Mandatory Sermons on Sundays and Holy Days

Pope Rules Liturgy Changes In Effect Feb 16

VATICAN CITY (AP) — In line with the ecumenical council's liturgy constitution, Pope Paul VI has provided for changes in the public worship of the Church to begin on Feb. 16. They include mandatory sermons at Masses on Sundays and holy days and put the administration of the sacrament of Matrimony within the Mass rather than before it.

The Pope also announced the establishment of a special commission which will be entrusted with the long-range work of revising the missal, breviary and other liturgical books. The new document, entitled "Sacram Liturgiam," is a motu proprio, the name given an instruction issued by the Pope on his own initiative, rather than suggested by a congregatio of the Roman curia or some other body. While published Jan. 25, it bears the date of Jan. 26, the feast of the Conversion of St. Paul.

The document authorizes the implementation of 11 specific provisions of the liturgical constitution enacted by the Second Vatican Council last Dec. 4. Some changes concern the Breviary, the book containing the Divine Office, which priests are now required to recite every day.

Also as of Feb. 16, which is the first Sunday of Lent, the sacrament of Confirmation may be conferred during Mass.

ENHANCING LITURGY

In the introduction to the 1,400-word document, Pope Paul cited the concern which popes and bishops have always had for enhancing the liturgy. He stressed the necessity for all priests and lay people to study the liturgical constitution thoroughly and to accept its provisions. Diocesan bishops are urged to make sure that their people understand the value and significance of the liturgy and take part actively and piously in the Church's worship.

The Pope's instructions thus seek to make effective the constitution's assertion that the "full and active participation by all the people is the aim to be considered before all else" in the work of renewing the liturgy.

The papal document notes that many provisions of the liturgical constitution cannot be put into effect within a short period of time, because some of the liturgical rites must be revised and new liturgical texts must be prepared. It is for this work that the Pope is establishing a special commission. But the make-up of the commission was not immediately detailed.

Provisions of the constitution which go into force Feb. 16 by

(Continued On Page 2)

Official Diocese Of Miami

The Chancery announces the following appointments effective Thursday, Feb. 6.

THE VERY REVEREND MONSIGNOR R. E. PHILBIN, Full-time Diocesan Director of Confraternity of Christian Doctrine with offices in Chancery.

THE REVEREND FATHER SEBASTIAN LONGHAB, Administrator, St. Michael the Archangel parish, Miami.

THE REVEREND FATHER RENE GRACIDA, Administrator, St. Ambrose parish, Deerfield Beach.

30 Protestant Ministers At Catholic Retreat House

30 Protestants have returned to the Florida Passionist Retreat House at North Palm Beach last week. This is the first such retreat of non-Roman Catholic clergymen held under Catholic auspices in the State of Florida.

The retreat was conducted by Father Columbkille Regan, C.P., of Jamaica Long Island, N.Y. Father Regan has been active in the Ecumenical movement.

First Time In Florida

30 Protestant Ministers At Catholic Retreat House

Full Page Of Pictures On Page 3

North Palm Beach — Thirty Anglican and Protestant clergymen representing four denominations concluded a 12-day retreat at Our Lady of Florida Passionist Retreat House at North Palm Beach last week.

This is the first such retreat

(Continued On Page 2)

APPEAL WILL BE MADE FROM ALL PULPITS SUNDAY

DDF Seeks 10,000 Volunteers

An appeal for 10,000 volunteers will be made next Sunday, Feb. 2, through the 16 counties of the Diocese of Miami.

From every pulpit at every Mass in every church and mission, priests will issue a call for workers to offer just four hours of their time in behalf of the 1964 Diocesan Development Fund Campaign.

Sunday's appeal will be designated as "Volunteer Sunday" and members of every parish will be asked to lend their active support by participating in this year's drive as volunteer workers who will make calls at the homes of all Catholics in the Diocese.

Organization of volunteer workers will begin immediately in every parish and on the following Sunday, Feb. 9. Parishes in all churches will be devoted to an explanation of the Diocesan Development Fund and the urgency of the needs for the 1964 campaign.

The drive will come to a climax on Sunday, Feb. 16. "Stay at Home Sunday," when teams of the volunteers will make personal calls at every Catholic home in the diocese.

Gifts to the Development Fund will be made on every Sunday, Feb. 16, "Stay at Home Sunday," when teams of the volunteers will make personal calls at every Catholic home in the diocese.

This year's campaign gets under way soon.

(Continued On Page 5)

Walk indoors. When Pope Paul VI granted an audience to the family of Giuseppe Saragat, Foreign Minister of Italy, the Pontiff and Augusta Santiacateolina, 3-year-old grandson of the Foreign Minister, clasped hands and went for a stroll.

(Continued On Page 2)

FOREST TIME IN FLORIDA

From New Headquarters In Chancery Building

Msr. Philbin To Expand CCD

An accelerated program of Confraternity of Christian Doctrine activities was announced this week by Bishop Coleman F. Carroll who has appointed Mgr. R. E. Philbin, diocesan CCD director, to a full-time position in the Confraternity of Christian Doctrine with offices in the Chancery.

In order that he may devote himself primarily to the Confraternity of Christian Doctrine, which has as one of its objectives the religious education of all Catholics not in Catholic schools, Mgr. Philbin has been relieved of his duties as pastor of St. Michael the Archangel parish in Miami.

Emphasizing the urgent need for the Catholic education of youth at elementary, high school and college levels, Bishop Carroll noted that in the Diocese of Miami only 18 per cent of Catholic children are in Catholic grade schools and only 32 per cent are enrolled in Catholic high schools.

"At the junior college level and university level less than

(Continued On Page 12)
Mandatory Sermons Sundays and Holy Days

Liturgy Changes Start Feb. 16

(Continued From Page 1)

virtue of the Pope's motu proprio are:

1. Seminaries and religious houses of study must prepare now to carry out Articles 15, 16 and 17 of the constitution, which make comprehensive study of the liturgy a compulsory and major course in studies for the priesthood. There must be a start in implementing the provisions of these three articles within the next year.

2. Diocesan commissions for promoting the liturgical movement must be established, in line with Article 48. And every diocese should set up committees for sacred music and sacred art if at all possible (Article 46).

3. As of Feb. 16, the sermon during the celebration of Mass goes into effect Feb. 16 (Article 71).

4. The faculty of administering Confirmation during the celebration of Mass goes into effect Feb. 16 (Article 78).

5. The sacrament of Marriage must normally be celebrated within the Mass, after the reading of the Gospel and the homily necessary for the understanding of the Gospel and the homily (Article 79). If Matrimony is celebrated apart from Mass, it is required that at the beginning of the ceremony, after a brief exhortation, that the Epistle and Gospel of the Nuptial Mass be read and that the ritual blessing be given to the spouses.

6. Priests in reciting the Divine Office privately may omit the hour of Prime, and select from among the three minor hours of Terce, Sext and None the one which best fits the time of day (Article 80).

7. Diocesan bishops may, in special cases and for well-considered reasons, dispense from the obligation to recite the Office, either in whole or in part, or permit substitution for it of other prayer (Article 97).

8. Where permission is granted for the recitation of the Divine Office in the vernacular in non clerical religious communities, the translation to be used must be submitted for the approval of the Holy See (Article 98).

9. Every other innovation in the liturgical field "depends exclusively on the Holy See and, according to the norm of the law, on the bishops" (Article 101).

10. The "territorial" bodies of bishops entrusted to some extent with regulation of the liturgy within their areas must be the legitimately constituted national episcopal conferences.

11. Every other innovation in the liturgical field "depends exclusively on the Holy See and, according to the norm of the law, on the bishops" (Article 101).

The Pope said that Catholic sense of certainty is a "particular spiritual effect which we will call a characteristic of Catholic psychology, a certainty that is the interior experience of being founded on the word of the Lord."

The Pope warned that joined to this sense of security is a "sacred of insecurity. He said that if the Word and Christ which guarantee security, but that it is "the inequality of man as a son of Adam" which gives rise to insecurity.

Your Faith Is A Gift, Pope Says

VATICAN CITY (NC) — Pope Paul VI told his weekly general audience that Catholics can rejoice in the certainty of the truth of their Faith, but that they must humbly recognize it as a gift of God.

The Pope said that Catholic sense of certainty is a "particular spiritual effect which we will call a characteristic of Catholic psychology, a certainty that is the interior experience of being founded on the word of the Lord."

The Pope warned that joined to this sense of security is also a sense of insecurity. He said that if the Word and Christ which guarantee security, but that it is "the inequality of man as a son of Adam" which gives rise to insecurity.

The warm, open-hearted fellowship that the Passionist Fathers have extended to us has been most heartening. To be received with such friendliness and addressed as "Brethren in the Lord" shows us that the "fresh air" that Pope John said he was letting in to the Roman Catholic Church is already blowing this way.

"Our very frank conversations this week have shown us where our common beliefs, as well as our real differences, lie. This doesn't mean that any of us Protestants are on the way into the Roman fold. As a matter of fact, most of us leave here even more ardent Protestants; but we have established points of communication as men of good will, and these are bound to help us toward further understanding."

The first step has been taken toward a working relationship with Roman Catholics which I hope will one day be as good as we now have between Presbyterians, Methodists, Lutherans and so on."

Father Cyril Schweinberg, director of retreats at Our Lady of Florida Retreat House, when asked about this unusual event, stated:

"The experience was quite new on the part of all concerned. All were aware of the significance of the gathering and the importance of furthering a sense of mutual understanding. That it was worthwhile, there is no doubt."

"Besides being a time for personal spiritual renewal, this meeting also provided an opportunity for the clergymen to sit down and discuss the common bonds of union and ways and means of healing the differences in Christianity. The enthusiastic response of the Protestant clergymen was most heartening."

Ministers Attend Retreat

(Continued From Page 1)

in New York and Massachusetts.

During the course of the week, many discussions were held on the question of unity. On Wednesday evening, Bishop Coleman F. Carroll, of the Diocese of Miami, accompanied by Msgr. James J. Walsh, director of the Office of Information, met with the Protestant clergy at the retreat house.

Bishop Carroll spoke on the meeting of the Vatican Council, the questions that were being discussed, and the meaning of these discussions.

Bishop Carroll said:

"The late Pope John XXIII opened the door to a whole new way of thinking. This has been continued and increased by his successor, Pope Paul VI. Indeed, much work remains to be done before unity can be achieved, it is only by discussing points of agreement and disagreement that a full and better understanding can come about. Such meetings as this retreat will contribute greatly to the cause of unity."

STATEMENT ISSUED

At the conclusion of the retreat the Rev. Dr. Howard Lee, of Flagler Memorial Presbyterian Church, in St. Augustine, issued the following statement in behalf of the Protestant clergy attending:

"This experience here at Our Lady of Florida has been a real eye-opener to most of us Protestants who came here — Methodists, Lutherans, Presbyterians, Episcopalians. We have talked together, eaten together, and had a barrel of laughs together. The result is we have a much better understanding of one another."

POPE PAUL VI in traditional ceremony, on the Feast of St. Agnes, Church dignitaries call at the Vatican and present the pope with young lambs bedecked with ribbons. Wool from the lambs eventually is woven into pallia, circular bands worn about the necks of prelates.

The Pope said that Catholics' understanding of the Lord" shows us that the "fresh air" that Pope John said he was letting in to the Roman Catholic Church is already blowing this way.

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Page 2 January 31, 1964 THE VOICE Miami, Florida
SPIRIT OF UNITY EMPHASIZED AT FIRST SUCH CONFERENCE IN FLORIDA

Protestant Clergy Pray In Catholic Retreat House

EPISCOPAL BISHOP, retired, from Chicago, Rt. Rev. Walter Conkling, is welcomed by Bishop Coleman F. Carroll to Our Lady of Florida Monastery and Retreat House, N. Palm Beach.

MARTI DINOCESAN priests, Msgr. James J. Walsh, third from left, and Msgr. Michael Beerhalte, second from right, talk with ministers during three-day spiritual conferences at Our Lady of Florida Retreat House, the first such retreat under Catholic auspices in the state.

FOUR DENOMINATIONS were represented at the historic non-Catholic retreat in North Palm Beach. Among those participating were the Rev. Harry Vennil, Lutheran of Homestead; Rev. Eugene Thompson, Episcopalian from Riviera Beach; Rev. Charles Reed, Methodist of Juno Beach and the Rev. James R. Crook, Methodist of West Palm Beach.

RETREAT PREACHER during conferences for ministers was Father Columkille Regan, C.P., right, shown above talking with the Rev. Gerald Bergin, Lutheran pastor from the Miami area.

MONASTERY RECTOR, Father Kilian McGowan, C.P., center, chats informally with two of the many ministers who participated in the retreat conferences last week at the retreat house.

PRESBYTERIAN ministers present for the three-day retreat included the Rev. John Montgomery of Maitland; the Rev. Eugene Downey, Boynton Beach and Rev. Howard Lee, St. Augustine.
These Are God's 'Exceptional Children'  

One of the major goals of the Diocesan Development Fund Campaign for 1964 is the construction of the Marian Center for Exceptional Children, ground for which already has been broken in the Golden Glades area of North Dodge.

Bishop Coleman F. Carroll has repeatedly emphasized the great need for the care and Catholic instruction of these children. The Marian Center will be staffed by dedicated Sisters of St. Joseph of Carondelet who conduct many institutions for the care and instruction of the retarded in Europe.

A leading authority on the care of these "exceptional children of God" is Msgr. R. H. Behrmann, of St. Louis, executive secretary of the Department of Special Education of the National Catholic Educational Association and a member of the President's Panel on Mental Retardation.

Following are excerpts from an interview with Msgr. Behrmann, written by Douglas J. Roche, which was printed in the March, 1969, issue of "The Sign," national Catholic magazine:

Msgr. Behrmann, why waste good money, needed classroom space, and invaluable religious teachers on children from whom Catholic education and society can expect only a meager return?

Retarded children have a natural, democratic, and Christian right to an educational program, which is adapted to their limited abilities. Although their talents may be few, they have a right to have these developed to their maximum growth in accordance with the basic dignity of human nature. It is obvious that Almighty God would not give powers of mind or body, even though limited, if He never intended their use; this would make God do a foolish thing.

Are there more retarded children today, or are we just hearing about them more?

Numerically, there are more retarded children today because of our expanded population, but the percentage has probably not changed. There has been an increase in our attention, more sharply because they're emerging from basements and back rooms and into the unfair public stigma attached to this handicap more clearly for the first time where families have denied or right the existence of such a child, and others where parents have prematurely patched a child off to an institution only because of regret over their intelligence in later years as they saw how the child developed into a lovable son or daughter. On the other hand, the marvelous way parents of the retarded are banding together in many places is helping to remove this unjust stigma and to gain public acceptance.

What exactly is a retarded child, and how many are there in the U. S.?

Retardation is a condition of mental deficiency caused by diminished or arrested mental development arising from genetic causes. This condition is essentially incurable and usually results in some kind of social incompetence. Retardation is not the same as mental illness which is characterized by distortion of a person's relationship to reality.

Are you including the "slow learner" here?

No, the slow learner has an IQ of 90 to 100 (90 to 110 constituting the normal). Mental deficiency is present when the IQ is approximately 70 or below. There are three main educational levels of mentally deficient children: the educable, comprising about 85 per cent of all retarded children; the trainable, 10 per cent; the totally dependent, 2 per cent.

An educable child is one who will profit from specialized academic and vocational instruction. Generally speaking, he can be expected to achieve from a second to a fourth grade subject level by the age of sixteen. A trainable child has the potentialities for learning self-care, social adjustment in the family and neighborhood, and economic usefulness in the home, residential school, or sheltered workshop. He will require some care, supervision, and economic support throughout his life. A totally dependent child will require care and complete supervision throughout his life and is usually placed in an institution.

The problem, in a general way, is the problem of the retarded looked at in the light of the staggering problem Catholics face in providing education for normal children in the expanding diocese of suburbia.

The problem is as serious as one may feel about rights of America's 31 per cent of married retarded children in the U.S. are getting an education especially suited for them. And with Catholic facilities falling so far short of public schools, actually a good many would be that only about 3 per cent of Catholic retarded children are being provided for. As I said, this is a matter of rights, and when the rights off an individual are abused, it cries to heaven for appeasement.

Retarded children form the largest single bloc in the whole group of handicapped children. There are as many retarded as all the children suffering blindness, deafness, and orthopedic disabilities put together. The retarded are our "fringe" children, caught in an educational and social no-man's-land. They are not strong enough mentally to succeed in normal classroom (in fact, they hurt not only themselves but the whole class when they are left there), and most are not so weak that they must be sent to an institution. Where are they? They're either hazing in normal class, stagnating, at home, or in public school special classes.

Administrators who argue that the school problems of suburbia preclude helping the handicapped are not lifting up their minds as the Church has taught us to do.

Wouldn't it be sufficient to have a period or religious a week for retarded children and let them attend public school classes the rest of the week?

I see no sound argument to exempt Catholic children from the joys and blessings of a thorough Catholic education and relegation to the public schools simply because they are retarded. I sincerely want to commend all those engaged in part-time religious instruction of retarded children, such as the work being done through the Confraternity of Christian Doctrine, but if full-time Catholic religious and academic instruction can be supplied through special Catholic classes, then by all means these should be organized.

One of the true joys of retarded children is a first hand contact with God through faith. I believe this gives them not only a deep sense of belonging in their family life but a deeper feeling of constantly retarded in society. A one-hour religious instruction program, valuable as it is, is hardly the best way to transmit to them an understanding and appreciation of repetition of subject matter which is one of the essential factors in teaching such children. In a full-time program, symbols of religious truth — crucifix, pictures, statues, charts — which have so much psychological appeal to the retarded. These, combined with the presence of a religious teacher and frequent visits of the priests, produce a knowledge and love of God that is really meaningful and satisfying to a retarded child.

Msgr. Behrmann, what do you teach in the retarded classes?

The objectives of the curriculum include the spiritual and moral growth of children, security and personal adequacy, limited academic skills, acceptable human relations, and as much economic and civic self-sufficiency as is possible. We emphasize religious training so that every child can grow to love God, and the training of Divine security. A one-hour religious instruction program, valuable as it is, is hardly the best way to transmit to them an understanding and appreciation of repetition of subject matter which is one of the essential factors in teaching such children. In a full-time program, symbols of religious truth — crucifix, pictures, statues, charts — which have so much psychological appeal to the retarded. These, combined with the presence of a religious teacher and frequent visits of the priests, produce a knowledge and love of God that is really meaningful and satisfying to a retarded child.

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Parishioners Of West Coast Churches Were Dinner Guests In Fort Myers

DDF CAMPAIGN on the west coast of the Diocese of Miami is discussed by Bishop Coleman F. Carroll with Msgr. Joseph H. DeVaney, V.F., pastor, St. Francis Xavier Church; Joseph Pulte, Fort Myers, left, and James W. McCaughan, general chairman.

APPEAL WILL BE MADE FROM ALL PULPITS SUNDAY

DDF Seeks 10,000 Volunteers

(Continued From Page 1)

way, returns already are flowing in from its advance phase which has been continuing throughout January following a series of regional meetings in all parts of the diocese. Three meetings were held on the West coast last Sunday, at Naples, Port Charlotte and Fort Myers, and another will be held at Palm Beach next Wednesday, Feb. 5.

MAJOR GOALS

Major goals of the 1964 campaign have been outlined by Bishop Coleman F. Carroll as these:

... The Marian Center for Exceptional Children, ground for which already has been broken.

Dr. Tom Dooley Play Presented By CYO

SEBRING — Members of St. Catherine parish CYO recently presented a play on the life and work of Dr. Tom Dooley.

The cast for the play numbered 22.

... A Geriatrics Center to care for the elderly poor and to study diseases of the aged.

... A home to care for dependent teenage boys, to complement the new Bethesda Residence for dependent teenage girls.

... More Newman Centers at the junior colleges and universities in South Florida.

In all sections of the diocese, interest and enthusiasm in the drive continues to grow, according to Father Neil J. Fleming, campaign coordinator for Bishop Carroll. He declared: "The people of the Diocese of Miami fully realize the special needs which exist here because of the rapid and continuing growth in all parts of South Florida. What is more important and significant, however, is the fact that they are responding wholeheartedly to meet the obligations which Almighty God has placed upon the shoulders of all of us.

"For many individuals and families, this requires real sacrifice, but they are meeting this challenge with a truly Christian spirit."

ARCHBISHOP AIDS

Encouragement was given the Development Fund campaign by Archbishop John F. Dearden, of Detroit, who spoke at the three regional meetings held last Sunday at Naples, Port Charlotte and Fort Myers. Before his appointment as first Bishop of Miami, Bishop Carroll served as Auxiliary Bishop to Archbishop Dearden when he was the Bishop of Pittsburgh.

Explaining the purpose and operation of the Development Fund in Detroit for the past 15 years, Archbishop Dearden said that such a program is a sound venture and an effective way in which a Bishop can fulfill the obligation of providing for the needs of his people.

These include, he said, such institutions as seminaries, major and minor; centers for retarded children; founding homes; residences for dependent teenage boys and girls and others which cannot be provided on the parish level.

Archbishop Dearden expressed his admiration for the people of the Diocese of Miami for the accomplishments they have made possible in only five short years. They are to be commended, he said, and are certain to receive many blessings from God for their wonderful cooperation.

Pontifical Low Mass Was Offered Sunday In St. Ann Church, Naples

DDF PROJECTS for 1964 were the topic of discussion during a brunch which followed Mass in St. Ann Church, Naples. Bishop Carroll is shown with Father Bernard Hickey and Father Joseph Beaumont, right; and James W. McCaughan, of Coral Gables.

Port Charlotte Residents Were Guests At Sunday Dinner At Congress Inn

WEST COAST parish pastor, Father Xavier Morrizs of St. Charles Borromeo Church, right, discussed plan for DDF drive with Bishop Carroll, Joseph Shaw, local chairman and James W. McCaughan, general chairman of the campaign now in progress throughout South Florida.
Catholic Press Gaining Giant Stature In Modern Society

February is Catholic Press month. A full month is none too long to call attention to the objectives and need and promise of Catholic publications — newspapers, books, magazines and pamphlets. Many still have to be helped to realize that the Catholic press is gradually attaining giant stature in our modern society. Not everyone is yet aware that its voice has become immeasurably more clear and powerful in recent years, far more so than believed possible not very long ago.

This is all to the good because the Catholic Press has a role to play which is vital nowadays in the lives of us all.

Like Gabriel of old, it still brings to men the tidings brought to Mary; like Raphael, it proffers to afflicted society remedies of heavenly efficacy and is the faithful guardian of the way; like Michael, it defends us in battle and it appeals to our protection against the snares of the enemy on the many fields of modern thought and debate.

In less poetic language, The Voice every week seeks to reach these very objectives by emphasizing the teaching of Christ, making known moral principles governing human acts in every area of life and giving clear directions in the Babylon-like world we live in.

The average Catholic nowadays more than ever needs to hail! Parents Of Priests

Recently our Holy Father gave an audience to more than 50 newly ordained priests. He used the occasion to pay a memorial tribute to their parents.

Noting that they had seen "a dream fulfilled" on that long awaited day of ordination, Pope Paul said, "We know well the sacrifices which you made for your sons ... We are grateful to you for the good example, kind encouragement and constant prayer which helped your sons to the altar."

It was of special interest to mothers and fathers of our own seminarians at St. John Vianney and St. Vincent de Paul to learn that the Holy Father went on to say, "Realize the precious treasure that is yours in having a son interceding for you and for all at the altar of God. We congratulate you and thank you for your generous offering to the Church."

It is obvious from the words of the Holy Father that no ordinary tribute of praise is fitting for the mother and father of a priest. What they have done for the Church in giving a son cannot fully be understood now. Only in eternity will we learn from God how greatly honored are parents who have given a son to the world who, from the day of his ordination, is set apart in the Church as his lifelong task, as his calling.

Moreover, no Catholic can afford now to be ignorant of the purposes and programs of the Ecclesiastical Council, since all the world has its eyes turned to the Vatican for continued reassurance and for the fulfillment of their hopes concerning peace and unity.

AN ALTAR BOY NAMED "SPECK"

People 'Devour' Newspapers But Are Cool To Sermons

By FATHER JOHN B. SHEERIN

Why do people "devour" the daily paper and yet pay no little attention to the Sunday sermon? This is a problem which troubles the Catholic priest as well as the Protestant minister.

One way to solve the problem would be to abandon today's sermons altogether. But for Catholics, the Second Vatican Council has moved toward greater emphasis on the Sunday homily. Preaching will hereafter play a very important part in the Sunday Mass.

Recently, Protestant theologians, journalists and public opinion experts held a three-day conference at Nashville.

According to the New York Times, the conference decided that American Protestantism fails to communicate with the world around it because it speaks in a language that is unintelligible to the man in the street. The consensus was that the daily actions of Protestant clergy speak louder than their words ever can.

There is a measure of consolation for the Catholic priest in knowing that Protestant sermons also are ineffective. I suspect, however, that the causes in each case are entirely different.

The Protestant preacher often finds it hard to communicate his message because he is not certain what his message is and consequently "the trumpet has an uncertain sound." He tries to rethink the traditional words and phrases of historic Christianity but often ends up with an incoherent jargon such as that of Paul Tillych.

The Catholic preacher's problem is quite different. He warms to get away from the jargon of scholastic philosophy but not from the traditional words and phrases of Christianity. I don't find priests trying to "ask the Incarnation or . . . . the Resurrection. They do use these words and ideas intelligible to the 20th century but they stay close to the basic creeds and formulas. . . .

It seems to me that the problem for the Catholic preacher is to make the historic teachings live, to make them come alive with exciting meaningfulness for the congregation, to make the people realize that religion is their business.

The other day I happened upon the daily schedule of a Wall Street financier. I was so engrossed in his work that for the last 15 years he has been at his desk in Wall Street every morning at 7:15.

Here is the problem: how can the Catholic preacher convince his people that Faith, Hope and Charity can be as exciting and absorbing as stocks and bonds? It is not enough to make the teachings real.

The extensive TV and news coverage of Pope Paul's Holy Land Pilgrimage makes the life of Christ real and authentic even for the non-religious. But the preacher's job is to make Christianity relevant as well as real, to persuade believers to include Christ and His ideas in all their thoughts, plans and ambitions.

How do it? By a revival of devotion to the Holy Spirit. This is the only thing that can overcome the fact that since the Reformation, the Holy Spirit has been bypassed by Protestants. Yet it is only the Holy Spirit that can make the historic Faith live.
Are Baptized Non-Catholics Our Brethren?

The Ecumenical Movement from the Catholic viewpoint is based on several affirmations — the first of which we discussed briefly, namely, that unity already does exist in the Catholic Church.

The second, to be looked at today, is this: There is also unity — the first of which we exist in the second session of the Council. “Do Protestants and Orthodox already belong in some way to the Church?”

This raises the question which was discussed at some length in the first session of the Council. — “Do Protestants and Orthodox already belong in some way to the Church?”

Obviously the Holy Father considers members of non-Catholic Christian bodies as members of the Church in some way yet to be clearly described.

Earlier, Pope John had said that we must not forget that the Church is “not a strange house” for baptized non-Catholics, “but their own.”

One can understand the impression made on Protestants when Pope John said, “Indulge this gentle longing we have to address our brothers and sons.” He went on to quote St. Augustine as saying, “Whether they like it or not, they are our brothers. They are cease to be our brethren only if they cease to say the Our Father.”

CLOSE IN DOCTRINE

With regard to the Orthodox churches, they are very close to us in doctrine and worship. They have validly consecrated bishops and validly ordained priests. Their sacraments are spiritually effective since they have priests, the right intention, and the ancient formulas of the early Church. As with us, the Mass — and it truly the Holy Name — is at the center of their liturgical life. They have a deep and unchanging devotion to the Blessed Virgin, whom they have not incorporated into the Sacrament of the Assumption or the Assumption, these feasts are in their liturgical books.

The main point of difference with the Orthodox churches has always been the same — the unwillingness to accept the Holy Spirit of Christ on earth, a role which gives him primacy in power as well as in honor.

The Protestant churches have retained less in some cases of the ancient patrimony. It would be difficult to summarize their doctrinal positions because of the variations from sect to sect, but in general one can say that they have retained a deep respect for the divine love of the Bible, and reverence for the Person, words and deeds of Christ. While some more liberal groups in the last century turned away from some of the most important convictions of Christian tradition, such as the divinity of Christ, the inspiration of the Bible, many others have retained these and equally fundamental beliefs.

HERESY AND SCHISM

An interesting aspect of the Ecumenical Movement is the frank comments on heresy and schism. It is true that the attitudes towards heresy have been greatly changed by new ecumenical experience. Even the act of tying one shoelace reverberates in the validly baptized Protestants and Orthodox as capable of being a kind of baptism for those achieving a high degree of sanctity and enjoying the active operation of the Holy Spirit in their souls.

VALID BAPTISM

The indispensable condition here, it must be remembered, is a valid baptism. The non-Catholic who has been baptized in the right manner not only is free from original sin but also shares in the grace, the supernatural virtues of Faith, Hope, and Charity, the company of angels and a child of God.

One has to balance two important ideas here to see the possibilities of the Church made visible in the encyclical of Pope Pius XII, namely that in mankind, Christ is a living, their very nature separate one from the body of Christ.” And when Pope John expressed it, he who knows the language of the Church realizes the terms, “heretic and schismatic” mean those who are formally and knowingly with the reality of man’s consciousness of what they do.

According to the Cardinal, even heresy and schism do not completely destroy “that longing” to the Church made possible by baptism. And for this reason, the Cardinal, according to himself, calls the separated brethren, “Brothers in Christ and my sons.”

However sincerely they do not belong to the Church, they are lacking a number of vital privileges which only unity can provide. One reason for this is that Christ has a most serious obligation to bring back those who are separated. It is true that the Church has a most serious obligation to bring back those who are separated.

Cardinal Bea in fact stated that just as “It is no credit to ours to have been born and brought up in the family of the Church, neither to the Catholic Church, neither to the Protestant churches.”

This as with a background, one can understand why many bishops in the Council spoke of the validity of Protestants and Orthodox as capable of being able to achieve a higher degree of sainthood and enjoying the active operation of the Holy Spirit in their souls.

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God Love You
Most Reverend Fulton J. Sheen

Modern man often is not worried about his soul, principally because he forgets that he has a soul to save. But he is tremendously interested in his body. We who have the Faith, on the other hand, often do not rightly value its service to God. What better proves this than what we might call "outside-the-body philanthropy," or the postponement of generosity until after death? It has been said that we give away during life is gold, but after death is lead, for bony fingers and cold hands lack that warmth which is essential to love. Does the covetousness and avarice which so persistently because he forgets that he has a soul to save. But he is tremendously interested in his body. We who have the Faith, on the other hand, often do not rightly value its service to God. What better proves this than what we might call "outside-the-body philanthropy," or the postponement of generosity until after death? It has been said that we give away during life is gold, but after death is lead, for bony fingers and cold hands lack that warmth which is essential to love. Does the covetousness and avarice which

One way to wisely provide for one's necessities and also to insure necessary income until death is to take out an insurance policy. The advantages are these:

1. You will be assured an annual return until death.
2. At death, your capital goes to the Holy Father.
3. He, who knows the needs of the world better than anyone else, makes a distribution to all the Missions of the Church.
4. You thus help the poor of the world rather than some institution which already has millions.

The following article is another in a series on the broad reforms in the liturgical worship of the Church enacted by the ecumenical council.

By Father Frederick R. McManus

It is probably two decades since any informed American Catholic has fallen into the error that the liturgical movement is merely a matter of large-sized vestments, modern art, and Gregorian chant fashions. This total misconception of the liturgical movement, once prevalent among the clergy, finds no support at all in the Constitution on the Liturgy enacted by Pope Paul VI and the other bishops of the ecumenical council on Dec. 4.

In fact the notion of a revival concerned with external matters of worship finds no justification in such organs of the movement in the United States as the monthly magazine Worship, published since 1956, and the annual liturgical works, held since 1940.

The goals of all such efforts are identical with the liturgical purposes of Vatican Council II: "to take up the faithful takers, fully aware of what they are doing, actively engaged in the act, and enriched by its effects."

Nevertheless, the spiritual renewal intended by the council is to affect human beings, men rather than angels, men as understood by God as a community of worshippers. Therefore, the council devoted two substantial chapters of its constitution to the arts of the Church, to architecture, the graphic and plastic arts, and above all church music. These are treated as a kind of sign language, which expresses outwardly and in different ways the same faith and devotion which the words and actions of public worship manifest.

The key to this notion is found in a single sentence of the constitution: "In the Liturgy and the liturgical action, this sign is justified by signs perceptible to the senses..." And in the council laid down a general principle for art in the building, renovating, adorning, and furnishing of places of worship: "The Church has not adopted any particular style of art as her very own... The art of our own days, coming from every race and region, shall also be given free scope in the Church..."

During the debate on this question at the council's 1962 session, some bishops felt that the whole treatment of sacred art should be stated in a few sentences such as these, to encourage rather than inhibit the artist of today.

The important point in Chapter VII of the constitution is freedom for sacred art — limited only by the truths of faith and the concrete needs of worship. In recent centuries, certainly in recent decades, the Church has seemed to be a poor patron of fresh, bold, contemporary art. Of course religious art of past times must not be destroyed or renounced, but the present need is to welcome "the art of our own days" into the service of religion, "to contribute its own voice of praise" in Christian worship.

Architects and artists will welcome the new norms laid down, broad terms, by the council:

- To strive for "beauty rather than mere sumptuous display" in art, vestments, and furnishings — a blow for city in place of costly and gaudy showpieces.
- To cut down the excessive number of images in church architecture, which leads to "confusion among the Christian people".
- To build churches that are "suitable for the celebration of liturgical services and for the active participation of the faithful."

This last rule, perhaps the most practical in Chapter VII of the document, is something new in Church legislation. It corresponds to the efforts of the best architects in recent years, who see a church building as a sacred room where the people of God assemble, with the priest at their head celebrating the Holy Eucharist.

Why does the constitution make no specific reference to sacred music: matters like altars erected so that the priest faces the people during Mass; the use of lay registrars and the altar servers, the takes officory processes already common in some places. Before the bishops voted to revise the regulations for church buildings, they requested a detailed explanation to illustrate some of the specific revisions proposed. In this document — a kind of appendix for the bishops' information — the ideal church plan is described.

The celebrant's seat is at the rear-center of the sanctuary area (at the "head" of the church); the altar is located between the sanctuary and the nave (the "foot" of the church); the Eucharistic ministers and the people, in the midst of the assembly. The same statement distributed to the bishops also specifies that the presence of a small tabernacle on the altar should be considered an obstacle to the celebration of Mass facing the people.

The present constitution of the constitution, Chapter VI, deals with the sacred. The "sung Mass" is added "pride of place" in the Roman Rite, it is not used in the Eastern Churches. More important, the council gives the strongest encouragement to sacred music: "The Church approves of all forms of true art having the thing under consideration..."

This principle, valid everywhere, has a special application among "peoples who have their own musical traditions," which should be introduced into the liturgy. One test is proposed: harmony with the spirit of the liturgy. By allowing the people to sing "acclamations, responses, psalmody, antiphons, and songs with music.

We can see only in life, and he who sows sparingly reaps sparingly, but he that sows bountifully reaps bountifully. Wait not until your soul leaves your body before you provide for the impoverished Christ in mission lands, "clearly and unreservedly about your body."

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New Liturgy Norms Aim At Simple Beauty

By Fulton J. Sheen

SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 566 Fifth Avenue, New York 10001, N. Y., or your Diocesan Director, Rev. Neil J. Fleming, 6661 Briarcrest Blvd., Miami 38, Florida.

1. The nobler form of public worship is no longer defined as "divine worship" or the high Mass, but as "divine offices... celebrated analogously in song, with the assistance of sacred ministers and the active participation of the people."

2. At death, your capital goes to the Holy Father.

3. If someone should be granted "pride of place" in the Roman Rite, it is not used in the Eastern Churches. More important, the council gives the strongest encouragement to sacred music: "The Church approves of all forms of true art having the thing under consideration..."

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Prelate Says New Liturgy Frees Worship From Chains

SAN ANTONIO, Tex. (CNS) — Archbishop Robert E. Lupkey said here the Church's new liturgy plans will release worship from the chains of excessive rubrics and restore warmth, joy and enthusiasm to the Mass.

The Archbishop of San Antonio, speaking at the opening of a study week on the liturgy for priests from four Southeastern states, said that "during almost 400 years the liturgy was smothered in rubrics and ceremonies....."

He told the session sponsored by the Southwest Liturgical Conference:

"The idea seemed to be that the action of the priest involving the Mass and the sacraments must be validated, made valid; therefore, the less interference was there from the liturgy, the better concerned the fact that the faithful are authorized by baptism to participate in the public worship of the Church, was lost sight of. "The rigid, juridical approach to prayer is cold, inflexible and without emotion. It does not mean spiritual, emotional experience, joy, or excitement."

"We are the people of God. The good tidings of salvation in Christ have come to us. Our way of life is the way of peace and grace. The lives of theสอน people should be vibrant, radiant good to all men. Law and order are necessary even in prayer, but the spirit must not be found. The Constitution of the Church abolishes worship from its chains."

Three Bishops were among those who addressed the conference: Bishop Victor J. Reed of Oklahoma City and Tulsa; Bishop Charles A. Buswell of Pueblo, Colo.; and Auxiliary Bishop Stephen A. Leven of San Antonio.
Vatican To Ship ‘Pieta’
To N.Y. With Tender Care

By JAMES C. O’NEILL

ROME (AP) — Michelangelo’s priceless statue, the Pieta, will be transported from the Vatican to New York for the World Fair “with tender loving care.”

The great concern and intricate planning to protect the statue from any possible damage was described at a press conference here by Father M. Kinney, director of purchasing and shipping of the New York offices of Catholic Relief Services-National Catholic Welfare Conference.

A minimum of $19 million of insurance, and maybe more, will be carried on the statue, Kinney said. A second Vatican treasure, a third-century statue of the Good Shepherd, which is also to be transported to the fair, will be insured for a minimum of $2 million.

The statues will be packed separately. Each will be shipped in three separate containers.

For example, the 6,700-pound Pieta will be placed in a wooden box and be braced so that it cannot possibly be jostled. The statue will be wrapped in white paper with additional cotton wrappings on especially delicate parts, such as the hand of Our Lady and the foot of Christ.

This box will be placed inside a second large wooden crate. Wood shavings will fill the space between the two boxes so that the inner box containing the statue will be “floating” inside the outer box, Kinney said. The two wooden boxes will then be placed inside a steel box, with wooden shavings surrounding the larger wooden box to supply a second “floating” effect.

The statue will be moved from its pedestal in St. Peter’s basilica at the end of March. Six strong men will ease the statue over greased wooden poles into the first of the three containers, which will be made level with the statue by means of a special scaffolding.

From there it will be moved to the portico of St. Peter’s and placed in the two remaining containers. It will then be shipped to Naples to be placed aboard the Italian liner Cristoforo Columbo and carried to New York.

In addition to the two statues, there are also being readied for shipment 30 different columns representing the 20 centuries of the Christian era, and a series of panels depicting Doctors of the Church, their writings and the social teachings of the Church.

Another display to be readied is a platter replica of the crypt of St. Peter’s.

At the fair the Pieta will be exhibited behind a plexiglass screen.

Three moving levels will carry an estimated 15 million visitors to the Vatican pavilion and past the statue at three different speeds. A fourth stationery level will permit art lovers to have a longer look.

The Pieta is scheduled to be in the U.S. from April 6, 1964, to November, 1965.
STUART — The Holy Name Society of St. Joseph parish will sponsor a program on cigaret smoking and its relation to lung cancer and heart ailments at 7:45 p.m. on Feb. 3, in the church meeting room on East Tenth Street.

The program will consist of a session of questions and answers by Dr. James Grossnickle, who will moderate the show, Dr. Grossnickle is medical advisor for the Martin County Cancer Society.

A determined effort is being made to insure the attendance of a large number of teenagers.

Program On Cigaret Smoking
Set By Stuart Holy Name

Parish Forms
Jr. Holy Name

West Hollywood — St. Stephen's Holy Name Society in West Hollywood has formed a Jr. Holy Name Society. Boys from Junior High School age to 18 years old are eligible for membership.

Youth Committee Chairman Carl Gonot is the senior advisor to the boys and will direct and coordinate their programs.

A temporary slate of officers was appointed including Michael Lankeal, president; Robert Taylor, vice president; Gary Falasca, secretary; Larry Boyd, treasurer; and Stephen O'Connor, marshal.

On the second Sunday of each month, the boys will join the West Hollywood Holy Name Society's Vercelli Medal breakfast, following which Communion, following which breakfast will be served, and the monthly meeting will be held.

The Junior Holy Name Society will set up a program for the balance of the year.
LEOPOLDVILLE (NC) — Three Belgian missionary priests, all Oblates of Mary Immaculate, were killed at Kilémbé mission in Kwilu province, where communists-led guerrillas said they were being attacked by terrorists.

Mission authorities here said the situation is growing worse in Kwilu and expressed fear that there may be more terrorist attacks. Latest reports say the people of the district of Gungu — native town of the pro-Red Congolese politician Antoine Gitonga — and Idifa are in open rebellion against the provincial government.

Two Protestant missions in the area — at Mukidi and Kandale — which were staffed by Americans and Canadians have been burned. Two Protestant missionaries, whose names are not known here have been killed.

Idifa, the city of the diocese of that name, is reportedly surrounded by communists-led guerrillas. The United Nations and the Belgian embassy are sending planes to the area to evacuate Europeans and children from the city.

The Congolese government declared a state of emergency in Kwilu and has sent troops into the province.

Three priests who were murdered and whose bodies were mutilated are Father Gerard DeFever, O.M.I., 43, superior of the Kilémbé mission; Father Nicolas Hardy, O.M.I., 45, a teacher at the Kilémbé mission school, and Father Pierre Laebens, O.M.I., 44, chief mechanic of the Idifa mission, who was in bed recuperating from an accident.

Three other priests of the mission — Father Lode Sebrechts, O.M.I., a Belgian; Father Van den Berghe, O.M.I., a Dutchman, and Father Paul Maers, O.M.I., a Congolese — have disappeared. The first two were away from the mission at the time of the attack.

An indication of the growing trouble at Kilémbé mission took place when government administrators decided to leave the town. They took some of their belongings to the mission superior and asked him to guard them.

PEOPLE ASKED AID

Many people from the nearby village of Munga came to the mission and asked the superior to protect them from the terrorists active in the area.

On the night of Jan. 23-24, four priests were at the mission: Fathers DeFever, Hardy, Macleat and Laebens. At 11 p.m. two terrorists came to the mission and threw a Molotov cocktail into Father DeFever's bedroom, situation, it did not start a fire. Father DeFever gave an alarm and the two terrorists fled.

Later they came to the mission for a second time and Father DeFever asked them what they wanted. This time the assailants were accompanied by a band of 50 guerrillas. They attacked Father DeFever, who again gave an alarm.

Fathers Hardy and Macleat left the house. Father Macleat was hit by a torch, then disappeared into the bush. Fathers DeFever and Hardy were then killed by the terrorists who were armed with steel bars, kassava, hatchets and bows and arrows. The assailants then went to Father Laebens' room, dragged him from his bed and murdered him. Afterwards, they disembowled the three priests' bodies, burned the mission and set fire to the government administrative building.

Nine Sisters of the Congregation of the Holy Family, a French community, had heard Father DeFever's outcry of alarm and taken shelter in the mission school.

The nuns sent a message to American and Canadian Protestant missionaries at the Mukidi mission eight miles away. The Protestant missionaries came and helped the Sisters to escape. Later the Protestant mission was evacuated with only three of 13 missionaries remaining there. The rest were taken out in a United Nations helicopter. The nuns were flown here in a plane chartered by the Belgian embassy.

Sister Luijger, superior at Kilémbé, reported on the attack in which the priests were killed on her arrival here. "The house where we seven nuns live is just across from the Fathers' house, about 200 feet away. The raiders were having an orgy over there. We could see them dancing and hear their yells. The noise was terrible."

TERRORISM ON INCREASE

Terrorist activity has been on the increase in Kwilu province for the past six months. Red-helmeted gangs armed with spears, bows and arrows and gasoline bombs have attacked government buildings and destroyed bridges.

The terrorists are led by Pierre Mulele, Minister of Education in the regime of pro-communist Premier Patrice Lumumba, who was ousted in 1960 and later killed. Mulele secretly returned to the Congo in 1963 after a trip to Red China, where he was reportedly trained in guerrilla warfare.

The new flareup of anti-mission violence in Kwilu province came after a period of relative calm in the Congo, which had earlier been torn by violent post-independence outbreaks.

NUNS ESCAPE FROM TERROR REGION IN PLANES

Red Mobs Kill 3 Priests In Congo, Burn Mission

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STATEMENT OF CONDITION Dec. 31, 1963

ASSETS

Cash and Due from Banks $1,569,122.19
U.S. Government Obligations 1,925,979.62
State, County and Municipal Bonds 317,523.62
Federal Corporation Bonds 150,000.00
Federal Reserve Bank Stock 23,800.00
U.S. Government Insured or Guaranteed FHA & VA Loans 406,567.41
Other Loans and Discounts 4,420,320.68
Bank Building and Parking Lot 330,028.16
Furniture and Fixtures 124,308.50
Income Earned but not Collected... 39,345.49
Other Assets 31,357.27
Total Assets $9,338,363.44

LIABILITIES

Deposits $8,424,086.16
Accrued Taxes, Interest and Expense 21,829.58
Income Collected but not Earned 68,459.26
Total Liabilities $8,514,375.00

CAPITAL ACCOUNTS

Capital Stock (40,000 shares, Par Value $15.00) $600,000.00
Surplus 193,000.00
Undivided Profits 21,897.17
Reserve for Contingencies 9,091.27
Total Capital Accounts $823,988.44
Total Liabilities and Capital Accounts $9,338,363.44

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Msgr. Philbin To Expand CCD
(Continued From Page 1)

five per cent are in Catholic schools throughout the country," the Bishop said.

"What is going to happen to the Faith of these boys and girls, many of whom have never been in a Catholic School? We have the obligation to provide a Catholic atmosphere to protect the Faith of these boys and girls.

At the grade school level we do not hesitate to make sacrifices in spending hundreds of thousands of dollars to provide grade schools for our children. We must try to do all that we possibly can to establish CCD Centers for religious instruction of these youngsters.

THROUGHOUT DIOCESE
The Confraternity of Christian Doctrine is already operating in parishes throughout the 16 counties of the Diocese of Miami. Classes are conducted under the direction of Msgr. Philbin in both English and Spanish for grade and high school pupils.

The youngest of eight children and a native of Baltimore, Msgr. Philbin attended St. Charles Preparatory School and Loyola High School in Baltimore. At the age of 16 he worked his way to Europe on a boat.

In 1906 he moved to Miami Beach with his mother, Mrs. Sarah Eggleston, and began his studies for the priesthood of the Diocese of St. Augustine from St. Patrick parish. He was the first member of that parish to enter the priesthood.

On June 12, 1904 he was ordained, having graduated from Mt. St. Mary Seminary, Emmitsburg, with a Master of Arts degree and highest honors. While a seminarian he served as master of ceremonies at liturgical functions; headed the mission society; taught Latin in the high school department, and was a tutor in Latin and Greek.

WIDESPREAD ACTIVITIES
The then Father Philbin was assigned as a curate assisting the late Msgr. Denis A. Lyon, pastor, St. Paul parish, Jacksonville, where he inaugurated the Laymen's Retreat Association of North Florida, directed the Northwest District Sodality Union and founded St. Paul's Sodality. While teaching religion and Latin in the parochial high school, he directed the annual senior class play and Holy Name Society and organized the junior Holy Name Society. At the direction of the late Bishop Patrick Barry, he annually directed Sodality Union conventions throughout the state.

In 1941, Archbishop Joseph P. Hurley appointed Father Philbin to the position of St. Augustine Diocesan Superintendent of Schools. Prior to his enrollment in the U.S. Navy in 1943, Father Philbin studied at Catholic University of America School of Education and the University's School of Speech and Drama. He also attended Father Flins' workshop in Denver and a Summer School of Catholic Action in New York City.

CHAPLAIN IN MARINES
Following graduation from the Navy Chaplain's School at the College of William and Mary on Dec. 5, 1943, Father Philbin served a one-year assignment Base in Oceanside, Cal. and was assigned to overseas duty with the Pacific Headquarters of the Marine Corps.

While serving as chaplain to the 3rd Division of U.S. Marines on a Pacific Island, he erected an oratory with the help of Marines and Naval construction workers in which the Blessed Sacrament was reserved at all times. A Marine Corps Convent Correspondent described the erection of the structure as follows:

"They hoisted a hospital-sized tent, leveled off a flooring of crushed coral, built pulpit, holy water font and stained glass cases of scorched plywood, and used heavier oaks and ends of hammer for pews and kneeling benches.

"Fifty feet long and 15 feet wide and large enough to accommodate more than 200 Marines at one service, the oratory is near the regimental chapel, a frame building with concrete floor and housing a library in its secondary wing. Mass is offered daily in the oratory following the noon meal. Shortly before taps each evening many Marines assemble there for night prayers."

COMES TO MIAMI
Following his discharge in 1946, Father Philbin returned to his parish duties at St. Paul Church and in August of that year was assigned by Archbishop Hurley to make a survey for the erection of a new parish in Miami.

The first Mass in the then unnamed parish was offered by Father Philbin in the auditorium of Miami Senior High School Sept. 29, 1946. One year later Father Philbin arranged for the acquisition of an army chapel building from Hendricks Field in Searing, Fla., and the parish was placed under the patronage of St. Michael the Archangel.

Under his direction the parish plant now includes a school as well as a convent for the Sisters of the Immaculate Heart of Mary, who staff the school, in addition to regular Masses celebrated in the church.

Three additional Masses are offered each Sunday in Dade County Auditorium.

On Dec. 16, 1962, Monsignor Philbin was invested with the robes of a papal chamberlain by Bishop Carroll in the Cathedral, having been elevated in rank with the title of Very Reverend Monsignor by Pope John XXIII.

St. Patrick School
Forms Savio Club
The eighth grade Savio Club of St. Patrick School, Miami Beach, has received its official charter from the Supreme Council of the St. Dominic Savio Clubroom Club, National Headquarters, New Rochelle, N.Y.

It is the 38th charter granted to Catholic Schools in Florida during the 1963-64 year.

Officers of the newly organized club are: president, George Guglielmi; vice president, Georgia Galindo; secretary, Leonard DeCesare; and treasurer, Patrick Arabia.

St. Patrick School's new unit is one of the many thousands of Savio Clubs throughout the nation.

The primary object of the Savio Club is the sanctification of the classroom, for grades fifth through the tenth.

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New Pathways To Learning In Our Diocesan Schools

TV Teaching And New Math Are Among Developments

By MSGR. WILLIAM F. MCKEEVER
(Diocesan Superintendent of Schools)

It is common knowledge today that the field of education is in more than its usual state of turmoil. A deluge of articles, written for the layman, has made it clear that there is something new under the sun after all, at least as it shines across the horizons of learning.

T.V. teaching, the New Mathematics, Foreign Language for the elementary grades, Programmed Instruction, Teaching Machines, Independent Study, Advanced Placement Programs, are all some of the new approaches in education which have stimulated much creative thinking and experimentation.

Catholic Education has participated in the growth of these recent developments. In the Diocese of Miami, hundreds of teachers are guiding thousands of students along the paths of learning, with the help of materials and techniques that were not available a few short years ago.

BASIC CHALLENGE

Most of these new materials and techniques have been created in response to the basic challenge faced by any teacher: a challenge that can be stated in this way, "How do I teach these students and get each of them to realize his unique potential, when each one differs so much from his fellows in ability, in achievement level, and in interest?"

Time was when schools emphasized uniformity. The student would move along lock-step with his class and he would cover the same material in class, the same assigned chapters each night, the same subjects over the year to the same depth.

Sometimes this approach was followed because there seemed to be no practical way to cater to individual abilities. Sometimes it was followed on principle. Certain educators thought that to do otherwise would be against the democratic spirit in the classroom. These educators believed that if Johnny were given more challenging work to do along with his ability, Jimmy might feel inferior and become socially maladjusted.

The fact was of course, that after going through this kind of common level learning, is an educational atmosphere wherein

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Johnson Said To Favor Aid To Some Parochial Schools

WASHINGTON (N.C.) — President Johnson will propose to Congress that his attack on poverty include limited aid to both public and parochial schools in badly disadvantaged areas.

This is the substance of unofficial but reliable reports from informed sources in the wake of Mr. Johnson’s budget message.

The message spoke of a need for “concerted and cooperative efforts” by government and private agencies to meet critical educational needs in areas of poverty.

The President, according to informants, will appeal in a later message to Congress for a selective aid program to support experimental projects and offer other special assistance to children and teachers in areas of high unemployment, low income and poor educational attainment.

Sources said the President probably will propose in-service teacher training programs, especially in basic subjects such as reading; establishment of “learning centers” tailored to the needs of culturally deprived children; “study centers” for children unable to do homework because of their home environment; and efforts to reduce class size in overcrowded schools.

The cost reportedly would run to about $379 million over a five-year period. The U.S. Office of Education would assign priorities to areas seeking assistance.

The U.S. Department of Health, Education and Welfare, presented it as an amendment to the administration’s $11 billion tax cut bill.

Ribicoff said after the vote that he would present the proposal again when the bill reaches the Senate Finance Committee.

The finance committee rejected the proposal early in the year when Ribicoff, former head of the U.S. Department of Health, Education and Welfare, presented it as an amendment to the administration’s $11 billion tax cut bill.

Ribicoff said after the vote that he would present the proposal again when the bill reaches the Senate Finance Committee. He insisted the chances for its adoption were “excellent.”

Cleric Attire Eased

MONTEVIDEO (N.C.) — The Bishops of Uruguay have given priests permission to wear suits in place of cassocks.

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Among guests at dinner-dance to aid St. Vincent Hall were Mrs. Albert Schrader, Mrs. Francis Reed, Mr. and Mrs. John Berghoff, Dr. Francis Reed, Mrs. Albert Schrader, Jr., president; Mrs. Webb Jay and Stuart Patton who welcomed guests from receiving line.

ST. VINCENT HALL for unwed mothers benefited from a dinner-dance sponsored by the auxiliary last Saturday at the Surf Club. Shown above are Mrs. Stuart Patton, James W. McCaughan, Mrs. John Canfield, Mrs. McCaughan, auxiliary president; Mrs. Webb Jay and Stuart Patton who welcomed guests from receiving line.

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President Lauds Meeting Of Pope With Patriarch

WASHINGTON (AP) — President Johnson has described Americans of every religion as "deeply impressed" by the spirit of brotherhood shown in the Holy Land meetings of Pope Paul VI and Orthodox Patriarch Athenagoras of Constantinople.

The President's comment was contained in a letter to the Orthodox leader. The White House made available here Mr. Johnson's letter and the Patriarch's reply.

The Patriarch said that it was "gratifying and encouraging" to hear of the President's interest in his meeting with Pope Paul.

"I think I can say that we were both equally moved by the meeting and the world-wide approval it received," the Patriarch wrote.

"This shows how deeply rooted is the spirit of brotherhood, an encouraging sign for all who are dedicated to the promotion of morality in the relations among men and peoples," he added.

Mr. Johnson's letter was delivered in Istanbul by R. Sargent Shriver, director of the Peace Corps, who made an unheralded visit to the Patriarch.

Shriver earlier had delivered a letter from the President to Pope Paul during the Pontiff's pilgrimage to the Holy Land.

The President asked the Pontiff to pray for the success of U.S. efforts for world peace and expressed a hope that he could meet with the Pontiff at an appropriate time.

In the letter to the Patriarch, which Shriver delivered while on a swing through Peace Corps projects in Turkey, the President expressed the hope that the "spirit of peace and brotherhood to which you are making such a momentous contribution be an example for the entire world."

School Prayer Vetoed

WASHINGTON (AP) — The State Education Commissioner has turned down a Pawtucket parent who requested an order to permit his children attending public school to say the Lord's Prayer out loud in class.

Commissioner William P. Robinson, Jr. denied the petition of John P. Vivenzio, Jr., a father of nine, who received a formal hearing from Robinson.

Cemetery Convention

MADISON, Wis. (AP) — The 1964 convention of the National Catholic Cemetery Conference will be held here Oct. 20 to 22, James R. Mulveyan, NCCU executive secretary, said.

The convention theme will be "The Pastor's Role in Christian Burial."

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New President of Barry To Be Installed Feb. 5

Sister Mary Dorothy, O.P., will be formally installed as president of Barry College during ceremonies in the college auditorium at 11 a.m. Wednesday, Feb. 5.

Corporate Communion Held By Parish CYO

FORT LAUDERDALE — Members of the St. Anthony CYO held a corporate Communion on a recent Sunday at St. Anthony Church.

A breakfast for the members was held at the Sierra Inn following the Mass.

Bishop Coleman F. Carroll will be the principal speaker following the installation which will be conducted by Mother Mary Genevieve, O.P., Mother General of the Adrian Dominicans.

Sister Dorothy, who administers the women's college in Miami Shores, will present Bishop Carroll.

invocation will be given by Father John Monroe, O.P.

A program of entertainment will be presented by the Barry College Tara Singers under the direction of Sister Alma Christa, and a luncheon will follow in Thompson Hall.

Sister Mary Dorothy, who returned to Barry College last summer as president, is well known among professional educators in the South. From 1942 to 1957 she served as head of the department of education at the college and later became dean. From 1942 to 1946 Sister Dorothy was supervisor of the many parochial schools which Adrian Dominican Sisters staff throughout Florida and from 1952 to 1956 she was a member of the Little Whitehouse Planning Committee in Dade County.

Sister Dorothy, who was awarded M.A. and Ph.D. degrees from Catholic University of America, was the first woman member of the College and University Commission of the Southern Association of Colleges and Secondary Schools.

SISTER MARY DOROTHY, O.P.
Msgr. Ellis Asks Ecumenical Strong Stand For Liberty

SAN FRANCISCO (AP) — Msgr. John Tracy Ellis said here that the Catholic Church must make an "authoritative and unequivocal" declaration of its support for religious liberty.

The noted Church historian and non-Catholics are looking for such a statement as the "ecumenical council and only if it is forthcoming will Catholics be able to participate fully in the movement for Christian unity.

Msgr. Ellis preached before a congregation of more than 1,200 persons, many of them non-Catholics, at a Chair of Unity Octave Mass in Old St. Mary's church here. A professor of history at the Catholic University of America for 30 years, Msgr. Ellis recently joined the faculty of the University of San Francisco.

He said the Church must endorse the principle of freedom of conscience in religion in a statement from "the highest of conscience in religion in a university of San Francisco.

Msgr. Ellis noted that Catholics, Protestants and Orthodox "have been guilty at one time or another of religious persecution. "No religious group in the United States, for example, has known historically speaking what it means to be the object of hatred, discrimination and suspicions more than Roman Catholics," he said.

In seeking unity, Msgr. Ellis said, "Christians must combine prayer and work with "complete candor toward the darker pages of our history.

"We should have a spirit of humility like that shown by Pope Paul VI on Sept. 29, 1963, in his sermon at the opening of the second session of Vatican Council II, when he humbly begged God "for representatives of the Orthodox and Protestant communions for any injury that the Catholic Church may have done to them in the past," he said.

The Cardinal quoted from the encyclical: "Every human being has the right to honor God according to the dictates of an upright conscience and the right to profess his religion privately or publicly."

Msgr. John Tracy Ellis said the closing session of the 33rd annual Ministrers Work at the Chicago Theological Seminary.

He said that to understand the true spirit of ecumenism "we must begin with the humble acknowledgment of a divided Christendom.

"It consists of our really listening to Christ's prayer for unity, and to this premise that this unity is really possible," the Cardinal said.

Dr. Howard Schomer, seminary president, said the Cardinal was the first Roman Catholic leader to participate in a meeting of the Protestant seminary. The three-day meeting focused on attention on the Second Vatican Council, which was the topic of an address by Dr. Douglas Horton, dean emeritus of Harvard University divinity school.

"The Cardinal said:

"The ecumenical dialogue and ecumenical movement have a long road to travel before the end is reached because that end in still hidden in the designs of God's providence. I do not believe, however, that we do either the dialogue or the movement any disservice by being completely frank with each other in our present understanding of the concept of unity."

"One of the most hopeful signs about the ecumenical movement is that among all its leaders there is an agreement that unity cannot be achieved by a compromise in matters of faith," the Cardinal said. "Unity cannot be bought at any price or any form of religious indifference."

"Nothing, therefore, can be gained for the cause of genuine ecumenism by any spirit of compromise with the truth. Truth is an absolute which cannot be diminished," he added.
Catholic Press Month –
Milestone Of Achievement

(Archbishop McGucken, NCWC Press Department chairman, in the traditional statement marking observance of Catholic Press Month, has emphasized the “new charter” given to the Catholic press in the communications decree of the Second Vatican Council.)

By Archbishop JOSEPH T. MCGUCKEN
of San Francisco
(N.C.W.C. News Service)

This year, Catholic Press Month witnesses a significant forward step on the part of our religious news media.

The Holy Father, united with the entire hierarchy of the world in the great council, has given to the Catholic press a new charter and clear mandate in the conciliar Decrees on the Media of Social Communication, in which we read:

“To instill a fully Christian spirit into readers, a truly Catholic press should be set up and encouraged, such a press — whether fostered and directed by ecclesiastical authorities or Catholic laymen — should be edited with the clear purpose of forming, supporting and advancing public opinion in accord with natural law and Catholic teaching and precepts. It should disseminate and properly explain news concerning the life of the Church. Moreover, the faithful ought to be advised of the necessity both to spread and read the Catholic press to formulate Christian judgments for themselves on all events.”

Further study of the decree will reveal the dignity and the duty of those who would be called “Catholic journalists,” as well as the opportunity and obligation of all the faithful to enjoy the Catholic press and the obligation to promote it.

With his fellows in the profession the Catholic journalist will be a keen observer of fallen man in the paradox of his earthly environment. When, in the service of truth, he must nurse a rate moral evil, he will do so in the interests of a “deeper knowledge and study of humanity” and with the hope that he will thus “reveal and glorify the great dimensions of truth and goodness.”

His special characteristic as a Catholic journalist, however, will be “to lift up his head,” as Pope Paul VI exhorted, to look upward to the light which comes from the alibi as “a symbol of your faith and of the Church that you are bent on serving.”

Thus he is empowered to become with his Church the “announcer and witness of great news — the resurrection of man through the Gospel.”

The truly educated and well informed Catholic will find in his Church’s press the answer to his desire for truth and that love which will give both human and Divine dimensions to his hopes and efforts to create a better world.

The Catholic press has merited well the confidence of the Vatican council. In faithfully transmitting its news, it has won the universal love which is in the Church of Christ. In the fulfillment of this great function it has become the leader instead of the follower of the secular journals. They have eagerly made use of the Catholic press services and candidly expressed their gratitude for this help.

Through continuing dedication and ever-increasing technical skill, the Catholic journalists and the readers of the Catholic press will join hands as missionaries of that truth and that love which seeks, announces, and promises to ancient humanity a new age of justice, security, freedom, and peace.
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January 31, 1964   THE VOICE   Miami, Florida   Page 19
BRIDAL GOWN was worn by Karen Esther Fabel as she presented herself for investiture as a novice of the Poor Clare nuns.

The daughter of the late Frederick Fabel and Mrs. Pauline Scarborough was formerly a member of the nursing staff at Lake Worth General Hospital. Her name is religion is the name of the foundress of the Poor Clares in the United States who was also the one who established the order.

Father Joseph McLaughlin, pastor of St. Mark parish, Boynton Beach, was master of ceremonies during the investiture and Father Dominic Morris, O.P., chaplain at the Monastery, preached the sermon.

Three novices are studying in the Poor Clare novitiate, all of whom are from Florida parishes.

Candlemas And St. Blaise Feasts To Be Celebrated

Two popular feasts in the Church year will be observed Sunday, Feb. 2, and Monday, Feb. 3, in parishes throughout South Florida.

Candlemas Day, the feast of the Purification of the Blessed Virgin Mary will be marked Sunday as candles which will be used throughout the liturgical year in churches and homes are blessed before Masses.

One of the most commonly used sacramentals, the candle symbolizes Christ. Who is the Light of the World. The pure wax represents the spotless Body of Christ. The wick, the sooty part of the candle. The wick symbolizes Christ’s soul. The divine and human nature of Christ united into one Divine Person, are signified by the candle.

On the feast of St. Blaise on Monday, the saint is invoked as a helper in sickness and pain and especially against diseases and afflictions of the throat.

The blessing is given by the priest who places two candles against the threat in the form of a St. Andrew’s cross.

Catholics in South Florida are urged to consult their parish bulletins for further information on the observance of these feasts in their respective parishes.

**West Palm Beach Girl Takes Habit Of Cloistered Nuns**

DELRAY BEACH — A member of St. Ann parish, West Palm Beach, was received as a novice by the Poor Clare Nuns during ceremonies of investiture held last Saturday at Christ the King Monastery.

The daughter of the late Frederick Fabel and Maureen Scarbohn was formerly a member of the nursing staff at Lake Worth General Hospital. Her name is religion is the name of the foundress of the Poor Clares in the United States who was also the one who established the order.

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True Feminine Charm Is Spiritual, Students Told

There is a spiritual essence to charm—a feminine radiance that reflects a woman's knowledge of the spiritual power and true dignity of her role," Miss Culkin said. "A well dressed woman is never dressed, as such." Miss Culkin warned the seniors, "The body is the temple of the soul. Treat it as such."

"Religion is not drab. It is more modern than tomorrow morning's newspaper," the speaker continued. "If you apply it you will have charm. Just remember that the greater capacity you have to love people out of the love of God, the more charming you will be. Remember that the purpose of woman is to be the helpmate of man to bring him closer to God.

The courses are intended to prepare the girls to teach religion in the CCD grammar schools and also to teach religion later on in their own homes.

It is hoped said Father Brunner that the girl students will teach next year in the CCD grammar schools, those who qualify will then be given a permanent teaching certificate which will be renewable every five years.

Father Brunner said that next year at Notre Dame Academy a CCD school executive board will be established under the direction of two sisters of Notre Dame who are trained in CCD. This board will be composed of senior students who wish to take an active part in the Notre Dame CCD. The board will aid the individual parishes in providing teaching personnel and other numbers for the different phases of CCD work.

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COLUMBUS

By R. LATANE PARKER

On Saturday, Jan. 18, Christianity Columbus' speech team won first place in the Catholic Forensic League tournament held at Marymount College in Boca Raton.

The contest consisted of poetic interpretation and declamation. Columbus had seven finalists — three in poetic interpretation and four in declamation.

Last week Brother Benedict, principal, announced that the senior smoking lounge would be closed. This action was brought about because of the lateness re- porting on smoking and its effects. However, it was not a week of complete disaster for the seniors. Freshman class 1B came to their rescue by donating Billiards.

This week it was announced that the annual science fair sponsored by the science department of Columbus would be held at the end of February. Mr. Gaston, physics and chem- istry teacher, promises this one to be the biggest and best ever.

Friday, Jan. 24, was no school. This well-received break was decided on last December by Brother Assistant General Paul Ambrose.

The forensic team is now preparing for the C.F.L. original speaking contests, the National Forensic League tournament. Columbus is one of the schools participating in Cardinal Gibbons' High's annual science fair. It will be held at Columbus. Nelson Hainsworth will represent Columbus in this competition.

On Jan. 23, the elimination contest for this tournament was sponsored by the science department of Columbus. The five finalists are Gregory Kaputa, William Berman, Roger McHugh, Carl Patti, Ronald Radoff, Frank Reed, Don Bus- sell, Robert Russell, and Frank Skilling.

The three juniors represented are Gregory Kaputa, William Berman, and Roger McHugh; and the six sophomores represented are Michael Brush, Joseph Casali, Edward Da- Vitt, Nelson Hainsworth, Mr. K Scally, and Joseph Wagner.

The Curley Math Club has recently been engaged in building a small digital computer for the school. Seniors Ed Kennedy and William Silva are working with the club moderator, Mr. Robert McCullough. The club is continuing the project which was under the direction of Sister Mary Agatha, head of the Math Department.

The Student Council will sponsor a Candy Drive beginning today (Friday). Jan. 31 and continuing through the following week. Proceeds will be used to build the library's book supply.

The Curley Math Club went on a field trip to Miami-Dade Junior College last week to study the operation of the college's computer. The Curley computer will be able to carry out simple mathematical operations and will serve as a model for future computers at the school.

The Athletic Association will hold a Valentine's Dance on Saturday, Feb. 8.

GIBBONS

By DENISE O'MARA

The first Mass to be celebrated in Cardinal Gibbons High's building will be offered at 11:10 a.m. today (Friday). The Mass will commemorate the Church Unity Octave.

The new wing of the Cardinal Gibbons school houses lecture rooms, laboratories, a home economics suite and a general purpose room. It is the fourth in a series of buildings planned for the Cardinal Gibbons campus.

Cardinal Gibbons' Speech Club, under the direction of Sister John Margaret, O.S.F., will host the Forensic League Speech Contest being held at O.C.B. Saturday, Feb. 1. This also includes the speech students who will participate in the original poetry and extemporaneous speaking contests, the National Honor Society will usher and the seniors home economics class will prepare lunch for all the contestants.

Miss Elizabeth Reid of the

Grail Lay Movement was the guest speaker at the Governor's Club Hotel Monday evening, Jan. 27. The lecture for the bene- fit of the Cardinal Gibbons Retreat in Lantana was under the chairmanship of Cardinal Gibbons.

Seniors Donna Benoit and Trudy Wallenius, juniors Lizu Harris and Sue Brand, sophomores Mary Ellen Cooper and Jerrie Payson, and freshmen Laura Herman and Lynn Cunningham were the participating students.

NEW SCIENCE building at Immaculata-La Salle High School, 3951 S. Miami Ave., will be dedicated by Bishop Coleman F. Cupit at 11 a.m., Tuesday, Feb. 4. The structure, designed by Miami architect Thomas Madden, provides four classrooms and laboratories for students.

CENTRAL

By ADRIENNE MOORE

FORT PIERCE — Red and white are the natural colors for the Valentine's Dance sponsor- ed by the Anchor Club of Cen- tral Catholic. The dance will be held at the school (Friday). There will be many prizes, including a disc jockey from WQAM in Miami willing to entertain.

The National Honor Society decided at its last meeting to compile a student directory by combining names, addresses, and telephone numbers of each student. An induction ceremony of the C.Y.O. was held Jan. 26. The members were welcomed into the organization by the Father William Hennessy. Each member paid a $1 fee. The C.Y.O. members will assist at a Mass Feb. 2. Following the Mass, a reception will be held at Simonson's Restaurant.

Squires Compete In Essay Contest

CORAL GABLES — Five members of the Circle of Columbus Squires have been chosen to represent the local Squires in the first annual Columbus Squire Essay Contest.

John F. Tracy, youth activity chairman of the Knights of Columbus of Miami, announced that the five Squires are: Ki-通讯员 Paul Rizzuto, William McEl- took, John Mykytyk, Ben La- Ponte, and Michael Flynn.

The five were named as final- ists in the annual competition which is sponsored by the Cal- ifornia Knights of Columbus. The essays of these five Squires will be read to the United States, Canada, Mexico, the Philippines and Puerto Rico.

The topic for this year’s essay is "Steady Dating — Why Not?")
Aquinas Is Unbeaten 'At Home'

By JACK HOUGHTELING

The St. Thomas Aquinas bas-
ketball team might not be much of a road club but put them in their "home" gym — the little St. An-
thony School field house — and they're unbeat-
able.

In fact, they haven't been beaten in three years in the Fort Lauderdale grade school gym.

They drove that last home with force last week when they pulled off the biggest win of the season for a diocese team by whipping the Gold Coast Conference Southern Division leader Class AA Hollywood McArthur, 67-61.

Gaining top honors in individual effort last week was Christopher Oshumbil, Jim McKevitt who took over first place in scoring among Dade County's Class AA schools with a 26.7 average. Jim connected for 30, 34 and 25-point games last week as the Explorers lost to Miami Beach and defeated South Dade, 75-39, and Miami Central, 58-44, to run their sea-
son's mark to 7-4.

Also gaining victories last week were Mugr. Peco, which snapped a five-game losing streak with a 71-66 win over Grand Pine School, 66-31, with Mike Sweet hitting for 29 points and St. Patrick's which won its fifth and sixth games in its last seven starts by edging Chaminade, 80-64, and trouncing an experienced Ft. Pierce Central Catholic, 88-41.

Also getting a win was Chaminade which traveled down to Key West to Mary Im-
maculate, 36-23.

The list of the unbeaten nar-
rows to eight in the CYO bas-
ketball League last week.

Still undefeated were San Raphael with a 3 and 0 record and Camp Matecumbe 2-0 in the South Dade Division; St. Law-
rence, Holy Redeemer, Opa-
locka, all 5-5, in the North Dade Division and Nativity, St. Clement and St. Anthony, all 24-0 in the Broward Division.

Failing from the ranks of the unbeaten were Corpus Christi, who was defeated by Camp Matecumbe 35-26; Little Flower, last year's runner-up in the Di-
ocese championship tourna-
ment, who lost to once-beaten St. Dominic's 64-24; and St. Vin-
cent de Paul who was heavily outscored by St. Rose of Lima 52-23.

The highest point total in league play last Sunday was run up by Nativity CYO which trounced St. Elizabeth CYO 66-
24 in the Broward Division.

The upset of Little Flower by St. Dominic was one of the big-
gest of the day, particularly since Little Flower which hit over the hundred-point mark more than once last sea-
son, was held to only 30 points.

Good rebounding and an 18-
point effort by Gary Hinds were credited as the main factors in St. Dominic's win.

St. Raphael gained its third straight victory in the South Dade Division by taking St. Vincent de Paul down 66-50 while Camp Matecumbe ran its num-
ber of victories to two with no deficits during Corpus Christi CYO 35-26.

In another Southern Division game, St. Vincent defeated Holy Rosary 41-30.

St. Peter and Paul drew a bye in league play last week.

In the Northern Division, St. Lawrence and Holy Redeemer chalked up their third consecu-
tive wins by downsing St. Mon-
ica 58-35 and Our Lady of Perpetual Help vs. Opa-locka (4 p.m.).

In the only other Broward Division game, St. Vincent downed St. Gregory in a close one, 18-17.

In the East Coast Division, four teams are scheduled to begin CYO League play this Sunday, Feb. 2. In preliminary games last week, St. Vincent beat St. Mark 44-17 and St. Luke defeated Sacred Heart.

The score was unavailable on this contest.

The league schedule for this Sunday, Feb. 2, is as follows:

SOUTH DADE DIVISION

(Catholic Columbus High Gymnasium)

St. Louis vs. St. Timothy (1 p.m.)

St. Peter and Paul vs. Epi-

clepsy (2 p.m.)

Corpus Christi vs. Little

Flower (3 p.m.)

St. Hugh vs. Camp Matecum-

be (4 p.m.)

St. Dominic vs. Holy Rosary

(5 p.m.)

St. Raphael Hall drew a bye.

NORTH DADE DIVISION

(North Miami Beach Auditorium)

Holy Redeemer vs. Cathedral

(3 p.m.)

Blessed Trinity vs. St. John

(4 p.m.)

St. James vs. St. Monica

(5 p.m.)

(St. Patrick High Gymnasium Visitation vs. St. Vincent de Paul 12:30)

Our Lady of Perpetual Help vs. Opa-locka (4 p.m.)

St. Rose of Lima vs. St. Law-

dence (5 p.m.)

BROWARD DIVISION

(Little Flower Gymnasium, Hollywood)

St. Clement vs. Little Flower

(1 p.m.)

St. Gregory vs. Nativity (2 p.m.)

St. Anthony vs. St. Elizabeth

(3 p.m.)

St. Vincent vs. Our Lady

Queen of Martyrs (4 p.m.)

(St. Agnes High Gymnasium)

St. Raphael vs. Holy Rosary

(2 p.m.)

St. John the Baptist vs. St.

Andrew (5 p.m.)
St. Valentine Parties Planned Thruout Area

The traditional red and white motif of St. Valentine’s Day will highlight luncheons, fashion shows, and parties planned by Catholic women’s groups throughout South Florida during the month of February.

FORT LAUDERDALE — A “Sweetheart Fashion Show and Luncheon” under the auspices of St. Clement Altar and Rosary Society will be held Saturday, Feb. 1 at the North Miami Beach Hotel, 8100 NE 18th Ave.

Mrs. Phillip Frannesse and Mrs. Helen Schwartz are co-chairmen of arrangements for the party which will begin at 8 a.m. and continue until midnight.

Music will be provided by Mario Signorelli and tickets may be obtained by calling Mrs. Earl Hill at W 7-9007 or Mrs. James Choflet at W 7-9000. Tickets will also be available at the door.

Other members of the arrangements committee are Mrs. Anthony Sore, Mrs. Jill Workman, Mrs. Earl Hill, Mrs. Cass Pelecki, Mrs. Warren Pontrelli, Mrs. George Baumgartner, Mrs. Elmer Johnson, Mrs. James Choflet and Mrs. Robert Smith.

FORT LAUDERDALE — A “Heart’s Delight” luncheon and fashion show will be sponsored by members of St. Sebastian Catholic Women’s Club at 1 p.m., Wednesday, Feb. 5 in the Yacht Club room of Pier 66.

Mrs. E. Flynn Ford and Mrs. Virgina Travers will begin at 9 p.m. and a program of entertainment will be presented.

Mrs. Peter Nickoney and Mrs. Joseph Zavertnik, hostesses.

Mrs. Walter Churchill and Mrs. Harwood Tucker, committee co-chairmen, are assisted by Mrs. George O’Brien and Mrs. John Secan, tickets; Mrs. Carroll Howe, decorations; Mrs. Gerald Vickers, hostesses; Mrs. Fulton Ivy, publicity; and Mrs. Andrew Donnelly, awards.

The general public is invited to attend the annual benefit.

KEY BISCAYNE — A Valentine’s dessert card party is planned by St. Agnes Woman’s Club for Thursday, Feb. 13 at 1 p.m. in the Key Biscayne Hotel.

Mrs. Winston Churchill and Mrs. Harwood Tucker, committee co-chairmen, are assisted by Mrs. George O’Brien and Mrs. John Secan, tickets; Mrs. Carroll Howe, decorations; Mrs. Gerald Vickers, hostesses; Mrs. Fulton Ivy, publicity; and Mrs. Andrew Donnelly, awards.

The general public is invited to attend the annual benefit.

WEST HOLLYWOOD — Red hearts and pink roses will be the motif during the third annual dance which members of Chaminade High School Mothers Club will sponsor at the K. of C. Hall, 13005 Memorial Hwy., North Miami, Saturday, Feb. 1.

Dancing to the music of Vinny Travers will begin at 9 p.m. and a program of entertainment will be presented.

Mrs. Peter Nickoney and Mrs. Basil Kavin are co-chairmen of the arrangements committee.

SWEETHEARTS of all ages will be guests at the fashion show and luncheon sponsored by St. Clement Altar and Rosary Society, Feb. 1. Goody Goodelle, entertainment coordinator, is shown with Mark Nosz and Kelly Conery as preparations are completed for the benefit.

Women Arrange Cenacle Retreat

LANTANA — Wome of Assumption parish, Pompano Beach, and St. Vincent parish, Margate, will observe a weekend retreat, Feb. 7-9 at the Cenacle Retreat House.

Abbot Charles V. Corliss, O.S.B., of St. Paul Monastery, Newton, N. J., will be the retreat master.

The weekend of Feb. 14-16 has been reserved for ladies of our Lady Queen of Martyrs parish with Father John McGall, S.J., of Weston College, Weston, Mass., conducting the conferences.

Further information on weekend retreats and days or evenings of recollection may be obtained by calling the Cenacle at 72-2334.
Rummage Sale At Fort Lauderdale

FORT LAUDERDALE — A rummage sale under the auspices of Blessed Sacrament Woman’s Club will be held Thursday, Friday, and Saturday, Feb. 6, 7 and 8 at 8100 Wilton Manors Market, 2770 Wilton Manors Dr.

The proceeds of the sale will be turned over to local needy families and to the feminine religious of the Catholic Church.

No. Miami Women To Meet On Feb. 4

The North Dade Deanery will meet at 2 p.m., Friday, Feb. 7 in the parish auditorium.

January 31, 1964 THE VOICE Miami, Florida Page 25
Convenience in foods isn’t always man-made. Nature has made many of our fresh fruits and vegetables easy and quick to prepare just as they come from the field or orchard.

Squash, for instance, especially the so-called “summer squash.” These are actually available all year: Long and short Cucurbita; Pattypan; Yellow Crookneck and Straightneck and Zucchini. Summer squash must, by definition, be immature, and with a delicate skin which needs no peeling. Just cut them in slices or chunks and cook briefly. There aren’t even any seeds to remove for they are harvested when the seeds, too, are immature and can be ignored.

Winter squash have hard shells and firm flesh and a somewhat sweeter taste than summer squash. Except for scooping out the fully developed seeds these squash varieties, too, are easily prepared. (They do require an hour or longer baking time.) Of the winter squashes Acorn and Butternut are available all year. The other winter squashes begin ripening in late August and are in some markets until March.

There are several ways of speeding up the cooking time of winter squashes. The use of moist heat — steam — cuts cooking time by about one half. When preparing Acorn squash, for example, cut squash in half and set halves in a large pan about four inches deep. Pour a one-inch depth of boiling water around the squash. Cover each squash half with metal foil. Then cover the whole pan tightly and steam over medium heat 30 minutes or until squash is tender. Remove from pan. Add butter, brown sugar, salt and pepper or other seasonings and pop under the broiler a few seconds until butter has melted. Or, if the oven is in use, 10 minutes heating will drive the flavor of the butter and seasonings through the flesh of the squash.

**DELIcIOUS — Acorn Squash Baked With Brown Sugar**

**YELLOW SQUASH PUff**

3 cups cooked yellow winter squash (Hubbard), 1/4 teaspoon salt
1/4 teaspoon ground nutmeg, 1/4 teaspoon ground black pepper
1/2 cup milk
3 tablespoons flour
2 tablespoons cooking sherry
1 tablespoon brown sugar
2 eggs, beaten

Combine all ingredients and mix well. Turn into a buttered 1-quart casserole. Bake in a preheated moderate oven (350° F.) 35 minutes or until top is well-flecked with brown. Serve with turkey, pork or ham.

**YIELD: 6 servings.**

**BAKED ACORN SQUASH**

3 acorn squash
6 teaspoons brown sugar
Salt to taste
3 strips bacon

Wash squash and cut each in half. Scoop out seeds and stringy portion. Sprinkle each with one teaspoon brown sugar, salt and black pepper to taste. Cut bacon strips in half. Dice each piece and cook until about done. Spoon bacon and fat into squash cavity. Place in a large baking pan. Cover and bake in a preheated moderate oven (350 degrees F.) 30 minutes. Remove foil and bake 30 minutes or until bacon is crisp and squash is tender.

**YIELD: 6 servings.**

**SQUASH AND CUCUMBERS**

2 medium squash, about 6 inches long
2 tablespoons butter or margarine
1 cucumber, 6 inches long
1/4 cup sour cream
1/4 teaspoon ground black pepper
1/4 teaspoon salt
1/2 cup chopped green onions

Wash squash and cucumber. Cut into crosswise slices 1/4-inch thick. Place in a saucepan with boiling water and salt. Cover, bring to boiling point, reduce heat and cook 15 minutes or until almost tender. Add cucumber and cook only until crisp-tender, about three minutes. Drain if necessary. In the meantime, in a large saucer, mix together sour cream and black pepper. Mix lightly. Heat, but do not boil. Serve sprinkled with chopped fresh parsley.

**YIELD: 6 servings.**

**SAUTEED ZUCCHINI**

1/2 Ib. zucchini squash, about 3 inches long
1/4 teaspoon salt
1/4 teaspoon ground black pepper

Wash squash and cut each in half. Scoop out seeds and stringy portion. Sprinkle each with one teaspoon brown sugar, salt and black pepper to taste. Cut squash in half. Place in a saucepan with boiling water and salt. Cover, bring to boiling point, reduce heat and cook 15 minutes or until almost tender. Add diced squash and cook only until crisp-tender, about three minutes. Drain if necessary. In the meantime, in a large saucer, mix together sour cream and black pepper. Mix lightly. Heat, but do not boil. Serve sprinkled with chopped fresh parsley.

**YIELD: 6 servings.**
Marriage Involves A Partnership

By JOHN J. KANE, Ph. D.
Professor of Sociology

My wife is a slovenly housekeeper. Each night I come home to find dishes stacked in the sink, the living room is in disorder. My drawers never have clean clothing and there is always a last minute rush to get a shirt ironed. A couple of mornings I came home unexpectedly to find my wife entertaining neighbors over a cup of coffee. If I call home, the phone is almost always busy because she's talking to friends.

After five years of this I am disgusted. There is an old adage that men work from sun to sun but women's work is never done. I have a friend who claims 't is true women's work is never done because it is never begun. I hope you will not be so cynical as he is, because in a sense a man's work is unending. The five o'clock whistle which signals the end of a man's day, merely gives wives the signal to begin preparing dinner.

But your complaint cannot be dismissed so readily. You have a point. Marriage is a partnership involving a division of labor. The problem is how to divide the labor.

Many men have a 40 hour week, machines have taken over most back-breaking tasks. Men may come home tired but rarely so worn out as in the past. Even more important, many young husbands today see no need for help with household tasks. Can you imagine the patriarch of male sex, rarely get their energies up before noon. But my guess is that of labor. "The problem is how to divide the labor.

The experts think this is unnecessary and blame it on lack of organization and efficiency among American wives. No prudent male would have the temerity to make such a statement, true or not.

So there seem to be three questions raised. First, is your wife disorganized and inefficient in her work; second, should you help her, and third, is this what you are really complaining about?

The Chinese have a proverb that all beginnings are hard. No doubt your wife finds it difficult to get started in the morning. Many are like this. The so-called "night people" rarely get their energies up before noon. But my guess is that just about the time she runs-water into the sink for dishes, the neighborhood coffee clatch begins.

No doubt you too have your coffee break. It has become a well established American custom, scarcely to be denied your wife. Naturally, it wastes time for all of us. Furthermore, it may even be reacting to it by sloppy housekeeping. An examination of your own conscience seems advisable.

Contrary to the belief of most males, housekeeping is not an unskilled trade. Time, energy and money are squandered by those who don't have the knack. Some women can do in two hours what others cannot do in four. Girls don't acquire this skill in the home to the extent they formerly did. Your wife seems to be one of these. This is a dangerous suggestion and will mean to face them. To face them means an honest assessment of guilt that you are contributing to them, too. To voice them may even be reacting to it by sloppy housekeeping. An examination of your own conscience seems advisable.

Until the millennium arrives, you might try to help. If you're willing to pitch in on drying dishes when you come home while your wife washes, she may get the message. Unless your wife is ill, she is probably as distressed as you about her slovenly housekeeping. If your efforts to help are tactful and not ac-

Get Good Men... and keep them at work!

A pension or profit-sharing plan in your business may be the answer to the problem of keeping good men at work. Federal income tax law allows a business to deposit a limited amount of cash or other property in special funds for employees—excluding self-employed—an amount necessary for retirement pensions or merely a portion of the profits. And you receive the advantage of certain beneficial tax treatment of those funds. Trust administration of this plan offers many advantages, so check Mercantile National Bank of Miami Beach—it's good business!
What To Do About Offensive Movie Ads?

By WILLIAM H. MOOREING

Hollywood, Calif. — There is some doubt whether dirty and misleading movie ads first drove from the theaters, millions of young and middle-aged home-bound people now glued to their TV sets.

There is no doubt thatreece and phony ads display to keep them where they are. Gradually, since the retirement of former Film Code (advertising) chief, Gordon S. White, more insidious, less intelligent, movie ads have appeared. White had his troubles, from time to time.

Nobody can stop dirty-minded people from telling off-color jokes and one prime qualification of the film ad writer seems to be a faculty for conjuring mildly suggestive ideas.

The expert can even make clean dialogue from a decent film sound like barnyard talk and slip in out of context and slipping in those lurid, thumb-nail pictures strips that of late have been used to attract the already become fashionable.

What To Do

People from all over the country ask me what they can do about it. I can think of nothing but to stop taking the newspapers in which offensive ads appear — and tell the publishers why.

Most reputable metropolitan newspapers presume to check the dirt, but few consistently maintain reasonable standards of family acceptability.

Reputable theater owners claim they now have to compete with theaters that show lurid films.

An organized theater decision to stop advertising genuine movie entertainment in newspapers willing to peddle pornography might solve this. Then there is this "adults only" idea, which indicates that youngsters should stay away. Instead, times out of ten, it is a hammer of the same, juxtaposed as to entice emotionally disturbed, weak-minded and impressionable. When they turn with their money, the ticket girl knows enough to look the other way and let them by.

The popular movie is lumped together with peeking trailers too, and a decent film ad. There are some decent "preview trailers" too, but not many.

Every nasty bit in the advertised film is lumped together to cause effect and intelligent people, who have selected a movie worth their time and money, are insulted by this trash about what is playing next week. It even fouls up some children's innocence.

By and large, the American film theater business is committing hari-kari. That's right. It is killing itself by spilling out the fetid contents of its garbage cans, in a system, instead of making that at least some good, healthy entertainment on its mind.

But let's face it. Experts at the game can think of nothing but to come up with their money, the ticket girl knows enough to look the other way and let them by.

This makes a racket of the classifications system, which is hard enough to explain, to intelligent, well-balanced youngsters anyway. Why if the film is morally unfit for them, do they go to see it?

HEAVEN AN AX

A current ad for an ax-murder "thriller," shows Joan Crawford with wild eyes, heaving an ax.

"If the ax were shown making bodily contact," says a miscellaneous newspaper ad censor, "it would be refused." Then to make it clear she is not chopping logs, he approves this line: "Warning: This film (title given) vividly depicts ax murders! How can this fail to serve as a come-on to youths most prone to violence?"

Recently an offensively suggestive title was barred from an ad, but the line: "Call up for a highly provocative title!" was substituted and those curious enough to call heard the reply: "A radically seductive answer girl!"

There are, of course, many decent film ads. There are some decent "preview trailers" too, but not many.

Catholic Education

TV Program Topic

NEW YORK (NC) — The CBS TV network said here it will broadcast a special program about Catholic education and its role in the Federal aid to education controversy Thursday afternoon at 7:30 p.m. on Wednesday, Feb. 5.

(These programs will be carried locally over WCIT, Channel 4.)

Entitled "The Catholics and the Schools," the program is one of CBS' "Reports" series.

The Catholic Hour is carried locally at 7:30 a.m. each Sunday over Radio Station WIOD, 600 Kc.

4-Part Series Set

By 'Catholic Hour'

NEW YORK (NC) — The Catholic Hour radio program will repeat on the Sundays in February the four-part series "Strangers in the House," by Father Andrew M. Greeley of Chicago dealing with the teen-age problem.

The National Council of Catholic Men, which produced the program with the National Broadcasters Company, spon- sors the series, based on Father Greeley's book of the same title, is being repeated by popular demand.

(On Radio And Television Sunday Catholic Programs in Diocese)

THE CHRISTOPHER PROGRAM.

The program's status is entitled "The Story of America," is being repeated by popular demand.

The program is en- titled "The Story of America."" (Thursday, Feb. 6: 9:05 A.M.)

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Invocan Puntos de "Pacem in Terris" Ante Crisis del Canal

La Iglesia debe ser la Iglesia de los pobres, precisamente para que no se hagan más armas: como clase social solamente y cometida a solas.

Posición Firme Frente al Comunismo en Venezuela

Fundan Movimiento Espiritual Frente a Corriente Materialista

DECLARACION CONJUNTA DEL EPISCOPADO PANAMENO

CIUDAD DE PANAMÁ (22-6) — Los Obispos de Panamá apoyan "las justas aspiraciones del pueblo y gobierno de Panamá" y consideran a "el momento actual... un nuevo momento para la República, que corresponda a su dignidad de país soberano" en la cuestión del Canal.

En una declaración colectiva de seis puntos, los obispos invocan los principios invocados por Juan XXIII en la encíclica "Pacem in Terris" y urgente necesidad de encontrar una solución justicia en la presente crisis.

En el último punto los prelados impulsan la asistencia de Dios para todos los responsables de llevarnos "a una solución justicia en la presente crisis".


MADRID (NC) — Un cardenal español pide fundar una Asociación de San Pablo Apóstol como movimiento de espíritu fr Concertante ante el materialismo moderno.

El arzobispo de Tarragona, cardenal Benjamín de Arribas y Castro, dijo en el Club Internacional de Prensa, que la celebración del décimo aniversario de la renuncia a la esclavitud en la República Española de los Apóstoles de las Nuevas Provincias ha Tenido gran repercusión en el mundo. "Pensar en el futuro", dijeron los prelados.

En esta ocasión el jefe de la Iglesia en España, el cardenal Ricardo Segura, impuso el cardenal Arribas y Castro la Gran Cruz de Carlos V, máxima condecoración civil española.

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Amplio Plano de Matrícula para Curso de Temas Sociales

Hasta el 4 de febrero se ha ampliado el plazo para matricularse en el Curso de Proyectos Sociales que a cargo del Instituto de Asociación Social de la Diócesis de Miami se ofrecerá en el Barry College.

El curso durará 3 meses, ofreciéndose las clases en español dos veces por semana, martes y jueves, de 9:45 a 8:15 p.m. Los que pasen el curso aurán tres créditos de nivel de college.

Los temas del curso incluyen problemas laborales, reforma agraria, vivienda, seguridad social, desempleo, planificación familiar, cooperación internacional, democracia, cooperación interreligiosa, etc.

Necesita Orientación y Doctrina el Laicado Latinoamericano

El Proyecto de Cooperación Católica Interamericana efectuado.

Centro de Formación de Líderes: Instrumento Ídolo de Revolución Cristiana

Los sacerdotes y dirigentes del apostolado seguirán acompañando al Obispo Coleman F. Carroll, que formará parte de la delegación de la Diócesis de Miami a la Primera reunión general del Programa de Cooperación Católica Interamericana, salieron profusamente impresionados de un evento que tanto contribuyó al mayor acercamiento de los católicos de América. Entre otros formaron parte de la delegación de Miami Mons. Bryan O. Walsh, director del programa de asistencia a los niños cubanos refugiados, el Padre Edward J. McCarthy, Presidente del Biocayce College y rector de la Universidad de Villanueva de La Habana; el padre Eusebio del Ruzo, secretario de la Cancillería Latina, el Padre Salvador de Cisterna, director del Instituto de Arévalo Social; y los doctores Manolo Reyes, Enrique Ruzzo, el doctor Franklyn E. Verdon, Mrs. J. Winston Anderson y Mrs. Edward Keefe.

"La reunión puso de manifiesto urgente necesidad de que la Iglesia norteamericana y esa ayuda no debe entretenerse solo como aporte económico, sino como comprensión, conocimiento y entendimiento de otros valores que se hacen presentes en el hemisferio sur, como la participación de medios de personal capaces de transmitir a los ciudadanos nuestras proposiciones, dijo el padre Salvador de Cisterna a su regreso a Miami.

El director del IAS destacó que la Iglesia norteamericana está convencida de que la demostración de los participantes en la reunión y las siguientes palabras del padre Michael Connaughton en el sentido de que "La Iglesia norteamericana es la más crítica y que el tiempo, ese movimiento que hereda el pasado cierta actitud individualista en nuestra vida espiritual. Nos sentimos, queremos actuar en el campo en cuestión, pero nuestra misión no tiene que ser a nosotros mismo para ver y contribuir a la realidad del mundo, sino para cambiarlo."

Manolo Reyes, ampliamente familiarizado con los medios de difusión de radio y televisión, comentó el proyecto destacando que es "Una necesidad incontestable para propagar y difundir la fe cristiana.

"América Latina tiene 200 millones de habitantes y el radio es uno de los instrumentos poderosos para hacer la palabra de Dios hasta esos hombres, en forma clara y masiva."

Unos y otros, todos los sacerdotes y seglares que acompañaron al Obispo Carroll desde Florida, Minnesota, Mon. José Costa Campos, Interventura saludos con el Cardenal Richard Cushing, de Boston, presidente del Comité de Obispos Normas para la formación de Asientos Latinoamericanos, y el senador Hubert Humphrey, de Minnesota, quien también participó en la Conferencia.

Grupo de Hombres Hispánicos en la Sociedad del Santo Nombre

Una sección hispánica de la Sociedad del Santo Nombre (Holy Name Society) quedó establecida esta semana en la parroquia de St. John the Apostle, de Miami, con el inicio de 18 hombres hispánicos.

Aunque la sección hispánica del "Holy Name" en St. John the Apostle efectuará todas sus reuniones y conferencias en español, las mismas en copresencia del segundo domingo de mes y otros actos de carácter parroquial, los integrantes de la sección se han integrado con la sección ya existente, de habla inglesa.

Al consignar la constitución de este grupo latino de la Sociedad del Santo Nombre, el Padre Walter mesa Lago, profesor auxiliar de la Facultad de Economía de la Universidad de Miami, dijo: "La colaboración que siempre hemos tenido con los hermanos norteamericanos, no sólo en la parroquia de St. John the Apostle, fue el punto de vista religioso con el que fomentar la acción seglar, merito de América latina, que se remonta al inicio de la delegación de Miami en el evento que tanto contribuyó a la acción seglar, que se remonta al inicio del programa de asistencia a los niños cubanos refugiados."

Prepararse para Latinoamérica Más Voluntarios del Papa

CHICAGO (NC)—El núcleo creador de los seglares en América Latina participan en la formación católica de los noveles en América Latina, participan en la acción cristianizadora. "La larga duración del clero, como han necesitado más y mejor orientación espiritual y doctrinal."

"Para formar esta espiritualidad del laicado en la medida necesaria para que se contraste con los varios temas problemas del apostolado distrito, hay que hablar de maneras más libres directamente con sus necesidades con el fin de llegar, en consecuencia, a la formación de más líderes dentro de la palabra de Dios", dijo Reyes y añadió:""Por ahí que la Revolución Cristiana propuesta por el Cardenal Cushing es el medio para salvar a Latinoamérica. E instrumento idóneo de esta revolución será el Centro de Formación de Líderes propuesto por el Obispo Carroll.

Abordando sobre el Centro de Estrenamiento de Líderes Latinoamericanos, el director de Noticias en Español del Canal 4, dijo: "Esta proyección que recibió el apoyo de cuantos se convirtieron en la consecución de la palabra de Dios hasta esos hombres, con forma clara y masiva."

Unos y otros, todos los sacerdotes y seglares que acompañaron al Obispo Carroll han expresado su deseo de que se logre este proyecto que es "Una necesidad incontestable para propagar y difundir la fe cristiana.

"América Latina tiene 200 millones de habitantes y el radio es uno de los instrumentos que se remonta al inicio del programa de asistencia a los niños cubanos refugiados."

El PCCI fue establecido en 1963 por el Comité Episcopal de Cooperación Interamericana, presidido por Mons. Paul J. Hallinan, arzobispo de Atlanta, Georgia.

"La conferencia tiene como fin buscar la forma de extender entre los católicos norteamericanos el conocimiento de la realidad, mediante actividades a desarrollar en otras áreas y por medio de actividades religiosas y de apostolado seglar.

Intervinieron para la reunión el arzobispo de Chicago, cardinal Cushing; el arzobispo de Atlanta, Mons. Hallinan; el arzobispo primado de México, Mons. Miguel Dario Miranda; el obispo auxiliar de Panamá, Mons. Marcos G. Mcgrath; y el arzobispo norteamericano por México, Mons. Joseph Gunter; arzobispo de Caracas, abadizo de St. Louis; y Paul Silva Heisiguer, arzobispo de Santiago, Chile.

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CATHOLIC BOOKS CAN WIN SOULS IF ONLY PUT TO WORK

By FR. JOHN A. O'BRIEN, Ph.D.

"You shall be witnesses for me," said Jesus, "in Jerusalem, and in all Judea and Samaria, and even to the very ends of the earth." (Acts 1:8)

To witness for Christ means to testify to the truth, beauty and holiness of the religion which Jesus has founded, a duty incumbent on all His followers. You can fulfill it by telling your neighbor about your religion and also by lending him Catholic literature: magazines, pamphlets and books.

Catholic books are potential missionaries capable of winning souls, for books have the power to reach every home.

In practically every Catholic home there are books explaining our holy faith. But all too often these books are left lying on shelves, merely gathering dust.

Begin this very week to loan some of these to non-Catholic neighbors and friends. You can do this even if you are too busy to read them yourself. But you can still be a missionary by means of books.

Catholicism should continue to teach the convictions of our ancestors, the ancient covenant was made between God and the Jewish people; and he may well be guilty of sin.

The Question Box

Q. I wonder if you can tell us more about the fifteenth century painter, Fra Angelico, who according to Newman, is the oldest on the list of potential saints.

A. Fra Angelico is one of the most famous early painters of the Florentine School, who worked in the most famous religious house of its glorious Quattrocento -- its golden age of the 1400's.

His family name was Guido, and he joined the Dominican Order in 1497, with his brother, Fra Benedetto. The two brothers worked together for many years as illuminators of books, and miniaturists, before becoming painters in fresco.

Fra Benedetto later became superior of the Dominican convent in Fiesole, Florence. Fra Angelico received some training in inspiration from the great master, Giusto. He worked at Certosa, Fiesole, Florence and Rome.

Some of his best known works are in the Convent of Santa Maria Novella at Florence (which is not a national museum). Some of his works have been destroyed, but some remain in the Chapel of St. Nicholas and in the Vasari collection. It was a true and valid vocation as an artist.

Fra Angelico's reputation for piety equals that of the painter. Actually, it was his painting with prayer; he tried to be like Christ himself, so that he could more easily live out a life of self-denial, was a friend of the poor, never became angry, and always had dedicated diligence, refusing to handle any but sacred subjects.

Actually, the good brother's name in religion was Giovanni; the name Angelico was later given him because of his piety -- and maybe because of his blithe angels, which are his pop-traditional nickname. The current title is: Blessed Fra Angelico Giovanni da Fiesole. But I can't tell you when he was beatified; I doubt that it was a very formal process.

I don't know if he is the oldest on the list of "potential saints." Maybe he is the oldest whose cause is being actively considered. I wouldn't know.

Q. A few months ago our oldest of five children was taken away. The body lay in state in the church for a week, and each time I visited and looked at the remains I felt like I wanted to say some prayers for his soul. My husband, a Catholic, said I shouldn't have done this. Although most of our friends are not-Catholics that doesn't mean my prayers are of any benefit for a soul.

A. I think you did exactly the right thing. A person who is not a Catholic could have little need of your prayers: but as the oldest of five he probably handled the age when some sins could have touched his soul. We re-spect and love our non-Catholic neighbors, but we do not apologize before them for our own religious convictions.

The recent "Constitution on the Liturgy" of Vatican Council II, however, provides that a special Mass be designed for the funeral of an infant, totally young to be guilty of sin.

Q. I'm wondering if you can tell us what the effect of Judaism is, an extension of Judaism. If this is true, it would be wrong for a Jewish convert to continue to attach special significance to the Jewish High Holy Days as long as he observes the practices and teachings of the Catholic faith?

A. It would probably be more accurate to say that the Catholic faith is the successor to Judaism. The ancient covenant was made between God and the Jewish people as a preparation for the coming of the Redeemer. It was a true and valid vocation as a preparation.

Certainly a Jewish convert to Catholicism should continue to hold in reverence the sacred days of traditional importance to his people; and he may well enter into customs and ceremonies which commemorate these days in the home or in the civic and social life of the community.

He should not take active part in official religious celebrations of these holydays -- in the Synagogue, for instance. This would indicate that he is continuing unity with the Jewish faith — a unity which he broke when he became a Catholic.

MISSAL GUIDE


Feb. 4 - St. Andrew Corsini, Bishop and Confessor, Mass of the Feast. Gloria, Creed, Preface of the Trinity.


Feb. 7 - St. Remaund, Abbot of the Feast. Gloria, Creed, Preface of the Trinity.

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- 3 Bedrooms 2 bath. JA 2-4004. Owner.
- 3 Bedrooms 3 baths. JA 2-4004. Owner.
- 3 bedroom 2 bath, $990. Call RA 8-9509. NO COMMISSION.

**HOMES FOR SALE N.C.**

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Our Lady of Mercy

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