

Vatican Unit Going To Hanoi?

VATICAN CITY — (RNS) — According to unofficial but reliable reports here, an "exploratory mission" will be sent from the Vatican to Hanoi to investigate the possibility of negotiations concerning the war in Vietnam.

The reports were neither confirmed nor denied by Vatican officials, who said that such a mission is "under consideration."

According to the reports, the Vatican delegation is headed by Msgr. George Huessler, secretary of Caritas International, Catholic relief organization. Msgr. Huessler, head of the German division, visited North Vietnam in January, 1967, to survey the possibility of offering medical aid to victims of the war in the North. Several shipments of medical supplies to the North Vietnamese Red Cross have resulted from Msgr. Huessler's first visit and more are planned.

Msgr. Carlo Bayer, international secretary-general of Caritas, said in November that arrangements were being made for a visit to North Vietnam by Msgr. Huessler or another official to see what use is being made of the medical equipment. Reports here indicate,

however, that the purpose of the delegation might go far beyond this.

The sources say the sending of the delegation at this time is a direct result of U.S. President Lyndon Johnson's visit to the Pope on Dec. 23. Its purpose, they say, will be to discuss the treatment of American prisoners of war, who are not presently accorded the status of prisoners of war by the North Vietnamese government but are treated as war criminals.

The Vatican delegation will also try to "prepare the terrain for preparatory peace talks," according to the unofficial sources. They said that this is a "complex and difficult" mission which may involve talks with the Soviet Union as well as Hanoi.

According to the reports, the need to work for peace negotiations was the major point of agreement reached by Pope Paul and President Johnson during their hour-long conversation. In other ways, it was reported, the Vatican was "disappointed" at the results of the talk and found many points of disagreement between the Pope's view of the war and President Johnson's.



Holiday gift to dependent infants under the care of the Catholic Welfare Bureau was a shipment of 150 cartons of disposable diapers donated to the agency by a pharmaceutical firm.



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JAN. 5, 1968

Bishop's 1968 Charities Drive Will Get Under Way Monday

The 1968 Bishop's Charities Drive, formerly known as the Diocesan Development Fund campaign, will be formally launched Monday evening during a dinner meeting at King's Bay Yacht and Country Club, 14401 SW 62nd Ave.

Bishop Coleman F. Carroll will be the principal speaker and explain the purpose of the drive and its importance to the Church in South Florida during the dinner, the first in a series of regional meetings to open the Advanced Gifts phase of the Charities Drive.

Explaining the change of campaign's name, the Bishop said that "for the past eight years, drive efforts have gone almost entirely into the necessary construction of new buildings for charitable works. Now we find it vitally essential not only to add new facilities but to assist with the necessary funds for the additional staffing and operating of the already existing facilities.

"Although the staffing and operation of the present facilities are of primary importance, the need

for additional buildings and increased social services is still far from finished."

The Bishop has appointed Lionel Baxter, a prominent lay leader and broadcasting executive, as general chairman of the campaign, with Joseph Fitzgerald and Frank Rooney as co-chairmen.

Diocesan coordinator will be Father Neil J. Flemming, director of Boystown of South Florida and pastor of St. Lawrence Church.

Other regional meetings will be held throughout the Diocese during January and February. Those scheduled for next week are:

January 9 — Fort Pierce area, at Port St. Lucie Country Club.

January 10 — Miami Shores area, at the Bath Club, Miami Beach.

"Volunteer Sunday" will be Jan. 28, at which time priests will make appeals in churches throughout the Diocese for volunteer workers. An estimated 10,000 volunteers are required to call on members of all the parishes in the Diocese.

Pope, LBJ Rift Denied

By JAMES C. O'NEILL

VATICAN CITY — (NC) — A report in the American magazine, Newsweek, that the pre-Christmas meeting of Pope Paul VI and United States President Lyndon B. Johnson was not cordial is without foundation.

That President Johnson and the Pope would have different views on the continued bombings of North Vietnam should not have come as a surprise to anyone who has followed their statements to the world.

The Pope has frequently deplored, explicitly and implicitly, the U.S. bombings while President Johnson has defended them as necessary to support United States efforts in the Vietnam war.

The Pope and the President talked for more than an hour on Dec. 23. While some views exchanged did not, and perhaps could not, coincide, nevertheless the tone of the meeting was not marked by any lack of cordiality.

Cardinal Given 'Gold Heart'

MILAN — (RNS) — Paul-Emile Cardinal Leger, former Archbishop of Montreal who resigned recently to work among lepers in Africa, has been given the "Heart of Gold" award of the Archdiocese of Milan.

The award, established in 1934, is presented annually for work in the fields of science, art or culture that is particularly inspired by sentiments of goodwill and brotherhood.

Bishop Carroll To Officiate

Diocesan Hall, Buildings To Be Blessed

A new diocesan hall, additions to three diocesan schools, a faculty residence and a convent addition will be blessed by Bishop Coleman F. Carroll during ceremonies next week.

At 2 p.m., Sunday, Jan. 7, the Bishop will bless the diocesan hall in the Cathedral school, which will be used for meetings of priests and special sessions of the clergy and laity

to discuss implementation of the decrees of Vatican Council II on the diocesan level.

Also, to be dedicated will be other recently-completed facilities at the school, which include five classrooms, a science laboratory, cafeteria and auditorium.

The diocesan hall will also be available for meetings of diocesan commissions on the

Liturgy, Christian Unity, Implementation of Council, and Music.

On Monday, Jan. 8, additions to Lourdes High School, South Miami, and to the convent of the Sisters, Servants of the Immaculate Heart of Mary, who staff the girls' high school and adjoining Epiphany School, will be blessed at 11 a.m.

Designed by Miami architect Murray Blair Wright, the expanded facilities at the school are housed in a two-story structure containing 10 classrooms.

The addition to the convent is a one-story wing containing a new refectory and 10 cells. Designed by Miami architect, Thomas J. Madden, Jr., it is completely air-conditioned.

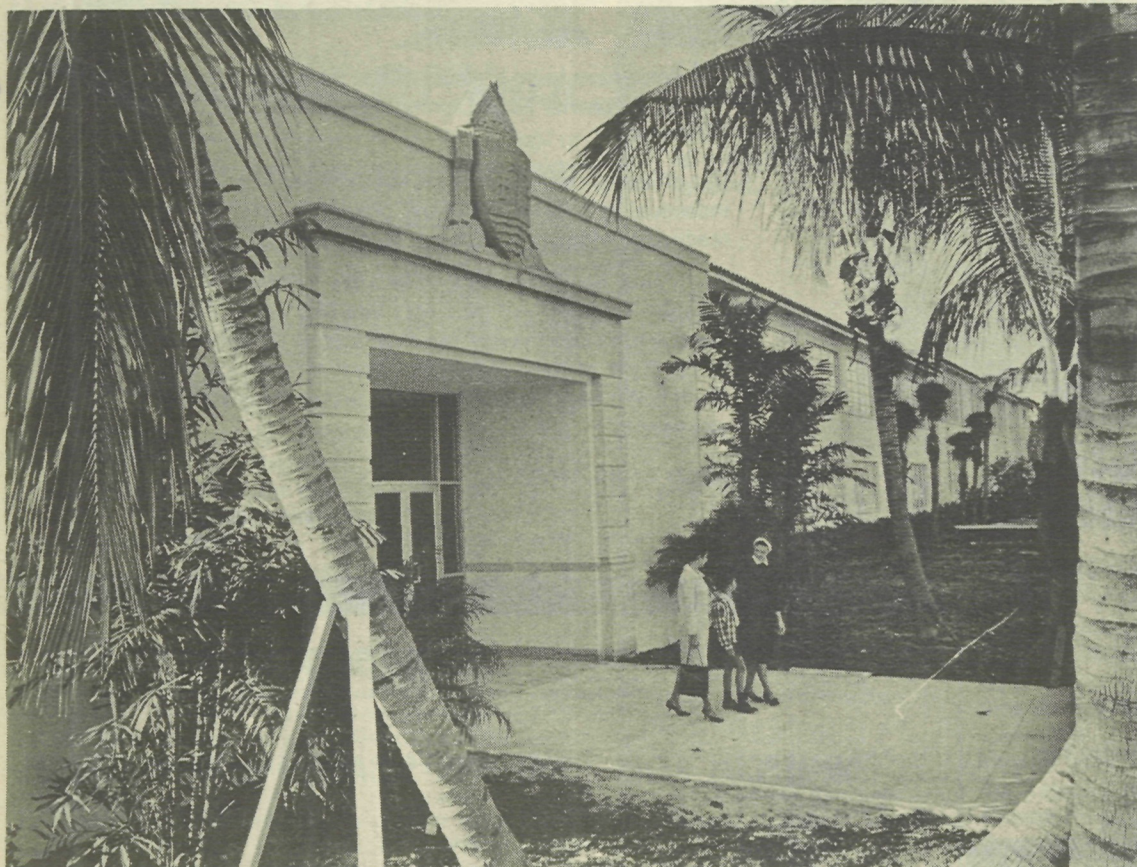
A new faculty house for the Christian Brothers who staff

LaSalle High School will be blessed at 2 p.m. Monday on grounds adjoining LaSalle and Immaculate High Schools.

Designed by Thomas J. Madden, the building provides 24 bedrooms for the Brothers in an L-shaped building which has one two-story wing.

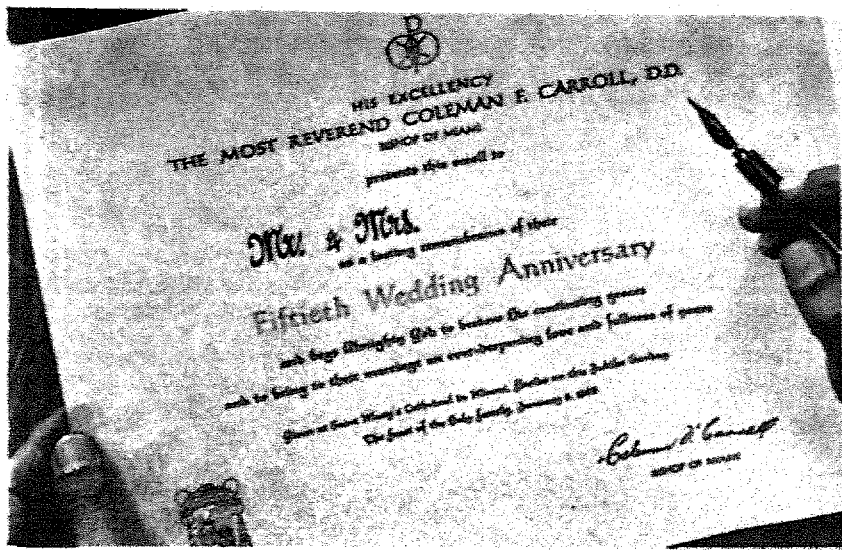
Community rooms, refectory, parlor, chapel and office are included in the new structure which is completely air-conditioned.

Bishop Carroll will bless a new addition to Madonna Academy in West Hollywood at 11 a.m. on Tuesday, Jan. 9. Designed by Murray Blair Wright the new facilities provide a Home Economics Department on the second floor of the existing building.



NEW ADDITION to the Cathedral School which will be blessed Sunday, Jan. 7 includes five classrooms, diocesan hall, science laboratory, cafeteria and auditorium. Additional pictures, Page 8 and 9.





Jubilarians Will Receive Parchment Scrolls

85 Couples To Get Scrolls On Golden Wedding Day

More than 85 couples who are observing the golden jubilees of their marriage this year will be honored by Bishop Coleman F. Carroll during special ceremonies at 3 p.m. Sunday, Jan. 7 in the Cathedral.

Pontifical Low Mass will be celebrated on the Feast of the Holy Family for the jubilarians who have received invitations from the Bishop to participate.

Msgr. Ambrose DePaoli, Diocese of Miami priest who is secretary in the nunciature at Zambia, Africa, will preach during the Mass. Each couple will renew their nuptial vows and receive from the Bishop scrolls of remembrance.

Families and friends of the couples have been invited to join in the observance at the Cathedral.

OFFICIAL Diocese Of Miami

The Chancery announces the following boundaries of Our Lady of the Lakes Parish, Miami Lakes:

On the North: Dade-Broward County Line.

On the South: North-west 122nd Street (Gratigny Road).

On the East: Red Road (Northwest 57th Avenue).

On the West: Collier Dade County Line.

Became A Priest in 6 Weeks At Age 60; Before Was Noted Lay Theologian

Daniel Walsh is a priest, but if you call him "Father," there's a slight chance that you may not get a response.

The title, like his Roman collar and clergy shirts, still fits with a bit of strange "newness" for a man who was accustomed to wearing regular collars and ties for 60 years, confesses the new priest of one year.

Father Walsh's was a delayed vocation. "But you cannot get a more direct one than mine," he said, referring to his "invitation" to ordination from the Archbishop of Louisville.

A professor of theology and philosophy for 34 years, he was invited — while still a layman — to preach a special retreat for the Passionist Fathers and their students in Louisville in April, 1967. Because he was a layman, the then Mr. Walsh was reluctant to accept the invitation and sought the permission of the Archbishop.

"We never even talked about the retreat," he recalled. Instead the Archbishop during their conversation suggested that Mr. Walsh should become "Father Walsh" and asked if the layman and theologian were interested. "I told him that I could not say 'yes' and I did not want to say 'no.' I was shocked and surprised by the entire idea, and so he suggested that I talk it over with Thomas Merton."

More than 30 years earlier Merton, a former Marxist and then recent convert to Catholicism, had sought Daniel Walsh's advice when he was debating whether or not to enter the seminary. Merton attributes his decision in large part to the advice of Father Walsh, who had been one of his instructors at Columbia University.

Today, Thomas Merton, a Trappist monk known as Father Louis in religious life, is considered one of the greatest spiritual writers of the twentieth century.

"He told me that a direct call from a bishop is an almost certain sign of a vocation, and after that the rest



FATHER DANIEL WALSH

is fact," the priest said, laughingly recalling that he received all of the minor orders and was ordained within a period of six weeks — "something of a record."

"I always wanted to be a priest, but I was steered away when I was in college," he said, pointing out that others had convinced him that his role should be that of a well-informed Catholic layman working in the world.

Daniel Walsh fulfilled his role as an instructor in theology and was for 28 years the only Catholic on the faculty of the Columbia theology department.

TAUGHT KENNEDYS

In addition to his position at Columbia he taught

at several other colleges and universities, including Manhattanville, where he taught "all of the Kennedy girls."

"Just say I was there when they met," he says about his role in the introduction of Senator Robert Kennedy and his wife Ethel. Others credit Father Walsh with the introduction of the two.

Adjusting to the role of a priest after being a layman for 60 years requires a bit of doing, confesses Father Walsh. "You have to get used to feeling conspicuous. Sometimes the collar and clergy suit make you feel uncomfortable. Coming into this situation so abruptly — you're a layman one day and six weeks later you're a priest — you are left with a wonder of just who you are! Growth in the priesthood is just coming to know just who you really are."

However, while the change of role seems uncomfortable at times, the changing Church, which reflects the sentiments of Vatican II, is no surprise at all to the priest.

"This whole movement as far as I am concerned began way back when I was in college. It is my whole background."

As a result of the Council much of the trappings and "accidents" of American Catholicism have been removed and "now we are coming to the basics." As a result of the changes which are taking place, you will see the

Church emerging as the greatest force that there ever was in the world," said the scholar-priest.

Changes in the liturgy of the Church, which give a greater degree of participation to the layman and make him a more integral part of the Church, are considered by Father Walsh to be the greatest sign of hope for the Church today.

At the same time, as a man who has dealt with students on an academic and philosophical level for many years, he sees great hope for the future in the young people of today.

Merton, he recalls, was an intellectual Marxist. He was the "leftist" of his times. Many of today's "leftist" youths are "leftists of the heart rather than of the mind." They are "misguided people who want to love God and do not know how."

"Freedom is the great thing today, but we are not 'free' to love God in the world today. Man must come into that freedom before he can be at peace," said the man who was ordained almost a year ago at 60 years of age, while he loosened his still strange feeling and tight Roman collar.

Invited By Legislature

Msgr. Higgins To Aid Florida Migrant Study

TALLAHASSEE—Msgr. George G. Higgins, director of the Social Action Department of the United States Catholic Conference, has accepted an invitation to serve as a special advisor to a special interim legislative committee to look into Florida's migrant labor problems.

A leading expert in the problems of migrant labor in the United States, Msgr. Higgins is the author of a column, "The Yardstick," which is a regular feature of The Voice.

According to State Senator Lee Weissenborn of Miami, who heads the Migrant Labor Committee, the group will concern itself with all phases of the problem, including pay scales, housing, health and education.

"We will seek out and pinpoint the problems and then we will come up with suggested legislation to solve the problems," the Senator said, explaining that the hearings will be held in the Lake Okeechobee growing area, in the South Dade area and in other areas of the state in which migrant labor



MSGR. GEORGE HIGGINS

is employed.

Other legislators named to the committee, which will function as a part of the overall Health, Welfare and State Institutions Committee of the Legislative Council, of which Dade Senator George Hollahan is chairman, are Rep. James Walker, Naples; Rep. Tommy Stevens, Dade City; Rep. Mary Grizzle, St. Petersburg; and Senators John Fisher, Jacksonville and J. Emory Cross, Gainesville.

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Raps Polish Censorship

BONN (NC)— In the Polish parliament in Warsaw the leader of the Znak Catholic political party, Stanislaus Stomma, criticized government censorship of the press and a tendency toward "standardization of thought."

Stomma said that he was criticizing state censorship for the first time because it seemed to him that the censor's office was losing a sense of what is reasonable. "We must oppose," he said, "the effects of the regimentation of thought."

Stomma said that symptoms of the standardization of thought are multiplying. "There is a tendency to extinguish discussions, not to permit different theses to be expressed. There is here a schematization of brains."

Reds Bar Motorcade

WARSAW (NC)— On Dec. 11, Pope Paul VI gave 10 Italians a message of peace and brotherhood as they departed on what was to have been an auto trip from Rome through the Soviet Union to Peking.

By New Year's Day they were still going to Peking, but not through Russia. The Soviet government told the group that heavy snows had made the roads impassible and refused them permission for that leg of the journey.

The group had planned to travel through the Soviet cities of Minsk and Smolensk to Moscow, then through Kiev and Odessa into Rumania. Instead, they will now travel through Czechoslovakia, Hungary and Yugoslavia to Sofia, Bulgaria.

The trip marks the 60th anniversary of the famous Paris-Peking auto race, which was won by an Italian, Prince Scipione Borghese.

Priests Ask Senates

BOSTON — (NC) — Priests' senates should be allowed to continue in existence after a vacancy occurs in a See, representatives of priests senates from the 11 dioceses in New England agreed here.

The regional meeting, attended by some 76 priests, voted to petition the National Conference of Catholic Bishops for a change in the canon law which established senates but made them co-terminus with the tenure of the Ordinary of the diocese.

Father Terrence McMahon of Hartford told the meeting that the bishops at Vatican Council II "hedged when they approved the schema which created the priests' senates by making them co-terminus with the Ordinary of any diocese."

Father Edward Benedict of Norwich, Ct., said that when there is a vacancy in a See that is the time "when we should particularly be functioning to advise the diocesan leadership."

'Getting To Know You'

CARACAS (NC)— It may seem like a long way from St. Thomas Aquinas' "Tantum Ergo" to Rodgers and Hammerstein's "Getting to Know You," but Maryknoll Father Richard Albertine and Father Joseph Heim of Philadelphia are finding that the two go close together in their Caracas parish.

The two priests, in an effort to build up community spirit within the parish, have started a series of neighborhood get-togethers. One couple agrees to host the gathering, neighbors bring a little food, and the parishioners and priests sit down to discuss.

So far, over 100 people have taken part in 12 different meetings, and the priests report that the idea works — the people are taking their first steps toward building a community-minded parish.

'Newsmaker' Of Year

NEWYORK (NC)— Father James E. Groppi of Milwaukee has been chosen as religious newsmaker of the year by editors of Associated Press member newspapers and radio and television stations.

The 37-year-old priest, a member of the pastoral team at St. Boniface church in Milwaukee's inner city and advisor to the Milwaukee NAACP Youth Council, made headlines throughout the year for his leadership of the civil rights fight for an open housing law in Milwaukee.

He has been at the forefront of open housing marches staged nightly in the city for the past four months and has four times been arrested during civil rights disturbances in the city.

Father Groppi was among top newsmakers selected by the AP editors in nine special categories. President Lyndon B. Johnson was chosen for the fourth straight year as top newsmaker in general.

Clergy Secretariat

MADRID (NC)— The Spanish Bishops Conference has established an agency to hear priests' complaints and suggestions, the National Secretariat for the Clergy.

The secretariat's main job will be to coordinate before the Bishops Commission on Clergy personal and administrative issues of the 72 ecclesiastical jurisdictions in the country with a total of 35,000 diocesan priests.

VATICAN CITY — (NC) — Pope Paul expressed the hope that fair negotiations might re-establish peace for the people of Vietnam, "guaranteeing their independence and liberty," as he proclaimed a World Day of Peace on New Year's Day.

The Vatican plans to mark the first day of the year as a Day of Peace were doused with rain in Rome and the Pope had to deliver his message for peace and offer his prayer for peace inside St. Peter's basilica.

Earlier it had been hoped to initiate the observance with the Pope appearing in the open on the main balcony overlooking the vast outside square.

Earlier in the morning the Pope offered Mass in the

chapel of the Hospital of the Child Jesus, Rome's major children's hospital. A number of tiny beds had been crowded into the chapel with young patients propped up on pillows, each of the girls having white veils tied over their heads.

To his young congregation the Pope gave a moving sermon and spoke of the mystery of suffering and pain. As his thoughts have often turned to Vietnam in the holiday period, the Pope once again alluded to the war in Southeast Asia. Speaking of the sufferings of the world today he noted that there is:

"One nation which now bears more than any other — Vietnam. Oh, how the Pope wishes that the unspeakable

sufferings of those peoples could be wiped out and with them their causes, the battles and the war!"

"Here is the great reason for which the Pope has come to pray with stricken children: to pray for peace. Have they told you that today throughout the world in all the churches there is being celebrated the 'Day of Peace' which, above all, invokes with a great voice this supreme gift of God?"

"Will you also pray? Will you then make this your gift to the Pope?"

The Pope's anxiety over Vietnam was repeated in his talk to 20,000 Romans and visitors who had come to St. Peter's for the noontime ceremony.

Speaking of the various dangerous and explosive conditions in the world the Pope said, "As an example, peace today does not exist in a region which is materially distant from us but spiritually very near. You know well that we are alluding to Vietnam."

"And while, from the dispassionate analysis of the civil interests in question and of the honor of the conflicting parties, it seems to us that the way of peace, even though complex and gradual, is still open and possible, behold new terrible obstacles arise to complicate, with new problems and new threats, this intricate question, increasing dangers, rancors, ruins, tears and victims."

VIETNAM — 1968



NUN IN HANOI

North Vietnamese nun sadly observes signs of war. Hanoi is on a constant alert for air raids.



HOMELESS

Widowed South Vietnamese woman leans near burned out home.



SLEEPS

Little boy settles for night under a movie billboard.



WOUNDED GI

Wounded American infantryman is helped from helicopter.

Curia Reforms Deferred To March 1

VATICAN CITY — (NC) — Pope Paul has delayed enactment of his reforms of the Roman Curia, the Church's central administrative body, until March 1. They had been scheduled to go into effect on New Year's Day.

A decree published by Amleto Cardinal Cicognani, Papal Secretary of State, on the Pope's orders, said that "well known causes" had held up the editing of the

norms for implementation of the reform.

These "well known causes" undoubtedly included the Pope's illness, operation and convalescence. The Pope fell ill in September, shortly after the publication on Aug. 21 of the Apostolic Constitution on Reform of the Curia, Regimini Ecclesiae Universae.

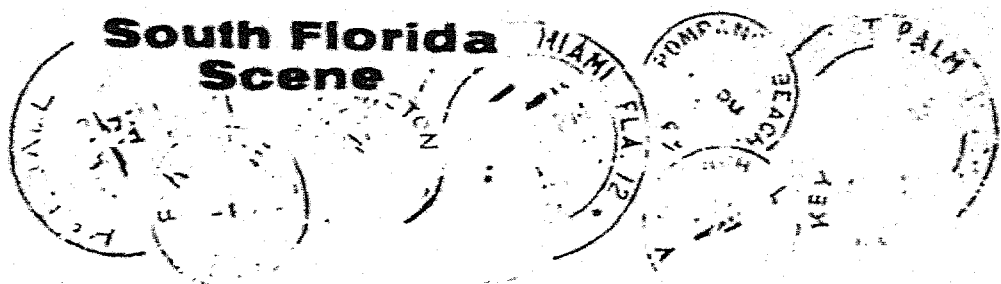
Cardinal Cicognani's decree was dated and made

public only two days before the reform had been due to take force.

The Pope's curial reforms included broader powers for the papal secretariat of state, institution of terms of office instead of an indefinite tenure for the top curial officials, internationalization of recruitment, and the creation of a central office of finance.

The decree, published in Latin, said that "since well

known causes have impeded the perfecting and therefore the implementing of the common norms, that is to say, the ordo which is to be observed by the Roman Curia, on a day established by the constitution, 'Regimini Ecclesiae Universae,' no. 12, the August Pontiff has decreed that the same apostolic constitution come into full and absolute vigor on March 1 instead of January of the coming year.



AROUND THE DIOCESE

St. Anthony

Catholic Women's Club First Friday book review today (Friday) at home of Mrs. Ralph Scheu, 625 San Marco Dr.

Holy Spirit

Card party of women's council at 12:30 p.m. today (Friday) in the parish social hall. Council members will observe Corporate Communion during 10:30 a.m. Mass, Sunday, Jan. 7.

K. of C. Hialeah

Father Lawrence J. Flynn Council will hold its annual retreat at Our Lady of Florida Monastery and Retreat House, N. Palm Beach, from Jan. 19 to Jan. 21. Reservations may be made by calling Fred Valentine at 888-8188.

Newman Center Holds Retreat

WEST PALM BEACH—"Christian Maturity on the University of Miami Campus" will be theme of a week-end retreat which the Aquinas Newman Center, Coral Gables, will sponsor at the Palm Beach Newman Club, beginning today (Friday) and concluding Sunday, Jan. 7.

Registration for University of Miami Newman Club members will begin at 7 p.m. today and concluding conferences will be held at 2 p.m. Sunday.

Opens 7:30 P.M.

FRIDAY JAN. 12-17 MIAMI INTERNATIONAL BOAT SHOW

Dinner Key Auditorium

First in '68!

For the first time in over 27 years the Miami International Boat Show will be held in January instead of February. Now all the new models will be introduced in Miami. Plan NOW to see this fabulous exhibit of the latest in BIG boats and small boats and the newest in motors and accessories from all over the world.

HOURS Friday, 7:30 P.M. to 11 P.M.
Sat. thru Wed. 1 P.M. to 11 P.M.

Holy Cross Hospital Auxiliary

Fashion show and luncheon of Circle Two scheduled for Saturday, Jan. 27, at Pier 66. For reservations call 565-4492.

St. Juliana

Card party begins at 1 p.m. each Saturday in school cafeteria. Duplicate bridge every Saturday at 12:30 p.m. in Home Federal Loan Assn., 7700 S. Dixie Hwy.

Daughters Of Isabella

Our Lady of Perpetual Help Circle will meet Monday, Jan. 8, at 8 p.m., in the K. of C. Hall, 270 Catalonia Ave. Rosary at 7:45 p.m. Games party will follow.

St. Pius X

Women's Club installation, 9 a.m., Monday, Jan. 8, Sea Ranch Hotel, Lauderdale-By-The Sea. Mrs. Harry Kemper and Mrs. Fred Dorion are accepting reservations.

CDA Court St. Coleman

Fourth annual card and games party begins at 8 p.m., Friday, Jan. 12 at Woman's Club, 200 Westward Dr., Miami Springs.

CDA Court Miami 262

Reception of new members, 7:30 p.m., Wednesday, Jan. 10, in Gesu Center. Corporate Communion during 9 a.m. Mass, Sunday, Jan. 14. Breakfast at Columbus Hotel.

Kindergarten, Day Nursery Inaugurated

CAPE CORAL.—A kindergarten and day nursery service was inaugurated this week in St. Andrew parish, which is using facilities in the recently completed parish hall.

Classes are held Monday through Friday between 9 and 11:30 a.m. for children aged four and five in the kindergarten. Advanced three-year-olds will also be considered.

Day nursery care for youngsters from two to six begins at 8 a.m. and continues until 5:30 p.m.

Mrs. Harold C. Nelsen and Eleanor M. Valente are in charge of the project. A veteran of 20 years of experience in preparing children for entry into elementary school and caring for children of working mothers. Mrs. Nelsen formerly operated a day nursery in Endicott, N.Y.

Widows' And Widowers' Guild To Meet

A meeting of the newly-organized NAIM Guild for Catholic widows and widowers will be held at 8 p.m., Thursday, Jan. 11 in St. Rose of Lima auditorium, 10690 NE Fifth Avenue, Miami Shores.

Formed for the purpose of sharing religious, social and cultural activities, the guild welcomes members from South Florida parishes. Further information may be obtained by contacting John Mangan at 757-8003 after 5 p.m.

Pre-Cana Conferences

Pre-Cana conferences for those planning to marry within the next six months will be held in Dade and Broward Counties this month.

Sponsored by the Diocesan Family Life Bureau and the Radio and Television Commission, the conferences will be available in all schools having the facilities of the diocesan closed-circuit television system.

Conferences will be conducted for the Spanish-speaking at St. John Bosco Mission, 1301 W. Flagler St. Following is the schedule of programs:

Tuesday, Jan. 9 (8 to 8:30 p.m.) Marriage and the Church; (8:40 to 9:10 p.m.) Happiness in Marriage.

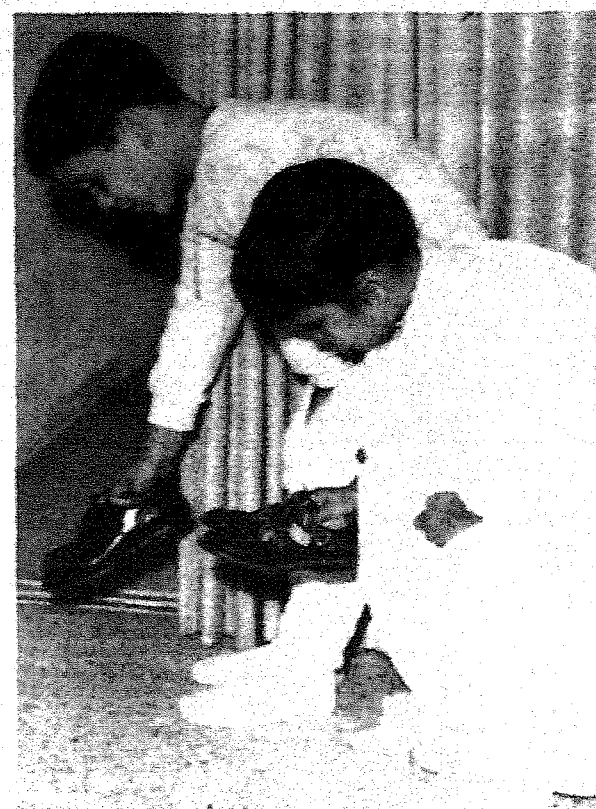
Thursday, Jan. 11—(8 to 8:30 p.m.) Marriage As A Sacrament; (8:40 to 9:10 p.m.) Aspects of Marriage Adjustment.

Tuesday, Jan. 16—(8 to 8:30 p.m.) Sex and Marriage; (8:40 to 9:10 p.m.) Aspects of Marriage—Communicating in Marriage.

Thursday, Jan. 18—(8 to 8:30 p.m.) A Doctor Discusses Marriage; (8:40 to 9:10 p.m.) Two Doctors Answer Questions About Marriage.

Group To Hear Talk On Liturgy

"Contemporary Changes in the Liturgy" will be discussed by Father David G. Russell, Bishop's Representative to The Voice, during a meeting of Villa Maria Auxiliary at noon, Friday, Jan. 12 at the Villa Maria.



SPANISH-SPEAKING families throughout South Florida will observe "The Day of the Three Kings" on the Feast of Epiphany. Children will leave their shoes outside the door to be filled with toys, gifts and candies.

Epiphany Jan. 6, Feast Recalls Magi

The Feast of Epiphany, which commemorates the manifestation of Christ as Our Divine Savior, will be observed on Saturday, Jan. 6.

At Epiphany parish in South Miami the feast day will be formally observed on Monday, Jan. 8, when Mass will be celebrated at 7:30 p.m. by Msgr. John O'Dowd, V.F., pastor, in the parish church.

Recitation of the Rosary will follow at the outdoor creche on the parish grounds and children of the school will recall the visit of the Magi to Bethlehem in pantomime in the school cafeteria. The school choir under the direction of Sister Aloysius, I.H.M. will sing.

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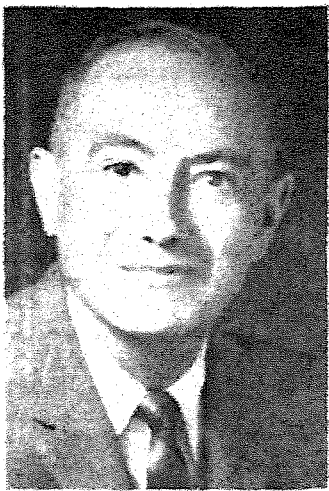
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NEW MEDICAL Director of St. Francis Hospital, Miami Beach, is **LAWRENCE R. MEDOFF, J.C. Dr. Medoff** will be chief of staff and director of medical education, according to **SISTER ANN VERONICA**, hospital administrator.

Pope Tells Laity To Be Involved

VATICAN CITY — Pope Paul VI, taking part in his first weekly general audience since his operation in November, told thousands in St. Peter's basilica that "every Catholic layman, every faithful son of the Church, can and must be active within the Church itself."

He indicated that while over the past months he had concentrated remarks on the significance of the weekly audiences in terms of the devotion to the Pope those present nourished, he now intended to speak of the role of the laity.

"This principle of the apostolate of the laity, of all laymen faithful to the Church, can have great repercussions within individual souls, in parish communities, in society and in the world," he said.

"There is a false notion rooted in the minds of many people, even among those who 'go to church,' that they have no responsibility at all toward the Church. 'I have nothing to do with it,' they say — 'I do not want to have any particular obligations. I want to remain free with my thoughts and actions.' Let it not be so."

Migrant Bill Supported By Bishops Signed

TRENTON, N.J. (NC) — Less than a week after passage by the New Jersey State Senate, Gov. Richard J. Hughes signed into law legislation which had the support of the state's bishops to improve the lot of migrant workers.

The Hughes administration had asked for legislation to provide better living quarters early in the legislative year but little action was forthcoming until the state's Catholic and Episcopal bishops put their weight behind the measure in the wake of a tragic fire in which five children died.

The administration contended that living conditions in migrant camps, most of them located in the southern part of the state, were "inhuman."

The legislation signed by the governor:

Increases penalties for violation and includes the concept that a violation is a continuing thing from day to day, subject to a \$500 daily fine.

Increases living space for each worker from the present 30 to 40 square feet to 70 square feet for the first occupant in a camp for migrant laborers and 50 square feet for each additional occupant.

Provides that the same set of standards used for private dwellings must be met for water supplies at migrant camps.

Provides for ultimate elimination of the pit privy and installation of water-borne sewage systems on every farm.

In addition, camps must be certified in advance before farm workers may be housed there. All existing camps will be inspected between now and March 31 by the state department of labor with the assistance of the department of health.

The legislation had been opposed by farm groups and passed the Senate with one vote to spare after the bishops issued their statement. Also adopted was a measure giving farmers some measure of tax relief for undertaking improvements.

Farmers have been given until 1970 to meet the new requirements, but facilities now under construction or proposed must meet the standards by the start of the harvest season.

The reforms were drafted by a special task force on migrant labor organized by Gov. Hughes. The task force now will press for legislation increasing the wages of migrants.

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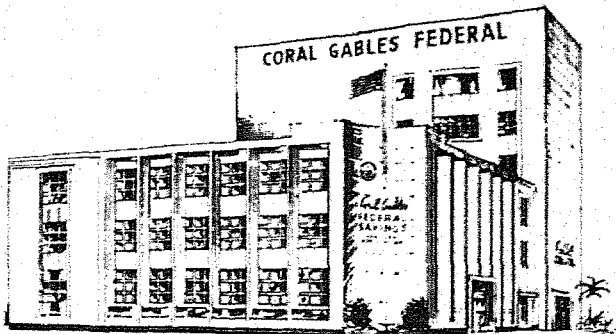
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Are Council Aims Being Implemented In Force?

Is the Church succeeding in doing what the Vatican Council proposed? Has there been genuine progress in seeking renewal and reform? Is the Church, despite the current confusion, moving ahead in the effort to be recognized as relevant to the needs of modern men?

It takes a roundup of the year's events such as given by Pope Paul in his recent address to the cardinals to help us see the larger picture and gain a better perspective in seeking answers to these questions. The Holy Father's analysis of the past year clearly indicates that some giant steps forward have been taken, although in other areas the Church seems to be standing still.

For instance, the convocation of the Synod of Bishops in Rome gave reassurance, especially to those involved in the Ecumenical Movement, that the Bishops are indeed sharing with the Holy Father in the government of the whole Church. Not as fully as some desire perhaps, nor in the manner hoped for, but obviously the doctrine of collegiality has been brought to life.

One would have to go back to the debates of 1963 to appreciate the true value of such a meeting, unique in Christian history. Pope Paul in his talk implied that the Synod is here to stay, that he hopes to benefit from it, but he admitted that it needs smoother operation.

The reorganization of the Curia marks the fulfillment of another long cherished hope. The changes made the past two years and those going into effect this week would have been termed sensational back in 1962.

The central administrative body of the Church is becoming international in its membership and broad in its viewpoint. Men who could not devote all their lives to its important duties are now being invited to serve for a limited time. Perhaps just as important, in its functioning the Curia will be advised in all fields by experts among religious and the laity.

The Church's concern for developing nations in their acute problems was reaffirmed many times the past year, but in no way more enduring than in Pope Paul's pastoral letter to the African Nations.

Further evidence of the Church's desire to make her truths relevant to the needs of today can be found in the Holy Father's numerous appeals for peace the past year. On the surface it seems as if his pleas are falling on deaf ears, but widespread public reaction indicates his words are respected and welcomed.

In the light of these events, there is valid reason for believing that the Church is indeed gaining a new awareness of her role in the world and for all mankind, that she is slowly, firmly advancing along the path of renewal.

Paul's Peace Prayer Is In 7 Languages

VATICAN CITY — (NC) — Texts of the prayer for peace composed by Pope Paul VI for use on the Jan. 1, Day of Peace, have been released here in seven languages.

In addition to the original Italian, the languages of the various versions are English, Dutch, French, German, Portuguese, and Spanish.

The prayer was recited from the central balcony of St. Peter's basilica at noon on Jan. 1 by Pope Paul.

The leaflets published by the Vatican are headed simply "Prayer for Peace, 'Day of Peace,' Jan. 1, 1968," without any mention of authorship.

The prayer:

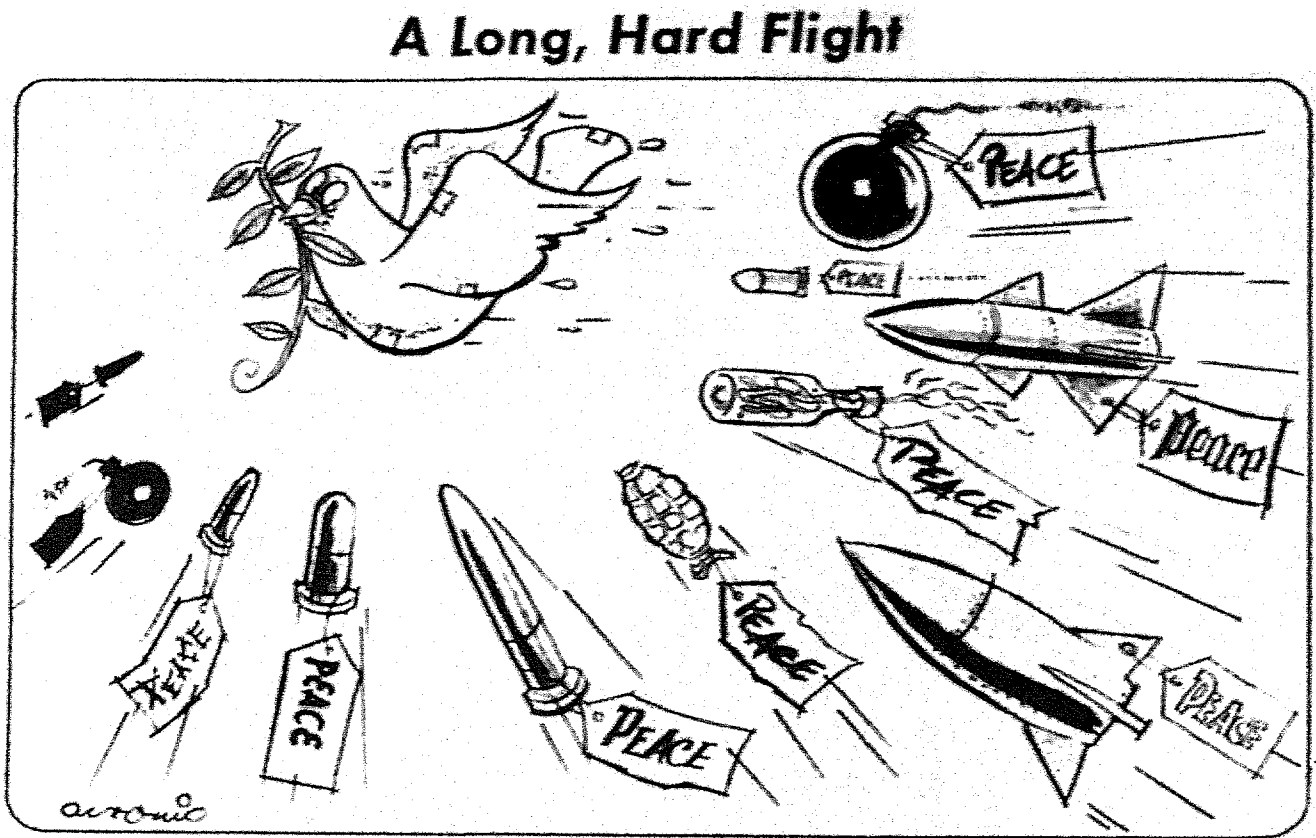
"O Lord, the God of peace, You Who have created men and show them Your benevolence so that they may share as sons in Your Glory, we bless You and we give thanks to You because You have sent us Jesus, Your well-beloved Son, and through the mystery of His Resurrection You have made Him the worker of all salvation, the source of all peace, the bond of all brotherhood.

"We give thanks to You for the desires, the efforts, the achievements stirred up by Your spirit of peace in our time to replace hate by love, mistrust by understanding, indifference by interdependence.

"Open our minds and our hearts ever wider to the real demands of the love of all our brothers, so that we may become more completely peacemakers.

"Remember, O Father of mercy, all those who struggle, suffer and die to bring forth a world closer to brotherhood.

"May Your kingdom of justice, of peace and of love come to men of every race and every tongue and may the earth be filled with Your glory! Amen."



Text Of Dutch Bishops' Reply Is Published

AMSTERDAM. The Netherlands — (NC) — The Dutch hierarchy, in answering the letter of Alfredo Cardinal Ottaviani, pro-prefect of the Congregation for the Doctrine of the Faith, gives a very positive judgment on recent developments in views on doctrine and moral theology in the Netherlands.

The Dutch bishops express hope and confidence concerning Catholic life in this country. They do not share the uneasiness and anxiety expressed by the Roman Curia, the Church's central administrative offices.

Cardinal Ottaviani, on July 24, 1966, sent a letter to all national bishops' conferences in the world. He asked the bishops to comment on 10 specific problems dealing with "strange and dangerous views." These questions dealt with revelation, the sacraments, original sin, moral doctrine, the person of Christ, ecumenism and other issues.

The Dutch national Catholic daily, De Volkskrant, published the text of the answers of the Dutch hierarchy. This report of the Dutch bishops, which had been kept secret, was sent to Cardinal Ottaviani in 1967.

The Dutch report asks for the greatest possible freedom for theological discussions and polemics. The bishops urge integration of newly discovered aspects in the doctrine of the faith and they state that, if the Church wants to wield its authority, it must do so in a positive and not in a negative way.

The bishops warn that, in the past, the Church made some serious mistakes in condemning so-called heresies. They state that we must have confidence in the good ideas that are developing now. This is more important than looking for possible errors, they add.

De Volkskrant, in an editorial, writes that the report of the Dutch bishops to Cardinal Ottaviani is to a great extent based on the text of the new Dutch catechism. "The Dutch bishops want to be pastors and shepherds and not tamers. They do not agree with everything that is being said within the Dutch Church but they are glad that the Church in Holland is a living church," De Volkskrant writes.

A Long, Hard Flight

WHAT IS TIME?

By Msgr. James J. Walsh

The beginning of a new year always pinpoints the mystery surrounding time. Time is one thing that everybody has. Many complain that they have too little.

Others lament that they have so much. Some find that an hour of stress seems as long as a weekend, while others claim that a happy week passes like a day.

The young have no regard for it and spend it lavishly, recklessly. The old, who have learned its value, measure out carefully the time left them.



MSGR. WALSH

By and large, for most people time passes too quickly. Dates come and go, and unfinished work piles up. There wasn't time, one explains in self defense. It worries most of us. We try to analyze time, for its irresistible march seems to conflict with our plans. Where does time go, we ask? Where has the last year gone? Why does time fly? These are idle questions really. We don't expect an answer.

Long ago St. Augustine, who found the solution to many baffling problems, found himself in the same quandary as the rest of us where time is concerned. "What is time?" he asked. "If nobody asks me, I know, but if I were desirous to explain it to one that should ask me, plainly I know not."

The important thing about time is not so much what it is, as how we regard it, how we use it. And this is the aspect of time which makes every new year a blend of regret and joy. Looking back over the past, conscience reproaches for the waste of time, for the failure to use minutes and hours and days as the means to desired accomplishments. But then, looking forward to the future, the new year offers more time, more hope, fresh opportunities.

On every Jan. 1 there seems good reason to believe that a great deal of time lies ahead, time which shall be used more wisely than in the past.

Ben Franklin recorded an understatement when he said: "Time is money." Time is more valuable than gold or silver. Money cannot buy it. Kings and dictators could not gain control over it, whatever else they may have harnessed to their wills. Wasn't it Queen Elizabeth who closed her chaotic life with the despairing words: "All my possessions for a moment of time."

It is a curious and often nerve-wracking fact that we are living in a time-saving generation. There is a mania now to cut seconds off a race record, minutes off a plane trip, and hours off a voyage. No one has yet been able to cram 25 hours into a day, but big business employs efficiency experts to wring the most possible minutes out of an eight-hour day.

Even when we are loafing, we have the uneasy feeling that time is precious. And it is. It is God's unique and transient gift. Not without reason has He measured out one moment at a time. No one gets more than a few seconds in his grasp. The past hour is gone with such finality that it may just as well have occurred last century. The next hour may never be experienced.

It's well to think of this — especially in the first days of the new year. By nature we are likely to take things for granted. It is easy to act as if time will be measured out to us as long as it pleases us. It is a simple act of self deception to drift along as if there will always be plenty of time to do what conscience insists should be done, and done right now.

It is wise to heed St. Paul's words: "Behold, now is the acceptable time," to remember that time is given to man for one thing only — for the salvation of his soul. "It is now the hour for us to rise from sleep, because now our salvation is nearer than when we came to believe."

When the hilarity accompanying a new year subsides, the uncomfortable thought usually creeps in that "the night is far advanced, the day is at hand." And it is true that every new year is a warning that there is less time left to us. The treasure has been dipped into freely. The endless day of eternal life is coming close, when time shall be no more.

This must be the explanation for the widespread custom of New Year resolutions. We have a sense of guilt about the past. We want the future to be better or rather we want to do better in the future. We realize with a certain uneasiness that Paul was giving us good advice when he said: "See to it that you walk with care, not as unwise, but as wise, making the most of your time."

In other words, see to it that you always have time for God and the things of God. Be concerned, he tells us, with the soul and the needs of the soul. First things first, when time is being used. The past reproaches most people with the fact that they were too busy with material things to find time for spiritual realities.

Many were too busy with work or play or family or friends to give God the time which justice demands as His right, to give to the practice of religion the time it must have if it is to be effective in one's life. Some are biding their time before straightening out the affairs of the soul. Next week, not now, always seems the better time to throw off the burden of sins and guilt in confession. And weeks glide into months, and months are dissolved in years.

It is not morbid in the beginning of a new year to face reality, the real hard fact that time is running out. It is vanishing swiftly. And every moment now is precious. Every moment is a priceless opportunity to do the things for the soul which at the hour of death we would have given anything to have done.

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Radio Educates Isolated Latins

(Father Eugenio del Busco, 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.)

Revolution is a common term in Latin American news.

In 1947, a peaceful "cultural" revolution started in the small, rural town of Sutatenza, in the mountains of Colombia. Soon after his appointment to the parish of Sutatenza, Father Jose Joaquin Zalcedo, a diocesan priest, discovered that the direct personal communication with his parishioners would be impossible—mountains, valleys, jungles and rivers separated him from his faithful. His poor parishioners lived in the worst isolation: they did not know how to read or write.

Father Zalcedo, who had a strong imagination and some experience as a radio amateur, had the idea of establishing communication with his people through radio. A short-wave broadcast could put him in immediate contact with the "campesinos," which otherwise would require long journeys of mule-back-riding through the mountains.

Since its founding, Radio Sutatenza has been broadcasting programs to educate, inform and amuse the rural inhabitants of the area. Education programs include news bulletins simplifying the presentation so that the "campesinos" will better understand the contents and thereafter be able to form personal judgments. Simple commentaries on science and general culture complete these programs. Radio Sutatenza includes a wide variety of music in its programs. Properly adapted radio novels, plays of the universal theatre and the dramatization of Colombia and Latin American histories are also transmitted. The history of the Bible is narrated in episodes.

As years passed, Radio

15 Brazilian Bishops Ask Aid For Poor

RECIFE, Brazil — (NC) —Fifteen bishops of Brazil's poverty-stricken northeastern region, meeting at a regional conference under the leadership of Archbishop Helder Pessoa Camara of Olinda and Recife, criticized the nation's failure to develop the Northeast.

Speaking in the name of the people in their care, the bishops charged that "God continues to be insulted by the treatment inflicted on these creatures." They emphasized once again the urgency of enacting profound economic reforms in the Northeast.

The bishops' latest criticism came on the heels of growing Church-state tension in the country, where the government is reportedly maneuvering to replace the progressive-minded apostolic nuncio, Archbishop Sebastiano Baggio.

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Sutatenza became "Accion Cultural Popular." While keeping the cultural programs, ACP gave emphasis to the radio schools. The creation of the radio schools was a novelty and a challenge to technicians in education. Father Zalcedo and his assistants solved the problem of how to instruct the "campesinos" without the physical presence of a professor and only by means of radio broadcasts.

Five fundamental subjects are the basis for the educa-

tion programs: Mathematics, health, economics and work, and religion. Each presentation lasts one hour, with the five subjects taught during this hour.

In order to stay abreast of the increasing number of literates listening, the courses were divided into classes for beginners and advanced students. Beginner and advanced courses are repeated four times during the day. Text books have been prepared for use in conjunction with the radio programs.

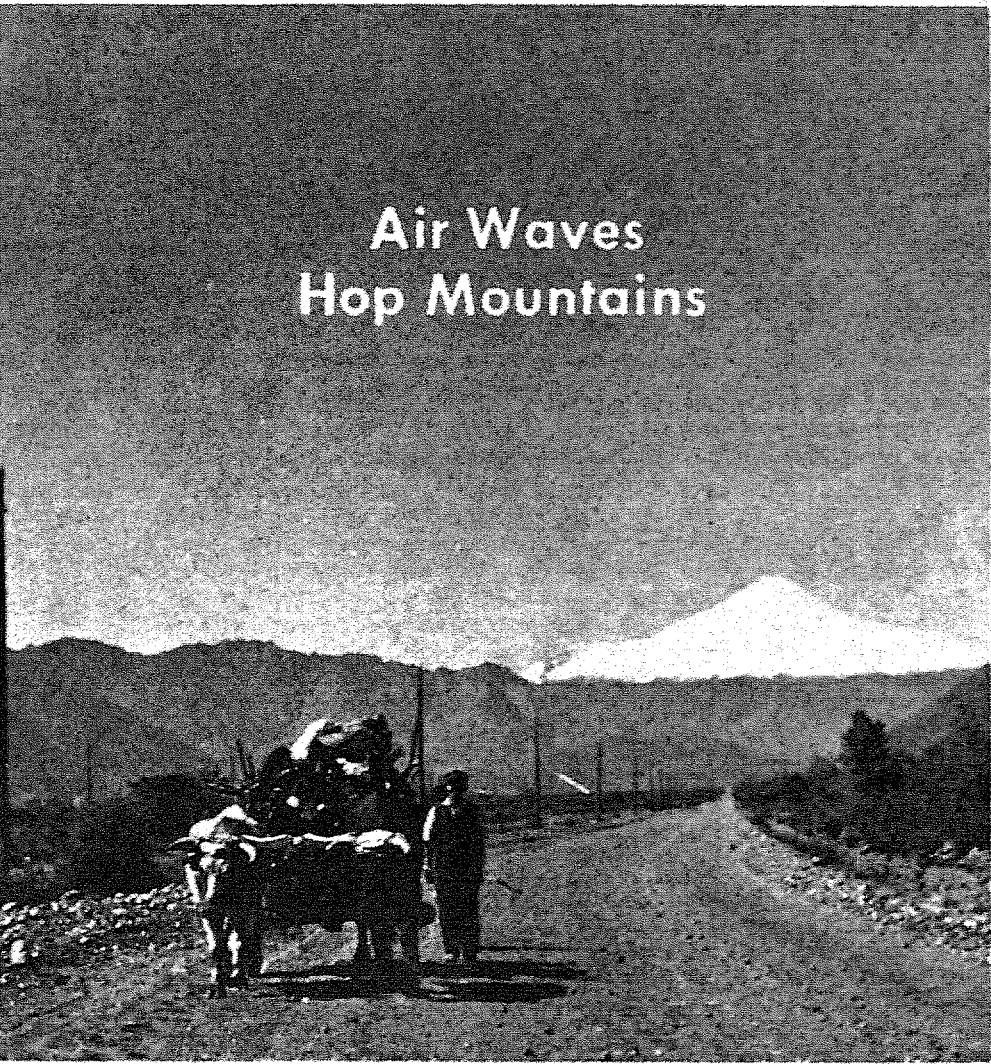
Nearly 200 lessons are transmitted every year. Last year 200,000 adult students "attended" radio schools in Colombia.

"Accion Cultural Popular" is a private non-profit institution self-supported through donations, sponsored programs and contracts with governmental agencies. In its 20 years of existence, millions of adults have learned how to read and write as well as gaining the fundamentals toward self-improvement.

ACP has also been the pattern for similar institutions in many other Latin American countries such as Brazil, Peru, Mexico and Central America. Dozens of radio schools throughout Latin America are providing basic education to peasants and Indians. Thousands of these poor people are incorporated into civilization. They now have hope in the future and have become active in their revival in Latin America. In connection with this

program ACP publishes a weekly newspaper: "El Campesino" with a circulation of 100,000 copies a week. It is the largest weekly in Colombia and the second largest compared with the dailies. "El Campesino" is published by ACP press, the second largest in Latin America.

ACP has been studied by UNESCO, governments and private institutions from all over the world as "a new solution of old Latin American problems."



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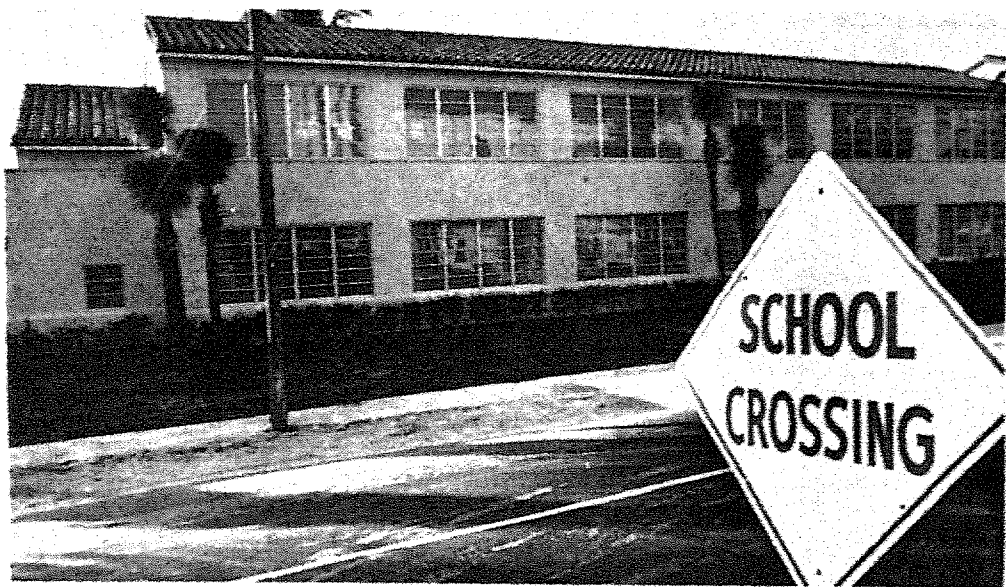
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To Be Dedicated

Sisters of St. Joseph who staff the Cathedral School walk through new addition which will be blessed this Sunday

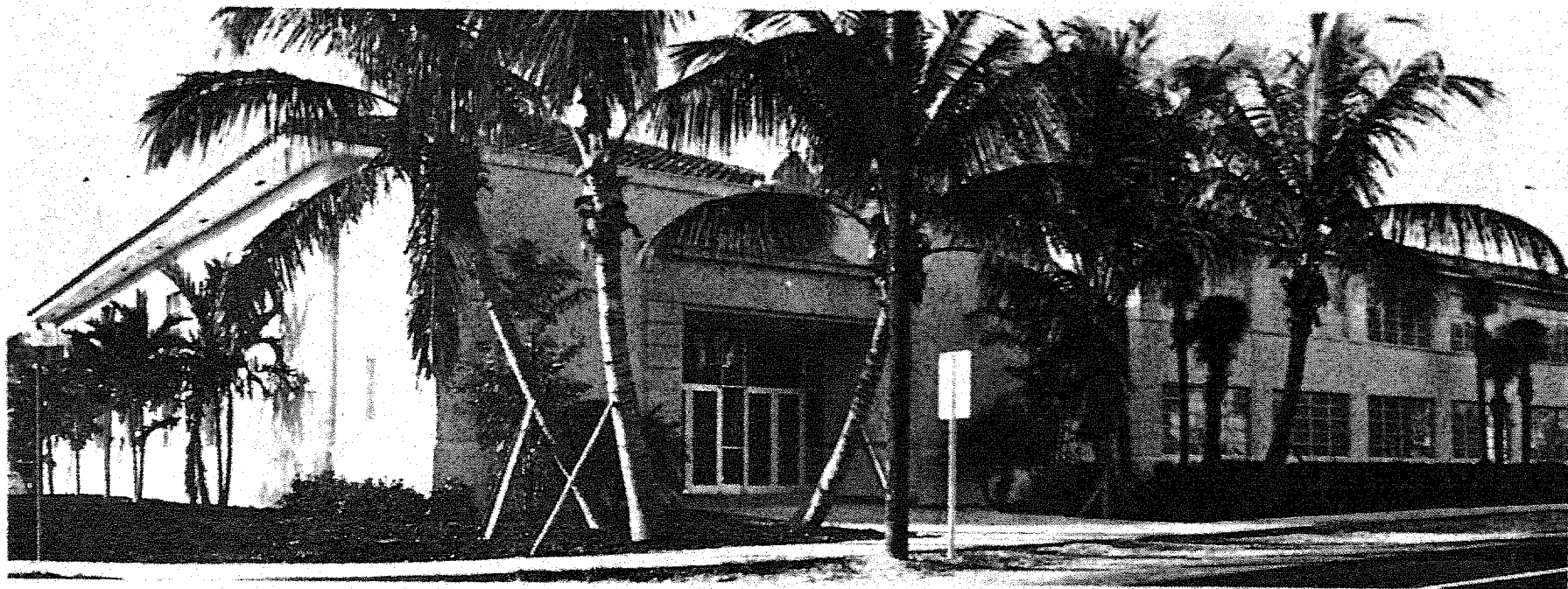
Five new classrooms are included in the recently expanded facilities at the Cathedral school



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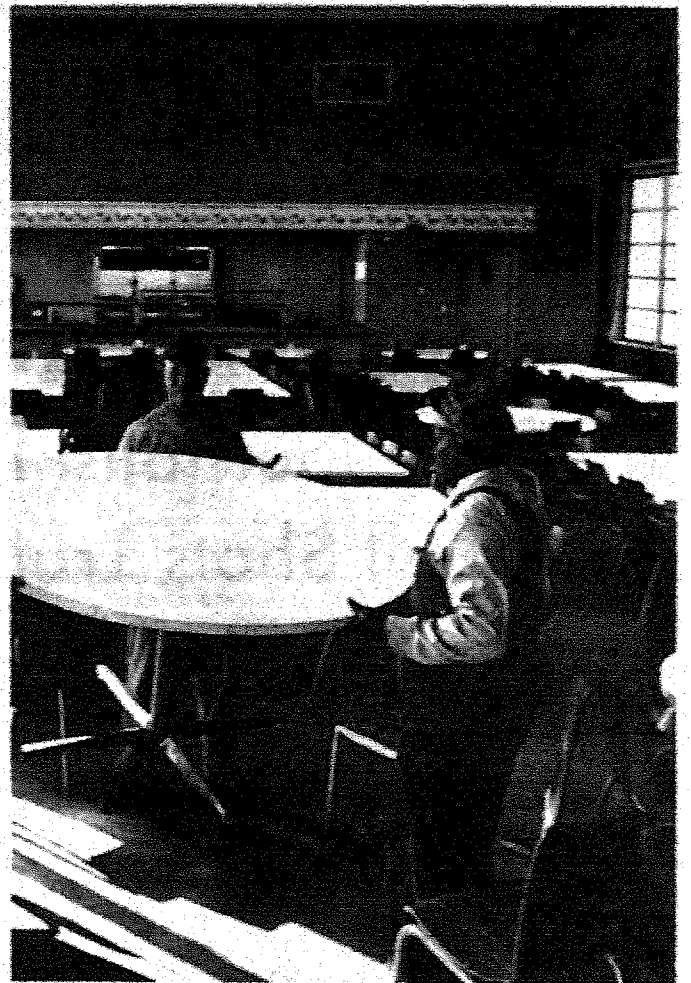
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Finishing touches were made this week on new diocesan hall in the Cathedral school where facilities will be used for clergy and Diocesan Commission meetings.

Diocesan Hall

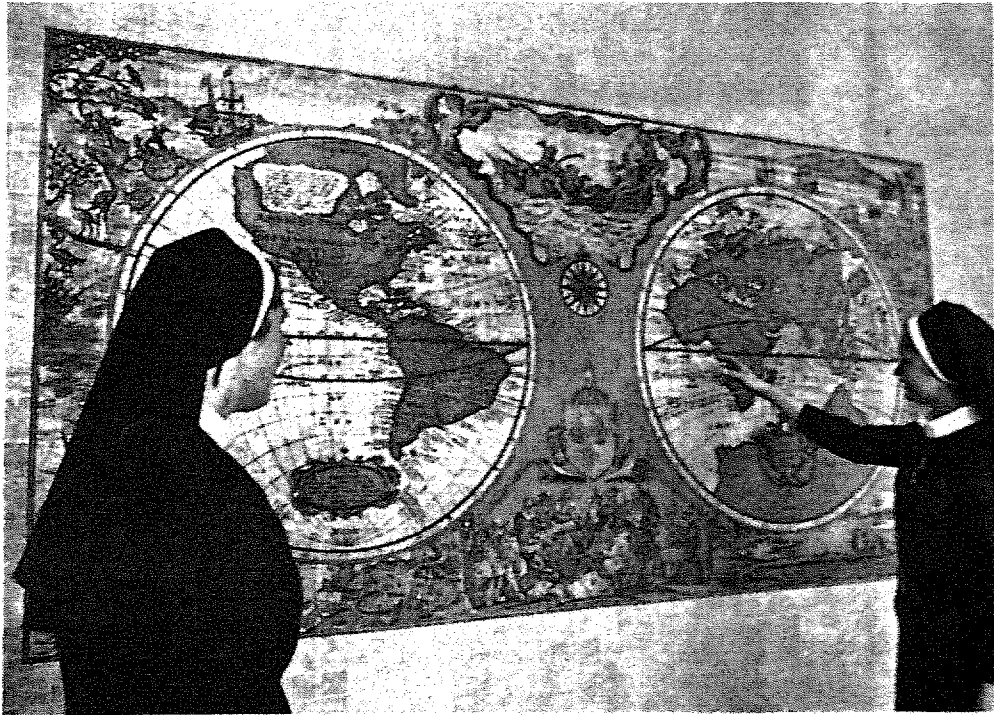


Attractively furnished cafeteria is readied for blessing as workmen place furniture on carpeted floors.

Official Backs Non-Public School Aid

PHILADELPHIA (NC) — The newest member of Philadelphia's board of education said state aid to non-public schools would be in the public interest.

Gerald A. Gleeson, Jr., 33-year-old lawyer appointed to the board Dec. 21, said aid to non-public schools is important to public schools also, because cutbacks in Catholic school activities would increase the obligations of the public school system.



Unusual world map marks entrance to new addition to Cathedral school, one of Miami's oldest educational institutions

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Important Feast Days This Weekend

By JOHN. J. WARD

The Church marks two important feast-days this weekend. They are the Epiphany of our Lord, which is observed tomorrow, Saturday, January 6, and the Feast of the Holy Family, Sunday, January 7.

The word "Epiphany" means "manifestation." The mass on that day commemorates three manifestations of Christ — that to the Magi; in His baptism when the Voice from heaven declared "This is My Beloved Son," and in the miracle of changing water into wine at Cana.

The Feast of the Holy Family proposes the imitation by all of the virtues of Jesus, Mary and Joseph in their hidden and humble life at Nazareth, especially the subjection of the Son of God throughout His earthly life by obedience to Mary and Joseph.

After the murder of the Holy Innocents, the Child Jesus had lived in Egypt with His mother and St. Joseph until the death of Herod, when He returned with them to the Holy Land. As St. Matthew the Apostle wrote:

"An angel appeared to Joseph and said 'Arise, and take the Child and His mother, and go into the land of Israel.'"

Joseph obeyed and the Holy Family lived in Nazareth.

From there each year Mary and Joseph went to worship at the Temple of Jerusalem. When Jesus was 12 years old, He went along with His parents to celebrate the Pasch at Jerusalem. When Mary and Joseph left the city to return to Nazareth, Jesus remained behind

without their knowledge. As St. Luke writes:

"But thinking that He was in the caravan, they had come a day's journey before it occurred to them to look for Him among their relatives and acquaintances. And not finding Him, they returned to Jerusalem in search of Him."

After three days of search, they found Him in the Temple in the midst of the Wise Men there, listening to them and asking them questions. Mary told Him how great had been her grief when she said:

"Behold, Thy father and I have been seeking Thee sorrowing."

But Jesus replied:

"How is it that you sought Me? Did you not know that I must be about My Father's business?"

"From His return to Nazareth at the age of 12 until He began His public ministry at the age of about 30 is known as "the hidden life of Jesus." In St. Luke's gospel, 30 is a round number and only approximate for

He was probably at least 33 years old when He began His public life. Of this period, all that Holy Scripture reveals are two statements:

"And He went down with them and came to Nazareth and was subject to them."

"And Jesus advanced in wisdom and age and grace before God and men."

Those two sentences reveal the entire history of the hidden life of Christ.

In the Temple, at the early age of 12, Christ had proved His wisdom before the doctors of the law. As St. Luke writes:

"And all who were listening to Him were amazed

at His understanding and His answers."

But after this favorable beginning, did He stay on to preach His doctrine? The answer is "No." Instead, He meekly followed His parents as a young child of that age and went to live with them in obscurity at Nazareth.

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**The Voice
Of
Ralph Renick**



**A Good Journalist Has
To Call Shots Truly**

By **RALPH RENICK**

Vice President in Charge of News
Television Station WTVJ

"Just because your column appears in The Voice, you must think you're Mr. Holy." The youthful speaker was addressing those words to me. I was engaged in a dialogue with a young people's group at a CYO meeting in St. Rose of Lima parish, Miami Shores.

Although I tried to disavow any feeling of ecclesiastical superiority just because my column appears in this space each week, the young man's words have stayed in my mind ever since.

He had a telling point. Journalists can inflate their egos just because of the power inherent in their writings. The pen is at the very least as mighty as the sword.

The pen in these days of modern media is reflected in both words and picture on TV screens, through radio loud speakers as well as newspapers, books and magazines.

My experience has been largely restricted to television. But in 17 years of airing a daily TV newscast in a market of two million persons I know the danger and temptation of falling into the ego "trap."

Doormen, bankers, nuns and nurses sincerely (I hope) say they have watched my news program. They exercise moderate politeness by not saying, "You do a pretty lousy job." So almost invariably you are in the position of replying to a compliment. People are nice. They are given to saying nice things face to face.

So those of us who toil in the public media must be ever on guard to keep our own egos in check.

We should never think of ourselves as Mr. Holy.

A more important barometer of the worth of a journalist is: Are you informing accurately and completely? Are the results of your work having an effectiveness for the public good?

Perfection in properly accomplishing these things is never attainable. Thus, in the constant striving to be a good reporter, to be the "untouchable" public watchdog, a journalist has his work cut out for him and really doesn't have the time to bask in the unhealthy pastime of satiating an ever-expanding ego.

The journalist must remove himself from his environment in the sense that he shouldn't get "emotionally involved." A society editor who is invited to attend the galas at the Surf Club or a debutante's brunch at Indian Creek makes a mistake in thinking that she is a member of that set because the invitations come rolling in.

Likewise a TV reporter who plays golf with the mayor or is invited to go sailing with a governor (and other governors, besides Mr. Kirk, have such boats) can easily compromise his objectivity by becoming a first name buddy with personages he is covering as a representative of the public-at-large.

Wes Gallagher, an AP executive, recently told a journalism society that a good reporter was comparable to the "lonesome end" of football. He remains sufficiently aloof to be respected and liked but also feared sufficiently rather than considered a "patsy" — or a guy who will leave out or cover up — a reporter who by friendship or other involvement has compromised himself.

In a sense a good journalist who is overwhelmingly liked may not be as good as you might think.

The other day a man called on the telephone. "I was introduced to you two years ago," he said, "but after hearing what you had to say tonight I sure wish I could buy back that handshake." He disagreed with an editorial and I am now apparently on his list. If you call the shots as you see them, report and comment based on the facts and history, you are bound to develop the enmity of people who won't admit there are two sides to a question.

Journalism is the constant search for the truth and the balanced reporting of facts and the airing of opinion labeled as such.

A journalist doesn't have to compromise to get votes, he doesn't have to be deliberately polite just to please his customers, he is not restricted by social or business obligations.

Charles Dana, in defending the publication of unpleasant news in the old "New York Sun," said, "I have always felt that whatever the Divine Providence permitted to occur I was not too proud to report."

Let us hope that 1968 sees more happy, hopeful happenings.

Reflections On A Light Bulb

Behold the light of man. Created by a genius for all mankind.

Assume the flesh of glass. Turn it on. Now we see the objects man has made for himself.

Only electricity can keep it bright.

Hide it in a barrel. We see nothing. We trip, stumble and fall.

Behold the light of God. Created by God for all mankind.

Assume the flesh of man. This light is revealed.

Now we see more clearly the design God has for us.

Only love can keep it bright.

Hide it inside ourselves. We see nothing. We lie, cheat, and hate.

By a Miami Seminarian

For everything there is a season, and a time for every matter under heaven;
A time to be born, and a time to die;
A time to plant, and a time to pluck up what is planted;
A time to kill, and a time to heal;
A time to break down, and a time to build up;
A time to weep, and a time to laugh;
A time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together;
A time to embrace, and a time to refrain from embracing;
A time to seek, and a time to lose;
A time to keep, and a time to cast away;
A time to rend, and a time to sew;
A time to keep silence, and a time to speak;
A time to love, and a time to hate;
A time for war, and a time for peace.

What gain has the worker from his toil?
(Ec 3:1-9)

**Something's Happened;
We're Unhappy People**

**JOHN
COGLEY'S
VIEW**

By **JOHN COGLEY**

Here we are moving into the last stretch of the 1960's, the most surprising of decades. It seems only yesterday that the youthful John F. Kennedy in campaigning for the Presidency began to talk about the hopes and challenges of the 10 years ahead. Yet, the mood of the nation has changed so radically that when we think about it another way, the eight years that have passed since 1960 seem more like 50.

At the end of the Eisenhower era we thought we were sophisticated, world-weary, and wise indeed. In retrospect, however, those days now look like an age of innocence in comparison to the present situation.

We Americans are today a more cynical, less hopeful, more exhausted people. Even Kennedy's soaring rhetoric, which called a new generation to drive out ancient devils and which inspired millions of young people to dream of carving out a new frontier for the betterment of mankind, has a sadly dated and unreal ring to it in January, 1968.

Something happened. I am not sure what it was, but there is evidence of all sides that we have ceased to be a happy people, by and large; the American future is more fore-boding than promising.

I think that the big change may have had something to do with the assassination of the President. Certainly the symbolic importance of that terrible event can hardly be exaggerated. Ever since, there has been an uneasiness, a disturbing quality to life in the United States. The newspapers have been turned into something like the record of an endless nightmare.

MANY DISLOCATIONS

Almost every basic relationship has undergone serious dislocations. For example, take the family situation. From time immemorial, I suppose, there has been a great gulf fixed between parents and children. The generational gap is not a new phenomenon. But the overt, canonized hostility of the young today is something else again. The anger of the young and the bafflement of their elders.



In favor of the young, it must be recognized that many of them are finding new values, new moral foundations upon which to build their lives, as replacements for what they regard as the spurious, selfish, materialistic obsessions of their parents. Yet, for all the glib talk about love, there has never been so much active disdain and in many cases even hatred poisoning the familial atmosphere.

The political relationship is charged with suspicion and cynicism. The President is widely mistrusted. Politicians of all stripes no longer enjoy general respect or admiration.

The press is dismissed as the voice of the hated Establishment. Students cast a cold eye on the efforts of their teachers. So widespread is disenchantment with the clergy that they themselves are suffering a crisis of vocational confidence. I can not think of a single businessman, labor leader, or professional spokesman who has captured the imagination or full confidence of youth.

For models, the young are turning to themselves; they value their own insights far more than the experience and supposed wisdom of their elders. The most idealistic among them are determined above all to be as unlike their parents as possible.

Then of course there is the war — the war that makes so many citizens no longer proud to call themselves Americans. Between the pitches for cigarettes and deodorants on television, the nation, never more affluent, watches that war on television every evening and then goes on calmly about its business.

Elsewhere, on the other hand the televised clips of the fighting in Vietnam amount to anti-commercials for all that we hoped, as late as 1960, our nation would stand for in a world seeking peace and justice.

To look back to the America of 1960 from this vantage point is to see a different people. John F. Kennedy inspired the collegians of that day to help build the under-developed world through the Peace Corps. Today there is a notable dropoff in Peace Corps recruits, and the whole effort is widely dismissed as a politician's ploy. The war on poverty, which was to be the war of the 1960's, has been sacrificed to the desire for a military victory in Vietnam. For many, the anti-poverty crusade is now a sick joke.

In 1960, the mood of the nation was built on the belief that politics really mattered and the politicians could get go 1 things done. With another election stretching ahead, the feeling now is that politics doesn't really make any difference. We believe we are trapped by inevitabilities. Nothing in fact seems more futile than the political enterprise.

In the early part of the decade, the civil-rights movement seemed to many to offer promise that some of our ancient injustices could be undone. But it has become so clear that most whites are simply unwilling to move that the black minority in the nation, sick of promises and weary of non-performance, is opting for power rather than persuasion. The ghettos today are full of talk about voluntary segregation, black nationalism, and the sheer inevitability of violence.

1960 . . . Before the flower children; before the Berkeley riots; before the explosions in the ghettos of Detroit, Newark, Watts; before the White House "credibility gap"; before the march on the Pentagon; before the endorsement of "disruption" as a means to reform the university; before the stark beat of the Rolling Stones and the Frugs; before LSD; before the big turn-on and the bitter turn-off.

And, on the other side, 1960 . . . before ecumenism; before the reform of the liturgy; before windows were opened that still permit fresh winds to blow through the Church; before the Vatican Council; before the vast institutional changes resulting from the Council.

If you look at it a certain way, perhaps the Church has made more progress, has done more catching up, since 1960 than the worlds of politics and academia.

Where Jim Nabors Learned To Sing

'Gomer' And Midnight Mass



JIM NABORS as few of his fans see him.

SYLACAUGA, Ala. (CPH) — Even when he wasn't a big TV star, Jim Nabors would go to St. Jude's Church every Christmas Eve, as he did this past Christmas, to sing at Midnight Mass — even when he wasn't a Catholic.

For in Sylacauga, which is just down the road a piece from Grants Quarry, one of the powerful friendships, as they say, has been between Nabors — known to millions as TV's "Gomer Pyle — U.S.M.C." — and the Father MacPaul Abraham, pastor of St. Jude's.

It goes back to Jim's dad, a policeman, who was very close to Father Abraham despite their different religions. In fact, when Mr. Nabors died a few years ago, the family had Father Abraham preach the funeral sermon in the local Wesleyan-Methodist Church.

More than 10 years ago, Father Abraham noticed Jim Nabors' singing talent and invited him to sing in St. Jude's choir. The priest was among the first to recognize what Nabors now calls "my big voice," a rich baritone that is a surprising contrast to his "Gomer Pyle" voice, which has been described as idiot-hillbilly.

It was while telling hillbilly jokes and singing operatic arias in a Santa Monica, Cal., nitery that Nabors was discovered by Andy Griffith. But except for several record albums and several TV specials, Nabors' "big voice" would be known only to people attending Midnight Mass at St. Jude's each Christmas.

Nabors began his interest in Catholicism while he was still living in Sylacauga, and took some instructions from Father Abraham. When he went to Hollywood to pursue a show-business career, the priest he looked up was the Rev. Ellwood Kieser, C.S.P., creator of the "Insight" religious-TV series. Father Kieser baptized Nabors in 1961.

Nabors' "Gomer Pyle" series, now in its fourth season, has been in the "top ten" ever since its

debut, to the consternation — and puzzlement — of TV critics.

One such critic, after watching a Jim Nabors special, in which he sang an aria from "La Traviata," wrote that he is "much too good for a situation comedy that's long since run out of situations." However, she openly confessed that she hadn't watched "Gomer Pyle" since its premiere.

In the series, Gomer Pyle is what "Time" magazine called "a walking disaster area," a Leatherneck Plc. who brings chaos merely because he is simple and honest. Like the time his drill sergeant balled him out for "taking the taxpayer's money without putting in a day's work." Gomer immediately returned part of his paycheck, fouling up the bookkeeping system of the entire Marine Corps.

"He is, in short, an innocent out-of-step with the swinging 60's, which must explain why the Nielsens love him so," commented "Time."

Aaron Ruben, who created and produces "Gomer Pyle," has his idea about why the series is so popular.

"'Gomer Pyle' is no earthshaking new premise, heaven knows," he said. "But what it is, translated into dramatic terms, is marvelous basic conflict. You plunk an innocent babe down in a situation where men are training for war — training for killing swiftly and efficiently — and in the midst is this oasis of innocence, a gallant, chivalrous guy who has virtues the modern world doesn't have a hell of a lot of for."

After four years of living with Gomer Pyle, Jim Nabors of course has his own opinion of him:

"He's not stupid. He's not ignorant. He's just trusting. He believes everybody and believes in everybody. He's good-natured. He's guileless. He's unpretentious. He accepts the world as it is, a marvelous place. I guess that's what makes viewers identify with him. Those millions of viewers between New York and Hollywood who love him.

This Week's Film Ratings

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

Battle Beneath The Earth

CLASS A, SECTION III
(Morally unobjectionable for adults)

In Cold Blood
The Power
War Kill

CLASS A, SECTION IV
(Morally unobjectionable for adults, with reservations)

The Graduate

CLASS B
(Morally objectionable in part for all)

Dark Of the Sun

OBJECTION: In its sensationalized brutality this melodramatic story about mercenaries in the Congo is a shameful exploitation of a tragic contemporary reality.

The Ambushers

OBJECTION: This purported spy-spoof is a moronic exercise in vulgarity and suggestiveness.

Cop Out

OBJECTION: Certain elements of treatment in this murder story become offensive because of uneven direction.

The Good, The Bad And The Ugly

OBJECTION: A wholesale disregard for human life and irresponsible brutal treatment characterize this cynical Italian Western.

Here Are Star Movies Of 1967

Movies in 1967, despite an increasing affection for nudity and violence, made a significant upturn in quality.

More good films were available than anyone except the most avid buff had time to see (not even counting revivals, film festivals and chopped-up versions on TV). This proved to be so even if it was an off-year for the great directors, with no impressive new films from Fellini, Bergman, Kurosawa, Kubrick, Lean, etc.

In one man's view, there were five superior films that will be remembered long after the trials and crises of 1967 are forgotten. (As usual, my survey includes only those movies most Americans had a chance to see during the year; thus the "season" includes some late 1966 releases and excludes

those last-minute 1967 films that will run off nationally during 1968).

The five, chosen simply on quality and without regard for the widely different audiences that will appreciate them, are:

• **A MAN FOR ALL SEASONS** (Zinnemann): A great play sensitively, if conservatively, adapted for the screen, this is a classic case of a theatrical film in which story, character, acting, language are more memorable than film technique. The content is so strong, especially for uplift-starved audiences, that questions of form seem trivial.

• **GRAND PRIX** (Frankenheimer): Chosen for exactly the opposite reason, a triumph of form over content. The director's incredible achievements in wide-screen

editing, sound and photography are desperately superior to the race-driving dramatics of the year's best Real Movie.

• **BLOW-UP** (Antonioni): A symbolic fable about modern man's preference for illusion over reality and the horrible consequences of that choice. Properly understood, this is an angrily moral film, and both its "difficulty" and its occasional lapses in taste have been over-emphasized.

• **A MAN AND A WOMAN** (Lelouch): An excruciatingly simple love story about a widow and a widower, told with so much filmic wit, charm and loveliness that it positively hurts.

• **COOL HAND LUKE** (Rosenberg): The eternal story of the hero (or if you prefer, rebel, non-conformist, saint) so splendidly universalized amid the specifics of a Florida chain gang that it proves equally inspiring for Christians, agnostics, and existentialists and even plain old Paul Newman fans.

On a slightly lower level, five additional films could be judged excellent, with some reservations about content or style:

• **GEORGY GIRL** (Narizano): This zany comedy about a big healthy girl finding her way in a sick society is funny, and moving in its way, but a touch too frantic and ambiguous.

• **THE ENDLESS SUMMER** (Brown): This utterly visual, utterly wholesome film does for surfing what Babe Ruth did for baseball,

and it is packed with beauty and wit. But alas, how can you make anything immortal about surfing?

• **THE FLIM-FLAM MAN** (Kershner): It doesn't say anything important, and the ending is strained. (Otherwise, this shy little film about a loveable con man is terribly funny and just about perfectly made.

• **THE FAMILY WAY** (Boulting): At least, a film about the ordinary problems of ordinary people, with sharp side comment, both funny and sad, not our over-sexed-and-Freuded society. John Mills is magnificent.

• **BONNIE AND CLYDE** (Penn): No matter how you interpret it, this is a stylish gangster film which both uses and excoriates the American taste for violence. It is as stunning and anger-provoking as a highly original work of art ought to be.

TV CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M.
TELAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.
11 A.M.
THE CHURCH AND WORLD TODAY—Ch. 7 WCKT to be announced.
11:30 A.M.
MASS FOR SHUT-INS—Ch. 10 WLEW-TV
12 P.M.
THE PRINCE OF PEACE—Ch. 4 WTVJ. Program features Father Patrick Peyton and a number of film and TV stars.
2 P.M.
PANEL DISCUSSION—Ch. 5 WEA-TV interfaith clergy.

(Tuesday)

9:30 P.M.
MAN-TO-MAN-WHS. 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)

6 A.M.
THE SACRED HEART PROGRAM—WGBS 710 Kc. 96.3 FM.
6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc. Broadcast of TV program.
THE CHRISTOPHERS—WGMA 1320 Kc. Hollywood.
7 A.M.
THE HOUR OF THE CRUCIFIED—WZZZ—Friend To Both.

7:05 A.M.
NBC RADIO CATHOLIC HOUR—WOOD, A 610 Kc. 73 FM.
7:30 A.M.
THE SACRED HEART PROGRAM—WFLM—FM, 105.9 MC (Fort Lauderdale).
8 A.M.
THE SACRED HEART PROGRAM—WHEW 1500 Kc. Riviera Beach.
8:30 A.M.
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).
8:30 A.M.
UN DOMINGO FELIZ—Spanish WFAB, 990 Kc.
8:35 A.M.
CATHOLIC NEWS—WGES FM 96.3.
8:45 A.M.
THE HOUR OF ST. FRANCIS—House For Sale.
9 A.M.
THE HOUR OF ST. FRANCIS—WCM Carbon Copy. Same as 8:45 a.m.
THE SACRED HEART PROGRAM—WGMA Hollywood.
THE HOUR OF THE CRUCIFIED—WZZZ.
THE SACRED HEART PROGRAM—WGMA Hollywood.
9:05 A.M.
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.
9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm, 95.5 Mg. (Fort Pierce).
10:30 A.M.
THE HOUR OF THE CRUCIFIED—WWR, 1580 Kc. (Fort Lauderdale).
6:30 P.M.
CATHOLIC NEWS—WGES, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.
11 p.m.
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.
THE HOUR OF ST. FRANCIS—WVAT 1350 Kc.

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Imagine Doing A Film Script Without Reading The Novel

By JAMES W. ARNOLD

"Gone With the Wind" is the average man's all-time favorite movie, and if it weren't for the memory of such favorite authors as Mickey Spillane and Jacqueline Susann, one would be tempted to say that nothing placed by common judgment on so high a pedestal could be all bad.

The box-office ballot is uncompromising. Even before its recent re-release in 70 mm. and stereophonic sound, David Selznick's 1936-39 extravaganza was contended for all-time earnings only by "Sound of Music" and "The Ten Commandments."

For more than a month now, GWTW has attracted more customer greenbacks than any current film 30 years its junior, despite the fact that its four-hour length requires one to take a vacation to see it.

Why so popular? GWTW is a glamorous, old-fashioned romance, loaded with dramatic love scenes, costly decor and costumes, nostalgia and powerful (if sentimental) emotions. It has Clark Gable at his prime, in a part that matched his idealized screen personality, and a covey of characters, ranging from Scarlett O'Hara to Mammy, that are almost legendary in their simple clarity. It exploits the potent Civil War background without saying anything too profound or upsetting.

It is also amazing how well Scarlett, for all her moral defects, suits the dream image of many Amer-

ican women: the pampered beauty, surrounded by beans, vanquishing female competition, flirting but never-to-be-touched, savoring the sweet melancholy of an impossible love, pursued by a dashing rascal just evil enough to be exciting. She is strong and independent, but in crises there is a stronger man to rescue her.

Vivien Leigh's performance, moreover, is one of the great ones. It is she who burns Scarlett forever on the memory with her effortless conveyance of every feeling, subtle and extreme, in the feminine repertoire. Gable, perfectly type-cast, simply behaves: when he must act, as in his drunk scenes, he is not so impressive.

For both sexes, the story also neatly splits and personifies the eternal dilemma of mate-selection. Scarlett is the selfish beauty, full of tempest and spirit, while Melanie is the virtuous loyal woman, the loving wife-as-saint; Ashley is the ascetic, the noble but ineffectual idealist, while Rhett is the pragmatic realist, the rebel, the man not of thought but of action.

All this may help explain the film's popularity, and also why highbrow critics have never liked it. (You will never find GWTW even among the dozens of also-rans in international critics' polls of the best all-time movies.) Both as novel and film, GWTW is mass-audience, uncomplicated, escapist, a spectacular soap opera.

Critical esteem seems bound to rise. For all the limitations of the material, director Victor Fleming poured vast energy into the film, and the results are miraculous when you consider the circus conditions under which it was made.

(Ben Hecht has left a hilarious memoir of how he wrote half the script — without having read the novel — in one sleepless week, while Selznick and Fleming frantically acted out the parts.)

Fleming's style is poetic, with reliance on silhouettes, theatrical colors and lighting, and symbolic settings for big scenes. Thus nearly all Scarlett's major crises occur on staircases, with many complex ascents and descents, and most of the personal emotional scenes are played before windows, with the mood reflected by what is seen outside.

(Rhett proposes to Scarlett before huge windows, the reality outside hidden by golden shades and drapes; while Melanie consoles Rhett after the miscarriage, the gloomy rain reflected on the window turns to shimmering silver.)

The enlargement to wide-screen has hurt less than expected, because Fleming did most of his personal scenes with the two characters facing each other in profile, either horizontally or in varying diagonals. This is the way conversations would be shot now for cinemascope. Of course, people occasionally have parts of their anatomy lopped off, and definition



FLAMING old studio sets provided background for scene of burning of Atlanta

is lost in many distance shots, but other effects are pleasant: e.g., Miss Leigh's face, framed by picture hat, filling the huge screen.

The famous visual sequences — the reaction to Gettysburg, the wounded in the railway station, the escape from burning Atlanta — are still impressive, although the phoniness of the fire (Selznick was actually burning his old back-lot sets) is more apparent now.

The scarcity of exterior action, especially during a war, and the use of sets over locales (though the decor, designed by William Cameron Menzies, is a major asset of the film) are also disappointing.

Fleming's real skill comes across in less vivid moments: when Rhett returns from

London, and with just a few glances and cuts, the cold relationship with Scarlett is renewed; when the women knit and the men return from the Shantytown raid; when Rhett's reaction to his child's death is not shown to us directly, but described by Mammy; when Scarlett, returning to Tara, must wait for clouds to pass the moon before she can see if the house still stands.

The clichés are equally obvious: the use of written letters as transitions, the redundant dialog which repeats what we have already seen, the true-blue character of Melanie, the good-hearted

madam, the melodramatic accidents and coincidences, the stereotyped Negroes who are either loveable (in their way) or stupid.

LUBRICATED YOUR WINDOWS LATELY?

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

FRIDAY, JAN. 5
 9 a.m. (7) Day Of The Law (Family)
 6 p.m. (10) Day Of The Badman (Morally objectionable for adults and adolescents)

of the theme of human fraternity and dignity, it is nevertheless seriously marred by a plot-resolution which solicits the viewer's acquiescence to an immoral decision by the hero. Moreover, the film contains several sequences which, in their intensity and duration, are highly suggestive.

7 p.m. (22) Colossus Of The Arena (No Classification)
 7:30 p.m. (10) Iron Mistress (Morally objectionable in part for all)

MONDAY, JAN. 8
 9 a.m. (7) Julia Misbehaves (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: Suggestive sequences; tends to condone actions inimical to morality and the marriage bond.

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)

6 p.m. (10) South Of Tahiti (Morally objectionable for adults and adolescents)
 7 p.m. (23) Musketeers Of The Sea (No Classification)

SATURDAY, JAN. 6
 1:30 p.m. (10) Battling Belhops (No Classification)
 7:35 p.m. (6) Attack And Retreat (No Classification)

8 p.m. (6) Kanal (No Classification)
 9 p.m. (23) This Sporting Life (Morally objectionable for adults, with reservations)

8:30 p.m. (23) Ship That Died Of Shame (Family)
 9 p.m. (9) The Birds (Morally objectionable for adults and adolescents)

OBSERVATION: This film portrays the tragic agony of a man and woman who are so stunted in their humanity by the brutality of the world that they are spiritually and emotionally incapable of a saving, authentic human love. Although no religious principle is invoked in the entire film, things that are wrong appear as such.

10:30 p.m. (10) As Long As You're Near Me (Morally objectionable for adults and adolescents)
 11:15 p.m. (11) Action In The North Atlantic (Morally objectionable for adults and adolescents)

11 p.m. (23) Johnny Rocco (Family)
 11:15 p.m. (11) Bamboo Blonde (Morally objectionable for adults and adolescents)

12:35 a.m. (10) Teenage Caveman (Morally objectionable for adults and adolescents)
SUNDAY, JAN. 7
 11:30 a.m. (17) The Rebel Gladiators (No Classification)

TUESDAY, JAN. 9
 9 a.m. (7) Surrender (Morally objectionable in part for all)

2 p.m. (4) Rio Bravo (Morally objectionable for adults)
 2 p.m. (7) Yank At Oxtard (Family)
 3 p.m. (10) Crash Of Silence (No Classification)

OBJECTION: Reflects the acceptability of divorce.
 6 p.m. (10) Riding Shotgun (Family)

6:30 p.m. (23) Flight Nurse (Family)
 7:30 p.m. (6) The Devil And Daniel Webster (No Classification)
 8 p.m. (23) Nicholas Nickleby (Family)

7 p.m. (23) Colossus And The Amazon Queen (No Classification)
 8 p.m. (4) The Interns (Morally objectionable for adults)

9 p.m. (10 & 12) Dr. Jekyll And Mr. Hyde (No Classification)
 11:15 p.m. (11) Wagon Master (Family)
 11:35 p.m. (4) Wagon Obsessed (Morally objectionable for adults and adolescents)

8 p.m. (6) Three Penny Opera (Morally objectionable for adults)
 9 p.m. (5 & 7) That Touch Of Mink (Morally objectionable in part for all)

11:30 p.m. (5) Magnificent Matador (Morally objectionable in part for all)
OBJECTION: Suggestive situation tends to misrepresent religious practices.
 11:30 p.m. (7) Picture Of Dorian Gray (Morally objectionable for adults and adolescents)

OBJECTION: A sentimental and superficial comedy, this film is socially harmful because of a false glamor with which it surrounds illicit sex. In addition, a subplot which uses perversion as a vehicle for humor is highly offensive and unacceptable in a mass medium of entertainment.
 11 p.m. (23) Jet Over The Atlantic (No Classification)
 11:15 p.m. (11) Footlight Varieties (Morally

objectionable in part for all)
OBJECTION: Suggestive sequences.
WEDNESDAY, JAN. 10
 9 a.m. (7) The Yellow Mountain (Family)
 6 p.m. (10) Damn Citizen (Family)
 7 p.m. (23) Masked Conqueror (No Classification)

8 p.m. (6) I Like Money (Morally objectionable for adults)
 9 p.m. (10 & 12) The Pleasure Seekers (Morally objectionable in part for all)

OBJECTION: This tasteless film tries to compensate for the triteness of its characters and their contrived romances by absurd emphasis upon suggestive costuming and by a tearing approach to sex. Moreover, the director's cheap and vulgar exploitation of authentic Spanish art and culture is appalling.

11 p.m. (23) Lost Of The Desperadoes (No Classification)
 11:15 p.m. (11) The Lost Patrol (No Classification)
THURSDAY, JAN. 11
 9 a.m. (7) The Gigamist (Morally objectionable in part for all)

OBJECTION: Reflects the acceptability of divorce; tends to create sympathy for immoral actions.
 6 p.m. (10) Curucu, Beast Of The Amazon (Morally objectionable in part for all)

OBJECTION: Suggestive costuming and dancing.
 7 p.m. (23) Rome 1585 (No Classification)
 7:30 p.m. (7) Command Decision (Family)
 8 p.m. (6) I See A Dark Stranger (No Classification)

9 p.m. (4 & 11) Tapkapi (Morally objectionable for adults)
 11 p.m. (23) Affair In Havana (Morally objectionable in part for all)

OBJECTION: Low moral tone.
 11:15 p.m. (11) Millionaires In Prison (Morally objectionable for adults and adolescents)
FRIDAY, JAN. 12
 9 a.m. (7) Bengal Brigade (Family)
 6 p.m. (10) Lost Of The Fast Guns (Family)
 7 p.m. (23) Hercules And The Black Pirate (No Classification)

7:30 p.m. (10) The Gallant Hours (Family)
 8 p.m. (6) Expresso Bongo (Condemned)
OBJECTION: This film uses the cloak of satirical intent as purported justification for extremely indecent and suggestive

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MIAMI, FLORIDA

Co-Op Spells Hope In The 'Black Belt'

By STEPHEN DARST

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SELMA, Ala. — The Southwest Alabama Farmers' Cooperative Association is an effective, no-nonsense poverty-war organization.

Its initials spell SWAFCA, which in 99 per cent of the United States, means nothing. In the 10 "Black Belt" counties of Southwestern Alabama, since 1966, the word SWAFCA has come to mean better prices, lower costs and hope of prosperity for the Negro farmers who are members of the association.

Founded in November, 1966, SWAFCA gives service three ways to the 1,000 farm families which are members of the association: it sells them farm supplies at reduced rates, it helps them sell their products at increased prices, and it gives them technical assistance and information on modern farming methods.

In its drive to bring these benefits to the Negro farmers of Alabama the organization has been the beneficiary of the usual confrontations: aid, in the form of a \$400,000 grant from the Office of Economic Opportunity, and opposition, in the form of harassment, attempts to cut off funds and accusations of "Black Powerism," radicalism and Communism, from the Mayor of Selma, the Governor of Alabama and others.

WHY IT HAPPENED

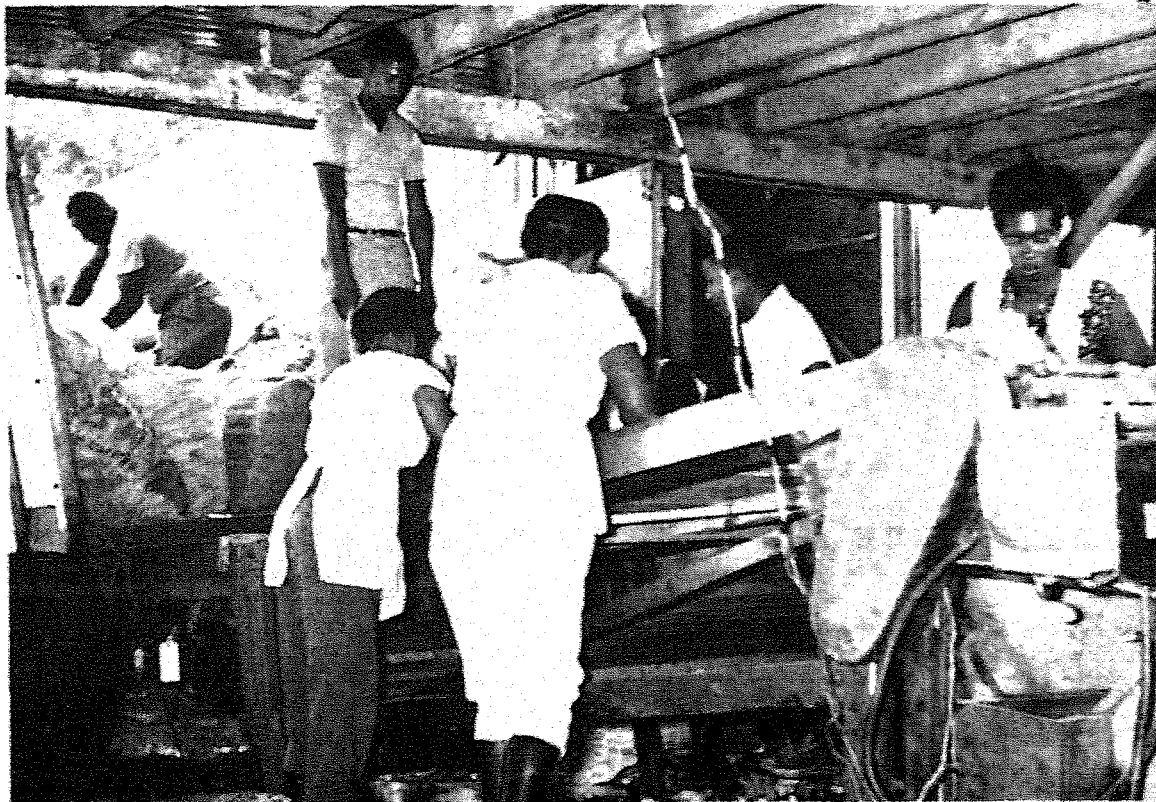
Although November, 1966, is the official date for the founding of SWAFCA it was actually in operation for months before that, according to Calvin Orsborn, manager of the co-op. The organization came into being because the Negro farmers of the area, and Negro leadership, did not think that the farmers were getting — either a fair return for their efforts or enough help from the established agencies of the government.

There was a feeling at that time that the federal Department of Agriculture, for example, was too closely tied to the courthouse gangs that ruled Southern communities to be willing to help Negroes. Since SWAFCA was founded this accusation against the Department of Agriculture has been somewhat toned down — partly because the Department, after initial apathy has given SWAFCA valuable help.

After the decision was made



CALVIN ORSBORN, manager of the Southwest Alabama Farmers Cooperative Association, speaks at an outdoor meeting of the co-op in Selma. Other officers of the organization are in the background.



WORKERS AT the SWAFCA headquarters in Selma sort and sack a farmer's produce before it is loaded on trucks. The co-op has been aided by a \$400,000 War on Poverty grant this year.

to form a co-op, an area for it to serve was mapped out: the "Black Belt" area of the southwestern part of the state was chosen. The counties included Dallas, Lowndes, Perry, Hale, Wilcox, Marengo, Monroe, Choctaw, Sumter and Greene. They are known as the "Black Belt" because in the 1960 census Negroes made up approximately 70 per cent of the population.

The economic picture in the "Black Belt" could not have been worse. In 1960 the median family income for the counties was approximately \$1,800 per year (compared to \$3,900 for the State of Alabama, \$5,000 for the average family in the United States). Approximately one-third of the families in this section made less than \$1,000 per year. The average amount of education per person was 7.2 grades, the selective service system had rejected approximately 83 per cent of the applicants from the 10-county area.

Once the area was staked out, the extent of the co-op's activities was discussed. The co-op began to buy — at bulk, reduced rates — seed, insecticides, lime, fertilizers and nitrogen for the farmers.

"We can get these supplies to the farmer 15 to 20 per cent cheaper than he got them before

the co-op was formed," Orsborn said. "And this is just the beginning. We hope to be able soon to buy farm implements and machinery and rent it to the farmer at reduced rates so that he can have a fully mechanized farm as cheaply as possible."

The improvement in the prices that the farmer was to get for his products was just as important. Ben Fink, sales manager for the co-op, had specific figures.

With the co-op we can get three cents more per pound for cucumbers (at six cents, an increase of 50 per cent), two cents more per pound of okra (at 10 cents, a 25 per cent increase), two to two-and-a-half cents more for peas (another increase of about 25 per cent) and seven cents more for cotton (at 33 cents, an increase again of slightly more than 25 per cent)."

"SWAFCA has helped farmers to be able to make it with truck farms by helping them sell in larger lots," Orsborn points out.

"A man can't come in to market with a basket of beans because the market has gotten sophisticated and there is no way to handle a transaction of that kind. A truckload of beans is a different story. You can sell that in a minute and get a good price for it. By gathering up the beans from a number of farmers, basket by basket, and selling them as a truckload we get a far better price."

THE REACTION

Fink noted that the very existence of SWAFCA has forced the local markets and processors to raise their prices because of the competition.

This type of effective economic action for the farmers was bound to hurt more affluent members of the community in the pocket-book.

Those familiar with the growth of SWAFCA are inclined to give high marks to Alabama's two United States Senators, Lister Hill and John Sparkman, who, it is believed, could have stopped the Office of Economic Opportunity from giving the \$400,000 grant. Low marks are

recorded by Governor Lurleen Wallace and the local Selma power structure which did try to stop the funds. Governor Wallace vetoed the O.E.O. grant, as a matter of fact, but it was given anyway as a pilot grant which does not require the approval of a state's governor.

The \$400,000 was earmarked for technical advice on improved methods of cotton and truck farming for the farmers of the area. It pays for the rent and staffing of the SWAFCA headquarters on Jefferson Davis Street in Selma.

"We serve 1,000 families now," Orsborn said, "but in January we estimate this figure will have risen to 1,700. The average farm of one of our families is 40 acres, part in cotton, part in truck crops."

Orsborn, himself, is ideally trained to manage a sophisticated, controversial operation such as SWAFCA. It is trying enough to be diplomatic and tactful to get along as a poor Negro in a place like the Black Belt of Alabama.

Calvin Orsborn has needed twice as much tact as the average Negro because he, himself, is well-to-do.

The Interlink drugstore immediately in front of SWAFCA headquarters on Jefferson Davis Ave. is owned by Orsborn and the Interlink Cotton Gin next to the drugstore has been in the Orsborn family for 81 years.

Next door to the gin is an attractive brick building with a radio transmitter which Orsborn uses to keep track of his far-flung operations. The family has land holdings too. The brick building is the office for all Orsborn's operations.

If he were white and had all these holdings and this were a Hollywood movie Orsborn's role would be played loudly and grandly by Burt Ives. In real

life as a Negro in Selma, Orsborn plays his role very diplomatically.

"It's unusual but not unique for a Negro to own a cotton gin," he admitted. "I've heard of one other one owned by a Negro in Arkansas." There are

nine gins in Dallas County, two (counting Interlink) in Selma, all competing for ginning work that has decreased approximately 50 per cent in the past ten years Orsborn said. The decrease has been caused by the soil bank program, begun in 1957, he said. Large land owners put their land in the bank instead of in cotton. And with their land in the soil bank instead of cotton they have less need for the Negroes who formerly tenant-farmed for them. Mechanical equipment has also reduced the amount of work available for Negroes on large farms.

The consequent movement of Negroes onto their own farms which they work exclusively, rather than spending part of their time tenant-farming, made it necessary for their small farming to be done as efficiently as possible. This was what induced Orsborn and others to join together to found SWAFCA.

Now that the co-op has been going for more than a year, plans are being made for expansion into new areas.

"The first thing we'd like to do is get those farm implements that we could rent to the farmer at reduced prices," Orsborn said. "Then we have plans for co-op stores — stores that SWAFCA would own which would handle SWAFCA products. And processing plants that SWAFCA would start that would process the vegetables that the SWAFCA farmer produced, can them and sell them.

"Things are looking up for Negroes in this area. The whole area is prospering and we want to see that the Negroes prosper with it."



Author: Stephen Darst is a staff member of the St. Louis Review. He joined The Review in 1964 after seven years with the secular press. This story came from a recent reporting trip to Montgomery and Selma, Ala.

NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

New Hospital Plan for Catholics pays extra cash direct to you— in addition to any other insurance—group, individual or Medicare— tax-free extra cash to use as you please!

\$100 a week while you are hospitalized (See all plans at right)

\$75 a week while your wife is hospitalized (See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized (See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit (Payable on all plans. See details at right)

REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR FAMILY YOU CAN ENROLL FOR ONLY \$1.00

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than **Midnight, February 11, 1968!**

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when unexpected sickness or accident hospitalizes you or a member of your family!

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brand-new health plan especially for Catholics like yourself—the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

You can actually "try" the plan under a special *no strings* "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

In addition to the important cash benefits, you get all these valuable "extra" features:

Your "Health-Bank Account"

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN \$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses that begin after 30 days, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



1-PARENT FAMILY PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN \$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!



HUSBAND-WIFE PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

On all plans, your cash benefits are paid from the very first day you enter the hospital, as long—and as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of your plan.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover these pre-existing conditions after your policy is in force two years!

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will

cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

come 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ADD: \$2.25
Female on One-Parent or Individual Plan ADD: \$3.00
Male on any Plan ADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover *all* your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?

None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

5. Which plan should I choose?

You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses after 30 days, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again?

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

11. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are any other unusual benefits included?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary—unless you wish to name your parish as beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for THE INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box at left.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

count"—much like putting money in and taking it out of the bank.

Peace Of Mind And Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you *in addition* to any health insurance you carry, whether individual or group—even Medicare! Furthermore, *all* your benefits are tax-free!

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might expect. Regardless of your age, size of your

family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have *lower* total sales costs! The Hospital Plan for Catholics is a *mass enrollment plan*—and all business is conducted directly between you and the company by mail. *No salesmen are used.* No costly investigations or extra fees. It all adds up to *real savings* we share with you by giving you top protection at *lower cost*.

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the *Mutual Protective Insurance Company*, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for over 35 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protection coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

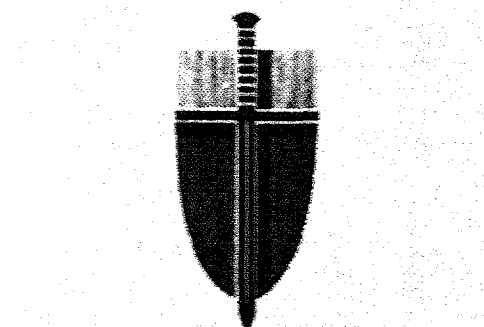
If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147M Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled *promptly*.

As a Catholic, doesn't it make good sense for you to be protected by a *Catholic* health plan? Why not take a moment *now* and fill out your Enrollment Form? Then mail it with *only \$1.00*—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. *But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.*

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. *But please don't wait until then!* The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. *We cannot cover you if your policy is not in force!* Mail your form *today*.



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3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT SPECIAL LIMITED ENROLLMENT PERIOD! EXPIRES MIDNIGHT, FEBRUARY 11, 1968

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 2850210

INSURED'S NAME (Please Print) _____ First _____ Middle Initial _____ Last _____

ADDRESS _____ Street _____ City _____ State _____ Zip No. _____

IMPORTANT: This enrollment form must be mailed no later than midnight of: **Feb. 11, 1968**

SEX: Male Female Month Day Year
AGE _____ DATE OF BIRTH _____

SELECT All-Family Plan Husband-Wife Plan One-Parent Family Plan Individual Plan
DESIRED: (Check One Only)

If All-Family or Husband-Wife Plan is selected, give following information on wife:

Wife's First Name _____ Middle Initial _____
DATE OF WIFE'S BIRTH: Month Day Year

Do you carry other insurance in this Company? No Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147M and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

_____ Name _____ Address _____

The Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed **X** _____ Insured's Signature SIGN—DO NOT PRINT

FORM E-147M Please make check or money order payable to MUTUAL PROTECTIVE

Farm Employers' Criticism Of Clergy Unsound

By MSGR. GEORGE G. HIGGINS

There was a time — and not so long ago at that — when Catholics and Protestants and Catholics and Jews used to carry on something awful in the public arena over the issue of Church-State separation, hurling invective at one another as though, instead of being fellow-citizens in a free society, they were really mortal enemies locked in a fight to the finish.

I get the impression, however, that time — and the benign influence of Pope John XXIII, and JFK and the Vatican Council's Declaration on Religious Liberty — have mellowed all of us and brought us to the realization, however belatedly, that there isn't one American in a carload who really wants to repeal or circumvent the First Amendment.

To be sure, the exact meaning of the First Amendment when applied to particular cases is still a live issue and presumably always will be.

Ditto, of course, for a number of other amendments to the constitution which have nothing at all to do with Church-State relations.

After all, what would we do with all of our constitutional lawyers and all of our Federal judges if the meaning of the

constitution and its several amendments were immediately self-evident and were never called into question?

The point is, however, that today, even when we find it necessary to disagree with one another in the religious community on First Amendment issues, we manage, by and large, to do so much more agreeably than we were in the habit of doing just a few years ago when, for example, my friend Paul Blanshard was in his heyday or when POAU was riding high, wide, and handsome.

As a matter of fact, I would like to think that even the American Jewish Congress — which seems to think that eternal vigilance is the price of freedom in a country with more than 40 million Catholics — really doesn't believe that the Catholic Church is opposed to the First Amendment.

If it is true, however — and I think it is — that the issue of Church-State separation is today being debated more intelligently and in a more civilized manner within the religious community, it is still a divisive slogan in the field of social reform.

People who ought to know better are still using it as a last desperate means of trying to force the clergy to stay in the sacristy, so to speak, or to "mind their own business," whatever that may mean.

As recently as two weeks ago, for example, the American Farm Bureau Federation condemned activities by the National Catholic Rural Life Conference and the National Council of Churches on behalf of migrant workers as contrary to "recognized policy of separation of Church and State."

Both religious groups, as well as representatives of Jewish agencies, have actively lobbied in Washington for passage of legislation to bring farm workers under the jurisdiction of the National Labor Relations Act.

That action would force farm employers to recognize unions representing laborers. The groups have also given local aid to efforts of the National Farm Workers' Organizing Committee of the AFL-CIO.

But the Farm Bureau in a resolution passed at its 49th annual meeting, said that "lobbying on purely secular issues and participation in farm-labor disputes are examples of activities which should be stopped."

The resolution continued: "Political philosophies may be morally right to some and just as morally wrong to others."

"Currently many of the activities of the National Council of Churches and the

National Catholic Rural Life Conference and other church-related groups are in conflict with recognized policy of separation of church and state."

The AFBF is wasting its time trying to silence the clergy and the law leaders of Church-related organizations by resorting to such a flimsy and obviously self-serving argument.

It might just as well save its breath to cool its soup, for the plain fact is that, while Catholic, Protestant, and Jewish organizations may still disagree among themselves from time to time on the meaning of the First Amendment in particular cases, they are in complete agreement on the constitutional right and the moral duty of clergymen to support the cause of the underdog and even, on occasion, to "lobby" on his behalf.

If this be in conflict with "recognized policy of separation of Church and State," so much the worse for said policy.

Incidentally, I wouldn't advise the leaders of the Farm Bureau Federation to try to test this issue in the courts, unless of course, they are prepared to make monkeys of themselves in public. Come to think of it, however, they have already done as much by raising the issue in the first place.

BELOW OLYMPUS By Interlandi

Vatican Policy On Jerusalem Veers

By FATHER JOHN B. SHEERIN

When Pope Paul appealed to the United States to stop bombing North Vietnam, his remarks on the Mid-East were scarcely noticed.

Yet they represent a very significant development in Vatican policy.

For many years the Vatican urged the internationalization of Jerusalem but in his December statement, the Holy Father asked only for a law to guarantee free access to the Holy Places for Jews, Christians and Muslims.

The General Assembly of the UN in 1947 decided to separate Jerusalem from the rest of Palestine. The unified city was to be managed by an international administration but war broke out in 1948 and the armistice agreement recognized an Israeli-Jordanian bisection of the sacred city.

It was not a very happy division as the Jordanians would not allow any Israeli Jews to visit their holy places in the Old City and they destroyed 35 synagogues. It made about as much sense as the division of Berlin.

At the beginning of his pontificate, Pope Paul, following the precedent set by Pope Pius XII, called for the internationalization of the city but ever since the Mid-East crisis in June, the Pope's position has been veering away from this demand.

On July 11, the Israeli prime minister and the Pope's representative met and announced they had discussed the question of the holy places "in an atmosphere of cordiality and mutual understanding."

It became obvious that the papal policy was coming closer to that of the World Council of

Churches, which shortly after the Mid-East crisis asked only for assurances of free access to the Holy Places without insisting on internationalization of the whole city.

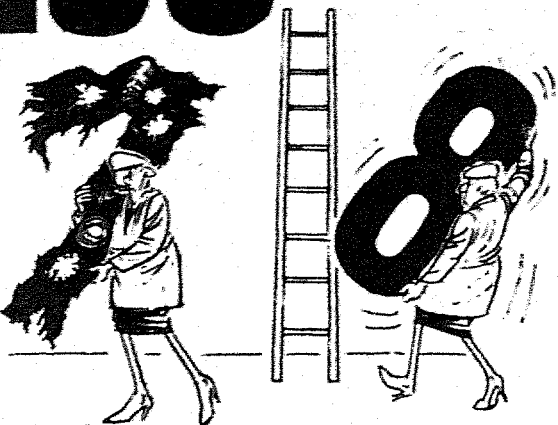
The Pope's statement will help to rejuvenate the Catholic-Jewish dialogue in the United States, which has been limping along feebly ever since the American hierarchy kept silent in June. American Jews had hoped that the American bishops would speak out in support of the Israelis' right to survive despite Arab threats to exterminate all Jews in Israel, but the Jews were disappointed and felt "let down."

Many American Catholic ecumenists have applauded the Israelis' determination to keep Jerusalem a united city. On Nov. 20 of this year, Rev. Edward Flannery, who heads up the Secretariat for Catholic Jewish Relations; and Msgr. John Oesterreicher of the Institute of Judaean-Christian Studies at Seton Hall University, issued a "Statement of Conscience."

They declared that Jerusalem as a unified city is a demand of history as well as of Jewish consciousness, and they expressed confidence that Israel would be a faithful guardian of the Holy Places.

Msgr. Oesterreicher and Father Flannery specifically urged against the internationalization of the city. "The experience the cities of Vienna and Berlin have had under the four-power rule should stand as a warning; to bring these powers into the Holy City is to jeopardize peace; it would turn the city into a nest of intrigues, a meeting place of spies, a home of professional revolutionaries."

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"They always show promise when they're new!"

Congress May Scan Draft Law Dispute

By J. J. GILBERT

WASHINGTON—(NC)— The draft law and its administration are expected to come in for attention when Congress returns here Jan. 15.

The topic has continued to be a live one, even with Congress in recess. Some legislators are dissatisfied with the efforts Congress made last June toward amending the draft law. They claim it just "inkered" with an act that is 25 years old and needs to be brought up to date.

While the debate last summer turned largely on deferments and who would get them (some persons were beginning to ask if students who were studying to become engineers and scientists were more important to the country than young men preparing to be teachers), the controversy simmering over the holidays had to do chiefly with a directive Selective Service Director Lewis B. Hershey sent to some 4,100 local draft boards on Oct. 26.

He told the draft boards that those who engage in "illegal activity which interferes with recruiting" should be made immediately subject to draft. In a position paper which has been drawn up at the Selective Service headquarters only in recent days, the local draft boards are told that "where he (the registrant) engages in activities inimical to the national interest the local board is legally and morally required to end the delay in his military service (his deferment)."

These developments apparently have developed a difference between Hershey and Attorney General Ramsey Clark, who maintains that anyone who engages in illegal activities should be prosecuted by the Justice Department.

Some Senators and Congressmen have sided with Clark, saying Hershey would make the local draft boards judges and juries in determining whether interference with recruiting was illegal. One Representative has said he will call Hershey up to Capitol Hill for questioning.

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Miami, Florida

New Life--Always A Source Of Joy, Also May Bring Pain And Sacrifice

By FATHER DAVID G. RUSSELL
The birth of a child is always a joyous event for a family. A mother's smile seems to take on new wonder as she embraces the fruit of her womb. A feeling of pride fills a father as he beholds his new born son or daughter. Though the child's life is fragile, it is a new source of strength for its parents.

All is not joy though. The

NOW— Christianity

night feedings begin and diapers need to be changed. The new life makes demands upon the parents. A seemingly endless series of sacrifices become part and parcel of daily life.

There can be little doubt that Mary and Joseph also found birth of Christ very demanding. They also had to change their daily way of life as they assumed the obligations of parents. Sacrifice was demanded by the birth of the infant king.

In fact, they found the new arrival difficult from the first. Mary would have preferred to have been home with the family when Jesus was born; instead she found herself alone in a stable. Her joy at the birth of her child did not diminish the heavy bur-



den she had to carry.

The birth of a child is never easy for parents, nor was the birth of Christ without sacrifices for Mary and Joseph. We can also be sure that the birth of Christ today and in ourselves will never be an easy job. There may be joy but there will also be pain.

If our Christmas celebration has been pure joy, festivity and gaiety, perhaps Christ has not been born in us anew. Perhaps we have not come to terms with the sacrifices and demands made by new life. Perhaps we have not yet put off the old man strained with sin for the innocent life of a new born

child of God.

Today our Heavenly Father holds out to us His Bethlehem child and asks us to adopt Him for our own. He asks us to meet all the demands of this child's life, no matter what the pain. In return He promises us the fullest joy and peace.

The Christ He offers us for our own does not necessarily wear a child's face. In fact, His Son may come to us as an old man whom no one seems to care for. He may appear as a young man just released on parole, but desperately needing acceptance and assistance. He may come to us as one sick, one abandoned, one discriminat-

ed against. Will we accept Him as Mary accepted Christ, as a parent embraces a child? Will we accept Him as a son of God?

Indeed, we might ask ourselves whether or not the coming of Christ into our homes might not have spoiled our Christmas. He would have been there as a helpless child making innumerable demands and asking unending sacrifice. People in need have a way of doing that. For us it might well have been painful for we would have had to say no to self and yes to another, but such is the experience of every parent at the birth of a child.

Forty Hours Devotion

- 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.

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on a weekend or day of Christian Living Liturgy Conference - Discussions teenagers - young girls - businesswomen - married women

SPECIAL RETREATS

Jan. 12-14..... AA Members
Jan. 19-21..... Wives of Servicemen in Vietnam
Jan. 27-28..... Married Couples
Feb. 2-4..... Nurses and Social Workers

DOMINICAN RETREAT HOUSE - 238-2711
7275 S.W. 124TH STREET MIAMI, FLORIDA 33156

Prayer Of The Faithful Jan. 7, 1968

CELEBRANT: The Lord be With you.
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. We ask God to help us imitate the holy family in our love.

LECTOR: (1) That this family of nations here on earth may, under the leadership of our Holy Father, Pope Paul, promote peace and good will among all men, we pray to the Lord.
PEOPLE: Lord have mercy.

LECTOR: (2) That our spiritual father in this Diocese, Bishop Coleman F. Carroll, may enjoy the support of all members of his Christian family throughout the year, we pray to the Lord.
PEOPLE: Lord have mercy.

LECTOR: (3) That we who have received the adoption of sons through Jesus Christ may be united more closely in fraternal love through the effort of our Pastor, N., and all priests, we pray to the Lord.
PEOPLE: Lord have mercy.

LECTOR: (4) That all Christian fathers and mothers may help their children to grow in wisdom and age and grace before God and man, we pray to the Lord.
PEOPLE: Lord have mercy.

LECTOR: (5) That broken homes and separated families may be soon brought together to live a life of grace in the charity of Christ, we pray to the Lord.
PEOPLE: Lord have mercy.

LECTOR: (6) That children who suffer from neglect and orphans who yearn for adoption may soon find the warmth of Christian love in family life, we pray to the Lord.
PEOPLE: Lord have mercy.

CELEBRANT: O God, our refuge and our strength, give heed to the pious prayers of your Church, you Who are the source of devotion; grant that what we ask in faith we may obtain in deed: Through Our Lord Jesus Christ, Your Son, Who is God, living and reigning with you, in the unity of the Holy Spirit, forever and ever.
PEOPLE: Amen.

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RETREAT DATES

Jan. 1-7 Conference of English Speaking Provincial Superiors, Passionist Congregation
Jan. 6..... Bishop's Annual Testimonial Dinner
Jan. 12-14..... Laymen
Jan. 19-21..... Laymen
Jan. 26-28..... College Newman Club Retreat

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Travelers' Timetable Of Sunday Masses In Diocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8, 9, 10, 11 a.m., 12, 3, 5, 8 and 7 p.m. (Spanish).

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

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

BELLE GLADE: St. Philip Benoit, 7, 10:30 and 12 noon (Spanish).

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

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

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

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

CAPE CORAL: St. Andrew (Del Prado Parkway), 5:30, 8, 11 a.m. and 6 p.m.

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

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

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

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

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

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

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

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

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

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

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

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

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

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Sebastian (Harbour Beach), 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

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

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

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

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

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

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

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

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

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

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

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

HONESTAD: Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 5 p.m.

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

INDIAN TOWN: Holy Cross, 7:30 p.m.

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

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

LABELLE: All Saints, 10 a.m.

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

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

Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

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

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

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

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

MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish), 1:55, 4:45 (Spanish) and 8 p.m.

St. Michael (New church), 6, 7, 8, 9, 10:15, 11 (Spanish), 12 noon, 6 and 7 p.m. (Spanish) (Old church), 10 a.m. (Polish).

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

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

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

St. Vincent De Paul (2100 NW 102 St.), 7, 8, 9, 9:30, 10:45 a.m., 12 noon and 6 p.m.

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 5 p.m.

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

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

St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 p.m., 6 p.m.

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

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

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

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

St. Vincent De Paul (2100 NW 102 St.), 7, 8, 9, 9:30, 10:45 a.m., 12 noon and 6 p.m.

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 5 p.m.

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

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St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 p.m., 6 p.m.

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

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

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

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GENERAL CONTRACTORS

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

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

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

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

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

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

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

St. Philip (Sunshine Park), 9 a.m. and 5:30 p.m.

St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 5:00 p.m.

NORTH MIAMI BEACH: St. Lawrence, 7, 8, 10, 11 a.m., 12:15 and 6:30 p.m.

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

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

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

St. Philip (Sunshine Park), 9 a.m. and 5:30 p.m.

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

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

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

PINE ISLAND MISSION: 9:30 a.m.

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

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

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

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

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

PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11 a.m. and 6 p.m.

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

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

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

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

SANibel ISLAND: 11:30 a.m.

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

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

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

St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m. and 5:00 p.m.

St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 5:00 p.m.

SOUTH MIAMI HEIGHTS: St. Rios Mission, 9 a.m.

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

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

WAUCHULA: St. Michael, 9 a.m.

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

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

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

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

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

ON THE KEYS

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

KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 a.m. and 12:15 p.m. and 5:00 p.m.

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

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

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



WOMEN ON THE MOVE



Nun Expresses Herself With Music
Sister Regina Also Plays Piano, Saxophone, Clarinet

Torch-Singing's Loss Is A Convent's Gain

By SANDY WESLEY
(Reprinted, courtesy of
The Boca Raton News)

"My mother used to say I would be a torch singer someday," laughed Sister Regina.

Mothers have been known to be wrong, but in this case Sister Regina's mother might only have been partially wrong because although Sister turned the tables and joined the convent instead, she still likes to sing such songs as "Bill Bailey."

Sister Regina, a member of the Religious of the Sacred Heart of Mary for nine years now, came to Boca Raton this past fall to join Marymount College faculty as head of the music department.

She's also found herself very much in demand at such places as women's organization teas, concerts and yes, even the Catalyst, Florida Atlantic University's coffee house for college students.

She admits that she still doesn't know how the people take to Religious strumming a guitar and singing such songs as "Scarlet Ribbons" and "Bill Bailey."

"At first," she said, "I felt rather uncomfortable singing in front of so many different people, and I didn't know whether or not I should do it." However, she's met with no objections so far either inside the convent or outside.

"In fact," she said, "the sisters have encouraged it."

"I love music," she said. "I'm fascinated by the power it has over people, especially the young people. Music has become a common bond for people," she added.

"I feel I can say so much with music. It's a way for me to express my feelings. It's an outlet for me and the other sisters understand that."

Performing as a singing religious might be new to Sister Regina, but performing as a singer is not.

"I came from a musical family," she said. "Both my mother and father were musically inclined and I sang in a trio with my two sisters. The trio sang for women's clubs and in amateur shows."

Now her older sister is married and her younger sister is in New York City pursuing a career in the opera. "My older sister leaned toward musical comedy."

"I'm afraid I did lean more toward torch singing," she laughed.

Sister Regina majored at Marymount in New York and plays the piano, saxophone, clarinet and more recently the guitar.

"I learned how to play the guitar when I was teaching in Quebec and the girls wanted to have a folk mass."

JUILLARD STUDENT

She also took courses at Juilliard School of Music.

"I don't practice as much as I should," she said, "but I enjoy entertaining."

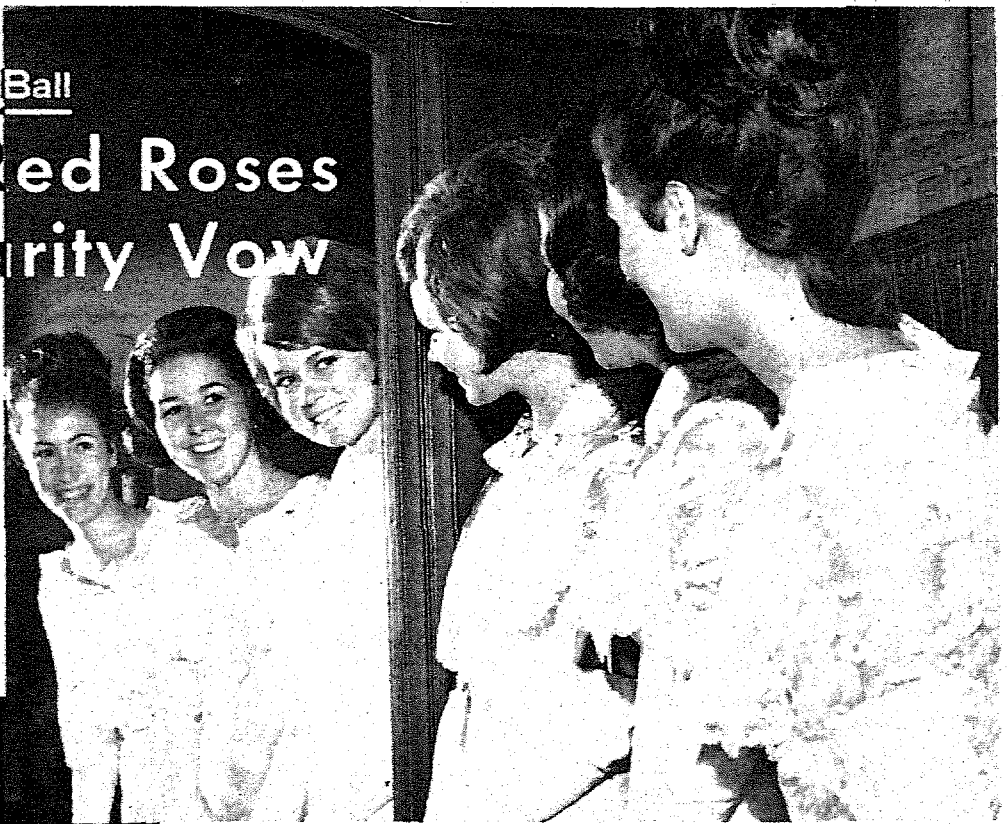
While she was in Quebec teaching in elementary and high school and college, she gave piano lessons. "Not everyone," she said. "I sometimes gave lessons 35 hours a week. It was too taxing. I really didn't like it."

At Marymount she no longer gives piano lessons, but she does teach art history, one of her favorite subjects, along with her course in music and modern culture and art.

At Presentation Ball

Give Red Roses As Charity Vow

Presentees, Denise Joffre, Joan FitzGerald, and Mary Ann Madden, right; and Janet Bauman Glenn, below, make final check in mirror before the ball.



Poinsettia Plant Admired

By Juliana Lewis of West Palm Beach


A red rose was presented by each of five young women from South Florida to Bishop Coleman F. Carroll as a symbol of her loyalty and devotion to charity during the Fourth Annual Presentation Ball held Wednesday, Dec. 27 at the Indian Creek Country Club.

Presented to the Bishop of Miami during the ball, which benefits the Marian Center for Exceptional Children, staffed by the Sisters of St. Joseph Cottolengo, were Miss Janet Bauman Glenn, daughter of Mr. and Mrs. Benjamin D. Glenn, St. Hugh parish, Coconut Grove; Miss Joan FitzGerald, daughter of Mrs. Maurice D. FitzGerald, Little Flower parish, Hollywood; Miss Denise Anne Joffre, daughter of Dr. and Mrs. Anthony R. Joffre, SS. Peter and Paul parish; Miss Juliana Margaret Lewis, daughter of Mr. and Mrs. Philip D. Lewis, St. Juliana parish, West Palm Beach; and Miss Mary Ann Madden, daughter of Mr. and Mrs. Thomas J. Madden, Jr., Corpus Christi parish.

A formal dinner and dancing to the music of Peter Duchin's orchestra followed the presentation.

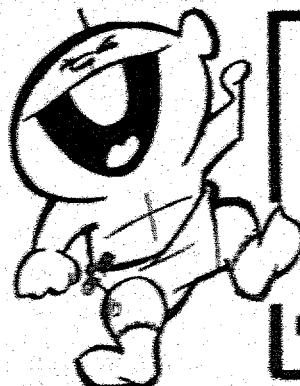


Five young women from South Florida were honored by presentation to Bishop Coleman F. Carroll.



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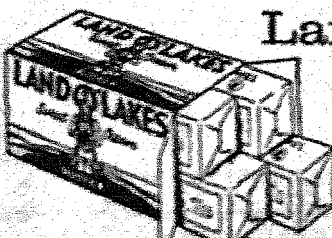
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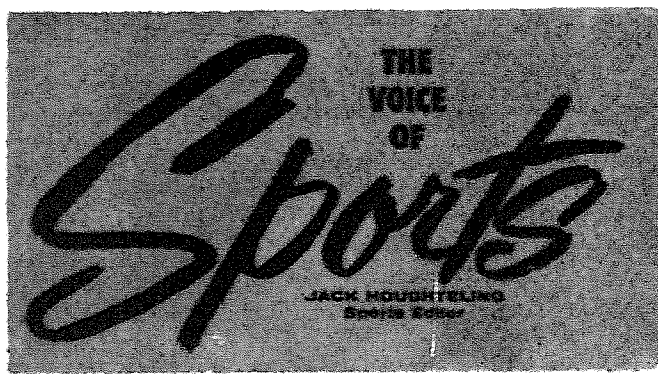
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Hunts Scholarships For Basketballers

Carleton Jones is the secretary-treasurer of the Quarterback Club at Mary Immaculate High School in Key West. The Mariners, however, no longer field a football team after one brief season of the sport at the little Class C school.

So, Carleton has turned his attention to basketball with a program that he hopes will benefit not only MIHS but other schools in the diocese which might wish to participate.

"I call it a 'Scholarship Program' for Mary Immaculate High School athletes whom I consider good prospective college material," he explains. "I corresponded with about six small Southern Catholic colleges throughout the basketball season last year.

"The results encouraged us to expand greatly our efforts this year."

Jones enlisted the aid of several of the school nuns, including Sister Superior, along with several of the girl students to get out original contact letters to approximately 175 colleges and universities this year. He covered an area up to the Mason-Dixon line and as far west as Texas.

"The results have been extremely gratifying," he continued. "Over 20 colleges have answered very enthusiastically and asked to be put on the list for progress reports. Seven of them were interested enough in our one senior prospective candidate to send him basketball questionnaires to fill out and send back to them, including the University of Cincinnati, believe it or not."

Of course, what makes Carleton's job a bit more pleasant is that his 6-4 1/2 son, Tom, is the lone senior on the team this year and the prospect that the schools are interested in hearing about. He's still growing, too, along with a B average in academic work.

But, Carleton isn't satisfied with limiting the "Scholarship Program" to just Mary Immaculate High. He wants to include other diocese schools in the project.

"I would like to strengthen the program each year," he said, "but as of this moment I don't see a good prospect from our school for next year. And, of this moment, we have many more prospective four-year scholarships available than we have athletes to accept them.

"Therefore, I believe it would work for the mutual benefit of the schools in the rest of the diocese as well as for Mary Immaculate and also for the colleges concerned if we were to act as a central clearing agency for all concerned."

Although many of the colleges also have football and baseball scholarships to offer, Jones would like to restrict it to just basketball this year, in order to get things rolling. He is not planning on charging for the service, unless the paperwork involved requires additional clerical help.

Jones would like to have the diocese schools start immediately to participate in the program.

"Ask the coaches to submit last year's statistics and to submit to me a running total on their prospects for this year about every two weeks," he said.

"The first report should give the boy's physical description along with any comments that the coach would like to make about him. Films of the prospects would help his chances tremendously."

Jones also emphasized that the program should be of prime benefit to the smaller schools, which are almost entirely overlooked by the colleges.

The plan involves work for both the coaches and for Jones, but if it pays off for just one or two boys a year in the way of a scholarship, it'll be well worth it.

Jones deserves the cooperation of the coaches, as it isn't often that they'll find a man from another school willing to go out of his way to help.

Coaches wanting to participate can contact Jones at Mary Immaculate High School, Key West, Fla. 33040.

Script Contest Judges To Pick Winners Sunday

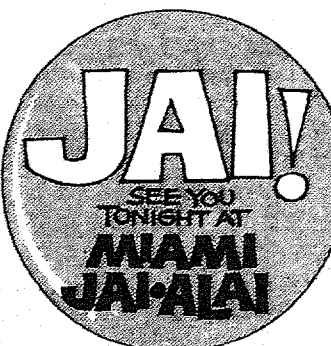
District judging of entries in the 21st annual Voice of Democracy broadcast script-writing program, sponsored by the Veterans of Foreign Wars, will be held at 2:30 p.m., Sunday, Jan. 7 in the Council Chambers of the North Miami City Hall.

"Freedom Challenge" is the theme of this year's contest being conducted in cooperation with the North Miami Chamber of Commerce.

Students of public, diocesan, and private high schools of South Florida are participating in the competition, whose purpose is to encourage high school students to think and express themselves about the democratic way of life, to encourage leadership and to develop respect and love for the American way of life.

Winners of the district contest will be eligible to par-

ticipate in the state and national competitions. National scholarship awards range from \$1,000 to \$5,000. More than 50 all-expense paid trips to the nation's capital are also awarded



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CYO Teams Go Sunday

The following is the schedule of games for Catholic Youth Organization basketball teams in the Diocese of Miami for Sunday, Jan. 7, 1968.

NORTH DADE DIVISION

North Miami Beach Recreation

11:45 a.m.	St. Rose of Lima	vs.	St. Lawrence
1:00 p.m.	St. Monica	vs.	Holy Redeemer
2:15 p.m.	St. James	vs.	St. Michael

SOUTH DADE DIVISION

Christopher Columbus High School

12:45 p.m.	St. Peter and Paul	vs.	Holy Rosary
2:00 p.m.	St. Louis	vs.	St. Timothy
3:15 p.m.	St. Hugh	vs.	St. Theresa

EAST COAST DIVISION

Lake Worth High School

12:00 p.m.	St. Joan of Arc	vs.	Holy Spirit
1:15 p.m.	Holy Name	vs.	St. Vincent Ferrer
2:30 p.m.	St. Helen	vs.	St. Francis of Assisi
3:45 p.m.	St. John Fisher	vs.	St. Luke

BROWARD DIVISION

St. Thomas Aquinas High School

11:30 a.m.	St. Elizabeth	vs.	St. Ambrose
12:45 p.m.	St. Vincent	vs.	St. Clement
2:00 p.m.	St. Stephen	vs.	St. Coleman
3:15 p.m.	Queen of Martyrs	vs.	St. Bernadette
4:30 p.m.	St. Bartholomew	vs.	Annunciation

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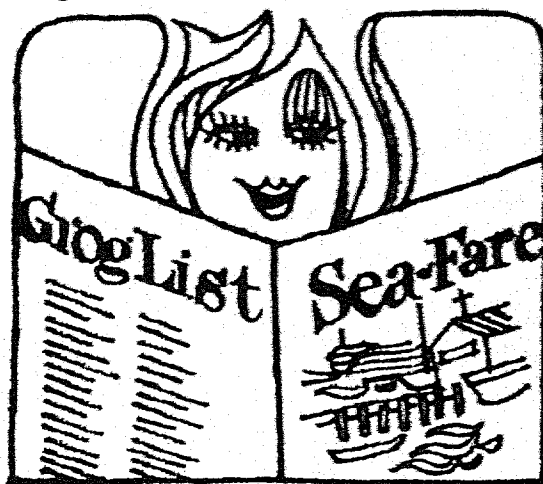
SATURDAY Jan. 6	DELMONICO CLUB STEAK—French Fried Onions, Baked Potato, Chef's Salad Bowl	\$7.55
SUNDAY Jan. 7	SWISS STEAK—choice of 2 Vegetables or ROAST YOUNG TURKEY—Dressing, Cranberries, choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter	\$7.17
MONDAY Jan. 8	BONELESS CLUB STEAK—with Mushroom Sauce, Baked Potato, Chef's Salad Bowl	\$7.17
TUESDAY Jan. 9	STEWED CHICKEN—choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter.	\$7.17
WEDNESDAY Jan. 10	BRAISED TIP OF BEEF—with Rice and 2 Vegetables	\$7.17
THURSDAY Jan. 11	BAKED CHICKEN & DRESSING—Cranberry Sauce and 2 Vegetables	\$7.17

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The Drug Scene Is A Drag!

By FATHER
MICHAEL SULLIVAN

Honestly I am confused by the stories of drugs and teenagers.

It seems to me that everyone is so hysterical about drugs that hardly anyone is able to talk sensibly about the problem. The drug-takers are so turned on to their momentary pleasure-seeking that they are unable to perceive the real dangers involved, not just to themselves but to their families and associates.

The experts on the other hand, those who are in the know regarding the hazards of drug-taking, have hurt their cause by wild statistics and even wilder statements about teenagers.

Drug-taking in any form

is not simply a personal right, a choice open to every person. Drugs are a moral issue, that is to say there is a question as to a person's right to take them. Why? Because they have a definite effect upon both the person and the people around a person. What is the effect on the person?

Different drugs, of course, produce different results but all have this in common, they lessen a person's power and control over a situation.

Drugs have a way of displacing man's free will. Under the influence of drugs people do things they would never even consider when in full use of their human powers. From this point of view, then, drugs are dehumanizing. A person is less

a person for taking drugs. Secondly, drug-taking produces chaos in the family. We might not like the fact that within the family circle we have certain obligations but in fact we do. A family without order is no family at all.

Order is destroyed when one member disregards the good of the others. Drug-taking by a teenager certainly falls into the category of disregard for parents, the directors of the family.

On the other side of the picture are the experts — some of whom have lost their cool. In a sincere desire to eliminate drug abuses they have become frenzied in their accusations.

I heard a well-known doctor claim that 50 percent of

the teenagers in Broward County have either experimented with drugs in the past or are taking them now.

When questioned as to the source of his percentage he replied — "I arrived at it as an estimate from my own dealings with teenagers."

Statements such as this only cloud up the issue. We're interested in facts not fanciful guesses.

The drug scene is a drag because it is a deception, an attempt to experience a new "thing." But it is a weak attempt because deep down it is rooted in a desire to escape from the real world, and you know what happens to people who try to escape reality. They usually end up in padded cells.

Chaminade Cage Team Sets Off Basketball Earthquake

By JACK HOUGHTLING

The diocese basketball season continues to come up with its surprises. This time it's Hollywood's Chaminade High that pulled off the stunner.

While the state's No. 1 team, Archbishop Curley High, was winning the North Miami Holiday meet for the second time in three years, Chaminade's Lions became the first Class A team ever to win the Pompano Beach Invitational tournament.

The Lions, behind the sharp shooting of Bob Skut, defeated three Class AA schools to win the championship: Ft. Lauderdale High, 77-63; Hollywood McArthur, 68-64; and the host school, Pompano Beach, 63-52.

The victory over Pompano was especially pleasing to Coach Andy Tomkovich and his players, as the Lions had been whipped 94-46 by Pompano early in the season.

Skut totalled 75 points in the three games, including a high of 33 against McArthur. Big Bill Bertalan, Jose Sa-

bates and Charles Butler took care of the rebounding and inside play while Skut scored from the outside.

CURLEY SOARS

In the North Miami meet, Curley ran its record to 7-0 for the season and handed two previously undefeated teams, Northwestern and Carol City, their first losses of the campaign.

The Knights topped Northwestern, 62-58, in the first game, then took Hialeah, 67-57, and in the title game, Carol City, 79-68. While Curley had been top-ranked in the state going into the tournament, Carol City had been rated No. 4.

Along with the tournament title, Curley also came up with another new starting star. While 6-8 Cyril Baptiste and 6-5 Homer Lawyer continued as the veteran backbone of the Curley squad, 6-3 David Law-

yer, Homer's younger brother, added his name to the list of top performers.

In the title game against Carol City, it was David who came out with scoring honors. The junior hit for 25 points. Baptiste collected 18 and Homer 13. Two sophomores, Bob Valibus and Gary Strachan, handled the outside scoring, Strachan getting 13 points and Valibus 10.

In the semifinal win over Hialeah, Dave Lawyer was also the high man with 18 points while Baptiste had 17.

In other tournament play, Christopher Columbus High avenged an early-season loss by topping Miami Beach, 64-61. Then Columbus lost to Miami High, 64-54, in the finals of the Miami High Holiday meet.

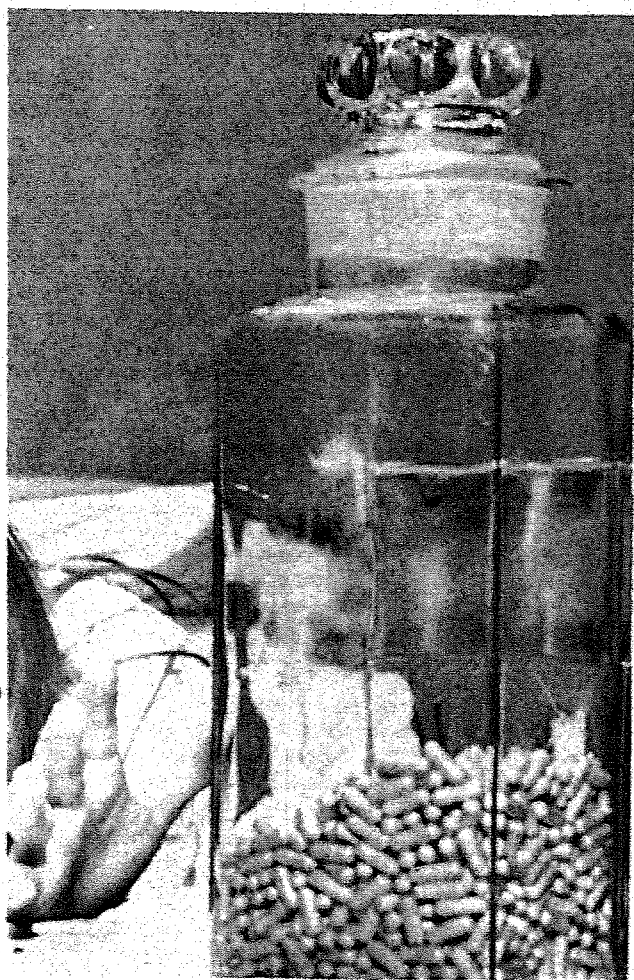
Don Ward was high man for Columbus in each game, getting 20 against Miami Beach while collecting 16

against MHS.

Looking forward to the resumption of the regular season was Cardinal Gibbons High of Fort Lauderdale. Already considered a strong contender for local Class B honors, Gibbons received added strength from the return of senior Berk Bracy.

The 6-1 Bracy, a star as a sophomore but who did not play last year, had 31 points and 33 rebounds in a 92-81 win over Hollywood Hills High and also had 23 points and 22 rebounds in the 96-51 crushing of St. Patrick's.

Cardinal Newman High, a Class A school, participated in the Palm Beach Invitational against three Class AA schools. The Crusaders finished with a pair of losses, 78-63 to Riviera Beach, and 56-49 to Forest Hill High.



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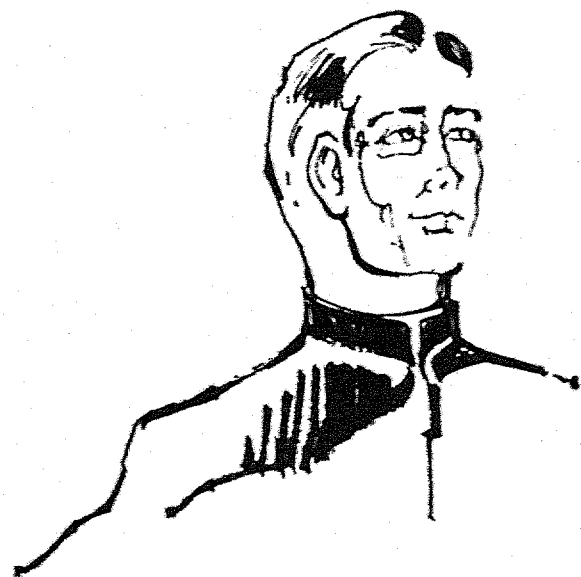
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Child Poetess Scores Again

By RUNE P. THURINGER

STOCKHOLM—A 12-year-old Gotenborg girl who became a literary sensation early in 1967 with the publication of a book of poems has published her second book.

"In the Beginning God Created," by Barbro Karlen, is in prose. It succeeds her volume, "Man on Earth," which has gone into six editions and became a best seller among books of poetry in Sweden. It was translated into English, Danish and Finnish.

"Man on Earth" became the subject of literary comment and magazine articles and was reviewed on radio and television.

In "Man on Earth" Barbro wrote of God, time and eternity. In "In the Beginning God Created" she continues to write on God and all He means to her and to mankind.

Even the "common people" like Barbro's work. In a radio program recently on young people's poetry, a letter from a truck driver was read. He told the listeners that he always had Barbro's "Man on Earth" beside him in his truck. He asked the program leader to read some poems by Barbro on belief in God. This was done.

WRITES IN HASTE

Barbro is a practicing Lutheran. Her parents have never been religious. She never reads lyric poetry, not even her own. Her verse is written in haste, on inspiration, in the forest, at school, or at home in the middle of the night.

The love of man and nature that permeates her writing comes as a natural consequence of her faith in God. She has a great compassion for all suffering.

Following are some excerpts from her new book:

"I cannot say: 'Believe in God, believe also in me.' So Jesus said. He could say so. He was a part of God, wasn't He? I am only a human being, still I can say: 'Believe in God!' I know how much it means to a little being to have somebody who is always at home when you are knocking at the door.

"God is the only one who is always at home. He doesn't reproach you if it's late in the night. He is awake. I myself am often alone at home. My parents are working. They also have been very ill, often in hospital. I cannot feel gratitude enough to God who has helped me to come through so many difficulties. I have seen Dad deeply grieved. I have seen him look at me without any hope in his eyes.

"Poor Dad, he felt abandoned by God and man as well. — 'How can you believe in a good God,' he asked me. I never have felt so small and helpless like then. How should I be able to prove that God always is good? I prayed silently that God should come to Dad and give him consolation."

"One day a newspaper 'uncle' published some of my poems in his newspaper. Some days later I met an aunt (not a relative, Barbro's term for a lady), who stopped and said: 'I have seen poems by you in a newspaper. Don't your parents think you are overwrought (eccentric) who writes about such things like you?'

"No, that my parents never have thought. However, I happened to think of the aunt's daughter, who had her jacket on which was written the names of pop idols. I would like to have asked the aunt then, if she thought her daughter was overwrought. She wrote about what she liked, didn't she? Why should I be overwrought because I write about what interests me?"

"You have read about Jesus, that He was kind to all, even those who scorned Him, haven't you? I believe it is difficult to be like Him, but imagine how much fun we human beings would have if we only tried a little to live like Him.

"Still He was a common man when He lived here on earth. He had feelings exactly as we, and no doubt He suffered when people laughed at Him. Still He was kind and nice, however people treated Him. If you think that you would have liked to follow Him if you had lived then, can tell you something joyful. You didn't live then, no, but Jesus lives now. You can follow Him all your life.

"He wants to take your hand and lead you right. Do you think sometimes of the fact that Jesus' hands have been pierced through with nails? You have read that Jesus took upon Himself all suffering, haven't you?"

"Sometimes I wonder very much why all who believe in God haven't one single church. Why are there so many different churches, and why do people believe in different ways when there is one same Father to all of them? Maybe I am not grown-up and wise enough to understand."

"One day when Mom had read some pages from my pad she said that she didn't understand what I wanted to say with my writing. However, Dad said: 'Let her go on, it's harmless, isn't it?' I will tell all who wonder what I want to say with my writing:

"I want peace on earth.
 "I want people to learn to know God.
 "I want Moms and Dads to let their children have their faith in God in peace.
 "I want children to listen to their parents' faith.
 "I want all who are able to help the poor and the sick.
 "I don't want unfriendliness among nations.
 "I want people to tell the truth.
 "I want all people to have the right to think what they want.
 "I want to believe in a bright future.
 "I want no one to look down upon other persons.
 "I want all people to come to God.
 "I want to believe that someday there will be a new paradise to all.
 "I want to believe that all people are able to be good.
 "I want much much more. I also want to be inoffensive. I don't want to provoke anybody."

Barbro also tells about a visit to Mallorca together with her parents. Her father was seeking a cure for his bad health. She tells about visits to churches and monasteries.

"Today a visit again, to a monastery called Randa," she recalls. "Some of the monks spoke about what is needed to become a monk. Only a real faith. It was enough, he said. Then they invited us to take a glass of wine or liqueur, but I didn't taste it."

Finally, Barbro writes about "a kind uncle" who lived many hundred years ago.

"His name was St. Francis," she says. "I wish we could live like him. He wrote a prayer. I want to try to write it again. 'Lord, make me an instrument of your peace.' I almost feel it as if I spoke to him, when I hear his poem (prayer). I like it very much. The whole prayer helps us to live."



BARBRO KARLEN

Puppets, Films At Libraries

Puppet shows, films, film strips and stories in English and Spanish for children are being presented in January in the main library and branches of the Miami Public Library.

Among those scheduled are special story films at Edison Center and Grosse Pointe Branches on Jan. 6, and at Main and the Surf-Bal-Bay Branch on Jan. 13; Bal-Bay Branch on Jan. 13; Grove and West Flagler Branches on Jan. 13; and film strips at Grosse Pointe Branch on Jan. 13 and 27.

A bilingual story hour is being introduced at the Shendoah Branch with stories in English and Spanish each Saturday in the month. Dixie Park Branch holds a story hour each Thursday at 4 p.m. featuring experienced story tellers.

Bob Hope At Holiday Mass

SAIGON (NC)—Comedian Bob Hope, on his annual visit to troops here, heard Christmas Midnight Mass in the U.S. Army's Third Field Hospital in Saigon.

With Hope at the Mass was Gen. William C. Westmoreland, commander of the U.S. Military Assistance Command in Vietnam. The full hospital chapel heard Father (Capt.) John T. Zagar, Catholic chaplain at the hospital, offer the Mass.

For an hour before the Mass, Hope toured the hospital wards, joking with the patients.

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BOOKS

IDEAS IN PRINT

Great Negro Entertainers

Black Magic, by Langston Hughes and Milton Meltzer, Prentice-Hall, 275p. \$12.95.

A handsome "pictorial history of the Negro in American Entertainment." "Black Magic" traces the saga of the Negro singer, dancer, actor, writer, composer from the slave days, through the condescending period after the Civil War, through even the years between the World Wars to the present when, at last, the Negro seems to be winning deserved recognition as artist rather than jazz-happy entertainer.

It celebrates all the talented Negro artists from Ira Aldridge, the first Negro Othello who played with Kean, to Bill Cosby and Sidney Poitier, without forgetting the great Negro women artists, including Lena Horne, Leontyne Price, Dorothy Maynor, Marian Anderson, Pearl Bailey and others of equal renown.

Langston Hughes died before completing this work and Meltzer dedicates the book to his memory. It is a fine piece of Americana and deserves a special place in all libraries.

BEST SELLERS

FICTION

Title and Classification	Author
Night Falls on the City (IIa)	Gainham
The Eighth Day (IIa)	Wilder
Washington, D.C. (IIa)	Vidal
Rosemary's Baby (III)	Lein
Night of Watching (IIb)	Arnold
The Arrangement (IIb)	Kazan
King of the Castle (I)	Holt
The Plot (IIa)	Wallace
Silverhill (I)	Whitney

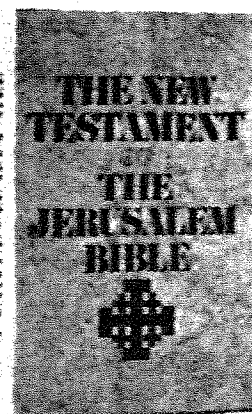
Jerusalem Bible Acclaimed

The New Testament of the Jerusalem Bible Doubleday. 471 p. \$5.95.

The splendid Jerusalem Bible, acclaimed as one of the greatest of all Bibles in English, the work of the foremost modern biblical scholars, was received everywhere with the highest critical acclaim.

In response to numerous requests, the entire section of the New Testament has been issued separately, complete with introductions, notes, tables and maps.

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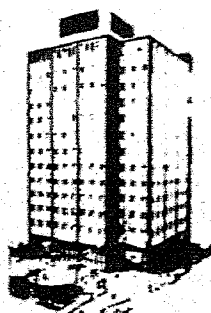
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Ejemplo Y Promesa

Ejemplo y promesa, dorada culminación y comienzo pleno de ilusiones.

• Pasado mañana domingo, en la festividad de la Sagrada Familia, los matrimonios de esta diócesis que cumplen las bodas de oro de su unión conyugal, serán honrados durante una misa pontifical que oficiará el Obispo Carroll en la Catedral de Miami a las 3 p.m.

• Dos días después, el martes, 9 de enero, comenzará un nuevo ciclo de conferencias de preparación al matrimonio para aquellas parejas que planean casarse en fecha próxima. La coincidencia es grata y se presta para la reflexión a estos jóvenes que unidos por el amor se disponen santificar esa unión a través del sacramento del matrimonio.

En un momento en que las corrientes materialistas azotan por todas partes la institución familiar. En un momento en que se padece una crisis de familia, es aleccionador el ejemplo de estos matrimonios que al cabo de cincuenta años de vida conyugal, se sienten decididos, animados, entusiasmados a renovar las promesas que se hicieron cuando ante el altar juraron amarse "hasta que la muerte nos separe".

Es que estos ancianitos, que con esfuerzo se ayudaran el uno al otro a subir las escalinatas que conducen al templo catedral, ya en el ocaso de sus vidas, reciben el homenaje a haber sabido comprender y vivir el ideal cristiano del matrimonio.

El amor y la felicidad que los conserva unidos es reflejo del espíritu de entrega que los animó cuando decidieron juntar sus vidas para siempre.

Espíritu de entrega que debe servir de ejemplo a esas otras parejas que dos días después comenzarán a oír a sacerdotes, a matrimonios, a psicólogos y a médicos, prepararlos debidamente para las pruebas de la vida matrimonial, en todos sus aspectos, desde el significado del matrimonio como sacramento, como canal de gracias, hasta la educación de los hijos, pasando por el estudio de los problemas económicos y de la necesidad de un santo acoplamiento de los cuerpos en la unión conyugal, a través de un más cabal conocimiento de las psicologías y fisiologías del hombre y la mujer, tan necesario para la felicidad en el matrimonio.

Ejemplo de estos ancianitos que cogidos de la mano, tiernamente unidos irán a recoger en un pergamino el reconocimiento a un premio que ya ellos están disfrutando.

GUSTAVO PENA MONTE

Muerte de Washkansky No Mata la Esperanza, Dice Radio Vaticana

Ciudad del Vaticano (NA)—La Radio Vaticana señaló que el fallecimiento de Louis Washkansky —el hombre a quien se le injertó un corazón de mujer— no representa en modo alguno la muerte de la esperanza suscitada por la histórica operación.

Comentando el deceso de Washkansky, quien vivió 18 días con un corazón trasplantado, Radio Vaticana dice que "lo que no se ha conseguido hoy, puede conseguirse mañana..."

"La suerte de Washkansky —dice la emisora— es triste y casi deprimente, pero no debe disuadir a los audaces y valientes de su intento de seguir buscando nuevos caminos, haciendo tesoros de las conquistas y de los fallos actuales".

Washkansky, según informaron los médicos del hospital Groot Shour, de Ciudad del Cabo, Sudafrica, falleció no a causa del trasplante sino debido a una pulmonía doble. El corazón funcionó normalmente.

Cardenal Samoré Destaca Progreso Del Catolicismo en Latinoamérica

Ciudad del Vaticano (NA)—Los progresos que manifiesta nuevamente la Iglesia latinoamericana fueron relevados recientemente por el cardenal Antonio Samoré, presidente de la Comisión Pontificia para América Latina.

El cardenal Samoré destacó la importancia de los numerosos documentos pontificios sobre América Latina, y el interés y empeño totales de la Iglesia Católica por los Problemas del continente latinoamericano.

Después de referirse a la carta apostólica "Ad Ecclesiam Christi", que puede considerarse la "Carta Magna" del Movimiento para América Latina, el cardenal Samoré dijo: "En este documento fundamental, la dinámica del nuevo florecimiento sigue dos directrices principales: fortalecer, renovar, coordinar las fuerzas de la Iglesia en todo el continente, y al mismo tiempo, sostenerla desde el exterior, desarrollando un plan orgánico de ayudas, con la aportación de toda la Iglesia.

rior, desarrollando un plan orgánico de ayudas, con la aportación de toda la Iglesia.

Hablando de las fases de actuación de este programa, el cardenal Samoré puso de relieve que, al lado del CELAM, concebido como órgano de contacto y coordinación de las conferencias episcopales de los países latinoamericanos, prestan su colaboración los organismos episcopales de Europa y América del Norte, a fin de suministrar la preciosa aportación de medios económicos y, sobre todo, de personal apostólico.

Añadió que otro paso decisivo se realizaba en el mes de abril de 1958 con la creación, por parte de Pío XII, de la Pontificia Comisión para América Latina. "No es un Ministerio —dijo— y esperamos que no lo sea en el futuro, ya que su función principal consiste en coordinar todas las iniciativas en favor de América Latina. No es algo casual que formen parte de la CAL los secretarios de las Congregaciones de Asuntos Eclesiásticos Extraordinarios, Consistorial, Religiosos, Seminarios, Concilio, Sacramentos, Propaganda Fide y Doctrina de la Fe.

Refiriéndose expresamente al CELAM, el cardenal Samoré expuso su vida y actividad, partiendo de la primera reunión tenida en Bogotá en 1956, para llegar a la del año pasado, celebrada en Mar del Plata, Argentina. El cardenal se refirió también a la actividad desarrollada por el Secretariado permanente del CELAM, mediante sus once departamentos, que serán aumentados próximamente.

El cardenal Samoré concedió un relieve especial a la labor desarrollada por los organismos episcopales de Europa y América del Norte, y por muchos institutos religiosos, mediante el envío de personal apostólico y asistencia económica. "Se trata —añadió— de una solidaridad en la que han trabajado obispos, sacerdotes, religiosos y religiosas de todo el mundo católico".

Indicó asimismo que la ayuda concedida a América Latina tiene un sólo objetivo: reformar y multiplicar las energías de la Iglesia en el continente, para que en el futuro pueda satisfacer de un modo autónomo sus propias exigencias.

El presidente de la Comisión Pontificia para América Latina terminó recordando el interés constante de Paulo VI por América Latina, que se ha manifestado en numerosos documentos de alto significado. El purpurado citó, entre otros, el mensaje sobre el desarrollo y la integración del continente, dirigido por el Santo Padre a los miembros del CELAM reunidos en el mes de octubre de 1966 en Mar del Plata, Argentina.

Fallece González Ruiz, Periodista Católico Español

Madrid (NA)—Repentinamente falleció en esta ciudad el ex-director de la Escuela de Periodismo de la Iglesia, Nicolás González Ruiz, quien contaba con 70 años.

González Ruiz era profesor en la mencionada Escuela, además de consejero de redacción y crítico teatral del diario YA, y profesor de Literatura en la Universidad inglesa de Liverpool. A todas sus notas, sean estas humorísticas, tiernas o valerosas, imprimió el sello de su honrado sentido católico.

Arzobispo Clarizio Niega Declaraciones Atribuidas Sobre Cuba

Montreal (NA)—El delegado apostólico en Canadá, arzobispo Emanuele Clarizio, ha negado haber hecho declaraciones públicas sobre la situación religiosa en Cuba.

A su paso por Montreal, Mons. Clarizio fue informado que varios diarios, citando a la Agence France Presse, agencia noticiosa francesa, habían publicado ciertas declaraciones que se le atribuían.

En La Habana, el arzobispo consagra, a Mons. Cesare Zacchi, encargado de negocios en la nunciatura apostólica en La Habana, como obispo titular de Zella.

El arzobispo Clarizio expresó en Montreal que antes de partir de Cuba le había notificado a las autoridades eclesiales y a los sacerdotes que, a fin de evitar cualquier ambigüedad, no haría ninguna declaración en Cuba ni en ningún otro país. Autorizó a las autoridades y a los sacerdotes a rechazar cualquier declaración que se le atribuyera respecto a Cuba por aparte de cualquier persona o agencia noticiosa.

En Montreal el arzobispo volvió a afirmar que no habría ninguna declaración sobre el particular.

La VOZ

Suplemento en Español de "VOICE"



Los Tres Reyes Magos Visitan Miami

La característica de Miami como crisol en el que se funden dos culturas se pone de manifiesto en este tiempo navideño. Y mañana, centenares de niños cubanos que ya habían recibido la visita del Santa Claus de la tradición americana, recibirán también los juguetes de los tres reyes magos, rememorando la adoración de los reyes al Niño Dios, que se observa en la fiesta de la Epifanía. Y la figura de los tres magos orientales, que en estos días es frecuentemente vista en los países hispanos, empieza a hacerse ya familiar a Miami, donde mañana los tres personajes bíblicos visitarán varias instituciones, la primera de ellas la Casa de la Libertad, donde obsequiarán juguetes a los niños recién llegados de Cuba en los vuelos de la libertad.

Curso de Preparación Matrimonial Comienza el Martes en Español

Un ciclo de conferencias de preparación al matrimonio (Pre Cana) se ofrecerán en idioma español en la Misión de San Juan Bosco (1301 W. Flagler St.) para preparar a las parejas que planean contraer matrimonio en breve tiempo. Las conferencias comenzarán a las 8 p.m. y se ofrecerán martes y jueves, los días 9, 11, 16 y 18 del presente.

Las parejas interesadas pueden matricularse el primer día de las conferencias. Los temas del curso prematrimonial serán: El Matrimonio y la Iglesia, Amor y Felicidad en el Matrimonio, el Matrimonio es un sacramento, Aspectos del Acoplamiento Matrimonial, Sexo y Ma-

Limites de la Parroquia de Miami Lakes

La Cancillería anunció los límites oficiales de la parroquia de Our Lady of the Lakes, (Nuestra Señora de los Lagos) en el área de Miami Lakes:

Al norte, la división de los condados Dade y Broward; al Sur, Northwest 122 St. (Gratigny Road); al este Red Road (NW 57 Ave.) y al oeste la división de los condados Dade y Collier.

Madrugada de Paz

LA PALABRA DE DIOS

LUNES—Hemos visto que David, demasiado popular a la vida del rey, fue delante de Saul que quiere su muerte. Pero luego es Saul quien muere trágicamente. David, en vez de alegrarse, llora la pérdida del representante de Dios sobre la tierra y, según las costumbres de su época, hace exterminar al inocente mensajero de la mala noticia.
Leer: 1o. Samuel 31,1-2o. Samuel 1,27.

MARTES—El pueblo carece aun de unidad. Las tribus del norte procuran escapar de la autoridad de David, proclamando rey en el Sur, en Hebron. Abner e Isbaal han provocado la rebelión. Ellos son asesinados sin que David intervenga.
Leer: 2o. Samuel 2,1-4,12.

MIÉRCOLES—Dios se vale incluso del mal para sacar de ello el bien. Desaparecidos Abner e Isbaal. David es proclamado Rey del Reino Unido de Israel (tribus del Norte) y de Juda (las tribus del sur). Jerusalén, arrebatada a los Jebuseos, se convierte en la capital federal.
Leer: 2o. Samuel 5,1-25.

JUEVES—El culto es centralizado luego en Jerusalén, a donde se transporta solemnemente el Arca de la Alianza. David ha sido el gran promotor de la liturgia en Israel.
Leer: 2o. Samuel 6,1-23.

VIERNES—David es el que ha introducido el canto de los salmos en la vida litúrgica de Israel. El ha compuesto muchos de los que figuran en la Biblia, aun cuando es difícil saber cuáles son.
Leer: Salmos 18 (17) y 34 (33).

SABADO—Los salmos serán, durante los siglos siguientes, compuestos en el espíritu y recuerdo de David.
Leer: Salmos 52 (51) y 54 (53).

DOMINGO—Pero en los designios de Dios, David es sobre todo el depositario de las promesas mesiánicas, el rey cuya casa verá nacer el Salvador de Israel.
Leer: 2o. Samuel 7,1-29.

Autoridad y Obediencia Segun el Concilio

El Concilio Vaticano II ha abierto una puerta para la reflexión teológica en la búsqueda de nuevas formas de dialogo positivo y fecundo entre la Iglesia y el Mundo actual. Y los grandes teólogos, que se sienten con vocación y capacidad, han recogido la invitación de la Iglesia, para tratar de ayudarla en su misión salvadora universal cuya responsabilidad atañe a todos los miembros eclesiales.

Siguiendo a un gran teólogo, Louis Lochet, en su artículo titulado "Autorité et obéissance dans l'Eglise d'après le Concile", publicado en **PAROLE ET MISSION**, 36 (1967, pags. 84-117) vamos a expresar los principales conceptos que el Concilio ha expuesto acerca de este asunto tan vital, que realmente presentan puntos de vista completamente nuevos y sorprendentes.

En el decreto "Presbiterorum ordinis" dice el Concilio: "la santidad y la formación de los sacerdotes no se limitan a una comunicación de arriba abajo, del Obispo a los presbiteros, como hasta ahora se decía, sino que exigen actualmente un sí de abajo arriba, un diálogo. (No. 7) Este diálogo es tan necesario en la vida y ministerio sacerdotal que es el punto vital de arranque de una estructura nueva en la Iglesia, si se quiere revitalizarla, fortalecerla y unificarla.

Se trata, por tanto, de una nueva forma de obediencia, que supone iniciativas expuestas con confianza y libertad, nacidas de la necesidad pastoral y sometidas al juicio del superior o de las autoridades. Y esto tiene validez no solo para sacerdotes, sino también para todos los miembros eclesiales, como los laicos. La pasividad tiene que desaparecer y se ha de hacer crítica radical de la obediencia pasiva, que es muy cómoda, pero que no se ajusta a las mentalidades reales, y, por lo tanto, pierde validez en la práctica.

Hoy se habla de crisis de "obediencia al clero", especialmente en el joven. Sería mejor reflexionar más, antes de emitir tal juicio. Es un hecho cierta indisciplina respecto de ciertas cosas secundarias, como el há-

bito, rubricas litúrgicas... Aquí no queremos referirnos a aquellos casos de ruptura total con la Iglesia, que gracias a Dios, son pocos en comparación con otras épocas de la historia de la Iglesia. Pero es evidente que el clero se manifiesta obediente en su ministerio, siguiendo fielmente las orientaciones del Concilio.

Esta obediencia, dice el autor citado adolece de un defecto básico. El clero tiene un sentido crítico muy elevado, por su exquisita formación intelectual, y desea ser comprendido; pero aun no se da entre autoridad y obediencia, el gozo de su misión procedente de una **COMUNION DE VOLUNTADES Y DE ACCION ENTRE AMBOS.**

Le obedece, pero no alegremente. Y esto es un signo de una "enfermedad latente entre la autoridad y la obediencia". Todavía esta obediencia es "demasiado pasiva", no es un "nosotros en comunión" de ideales en la práctica. Aun no es adulta, no se ha alcanzado todavía lo que el Concilio dice: "vivir de manera más madura la libertad de los hijos de Dios". Y esto es defecto no solo de los de abajo, sino también de los de arriba. La autoridad debe preguntarse si en realidad ha hecho participar a cada uno, en verdadero dialogo en la elaboración de las medidas, que se han de tomar".

Lo que fundamenta la obediencia de los sacerdotes, obediencia de los sacerdotes, y dígase también la de los laicos, en su participación en el ministerio y en la misión apostólica, cuyas raíces críticas están en el Bautismo, que incorpora a la Iglesia de Cristo y de cuyas Iglesias de Cristo y de cuyos intereses, preocupaciones y finalidades son participantes todos en diverso grado.

Hasta aquí hemos expuesto de la parte menos agradable de crítica de ciertas actitudes. Lo que interesa es estudiar los fundamentos teológicos de la obediencia actual y la renovación de esta dentro de las normas establecidas por el Concilio Vaticano II, lo que será, Dios mediante, objeto de otro artículo.
Padre Angel Naberán

Por: Jorge Corneo y Alberto Sanguinetti Montero
Roma (NA)—Una, dos, tres, cuatro... Ondas rítmicamente pausadas se deslizan entre las siete colinas de la Ciudad Eterna. Los campanarios esparcen su semilla de metal. Cinco, seis, siete... Las calles están casi desiertas. Ocho, nueve, diez... Los romanos, siguiendo una vieja tradición, tiran por las ventanas todo lo que ya esta viejo, lo inscribible. Las tinieblas de la noche parecen devorar esos restos del pasado. Once, doce... Amanece un nuevo año. Se descubre la primera página "del calendario que mide y describe el camino de la vida en el tiempo". Y el Papa desea que los primeros minutos de este nuevo año se coloquen "bajo la bandera de la Paz" invitando a todas las Naciones y a todos los hombres de buena voluntad "a levantar esta bandera que debe guiar la nave de la civilización a través de las inevitables tempestades de la historia, al puerto de sus mas altas metas."

Primero de enero: "Día de la Paz". Presagio y promesa. Arrepentimiento "de una humanidad redimida de sus tristes y funestos conflictos belicos". Restos del pasado que deberían ser devorados por la noche vieja. "Imploración, meditación, promoción del grande y deseado don de la Paz de que el mundo tiene tanta necesidad". Día de la esperanza. Primer paso seguro de una difícil y larga marcha.

Porque la Paz está ausente. Parecería haber abandonado los corazones de los hombres y ese corazón oculto en la misma humanidad que con sus latidos va forjando la historia. Y, paradójicamente, en esperanza, la Paz está presente. Presente en "las aspiraciones de los pueblos, de sus Gobernantes, de las Entidades internacionales que intentan conservar la Paz en el mundo, de los Movimientos culturales, políticos y sociales que hacen de la Paz su ideal, de la Juventud -en quien es mas viva la perspicacia de los nuevos caminos de la civilización, necesariamente orientados hacia un pacífico desarrollo-, de los hombres sabios que ven cuán necesaria sea hoy la Paz y al mismo tiempo cuán amenazada."

Por eso, al alba del nuevo año, debemos implorar la Paz, meditar sobre la Paz. Junto con los días debe nacer en nosotros una mentalidad nueva. "La Paz se funda subjetivamente sobre un nuevo espíritu que debe animar la convivencia de los Pueblos, una mentalidad acerca del hombre, de sus deberes, y de sus destinos. Largo camino es aun necesario para hacer universal y activa esa mentalidad: una nueva pedagogía debe educar las nuevas generaciones en el mutuo respeto de las Naciones, en la hermandad de los Pueblos, en la colaboración de las gentes entre si y también respecto a su progreso y desarrollo". Primero de enero: "Día de la Paz". No lo dedicamos a conmemorar victorias conquistadas con la guerra, lo dedicamos a proclamar e implorar la victoria de la Paz.

El Papa nos invita a defender la Paz "ante los peligros que siempre la amenazan": el egoísmo en las relaciones entre las Naciones, la violencia a la que puede llevarnos la desesperación, la fabricación de armamentos siempre más terribles, la desconfianza en las negociaciones al pensar que las crisis no se pueden solucionar con la razón. El Papa invita a sostener y dotar de autoridad y medios idóneos a los organismos internacionales para que puedan realizar su gran misión. ¿Como no recordar aquí lo que decía Paulo VI, el 4 de octubre de 1965, ante la Asamblea General de las Naciones Unidas? "Habéis cumplido, señores, y seguís cumpliendo y llevando a cabo una obra: enseñáis a los hombres la paz. La O.N.U. es la gran escuela donde se recibe esta educación, y aquí estamos en el aula magna de esta escuela. Todo el que se sienta aquí se hace alumno y también maestro en el arte de construir la paz. Y cuando salís de esta sala, el mundo mira hacia vosotros como hacia los arquitectos, los constructores de la paz". Y un año más tarde, ante una multitud reunida en la Plaza de San Pedro, repetía: "Nunca más unos contra otros, jamás, jamás en lo sucesivo. ¡No más guerra, no más guerra! Es la paz, la paz, la que debe guiar el destino de los pueblos y de toda la humanidad".

Y luego agregaba: "Y mirando las más grandes necesidades de la humanidad y, juntamente, los más grandes peligros de su debatida tranquilidad, la paz, nos lo hemos dicho, hoy se llama desarrollo de los pueblos que tienen todavía falta de demasiadas cosas necesarias a la vida, y que constituyen aún hoy gran parte del género humano."

Todo el mundo debe convertirse en la gran escuela de la paz. "Es necesario siempre hablar de la Paz. Es necesario educar al mundo para que ame la Paz, la construya y la defienda; contra las premisas de la guerra que renacen (emulaciones nacionalistas, armamentos, provocaciones revolucionarias, odio de razas, espíritu de venganza, etc.) y contra las insidias de una táctica de pacifismo que adormece al adversario o debilita en los espíritus el sentido de la justicia, del deber y del sacrificio, es preciso suscitar en los hombres de nuestro tiempo y de las generaciones futuras el sentido y el amor de la Paz

fundada sobre la verdad, sobre la justicia, sobre la libertad, sobre el amor". Es la humanidad entera quien, al filo de la medianoche, debe arrojar por la ventana los restos del pasado y escuchar atenta la primera lección de Paz.

Y nosotros, ¿qué es lo que podemos hacer? Si nosotros, hombres anónimos por vocación, hombres acostumbrados a ver nuestra figura ni nuestros nombres en los grandes titulares de los periódicos, hombres sobre los que no parece girar la suerte del mundo, ¿qué podemos hacer? Nosotros también debemos ser constructores, artífices de la Paz. "Nosotros, los creyentes del Evangelio, podemos infundir en esta celebración un tesoro maravilloso de ideas originales y poderosas: como la de la hermandad intangible y universal de todos los hombres que deriva de la Paternidad de Dios, única, soberana y amabilísima... Nosotros podemos como ninguno, hablar del amor al prójimo. Nosotros podemos sacar del precepto evangélico del perdón y de la misericordia gérmenes regeneradores de la sociedad. Nosotros, sobre todo, podemos tener un arma singular para la Paz, la oración, con sus maravillosas energías de tonificación moral y de impetración de trascendentes factores divinos de innovaciones espirituales y políticas". También en la sinceridad de la oración podremos "descubrir las raíces del rencor y de la violencia que pudieran encontrarse en el corazón de cada uno".

Amanece un nuevo año. Si las tinieblas de la noche logran devorar todo lo que ya esta viejo, la Paz no será tan solo esperanza, y las doce campanadas presagio y promesa.



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A Cien Años de Yara Debe la Iglesia Liderar Progreso Social

La Navidad ha pasado ya. Pero el noble pueblo cubano, cristiano y democrata, allá en la isla cautiva yaqui en el exilio, con el alma plétora de fe redoblada e iluminada con la luz sin par de la Estrella de Belén. . . se dispone ya a afrontar, de una vez por todas, la hora del futuro.



REYES

Es que cuando transcurre el tiempo . . . la noche va quedando atrás. Con el paso de los años, los caracteres se van madurando, las tácticas se van mejorando, la fruta mala se va pudriendo más y la dedicación va fortaleciendo los corazones donde ha prendido. Y con la dedicación los seres humanos son invencibles.

Ahora hay que afrontar el año 1968. Los hombres con entraña de pueblo, y ya hay muchos cubanos con esa entraña, solo vuelven hacia atrás su vista de montes, para sacar experiencia. Nunca para aletargarse, demorarse en triunfos pasados o recriminar. Por eso, su mirada esta concentrada en el nuevo año que abre ante la humanidad. 1968 marcará el primer centenario del grito de rebeldía que produjo el pueblo cubano en busca de la libertad. El 10 de octubre de 1868, Carlos Manuel de Céspedes, considerado como el Padre de la Patria Cu-

baña, se levanto en armas conjuntamente con un puñado de hombres contra la Corona de España, en el pequeño poblado de Yara en Cuba. Así se dió inicio a una gesta libertaria que años mas tarde culminó con el nacimiento de la República de Cuba al concierto de los pueblos libres del mundo.

Hoy, el castrocomunismo, traicionando aquella popera histórica, ha re-hecho para Europa, el yugo que de Europa vino y en Cuba se rompió el siglo pasado.

Así pues 1968 marcará el centenario de una fecha de libertad y de compromiso para el pueblo de Cuba. 1968 no es un año más. . . ni un año menos. 1968 es el año del Centenario en que los antecesores de la generación actual de cubanos, con su dicho y su actuación, cifraron para siempre en la historia del mundo que Cuba debía ser, por derecho propio, libre e independiente.

Hoy, el largo Calvario de la patria irredenta llega hasta estos días precursores del nacimiento de 1968. Pero para afrontar ese nacimiento ya hay una conciencia nueva; ya hay un latir diferente en el pecho del pueblo cubano, que sin pedestales ni partidarismo, esta dispuesto al mayor de los sacrificios, por hacer que todos los que en el siglo pasado y presente murieron por la libertad de Cuba, se sientan gozosos en el más allá, de los hijos cubanos que dieron al mundo.

1968 es año de Águilas Cubanas, aquellas que lejos de proporciones pequeñas, vuelan sobre altos picachos, allí donde la libertad refulge con sus mejores luces.

Hamburgo, Alemania (NA)—La Iglesia Católica tiene que tomar el liderato en el progreso social

Inauguran Biblioteca Ecuménica en Quito

Quito (NA)—La primera biblioteca ecuménica de América Latina fué inaugurada recientemente en esta ciudad. Este hecho fue considerado como un paso muy significativo en el camino de la unidad.

Asistieron a la inauguración el obispo primado de la Iglesia Episcopal de Estados Unidos, monseñor John Hines, y el obispo episcopaliano de Colombia, reverendo David Reed. También estuvieron presentes el nuncio apóstolico, monseñor Giovanni Ferrofino; el arzobispo de Quito, monseñor Pablo Muñoz Vega; y el obispo de Ambato, monseñor Bernardino Echevarría.

La Biblioteca, que fue bendecida por monseñor Muñoz Vega, ha sido creada gracias a una donación de una diócesis episcopal de Estados Unidos. Tiene su sede en la Iglesia de San Nicolás, que dirige el reverendo Onell Soto.

Al hacer uso de la palabra, durante la ceremonia inaugural, el obispo Reed dijo que "inauguramos una esperanza, realizamos un sueño", añadiendo que "queremos hacer una búsqueda juntos."

en América Latina o lo harán los comunistas, expresó en esta ciudad el obispo Marcos McGrath de Santiago de Veraguas, Panamá.

Moñs. McGrath, segundo vice-presidente del Consejo Episcopal Latinoamericano (CELAM), participó en la celebración de la Semana de América Latina. También hizo un llamado a los católicos alemanes para que contribuyeran con generosidad a la colecta anual de Adveniat para América Latina que se realiza durante las Navidades en todas las iglesias alemanas.

A fin de ejercer este liderato en el campo social, la Iglesia tiene que volver a dedicarse a los pobres, dijo el obispo. La Iglesia, agregó, tiene que llegar a los pobres a través de iglesias ubicadas geográficamente entre ellos y a través de colegios para los hijos de estas familias pobres.

Enfatizó que las soluciones meramente materialistas que ofrecen los marxistas no será suficientes para solucionar los problemas sociales de América Latina. También se necesitan soluciones espirituales para ayudar a los latino-americanos a llevar vidas verdaderamente humanas, dijo.

Arzobispo de Lima Pide la Paz Social

Lima (NA)—El cardenal Juan Landazuri Ricketts, arzobispo de Lima y primado del Perú, invocó la desaparición de los odios y el reinado de la justicia social, al impartir su bendición al pueblo peruano con motivo de la Navidad.

"Que Jesús baje a todos los corazones para que en el mundo haya comprensión, que desaparezcan los odios, que reine la justicia social, que nuestro pueblo tenga colmadas sus aspiraciones en estos momentos difíciles", precisó el purpurado.

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- ST. TIMOTHY-5400 S. W. 102 Ave. 12:45 p.m.
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salvation and service

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If then, we were to attempt a synthesis of the public ministry of Our Blessed Lord, it would seem that two words capture it adequately; SALVATION and SERVICE. The Savior and Servant Christ is still in our world, on the move, wherever there are souls to be saved. He is the abiding Person in mission - potentially hidden in each non-Christian, each starving child, each suffering leper. He is the One Who is loved, the One for Whom we labor and serve.

The Church, the sacrament or sign of salvation, like her Founder, must be on the move. She cannot afford to settle down; to do so would be to lose her essential missionary character. To be missionary is to serve; to serve is to take part. She must be ever ready to follow God's call wherever there is need, spiritual or temporal. No longer can she stand apart in isolation. The Church today must approach the world in which it lives and in which all of us live. Nor can we any longer sit back securely saying that this mission is the affair of the Church, the Bishops and priests. Through Baptism we were incorporated into the Mystical Body of Christ. Can the body have only a head and no members? WE are the Church! As Christ took on the nature of a compassionate servant, so must we, devout Christians, become the solicitous servant of humanity, especially to the poor, the needy.

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Salvation and Service are the work of The Society for the Propagation of the Faith. Please send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001 or directly to your local Diocesan Director.

Reverend John Block
Chancery Office
6301 Biscayne Boulevard
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Diario Argentino Comenta Posible Visita del Papa

Buenos Aires (NA)—Refiriéndose a la posibilidad de que Paulo VI viaje a Sudamérica con motivo del Congreso Eucarístico Internacional que tendrá lugar en agosto del año próximo en Bogotá, el diario La Nación publicó un editorial el que destaca la singular importancia de los viajes del actual Papa.

Luego de señalar que el Sumo Pontífice "ha tiempo dejó de ser el voluntario prisionero de otras épocas", La Nación pasa revista a los viajes que lleva cumplidos Paulo VI desde que efectuó el primero, poco después de ascender al solio pontificio: a Tierra Santa, a la India, a los Estados Unidos (asamblea de la ONU), a Portugal (Fatima) y finalmente a Turquía, para visitar en Estambul al patriarca Atenagoras, acerca de cuyo encuentro dice el editorial que "fue la más ostensible manifestación de ese ecumenismo que desde los días de Juan XXIII convoca la buena voluntad de muchos en torno de la unidad de los hombres, sin distinción de razas, creencias, ni fronteras".

Al hacer referencia a la posibilidad de que la visita papal se extienda al Brasil y a la Argentina, el diario argentino dice que el acontecimiento será una hora de júbilo para la América hispano-lusitana, "ya que no debe olvidarse que nuestro continente encierra el mayor número de creyentes del mundo adictos a la cátedra de Pedro" y casi la mitad de todos los del universo.

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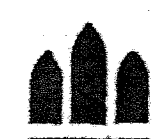
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Information Office Set Up

WASHINGTON —(NC) and the National Conference of Catholic Bishops.

— A new office of public information has been created in the United States Catholic Conference here, and Robert M. Donihi, a 52-year-old public relations counselor, has been named to head it.

The announcement of the new office, which opened Jan. 1, was made here by Bishop Paul F. Tanner, general secretary of the USCC

Bishop Tanner said that the function of the new office will be to provide counsel to the general secretary in matters of public interest to the USCC. It will also coordinate the relations of the departments of USCC and the committees of NCCB with all media of communications.



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Hospital Refuses 'Legal' Abortions

VICTORIA, B.C.—(RNS) —St. Joseph's Hospital, a Catholic institution, made clear that even if the Canadian Parliament approves of therapeutic abortions, they will not be performed here.

"As a Roman Catholic hospital we would adhere to the Church's teaching on this," said the administrator, Dr. E. G. Van Tilburg. "Human life is sanctified and we would never induce an abortion. We have seen what Hitler can do."

"No one should have the final word over life and death. To condone abortion is to let the moral code sag."

Meanwhile, in Ottawa, the national capital, the Catholic Hospital Association of Canada issued a policy statement warning that relations between Catholic and other hospitals would be severely

strained by relaxation of abortion laws.

The association, which has 300 member hospitals, said it recognized the need for clarification of the current law, but is opposed to any broadening of provisions that would permit abortion.

It warned that "consenting" non-Catholic hospitals would have to care for all abortion clients, because Catholic establishments would have no part of it.

"They (the consenting hospitals) will no doubt come to resent having to do all the abortion work, which is recognized as distasteful," the association said.

"... This would... strain relations... and provide another source of conflict at a time when Canadian unity is already threatened."

Ask Action On Racial Tensions

DES MOINES, Iowa — (NC) — Iowa religious leaders issued a joint statement here expressing "deepest alarm" at the racial tensions and problems in the state and calling for "constructive action to meet the growing crisis."

The Catholic, Protestant and Jewish leaders also announced that they will jointly sponsor six public meetings throughout the state in January to help inform "every citizen of the crisis that exists and arouse us all to take positive action in meeting the problems that are before us."

Principal speaker at the meetings, the first of which will be held in Des Moines on Jan. 21, will be Gov. Harold E. Hughes.

LEADERS SIGN

The 18 signers of the statement on the racial crisis included the heads of the four Catholic dioceses in the state — Archbishop James J. Byrne of Dubuque; Bishop Gerald F. O'Keefe of Davenport; Msgr. L. V. Lyons, vicar general of Des Moines; and Bishop Joseph M. Mueller of Sioux City.

The statement said in part:

"Our nation, which has stood for the right of self-determination, the rights and dignity of every human being, freedom under law, and deliverance from discrimination, finds itself today bewildered by the hatred, violence, lawlessness and rebellion that exist in its common life."

"The crisis in American life, dramatized on the streets of our cities, threatens to destroy us as a nation."

"With the deepest alarm we have noted the tensions and problems in our own state of Iowa."

"In Iowa, too, we have mistrust, bigotry and prejudice. We have the problems of racial tension, lack of respect for law, segregated housing, unequal educational opportunity, job discrimination, apathy and despair."

"As leaders of the major religious bodies in Iowa, we feel a deep and particular responsibility toward the social ills that threaten our community."

"We invite and urge every citizen to attend one of these meetings and trust that from them the people of Iowa will be moved to constructive action to meet the growing crisis."

Defends The Unborn

Archbishop Blasts Abortion

ATLANTA — (NC) — Archbishop Paul J. Hallinan of Atlanta has reiterated his opposition to changes in Georgia's abortion laws in an editorial in the "Georgia Bulletin," archdiocesan newspaper of Atlanta.

Archbishop Hallinan said: "The heart of the issue is not the experience of foreign countries like Japan and Sweden. It is not the 'back-street' practices of illegal abortions. It is not the protection of citizens before the law. It is not the playback of the Nazi government which started with abortion and sterilization and ended with the concentration camps.

"The main issue is the human right of an innocent fetus."

The Atlanta archbishop stated that the Church's opposition is based on two

factors. First, he said, "regarding Catholics, it is our right and responsibility to clarify the moral core of this medical-legal-social issue."

The second factor, he said, is that "regarding all Georgians, it is our right and responsibility as citizens and as moral leaders to many to speak out. We believe they want to vote for the common good, and the legal rights of all people."

Social agencies should provide for the needs of the mother and the defective child, Archbishop Hallinan said, rather than "just seek an easy way out."

He also said: "Should our American nation continue to be a stronghold of justice and a safeguard against materialism? May God agree that it will."

D.F. Russell Requiem Sung

Requiem Mass was sung Tuesday in St. Rose of Lima Church for Daniel F. Russell, pioneer member of the parish, who died on Friday, Dec. 29, at the age of 76.

Father Michael Hourigan, assistant pastor, offered the Mass for Mr. Russell, who came to Miami Shores 18 years ago from Tiskilwa, Ill., and was a founding member in the parish Holy Name and St. Vincent de Paul Societies and the Ushers Club.

In addition to his wife, Beatrice M., he is survived by two sons, Dr. Lyle Russell, Miami, and Francis Russell, Tiskilwa; two daughters, Sister Danie Maureen, O.P., Charlottesville, Va.; and Miss Elva Russell, Miami.

Burial was in Our Lady of Mercy Cemetery, Philbrick-Vickers Miami Shores Funeral Home was in charge of arrangements.

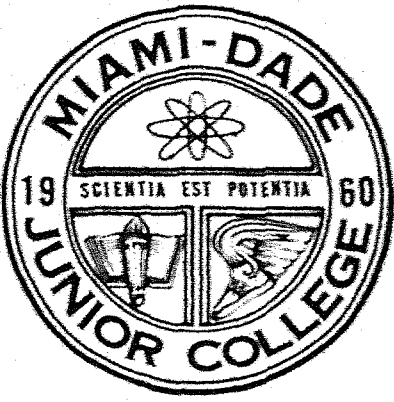
Scholarships Donated For S. America

WASHINGTON — (NC) — The U.S. Bishops' Committee for Latin America has announced the allocation of \$10,000 for scholarships in the areas of economics and rural sciences at the Agri-

cultural Institute of Buga, Colombia.

The need for agrarian reform and agricultural development is particularly acute in Colombia. Wages paid by

Colombian industry average 50% higher than farm wages, causing food production shortages as increasing numbers of rural workers abandon farming.



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Oil Painting, Int. S 9-11:50 a.m.
Art Sketch, Beg. W 7-9:45 p.m.
Music Class Guitar Th 7-9:45 p.m.
(\$18, 12 wks.) W 7-9:45 p.m.
Strings, Prep. (\$18, 12 wks.) S 9-11:50 a.m.
Photography Th 7-9:45 p.m.
Community Theatre T 7-9:45 p.m.
(\$18, 12 wks.)

BUSINESS

Bookkeeping, Acct., Beg. S 9-11:50 a.m.
Bookkeeping, Acct., Beg. M 7-9:45 p.m.
Bookkeeping, Acct., Int. Th 7-9:45 p.m.
CPA Exam (6 1/2 wks.) M&Th 7-9:45 p.m.
(begins 3-11-68)
Personal Income Tax (6 1/2 wks.) M&W 7-9:45 p.m.
Investment Securities W 7-9:45 p.m.
Business Math W 7-9:45 p.m.

SECRETARIAL

Key Punch Op. (\$18, 12 wks.) F 7-9:45 p.m.
Key Punch Op. (\$18, 12 wks.) S 1-3:50 p.m.
Med. Sec'y, Pract. T 7-9:45 p.m.
Med. Sec'y, Intermed. Th 7-9:45 p.m.
Gregg Shorthand, Beg. T 7-9:45 p.m.
Gregg, Intermed. W 7-9:45 p.m.
Stenoscrypt M 7-9:45 p.m.
Typing, Beg. T 7-9:45 p.m.
Typing, Beg. S 9-11:50 a.m.
Typing, Intermed. Th 7-9:45 p.m.

ENGLISH

Creative Writing T 9-11:50 a.m.
Creative Writing W 7-9:45 p.m.
English F/B M 7-9:45 p.m.
Intensive English F/B M&W 7-9:45 p.m.
English Review M 7-9:45 p.m.
Parliamentary Procedure M 7-9:45 p.m.
Vocabulary Building T 7-9:45 p.m.

READING

Reading Improvement W 7-9:45 p.m.
Reading Improvement S 9-11:50 a.m.

LANGUAGES

Convers. French, Beg. Th 7-9:45 p.m.
Convers. French, Intermed. T 7-9:45 p.m.
Convers. Spanish, Beg. Th 7-9:45 p.m.
Convers. Spanish, Beg. S 9-11:50 a.m.
Convers. Spanish, Int. Th 7-9:45 p.m.
Convers. Spanish, Adv. T 7-9:45 p.m.
Conv. Spanish, Level 5 M 7-9:45 p.m.

CULINARY ARTS

Cake Decoration, Beg. M 7-9:45 p.m.
(\$12, 8 wks.) W 7-9:45 p.m.
Basic Catering (\$13) M 1-3:50 p.m.
Basic Catering (\$13) F 7-9:45 p.m.
Gourmet Cooking (\$13) M 7-9:45 p.m.
Gourmet Cooking (\$13) M 9-11:50 a.m.

HOME BEAUTIFICATION & HOME SKILLS

Flower Arranging Th 10 a.m.-1 p.m.
(\$12, 8 wks.)
Basic Design/Home W 7-9:45 p.m.
Basic Pattern Design Int. T 7-9:45 p.m.
Basic Sewing Techniq., Beg. F 7-9:45 p.m.
Sewing Techniq., Int. W 7-9:45 p.m.

MANAGEMENT DEVELOPMENT

Principles, Mgt., Beg. T 7-9:45 p.m.
Procurement Mgt. II W 7-9:45 p.m.
Supervision Th 7-9:45 p.m.

KINDERGARTEN & NURSERY EDUCATION

(12 wks.)
Adm. Kindergartens, Nursery (\$18) W 7-9:45 p.m.
Arts, Crafts, Kindergarten (\$18) T 7-9:45 p.m.
Health Ed., Play Games (\$18) S 9-11:50 a.m.
Music Kindergarten (\$18) M 7-9:45 p.m.
Plan Kindergarten (\$18) M 7-9:45 p.m.
Psychology Pre-School (\$18) Th 7-9:45 p.m.
Teaching/Pre-School (\$18) W 7-9:45 p.m.

PSYCHOLOGY

Psych., Everyday Living W 10-11:50 a.m.
Psych., Everyday Living M 7-9:45 p.m.
Psych., Group Counseling W 7-9:45 p.m.

RECREATIONAL

Yoga (\$12, 10 wks.) W 8-9:45 p.m.
Golf (\$12, 10 wks.) M 6-8:00 p.m.
Golf (\$12, 10 wks.) M 8-10:00 p.m.
Golf (\$12, 10 wks.) W 6-8:00 p.m.
Golf (\$12, 10 wks.) W 8-10:00 p.m.
All golf classes meet first time in Room 153; at Miami Lakes thereafter.

TECHNICAL & VOCATIONAL

Building Construction M 7-9:45 p.m.

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SOUTH CAMPUS

11011 S.W. 104th St. Telephone 274-1161

Registration: By mail thru Jan. 12; thereafter 3135 Science Bldg., 1-9 p.m.

ENGLISH & LITERATURE

TV, Radio Script Writing Th 7:30-9:45 p.m.
Public Speaking T 7:30-9:45 p.m.
Literature, Shakespeare Th 9:00-10:50 a.m.

MODERN LANGUAGES

French, Level I Th 7:30-9:45 p.m.
French, Level II T 7:30-9:45 p.m.
Russian, Level II T 7:30-9:45 p.m.
Spanish, Level I M 7:30-9:45 p.m.
Spanish, Level I Th 9:00-10:50 a.m.
Spanish, Level I Th 7:30-9:45 p.m.
Spanish, Level II Th 7:30-9:45 p.m.
Spanish, Level III Th 7:30-9:45 p.m.

HOME BEAUTIFICATION

Interior Design, Decoration W 7:30-9:45 p.m.
Home Maintenance, Repair T 7:30-9:45 p.m.
Pattern Design, Inter. S 9:30-11:45 a.m.

TECHNICAL & VOCATIONAL

Bldg. Constr., Estimating Th 7:30-9:45 p.m.
Blueprint Reading T 7:30-9:45 p.m.
Supervision (Management) M 7:30-9:45 p.m.

KINDERGARTEN EDUCATION

Administration, Kindergartens, Nurseries (\$18) Th 3:00-5:45 p.m.
Music for Kindergarten (\$18) Th 7:00-9:45 p.m.
Techniques of Teaching Pre-School Child (\$18) T 7:00-9:45 p.m.
Psychology, Pre-School Child (\$18) M 7:00-9:45 p.m.

HEALTH & PHYSICAL EDUCATION

Golf, Beginning (\$12) T 6-8 p.m.
Golf, Beginning (\$12) T 8-10 p.m.
Golf, Beginning (\$12) Th 6-8 p.m.
Golf, Beginning (\$12) Th 8-10 p.m.
Golf, Beginning (\$12) S 9-11 a.m.
Golf, Beginning (\$12) S 11 a.m.-1 p.m.
Tennis, Beg. (\$12) M 7:30-9:30 p.m.
Tennis, Beg. (\$12) T 7:30-9:30 p.m.