radicalmente nuevos para encarar la caída de antiguas estructuras económicas y sociales, el movimiento de las poblaciones rurales a las ciudades, el crecimiento del proletariado, la ayuda a las áreas rurales empobrecidas, contrastando las prevalecientes corrientes no cristianas y frecuentemente marxistas en la inteligencia del continente.

La jerarquía latinoamericana está consciente de los aires de renovación que soplan sobre la educación cristiana en todas partes. Pero reconoce que cambio no quiere decir completa destrucción.

La educación cristiana incluye como punto principal los colegios católicos, pero también la enseñanza religiosa en escuelas públicas, catequesis parroquial, a-

porte de factores educativos en el trabajo social, adecuada utilización de los medios de comunicación social y el mantenimiento de numerosos institutos para el entrenamiento de personal educacional.

Ha de hacerse un franco reconocimiento de la lamentable imagen que para la Iglesia en Latinoamérica ha provocado el mantenimiento de tantos colegios católicos para las clases altas y las pocas posibilidades de escuela católica para los pobres.

Un punto importantísimo de la interminable letanía de necesidades de la Iglesia en Hispanoamérica es el factor humano. Nada es tan urgente como necesario como personal apostólico. La Iglesia en Latinoamérica, explicó el Obispo Gabriel Larrain, no tiene ni la remota pretensión de poder servir a todo su pueblo. "Si todos los católicos decidieran de repente acudir a misa los domingos, las iglesias existentes no serían suficientes para acomodar a la tercera parte. Mucho menos podría proveerse el número de sacerdotes para esas misas.

El don más bendito de todos es una persona entregada, ya religioso, ya seglar, que dedique su vida al servicio cristiano de sus compatriotas.

Misas Dominicales

En Español

CATEDRAL de MIAMI- 2 Ave y 75 St., N.W. 7 p.m.
CORPUS CHRISTI- 3230 N.W. 7 Ave. 10:30, 1 y 5:30. MISION-4600 N.E. 2da Ave., 11 a.m.
ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 a.m., 1 p.m. 7 y 8 p.m.
ST. KIERAN, Assumption Academy-1517 Brickell Ave. 12 p.m., 7 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. 6:00 p.m.
ST. MICHAEL - 2933 W. Flagler, 11 a.m., 7 p.m.
ST. HUGH- Royal Rd. y Main Hwy., Coconut Grove, 12:15 p.m.
ST. TIMOTHY-5400 S. W. 102 Ave. 12:45 p.m.
ST. DOMINIC-N. W. 7 St. 59 Ave. 1 p.m., 7:30 p.m.

ST. BRENDAN-87 Ave. y 3 St., S. W. 6:45 p.m.
LITTLE FLOWER-127C Anastasia, Coral Gables 9:15 a.m. y 12 m.
ST. FRANCIS DE SALES 600 Lenox Ave., Miami Beach. 6 p.m.
ST. JOHN THE APOSTLE 451 E. 4 Ave., Hialeah. 12:55 y 6:30 p.m.
IMMACULADA CONCEPCION-68 W42 Pl., Hialeah, 7:30 p.m.
BLESSED TRINITY-4020 Curtiss Parkway, Miami Springs, 7 p.m.
ST. PHILIP BENIZI-Belle Glade, 12 M
ST. ANN, Naranja-10:30 a.m., 7 p.m.
ST. MARY, Pahokee, 6:30 p.m.
OUR LADY of the LAKES, Miami Lakes, 5 p.m.

MANOLO REYES

Obra Misional

La labor misionera en la América Latina se ha extendido con gran fuerza en los últimos años, especialmente movida por el aumento desproporcionado de la población en este vasto sector del continente americano. Dicha población sobrepasa ya los 230 millones de habitantes.

Precisamente en estos momentos se está celebrando la semana de cooperación Católica Interamericana, del 10 al 17 de diciembre, en donde se están estudiando las labores de los misioneros, el aumento de los sacerdotes católicos para la América Latina y las obras a realizar dentro de los conglomerados sociales necesitados.

Entre las muchas obras hechas por los misioneros públicos en la América Latina, vamos a destacar una de ellas, la del Reverendo Padre Joseph F. Bergkamp que acaba de visitar la ciudad de Miami y al cual entrevistamos para esta página en español del Voice.

El Padre Bergkamp es un sacerdote secular perteneciente a la Diócesis de Kansas, en los Estados Unidos y prestado por cuatro años a la jerarquía eclesial de Venezuela. El Padre Bergkamp ha estado trabajando como párroco en la Diócesis de Barquisimeto y en los primeros días de este mes de Diciembre nos informo aquí en Miami que volvía a esa parroquia para estar en la misma durante los próximos cinco años.

El Padre Bergkamp nos informo que se lamentaba de que el día solo tuviera 24 horas ya que él trabaja en su parroquia más de 16 horas diariamente.

En la actualidad conjuntamente con el Padre Bergkamp laboran en Barquisimeto cinco trabajadores sociales para llevar tranquilidad y satisfacción de muchas necesidades a las familias de esa parroquia.

El padre Bergkamp nos informo que acaba de acometer uno de los proyectos más ambiciosos que se ha realizado en su diócesis de Barquisimeto y afirma que es el primero de su clase en la república de Venezuela. Se trata de un centro de estudio para la comunidad. Dicho proyecto no será solamente plantel educacional para la juventud sino una escuela vocacional para los adultos. En dicho centro comunal las mujeres aprenderán a cocinar, a realizar labores de nursery para los niños, a coser, etc. Los hombres aprenderán a su vez la mecánica de autos, la construcción de ladrillos, carpintería en general, etc.

Los planos, según informo el padre Bergkamp, están hechos por el arquitecto Steve Wolf que es un miembro de los Cuerpos de Paz. Y se han hecho en combinación con la Cámara de Comercio de Barquisimeto.

Dijo está, afirmó el padre Bergkamp, que este hermoso proyecto está muy en sus principios en la etapa inicial de planificación. Pero estamos seguros que con la ayuda de Dios y de los hombres de buena fe, este primer centro de la comunidad de Venezuela se hará realidad.

Hablando a la Juventud

En la actualidad el mundo en que vivimos es agitado, dinámico, muy activo.



REYES

La humanidad avanza hacia grandes progresos, jamás sospechados. Mientras tanto, los pueblos se van acercando más, al acortarse las distancias producto del avance de los medios de comunicación y transporte por mar, por aire y por tierra.

La especialización va abriéndose paso en todas las profesiones, así como en todos los órdenes de la vida.

Y en este progreso constante, el muchacho de hoy en día, necesita saber expresarse, necesita poder comunicarse bien y sin pena con los demás.

En una época de vivacidad, de movimiento casi constante el tiempo va adquiriendo un gran valor. Y cuando el muchacho no sabe producirse, cuando no trata de comunicarse, cuando se arrincona y está temeroso de expresarse, entonces se dificulta su mejoramiento y progreso.

El presente demanda buena expresión, decisión en la palabra y fuerza en la comunicación.

La timidez o el miedo al público tienen que desaparecer en la juventud actual.

Por eso, lo mejor es que los muchachos aprovechen

todas las oportunidades que tengan para expresarse públicamente en las clases, en las asambleas en los colegios en los momentos de preguntas y respuestas y en todas las actividades a las cuales ellos pueden asistir y se les pida su colaboración.

Somos de los que mantenemos la teoría que todas las organizaciones de estas áreas, tienen magníficas tribunas donde los jóvenes pueden periódicamente ejercer sus nacientes condiciones de orador, de exposición, de comunicación en general.

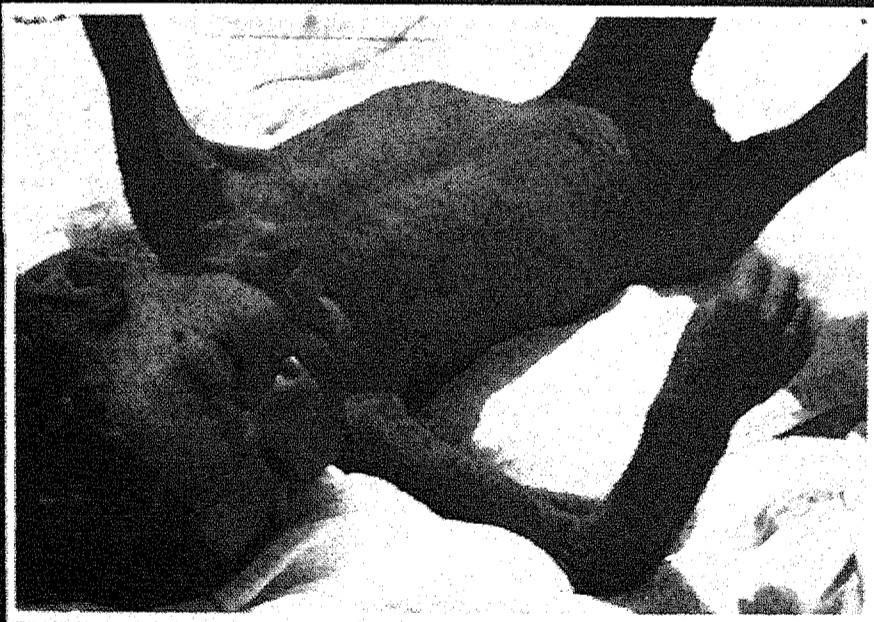
El joven necesita perder su miedo escénico para el futuro. En la juventud de hoy están creciendo los líderes del mañana en el orden nacional, en el orden cívico, en el orden de negocios y en todas las demás líneas institucionales.

Y desde ahora deben comenzar a ejercitar sus condiciones naturales para cuando sean constructores de comunidades pequeñas o constructores de pueblos.

Por eso, la misión de los mayores es de guía, comprensión, orientación y ayuda, brindándole toda buena oportunidad a este Oro Nuevo que constituye la muchachada de hoy.

Y a los jóvenes les corresponde el deber de aprender... de estudiar... de superarse en el camino de la educación y la cultura... pensando que la comunicación como medio de expresión es un puntal del éxito en la vida.

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Nuns Go Behind Bars Each Weekend, Carry Religion, Counsel To Prisoners

A key turns in a lock, a heavy iron door swings open and then clangs shut with a noise that echoes through the halls of the Dade County Jail, and four Adrian Dominican nuns are locked up.

The scene, which takes place every Saturday afternoon, had been previewed the night before when other members of the faculty of Barry College were locked into the auditorium of the Dade County Youth Hall.

The nuns - their numbers vary between four to nine visitors to the two institutions - have found a special mission for themselves in places where their white habits seem out of place when viewed through iron prison bars.

"One of us teaches a general religion class, and the others are available for private counseling sessions - we will speak with anyone who wants to talk with us," said Sisters Agnes Louise and Mary Joseph, who head the jail contingent.

While the jail nuns equip themselves with catechisms and text books to carry out their mission, Sister Marie Carol approaches the auditorium of the Youth Hall each week with a ukulele, a few well chosen poems and a smile. Instead of religion, she teaches the youthful residents of the detention center how to better use the English language, and tries to show them a little bit of themselves through poetry.

But most important, the Barry speech teacher works, sings and talks away the bars and the guards of the Youth Hall - "even if it's just for a few hours."

"At first it wears you out; you teach hard and try to keep them with you, and it is so difficult," she said. "There is no air in there, the smell of the auditorium is bad, and you know right well that they are very unhappy."

"But then one night a little boy asked: 'Sister, why do you love us?' - and he knew that I do. It's fantastic. It just goes to show you that the problems you have are nothing, and you hate to leave them and go home," she continued.

"Give him the works, Sister," a Jewish guard regularly jests with Sister Agnes Louise as she begins her private counseling sessions in the jail. So far, the "works" have resulted in "four baptisms that we know of," she reports with considerable pride.

As different as a convent cell and a jail cell are, there are tremendous similarities between the teacher nuns and the student prisoners, the sisters add: "Some of them can't even read. Important doors to the future are closed



to them forever. I can't help but think: 'There but for the Grace of God go I'."

"It's precisely because we are Sisters that we are able to enjoy the success that we do," said Sister Mary Joseph, emphasizing that the nuns have never been shown any disrespect by the prisoners.

Human nature, she continued, compounds the difficulties created by security. "You have to show the prisoners that you have concern and respect for them as individuals before they are going to respond to you and your work."

The jail community creates its own social pressures for the prisoners. "You know that these guys have to suffer ridicule because they come down for religion classes. That's the reason why one day I told them, 'It is entirely possible that you have given a greater profession of faith today than any one else in Florida,'" said Sister Mary Joseph.

"It's not much, but it is something, because you know that when you leave they have to come back to the reality of their surroundings. As you walk out you can hear the sound of the guards' voices telling them what to do and you want to stay and keep them happy," she said.

There is still so much to be done when the key turns in the lock, a heavy iron door swings open and then clangs shut with a noise that echoes through the corridors of Youth Hall and the Dade County Jail.

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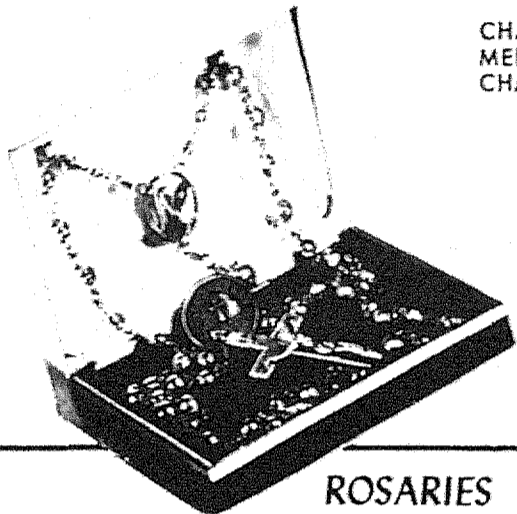


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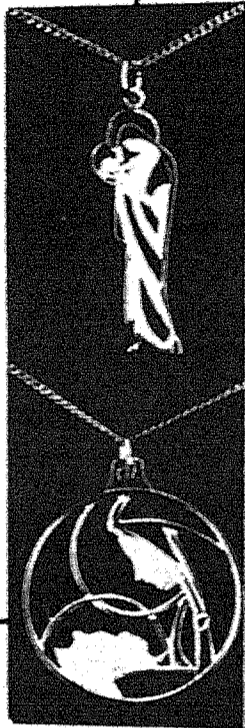
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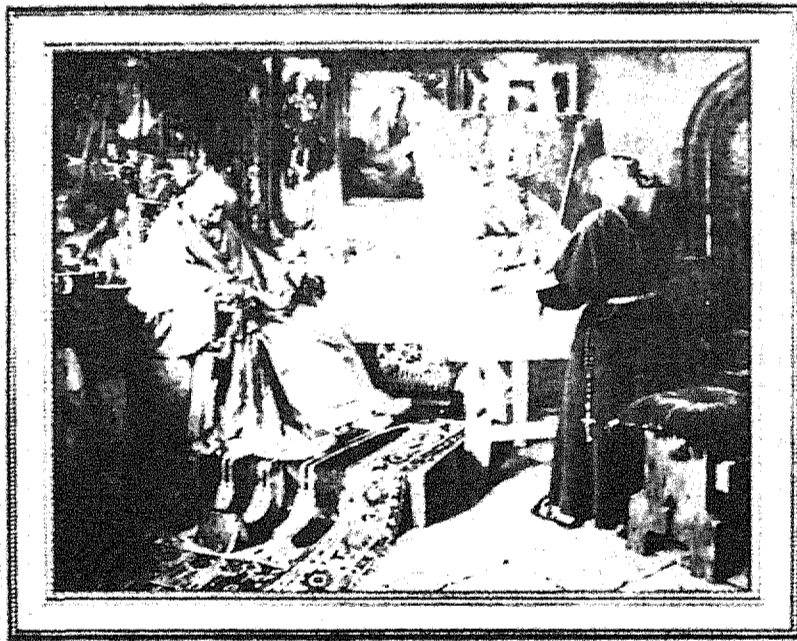
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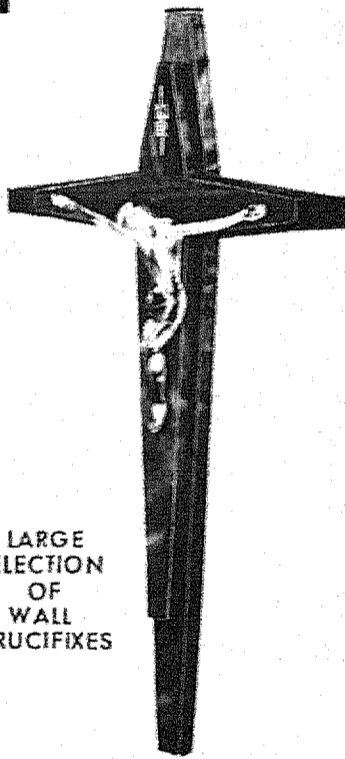
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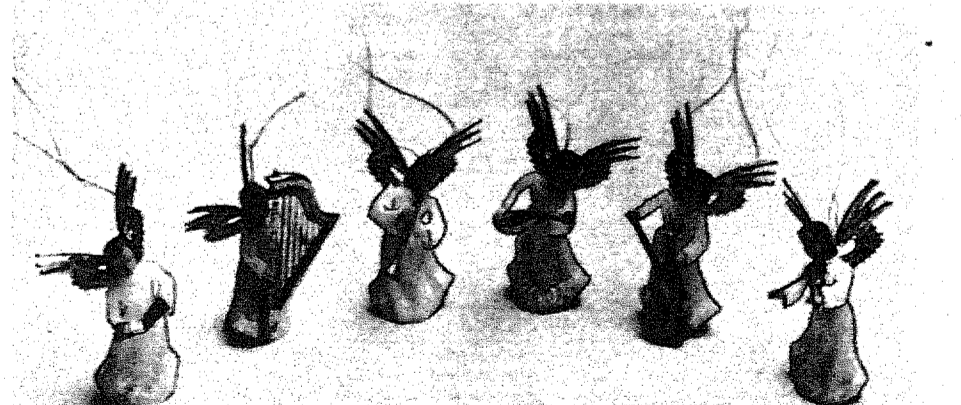
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