



The VOICE

Weekly Publication of the Diocese of Miami Covering the 16 Counties of South Florida

THE VOICE
6301 Biscayne Blvd., Miami 38, Fla.
Return Requested



VOL. IV, NO. 30

Price \$5 a year . . . 15 cents a copy

OCTOBER 12, 1962

HALF-MILLION WITNESS PROCESSION OF 2,300 BISHOPS OF THE WORLD

Pope John XXIII Opens Second Vatican Council

By MSGR. JAMES J. WALSH
(Special Voice Correspondent)

VATICAN CITY — Hailed as the most significant religious event of the 20th Century, the Second Vatican Council was officially opened in the solemnity and splendor of St. Peter's Basilica by His Holiness Pope John XXIII on Thursday, Oct. 11.

Half a million persons crowding St. Peter's Square watched history passing by as bishops of the entire world marched in solemn procession to the Hall of Benedictions for the first session.

At the very end of the long column of Fathers of the Council came the Holy Father himself, carried on his portable throne, the sedia gestatoria. Serene and solemn-faced, he was in prayer. No longer the Angelo Roncalli who as a boy had

walked barefoot to school, he was entering this assembly as the supreme judge and legislator on earth of Christ's Church.

One could only guess what was in his heart as he was about to see the fulfillment of the great dream of his pontificate.

ECUMENICAL COUNCIL SUPPLEMENT

An eight-page Ecumenical Council Supplement is a special feature of this issue of The Voice. Appearing on Pages 17 to 24, inclusive, it presents portraits in full color of Pope John XXIII and Bishop Coleman F. Carroll; pictures and maps of Vatican City and feature stories and other pictures providing a background for a better understanding of the Second Vatican Council.

Other news, comment and pictures of the Council appear on Pages 6, 7, 8 and 9.

Not only Rome, but the whole world is filled with a sense of expectancy. Those who rightly understand the purpose of the Council have the firm hope that the Hand of God will be raised in the blessings so sorely needed by mankind.

Never in the 2,000 year history of the Church have so many successors of the Apostles been gathered to discuss the problems of the Church and of mankind and to apply the principles of Christianity to a changing world.

Participating in the Council are 2,300 cardinals, patriarchs, archbishops and bishops from all quarters of the globe. In addition

(Continued on Page 7)



The Eyes of the World Focus on St. Peter's Basilica In Rome Where the 21st Ecumenical Council Opened Yesterday.

Trans World Airlines Photo

Pope Travels 400 Miles By Train

VATICAN CITY (NC) — Pope John XXIII made a 400-mile trip to pray at two of Italy's most famous shrines for the success of the Ecumenical Council a week before its opening.

Pope John's railroad journey to the shrine of Our Lady at Loreto and of St. Francis at Assisi was the longest a pontiff has taken away from the Holy See in 105 years and the first time a pope has traveled away from Rome by train in more than a century.

The Pope's trip took place on feast of St. Francis of Assisi. He went to the shrines, he said, "as a more intense invocation for heavenly protection" for the coming council.

The train's two steam engines and nine cars left through the sliding gates of the Vatican wall and made its first stop at Rome's Trastevere station. There it switched to two electric engines and took on Italian Premier Amintore Fanfani and an official delegation of the Italian government.

The Pope's historic visit to House of Loreto which is believed to have been the birthplace of Mary and the Basilica of St. Francis where the Little Poor Man of Assisi is buried — was three years in the planning.

From the station a 12-car cortege with the Pope in an open auto climbed the narrow, winding road leading up to the city

walls. The entire route was packed with cheering, waving crowds, who broke through the police cordon several times and surrounded the Pope's car.

Italian President Antonio Segni was standing on the steps of the basilica to greet the Pope as he alighted from his car. As Pope John entered the basilica, it seemed the city's 20,000 population tried to pack into its 3,000-capacity walls.

ANCIENT STONES

Pope John walked along the basilica's crimson-draped center aisle, entered the Holy House, whose ancient stones are now encased in marble, and knelt there in silent prayer for the council, the first goal of his double pilgrimage.

He walked to a white-draped throne from which he delivered a brief discourse. He recalled how 10 popes before him had come to this shrine and then said:

"On the eve of the Second Vatican Council this humble successor of Peter now comes to join in lowly gesture the many who have preceded him here. Today's apostolic pilgrimage... is intended to place a seal on the supplications which have risen to God from all the churches in the world, in the East and in the West, from sacred recesses of sorrow and penitence, for the happy development of the great ecumenical gathering.

"It is also intended to symbolize the march of the Church toward spiritual victories, made in the name of Christ, who is

'a light of revelation to the gentiles,' an authority which is one of brotherly and fraternal love, a breath of peace, of orderly and universal progress."

The Pope recalled a day 62 years before when, on Sept. 20, 1900, the seminarian Angelo Roncalli knelt before the image of the Madonna venerated at the shrine.

After the discourse Pope John went out to a specially constructed stand on the steps of the basilica, where in the presence of the faithful tightly jamming the square, he placed a crown on the heads of the Madonna and the Holy Child in her arms. The crowns, contributed by Catholics throughout Italy, contain together 136 diamonds, 34 emeralds and 13 rubies and have an estimated value of \$32,000.

At Assisi the bells of the city began to peal as word was received that the Pope's train had arrived at the station down in the valley.

Priests, prelates and the sandaled sons of St. Francis hurried to their places along the roads, the gates and the city's tiny streets. Sisters had been excused from their strict rule of cloister to pay honor to the Vicar of Christ.

SANCTITY OF LIFE

During his discourse in Assisi Pope John said:

"It was St. Francis who summed up in one word what it means 'to live well' teaching us how we must assess events, how we can communicate with



NC Photo

FIRST PONTIFF to leave Vatican city for an extended trip by rail in 99 years, Pope John XXIII gives his blessing to a crowd at Trastevere railroad station en route to Loreto, Italy. With Pope John is Italian Premier Amintore Fanfani.

God and with our fellow men. This word gives the name to this hill which crowns the glorious tomb of the Little Poor Man: Paradise, paradise! Dignity and sanctity of life is a reminder and a foretaste on earth of paradise.

"What counts above all and what has absolute value is: Know God and follow His precepts; welcome the fruits of

redemption; and walk, walk in holiness and justice before Him at all times . . .

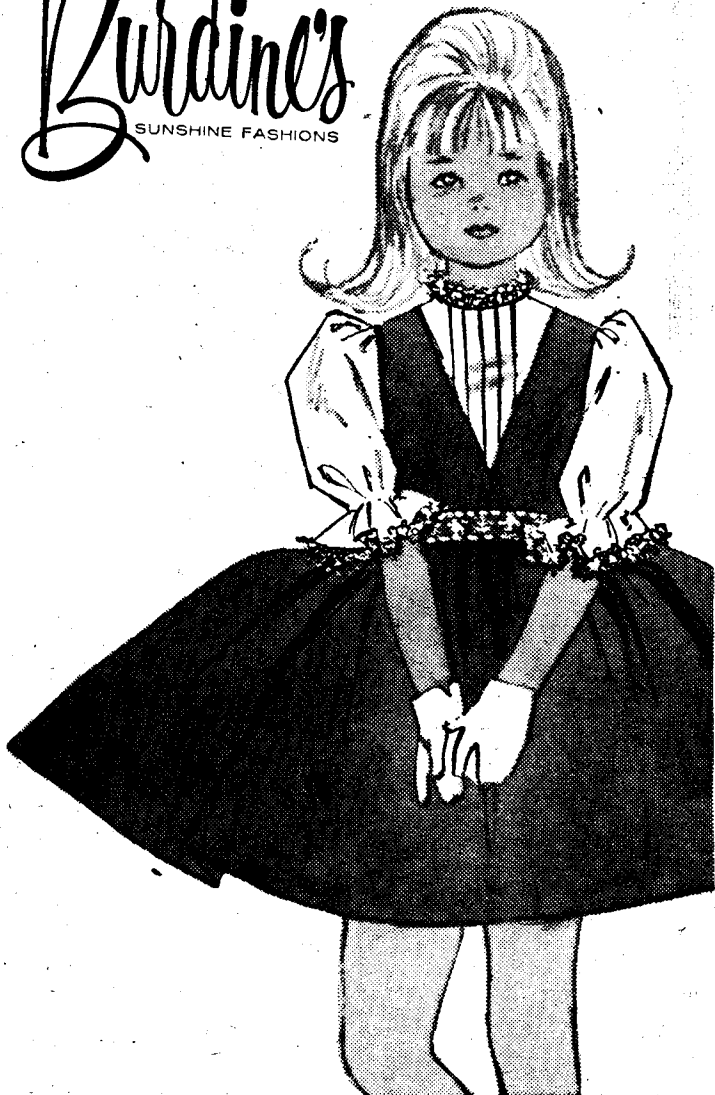
"It is on this basis alone that civilization can be built. By means of this true greatness in the practice of virtue and of ardently desired sanctity, man is in a position to use correctly the gift of liberty so he can achieve justice, so he can maintain and build peace."

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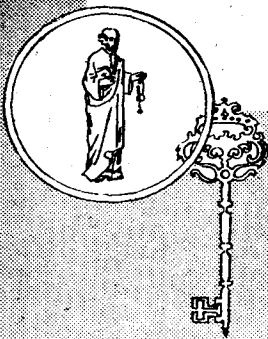
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Mother Anna Maria, S.S.J., Dies

CORAL GABLES — Solemn Requiem Mass for Mother Anna Maria, S.S.J. former Mother General of the Congregation of the Sisters of St. Joseph of St. Augustine was sung Monday in the Church of the Little Flower.

A Sister of St. Joseph who pioneered in the work of the order throughout Florida, Mother Anna Maria died at Mercy Hospital early Saturday at the age of 69.

Rosary devotions were conducted by Father Francis Dunleavy, pastor, SS. Peter and Paul parish, on Sunday evening in the chapel of the Mercy Hospital where the body of Mother Anna Maria was in repose.

'LASTING MARK'

Msgr. Peter Reilly, pastor of the Little Flower parish where Mother Anna Maria served as principal of the parochial school from 1946 to 1953, was the celebrant of the Mass at which more than 20 diocesan priests, large delegations of Sisters and hundreds of school children assisted. Mother Louis Edwin, S.S.J., Mother General of the Sisters of St. Joseph was accompanied by hundreds of members of her order.

Father Lamar J. Genovar, pastor, Our Lady Queen of Martyrs parish, Fort Lauderdale, was deacon and Father Bernard McGrenehah, pastor, St. Juliana parish, West Palm Beach, was subdeacon. Father Patrick Farrell, assistant pastor, Little Flower parish, was master of ceremonies.

In his sermon, Msgr. William Barry, P.A., pastor, St. Patrick parish, Miami Beach, described Mother Anna Maria as a dedicated and saintly person who had as one of her main objectives to make the image of the Lord live in children, and bring them to salvation. She began her work as a religious, Monsignor Barry said, in the pioneer days of the Church in Florida when things were simple but when the Sisters of St. Joseph were already known and during which the members of the order left a lasting mark.

PRAYED DAILY

Mother Anna Maria prayed daily for the priests and never

missed Mass, Monsignor Barry continued. "She received Holy Communion every day since she was a little girl," he said, "And always wanted to work for the love of God."

"It was not difficult for her to die," Monsignor Barry said.

"When she was a young woman she gave up the world by entering the convent and while she was a religious she lived through two World Wars. Our Blessed Lord had her for His spiritual bride. Mother Anna Maria prayed to God, obeyed Him, and loved Him, and was the humble spouse of Christ."

A native of Deland who entered the religious life in 1911, Mother Anna Maria had observed her golden jubilee as a Sister of St. Joseph last year.

MOTHER GENERAL

For 25 years she was stationed in St. Augustine where she taught at St. Agnes School, the Cathedral School and at St. Joseph Academy. While principal of the high school department of St. Joseph Academy, Mother Anna Maria was appointed mistress of novices, a position in which she served from 1937 to 1946.

Following her assignment as superior of St. Theresa Convent and School, she was elected Mother General in 1953 and served in that capacity until June of this year.

At the time of her death, Mother Anna Maria was mistress of junior professed Sisters and during the past three months had been establishing a foundation for a juniorate for junior professed Sisters of St. Joseph. She is survived by one brother, Louis Chauvin, of Deland, and numerous nieces and nephews.

Solemn Requiem Mass was sung in the Cathedral of St. Augustine and burial followed in San Lorenzo Cemetery there. Msgr. William F. McKeever, Miami Diocesan superintendent of schools represented the Diocese of Miami at the funeral.

King Funeral Home was in charge of local arrangements here.



MOTHER ANNA MARIA, S.S.J.

Voice Photo

Palm Beach Junior College Newman Club Opening Near

WEST PALM BEACH — A Newman Club center to serve Catholic students enrolled at the Palm Beach Junior College will open this month.

The center, with temporary quarters on Congress Avenue directly opposite the college campus, will be staffed by members of the Teresian Institute who will come to South Florida from Spain and the Dominican Republic. In addition the Teresians will be members of the faculty at Cardinal Newman High School here.

Father Stephen Dambrauskas, assistant pastor, St. Luke parish, Lake Worth, is chaplain of the Newman Club organized recently under his direction.

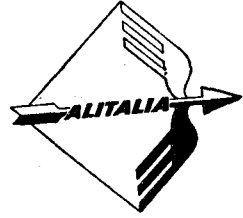
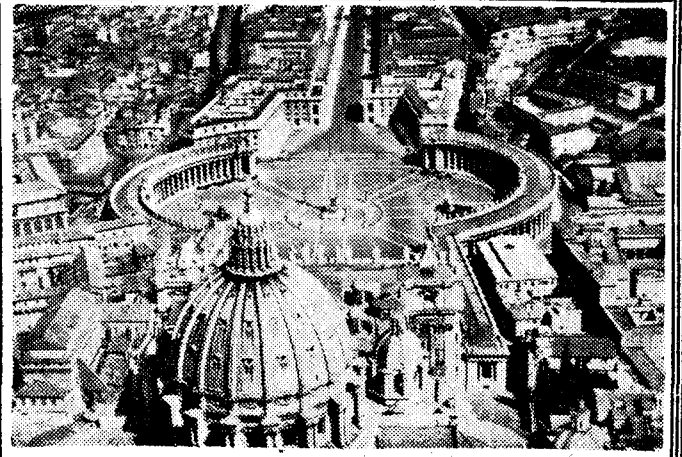
A native of Brooklyn, N.Y., Father Dambrauskas attended Marianapolis Junior College in Thompson, Conn., and St. John University, Brooklyn. During his fourth year of Theology he studied at the Angelicum in Rome and fol-

lowing post graduate work was awarded a licentiate in Canon Law there.

During the summer months Father Dambrauskas participated in conferences at the Newman Chaplains' School at the Newman Center on the campus of the University of Michigan.

Members of the Teresian Institute, whose first foundation in the United States was established last year in Miami, are a group of Spanish women who dedicate themselves to a religious life and Catholic education. They take perpetual vows of poverty, chastity and obedience, and follow course of study in order to obtain a university degree.

Teresians now assist in Newman Club activities at the Aquinas Student Center adjacent to the University of Miami campus in Coral Gables and also serve as members of the faculty at Monsignor Pace High School for Girls in North Dade County and at Cardinal Newman High School.



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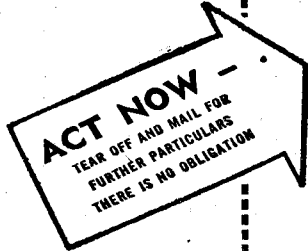
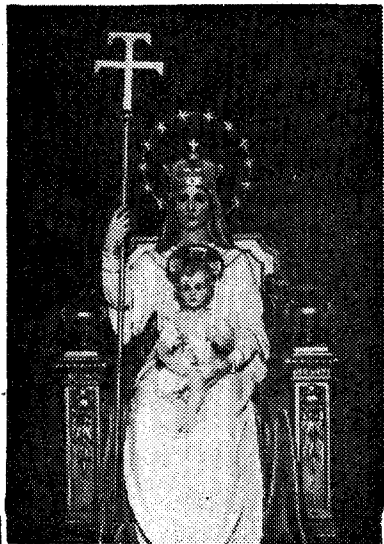
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Two Missionaries Killed By Terrorists In Algeria

ST. - CYPRIEN - DES - AT-TAFS, Algeria (NC) — The mutilated bodies of two missionaries murdered by terrorists have been found in a ravine near here.

Fathers Paul Py, W.F., 61, and Bernard Chassine, W.F., 58, pastor and curate of St. Cyprian's parish here, were kidnaped from their residence.

Attackers came during the night and forced the door of the residence. They seized Fathers Py and Chassine, forced them into a car and drove off. Shots were heard shortly after.

A third priest escaped into the darkness by jumping over a wall surrounding the residence. He spent the night wandering around the countryside and returned to the residence at daybreak.

An Algerian Ministry of Information communique said "The murder of the two Catholic priests is an inexcusable criminal act. The authorities have firmly decided to find the culprits and to treat them with all the rigors of the law."

During the recent revolution, many priests were seized by the rebels. Some were killed, but most of them were freed after an internment in the midst of rebel troops where they had been taken to care for wounded insurgents.

Fathers Py and Chassine were the fifth and sixth White Fathers to be killed in Algeria since 1957.

This town, located about halfway between Algiers and Oran, was founded in 1872 by Charles Cardinal Lavigerie.



NC Photo

RUSSIA'S CHIEF delegate to the sixth general conference of the International Atomic Energy Agency, Professor V. S. Emelyanov (with camera), attends a special Mass for the conference at Vienna's Cathedral. Emelyanov's wife and daughter are at right.

German Bishops' Pastoral Voices Hope For Reunion

BONN (NC) — German Catholics should accept their share of the blame for the breach in Christianity but should not consider the separation unchangeable, the German Bishops said in a joint pastoral letter.

"As the (ecumenical) council approaches, our Confiteor should include the centuries-long vexation of Christianity's division," the letter said.

In Germany, where division of western Christianity began, the Bishops continued, "we suffer

most painfully this deep wound in the Mystical Body of Christ."

Bishops also appealed to Catholics to atone for the terrible crimes committed against the Jewish people in the name of the German nation.

The Bishops warned the people to "step aside from the noisy race for worldly goods and listen to the voice of God."

They observed that "millions of people give in to greed and pleasure-seeking, while weapons which endanger the life of all mankind are being made."

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Around the WORLD

NEW YORK (NC) — Two U.S. relief agencies have asserted that the West's uncertain stand toward communist Yugoslavia is detrimental to Yugoslav refugees.

Refugees from Yugoslavia frequently are not being accorded the same treatment as refugees from other Red-dominated nations, it is stated in a memorandum prepared for members of Congress by Auxiliary Bishop Edward E. Swanstrom, executive director of Catholic Relief Services-National Catholic Welfare Conference, and William J. Vanden Heuvel, president of the International Rescue Committee.

The memorandum concluded with the following question:

"At a time when we are granting asylum to thousands of refugees from Castro's communism, which, supported by Soviet communism, is threatening the Western hemisphere, should the United States not take a forthright stand and give full recognition to the refugees fleeing Yugoslavia, which is today linked again with the Soviet in its conspiracy to have communism dominate the world?"

The memorandum was sent to Secretary of State Dean Rusk, Atty. Gen. Robert F. Kennedy and members of the Appropriations Committee of both Houses of Congress.

AMBIVALENT ATTITUDE

"The ambivalent attitude of the West toward communist Yugoslavia," the memorandum asserts, "has resulted in an ambivalent attitude toward Yugoslav refugees... When we challenge the refugees' motivations, we appear unable to grasp why people would be fleeing and we seem to be turning our backs on them. When we acquiesce in the forcible return of escapees, we contribute to the

feeling of hopelessness and thereby weaken the democratic cause within Yugoslavia — and without."

The memorandum alleges that:

● "The refugees' opposition to communism is being impugned because they are poor."

● "Even those few Yugoslavs who are granted asylum are frequently put in a lower category than refugees from other communist countries by the U.S. Escapee Program. Thus Yugoslavs either do not qualify as refugees or they are treated as second-class refugees."

BASIC RIGHTS

The memorandum states that the ban on freedom of religion and other basic human rights "in Yugoslavia hardly differs even in degree from that practiced in the U.S.S.R."

"Yet the subtle campaign of the Yugoslav authorities to popularize the term 'economic' refugee has been more than successful," the document continues. "It has carried over into the language of the United Nations High Commissioner for Refugees and that of certain officials of the U.S. government.

"It has influenced the policy of countries which formerly granted asylum to these refugees to the point where substantial numbers of them are now being repatriated instead of welcomed. It has created a situation where Italy permits most of those fleeing to remain on its soil, but Austria, using U.S. equivocal policies as an excuse, forcibly returns the majority of the Yugoslav refugees.

"American policy today," the memorandum says, "leaves refugees bewildered by its policy of being selective about the kind of communism and oppression from which a person must flee in order to benefit from the help of American people."

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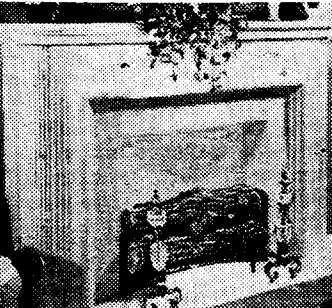
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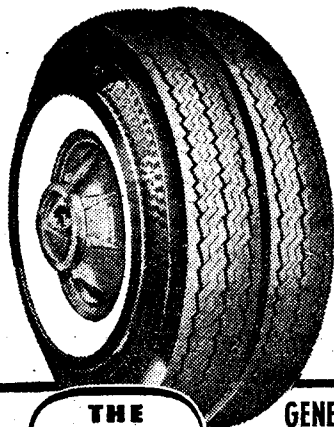


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Religion In Schools Cases To Come Before High Court

WASHINGTON (NC) — The Supreme Court, in the first public working session of its new term, took quick action on four key Church-State cases.

- In brief orders the court:
- Agreed to consider challenges to religious practices in the public schools of Maryland and Pennsylvania.
- Refused to review an appeal from an Oregon Supreme Court ruling that lending textbooks to students in religiously-tinged "standard" schools violates the Oregon state constitution.
- Refused to consider a case from Kentucky in which the leasing to Catholic nuns of a hospital built largely with public funds had been challenged on Church-State grounds.

The Maryland and Pennsylvania cases both center on the issue of religious practices in public schools — the same issue that stirred a storm of controversy last June 25 when the high court ruled against a prayer prescribed by the New York Board of Regents for recitation in New York public schools.

DADE CASE

The Supreme Court probably will hear oral arguments in the two new cases sometime in the next three or four months. It directed that the Pennsylvania case be argued immediately after the Maryland case. Decisions in the two cases most likely will be handed down between the time of oral argument and the court's adjournment next June.

Another case involving the issue of public school religious practices may come before the Supreme Court this term. This is a controversy in Florida, where the State Supreme Court last June up-

Around the NATION

held the constitutionality of daily Bible reading and recitation of the Lord's Prayer in public schools of Dade County.

In the Pennsylvania case, state school officials have asked the court to reverse a Federal court ruling that Bible reading in public schools is an unconstitutional "promotion of religiousness."

This is the second time this same case has been before the Supreme Court. The first time around, the high court returned the case to lower courts for review in light of action by the state legislature to permit children to be excused from the Bible reading at the request of their parents.

SUIT APPEALED

Upon remand, however, a special three-judge Federal court in Philadelphia held last Feb. 1 that the Bible reading is still unconstitutional.

The case was begun in 1958 by Edward L. Schempp, a Unitarian and resident of Roslyn, Pa., who filed suit against the Abington Township school board in an effort to halt the Bible reading. One of Schempp's sons was then a senior in the township senior high school, and two more of his children now attend the school.

The Maryland case was appealed to the high court by Mrs. Madalyn Murray of Baltimore from an April 6 ruling of the Maryland Court of Appeals. The Maryland court ruled, 4-3, that religious exercises opening the day in Baltimore public school are constitutional. The exercises consist of reading without comment one chapter from the Bible, or recitation of the Lord's Prayer, or both.

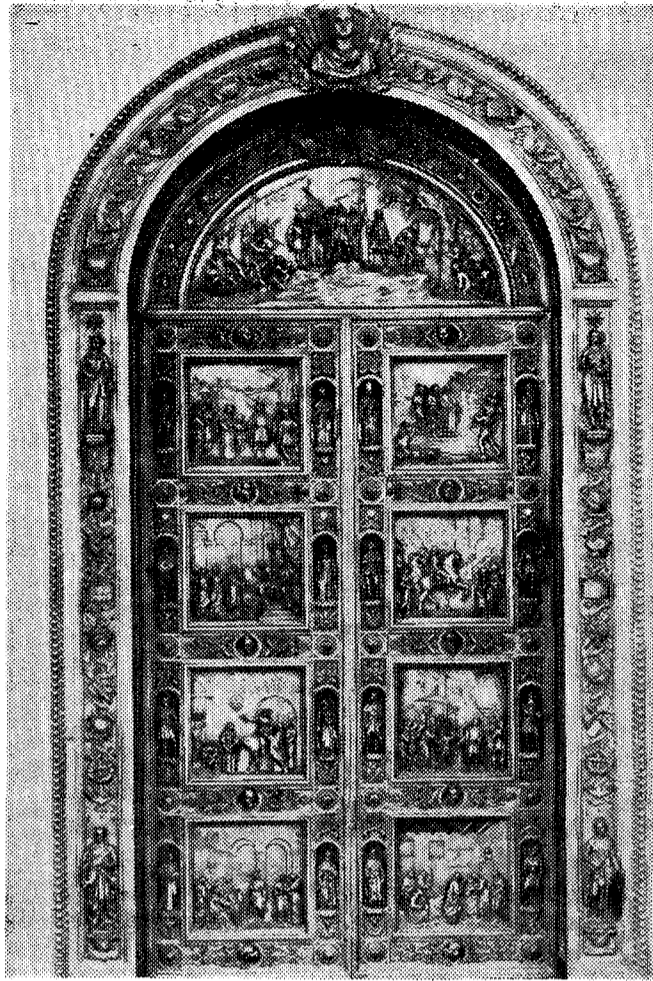
Mrs. Murray says that she and her son, William, a student in a Baltimore public school are atheists. She maintains that the public school religious exercises violate her constitution right to religious freedom at that of her son, as well as Church-State separation.

TEXTBOOK CASE

As in the Pennsylvania case students may be excused from the Baltimore public school religious exercises upon the written request of their parents.

The Oregon textbook case which the Supreme Court refused to review, focused on the issue of whether the state could withdraw taxpaid textbooks from children in "standard" church-related schools because of the presence of religious instruction in their schools.

In the Kentucky hospital case, the Supreme Court in effect upheld the constitutionality of the arrangement whereby a hospital built largely with public funds was leased for one dollar a year to Benedictine nuns who operate it.



NC Photo

MOST FAMOUS of the works of art relating to Christopher Columbus on display in the U.S. Capitol Building in Washington are the Rogers entrance doors. The bronze panels depict the life of Columbus and his discovery of America.

Story Of Columbus Related On Capital's Bronze Doors

By THOMAS E. KISSLING

WASHINGTON (NC) — The famous Rogers bronze doors, depicting the story of Christopher Columbus and his discovery of America, are again in place at the U.S. Capitol Building where they can be viewed by thousands of tourists.

The work of American sculptor Randolph Rogers, modeled in his Rome studio in 1858, they were cast in Munich in 1861 and placed in the entrance to the old hall of the House of Representatives in 1862. In 1871 upon the

as to its future. Another sculpture, a bust of Columbus by A. Capellano which was formerly over the door to the Capitol rotunda, disappeared during the extension project.

RATE HIGH

In all there remain a dozen paintings and statues relating to Columbus among the art collection of the Capitol building. Some are by American artists and others by Italian artists and sculptors who helped to decorate the Capitol during its construction period.

But the Rogers bronze doors,

Violence In Mississippi Called Service To Reds

WILMINGTON, Del. (NC) — Father John F. Cronin, S.S., said here that the "insanity" at Oxford, Miss., is "of more value to world communism than all the activities of the Communist party in the United States."

image to be further tarnished by racist hate, we can hardly expect the peoples of color throughout the world to respect our profession of democracy," he said.

The Sulpician priest, who is assistant director of the Social Action Department of the National Catholic Welfare Conference, and is widely known for his analyses of communism, spoke to the Catholic Educational Guild here.

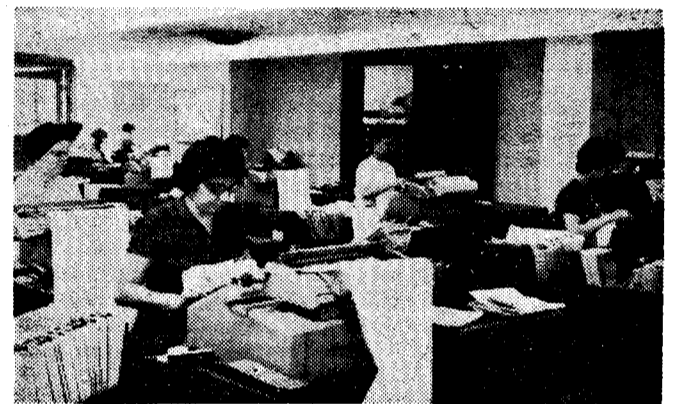
He suggested a "national day of reparation" for the violence at the University of Mississippi and in nearby Oxford which followed the action of the federal government in placing on the university campus the first Negro student, James Meredith.

"If we permit our national

"The hatred and bitterness directed against a single Negro citizen exercising his constitutional rights do not present a pretty picture of this nation before the world."

Father Cronin noted that there was a national protest recently against the U. S. Supreme Court's curbing of religious practices in public schools.

"It is equally appropriate to ask for a national day of reparation for the irreligion shown in the hearts of those who foment racial and religious intolerance," he said.



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Press Has A Solemn Duty In Coverage Of Council

Not too many years ago the reporting of Catholic news was a rarity in newspapers of the South as well as other sections of the country. Today, however, that situation has changed completely as publications everywhere are presenting to their readers more and more of the Catholic activities of their communities and of the world.

Never before has there been such thorough and widespread coverage in the daily press and in the leading national publications as that given to the Second Vatican Council which began yesterday in St. Peter's Basilica. In our own area, *The Voice* extends its congratulations to the press of South Florida for a fine demonstration of journalistic enterprise.

More than 750 newspapermen from all parts of the world were present yesterday when Pope John XXIII formally convened the Council. Among them were 88 from the United States, including Msgr. James J. Walsh, Miami Diocesan Director of Public Information, who is the special correspondent of *The Voice*.

Addressing them, Amleto Cardinal Cicognani, the Papal Secretary of State, said:

"You will render to the forthcoming Council an inestimable and historical service . . . You know from experience how much interest there is now in the thoughts and actions of the Catholic Church."

Each succeeding development as the Council proceeds will be important and many of the decisions and doctrines will require authoritative explanation of their true meaning. *The Voice* therefore urges that you not merely read but also study intently the commentaries and interpretations and instructions contained in the articles written by Monsignor Walsh, the other qualified columnists and the large staff of experts writing the reports of the NCWC News Service.

It is your great opportunity of a lifetime to know your religion, to enkindle your Faith and to intensify your love of God and of your fellow-man.



"MAY WE QUOTE YOUR "NO COMMENT" YOUR EXCELLENCY?"

it always has stood — in the forefront for human rights, as demonstrated by its leadership in integration of the schools in the South, notably in the Archdioceses of Atlanta and New Orleans and in the Diocese of Miami.

And the Church did not fail to speak out. It has spoken out firmly and repeatedly, as witness these excerpts from the text of the annual Statement of the Bishops of the United States as printed in *The Voice* in December, 1958:

"Fifteen years ago we noted the problems faced by Negroes in obtaining the rights that are theirs as Americans. The statement of 1943 said in part:

"In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given to them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and a full chance for the social advancement of their race."

"The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man. If our attitude is governed by the great Christian law of love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare of our fellow-man, then our nation faces a grave internal crisis."

Our Preparation For Council Should Be Mental, Spiritual

By JOSEPH BREIG

Christian practices?

Our preparation for the world council of the Church ought to be mental and emotional as well as spiritual. We must make ready not only for expected or half-expected things, but also for the unexpected, not to mention the startling and even the inconvenient and the unwelcome.

I am not suggesting that I have inside information about proposals to be made. I have not. But I have heard in a general way that some of them are likely to come as a bit of a jolt to the more conservative among us.

There will be suggestions as unanimously acceptable as that of inserting the name of St. Joseph in the Mass. I can hardly imagine anybody objecting to that. Surely, it is high time that this humblest of men be drawn, at least a little, out of the obscurity which he and the Holy Spirit, for reasons valid at the time, chose for him.

LONG OVERDUE

Besides, the idea of putting Joseph in the Mass as the first of the saints after only the Virgin Mary was on the agenda of the First Vatican Council of 1870, which pronounced him patron of the Universal Church, but was abruptly suspended in the face of invading troops before it could decree this other honor for him.

I do not think anybody will be upset if the honor, which seems long overdue, is given now. But among the thousands of proposals before the Second Vatican Council, there are certainly some which are likely to cause lifted eyebrows among those who like things as they are, and do not relish marked change.

It will surprise nobody, of course, if the council decides for much more use of native tongues in the Mass. That might annoy some, but it will not be unexpected, because the question has been widely discussed. But what if the Fathers vote to make, in the Mass, changes which will seem almost revolutionary — even if, in fact, they are only a return toward early-

This may happen, and if it does, some of us may be tempted to do a bit of muttering, or at least wondering, to the general effect of asking what in the world the bishops are up to. Aren't Masses thronged every Sunday? Isn't the percentage of attendance high? Isn't the liturgical life of the people going along very well?

The answer, in large part is yes — if you are talking, say, about the U.S. But the answer is no if you look at France and Italy, and Latin America, and some other parts of the world. There the people in general have gotten separated from the Mass and from some of the sacraments, especially Penance and Holy Communion.

And for that matter, even in America many of us have not yet grasped the social meaning of the Mass — that the Holy Sacrifice is not simply for personal sanctification, but a worship of the people which, each time, should be a new Pentecost, a new breathing of the Spirit, sending us forth to transform the world in the image of Christ.

We ought to make ourselves ready, therefore, to welcome whatever the council decides is for the common good not only of Christians, but of all mankind. We must try to understand not only what is done, but why it is done so that we may cooperate wholeheartedly.

Many of the French bishops it is known, will urge upon the council a "modernizing of the structure of the Mass." Non-essential parts which have grown out of antiquity, they say, should be replaced by "new forms rooted in contemporary life." We may see the council making some rather astonishing decisions.

All right. Bishops in France would not propose alterations without good reason. If such changes can serve to bring the Mass and the people together again, then that is for the general welfare, and should be accepted with good cheer. This is the spirit we should be cultivating at this time.

The Church And Mississippi

"Where was the Church? Why did the Church fail to speak out?"

These were two of the typically cynical and ignorant comments heard following the disgraceful demonstration of intolerance staged on the campus of the University of Mississippi, to prevent a Negro student from attending classes there.

The answers, simply, are these: The Church stood just where

Strange But True

FIRST CATHOLIC TO HAVE HELD THE POSITION OF GOVERNOR GENERAL OF CANADA IS GENERAL GEORGES VANIER, WHO WAS APPOINTED IN 1959.

THE GREAT KYRIE THEME OF MISSA SOLEMNIS BEETHOVEN'S WAS FIRST NOTED ON SCRAPS OF PAPER KEPT IN THE COMPOSER'S WALLET!

This Madonna & Child WAS PAINTED ON A SPIDER'S WEB BY JOANN BURGMAN IN THE EARLY 19TH CENTURY. IT IS NOW FRAMED BETWEEN TWO SHEETS OF GLASS IN CHESTER CATHEDRAL, ENGLAND.

SEVERAL CATHOLIC CHURCHES FIGURE AMONG THE MODEL BUILDINGS IN MADURODAM, THE AMAZING CITY IN MINATURE BUILT BY THE DUTCH AS A MEMORIAL TO A HERO OF WORLD WAR II.

VATICAN OFFICIAL IN MOSCOW

VATICAN CITY (NC) — A Vatican official traveled to the Soviet Union to discuss the sending of Russian Orthodox observers to the Ecumenical Council, it has been revealed by the Secretariat for Promoting Christian Unity.

"Regarding the eventual sending of observer delegates to the council, it is stated that the decision rests with the Holy Synod of the Russian Church," an announcement said.

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Editorial Plaza 8-0543
Advertising, PL 4-2561; Circulation, PL 1-6821; Classified, PL 8-6772

THE VOICE PUBLISHING CO., INC.
The Most Rev. Coleman F. Carroll, Bishop of Miami, President

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Monsignor James J. Walsh Editorial Consultant

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Joseph S. Zilley Circulation Manager

Second-class postage paid at Miami, Florida
Subscription rates: U.S. and Possessions \$5 a year; single copy 15 cents; foreign: \$7.50 a year.
Published every Friday at 6301 Biscayne Boulevard, Miami 38, Florida.
Address all mail to 6301 Biscayne Blvd., Miami 38, Fla.
Member Catholic Press Association
National Catholic Welfare Conference News Service
News items intended for publication must be received by Monday noon.

Pope John Opens Second Vatican Council

By MSGR. JAMES J. WALSH
(Special Voice Correspondent)

(Continued From Page 1)

tion there are hundreds more of their official staffs as well as many superiors general of religious orders.

There are 220 Cardinals and bishops from Dioceses of the United States. They are a large group indeed, but yet barely 10 per cent of the number of the hierarchy.

BISHOP CARROLL ENTERS

As he entered the Council chamber, Bishop Coleman F. Carroll, of Miami, was accompanied by the Very Rev. John E. Young, C.M. the rector and superior of St. John Vianney Minor Seminary, as his theological consultant.

From Brazil have come 130 Bishops; 60 from India and a surprisingly large number of Negro bishops from Africa. The Japanese, French and German Bishops and Archbishops; the bearded prelates from Asia and the very old and the amazingly youthful missionary Bishops from many areas bear silent, but eloquent testimony of the universality of the Church.

The Council Fathers had assembled at 8 a.m.: the cardinals in the Vatican's Hall of Benedictions and the Borgia Apartments; the bishops in the Hall of Inscriptions, and the Pope in the Hall of Vestments. The Pope vested in mantle and jeweled miter, the cardinal bishops in capes, the cardinal priests in chasubles and the cardinal deacons in tunics.

ORIENTAL PATRIARCHS

The Oriental Rite patriarchs were vested in the solemn vestments of their own varying rites. The bishops, archbishops and abbots donned white copes. All — cardinals, patriarchs, archbishops, bishops and abbots — put on simple white miters with their double pointed crowns rising high on their heads. Oriental Rite prelates wore the episcopal crown, a tall bulbous metal head-dress, richly ornamented, modeled after the crown of the Roman Emperor Constantine.

When all were vested, the Pope entered the Pauline Chapel of the Vatican Palace where the Blessed Sacrament was exposed. There he intoned the antiphon, Ave Maris Stella (Hail Star of the Sea), and the solemn procession began.

Walking before the Pope, the long procession wound its way down the Royal Stairs, led by the Crucifix and followed by the guards, the laymen and the ecclesiastics of the papal court. Behind them followed the officials of the Vatican's courts, ministries and offices; then the representations of Religious orders, the abbots, the bishops, archbishops, patriarchs, cardinals and prince assistants at the papal throne—all in finery to befit the solemn event and following the sign of their Saviour.

The procession moved slowly through the great Bronze Doors

and into St. Peter's Square, passing between two lines of the assembled diocesan and religious clergy of Rome. They marched through the huge throng in the square, chanting the fifth-century hymn: "Singular Virgin, make us meek and chaste."

Those in the front of the procession carried the chant into the basilica through its central door where others, who had already taken their seats, took up the song and sent it ringing through the gilt and brilliantly lighted vaults.

For a full hour the procession passed: every race and color and tongue, every rite, every degree of dignity, every circumstance of human existence, respected and persecuted.

At the end, flanked by the immediate members at his court, borne on his portable throne, came Pope John.

The procession ended as the Pope stopped down from the portable throne and went to the altar erected before the tomb of St. Peter. There he intoned a second hymn, the Veni Creator Spiritus, by which he and all those present who took up the chant implored the guidance of the Holy Spirit in the work now begun.

The Pope went to his throne and Eugene Cardinal Tisserant, Dean of the College of Cardinals, began preparing to celebrate Mass in honor of the Holy Spirit at the assembly continued the hymn: "Enlighten our senses; implant love in our hearts."

OBEISANCE TO POPE

At the end of the Mass the Pope removed his miter and mantle and vested as for Mass. After a ceremony similar to the "dry Mass" of the former Good Friday ritual, the Gospel was read from the podium — the same which was used in the First Vatican Council — and then the book of the Gospels was placed on the center of the altar. It would, in a manner, reign there for the duration of the council.

Now the Fathers of the Council went to the papal throne to make their obeisance to the Pontiff: first the cardinals, then the patriarchs, then two each of the archbishops, bishops and abbots representing the whole assembly.

All then in one voice made the profession of faith and recited a prayer together, asking God for the graces necessary to accomplish the work of the council. After the chanting of the litany of the saints, the Gospel was chanted in Greek and in Latin by cardinals, one of the Latin and one of an Eastern Rite.

The ceremony of the opening of the Second Vatican Council concluded with an allocution by the Pope.

TRUTH OF THE MATTER

After his allocution, the Pope ascended the portable throne and was borne out alone, accompanied only by the members of his personal service. The cardinals, patriarchs and the other council Fathers then filed out without procession.

TIERS OF SEATS

The Basilica presents an astonishing sight. Twelve tiers of seats rise sharply on both sides of the aisle of the chamber and are divided into 16 sections.

The seating fills the vast space of the nave to an area immediately around the Altar of the Confession of St. Peter.

Directly over the Tomb of St. Peter, the throne of his successor, Pope John, has been erected.

Directly across from the section reserved for the cardinals stands the easily recognized statue of St. Peter, the toe of which has been worn down over the centuries by pilgrims' kisses.

During the next two months, each Monday through Friday, the bishops will return to the Basilica to review and discuss the agenda. These sessions will begin at 9 a.m. and last until 12:30 p.m.

It is generally thought here that no voting will take place on the issues proposed until after Oct. 22.

The Second Vatican Council had now begun. Three years of preparation had come before this day. All the powers of heaven and earth had been summoned to assure a successful outcome of what would follow. What would follow was known only to the mind of God whose Holy Spirit was already at work.



What The Council Will Do For You

By FR. KILIAN MCGOWAN, C.P.

The Second Vatican Council will undoubtedly be the greatest religious event of modern history. This meeting of 3,000 consecrated leaders of the Catholic Church could hardly leave our present age unchanged. The impact of the Council will surely be felt in the lives of each of us.



Pope John XXIII expressed the purpose of the Council in his characteristic human fashion — "to bring the Church up to date." The Mystical Body of Christ must be adapted, as perfectly as possible, to the world's needs of today. It must study how it can best fulfill the mission given it by Christ, the Eternal Son of God.

BE YOU PERFECT

There will be certain changes in the liturgy and life of worship of the Church — clarifications of doctrine — and other modifications of the laws and discipline of the Church. However, this accent on the external structure and organization of the Church must not blind us to the fact that the essential task of the Church is to make possible the union of man and God.

Ultimately, all changes, clarifications and reforms will be directed to this sublime end — that we all increasingly grow in the likeness of Christ, the well-beloved Son of His Father. Christ founded His Church that we may have His Life and have it more abundantly.

Programs of action directed towards less ultimate goals must be initiated, of

course. But these exist for the sake of the inner life of the Church and not vice versa. They help to form the atmosphere and they provide the external framework in which the Divine Life can be more effectively possessed and lived.

The Church is a unique institution utterly unlike any other human society. No other institution on earth is dedicated to the inner transformation of man through God's grace. Every project, directive and decree of the Council will be dominated by this purpose.

The Church understands, of course, that our religious perfection is not realized by a mere external conformity to laws and disciplines. But her wisdom and experience tell her

that these are essential to provide the best possible environment for the inner transformation of our souls through Christ's healing grace.

The members of the Council appreciate fully that the Church is a visible society with an invisible mission — to channel the Christlife as fully as perfectly as possible into your lives. They know that your full potential as a member of the Church is realized only when you're interiorly transformed by grace and faith, by prayer and the sacraments.

To prudently provide for this is their responsibility before God. This is also a time to check your own responsibility to Christ's Church. Next week, this column will outline what you should do for the Council.

How Will Our Generation Seem In 1990?

By FR. JOHN B. SHEERIN

How will our generation look to the people of 1990? I recently saw a TV program about the "roaring twenties" and I found it hard to believe that such a generation ever existed. I lived through the period and yet Murder Incorporated and rum-runners and bathtub gin and all the wild gyrations of that era seem incredible today. To the 1990s, will the 1960s seem like an age that was completely "off its rocker?"



FR. SHEERIN

Let me cite a few items from the newspaper of September 26th. They will be hair-raising reading for a future anthropologist.

SUM AND SUBSTANCE

Item No. 1: Liston knocked out Patterson at Chicago in the first round. The defeated mauler will get more than \$1 million and the new champion, about \$400,000. As Arthur Daley remarked in the New York Times:

"So pugilism has a new champion — for better or for worse. Liston will hardly be a model for American youth. About all he demonstrated is that boxing is a safer short cut toward becoming a millionaire than some of the illegal methods Sonny had previously tried."

Item No. 2: Fans raise a row as Fight TV fails. The September 26th papers also carried the inspiring news that noble-minded Brooklyn citizens had risen in moral

indignation when they heard the announcer at a Fox theater in Brooklyn proclaim that the fight was over.

They rose not to protest the brutality of the sport but the fact that the screen had failed to register the picture even though it carried the sound. Cries of "Robbery" went up and a riot began when the crowd clamored to get its money back. About 50 policemen had to be sent to the scene to pacify the crowd.

Another inspiring news story on September 26th was the act of Governor Barnett of Mississippi in blocking the doorway when the Negro student, James Meredith, tried to register at "Ole Miss."

The illustrious Governor dealt history a knockout blow by tak-

ing his State back a century. Though finally conceded defeat he had in effect seceded from the Union by thwarting the execution of decrees from the U. S. District Court, the U. S. Court of Appeals and the Supreme Court.

His mighty blow for the cause of racism marked the fifth anniversary of that other epic of White Supremacy when the noble Governor Faubus of Arkansas defied the United States of America and caused President Eisenhower to send troops to Little Rock to disperse the mobs blocking integration there.

Today we find the stories of racial persecution under Hitler so bizarre as to be almost unbelievable. Will the generation of 1990 also find the brutality and inhumanity of the 1960s incredible? Or will we go down in history as "the age of the absurd?"

Council To Use Machines For Counting The Ballots

VATICAN CITY (NC) — Electronic machines are reducing the chore of counting the votes of more than 2,500 Fathers at the Second Vatican Council to a 20-minute task.

Two tabulating centers have been set up in St. Peter's basilica. One checks attendance at the meetings and the other processes votes.

Each voting participant in the council receives a card bearing personal information, including his name, title and nationality.

As a Father takes his place in the council hall, he signs the card with a pencil sensitive to an electronic reading process.

The cards of all the Fathers attending a meeting are collected and put through an electronic reading process which translates the signatures into a series of perforations on the cards.

The perforated cards are fed

into a tabulator which puts them in the correct order and prints a list of those attending.

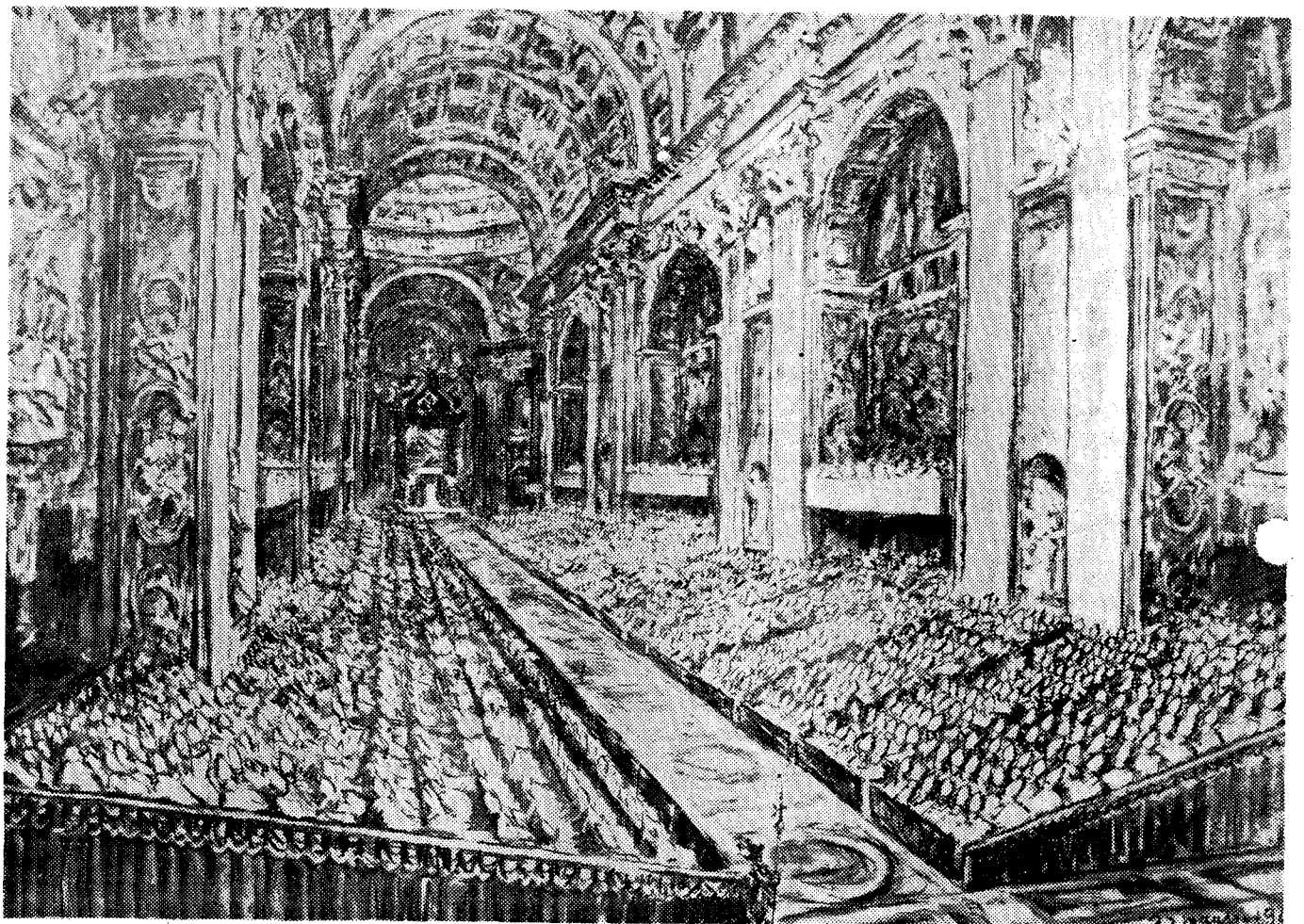
The Fathers are also given a card for each vote. These cards have spaces on the right hand side for the three possible votes: "placet" (yes); "non placet" (no); and "placet juxta modum" (yes but with changes).

When the cards have been marked for a vote, they are put through the electronic reading process which transcribes the votes into perforations, discarding blank or void cards.

The perforated cards are fed to the tabulator which counts all the votes within 20 minutes.

Council Commentary

VATICAN CITY (NC) — Vatican Radio carried to Communist eastern Europe running commentaries on the opening of the general Council.



HOW THE VATICAN Council looked as it convened for its first session in the basilica of St. Peter's is depicted in this drawing from the Vatican newspaper L'Osservatore Romano. The Council

Fathers sat in a tiered gallery along the main nave of St. Peter's and the Papal throne was at the end of the main aisle. Some 3,000 participants and observers were in the gallery.

Council Seen As 'Opening' By Protestant Observers

By FR. PLACID JORDAN, O.S.B.

VATICAN CITY (NC) — Non-Catholic observers here expect an "opening to the left" in the general relations between the Catholic Church and other Christian bodies.

This is the consensus among 28 distinguished theologians present who represent no less than three-fourths of world Protestantism.

However, an "opening toward the whole world" would seem to be a more adequate way to describe the efforts now auspiciously undertaken to bring about Christian unity the world over as an ultimate though far-off goal.

To the Church, of course, terms such as "left" or "right" cannot be applied properly.

It is true that Pope John XXIII himself conceives that the purpose of the Council is an "opening" which is to pave the way toward a better understanding among all believers in Christ, irrespective of denominational barriers.

GREAT STEP FORWARD

The 28 non-Catholic observers officially invited by the Holy See are under no illusions as to the immediate prospects in this direction; but, as one of them put it to me, "The very fact that we are here means a great step forward."

"Not only the decision of the Pontiff to invite us, but also our favorable response, must be considered as an event of transcending importance."

Nothing demonstrates more the importance attached by the Pope to efforts toward Christian unity than the seating arrangements made for the Protestant observers and

guests at the opening Council session.

They were assigned what turned out to be the choicest seats in the basilica, directly opposite the Pope, at the left side and in front of the stalls reserved for the diplomatic corps.

They thus were afforded the closest possible view of the proceedings with a full view both of the center aisle where the Council Fathers were seated and of the galleries above.

SPECIAL COURTESIES

They also had the best possible position to follow the proceedings right in front of them at the desks reserved for the general secretariat of the council.

The non-Catholic observers and guests expressed warm appreciation for the special courtesies extended to them.

While fully aware that the Council is a meeting of the worldwide Catholic hierarchy dealing with matters of interest principally to Catholics, the separated brethren nevertheless wished to document by their presence that a new climate is now to prevail in inter-faith relations.

When it comes to specific doctrinal problems, all here present agree that a great deal remains to be done before tangible progress in mutual understanding may be achieved.

However, the Pope's efforts, particularly as expressed in the work of the Secretariat for Promoting Christian Unity, show clearly that the Church is not going to remain in what to many in the past might have appeared as "splendid-isolation."



NC Photo

POPE JOHN XXIII, standing on a tapestried balcony overlooking St. Damascus courtyard in the Vatican, imparted his blessing to the faithful below on the eve of the Ecumenical Council. Opening session of the Council was held yesterday.

Pontiff Is Sent Greetings By Heads Of Governments

VATICAN CITY (NC) — Heads of states and governments who have sent greetings to Pope John XXIII on the opening of the Second Vatican Ecumenical Council include President John F. Kennedy of the U. S., President Antonio Segni of Italy, Chancellor Konrad Adenauer of Germany, Austrian President Adolf Schaerf, Irish President Eamon de Valera, Spanish Chief of State Francisco Franco.


Also King Baudouin of the Belgians, President Fuad Chehab of Lebanon, President Leopold Senghor of Senegal, President

Maurice Yameogo of the Voltaic Republic and President Liam V. S. Tubman of Liberia.

Vatican Radio Plans Council Broadcasts

VATICAN CITY (NC) — Vatican Radio will broadcast a daily 15-minute program to the U. S. in English during the Second Vatican Ecumenical Council.

The broadcasts, which begin Oct. 12, take place at 1:50 p.m. Rome time (9:50 p.m. EST) on 41.38 and 31.01 meter bands or 7,250 and 9,075 kilocycles.



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Polish Cardinal At Council

ROME (NC) — Stefan Cardinal Wyszynski, Primate of Poland, said on arriving in Rome to take part in the Ecumenical Council that he had brought "a great heart" for Pope John XXIII.



NC Photo

PRIMATE OF POLAND, Stefan Cardinal Wyszynski, waves to the crowd at a railway station in Rome after his arrival from Warsaw via Vienna. The cardinal came to the Vatican to attend the Ecumenical Council. It was his first visit since 1958.

Cardinal Wyszynski was met by a crowd of 2,000 people, many of them Poles in exile, when he arrived at the railroad station along with 13 other Polish bishops.

The next day, he and the other bishops drove to the Vatican, where they were received by Pope John. The Pope in chatting with them recalled that he had visited Poland in 1912 and 1929.

It was his joy, he said, to have been able to meet the Polish people and to have prayed at the national Marian shrine at Czestochowa.

On his arrival from Poland, the 61-year-old prelate was greeted by an official welcoming party which included Archbishop Angelo Dell'Acqua, Substitute for Ordinary Affairs within the Papal Secretariat of State, and Archbishop Josef Gawlina, Polish prelate who resides here.

CHEERING CROWD

The smiling Cardinal Archbishop of Gniezno and Warsaw stood on the steps of his railroad car looking out over the cheering crowd. He traced the sign of the Cross slowly three times over the heads of his well-wishers.

As he stepped from the train he was handed a mass of red roses which he held aloft to acknowledge the welcome.

Then he drove directly to the Pontifical Polish Institute, his residence during the council. There he offered Mass, and later released the following statement:

"The Polish bishops have come to Rome for the Council, to proclaim the true unity with the Holy Roman Church and to carry out their duties as Catholic bishops.

"We are grateful to the Holy Father, who personally has interested himself in our arrival and who telegraphed us to learn when we would arrive.

Three Hungarian Prelates Attending Vatican Council

VIENNA (NC) — Hungarian Catholics filled the Budapest basilica to overflowing for a solemn Mass on the eve of the departure of Hungarian churchmen to attend the Ecumenical Council, it was learned here.

Three Hungarian prelates, accompanied by six aides, left Budapest for Rome. They are Bishop Endre Hamvas of Csanad, acting chairman of the Hungarian Hierarchy; Bishop Sandor Kovacs of Szombathely, and Msgr. Pal Brezanoczy, Apostolic Administrator of the Archdiocese of Eger.

It was understood here to be the first time that Hungary's Communist government has allowed bishops to go to Rome in the 14 years since the arrest of Jozsef Cardinal Mindszenty, Primate of Hungary.

The Cardinal, now 70, is residing in sanctuary in the U.S. Legation in Budapest, where he fled on Nov. 4, 1956, when Soviet

tanks were crushing the freedom fight.

The Mass on the eve of the delegation's departure for Rome was unheralded. But with the news of it spreading simply by word of mouth, the basilica was filled more than an hour before Mass time.

GOING TO ROME

Hungarian government publicity announced that the two bishops and the administrator were going to Rome.

It said also that the three had been received by Hungarian Deputy Premier Gyula Kallai on Sept. 21 to discuss the trip to Rome. No particulars were given, but the government communique did describe the atmosphere as cordial.

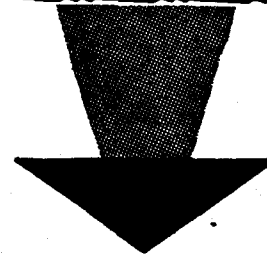
Msgr. Brezanoczy is one of three acting heads of Hungarian dioceses who were appointed advisors to the council. Thus he will be able to attend even though he is not a bishop.

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Basilica Gets New Organ

VATICAN CITY (NC) — A huge 8,500-pipe organ has joined one of similar size in the apse of St. Peter's basilica.

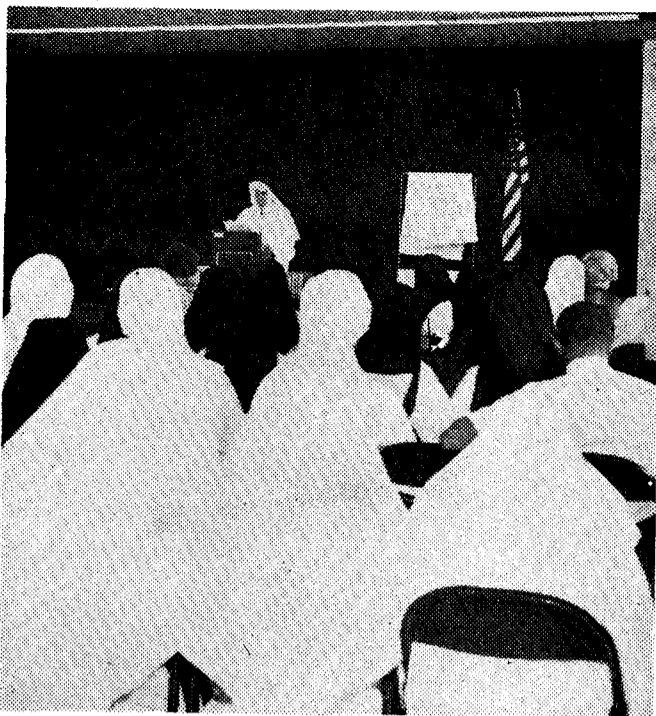
The new organ, blessed during a general audience, was given by an Italian businessman. The two organs can be played simultaneously by a single organist or separately.

Tertiaries Meet

At Barry Sunday

Dominican Tertiaries will meet at Barry College at 1:30 p.m., Sunday, Oct. 14.

According to Father Joseph Jurasko, O.P., all tertiaries in the area as well as those interested in the Order are invited to attend the meeting in Cor Jesu Chapel on campus.



Voice Photo

MUSIC TEACHERS stationed in schools throughout the Diocese recently met for sessions in St. Anthony School auditorium, Fort Lauderdale. Sister Thomas Gertrude, O.P., a member of the faculty of Rosarian Academy was one of the speakers.

White Mass For Physicians Will Honor Patron, St. Luke

A White Mass honoring St. Luke, patron of physicians, will be celebrated at 10 a.m., Sunday, Oct. 21 in St. Joseph Church, Miami Beach.

The special Mass, so named because white is symbolic of the garb worn by those serving the ill, is sponsored annually in the Diocese of Miami by members of the Catholic Physicians' Guild.

Father Charles McFadden, O.S.A., professor of philosophy at Villanova University and the author of the textbook, "Medical Ethics," will be the principal speaker during the Communion breakfast which will follow at the Beau Rivage Hotel.

Invitations have been extended to hospital chaplains, administrators nurses, student nurses, interns and technicians as well as physicians to assist at the Holy Sacrifice of the Mass and be present for the breakfast.

Among those expected to attend are members of the Catholic Medical Students' Society from the University of Miami, members of the Diocesan Council of Catholic Nurses, students enrolled in the Barry College School of Nursing, and personnel from St. Francis Hospital, Miami Beach; Mercy Hospital, Miami; St. Mary Hospital, West Palm Beach; Holy Cross Hospital, Fort Lauderdale, and St. Joseph Hospital, Port Charlotte.

According to Dr. Edward J. Lauth, president of the Catholic Physicians' Guild, other affiliated groups such as druggists, drug salesmen and laboratory technicians are also urged to participate. Reservations for the breakfast may be made by contacting Dr. Lauth at 2121 Biscayne Blvd.



St. Luke, Patron of Physicians

Squires Join Fund Drive

The Columbian Squires of the Greater Miami area are taking part this month in a nationwide campaign to raise \$10,000 for the Propagation of the Faith.

Plans also are being mapped to form a Circle composed of Cuban refugee Squires, according to John F. Tracy, state chairman of the Squires.

Tracy said the fund raising program began in the Miami area with a teenage dance held by the Miami Beach Circle at St. Patrick's Youth Home.

A bake sale is planned by the Hialeah and the Marist Circles. Miami Beach Circle chose a donut sale as its fund-raising project.

Tracy said each Circle has as its goal one dollar per member.

Installation of the new Cuban Circle will be at 1 p.m. Sunday, Oct. 14 at the Knights of Columbus Hall in Coral Gables. Before the advent of Fidel Castro, there were 40 Circles of Squires in Cuba.

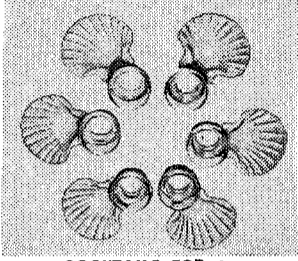
Tracy said the Circle would include 20 former Squires from Cuba and 15 new members. It is being sponsored by the Miami Cuban Council of the Knights of Columbus.

The Columbian Squires, junior organization of the K of C, has approximately 25,000 members in more than 800 Circles.

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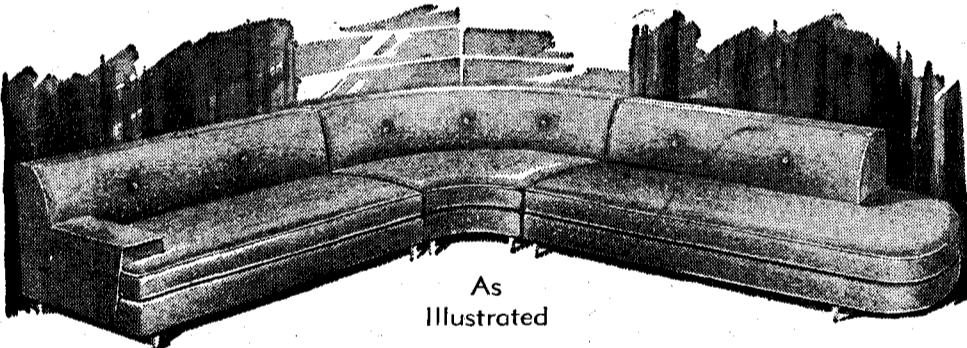
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FORT LAUDERDALE — Students at Cardinal Gibbons High School have launched a trading stamp drive to obtain a movie projector and accessories for the year-old school.

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Holy Name Men Convene Oct. 19

Several hundred men are expected to attend the fourth annual convention of diocesan Holy Name societies next weekend at the Deauville Hotel, Miami Beach.

The convention will get underway, Friday Oct. 19.

Keynote address will be given by Dr. Lawrence J. Jones of Fort Myers at the first official session of the convention at 11 a.m. Saturday, Oct. 20. Dr. Jones, state deputy of the Knights of Columbus, will talk on "Loyalty."

Preceding the opening session, Msgr. Dominic J. Barry, spiritual director of the Diocesan Holy Name societies, will offer a Memorial Mass for deceased members at 8 a.m. in St. Joseph Church, Miami Beach.

During the Saturday afternoon session Stuart W. Patton, Miami attorney, will speak on "Civil Authority."

The Saturday night banquet will have as its main speaker, Father Louis M. O'Leary, O.P., former chaplain at Barry College, who will talk on the "Authority of the Church in Faith and Morals." Joseph B. Egan will serve as toastmaster.

The Communion breakfast will be held at 9:45 a.m. Sunday, Oct. 21 with Father Bernard J. Reilly, C.M., of St. John Vianney Seminary, speaking on "I Pledge My Support."

Theme of the convention has been taken from a portion of the Holy Name pledge: "I Pledge my support to all lawful authority, both civil and religious."

The convention schedule is as follows:

FRIDAY, OCT. 19
 4 p.m.: Registration, Lobby of Deauville Hotel
 8 p.m.: Executive committee meeting



Msgr. Dominic J. Barry



Father Bernard Reilly



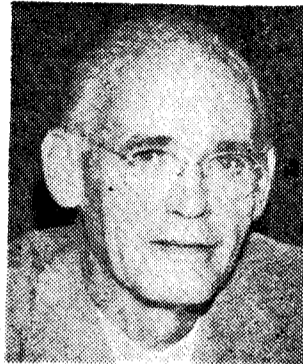
Father Louis M. O'Leary



Stuart W. Patton



Dr. Lawrence Jones



Joseph Egan



Michael F. Stanco

SATURDAY, OCT. 20

8 a.m.: Memorial Mass for deceased Holy Name men, St. Joseph Church, Miami Beach,

9 a.m.: Registration,
 10 a.m.: Opening convention session, Joseph B. Egan, president of Diocesan Union

SUNDAY, OCT. 21

8 a.m.: Corporate Communion Mass at St. Joseph's Church;

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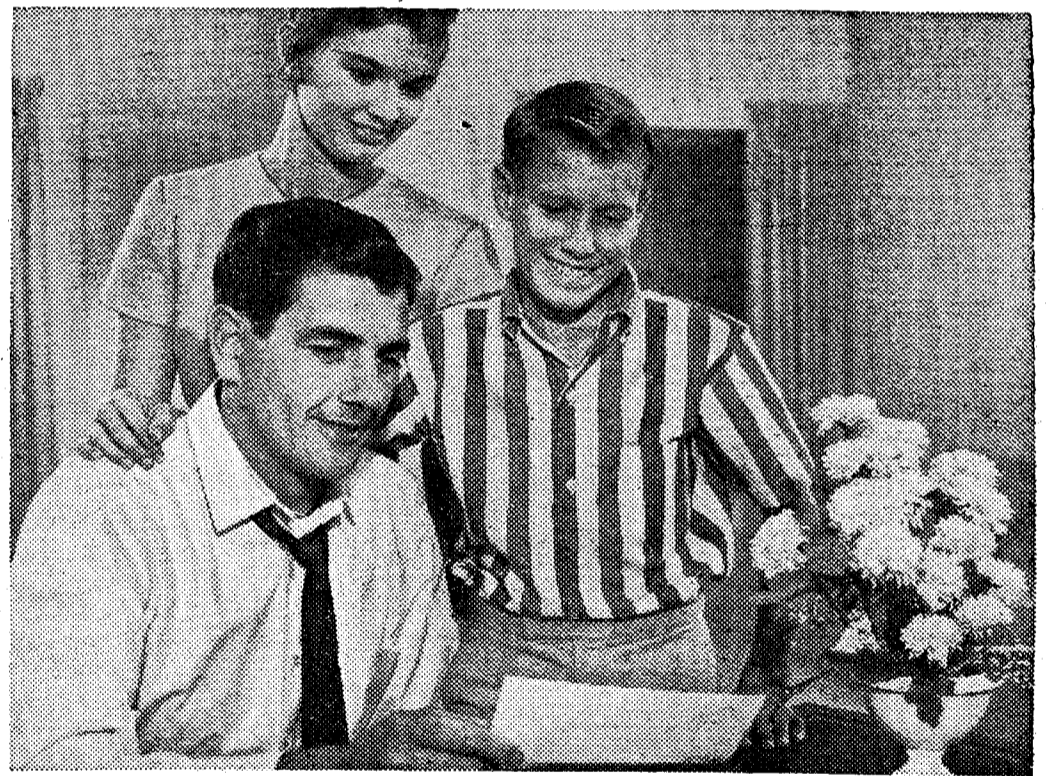
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What Is Mission Sunday?

Mission Sunday will be observed in all churches of the Diocese of Miami on Sunday, Oct. 21. What is Mission Sunday? What is the Society for the Propagation of the Faith? How does it operate throughout the world? How is it supported? The following questions and answers are given in explanation by Father Neil J. Fleming, Mission director for the Diocese of Miami; the national director is Auxiliary Bishop Fulton J. Sheen, of New York.

What is Mission Sunday?

This is a Sunday designated by the Holy Father as a day for Catholics throughout the world to renew their interest in the Society for the Propagation of the Faith and the Missions of the Church.

What is the Society for the Propagation of the Faith?

It is the Holy Father's own world mission aid society, set up to aid all our religious societies, communities and orders. Forty per cent of every dollar membership and 40 per cent of each Mission Sunday collection goes to the U.S. Home Missions; nine per cent of the Mission Sunday collection goes to the Catholic Near East Relief. The rest is forwarded to Rome for the Holy Father to apporportion about the mission world.

How can we help the missions?

By enrolling in the Society for the Propagation of the Faith, by sacrifices in the form of prayers and alms for the missions and by encouraging vocations for a missionary life.

What do you mean by a missionary?

One consecrated to God and sent by His Church to preach His Gospel to those who don't know it.

Where are the missionaries working?

Some work in their homeland, the home missionaries; others in fields afar, mostly in pagan lands, the foreign missionaries.

What help does the Society for the Propagation of the Faith give to the Missions?

The sacrificial prayers and alms of its members.

How does the Society help the Missions by Prayer?

It obliges its members to say daily one "Our Father," one "Hail Mary" and the ejaculation "St. Francis Xavier, pray for us."

Why this particular ejaculation?

St. Francis Xavier is the great missionary of modern times, and in 1909 he was designated patron of the Society

by Pope Pius X.

Where does the Society get alms for the missions?

From the sacrifices of the members in the form of gifts, legacies and annuities, and a generous contribution to the Mission Sunday collection, but the chief income of the Society is the dues of its members.

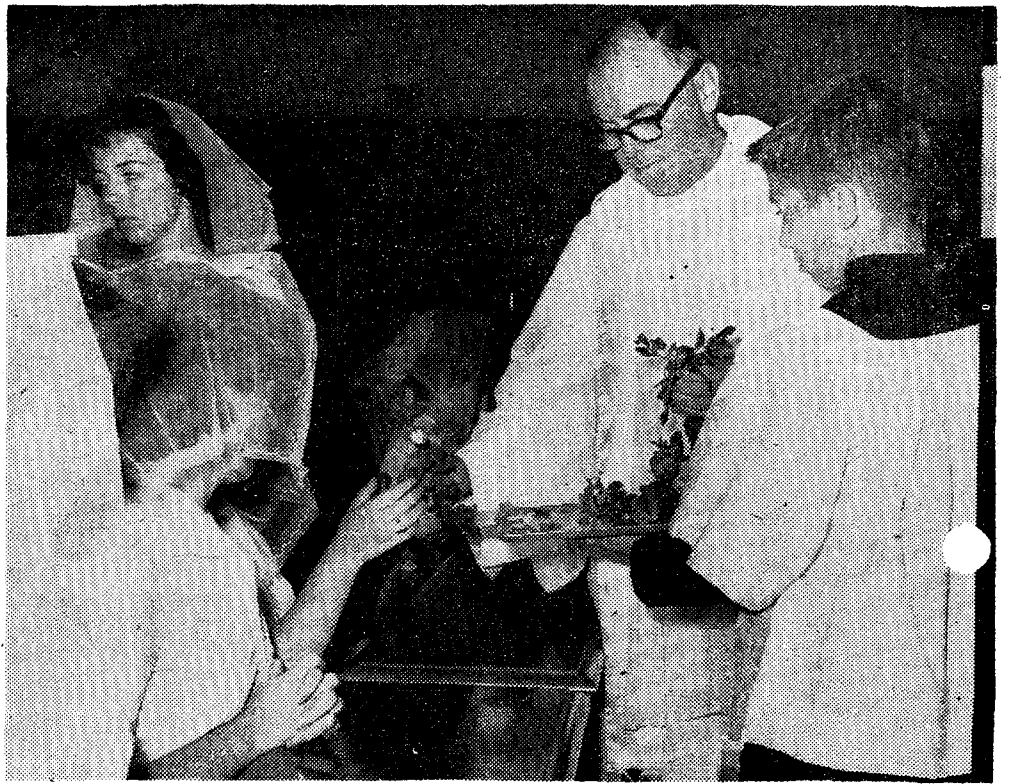
Do members pay dues?

Yes, any genuine sacrifice entitles one to membership. Ordinary members sacrifice at least \$1 a year. Special or Family members sacrifice at least \$6 per year. (A special member can include nine other members of the family, living or deceased.) Perpetual members as individuals sacrifice \$40 and as families sacrifice \$100. Perpetual members can make their sacrifices in installments over the period of a year. Perpetual Family membership includes the parents and all children, living and dead, of a single unit.

How are the dues gathered?

Some friends of the missions send their membership offerings directly to the propagation office. Others make their membership sacrifices on Mission Sunday.

Besides Propagation membership, are additional sacrifices for the missions advocated on Mission Sunday?

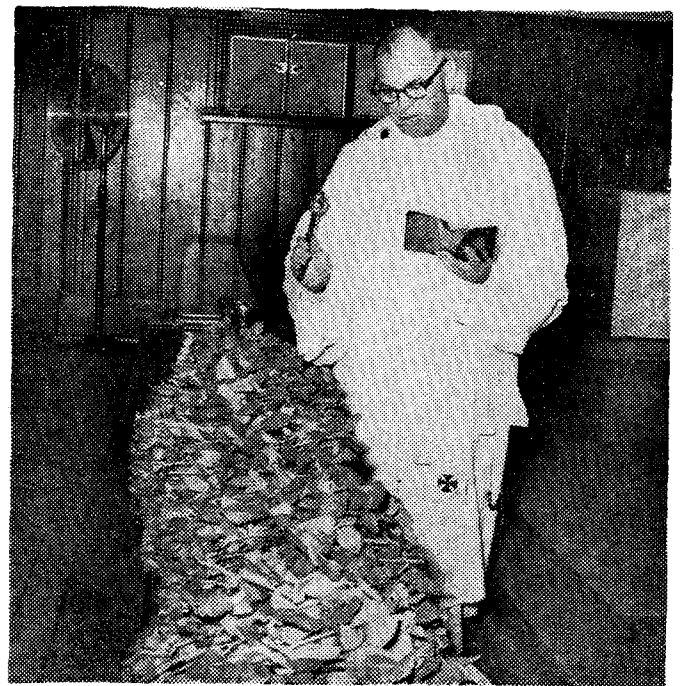


Voice Photos

BLESSED ROSES as a reminder of the excellence of the Rosary are distributed by Father Monroe to students and faculty members at Barry College who will keep them in their homes and living quarters in the same manner in which the blessed palm is kept.

ed on Mission Sunday?

Yes, all Catholics are asked to renew their Propagation membership on this day, and if possible, to make an additional sacrifice for the work of the Holy Father's mission throughout the world.



FEAST OF THE Holy Rosary was observed at Barry College Sunday with the traditional ceremony of the blessing of the roses at which Father John Monroe, O.P., chaplain, officiated.

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'Communication' Called Key To A Successful Marriage

By DAVID R. MILLON

DENVER (NC) — Happy and lasting marriages thrive best in an atmosphere of free and frank communication between husband and wife, a Catholic psychiatrist said here.

Dr. John R. Cavanagh of Washington, D.C., said lack of communication is a grave source of marriage difficulty in the United States today, and it is the task of the competent and conscientious counselor to find the cause of these breakdowns and help restore a climate of good communications.

More than nine out of 10 part-

ners in problem marriages, Dr. Cavanagh told the annual convention of the Guild of Catholic Psychiatrists, resort to "suppressive techniques" — such as "keeping quiet," "giving in," and "temper outbursts" — in handling tension situations that arise in marriage.

"These techniques," he added, "obviously severely inhibit communications between marriage partners."

The psychiatrist or marriage counselor must act as a catalyst, stimulating the partners to greater frankness and fuller expression of all their feelings, Dr. Cavanagh declared.

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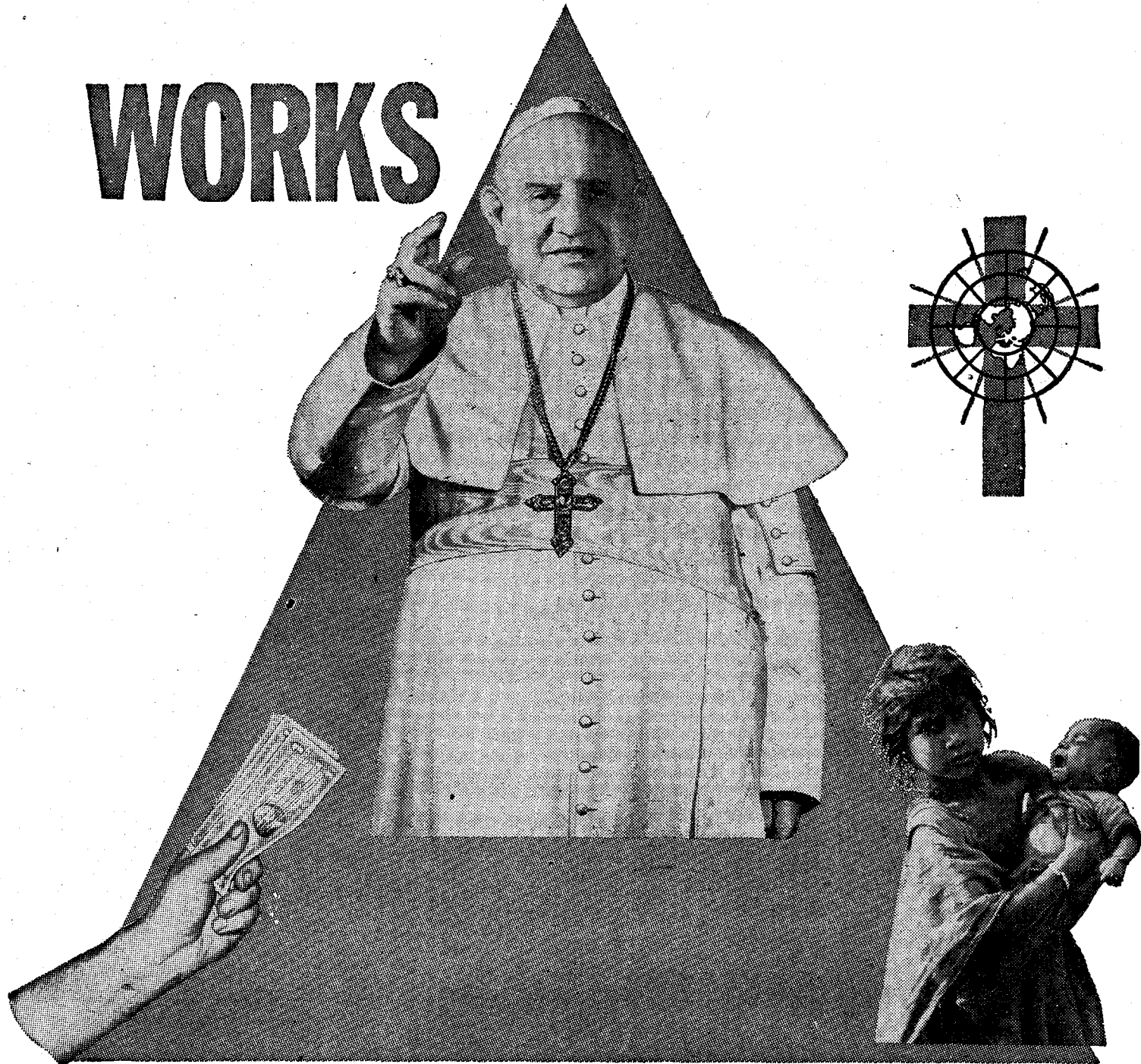
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Red Arms In Cuba Arousing Concern For U.S. Security

By J. J. GILBERT

WASHINGTON (NC) — The Soviet Union's military buildup in Cuba has aroused concern here for U.S. security and speculation that Moscow will use its show of strength to hammer out concessions in Berlin.

The Soviet Union's recently announced plans to build a fishing port in Cuba, coming on top of arms deliveries to the Red-dominated island, stirred an angry reaction on Capitol Hill.

Many military and political analysts feel that the situation in Cuba is so serious that a more definite policy should be laid down by the U.S. now.

They point out that communism has achieved its gains not mainly by armed aggression, but by subversion and intimidation. They warn that if the Red threat in Cuba is not thwarted in the immediate future, the Communists will use their subversive machinery to chop down the Latin American structure piece by piece.

Congress overwhelmingly approved a resolution stating that the U.S. would use force if necessary to bar Red aggression from Cuba or the creation of a military security threat to this country. The only objection to the resolution came from senators or congressmen who considered its wording too weak.

The extent of the Russian buildup in men and arms in Cuba is not definitely known here, but military observers have given the following estimate: The Soviet Union has 4,500 military personnel in Cuba, several MIG planes, eight guided missile patrol boats, and is building 12 anti-aircraft missile sites.

PSYCHOLOGICAL THREAT

As far as a direct Communist offensive from Cuba is concerned, military analysts point out that Russia could launch almost as effective an offensive from its own soil.

They say that missiles launched from Russia would be only a little less accurate than those sent from Cuba, and that the Reds could devastate this coun-

try without even using Cuba as a base.

Many observers believe therefore that the threat to this country is more on the psychological plane, with the present U.S. stand in regard to Cuba resulting in a possible loss of prestige for this country, especially among nations helping to block the Communist advance.

In the military sphere, two major possibilities are open to the U.S., a blockade of Cuba or large-scale invasion. President Kennedy has ruled out any overt military action for the present.

But a four-point administration program has been disclosed that would penalize all shipowners who transport Soviet-bloc supplies to Cuba.

3-POINT PROGRAM

Under the program, any foreign shipowner will be threatened with the loss of all cargo owned or financed by the U.S. government if a vessel of his engages in the Soviet-bloc to Cuba trade.

The program will also do the

following: (1) close U.S. ports to all ships of a country if any vessel under that country's flag carries military supplies to Cuba; (2) ban from U.S. harbors any ship that on the same continuous voyage has delivered nonmilitary communist cargoes to Cubans; and (3) forbid U.S. flagships or U.S.-owned ships to carry goods to or from Cuba. This program was discussed by Secretary of State Dean Rusk at the meeting of foreign ministers of Latin America here.

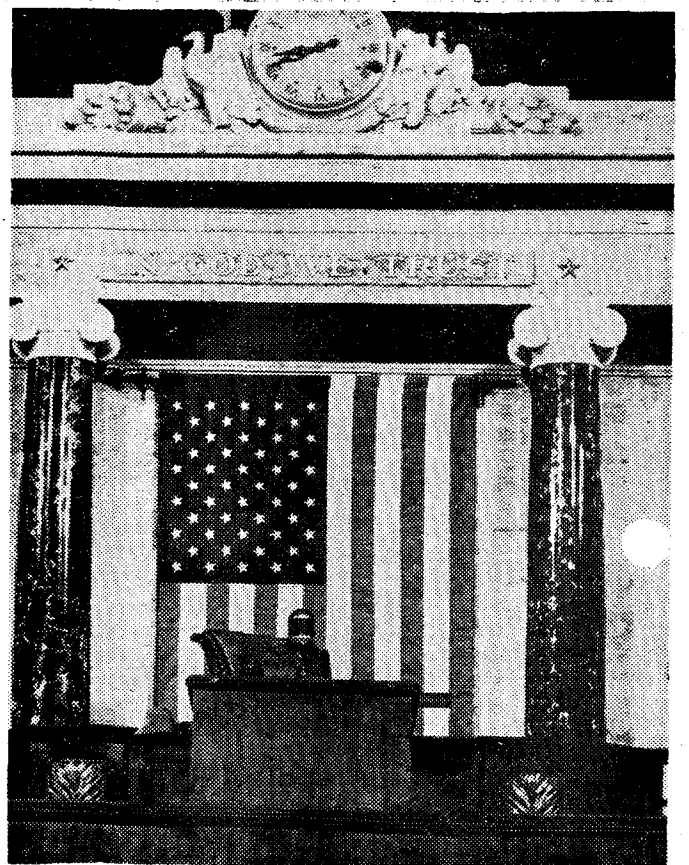
The foreign ministers themselves issued a statement describing Sino-Soviet intervention in Cuba as "an attempt to convert the island into an armed base for Communist penetration of the Americas."

The statement also said that the Soviet military buildup in Cuba "threatens the unity of the Americas and of its democratic institutions."

The foreign ministers asked for new steps to isolate Cuba economically, but no specific step such as a ban on trade with Cuba was mentioned.

As for fears that Russia will attempt to use Cuba as a trump card to gain concessions in Berlin, Dean Rusk has stated that the Cuba buildup "is not a negotiable point."

He also said in regard to the crisis: "You cannot support freedom in one place by surrendering freedom in another."



NC Photo

IN GOD WE TRUST inscription has been placed over the Speaker's rostrum in the U. S. House of Representatives in temporary wood panel. It will be permanently inscribed in marble according to a unanimous resolution passed by the House.

Havana Medical Graduates In Exile To Hear Barry Nun

Sister Mary Kenneth, O.P., instructor of Spanish at Barry College will deliver the commencement address during graduation exercises of the University of Havana School of Medicine in Exile scheduled to be held at 10:30 a.m., Saturday, Oct. 13 at the University of Miami.

"The Mutual Benefits Enjoyed as a Result of the Exile of Cuban Doctors," will be the

topic of Sister Kenneth. The Barry College instructor holds a Doctorate in Philosophy from the University of Santo Domingo and took additional studies at the University of Havana.

The School of Medicine in Exile is under the direction of Dr. Ralph Jones, chairman of the Department of Medicine at the University of Miami School of Medicine.

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CARDINAL CUSHING DISCUSSES

Communism In The United States

As a part of their regular course of instruction on the evils of Communism, Miami Diocesan school pupils study "Questions and Answers on Communism" by Richard Cardinal Cushing. The Voice therefore publishes another installment of excerpts from this authoritative source through the courtesy of the Daughters of St. Paul, at whose bookstore, 2700 Biscayne Blvd., the complete volume is available.

Q. What has been the role of the Communist Party in the United States?

A. It has been well described in the book, Masters of Deceit: "The Communist Party, USA, has been and is engaged in an all-out war against American freedom. Its tactics of confusion, retreat, advance, infiltration and hypocrisy are in full play. The attack is both legal and illegal, offensive and defensive, open and concealed.

"Above the surface a gigantic propaganda and agitation campaign is in progress, a campaign that depends for success upon

the support of non-communists. Basic communist strategy dictates that non-communist hands, knowingly or unknowingly, under communist guidance, must further the influence of the communist world." (Ch. 14, p. 195.)

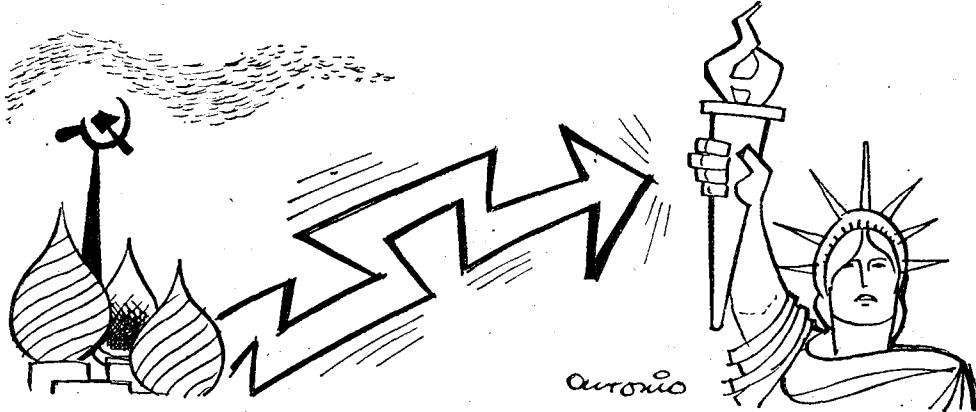
Q. Have Communists in the United States been able to manipulate the thinking and actions of non-Communists on a wide scale?

A. That has been the secret of their success in conquering as much of the world as they have today — their ability to persuade non-Communists in the

United States to take the stand originated in Moscow.

Q. Is this done largely by the agency of Communist fronts?

A. To a marked degree by Communist fronts but not entirely. The role of the front, partly put in the background by the Communists for the present moment but giving a clue to more subtle infiltration, can be described thus: A front is an organization which the communists openly or secretly control. The communists realize that they are not welcome in American society. Party influence, therefore, is transmitted, time after time, by a belt of concealed members, sympathizers and dupes. Fronts become transmission belts between the Party and the non-communist world. Earl Browder, when head of the Party, said that transmission belts mean having Communists

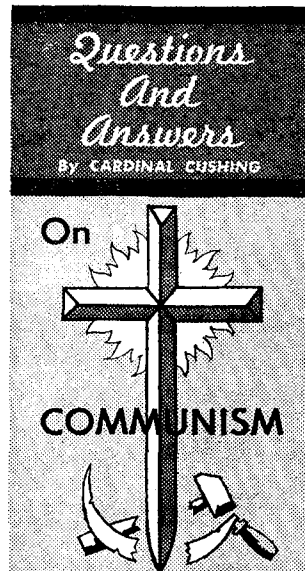


Peace Offensive: The Attempt to Disarm and Defeat America, he would see that our country had been drenched with Moscow-made propaganda along this line. Even in that early day, there functioned front after front, designed to "soften us up" on the question of "peace," thus slowing us down to Soviet Russia's advantage.

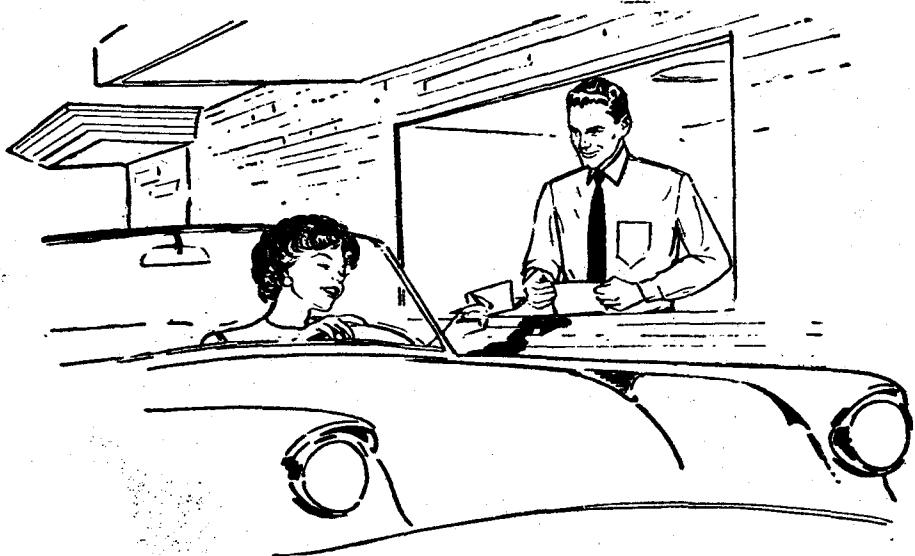
The next example is the stant battle of the Communists for "civil liberties." In this campaign, they have falsely represented that if the Communists are curbed in any way in their seditious activities, other sections of the American people will have their own freedom curtailed.

Q. Has this campaign for "freedom" for the Communists to carry on their subversive activities been as successful in the USA as their "peace" crusade?

A. It has been so successful that repeated decisions by the United States Supreme Court now render the Government of the United States and of the several states impotent to act against the Communist conspiracy within our borders. Lately, as the result of public alarm, protests from patriotic American groups and the report by the American Bar Association critical of the Supreme Court have had some effect. While this has led to some of the Supreme Court's pro-Communist decisions being slightly reversed



and business, education and the Government their impact on American thinking and action has been very great. Two examples can be given of many in



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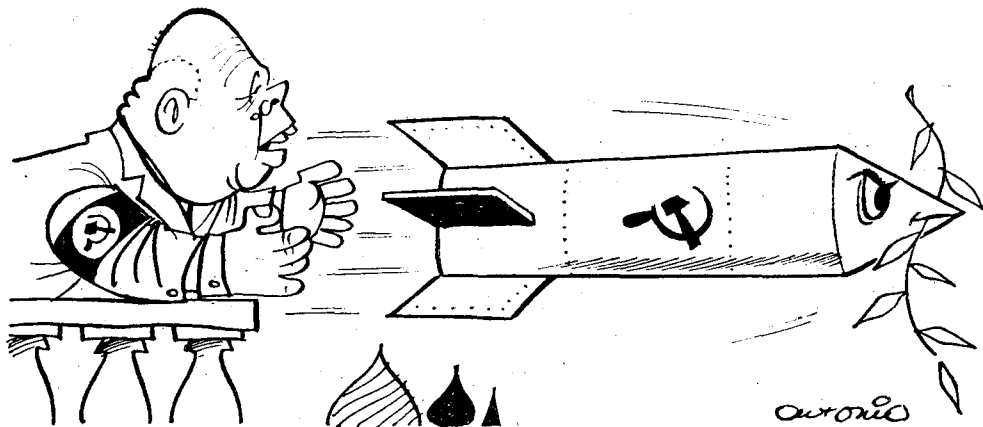
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work among the masses in the various organizations.

Q. Can we feel the impact of past Communist fronts even at the present day?

A. Since the Communists originally organized fronts in almost every conceivable field — to advance the Communist line in press, radio, television, in labor

our history. Today, the United States has thrown off most of its real guard against Soviet Communism, because of Nikita Khrushchev's world-wide false and fraudulent "peace" campaign. If the reader were to consult the excellent report of the House Committee on Un-American Activities for April 1, 1951, entitled The Communist

or modified, the change is so small that the Communists can rejoice in the present "atmosphere."

Q. Is the extent of Communist infiltration into our life and thinking to be judged solely by Communist fronts?

A. Most decidedly not. At all times, there were also the secret cells in organizations within themselves were non-Communist, at least originally so. Since the Sixteenth National Convention in February, 1957, the Communist Party for the moment has returned much more to this form of making America do what it wants it to do than before.

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3,000 Taking Part In Largest Church Council

History Is In The Making As World's Bishops Meet

By BURKE WALSH

VATICAN CITY (NC) — History is in the making here.

The greatest meeting of Church dignitaries in all the Christian era is in session in St. Peter's basilica.

In many ways already one of the great assemblies of all time, its full impact is expected to be felt far in the future. Events of enormous importance, probably unfolding slowly over many years, will be traced to it.

Gathered about Pope John XXIII are cardinals, patriarchs, archbishops and bishops from the farthest corners of the earth to the number of some 2,600. Together they constitute the Fathers of the Second Vatican Ecumenical Council. Theologians and other expert consultants swell the number of those present to about 3,000.

LARGEST COUNCIL

It is an ecumenical council, and only the 21st ever to be convened. The first met in 325 in Nicea in Bithynia (now a part of Turkey) with 318 persons taking part. The last previous one, the First Vatican Council, was held here more than 90 years ago. There have been many more than a score of large and important meetings in the two Christian millennia, but to date only 21 have been accorded the rank of general councils.

An ecumenical, or general, council is a solemn assembly of the bishops of the world called by the pope to consider and decide, under the presidency of the pope, matters concerning the whole of Christendom.

The current ecumenical council is by far the largest, the best prepared for, the most widely heralded, the most enthusiastically received of all general councils.

POPE SPEAKS

In a motu proprio issued almost on the eve of the meeting's opening, Pope John said, "the coming ecumenical council by virtue of the number and variety of those who will participate in its meetings evidently will be the greatest of the councils held by the Church so far."

The Pontiff also expressed the expectation that the council will prove to be the "most moving and most solemn spectacle offered to the world of angels and of man."

The largest previous meeting of this kind was the First Vatican Council, which convened here on Dec. 8, 1869, and recessed prematurely on July 18, 1870, when Garibaldi and his insurgents approached the City of Rome. Pope Pius IX subsequently became a voluntary "prisoner in the Vatican" and the council was never reconvened.

The First Vatican Council had 737 persons attending its opening sessions. The council met in the right transept of St. Peter's which had been closed off and

furnished to accommodate such a meeting.

THRONE ELEVATED

The Second Vatican Council is meeting in the much larger nave of St. Peter's. The Fathers of the council are seated in chairs set in two tiers, each 10 rows high, which rise on either side of the nave. In their robes, the bishops form a veritable canyon of color extending more than 360 feet from the inner doors of the basilica to the tomb of St. Peter under the great dome.

The throne of Pope John, elevated so that he is visible to every council Father, is situated in the nave at St. Peter's tomb. Places for 88 cardinals and nine patriarchs are in a special section at the Pope's right.

The ecumenical council now in progress has special and interesting facets seemingly without number. To mention only some:

Never before, not even in the time of its empire, has Rome been the focal point of interest for so many people in such scattered and farflung places round the world.

GREATER COVERAGE

No council before ever had available to it: electric lights, telephones, typewriters and so many other devices that people of today take for granted. What's more, loudspeakers make the voice of a speaker heard everywhere in the council hall, and electronic machines tabulate the ballots.

This council is receiving far greater coverage from news media of every description than any previous council received. It is the first, of course, whose news is being reported by radio and television.

It is only the second general council in which bishops from the United States have taken part, yet it is estimated that these bishops constitute the second largest group from any one nation. Only the bishops here from various parts of Italy are more numerous.

WORKING SESSIONS

A bench of five cardinals presided over the general congregations, or working sessions, of the First Vatican Council. At this council 10 cardinals from nine nations, including Francis Cardinal Spellman, Archbishop of New York, are taking turns presiding over the meetings at which the Pope is not present.

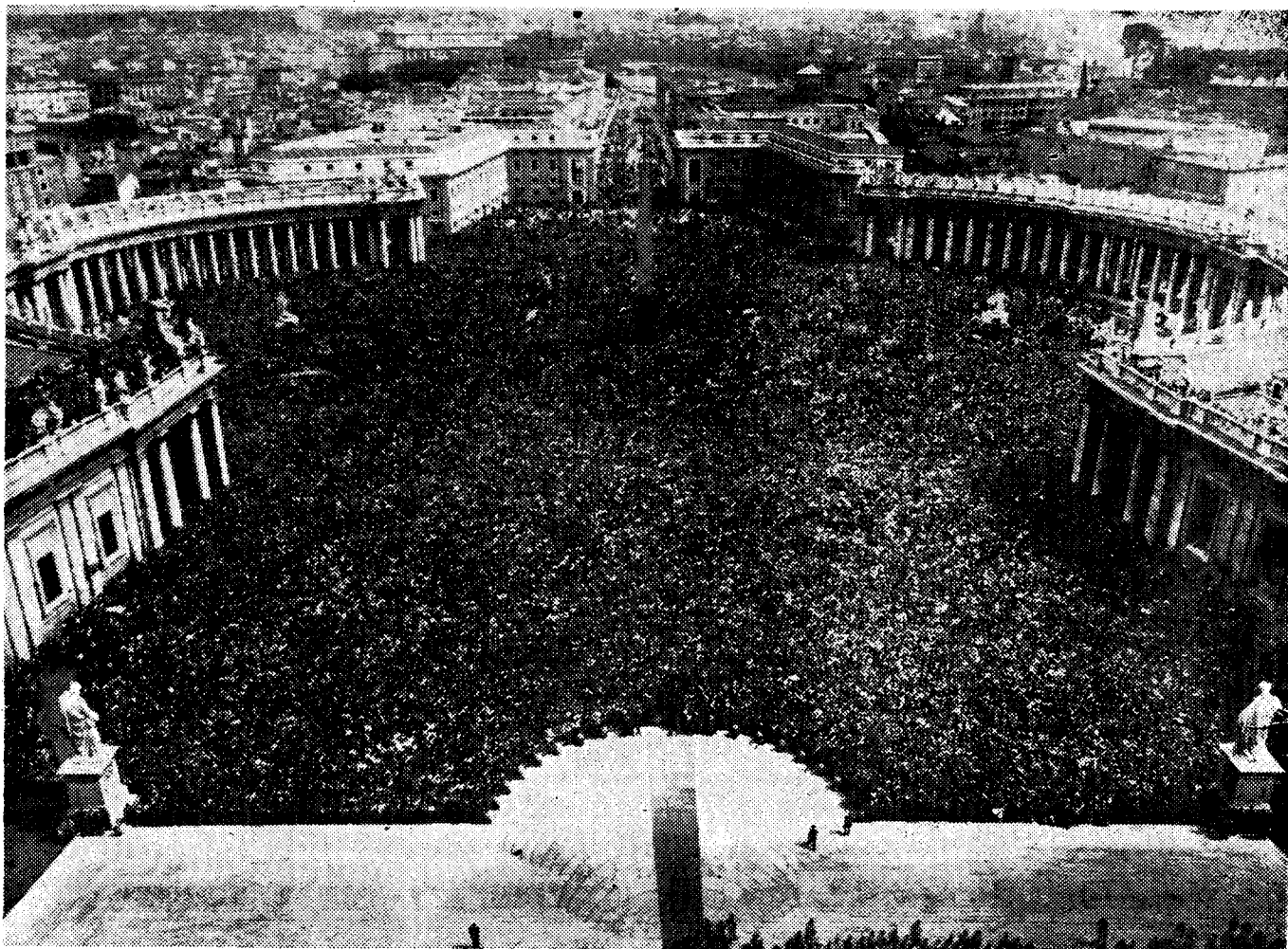
This, it has been said, is the first council in history to meet free of interference by any secular government. It is the first since the eighth-century beginning of the Papal States to meet under circumstances of complete separation of Church and State in Italy.

It is attended by representatives from more places in the world than were present at any council in the past.

It is the first since the Protestant Reformation to be attended by non-Catholic observers of

Ecumenical Council
Special Supplement

The VOICE



NC Photos

MORE THAN 300,000 of the faithful jammed St. Peter's Square to catch a glimpse of the historic opening of the Second Vatican Council yesterday. Some 3,000 Council Fathers representing al-

lmost every area of the world attended the opening session as newsmen, television and radio crews from throughout the world recorded the history-making event.

officially delegated by their church authorities. Dei Nutu, in which he appointed 10 commissions and two secretariats to prepare for the council. In short order, more than 1,000 bishops and expert consultants began more than two years of intensive and unremitting labor, sifting, studying and discussing some 2,000 pages of material submitted from all round the world.

OPINIONS SOUGHT

It was on Jan. 25, the last day of the Chair of Unity Octave, in the year 1959, that Pope John XXIII, saying that he was "trembling a little with emotion," first revealed his intention to convoke "an ecumenical council for the Universal Church." On that occasion, the Pontiff spoke confidentially to cardinals who had been present with him at Mass in the Basilica of St. Paul - Outside - the - Walls. He requested them to remain silent on the matter until cardinals throughout the world could be advised.

Subsequently, the Holy See sought opinions and suggestions from 2,592 members of the hierarchy in 34 nations, and received an enormously impressive 80 per cent response.

On June 5, 1960, Pope John issued his motu proprio, *Superno*

Out of these labors came the agenda which is before the council now in session here.

HUNDREDS ARRIVE

In February of 1962, Pope John announced that the council would open on October 11, the feast of the Divine Maternity of Mary. He also said the meeting would be known formally as the Second Vatican Ecumenical Council. He added that his hopes for the council are "that the Church, the Spouse of Christ, may strengthen still more her divine energies and extend her beneficial influence in still greater measure to the minds of men."

The Pope made this announcement on Feb. 2, the feast of the Purification of the Blessed Virgin, three years and eight days after he

most every area of the world attended the opening session as newsmen, television and radio crews from throughout the world recorded the history-making event.

first revealed his intention to summon all the Catholic bishops of the world for the 21st ecumenical council.

These were among the final actions taken in preparation for the council. Shortly afterwards, bishops began to arrive in Rome. What was at first a mere trickle of traffic swelled into an impressive stream. As the time grew short, hundreds of prelates arrived in a single day. Well over 200 came from the United States.

SOLEMN SESSIONS

For the opening, and for all solemn occasions at which the Pope officiates, the Fathers of the council wear copes and miters. For the general congregations, or working sessions, presided over by one of the cardinals, the Fathers wear black cassocks with red piping and sashes and their red skull caps.

For the solemn sessions, as with the opening, the Fathers of the council vest in the Hall of Inscriptions in the Vatican and walk in procession with the Pope to St. Peter's; descending by the Royal Stair from the Vatican to the basilica.

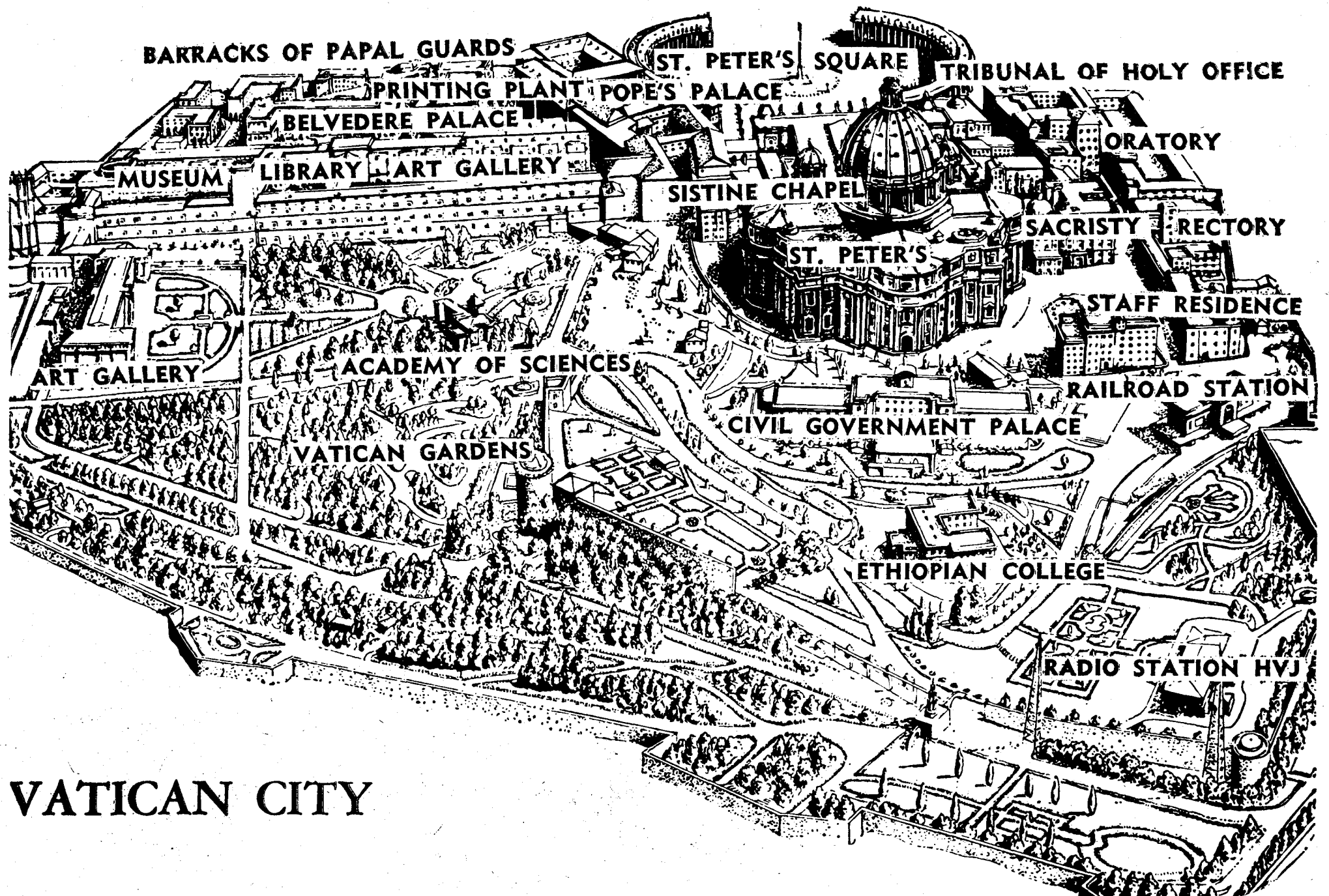
On all other occasions, the bishops will make their individual ways into St. Peter's by one of its numerous doors.

For purposes of convenience and identification, each Father of the council has been assigned a numbered seat which he will occupy at all sessions. The prelates are seated in groups of six, not according to country, but according to the order of their appointment to the hierarchy. Thus it is a rare thing, if it happens at all, that two bishops from the same country are seated next to each other.

Each group of six seats is separated by aisles. Between every two groups of six seats is a microphone in the front tier for the convenience of those who wish to rise and speak from their places. Those who address the council formally and at some length speak from a pulpit erected at the left of the Pope's throne.

The latest practical developments of the electronic age, an age hardly dreamed of at the time of the last council, facilitate their deliberations and preserve them for all ages.

Holy See, Council Site, Is World Focal Point



VATICAN CITY

CENTER AND SYMBOL OF A SUPRANATIONAL, ETERNAL, AND SPIRITUAL EMPIRE

NC Photo

The Vatican Is Actually A City Within A City

By Msgr. JAMES TUCEK
(Courtesy St. Jude Magazine)

Vatican City is the name given to that 108.7 acres which — although it became a city only 33 years ago — has become in the popular understanding a synonym for the Holy See, for the Papacy, and sometimes for Catholicism.

The State of the City of the Vatican, as it is officially called, came into being with the signing of the Lateran Treaty on Feb. 11, 1929. At the signing, the residence of the popes, the Lateran Palace, was signed by Cardinal Pietro Gasparri, papal secretary of state, and Benito Mussolini, and countersigned by Pope Pius XI and King Victor Emmanuel III.

Vatican City is a strictly defined entity, both territorially and legally. But in its broader sense, the Vatican is many things. Topographically, it is 90 per cent hill, hidden in great part under a thousand years' accumulation of masonry. Geographically, it is on the right bank of the Tiber River, opposite the ancient and "real Rome" which occupies the left bank. Legally, it is a sovereignty. It is the treasure house of the finest human expressions of art and architecture of many

centuries. It is the capital of Christendom. It is where the pope lives.

ONCE A MARSH

When Rome was little more than a hill itself, the "ager vaticanus" was a flat and marshy plain farmed by the Etruscans. Some say that "vatica" was the name by which the Etruscans called the place and that the Latin adjective "vaticanum" was the form that survived.

Rome was then limited to the Palatine Hill, surrounded by a rectangular defensive wall of tufa stone. The Romans were shepherds and the Roman Forum was a seeping bog. There were no bridges over the river then and the Vatican region was simply called "Trastevere," that is, "the other side of the Tiber." The general area is still called by that name.

Constantine's proclamation of the liberty of the Church in the year 313 was the beginning of its growth in numbers, power and prestige. It was the signal for the Church to come up from the catacombs and to build its magnificent places of worship in Rome and throughout the Empire. As the centuries passed, this place where the Prince of the Apostles was put to death and was buried never ceased to be the center of the

growing Church.

With the "Donation of Pepin" in 756 the Papal States were established. The popes were now not only spiritual sovereigns but earthly monarchs. And, although Rome was the capital city of the popes' earthly realm, it never absorbed that special place of the Vatican. It was, even then, a kind of city within a city. Places of residence for the pope and his court were built next to the Basilica. Hospices and hospitals were constructed to care for the pilgrims who came from East and West. By extensive purchases of land the medieval popes acquired possession of the whole hill.

Now came the decline of Rome as a city. Invasions, occupations, and sackings followed one upon another. To save the holy place of the Vatican from vandalism, Pope Leo IV, between 848 and 852, surrounded the whole settlement with a wall. Everything within the wall then came to be known as the "leonine city."

With the occupation of Rome by the troops of Victor Emmanuel in 1870, the temporal sovereignty of the pope ceased. In the wake of the occupation of Rome and the seizure of the Papal States a thorny question

arose: should the sovereign spiritual pontiff of the world be the subject of any temporal ruler? Obviously, he could not. Though he would be absolutely bound to have sovereign rights over a specific territory, it would be convenient and morally necessary that he be able to exercise his pastoral office with the freedom and independence that only such rights could give.

The question was resolved with the Lateran Treaty, ratified between the Holy See and Italy on June 7, 1929. The State of the City of the Vatican — or Vatican City for short — was constituted with that treaty, recognizing the full propriety and sovereign jurisdiction of the Supreme Pontiff, and guaranteeing absolute independence to the successor of Peter for the fulfillment of his mission on earth.

FULL LIBERTY

Independent and sovereign territory was necessary to the independent and sovereign personality of the pope. The Lateran Treaty established these "extraterritorial" places, chief of which among several was the leonine city, the present Vatican City.

Vatican City is the sovereign territory set up for the princi-

pal purpose of assuring the Holy See full liberty and independence in the exercise of its mission. The Holy See continues to maintain its preexisting personality, and it is the Holy See which exercises sovereignty over the State of Vatican City.

The Chief of State is the Pope. He is the only remaining example of an elected absolute monarch. His election by the College of Cardinals makes him at the same time Supreme Pontiff as head of the Catholic Church and head of the State of Vatican City. He is an absolute monarch in that he has complete legislative, executive, and judiciary powers. These powers exercised by other bodies are delegated.

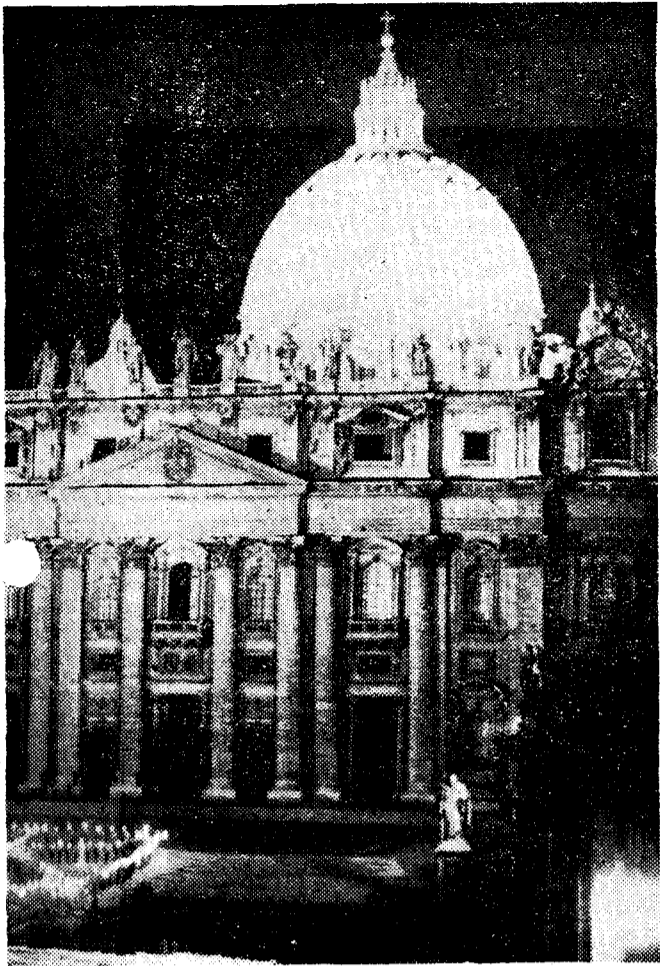
The central administrative body of Vatican City is the Pontifical Commission which was created by Pope Pius XII in 1939 and to which he entrusted the task of governing the State in his name. It is made up of three Cardinals, a Secretary, a Governor, and a Counsel General.

Order is maintained in Vatican City by the Swiss Guard, the Papal Gendarmes, the Palatine Guard, and the Noble Guard. The Swiss Guards are

the personal guards of the Pope and his household. The Gendarmes are the working police of Vatican City. The Palatine Guard and the Noble Guard serve as a guard of honor during ceremonies and solemn functions.

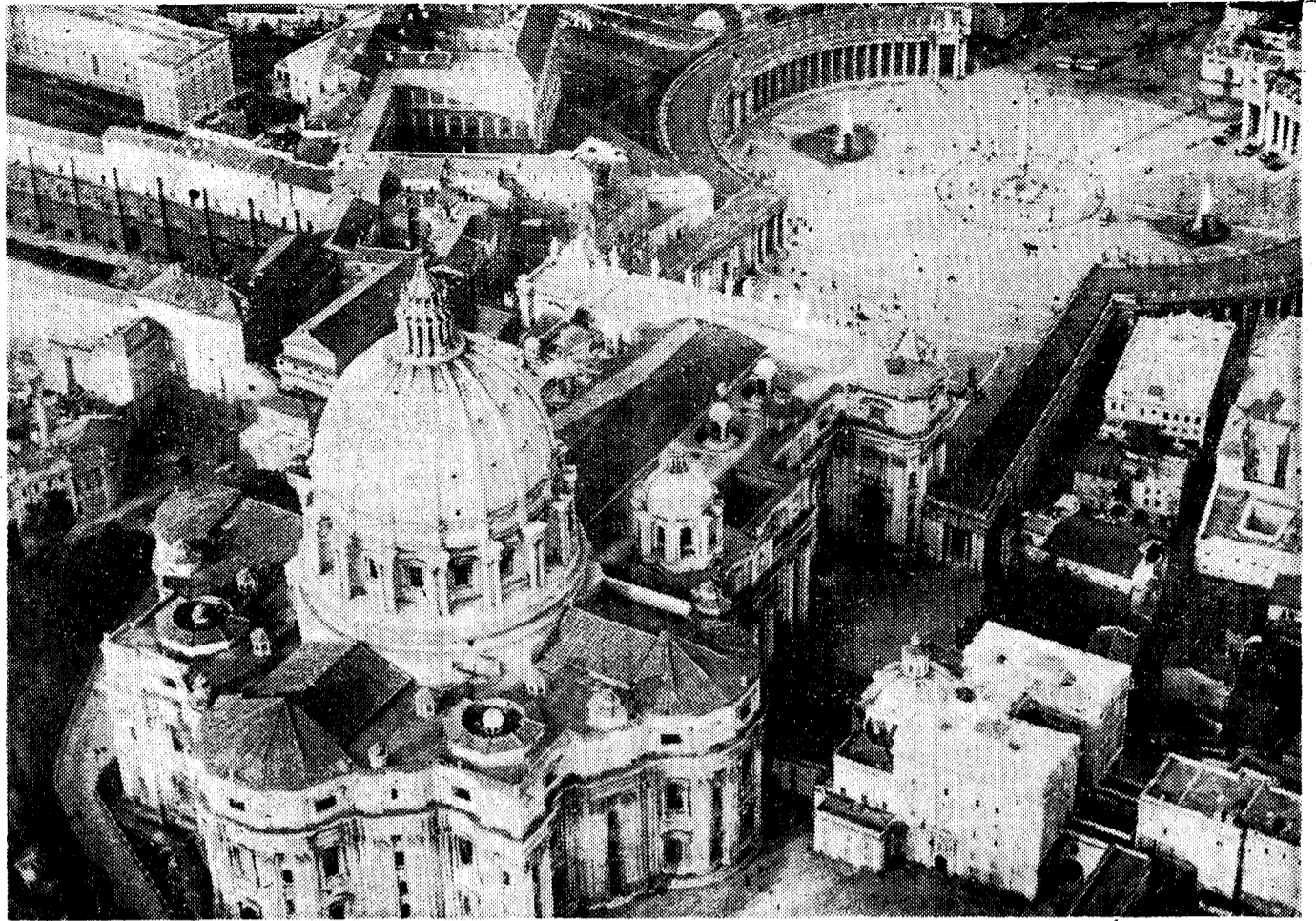
The Rome of the Caesars was the center of the greatest empire the world has ever known. The first pope, Peter, who entered the City's gates, was a half-literate, second-class subject who was the leader of a strange new religious sect. His death provided part of the entertainment for the masses on a sunny afternoon. He was buried at the foot of the Vatican Hill, which was then a very small hill in the wilderness on the other side of the river from the Seven Hills, the Capitoline, the Palatine, and the others.

Over that simple grave there rose up not only the greatest temple on the face of the earth, but also another City which would be the center and symbol of a supranational, eternal, and spiritual empire that not even the powers of hell could conquer, and in whose ruler would reside a true unity such as the world has never known. This is the Vatican.



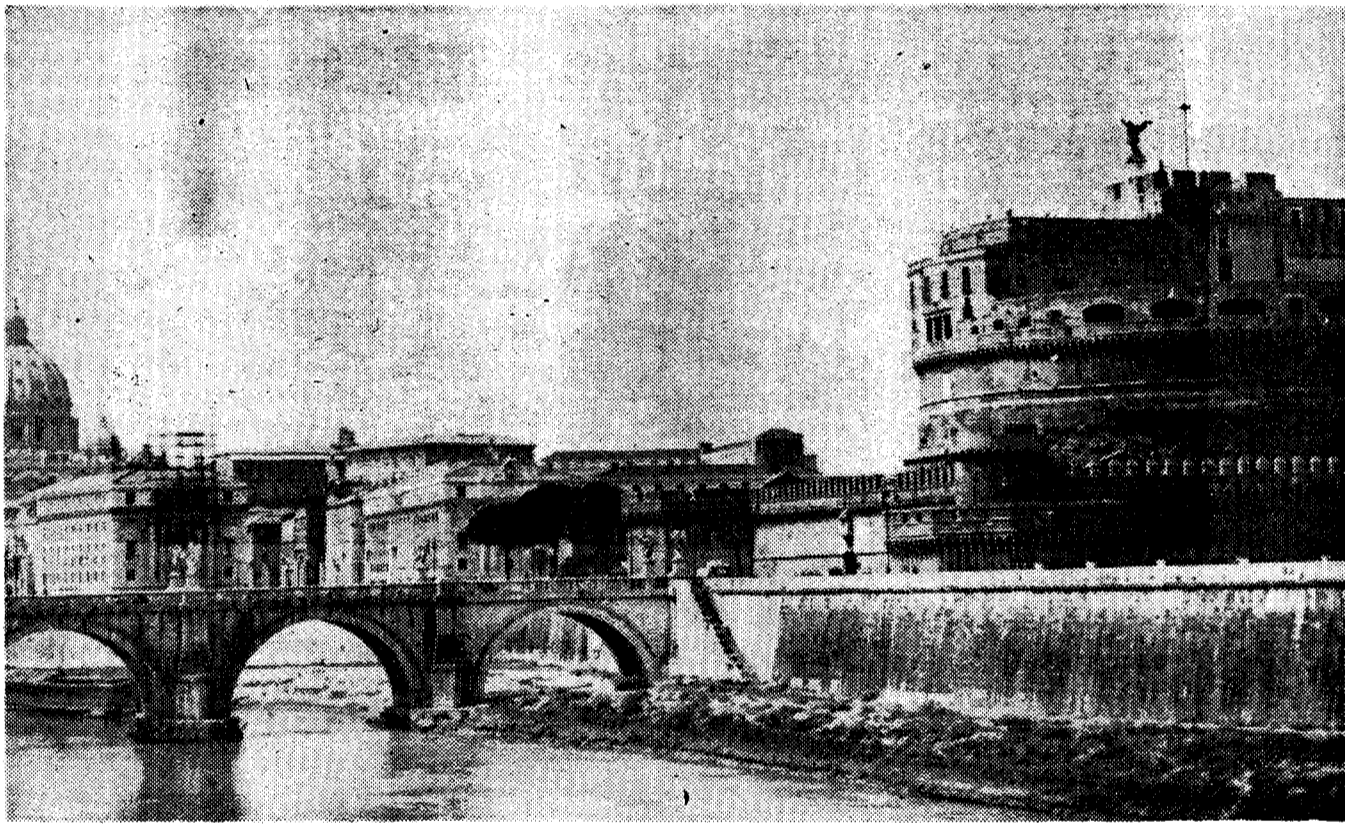
NC Photo

Night View of St. Peter's Basilica in Rome



Italian State Tourist Office Photo

Dome of St. Peter Basilica Overlooks the Various Vatican Buildings of the Small Religious State.



Pan American World Airways Photo

Skyline of Rome is Dominated by the Dome of St. Peter's Basilica Seen Here from the Tiber River.



NC Photo

Roman Curia Houses New Offices of Congregations



NC Photo

Traffic Problems Increase at Vatican With Influx of Automobiles



NC Photo

Twenty-Two New Recruits Bolster the Vatican Swiss Guard for Council

Why Pope Can't Be In Error, On Matters Of Faith, Morals

How, When, Where and Why does the Pope, the Bishop of Rome and Vicar of Christ on Earth, enjoy the faculty of Infallibility? Does the entire body of bishops in the Church and faithful share in this extraordinary privilege? The answer to these questions and related aspects of the questions forms an informative background for an understanding of the Second Vatican Council.

The following commentary was prepared especially for THE PILOT, official publication of the Archdiocese of Boston.

Q. How do theologians explain the doctrine of infallibility?

A. Infallibility means incapability of error in the proposal of divinely revealed truth. As a prerogative of the universal Church, infallibility is a dogma of Catholic faith; this is the unanimous teaching of theologians. It is an inescapable implication of the divine mission of the Church; it is clearly indicated in the promises made by Our Lord to the body of His Apostles.

An infallible teaching power is required by the fact itself of the divine institution of the Church. St. John the Evangelist calls our Lord the Light of the world. It is He who has revealed the truths which men must believe. It is He who presents the precepts according to which eternal happiness is to be reached.

The written words of Sacred Scripture contain the essentials of this teaching, but Scripture alone cannot establish it definitely, as Protestant theologians maintain. The very problem of determining the authenticity of Sacred Scripture and distinguishing the inspired books from apocryphal literature requires an authoritative decision.

The intervention of authority is no less necessary to determine the exact meaning of the sacred texts, which lend themselves to such varying interpretations.

Moreover, the deposit of faith, according to the Scriptures themselves, is not limited to their own content. A doctrinal authority would thus be needed to distinguish customs and traditions which originated in the days of the Apostles and which thus came from Christ Himself, from those which originated later and which could not be traced to the original deposit of faith.

This authority, so necessary in the Church, has not always made itself evident in the personal intervention of the Holy Father. The authority of the Church has always been recognized even when the Pope has not exercised his personal power and privilege of teaching the faithful.

Thus the Council of Trent teaches explicitly that it is the prerogative of the Church to pass judgment on the true meaning and interpretation of

the Scriptures. Pope Leo XIII in his Encyclical Letter 'Providentissimus Deus' makes the same point.

The language of the Scriptures, the Pope says, is used to express, under the inspiration of the Holy Ghost, many things beyond the power and scope of human reason. The texts often contain a fullness and a hidden depth of meaning which is difficult to discover in the words themselves. Even the literal sense of the Scriptures is sometimes hard to discover.

This, the Pope says, is in accordance with God's plan. What we learn with difficulty sinks more deeply into our minds. It is for this reason that God has delivered the Holy Scriptures to the Church, and has made it necessary for us to follow the guidance of the Church in the interpretation of His Word.

The Pope recalls the teaching of the Vatican Council that, in things pertaining to faith and morals, that is considered to be the true sense of Holy Scripture which has been and is held by our Holy Mother the Church. Hence, the Council declares, it is permitted to no one to interpret the Scriptures against such sense, or against the unanimous agreement of the Fathers.

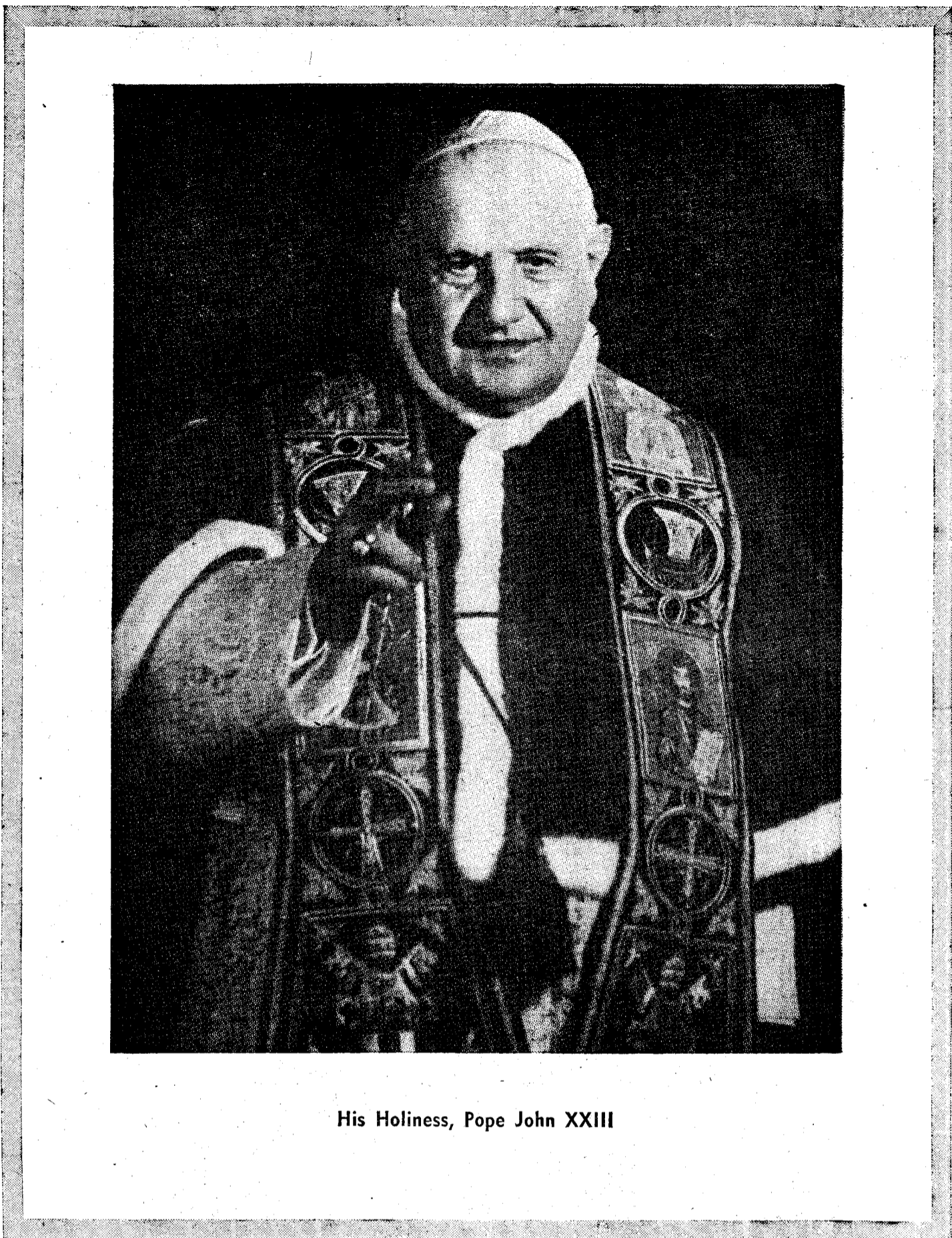
It thus becomes clear that the prerogative of infallibility is to be sought in the body of the Church, and not merely in the person of the Holy Father. Pope Leo XIII points out in the same Encyclical that the chief duty of the Catholic commentator should be to interpret those passages which have received an authentic interpretation either from the sacred writers themselves, or from the Church.

He notes further that the Church, assisted by the Holy Spirit, may interpret the Scriptures both by its solemn judgment, and by its ordinary and universal teaching power. There is question here of an official teaching that is divinely protected from error.

Thus we grasp the significance of the teaching of the Vatican Council that those things are to be believed by divine and Catholic faith which are contained in the Word of God, and which are proposed for our belief as divinely revealed by the Church, either in solemn pronouncements, or in its ordinary and universal teaching.

Again, the promises made by Our Lord to the Apostles as a group indicate that the prerogative of teaching infallibly goes beyond the person of the Sovereign Pontiff. The infallibility of the Apostles as a body is a necessary consequence of the obligation imposed on the faithful to heed their teaching under pain of sin.

It is a consequence likewise of the divine promise that the Apostles would be safeguarded in their teaching by Christ and His Holy Spirit. Our Lord



His Holiness, Pope John XXIII

told His Apostles that those who did not believe their teaching would be condemned. What the Apostles taught was thus imposed as obligatory. Both speculative truths and the precepts of morality were included, for both faith and obedience were commanded.

The authority of the Apostles thus received divine confirmation and support. 'He that hears you hears me; and he that despiseth you despiseth me.' (Luke 10, 16) How could God impose under pain of sin the obligation of accepting teaching which might be erroneous?

God's promise of assistance to the Apostles and their successors is clearly indicated in St. Matthew's Gospel.

Our Lord first calls attention to the fullness of His own power, as justification for the delegation of powers which He makes to His disciples. "All power is given to me in heaven and on earth. Going therefore, teach all nations

... teaching them to observe all things whatsoever I have commanded you. And behold, I am with you always, even to the consummation of the world" (28, 19-20).

In other words, knowing the limitations of the human intellect, Christ willed to safeguard His Apostles from all possibility of error as He entrusted to them the mission of instructing the world. If they could have fallen into error, Christ's mission would have been in vain. The promise of infallibility given to the Apostles would have been without meaning if it did not extend to the Church until the end of time. It is a condition of salvation for all men to accept the teaching of the Apostles. And Christ's promise of assistance until the end of time shows that the infallibility of the Apostolic College was to be perpetuated in the college of bishops who were to be their successors.

Q. What individuals in the Church possess the in-

fallibility which was guaranteed to the Church as a whole?

A. Beyond all doubt infallibility in matters of faith and morals is the prerogative of the Holy Father, the successor of Peter, the Prince of the Apostles. This prerogative pertained to Peter by reason of his office. It was as necessary for his successors as it was for himself. Only thus could the deposit of revealed truth be kept intact until the end of time. Only thus could authentic decisions be made regarding the progress of the faithful in the knowledge of the faith. Only thus could the faith be preserved from error, as efforts would be made to penetrate the obscuring of revealed truth.

The successors of St. Peter were to be, like him, infallible in their proposal of revealed truth for belief, in their condemnation of heretical doctrine, and in the defense of the principle of the moral law.

A difficulty thus presents itself. Infallibility was promised to the body of the Apostles. Peter was the chief of the body, but he was not the body itself. If the body of bishops throughout the world have succeeded to the prerogatives divinely conferred on the Apostles, it is they who have inherited the privilege of infallibility.

In answering this difficulty, we must make a distinction. Each individual Apostle enjoyed the privilege of infallibility, but this privilege was not to be transmitted to each individual bishop. It was to the body of bishops, considered as a collective entity, that the privilege of infallibility was transmitted.

It is the teaching of the Church, therefore, that the privilege of infallibility in the teaching of the truths of divine revelation belongs not only to the Holy Father as the Vicar of Christ, but also to the body of bishops, whether assembled in council, or united with one another throughout the world under the Holy Father.

Council To Study Roles Of Bishops, Laity

VATICAN CITY (NC) — Three questions which promise to be of special interest during the Second Vatican Council are a clarification of the role of bishops, the exemption of Religious in dioceses, and a declaration of the theology of the lay apostolate.

Interest in them will stem not only from the fact of their relative newness, but also because their application will be universally felt.

Strictly speaking, none of the three items are new. The role

of bishops was established by Christ Himself. The question of the exemption of Religious dates from the Church's earliest history. The lay apostolate also dates, in a manner of speaking, from the times of primitive Christianity.

NEW QUESTIONS

They are said to be relatively new questions, however, because their inclusion in the future council is prompted by new circumstances in the ever changing application and expression of the Church's changeless essentials.

The Question of the role of bishops was treated frequently and at length in many of the pastoral letters of the bishops of the world in the three years before the council. It has likewise been treated in book form: notably by Archbishop Emile Guerry of Cambrai, France ("L'Eveque," Librairie Artheme Fayard, Paris, 1954).

The office of a bishop as a successor of the apostle is of divine institution; contained in its name: "The power of ruling and given the effect of law in the

Code of Canon Law (art. 329). The divine mandate was given first to Peter, and then again to all the apostles.

Thus Archbishop Guerry comments: "The power of ruling and governing the universal Church resides first of all in the Supreme Pontiff. Then, through him, it resides in the episcopal college which is united with him. The one and the other is the same universal jurisdiction."

BISHOPS' MISSION

The mission of the bishop is to teach, to exercise spiritual

government and to sanctify. The mission of the pope, the Bishop of Rome, is the same. But the role of the pope is primordial.

The practical effect of the question before the Second Vatican Council will be to determine, according to the demands of the times and within the limits of the nature of the bishop's mission, to what extent the bishop may exercise his powers in his own diocese without referring to the jurisdiction of the Bishop of Rome or to the congregations and offices of the Church's central administration to whom his powers are delegated.

The exemption of religious refers to that provision in the Code of Canon Law (art. 251) which places religious communities and societies under the jurisdiction of the Sacred Congregation of Religious of the Church's central administration, and therefore removes them from the jurisdiction of the bishops of dioceses in which they may reside.

In mission territories, for example, one might imagine how a society of religious had worked for many years and in time developed a thriving Christian community. In due course, a bishop might be named in the mission territory and might find that the greater majority of his priests belonged to the religious society. The problem is obvious; he would have no jurisdiction over his own priests.

The question arises, then, how to coordinate the jurisdiction and authority of the bishops in his diocese, the loyalty of the religious to their own particular ideals and the exercise of their rights in such a manner as to produce the best collaboration between diocesan and regular clergy.

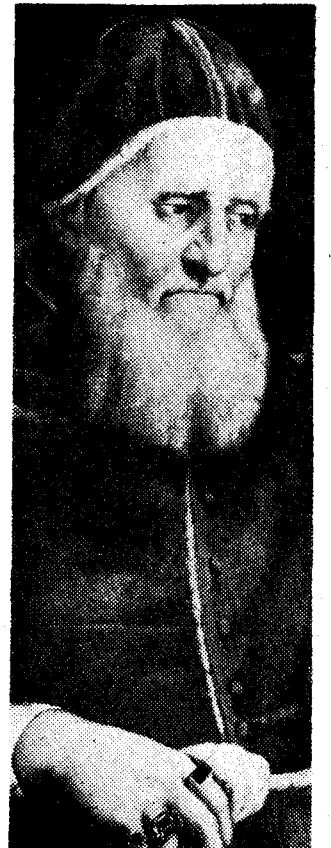
A commission on the apostolate of the laity would have been unthinkable in the preparations for the First Vatican Council. There were some forms of the lay apostolate already established — such as the Conferences of St. Vincent de Paul, begun in France in 1833, and the Society of Catholic Youth, founded in Italy in 1868 — but a true and proper lay apostolate, in the sense that we speak of it today, was not yet mature and even less organized on an international plane.

Today there are many and specialized lay groups which are playing a dynamic role in the Catholic life of their respective nations. As in the United States, for example, there are the Grail, the Christian Family Movement, professional sodalities and many new foreign and home mission lay groups.

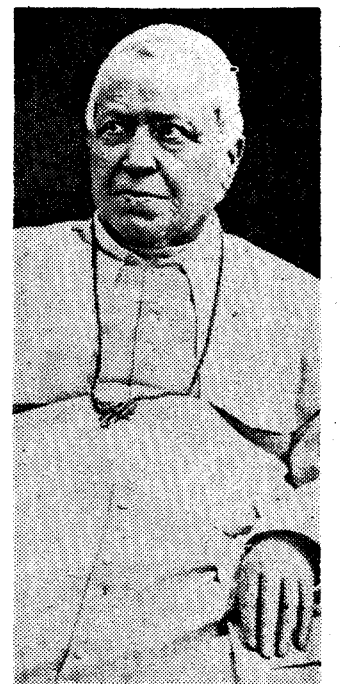
The lay apostolate thus presents a powerful instrument which the Church has long recognized should be utilized. Now that the bishops, of every land and every people with their varying needs, are coming together in council, a body of teaching may be expected which will define this force, and legislation may be expected which will govern its action most effectively.



ST. JOSEPH has been called on to act as protector of the Second Vatican Council.



POPE PAUL III convoked what was to be the longest ecumenical council in church history, The Council of Trent.



FIRST VATICAN Council was called in 1869 by Pope Pius IX but was suspended due to political conditions.



His Excellency, Bishop Coleman F. Carroll

Pope Expects Great Things From Vatican Council

This is the final installment in a series which has presented striking passages from an important book written by a distinguished scholar and recently published in English translation by P. J. Kenedy & Sons, New York.

By **MOST REV. LORENZ JAEGER**
Archbishop of Paderborn, Germany

The attitude of the separated Christian communities to the Council can be seen from a resolution proposed by the executive committee of the World Council of Churches to its central committee at its session in St. Andrews.

The General Secretary, Dr. Visser't Hooft, in his account of the proceedings, warned against "viewing the World Council as a counterpoise to Rome or looking on both as engaged in a struggle for power in the sphere of ecclesiastical politics. The World Council does not aim at ending the separation into many small groups so as to substitute for them larger, but fewer groups. It declines to treat any Church or group of Churches as opponents, but its object is the unity of all who acknowledge Jesus Christ as God and Redeemer."

The strength of the ecumenical movement, overcoming all obstacles to the formation of the World Council of Churches, ultimately derives from an intense desire for church unity.

When we think how young this movement is and how different are the Protestant bodies that belong to it, we begin to realize both the internal difficulties of the World Council and the wonderful achievement of the community already attained. All the same, the outstanding difficulties are great; they are rooted in different concepts of the Church, and these show themselves in different views on Church unity.

The views of the Orthodox Churches are the closest to Catholic teaching on the unity of the Church as most recently expressed by the Pope in Ad Petri Cathedram.

What then is the situation of the denominations which arose out of the Reformation?

The Reformation of the Sixteenth Century deliberately cut itself off from the Roman Catholic Church, without desiring to leave the Church of Christ. The reformed communities, in the process of separation, gave up so many elements of visible unity in the Church's structure, sacraments and life that subsequent history brought further splitting up among Protestants and a number of new denominations.

MISUNDERSTOOD

Now the reformed communities are making strenuous efforts to overcome this internal crisis, but this by no means implies that they seek to return to the Roman Catholic Church.

In no sense, either historical or ecclesiological, are they contemplating a return to the "father's house" left by their forebears.

They want to return neither to the Roman Church of the 16th Century nor to their own starting-point at the time of the Reformation, the historical forms of which they would like to forego in obedience to the one Lord of the Church. At the same time, the unity they see realized in the Roman Catholic Church is something alien to them, both in the historical and the ecclesiological sense.

The Central Committee has declared that the new version is not to be taken as either a "creed" or a comprehensive expression of the Christian faith. Neither does it signify any fundamental alteration of the basis hitherto accepted, but only expresses in scriptural language what binds and holds together the Christian communities of the World Council.

Nonetheless, we may say that the revised formula somewhat clarifies the christological basis, which can be understood in the sense of Nicea and Chalcedon. St. Athanasius always insisted on the scriptural basis of the Nicene definitions, and the Council of Chalcedon claimed the same for its own.

It is true that many Protestant denominations, by reason of their divergent interpretations of Scripture, may press for a different interpretation of the formula; but, on the whole, we welcome the advance made in clarifying the christological basis of the Council.

On 14th November, 1960, the

Pope solemnly opened the preliminaries of the Second Vatican Council in St. Peter's in the presence of the presidents, members and consultants of all the Commissions and of both secretariats.

In his address he urged them

to examine the procedure and conclusions of the 20 Ecumenical Councils and to use them in their work of preparing the new Council. After mentioning the Council of the Apostles in Jerusalem, he alluded to those of Nicea, Ephesus and Chalce-

don, with their increasingly clear and comprehensive development of the dogmas concerning the Trinity and Christ, and finally spoke of the last two councils.

He said that "in the Sixteenth Century the whole constitution of the Church had been questioned" by the reformers, and that the Fathers of Trent had answered clearly, on the basis of Scripture and Tradition, questions on faith and worship, and sacraments and the reform of morals. Finally, the Vatican Council had "in the short time allowed it set forth clearly the divine constitution of the Church, particularly in regard to the infallibility of the pope in matters of faith and morals."

It may be highly significant that the Pope speaks of the future Council while alluding to the subjects discussed in the two preceding ones, whose treatment of them could not be completed on account of prevailing conditions.

TIME DEMANDED

"It is clear," he said, "that the preparatory stage demands much time, prolonged patience in the work, and the practice of that love which is accompanied by the better gifts enumerated by St. Paul in the thirteenth chapter of the first epistle to the Corinthians. The experience of our own times, along with those of Trent and the First Vatican Council, will serve to indicate the direction of the proposals, discussions and decisions of the forthcoming Council."

In this book we have tried to show how the continuance of the work of the two preceding

Councils would be to follow closely the tradition of all past Councils.

The Pope expects great things from the forthcoming Council. He insists that its success depends on the work of the Holy Spirit, who bestows on the Fathers "the best gifts of grace till they shall have finished their work and everything is prepared and set in order... a sublimer stage of knowledge, feeling and vision of the supernatural, that the Spirit of the Lord may descend to glorify and spread love for Jesus Christ, the founder of His holy and glorious Church."

Finally, the Pope quotes the words of the Book of Wisdom which begin the Introit for the Mass of the Holy Spirit: "The Spirit of the Lord hath filled the whole world, and that which containeth all things hath knowledge of the voice" (Wis. 1:7).

The meeting of a General Council is not only an act of jurisdiction or of the teaching office, but a liturgical function. Consequently, it always begins with prayer to the Holy Spirit, who alone can bring it to fruition.

The announcement of a Council has raised high hopes in the whole of Christendom, and caused the longing for unity to be shown more strongly than ever before.

At the conclusion of Vespers in St. Peter's on Whit Sunday 1960, the Pope prayed to the Holy Ghost for the preparation of the Council. He turned to the Mother of the divine Word, who is always with us in our prayers, that the Holy Spirit might pour out His gifts on the life of the Church.

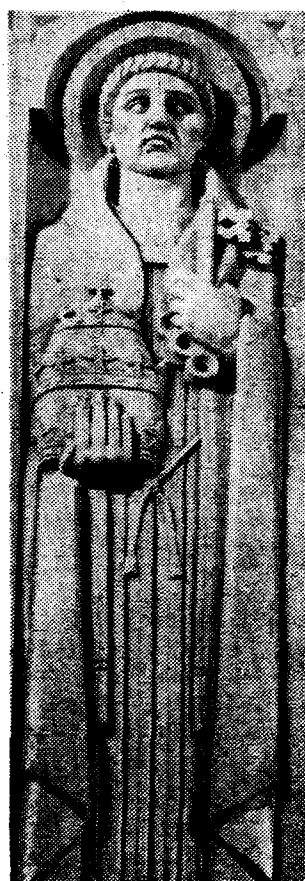
He recalled the great saints of the eastern Church, Gregory of Nazianzen and John Chrysostom, whose bodies lay in St. Peter's. He besought them both to raise up their voices in earnest entreaty for the return of the eastern Churches to the embrace of the one, holy, catholic and apostolic Church.

"What a wonderful thing, what flowering of human and divine love, would be the resolve to initiate the reunion of our separated brethren of East and West in the one Flock of Christ, the eternal Shepherd! That would be one of the most precious fruits of the Second Vatican Council to the glory of the Lord in Heaven and on earth, to universal rejoicing in the plenitude of the mystery of the Communion of Saints."

The highest aim of the Church, to which the Ecumenical Council should contribute, said the Pope, is the triumph of Jesus Christ, and he expressed the wish that these words should shine forth over the entrance to the Council as Leitmotiv of its work: "Doing the truth in charity, we may in all things grow up in Him who is the Head, even Christ; from whom the whole body, being compacted and fitly joined in the measure of every part, maketh increase of the body, unto the edifying of itself in charity." (Eph. 4:15-16).



ST. ATHANASIUS, Bishop of Alexandria, was most renowned member of the first council in Nicea in 325, was a deacon at the time but led the fight against the Arian heresy, which was condemned.



ST. GREGORY Nazianzen, Patriarch of Constantinople, presided at the second ecumenical council at Constantinople, which declared the Divinity of the Holy Spirit, which destroyed Arianism.



ST. BASIL the Great, founder of eastern monasticism, led the fight against the Arian heresy after the death of St. Athanasius. He was declared the great Basil during the Council of Chalcedon in the 4th Century.



ST. CYRIL, Archbishop of Alexandria, presided at the first session of third council at Ephesus in 431 at which it was declared: "Mary is truly the Mother of God" because Christ was God.



ST. AMBROSE, Bishop of Milan, was a bitter opponent of the Arian Heresy which was condemned at the First Council of Constantinople in 381. The heresy denied the Divinity of the Holy Ghost.



ST. GREGORY the Great was Pope during the Fifth Ecumenical Council of Constantinople, which condemned the belief that Christ had divine nature only. Pope Gregory was the first monk to become a pope.

Great Decisions Were Made During Past Church Councils

VATICAN CITY (NC) — The longest and one of the most important ecumenical councils of the Church was the 19th of the 20 held in Christianity's history — the Council of Trent which lasted for 18 years under five Popes.

From 1545 to 1563, this council met, with several long adjournments, to meet the challenge of revolt against the authority of the Church and to reform discipline within the Church.

Its list of accomplishments is long because it dealt in detail with the doctrinal innovations of the Protestant Reformers and with those gross abuses within the Church which gave the Protestant revolt an opportunity to take firm root.

PRINCIPAL DECISIONS

Principal dogmatic decisions by the council included: confirmation of the Nicene creed, the authenticity of the Church's Latin version of the Bible; definition of the doctrine of Original sin; precise definition of the doctrine of Justification, condemning justification by faith alone and imputation of grace; affirmation of the doctrines of Purgatory and of the invocation of the saints and veneration of them, their relics and images and of indulgences.

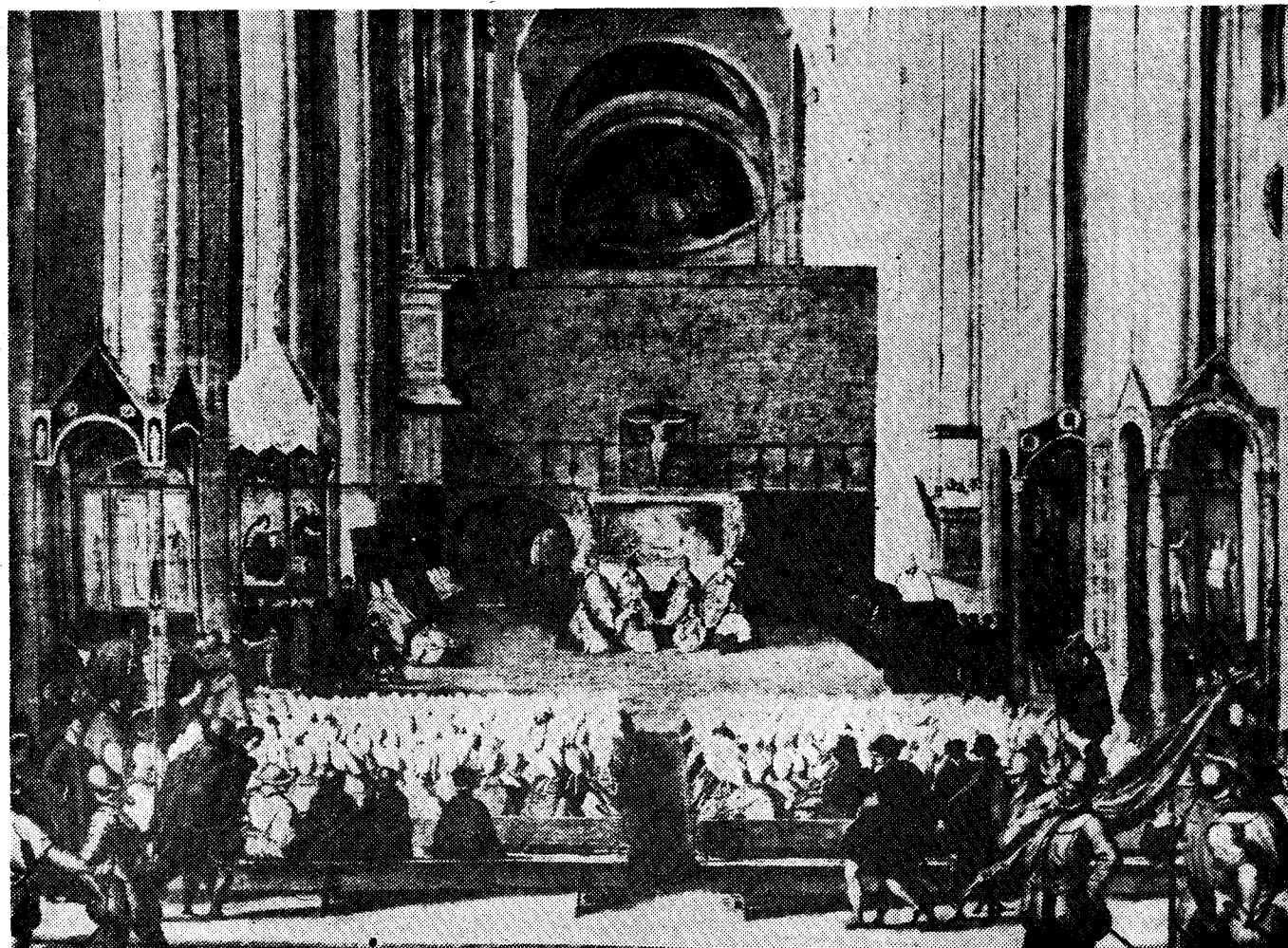
The last ecumenical council met on December 8, 1869, at the Vatican and lasted until July 18, 1870.

It is famed for its definition of the infallibility of the Pope which states that when he speaks on faith or morals "ex cathedra" from the chair, as shepherd and teacher of all Christians, the doctrine he proclaims is free from error and must be held by the entire Church.

OTHER COUNCILS

The other ecumenical councils held in the Church's history and some of their accomplishments are:

1. Council of Nicaea in 325 which lasted two months and 12 days and issued the Nicene creed defining the true divinity of the Son of God.
2. The First General Council of Constantinople in 381 which added to the Nicene creed the clauses referring to the Holy Ghost and all that follows to the end.
3. The Council of Ephesus in 431 which defined the true personal divinity of Christ and declared Mary the Mother of God.
4. The Council of Chalcedon in 451 which defined that Christ has both a human and a divine nature.
5. The Second Council of Constantinople in 553 which condemned the errors of Origen who held, among other things, there was an inequality among divine persons and that there is no eternal punishment.
6. The Third Council of Con-



NC Photos

COUNCIL OF TRENT was convoked in 1545 by Pope Paul III to combat the spread of Protestantism throughout the world. In 25 sessions spread over 18 years, under five Popes, this

council which ended in 1563, proclaimed that the Bible and Tradition together make up the rule of faith. It further held that the Church alone has the right to interpret the Holy Bible.

stantinople from 680 to 681 which defined two wills in Christ, the divine and the human, as two distinct principles of operation.

ILLEGAL COUNCIL

7. The Second Council of Ni-

caea in 787 which regulated the veneration of holy images.

8. The Fourth Council of Constantinople in 869 which condemned an illegal ecumenical council brought together by Photius against Pope Nicholas.

9. The First Lateran Council, held in Rome 1123, which abolished the right, claimed by lay princes, to investiture with ring and crosier and to ecclesiastical benefices.

10. The Second Lateran Council at Rome, 1139, which had as its object to put an end to the errors of Arnold of Brescia whose teachings included a belief that confession should be made not to a priest but by Christians to one another.

MORAL REFORMATION

11. The Third Lateran Council in 1179, which issued various

decrees for the reformation of morals.

12. The Fourth Lateran Council, 1215, which is deemed the most important council of the middle Ages because it marked the culminating point of ecclesiastical life and papal power. It published 70 reformatory decrees.

13. The First General Council of Lyons in 1245 which excommunicated and deposed Emperor Frederick II and directed a new crusade against the Saracens and Mongols.

PAPAL ELECTIONS

14. The Second General Council of Lyons in 1274 which effected a temporary reunion of the Greek Church with Rome and laid down rules for papal elections.

15. The Fifteenth Council at Vienne in France, 1311 to 1313, which dealt with projects

of a new crusade, reformation of the clergy and teaching of Oriental languages in the universities.

16. The Council of Constance, 1414 to 1418, which was held during the great schism of the West with the object of ending the divisions in the Church.

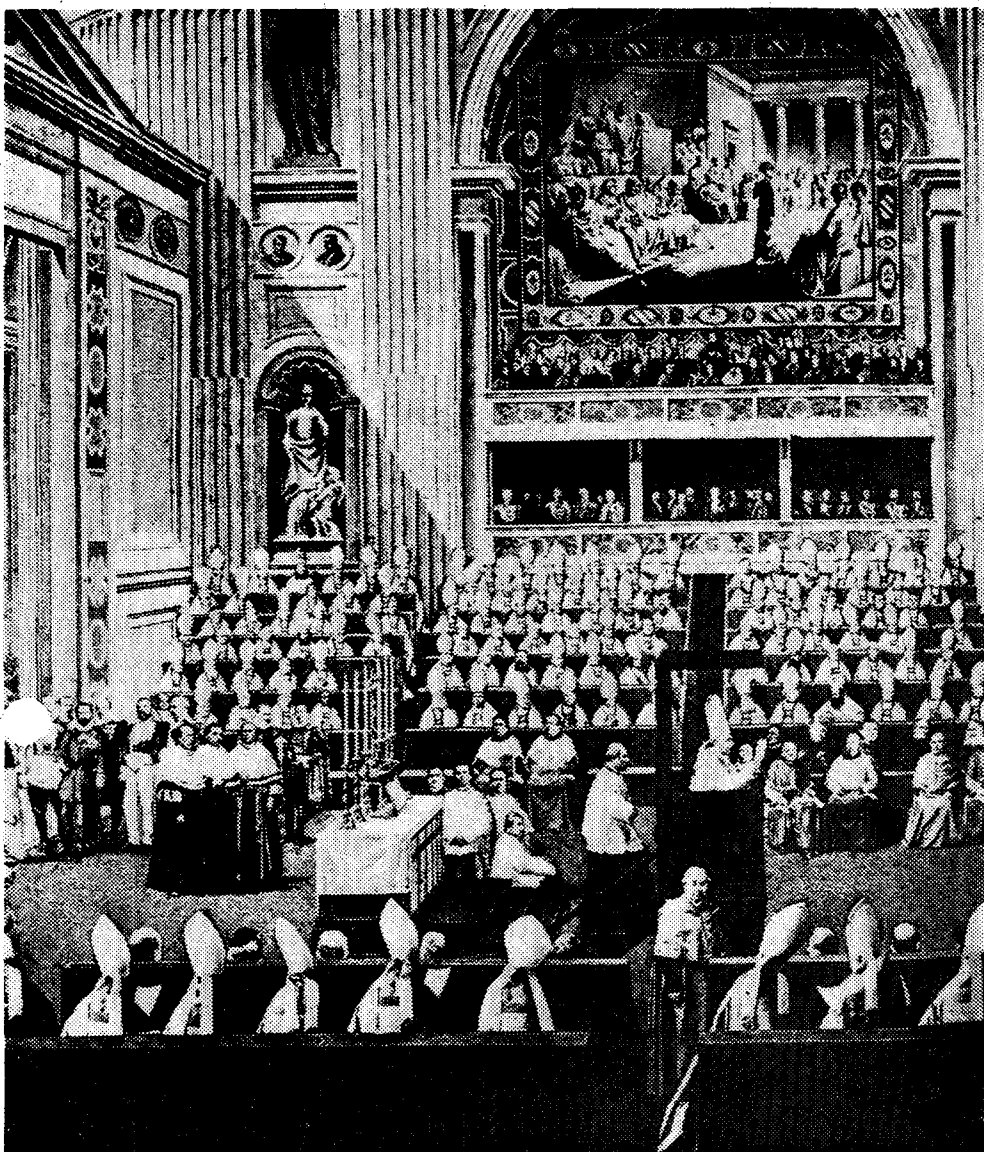
GREEK CHURCH

17. The Seventeenth Council met first at Basel in 1431, then was transferred to Ferrara in 1438 and ended up in Florence in 1439 where a short-lived reunion with the Greek Church was effected.

18. The Fifth Council of the Lateran met from 1512 to 1517 and its decrees were chiefly disciplinary.

19. The Council of Trent, 1545 to 1563.

20. The General Council of the Vatican, 1869 to 1870.



FIRST VATICAN council, held in 1869, was the largest of the 20 ecumenical councils and was the first attended by an American bishop. This

portrait was done by Altobelli during the closing session in 1870. The council is known for its definition of the pope's infallibility.



THE SECOND Vatican Council called by Pope John XXIII is the 21st such gathering of the Catholic Church. The first was held in 325. Six

Councils have met in Rome, five at the Lateran Basilica in the years 1123, 1139, 1179, 1215 and 1512-17, and one in the Vatican 1869-70.



ECUMENICAL DAY

Holy Family School

Ecumenical Day Was Observed Thursday At Holy Family School In North Miami

Diocesan School Children Pray As Council Opens

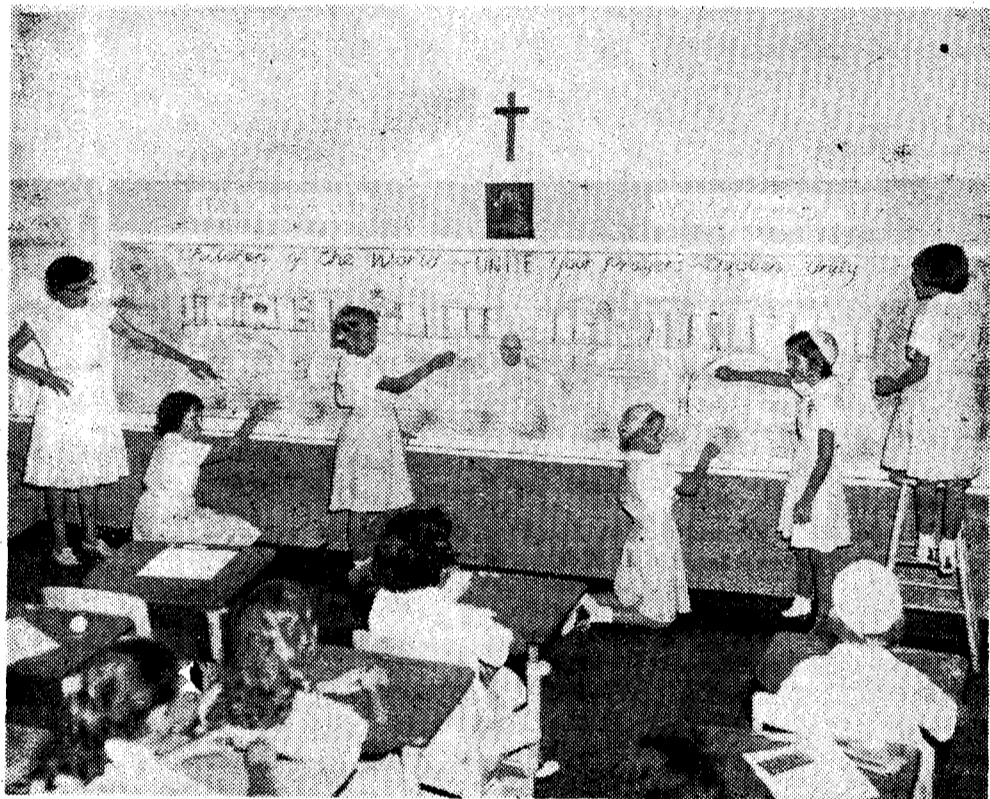
As the Ecumenical Council opened its first sessions in the Eternal City Thursday, students in elementary and high schools throughout the 16 counties of the Diocese of Miami observed the history-making occasion with prayers, special programs and projects.

In anticipation of the 21st Ecumenical Council, pupils at the Holy Family School in North Miami have been involved in a variety of study projects for several weeks. Included are the histories of past Councils and biographies of Pope John XXIII, Cardinals of the United States and Bishop Coleman F. Carroll who is now in Rome participating in the Council.

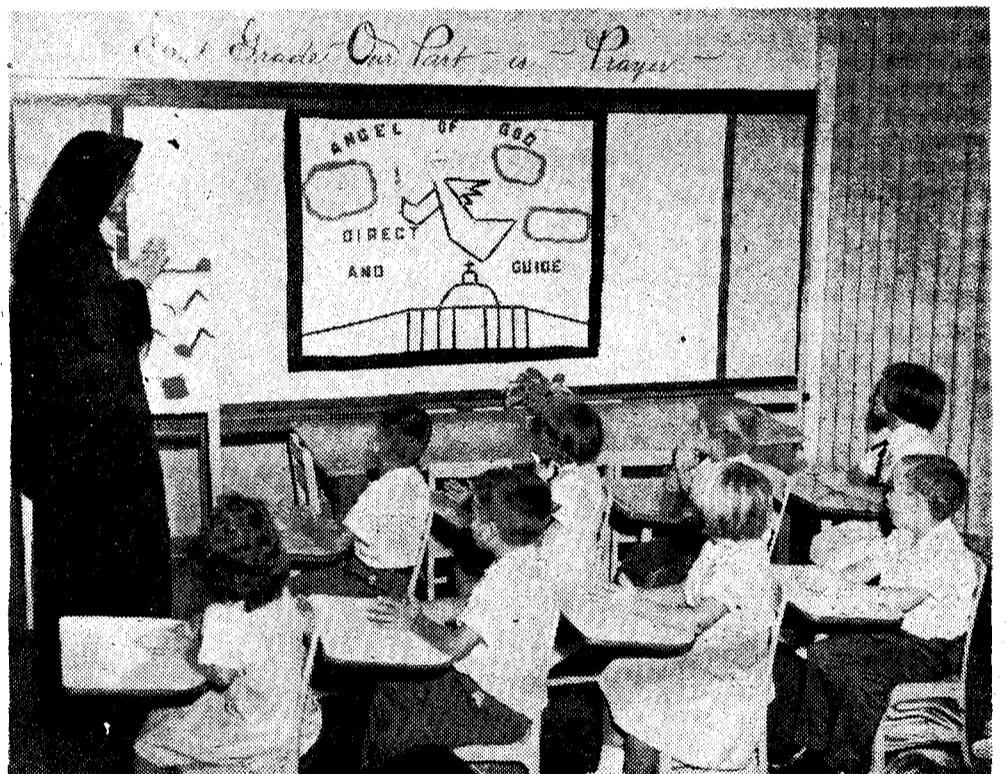
Benedictine Sisters of San Antonio, Florida, and lay teachers who staff the parochial school in grades one through eight directed their students in projects and extensive art displays which portray the significance and impact of the Second Vatican Council on individuals and nations throughout the world.

At 8:30 a.m. Thursday, the entire student body assisted at High Mass sung in Holy Family Church by Msgr. Robert W. Schiefen, pastor, in honor of the Holy Spirit for the success of the Ecumenical Council.

On this page are shown some of the activities in which Holy Family School children have been engaged.



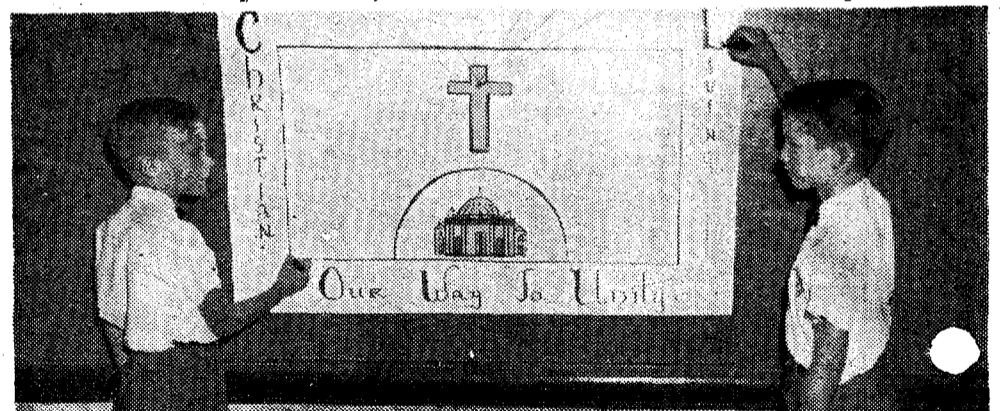
Fourth Grade Students Complete Mural Study of Concept Of World Unity



Sister Mary Brendan, O.S.B. Leads First Graders In Prayers



Unity Of All Peoples Is Discussed By Sister Elaine And Sixth Graders



Topper Twins, David And Douglas Put Finishing Touches On Ink Drawing



Seventh Grade Project Included Histories Of Past Councils

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Student Nurses Will Be Capped

Twelve sophomore nursing students at Barry College will be capped during 7:30 p.m. ceremonies today (Friday) in the Cor Jesu Chapel on campus.

Sister Loretta Michael, O.P., head of the college nursing department, will cap Mary Jane Bennett, Buffalo, N.Y.; Kathleen Coyle, Hialeah; Elizabeth Jordan, Judith Kelley and Ingrid Mehrmann, Miami; Anic Paul, Key West; Patricia Percival, Des Moines, Iowa; Kathryn Sloan, Rosemont, Pa.; Linda Walker, New Orleans, La.; Mary Catherine Wick, Holland, Mich.

Also included in the class are two Franciscan Sisters, Sister Martha James and Sister James Kathleen, both of St. Francis Hospital, Miami Beach.

Monsignor William Barry, P.A., a founder of the college will preside at the ceremonies and Father Joseph Jurasko, O.P. will preach the sermon.

Refugees Need Infant Apparel

FORT PIERCE — New or used infant apparel for the babies of Cuban refugees is now being collected by members of St. Anastasia Catholic Women's Club.

Donations may be brought to Fran's Shoe Store for shipment to Miami's Centro Hispano Catolico and distribution.

AT NOTRE DAME ACADEMY

Cuban Refugee Teaches English

One of Miami's Cuban exiles who doesn't have a language problem is Mrs. Florinda Alzaga de Romanach who teaches English at Notre Dame Academy.

A native of Camaguey where she was born on a sugar plantation, Mrs. Romanach learned English from her governess at an early age and joined the faculty of Notre Dame Academy this fall after arriving in Miami from Cuba last March.

In the following months, Mrs. Romanach taught English classes for Cuban refugee adults during courses sponsored by the Dade County Board of public Instruction at Ada Merritt School. A graduate of the University of Havana, which awarded her a doctorate in philosophy and letters, she also was an instructor in the history of philosophy at the University. In addition she taught logic and history at the high school of the French Dominican Sisters at Vedado, a suburb of Havana.

"Very interesting," is the description Mrs. Romanach gives of her first experience in teaching American girls. "They are all so well behaved," she said, noting that discipline problems are few during the five periods in which she instructs in American Literature, English Literature and English Arts and Skills. "The courses of study in Cuba were much more difficult," she added.

When Mrs. Romanach, who is a favorite among her students, first arrived in Miami



Voice Photo

CUBAN EXILE who teaches English at Notre Dame Academy is Mrs. Florinda Alzaga de Romanach who arrived in Miami last March and joined the faculty of the girls' school in September.

she was accompanied only by her six-year-old son, Pierre, who is now a first grade student. Since then she has been joined by her husband, Pedro, a former professor at the now defunct University of Villanueva in Havana, and her mother. Mrs. Romanach's father is still in Cuba.

Pierre's father is also a teacher and is a member of the faculty at the Miami Military Academy. The boy enjoys only "a slight acquaintance" with the English language.

"We just haven't had time to teach him English," Mrs. Romanach said.

Sisters Train In House Where Wesley Preached

BROSNA, Ireland (NC) — Salesian Sisters are now training missionaries in a manor house where John Wesley, the founder of the Methodist Church, once preached in 1749.

Bishop Joseph Rodgers of Killaloe blessed a new house here for aspirants to the Salesian Sisters of St. John Bosco, whose

official name is Daughters of Mary, Help of Christians.

Cathedral Gets Statue

RUBAGA, Uganda (NC) — A one-ton statue of Our Lady Queen of the World was erected in front of the Rubaga cathedral here to mark the achievement of freedom by this east African nation, which became independent on Oct. 9.

'Get Acquainted' Coffee Scheduled

VERO BEACH — A "Get Acquainted" coffee for ladies of St. Helen parish will be sponsored at 10 a.m. Wednesday, Oct. 17 in the parish hall by members of the Woman's Club.

Mrs. James Cinque and Mrs. William C. Wodtke are hostesses in charge of arrangements.

The annual rummage sale sponsored by St. Helen Woman's Club will be held Oct. 26 and 27 at 23rd St. and 14th Ave. Mrs. Arturo Misericordi is in charge of arrangements assisted by members of the library and literature committee. Proceeds will be donated to the school building fund.

St. Michael Women Open Retreat Oct. 19

KENDALL — Women of St. Michael the Archangel parish will observe a weekend retreat at the Dominican Retreat House, Oct. 19-21.

Ladies of neighboring parishes are invited to participate in the conferences and reservations may be made by calling the Retreat House at 238-2711.

A Mass will be offered for the success of this retreat at 8 a.m. Saturday, Oct. 13 in St. Michael Church. Women are asked to receive Holy Communion and join in the recitation of the Rosary after Mass.

Rosary Society Sets Monthly Card Party

FORT LAUDERDALE — The monthly card party sponsored by St. Clement Altar and Rosary Society will be held at 8 p.m., Thursday, Oct. 18 in the school.

Reservations may be made by calling Mrs. James Russell, LO 6-1486 or Mrs. Robert Montague at LO 6-7549.

The Society's annual rummage sale is now in progress at 61 NW 44th St. and will continue until Oct. 15. Mrs. James Brand, chairman, is assisted by Mrs. Joseph Retta, Mrs. George Schober and Mrs. Sterling Tuxbury.

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Fall Meeting Set By Mercy Unit

Dr. Edward R. Annis, president-elect of the American Medical Association will be the principal speaker during the first fall meeting of the Mercy Hospital Auxiliary at 10:30 a.m., Wednesday, Oct. 17 in the hospital conference room.

Prior to the meeting Low Mass will be offered in the hospital chapel for deceased members of the auxiliary.

Mrs. Denis V. Renuart, president of the auxiliary, will conduct the meeting and new members have been invited to attend.

Card Party Friday To Aid Villa Maria

A benefit card party under the auspices of the Villa Maria Auxiliary will be held at 1 p.m., Friday, Oct. 19 at the McArthur Dairy Hostess Room.

The public is invited to attend and refreshments will be served.

Card Party Slated For Morning Star

Morning Star School for Handicapped Children will benefit from a card party scheduled to be held at 8 p.m. Tuesday, Oct. 16, in the McArthur Dairy Hostess Room, 6851 NE Second Ave.

Reservations may be made by calling Mrs. C.E. Gormley at TU 8-2531. The school is conducted at Blessed Trinity parish under the direction of diocesan Catholic Charities.

School Group Plans Tea Honoring Sisters

FORT LAUDERDALE — Plans for a tea honoring the Adrian Dominican Sisters who staff St. Anthony School will be discussed during a meeting of the Home and School Association at 8 p.m., Monday, Oct. 15 in the school club rooms.

Mrs. E. W. Ahern will speak on the topic, "Our Deanery Participation in Volunteer Activities at the South Florida State Hospital."

Mrs. C. A. Alber is general chairman of arrangements for the tea scheduled to be held Nov. 4.

DCCW UNITS WILL MEET NEXT WEEK

3 Deaneries To Convene Fall Sessions

"Lay up to Yourselves Treasures in Heaven" will be the theme when three deaneries of the Miami Diocesan Council of Catholic Women convene next week for fall sessions.

Father David J. Heffernan, pastor, St. Lawrence parish, North Miami Beach, diocesan director of the DCCW, and Mrs. J. Winston Anderson of St. James parish, North Miami, Council president, will be principal speakers at the semi-annual meetings.

Members of the Broward County Deanery will convene Tuesday, Oct. 16; the North Dade Deanery will meet Wednesday, Oct. 17 and the South Dade Deanery will hold one-day sessions on Thursday, Oct. 18.

Members of 22 affiliations of the Broward County Deanery will assist at Mass which will be celebrated at 9 a.m. in St. Matthew Church, Hallandale, before the opening meeting of the unit in the school.

Breakfast will be followed



Father David J. Heffernan

by registration at 9:45 a.m. and Mrs. J. S. Nader of Our Lady Queen of Martyrs parish, Fort Lauderdale, deanery president, will open sessions at 10:30 a.m.

During the morning meeting Mrs. John Avidian and Mrs. Paul Hohmann will discuss "Retreats." Exhibits will be on display during a recess period.

Luncheon will be served at 12:15 p.m. in the Diplomat Country Club, 1701 E. Hallandale Blvd. Sessions will reconvene at 1:15 p.m. in St. Matthew School.

Mrs. Howard Doolin, St. Hugh parish, Coconut Grove, will speak to members and guests on the "Youth" program of the Miami DCCW

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Mrs. J. Winston Anderson

and Mrs. William Holmes will outline the aims and objectives of the Catholic Youth Organization.

Benediction of the Blessed Sacrament at 2:30 p.m. in St. Matthew Church will conclude sessions. Reservations for the meeting will be accepted until Sunday, Oct. 14 by Mrs. V. Pole at WA 3-7012 and Mrs. James D. Von Hagel, WA 2-1362 of St. Matthew Catholic Women's Club, hostess affiliation.

Mass will be celebrated at 8:30 a.m. in Holy Family Church, 14500 NE 11th Ave., North Miami, to mark the opening of the North Dade Deanery meeting. Breakfast will follow at 9:30 a.m. in the Golden Gate Hotel where Mrs. Thomas F. Palmer, deanery president, will conduct opening sessions at 10:15 a.m.

Mrs. Cass Pelecki, president of Holy Family Woman's Club, hostess affiliation, will welcome members and guests.

The response will be given by Mrs. John Liptak of St. Michael Home and School Association.

The invocation will be given by Msgr. Robert W. Schiefen, pastor of the host parish at 11 a.m. "The Ecumenical Council" will be the topic of Father Angel Vizcarra, O.P., pastor, St. Dominic parish.

A skit entitled "Discussion Clubs" will be presented by members of St. Michael's Altar Guild and Home and School Association.

Luncheon will be served at 12:30 p.m. during which music will be provided by Mrs. Harry Touby, and business sessions will reconvene at 1:30 p.m.

Mrs. Francis O'Hearn of St. John the Apostle parish, Hialeah, will be heard on the topic, "The Mother of A Nun."

Exhibits of standing committees of the deanery will be featured during the day-long meeting.

Father Thomas McDermott, pastor, St. Agnes parish, Key Biscayne will give the invocation at the 10 a.m. opening of the South Dade Deanery meeting at the Key Biscayne Hotel.

Mrs. Albert Healy, president of the St. Agnes Woman's Club, hostess affiliation will welcome members and guests and Mrs. Raymond Nihill, deanery president will conduct the business session.

"Catholic Charities — the Positive Approach," will be the topic for a group of panelists which includes Mrs. Norman Gerhold, diocesan chairman of Catholic Charities; Mrs. Leonard Boymer, deanery chairman and William C. Lantaff, president of The United Fund.

Msgr. John O'Dowd, V.F., pastor, Epiphany parish, will serve as advisor of the panel and Mrs. Robert Wolf will be moderator. Mrs. Arthur J. Podway, director-at-large, and Mrs. Harold Miller of SS. Peter and Paul parish will also speak.

A Dialogue Mass will be celebrated in St. Agnes Church at 11:45 a.m. and luncheon will be served at 12:30 p.m. in the hotel.

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My Wife Won't Come Back To Me

By FATHER THOMAS, S.J.

May a wife refuse an honest attempt to be reconciled? I was 22, and she was 17 at marriage, and we had kept company about four months. Trouble started at once. She repeatedly made fun of me and my views, and I made the mistake of slapping her. In the three months of our marriage she went home five times and would stay until I would go after her and beg forgiveness. This last time she said she would never come back, claiming she doesn't love me, feels free now, and wonders why she ever married me. I admit I'm to blame, yet she won't talk to me and refuses to see a priest. What can I do?

When a counselor meets a marriage situation like yours, Larry, his first reaction is to express the vain wish that he could have talked to you and your wife before marriage, or at least immediately after your first quarrel. Once marital relationships have deteriorated to the point you describe, one faces the difficult task of repairing damaged feelings and outlook before any attempt can be made to deal with the original sources of the trouble.

As you are beginning to discover, continued quarreling is clearly symptomatic of truly serious marital difficulties for it not only indicates the couple's inability to solve their problems but also reflects a growing indisposition even to try to find workable solutions.

Although every marriage problem has unique traits for in this regard the significant point is not so much what happens as to whom it happens, the history of your case reveals several typical features that merit comment. In the hope that further discussion of these features will throw some light on your problems and also prove useful to others, let us consider them briefly before trying to answer the specific questions you asked.

Typical Features Of Pattern

The first typical feature we note is that your courtship period was very brief. For young couples in particular, four months does not allow sufficient time either to become adequately acquainted, to test the quality of their affection, or to discover their ability to work out mutually satisfactory adjustments as a couple. Such brief courtship periods always suggest that couples have little understanding or appreciation of the personal commitments marriage involves as a life-partnership. Since the marriage contract solves no problems, and there has been no serious attempt to discover or resolve individual differences during courtship, destructive quarreling frequently starts almost at once.

A further typical feature is the overall pattern of quarreling, separation and reconciliation. People never seem to realize that reconciliations following serious, unresolved conflicts are useless and generally prove harmful, unless the estranged partners recognize clearly the original sources of conflict and sincerely resolve to eliminate or notably modify them. Because separations normally involve numerous inconveniences and usually arouse considerable concern among relatives or friends, reconciliations are generally easily effected, though the couple may have experienced no growth in mutual understanding and the underlying causes of their conflicts remain.

As the history of your marriage shows so clearly, Larry, your numerous reconciliations were useless, for they were apparently based on no analysis of your real problems and consequently involved no practical programs of action. The mere confession of sorrow for past failures has little meaning. True reconciliation, whether in the confessional or in marriage, implies a firm purpose of amendment, and this necessarily involves a sincere analysis of causes.

What Is An 'Honest Effort'

Another typical feature appearing in your case is the tendency to ignore the seriousness of the situation. No real effort is made to modify the state of tension and conflict until, at a given point, one or both partners may lose all interest in preserving the union. Some husbands and wives are either too lacking in insight or too self-centered to recognize that their partners are being pushed to the breaking-point. Ignoring the spouse's pleas, threats, or suggestions that they seek counseling help, they appear surprised and shocked when the partner walks out or declares their union has lost all meaning. At this point, as all too many discover, it is a little late to begin being cooperative.

This brings us to your questions, Larry, may a wife refuse to be reconciled? In theory the answer is obvious. Since separation does not affect the marriage contract, she is always bound to do what she can to make the marriage succeed, and this would involve remaining receptive to honest attempts at reconciliation. But in practice it is not easy to determine what constitutes as "honest attempt." If previous reconciliations have ended in failure and there is little positive proof of real growth in insight or reform of conduct, she may well be wary of facile promises.

What can you do? While she's in her present mood, avoid pestering her with calls and petitions. If possible, work through a third party — relatives or friends. There should be no thought of reconciliation until both have had counseling help — in a sense, you will have to make a wholly new start in your marriage. Above all, you'll need a good deal of prayer — your damaged union is beyond the reach of natural means, for with-



out divine help it is unlikely that there will be even an attempt to try again.

Father Thomas will be unable to answer personal letters.

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The Greeks Have A Way With Lemons

By FLORENCE DEVANEY

The Greeks have a word for tangy flavor: "lemoni." Lemons are used more frequently in Greek cookery than anywhere else in the world. Two of the most famous Greek dishes, Soupa Avyolemono and Avyolemono are a soup and a sauce in which egg and lemon are combined delightfully. They broil chicken with lemon and thyme; baste lamb with a lemon-y barbecue sauce; add a little lemon juice to the cooking water for green vegetables.

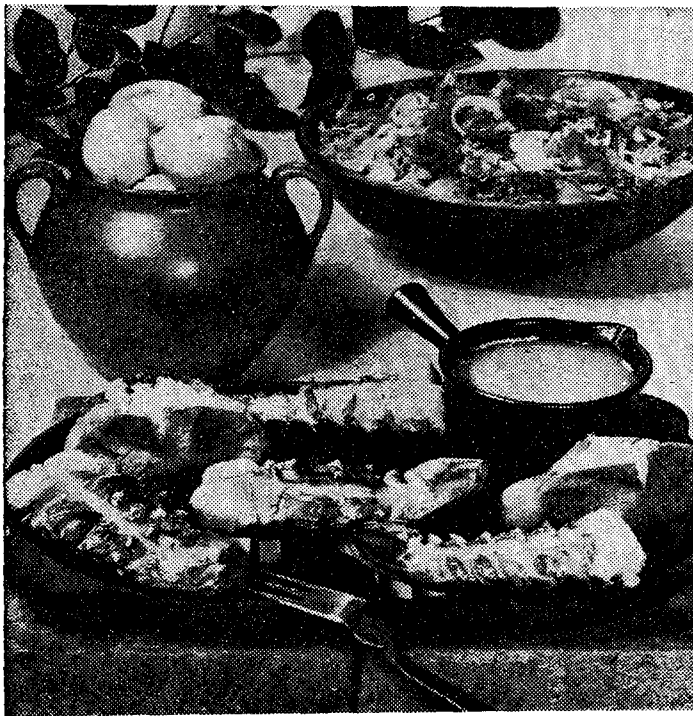
The fillings for stuffed grape leaves (dolmades), tomatoes or peppers carry the fragrance of fresh lemon. Fish and seafood are plentiful this month (in fact October is fish and seafood month and as is known by good cooks all over the world, lemon brings out their best flavor.

One Grecian recipe — Mima, an ancient meat or fish stew — does not use lemon. That's because this recipe antedates by centuries the arrival of the lemon in Europe. Historians say the lemon was unknown to the ancient Greeks and Romans. While the exact home of lem-

ons isn't known, it seems likely they originated in the warm districts east of the Himalayas in northern Burma and Southern China. Arab traders brought the lemon west to Persia and Palestine, then west into Greece and southern Europe in the 12th Century. This was the time of the Crusades, too, and European soldiers and traders in Asia Minor eagerly seized upon lemons as one of the treasures to take back to Europe.

No citrus fruits grew in the New World, but Christopher Columbus introduced lemons to the Western Hemisphere — as he did many other plants. It may have been Ponce de Leon who first brought lemons to Florida. Explorers and early settlers kept finding lemon and other citrus groves in this peninsula. Eventually the lemon reached California and Arizona where almost half the world's lemons now grow.

Since we have even more lemons than the Greeks, we bring you these recipes for Greek dishes as tested by the home economics department of the United Fresh Fruit and Vegetable Association.



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For a tea time sweet or a lunch box treat bar cookies are always a welcome morsel. These lemon date bars boast a rich chewy goodness.

BROILED LOBSTER — LEMON, OIL SAUCE

- | | |
|---------------------------------|-------------------------------------|
| 6 African rock lobster tails | 2 tablespoons chopped fresh parsley |
| Butter or margarine | 1/4 teaspoon ground black pepper |
| 1/2 cup olive or salad oil | 1 teaspoon powdered mustard |
| 3 tablespoons fresh lemon juice | |
| 1 1/2 teaspoons salt | |

Cut frozen lobster tails down through middle of hard shell with a sharp knife. Grasp tail in both hands and open flat. Spread with softened butter or margarine. Place 4-inches below the source of heat in preheated broiler. Broil 8 to 10 minutes, depending upon heat in broiler. Combine oil, lemon juice, parsley, salt, black pepper and mustard. Beat well and heat. Pour over broiled lobster tails.

Yield: 6 servings.

SHRIMP SALAD, LEMON DRESSING

- | | |
|--|--------------------------------------|
| 1 1/2 lbs. cooked fresh shrimp or 3 cans (6-oz. each) shrimp | 1 1/2 tablespoons olive or salad oil |
| 1 1/2 cups diced celery | 1 1/2 tablespoons fresh lemon juice |
| 3 tablespoons chopped fresh parsley | 3 tablespoons mayonnaise |
| 1 1/2 teaspoons salt | Head lettuce |
| 1/4 teaspoon ground black pepper | Olives |
| | 3 hard-cooked eggs, sliced |

Peel, devein and dice shrimp. Add celery and parsley. Combine salt, black pepper, olive or salad oil, lemon juice and mayonnaise. Mix well. Pour over shrimp and mix lightly, yet thoroughly. Serve on lettuce topped with olives and encircled with sliced hard-cooked eggs.

Yield: 6 servings.

GRILLED FISH, LEMON SAUCE

- | | |
|--|---------------------------------|
| 2 lb. fillet haddock, cod-fish or other fish suitable for broiling | 1/2 cup olive or salad oil |
| Fresh lemon juice | 2 tablespoons fresh lemon juice |
| Salt | 1/2 teaspoon powdered mustard |
| Ground black pepper | 1 1/2 teaspoons water |
| Butter or margarine | 1/2 teaspoon salt |

Wipe fish with a damp cloth and cut into serving-size pieces. Place on an oiled baking sheet. Brush with fresh lemon juice and sprinkle with salt and black pepper to taste. Top each with 1/2 teaspoon butter or margarine. Place under the broiler until fish is flaky, about 5 to 7 minutes. Combine oil, remaining 2 tablespoons lemon juice, mustard, water and salt. Beat well. Heat and pour over grilled fish. Serve hot.

Yield: 6 servings.

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STATUARY

By Doris R. Peters

YOUTH *Is Asking . . . ?*

Teenager Would Combine Travel With Child Care

Dear Doris:

This June I graduated from high school. My goal is to get a job taking care of children in a family which travels around from place to place. Can you suggest any training I could take to fit me for this? I am children and am firm and reliable with them. I have done quite a bit of baby sitting. Travel appeals to me also and it would be wonderful if I could combine my preferences in one job. Thank you for any help you can give.

Joan E.

Any training in child care and-or homemaking would be valuable. This kind of training varies from area to area. Child caring institutions such as nurseries, orphanages, children's hospitals, etc., sometimes offer a one year course. Colleges and some junior colleges offer this type of course in the home economics department. Investigate these in your community.

Perhaps you could get a job with a family while going to school. Lots of college girls do this. They take care of the children in return for room and board. It is a nice arrangement and it is excellent experience. In the end it will be the combination of your training and experience that will get you the kind of job you want.

Some families are willing to train young girls who love children and are willing to work with them. This attitude, plus some experience, are your best assets.

Dear Doris:

I'm not a complete social success and it seems my

biggest problem is saying dull things. With girl friends I have an easy time talking and kidding and joking but when boys are included nothing comes out right. Could you give a few suggestions of topics that wouldn't sound matter of fact and stiff.

Barbara

All "canned conversations" are stiff. Rather than a list of topics or a canned conversation (which is what you are asking for) I suggest that you relax and act natural. A good conversationalist is, first, last and always a good listener. You will have no trouble if you remember this — and practice listening.

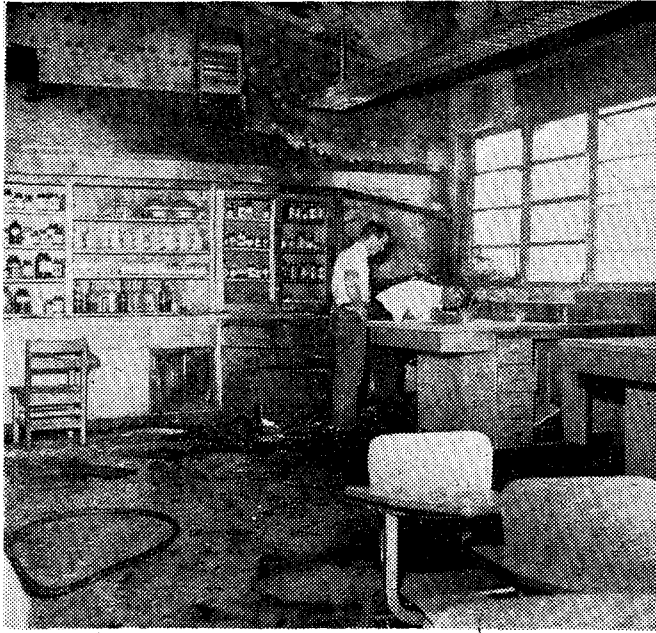
Maybe you are trying to say too much. For a little while just sit back and listen. When you do talk your cue will come from the boys conversation. You don't have to be smart and witty or joking and kidding to go over big with boys. In fact the boys will appreciate it if you just talk sense. It might be a pleasant surprise. And a good listener will be surprisingly popular.

Dear Doris:

My girl friends always ask me to go along to places with them. As I don't want to be left out I go but when there they always run off with boys while I sit there. If they ask me again should I go along even if I don't have fun or should I tell them I would like to but I don't like being left sitting there and don't have any fun. We are all too young to go out yet so what should I say?

Left Out

Before you tell them make sure it isn't your fault they run off and leave you. However, I wouldn't go if I didn't have fun. I'm assuming from your letter that you are too young to date. Why don't you suggest to your girl friends that you all do something together — boys and girls. This might eliminate the possibility of your being left out and could be a lot of fun for everyone.



Voice Photo

CHEMICAL EXPLOSION and fire damage to one of the laboratories in Christopher Columbus High School is inspected by Metro inspectors Don Huston and Bennie Horne. The explosion, in which no one was injured, occurred at a time when only the chemistry teacher, John Gaston, was present in the room.

Catholic Forensic League Sets Debate Tournament

The 1962-63 schedule of activities of the Catholic Forensic League of Miami includes a debate tournament at Notre Dame Academy on Saturday, Oct. 27.

Other activities scheduled are:

Nov. 17, original oratory and extemporaneous speaking at Christopher Columbus High School,

Dec. 15, freshmen debate tournament at Archbishop Curley High School,

Jan. 12, declamation at Chaminade High School.

A board of directors of the Forensic League has been organized with Sister Immaculata, IHM of Notre Dame Academy; Brother Stephen Luke FCM of Christopher Co-

lumbus High School and Charles O'Malley of St. Thomas Aquinas High School heading the board.

The league will attend the National Tournament in Pittsburgh in May.

Member schools in the diocese include:

Archbishop Curley, Cardinal Gibbons, of Fort Lauderdale, Cardinal Newman of West Palm Beach, Central Catholic of Fort Pierce, Chaminade of Hollywood, Christopher Columbus, Jesuit Prep, Lasalle, Madonna Academy,

Also, Mary Immaculate of Key West, Msgr. Edward Pace, Notre Dame Academy, Rosarian Academy, St. Patrick and St. Thomas Aquinas of Fort Lauderdale.

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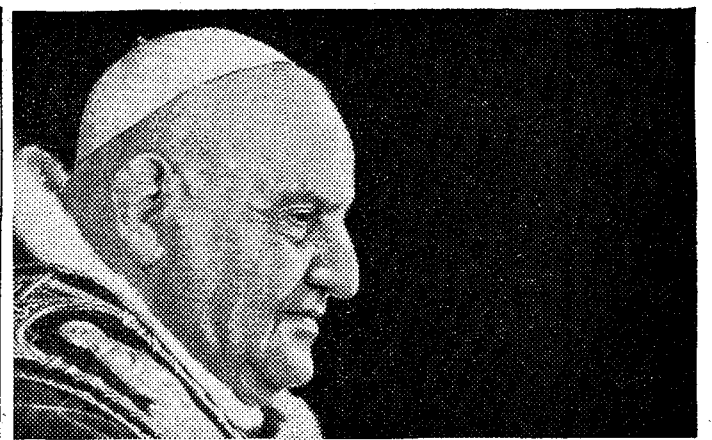
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CAN POPE JOHN UNITE CATHOLICS AND PROTESTANTS?

This Thursday, the ecumenical council opens in Rome. And the Pope has broken all precedents by inviting non-Catholics to observe. Is this the first step toward Christian unity?

In this week's Post, you'll learn why Pope John has called this historic council. What he means when

he asks for "reunion" with other Christians. And what's the biggest obstacle to Catholic-Protestant unity.

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St. Thomas Raiders Play Norland, Seek First Win

WEST HOLLYWOOD — The St. Thomas Raiders of Fort Lauderdale will try to maintain their improvement Saturday night at the McArthur High Stadium when they meet Miami Norland in a Gold Coast Conference Northern Division game.

The Raiders started to live up to the confidence that their coach, Jim Kurth has had in them, against Archbishop Curley High last week by blasting off to a 21-7 lead in the first three quarters of play before losing to the heavily favored Knights, 26-21.

It was the third straight

loss of the year for the Raiders but showed a marked increase in capabilities over the fumbling crew that opened the campaign with a 32-0 licking at the hands of Fort Lauderdale High.

The Raiders outgained Curley on the ground with 183 yards in rushing to the Knights' 153. Only a frantic fourth quarter passing attack brought the Curley squad its victory along with a 15-yard run with an intercepted pass.

Fullback Jim Hurley turned in the top offensive performance for the Raiders against Curley with a 52-yard touchdown run over right guard.

Gibbons Set For Contest With LaSalle

The diocese's two fledgling football squads, LaSalle High of Miami and Cardinal Gibbons High of Fort Lauderdale, meet for the first time at 8:15 p.m. today at Curtis Park.

The two squads have 0-2 records in their initial season of football competition.

Gibbons dropped games to undefeated Belle Glade, the leader of the Suncoast Conference, and to local-rival Pine Crest, while LaSalle has lost close games to Florida Air Academy, 6-0, and Alva, 14-13.

Both clubs are manned almost entirely by juniors and sophomores in their first season of competition.

Cardinal Gibbons has come up with a fine trio of sophomore prospects in quarterback Jimmy Grodzinski, end Gene Donnelly and guard Drew Connolly.

Halfback Eob Koziol, who ran 70 yards with a punt to put LaSalle ahead 13-7 at Alva last week, is the top performer in the Royals backfield. Bob Rodriguez has also developed nicely for the inexperienced Miami-amians.

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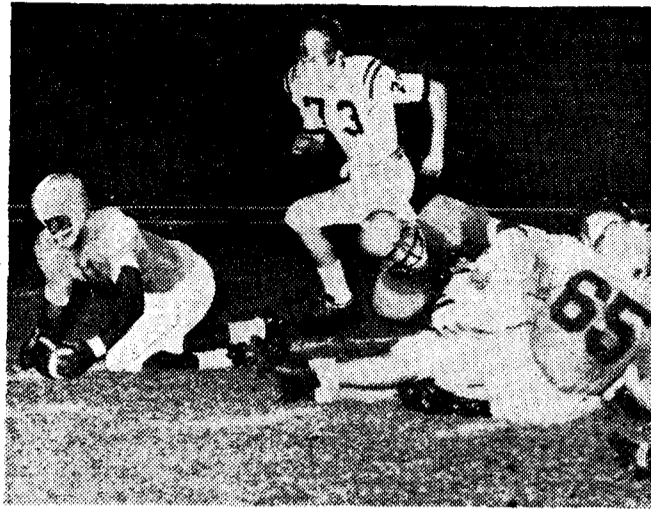
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AT CENTRAL STADIUM SATURDAY

Curley, Palmetto High Clash

Archbishop Curley High will return to Gold Coast Conference Southern Division compe-

tion Saturday night when the Knights face hungry Palmetto High at the Central Stadium.



Voice Photo

CURLEY QUARTERBACK Carroll Williams scrambles for the ball during action against St. Thomas Aquinas of Fort Lauderdale. Coming in fast is No. 73, Dave Buckley, St. Thomas end. Curley came from behind to win by a 26-21 score.

Curley had a narrow escape in edging underdog St. Thomas Aquinas of Fort Lauderdale last week, 26-21, to take the first leg in the round-robin series for the diocesan football championship.

The Knights had to rally for three touchdowns in the fourth quarter to take the Raiders, the last score coming with 48 seconds left in the game.

Quarterback Carroll Williams got the winning touchdown on a four-yard sprit around end after completing five of six passes in the Knights' drive to scoring position.

Curley also received fine efforts from end Don Raye who blocked a punt and ran it over for a touchdown, James Paul who ran 64 yards for a score and sophomore end Jim Patterson who intercepted a lateral for a 15-yard touchdown.

The victory boosted the Curley mark to 3-1 for the season.

Against Palmetto, the Knights will face a revitalized Panther squad.

Palmetto has yet to win this season but outplayed Southwest last week before losing a 7-6 decision. Southwest had handed Curley its only loss of the year, a 14-7 decision.

Christopher Columbus High Faces Unbeaten Lauderdale

Christopher Columbus High returns to the football wars tonight after an extra week of rest against one of its toughest opponents, undefeated Fort Lauderdale High.

Fort Lauderdale is 4-0 for the year and is the co-leader of the Gold Coast Conference Northern Division.

The Columbus Explorers will bring a 1-2 record into game,

the victory coming in the season's opener, 7-6 over Jackson, and followed by close losses to Key West and Fort Lauderdale Stranahan.

Coach Pete Aiello of the Explorers has spent the extra practice sessions looking for replacements for his battered tackles.

Both George Golay and Mike Granata will miss the Fort Lauderdale game with the offensive and defensive chores being shared almost evenly by Marwin Smith, Charley O'Brien and Greg McGann.

Aiello has been pleased with several developments in his squad's personnel, the improved blocking of fullback Paul Peoples and the work of a trio of sophomore ends, Joe Flaherty, Todd Freman and Joe Hernandez. All three are expected to see lots of action tonight.

Fort Pierce Rams Will Face Newman

FORT PIERCE — Fort Pierce Central's Catholic Rams will have over two weeks of rest before taking on diocesan rival Cardinal Newman Oct. 26 at West Palm Beach.

The Rams played their fifth straight game of the season Wednesday night when they were host to Orlando Oak Ridge High.

Central Catholic took a 2-2 record into the Oak Ridge game after dropping their first Twin Coast Conference game to Jupiter, 33-0, last week.

Newman Plays Immokalee High

WEST PALM BEACH — The Cardinal Newman Crusaders will be heavy favorites to score

their third victory in four starts tonight when they play host to Immokalee High in a Twin Coast Conference game.

A victory would keep the Crusaders even with Punta Gorda High at the top of the league standings and set the stage for a showdown battle next week for the conference title when the two contenders meet at Port Charlotte.

Newman racked up its second conference victory last week whipping Florida School for Boys at Okeechobee, 34-0, as Joe Griffin scored three touchdowns and passed for another to pick up three extra points.

His touchdown pass was to end Tim Whisner. The other Newman touchdown came on a two-yard run by Larry McCarty.

The victory boosted Newman's league record to 2-0.

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La Atención del Mundo Entero está Fijada en el Vaticano. Para la Histórica Apertura del Concilio toda una Multitud se Congrega en la Plaza de San Pedro.

Abierto el Histórico Concilio

Por MONS. JAIME TUCEK
CIUDAD DEL VATICANO, (NC). — Medio millón de fieles ha acudido a la Plaza de San Pedro para presenciar la historia en marcha con el desfile inaugural del Segundo Concilio Ecuménico Vaticano.

Ocho y media de la mañana, hora de Roma. La Ciudad Eterna se ha convertido en meridiano del mundo. Por la histórica plaza los miembros del Concilio rumbo a la Basílica. Centenares de obispos van en procesión imponente y atrás, en la silla gestatoria, el obispo de Roma, el Papa Juan XXIII.

La multitud de prelados converge desde tres puntos: los cardenales desde el Salón de las Bendiciones y desde la Residencia de los Borgia; los obispos, desde el Salón de las Inscripciones; el Papa y sus acompañantes inmediatos, desde el Salón de los Ornamentos. Una tiara enojada ciñe la frente del Soberano Pontífice. Los cardenales portan capas unos, casullas otros, y túnicas otros más, según sus dignidades.

Los patriarcas de rito oriental sobresalen por la rica variedad de sus ornamentos y por su corona episcopal, cuyo diseño copia la corona del Imperador Constantino. Los obispos de rito latino llevan capas y mitras blancas.

Poco antes de iniciar la procesión, Su Santidad expuso el Santísimo Sacramento en la Capilla Paulina del Vaticano. Cuando entonó allí la antifona del Ave María Stella, el imponente desfile comenzó a moverse, para descender las Escaleras Reales hacia las grandes Puertas de Bronce y la Plaza de San Pedro.

A la Cruz Alta seguían los guardas y una hilera de funcionarios pontificios y seglares; detrás marchaban los delegados de las órdenes reli-

giosas y los abades, seguidos de los obispos, arzobispos, patriarcas, cardenales y príncipes asistentes al solio pontificio.

Una doble línea formada por sacerdotes y religiosos hacía un cordón de honor al desfile. Por la inmensa plaza resonaba el himno del siglo V que cantaban los prelados: "Oh Virgen peregrina, háznos mansos y castos."

Cuando la cabeza de la procesión llegó a la Basílica con el cántico todavía en los labios, la multitud que llenaba sus naves lo entonó tam-

bién. A la melodía se unió el raudal de luz que iluminaba el sagrado recinto, sus columnas y pinturas.

La inmensa procesión duró una hora. La universalidad de la Iglesia quedaba demostrada una vez con aquel desfile de todas las razas y lenguas, todos los ritos y edades, todos los grados de la jerarquía, de la jurisdicción, de los bienes. Allí había ricos y pobres, libres y perseguidos. Pero todos eran uno en el credo, en el bautismo, en el ánimo de salvación.

Como fin y corona del desfile iba el Papa Juan, rodeado de los miembros de su cor-

te, el gesto solemne, la actitud orante, juez y legislador supremo de la Iglesia de Cristo en la tierra, él, que en su infancia campesina había recorrido el camino a la escuela descalzo.

La procesión se detuvo cuando el Papa bajó de la silla gestatoria y se dirigió al altar levantado en la tumba de San Pedro. Allí, solemnemente, entonó otro himno, el Veni Creator Spiritus. El coro de los presentes se le unió para implorar del Espíritu Santo las luces para las deliberaciones que empezaban ahora.

(Continúa en la Página 32)



El Papa Juan XXIII firma la Histórica Convocatoria al Concilio



En Torno al II Concilio Vaticano

Por el Padre ANTONIO NAVARRETE

El 11 de octubre de 1962 marca un capítulo aparte en la Historia de la Iglesia. Ese día el mundo presenció uno de los desfiles más extraordinarios de nuestro tiempo: el desfile de 2,800 Obispos venidos de todos los confines del mundo, perteneciendo a todas razas y a todos los niveles sociales. La ciudad donde se reúne es Roma, la Roma de Nerón, la del Coliseo cuyas arenas, por espacio de tres siglos se vieron enrojecidas con la sangre de los cristianos.

EL LUGAR DONDE SE REUNEN: la Basílica de San Pedro, edificada en la colina del Vaticano, donde el primer predecesor de estos Obispos — San Pedro — fue crucificado boca-abajo.

El motivo de la reunión: un Concilio Ecuménico. Un Concilio Ecuménico es la reunión de todos los Cardenales y Obispos Católicos del mundo habitado (en griego oikumenos) bajo la presidencia del Papa. Su objeto es tomar decisiones con validez para toda la Iglesia Católica sobre el Dogma, la Moral y la Disciplina de la Iglesia.

No es la primera vez que en la Historia de la Iglesia, el Soberano Pontífice convoca un Concilio Ecuménico. Desde el primer Concilio Ecuménico celebrado en Nicea el año 325 (Nicea actualmente Iznik una pequeña ciudad en el Noroeste de Turquía, Asia), hasta el I Concilio del Vaticano celebrado en Roma el año 1869-1870, la Iglesia ha conocido veinte Concilios Ecuménicos. Han sido estos Concilios Ecuménicos, los que han ido enmarcando la doctrina de la Iglesia, que es inmutable, en marcos distintos según las exigencias de los tiempos y dando a la Iglesia nueva vitalidad.

Se ha dicho que lo menos importante del Concilio será el Concilio mismo. Con esta frase se quiere dar a entender que desde el 25 de Enero de 1959, día en que el Papa Juan XXIII dió la noticia de la celebración de un Concilio, hasta la fecha actual del 11 de Octubre de 1962 en la que comienza oficialmente la Celebración del Concilio, se ha venido trabajando intensamente en los temas que se expondrán en las reuniones.

Todos los Obispos del mundo han sido consultados por el Papa, así como los Nuncios, los Superiores de Ordenes Religiosas, los Rectores o Profesores de Facultades Universitarias. Sus respuestas a veces largas e interesantes, fueron todas traducidas al Latín y editadas en gruesos volúmenes hasta el número de 15. Todos estos volúmenes han sido cuidadosamente estudiados y discutidos anteriormente por diversas Comisiones formadas por especialistas en las materias y pertenecientes a diversas nacionalidades. Comisión Teo-

(Continúa en la Página 32)

En Torno al II Concilio Vaticano

(Viene de la Página 31)

lógica, Comisión de Estudios y Seminarios, Comisión de las Iglesias Orientales, Comisión para el Apostolado de los laicos, Comisión de Liturgia, etc.

Entre estas Comisiones hay una, la Comisión para la Unión de los Cristianos, cuyos trabajos pueden ser decisivos para la unidad de todos los cristianos en días quizá no lejanos. Esta Comisión de la Unidad Cristiana, está presidida por el Cardenal alemán Bea, jesuita especializado en estudios bíblicos y confesor de los Papas Pío XI y Pío XII. Como Secretario tiene al Prelado holandés Mgr. Willebrands, ecumenista de fama mundial y que goza de un gran prestigio entre nuestros hermanos separados.

El Cardenal Bea ha tenido entrevistas con más de quinientos jefes de Iglesias no Católicas. "Ni soy optimista, ni soy pesimista ha declarado el Cardenal — pero lo cierto es que el camino comienza a abrirse."

Pío IX, que convocó al anterior Concilio Vaticano decía que todo Concilio tiene tres fases: la fase del diablo, la fase de los hombres y la fase de Dios. Este Concilio parece tener características especiales, pues es mirado por el mundo entero con simpatía y esperanza. El mundo confía porque ve en los hombres reunidos en el Concilio no solamente la inteligencia, sino más bien esa inspiración que viene del corazón, esa buena voluntad, ese amor, en una palabra que es capaz de transportar montañas.



EL SANTO PADRE, Juan XXIII se postra en oración por el éxito del Concilio, acompañado por algunos de los padres de la Iglesia que participarán en él.

Abierto el Histórico Concilio Ecuménico en Ciudad Vaticano

(Viene de la Página 31)

El Papa subió a su trono en la Basílica, y el cardenal Eugenio Tisserant, decano del Sacro Colegio de Cardenales, comenzó la Misa en honor del Espíritu Santo. Al final, el Papa Juan se quitó la tiara y la capa y se revisó de celebrante, para oficiar en unos ritos semejantes a los de la antigua Misa sin consagración del Viernes Santo. Leyó desde un atril — el mismo que se usó en el Primer Concilio Vaticano — el Evangelio, y pasada la lectura, se depositó el Libro de los Evangelios en el centro del altar, desde donde preside en cierto modo la celebración del Concilio.

Uno a uno fueron entonces acercándose los Padres del Concilio al trono pontificio para rendir un acto de obediencia a Su Santidad: primero los cardenales, luego los patriarcas; finalmente dos arzobispos, dos obispos y dos abades, en representación de la magna asamblea.

Enseguida al unísono hicieron los prelatos la pro-

fesión de fe e imploraron las gracias divinas para el Concilio. Después de la entonación de las letanías de todos los Santos, dos cardenales cantaron el Evangelio, uno en latín y otro en griego.

La ceremonia oficial de la apertura del Concilio terminó con una alocución de Su Santidad sobre los motivos y los fines de la magna asamblea. Al terminar de hablar, el Padre Santo subió a la silla gestatoria y acompañado solamente de su personal inmediato, salió de la Basílica. Minutos después los prelatos abandonaban en grupos el imponente recinto. Poco a poco se disipaba el aroma del incienso, y se reducía al mínimo el alumbrado de la Basílica.

Así empezó el Segundo Concilio Vaticano, así culminaban tres años de preparativos acuciosos e intensos; los hombres habían agotado sus previos esfuerzos, e imploraban la ayuda divina para las sesiones venideras. Pero sus resultados definitivos los conoce sólo Dios, cuyo Santo Espíritu acababa de descender para posarse sobre las mentes de los prelatos.

Más Parroquias

Tendrán Pastores de Habla Hispana

De acuerdo con los nombramientos oficiales dados a conocer la semana anterior, distintas parroquias de la Diócesis han aumentado el número de sus sacerdotes de habla hispana y otras comienzan a tenerlos.

Así el R.P. Manuel R. Mendiola comenzará a trabajar en la parroquia de St. Joseph, en Miami Beach; el R.P. Mauro Bezanilla en St. Phillip Benzi, Bell Glade y José Vilacoba en San Francis of Assisi, Riviera Beach. La zona de Bell Glade cuenta con una gran Población latina integrada por los trabajadores de los Centrales Azucareros.

El R.P. Daniel Sánchez, recientemente ordenado por Su Eminencia el Cardenal Spellman, pasa como capellán asistente a la parroquia de la Inmaculada Concepción, en Hialeah.

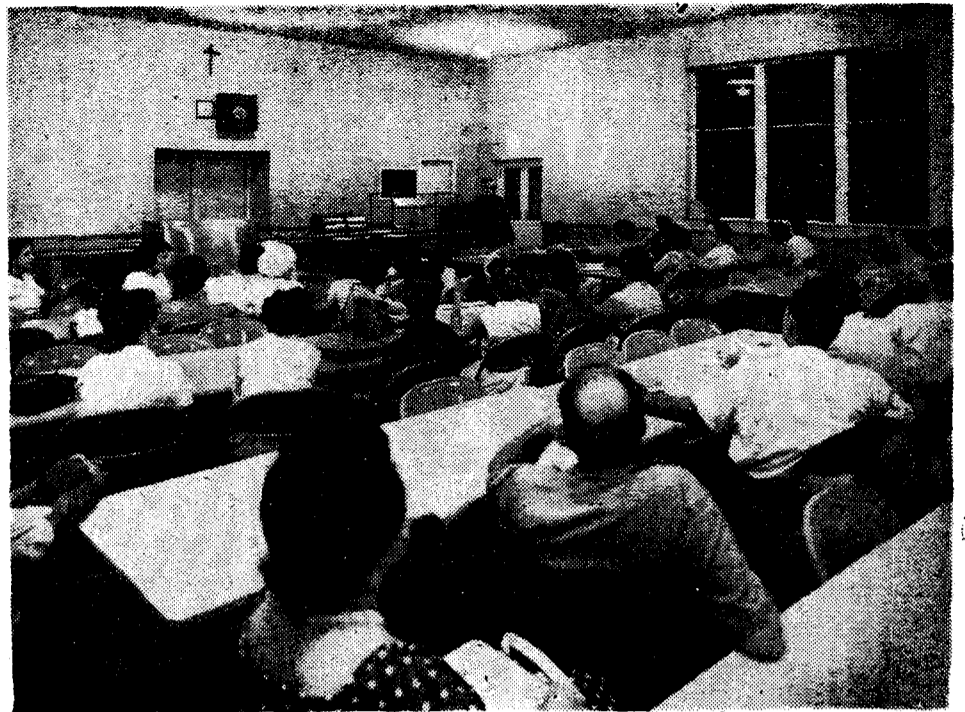
Los padres José M. Paz, a Epiphany; South Miami; José Biain O.F.M., a St. Michael, e Ignacio Pertika, O.F.M., a St. Brendan.

El R.P. Jorge Bez Chabebe comienza a actuar como capellán en Camp Matecumbe, con los jovencitos cubanos refugiados.

Monseñor José M. Juaristi, que actuaba como pastor asistente en la parroquia de St. Hugh, Coconut Grove, de la que ahora es párroco el R. P. Antonio Navarrete, pasa como capellán del Noviciado Monte San José, en Jensen Beach.

Nueva misión

Al mismo tiempo se anunció la creación de una nueva misión en la parroquia de Sts Peter and Paul, la que estará bajo la dirección del R.P. Ferdinando Ibarra. La nueva misión, bajo la advocación de San Juan Bosco estará enclavada en una zona eminentemente latina y tendrá como límites el río Miami, el Tamiami Trail y la 19 Avenida del Southwest.

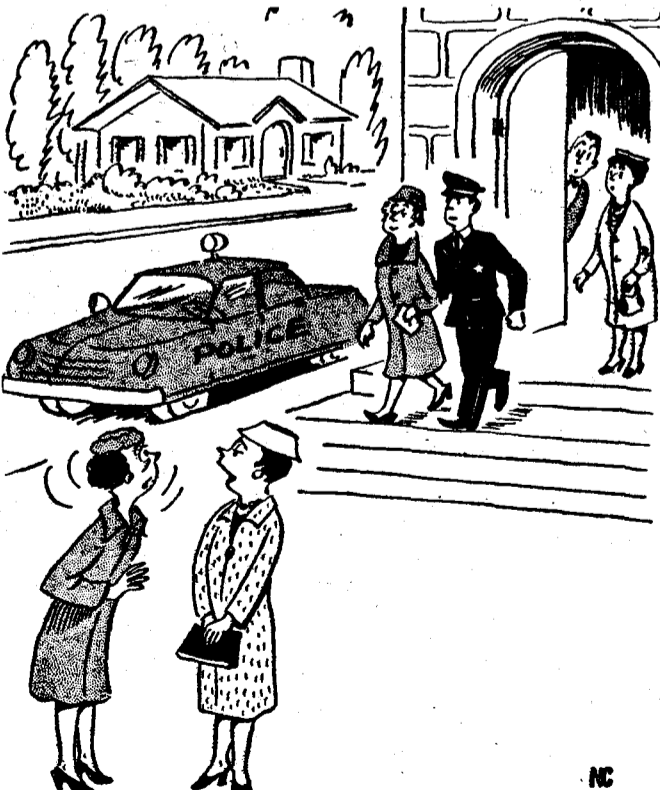


ALREDEDOR DE 70 personas están asistiendo todos los martes a las conferencias que sobre la Confraternidad de la Doctrina Cristiana está ofreciendo el Padre Emilio Vallina en el auditorium de la parroquia del Corpus Christi. Los que participan en estas conferencias serán los pioneros de esa obra entre los hispanos de las distintas parroquias. En la foto un aspecto de los asistentes, destacándose al fondo el P. Vallina.

De Aquí y De Allá...

SAN AGUSTIN, FLORIDA, (NC). — Mons. José P. Hurley, arzobispo - Obispo de San Agustín, prepara aquí la conmemoración en 1965 del cuarto centenario de la Misión Nombre de Dios, fundada por los españoles en 1665 y donde por vez primera se celebró la Santa Misa en lo que es hoy Estados Unidos.

ROMA, (NC). — "El concilio tiene extraordinaria importancia para el mundo, y estoy convencido de que resultará un gran éxito," declaró aquí en vísperas del II Concilio Ecuménico Vaticano el arzobispo Makarios, prelado ortodoxo griego cismático y presidente de Chipre.



"No te asustes; Ese es su marido."

La CDC y la Santificación Personal

Por el Padre EMILIO VALLINA

II

Todo Católico es un apóstol potencial. La mayor necesidad de la Iglesia hoy consiste en el desarrollo de un fuerte apostolado. Pío XII en su gran preocupación por el desarrollo espiritual de sus hijos, exhortó con la mayor solicitud a la armoniosa ayuda de los seglares. En su mensaje de Cuaresma a los párrocos de Roma, en 1954, dijo: "... de aquí, naturalmente, se deduce la gran necesidad de obtener ayuda entre colaboradores capaces de multiplicar vuestras energías y capacidad. Demos gran importancia al apostolado seglar, que cómo sabéis por propia experiencia, puede producir una fuente de poderosa ayuda."

San Pío X preguntó en una ocasión a un grupo de Cardenales romanos, "¿Cuál es la gran necesidad de la Iglesia hoy? Uno a uno fueron contestando: más Iglesias, más escuelas, mayor propaganda, a lo que respondió el Vicario de Cristo: "Dénme en cada parroquia a un puñado de seglares alertas, bien informados, devotos y cambiaré la faz de la tierra."

Este mismo Sumo Pontífice reconociendo que la causa principal de la presente indiferencia y los serios males que resultan de este estado de cosas se debe a la ignorancia de cosas divinas, decreto: "En todas y cada una de las Parroquias, la Sociedad conocida como Cofradía de la Doctrina Cristiana debe ser canónicamente establecida."

La Cofradía de la Doctrina Cristiana encierra el plan por el cual la vida católica ha de crecer y aumentarse en cada Parroquia. Es un programa completo, por medio de cual se dará instrucción religiosa a todas las almas que radican dentro de los límites de cada Parroquia.

Sería un error pensar que el programa de la CCD consiste sencillamente en enseñar Catecismo a los niños de la escuela elemental y a los jóvenes de la superior. Consiste en la movilización total de la Parroquia, convertida en Acción Católica.

Tiene por objeto cuidar de las necesidades espirituales de todos sus miembros, desde la cuna hasta la tumba. La instrucción religiosa de niños de edad escolar constituye la sexta parte del programa entero. En la Confraternidad de la Doctrina Cristiana se halla la respuesta a la pregunta que se hace frecuentemente: ¿Qué lugar puedo ocupar yo en el?

Destacan Labor de Médicos Cubanos

La Madre Mary Kenneth O.P., profesora de Español del Barry College pronunciará las palabras de apertura del acto de graduación del curso especial de la Escuela de Medicina de la Universidad de La Habana en el Exilio; mañana sábado, día 13, a las 10:30 A.M.

Los Beneficios Mutuos Alcanzados como Resultado del Exilio de Médicos Cubanos será el tema que expondrá la religiosa dominica, que obtuvo su doctorado en Filosofía en la Universidad de Santo

Domingo y que cursó posteriores estudios en la Universidad de La Habana.

De acuerdo con la Madre Kenneth, bajo cuya dirección se ofrecieron gratuitamente clases de inglés a médicos y otros profesionales cubanos a raíz del inicio del éxodo de Cuba, el 16 por ciento de las plazas médicas vacantes en los Estados Unidos han sido cubiertas por cubanos y más de 1,000 médicos cubanos han hecho su "board," habilitándose para practicar en hospitales de la nación.

Seminaristas de Cuba y Colombia en Miami

Nueve jóvenes refugiados cubanos ingresaron este año en el Seminario Diocesano de San Juan Vianey, con el propósito de hacer realidad su vocación sacerdotal. A ellos se une un jovencito colombiano, Jairo Avila, para hacer un grupo de diez seminaristas que habla hispana entre los jóvenes norteamericanos en las modernas aulas de la fragua de sacerdotes de Miami.

Todos los cubanos llegaron aquí exiliados de su patria hoy dominada por el comunismo. Algunos de ellos ya con la vocación a sacerdocio, aunque en otros esa vocación surgió o se afianzó aquí en el exilio, al comprobar la necesidad de sacerdotes para la nueva Cuba que suceda al comunismo.

Jairo Avila, el joven colombiano, estudiaba ya la carrera sacerdotal en Bogotá, en el Seminario Apostólico Dominicano, pero al trasladarse sus padres a Miami como residentes por motivos de trabajo, obtuvo autorización para continuar sus estudios aquí, más cerca de su familia. Acaba de cumplir los 15 años.

El grupo de cubanos está integrado por Oscar Cañizares, Iván Rovira, Alejandro Carrión, Facundo Muñiz, Ar-

mando Díaz, Manuel Fernández, Juan Sosa, Pedro González Capdevila y Pedro Fuentes.

POR CRISTO Y POR CUBA

Sus edades oscilan entre los 14 y los 24 años de edad, unos proceden de colegios católicos y otros de escuelas públicas y colegios laicos. Todos coinciden en la idea de la necesidad de sacerdotes para una reconstrucción cristiana de Cuba, que es fundamentalmente lo que los ha movido a ingresar en el seminario.

Por ejemplo, Oscar Cañizares, que es natural de Camagüey, dijo que "deseo hacer algo por Cristo y por Cuba y creo que consagrándome al sacerdocio puedo ejercer una amplia tarea de acción social. Viendo que el comunismo estaba sembrando el odio, quise coger la cruz del amor bajo el camino del sacerdocio."

COMO SE SIENTEN EN EL SEMINARIO

Todos ellos se encuentran muy agradecidos al calor que aquí se le ha prestado a su vocación y no pueden ocultar el reconocimiento a "la caridad con que los demás seminaristas norteamericanos nos tratan."

Aunque algunos aún encuentran dificultades con el idioma, todos esperan saltar ese obstáculo, contando con el favor de los compañeros y profesores y con el esfuerzo personal.

LA TRAGEDIA CUBANA

Viven muy al tanto de la tragedia de su patria, preocupándose por el estudio de los males que habrá que salvar en el futuro.

Sin embargo, el estudio de la carrera sacerdotal y esa particular preocupación por la patria oprimida les deja tiempo para momentos de esparcimiento en la práctica de los deportes; la natación en la piscina del Seminario y el basketball y el baseball son algunos de sus pasatiempos predilectos.

Fuentes es uno de los más jóvenes del grupo. Ya en Cuba latía en él el interés por la carrera sacerdotal, pero fue en Miami donde se decidió a ingresar en el seminario. En Cuba estudiaba en una escuela pública y era acólito en la parroquia de San José, Gilira de Melena, de la que era párroco el Padre Luis Pérez, una de las personas que más influyó en su vocación.

Iván Rovira, que era alumno de los Maristas de la Vihora, en La Habana, traía ya su vocación bien definida. "Lo tenía ya decidido. Los problemas políticos sólo cambiaron el lugar." Era miembro de la Juventud Estudiantil Católica y trabajaba en catequesis.



Con el R.P. Daniel Sánchez, recientemente ordenado en Miami, aparecen los seminaristas cubanos Pedro González Capdevila, Oscar Cañizares, Juan Sosa, Iván Rovira, Alejandro Carrión, Fuentes y Facundo Muñiz.

El mayor del grupo es Pedro González Capdevila, con sus 24 años de edad y una intensa labor en la Acción Católica de su provincia de Oriente.

El más joven es Facundo Muñiz, de 14 años, y en quien sus compañeros de Camp Mateumbe observaron enseguida inclinaciones piadosas que al fin lo llevaron a la carrera sacerdotal.

Además de Facundo Muñiz, son varios los jóvenes seminaristas cubanos que salieron de los campamentos que en Miami sostiene el Catholic Welfare para jóvenes que llegan sólo al exilio. Juan Sosa, Armando Díaz, Manolo Fernández y Oscar Cañizares, proceden de esos

centros y han contado desde el primer momento con el calor de Mons. Bryan O. Walsh, alma de esa gigantesca labor en beneficio de la juventud cubana.

Proceden de todas las provincias de Cuba y a Cuba desean volver cuando antes, para entonces allí desarrollar su labor apostólica, que tanto se necesitará. Aunque quizás ya algunos, más identificados con el modo de vida norteamericano, estén pensando en la posibilidad de quedarse a servir aquí.

Entre tanto, ne el exilio, donde tan generosamente les ha abierto sus puertas el Seminario San Juan Vianey, ellos se preparan, con el estudio y el ejercicio de una vida piadosa, para llegar a ser en su patria sacerdotes de Dios, dispuestos a borrar, con Verdad y amor, todo el daño que hoy se está haciendo a través de la mentira y el odio.

ROMA, (NC). — La Organización de las Naciones Unidas para la Agricultura y la Alimentación (FAO) anunció aquí que la Santa Sede se une a 81 países en la emisión el próximo 21 de marzo de la

APRENDA A HAGLAR INGLÉS

- CURSOS INTENSIVOS DIURNOS Y NOCTURNOS
- GRUPOS DE 6 ESTUDIANTES
- PROFESORES NORTEAMERICANOS ESPECIALIZADOS
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Nuevo Círculo de Escuderos de Colón Cubanos

El domingo, día 14, a la 1 p.m., quedará constituido un Círculo de Escuderos de Colón integrado por jóvenes cubanos refugiados. El acto se efectuará en el Salón de los Caballeros de Colón de Coral Gables.

El Círculo incluirá 20 antiguos escuderos de Cuba y 15 nuevos miembros y será patrocinado por el Consejo Nuestra Señora de la Caridad, de Caballeros de Colón, cubanos.

Antes de advenimiento del régimen comunista había en Cuba cuarenta círculos de Escuderos de Colón.

estampilla de correo sobre la campaña Libertad contra el Hambre.

CASA A LA VENTA EN DEERFIELD BEACH

Preciosa, 3 habitaciones, dos banos. CBS. Tipo Rancho con amplia terraza rodeada de tela-metálica (22 por 20 pies) jardín ornamentado, Cocina empotrada, refrigerador, lavaplatos y tragante de basuras. Aire acondicionado y calefacción. Sistema de regadío, doble carport. Cerca del mar, escuelas e iglesias. Llamar al propietario 399-2378, Deerfield Beach. (Area Code 305)

Nuevas Misas con Sermón en Español en dos Parroquias

A partir del domingo día 14 la Parroquia del Corpus Christi ofrecerá dos nuevas misas con sermón en español, en adición a la misa comunitaria en español que se ofrece a las 12:55 p.m. Las dos nuevas misas para público de habla hispana serán a las 10 de la mañana y 5:30 de la tarde.

La iglesia del Corpus Christi está situada en el 3220 N.W. 7 Ave., en medio de una zona de numerosa población latina. Su párroco lo es el R.P. José H. O'Shea, siendo capellanes de habla hispana los padres Leonardo Vázquez y Francisco Calderón O.P.

Las misas con prédica en español, todos los domingos: 6, 7, 8, 9, 11 a.m., y 12m.

En St. Hugh

Además de las misas de 10 a.m. y 12:55 y 5:30 p.m., en español, la iglesia del Corpus Christi ofrece el siguiente horario:

En la iglesia de St. Hugh, Coconut Grove, se está ofreciendo una misa con sermón en español todos los domingos a las 5:30 p.m., oficiada y predicada por el P.R. Antonio Navarrete, recientemente designado párroco de la misma.

La iglesia de St. Hugh está situada en el 3291 Franklin Ave., esquina a Main High-

way, Coconut Grove, y además de la nueva misa vespertina en español ofrece el siguiente horario de misas matutinas: 7, 8:30, 10:30 y 12.



De izquierda a derecha los seminaristas Juan Sosa, Manuel Fernández, Facundo Muñiz, Armando Díaz, Alejandro Carrión y Oscar Cañizares charlan amigablemente con Mons. Bryan O. Walsh, que tanto ha ayudado a algunos de ellos en su vocación.

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God Love You

Most Reverend

Fulton J. Sheen

If we sat down to table with a Communist, the editor of an anti-Catholic magazine, a wealthy non-religious man and woman, union leaders and a so-called Christian, would anyone at the table know that we believed in the Divinity of Christ and His Church, had our lips purpled by the Precious Blood of the Saviour and participated in the Divine Nature? In other words, would we be "separated" from the rest in our sense of values, our judgments about life, birth, education, suffering and death?

And yet we have been told: "Separate yourselves from them and I will make you welcome." The separation is not physical, but spiritual; not social, but moral. The Jews were never permitted to use an ox and an ass at the same plow, for one was a clean animal and the other was unclean. St. Paul, continuing the idea, said we were not to be "unequally yoked" with the pagans: "You must live as men native to the Light; when the Light has its effect, all is goodness and holiness and truth; your lives must be a manifestation of God's will."

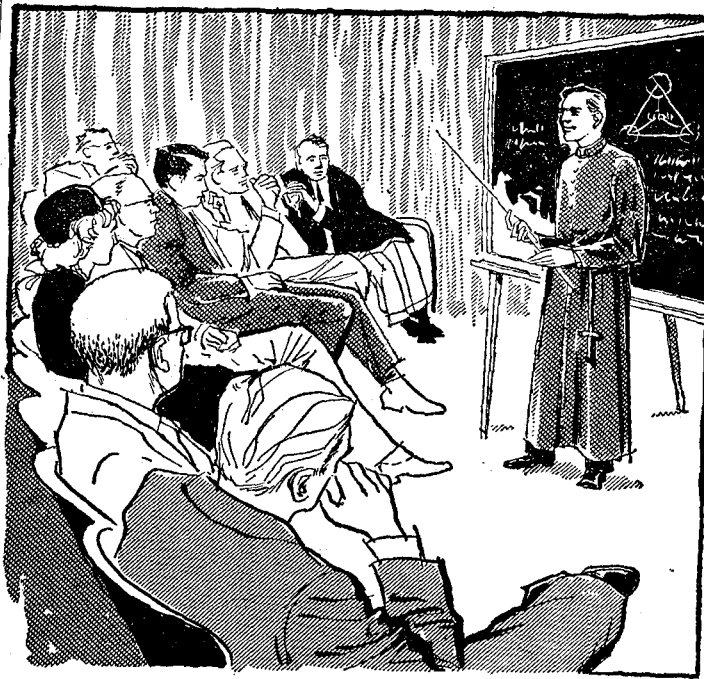
In this matter, most of us have failed. In fact, there is often much less zeal for spreading the Truth among the Children of Light than there is zeal for spreading Communism among the children of darkness. The latter talk Communism and are unafraid to do so; we often shrink from announcing our Faith. A Catholic lawyer in Berlin had a non-Catholic partner for twenty years. When the non-Catholic lay dying, his Catholic partner said: "Now that you are dying, why not embrace the Faith?" His partner answered: "If your Faith means so little to you that you never spoke of it during our long relationship, then it should mean little at death!"

Our sterility, if there be any; our practice of Faith control, if there be any; our failure to beget spiritual children in Christ, is serious. If you have never recovered a lost sheep or made a convert or healed a leper, it might be well to begin doing it. Since you have not yet succeeded, name a proxy. Have the Holy Father send a missionary to Africa or Asia. If you cannot afford this, send a catechist or someone who will instruct others in the family. This amounts to only \$20 a month. If you cannot make that sacrifice, and many cannot, then save a penny a day and at the end of three months send the dollar to the Holy Father through his Society for the Propagation of the Faith. Thank you!

GOD LOVE YOU to Mrs. A. K. for \$5 "My husband just received another raise, and we want to share it with the Missions." . . . to J.M.W. for \$1 "I am 12 years old and this is my birthday money. I want you to have it." . . . to W. I. L. for \$13 "My sister and I promised to give half of our winnings at the races to The Society for the Propagation of the Faith for work in the Missions." . . . to Anonymous for \$5 "There is no self-denial in this offering, as God has given me much, but I am sending it to remind myself that there are others who are not so fortunate."

MISSION combines the best features of all other magazines: stories, pictures, statistics and details, human interest. Take an interest in the suffering humanity of the mission world and send your sacrifices along with a request to be put on the mailing list of this bi-monthly publication.

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, 366 Fifth Avenue, New York 1, N.Y., or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Fla.



"I went and let myself in for the treat of my life."

SHARING OUR TREASURE

Inquiry Class Proved Treat Of His Life For This Convert

REV. JOHN A. O'BRIEN, Ph.D.
University of Notre Dame

In seeking to share the precious treasure of our holy Faith with churchless friends, we can learn a lot from commercial salesmen. They are eager to seize any suitable opportunity to tell of their product. They are courteous, kindly, zealous and tactfully persistent.



Father O'Brien

They know that, other things being equal, the salesman who calls on the most prospects makes the most sales. No wonder that Jesus said, "The children of this world are wiser in their generation than the children of light."

Our popes, bishops and priests are appealing with ever increasing frequency and force to our laity for the assistance so urgently needed to reach the hundred million churchless or non-church-going people of our land. "It is necessary," said Pius XI, "that ALL MEN be apostles, that the Catholic laity do not stand idle but be united with their bishops" in the extension of Christ's Kingdom among souls.

In a message to the national congress of the Confraternity of Christian Doctrine in Buffalo in October 1956, Pius XII praised "the invaluable services which a zealous and well-trained laity can render to their bishops and priests in the vital task of making the truths of our religion better known and better appreciated."

This is illustrated in the conversion of Bernard M. Haley of Waterloo, Iowa.

"I was reared," related Mr. Haley, "as a Lutheran and attended church and Sunday school quite regularly until I was about 20. But I seemed to be missing something and stopped going. Later I met a Catholic girl, Doris Kelly, and

after some brief instructions was married in the rectory.

"During the first 15 years I would go to Mass occasionally with my wife and children. I'm sure Doris was praying for my conversion, but she was careful not to push me.

"Occasionally she would inquire if I wouldn't like to take instructions, but I wasn't quite ready. But all this time the example of my wife and children was having its effect upon me. I could see how much their religion helped them, especially Mass and Holy Communion.

"Early in 1955 Doris told me that her pastor, Father Patrick McElliott at St. John's, announced he was starting an inquiry class. He extended a special invitation to all the non-Catholic parties in mixed marriages.

"No one would be asked to commit himself in advance and no pressure would be exerted. This was too good to pass up.

"I went and let myself in for the treat of my life. In a friendly manner Father McElliott explained how Christ founded the Church, authorized it to teach in His name and promised to be with it till the end of time.

"The long line of popes from St. Peter to the present pontiff shows the Catholic Church was in existence for 15 centuries before Protestantism was born. This clinched it for me.

"Along with the rest of the class I was received into Christ's true church and made my First Holy Communion. It was a red-letter day in my life.

"Why had I waited so long? To make up for lost time I joined the Legion of Mary. We devote several hours every week calling at homes to recruit people for the inquiry classes.

"It takes a lot of patience, effort and shoe leather, but it's the best way I can show my gratitude. We're helping Father McElliott average over 50 converts a year, and that's my greatest happiness."

The Question Box

'Are Papal Teachings On Politics Binding?'



By MSGR. J. D. CONWAY

Q. When a papal encyclical deals with matters of politics or economics are Catholics obliged in conscience to adopt these papal teachings even though their own extensive training and education lead them to opposite conclusions on certain political or economic problems: From my Catholic college training and from my reading of Catholic papers I have always understood that we should study the encyclicals for the guidance they can give us in solving the problems of man's relations with man in justice to each other, but that any specific solution recommended by the pope is a very learned recommendation, which leaves a Catholic free in conscience to believe another specific solution would work out better.

In theological questions it is a matter of faith when the pope speaks under his God-given power to proclaim matters of dogma. There is no question about that, but I have never understood political and economic teachings of the popes to be binding on all Catholics as are papal pronouncements of religious dogma.

A. Your statement of thesis is irrefragable, but I am afraid that you fail to distinguish between dogma and its practical application. It is not enough that the pope teach us theories. He must teach us, at least in general terms, the application of those theories. Otherwise he is impractical.

Terms are apt to confuse us. The pope has no direct competence or authority in politics or economics. But he does have authority from Jesus Christ to teach justice and charity; and if these virtues are to affect the lives of men they cannot remain vague generalities. They must be applied, at least as general principles, to the realities of

life. As virtues Justice and Charity are not abstract concepts; they are attitudes and actions in daily life.

Your question permits me to suppose that you are familiar with the encyclical of Pope Pius XII which is entitled *Humani Generis*. I would refer you to paragraph 27 of that encyclical in which the Holy Father states explicitly that when the Supreme Pontiff passes judgment in an encyclical on a matter it can no longer be considered a question open to discussion among theologians.

Now I will grant you that he is referring to matters pertaining to faith and morals. But politics and economics, in the measure that they are treated in papal encyclicals, are intimately tied up with faith and morals. So I would feel safe in extending the pronouncement of Pope Pius XII to this "tie-up." Consequently I would feel safe in stating that if discussion among theologians is not permitted in such matters, then ordinary priests and the laity should not feel themselves qualified.

Some members of the Catho-

lic laity have presumed to question statements of Pope John XXIII in his recent ency. Mater et Magistra. It is my firm advice that if a particular Catholic person finds difficulty in accepting the teachings of the Holy Father, as contained in this encyclical, he should dedicate himself to a course of study which will inform him of the traditional teachings of the Church in these matters. If he is not willing to make this study then he should simply accept the teachings with due humility, since they come from the Vicar of Christ, appointed as the official teacher of all Catholics.

We know that he does not intend to pronounce on specific types of foreign aid or social security or medical care. But he does pronounce on the general principles; and until you find a better specific that is practical then I believe you are obliged, as a Catholic, to ride along with what we have — or with the best which is proposed to us. We cannot oppose efforts to implement social justice merely because these efforts are imperfect, unless we have something better to offer. Imperfect efforts are better than no effort at all. And it is fairly evident that many of those who are perturbed by Mater et Magistra would prefer no effort at all.

Missal Guide

Oct. 14 — Eighteenth Sunday after Pentecost, Mass of the Sunday, Gloria, Credo, preface of the Trinity.

Oct. 15 — St. Teresa, Virgin. Mass of the feast, Gloria, second prayer against storms, common preface.

Oct. 16 — St. Hedwig, Widow. Mass of the feast, Gloria, common preface.

Oct. 17 — St. Margaret Mary Alcoque, Virgin. Mass of the feast, Gloria, second prayer against storms, common preface.

Oct. 18 — St. Luke, Evangelist. Mass of the feast, Gloria, Credo, common preface.

Oct. 19 — St. Peter of Alcantara, Confessor. Mass of the feast, Gloria, second prayer against storms, common preface.

Oct. 20 — St. John of Kenty, Confessor. Mass of the feast, Gloria, common preface.

Oct. 21 — Nineteenth Sunday after Pentecost. Mass of the Sunday, Gloria, second prayer (under same conclusion) for the Propagation of the Faith, Credo, preface of the Trinity.

LEGION OF DECENCY FILM RATINGS

A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

Across the Bridge	In Between Age	Reluctant Saint
Air Force	In Wake of Stranger	Ring of Rhythm
Alias Jesse James	Invasion of the	Road To Hong Kong
All Hands On Deck	It's Only Money	Runaway
Almost Angels	Invasion Quartet	Safe At Home
Babes In Toyland	Jack The Giant Killer	Sally Sinners
Bashful Elephant	John Paul Jones	Sergeant Was A Lady
Best Of Enemies	La Belle Americaine	Silent Call
Beauty and the Beast	Ladies Man	Slaves of Carthage
Beyond Time Barrier	Land We Love	Snow Fire
Big Gamble	Last Angry Man	Spy in the Sky
Big Jeeter	Last Dawn	Stop, Look and Laugh
Big Night	Last Days of Pompeii	Story of the Count
Big Wave	Last Voyage	of Monte Cristo
Bon Voyage	Left, Right and Center	Stowaway In the Sky
Blood and Steel	Libel	Summer To Remember
Boy and the Pirates	Life of Maria Goretti	Swing Along
Cast A Long Shadow	Little Shepherds Of	Sword And The Dragon
Clown And The Kid	Kingdom Come	Tarzan Goes To India
Coming Out Party	Longest Day	Teenage Millionaire
Comancheros, The	Lost World	Ten Who Dared
Conspiracy of Hearts	Majority Of One	There Was A Crooked
Crash Landing	Man On A String	Wings of Chance
Dalton That Got	Marco Polo	300 Spartans
Way	Master of World	Three Stooges In Orbit
Damn the Defiant	Michael Strogoff	Tomboy And Champ
Damon and Goliath	Midsommer Night's	Trojan Horse
David and Goliath	Dream	Twelve To The Moon
Dentist In Chair	Mr. Hobbs Takes	Two Little Bears
Desert Attack	A Vacation	Under Ten Flags
ert Patrol	Misty	Underwater City
uzzled Heaven	Moon Pilot	Unearthly
rything's Ducky	Mother	Up In Smoke
ve Weeks In A Balloon	Mysterious Isle	Valley of Dragons
Face of Fire	Nine Lives	Warrior and Slave Girl
Flaming Frontier	No Man Is An Island	Warrior and Slave Girl
Flute And Arrow	For the Double	We'll Bury You
Follow That Dream	Persuader	When Clock Strikes
Forever My Love	Peacekeeper, The	Wild Westerners, The
For the Love of Mike	Phantom of the Opera	Wings of Victory
Gambler Wore A Gun	Power Among Men	Wonderful World of
Gift of Love	Purple Hills	the Brothers Grimm
Gigot		World Was His Jury
Great Day		Wrong Man
Gunfight		You Have To
Hey Boy, Hey Girl		Run Fast
Hey, Let's Twist		Zulu
Honeymoon Machine		

MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

Antigone	General Della Rovere	Requiem For a
As The Sea Rages	Hands of Darkness	Heavyweight
Balloon	Hand of Death	Samsa
Barabbas	Hands of a Stranger	Sardonicus
Because They're Young	Hell Bent For Leather	Savage Guns
Belle Sommers	Horizontal Lieutenant	Say One For Me
Beware Of Children	The Hellions	Scent of Mystery
Beyond All Limits	Hell Is For Heroes	Secret of Deep Harbor
Big Money	Hill And Run	Scars and Partners
Billy Budd	Holiday For Lovers	Shadow Of Fear
Birdman Of Alcatraz	How Is The Hero	Shadow Of The Cat
Black Sunday	Incident In An Alley	Shame of the
Black Flights	Kid Galahad	Sabin Women
Blueprint For Robbery	Lineup	Sinner
Born To Be Loved	Lion, The	Six Black Horses
Brainwashed	Lionel Are the Brave	Sniper's Ridge
Bride to the Sun	Lost Battalion	So Lovely, So Deadly
Broken Lane	Loves of Salammbô	Solo, Without End
But Not For Me	Madison Avenue	Spiral Road
Bridge To Sun	Magnificent Seven	Stranger At My Door
Burning Nights	Man In Cocked Hat	Stranger In My Arms
Care of Eve	Man In The Moon	Surrender Hell
City After Midnight	Man, The	Sword of the
Colossus Of Rhodes	Manter, The	Conqueror
Counterplot	Marie Octobre	Teenage Bad Girl
Court Martial	Master Of Who	Teenage Caveman
Cow And	Meln Kampf	Tender Is The Night
Crazy For Love	Mighty Ursus	Ten Seconds To Hell
Date With Disaster	Miracle Worker	13 West Street
Day of Fury	Most Wanted Man	Thunder In The Sun
Dead To The World	Mountain Road	Tormented
Deadly Duo	My Geisha	Trunk, The
Deadly Companions	Naked Edge	Twenty Plus Two
Eleventh Commandment	Night Creatures	Two Rode Together
Escape From Zahrain	No Place To Hide	Two Tickets To Paris
Experiment In Terror	No Where To Go	Virgins of Rome
Face of a Fugitive	Once Upon A Horse	Wake Me When
Fanny	Operation Bottleneck	It's Over
Fear No More	Outsider, The	Walk Like A Dragon
Flame In The Street	Pirates Of	Walking Target
Flower Drum Song	Blood River	White Warrior
Follow That Man	Signature Burial	Wild and the Innocent
Four Ways Out	Price of Fear	Woman Hunt
Frankie		Woman Obsessed

MORALLY UNOBJECTIONABLE FOR ADULTS

Ada	Hitler	Home From The Hill
Adventures of a	Horror Chamber of	Dr. Faustus
Young Man	Horror Hotel	Home of Intrigue
All In Night's Work	Hustler, The	I Like Money
Another Time, Another	I'm All Right Jack	Information Received
Place	Information Received	Inherit The Wind
Angel Wore Red	Innocents, The	Intens, The
Ask Any Girl	Intens, The	Key Witness
Bachelor In Paradise	La Notte Brava	Last Year at
Back To The Wall	Let No Man Write	My Epitaph
Battle Of Stalingrad	Light In The Piazza	Look Back In Anger
Best Of Everything	Madigan	Wake Mine Mink
Big Deal On	Manchurian Candidate	Married Too Young
Madonna St.	Married Too Young	My Two Faces
Black Orpheus	My Two Faces	Ninth Circle
Boys Night Out	Ninth Circle	Odds Against Tom'row
Breakfast At Tiffany's	One, Two, Three	One, Two, Three
By Love Possessed	One, Two, Three	One Plus One
Captain's Tale	Only Two Can Play	Please Turn Over
Children's Hour	Only Two Can Play	Plunderers, The
Claudelle Inglish	Portrait In Black	Portrait In Black
Come September	Portrait In Black	Portrait In Black
Couch, The	Portrait In Black	Portrait In Black
Counterfeit	Portrait In Black	Portrait In Black
Counterfeiters of Paris	Portrait In Black	Portrait In Black
Day of the Outlaw	Portrait In Black	Portrait In Black
End of Innocence	Portrait In Black	Portrait In Black
Explosive Generation	Portrait In Black	Portrait In Black
Facts of Life	Portrait In Black	Portrait In Black
Five Golden Hours	Portrait In Black	Portrait In Black
Four Fast Guns	Portrait In Black	Portrait In Black
French Mistress	Portrait In Black	Portrait In Black
Girl With A Sultcase	Portrait In Black	Portrait In Black
Grass Is Greener	Portrait In Black	Portrait In Black
Happy Thieves	Portrait In Black	Portrait In Black
Heroes Die Young	Portrait In Black	Portrait In Black
Hell Is A City	Portrait In Black	Portrait In Black

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Angel Baby	House On The	Nights Of Rasputin
Back From The Dead	Waterfront	Passion of Slow Fire
Back Street	Indestructible Man	Prey, My Friend
Big Show	It Happened In Athens	Purple Noon
Black Whip	It Started With A Kiss	Rat Race
Blood And Roses	It Takes A Thief	Rebel Breed
Bloody Brood, The	Joker, The	Revolt of Slaves
Born Reckless	Journey To The	Rookie
Brain That	Seventh Planet	Shakedown
Wouldn't Die	Juvenile Jungle	Shoot the
Bramble Bush	Kind of Loving	Dr. Jekyll
Can-Can	Kiss Them For Me	Solomon and Sheba
Chapman Report	Law, The	Some Came Running
Circus of Horrors	Let's Make Love	Sons and Lovers
Concrete Jungle	Live Fast, Die Young	Splendor In Grass
Crack In The Mirror	Love Is A Golden Bowl	Subway In The Sky
Cry For Happy	Lovers Come Back	Summerskin
Curse of the Werewolf	Lovers On A Tightrope	Take A Giant Step
Daddy In Dust	Madonna	Tell It Heart
Devil's Eye	Man In The Shadow	Terror In Night
Doctor In Love	Man of the West	That Touch of Mink
Doctor No	Man on the Prowl	This Angry Age
Dr. Jekyll	Mark, The	Three On A Spree
Week	Marriage Go Round	Tomorrow Is My Turn
Dr. Jekyll	Mary Had A Little	Too Late Blues
Dr. Jekyll	Matter of Morals, A	Too Young for Love
Dr. Jekyll	Middle of the Night	Two Faces of
Dr. Jekyll	Minotaur	Dr. Jekyll
Dr. Jekyll	Misfits	Two Loves
Dr. Jekyll	Moguls, The	Vampire and the
Dr. Jekyll	Morgan The Pirate	Ballerina
Dr. Jekyll	Most Dangerous	Very Private Affair
Dr. Jekyll	Man Alive	Waltz of the Toreadors
Dr. Jekyll	Never So Few	Warrior Empress
Dr. Jekyll	Night of the Quarter	Wayward Grl
Dr. Jekyll	Of Love and Lust	What Pre Murder
Dr. Jekyll		White Slave Ship
Dr. Jekyll		Wife For A Night
Dr. Jekyll		Wild Harvest
Dr. Jekyll		Wild In The Country

CONDEMNED

Breathless	Love Is My Profession	Prime Time
Come Dance With Me	Lovers	Question of Adultery
During One Night	Mating Urge	Night Heaven Fell
Five Day Lover	Naked Night	Saturday Night And
Girl With The	Never On Sunday	Sunday Morning
Golden Eyes	Odd Obsession	Sins Of Mona Kent
Green Mare, The	Oscar Wilde	Tales of Paris
Joan of the Angels	Phaedra	Temptation
Lady Chatterly's	Portrait Of Desire	Truth, The
Lover	Pot Bowle	Young and Damned
Les Liaisons		

SEPARATE CLASSIFICATION**

Intruder	Sky Above And
King of Kings	Mud Below
Walk on the Wild Side	Strangers In A City
Pressure Point	Too Young To Love

**A separate classification is given to certain films which, while not morally offensive, require some analysis and explanation as a protection to the uninformed against wrong interpretation and false conclusions.

(Please clip and save this list. It will be published periodically.)

HOLLYWOOD IN FOCUS

Catholics Must Unite Against 'C' Films

BY WILLIAM H. MOORING

Acknowledging that "Legion of Decency influence over money-minded producers and distributors is largely based on the economic loss which 'condemnation' means at the box-office," Hollywood's "Daily Variety" banner - lines news that next month, Loews' Theater circuit in New York City will play the Italian "Boccaccio 70," the first "condemned" film it has ever booked.

Claiming that "the Legion's influence has been whittled away . . . ever since such major companies as United Artists and Columbia (through subsidiaries) started releasing 'condemned' films from abroad," "Variety" remarks that "changes in the pattern of U. S. film exhibition . . . will be boldly dramatized" by the "Boccaccio" booking.

Meanwhile readers frequently ask why, if they are bound in conscience to stay away from condemned films, these same movies are reviewed, often with qualified appraisal of artistic elements, in certain Catholic publications.

This column never formally reviews a "C" film but merely reports upon the Legion's reasons for condemning it. From 1943 (when this column began) until the late 50s, qualified artistic evaluation of "B" (objectionable in part) films, invariably drew stern caution from the Legion.

More recently, several Catholic critics, notably in magazines of opinion, have emphasized artistic values in specific "B" and "C" films.

"Boccaccio 70" a trilogy condemned by the Legion of Decency because of "grossly suggestive and indecent costuming, situations and dialogue," "travesty upon marriage" and a "final act that is little short of a 'dirty joke' at the expense of sex and religion," was recently reviewed at length in one

Catholic magazine with microscopic reference to the Legion's condemnation and no mention of these official observations.

"Variety's" evident jubilation, points up a need for Catholics (critics included) to close ranks against "C" films.

Meanwhile, here is a review of an outstanding film classified A-1. "The Longest Day," (20th Century-Fox).

Some may regard this as a war film to end war films. As a graphic human document of events on the deafening, decisive D-Day, June 6, 1944, it certainly is a war film to eclipse all war films.

Producer Darryl Zanuck has taken Cornelius Ryan's best seller, ten million dollars, between 40 and 50 leading male stars, three directors (Andrew Marton, Bernhard Wicki and Ken Annakin) and an objective point of view.

With these he explodes on the wide screen, a shattering, searing epic of heroes in a hell upon earth.

Evading the political and philosophical arguments and counter-arguments usually injected into movies dealing with World War II, Zanuck and staff utilize massive action and varied individual insets, to create an awesome illusion of audience participation. You know the people. You feel you are there.

LIFE-LIKE VIGNETTES

The coming of the dauntless Allied armada, the disbelief of the German High Command, the importance of its decimated Luftwaffe, the absence of orders from Hitler, daring and death on Omaha and Utah beaches, flurry and fury in the bunkers and on the streets of Ste. Maret Eglise, yield the screen, momentarily, here and there, to life-like vignettes of personal experiences — some heroic, some pathetic, some ironically humorous.

The three-hour picture (with-

out intermission, which would be irksome!) so pulses with swarming action and engrossing detail, it seems like an hour.

It is a saga of great cine-

matic story-telling to which every living American should respond with pride in past triumphs and fervent prayers for future peace.

Film 'Phaedra' Is Condemned

NEW YORK (NC) — A Class C (condemned) classification has been given the movie "Phaedra" by the National Legion of Decency.

The legion noted that the film, distributed by Lopert Films, does not have the Code Seal of Approval of the Motion Picture Association of America.

The legion made the following objection:

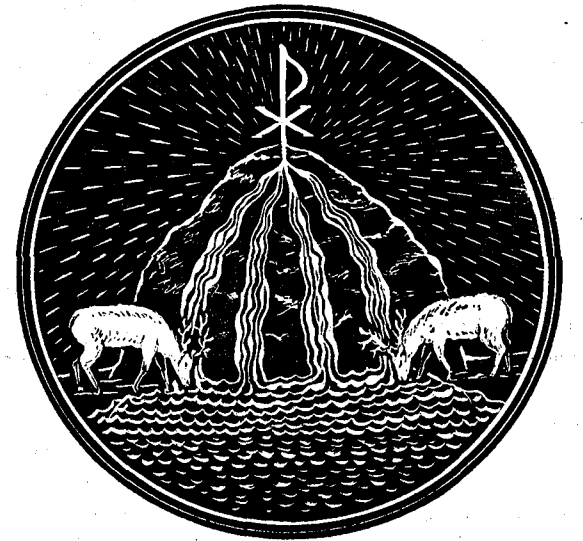
"This film, reputedly derived from a Greek tragedy but alien to the classic spirit of its origins, is presented in a modern setting.

"Judged on this ground, the film attempts to elicit audience sympathy for the immoral character and behavior of its heroine, Phaedra. Furthermore, the treatment of the subject matter contains totally unnecessary suggestive sequences."



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THE FOUNTAIN OF LIFE

Those who live in a desert country, like the Holy Land, can best appreciate the blessing of a spring. In the Near East the common name for spring is "God's gift." This name is applied only to natural fountains of living water, never to man-made cisterns.

The prophet saw the spring as a symbol of the coming Messiah: "Then you shall draw water with joy from the springs of the Saviour." (Isaiah 12, 3).

David sang: "As the hart panteth after the fountains of water, so my soul panteth after Thee, O God." (Psalm 41, 1). Centuries later Jesus Christ proclaimed Himself the source of that living water springing up unto life everlasting (John 4, 14).

The harts, or stags, typify human souls who quench their thirst in the life-giving water. The waters of eternal life flow from Christ, signified by the Chi-Rho symbol, through the rock of the Church. The water springs forth from the rock in the four rivers of Paradise — the Gospels.

"If any man thirst, let him come to Me and drink," Jesus declared (John 7, 37). He also said, "He who drinks of the water that I will give him shall never thirst" (John 4, 12).

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SPANISH CENTER PROGRAM

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"THAT I MAY SEE," CH. 7

WCKT, Ch. 7, 11 a.m. "That I May See" program. Father David J. Heffernan.

TV MASS FOR SHUT-INS

WLBW-TV, Ch. 10, 11:30 a.m. Rt. Rev. Msgr. Patrick J. O'Donoghue, pastor of The Cathedral parish, will offer the Sunday television Mass For Shut-Ins.

CATHOLIC NEWS ON WGBS

WGBS, 710 Kc.; 96.3 FM, 6:05 p.m. News of the Diocese of Miami from The Voice and a summary of national and international Catholic news compiled from the full report of the NCWC News Service. Commentator: Father John J. Buckley, C.M., of St. John Vianney Seminary faculty.

SERMON OF THE DAY

WCKR, 610 Kc., 4:55 a.m. daily. Sermon of the Day will be broadcast from Oct. 12 through Oct. 20 by Father Charles D. Clements, assistant pastor, St. Brendan parish.

★ ★ ★

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By: Gaither D. Peden, Jr.

"Facts are stubborn things . . ." Strangely enough, to disprove a Smollet fact we must prove, first of all, that this particular fact is, in fact, not a fact at all.

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Facts, we suppose, are stubborn things in that they are unbending, inflexible and generally unmanageable if we try to twist them to suit a purpose contrary to their reason for being.

A fact is a potent ally or a stubborn foe, depending on how we use it. A fact is born of precedent, proof and performance and it is difficult to argue against the truth for which it stands.

OUR PARISH



"Matter of fact . . . we're from a redemption center too!"

South Dade Deanery Religious Rally Held At Blessed Trinity

More than 60 men attended a Religious Rally held by the Holy Name of Blessed Trinity parish last Sunday night, according to George Gunn, president.

The three-hour program included a talk by Dan Bradley, lay missionary to New Guinea. Mr. Bradley illustrated his talk with picture slides and pieces of native art.

Following the rally, refreshments were served.

The annual Holy Name Society rally of the South Dade deanery will be held Sunday, Oct. 14, at the Church of the Little Flower, Coral Gables.

A procession will be held at 7:30 a.m. followed by Mass at 8 a.m. and breakfast at 9 a.m.

Father Patrick Walsh O.P. of Dover, Mass., former director of the Southern Mission Band will be the principal speaker.

Society attendance awards will be presented at the breakfast.

Sunday Mass Timetable

- ARCADIA: St. Paul, 10.
- AVON PARK: Our Lady Of Grace, 8:30, 10.
- BELLE GLADE: St. Philip Benizi, 10.
- BOCA GRANDE: Our Lady of Mercy, 10:15
- BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
- BOYNTON BEACH: St. Mark, 7, 8:30, 10, 11:30
- CLEWISTON: St. Margaret, 8, 11:30.
- COCONUT GROVE: St. Hugh, 7, 8:30, 10:30, 12 and 5 p.m. (Sermons in Spanish and English).
- CORAL GABLES: Little Flower (Auditorium), 9, 11:30 and 12:30 (Spanish); (Church), 6, 7, 8, 9, 10, 11:30, 12:30. St. Thomas Aquinas Student Center, 8:30, 9:30, 10:30, 12.
- DANIA: Resurrection (Olsen Junior High School) 7, 9, 10:30, 12:15.
- DEERFIELD BEACH: (Deerfield Beach Jr. High School) 8, 10:30.
- DELRAY BEACH: St. Vincent, 6:45, 8:30, 11.
- FORT LAUDERDALE: Annunciation, 9:30 Blessed Sacrament (Case Funeral Home), 8, 9:30, 11, 12:30. Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m. St. Anthony, 6, 7, 8, 9:15, 10:30, 11:45 St. Bernadette, 8, 9, 10, 11. St. Clement, 8, 9, 10, 11:15, 12:30. St. Jerome, 7, 8:30, 10, 11:30.
- FORT LAUDERDALE BEACH: St. Pius X, 8, 10, 11, 12. St. Sebastian (Harbor Beach), 8, 9:30, 11 and 5:30 p.m.
- FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 11:30.
- FORT MYERS BEACH: Ascension, 7:30, 9:30. Sanibel Island, 11.
- FORT PIERCE: St. Anastasia, 7, 12. Auditorium: 9, 10:30.
- HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11, 12 and 6:30 p.m.
- HIALEAH: Immaculate Conception, 6, 9, 10:30, 11:30 (Spanish). (City Auditorium), 8, 9:30, 11, 12:30, and 6:30 p.m. St. Bernard Mission: 9, 10 (Spanish). St. John the Apostle, 6, 7, 8, 9, 10, 11, 12, 12:55 (Spanish), 5 p.m. and 6 p.m.
- HOBE SOUND: St. Christopher, 7, 10:30.
- HOLLYWOOD: Annunciation, (Madonna Academy) 8, 9, 10, 11:30. Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m. Nativity, 6:15, 7:15, 8:15, 9:30, 10:30, 11:30, 7:30 p.m. St. Bernadette, 8, 9, 10, 11. St. Stephen, 7, 8, 9, 10, 11, 12:15 and 7 p.m.
- HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11.
- IMMOKALEE: Lady of Guadalupe, 11.
- INDIANTOWN: Holy Cross, 7:45.
- JUPITER: St. Jude (Salhaven), 7:30, 9.
- KEY BISCAYNE: St. Agnes, 7, 8:30, 11.
- LABELLE: Mission, 9.
- LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
- St. Luke, 7, 8:30, 10 and 11:30.
- LEHIGH ACRES: St. Raphael (Administration Building) 8, 10.
- MARGATE: St. Vincent, 8, 10, 11:30.
- MIAMI: The Cathedral, 7, 8, 9, 10, 11, 12, and 6 p.m. Corpus Christi, 6, 7, 8, 9, 10 (Spanish), 11, 12, 12:55 (Spanish) and 5:30 p.m. (Spanish). Gesu, 5, 6, 7, 8, 9, 10, 11:30, 12:30. Holy Redeemer, 7, 8:30, 10, 5:30 p.m. (Spanish). International Airport (International Hotel), 7:15 and 8 (Sundays and Holydays).
- St. Mary of the Missions and St. Francis Xavier, 7, 8:30.
- St. Brendan, 7, 8, 9:15, 10:30, 11:30, 12:30, and 5:30 p.m., 6:30 p.m. (Spanish).
- St. Dominic (Fairlawn School) 7, 8, 9, 10, 11. (Spanish).
- St. Mary Chapel, 8:30, 9:30, 10:30, 11:30, 12:30 (Spanish).
- St. Michael, 6, 7, 8, 9 (Polish), 10 (Spanish), 11, 12:30, 6 p.m. (Spanish), 7:30 p.m. Dade County Auditorium 9, 10:30, 12.
- St. Peter and Paul, 6:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish).
- St. Timothy, 8, 9:30, 11.
- St. Vincent De Paul (Central High School cafeteria), 8, 10, 11, 12.
- MIAMI BEACH: St. Francis de Sales, St. Joseph, 7, 8, 9, 10, 11, 12 and 5:30 p.m. St. Mary Magdalen, 8, 9, 10, 11, 12, and 6 p.m. St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
- MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
- MIAMI SPRINGS: Blessed Trinity, 6, 7:30, 8:30, 9:30, 10:30, 12 and 5:30 p.m.
- MIRAMAR: St. Bartholomew, (Foremen's Recreation Hall) 8, 10, 11.
- MOORE HAVEN: St. Joseph the Worker, 10.
- NAPLES: St. Ann, 6, 8, 10, 11.
- NORTH DADE COUNTY: St. Monica, 8, 10, 11.
- NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m. St. James, 6, 7, 8, 9, 10, 11, 12:15 and 5:30 p.m. Visitation, 7, 8:30, 10, 11:30.
- NORTH MIAMI BEACH: St. Lawrence, 7, 9, 11, 12:15.
- NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.
- OKEECHOBEE: Sacred Heart, 9. Boys' School, 10:30.
- OPA-LOCKA: Our Lady of Perpetual Help, 7, 8, 9, 10, 11:30. St. Philip (Bunche Park), 9.
- PAHOKEE: St. Mary, 11:30.
- PALM BEACH: St. Edward, 7, 9, 12 and 5:30 p.m.
- PERRINE: Holy Rosary, 7, 8, 9:30, 10:30, 12.
- PLANTATION: St. Gregory, 7, 8:30, 11, 12:15.
- POMPANO BEACH: Assumption, 7, 8, 9:30, 11, 12:15. St. Elizabeth, 8, 9, 11, 12.
- POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
- PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11.
- PORT ST. LUCIE: Marina, 9.
- PUNTA GORDA: Sacred Heart, 7:30, 10, 6:30 p.m.
- RICHMOND HEIGHTS: Christ The King, 7, 10.
- RIVIERA BEACH: St. Francis, 7, 8, 10:30, 11:30.
- SEBASTIAN: St. William Mission, 8 a.m. SEBRING: St. Catherine, 7, 9, 11.
- SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11, 12. St. Thomas (South Miami Jr. High School, 6750 SW 60th St.), 8, 10, 11. STUART: St. Joseph, 7, 9, 11.
- VERO BEACH: St. Helen, 7:30, 9, 11.
- WAUCHULA: St. Michael, 8.
- WEST PALM BEACH: Blessed Martin, 9:30. Holy Name, 7, 9, 10:30, 12. St. Ann, 6, 7, 8, 9, 10, 11, 12. St. Juliana, 6:30, 8, 9, 10, 11, 12.

U.S. Bishops Set Rome Conference

ROME (NC) — Bishops of the United States will hold their annual meeting at the North American College on Oct. 15, 17 and 19.

Traditionally, the U.S. Bishop hold their annual meeting in November at the Catholic University of America. This year, however, they are meeting in Rome because they are there to take part in the Second Vatican Council.

The meeting here will mark the first time the Bishops have met outside the U.S.

Port Charlotte Church Holds Religion Class

PORT CHARLOTTE — Religious instruction classes for students of St. Charles Borromeo parish attending elementary public schools are conducted every Sunday after the 9:30 a.m. Mass.

Inquiry classes for adults who wish to learn more about the Catholic Faith are held at 7:30 p.m. Tuesday and Thursday evenings in St. Charles School.

Holy Name Society Gets 200 Applications

The newly organized Holy Name Society of Nativity Parish in Hollywood Hills will hold its first Communion breakfast following the 8:15 a.m. Mass Sunday, Oct. 14.

President Bill Dickey said "over 200 applications" were received for the Holy Name Society by ushers following Masses on a recent Sunday.

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Deaths In The Diocese

BRADY, EUGENE P., 62, of 910 NE 75th St., Miami Shores; St. Rose of Lima Church; McHale and Sons Funeral Home.

BAUER, GEORGE C., 67, of 3765 SW 41st St., Hollywood; Annunciation Church; Queen of Heaven Cemetery.

BUGDAL, WACLAW, 73, of 2364 SW 15th St., Miami; St. Michael Church.

COTTINGHAM, JOSEPH H., 72, of 7816 NW First Ave., Miami; The Cathedral, Edward McHale and Sons Funeral Home.

CAWFORD, WILLIAM H., 85, of 97 NW 40th St., Miami; Corpus Christi Church.

CULLEN, AUBREY PAUL SR., 76, of 1600 Park St., Hollywood; Church of the Little Flower; Queen of Heaven Cemetery; Wintter Funeral Home Chapel.

CURTIN, EUGENE E., 55, of 1112 NW Fifth St., Miami; SS. Peter and Paul Church.

DENNIS, MRS. LEONORE ELLEN, 19, of 1748 Taft St., Hollywood; Church of the Little Flower; Queen of Heaven Cemetery; Wintter Funeral Home.

DESSER, MRS. GERTRUDE T., 64, of 1244 Harrison St., Hollywood; Church of the Little Flower; Wadlington Funeral Home.

GARCIA, MRS. ANTOINETTE, 54, of 2471 NW 31st St.; Corpus Christi Church; Our Lady of Mercy Cemetery; Bess Memorial Funeral Home.

GAUDETTE, JOSEPH O., 89, of 2220 Wilson St., Hollywood; Church of the Little Flower; Wadlington Funeral Home.

JACKSON, MRS. MARY C., 74, of 731 E. 48th St., Hialeah; Immaculate Conception Church.

LABRIE, MRS. ALEXINA, 44, of 7802 NW First Ave., Miami; The Cathedral; McHale and Sons Funeral Home.

LEWARD, ALBERT J., 49, of 2415 Granada Blvd., Coral Gables; Church of the Little Flower.

LOPEZ-CALLEJA, ARISTEDES, 59, of 1535 Mataro Ave., Coral Gables; St. Michael's Church.

MACCOMBS, WILLIAM J., 66, 4200 SW 33rd Drive, Lake Forest, West Hollywood; Annunciation Church; Wadlington Funeral Home.

MCCARTHY, MISS NORA, 77, of 8257 N. Miami Ave., Miami; The Cathedral; McHale and Son Funeral Home.

MISHALANIE, LOUIS N., 71, of 54 NW 152nd St.; St. James Church; Edward McHale and Sons Funeral Home.

NAGLE, MISS ANNE, 67, of 5880 SW 87th St.; Church of the Epiphany.

PIERCE, MAURICE V., 49, of 12625 SW 185th St.; Visitation Church, Van Orsdel Gragny Road Mortuary.

PIPICELLI, JOHN B., 74, 2306 Johnson St., Hollywood; Church of the Little Flower; Wadlington Funeral Home.

SHERWIN, MRS. CLARA M., 71, of 220 North 20th Ave., Hollywood; funeral in Saint Louis Church, Cleveland, Ohio; Wintter Funeral Chapel.

STEELE, ERNEST P., 64, of 1217 Agula Ave., Coral Gables; Church of the Little Flower.

STEINHART, H. VINCENT, 65, of 3401 NW 11th Place, Miami; Corpus Christi Church; Edward McHale and Sons.

TERSEN, MRS. ROSE, 88, of 9425 SW 93rd Ct.; St. Thomas the Apostle; Our Lady of Mercy Cemetery; Edward McHale and Sons Funeral Home.

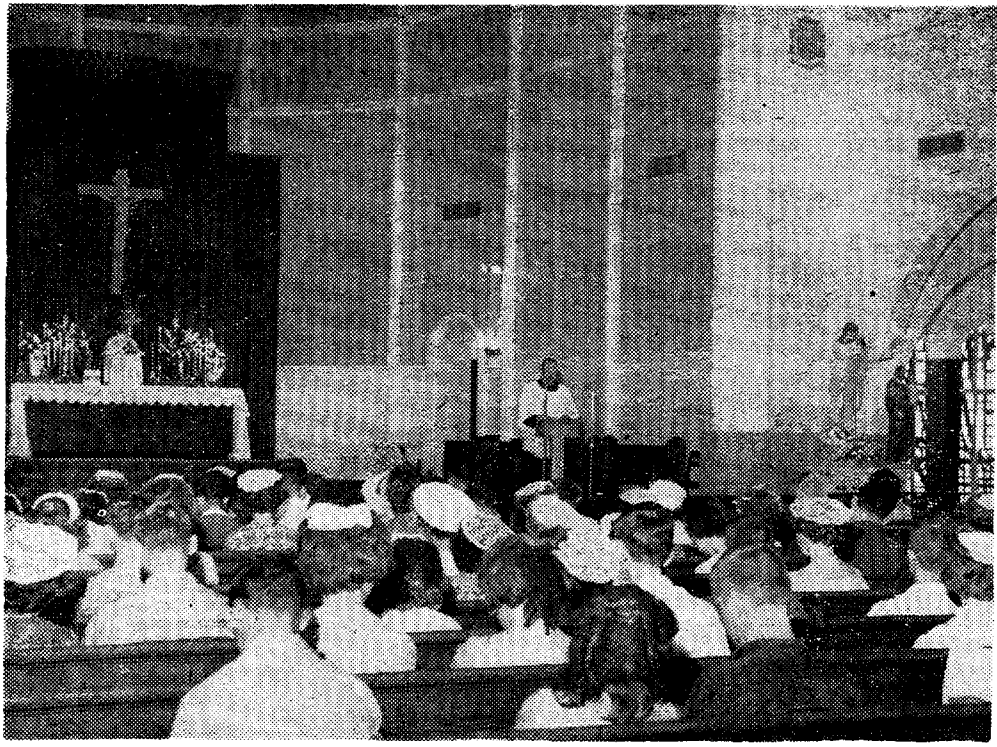
THOMAS, MRS. ROSE, 66, of 95 SW 32nd Road; SS. Peter and Paul Church.

WEBBER, MRS. ALTHEA C., 37, of Greenwood Drive, Key Biscayne; St. Agnes Church.

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Voice Photo

JUNIOR CYO members at the Cathedral parish observed a day of recollection Sunday which included assistance at Mass, conferences and Benediction of the Blessed Sacrament. Father John Nevins, CYO moderator, is shown as he spoke to boys and girls.

Columbus Day Mass

Solemn Mass sung at 9:30 a.m. today in the Cathedral by Msgr. Patrick J. O'Donoghue, V.G., rector of the Cathedral parish, will mark the opening of the Miami observance of Columbus Day.

A variety of events throughout the day will be climaxed with a program in Bayfront Park at 7:45 p.m. where the invocation will be delivered by Msgr. William Barry, P.A., pastor, St. Patrick parish, Miami Beach.

K. of C. Schedules Paper Collection

The North Lauderdale Council No. 5235 of the Knights of Columbus will hold its monthly paper drive starting at 1 p.m. Sunday, Oct. 14.

The Council also will hold its first Columbus Day Dance at 9:30 p.m. Saturday, Oct. 13, at the Plantation Country Club. Ken Dykster's orchestra will play.

The Sunday paper collection will be house-to-house in the area south of Oakland Park Blvd. and north of 20th Street between NE Sixth Avenue and NW Ninth Avenue.

Chairman Tony Vecchio said the paper drive will be held the second Sunday of every month.

K Of C Will Place Wreath At Statue Of Columbus

A Columbus Day observance by the Knights of Columbus in the Miami area will begin with a Mass at 8 a.m. today in Gesu Church.

Members of the nine Miami area K. of C. Councils will assist at the Mass and receive Communion in a body.

Following the Mass a wreath will be laid on the statue of Christopher Columbus in Bay Front Park. The color guard of the Father Brown General Assembly, Fourth Degree K. of C., will participate.

The wreath laying will be fol-

lowed by a breakfast in the Columbus Hotel.

The annual Columbus Day dance will be held at 9 p.m. today at the Seville Hotel, 2901 Collins Ave., Miami Beach. Entertainment will be featured at the dance, according to Art O'Neil, president of the Miami Beach Council.

Military Oath Changed

WASHINGTON (NC) — President Kennedy has signed into law a measure adding the phrase "so help me God" to the oath taken by armed services enlisted personnel.

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INDIA: "THE BENT CROSS"

"WE HAVE SWORN ON THE BENT CROSS!" THIS HAS BEEN FOR CENTURIES THE PROUD BOAST OF CHRISTIANS IN INDIA. Portuguese traders landed there in the sixteenth century. Unmindful of the traditions of the Christians they found there, they tried to force them into union with the Holy See. These people traced their Christian faith back to St. Thomas the Apostle, martyred and buried at Mylapur "The Town of Peacocks," a suburb of Madras. During Moslem invasions, the Malabar Christians drifted into schism, adopting first Nestorianism and later Jacobite views, uniting themselves to Antioch with its Eastern, non-Latin liturgy. Unwise Portuguese pressure only deepened Jacobite devotion to their schismatic church. One day they met to swear on a cross their allegiance. So great was the crowd that ropes were tied to the cross that all might come in touch with it. As the people leaned and tugged upon the ropes, the cross itself was bent. Today many of those whose forefathers swore on the bent cross are reuniting with the Holy See. The pastor of the new mission of Attachakal in southern India writes that he has 65 families who have reunited. Another 150 families, including prominent community leaders, are disposed to come into union. He hopes to receive most of them in the next three months. But where shall he receive them? These reunited brothers, Christians from apostolic times, need a church. Land will cost \$1,700 and the chapel \$2,000. Pope John pleaded in this year of the Vatican Council for reunion among all Christians. What better memorial to this intention at this special time than a chapel for Attachakal?

The Holy Father's Mission Aid for the Oriental Church

MISSIONARY MAILBAG: What rock 'n' roll means to an American youngster doesn't need any explanation. But for one of our Near East missionaries the phrase can easily have a very different sound. "Rock" means buildings—chapel, a hospital, a children's home. "Roll" suggests eating—something the poor Palestine refugees in their barren tent towns should certainly do more often! Frank K. from California writes: "I am twelve years and most of my money has been spent on rock and roll records and comic books. I decided to give up some of these and give my money to the missions." . . . Thank you, Frank. If every twelve year old boy were as generous as you, we could build many more schools, churches, clinics.

"ROCK 'N ROLL"

MISSIONARY MAILBAG: What rock 'n' roll means to an American youngster doesn't need any explanation. But for one of our Near East missionaries the phrase can easily have a very different sound. "Rock" means buildings—chapel, a hospital, a children's home. "Roll" suggests eating—something the poor Palestine refugees in their barren tent towns should certainly do more often! Frank K. from California writes: "I am twelve years and most of my money has been spent on rock and roll records and comic books. I decided to give up some of these and give my money to the missions." . . . Thank you, Frank. If every twelve year old boy were as generous as you, we could build many more schools, churches, clinics.

SPEAKING OF GIFTS

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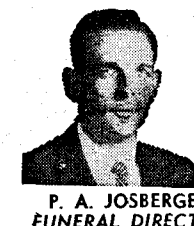
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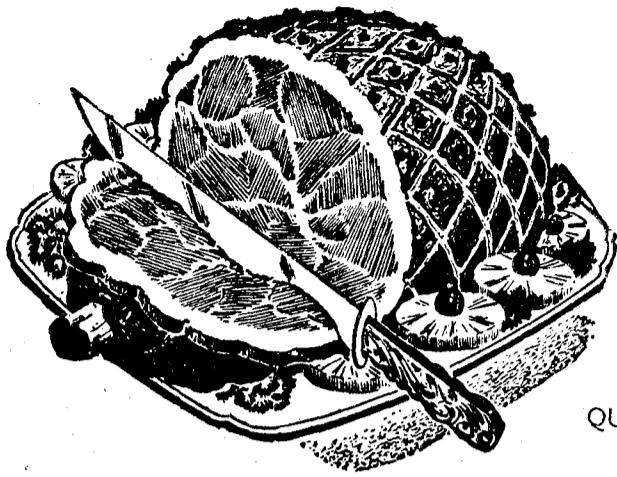
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