

Pope, President Exchange Peace Ideas

(From Voice News Services)

VATICAN CITY (NC)—Rapid developments during the past week followed Pope Paul VI's several pleas for peace.

President Lyndon Johnson had a private audience with the Pope last week in the private library of His Holiness at the Vatican.

The meeting, which lasted more than an hour, was centered on peace and the conflict in Vietnam, the Vatican announced.

The visit ended a week of speculation that the meeting would take place. It was the last stop on the President's three-day tour of Australia, Thailand, Vietnam and Pakistan in which he conferred with leaders of a dozen nations, and paid his respects to Australia's late Prime Minister Harold Holt.

On the President's arrival in Rome, the White House released a statement quoting the President as saying:

"The Pope and I will talk of peace, and how it might be achieved and preserved. Peace is his mission and constant concern as it is of the hundreds of millions of people throughout the world who call him Holy Father."

After the President's meeting with the Pope, the Vatican issued the following bulletin:

"President Johnson explained his view of the existing situation in Vietnam and of the means of reaching a solution to the conflict. He moreover

reassured the Holy Father of his personal intention and that of his country to seek a solution by negotiation.

"The Holy Father presented some requests and advanced suggestions regarding the manner in which the conflict might be best resolved, as he ardently hopes it will be."

The President, speaking from the White House after his visit with the Pontiff, said that he had asked the Pope to help get "more humane living conditions" for American prisoners of war in North Vietnam.

"I told him," the President said, "how we hoped he would intercede on their behalf, seeking to gain for them more humane living conditions and the elemental right to communicate with their loved ones. I assured him his representatives would be welcomed wherever prisoners were held in Vietnam."

United Nations Secretary General U Thant responded to the Pope's message calling for the observance of a "Day of Peace" on the first day of the year 1968 with:

"The deep spiritual inspiration of this message cannot but command the greatest respect and the most devoted attention. At this time in history, when nations and individuals are called upon for

(Continued on Page 2)



Pope Paul Confers With President Johnson

Dedicate Prayers Jan. 1 To Promote World Peace

To the Priests, Religious, and Faithful of the Diocese of Miami:
My dear People:

There is no better occasion than the dawning of a New Year for men to look to the future, the year that is to come, and to give voice to the hopes which they hold for it. For this reason, now on the eve of 1968, I am addressing to you a message which I consider to be of great importance and urgency. I wish to speak to you regarding Peace among nations.

Primarily I am writing to you to call to your attention the plea recently issued by our Holy Father to all men of goodwill to dedicate the first day of the New Year, Jan. 1, 1968, to the promotion of peace in the world. Indeed the Pope has considered it a "duty" that Catholics the world over observe such a "Day of Peace."

The true peace of which Pope Paul spoke is not merely the absence of conflict among nations. Rather it is one based on a new spirit animating coexistence between peoples, a new outlook on man, his duties and his destiny — a world view which, in his words, would lead new generations "to reciprocal respect between nations, to brotherhood between peoples, to collaboration between races, and with a view also to their progress and development."

True peace, the Holy Father told us, must be solidly founded on "sincerity, justice, and love" — both between states, and in the relations of citizens with each other and with their rulers. It must likewise be rooted in the freedom of individuals and of peoples.

Only by proclaiming these highest and most universal values of life will war and revolt be suppressed, and will a just and balanced peace exist. Only in this way will civilization be guided through the inescapable storms of history and into the harbor of its highest destiny. It is for this peace that we must strive.

As followers of Christ, we especially should recall that through His sacrifice on the cross, He brought about universal reconciliation, and that we ourselves in the Sermon on the Mount are called to be "peacemakers." Indeed, during this holy season of Christmas we are celebrating the birth of the Prince of Peace.

I am writing to you, my dear people, to echo the words of our Holy Father, and to earnestly beg you to heed them. Stir up within your hearts genuine sentiments of worldwide brotherhood. Allow the Gospel's precepts to pardon and mercy to become real forces in your lives, so that society may become regenerated.

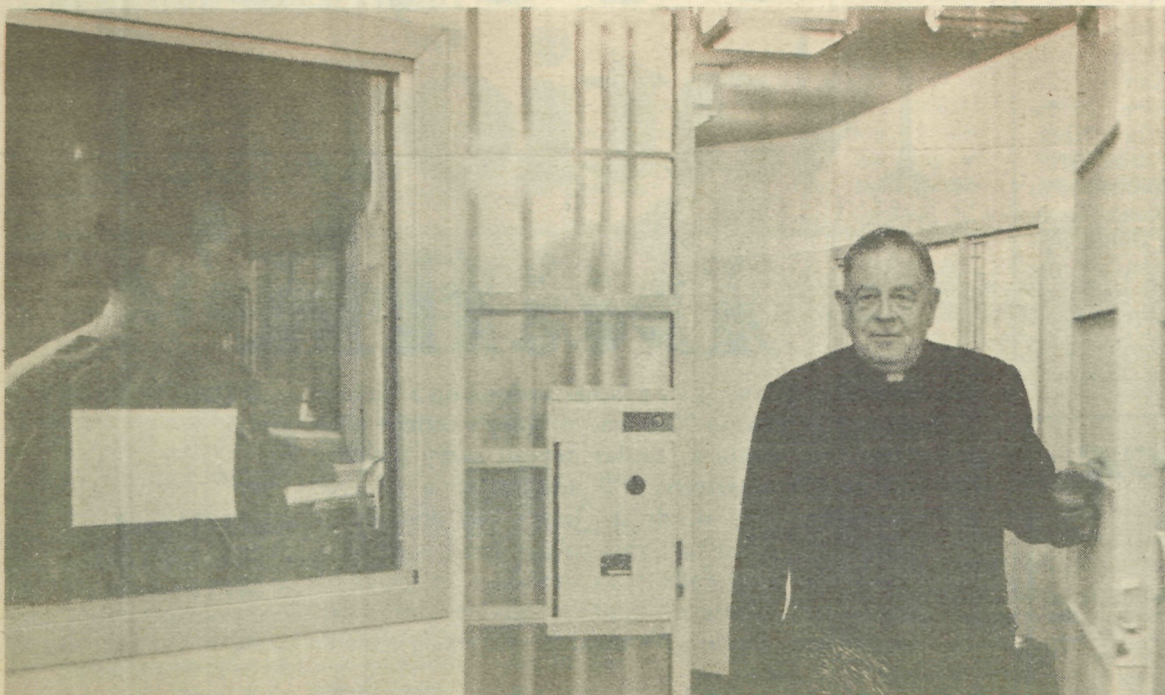
Search your innermost selves that no rancor or violence may remain there. Finally, turn to our singular weapon for peace, that is, prayer, that our world may be spiritually and politically renewed.

I am directing that on Monday, Jan. 1, 1968, that the Prayer of the Faithful be devoted to the subject of Peace, that the Most Blessed Sacrament be exposed in all the churches of the Diocese and that special prayers for peace be offered. I am urging each of you to celebrate the first day of the New Year in a special manner that true peace might be realized in our world. Similarly, I request each of you to invite your neighbors and friends of all Faiths to associate themselves in whatever way they prefer in observing this Day of Peace.

With gratitude to God for His many gifts and blessings and with deepest longing for that blessing of world peace, I am

Sincerely yours in Christ,

Coleman F. Carroll
Bishop of the Diocese of Miami



BISHOP COLEMAN F. CARROLL enters Dade County Jail on Christmas Eve where he celebrated midnight Mass in the jail's chapel. Some 200 men and women prisoners attended the Mass and heard the Bishop tell them that happiness comes from loving God. (See story and additional picture on Page 5.)

The VOICE

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Search For Priest, Hotelman Missing In Boat Continues

Hope of finding a cabin cruiser missing since last Friday with a Diocese of Miami priest and a retired Miami hotelman aboard ebbed as a massive air-sea rescue search continued at mid-week.

Father Padraig (Patrick) Horgan, assistant pastor of St. George parish, Fort Lauderdale, and assistant to the Episcopal Vicar for Conciliar Affairs; and Dan Burack, 42, former owner of the Galen Beach Hotel on Key Biscayne, radioed a distress signal to the Miami Marine operator late Friday evening.

The call, which was relayed to the Miami Coast Guard, reported the position of the 23-foot cabin cruiser "Witchcraft" as one mile off Government Cut (southern Miami Beach).

Burack, according to Coast Guard sources, was told to fire a flare shortly after his message was received, in order to guide a rescue boat to his location. The rescue crew never saw the flare, and no further radio contact was made with the "Witchcraft."

The two had sailed from Burack's home on Sunset Island No. Four, after dinner at Burack's home Friday evening, and were reportedly planning to view the Christmas lights along the Miami Beach water front.

The Coast Guard has continued to move the area of



Father PADRAIG HORGAN DAN BURACK

search northward, allowing for the drift which would be created by the pull of the Florida Gulf Stream, the Miami spokesman said Wednesday.

The designated search pattern on Wednesday covered an area from Stuart to St. Augustine and from shore to 120 miles at sea—a total of 9,000 square miles.

Included in the search team were one turbo-prop H. C. 130 from the Coast Guard Air Station, Elizabeth City, N.C.; two amphibious planes, one from the St. Petersburg and one from the Miami Coast Guard Stations; one U.S. Navy amphibious plane from Jacksonville; and five light, fixed-winged aircraft from the Civil Air Patrol.

Burack, according to friends, is an experienced sailor and navigator, and the "Witchcraft" is equipped with safety devices. However, Father Horgan reportedly is not an experienced swimmer.

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Pope Paul Says:

Peace Of Heart Is Great Gift; World Peace Is Not Vain Hope

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI in his annual Christmas message to the world proclaimed "peace of heart" as the "great gift of Christmas" and affirmed that world peace is not "a vain hope."

The Pope's radio message revealed a mystic and at times poetic strain to a world that is greatly troubled and that clearly troubles him.

Even as he spoke, President Johnson was about to visit briefly in the Vatican to talk of peace. In downtown Rome anti-American leaflets and signs had been hastily scattered, urging the President to go home and condemning the U.S. for use of napalm and other actions in Vietnam.

Discreetly posted anti-riot police were ready in side streets behind St. Peter's Basilica to deal with demonstrations.

The Pope's speech reflected the shadows of unrest but at the same time mirrored the promise implicit in the birth of Christ.

CROWNING GIFT

"It is to us men, the privileged beings of the cosmos because we are marked with the image and likeness of God that

peace was announced, as a gift crowning all other gifts granted to us together with this present life, and giving to life its value and its motive for being worthily and happily lived."

How is it, asked the Pope, that if peace is so important to man why "must it always be sought for as a lacking or insufficient element?"

He said he asked the question "so that on this, its feast day, peace may be meditated upon, even if such meditation should come to a bitter conclusion — and unfortunately many, whether from instinct or logic, draw such a conclusion — namely that it is impossible to attain peace, much less preserve it and make it bring forth even more orderly developments."

"If this were so, wishes for peace would be a mockery, would almost provoke us to pessimism and despair. But today the conclusion reached by such meditation is quite different because the Saviour, Christ, our peace, has come into the world to give His peace. . ."

The Pope noted that he had already appealed to make Jan.

1 a world Day of Peace — "this theme deserves to be repeated here, for the threatening condition of the world imposes it at every moment." Yet he warned that the peace of the world, political, military, etc., is only an external peace and depends on a deeper need of man.

"We mean peace of heart: true self-possession, true origin of virtue, serenity and happiness, true source of wise and good speech in its strongest and most intelligent expression."

Then he asked a second question: "Brothers, do we possess peace of heart?" The answer, he said, was "undoubtedly difficult," but then he added "in general modern man lacks true interior peace."

Still, man is capable of enjoying real peace of heart, the Pope said:

"We wish to announce in a loud voice, without entering into explanations rendered almost unnecessary by this feast of Christmas, or rather, we proclaim with a quiet voice, which penetrates gently and persuasively into men's minds, that peace of heart does exist, it is possible, it is near at hand, and

today it is offered to us as the great gift of Christmas. Indeed this is our wish, this today is our message."

SHOWS EMOTION

The Holy Father's emotions on the subject of the possibility of man to achieve this gift of peace of heart were revealed as he continued:

"Who will receive it? To whom is it addressed?"

"We proclaim it thus: Peace to you who suffer, for you can be consoled. Peace to you who hunger for both bread and justice, for men have been declared by Christ to be brothers, and hence all those who can, are obliged to give you the material and moral food you need."

"Peace to you who meditate and study, for truth does exist, and the drama of your sleepless research may discover marvelous solutions; all things come from the Word of God, and so all things are, at least in a measure, intelligible. Peace to you who bear the anxious

burden of the right government of the world, for it is not vain to hope that at last men will realize that they can and must love one another, and not arm

themselves to the point of fatal risks, not fight one another, and not kill each other."

To achieve this peace of heart, which is needed before external order is achieved, said the Pope, there is also "among all those relationships which are necessary for human existence, a first and fundamental one, the relationship with God. We know that we are now asserting a truth which many men of today refuse to admit."

Citing the Old Testament text of Isaiah: "There is no peace for those who are without God," to which he added "but there is peace for whoever enters into the Divine Will."

In concluding the Pope declared: "Peace with God is the fundamental source of that moral strength, that manly righteousness and fundamental wisdom, from which there may spring forth peace with men. . . Perhaps this message may prove to be prophetic. May God grant it. . . that this humble voice of ours, a weak echo of the Christmas annunciation, may one day be listened to, and bring joy and new vitality to a world brought nearer to Christ. . ."

Pope, President Exchange Ideas To Promote Peace

(Continued from Page 1)

the very survival of humanity to understand and accept increased responsibilities in a world becoming ever more complex and interdependent, it is indeed appropriate that we should direct our serious attention on the first day of each year to the steps that must be taken in mankind's imperative search for a lasting peace."

The German branch of Pax Christi, international Catholic peace movement, denied in a statement from Bonn that the Pope criticized conscientious objectors to war in his pre-Christmas peace message.

The statement was prompted by an earlier one issued by the German branch of the International War Resisters' League which protested the Pope's reference to "cowardice" in certain forms of pacifism.

The Pax Christi statement expressed regret that the War Resisters' League reaction might lead to a misunderstanding of the Pope's real intention of calling upon all men of good will to join in efforts for peace.

In Vietnam, Venerable Thich Tri Quang, the Buddhist leader, sent a letter to the Pope asking him to use his prestige to prolong holiday cease fires in Vietnam.

The letter pointed out that "such a prolongation of the cease fires might provide an opportunity for the beginning of negotiations for peace in Vietnam, which the entire world hopes to reach to end the nightmare of the Vietnam war."

The Pope spoke about his desire for peace with the cardinals living in Rome and to the world over Vatican Radio. He also spoke of it with the corps of diplomats accredited to the Holy See at

midnight Mass on Christmas.

He summed up his insistence for peace during his traditional Christmas blessing in St. Peter's square.

"Our anxiety, our cares and our hopes have centered on peace," he said.

Since there cannot be true happiness without peace, peace in the heart and peace among men, our wish today is united indeed with the renewed wish for peace."

Last Sunday as the Pope stepped to his window to bestow his regular noontime blessings, there was a brief protest over U.S. activities in Vietnam. Protesters unfurled "Free Vietnam" signs in St. Peter's square.

About 30 of the peace demonstrators were arrested in the square. The Pope gave no indication that he

noticed the demonstrators among the crowd of some 10,000 persons.

Another incident occurred as Rome and the Vatican prepared for the U.S. President's visit: Italian Communists spread leaflets around the city.

"Johnson we don't want you," said the leaflets. "Babies are being killed in Vietnam. Hospitals, schools, churches, cities, villages are being bombed. Men and women are being burned with napalm."

"Johnson, Christmas is not your day and 1968 will not be your year."

Vatican City newspaper L'Osservatore Romano decried the Communist statements and called the party's plans to hold demonstrations an "intolerable provocation."

Fund To Aid Indians' Study

WASHINGTON, D.C. — The U.S. Bishops' Committee for Latin America has announced the allocation of \$9,000 to Father Thomas Verhoeven, M.M., Director of the National Training Center for Indian Catechists in Cuzco, Peru.

"One third of all baptized Catholics in the world now live in Latin America," Father Verhoeven said. "At present, many of them have no effective contact with the Church because of a lack of priests, Brothers, Sisters and, above all, trained apostolic laymen. Therefore, an already serious situation threatens to become critical."

"Latin America now has an average of one priest for every 5,000 souls. If the Church cannot supply sufficient priests for the 224 million Catholics now in Latin America, how will it supply priests for the 600 million

expected at the turn of the century? If the Church is to be revived in Latin America it must be done, for the most part, by training apostolic laymen as catechists."

The \$9,000 allocation to Father Verhoeven's catechetical training center represents a portion of the money donated by U.S. Catholics to the U.S. Bishops' National Annual Collection for Latin America.



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Pope's Message On 'Day Of Peace'

Following is the Vatican's English-language translation of Pope Paul VI's "Message for the Observance of a 'Day of Peace'."

We address ourself to all men of good-will to exhort them to celebrate "the day of peace" throughout the world on the first day of the year, Jan. 1, 1968. It is our desire that then, every year, this commemoration be repeated as a hope and as a promise, at the beginning of the calendar which measures and outlines the path of human life in time, that peace with its just and beneficent equilibrium may dominate the development of events to come.

We think that this proposal interprets the aspirations of peoples, of their governments, of international organisms which strive to preserve peace in the world, of those religious institutions so interested in the promotion of peace, of cultural, political and social movements which make peace their ideal of youth, whose perceptibility regarding the new paths of civilization, actually oriented toward its peaceful development, is more lively; of wise men who see how much, today, peace is both necessary and threatened.

NOT SOLELY CATHOLIC

The proposal to dedicate to peace the first day of the new year is not intended, therefore, as exclusively ours, religious, that is, Catholic. It would hope to have the adherence of all the true friends of peace, as if it were their own initiative, to be expressed in a free manner, congenial to the particular character of those who are aware of how beautiful and how important is the harmony of all voices in the world for the exaltation of this primary good, which is peace, in the varied concert of modern humanity.

The Catholic Church, with the intention of service and of example, simply wishes to "launch the idea." In the hope that it may not only receive the widest consent of the civilized world, but that such an idea may find everywhere numerous promoters, able and capable of impressing on the "day of peace," to be celebrated on the first day of every new year, that sincere and strong character of conscious humanity, redeemed from its sad and fatal bellicose conflicts, which will give to the history of the world a more happy, ordered and civilized development.

The Catholic Church will call the attention of its children to the duty of observing "the day of peace" with the religious and moral expressions of the Christian faith. But it considers it its duty to remind all those who agree on the opportuneness of such a "day," of some points which ought to characterize it.

First among these is: the necessity of defending peace in the face of dangers which always threaten it: the danger of violence into which some populations can allow themselves to be drawn by desperation at not having their right to life and human dignity recognized and respected; the danger, today tremendously increased, of recourse to frightful weapons of extermination, which some nations possess, spending enormous financial means, the expenditure of which is reason for painful reflection in the presence of the grave needs which hinder the development of so many other peoples; the danger of believing that international controversies cannot be resolved by the ways of reason, that is, by negotiations founded on law, justice, and equity, but only by means of deterrent and murderous forces.

NEW SPIRIT

The subjective foundations of peace is a new spirit which must animate coexistence between peoples, a new outlook on

man, his duties and his destiny. Much progress must still be made to render this outlook universal and effective: a new training must educate the new generations to reciprocal respect between nations, to brotherhood between peoples, to collaboration between races, with a view also to their progress and development. The international organizations which have been set up for this purpose must be supported by all, become better known, and be provided with the authority and means fit for their great mission. The "peace day" must honor these institutions and surround their work with prestige, with confidence, and with that sense of expectation that will keep alive in them the realization of their most serious responsibility, and keep strong the consciousness of the charge which has been entrusted to them.

A warning must be kept in mind. Peace cannot be based on a false rhetoric of words which are welcomed because they answer to the deep, genuine aspirations of humanity, but which can also serve, and unfortunately have sometimes served, to hide the lack of true spirit and of real intentions for peace, if not indeed to mask

storms of history to the harbor of its highest destiny.

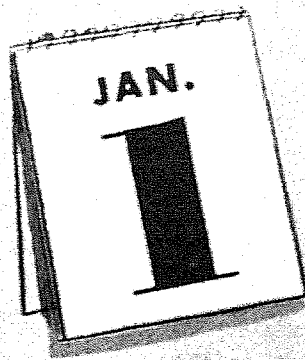
To you, venerable brothers in the episcopate, to you, beloved sons, faithful children of our holy Catholic Church, we extend the invitation which we have already announced: that of dedicating to thoughts and resolutions of peace a special observance on the first day of the civil year, Jan. 1 of the coming year.

Such an observance must not change the liturgical calendar, which reserves New Year's Day for the veneration of the divine motherhood of Mary and the most holy name of Jesus; indeed, those holy and loving religious remembrances must shed their light of goodness, wisdom and hope upon the prayer for, the meditation upon, and the fostering of the great and yearned-for gift of peace. Of which the world has so much need.

You will have noted, venerable brothers and beloved sons, how often our words have renewed considerations and exhortations upon the theme of peace: this we do, not giving way to a facile habit, nor taking advantage of the more interesting topic of the moment; but because we believe this is



'Day Of Prayer For Peace'



sentiments and actions of oppression and party interests. Nor can one rightly speak of peace where no recognition or respect is given to its solid foundations: namely, sincerity, justice and love in the relations between states, and, within the limits of each nation, in the relations of citizens with each other and with their rulers; freedom of individuals and of peoples, in all its expressions, civic, cultural, moral, and religious; otherwise, it is not peace which will exist — even if, perchance, oppression is able to create the external appearance of order and legality — but an unceasing and insuppressible growth of revolt and war.

It is, therefore, to true peace, to just and balanced peace, in the sincere recognition of the rights of the human person and of the independence of the individual nations, that we invite men of wisdom and strength to dedicate this day. Accordingly, in conclusion, it is the cowardice of those who fear it may be their duty to give their life for the service of their own country and of their own brothers, when these are engaged in the defense of justice and liberty, and who seek only a flight from their responsibility, from the risks that are necessarily involved in the accomplishment of great duties and generous exploits. Peace is not pacifism; it does not mask a base and slothful concept of life, but it proclaims the highest and most universal values of life: truth, justice, freedom, love.

It is for the protection of these values that we place them beneath the banner of peace, and that we invite men and nations to raise, at the dawn of the new year, this banner which must guide the ship of civilization through the inescapable

demand by our duty as universal pastor: because we see peace to be threatened so seriously and with intimations of terrible events, which may prove catastrophic for entire nations, and perhaps even for a great part of mankind; because, during the latest years of our century's history it has finally become clearly evident that peace is the only true direction of human progress — and not the tensions caused by ambitious nationalisms, nor conquests by violence, nor repressions which serve as mainstay for a false civil order — we do so because peace is part and parcel of the Christian religion, since for a Christian to proclaim peace is the same as to announce Jesus Christ: "He is our peace" (Eph. 2, 14) and His good news is "the gospel of peace" (Eph. 6, 15).

PEACE FROM GOSPEL

Through His sacrifice on the cross, He brought about universal reconciliation, and we, as His followers, are called to be "peacemakers" (Matt. 5, 9). In the end, it is only from the Gospel that there can spring forth true peace, not in order to make men dull and soft, but to replace the impulses to violence and bullying in their minds, by the manly virtues of reasoning and heart characteristics of true humanism. We do so, finally, because we would not wish ever to be rebuked by God and by history for having kept silence in the face of the danger of a new conflagration between peoples, which, as all know, could take on sudden forms of apocalyptic awfulness.

Men must always speak of peace. The world must be educated to love peace, to build it up and defend it. Against the resurgent preludes to war (nationalistic competition, armaments, revolutionary provocations, racial hatred, the spirit of

revenge, etc.), and also against the snares of tactical pacifism, intended to drug the enemy one must overcome, to smother in men's minds the meaning of justice, of duty and of sacrifice — we must arouse in the men of our time and of future generations the sense and love of peace founded upon truth, justice, freedom and love (cf. Pope John XXIII, "Pacem in Terris").

Let, then, the grand idea of peace, particularly for us, the disciples of Christ, have its solemn day, the beginning of the new year 1968.

We who believe in the Gospel can pour into this observance a wonderful treasury of original and powerful ideas, such as that of the intangible worldwide brotherhood of all men, derived from the one sovereign, most lovable fatherhood of God, and arising from the communion which, whether really or hopefully, unites all of us with Christ, as well as from the prophetic vocation which, in the Holy Spirit, calls the human race to unity, not only in conscience, but in works and in final destiny. From the Gospel's precept to pardon and to have mercy, we can draw forces which will regenerate society. And, above all, venerable brothers and beloved sons, we can possess a singular weapon for peace, that is, prayer, with all its marvelous energies to raise moral tone and to invoke transcendent divine forces of spiritual and political renewal, and also the opportunity offered to each and every one to question himself interiorly and sincerely concerning the roots of rancor and violence which may lurk deep in his heart.

Let us strive, then, to inaugurate the year of grace 1968 (the year of the faith which is transformed into hope) by praying for peace; praying all together, in our churches and in our homes — that is what we ask of you for now. Let no voice be missing from the great chorus of the Church and of the world, beseeching Christ who was immolated for us to "grant us peace."

May our apostolic blessing descend upon you and remain always.

From the Vatican, Dec. 8, 1967
Paulus PP. VI.

Statement Of American Bishops On Peace

The following is a statement on peace issued by the National Conference of Catholic Bishops during its annual meeting held recently in Washington.

The National Conference of Catholic Bishops meeting in Washington last year said in their statement on Peace issued on November 18, 1966, "There is a grave danger that the circumstances of the present war in Vietnam may in time diminish our moral sensitivity to its evils." The intervening time and the reactions of responsible segments of our society have proved that the moral sensitivity of the American people has not diminished but in fact increased and intensified. We interpret this as a witness of the ever-deepening yearning of the American people

for peace and an increasing horror of the evils of war.

This longing for peace has been expressed in extreme reactions for and against our presence in Vietnam. This has resulted in considerable division among our people. Our deep concern for our people on the battlefield as well as on the home front forces us to plead for more rational debate and greater solicitude for mutual understanding. In the longing for peace we ought not to forget our moral and civic responsibilities. We embrace with great compassion the peoples of the lands who suffer the hardships of prolonged war.

We acknowledge gratefully the repeated efforts of our

government to negotiate a termination of conflict. Despite the rebuffs to these efforts, our government is urged to continue with even greater determination and action in the cause of negotiation. We extend this plea to the governments of the world and urge them to join earnestly in the search for a just and lasting peace.

We wish it understood that we are not pleading for peace at any price — we are pleading and praying for that peace recently described by Pope Paul as "never to be separated from justice for nations nor from freedom for citizens and peoples."

Tells How To Meet Crisis In Ghetto

Working toward the solving of the ghetto crisis should be one of the main concerns of religion, according to Frank Magrath, Florida regional director, National Conference of Christians and Jews.

"Religion has to become more relevant to the people," he said in an interview. "It must provide for the spirit of man while he is on earth as well as his salvation."

"Religion should intensify its principles of compassion, justice and human decency and relate them to the current social scene, especially among minority groups."

Magrath said a major project of NCCJ involves working with clergy and laity to increase their concern about the ghetto and its conditions. He said priests, rabbis and ministers must learn to work together better and strengthen interfaith relations.

"The average priest, minister and rabbi have limited contacts with one another," he said, "and most of the contacts they do have are superficial. Conditions in the ghetto cannot be improved to much of a degree without the combined efforts of various religious groups."

He believes that if religion does not become more relevant to the social scene and show people it really cares, there will be many empty churches and synagogues in the future. He said that he has talked with numerous young people and students who feel religion has failed them.

WAY TO OVERCOME

He feels the best way to overcome this situation is for religious groups to become involved with the people, by helping the poor to develop their own leadership.

He said there are seven main reasons for the ghetto crisis:

Hard core unemployment; dilapidated housing; poor municipal services; exploitation on part of landlords in terms of rent and price gouging; poor medical services; high crime rate and disorganization of the family.

"Any approach that falls short of trying to solve all these problems is doomed to failure," he said. "Tearing down slums and building adequate housing won't achieve much if the other problems still exist."

Interfaith groups working together could be effective in stimulating the formation of programs aimed at solving these problems, he said. Massive training programs and improvements in all areas of education are required to begin the fight, he explained.

"Teachers are trained to teach in white, suburban, middle class schools," he



MAGRATH

said. "There is a need to prepare teachers to work with the children in the ghetto."

"Religion could be a great influence in bringing about changes and improvements. One example is that churches and synagogues can affect employment practices by using their purchasing power to improve job opportunities for the minority groups."

Other areas of NCCJ concentration are police-community relations and a human relations workshop for school administrators and teachers from public and parochial schools.

"Police must have a better understanding of the background and problems of minority groups," he said. "We are making an effort to build communication and alleviate aggravations between police and minority groups."

The human relations workshop will be a 15-week program beginning February 1 at the University of Miami.

"There is an unwillingness to accept totally minority groups within the schools," Magrath said. "This will be one of our main areas of concentration during the workshop. We will try to find ways of improving intergroup relationships."

NCCJ is working jointly with colleges throughout the state to find methods of helping students and faculty members improve intergroup relations. The organization is assisting the colleges in developing their human relations programming through classes, lecture series, specialized institutes and workshops.

NCCJ also has recently taken over sponsorship of the Dade Youth Council. The purpose of the council is to bring young people together from public and parochial schools to teach them their responsibilities in the area of human relations.

"Ideally, the young people will be prepared to provide leadership in dealing with social issues," he said. "Before problems can be solved, people must be made aware."

Heads Educators In Puerto Rico

PONCE, P.R. — (NC) — Msgr. Theodore E. McCarrick, president of the Catholic University of Puerto Rico, has been elected president of the Association of Puerto Rican Colleges and Universities.

Msgr. McCarrick, a priest of the New York archdiocese, who has headed the university here since 1965, is the first representative of a pri-

vate institution to hold the post.

The Association of Puerto Rican Colleges and Universities comprises all the accredited institutions of higher learning in the Commonwealth of Puerto Rico, representing almost 50,000 students in more than 20 campuses, both public and private, throughout the island.

'Good-Natured Cop' Vanishing Owing To The Social Upheaval

The image of the policeman is no longer that of the good-natured "Irish Cop" who dutifully makes his rounds on foot in a familiar setting among well wishers and friends.

The officer today is striving after professional stature but his striving is not without difficulty. Pay is still inadequate by professional standards, local politics and bureaucracy often hinder his effectiveness. Charges of "police brutality" mar his integrity.

Today's policeman is in a precarious position indeed. You might say that community law enforcement is having an "identity crisis" — a crisis which belongs to our whole society.

SOCIAL UPHEAVAL

In the past 25 years the United States in general has undergone an enormous social upheaval. The Negro is finally emerging as a full-fledged citizen, the poor are no longer content to accept their lot as second class citizens and finally the stirrings of youth give evidence of their uneasiness with conformity.

As the population becomes more youthful, as the Negro strains for his proper role in the community, and as the poor make demands upon the affluent; old structures and safeguards are falling away. Yesterday's answers no longer suit today's problems. In all areas, in religion, in politics, in foreign affairs, in education the

(The following summary of ideas presented by experts in the field of law enforcement during an Institute on Police-Community Relations sponsored by the Florida Region of the NCCJ, the Dade County Assn. of Police Chiefs and the Dade County Community Relations board, was prepared by Father Michael Sullivan, moderator of the Greater Miami Guild of Catholic Police and Firemen.)

imperative is clear: Problems must be faced and they must be faced honestly and creatively.

In the midst of all this change the policeman is expected to carry on with characteristic cool and competence. It matters little to some that from many citizens the officer is met only with disdain if not open hostility.

Few stop to reflect upon the fact that a significant number of people are distrustful of policemen, that many cast a jaundiced eye upon even the legitimate exercise of his authority. Civil disobedience is a case in point.

Perhaps civil disobedience is debatable on philosophical and sociological grounds but in the practical order the officer is bound, dedicated and pledged to order and lawful procedure.

He is expected to act with good judgment but also with concern for existing law and common good. Civil disobedience presents a great obstacle to law enforcement.

GROWING HOSTILITY

According to lawmen, criminologists, religious leaders and sociologists,

there is a growing hostility in this country toward officers of the law. This of course is a revelation to no one.

The unrest and violence of the past few summers have brought the crisis into clear focus. In incident after incident the difficulties erupted at least superficially as a confrontation between policemen and citizens. Pent up hatreds and suspicions exploded — a clear indication of deeper hostilities.

The conflict then is real. In our nation there seems to be a radical misunderstanding between citizens and policeman. In some instances the misunderstanding is rooted in valid disagreement, as to handling and treatment of citizens.

In other cases the misunderstanding is no misunderstanding at all. It is lawlessness — pure and simple. Where there is valid reason for complaint the law enforcement agencies must take the proper steps toward eliminating abuse and strong-armed tactics. Where

disagreement is founded upon lawlessness — the full force of the law must be used to ensure the good of the whole community and the continuance of public trust.

But the problem of strife in our cities is only one area of strain as the policeman searches for his identity, and a new definition of his role as guardian of the community. Ultimately that definition, that explanation of — who the officer is and precisely what his role is — can come only from the community itself.

The real task of law enforcement is ours. The policeman is only our representative. We cannot, we must not pass the buck. The identity crisis will pass but the "new policeman" should be the product of cooperative effort between citizens and policemen.

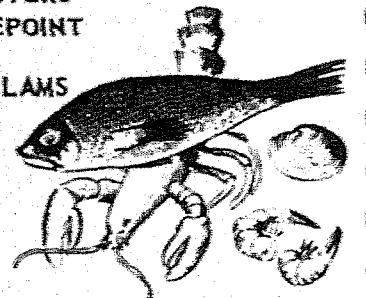
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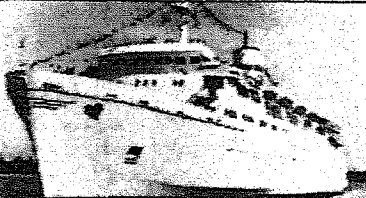
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'Christmas Leaves A Message, Short, Sweet--God Does Care'

God cares and is concerned with the well-being of His children, Msgr. Ambrose De Paoli reminded the overflow congregation which participated in Solemn Christmas Mass sung by Bishop Coleman F. Carroll on Monday morning in the Cathedral.

"The message given at Christmas was that of the Angels. 'Peace on earth to men of good will,'" Monsignor De Paoli, who serves in the Church's diplomatic corps in Africa, pointed out. "But the event itself has a message — God cares — short, sweet and simple.

"God cared for us so much that He sent His only begotten Son to become man, to share the same flesh that you and I have, the very same flesh through which we experience love, hate, joys, sorrows and suffering. In a very real sense our sufferings, hopes and aspirations are God's sufferings, hopes and aspirations. He is not indifferent to what happens to us, He is not aloof — He does care, He is concerned with our well-being," the diocesan priest continued.

Emphasizing that the person who really cares about another becomes identified with them, Monsignor De Paoli said that the really concerned person "not only talks, but acts; he comes down from his pulpit, his rostrum, his soap box and enters our midst.

"He tastes the poverty, the injustice, makes them his own in order to help."

He explained that this is exactly what God did when He sent His only begotten Son to become

man; and added, "This Child will care for us even to the point where He will give His life on the cross for us. This Child will know hunger, thirst, disappointment; He, too, will know that most baffling of mysteries — suffering bordering on the line of despair — when on the Cross He will utter: 'My God, My God! Why have You forsaken Me?' Yet He will give the only answer possible, 'Not My will but Yours.'"

Reiterating that the God we know is a God Who cares, Monsignor De Paoli declared that God loved us first in order that we might love Him and our neighbor, and in order that we might care for our neighbor, help him in whatever his needs might be; not to wait for his call.

"Our God has ears and He hears; eyes and He sees; a mouth and He speaks," he added. "Let us give praise and rejoice for the gift God has given us."

Classical guitarist Juan Mercadal and English hornist, Julien Balough, played during the Mass composed by Father John Buckley, C.M., a member of the faculty at St. John Vianney Minor Seminary.

Christmas carols before and during the Mass were sung by the combined choirs of St. John Vianney Minor Seminary, the Cathedral and the Cathedral School. A program of French Noels was presented during the Offertory and Communion by Herbert Huestis, director of music at the Cathedral, at the organ.

'Twas An Unusual Congregation For Bishop's Midnight Mass

The pews were filled with accused murderers, burglars, prostitutes, thieves and robbers. They were celebrating Christ's birthday at a Mass offered by Bishop Coleman F. Carroll on Christmas Eve in Dade County Jail.

Before the Mass, trustees had decorated the chapel with donated flowers. The 200 prisoners, some of whom were dressed in grey uniforms but the majority of whom, wearing street clothing, filed slowly and quietly into the chapel for the midnight Mass.

A few were the cynics, the "repeaters" who came to hear what they called a "Holy Joe" speak. Some were the "slackers," who welcomed the opportunity to "get sprung" from the cell block for a few minutes. Others, with fear etched in their faces, were the first offenders who prayed and showed apprehension at their first encounter with the regimentation of jail. The majority were devout—knelt, prayed and made the responses during the Mass.

PRISON CHOIR SINGS
The prison choir sang several Christmas hymns as noises of gaiety filtered up from the street below. As the familiar words of the birth of the Christ child were read, certainly memories of happier Christmases with families stirred the solemn congregation. Many with tears in their eyes listened quietly to the homily delivered by Father John J. Nevins, founding chaplain of the Miami Guild of Police and Fireman.

Guards stood by inconspicuously, and the only other visible signs of imprisonment were the trustees' white shirts and grey striped pants.

The faces of the men and women prisoners bore expressions of self-pity, defeat and despair. There was no way of escaping the hard fact that their cells awaited them when Mass concluded.

Addressing the congregation as "my friends," the Bishop told the prisoners that years ago, he had been a chaplain in an institution similar to the County Jail. "So I have some knowledge of your feelings."

Before I can love God, "I must also love you," the Bishop said.

"It's my responsibility to look after the sinner before I look after the saint," he said. "I am here to encourage you this evening. While you are here, you can cultivate and develop a love for God. And in doing that, remember, you cannot love God unless you love your fellow man."

"God loved and loves you with an infinite love. I don't care what you have done. I don't care how much trouble you have been in. I don't want to know whose fault it was. All I know is that every single man and woman sitting in this chapel is loved by almighty God with an infinite love."

URGES COMEBACK
He told them that God especially loves the people who can pick themselves up after having fallen. He pointed out that they were in jail for having offended God.

"I offend God every day," he said. "I'm human and all of us offend God in varying degrees."

The Bishop urged them to be honest with themselves and realize that God wants to help them.

"If you want to experience the joys and the happiness and peace God wants us to have through our love for Him, make of your time here a spiritual retreat," he said.

He told the prisoners that they should talk to God and "having fallen, having made a mistake, admit it to God that you have offended Him."

He said that a person can be happy and joyful anywhere if he truly loves God. "I can assure you that I love you," he said. "I will



Bishop Carroll Talks With Prisoner

help you through my prayers and in whatever way I can so that you may love God, keep His commandments and, in keeping them, love your neighbor."

After his talk, the Bishop gave medals to the prisoners that had been blessed by Pope Paul. No matter what their motive for attending, many were visibly moved as the Bishop walked up the center aisle of the chapel and

shook hands and spoke to several prisoners individually.

Assisting the Bishop during the Mass were Father Gerard Baudoin, S.J. and Father Henry Chavez, S.J., assistant pastors in Gesu parish.

Dr. Jerome Waters, and Michael O'Neil were the Mass servers and Attorney Schrader was the lector.

Dutch Issue 'Paper'

HEEMSTEDE, The Netherlands (NC)—A white paper, setting forth new regulations governing the Dutch National Pastoral Council, has been approved by the nation's bishops.

The first plenary meeting of the council will be held Jan. 3-5 at the junior seminary at Noordwijkerhout.

The white paper describes the development of the pastoral council from announcement of its formation in 1965 and traces the work of the various committees and executive bodies.

The theme of the first plenary meeting will be "Authority in the Church Community—Theory and Practice."

The white paper was issued following private and public discussions of the draft statutes for the pastoral council.

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New Students must complete forms by January 15th
Pre-registration of all students should be completed by January 19th

REGISTRATION: Full-time students: January 10, Saturday 9:00 a.m. to 4:00 p.m. Part-time students: January 26, Friday 1:00 p.m. to 8:00 p.m. Part-time students who have pre-registered may complete their registration on January 24 or 25 between 6:30 and 8:00 p.m.

Classes begin Tuesday, January 30
Afternoon classes 3:00 to 3:50 p.m.

3:00 - 3:50 P.M.

COURSE	NO.	DESCRIPTION	S.H.	DAYS
Business	340	Business Law	3	M-W-F
English	112	Techniques of Research Sec. IV	3	M-W-F
French	102	Elementary Sec. III	3	M-W-F
Geography	301	World Regional Geography	3	M-W-F
History	102	World Civilization Sec. III	3	M-W-F
Mathematics	202	Elementary School Math. II	3	M-W-F
Nursing	499	Seminar in Nursing II	2	M-W
Philosophy	283	Philosophy of Man Sec. III	3	M-T,TH
Sociology	422	Contemporary Social Theory	3	M-W-F
Spanish	102	Elementary Sec. IV	3	M-W-F
Spanish	204	Intermediate Sec. I	3	M-W-F
Speech and Drama	186	Introduction of Theater Practice I	1	T,TH
Speech and Drama	286	Introduction of Theater Practice I	1	T,TH
Speech and Drama	324	Play Production	2	M-W
Theology	302	Formal Theology Sec. IV	2	M-W

4:00 - 5:20 P.M.

COURSE	NO.	DESCRIPTION	S.H.	DAYS
Business	306	Principles of Marketing	3	M,TH
Education	262	Teaching Arithmetic	2	T,TH 4-5
Education	318	Psychology of Learning	3	M-W
Education	441/541	Elementary Curriculum	3	M-W
Education	453	Vital Forces in Education	3	M,TH
Education	455/555	Evaluation of Current Curriculum	3	M-W
Education	473/573	Teaching the Mentally Retarded	3	M-W
Education	634	Reading Clinic	3	TH 4-5:00
English	214	Survey of English Literature Sec. IV	3	M-W
English	310	Structural Grammar	3	T,TH
English	623	Classicism	3	W-F
French	204	Intermediate Sec. II	3	M-W
French	251	Conversation & Composition	3	M,TH
German	312	Contemporary German Literature	3	M-W
History	102	World Civilization Soph. Nurses Sec. II	3	M-W
History	404/504	American Diplomatic History (Jun. Nurses)	3	M-W
History	412/512	Modern East Asia	3	T,TH
Journalism	108	Techniques in Reporting (acc)	1	TU 4-5:30
Latin	450/550	Latin Prose Composition	3	M,TH
Library Science	322	Books & Related Material-Young People	3	M-W
Physical Ed	216	Horsemanship	1	W-4 p.m.
Physical Ed	222	Bowling	1	TU-4 p.m.
Physical Ed	238	Golf	1	TH-4 p.m.
Russian	102	Elementary	3	M,TH
Spanish	443	Contemporary Spanish Literature	3	M-W
Speech & Drama	115	Rehearsal & Performance	1	TH
Speech & Drama	215	Rehearsal & Performance	1	TH

Evenings & Saturdays

COURSE	NO.	DESCRIPTION	S.H.	DAYS
Art	310	History of World Art	2	M
Art	403	Graphics	3	T,TH
Biology	440	Evolution	3	M-W
Biology	476	Teaching biology in High School	2	T or TH
Business	103	Beginning Typewriting	2	T,TH
Education	486/586	Elementary School Guidance	3	SAT
Education	490/590	Remediation of Reading Disabilities	3	SAT
Education	634	Reading Clinic	3	SAT
Education	694	Supervisory Practice in Counselling	3	SAT
Physical Ed	242	Water Skiing	1	SAT
Education	440/640	Foundations of Mental Retardation	3	W
Education	442/542	Secondary Curriculum	3	M
Education	449/549	Psychology of Adolescence	3	W
Education	461	Organ. and use of Aud-Vis. Materials	3	TH
Education	469/569	Personality and Mental Health	3	M
Education	472/572	Early Childhood Programs	3	M
Education	475/575	Psychology of Exceptional Child	3	TH
Education	490/590	Remediation of Reading Disabilities	3	TH
Education	491/591	Group Procedure in Guidance	3	M
Education	625	Advanced Education Psychology	3	W
Education	630	Psychological Foundations of Reading	3	M
Education	631	Adm. & Superv. of Reading Program	3	TU
Education	642	Modern Math for Elementary Teacher	3	TH
Education	651	Techniques of Student Analysis	3	M
Education	653	Occupational Information	3	TH
Education	654	Admin. of Guidance Services	3	TU
Education	673	Secondary School Administration	3	TU
Education	674	School Administrators-Legal Responsibilities	3	W
Education	690	School Supervision	3	TU
Education	692	Elementary School Supervision	3	M
Education	696	Seminar in Elem. Admin. & Supervision	3	TH
English	425/525	Advanced American Studies	3	M
English	460/560	Contemporary Literature	3	W
English	699	Thesis Seminar	3	TH
French	458	Recent French Philosophers	3	M,TH
History	430/530	Europe in the 19th Century	3	W
Home & Family Life	438	Experimental Foods	3	M-W
Home & Family Life	464	Child Development Lab.	3	TH
Latin	213	Latin Essay	3	TH
Latin	670	Seminar in Roman Poetry	3	TU
Library Science	427	Adm. & Organ. School Lib. & Material	3	M-W
Library Science	461	Organ. & Use of Aud-Vis. Materials	3	TH
Music	181	Liturgical Singing	NC	T,TH
Philosophy	458	Recent French Philosophers (in French)	3	M,TH
Philosophy	453	Medical Ethics	3	W
Psychology	449	Psychology of Adolescence	3	W
Psychology	469	Personality & Mental Health	3	M
Sociology	336	Introduction to Social Work	3	T,TH
Spanish	251	Composition & Conversation	3	M-W
Spanish	370	Hispanic-American Civilization	3	TU-F

EDITOR'S COMMENT

If Not Peace, Then Frankenstein World

In his recent appeal to make Jan. 1 a Day of Peace throughout the world, Pope Paul felt it necessary to explain why he is constantly speaking on the subject of peace.

His very explanation is in itself a sobering description of our current problems. His duty as a "universal pastor" impels him to speak out on serious problems, and the urgency of the present situation will not permit him to be silent, since there are "intimations of terrible events which may prove catastrophic for entire nations and perhaps even for a great part of mankind."

Pope Paul further declared that peace is the "only true direction of human progress." How easily this can be misunderstood.

The race for the moon, the extraordinary developments of scientific research, the thrilling challenges of the space age all seem to indicate incredible progress, but as we know from the invention of the plane and the harnessing of the atom, these signs of growth can mask weapons of destruction and fear.

Without peace man's newest knowledge can result in the mass production of Frankensteins.

Pope Paul admitted that "words of peace" are not enough, no matter how often repeated or how fervently uttered. In fact, he pointed out in what seems a clear reference to Communist propaganda tactics that "peace cannot be founded on false and flashy words." Such words can hide the lack of a true spirit and cloak real intentions.

When his talk is analyzed, however, we come back once again to the starting point, namely, the foundations of peace in the world will depend on how firmly these foundations are laid in the hearts of each of us.

If we respect and seek sincerity, justice and love, if we treasure liberty not only for ourselves, but for others, then the beginning of an irresistible peace movement has already begun.

However, if we relegate peace to the bargaining table in a vague way as a commodity to be purchased, if we think of it as a goal unrelated to our own daily lives and relationships with others, then indeed we are using the "false and flashy words" which say little and mean less.

The Day of Peace ought to make us ponder our own personal responsibility in striving for peace in the world.

Spanish Workers Appeal For Church's Attention

MADRID — (NC) — For the second time in a few weeks, spokesmen for Spain's working class asked the nation's bishops to pay more attention to workers' problems.

Some 300 priests serving as moderators of workers' organizations addressed an urgent call to the bishops at the close of a four-day meeting here.

"All during discussions," the message said, "we have heard the cry of the poor as an accusation against our conscience and an invitation to loyalty to the Gospel."

"We are trying to share the lives and everyday trials of the workers. We want to serve them because they are poor and because the world expects a Church of the poor, without bonds or fears related to power and riches."

A smoldering conflict between Catholic labor leaders and Spain's bishops came into the open last November with publication of a letter calling for Church involvement "in the urgent plight of the workers."

Signed by the heads of the Catholic Action Workers' Brotherhoods, the Young Christian Workers and the Workers' Vanguard, the letter listed the "grave" impact of rising prices, lower wages and unemployment on the

low-income classes.

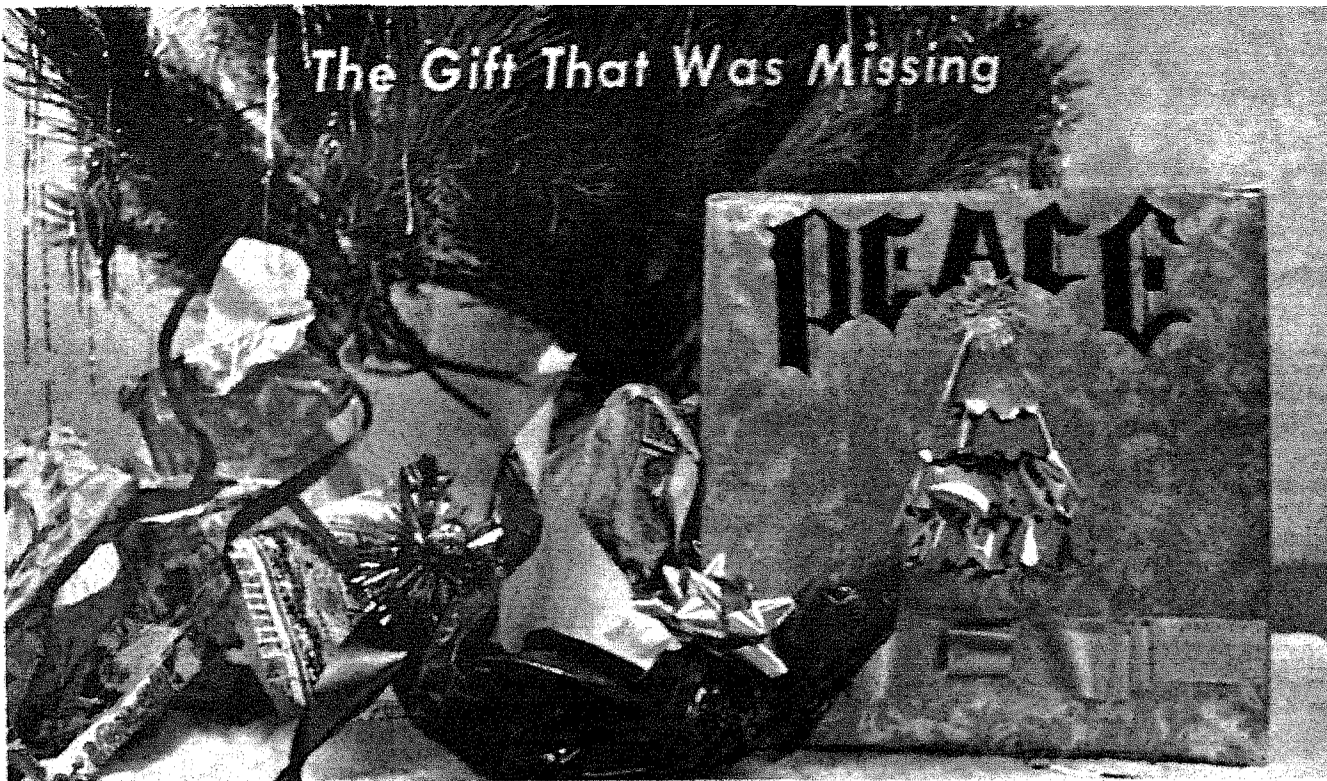
The priests meeting as the 11th national convention of Moderators of Young Christian Workers dealt with similar problems and with the new needs and the role the priest should fulfill in the workers' world.

The VOICE

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The Gift That Was Missing

Contraceptive Birth Control Is The Enemy

By JOSEPH A. BREIG

Unrelated things can sometimes bump together oddly and unexpectedly in the mind.

What on earth, for instance, can be the intellectual relationship between the word "Billiards" and the words "birth control."

What these terms have in common is the fact that they are widely and grossly misused. In the press and in conversation — and this in the loosest and foggiest fashion, as if the world were not already sufficiently supplied with the ingredients for confusion and bubbleheadedness.

At the risk of publicly confessing both a misspent youth and the chronological age of a dinosaur, permit me to say that I am beginning to think I am the only creature left alive who knows that billiards is not pool and pool is not billiards, and that to call pool billiards is like calling a squash a chrysanthemum, or a carrot an orchid.

Perhaps a better comparison would be to say that calling pool billiards is like calling checkers chess.

This is not to say (peace, Jackie Gleason!) that I look down my nose at pool, or that I do not admire its expert practitioners, such as Minnesota Fats. Quite the contrary. But like every honest writer, I like to see people keeping things sorted out, not dumping them helter-skelter together.

I speak as one who has sat many a night brooding, with a boon companion, over pawns and knights and rooks; and as one who not only used to hang around pool parlors, but even earned an honest dollar now and then racking up balls.

Our town's billiards players were the elite, recognized as such without envy. If any proof is needed, consider: there were eight or 10 pool tables — but one billiards table only.

Pool is not billiards and billiards is not pool. And although contraception is birth control, birth control need not be contraceptive. Until that fact is grasped, intelligent discussion is impossible.

The Church does not, as journalists are forever saying that it does, "forbid birth control." What the Church has always said is that God forbids contraceptive birth control. Is it too much to ask newspapers and magazines to get that straight?

TRUTH OF THE MATTER

Is The Church Treating Us Like Little Ones? In Fact We Are

In these reflective days after Christmas we are reminded that no matter how old or how wise the person, the Church is inclined to treat him as a little child.

However, this does not sit well with some people nowadays. A few have been

complaining loudly that the Church's attitude is oversolicitous. They call it paternalism and claim that it diminishes their freedom and cuts down on their own responsibility. They want to be treated as mature, grown-up human beings and not have a law or a regulation at every step to tell them what they can and cannot do.

Rightly understood, this attitude can be good. In recent years the Church has indeed been attempting to deal with us in such a way that we can exercise more responsibility. For instance, this explains the changes last year in the regulations governing fast and abstinence.

But this attitude can also be disastrous, if an individual pushes it too far, especially if it is done in a spirit of rebellion. Some have talked themselves completely out of the Church by insisting they were such big boys now, so sure, so self-reliant, that they didn't need the support of the institutional Church.

Let's go back to our first statement. No matter how old or wise, we need the Church to treat us as little children. The follow-up of Christmas drives home the point that "unless you become as little children you cannot enter the kingdom of heaven."

This is not to say that the Church must talk down to us in careless indifference to our intelligence or demand obedience without reason or to treat us like those who should be seen and not heard.

However, still it is true the Church deals with Pope and youngster, saintly octogenarian and simple first communicant, as if all were mere children. And the fact of the matter is we are.

We are little ones who need to be recalled to duty, who forget easily the most important things in life, who have to be kept after to pick up and put in order the affairs of life, who need warnings and promises of rewards, who want sympathy and understanding in fear and failure.

And in the days after Christmas, one can see the Church is getting a little anxious about her children. She reminds us here of a mother who decides it is time to get after the little ones at the end of an exciting glorious day.

They have to be reminded there is a tomorrow. They must be made to rest for the duties of the next day. They must be prepared for the many heavy tasks ahead. Hence right now the Church is anxiously recalling a fundamental thing to our minds, namely, the salvation of the soul.

She knows we have been witnessing great and impressive things — the angelic visitors announcing the advent of the Lord, the simple faith of shepherds, the stubborn perseverance of wise men, the jealousy of a wicked king.

She is well aware that we have been doing some rather tall celebrating of the great events surrounding the birth and first months on earth of the Christ Child. Now she gathers us around her with a firm arm and says: "Don't lose sight of the purpose of all this. Don't forget the most important line in all the Gospels concerning Christmas. 'There is born to you a Saviour.'

"Therefore, think of salvation. Live with the thought of salvation. Take it to work with you. Let its reality fill your home. Let it shape your thinking among loved ones and strangers. Make salvation your first and last concern. Put away the toys now and settle down, as a man does with a serious problem."

The word salvation, while it sums up the purpose of man on earth, has been bandied about and used in so many cheap, distorted interpretations that its usage today does not always meet with respectful attention. Still its meaning is sublime.

Our salvation means the reaching of our goal, the fulfilling of the purpose for which God created us and all men. It means the only success really worthwhile, the one kind of success that erases the memory of all other failures in a lifetime.

It is a lasting recognition, the divine stamp of approval. Too many think of salvation in a negative way — that is managing to escape hell, to avoid the wrath of God.

Salvation's profoundly beautiful meaning is summed up in the words of St. John's Gospel "... As many as receive Him, to them He gave the power to become the sons of God."

This is the goal that dwarfs all others in life — to become members of the family of God, brothers of Jesus Christ, adopted children of the Eternal Father, heirs of the kingdom of heaven. What beautiful terms these are! And how little we appreciate their meaning as yet.

Perhaps the more child-like we become in our approach to God, the more aware we will be in the year-round of the goal of salvation.



Rate Of Alcoholism Skyrocketing

All Levels Of Society Hit

AVON PARK — They come from all walks of life; they represent every age group from teen ager to senior citizen; they come from every religious persuasion; they are married and they're single; they're male and they're female; they are professionals and they're blue-collar workers; they're employed and they're jobless.

A truer cross-section of humanity could hardly exist than that which passes through Florida's Alcoholic Rehabilitation Center at Avon Park for a 28-day cycle of treatment, proving the old axiom that alcoholism is the most "democratic" illness of them all, because it hits all levels of society.

Alcoholism Information Week was observed Nov. 26 to Dec. 2 nationwide, and the Florida Alcoholic Rehabilitation Program, including the Avon Park Center and five out-patient clinics, used the question, "Does Your Insight Include the Alcoholic?" as its slogan. The word "insight" in the slogan is particularly appropriate since the aim of the program is to help alcoholics gain insight into the problem which causes them to drink excessively. A combined psychological, medical, and spiritual approach is used to bring about this needed insight.

The Avon Park Center is a 58-bed installation, one-fourth of which is reserved for female patients and the remainder for men. It should be pointed out, however, that this does not necessarily mean there is only one woman alcoholic for every three men. Psychologists say that as women assume more of a male role in society, they tend to take on more problems that formerly were reserved chiefly for men.

Forty-three percent of those who come to Avon Park are white-collar workers, while 35% can be classed as the blue-collar variety. But three-fifths of all patients at Avon Park are unemployed when admitted.

THE BIG CULPRIT

Patients report whisky as the chief single kind of alcohol consumed by them, with 38% preferring this form. Eleven percent indicate vodka as their only source; 5% drink beer only; and 2% wine only. Remainder use combinations of the four types.

Only 14% of the Avon Park patients report they eat

a balanced diet while drinking, and 39% say they are frequently unable to work while on alcohol. More than half the patients had experienced "shakes" prior to being admitted, while three-fourths had suffered alcoholic blackouts. One-fifth had experienced delirium tremens, while one-tenth had been hit by convulsions.

For those uninitiated with the physical problems that often accompany alcoholism, "shakes" somewhat resemble palsy in that the arms and legs tremble. Blackouts are periods which the alcoholic cannot later remember; delirium tremens (DT's) may last several days and consist of acute disorientation, confusion, and hallucinations. On the other hand, convulsions are short but violent in nature and are not unusual during the withdrawal period from alcohol. Three-fifths of those admitted at Avon Park have never been in trouble with the law. Of those who have, the first scrape came at the average age of 33.

Avon Park patients' average age at first drink is 17, and three-fifths report being drinkers by age 20. Youngest patient ever treated at Avon Park was 17; the oldest 72; average age is 45. Sixty-nine percent of the Avon Park patients had fathers who drank either occasionally, frequently, or excessively. Twenty-seven percent came from homes where the father did not drink. Sixty-four percent came from homes where the father did not drink. Sixty-four percent came from homes where the mother did not drink.

No patient can be "committed" to Avon Park against his will. The old image of a mental institution with locked gates and barred windows is completely alien to the installation. Patients are strongly advised, however, to remain at the ARC for the full 28 days of treatment. Roughly, one-third are rehabilitated upon discharge; another third is rehabilitated to some degree which can be furthered by follow-up.

There does not seem to be

any particular correlation between age of the patient and his chances for recovery. A more important factor is the age at which the patient began drinking and how long he has been at it.

Dade County has the largest percentage of the state's alcoholics with 19.3% in the Miami area. The remaining 80.7% of Florida's problem drinkers are spread out into the other 66 counties of Florida, with Pinellas having 8.2%, Duval 8%, Broward 7.8%, and Hillsborough 7.5%. Research indicates Liberty County has the fewest alcoholics in the state with 71. Dade, on the other end of the scale, has 45,000.

The Center at Avon Park, operating on a new plan whereby each patient pays according to his ability, collects about one-sixth of what it costs to treat each patient. Total budget for the program, including the Center and five out-patient clinics at Miami, Tampa, Orlando, Jacksonville, and Pensacola, is \$1.2-million for the current fiscal year.

The Avon Park Center now treats a number of out-patients as well as in-patients. Total treated statewide at Avon Park and the five clinics is now running 3,000 per year.

Sounds good...but 3,000 hardly makes a dent in the 180,000 alcoholics in Florida.

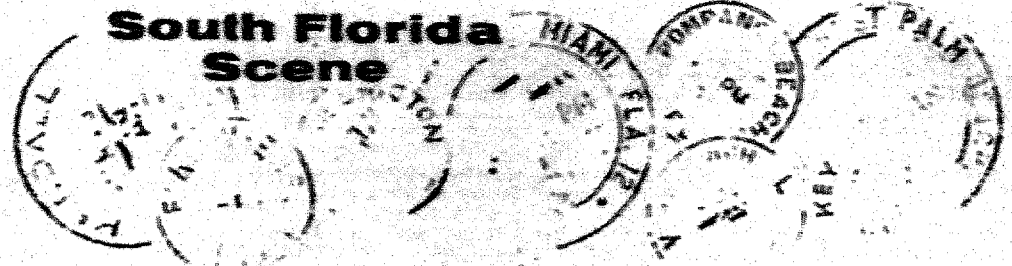
Sunday Masses In High School

HIALEAH — Masses are being celebrated every Sunday at 10:30 a.m. in Henry Filer Jr. High School Auditorium, 531 W. 29th St.

According to Father James Connaughton, pastor, St. John the Apostle parish, the Masses were inaugurated as a service to those parishioners living in the area of the school.

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Bishop To Offer Mass For Golden Jubilee Couples

The golden jubilees of their marriages will be observed by Diocese of Miami couples during special ceremonies on Sunday, Jan. 7, Feast of the Holy Family, in the Cathedral.

Pontifical Low Mass will be celebrated for the jubilarians by Bishop Coleman F. Carroll at 3 p.m.

The homily will be preached by Msgr. Ambrose DePaoli, priest of the Diocese of Miami, on furlough from serving in Zambia, Africa, with the diplomatic corps of the Church.

During the Mass each couple will renew their nuptial vows; afterwards they will receive from Bishop Carroll a scroll of remembrance.

Couples who will be celebrating their golden wedding anniversaries during 1968 are urged to submit their names to their respective pastors as soon as possible so that they may participate.

Friends and families of the jubilarians are invited to participate in the Mass.

Couples in the Diocese who will observe silver wedding anniversaries during 1968 are expected to be honored in their parishes during the year.

AROUND THE DIOCESE

Little Flower Coral Gables

Annual Christmas dance and party under the auspices of the Junior Women's Club begins at 9 p.m. today (Friday) in the K. of C. Hall, 270 Catalonia Ave.

Monthly meeting of Little Flower Society, Tuesday, Jan. 2, 8 p.m. in school cafeteria. Program and social hour.

Coral Gables K of C

New Year's Eve ball begins at 10 p.m., Sunday, Dec. 31 in the Council Hall, 270 Catalonia Ave. Buffet supper will be served.

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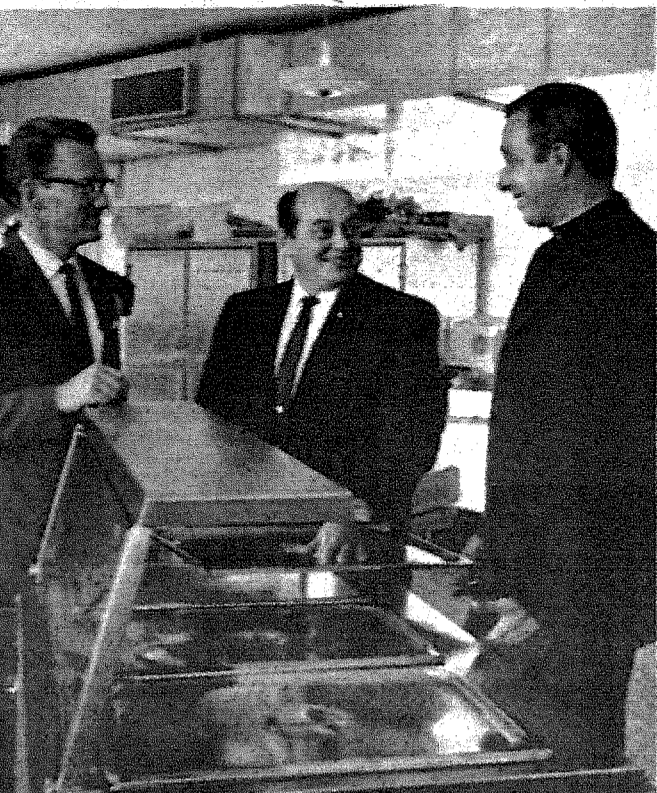
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JEWISH LEADER, active in local charitable projects, **ABE DIAMOND**, center was recently cited by St. Lawrence parish Holy Name Society for his "untiring efforts" in the parish. He is shown with **FATHER NEIL J. FLEMMING**, pastor; and **LOUIS MELIA**, Holy Name vice president; in the school cafeteria where **DIAMOND** introduced several facilities to aid in the serving of hot lunches to the school children.

St. Juliana

Duplicate bridge every Saturday at 12:30 p.m. in Home Federal Loan Assn. 7700 S. Dixie. Card party 1 to 4 p.m. on Saturdays in parish school cafeteria.

St. Anthony

First Friday Book Review of the Catholic Women's Club, Jan. 5, at home of Mrs. Ralph Scheu, 625 San Marco Dr.

Holy Spirit

Council of Catholic Women will sponsor a card party at 12:30 p.m., Friday, Jan. 5 in the social hall of the church.

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Methodists, Catholics Discuss Education Aid

NEW YORK — (NC) — People of all religious faiths need to search for a framework in which they can help the nation face its educational problems, Catholic and Methodist representatives agreed here.

Government aid to church-related elementary and secondary schools was the major topic for the discussions at Fordham University, the fourth in a series of conversations between representatives of the two churches.

No statement was released by the 20 participants; but they agreed that the fact that such a topic could be the subject of dialogue is an indication of the growing desire for Christian unity. They agreed also that many parents want religion to be part of their children's education.

The stage for the discussion was set by a paper presented jointly by the Rev. Dean M. Kelley, a Methodist minister and director for civil and religious liberty of the National Council of Churches, and Msgr. James Donnan, director of the education department of the U.S. Catholic Conference.

The paper, as well as later statements by its two authors, noted that Catholics' commitment to a church-related educational system is a deep and continuing con-

cern, as are the reservations of many Protestants about the use of public funds under private administration in such schools.

Part of a series involving Catholics and representatives of other churches, the conversations grew out of

statements on Christian unity made by participants in the Second Vatican Council.

In addition to the papers and the discussion of schools and public aid, the discussions included periods of joint Bible studies led by the

Rev. Eugene L. Smith, executive secretary for the World Council of Churches in the U.S., and Father Barnabas Abern, C.P., professor of Scripture studies at St. Meinrad's seminary, St. Meinrad, Ind.

Bishop Joseph B. Brunini

of Natchez-Jackson, Miss., Gerald Ensley of Columbus, and Methodist Bishop F. Ohio, led the two delegations.

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The Voice Of Ralph Renick



By RALPH RENICK

Vice President in Charge of News Television Station WTVJ

North Bay 'Fun Strip' Or Where Hoods Play

One of the most pathetic news stories I've read was bannered across the front page of 2 Miami Beach newspapers: "Clubs Declare War on Hoods."

The accompanying story told how late-hour night-spot owners on North Bay Causeway have banded together in an association aimed at blacklisting hoodlums, prostitutes and trouble makers. The maitre'ds in the clubs and restaurants will be instructed to exclude "troublemakers" at the door.

A little background on this story may point up one of the key reasons why little has been done in South Florida to battle organized crime and curtail the robberies, muggings, murders and acts of violence against innocent citizens.

On Oct. 31 an "embarrassing" incident occurred at the Harbour Lounge-Place for Steak emporium on the North Bay Causeway (the 79th St. -Miami Beach link). Tommy Altamura, known as a Mafia enforcer, was shot down and murdered in front of horrified patrons. Now languishing in Dade County jail is Anthony "Tough Tony" Esperti, charged with audaciously killing Mr. Altamura.

The murder was even too much for the North Bay Village Civic Association which passed an "indigent" resolution suggesting as a cure a change in the city law forcing the clubs to close at 3 a.m. rather than the present 7 a.m.

North Bay Village really can't be called a city in a civic sense. The main street of the town is the causeway, which slices in half a dredged-up Biscayne Bay piece of acreage called North Bay Island. Farther to the east, within the shadow of a radio station antenna, is Treasure Island, the second parcel of real estate comprising this "city."

The village has its own police force, fire department, cab company and a mayor and council. Its high-rise apartments and homes contain many decent, responsible citizens. But the village also houses and plays host to people who operate the illegal trade of catering to the base wishes of people, tourists and residents alike. Many of the prostitutes who earn their living at hotels in the City of Miami Beach live in neighboring North Bay Village. It's close and convenient and they feel a sense of protectiveness in this enclave.

People in the business of making a living illegally tend to be "night poeple." They like to play late, to work late and sleep late. The enclave provides the play spots where they can congregate —to meet, to eat and to plan for illicit profit.

The FBI in a way is grateful to North Bay Village for providing the all-night liquor spots which enables to bureau to concentrate its surveillance to see who on its "watch list" is in town at the moment.

David Kay, president of the civic association, asked the council for the 3 a.m. closing. He said that persons leaving the bars at 7 a.m. come into contact with Villagers on their way to work and children on their way to school.

Mayor Paul School had asked the 7 o'clock license holders voluntarily to push their closing times back to 5 a.m.

I guess it could be argued that people who want to get "boozed up" should be able to accomplish that mission by 3 or 5 o'clock in the morning. Anybody still guzzling at sun-up is potentially an obnoxious patron for the house to handle or a potential menace behind the wheel on the highway.

Mayor School appealed to the license holders to close earlier, saying they would reap "good public relations." But the holders do not want to budge. They have organized into a group called the Food and Beverage Association of North Bay Village. Members will self-police their own spots and ban undesirables.

The council gave the association 120 days to get results.

The situation is so ludicrous that you might say it could only happen in Miami. Maitre'ds will now become the public defenders. They will assume the task of shaking up the Mafia ranks, of incurring the vengeful wrath of a gangster told he can't step inside for a quiet drink.

This might lead to a whole new breed of public heroes — maitre'ds who courageously refuse to be shoved aside by the

Mafiosa or Cosa Nostra —maitre'ds who wear the mantle of guardian of the public right to life, liberty and the pursuit of happiness, over one arm, and a towel for the champagne over the other.

Kids may well grow up in this town with more respect for a cutaway suit and a bow tie than for police boots and badge.

Something is wrong somewhere when Dade County effectively wipes out breeding grounds for mosquitoes but cannot cope with a breeding ground for a crime which runs unabated from sundown to sunup along the "fun strip" of a municipality of 3,000 people.



Old age is a crown of dignity, when it is found in the ways of justice. Prov. XVI. 31.

An Ideal Bishop Should Be One Like St. Peter

JOHN COGLEY'S VIEW

Two large American sees, the archdioceses of New York and St. Louis, are presently vacant. Naturally there is widespread interest about who will be appointed to them.

Newspapers have put forth possibilities and passed on rumors, but their guesses are just that, no more. Yet, the speculating goes on — and in clerically-oriented circles bishop-picking is the best game of the season.

There may be good reasons why members of the clergy and laity should not presume to nominate individuals. Which of several candidates can best do the job is a matter of shrewd judgment, based on intimate knowledge of the man to be named, his weakness, strength, capacity for growth, and personal character.

By the time an ecclesiastic reaches the position where he is even in the running for a major see, however, these matters have already been obscured for the public by years of official adulation and by superman myths as often as not sustained by a squad of chancery office flaks who do their best to see that anything he does is put in the best possible light. Happily, higher superiors know more than the press clippings reveal.

Still, there is no harm in anyone's asking himself what he would be seeking were he to name a candidate for one of these metropolitan sees.

I think, first of all, that I would try to find a man who was plugged-in to the times, and if possible was a little ahead of them, since he will have to work in a period of unprecedentedly swift change. He should be a prelate who understands and does not merely bemoan, the restlessness among the clergy, religious, and laity.

My ideal bishop will also recognize that if the Church is to survive as an influence, he will have to put aside many of the beloved things of the past. If he has crossed a certain age limit, he should be the kind of person who can realize, and be always ready to remind himself, that his own instinctive loyalties to the past are stronger than his



commitments to the future.

But he will also know that he has to cure himself of this, for he will realize how futile it is to try to impose on the young a worn-out vision of the way things should be that is based on his own time-tinted memories of the way they once were.

Middle-aged men of this much flexibility and openness do not grow on trees.

Then, I believe that the candidate should be de-clericalized and de-feudalized as much as possible, in his outlook on his position in the community, his approach to authority, his style of life, even his clothing.

The overriding image of the high prelate today is that of a man who incarnates the "clerical" approach. The priest, in other words, has been obscured by the cleric, if one can make a distinction between the "vocational" as opposed to the "professional" character of those who have been chosen to lead dioceses. That image needs undoing — and a bishop with taste and discernment can undo it, by making clear beyond question what he considers to be his primary role in the life of the Church: pastor parvorum, not chief executive.

The feudal folderol — the elaborate vestments and uncomfortable courtesy-customs that come out of another age, along with the inevitable monsignorial entourage — is certainly colorful, but hardly credible in our time. The best way to keep the idea abroad that the Church is a hangover from a period long past is for a bishop to cling to them with the idea that they some-

how add an appealing flourish to his apostolic office.

The candidate, I think, should start immediately to re-educate himself. Hopefully, he could in time forget that he ever attended a seminary. For if he should depend on the education he got there, he will be lost.

He won't know what the theologians in his seminaries and the universities in his diocese are talking about, for example. He will be cut off from the young priests, brothers and nuns under his jurisdiction. The younger laity will simply baffle him. In his pastoral letters and pronouncements, he will be talking a language that, for better or worse, his people no longer understand.

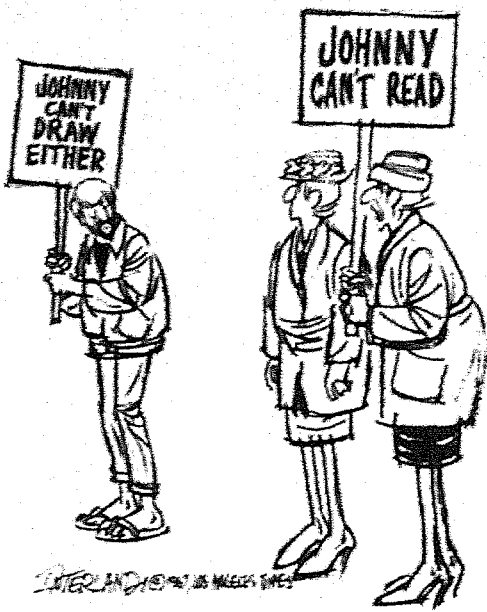
My last thought is that he should be a man who put's "prudence" (prudence not as St. Thomas defined it but as it was canonized in the recent past in chancery offices) very low on his scale of values. The obvious "measured" statement and careful generality, the preoccupation with double-entry rhetorical bookkeeping that still marks hierarchical and even papal pronouncements, only diminish the Church's already low credibility quotient.

As I write, I am thinking of the uncouth, impetuous, plain-spoken, simply dressed, very human fisherman Christ chose to head His own little band.

Peter said what he meant and still he never seemed to insist on having the Last Word; he apparently knew how to listen to his subordinates, judging by Paul's account of their difference of opinion; he exercised his authority so subtly that we barely have a record that it was his.

He wrote: "... giving all diligence, add to your faith virtue; and to virtue, knowledge and to knowledge temperance and the temperance, patience and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity."

Now there was a bishop!



"Anybody who's for a nation of artists is suspect in my book!"

Peek Into A Murky World

We Only Kill Each Other, by Dean Jennings, Prentice-Hall, \$5.95.

Not much is known about the netherland of organized crime in America and Dean Jennings, a freelance author, does little in his latest work, "We Only Kill Each Other" to cast light into gangsterdom's murky depths.

Jennings' sixth effort is quasi-biography of Benjamin "Bugsy" Siegel, a big-time underworld figure and one-time operator of the lavish Flamingo Hotel in Las Vegas, Nevada.

The reader is promised much in the way of behind the

scenes revelations concerning crime and criminals, but like a tabloid newspaper, the answers are already known or are of little surprise, considering the effort expended. Any student of organized Crime in the United States or devotee of semi-authoritative paperback histories would have already ferreted out what Jennings so temptingly offers.

What is supposed to be an authoritative, documented investigation of the life and bad times of a well known racketeer during the 1930's and 40's ends up leaving the reader as much in the dark as when he started.

The story of Bugsy Siegel

reads like the biography of any Horatio Alger of the underworld. Siegel got his start with the street gangs of New York City. He eventually formed a mob of his own and acquired Syndicate and other disreputable ties.

After a murder or two, or three, or four or more, Siegel achieved wealth and strove for respectability. He consorted with royalty, politicians, movie stars and others considered to be in the better segments of society.

Siegel eventually got into trouble in New York and moved to Las Vegas where he started a race wire service which eventually drove all other such services from the west coast.

While in the west, Siegel used his profits and other Syndicate monies to fulfill one of his schemes, the building of a large and lavish casino. The gambling establishment proved to be a horrible financial flop and its promoter, found himself in trouble with his gangland bosses.

On June 20, 1947, Bugsy Siegel was cut down by seven bullets from a 30-30 carbine welded by an unknown assailant.

One saving feature of an otherwise dull and lackluster biography is the vignettes of some of the big and small time criminal characters sketched by Jennings. None of the portrayals, conversations or insights are documented or otherwise authenticated, nevertheless they prove interesting.

Jennings used government records, closed files and taped interviews with some of the personages he discusses. His undocumented narratives are at least readable if not necessarily respectable historical writing.

For the benefit of harried readers and armchair historians who do not have the time or money, but who are intrigued by the tantalizing

questions "We Only Kill Each Other" is supposed to answer, the following capsule review is offered: "What was the real Bugsy Siegel story?" It will probably never be completely known. "Who had him killed?" Someone who did not like him. "What happened to the huge sum of money that disappeared after his death?" Somebody took it. "Was he secretly married to Virginia Hill?" Probably, yes. "What was his association with George Raft?" They were friends. Enough said? Yes!

David Sharpe Loretto, Jr.

Churchill, As Seen By His Son

Rise Of A World Figure

Winston S. Churchill: Young Statesman, 1901-1914, by Randolph S. Churchill, Houghton, Mifflin, 763 p. \$10.

The second volume of the biography is as interesting and objective as was the first one. There will perhaps be three more volumes and we shall then have what will almost certainly be regarded as the "definitive" biography of Winston Churchill.

Randolph Churchill readily admits that his father at times changed sides, politically speaking, for reasons considered sufficient. For example, in May 1904 we find Winston Churchill leaving the Unionist or Conservative Party, even though he had entered Parliament as a Conservative from Oldham in 1901. Thereby making himself unacceptable to the voters in Oldham, a Conservative stronghold, Churchill then decided to run for reelection in Manchester, a Liberal center.

The author explains that the strong Jewish element there was well disposed toward Churchill because he believed in Free Trade and also because he had favored the admission to England of many Jews fleeing from persecution in Russia. In the January 1906 election, campaigning as a Liberal, he was reelected to the House of Commons.

Meanwhile Churchill had begun the ascent that would lead to the Cabinet. In December 1905 he had been appointed Under-Secretary of State for the Colonies, serving under Lord Elgin who sat in the House of Lords. In addition to his political duties, Churchill had undertaken in 1902 to write a two-volume biography of his father, Lord Randolph Churchill. This was published by MacMillan in 1906; Churchill received £8,000, twice as much as he expected. Contemporaries of his father praised the work; there were few criticisms.

His brief courtship of Clementine Hozier and his marriage to her on September 12, 1908 are duly reported in the book by his son. The two remained devoted to one another until Churchill died in 1965 at the age of ninety. Meanwhile Churchill was active in attempting to lessen the legislative power of the House of Lords. Some of his devastating indictments of the members of that House displeased King Edward VII, with whom Churchill was usually on good terms. The King was shocked when Church-

BOOKS IDEAS IN PRINT

ill referred to members of the House of Lords as "a miserable minority of titled persons who represent nobody, who are responsible to nobody and who only scurry up to London to vote in their party interests, their class interests and in their own interests." Churchill was not greatly concerned with the King's attitude and continued his campaign, eventually successful, to lessen the legislative power of the House of Lords.

There is surprisingly little in the volume concerning Churchill's attitude toward religion, in which he did not seem to be much interested. In 1911, in connection with a proposed recognition of a new government in Portugal, Churchill observed: "The Catholic Church has ruined every country in which it has been supreme and worked the downfall of every dynasty that ruled in its name."

His work as President of the Board of Trade, 1908-1910 and as Home Secretary, 1910-1911 are made understandable and interesting to the American as well as the English reader.

Originally unsympathetic to Home Rule for Ireland, Churchill later approved it. The author gives in some detail the reason for the change in attitude. Serving as First Lord of the Admiralty from 1911 to 1915, Churchill watched developments in North Ireland early in 1914 and also watched war clouds gather over Europe in the summer of 1914.

The author emphasizes the fact that due to Churchill the Navy was ready for war when Churchill, his hopes for peace having expired, was forced to signal to the ships at sea, at 11 P.M., on August 4, 1914: "Commence hostilities against Germany." Many photographs and a detailed index add to the value of his impressive volume, based almost on primary source material. (66-12065).

PAUL KINIERY, PH.D.
Loyola University, Chicago

Submarine Men Are Special Breed

The Far And The Deep, by Edward P. Stafford, Putnam's, 184 p. \$6.95.

Commander Edward P. Stafford, U.S.N., grandson of Admiral Robert E. Perry, provides a most exciting and interesting history of the submarine from the launching of the German U-1, to the present American nuclear ballistic missile submarine.

He takes us along on some very famous cruises; for example, when the German U-47 under the command of Lieutenant Gunter Prien successfully penetrated the defenses of the harbor of Scapa Flow and sank the British battleship "Royal Oak."

The tactics employed by other great captains; Martin

Nasmith, Otto Weddigen, Otto Kretschmer, Sam Dealey, and many others of World War I and II fame, are vividly described.

Submariners are indeed a special breed of men who must be highly trained and be constantly ready to meet any challenges either from the enemy or the cruel sea.

No human or mechanical failures can be tolerated if tragic disasters such as the sinking of the American "Squalus" to a depth of 240 feet, are to be avoided.

Stafford also traces the technological failures of the British K-models with steam engines, as well as the successes of Asdic/sonar and radar in the Second World War.

The outstanding performance of the American and German submarines depended to a large degree on the high calibre and morale of their crews.

After World War II, Admiral Hyman Rickover developed the nuclear submarine, while Admiral William F. Raborn, in a crash program, later on came up with the Polaris missile.

Commander Stafford, author also of "The Big E," has given us an excellent portrayal of the gallant men of all nations who have distinguished themselves and the navy through service in submarines, at many times paying the cost of the service with their own lives.

Bernard D. Williams

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BRIS-DOMINUS-FROSTRADE

'Smashing Time' A Riot-- Zany, Kookie And Hippie

By LEONARD SCHWEITZER (Special to The Voice)

London's Carnaby Street — mecca for Mods, neo-Fidwardians, and flower children, where the Beatles, Stones, and Maharishi Mahesh Yogi are "in" — is a wild, freaky scene.

Knowing this, two zany "birds" — Lynn Redgrave and Rita Tushingham — migrate from the bleak hinterlands to roost in London — in the film "Smashing Time."

Hilariously accenting youth, with rock music, Mary Quant fashions, kooks, and "hip" confab, this film should "switch-on" the "teeny-boppers" and still amuse collegiate "Beatle-Brows" — for it spoofs occasionally the very milieu it depicts.

Lynn Redgrave convincingly portrays a boisterous, yet naive girl too chubby for her mini-skirt. Spindling

Rita Tushingham "is" Redgrave's meek companion who harbors a measure of earthy wisdom.

Bits of Redgrave's speech require English sub-titles for Yank audiences. Tushingham's facial contortions make up for her inaudible mumbling. Her performance is one "tour de force" of comic pantomime.

Leaving their coach-train the girls set off on a jaunty, madcap spree. When they grow hungry they chance the nearest "greasy- spoon," a workmen's diner. Beans, bacon, bread — they gobble even their last morsel and splotch of catsup.

THE CRISIS

A burly apron-man totals their bill. Sudden cold panic! Their money has been stolen, and this fearsome chap is asking his pay.

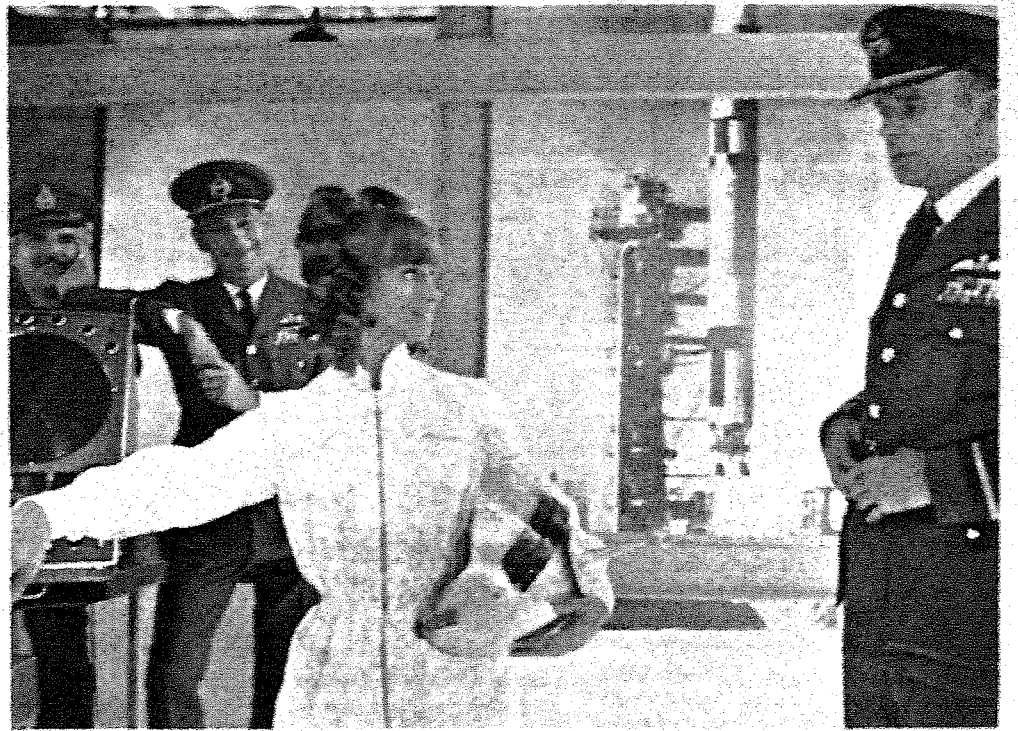
"Oh, me friend's paying," says Redgrave, blameless in

her wacky opinion. She skips out.

So Tushingham must scour pots and scrape plates while Redgrave strolls down Carnaby Street, that fabled lane — where some passers-by, booted and coiffed, look like an entourage from Tolkien's "Lord of the Rings."

Sitting in a "chocolate bazaar," a foot-loose, yet dazzlingly successful photographer, played by Michael York, spots Redgrave through the window. The impulsive youth chases her down, whips out his trusty Leica, and immortalizes Redgrave for a street daily.

Meanwhile, smeared to the elbows, Tushingham toils with a clogged sink drain. She's too busy to notice that her squeeze-bottle of detergent has been mistaken for a mustard container. The hijinx that follow — including an aerosol-bomb fight — are uproariously fun-



PHOTOGRAPHER, RITA TUSHINGHAM helps the RAF "launch" a US spacecraft — in the Mod-Comedy film also starring LYNN RED-GRAVE, "Smashing Time."

ny in the MackSennet style.

Marvelously directed by Desmond Davis, "Smashing Time" is a brilliant collection of joyful episodes — blending "slap-stick" with zing and "sight-gags," done

recently by Richard Lester in his "The Knack," "A Hard Day's Night," "Help," and "How I Won The War."

But while Lester was reaping laurels, Davis quietly brought forth a gem titled "Time Lost, Time Remembered," starring Sarah Miles. And though Lester "fathered" the genre to which "Smashing Time" belongs, Davis is the finer director. Davis, a superb cinema artist, is expertly self-disciplined.

"Smashing Time" is up-tempo all the way.

The girls cavort through the film from incident to "happening." Redgrave becomes a pop-music star and Tushingham, Britain's "Number One Cover Girl."

"Smashing Time" is a fantastic, unbelievable bash.

This Week's Film Ratings

The following films were reviewed this week by the National Catholic Film Newsletter.

CLASS A, SECTION I (Morally unobjectionable for general patronage)

The Shakiest Gun In The West

CLASS A, SECTION III (Morally unobjectionable for adults and adolescents)

Smashing Time

CLASS B (Objectionable In Part For All)

Billion Dollar Brain

OBJECTION: Suggestive sequences contribute only needless offense to this confused derivation spy film.

TV Radio

CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

- 9 A.M. TELAMIGO—Ch. 7 WTVT Spanish language in Spanish discourse
 - THE CHRISTOPHERS—Ch. 5 WFTS West Palm Beach
 - 11 A.M. THE CHURCH AND WORLD TODAY—Ch. 7 WFTS to be announced
 - 11:30 A.M. MASS FOR SHUT-INS—Ch. 10 WLBW-TV
 - 12 P.M. THE PRINCE OF PEACE—Ch. 4 WTV Program features Father Patrick Peyton and a number of film and TV stars.
 - 2 P.M. PANEL DISCUSSION—Ch. 5 WFTS-TV in interfaith clergy.
- (Tuesday)
- 9:30 P.M. MAN-TO-MAN—WFTS, Ch. 2—interfaith discussion with a priest, a minister and a rabbi. Moderator, Rev. Luther C. Pierce, member of Ch. 2 program committee.

RADIO (Sunday)

- 8 A.M. THE SACRED HEART PROGRAM—WQES, 710 Kc. 9:30 P.M.
- 6:30 A.M. THE CHURCH AND THE WORLD TODAY—WQES, 710 Kc. Rebroadcast of TV program.
- THE CHRISTOPHERS—WQMA 1520 Kc. Hollywood
- 7 A.M. THE HOUR OF THE CRUCIFIED—WZZZ—Friend to Both
- 7:05 A.M. NBC RADIO CATHOLIC HOUR—WQES, 4 610 Kc. 7:30 P.M.
- 7:30 A.M. THE SACRED HEART PROGRAM—WFLM—FM, 105.9 MC (Fort Lauderdale)
- 8 A.M. THE SACRED HEART PROGRAM—WHEV 1500 Kc. Riviera Beach
- 8:30 A.M. THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda)
- 8:30 A.M. UN DOMINGO FEUZ—Spanish WFAE, 990 Kc.
- 8:35 A.M. CATHOLIC NEWS—WQES FM 96.3

- 8:45 A.M. THE HOUR OF ST. FRANCIS—House For Sale
- 9 A.M. THE HOUR OF ST. FRANCIS—WQMA Carbon Copy, Same as 8:45 a.m.
- THE SACRED HEART PROGRAM—WQMA Hollywood
- THE HOUR OF THE CRUCIFIED—WZZZ THE SACRED HEART PROGRAM—WQMA Hollywood
- 9:05 A.M. CATHOLIC NEWS—WFR, 1290, West Palm Beach
- 9:30 A.M. THE HOUR OF THE CRUCIFIED—WRA, 140 Kc. Ft. Pierce
- 10:30 A.M. THE HOUR OF THE CRUCIFIED—WWL 1580 Kc. Fort Lauderdale
- 6:15 P.M. CATHOLIC NEWS—WQES, 710 Kc. Summary of international Catholic news and South Florida Catholic News from The Voice
- 11 p.m. MAN-TO-MAN—WQES, 710 Kc. Radio repeat of TV program
- THE HOUR OF ST. FRANCIS—WRA 1350 Kc.

'491' Movie Condemned

NEW YORK—(NC)—The National Catholic Office for Motion Pictures said the Swedish-made movie '491' was evaluated in its condemned (Class C) category because of "sadism, violence, vandalism and sexual perversity" tied in with a "spurious" theme.

The NCOMP listed the following objection against the Janus Films-Peppercorn Wormser production: "This spurious film uses a rehabilitation program for incorrigible boys as an excuse for a parade of successive acts of sadism, violence, vandalism and sexual perversity."

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

- FRIDAY, DEC. 29
- 7 p.m. (7) Love Happy (Morally objectionable in part for all)
 - OBJECTION:** Suggestive situations, costuming and acting.
 - 9 p.m. (10) Miss Manton (Family)
 - 7 p.m. (23) Secret Of The Sphinx (No Classification)
 - 7:30 p.m. (11) The McConnell Story (Family)
 - 8 p.m. (5) Crack In The Mirror (Morally objectionable in part for all)
 - OBJECTION:** Suggestive costuming, situations and dialogue.
 - 9 p.m. (4-11) Portrait Of A Mobster (Morally objectionable in part for all)
 - OBJECTION:** Low moral tone.
 - 11 p.m. (23) The Terror (Morally unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Treasure Of Sierra Madre (Morally unobjectionable for adults and adolescents)
- SATURDAY, DEC. 30
- 7:30 p.m. (6) David And Lisa (Morally unobjectionable for adults and adolescents)
 - 8:30 p.m. (23) The Organizer (Morally unobjectionable for adults, with reservations)
 - OBJECTION:** The realistic treatment is characterized by vulgarity in language and earthiness in situation.
 - 9 p.m. (5-7) Something Wild (Morally unobjectionable for adults)
 - 10:30 (10) Night And Day (Morally unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Saladin And The Great Crusaders (No classification)
 - 11:45 p.m. (7) It Happened In Brooklyn (Family)
 - 1 a.m. (4) Tormented (Morally unobjectionable for adults and adolescents)
- SUNDAY, DEC. 31
- 11:30 a.m. (7) Secret Mark Of Artagnan (No Classification)
 - 2 p.m. (7) Home Before Dark (Morally objectionable in part for all)
 - OBJECTION:** Tends to arouse by strong emotional appeal the acceptance of divorce and justification of re-marriage.
 - 2 p.m. (10) Storm Center (Morally unobjectionable for adults with reservations)

- OBJECTION:** The highly propagandistic nature of this controversial film (book-burning, anti-Communism, civil liberties) offers a warped, oversimplified and strongly emotional solution to a complex problem of American life. Its specious arguments tend seriously to be misleading and misrepresentative by reason of an inept and distorted presentation.
- 2:30 p.m. (23) Blondie Goes To College (Family)
 - 5 p.m. (10) One Foot In Heaven (Family)
 - 6:30 p.m. (23) Beware My Lovely (Unobjectionable for adults and adolescents)
 - 7:30 p.m. (6) Boccaccio '70 (Condemned)
 - OBJECTION:** This film is a trilogy which purports to be styled after Boccaccio. The visualization of this type of story becomes in the present film a grossly suggestive concentration upon indecent costuming, situations and dialogue. Furthermore, one act of the film is a travesty upon marriage which is hardly redeemed by the pathos of its ending, and the final act is a little short of a "dirty joke" told at the expense of sex and religion.
 - 8 p.m. (23) Claudia (Morally unobjectionable for adults and adolescents)
 - 9 p.m. (10 & 12) A Girl Named Tamiko (Morally objectionable in part for all)
 - OBJECTION:** This film lacks sufficient compensation for the low moral tone which pervades its lute and unmotivated story.
 - 11:30 p.m. (5) Manhandled (Morally objectionable in part for all)
 - OBJECTION:** This picture contains an excessively sadistic sequence.
 - 11:30 p.m. (7) The Harvey Girls (Morally unobjectionable for adults and adolescents)
 - 11:35 (10) The Happiest Days Of Your Life (Morally unobjectionable for adults and adolescents)
- MONDAY, JAN. 1
- 9 a.m. (7) As Young As You Feel (Morally unobjectionable for adults and adolescents)
 - 10 a.m. (23) Serenade For Two Spies (No Classification)
 - 1:30 p.m. (23) The Lone Ranger And The Lost City (Family)
 - 3 p.m. (23) Sleeping Beauty (Family)
 - 6 p.m. (10) Caged (Morally unobjectionable for adults and adolescents)
 - 7 p.m. (23) Rocombale (No Classification)
 - 7:30 p.m. (10) Search For Survival (No

- Classification)
- 7:45 p.m. (7) Man In The Gray Flannel Suit (Morally unobjectionable for adults and adolescents)
 - 8 p.m. (6) Beau James (Morally objectionable in part for all)
 - OBJECTION:** While recognizing the legitimate prerogative of dramatic licenses, 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. It presents a sympathetic treatment of the divorce which the historical person eventually disavowed.
 - 8:15 p.m. (5) Jungle Fighters (No Classification)
 - 9 p.m. (23) Lord Of The Flies (Morally unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Underwater (Family)
- TUESDAY, JAN. 2
- 9 a.m. (7) Voice Of Bugle Ann (Family)
 - 6 p.m. (10) Joe Dakota (Family)
 - 7 p.m. (23) Sampson And The Sea Beast (No Classification)
 - 8 p.m. (6) The Awakening (Morally unobjectionable for adults and adolescents)
 - 9 p.m. (5 & 7) Evil Of Frankenstein (Morally unobjectionable for adults and adolescents)
 - 11 p.m. (23) Hong Kong Affair (No Classification)
 - 11:15 p.m. (11) Affairs Of Annabel (Family)
- WEDNESDAY, JAN. 3
- 9 a.m. (7) Test Pilot (Part I) (Family)
 - 6 p.m. (10) The Big Trees (Morally unobjectionable for adults and adolescents)
 - 7 p.m. (23) White Slave Ship (Morally objectionable in part for all)
 - OBJECTION:** Excessive brutality; suggestive sequences.
 - 8 p.m. (6) Blue Murder At St. Trinian's (No Classification)
 - 9 p.m. (10 & 12) Roustabout (Morally unobjectionable for adults and adolescents)
 - 11 p.m. (23) Gun Battle At Monterey (Morally objectionable in part for all)
 - OBJECTION:** Low moral tone.
 - 11:15 p.m. (11) On Dangerous Ground (Morally unobjectionable for adults and adolescents)
- THURSDAY, JAN. 4
- 9 a.m. (7) Test Pilot (Part II) (Family)
 - 6 p.m. (10) The Kettles On Old MacDonald's Farm (Family)

- 7 p.m. (20) Goliath And The Barbarians (For Adults)
 - OBJECTION:** This classification is predicted upon a revised version of the film.
 - 8:30 p.m. (11) Stopover Tokyo (Family)
 - 8 p.m. (6) Captain Boycott (Morally unobjectionable for adults and adolescents)
 - 9 p.m. (11) The Music Man (Part I) (Family)
 - 11 p.m. (23) Outrage 4 (For All)
 - OBJECTION:** The subject matter of this film is considered unsuitable for general motion picture audiences.
- FRIDAY, JAN. 5
- 9 a.m. (7) Outside The Law (Family)
 - 9 p.m. (10) Day Of The Badman (Morally unobjectionable for adults and adolescents)
 - 7 p.m. (23) Colossus Of The Arena (No Classification)
 - 7:30 p.m. (10) Iron Mistress (Morally objectionable in part for all)
 - OBJECTION:** Reflects the acceptability of divorce.
 - 8 p.m. (6) The Entertainer (Morally objectionable in part for all)
 - OBJECTION:** Despite the serious intent of the theme of this film, certain elements in treatment (suggestiveness) are objectionable.
 - 9 p.m. (4 & 11) The Music Man (Part II) (Family)
 - 11 p.m. (23) The Day The Earth Froze (No Classification)
 - 2 a.m. (10) Svengali (Morally unobjectionable for adults and adolescents)
- SATURDAY, JAN. 6
- 1:30 p.m. (10) Bolting Bellhops (No Classification)
 - 7:35 p.m. (6) Attack And Retreat (No Classification)
 - 8:30 p.m. (23) Ship That Died Of Shame (Family)
 - 9 p.m. (5) The Birds (Morally unobjectionable for adults and adolescents)
 - 10:30 p.m. (10) As Long As You're Near Me (Morally unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Action In The North Atlantic (Morally unobjectionable for adults and adolescents)
 - 12:35 a.m. (10) Teenage Caveman (Morally unobjectionable for adults and adolescents)

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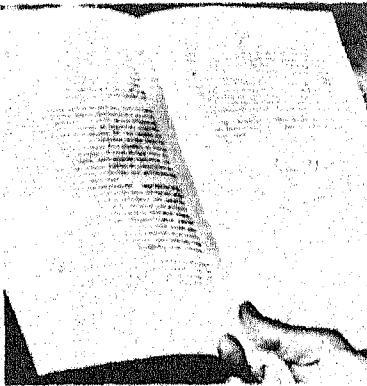
1967 Review Of The Year

DIOCESE



POPE PAUL and ECUMENICAL PATRIARCH ATHENAGORAS, Eastern Orthodox leader, join hands at a service of prayer during the Pontiff's visit to Istanbul.

ment on Saturday by people in some areas. . . After faculty-student strike at Catholic U. of



PAPAL encyclical, "Populorum Progressio," provided guidelines for social justice and called for support of developing nations.

January

With Church approval Jacqueline Grennan, 40, left Sister of Loreto to direct Webster College, Webster Grove, Mo., under lay control, starting chain reaction by colleges and universities for greater lay administrations. . . Pope Paul VI asked Red China leaders to discuss world peace with him. . . Pope Paul sent message of deep sorrow over deaths of U.S. astronauts Virgil Grissom, Edward White and Roger Chaffee in space capsule fire at Cape Kennedy, Fla. . . Fourth conference of Catholic Inter-American Cooperation Program held in Boston. . .

February

Catholic prelates formed to opposition as legislation to relax abortion laws cropped up in more than 20 states. . . Top Masonic and Knights of Columbus officials explored first national joint program for work in moral, civic, social action fields. . . Deaths: Msgr. John D. Conway, 61, author of "Question Box" column in 50 Catholic papers; Bruce M. Mohler, who founded in 1920 and directed until 1965, the Immigration Department, U.S. Catholic Conference; Father Ralph S. Pau, 62, founder, National Clergy Conference on Alcoholism. . .

March

Pope Paul's fifth encyclical, Development of Peoples, urged concrete action to correct imbalance between richer, poorer nations. . . Industrialist J. Peter Grace, New York, named for University of Notre Dame's 1967 Laetare Medal. . . Congregation of Rites new instruction urged more singing, greater lay participation in Mass, other liturgical functions. . . Bishop Ernest J. Primeau, Manchester, N. H., reelected president general at National



FATIMA was visited by POPE PAUL VI shown as he was greeted by SISTER MARIA DOLORES, one of three children who reported the Marian apparitions.



O'BOYLE CODY



KROL BRENNAN

FOUR AMERICANS were named Cardinals as membership in the College of Cardinals was raised to 120. See month of MAY highlights.



FATIMA was visited by POPE PAUL VI shown as he was greeted by SISTER MARIA DOLORES, one of three children who reported the Marian apparitions.

America, Washington, dismissed Father Charles Curran, 33, moral theologian, was reinstated by board of trustees. . . President Johnson, 30 Latin American diplomats heard Archbishop Robert E. Lucey defend U.S. policy in Vietnam at Mass in San Antonio, Tex. . . Pope Paul warned of "strange and sorrowful" happenings in Church, endangering the Faith, and in later discourse admitted papacy is grave "obstacle in path of ecumenism". . . Colorado enacted nation's "most liberal" abortion law. . . Svetlana Alliluyeva, daughter of late Soviet dictator Josef Stalin, found refuge in U.S.

May

Pope Paul named 27 new cardinals, including Washington's Archbishop Patrick A. O'Boyle; Philadelphia's Archbishop John J. Krol and Msgr. Francis J. Brennan, Roman Rota dean, visited native Shenandoah, Pa. . .

April

U.S. bishops' Chicago spring meeting: reaffirmed celibacy rule; approved mixed marriages changes; discounted heresy in U.S.; considered full-fledged Sunday Mass require-

Holy See issued new Eucharistic worship instructions, encouraging wider concelebration of Mass, liberalizing permission for receiving Eucharistic under both species. . . Deaths: Archbishop Joseph G. Berry, 64, Halifax, N.S.; Father Francis J. Connell, C.S.S.R., 79, moral theologian. . . Bishop Edward E. Swannstrom, executive director, denied Catholic Relief Services or any Catholic group, aiding North Vietnamese. . . U.S. bishops plan opening of office to promote world justice and peace in Washington. . . Pope Paul visited Fatima, Portugal, shrine on 50th anniversary of apparitions, pleaded for peace in Church and world. . . Pope asked U.S. cease bombing North Vietnam.

June

St. Louis' Joseph Cardinal Ritter, 74, died of heart ailment. . . Other deaths: Ernesto Cardinal Ruffini, 79, of Palermo, Sicily; Msgr. Franklyn J. Kennedy, 62, veteran of 33 years with Milwaukee's Catholic Herald-Citizen; Helen C. White, 70, author, educator, 1942 Laetare Medalist, in Madison, Wis.; Maryknoll Bishop Alonso Escalante, 60, in Hong Kong, and Father Alexander Beaton, S.A., father general, Society of Atonement, in Blossburg, Pa., plane crash. . . Pope issued encyclical reaffirming need for priestly celibacy, and regulations for permanent diaconate of celibate and married deacons. . . U.S. Supreme Court struck down laws in 16 states banning interracial marriages. . . Pope urged internationalization of Jerusalem as Israel defeated Arab nations in six-day war. . . U.S. Bishops asked prayer crusade for world peace. . . Pope named Archbishop Luigi Raimondi, apostolic delegate to Mexico, as apostolic delegate in U.S. . . Pope elevated 27 new cardinals at consistories. . . Connecticut defeated but California enacted relaxed abortion law.

July

In historic two-day visit to Turkey Pope Paul discussed Church unity problems with Orthodox Patriarch Athenagoras of Constantinople. . . Firebombing rioting broke out in Negro ghettos of 18 U.S. cities, notably Newark and Plainfield, N.J., Detroit and Cambridge, Md. . . legalized a abortion was approved in Great Britain. . . President Johnson nominated Msgr. (Brig. Gen.) Francis L. Sampson of Des Moines, as Army Chief of Chaplains.

August

National Catholic Conference for Interracial Justice convention in Kansas City, Mo., petitioned racism encyclical from Pope Paul while violence flared in Milwaukee, New Haven, elsewhere. . . San Antonio's Archbishop Robert E. Lucey among 22 observers named by President Johnson to observe fairness of Sept. 3 Vietnam elections. . . USCC's Social Action Department Labor Day statement urged bettering racial relations. . . Franziskus Cardinal Koenig, Vienna, Austria, visited U.S., spoke at "theolog." worldwide theological think-in at Toronto, Ont. . . Newly elevated Francis Cardinal Brennan, Roman Rota dean, visited native Shenandoah, Pa. . .

September

Ill with prostate infection, Pope Paul opened (Sept. 29) worldwide synod of 182 bishops, three days after 70th birth-

day. . . Washington's Cardinal O'Boyle took firm stand against experimenting with liturgy and organizing floating "parish" groups. . . Archbishop Michael Ramsey of Canterbury, Church of England primate, on U.S. visit, addressed Catholic groups on church unity. . . Archbishop Luigi Raimondi took up duties as apostolic delegate in U.S. . . Late Msgr. Richard Hanley, founding editor, Long Island Catholic, Rockville Centre, N.Y., awarded World Mission Award at 18th annual Mission Sending Societies convention, Washington. . . State Constitutional Convention, Albany, N.Y., voted to make New York first state guaranteeing public-private schools equal partnership in education.

October

Although ill, facing surgery Pope Paul managed to participate in sessions of worldwide Synod of Bishops, and third World Congress of the Lay Apostolate; have three-day meeting on unity with Orthodox Patriarch Athenagoras; effect major changes in U.S. Church and hierarchy. . . Deaths: Archbishop Celestine J. Damiano, 55, bishop of Camden, N.J.; Archbishop Joseph P. Hurley, 63, bishop of St. Augustine, Fla.; Canon of the Mass in English introduced in U.S. . . Brother Henild (Pierre Romanon of Thuret, France) who died in 1862, became first Christian Brother to attain sainthood. Some 50,000 anti-Vietnam war demonstrators marched on Washington, besieged Pentagon.

November

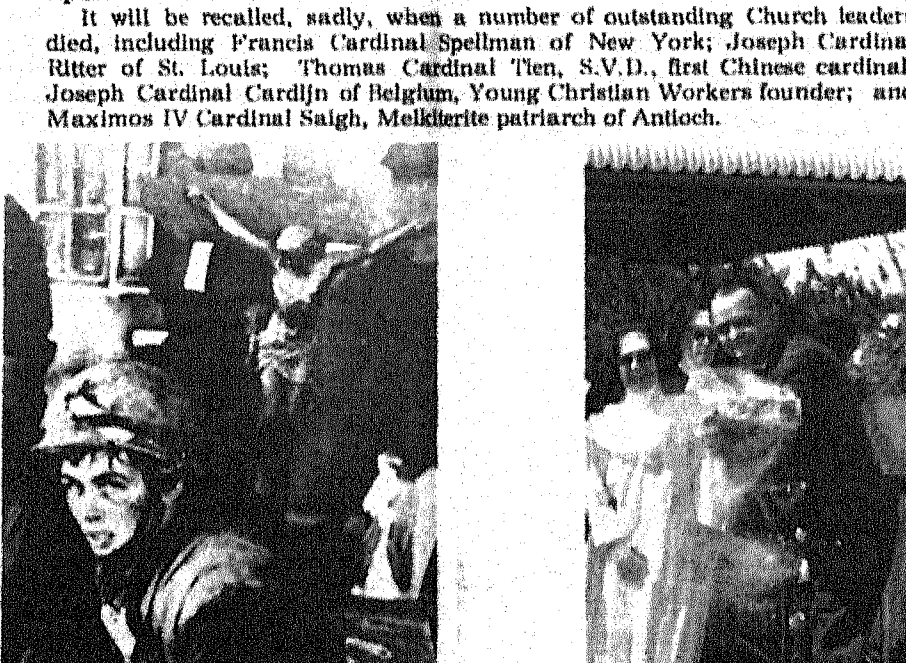
Pope Paul successfully underwent prostate surgery at the Vatican. . . The annual National Conference of Catholic Bishops meeting in Washington urged strong war-on-poverty legislation; held firm to celibacy in the priesthood; called Catholic schools "indispensable"; agreed to issue 20,000-word pastoral letter "On the Nature of the Church." . . Deaths: Maximus IV Cardinal Saigh, 89, Melkite patriarch, 63, resigned as archbishop of Montreal to serve as missionary to lepers in Africa. . .

December

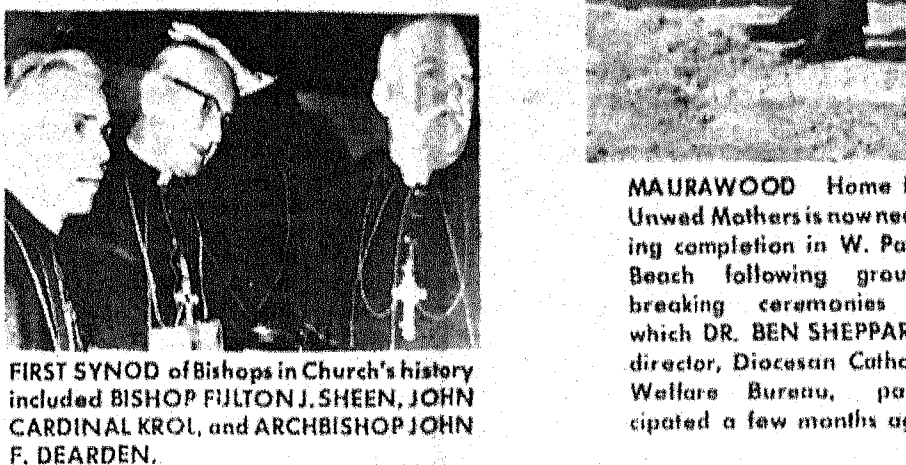
Sudden death of New York's Cardinal Spellman, 78, shocked the world. . . Death also claimed Bishop Stanislaus V. Bona, 79, of Green Bay, Wis. . . Cardinal Leger left Montreal to serve as missionary among African lepers.

Review Of The Year

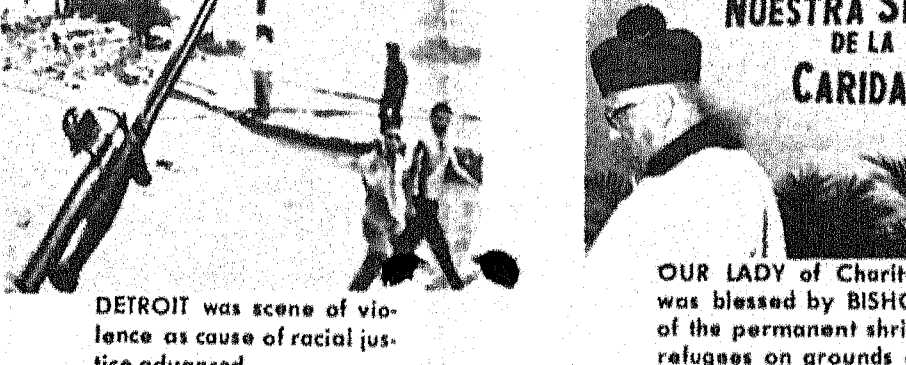
(NC NEWS SERVICE)
Church historians, perhaps, best will remember 1967 as the year of the three "r's" — reform, revolt, renewal.
Reforms were underscored by administrations of universities, colleges, being entrusted to laymen; by nuns gaining release from vows to work as laity members; by a number of priests contracting marriages; lay groups forming "underground" Church congregations; mob violence in many U.S. cities over civil rights and Vietnam War protests. Renewal chiefly by introduction of the vernacular in the Mass and the first month-long, worldwide Synod of Bishops at the Vatican.
Certainly, 1967 will be remembered for Pope Paul VI's encyclical The Development of Peoples; his journeys to Turkey for church unity meetings with Orthodox Patriarch Athenagoras; and to Fatima, Portugal, for the 50th anniversary celebration of the Blessed Virgin's apparitions; for successfully undergoing prostate surgery after a two-month illness.
It will be remembered, too, for the elevation of 27 new cardinals, including four Americans; for the coming of Archbishop Luigi Raimondi as new apostolic delegate to the U.S.; for the opening of the National Conference of Catholic Bishops in this country and the third World Congress of the Lay Apostolate in Rome.
It will be recalled, sadly, when a number of outstanding Church leaders died, including Francis Cardinal Spellman of New York; Joseph Cardinal Ritter of St. Louis; Thomas Cardinal Ten, S.V.D., first Chinese cardinal; Joseph Cardinal Cardijn of Belgium, Young Christian Workers founder; and Maximus IV Cardinal Saigh, Melkite patriarch of Antioch.



YOUNG MARINE takes refuge among religious symbols inside a church at An Hoa, Vietnam.



FIRST SYNOD of Bishops in Church's history included BISHOP FULTON J. SHEEN, JOHN CARDINAL KROL, and ARCHBISHOP JOHN F. DEARDEN.



DETROIT was scene of violence as cause of racial justice advanced.

Story Of Bishops' Synod Rated No. 1
WASHINGTON — The first worldwide Synod of Bishops in the Church's history, convoked by Pope Paul VI, was rated the No. 1 Catholic news story of 1967.
The synod, which met in Rome Sept. 29 to Oct. 29, took the No. 1 spot in the annual NC News Service poll among editors of Catholic newspapers in the U.S. and in Canada to determine the 10 top stories of the year.
The synod story won by an overwhelming majority. Among its accomplishments were its recommendation of major changes in Church law regarding mixed marriages and establishment of principles for revision of canon law. It also dealt with questions relating to the training of seminarians, liturgical questions on the Mass and Divine Office, and doctrinal questions dealing with contemporary theological trends, and especially with the nature of contemporary atheism.
The No. 2 story chosen by the editors was publication of Pope Paul's encyclical, The Development of Peoples. The encyclical, issued March 28, made the following points:
—No. 1: The general use of the vernacular in the Mass beginning Oct. 22.
—No. 2: Visit of Pope Paul in July to Ortho-

January

Couples married 25 and 50 years were honored by Bishop Coleman F. Carroll in the Cathedral. . . Diocese was host to Gregorian Institute Seminar in Liturgical Music. . . Bishop James Malone, National Moderator of the Newman Apostolate, met with diocesan Newman Club chaplains at Aquinas Center. . . Mrs. Joseph P. Kennedy was guest speaker at Marian Center Auxiliary luncheon. . . Bishop Coleman F. Carroll announced plans for Girls' Town, for underprivileged girls in Palm Beach County. . . Centro Hispano Catolico observed seventh anniversary. . .

February

New chapel of Our Lady of the Miraculous Medal on Pine Island, South Florida's west coast, was blessed by Bishop Coleman F. Carroll. . . Novitiate of Sisters of St. Joseph Cottolengo was blessed by Bishop Coleman F. Carroll. . . Father Joseph Brunner was elected treasurer of the National Committee of CCD Directors. . . Bishop Coleman F. Carroll blessed new dormitory and classroom building at St. John Vianney Seminary. . .

March

Francis Cardinal Spellman was speaker at Fourth Annual Communion Breakfast of Greater Miami Guild of Catholic Bibles and Firemen. . . Bishop Coleman F. Carroll spoke to Jewish Congregation in Temple Emanu-El. . .

April

Diocese of Miami inaugurated program to implement Vatican II decrees with Msgr. John J. Fitzpatrick named Episcopal Vicar. . . The Voice launched a campaign against legalized abortion in Florida. . . Our Lady Queen of Heaven Church and CCD hall were blessed by Bishop Coleman F. Carroll in LaBelle. . .

May

Cardinal Silva Henriquez, Archbishop of Santiago, visited Marian Center for Exceptional Children. . . Father Donald K. X. Connolly, diocesan priest,



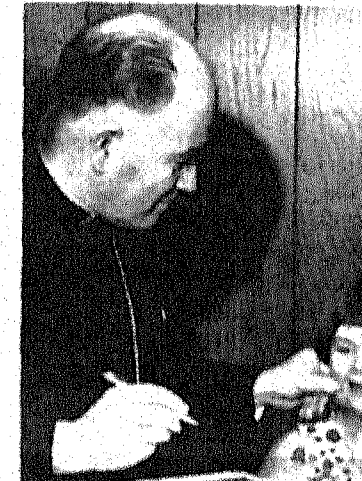
OUR LADY of Charity of El Cobre provisional chapel was blessed by BISHOP COLEMAN F. CARROLL on site of the permanent shrine which will be erected by Cuban refugees on grounds adjoining Immaculate High School.

Constantinople (Istanbul), Turkey, in the interest of church unity.
—No. 9: Pope Paul's pilgrimage in May to commemorate the 50th anniversary of the apparitions at Fatima, Portugal.
—No. 10: U.S. Bishops' Liturgical Commission endorsement of home Masses, modern music, and formation of a committee on liturgical experimentation.
Runners-up in the editors' balloting included the stories:
—Pope Paul's proclamation of a Year of Faith in honor of Sts. Peter and Paul. Pope Paul's plans to restore the permanent diaconate; the Catholic University of America faculty strike by which ousted Father Charles E. Curran was reinstated; four new American cardinals elevated; Brother Bealide, F.S.C., first Christian Brother, canonized; meeting of Pope Paul and Orthodox Patriarch Athenagoras at the Vatican in October; Pope Paul's surgery, and stories on the National Conference of Catholic Bishops' annual meeting — particularly its plan to issue a collective man-

named coordinator of the National Catholic Office for Radio and Television in New York. . . Two priests in the Diocese observed golden jubilees and 10 priests observed silver jubilees during Concelebrated Mass in St. Raphael Chapel at the minor seminary. . . Christian Family Movement in South Florida held first diocesan convention. . . Msgr. Michael Beerhuter honored on occasion of his 40th anniversary as pastor, St. Anastasia parish, Fort Heres. . . Five new priests ordained for the Diocese. . . Diocese of Miami Guidance Council became first diocesan organization to be chartered by the American Personnel and Guidance Assn. . . Holy Family Church in North Miami was dedicated by Bishop Coleman F. Carroll. . . Bishop Coleman F. Carroll, Acting Chairman of U.S. Bishops' Committee for Latin America was host to the first meeting of the Inter-American Bishops' Committee at St. John Vianney Minor Seminary. . .

June

Ground was broken for addition to Villa Maria Nursing and Rehabilitation Center, North Miami. . . Ground was broken in West Palm Beach for



LATIN AMERICAN prelate, RAUL CARDINAL SILVA, visited Marian Center for Exceptional Children.

St. John Fisher Church. . . Dr. Ben Sheppard was named executive director of the diocesan Catholic Welfare Bureau. . . Msgr. James F. Enright observed his 40th year in the priesthood. . . Sister Marie Infanta, O.S.P., named by EOPJ as director of two Child Opportunity Centers in Naranja and Goulds. . . Father James Briggs ordained for the Diocese. . .

July

Concelebrated Mass in the Cathedral marked opening of Year of Faith in the Diocese. . . Church of St. George was dedicated in Fort Lauderdale by Bishop Coleman F. Carroll. . . Ground was broken for Maurawood Home for Unwed Mothers in West Palm Beach. . . Cobalt therapy unit



GROUND BREAKING ceremonies were held for a new Nativity Church in Hollywood where FATHER RENE GRACIA, pastor; and SISTER JOSEPH ELLEN, I.H.M., school

August

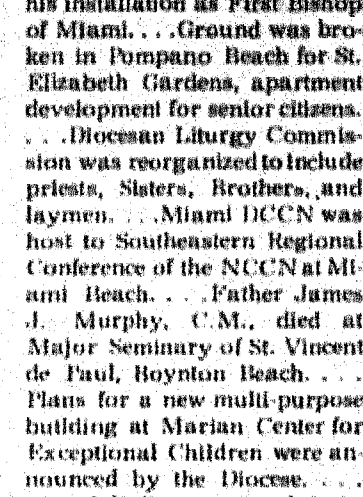
Nine Irish-born priests arrived for the Diocese of Miami. . . Michael O. O'Neill, Corpus Christi parish, named chairman of Florida State Road Board. . . Diocese was host to annual convention of the American Catholic Correctional Chaplains Assn. . . Marianist Brother Joseph J. McNeely, Chamblaine High School, Hollywood, named Educational Services Coordinator of the Broward County OEO. . . Construction began on a science and arts building at St. Joseph College, Jensen Beach. . .

September

Bishop Coleman F. Carroll named by Gov. Claude Kirk to a 30-member state commission on education. . . A new diocesan commission for the Curialio movement was established with Msgr. James J. Walsh as director. . . Temporary chapel honoring Our Lady of Charity of El Cobre was blessed by Bishop Coleman F. Carroll on grounds adjoining Immaculate LaSalle High School. . . Alianza Interamericana honored Bishop Coleman F. Carroll as "Man of the Year." . . Diocese of Miami clergy adopted Constitution for new Senate of Priests. . . Preliminary plans were announced for a Senate of Sisters. . . Name of Diocesan Development Fund was changed to "Bishop's Charities Drive." . . Father Jack Totty was named chairman of United Campus Ministries at Fla. Atlantic University, Boca Raton. . . Auxiliary Bishop Joseph Breitenbeck of Detroit conducted seminar for nuns.

October

Bishop Coleman F. Carroll observed fifth anniversary of his installation as First Bishop of Miami. . . Ground was broken in Pompano Beach for St. Elizabeth Gardens, apartment development for senior citizens. . . Diocesan Liturgy Commission was reorganized to include priests, Sisters, Brothers, and laymen. . . Miami DECN was host to Southeastern Regional Conference of the NCCNA at Miami Beach. . . Father James J. Murphy, C.M., died at Major Seminary of St. Vincent de Paul, Boynton Beach. . . Plans for a new multi-purpose building at Marian Center for Exceptional Children were announced by the Diocese. . . Lionel E. Baxter named chairman of the Bishop's Charities Drive. . . Plans were announced for St. Joseph Nursing and Rehabilitation Center in Fort Charlotte. . . Diocese opened Latin American Affairs office in Security Trust Bldg., downtown Miami. . . Classroom addition to St. Francis Xavier School, Fort Myers, blessed by Bishop Coleman F. Carroll.



AMERICAN and Irish flags were at half-mast as mourners paid final respects to MSGR. WILLIAM BARRY, at St. Patrick Campanile.

Mass on Christmas was celebrated for inmates of Dade County Jail by Bishop Coleman F. Carroll. . . Father Ambrose DePauli, priest of the Diocese of Miami, serving in the Church's diplomatic corps, was elevated to the rank of papal chamberlain with the title of Very Reverend Monsignor. . . Five young ladies in South Florida were formally presented to the Bishop of Miami during the Fourth Annual Dia-



"Man of Year" award of Inter-Americana Alianza was presented to BISHOP COLEMAN F. CARROLL by MRS. VIRGINIA DE TORRELLA.

November
Ground was broken for new Church of the Nativity in Hollywood. . . Diocese was host to National Catholic Youth Convention at Miami Beach. . . Marian Center Auxiliary inaugurated Broward County Chapter. . . Msgr. William Barry, P.A., died at the age of 81. . . Bishop Coleman F. Carroll and seven other U.S. prelates traveled to Latin America for the second Inter-American Bishops' Committee meeting. . .

December

Diocese observed Latin America Cooperation Week. . . Marymount College, Boca Raton, received full accreditation from Southern Assn. of Colleges and Schools. . . Funeral services for Father Jose Gonzalez Vasquez were held in Clewiston. . . Holy Cross Mission Church was blessed at Indiantown by Bishop Coleman F. Carroll. . . New parish hall and CCD classrooms were blessed in St. Andrew parish, Cape Coral, by Miami's Bishop. . . Midnight



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Pope Paul And Conscientious Objectors

By Father John B. Sheerin

Hawks seem to have sharp claws but bad vision. They have pounced on a sentence in Pope Paul's "Day of Peace" address, misread it and then flouted it before the world as a papal condemnation of conscientious objectors.

In this one sentence, which occurs in the second part of the Pope's message, the Holy Father alludes to the "cowardice" of those who fear it may be their duty to die for their country and who flee from this responsibility. This was only one sentence in a stirring plea for peace but to listen to the hawks, one would think the Pope had delivered a one-sentence message.

By no conceivable stretch of the imagination could the Pope's remark about "cowardice" be applied to conscientious objectors. In fact, Cardinal Roy and Msgr. Poupard, who presented the statement at a news conference in Rome, drew a clear distinction between conscientious objection and cowardice.

Msgr. Poupard moreover cited passages from a Second Vatican Council document and from Pope Paul's own "Progress of Peoples" encyclical as endorsements of the right of conscientious objection.

Were Pacifists Really Condemned?

The coward evades what he knows in conscience to be his duty. The conscientious objector does not evade his duty; he is firmly convinced that God is calling him in conscience to refuse military service. It usually takes a great deal of courage to become a conscientious objector, especially when everyone around you supports a particular war.

The genuine conscientious objector is every bit as patriotic as the soldier. It is love for his country as well as his obedience to God that commands him not to participate in a war he believes to be unjust. The French Catholics who refused to take part in the Algerian War against the commands of conscience were every inch as loyal to France as were the French soldiers.

PLEA TO MEN OF GOOD WILL

The Pope's proposal for a "Day of Peace" was on the whole an exhortation to all men of good will to speak up for peace, to love peace, to defend it and to resolve international conflicts "by negotiations founded on law, justice and equity" rather than by means of murderous weapons. Yet, a few ambiguities have stirred up adverse reactions here and there.

It is inconceivable that the Pope would have condemned all violence. In his memorable speech at the UN he conceded the possibility of a just war — and war necessarily means violence. In his latest address, he spoke of the need of defending

peace against "the danger of violence into which some populations can allow themselves to be drawn by desperation at not having their right to life and human dignity recognized and respected."

Can this be interpreted to mean a condemnation of all violence? Dr. Franklin Clark Fry and Dr. Eugene Carson Blake of the World Council of Churches seemed to think so and commented: "Those of us who do not suffer any tyranny must be slow to judge even the violent responses of men who suffer."

The Christian instinctively shuns violence. But what is he to do if he sees that the violence of a bloody revolution is a lesser evil than the day-by-day, static violence of an inhuman regime that condemns men and women to a sub-human existence?

In another section, Pope Paul makes a puzzling remark about pacifism: "Peace is not pacifism; it does not mask a base and slothful concept of life but it proclaims the highest and most universal values of life: truth, justice, freedom, love."

I am hopeful that we will eventually discover that the above is a bad translation of Pope Paul's words.

One may disagree with pacifists. (Personally I oppose the war in Vietnam but not all wars.) Yet anyone who has had contacts with members of peace churches, such as Quakers, could never think of them in terms of a base and slothful concept of life.

Among the Quakers I have found men and women of absolute integrity, of the highest principles, dedicated to truth, justice, freedom and love.

Was the Pope perhaps speaking of pacifism as an objective reality? But there is no such thing as pacifism. There are only pacifists, and they reflect the same devotion to peace that we find in Pope Paul himself.

BELOW OLYMPUS By Interlandi



"Now I know the true meaning of bah-humbug!"



"Some people just can't stand prosperity!"



Labor And Leaders Diverge On Some Problems

By MSGR. GEORGE G. HIGGINS

A. H. Raskin, who covered the labor beat for the New York Times over a long period of years and is now a member of the Times editorial staff, has written a perceptive piece for his own paper on the growing estrangement between trade union leaders and rank-and-file union members ("Two-Way March in American Labor," New York Times, Nov. 27).

This is not a new phenomenon, of course, and Raskin isn't the first reporter to have called attention to it. In any event, given his long years of experience in covering labor news and his ready access to the best possible sources of information about current labor trends, his pessimistic views on the subject should and undoubtedly will be taken very seriously in political as well as union circles.

Raskin says there are two central problems currently facing the American labor movement: (1) The growing tendency of the rank-and-file to upset wage agreements negotiated by union officers; and (2) a comparable estrangement in the political field, as witness the fact that "in the recent mayoral elections in Cleveland, Gary and Boston, where unions called on their members to reject racism. . . white workers showed an overwhelming disposition to vote Jim Crow."

Both of these tendencies, Raskin says, "are symptoms of an upper-middle-class rebellion within organized labor that makes something of a mockery of the egalitarian slogans to which organized labor has been dedicated since the start of Franklin D. Roosevelt's New Deal."

I have yet to see a reliable breakdown of the vote in Cleveland, Gary and Boston, but, subject to correction, I take it for granted that Raskin knows what he is talking about when he says that a disproportionate percentage of rank-and-file trade unionists in those three cities ignored the pleas of their officers and voted Jim Crow. Assuming that this is so, one can only conclude that the labor movement is in very serious trouble indeed.

WHO KNOWS ANSWER

What is the root cause of the trouble? I doubt that anybody knows the answer to this question. I certainly don't, but of this much I am reasonably certain, namely, that it is a gross oversimplification to pin the blame exclusively on the allegedly "decadent" leadership of the labor movement, as so many simplistic commentators are inclined to do.

The fact is that, with all its faults and limitations, the so-called hierarchy of the labor movement is generally more liberal or progressive than the rank and file on the issue of race relations and a number of other controversial issues, particularly at the local level.

No one would deny that some of labor's top officials seem to have lost their sense of mission and that they project to the public and to their own rank-and-file members an image of upper-middle-class conservatism.

The fact remains, however, that when they do take a liberal stand on touchy issues in the field of race relations — to cite but one example — they run the risk, as we have seen, of being repudiated by their own members, who, now that they have achieved middle class status and high

seniority, "view with declining enthusiasm," as Raskin points out, "the levelling effect of across-the-board pay increases, high taxes and forced-draft efforts to upgrade the living standards of Negroes and other submerged economic groups."

It would seem to be obvious, then, that the blame for the current crisis in the labor movement — if crisis is the right word — cannot be rationalized exclusively in terms of the alleged ultra-conservatism of labor's top brass. The crisis is too complex and too deep-seated to be explained away so easily.

GOAL OF LEADERS

What, then, is the cause of the crisis? I suspect that William Kircher, Director of Organization for the AFL-CIO, came reasonably close to giving an adequate answer to this question when he told John Gregory Dunne, author of "Delano: The Story of the California Grape Strike," that "success in our business, the trade union business, means getting workers to middle-class status," and that this tends almost inevitably to breed its own form of conservatism.

"Revolutions," Kircher said, with specific reference to

the California grape strike, "become institutions: that's a truism of our business. Look at the Marseillaise. That used to be the rallying cry of the radicals. Now it's the song of state."

That's as true as most historical generalizations and, for that matter, truer than many others I can think of. But what's to be made of the phenomenon? Surely one would not expect any "revolution" to go on indefinitely.

Sooner or later, human nature, being what it is, "revolutions" — even violent political revolutions — inevitably taper off. And in the case of labor "revolution," it's more or less inevitable as Kircher remarked to Mr. Dunne, that "the buy who carried a banner in 1966 (in the Delano strike) — well, in five years you're going to have a hard time getting him to a union meeting." years you're going to have a hard time getting him to a union meeting."

Granted. But it's one thing for a group of disadvantaged workers to settle for middle class standards of living, once they have made the grade, and quite another thing for them to become so soft in the process that they turn into racial bigots and reactionary defenders of the status quo.

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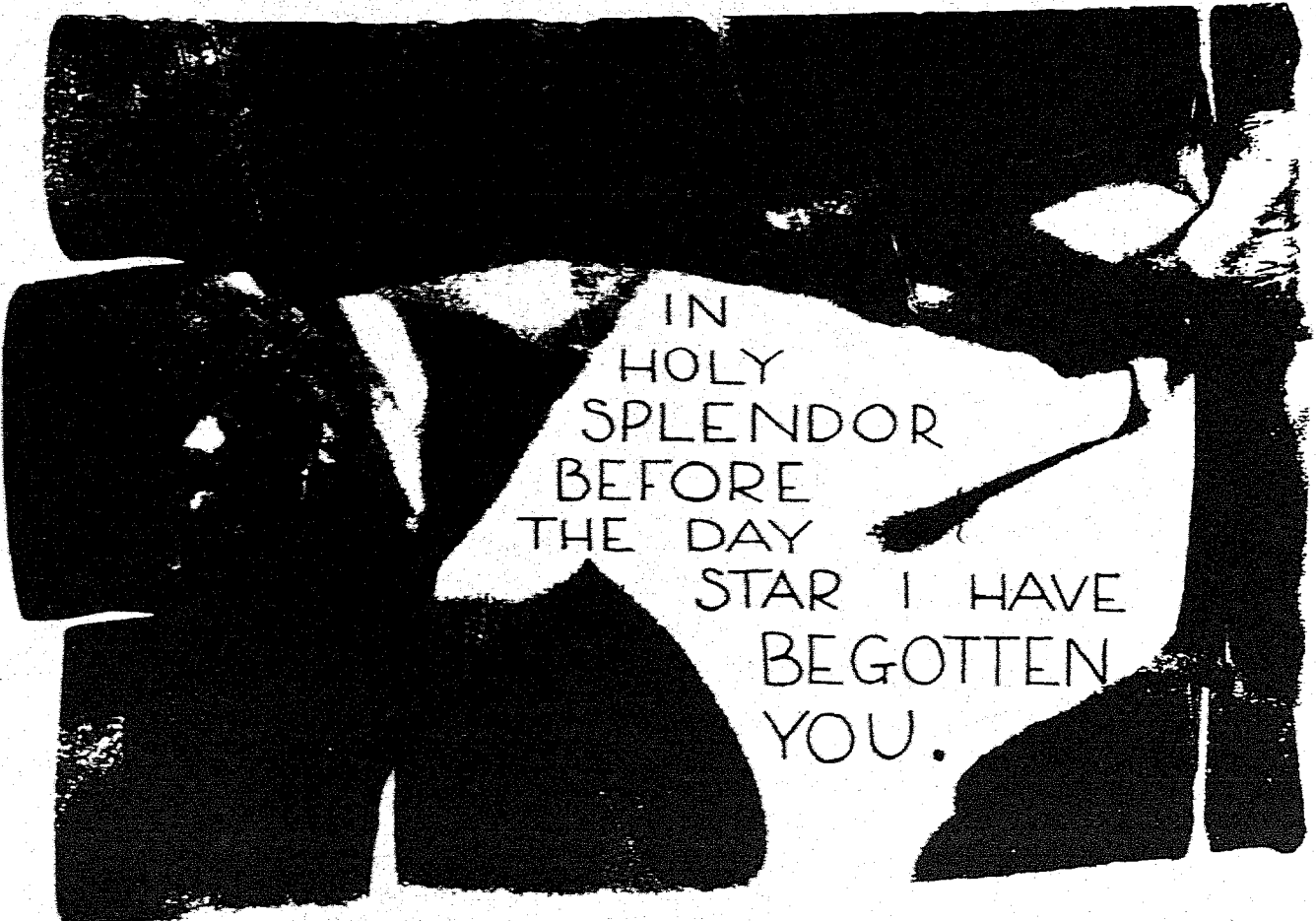
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A Mystery That Mere Man Can't Grasp

By FATHER
DAVID G. RUSSELL

The celebration of Christmas is but a season in the Church year; its days are numbered. Yet the richness of the Christmas mystery can not be grasped in all the time allotted to this world.

Time itself has been snatched up into eternity as the infinite God reveals himself in the limitations of the finite. The richness of all divinity has been compressed into the poverty of one man: Jesus Christ.

Only the genius of a God and the madness of His love could so out-distanced the imagination of man. The Christmas deed of God makes the dreams of men

NOW— Christianity

look like the gropings of blind men. Only God could conceive a scheme so utterly marvelous. Who would ever think that God would become man?

Indeed, if our faith is poor it is because it is circumscribed by the limitations of human aspirations. Man can think no more than human thoughts. But the deeds of God are not limited by the choices open to man. Out of the richness of His storehouse God devised what is humanly unthinkable. God decided to become man.

Is it any wonder that crea-

tion was struck dumb? The happiness that filled that night at Bethlehem left man speechless; God alone uttered the eternal word, and His word became flesh.

Mankind had every reason to be filled with unspeakable joy that silent night. Our loneliness was forever banished, our estrangement reconciled, and our emptiness filled. God drew so near to us that He became one of us. A chasm was filled, and a bridge was built in the flesh of Jesus Christ, at once God and at once man.

Christmas night was a day of light, for man could see the face of God. What was eternally hidden was forever unveiled. The language of God became the language of man in Jesus Christ. God stood in our midst and we saw His glory.

The feast of Christmas is the celebration of the divine exchange. God became man

so that man might become God. God took our flesh so that we might live His life. God took our soiled flesh and gave it back to us transfused with His own life and light.

Christmas is more than the birth of Christ. It is our own birth as well. Mankind has been reborn in an infant's crib. New life is God's gift to every man in Jesus Christ.

A virgin has given birth, a sterile and aged woman has finally borne a child, an old man prophesied and another no longer feared to die. Mary, Elizabeth, Zachery and Simeon are all signs of the wonder of that Christmas night.

A winter night was filled with the warmth of hope, darkness was shattered by a great light and a desert bloomed with salvation. The genius of God outstretched the imagination of man.

New Year's A Holy Day

New Year's Day, Monday, Jan. 1, Octave of the Nativity of Our Lord Jesus Christ, is a holy day of obligation.

South Floridians are urged to consult the bulletins in their respective parishes for the times of Masses.

Forty Hours Devotion

Week of Jan. 1
St. Agnes, Key Biscayne.
St. Francis Xavier, Fort Myers.
St. Stephen, West Hollywood.

Week of Jan. 7
Holy Family, North Miami.
St. Brendan, Miami.
St. Edward, Palm Beach.

Week of Jan. 14
Our Lady of Perpetual Help, Opa Locka.
St. Mary Magdalen, Miami Beach.

Week of Jan. 21
St. Clement, Fort Lauderdale.
St. Coleman, Pompano Beach.

Week of Jan. 28
St. John Vianney Seminary.
Our Lady of Grace, Avon Park.

Catholic Hour Probes 'Crisis'

The problems, meanings and effects of the crisis of faith in the Catholic Church today will be explored on the four Sundays of January on the Catholic Hour-TV religious program produced in color by the National Broadcasting Company in association with the National Council of Catholic Men.

Entitled "The Catholic Faith - A New Perspective," the Catholic Hour will discuss the "Crisis of Change" on Jan. 7; "The Roots of Change" on Jan. 14; "Faith: Its Nature and Varieties" on Jan. 21; and "Faith and Human Possibilities" on Jan. 28. The National Broadcasting Company will carry the series at 1:30 P.M. EST except on January 21st when the program will be aired at 4:30 P.M.

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Prayer Of The Faithful Sunday Within The Octave Of Christmas

Dec. 31, 1967

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. Filled with love for the Christ child we pray that all men may share our joy by the alleviation of their needs.
LECTOR: (1) That God will preserve, protect and unify his Holy Church, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (2) That our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious may become ever more effective witnesses to the Incarnate Lord, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (3) That the poor of the world may see in the poverty of the manger the beginnings of their special kinship with the Son of God, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (4) That all who suffer the effects of war in the Middle East and Southeast Asia may come to know and value some of the peace of the first Christmas at Bethlehem, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (5) That N. & N., members of our Parish who died last week, and all seriously ill members of our Parish, may benefit directly from our celebration of this Christmas liturgy, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (6) That all of us in this assembly of the People of God may be so moved by this sacred rite that we celebrate the coming of the new year with Christian sobriety and restraint, we pray to the Lord.
PEOPLE: Lord, have mercy.
CELEBRANT: Almighty God, in acknowledging the greatness of your gift to us of your only-begotten Son, we are moved to make these petitions on behalf of ourselves and all who are in need of your help; in your mercy grant us our petitions. 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.

Octave Of Christmas Jan. 1, 1968

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. Our Holy Father, Pope Paul, has asked us to pray today for world peace. Let us therefore address the following petitions to our Father in Heaven. Your response at the end of each petition should be: "Lord, grant us peace."
LECTOR: (1) That the Holy Catholic Church may be free from all persecution in the year 1968, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (2) That the Holy Catholic Church may be free from all internal strife and schism, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (3) That our Holy Father's offer to serve as a mediator in the Vietnam war may be productive of good results, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (4) That the United Nations Organization may become more effective in preserving world peace in the coming year, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (5) That the heads of all nations may more effectively use their nation's resources and power for the promotion of peace this year, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (6) That the nations of Southeast Asia may through their collective efforts bring the leaders of North and South Vietnam to peace negotiations, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (7) That the tension among the nations of the Middle East may not erupt in new fighting during this year, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (8) That all men of good will may unite more effectively in preserving and promoting peace this year, we pray to the Lord.
PEOPLE: Lord, grant us peace.
LECTOR: (9) That all of us in this assembly of the People of God may be inspired and encouraged to work and pray for peace this year, we pray to the Lord.
PEOPLE: Lord, grant us peace.
CELEBRANT: Lord, hear our petitions and grant peace to a divided and strife-torn world; in spite of our unworthiness, make us instruments of your will in bringing peace to all who suffer the effects of war. 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.

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'Children Learn What They Live'



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.

Our child seems to be having difficulty at school. His report card marks are below what we think he should be achieving. His teacher hasn't contacted us. We can't understand how he could have done so well last year compared with this year. Shouldn't there be a better system than just report cards for keeping us informed on our child's progress? J.M.

By DR. BEN SHEPPARD

Last week I discussed report cards and how they fit into the educational system. A child psychiatrist has divided the report card system into four parts.

We looked at the first two parts, which were labeled the "honeymoon card" and the "optimistic card."

Now we will look at the third and fourth reports to see what effects they cause.

The third report could be called the "bitter reality card." It is usually the most critical assessment of the child. For the non-adjusting child, this report is often influenced by the fact that the child has failed to respond to various techniques of the teacher. The teacher may be frustrated by her failure and concerned about what should be done with the child next year.

Educators feel that the fourth report is irrelevant. They feel that the decision about the child's future has already been made, and this final card is only a rationalization of that decision.

A crisis that brings communication between parent and teacher usually occurs with the third card. Parents want to know if their child should repeat the term. They also want to consult with a psychiatrist and psychologist. They often want these specialists to inform the school that the child must repeat because of immaturity.

This should be determined by the educator, not a psychologist or psychiatrist, if the child is mentally normal.

C. J. Menolascina reports in the American Journal of Psychiatry:

In a group of 616 young children who had been suspected of being mentally retarded, 74 seemed to have pseudomental retardation after a thorough investigation.

This group of 74 comprised two distinct sub-groups. There were 40 who had primary emotional problems. The remainder had displayed a wide variety of "soft" physical, neurologic and psychiatric signs and symptoms.

A large proportion of children designated as mildly retarded fit into a total of two major categories. The tag of mental retardation is a dangerous one. Careful evaluation by a well qualified psychologist and a psychiatrist must be obtained before a child can be termed mentally retarded.

The following unsigned statement — Children Learn What They Live — was sent to doctors by the Ross Laboratories.

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with ridicule, he learns to be shy.

If a child lives with shame, he learns to feel guilty.

If a child lives with tolerance, he learns to be patient.

If a child lives with encouragement, he learns confidence.

If a child lives with praise, he learns to appreciate.

If a child lives with fairness, he learns justice.

If a child lives with security, he learns to have faith.

If a child lives with approval, he learns to like himself.

If a child lives with acceptance and friendship, he learns to find love in the world.

Catholic Relief Gives \$157 Million In Aid

WASHINGTON—(NC)—A program of relief and development valued at \$157.3 million was operated in 70 countries by Catholic Relief Services, United States Catholic Conference, during the fiscal year which ended June 30. Expenditures and sources of funds were detailed in an annual report made by CRS to the annual meeting of bishops here.

The report noted that the bishops had allocated \$5.2 million to CRS to make the program possible.

"The maintenance of such a worldwide program is an indication," the report said, "not only of the continuing concern of the Catholic bishops, priests and people of the United States for the needy overseas, but it is an evidence of the readiness of

the United States Government, funding groups and foundations, at home and abroad, to support in both materials and grants a program which is having such a salutary effect on the lives of millions of people."

Major source of financial support and supplies for CRS programs came from the United States government which made available \$77.6 million worth of commodities, some \$19.2 million in ocean freight reimbursements and more than \$1.9 million in grants from various agencies. Specially designated relief shipments from religious organizations and groups including supplies contributed through the National Council of Catholic Women were valued at \$9.1 million.



Christian-Hindu Joint War On Poverty Urged

MANDAR, India—(NC)—An Indian archbishop has called on the country's churches to join with non-Christian organizations in common programs for a better life for the poor.

Explaining the new tasks of the Church in the field of economic development in the country, Archbishop Dominic Alhaide, O.F.M. Cap., of Agra declared:

"Instead of giving a cup of water, would it not be better to dig wells for a permanent supply of water? Instead of giving a couple of chappatis (wheat flakes), would it not be better to build dams for irrigation, procure better seeds, introduce scientific methods of cultivation, to insure a regular and sufficient supply of grains and cereals?"

The archbishop spoke to an ecumenical seminar here on the theme, "The Role of Christian Churches in the Fields of Health and Socio-Economic Development."

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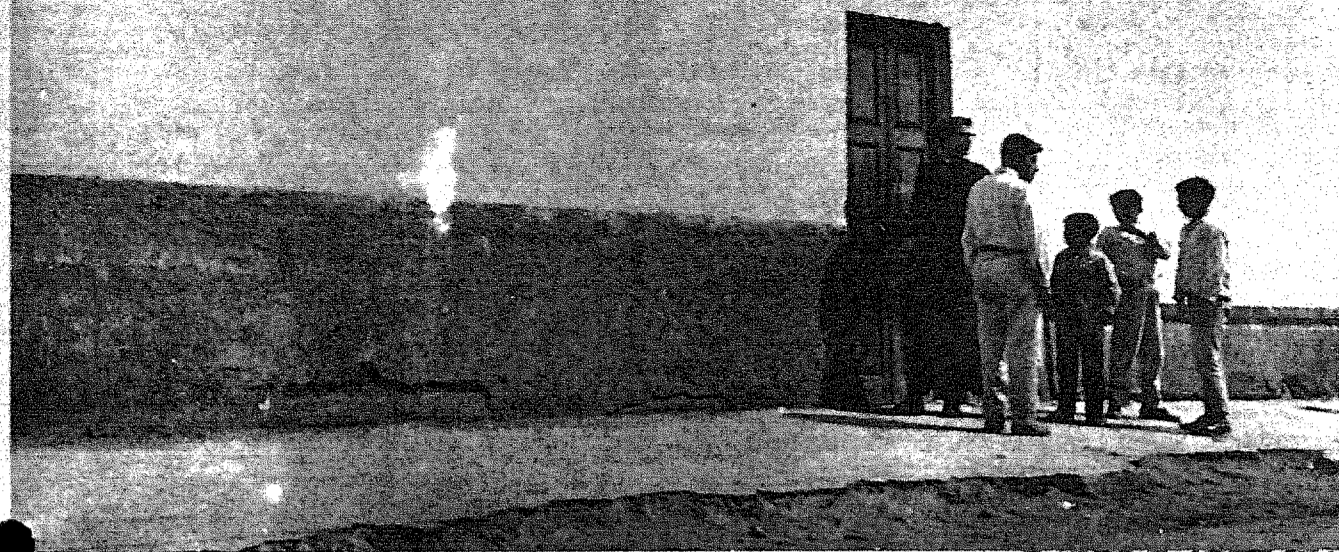
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Trained Christian Leaders --Vital Need In Latin America



A priest speaks to a group of boys outside the wall of a technical school in Lima, Peru. One of the vital needs of Latin America today is for leaders trained in technical skills.

(Father Eugenio del Busto, author of the following article, is assistant Chancellor of the Diocese of Miami, who accompanied U.S. Bishops during their recent tour of Latin America and to the second Inter-American Bishops' meeting held in Santiago, Chile.)

The streets of the fastest growing city of the world, Sao Paulo, were jammed.

In the hazardous and frenetic traffic of Brazil, innumerable "little bugs" and medium-size cars were trying to make their way through the snarled traffic.

We were pulling out of the "jungle" of skyscrapers of Sao Paulo's downtown area. Keeping his eyes on the road and both hands on the wheel, my friend was driving me to his home for Thanksgiving Day dinner.

Later on, in the relaxing atmosphere of his home, my friend and his guests, all top executives of U.S. industries in Brazil, for my benefit explained some of the economic problems of Latin America.

These men had been living in Latin America for many years; some had been

born there, all had been highly successful in business.

They talked about vital topics — the intricacies of production, costs, raw materials, markets, inflation, taxes, devaluation of money.

The conversation turned to the necessity of promoting a higher standard of living for the masses in order to encourage more buying power. Only if great masses of people can buy the products will their industry be able to produce in volume, the businessmen pointed out. And only by producing in volume will products become cheaper, they said.

They also mentioned the lack of capital in Latin America. They criticized the precarious drain of capital to Europe and North America. This, they were quick to point out, is a result of Latin America's search for security — even though the price of this security means depriving many Latin nations of the necessary money for the consolidation of their local economies.

Finally, the conversation came to the crucial point: Over half of Latin America's population is unable to take part in the development process of that continent because of illiteracy and ignorance.

A great percentage of Latin Americans can neither read nor write, and of those who have been lucky enough to receive some education, the great majority have only gone as far as the first grades of elementary school.

To the present, secondary education, available only to a minority, has tended to provide a general culture which is required as a previous step to entering the university level.

Unfortunately, there are more universities in Latin America providing careers for the study of humanities than for the study of science and technology, and until a few years ago the establishment of private universities was not allowed in some countries; the degrees conferred by them were not approved by the respective governments.

In the past, intermediate schools training technicians and in the teaching skills were neglected. Private institutions frequently found difficulties in organizing schools and obtaining governmental approval of their diplomas.

Education is one of the priorities for the development of Latin America. Basic education is a necessity to help raise the standard of living of the masses of people now on a marginal existence.



The marketplace of Ambato, a rural village in Ecuador, exemplifies but two of the major problems of the continent—the lack of industry, coupled with the high illiteracy rate.

It would be a mistake to think, however, that in the work of basic education, alphabetization alone is sufficient. Development must be based on human and doctrinal formation. The values that must be nurtured must promote the acquisition of technical and professional skills.

The Church in Latin America is not merely awakening the social conscience of the continent and giving it an ideological aim in this renewal.

In all Latin American countries, the Church also is providing technical forma-

tion to thousands of youngsters where the necessary trained personnel are lacking to perform the task. I was impressed to find these types of technical schools in the poorest of the poor sections — in some of the "favelas" of Rio, in the "barriadas" of Lima, and even in the Indian villages of Central America.

During the extraordinary assembly of CELAM, the Council of Latin American Bishops, in Mar del Plata, in October 1966, the South American hierarchy recommended an increase in the

number of centers for training laymen in leadership, in labor unions and toward community development.

Another recommendation the bishops urged was "to promote the increase of technical schools at the secondary level."

In the absence of civic organizations to carry out this function, the Church has undertaken to do this vital work. It is hoped that this exemplary work the Church is performing will alert and encourage private institutions and civic groups to continue the task.

Priest In Diplomatic Corps Tells Of Work In Africa

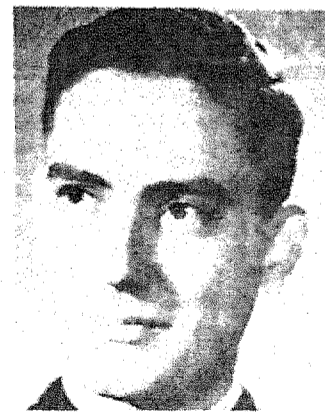
A member of the Church's diplomatic corps who serves in an embassy of the Holy See for one of Africa's richest countries, and also one of its poorest nations, is enjoying a short vacation during the holidays with his family in Miami.

Msgr. Ambrose DePaoli, whose parents, Mr. and Mrs. Jack DePaoli are members of Visitation parish, returned home a few days before Christmas from Zambia and Malawi, Africa. He has been stationed in the Zambia nunciature, which serves both countries, since November of 1966.

The functions of the nunciature located in Lusaka, he explained, are similar to activities in other embassies, but in addition the office also handles communications between the Vatican and the local churches. Archbishop Alfredo Poledrini, pro-nuncio to Zambia and Malawi is a member of the diplomatic corps in both countries, and his duties with regard to the Church in that area are similar to those of the Apostolic Delegate to the United States.

URGENT NEED

In Zambia, which became a republic on Oct. 26, 1964, there are nine ecclesiastical jurisdictions including two archdioceses, six dioceses and one Prefecture Apostolic, with only one See headed by a native member of the hierarchy.



MSGR. AMBROSE DEPAOLI

"There are very few native vocations," Monsignor DePaoli said, pointing out that because the country is new, there is an urgent need for educated African personnel in the government. Many attractive positions are offered, he added, for natives who have been educated. There is one seminary in the area conducted by American Jesuits from Oregon. Conventual Franciscan Fathers of Mt. St. Francis, Ind. are also stationed in Zambia, the monsignor said.

"Weather-wise," Monsignor DePaoli commented, "the climate on the plateau which is 3,000 feet above sea level, is very similar to Florida, except that the seasons are reversed."

Malawi, which received

its independence as a full-fledged republic of the Commonwealth in July of last year, has six ecclesiastical jurisdictions. There are five suffragan Sees in the Archdiocese of Blantyre. Due to its mountainous terrain and numerous lakes, one of Africa's most impoverished countries is often referred to as the "Switzerland of Africa."

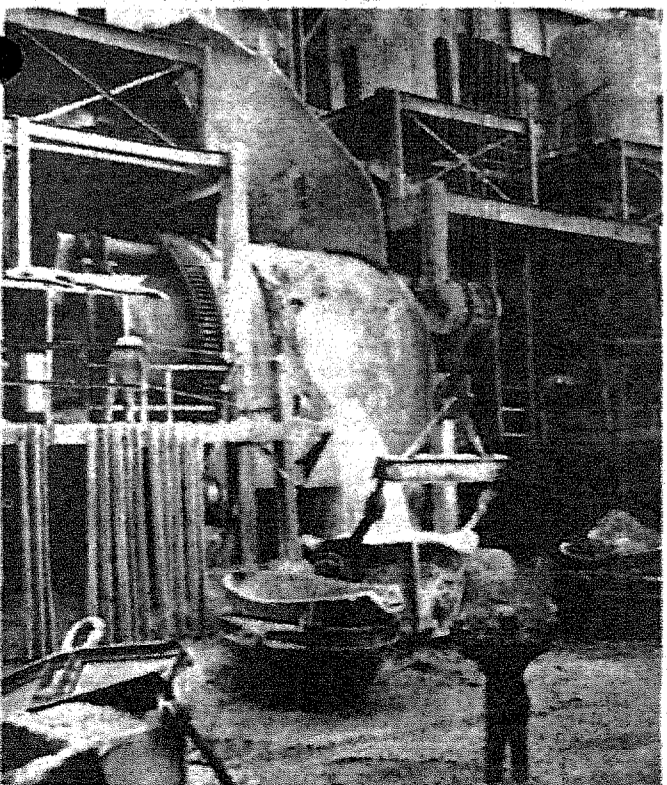
Despite the poverty in Malawi, the communists are inactive there to any degree, Monsignor DePaoli said, pointing out that there is a Chinese Communist Embassy in Lusaka in Zambia which directs its propaganda entirely to the university students in the area but remains isolated from other groups. "The government has banned all communist publications," the priest said.

According to Monsignor DePaoli, who expects to return to Zambia in mid-January, that nation is one of the largest copper-producing countries in the world. It is also a large producer of tobacco and corn.

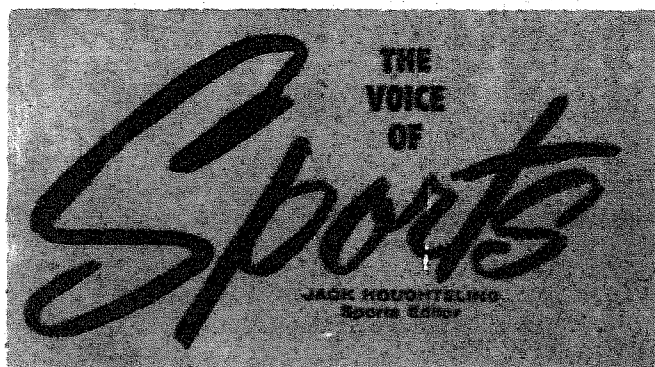
English is the official language, although each African tribe has its own language, he said, adding that Zambia's cities and shopping centers are modern and inhabitants enjoy the same up-to-date conveniences and electrical appliances as in the United States.



Juan is but five-years-old but even this tender age he must sell candy-bars and lottery tickets in the streets of Bogota, Colombia to help his family survive.



LARGE CONVERTER reduces ore to metallic copper of a Chilean industrial operation. Advances in technology throughout Latin America has resulted in the demand for skilled workers. Shown above are trained Latin American technicians.



Curley And LaSalle Remain Unbeaten

By JACK HOUGHTLING
Miami's twosome of Archbishop Curley High and LaSalle High continued to stay at the head of list of diocese basketball teams as both concluded their pre-Christmas play with perfect 4-0 records.

beat St. Patrick's, 61-54, with Castellanos getting 20, Torres 15 and Sanchez 14. The Class A Lions are off until Jan. 5 when they face St. Thomas Aquinas for the second time.

CURLEY WINS TWO

Msgr. Pace, the only other school to enter the final week

as the No. 1 team in the state, by whipping Southwest, 79-32, and then once-beaten Coral Gables, 90-63.

The 6-8 Cyril Baptiste had 16 points against Southwest and 22 against Coral Gables. 6-5 Homer Lawyer was 17 against Southwest and 20 against the Cavaliers, and LeRoy Baptiste, 6-3 younger brother of Cyril, totalled 28 points in the two games to emerge as the Knights' No. 3 scorer.

Coach Phil Peta has also apparently found his playmaker, in 5-10 sophomore Bob Valibus. Valibus has earned a starting assignment off his nifty ball-handling and an ability to hit from the outside, totalling 19 points in the two games.

"He looks like the best sophomore we've ever had," stated Peta. "He reminds me a little of the way Greg Golding played for us."

The Class AA Curley squad was the favorite in the North Miami Holiday tournament but was faced with a pair of tough opponents, meeting undefeated Northwestern in its opener and then meeting also undefeated Carol City in the championship game if both teams survive their journey openers.

Chaminade scored its upset of Pace, with big games from Bob Skut, 24 points, and Jose Sabates, 21. Gary Sweet of Pace had a game-high of 24 points.

Miami's Christopher Columbus, Curley's top Class AA diocese foe, ended its pre-season schedule with a 2-2 mark and was to play

in the Miami High Invitational meet during the holidays.

The Explorers topped Edison, 74-68, in their last tune-up game with Don Ward and Luis Laredo hit-

ting for 22 and 21 points, respectively.

Belen also closed out its early slate with an 83-75 victory over Jupiter, with Ricardo Gonzalez' 28 points leading the way.

Bobcat Cagers Go Against A Top Gun

The Biscayne College Bobcats will face the toughest opponent in their two years of varsity competition tonight when they take on St. Peter's College of Jersey City at the North Miami Beach Civic Auditorium.

By rights, the Peacocks should be playing in Hurricane Classic tournament against the likes of the U. of Miami, NYU, and Santa Clara, not picking on the Young Bobcats. Last year, St. Peter's was 18-6 for the season and earned a bid to the prestigious NIT post-season meet in Madison Square Garden.

The Peacocks will surely test Biscayne's new scoring punch, 83 points a game as compared to the first season's average of just 63.4 points. The Bobcats are 2-3 for this year, after losing close games to St. Leo's College twice and to the U. of Tampa.

The big scoring punch has come from 6-3 junior John Fairclough, who is scoring at a 20.4 average as compared to his 12 a game last season. Also coming on strong after a slow start has been 6-5 freshman Bob Cook, with a 14 average.

Completing the top five in scoring for the Bobcats are 6-3 John Boyle at 12, 6-4 Rick Murray 13 and 5-11 guard Keith Finley, 10.8.

"We have some boys this year who can shoot, plus the fact that they've all gained some experience and confidence," is the way that Coach Ken Stibler explains the Bobcats' jump in scoring.

Following the St. Peter's game, Biscayne will hit the road to appear in the Azalea Invitational tournament at Valdosta, Ga., with host Valdosta State Baptist College of Charleston, S.C. and Hanover College of Indiana, completing the field for the Jan. 2-3 meet.

The Bobcats have a rematch with the U. of Tampa at Tampa on Jan. 4 on their way home.

Student Named In Who's Who

Carlos M. DeTorres, Jr., of Corpus Christi parish, a member of the junior class at Belmont Abbey College, Belmont, N.C., has been elected to Who's Who Among Students in American Universities and Colleges.

The son of Mr. and Mrs. Carlos M. DeTorres, he has served as treasurer of the sophomore class and won honorable mention in the mixed media at the art exhibit during the fine arts festival. During his years at the college he has been employed in the college print shop.

Now For The Icing On Football Cake

The U. of Miami and the Miami Dolphins have completed their football seasons and maybe you think that the long gridiron campaign has finally reached its end. Don't you believe it. The best is still to come, as they used to say in show biz.

There's the Orange Bowl game on the night of Jan. 1, with No. 2 ranked Tennessee facing No. 3 ranked Oklahoma; the NFL Pro-Playoff game matching the Los Angeles Rams and the Cleveland Browns on the afternoon of Jan. 7; then, there is the grand finale on Jan. 14—the Super Bowl with probably the Green Bay Packers representing the NFL and the Oakland Raiders as the AFL champs.

As an indication of the fact that the best is really still to come, both the Orange Bowl game and the Super Bowl are expected to draw full houses into the 76,000-seat Orange Bowl stadium while the Pro Playoff contest should top the 50,000 mark for the fifth straight year. That totals more than 200,000 fans who are still eager for more football.

So, the long season still hasn't reached an end, and there's also the fact that probably in two weeks or so after the Jan. 14 Super Bowl, the U. of Miami will begin its spring practice sessions. That means a local football season that starts in July, with the Miami Dolphins opening their practice; and not ending until February.

And, for those who would like to know what to expect, here's a capsule report on each of the three big games yet to come.

ORANGE BOWL—The two teams, Oklahoma and Tennessee, bring identical 9-1 records into the game and both bring conference championships with them. Tennessee, of course, won the Southeastern title, with the big wins coming over Alabama, LSU and Mississippi; while Oklahoma got its Big 8 crown with the major victories against Missouri, Colorado, Kansas and Nebraska.

The interesting aspect of this game should be right in the middle of the line, where few fans really watch. But, they'll be cheating themselves out of their ticket money if they don't this time.

At offensive center for Tennessee will be 6-4, 232-pound Bob Johnson, an unanimous All-America. Across the line from him will be Oklahoma's ace, middle guard Granville Liggins, a 5-11, 219-pounder who was also an unanimous All-America.

The United Press, in naming its outstanding linemen for the year, had Johnson as No. 1 and Liggins as No. 2. It's a rare football matchup of two All-Americans battling head-on.

Tennessee, of course, has standout offensive stars in quarterback Dewey Warren, running back Walter Chadwick, fullback Charles Fulton and flanker Richmond Flowers. A brilliant backfield that is superb at all positions.

Oklahoma's strength lies with quarterback Bob Warrmack, and a pair of alternating running backs, Steve Owens and Ron Shotts. Both clubs have sturdy but not spectacular defenses. It should be an offensive show with everyone favoring Tennessee.

PRO PLAY-OFF BOWL—This one features a newcomer in the Los Angeles Rams, who won the NFL's Coastal Division title before losing to Green Bay for the Western Conference championship; and old-time favorite Cleveland Browns, winner of the Century Division crown and loser to Dallas for the Eastern Conference title.

Los Angeles compiled a remarkable 11-1-2 record in regular season play and has the most famous four-man defensive line in pro football in ends Dave Jones, 260 pounds, and LaMar Lundy, 260, and tackles Merlin Olsen, 276, and Roger Brown, a hefty 300 pounds.

Cleveland's attack is engineered by veteran Frank Ryan at quarterback and running back LeRoy Kelly. Kelly is rated as second-best in the pro ranks to only Gale Sayers of the Chicago Bears.

This shouldn't be too much of an offensive show but the defensive play should be vicious.

SUPER BOWL—This game won't have its participants until after this weekend's two championship games, Green Bay against Dallas in the NFL and Oakland against Houston in the AFL.

However, most experts are figuring on Green Bay and Oakland as the two teams. The Packers looked great in their playoff victory over Dallas while Oakland proved itself to be the class of the AFL, losing only once during the regular season.

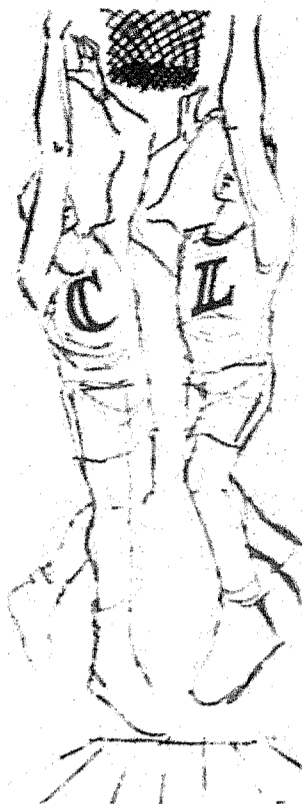
And, for Broward County fans, there's an extra treat, one team will be in Fort Lauderdale for its two weeks of preparations while the other will be at nearby Boca Raton with St. Andrew's Prep as the site.

The Packers, 35-10 winners last year against Kansas City in the Super Bowl at Los Angeles, will be the big choice, but Oakland's defense is rugged and former Notre Dame star Darryl LaMonica has given the Raiders a solid offense.

Of added interest, if the Raiders make it, will be the appearance of several former U. of Miami like Jim Otto and Bill Miller in the Oakland lineup.

And . . . even though the choice \$12 tickets are sold, you can be sure that there'll be some available the week of the game. Both of the teams will have 5,000 tickets to peddle at home and it's a sure thing that a goodly number of them will be returned to Miami in the final days for local fans to buy.

So, save some of that Christmas money . . . the best is yet to come.



undefeated, was toppled by diocese foe Hollywood Chaminade, 79-66.

The lightly-regarded LaSalle Royals added to their string of surprises by taking Cardinal Newman High, 71-57, in their final December game.

The Royals built up a big 45-31 lead and coasted home the second half.

Coach Van Parsons' crew has been led by a pair of newcomers, Henry Castellanos and Jose Torres as well as Luis Sanchez.

In taking Newman, Castellanos had 18 points, Sanchez 23 and Torres 12. Earlier in the week, the Lions

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'¿Tenemos Nosotros Paz en el Corazón?'

En su tradicional mensaje de navidad al mundo, el Papa Paulo VI proclamó la "paz del corazón" como el "gran regalo de Navidad" y afirmó que la paz del mundo no es "una esperanza vana". El radiomensaje papal reveló un tono místico y a veces poético dirigido a un mundo perturbado.

Mientras el Papa hablaba, se anunciaba la visita del presidente Johnson al Vaticano para tratar sobre la paz y en el corazón de Roma aparecían volantes con consignas antiyanquis, condenando a Estados Unidos por su acción en Vietnam.

El discurso del Papa reflejó las sombras de agitación pero al mismo tiempo proyectó la promesa implícita en el nacimiento de Cristo.

"A nosotros los hombres, seres privilegiados del universo por estar marcados con la semblanza sublime de Dios, ha sido anunciada la paz, como don que corona todos los demás recibidos con la vida presente, y que da a la vida su valor y la razón para ser digna y felizmente vivida."

¿Por qué si la paz está tan ligada a la perfección de nuestra existencia, tiene siempre necesidad de ser deseada?

¿Cómo obtenerla, como mantenerla, cómo hacer de ella el adorno estable y característico de una civilización como la moderna?

Suscitamos estas cuestiones para que en este su día festivo la paz sea meditada, aunque esta meditación podría tener una conclusión amarga— como por desgracia tantos instintiva o lógicamente concluyen—, la de la posibilidad de alcanzar la paz y tanto menos de conservarla y de hacerla

florecer en ordenamientos cada vez mejores.

"Si así fuese, el augurio sería irrisorio y casi provocaría el pesimismo y la desesperación. Pero hoy la conclusión es muy diferente porque ha venido al mundo el Salvador, Cristo, Nuestra Paz, para darnos Su Paz."

El Papa destacó que ya él había exhortado a hacer del primero de año un día mundial por la paz "(el tema merece esta repetición y las condiciones peligrosas del mundo lo imponen a cada momento)".

Sin embargo, el Santo Padre advirtió que la paz del mundo, política, militar, social... es sólo una paz externa y depende de una necesidad más profunda del hombre.

"Queremos decir: la paz del corazón, verdadera posesión de sí mismo, verdadero coeficiente de virtud, de serenidad y de felicidad, verdadera fuente de la palabra buena y sabia en su expresión más inteligente y más fuerte.

Después lanzó una segunda pregunta: "Hermanos, ¿poseemos nosotros la paz del corazón? La respuesta—añadió de seguido— "es ciertamente difícil." Para después de profundas consideraciones expresar: "En general, el hombre moderno carece de paz interior."

Sin embargo, proclamó, la paz del corazón si existe, es posible, está cerca y se nos ofrece hoy como el gran regalo de navidad... Si, este es nuestro augurio y es hoy nuestro mensaje.

Las emociones del Santo Padre sobre el tema de la posibilidad del hombre de alcanzar la paz del corazón fueron reveladas cuando inquirió:

¿Quién la recibirá? ¿A quién está dirigida? "Nos proclamamos esto: Paz para ti que sufres, porque puedes ser consolado. Paz para ti que tienes hambre de pan y de justicia, porque los hombres han sido declarados por Cristo a ser hermanos, y por tanto, todos aquellos que pueden estar obligados a darte el alimento material y moral que necesitas..."

En realidad, dijo el Papa, existe una vasta escala de distintas formas de falsa paz del corazón en la vida moderna, que sirve para aplacar las íntimas exigencias del pensamiento humano—desilusionado en su búsqueda de la verdad— y las del amor humano— decepcionado en su búsqueda de la verdadera felicidad—, sustituyéndolas bien sea por la indiferencia a las cosas del alma o por el narcótico de un sutil escepticismo o la intensa consagración a febriles actividades externas... O si no, por desgracia, reemplazando la busca por experiencias refinadas de placeres o por el afectado desprecio de todas las formas educadas de coexistencia social.

Para alcanzar esta paz interna, necesaria antes de alcanzar el orden externo, hay entre todas las relaciones necesarias para la existencia humana, una fundamental y primera, la relación con Dios. "Sabemos que estamos proclamando una verdad que muchos hombres de hoy se niegan a admitir."

Paulo VI concluyó diciendo: "La paz con Dios es la fuente de esa fuerza moral, de esa viril rectitud y sabiduría fundamental, de donde puede surgir la paz entre los hombres. "No decimos ya más, porque estas palabras nuestras no son una lección, sino un mensaje de buenos deseos. Ojalá que este mensaje resulte ser profético. Que Dios así lo quiera."



PAULO VI

Declaración Sobre Paz Del Episcopado de E.U.

(A continuación la traducción al español de la declaración sobre la paz de la Conferencia Nacional de Obispos Católicos de Estados Unidos durante su reunión anual efectuada recientemente en Washington.)

La Conferencia Nacional de Obispos Católicos, reunida en Washington el pasado año dijo en una declaración sobre la paz, publicada en 18 de noviembre de 1966, "Existe el gran peligro de que las circunstancias de la presente guerra en Vietnam pueda con el tiempo disminuir nuestra sensibilidad moral hacia sus males." El tiempo transcurrido y las reacciones de sectores importantes de nuestra sociedad han probado que la sensibilidad moral del pueblo americano no solo no ha disminuido sino que se ha incrementado e intensificado. Interpretamos esto como un testimonio del creciente anhelo del pueblo americano por la paz, de su horror por los daños de la guerra.

Este vehemente deseo de paz se ha expresado en reacciones extremas en pro y en contra de nuestra presencia en Vietnam. Esto ha traído como resultado una división considerable entre nuestro propio pueblo. Nuestra profunda preocupación por nuestros hombres en el campo de batalla así como por los que permanecen en nuestro territorio, nos obliga a apelar por un mayor debate

racional y una mayor solitud por el entendimiento mutuo. En nuestro anhelo de paz no podemos olvidar nuestras responsabilidades cívicas y morales. Con gran compasión extendemos nuestra mirada hacia los pueblos de las tierras que sufren las angustias de una guerra prolongada.

Reconocemos agradecidamente los repetidos esfuerzos de nuestro gobierno para negociar un cese del conflicto. A pesar de los desaires a esos esfuerzos, urgimos a nuestro gobierno a continuar con mayor determinación aun en la causa de la negociación. Extendemos este clamor a los gobiernos del mundo y los exhortamos a unirse decididamente en la búsqueda de una paz justa y duradera.

Queremos que se entienda que no estamos clamando por una paz a cualquier precio — estamos clamando y orando por esa paz recientemente descrita por el Papa Paulo como que "Nunca ha de estar separada de la justicia para las naciones ni de la libertad para individuos y pueblos."

Honran a Matrimonios En Bodas de Oro

Las parejas que celebran durante 1968 las bodas de oro matrimoniales serán honradas en una ceremonia especial que tendrá lugar en la Catedral de Miami el domingo, día 7 de enero, fiesta de la Sagrada Familia.

Una misa pontifical será ofrecida por el Obispo Coleman F. Carroll a las 3 p.m. Cada pareja recibirá un galardón al terminar la misa en la que harán la renovación de

sus promesas matrimoniales, hechas hace cincuenta años.

Se invita a todas las parejas que estén celebrando sus bodas de oro durante el año entrante a que lo comuniquen a sus respectivas parroquias a la mayor brevedad, a fin de poder participar.

Las parejas que celebran sus bodas de plata serán honradas durante el año en sus respectivas parroquias.

Día de Precepto El Lunes

El día primero de enero, lunes, se celebra el comienzo del nuevo año y en el calendario litúrgico se observa la Octava

de la Navidad de Nuestro Señor Jesucristo. Es día de precepto con obligación de oír misa.



Suplemento en Español de 'VOICE'



El futuro de Latinoamérica descansa primordialmente en una adecuada educación básica que incorpore a las corrientes de producción y consumo a las grandes masas hoy marginadas. La sola alfabetización no es solución al pro-

blema. Hay que dar capacitación técnica y científica a esta juventud de hoy. En la página 21 un artículo del Padre Eugenio del Busto sobre la necesidad de educación básica en Latinoamérica.

Después de 9 Años de Comunismo en Cuba

Hay un viejo refrán que dice: "Candil de la calle y oscuridad de la casa." Este refrán se aplica con exactitud a las personas que tienen dos caras. Para la calle, para el público en general, demuestran o dicen una cosa. En la realidad de la casa, la situación es diferente por completo.

Tal es el caso de la titulada Revolución de Fidel Castro en el balance de nueve años en el poder. Dicha revolución predica una cosa hacia afuera y otra cosa bien distinta sucede dentro de Cuba. Encada día que pasa, el noble pueblo cubano se reafirma más en el engaño y la mentira del Castrocomunismo. Y cada día que transcurre dentro de la isla martir, es una negativa más a la propia revolución.

Tomemos varios ejemplos. Fidel Castro afirma que "hoy Cuba es un paraíso para los trabajadores porque se han terminado las esclavitudes laborales y las oligarquías dominantes." Sin embargo, el obrero dentro de Cuba, día a día, confirma que ha perdido todas sus conquistas. No puede ir a la huelga. No puede cambiar de trabajo porque hay un solo patrón en toda la isla: el estado comunista. No puede elegir a sus dirigentes. Es mandado por el comisario comunista de turno, que dicho sea de paso, no trabaja. Y a pesar de todo esto, el obrero cubano tiene que ir día a día, al titulado trabajo "voluntario," sin paga y sin posibilidad que termine.

La revolución Castrocomunista pregonaba que el campesino cubano ahora sí es dueño de su tierra y de su trabajo. Sin embargo, en el valle y en las lomas, en toda la campaña cubana, el campesino sabe que no tiene la propiedad del pequeño terreno donde vive. Sobre el mismo solo sustenta una posesión muy limitada con ordenes caprichosas del régimen de sembrar y recoger y vender el fruto, en tales o cuales días. Y aun hasta el pequeño conuco, donde el campesino cubano podía sembrar lo que quería para mantener a su familia, ha sido prohibido por el régimen de la Habana.

Fidel Castro habla de una sociedad comunista, totalmente utópica, donde todos se ayudaran y progresaran. Y la jovencita cubana, cuando está sintiendo los primeros impulsos femeninos de dulzura, de cariño sin par, cuando quiere lucir bella, cuando está aflorando a la vida con todo el vigor de la juventud sonada y pujante, entonces el Castro comunismo le pone sobre el cuerpo un uniforme de varón, la obliga a marchar día y noche, la separa de sus padres, tiene que ir al campo a sembrar y a cortar caña, y le dan una metralleta para matar.

Continuando su carrera desenfadada de promesas que nunca se cumplirán, el propio Fidel Castro dijo en un reciente discurso que ellos habrían de construir en Cuba, una cortina especial de arboles para proteger la isla de los

ciclones. Es decir, que los vientos huracanados de 100 y hasta 150 millas por hora, se estrellarían contra esos arboles especiales que habrían de colocar y Cuba se libraría del impacto demoleedor de los vientos mortales de los ciclones.

Y mientras Castro decía eso, el joven cubano, que día a día tiene que soportar el régimen Castrocomunista, analizaba la nueva promesa y veía que en la realidad él tenía una sola o dos mudas de ropa interior o externa para poder vestir durante todo el año.

Y en otro discurso Fidel Castro afirmó que para la década del 1970 a 1980 en Cuba habría tractores con aire acondicionado para realizar las faenas agrícolas.

Y el muchacho cubano, dentro de la isla, oyendo estas cosas en la escuela, en el círculo comunista, en la UMAP, en el cuartel del ejército o en medio del campo, se mira hacia los pies y ve que tiene los zapatos de cartón. O no tiene zapatos que ponerse.

Esta es la verdad de la titulada revolución de Fidel Castro, en trágico balance, al llegar a los nueve años de estar en el poder. Una revolución que predica una cosa hacia afuera y otra cosa bien distinta sucede dentro de Cuba.

Y cada día que transcurre dentro de la isla martir, es una negativa más a la tal Revolución.

Obispos Anglicanos Piden Entendimiento

Londres (NA)—Dos obispos anglicanos, Charles Claxton, de Blackburn, y William Greer, de Manchester, han dirigido a los miembros de la Iglesia de Inglaterra la invitación a dar comienzo a un plan progresivo de entendimiento con la Iglesia Católica.

Se trata de una iniciativa que puede emprenderse dentro de uno o dos años—han declarado los dos prelados— pero es preciso que desde ahora forme parte de las actividades permanentes de ambos movimientos y hemos de perseguirla con ese espíritu de esperanza y expectación que nos haga disponibles a las sugerencias y a la inspiración de Dios.

Fondo de Solidaridad Mundial

Brasilia (NA)—Una moción exhortando a las Naciones Unidas a establecer un Fondo de Solidaridad Mundial para combatir el hambre en el mundo ha sido suscrita por más de dos centenares de parlamentarios brasileños.

La sugerencia, que será cursada a la organización mundial a través del Ministro de Relaciones Exteriores del Brasil, José Magalhães Pinto, pide que las NN. UU. fijen un porcentaje del presupuesto nacional de sus miembros para utilizar el dinero así obtenido en la lucha contra el hambre en el mundo.

Presupuesto Diocesano en Alemania

Essen (NA)—La diócesis de esta ciudad ha publicado su presupuesto provisional para 1968. El total de los gastos previstos se eleva a un billón y 735 millones de marcos. Un billón cien millones serán absorbidos por las parroquias; unos 220 millones serán invertidos en obras edilicias como escuelas, asilos, pensionados y bibliotecas; 80 millones serán destinados a investigaciones sociales, escuelas y centros estudiantiles; las oficinas centrales de la diócesis absorberán más de 200 millones; y 150 millones serán destinados a iniciativas de carácter general.

Establecerán Capellanías en Cárceles Argentinas

Paraná, Argentina (NA)—El Gobierno argentino instituirá cinco capellanías para prestar asistencia a los presos de las cárceles de Paraná, Nogoyá, Diamante, La Paz y Villaguay, situadas en la provincia de Entre Ríos. Por medio de contactos más humanos y frecuentes con los presos se desea reintegrarlos plenamente en la sociedad.

LA PALABRA DE DIOS

VII.—EL JOVEN DAVID EN LA CORTE DE SAUL

LUNES.—Saul, primer rey de Israel, reina de 1030 a 1010. Pero desde los comienzos de su reino aparece un personaje que pronto va —sin quererlo— a interponerse en la estima popular: es DAVID. Dos tradiciones bíblicas diferentes nos refieren como este joven entra tan pronto en la corte del rey: Una nos lo presenta como músico, luego como escudero y en fin como compañero de armas del rey; la otra un pequeño pastor que asume el riesgo de un combate singular con un campeón filisteo, y se atrae por su victoria, los favores del rey.

Leer: 1o. Samuel 16,1; 18,5.

MARTES.—David llega a ser yerno del rey. El favor popular se inclina mucho más hacia él que hacia Saul. Este sintiéndose ensombrecido quiere hacer perecer a su yerno. David se ve obligado a huir.

Leer: 1o. Samuel 18,6; 19,24.

MIERCOLES.—Jonatán, el propio hijo del rey Saul, pero un gran amigo de David, le ayuda a huir.

Leer: 1o. Samuel 20,1; 21,16.

JUEVES.—David, como los bandidos y los hombres fuera de la ley de su tiempo va a refugiarse en las grutas del desierto de Juda.

Leer: 1o. Samuel 22,1; 23,28.

VIERNES.—David tiene un gran respeto por la autoridad real que considera que procede directamente de Yahve. Por eso, muchas veces perdona la vida del rey, aun cuando esta en sus manos.

Leer: 1o. Samuel 24,1-23.

SABADO.—Todas estas dificultades no impidieron a David el tomar mujer. Y según las costumbres de la época, le da varias.

Leer: 1o. Samuel 25,2-44.

DOMINGO.—Una vez más, David perdona la vida de Saul, por respeto a la autoridad real.

Leer: 1o. Samuel 26,1-25.

Centro Hispano En Washington

WASHINGTON (NA)—Un local comunal, diseñado expresamente para los 55 mil residentes de habla hispana de esta ciudad, fue inaugurado recientemente. Se llama Centro Católico Hispano y su principal propósito es enseñar inglés a los residentes de la zona.

El director del nuevo Centro, Padre Leon Beato, dijo que también se proyecta enseñar español a personas de habla inglesa, especialmente a los bomberos, policías y trabajadores sociales. El Centro está patrocinado por la Arquidiócesis de Washington.

Nuevas Misas En Hialeah

Todos los domingos a las 10:30 a.m. se están ofreciendo misas en el auditorium del Henry Filer Jr. High School, 531 W. 29 St. Según el Padre James Connaughton, párroco de St. John the Apostle, las misas se ofrecen como un servicio a los feligreses que viven en el área de esa escuela.

CINE GUIA

Por ALBERTO CARDELLE

TOWER: "Doce del patíbulo" (The Dirty Dozen).—Interpretes: Lee Marvin, Ernest Borgnine. Director: Robert Aldrich. Doce presos, entre ellos varios condenados a la horca, son escogidos, para ser entrenados a marchas forzadas por el Comandante Reisman con el fin de capacitarse para una difícil misión militar. El film no es más que todo el desarrollo del proceso de adiestramiento que culmina en la creación de un pelotón increíblemente disciplinado que supera todas las esperanzas. Sadismo y violencia. Clasificación Moral: A-3 (Mayores).

"La Tercera Voz." (The Third Voice).—Interprete: Edmon O'Brien. Este film resulta algo confuso en el desarrollo de su tema. El mismo está centrado en un hombre que planea cuidadosamente un fraude aunque el film logra mantener el interés del espectador. Clasificación Moral: A-3 (Mayores).

TRAIL: "Bunny Lake ha desaparecido." Director: Otto Preminger. Interpretes: Carol Lynley, Laurence Olivier. Al llegar a Londres donde ha ido a reunirse con su hermano, Ann Lake se da cuenta de que su pequeña hija Bunny no está en la escuela donde ella la había inscrito. La policía comienza la investigación a pesar de que duda sobre la existencia de la criatura, pero es la madre, desesperada, quien descubre la identidad del raptor. Preminger, conocido realizador de "El Cardenal" y "Exodus", juega hábilmente con el suspenso conduciendo constantemente al espectador por falsas pistas así como dando a las situaciones la ambigüedad requerida. La fotografía, montaje y ritmo son magníficos y el film posee un buen movimiento de cámaras. El film evidencia el valor del amor materno. El cariño de la madre y la paciente obstinación de la policía triunfan sobre un demente. Situaciones delicadas y desarrollo angustioso. Clasificación Moral: A-3 (Adultos).

Will this be a happy new year?

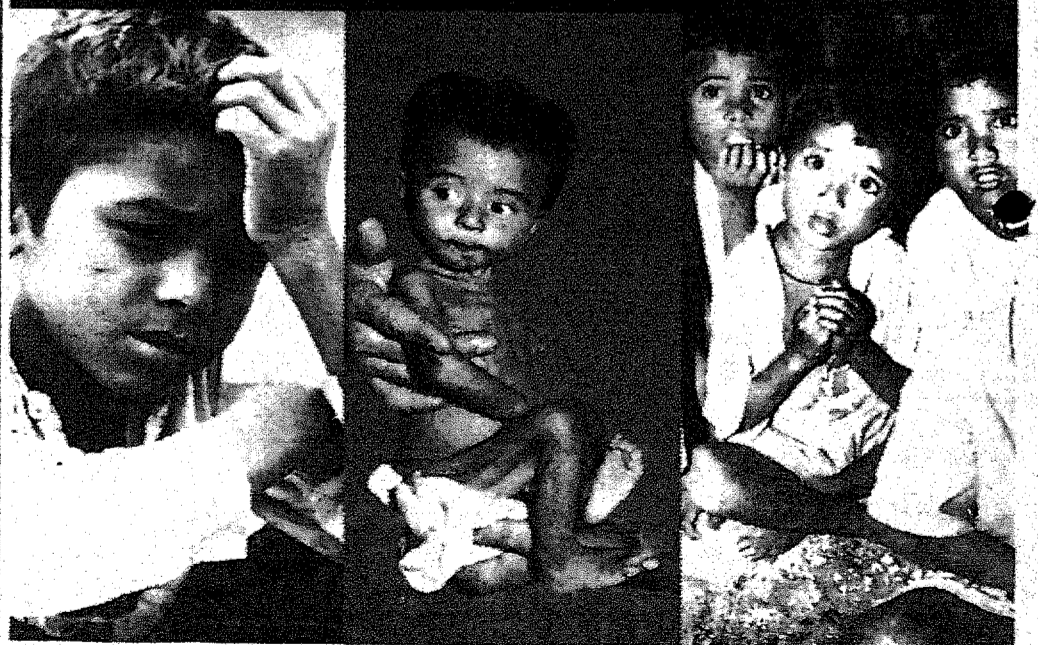
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Latinoamérica:

El Padre Eugenio del Busto, sacerdote cubano que es vicenciller director de la Oficina de Asuntos Latinoamericanos de la Diócesis de Miami, acaba de regresar de un recorrido por distintos países de Latinoamérica. A su regreso, nos ofrece una serie de artículos con sus impresiones sobre ese continente.

Por El Padre Eugenio del Busto

Las calles de la ciudad de más rápido crecimiento del mundo estaban congestionadas. En un tránsito frenético y vertiginoso, innumerables de esos pequeños automóviles europeos parecían filas de diminutas pulgas abriéndose paso entre otros vehículos de mayor tamaño.

Estábamos dejando atrás la selva de rascacielos que es el centro de Sao Paulo. Mi amigo, manejando con los cinco sentidos, me llevaba a su casa para la cena del Día de Dar Gracias a Dios.

Más tarde, en la atmósfera apacible de su hogar, mi amigo y sus invitados, todos ellos ejecutivos de importantes firmas norteamericanas en Brasil me explicaban algunos de los problemas económicos de Latinoamérica. Muchos de ellos son nativos de Latinoamérica, otros han vivido en ella muchos años y todos con grandes éxitos en el mundo de los negocios.

Se habló de producción, costos, materias primas, mercados, inflación, impuestos, devaluaciones monetarias... La conversación giró hacia la necesidad de promover las masas hacia más altos niveles de vida a fin de que tengan un mayor poder de adquisición. Solo si grandes masas pueden adquirir los productos, podrá la industria lanzarse a producciones en serie. Y solo produciendo en serie se puede alabar la mercancía.

Se mencionó también la falta de capital suficiente en Latinoamérica. Criticaron las cobardes fugas de capitales hacia Europa y Estados Unidos en busca de seguridad, aun cuando el precio de esa seguridad es privar a los países latinoamericanos del dinero necesario para la consolidación de sus economías.

Finalmente, la conversación llegó al punto crucial: Más de la mitad de la población latinoamericana está incapacitada para tomar parte en el proceso de desarrollo de su continente, debido al analfabetismo y la ignorancia.

Un gran por ciento de la población latinoamericana no sabe leer ni escribir y entre los que han tenido la suerte de recibir alguna educación, la gran mayoría solo ha podido cursar los primeros grados de la enseñanza elemental. Hasta ahora, la enseñanza secundaria, disponible solo para una minoría, ha tendido a proveer una cultura general como paso previo a los estudios universitarios. Desafortunadamente hay más universidades dedicadas a carreras humanísticas que a estudios de ciencia y tecnología.

Hasta hace muy poco tiempo en algunos países no se permitía el establecimiento de universidades privadas y los títulos que estas expedían no eran reconocidos por los gobiernos.

En el pasado, las escuelas intermedias dedicadas a la formación de técnicos y la enseñanza de oficios no eran consideradas de gran importancia.

Las instituciones privadas encontraban frecuentes dificultades para abrir escue-

Educación Básica Masas Marginadas

Río de Janeiro, con Sao Paulo y Brasilia es una de las grandes ciudades de Brasil, país en que el más rápido desarrollo se mezcla aún con pobres "favelas".



En las pobres barriadas, la pequeña iglesia. Junto a la iglesia, la escuela de educación básica, que capacita a las hoy marginadas masas.

las y obtener la aprobación del gobierno a las notas y diplomas expedidos.

La educación ocupa un lugar primordial en el empeño de desarrollo de Latinoamérica. La educación básica es necesaria para la promoción de las grandes masas marginadas. Sin embargo, sería un error pensar que en esa educación básica la sola alfabetización es suficiente. La obra de desarrollo tiene que basarse en una formación humana y doctrinal sobre los valores que han de ser creados, y tiene que promover la adquisición de conocimientos técnicos y profesionales.

La Iglesia en Latinoamérica no está solo despertando la conciencia social y dando inspiración ideológica a este esfuerzo renovador. En todos los países latinoamericanos la Iglesia está ofreciendo también capacitación técnica a millares de jóvenes, ante la falta de otros que realicen esa tarea.

Quedé impresionado al encontrar este tipo de escuelas técnicas en algunas de las "favelas" de Río y en las "barriadas" de Lima y aun en algunas aldeas indias de Centroamérica.

En la asamblea extraordinaria del CELAM en Mar del Plata en octubre de 1966, la jerarquía latinoamericana recomendó la promoción de centros de formación de líderes, especialmente para el movimiento cooperativista, el sindicalismo y el desarrollo comunitario. Así mismo recomendó la promoción de escuelas técnicas de nivel secundario.

La Iglesia realiza esta labor como un servicio para suplir las deficiencias de las instituciones cívicas. Es de esperar que esta labor de promoción que está realizando la Iglesia alertará a las instituciones privadas y a las organizaciones cívicas a hacerse cargo de esa función, para así, poder más tarde la Iglesia concentrarse en el aspecto ideológico de esta formación popular.



Mineros bolivianos— La educación básica requiere formación técnica y científica para sacar mayores frutos a estas ricas tierras.



La educación juega un papel primordial en el desarrollo de Latinoamérica.



La juventud necesita programas de educación básica.

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Mrs. Norton, Cardinal Pacini, Member Pioneer In Of Curia, Dies At 79 DCCW, Dead

FORT LAUDERDALE — Requiem Mass for Mrs. Margaret Norton, pioneer member of Diocesan Councils of Catholic Women in two Florida dioceses, was sung Wednesday in St. Anthony Church.

Msgr. John J. O'Looney, pastor, offered the Mass for Mrs. Norton, who died last Friday at the age of 77.

A native of Cassopolis, Mich., who came here from Boston in 1939, Mrs. Norton was for 15 years active in the St. Augustine DCCW and was for two years president of the Southeast Coast Deanery of that Council, which included the area from Fort Lauderdale to Key West on Florida's east coast.

In 1959 she was appointed first president of the newly-formed Broward Deanery of the Miami DCCW. In addition she was a past president of St. Anthony Catholic Woman's Club, for which she served as altar chairman for 10 years. Mrs. Norton was for two years library and literature chairman of the Broward Deanery.

The mother of two sons, one of whom was killed in World War II, she is survived by her son, Thomas E., a member of St. Anthony parish; a sister, Mrs. Lucius Miller, Cassopolis; and four grandchildren.

ROME — (NC) — Alfredo Cardinal Pacini, a member of the Roman Curia, the Catholic Church's central administrative body, and a former papal diplomat, died here at the age of 79.

Cardinal Pacini, who was elevated to the sacred college by Pope Paul VI last June, was the third cardinal to die in December and the fourth this year. Joseph Cardinal Ritter of St. Louis died last summer, Francis Cardinal Spellman of New York died on Dec. 2; and Antonio Car-

dinal Riberi of the Curia died on Dec. 12.

Cardinal Pacini's death reduces the College of Cardinals to 112.

On Dec. 22 Pope Paul made his third trip outside Vatican City since his operation on Nov. 4 to visit the ailing Cardinal Pacini in a clinic on the far side of Rome.

Cardinal Pacini was apostolic nuncio to Switzerland from 1960 until his elevation to the cardinalate.

He was born at Capannori, Italy, Feb. 10, 1888. He studied at Lucca seminary and was ordained in July, 1913. He was a pastor and teacher and during the first World War a chaplain in the Italian army. He became the personal secretary of Archbishop Francesco Cherubini, apostolic nuncio to Yugoslavia in 1924. In 1933 he was transferred

to Poland and in 1943 to France.

In June, 1946, he was named nuncio to Haiti and the Dominican Republic and titular archbishop of Germa. In 1949 he was named nuncio to Uruguay and in 1960 he was sent to the nunciature in Switzerland.



WILMINGTON'S BISHOP MICHAEL HYLE died Wednesday at the age of 66.



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Requiem Mass Is Sung For Employee Of Diocese

Requiem Mass for Mrs. Josephine Fleming Merrill, a secretary in the Building Commission of the Diocese of Miami, was sung Tuesday in St. Rose of Lima Church.

Msgr. James F. Enright, pastor, celebrated the Mass for Mrs. Merrill, who died last Friday at the age of 48 after a long illness.

Present in the sanctuary were Msgr. James J. Nelan, pastor, St. Agnes parish, Key Biscayne; Father Lamar J. Genovar, pastor, St. Sebastian parish, Fort Lauderdale; and Father Vincent Sheehy, secretary of the diocesan Building Commission.

A native of Miami, Mrs. Merrill was graduated from the Gesu School.

She is survived by her husband, H. A. Merrill; her

mother, Mrs. Mary Garrett; a brother, Joseph A. Waite, and four nieces, all of Miami.

Interment was in Our Lady of Mercy Mausoleum. Bennett-McBride-Uim Funeral Home was in charge of arrangements.

School Bombing Is Investigated

MITCHELL, S.D. — (NC) — An early morning explosion of a bomb in the entrance to the auditorium of Holy Spirit School here is under investigation by police. Those responsible for the bombing, which caused some \$750 in damage to the auditorium, have not been discovered.

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New Year's Is Also Octave Of Nativity

By JOHN J. WARD
Just three days from today, on Monday of next week, we observe the Octave of the Nativity of our Lord.

It also marks the commemoration of the circumcision of our Redeemer when the Son of Man shed the first drops of His blood for all mankind in submitting to the ancient Mosaic law.

Circumcision was a sacrament of the Old Law and the first legal observance required by God of the descendants of Abraham. It was a sacrament of initiation in the service of God and a promise and engagement to believe and act as He had revealed and directed.

The law of circumcision continued in force until the death of Christ, and our Saviour, being born under the law, it became Him, Who came to teach mankind obedience to the law of God, to fulfill all justice and to submit to it.

Therefore He was circumcised that He might redeem them that were under the law

by freeing them from the servitude of it and that those who were in the condition of servants before might be set at liberty

On the day that the divine Infant was circumcised, He received the name of Jesus, which signifies Saviour, which had been given Him by the angel before He was conceived.

The celebration of January 1 as New Year's day dates from the adoption of the Julian calendar under Julius Caesar (102-44 B.C.). Sacrifices were made to Janus, venerated as the god of beginnings. His name was given to the first month of the year.

On New Year's Day the emperors exacted from their subjects a tribute of a pound of gold. The name "strenua" was applied to this tribute. It was derived from a legendary custom which prescribed that on the first day of the year an offering be made to the emperor of branches gathered in the Grove of Strenua, the goddess of strength.

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Bishops Back

Migrant Bill

TRENTON (NC)— The bishops of New Jersey have asked passage of a migrant labor benefit bill pending in the state Senate.

In a joint statement, the bishops said that they support the bill on behalf of migrants "in light of the teaching of the Gospel of Christ.

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Collapses During Mass

VATICAN CITY (NC)—One day after the death of Alfredo Cardinal Pacini, another veteran Vatican diplomat, Paul Cardinal Marella, archpriest of St. Peter's basilica, collapsed while assisting at Mass in the basilica.

Cardinal Marella was taken to a Roman hospital for treatment of a sudden attack of influenza.

Cardinal Marella was present for the regular high Mass celebrated on Christmas Eve at the basilica's Altar of the Chair when he collapsed. He was helped to leave the sanctuary and taken immediately to Rome's St. Camillus hospital.

The doctors said the cardinal suffered from a form of influenza which had a toxic effect. However, they expected he would be able to resume his duties within a few days.

Church Attendance Up

PRINCETON, N.J. (NC) —A Gallup poll showed church attendance by adults is on the rise, halting a 10-year decline in weekly worship.

During 1967 a study by the American Institute

of Public Opinion conducted by Dr. George Gallup showed 45% of all adult Americans, about 51 million persons, attended church during a typical week.

The survey report stated the high in adult church attendance was reached in 1958, when 49% said they attended. In later years a low of 44% was registered in 1965 and 1966. Concern over the Vietnam war was cited as one factor in the 1967 result.

The poll showed 66% of the nation's Catholics attended church in a typical week, compared with 39% of the Protestants. The 1967 survey also disclosed women are more likely to attend church than men; persons 30 years and older had a better church-going record than those younger; and persons with college training had better attendance records than persons with less than college training.

Ask To Pick Bishop

GREEN BAY, Wis.—(NC)—The newly-elected 20-man board of directors of the Priests' Association of the Green Bay diocese has written to ranking members of the U.S. hierarchy asking "if it is possible for priests of this diocese to be consulted in

regard to the appointment" of a successor to Bishop Stanislaus V. Bona, who died Dec. 1.

The unanimous action was taken during the December meeting of the board here. Bishop Bona had been head of the Green Bay diocese since 1945.

The action of the Green Bay priests' group followed similar action taken by priest groups in the St. Louis archdiocese and the Des Moines diocese both of which are now without bishops.

Schools Face Crisis

WOONSOCKET, R. I. (NC)—A warning that parochial schools will have to turn away more pupils and some Catholic schools will close down during the next five years was issued here by Msgr. Arthur T. Geoghegan, superintendent of schools for the Providence diocese.

Msgr. Geoghegan said the state's Catholic schools are facing a financial crisis so great that aid is essential to insure their continued operation.

He said a shortage of teaching nuns and higher salaries for lay teachers are the main causes of the schools' financial dilemma.

Msgr. Geoghegan urged members of the Parent-Teachers Association here to support Citizens for Educational Freedom, a non-sectarian group.

Flower A Sign Of Many Things, Especially Peace

By FATHER

MICHAEL SULLIVAN

I've always been partial to flowers. Flowers are pretty, flowers are colorful — flowers are great.

Lately, people seem to have rediscovered flowers. The flower has become a sign of many things — peace, freedom, concern and above all, love.

It's interesting to me that the power of the flower as a symbol of love has been pushed by hippies. But what really interests me is what lies behind the word "love" for the hippies.

Let me show you what I mean. I saw a picture in a newspaper of a policeman handing a bunch of flowers. The policeman looked confused to say the least.

The story under the picture related the events which led to the photograph. A bunch of hippies had gathered in a public park. Some of them were smoking grass, others were draping each other with garlands of flowers while people on their way to work stumbled over them in amazement.

The policeman was ordered by his superiors to disperse the crowd so that people could walk more freely through the park.

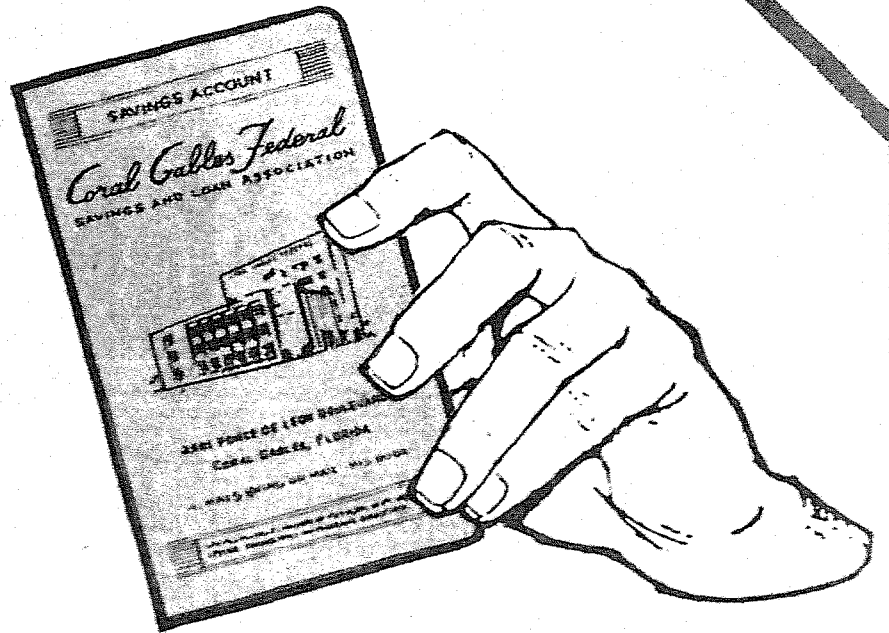
As he approached the hippies and asked them to leave, the young man in the picture came forward with his hand full of daisies. He offered them to the officer. The officer turned them down. The hippie glared at the policeman, jammed the flowers in his arms and stomped away.

Can you see the love-moral of this story? For the hippie the flower was a symbol of love and peace. For the officer the whole thing was nonsense.

But the hippie's symbol of love was an empty gesture because he did not respect the feelings of the policeman. In fact, as it turned out, the power of his flower was not love but hostility. If he really loved he would have withdrawn his offering because he would not want to burn the other person. One who loves burns from within but is cautious of burning others.

Christ one day picked up a flower and used the flower to show how much God loves men. As beautiful as the flower is, it is nothing when compared to the beauty of a human being. Man's beauty comes from within. The ugliest person can be beautiful because God's life lurks beneath the surface.

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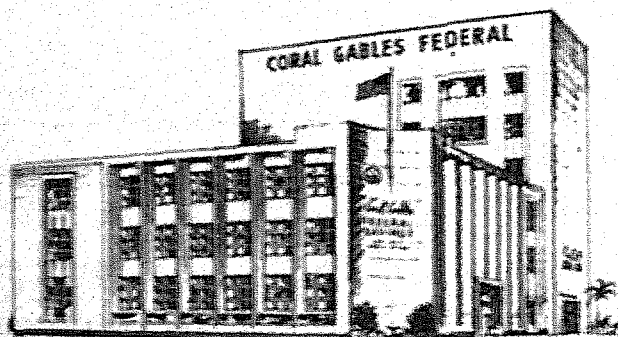
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