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OCTOBER 4, 1963

Pope Tells Council: 'Let Us Go Forward'

Bishops Discussing 'Nature Of Church'

Other News, Pictures, Feature Articles on Opening Of Second Session Pages 2, 3, 4, 5, 6, 7.

By MSGR. JAMES I. TUCEK
NCWC News Service

VATICAN CITY — The draft proposal "On the Nature of the Church" was accepted as a whole for detailed discussion by the second session of the ecumenical council by an overwhelming majority of council Fathers.

The action was taken at the second session's second general meeting, with only 46 dissenting votes out of 2,301 Fathers present.

The vote meant that the Fathers agreed to go on to a discussion of the parts of the project. Technically, it could still be scrapped. But comments on the project taken as a whole were favorable without exception. This seems to guarantee that, when certain details are amended after discussion of the project's parts, it will be given final approval.

"ON THE CHURCH"

The Second Vatican Council got right down to business at its first working assembly.

It took up discussion of the draft document entitled "On the Church" on Sept. 30, the day after the second session was opened solemnly by Pope Paul VI.

A noteworthy change in the mechanics of the rules of procedure in the general assembly was the fact that the four newly appointed moderators presided, and not the members of the Presidency of the Council. Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, was the first moderator to preside.

Comments on the project on the Church — "De Ecclesia" — were led off by Joseph Cardinal Frings, Archbishop of Cologne, and by Giuseppe Cardinal Siri, Archbishop of The consensus appeared to be that the schema was generally acceptable. Several recommendations were made

looking toward its improvement, however.

Cardinal Frings made a general reference to "some obscure points likely to give rise to doubt and uncertainty." He also requested that more space be given in the schema to the Blessed Virgin Mary, even though the council will later take up for consideration a separate schema concerning St. Mary as Mother of God and Mother of the Church.

VOTE TAKEN

A change in the title of the "De Ecclesia" schema was suggested by Cardinal Siri. It should not be simply "The Church," he said, but rather "The Church of Christ." He underlined his pleasure at seeing the schema express "the long-awaited declaration of the sacramental nature of the episcopal consecration." He said, however,

(Continued On Page 3)



POPE PAUL VI raises his hand in blessing as he enters St. Peter's Basilica on portable throne for the reopening of the Ecumenical Council where sessions began Sunday, Sept. 29.

Unity, Peace Appeal Opens 2nd Session

Complete Text of Pope Paul's Address in Special Supplement Pages 19, 20, 21, 22.

By MSGR. JAMES J. WALSH
Voice Special Correspondent

VATICAN CITY — With the simple, undramatic exhortation, "Let us, therefore, Brethren, go forward," Pope Paul VI called upon the Bishops of the world to unite with him in making this Second Vatican Council "a new Spring, a reawakening of the mighty spiritual and moral energies which at present lie dormant."

Speaking to some 2,500 Fathers of the Council, to the Protestant and Orthodox observers, to the heads of state or their representatives present — indeed, speaking to all Catholics and non-Catholics of the world — the Holy Father opened the Second Session of the Council with a clear and eloquent statement of its objectives and hopes.

In his 61-minute address, the Supreme Pontiff pledged the Council to pursue these four principal objectives:

"The knowledge, or if you like, the awareness of the Church; its reform; the bringing together of all Christians in unity; the dialogue of the Church with the contemporary world."

Thus the man who had worked so closely and devotedly with Pope John XXIII, during the First Session of the Council last

year now publicly had dedicated himself to the pursuance of the same ideals and hopes which made his predecessor so beloved a figure throughout the earth.

Pope Paul addressed Pope John as a living presence rather than as a memory, and with gratitude and veneration.

ADDRESSES OBSERVERS

"You have gathered up the broken thread of the First Vatican Council," he said, "and by that very fact you have banished the fear which was wrongly deduced from that Council, as if the supreme powers conferred by Christ on the Roman Pontiff to govern and vivify the Church were sufficient, without the assistance of ecumenical councils."

The Holy Father spoke as "father and brother" to the more than 50 non-Catholic observers seated in a place of honor near the main altar of St. Peter's basilica and told of his "deep sadness" at the "prolonged separation" of their churches and the Catholic Church. He asserted:

"If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon, too, of our brethren who feel they have been injured by us.

"For our part, we willingly forgive the injuries which the Catholic Church has suffered,

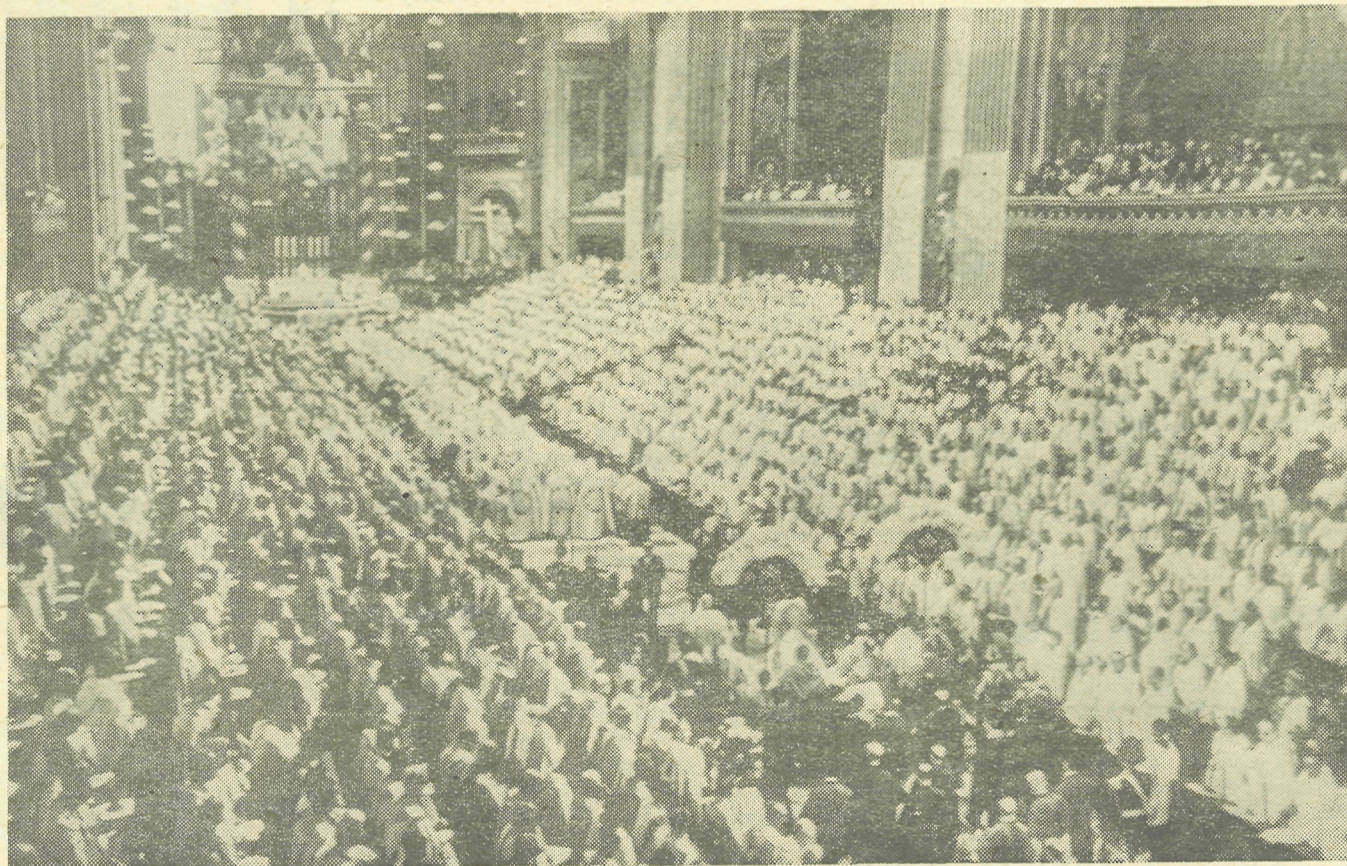
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Orthodox Prelate Sends Unity Plea

NEW YORK (NC) — Archbishop Iakovos head of the Greek Orthodox Church in North and South America in a message to Pope Paul VI expressed hope that the Second Vatican Council will bring about "true brotherhood and unity in Christ."

2 Cardinals Named To The Holy Office

VATICAN CITY (NC) — Pope Paul VI has named Augustin Cardinal Bea, S.J., president of the Secretariate for Promoting Christian Unity, and Ildebrando Cardinal Antoniutti, Prefect of the Sacred Congregation of Religious, as members of the Sacred Congregation of the Holy Office.



General View Of Papal Procession Moving Down Main Nave In St. Peter's Basilica For Council Reopening



Cardinals At Council Are Seated In Foreground On Both Sides Of Aisle As Pope Paul Stands At His Altar

SUCH AS ONE THAT OCCURRED LAST FALL

Council Rules Changed To Avoid Deadlock

VATICAN CITY (NC) — Revised rules governing the second session of the ecumenical council promise to prevent any deadlock such as the one which Pope John XXIII had to step in to solve personally last fall.

A new edition of the book of regulations for the council, made public three days before the start of the second session, also provided several additions designed to give greater power to council Fathers on the minority side of questions under debate.

The revised regulations were approved by Pope Paul VI "after having heard the council Fathers." L'Osservatore Romano, Vatican City daily, in an explanatory article accompanying publication of the new edition, said that except for the few innovations and modifications, the 70 articles of the old regulations remain the same.

QUESTION RESTUDIED

Continued in effect is the requirement of a two-thirds majority vote to approval of the whole or of a part of a schema, or council statement. The same is also required for an amendment to a schema. But in order to postpone or to conclude discussion of a schema, the majority required is reduced to an absolute one — 50 per cent of the members voting plus one.

This provision would circumvent the situation which occurred last November when a crisis developed over the council's schema on Divine Revelation.

The original text was a controversial one, and a vote was taken on whether to continue discussion of it. Of 2,211 council Fathers present, 1,368 voted to shelve the document, and 822 to continue discussion. The opponents of the draft failed by 106 votes to achieve the required two-thirds majority. Thus the prospect was that lengthy discussion would have to continue on a document that most of the council Fathers found unsatisfactory. Pope John himself solved the crisis by ordering the document withdrawn and having

a new special joint commission set up to restudy the whole question.

The new regulations provide that after a schema text is in an "advanced stage" of discussion, 50 council Fathers have a right to band together to propose a substitute document. They are to submit their alternative to the four cardinals who are the moderators of the council. The moderators in turn decide whether to pass the substitute schema on to the council. The moderators in turn decide whether to pass the substitute into effect.

In the meetings of the council's commissions, five council Fathers petitioning together may ask for a secret vote instead of the customary vote — in commission sessions — by a show of hands.

Three Fathers petitioning together may request the president of their commission to name an expert whom they consider useful to their commission. A Father may request permission to address a commission of which he is not a member. But granting him permission to speak — and the conditions under which he may speak — depend on the vote of the commission members.

Members of a commission who are not in accord with decisions approved by the majority of their commission may express their dissenting opinion to the general assembly in the council hall.

The revised rules allow the Fathers to submit their speeches in writing without delivering them orally. A Father may also yield his turn to speak if he finds that what he had planned to say has been treated by another speaker.

L'Osservatore Romano in its explanatory articles said the main criteria for the revisions "seem to be a greater expediting of the work of the council and the freedom of the council Fathers to speak." It added that care was apparently given so that "minorities" would have a greater voice.

L'Osservatore Romano noted some changes which had been announced earlier. Among them was the addition of three more cardinals to the Presidency of the council. They are Giuseppe Cardinal Siri, Archbishop of Genoa; Stefan Cardinal Wyszynski, Archbishop of Warsaw; and Albert Cardinal Meyer, Archbishop of Chicago.

The new book also takes note of Pope Paul's provision for a new force within the council — the four cardinal moderators. They are Gregorio Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith; Giacomo Cardinal Lercaro, Archbishop of Bologna; Julius Cardinal Döpfner, Archbishop of Munich; and Leo Cardinal Suenens, Archbishop of Malines-Brussels.

The revised edition notes that certain laymen are admitted to the general meetings of the council as "auditors." And it spells it out that bishops and other council Fathers who have the right to wear the mozzetta and mantelletta in their own territories may, by the concession of Pope Paul, also wear them in council.

Decrees Approved By Pope To Have Immediate Effect

VATICAN CITY (NC) — Decrees enacted by the Second Vatican Council and approved by Pope Paul VI will automatically go into effect.

However, there may be some time lag before they can be carried out in the individual dioceses of the world.

This was explained at a press conference by Archbishop Pietro Palazzini, secretary of the Sacred Congregation of the Council.

He also said a distinction should be made between dogmatic decrees and disciplinary ones.

Dogmatic canons are automatically effective and need no specific implementation. However disciplinary measures or other changes may be subject to delay until they can be carried out in individual nations, regions or dioceses.

Archbishop Palazzini spoke of the way in which the Roman Curia, the Holy See's central administrative staff, would assist in carrying out the decisions of the council in light of the existing Church law. He conceded that this process itself may be altered by the council Fathers.

But speaking in terms of past history, Archbishop Palazzini said that the first step necessary in terms of disciplinary changes would be their incorporation into canon law.

This will be done, he said, by the special commission for revision of canon law appointed by Pope John and confirmed by Pope Paul.

The Archbishop said that once the canon law commission has finished revision of Church law in the light of the general directives laid down by the council Fathers, it will be necessary for this legislation to be applied in every diocese around the world.

"This will be done, at least according to present Church legislation, through particular councils of a national or a provincial level," he said.

"Once a national council or a provincial council adapted the legislation to local conditions," Archbishop Palazzini said, "then it will be necessary to submit the legislation to some central and unified criteria."

"This is necessary so that harmony may be preserved between the local adaptations made by the local councils, and the general legislation voted into effect by the council Fathers for the entire Church."

'Spring In The Air' Feeling Is Noted As Council Opens

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

VATICAN CITY (NC) — "Fall is upon us; but, as far as the ecumenical council is concerned, there is spring in the air."

That is what you hear all over Rome now that the great assembly is again gathered in St. Peter's basilica for its second session.

Pope Paul VI's decision to appoint as council moderators men widely known for their progressive views, and his announcement that he expects the Curia to accept "aggiornamento" as its policy from here on have created an atmosphere of confidence and optimism among the council Fathers.

This atmosphere may well be compared to the one created by Pope John's opening address to the council about a year ago. He then first set the pace toward the implementation of his program of Church reform which met with so spontaneous a favorable response.

Whether Pope Paul would pursue the same policy was a question uppermost in the minds of council observers during the interval between the two sessions.

All doubts have now been re-

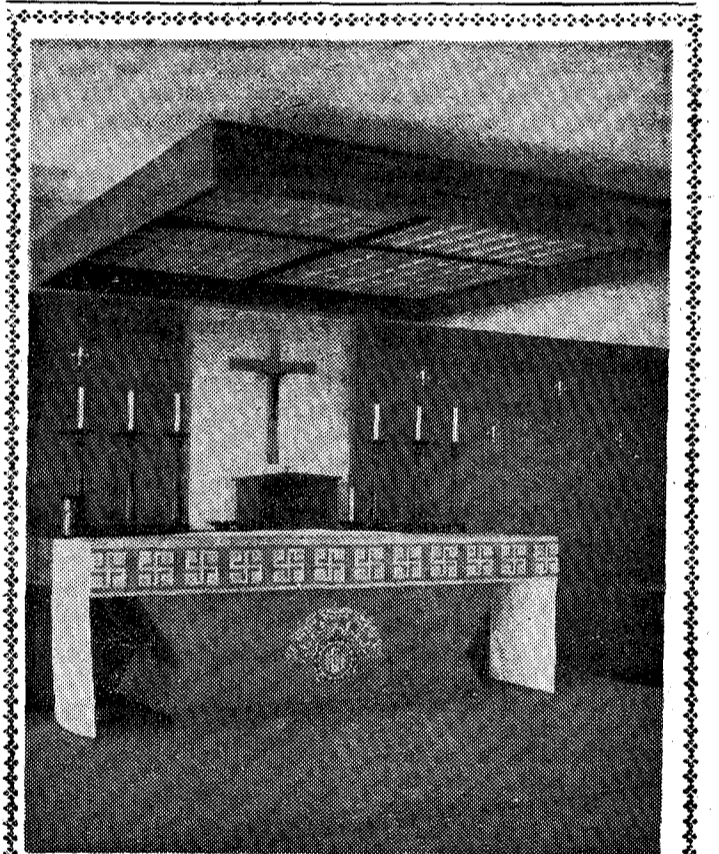
moved, for the new Pontiff is pushing ahead vigorously to implement the promises made by his predecessor.

It is realized at the same time that only now will the council come to grips with the issues that arose at the first session.

Now that the council Fathers have become fully aware of the challenge which is theirs, they will first be confronted with the basic issue which is the Church itself, and how its role must be understood in the light of the needs and moods of age so as to make her message of salvation better understood and practiced more effectively by the faithful themselves.

In all likelihood, it is pointed out in informed quarters here, vital consequences will be drawn from the outcome of this forthcoming debate, for it will stress not only the greater responsibilities to be shouldered by national hierarchies, but even more the subsidiary concept in regard to the share the laity should assume in building up, as St. Paul says, the body of Christ.

Dynamic impulses have already emanated from the council.



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Council Votes To Discuss Draft On Nature Of Church

(Continued From Page 1)

er, that this point should be further clarified and be assigned a theological note.

Notable in the business of the day was the announcement that on the following day, Tuesday, Oct. 1, discussion on the general acceptability of the project on the Church would be terminated and a vote taken.

Speakers on the first day in addition to Cardinals Frings and Siri included Armenian Rite Patriarch Ignace Pierre XVI E. of Cilicia; Archbishop Casimiro Morcillo of Saragossa, Spain; Archbishop Pierre Ngo Dinh Thuc of Hue, Vietnam; Archbishop Ermenegildo Florit of Florence; and Archbishop Giuseppe Gargitter of Bressanone, Italy.

The remarks of Archbishop Florit and Archbishop Gargitter represented criticism of the schema, although the two prelates said that they favored it in general. They asserted that it insists too much on the equality of the members of the Church without sufficiently stressing the exercise of authority.

Archbishop Gargitter noted further that it is necessary to avoid any possible confusion concerning the "universal priesthood" of the people of God. In this context he said that it is likewise necessary to have a clearer and more profound formulation concerning the apostolate of the laity.

GREAT CROWDS

Archbishop Ngo Dinh Thuc, brother of Vietnam's President Ngo Dinh Diem, complained that the schema does not provide an adequate presentation of the Church for non-Christians. The result, he said, is that the Church would remain for non-Christians an almost unintelligible organism. He made a strong recommendation that heads of non-Christian religions be invited to the council as observers.

In the middle of Archbishop Thuc's remarks, Cardinal Agagianian called him to order because he was speaking about specifics in the schema, while the order of the day limited comments to the schema as a whole.

The bishops of the world had begun streaming into St. Peter's square shortly after 8:30 a.m. Great crowds of people clustered at the several entrances to the square through which the bishops passed in automobiles and on foot. A ripple of applause went up; each bishop passed through the gates.

Inside the basilica old friends greeted each other. Almost everyone, it seemed, stopped for a brief prayer at the tomb of St. Pius X, just to the left of the door inside the great church, and then paid visits to the Blessed Sacrament before taking their seats.

The assembly was called to order at 9:20 with the reading of the customary prayer, "Adsumus," by Eugene Cardinal Tisserant, the first of the cardinals of the Presidency of the Council.

Mass according to the Ambrosian Rite — the Latin rite of the Archdiocese of Milan — was offered by Archbishop Giovanni Colombo, who succeeded Giovanni Cardinal Montini as Archbishop of Milan after his election to the papacy.

MESSAGE TO POPE

Prior to the discussion of the schema, Archbishop Pericle Felici, secretary general of the council, made several communications to the assembly.

He first proposed sending the following message to Pope Paul in the name of the council Fathers:

"At the opening of this general congregation may we be permitted to express our sentiments of filial devotion to him who in the first session of this council shared in our council work and was then taken from among us by the Holy Spirit and elected to the supreme ministry of the Catholic Church.

Most Holy Father, last year your words directed us as a brother. Yesterday, the heart of a father opened up to us. May Your Holiness now deign to accept our most lively and joyful thanks for having wished to point out and to fervently recommend the course to be followed in our work. Through our prayers and our actions we hope and work together with Your Holiness that the Holy Catholic Church may appear before the entire world as the mystery of Christ and as the life of Christ Himself on earth."

Discussion at the second meeting was led off by Raul Cardinal Silva Henriquez, S. D. B., Archbishop of Santiago, Chile, who said he was speaking in the name of 44 Latin American bishops.

After adding this group's approval of the schema as a whole, he said that its third chapter, entitled "Of the People of God and Especially of the Laity," should be divided into two separate chapters: one on "The People of God" and the other on the laity.

CARDINALS SPEAK

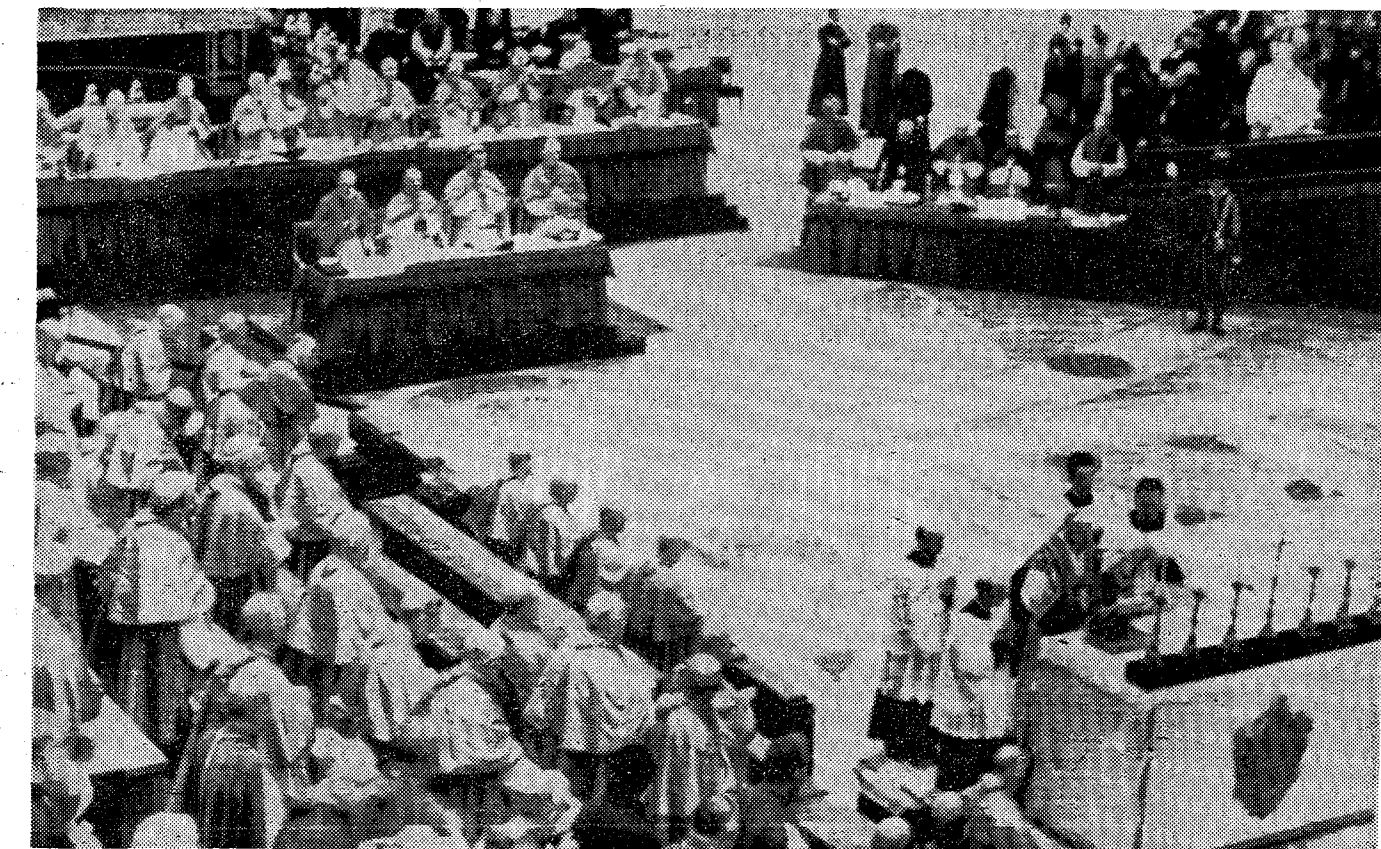
Cardinal Silva's suggestions were already contained in a footnote to the schema which accepted this division. His speech therefore seemed designed merely to illustrate the reasons for the suggestion.

Echoing suggestions made on the previous day, Cardinal Silva also urged that "there should also be a treatment of the Church finding its perfection in the saints and also a treatment of the Blessed Virgin Mary."

The suggestion urging inclusion of a treatment of the Blessed Virgin was taken up by others, some saying that a separate schema on Our Lady would no longer be necessary if this were done, and others saying that the existing schema on the Blessed Virgin should be incorporated here.

Laurean Cardinal Rugamba Bishop of Bukoba, Tanganyika, took the floor next, saying he was speaking on behalf of the Bishops of Africa.

He said that there should be emphasis on the schema's point



HOLY MASS is celebrated during opening of the second session of the Ecumenical Council. At left of center are four cardinals who took Pope Paul's place as special delegates and moderators to rule on procedural problems that arise. They are Cardinals

Gregory Peter Agagianian, Prefect of the Congregation for the Propagation of the Faith; Giacomo Lercaro, Bologna, Italy; Julius Doepfner, Munich; and Leo Suenens, Brussels. Benches of Council Fathers are in the left foreground of above photo.

that the missionary function of the Church is the same as that of the Incarnate Word, namely, the evangelization of the world.

He noted that the schema refers to the missionary work of the Church, but complained that it is silent on the evangelization which is the Church's essential function. He said that the project seems to suppose that the Church is already a completed reality, whereas it is still in the process of organization and development. Consequently, he said, there is not enough emphasis on the missionary aspects of the Church, not with reference to the missionary apostolate in the ordinary sense of the world, but to the mission of the Universal Church. Hence, he concluded, the Church must regard itself as "missionary" always and everywhere.

"APOSTOLIC COLLEGE"

The suggestion of the institution of an "Apostolic College" of

the bishops of the world presided over by the Pope was contained in the remarks that followed of Ukrainian Rite Archbishop Maxim Hermaniouk, C.S.S.R., of Winnipeg, Man.

He complained that the schema's text is silent on the authority of the college of bishops over the universal Church. The power of the Roman Pontiff and of the college of bishops should be expressed by setting up a kind of "Apostolic College," presided over by the Pope with patriarchs and cardinals, archbishops and bishops who are in charge of dioceses. Membership would be determined by norms to be composed at the proper time. It would have two secretariats, one for the Eastern Churches and one for the Latin Church.

The Archbishop's suggestions were made as a commentary on the general character of the

schema. Whether his specific suggestion of an "Apostolic College" would or would not be incorporated into the schema remained to be determined by the council's Theological Commission.

Auxiliary Bishop Primo Gasbarri of Velletri, near Rome, noted that the chapter on the relationship between Church and State had been omitted.

A thorough treatment of this question, he said, would be useful, not only from a juridical but also from a pastoral point of view, both in nations where the Church is respected and in nations where it is persecuted.

"WORD OF GOD"

The recommendation that an introductory section on the "Word of God" be added to the schema was made by Coadjutor Bishop Arthur Elchinger of Strasbourg, France.

It is the Divine Word, he said, which has founded and which guides the Church.

He favored bringing the essentially dynamic aspect of Tradition into bolder relief, showing it as a living and life-giving reality in the Church.

Other speakers of the day were: Archbishop Armando Farre of Catanzaro, Italy; Archbishop Adrian Djajasepoetra, S.J., of Djakarta, Indonesia; Bishop Sergio Mendez Arceo of Cuernavaca, Mexico; Father Giocondo M. Grotti, O.S.M., head of the independent Prelacy of Acre and Purus, Brazil; Bishop Joseph Guffens, S.J., Titular Bishop of Germaniciana; and Bishop Jose Pont y Gol of Segorbe - Castellon de la Plana, Spain.

When the last of the speakers had been heard, Michael Cardinal Browne, O.P., vice president of the Theological Commission, who presented the schema "On the Nature of the Church," assured the assembly that the suggestions made had been noted for consideration by the Theological Commission. Then a vote on the schema as a whole was

taken. The tally of the votes was: favorable, 2,231; unfavorable, 43; favorable with reservations, 3; invalid votes, 24.

Discussions on particulars of the schema began immediately with the observations of Ernesto Cardinal Ruffini, Archbishop of Palermo, Italy.

The Cardinal pointed out what he considered to be weaknesses and ambiguities in a number of words and phrases in the schema's preface and first chapter.

Noteworthy among his comments were his references to the use of the word "sacrament" to describe the Church.

He pointed out that "sacrament" has both an ancient and a modern meaning. Use of the ancient meaning should be avoided here, he said, because it could lead to confusion in the minds of the faithful.

He also observed that the first chapter should discuss particularly the principle of Christian unity, namely the Eucharist, which is the center and foundation of unity, thus emphasizing the relationship between the Eucharist and the Church.

Pray For Council, Anglicans Urged

LONDON (NC) — The Archbishop of Canterbury asked Anglicans to pray for divine guidance for the Second Vatican Council.

The Most Rev. Arthur Michael Ramsey, who is Anglican Primate of All England, said:

"As the Vatican Council starts its new sessions in Rome, I ask that in our Anglican churches prayer will be offered that the Divine Wisdom may guide its decisions in the service of justice, truth and unity."

Council Expected To Study 5 Schemata This Session

VATICAN CITY (NC) — The second session of the Second Vatican Council will revolve around the Church itself, the role of bishops and laity in the Church, and the Church's relations with other Christian communions.

The agenda for the nine-week session (Sept. 29-Dec. 4) as revealed by a competent Vatican source, consists of five schemata (draft constitutions or draft decrees). They are the schemata on the Church, the Blessed Virgin Mary (which is to be considered separately, but may eventually be incorporated into the schema on the Church — as was done at the first session), the government of bishops, the lay apostolate, and ecumenism (or interconfessional relations).

Also, seven chapters of the liturgy schema, which were not voted upon at the first session will be brought up for voting.

The debate on other schemata will be interrupted periodically for this.

Each of these chapters deals with a specific subject: Mass, the sacraments, Divine Office, the liturgical year, church music, church art and church furnishings. The entire schema was discussed at the first session but only the proemium (introduction) and first chapter, on "The General Principles of Renewal and Promotion of the Liturgy," were put up for approval.

Since the entire liturgy schema has already been debated at the first session, no further discussion is expected. A new regulation for the council stipulates that 50 Council Fathers can propose an entirely new schema as a substitute for one in an "advanced stage" of discussion, but because discussion of the liturgy schema has ended this regulation does not seem to apply.

Divine Revelation To Be Studied

ROME (NC) — Of the several topics anticipated for special discussion in the second session of the ecumenical council, that of the Sacred Scriptures may be one of the most problematic.

In or out of the council, the Sacred Scriptures have been the object of lively and scholarly debate for the past several years. Inside the council the debate has and will focus on the question of the sources of Divine Revelation. Outside the council the debate has centered chiefly on the methods of exegesis, or critical explanation of Bible passages.

Scripture scholars say there is no cause for distress in this. Apart from a few unfortunate lapses in the due courtesies of debate, the discussions in themselves, they hold, are a sign of a great new vitality and progress in Scripture studies in the Church.

The debate on exegesis, or more precisely, on the methodology of exegesis, is divided broadly between what might be called the conservative school and the liberal school.

Generally speaking, those of the conservative school prefer exegesis, of the Gospels particularly, more in keeping with the tradition of the Fathers of the Church. They base their concept of the historicity of the scriptural account more upon the obvious meanings of the texts, and seem to imply that these are the literal and historic meanings intended by the evangelists.

APPLY ARCHEOLOGY

The liberal school, on the other hand, uses those methods of exegesis which are sanctioned by the encyclical "Divino afflante Spiritu" of Pope Pius XII. They apply archeology, philology, history and literary methods of antiquity to a critical study of the Scriptures.

There is no clear demarcation between conservative and liberal, as may seem to be implied here. Scripture scholars may find their places somewhere in the whole gamut that

runs between one extreme and the other. A scholar may use the scientific methods of the so called liberal school, yet he may be very conservative in the conclusion that he draws from their use.

As an example in point, take the temptation of Christ (Matt. 4,1-11). Some conservatives perhaps would take the obvious meaning, that is, of an actual conversation between Christ and the devil. The liberals would say, instead, that perhaps this is a literary presentation of an interior struggle, real and historic but not necessarily externalized.

IS THIS DOCTRINE?

One might say here: What's the difference? Whether internal or external, the fact remains. But the debating scholars on the conservative side would probably reply that the obvious sense of scriptural interpretation has passed on to doctrine. They would pose the very serious question in some instances, then: Is this doctrine, or is it a literary form?

This particular debate has been aggravated and confused, some scholars complain, by the fact that it has not been limited to those persons who are competent to carry it on. There is genuine fear on both sides that damage might be done by superficial writers publishing hasty and sensational conclusions in popular reviews, thus scandalizing the faithful.

They would want the writings of scholars to be confined to scholarly reviews intended for the eyes of those who have sufficient background of studies, and would hope that serious studies not be published where they would be "too strong medicine" for the general reader.

SANCTIONED BY FAITH

Contrary to what many may believe, it is most unlikely that this debate will be decided in the council. The two sides of the issue have not yet matured sufficiently. Many questions must be answered which require time for study, deliberation, research and peaceful and useful debate.

If the Scripture scholars would have their way in this particular area, they would want from the council only the most general principles which are sanctioned by the Faith, leaving to the scholars themselves, under the Church's magisterium, her teaching authority, the necessary freedom and latitude to bring a study of the question to full maturity.

Inside the council, he Scriptures are discussed in that schema submitted by the Theological Commission which was first entitled "Sources of Revelation" and is now entitled simply "Revelation." That schema speaks of Divine Revelation as being contained in Scripture and Tradition.

Those who opposed it in the first session of the council objected that the concept of two separate sources of Revelation was developed in the polemics with the Protestants after the Council of Trent. When he Protestants said "Bible only," the Catholics said "not only Bible but Tradition."



HOLY FATHER, center, stands in front of his throne in St. Peter's Basilica during inauguration of the Ecumenical Council's second session. With Pope Paul VI are Alfredo Cardinal Ottaviani, left, Secretary of the Supreme Congregation of the Holy Office, and Alberto Cardinal Di Jorio, member of the Vatican Curia. Council session will continue until Dec. 4.

From Rome, the Capital of Christendom

The VOICE

Brings You Authoritative News

And Commentary On

The Vatican Council

Every day during the Second Session of the Second Vatican Council, writers and observers for The Voice are on the alert to report to you all that is happening that affects your Faith, and perhaps the destiny of the world itself.

Msgr. James J. Walsh is the Special Correspondent of The Voice, giving his acute observations and sage opinions on every development, especially as they concern the Diocese of Miami itself.

As the more than 2,000 Fathers of the Council — Cardinals, Archbishops and Bishops from all parts of the world — meet in solemn session in St. Peter's Basilica, you will know what is really taking place by reading regularly every week the news coverage as presented only in your own Diocesan newspaper, The Voice.

'Don't Stress Differences,' Pope Asks Council Newsmen

VATICAN CITY (NC) — Pope Paul VI told journalists covering the ecumenical council that they would be distorting reality if their reports dealt exclusively with apparent differences and divisions among the council Fathers.

Receiving several hundred newsmen in a special audience, the Pope told them:

"One can in fact be tempted to look for well-known patterns, nationalisms, tendencies, parties, as well as historical and geographical divisions, such as between East and West. If one's gaze halts on these apparent differences, or takes pleasure in emphasizing them, the reality is altered, falsified.

"For the bishops are all trying to avoid making such divisions enduring ones . . .

"The debate is surely varied

and free within the council chamber. But if it is marked — as it certainly is — by the environments from which the bishops come, it is not determined, even so, by closed minds or prejudices."

Pope Paul received members of the press corps on the afternoon of the second working day of the council's second session. With him was Archbishop Martin J. O'Connor, Pennsylvania-born rector of Rome's North American College who is President of the Council Press Committee.

Also present were Bishop Albert R. Zuroweste of Belleville, Ill., head of the press committee's English-language section, and heads of various other language sections. Auxiliary Bishop Mark McGrath, C.S.C., of Panama City represented the Latin American bishops.

63 Non-Catholic Observers Are Attending Council

By FATHER PLACID JORDAN, O.S.B.

VATICAN CITY (NC) — With the arrival here of three representatives of the Russian Orthodox Church, 63 non-Catholic religious leaders are attending the second session of the ecumenical council as observer delegates or guests of the ecumenical council as observer delegates or guests of the Secretariat for Promoting Christian Unity.

This is an increase of 18

over the number of observers and guests at the first session of the council last year.

This increase clearly shows that the impact of the late Pope John's ecumenical initiative not only has not lessened, but has actually become more marked than even the most optimistic had anticipated.

Thus the worldwide interest in Christian unity is strongly

emphasized by the continued favorable response to the invitations issued on behalf of Pope Paul VI by Augustin Cardinal Bea, S. J., President of the Secretariat for Promoting Christian Unity.

When the list of observers and guests was issued by the council press office, the names of the Russian Orthodox representatives were missing.

ORTHODOX EXPECTED

Many assumed that the Russian Orthodox Church had de-

cidated not to send observers to the council's second session as it had to the first. But the evening the list was issued, Cardinal Bea's secretariat received a telegram from the Russians announcing their intention of participating and listing the names of their observers.

(Still more Orthodox observer delegates may come to the second session. Reports from the pan-Orthodox conference on the island of Rhodes in

the Mediterranean Sea organized by Ecumenical Patriarch Athenagoras of Istanbul said the prelates at the conference unanimously approved the establishment of contacts with the Catholic Church to promote the cause of Christian unity.

(Delegates from 11 Orthodox churches agreed that each church will be free to send observers to the council. The conference also unanimously endorsed a proposal that the

Orthodox churches suggest "a dialogue on equal terms" to the Catholic Church.)

In view of the number of observers here, the relaxation of the strict secrecy rule that prevailed at the council's first session will also benefit the dialogue inaugurated between Catholics and other Christians.

While the presence of non-Catholic delegates was an almost sensational novelty at the first session, it has now become a matter of course. This will help greatly in establishing more intimate interfaith contacts than ever before.

BROTHERLY LOVE

With the issue of freedom of conscience and religious tolerance coming to the fore-at the second session, the non-Catholic delegates will find that the atmosphere now created, which is conducive to better mutual understanding, will help greatly in overcoming many a reservation so far considered essential. This will promote the spirit of brotherly love which should be a distinctive characteristic of all Christians.

A sentence in the project on the nature of the Church which is the first item on the second session's agenda has clearly expressed this thought. It says that "the Church, pious mother of all, knows how to be closely related to all the baptized even though they may not profess the integral faith and the unity of communion with the Roman pontiff."

Delegate observers from non-Catholic churches and organizations listed by the Secretariat for Promoting Christian Unity two days before the start of the second session were:

Russian Orthodox Church (Patriarchate of Moscow) Coptic Church of Egypt, Church of Ethiopia, Syrian Orthodox Church, Orthodox Syrian Church of the East, Apostolic Armenian Church (Holy See of Etchmiadzin), Apostolic Armenian Church (Katholikate of Cilicia), Russian Orthodox Church Outside of Russia, Old Catholic Church (Union of Utrecht), Mar Thoma Syrian Church of Malabar (India), Anglican Communion, Lutheran World Federation, World Presbyterian Alliance, Evangelical (Lutheran) Church of Germany, World Methodist Council, International Congregational Council, Friends World Committee, World Convention of Churches of Christ (Disciples), International Association for Liberal Christianity, Church of South India, World Council of Churches.

The Secretariat for Promoting Christian Unity listed guests from the following:

Orthodox Theological Institute of St. Serge, Paris; St. Vladimir's Orthodox Theological Seminary, Yonkers, N.Y.; Free Protestant University of Amsterdam; "Faith and Order" studies of the National Council of Churches of Christ in the United States; Universities of Basel, Switzerland, and Paris; Protestant religious community of Taize, France.

Role Of Laity Is Stressed By Missionary Societies

By CARL A. BALCERAK

WASHINGTON (NC) — The accent was on "mission" not "missions" when one thousand Religious and lay missionaries met here for three days.

Even the theme, "Christianity — A Personal Mission," stressed the singular rather than plural approach at the meeting of mission - sending societies, sponsored by the Mission Secretariat, which has a membership of over 200 congregations that maintain personnel overseas.

Several speakers pointed out that the concept of mission embraces every Christian, not only those in religious life, and that a person has an obligation to bear witness to Christ regardless of locale.

Underlying this main theme was the realization that the layman is indeed emerging, and even more — that the work of the Church Universal cannot be carried out successfully without his help.

A non-Catholic religious leader, Rev. Eugene L. Smith of the Methodist Board of Missions, addressed the organization for the first time in its 14-year history.

Rev. Smith told the meeting: "Wherever we are, this is the place of our mission. Recognition of this fact is no denial of the need for 'foreign' missions." He also said the current awakening of the laity "in Catholic, Orthodox and Protestant circles may be the most hopeful single aspect of church life in our time."

Two other main speakers, Father Gerard Rooney, C.P., and Martin Work, cited the social and missionary nature of Christianity.

Father Rooney, superior of the St. Paul of the Cross

province of the Passionist Fathers, said Christianity "is a social religion, a dynamic religion and, above all, a missionary religion." He declared that the role of penetrating the social order with Christ's influence, and with reforming social institutions, belongs particularly to the laity.

Work, executive director of the National Council of Catholic Men, said: "Christians cannot reject the real world and its problems. They must take their place in developing history, and while doing this, exercise their Christian mission."

A priest psychologist warned the directors of men's vocations that there may be too much stress on numbers in the religious vocations field. Father Eugene Kennedy, M.M., professor of psychology at Maryknoll Seminary, Glen Ellyn, Ill., said the "real answer" to the vocations crisis lies "in the kind and depth of personal relationships vocations directors establish with modern youth."

Brother Bertrand Leo, F.S.C., director of De La Salle College, Washington, D.C., urged that Religious make special efforts to cooperate with the laity. "There will be no lay spirituality and there will be no lay apostles unless the Religious of the world collaborate with the laity in the great missionary commitments of our time," he said.

James J. Lamb, director of the Association for International Development, said that lay persons must not limit their "mission" to projects "under Catholic auspices."

"They must reach out to all types of organizations that can be Christian witnesses and bring about change," he said.

The Worldmission Award, given for outstanding work in the mission field, was presented to Mr. and Mrs. Arthur Luhrs of Levittown, N.Y. The couple has in the past 18 years sent thousands of bundles of clothing, books and magazines to missionaries in foreign lands.

The proposed Catholic Center for Coordinated Research and Cooperation in the Universal Apostolate will have several functions. It will catalogue resources, promote research and act in a consultative capacity to apostolic organizations.



NC Photos

TWO NON-CATHOLICS, Russian Orthodox churchmen, Jakov, Ilic, center, and Vitali Borovoi, right, are shown as they attended opening of the second session of the Ecumenical Council last Sunday in St. Peter's Basilica in Vatican City. Prelate at left is unidentified.

GREETED WARMLY BY CHURCH FATHERS

Laymen At Council Welcomed

VATICAN CITY (NC) — How do the Fathers of the ecumenical council feel about Pope Paul VI's decision to bring laymen into the council?

They seem very happy about it, according to the only American on the list of 11 lay auditors.

"The most striking things about our first day in the council hall was the spontaneous welcome we got from many bishops and priests," remarked James J. Norris, president and a founder of the International Catholic Migration Commission.

Norris and his fellow lay auditors had spent the morning in St. Peter's basilica listening to the council Fathers discuss the schema on the Church.

Was there any difficulty with the Latin used at the session?

"Not much. I can understand all the instructions that are read out, and when a council Father speaks slowly and clearly I can understand without difficulty," said Norris, a member of the staff of Catholic Relief Services — Conference, the U.S. Catholic overseas relief agency.

As president of the International Catholic Migration Com-



JAMES J. NORRIS, of the Catholic Relief Services-National Catholic Welfare Conference, is among 11 Catholic laymen invited to attend the Vatican Council II.

mission from its foundation in 1951 and as assistant to the executive director of CRS — NCWC, Norris has pioneered in refugee and resettlement work and helped reunite more than 100,000 persons with their families.

He believes all the lay audi-

tors have something to contribute to the council.

"But I think there is a danger of overemphasizing the importance of lay representation," he said. "Doubtless laymen can be useful. But I think it is very important as well that bishops and priests want lay people to be there. That seems to me the important and significant development."

Norris was twice decorated by Pope Pius XII for refugee work. He also was decorated by Spain, Germany, Greece, and the Polish government in exile.

He came to Rome just after World War II at the request of Samuel Cardinal Stritch of Chicago to interest Latin American bishops in opening the doors of their countries to refugees. It was a three-month assignment. He has been in refugee work ever since.

Other laymen at the council are: Mieczyslaw de Habicht, Polish; Silvio Golzio, Italian; Jean Guitton, French; Jean Larnaud, French; Henri Rollet, French; Ramon Sufranyes de Franch, Spanish; Auguste Vanistendael, Belgian; Juan Vazquez, Argentinian; Raimondi Manzini, Italian; and Francesco Vito, Italian.

Pope Paul VI Has A Quiet Birthday

VATICAN CITY (NC) — Pope Paul VI spent a quiet day on his 66th birthday, Sept. 26.

Flags flew from all of the Church's office buildings here and telegrams of good wishes came from authorities and friends, but there was no official commemoration of the day.

National PTA Would Deny Aid To 5,500,000 Students

"The future of our free public schools is threatened by legislation which would provide Federal support for non-public schools."

Who said that? The American Civil Liberties Union? Protestants and Other Americans United for the Separation of Church and State? The National Education Association? Guess again.

It is an excerpt from a policy statement of the National Congress of Parents and Teachers in its latest attack against proposals for governmental assistance to parochial and other private schools. Formulated by the 91-member board of the national PTA organization, the statement is being sent to the more than 47,000 local affiliates, including, of course, those in South Florida.

In previous years, Representatives of the National Congress of Parents and Teachers have testified before House and Senate committees advocating massive Federal funds for public schools while opposing inclusion of any aid to church-related and other private schools. Last year, it was one of five public school groups which sent telegrams to every Congressman protesting inclusion of church-related colleges in a bill to help construction of non-religious academic facilities. The House killed the bill.

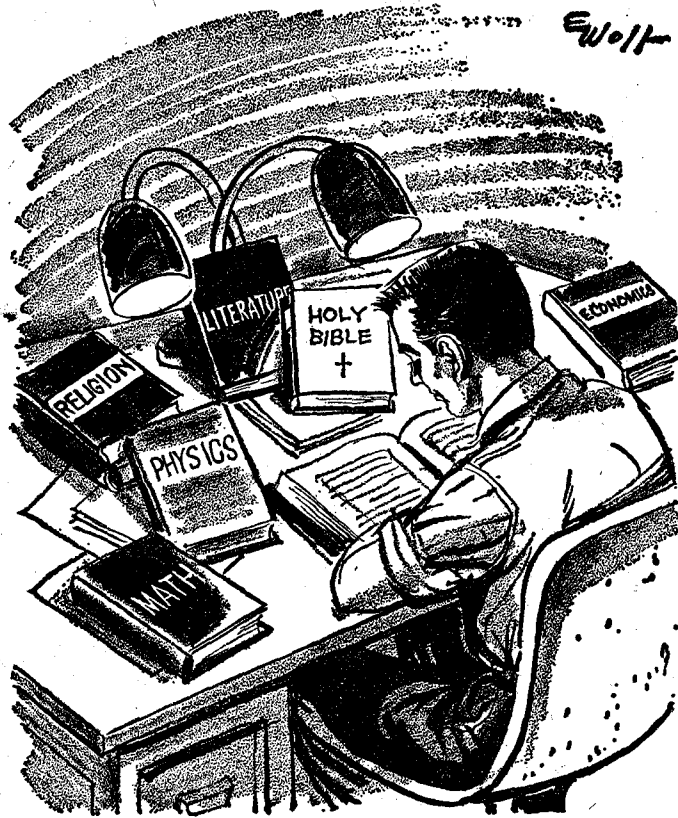
Now note use of the word "our" in the reference to "the future of our public schools." Whose public schools? The public schools of this nation are the property and concern of every tax-paying citizen, Catholic as well as non-Catholic. Certainly they are not the private possessions of the National Congress of Parents and Teachers or any other self-appointed group or organization.

As it has been explained in The Voice and elsewhere on many occasions, there is no so-called "Catholic position" on the question of Federal aid to education. Some individual Catholics are in favor of it while others are opposed, just as are members of other denominations or of no Faith whatever.

However, many Catholics and non-Catholics alike hold the opinion that it would be unfair, unjust and discriminatory to ignore the nearly 5,500,000 Catholic grade and secondary pupils who represent nearly 15 per cent of the total school population of the United States, if Congress should enact a Federal aid to education measure.

Authorities in the educational field have stated their belief that such action would force every Catholic school to close in less than 10 years, thus increasing the burden of public school support by all taxpayers.

One closing note: The National Congress of Parents and Teachers in another statement also is in favor of banning religious exercises in public schools. Well, to comment briefly, that figures.



recruited from American college campuses, one of whom was drowned in a Castro pool during a pre-dawn swimming party.

The four were indicted on charges of conspiring illegally to organize and promote the trip, and the three who went along for the ride also were charged with traveling illegally to Cuba and back.

But what about the 55 others who returned safely, and defiantly, to the United States? Many of them variously described as "young punks" or bearded beatniks shod with sandals over their bare feet, the 55 apparently are to remain at liberty in the schools throughout the U.S. from which they were enticed, there free to sing the glories of Castro and his communist regime as they were brainwashed to do.

This is in line with the information supplied by The Voice two weeks ago in its "Washington Letter" by J.J. Gilbert, of NCWC News Service. That story described the intensive efforts being made by the Communist Party to attract the attention and win the allegiance of young people on American college campuses this year.

Since the visit to Cuba was contrary to State Department instructions, many wondered why the passports of these "innocents abroad" were not picked up until after their return to this country. Fitting punishment would have been to cancel the passports while they were in Cuba and make them stay there.

Following the riotous demonstrations at the hearing granted these collegiate delinquents and their cohorts by the House Un-American Activities Committee, former President Harry S. Truman offered the best suggestion, perhaps. Mr. Truman said: "The police should be furnished with nice old-fashioned butter paddles and be authorized to use them in the place intended for spanking."

And by the way — do you suppose there might happen to be a few draft-dodgers among these youthful and ardent "world patriots?"

Orthodox Theologian Tells Views On Efforts At Unity

By Father JOHN B. SHEERIN

It was a gloriously sunny day when the giant jet landed at Orly Field, Paris. What a contrast to the rainy, foggy evening that delayed my plane the night before in New York. April is said to be a heavenly month in Paris but my choice is September.



Father John Keating, a Paulist confreere, had already made an appointment for us to visit Istina when I arrived. We were on our way to Rome and the Council and we were anxious to visit the Ecumenical Center that had begun its great work for reunion as far back as 1927. Istina is the Russian word for "truth."

The French Dominicans began the work principally to make contacts with the Russian Orthodox. Thousands of them had emigrated to Paris in the 20s due to the Revolution. Later on, the work was broadened to extend to all Orthodox and finally it included even the Protestants.

ORIENTAL TONE

Pere Dumont was on hand to welcome us graciously and show us the remarkable research library at Istina and the chapel that has such a strong Oriental tone. Several ikons, treasures of art, play an important role in establishing the non-Roman character of the chapel. In the balcony is an altar where Orthodox priests can offer the sacrifice of the Mass.

Pere Dumont had been one of the Vatican representatives at the recent jubilee in honor of Patriarch Alexei in Moscow. He was extremely happy over the cordial hospitality and gifts that had been showered upon him there. Father Le Guillou was on hand also at Istina, looking forward to his journey to the Council with Father Congar.

There was, however, an Orthodox theologian present that day and I would like to write mainly about my conversation with him. Having very considerable prestige in Orthodoxy, he preferred to remain anonymous but he was anxious to give me answers to the question I proposed to him.

The question was this: what is the best thing the Council could do to aid the cause of Christian unity? I had thought that perhaps he might suggest that the Council reformulate the doctrine of papal infallibility, or modify the claims of papal primacy, or explain the Filioque in a new fashion. His response, or rather responses, to my question were quite different from what I had expected.

First, he said that he would like to see the Council affirm and reaffirm the valid existence of different cultures and traditions in the Church. He saw a certain merit in the Church's exaltation of the Latin tradition and culture but he felt it did not represent the true universality of Catholicism.

The Roman way of doing things may suit the Western Church admirably but he felt that the Church should give its wholehearted approval to many traditions in order to show that the Church is truly universal. All men, in all the dazzling diversity of their rites, customs and traditions, should feel perfectly at home in Rome.

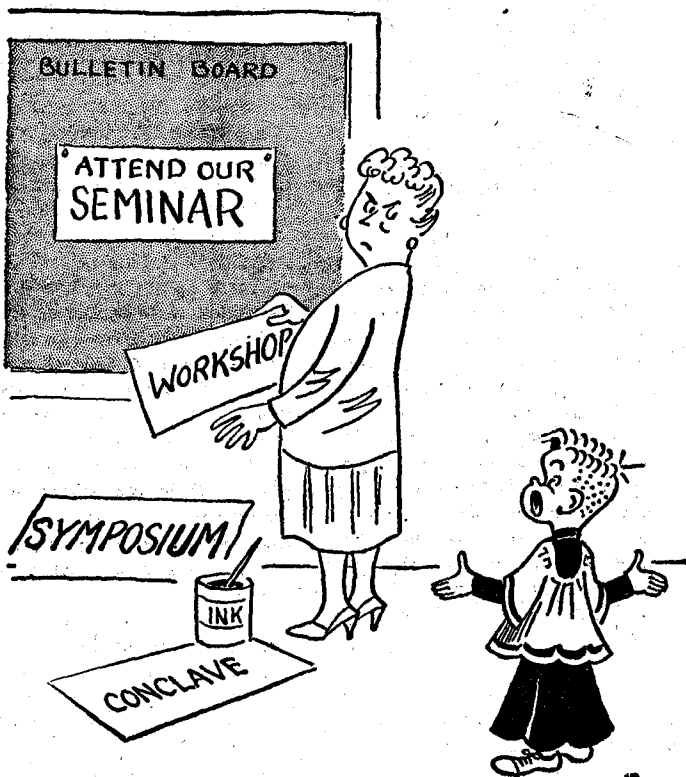
Secondly, he expressed the hope that the Vatican would be decentralized in the sense that the Council would recognize boards of bishops as having jurisdiction over their particular territories. This would be a return, to a considerable degree, of the ancient system of patriarchates that goes back to the beginnings of Christianity.

Thirdly, the Orthodox theologian said that he hoped the Council would lay great stress on the interior life of the Church rather than on its juridical framework.

A Tale Of 'Innocents' Abroad

Four men — certainly not students themselves — have been indicted by a Federal grand jury in Brooklyn in connection with the so-called "students' trip" to Cuba last summer. Three of them made the tour, by way of Czechoslovakia, along with 56 dupes

AN ALTAR BOY NAMED "SPECK"



AHERN — "Why don't you just call it a meeting?"

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OVER THE LAST 15 YEARS, BISHOP LEO ARKFELD, S.V.D., AN AMERICAN HAS LOGGED 6000 HOURS FLYING TIME IN MISSION PLANES IN NEW GUINEA.

THE CHURCH OF SAINT BARTHOLOMEW - THE GREAT IN SMITHFIELD LONDON, WAS FOUNDED IN 1123 BY RAHERE, WHO WAS COURT JESTER TO KING HENRY I! RAHERE LATER TOOK HOLY ORDERS.

FOUNDER OF THE TEMPERANCE MOVEMENT IN IRELAND, FATHER THEOBALD MATTHEW (1790-1856) AT TIMES RECEIVED PLEDGES OF ABSTINENCE FROM AS MANY AS 200,000 PEOPLE A MONTH.

THE DUNMOW FLITCH CEREMONY, REVIVED RECENTLY IN ENGLAND AFTER A LAPSE OF 200 YEARS, IS OF CATHOLIC ORIGIN. A GAMMON OF BACON WAS PRESENTED BY MEDIAEVAL MONKS TO ANY VILLAGER IN DUNMOW WHO COULD PROVE THAT HE HAD LIVED A YEAR AND A DAY WITHOUT QUARREL WITH HIS WIFE!

Sights And Sounds At Opening Of Council

By MSGR. JAMES J. WALSH

VATICAN CITY — When we entered the Basilica at 7:30 a.m. last Sunday the only lights noticeable were the flickering flames at the tip of the bronze lamps, more than a score of them which ring the semicircular area of the Confession of St. Peter.

We sat between two priest-correspondents — one a bearded Indian from South India, the other a bearded Ethiopian who knew Rome better than Ethiopia.

The atmosphere of the Basilica before the ceremony was quiet, relaxed and most congenial. In the press section, English seemed to be the lost language but didn't prevent attempts to communicate in spite of other languages. The

officials greeting dignitaries were in high good humor, despite the tightly starched ruffle around their necks. Only the Swiss Guards in the Palatine kept rigid expressions. The Swiss especially, habitually have a no nonsense attitude and the impression is deepened considerably by the mean looking spear they firmly grip.

The huge area around the Confession of St. Peter seemed to be somewhat like the village square. Bishops met there on their way to find their seats and chatted happily. Heads of state or their representatives in uniform or morning clothes, their ladies in long black dresses with transparent mantellets were escorted through there and

stopped every few feet for introduction. A group of Guards swished through there at regular intervals, their verbal commands rising above the tone of conversation.

Archbishop Perleli Felici, Secretary General of the Ecumenical Council, walked around the area for half an hour before the ceremony. Clothed in white cope and wearing his purple zucchetto he smiled and chatted with all comers, his eye on all the preparations meanwhile.

Archbishop Krol of Philadelphia was there also waiting for a long time to take his place among the five Under Secretaries who were seated

prominently just below the platform holding the Pope's throne.

The photographer Felici wore his usual formal clothes, white tie, long frock coat. His record for photographing VIP's for many years now includes his own brother, Archbishop Felici, the Secretary General of the Council.

Photographers were dwarfed beside the huge statue of St. Andrew and St. Longinas. They stood at its base like pygmies barely reaching the height of the saints' knees while clicking away. The only sound in the vast Basilica at the time of the

consecration was the faint clicking of cameras. One white robed priest was apparently an official photographer and had a Swiss airbag hanging from one shoulder and about 30 pounds of equipment from the other.

One of the most photographed men of our time is not known by name to many people, although his face is familiar all over the world. He is the Pope's master of ceremonies, Archbishop Enrico Dante, and since he is usually by the side of the Holy Father, he appears in most pictures. Before Sunday's ceremonies, like a field general he walked around the sanctuary area checking carefully the multitude of detailed preparations. He held final discussions with his numerous assistant masters of ceremony about the complicated maneuvers of the ceremony.

A priest in simple black cassock, but holding at his side the purple birettum of the Bishop nonchalantly walked into a section reserved for high ranking prelates from the various congregations. As he took his seat it was obvious the Guards were confused. A hasty consultation, and a rapid decision, was followed by the priest on his way out with his purple birettum intact. It is to his credit to report that he lost no dignity in moving past the guards.

Msgr. Michael Beerhalter of Fort Pierce, in purple robes, was considered a Father of the Council by a cooperative usher who showed him without hesitation to an empty seat among the Bishops. Monsignor Beerhalter, displaying no inclination to argue with him, obediently took the offered seat.

Also present from the Diocese of Miami were two priest-students, Father Ambrose DePaoli and Father Ronald Pusak, and Reverend Mr. John Block from the North American College. Mr. Michael Perri from Fort Pierce also was able to obtain a highly prized ticket of admission to the Basilica.

A year ago we mentioned that Bishop Carinci of Rome, in his 100th year, was the oldest Father of the Council present, and was actually still confirming classes of children. To everyone's amazement he was back again and with help climbed the seven steps to the Pope's throne ready to kneel and make his obedience, when Pope Paul suddenly stood up and embraced him warmly. He is the only Bishop who was alive at the First Vatican Council in 1870.

Everyone was wondering who the fortunate altar boys were in a balcony high above the Tribune of St. Veronica and in a most favorable place to see. More than 40 of them, the rumor was going around



MSGR. JAMES J. WALSH

without any confirmation that they might have been from the Pope's former parish in Milan.

When the lights turned the semi-darkness of the interior into blazing daylight, mostly due to the enormous television lights, everyone leaned forward expectantly. But there were many false starts on this occasion. The choir sang at regular intervals, the great bells tolled outside the Basilica, but for some unexplained reason the ceremony was delayed 55 minutes. Only when the Bishops at the far end of the Basilica broke out into sustained applause did we at the other end know that Pope Paul had entered the Council Chamber.

The Pope in his voluminous vestments looked more frail than ever. His voice is gentle and clear but lacks the booming power that characterized Pope John's speaking.

It was a bit startling to us, but apparently quite acceptable as the ceremony drew to a close to see a heavy set woman in the right transept sitting on a confessional step, her shoes off, bare feet being comforted by the cold marble.

One small altar boy was the center of attraction as he attempted with an unbelievably long taper to keep his hands steady enough to light the six high candles on the papal altar. It took him at least five minutes and he seemed to be through for the day.

We noted last year the phenomenon of nuns present in the Basilica. They have lost none of their know-how in the past 12 months for getting past the guards. Their technique has become more refined and polite, but nonetheless effective as one gesturing Sister engages a Swiss Guard in animated conversation while the others quickly file by him. One thing about the Sisters in St. Peter's — they are not fussy about places. They are willing to sit anywhere — in the press section, in the boxes reserved for embassy officials, high on the balcony.

A magazine barker in the Piazza after the ceremonies kept calling out "The Pope of the Council." Many who bought the magazine at the bargain price of 100 lire didn't realize until later he was palming off on them left-over copies of Pope John's introduction last year.

UNITY, PEACE APPEAL OPENS 2nd SESSION

Pope Tells Council: 'Let Us Go Forward'

(Continued From Page 1)

and forget the grief endured during the long series of dissensions and separations. May the Heavenly Father deign to hear our prayers and grant us true brotherly peace."

HEAVY CROWDS

Pope Paul said early in his address that he had intended "as hallowed custom prescribes for Us," to write an encyclical inaugurating his pontificate but that his homily gave him "a singular and happy opportunity" to do that by word of mouth.

He promised, however, to write an inaugural encyclical "once these toilsome days are past."

For this memorable, historic day, Rome was sunny and mild and wore her fairest dress.

Newmen with the magic pass entitling them to sit in the press section were advised to be at the Porta Rezzonico no later than 7:30 a.m. But even as our taxi turned into the long, loping road encircling the Basilica through the colonnades of the Piazza, we could see the crowds already were heavy.

Once inside, this correspondent was seated close enough to the Holy Father to see his lips moving in silent prayer when the celebrant of Mass, Eugene Cardinal Tisserant, raised the Body of Our Lord at the consecration.

CONTRASTS IN YEAR

We found out later that not only newsmen but the Bishops themselves were searching for contrasts between last year's opening and last Sunday's reconvening of the Council. Indeed there were more contrasts than one had time to reflect on.

Most noticeable, the contrast that kept intruding on the thoughts of all who were present a year ago was to be found at the Papal Throne. The "Pope of the Council,"

John XXIII, was no longer physically present and it seemed passing strange.

One could not help reflect again and again on the swift events of last summer which left vacant in the section reserved for the Cardinals the seat occupied last October by Giovanni Cardinal Montini. Less than a year ago the slim, thoughtful looking Cardinal, Archbishop of Milan, went up the green-carpeted steps of the Papal Throne, along with each of the other Princes of the Church and knelt to kiss the right hand of Pope John during the ceremony of obedience.

Last Sunday the same ceremony was repeated, as the men who elected him last June 211 as the successor of John, now knelt before Pope Paul as a sign of their fidelity and love.

BISHOP CARROLL PRESENT
Bishop Coleman F. Carroll, of Miami, along with other Fathers of the Council, vested in one of the upper galleries in his white cope and miter, but he proceeded informally with others to take his place in the Council Chamber on the Gospel side about middle way up the nave of St. Peter's.

Here again a striking contrast with last year was noted. There undoubtedly was more solemnity in October, 1962, when the 100 Cardinal Patriarchs, Bishops and Superior Generals marched in an unforgettable procession from the Vatican Hall of Benedictions through the Piazza of St. Peter and into the newly arranged Council Chamber.

This year the informality of the Bishops searching out the green colored seats to which they had become accustomed for eight weeks last fall, highlighted the fact that the Council was no longer a novelty. The Bishops were returning to the Basilica to continue publicly the work which they had arduously

concentrated on privately while in their home dioceses the past nine months.

CROWD ENTHUSIASTIC

The huge crowd in the Piazza was as enthusiastic and expressive as ever, while hoping for a glimpse of the Holy Father or for some inkling of the splendor within the brilliantly lighted Basilica. Unlike last year's attitude of wait-and-see if the Council is really to become a force to be reckoned with, most of the crowd, surely representing a cross-section of humanity, watched eagerly with the conviction that the unique gathering of Bishops from all over the earth already ranks as the great blessing of the century for troubled mankind.

As Pope Paul indicated in his talk, once again communist interference with the freedom of religion is evident as it was last year when 89 bishops from red dominated countries were refused permits to travel to Rome. The poignant comment of Pope Paul will become memorable:

"Can we be blind and not notice that many seats in this assembly are vacant? Where are our brethren from nations in which the Church is opposed."

Again by contrast, it was obvious in the exchange of warm greetings that a comradeship had sprung up among the bishops which a year ago understandably was lacking, keeping in mind that most of them at that time were total strangers to each other. In the daily meetings last fall they met their fellow bishops from every area, men of the most diversified cultures and of almost every language. They amassed a vast amount of knowledge from each other, so that their understanding of the Universal Church and her needs now equips them for a more active and intelligent participation in the Council's deliberations.

READY FOR CHALLENGES

They know their way figuratively and literally about the Council Chamber. Intellectually

they were greatly stimulated by the ardent, profound and always free discussions of the last session and all obviously are now ready for the challenging questions being raised.

This last thought seemed to occupy the minds of newsmen, and most likely most other participants in the ceremony, as they left the Basilica last Sunday close to one o'clock and pondered Pope Paul's bold, clear outline of subjects to be treated.

Will there be a definition of religious liberty—and how much change will this work in the pluralistic society of today?

Will there be drastic revision of laws governing mixed marriages or have earlier expressions of opinion not reflected the thinking of the majority of bishops?

How much will a clear understanding of the role of Tradition and Scripture affect the presently encouraging hopes for unity among all Christians?

Will birth control, the oral contraceptive pill especially, come in for comment and clarification?

To what extent will the Mass change, since it seems obvious now there will be some revision?

Will men be allowed to accept the office of Deacon and still be married?

The subjects are many, and even by the time this is read in the Diocese of Miami, more than 100 Bishops will have come to the microphone in the Council Chamber to speak their mind. Obviously, the Fathers of the Council are busy, accepting Pope Paul's challenge, "Let us go forward."



God Love You

Most Reverend
Fulton J. Sheen

If the undernourished people of the world lined up in single file and had the power to walk over seas and mountains, they would form a procession which would extend around the earth 25 times, and there would not be one in that line who ate as much meat in a year as we Americans eat in a week. Two-thirds of the people of the world go to bed hungry every night! There is not a single one of these people who would not take our vow of poverty if it meant they would be as well-fed, as well-housed and as well-clothed as we are.

The vow of poverty must be re-thought — not only by those who formally take it, but by those who are called upon to practice it simply because they are Christian. Does not the vow of individual poverty often go hand in hand with institutional and community wealth? Does not the vow of poverty mean only a dependency — you ask for what you need and you get it?

Our Lord did not say, "Give to the rich," but "Give to the poor." He is in the poor because of their poverty; He is in the rich only when they are virtuous and generous to the poor. Given the gnawing hunger of millions in Latin America and Asia, is not a bishop or a priest who spends over a million dollars on a cathedral violating the spirit of poverty? Are not the laity who succumb to pressure groups and give a million to a cause which already has millions and millions making themselves blind to their Christian vocation to serve first the poor?

I hate to beg. But thank God, the Lord has put me into a kind of begging where:

- 1) we help the poor of the world;
- 2) no money is invested;
- 3) alms are distributed when they are given, and
- 4) by Paul VI and a commission appointed by him in order to insure equality of aid to all.

This appeal is not just for the poor; it is for us — the richest people in the history of the world. We must see that we have second claim to the surplus of our wealth — the poor, the starving, the Christ in the hungry and the thirsty have first claim. May the Lord bless you for helping to change the spiritual atmosphere of the United States.

GOD LOVE YOU to K.M.M. for \$10 "I thought I had a serious disease but discovered I did not; I am sending this in appreciation." . . . to B.S.T. for \$10 "Please pray that peace be restored to our city of Birmingham, Alabama." . . . to K.C. for \$1 "I want my birthday dollar to go to the Missions." . . . to M.I.K. for \$7 "God gave me the ability to give to others. God bless you for giving me the way."

This has been a year for specials! Each of the most recent issues of MISSION, the bi-monthly magazine written and edited by Bishop Sheen, has been centered around a particular theme and has carried a special message from His Excellency to American Catholics. Do you receive MISSION regularly? If not, why not ask to be put on our mailing list? Just send us your name and address; we ask no subscription price, though a dollar helps to defray mailing expenses.

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 1x, N.Y., or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Florida.

BISHOP JOHN NEUMANN OF PHILADELPHIA

Pioneer American Bishop Will Be Beatified Oct. 13

By FR. LORENZO BEDESCHI

BAISO DI SCANDIANO (NC) — Mrs. Eva Benassi Pantani, saved from death 41 years ago after praying to Venerable John Nepomucene Neumann, fourth Bishop of Philadelphia, is living a quiet life with her husband, son and daughter in this remote mountain village.

Mrs. Pantani's cure from acute peritonitis on March 11, 1922, at the age of 10 is one of the two miracles approved by the Sacred Congregation of Rites in the beatification cause of Bishop Neumann, a Redemptorist.

Mrs. Pantani, now 51, has lived in Baiso for 30 years, ever since her marriage to Pietro Pantani, now 50, a farmer. The village is reached by a mule path through a gorge where eagles nest and where snow cuts off the rest of the world for six months of the year.

The Pantanis with their son, Mario, 26, also a farmer, and daughter, Luisa, 24, a teacher — are holding fast to a craggy bit of mountain where they harvest a few sacks of grain and raise a few head of cattle. Calloused hands bespeak hard work; skin has been darkened by sun and cold.

ALL BUT FORGOTTEN

And the miracle? It was all but forgotten over the years.

Eva Benassi was born in the hilltop town of Levizzano in the Italian province of Reggio Emilia. In 1921, her father (her mother had already died) sent her to a boarding school in Sassuolo, the Institute of San Giuseppe, run by Franciscan Sisters. In early 1922, Eva complained of a stomach disturbance which the school physician, Dr. Louis Barbanti, finally diagnosed as acute peritonitis. By March 11, the doctor held out no hope at all, but the girl was cured that night after praying to Bishop Neumann.

When it happened, they talked about it much at home, but there was almost a fear of giving it public notice. The religious hostility and anti-clericalism then in evidence made the parents decide not to talk outside about the cure. Dr. Barbanti after verifying that the cure was scientifically unexplainable, ordered the parents and the Sisters of the school the sick child was attending not to divulge the news.

A little over a year ago, Roman prelates in charge of the examination of miracles for Beatification of Bishop Neumann went to seek out Mrs. Eva Benassi Pantani.

Eva was questioned, but she remembered very little. Besides the fact that Eva was then so young, her sickness made it difficult for her to fix faces and events in her memory. She remembered only that she was covered with a sheet in a little bed; that she had heard her companions about her reciting the Rosary; that she held in

her hand a picture of Bishop Neumann; that she was swollen enormously; that the doctor visited her and shook his head; and that, after a long night, she arose cured.

Bishop Neumann's picture was given to her by Sister Elisabetta, now 80, one of the Franciscan Sisters at the boarding school Eva was attending.

Sister Elisabetta had received the picture from a Redemptorist missionary friend, a Father Mirabelli. Then as now the Sister knew only that the Bishop had died a holy man, that he worked miracles for those who prayed to him with faith.

Sister Elisabetta can still describe every small detail of the miraculous even as though it happened yesterday. Still more, the nun has not let a day pass without praying to Bishop Neumann.

If Eva has perhaps been a bit more forgetful of her wonder worker; she has nevertheless not forsaken the practice of her religion. She still gives open witness to it in that zone where she lives which, because of its many communists, is called "little Russia."

On Feb. 1, 1852, Pope Pius IX named him Bishop of Philadelphia. The See entrusted to the 41-year-old prelate covered 30,000 square miles. It was made up of the present Diocese of Trenton, N.J., a portion of Altoona - Johnstown, Pa., and Camden, N.J., dioceses, all of Harrisburg, Pa., Scranton, Pa., and Wilmington, Del., dioceses, plus the present Archdiocese of Philadelphia.

Bishop Neumann, who was consecrated on March 28, 1852, could never quite get used to his new office. Disliking pomp and ceremony, he was reluctant to attend social teas and banquets and to wear the fashionable clerical clothes he was given.

In his first sermon as head of the diocese, Bishop Neumann strongly urged that all Catholic children attend Catholic schools. About six weeks after his consecration, he assembled a group of clergy and laymen to discuss plans for setting up parish schools throughout the Philadelphia diocese. A week later the group adopted a plan for establishment of a central board of education in the diocese.

This signal contribution of Bishop Neumann's was made a subject of canon law by the Third Plenary Council of Baltimore 30 years after the Bishop's death.

DECLARED 'VENERABLE'

Public schools soon found their enrollment decreasing, as one Catholic school after another went up in the Philadelphia diocese. To provide teachers for the growing number of students, Bishop Neumann brought into the diocese Christian Brothers, Sisters of Notre Dame de Namur, Sisters of the Immaculate Heart of Mary, and



THIS PAINTING depicts the scene at the hospital of J. Kent Lenahan Jr. of suburban Philadelphia when Mr. Lenahan made a miraculous recovery from auto accident injuries in 1949 after praying to Venerable John Nepomucene Neumann, fourth Bishop of Philadelphia. Bishop Neumann will be beatified Oct. 13.



NC Photos

J. KENT LENAHAN JR. of near Philadelphia, and his mother, Mrs. James K. Lenahan, examine a photo of Venerable John Nepomucene Neumann, fourth Bishop of Philadelphia who will be beatified in Rome Oct. 13. Mr. Lenahan recovered from injuries after praying to Bishop Neumann.



BENEFICIARY OF one of the miracles accepted in the cause for the beatification of Venerable John Nepomucene Neumann, fourth Bishop of Philadelphia, is Mrs. Eva Pantani, (upper left) of Baiso, Italy, who was cured of peritonitis after praying to the bishop at the urging of Sister Elizabeth (upper right).

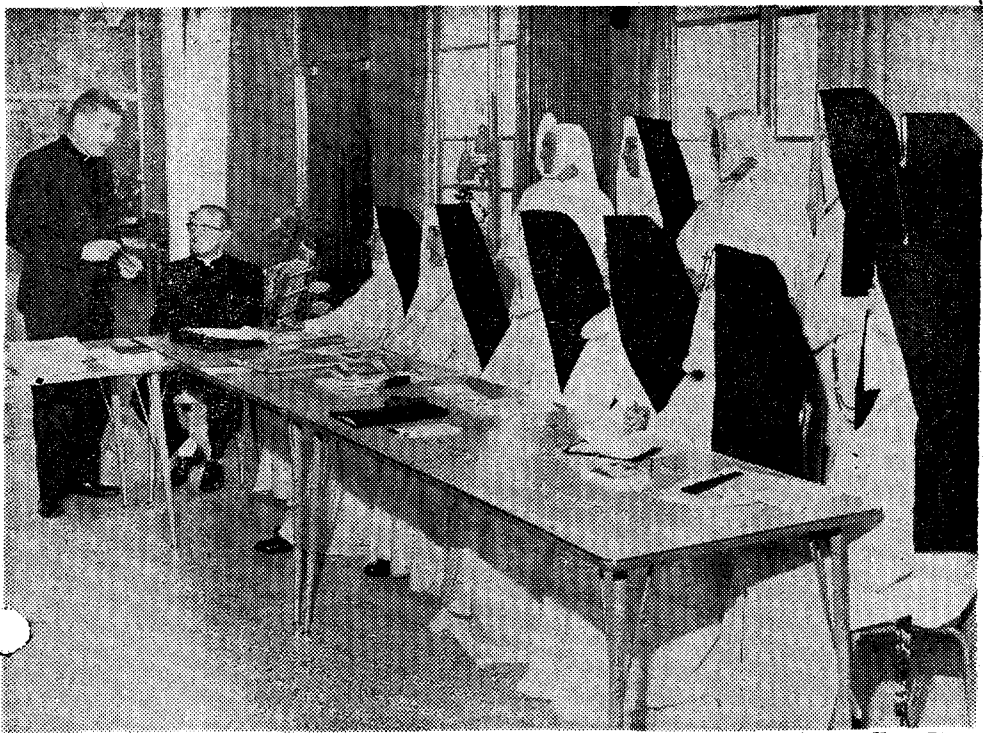
Sisters of the Holy Cross. In April, 1855, he founded an American Congregation of the Sisters of the Third Order of St. Francis, whose motherhouse now is located in Glen Riddle, Pa.

In 1853 Bishop Neumann launched the first diocesan cycle of Forty Hours' Devotions in America.

The Bishop asked the Holy See to divide the Philadelphia

diocese, hoping that he would be given a small area in the coal regions among the hard working immigrants. The Holy See, instead of dismembering the diocese, gave him a coadjutor, Bishop James F. Wood.

On Jan. 5, 1860, Bishop Neumann, while walking at 13th and Vine streets in Philadelphia, fell to his knees suddenly and died shortly afterwards. He was 49.



Voice Photo

CCD SEMINAR recently conducted at the Dominican Retreat House, Kendall, by Msgr. R. E. Philbin, diocesan director; and Father Joseph Brunner, assistant director; was attended by

Dominican Sisters of St. Catherine de Ricci, Religious of Our Lady of the Retreat in the Cenacle and Our Lady of Victory Missionary Sisters in preparation for Fall CCD classes.

Training Classes For CCD To Begin In Seven Parishes

Confraternity of Christian Doctrine training sessions for all present and prospective workers in three counties of the Diocese of Miami will begin Tuesday, Oct. 15.

Fall classes were planned this week when Msgr. R. E. Philbin, diocesan director of the CCD, and Father Joseph Brunner, assistant director, met with representatives of three religious orders stationed in the Diocese for a two-day seminar at the Dominican Retreat House, Kendall.

Dominican Sisters of St. Catherine de Ricci, Religious of Our Lady of the Retreat in the Cenacle and Missionary Sisters of Our Lady of Victory will conduct weekly classes in seven parishes of South Florida.

Following is the schedule of classes which begin at 7:30 p.m. and conclude at 9:30 p.m.;

Dominican Retreat House, 7275 SW 124th St., Kendall, Oct. 15, 22, 29, Nov. 5 and Nov. 12.

St. John the Apostle Parish,

451 E. Fourth Ave., Hialeah, Oct. 16, 23, 30, Nov. 6 and Nov. 13.

St. James Parish, 530 NW 132 St., North Miami, Oct. 17, 24, 31, Nov. 7 and Nov. 14.

Gesu parish, 115 N.E. Second St., Oct. 16, 23, 30, Nov. 6 and 13.

Little Flower Parish, 1805 Pierce St., Hollywood, Oct. 15, 22, 29, Nov. 5 and Nov. 12.

St. Coleman Parish, Pompano Beach, Oct. 16, 23, 30, Nov. 6 and Nov. 13.

St. Juliana Parish, West Palm Beach, 4300 S. Dixie Hwy., Oct. 17, 24, 31, Nov. 7 and Nov. 14.

Gets Missal In Braille

LOS ANGELES (NC) — Father Keith Forster, blind Franciscan ordained two years ago at Mission Santa Barbara, now has a Roman missal in Braille with 200 plastic pages.

St. Juliana CCD To Start Classes

WEST PALM BEACH — Religious instruction classes will be conducted for teenagers attending public high school beginning Wednesday, Oct. 9, in St. Juliana parish.

The Confraternity of Christian Doctrine will conduct the classes every Wednesday evening. Adult education classes for those Catholics who wish to learn more about their faith will also be held.

Jurist Urges Reforms To Fight Nation's Crime

SAN FRANCISCO (NC) — An associate justice of the U.S. Supreme Court advocated "bold reforms in the administration of criminal justice" in an address here.

Associate Justice William J. Brennan Jr., told the Conference of California Judges achievement of reforms may mean "a ministry of justice," in fact, if not in name, to combat the nation's crime situation.

Father Thomas Kelly Dies; Served Here 35 Years

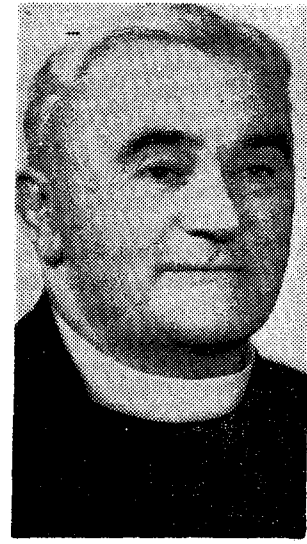
CHICAGO — Solemn Requiem Mass was sung Wednesday in St. Rita of Cascia Church here for Father Thomas A. Kelly, 78, who served for more than 35 years in parishes of Florida.

Another Mass of Requiem will be offered at 9:30 a.m. Monday in the Church of the Little Flower, Hollywood, for the Chicago-born priest who served as assistant pastor in that parish for 22 years.

Father Francis Dunleavy, pastor, SS. Peter and Paul parish, Miami, and former pastor of Little Flower parish, accompanied by Father Francis P. Dixon, V.F., pastor, St. James parish, represented the Diocese of Miami at the funeral Mass for Father Kelly who died Sunday at the Alexian Brothers Home in Oshkosh, Wis., in the 47th year of his priesthood.

Ordained to the priesthood June 26, 1917, in St. Louis, Mo., Father Kelly was a member of the Society of Jesus from 1902 to 1926. During that time he was a member of the faculty of Loyola University, Chicago; and taught in Jesuit high schools in Cincinnati and Omaha. From 1921 to 1923 he served as a missionary in India.

After coming to Florida in



FATHER THOMAS A. KELLY

1926, Father Kelly was subsequently stationed in St. Ambrose parish, Elkton; St. Mary parish, Eustis, the Cathedral parish, St. Augustine; St. Anastasia parish, Fort Pierce, and Little Flower parish, Hollywood.

He is survived by a brother, Edward B. Kelly, and two sisters, Mrs. Mary A. St. Peter and Miss Winifred Kelly, all of Chicago.

Parents Association Holds First Meeting

The Parents and Friends Association of Madonna Academy held their first meeting of the new school year recently.

Sister Eugene Marie greeted the parents and presented the faculty members.

The PFA is striving for 100 per cent membership and new equipment for the science labs and auditorium.

President Ray Lentendre has scheduled the next meeting for Oct. 17 at 8 p.m.

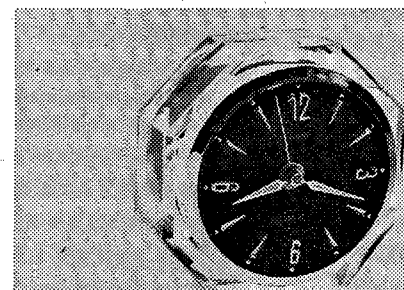
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Priest's S. Vietnam 'Parish' Visited By Pentagon Group

By Father Patrick O'Connor
Society of Saint Columban

SAIGON (NC) — Father Chrysostom Nguyen Loc Hoa, Chinese-born pastor of valiant self-defending Binh Hung in farthest South Vietnam, was present when U.S. Secretary of Defense Robert McNamara and Gen. Maxwell Taylor, chairman of the Joint Chiefs of Staff, visited Camau, the nearest town to Binh Hung.

Maj. Ed Tausch, American military adviser to Binh Hung's self-defense units, took part in the lengthy briefing given to the Pentagon visitors.

Father Hoa, whose Chinese name is Yuen, aged 55, led a large group of Catholic refugee families from communist-ruled China, escaping by boat to North Vietnam in 1950. Later he moved

to Cambodia, then to Binh Hung in the marshy land on Vietnam's southern tip.

Attacked by communists, the villagers formed their own defense force, to which others from various parts of Vietnam were added. About two-thirds of the population is Catholic. Binh Hung defenders, called Hai Yen, the "Sea Swallows," are now responsible for a large zone surrounding the village. They have been cited as models for other villages to follow in organizing self-defense against the communists.

The region visited by McNamara and Taylor is the Fourth Vietnamese Army Corps area. The Fourth Corps is commanded by Gen. Huynh Van Cao, the only Catholic among the four generals commanding Vietnamese army corps.



FATHER LOUIS Leroy, O.M.I., kidnaped by Laotian Reds two years ago and whose grave was found recently, is shown in this picture taken as he worked in his mission shortly before being captured and murdered by Pathet Lao troops.

Epiphany Men Fight Indecent Literature

The men of Epiphany parish, South Miami, have formed a committee to combat both indecent literature and obscene motion pictures.

The committee has compiled lists of objectionable magazines and paperbacks, and re-

ports excellent co-operation from merchants contacted.

The greatest difficulty encountered thus far, according to Mr. John F. Nelson, has been in keeping the indecent material out of the stores once it has been initially removed. The program is one which calls for consistent vigilance, he added.

The Epiphany committee would like to contact any other groups doing similar work in the area to discuss their individual programs.

Any interested groups or individuals are asked to contact either Dick Shaw at CA 6-1725, or John F. Nelson at CA 1-8264.

Church In Vietnam Stresses Gospel Principles In Crisis

VATICAN CITY (NC) — The Church in Vietnam has stressed the principles of the Gospels to avoid violence and hatred following the use of coercive measures by the Vietnamese government, seven bishops from that country said here.

The prelates' joint statement said that Buddhists in Vietnam are "equally averse to violence and are respectful of the conscience of each other."

The bishops — four Vietnamese, two Frenchmen and one unidentified — added that "insofar as they (Buddhists) are faithful to their principles, they are disposed to collaborate for world peace."

BINDS US FIRMLY

The bishops issued their statement on the situation in Vietnam — where Buddhists have clashed with the government of President Ngo dinh Diem, a Catholic — on their arrival here for the second session of the ecumenical council.

They said:

"The delicate situation of our country is of interest not only to us — the whole Christian world is not unaware of a certain tension which binds us one to the other intimately and firmly. Good will and the search on the part of the world for the truth are the factors

contributing to peace for Vietnam as well as for the rest of the world. This time the goal of the bishops who will reunite in the ecumenical council, and one of the goals of the council itself, will be to define the situation of the Church in the world.

"Throughout our territory the Faith increases. Religious vocations are numerous and the missionaries continue to help our Church to grow.

"Pope Paul VI in his letter of Aug. 26, 1963, to the Archbishop of Saigon has expressed his trust and his opinion about the circumstances in which the Church carries out its mission in Vietnam.

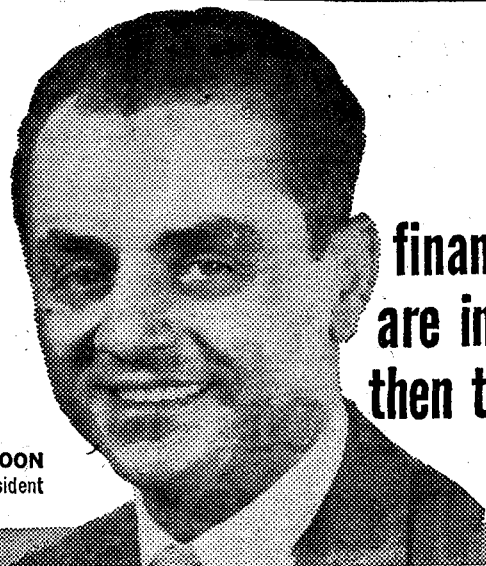
K. of C. Fourth Degree Will Hold Installation

FORT LAUDERDALE — The Father Michael J. Mullaly General Assembly, Fourth Degree, Knights of Columbus, will hold their officers installation ceremony at 4 p.m. Sunday, Oct. 6, at the council 3080 Hall, 333 SW 25th St. Master Leonard A. Burt will be the installing officer.

Officers to be installed are: faithful navigator, Alan P. Vaden; faithful captain, Frank Heston; faithful pilot, John Dell; faithful admiral, Ray A. Schlichte Jr.; faithful comptroller, Joseph E. Gonia; faithful scribe, Charles Vetter; faithful purser, Alfred Grillo; faithful inner sentinel, Joseph Leitern; faithful outer sentinel, Frank Kernat; auditor, William Graff, and auditor, J. Lawrence Holleran.

Faithful friar, Msgr John J. O'Looney, has been reappointed for another term.

An installation dinner and dance will follow at the Plantation Country Club. Music will be furnished by Leo Von Stetina and his Orchestra.



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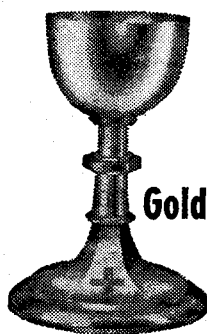
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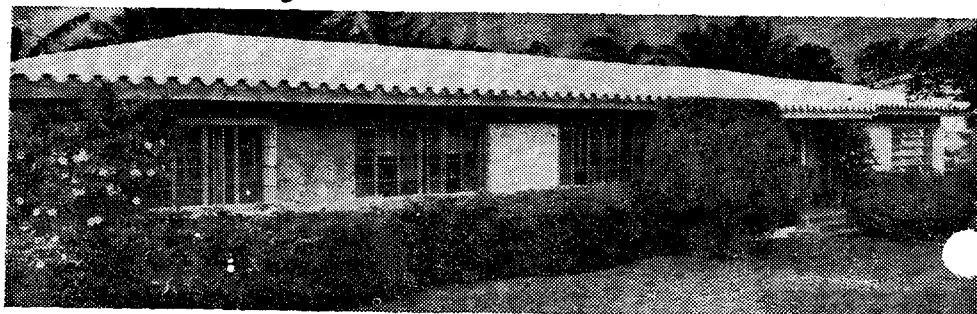
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Government, Private Relief Urged To Keep Close Ties

GENEVA, Switzerland (NC) — An appeal for continued close ties between governmental and private relief agencies was made by the head of the U.S. Catholic overseas charity organization.

"Governments should have no hesitancy in supporting the programs of social and economic development launched by voluntary agencies. By the same token, I see no reason why voluntary agencies should have any hesitancy in accepting assistance from governments in programs devoted purely to social and economic assistance," declared Auxiliary Bishop Edward E. Swanstrom of New

York, executive director of Catholic Relief Services-National Catholic Welfare Conference.

"Voluntary programs to the extent that they are people-to-people and operate at grassroot levels, develop the most important resources that need to be activated: the people themselves. Unfortunately, too many expect social and economic development to proceed solely or dominantly from the top to the bottom, from national capital to market-town to village and slum," the U.S. relief leader told a world congress of private aid agencies.

It was disclosed that the host

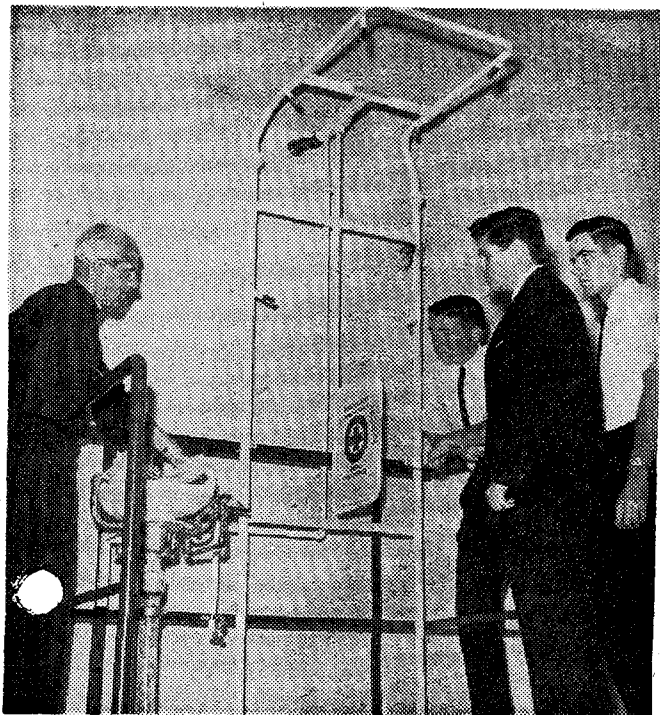
organization of the meeting, the International Council of Voluntary Agencies, has been awarded the 1963 Nansen Medal for service to refugees. Among the members of this council is the International Catholic Migration Commission, which is represented in the U.S. by CRS-NCWC.

Earlier, a group of 28 leaders in the CRS-NCWC program from many parts of the world met in Geneva with Bishop Swanstrom to review their activities. Special attention was given to the U.S. Food for Peace distribution by American voluntary agencies abroad.

While agreeing that tremen-

dous good had been accomplished by the grants of American surplus foods in distress areas, the Catholic relief officials were unanimous in stating that more imaginative and productive methods of distribution should be permitted to their agencies and other voluntary relief units.

They felt that the "give-away" character of long-term feeding programs should be eliminated wherever possible, and suggested that regulations be broadened to permit use of surplus food to support and extend social development as well as economic development.



Voice Photo

EMERGENCY SHOWER to be used in case of burns by fire or corrosive chemicals in chemistry lab at Biscayne College is explained by Father Jan Busch, O.S.A. to John Garrett, W. Hollywood; John Hotaling, Miami; and Victor Costa, Hialeah.

Biscayne College Names Six To Head Committees

Richard B. Roberts III has been named chairman of a student recruitment committee by the administrative board of Biscayne College for Men.

Other committee heads include Warren G. Pontrelli, student activities; Richard B. Roberts Jr., K.S.G., public relations; Charles I. Coomes, library; Robert F. Mackle, plant development, and James W. Kindelan, finances.

Methods of promoting the sound growth of the first Catholic men's college in South Flori-

da were discussed during a dinner meeting of the board with Father Edward J. McCarthy, O.S.A., president of the college, Monday evening at the Key Biscayne Hotel.

Plans for a student dormitory, which will be the second building on the North Dade campus, are now being completed by Miami architect, Thomas J. Madden, Jr.

Officials of the college anticipate that the new structure will be erected before the beginning of the 1964 Fall session.

Need For Cooperation Cited In Private, Public Welfare

By JAMES FLANNERY

CLEVELAND (NC) — Public and private agencies must work together in meeting the nation's growing welfare needs, the annual convention of the National Conference of Catholic Charities was told here.

"Public welfare needs our help," said Richard M. Kelley, first vice president of the Catholic Charities Conference and executive secretary of the Catholic Youth Services Bureau, Cleveland.

"Close cooperation is imperative" between private and public agencies, said Robert E. Bondy, director of the National Social Welfare Assembly, New York.

Service to the public should be the aim and guiding principle of both kinds of agency, both men stressed in speeches to the 49th annual Catholic Charities Conference meeting, which was held at the Statler Hilton Hotel. Meeting at the same time was the Society of St. Vincent de Paul.

'NEW BEGINNING'

Both Kelley and Bondy spoke hopefully of recent joint Catholic, Protestant and Jewish consultations with the Department of Health, Education and Welfare to map plans for cooperation between church-

related voluntary agencies and public welfare agencies.

These consultations "testify to a new beginning in the development of policy guidelines which will enable the church-related agencies to participate at the point of preparation of welfare plans," Kelley said.

The Catholic Charities Conference official said Catholic Charities workers are "no longer a brave little vanguard struggling to provide service for our own people."

"Our principles and practices can no longer stop at the limits of our Faith. The spirit of our Faith must now include a sound social policy for all people," he said.

Kelley said that in "countless communities," Catholic charities services have been "strengthened and expanded, while public welfare services in these same communities find their services weakened under an increase only in volume."

'NEEDS OUR HELP'

"We live in communities where whole families live on inadequate public assistance grants, where the temptation is still strong in legislating the terms of social welfare dispensations to attempt to reform the character and even punish the behavior of recipients of public assistance.

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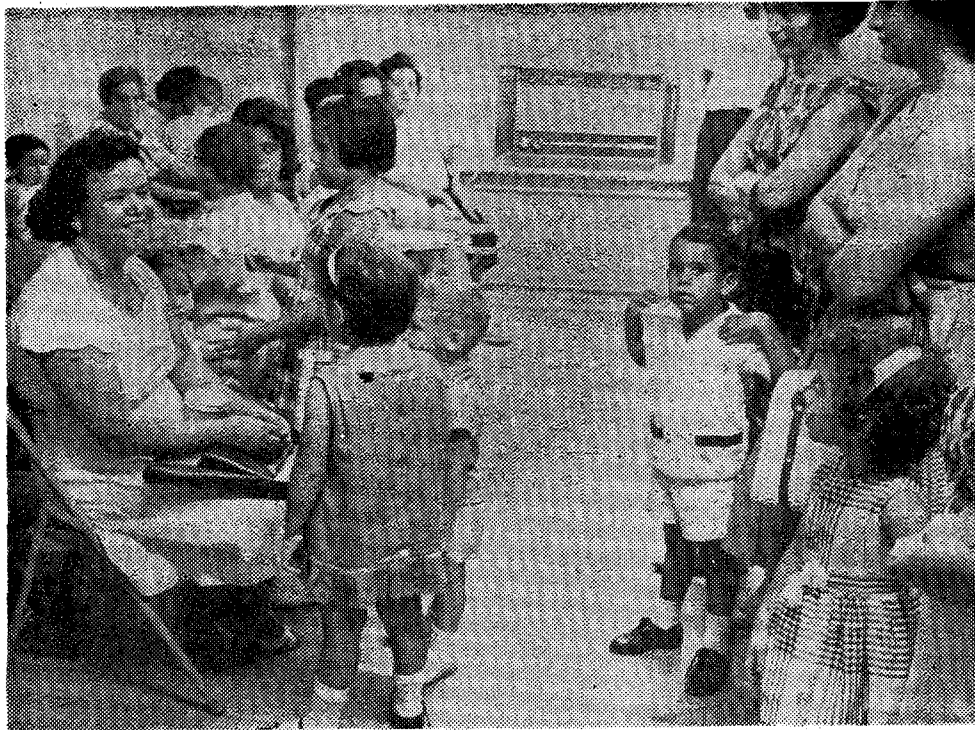
The second session of the Institute of Social Action will begin on October 14 at Centro Hispano Catolico. Father Salvador Cistierna, O.F.M. Cap., is the director of the institute which was founded a year ago by a group of Catholic Cuban sociologists.

The new session will be divided in three terms of three months each, treating in the first term the following subjects: Christian Answer to the Problems of Our Time; Social-Political History of the Continent; Credit Unions; Labor Management and Modern Philosophies.

Every two weeks workshops between professors and students treating economic and social problems will be open to the public.

The ISA has planned various conferences to take place in different parishes of Miami.

Besides Father Cistierna, Dr.



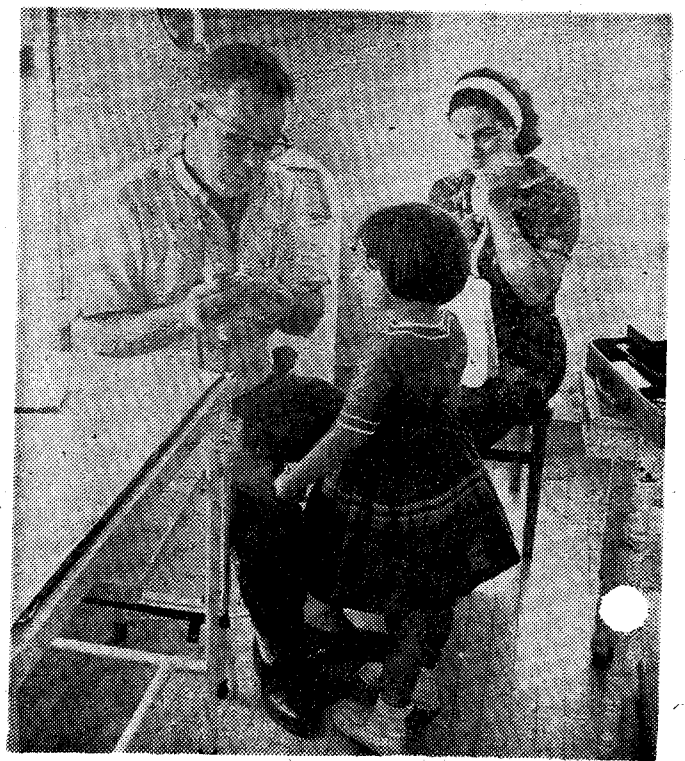
Hundreds Of Spanish-Speaking Receive Treatment At Centro Clinic

Jose I. Lasaga, Dr. Carmelo Mesa, Dr. Maria Cristina, Herrera, Ingenier Humberto Perez and Eladio Armesto and Andres

Aranda will be in charge of the classes.

During the first year of the

ISA a regular course and a summer course were organized and there were also conferences in Spanish and English.



Voice Photos

CUBAN PHYSICIAN, Dr. Amaury Robles prepares to administer an injection to a young patient in the clinic of Centro Hispano Catolico, Miami's diocesan Spanish center.

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Latin America Social Revolt Called 'Inevitable, Urgent'

WASHINGTON (NC) — Social revolution is inevitable in Latin America. The only question is whether it will lead to democracy or communism.

The inevitability and urgency of the Latin revolution were stressed repeatedly by speakers at the 36th annual conference of the Catholic Association for International Peace.

Overall theme of the meeting was "The Christian Challenge in Latin America. The speaker agreed that the "challenge" is huge, immediate and crucial to the future of the world.

President Kennedy declared that social and economic reform is the best weapon for fighting communism in Latin America.

Calling Latin America "the most critical area in the world today," Mr. Kennedy told the annual conference that the problems of the Latin nations "can best be met" by the Alliance for Progress.

In a message, he described the Alliance as "a joint effort of the United States and the republics of Latin America to stimulate economic growth and to provide better health and educational facilities and more adequate job opportunities for all our neighbors south of the border."

"Together," the President said, "we are determined that there shall be no more communist states in this hemisphere, and we know that the only really effective means to this end is to remove the grave social and economic inequities that are the breeding ground of communism."

RECEIVES AWARD

"The peoples of Latin America know today that it is not their unalterable fate that they live in disease, that millions of their children must die before they reach manhood, or that hunger pains are as natural as breathing," said Teodoro Moscoso, U.S. coordinator of the Alliance for Progress.

"They mean to change their plight — and to do it fast," he said.

Moscoso spoke as he received the CAIP's annual Peace Award. He was cited for "carrying out one of the world's most important projects" — the Alliance for Progress which is the U.S. program of economic and technical assistance to Latin America.

Moscoso praised the Catholic

Church for its growing effort to spearhead social progress in Latin America.

He said that in such key nations as Brazil, Chile and Peru the Church has become "a leading force for economic and social development within a context of freedom and democracy."

Father John J. Considine, M.M., director of the Latin America Bureau, National Catholic Welfare Conference, said "the spirit of an apostolic crusade" has in many areas replaced "the hopeless apathy that marked much of Latin American Catholicism not so many years ago."

DEEP TROUBLE

Even today, Father Considine cautioned, "the Church is still in deep trouble" in Latin America. But, he added, in many places new forces have appeared on the scene to revitalize the Church and put it in the vanguard of social progress.

Among the landmarks in this development, he said, have been the efforts of Popes Pius XII and especially John XXIII and of the Pontifical Commission for Latin America; the work of the Latin American hierarchies' own regional federation, the Latin American Bishops Council (CELAM); and the assistance of Catholics in other countries, particularly the United States and Canada, Spain and Germany.

Joseph A. Beirne, president of the Communications Workers of America and secretary-treasurer of the American Institute for Free Labor Development, warned that the United States "is losing to the communists in Latin America."



NC Photo
THE EDITH Stein award for 1963 will be presented on Oct. 13 to Mother Kathryn Sullivan scripture scholar and author, for promoting good will between Catholics and Jews.

Ft. Myers Beach Church Is Begun

FORT MYERS BEACH — Groundbreaking ceremonies were held here for the new Church of the Ascension which will be erected on Estero Blvd.

Msgr. Joseph H. DeVaney, V.F., pastor, St. Francis Xavier parish, Fort Myers, officiated at the groundbreaking, assisted by Father Miguel Goni, administrator of the parish erected by Bishop Coleman F. Carroll in April, 1962.

Also present were Father Donald F. X. Connolly and Father Robert Donovan, assistant pastors, St. Francis Xavier parish; Father Patrick McDennell, administrator, St. Cecelia Mission, South Fort Myers, and the Rev. C. A. Comfort, vicar of St. Raphael Episcopal Church.

Designed by Naples architect Nelson A. Faerber, the structure will provide seating accommodations for 300 persons and will permit expansion to seat at least 500 people.

According to Father Goni, a 45-foot cross will be mounted on the stone front wall of the church facing Estero Blvd.



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Car Blessing Planned By Fort Myers CYO

FORT MYERS — The CYO of Saint Francis Xavier parish will take part in a car blessing for St. Francis and St. Cecelia parishes on Sunday, Oct. 27.

The cars will assemble in the St. Francis parking lot at 2:30 p.m. The blessing will be preceded by a short talk and all of the drivers will be asked to take a safe driving pledge.

Following the blessing, members of the CYO will pass out decals and prayer cards honoring St. Christopher, patron of travelers.

Police, Firemen Told Esteem Of General Public Is Great

Their influence on the general public cannot be over emphasized, members of the Diocese of Miami Police and Fireman's Guild were told during a meeting held at the Cathedral parish hall.

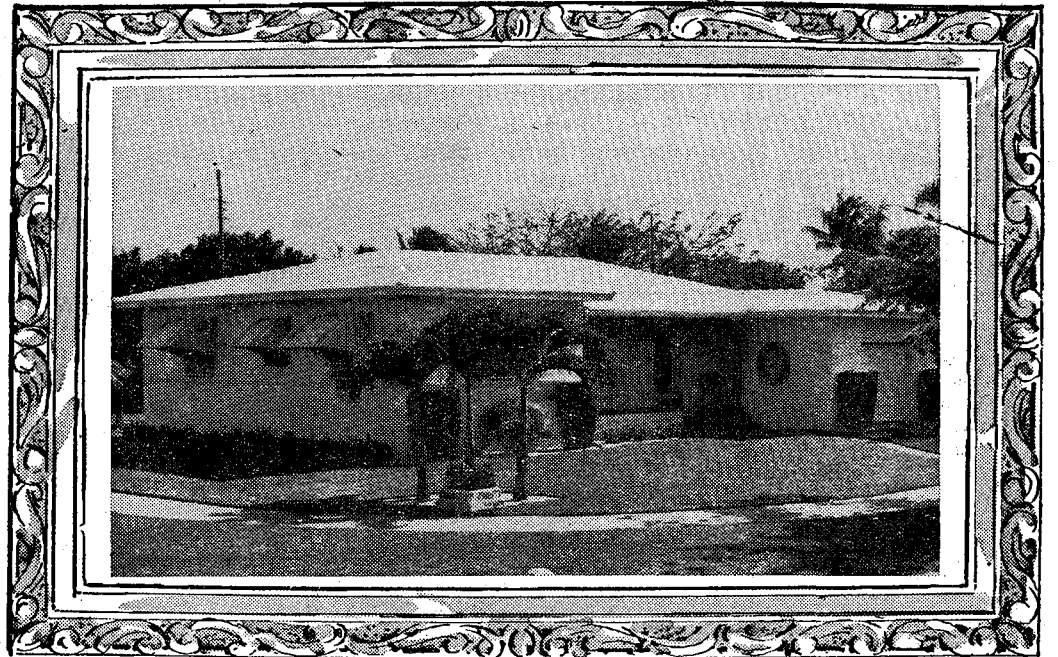
Father Laurence Conway, assistant pastor of the Cathedral parish spoke to members of the Guild. Their conduct as they fulfill their duties as representatives of law and order will have a "lasting influence on their fellow-men" as well as assuring a greater enhancement of Christ's own Kingdom here

on earth, Father Conway said.

Nominations for officers for the 1963-64 year were made during the meeting. Since the working hours of many members prevented attendance, they will be advised by mail of the names of the nominees and will vote by mail.

Father John J. Nevins, Guild moderator, is chairman of the committee on by-laws. Other members of the committee are William J. Green, Steve Holdos, William J. Magill, Joseph Ruggiero, C.J. Pearson, and Bob Laichak.

White-Tite HOME OF THE WEEK



Repeat Business means satisfied customers! The flat tile roof on the home of Mr. and Mrs. A. R. Pugliese, 600 Mendoza Ave., Coral Gables, was cleaned, sealed and coated by White-Tite, Inc., FIVE YEARS AGO. Six months ago they again called White-Tite; this time for cleaning, brush sealing (free to repeat customers), and two coats of White-Tite. This repeat business means White-Tite customers are satisfied customers! They know White-Tite gives you more value at a competitive price!

Before you have your roof coated with any white material, you should be sure of the company with which you deal. Wise buyers desire knowledge of the coating, the firm's reputation and their record of performance. These facts indicate something of the quality and value you may expect.

"We are proud of the reputation and record which has been achieved by White-Tite, Inc.", says Jesse J. Scalzo, president of the "World's Largest Roof Cleaning-Sealing-Coating Company". "We have worked for 16 years to develop the whitest, most durable and beautiful white roof coating in the world.

"White-Tite is not just an ordinary white coating. It is a quality material made in our own plant fresh daily . . . according to our own formula. The mixture we use is one which has been proved in use on thousands of jobs through many years. All ingredients used are top quality from nationally famous paint manufacturers.

"Our roof paint is compounded by a chemist of pure vinyl, fungicides, whitening agents, and a water-repelling mixture plus 16 other ingredients. This combination gives you a roof paint that sticks to your tile or gravel tighter than glue, is heat-resistant, has an elastic finish that resists erosion, expands and contracts with heat and cold without cracking, stays white and free of mold, mildew and fungus, keeps moisture at a minimum in the tile, and is self-cleaning and self-breathing.

"That's quite a lot for any material to do.

Yet, with all this, your White-Tite process usually costs no more than any other coating. No, we do not use any clear, watery, temporary, spray-on finish on top of White-Tite because none is needed. Everything necessary to give you a long-lasting job is mixed right into the paint. All of our essential ingredients are integral parts of Lasting White-Tite. We do not need or use any so-called waterproofing, non-breathing top coat. Some top-sprays of this type can be very dangerous and toxic to people, pets and shrubs.

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"The exclusive formula we use is the longest lasting on the market today, and we can prove this by giving you customers' names and addresses. White-Tite contains no cement and it will remain white even during a hard rain. It does not discolor or turn gray as some coatings do when wet. No roof coating will last forever; White-Tite coatings can prove longer life than any other brand.

"We give you many 'extras' at no extra cost. For example, when we apply the exclusive White-Tite process for you, we will return anytime you call for the next two years to clean your walls, walks, awnings, screens, pool, patio, etc. free of charge.

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Are Black Muslims Hurting The Church?

(The following article deals with the controversial Black Muslims, who are classed in a religious movement that is enigmatic to many Negroes, as well as whites. The author is a leader in the Catholic interracial justice movement.)

By DENNIS CLARK
NCWC News Service

On all of the turbulent influences that are stirring Negro life in this country today, one of the most widely publicized forces of Negro protest is that of the Black Muslims, the "Nation of Islam," a militant religious group that preaches self reliance, race separatism and a doctrine of Negro racial superiority.

What has been the impact of this group upon the religious consciousness of Christian Negroes? How has the vehement preaching of the Muslims affected the Catholic efforts to interest more Ne-

groes in the Church and to establish interracial understanding?

The actual numbers of those who are Muslims is not known. Estimates range from 20,000 to the group's own boasts of affiliations that run to six figures. Several scholarly studies of the Muslim movement indicate that the Muslims, even by a very generous calculation of their enrollment that places it at 50,000, constitute less than one quarter of one per cent of the nation's Negro population.

NOTABLE PROPAGANDA

It is not the numbers that matter, however. Ideas and doctrines have a way of acting in defiance of statistics. Whatever their numbers, the Muslims are important, for they make a notable propaganda impact upon this nation's race relations.

Although most Negroes would repudiate the extrem-

ism of Muslim spokesmen like Elijah Muhammad, the prophet of the movement, they are tolerant of Muhammad's rhetoric. What Elijah Muhammad says in public is what many Negroes on occasion feel as they face the dogged struggle for equality in society.

The fury of the Muslims finds an emotional echo in the feelings of Negroes who are sick of platitudes and postponement. They often feel that if society can afford extreme segregationists in the Senate and in state legislatures, then some Negro extremists can be tolerated too. This may not be a good point of view, but it is understandable amid the heat and stress of our longstanding race relations controversy.

What is it that the Muslims stand for? Their teaching falls into three categories.

First, there is the angry commentary on American race relations that is their stock in trade. To hear their quick witted and demagogic leader, Malcolm X, launch into one of his bitter tirades on television is to see a gifted propagandist in action. The message is sharp, sloganized and startling. White America has not in the past been used to Negroes forcefully indicting it and reciting its sins in partisan and inflammatory language.

The Muslims exhort Negroes to reject white society and seek personal and social salvation in

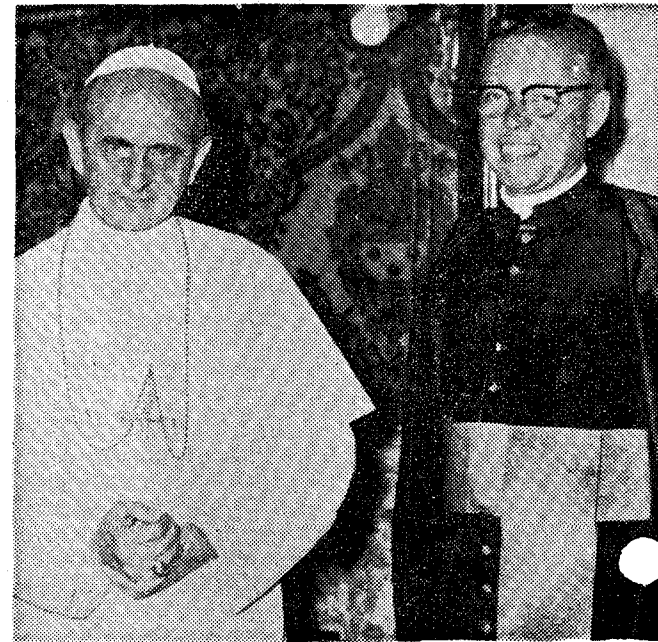
a Negro state to be carved out of America as "compensation" for the wrongs long inflicted on men of color. The propaganda insistently pursues the "great lie" technique so diabolically used by Hitler against the Jews. All things white are bad. White men are the source of the Negro's problems. Only black men seek justice.

SECOND ELEMENT

The second element of the Muslim creed is a body of religious beliefs. Their beliefs are virulently anti-Christian. They are not orthodox Mohammedan teachings, and authentic Mohammedans repudiate the capitious and irregular Black Muslim ideas.

The Muslims use the Koran, study bits of Arabic, and refer to "one Elijah Muhammad" as their leader, and see him as the spokesman of the wishes of Allah or God. The group repudiates life after death. Its teachers practice a cut and patch fundamentalism with their quotes from the Koran. The religious teachings are pragmatic, confused and authoritarian.

Rarely does a Muslim spokesman fail to begin a discourse without the words of authority, "The Honorable Elijah Muhammad says . . ." "The Honorable Elijah Muhammad teaches . . ." This pattern of total reliance upon the authority of their leader often insulates the Muslims from criticism of the basis of their arguments. By asserting that fundamental beliefs come from an inspired source,



NC Photo

MSGR. CHARLES BURTON Mouton of the Diocese of Lafayette, La., is received in private audience by Pope Paul VI before the priest's departure for Nigeria where he will serve as charge d'affaires for the Apostolic delegation.

they often succeed in exempting them from analysis.

ment of today's Negro protest movement.

In this country, where religious pluralism condones some mighty wild fancies, the Muslims are able to create a privileged sanctuary for the basis of their anti-social and racist ideas by buttressing them in claims of divine revelation.

Elijah Muhammad has written: "Return to your true religion. Throw off the chains of the 'slavemaster, the devil,' and return to the fold. Stop drinking his alcohol, using his dope — protect your women — and forsake the filthy swine." The "filthy swine" is the white man, and the Muslim cult carries on a campaign of self-development and self-discipline for its members to free them from social disabilities and the influence of the white man.

This is the third segment of what the "Nation of Islam" stands for. It seeks to impose a way of life upon its adherents that will make them strong enough to follow the fairly puritanical Muslim code and to oppose white dominance.

STRONGEST FOCUS

Almost two-thirds of the nation's Negro population is without any church affiliation. In most cities, outside of the few dioceses in the Louisiana area where slaveholders were Catholics, the proportion of the Negro population that is Catholic runs between two and six per cent.

The Muslim movement is not likely to make much of an impact upon Negro Catholics because Negro Catholics form a very tiny percentage of the Negro population. They are not the leadership ele-

A coalition of Protestant leaders, secularists and agnostics leads the social life of the Negro community today. Catholics are a tiny fraction of Negro life, although the Catholic Church does have prestige among Negroes generally. Between Negro Catholics and the Muslims stand the big Baptist and Methodist churches that are the strongest focus of Negro religious alliance. These churches are more threatened by the Muslims than Catholic churches.

At the level of frustration and misery where the Muslims do their recruiting, the Catholic Church is also active through its parishes and charitable work in seeking converts. The Muslims, like the Catholics, are a small influence in the great ghettos.

The Church has clear doctrine that contrasts sharply with the Muslim obscurities. Any Confraternity of Christian Doctrine class with a rudimentary knowledge of Catholic credentials could demolish the claims of the "Nation of Islam" in 20 minutes.

The Church also has resources of good will and dedication in depth that have hardly begun to be committed to the struggle for the social liberation of the Negro from slum conditions and family problems. The test for the Church will be the extent to which it can open greater communication with the victims of segregation for whom the Muslims claim to speak. It is among the poor of the city that the Christ of Catholicism contend with the false prophets.

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Private School Teachers Written Into U.S. Aid Bill

WASHINGTON (NC) — Two Senators co-sponsoring a bill to correct inequities against private school teachers in a major Federal aid program told the Senate there is no reason for such discrimination.

Sens. Winston L. Prouty of Vermont and Kenneth B. Keating of New York took the Senate floor to explain their amendments to the 1958 National Defense Education Act.

The amendments would extend a loan forgiveness feature to teachers in private schools and colleges. It also would permit private school teachers to get stipends while attending summer Federal guidance and language training institutes.

The Prouty-Keating bill (S. 569) was approved by the full Labor and Public Welfare Committee along with a House-passed bill (H.R. 4955) to extend the NDEA for three more years.

Prouty said the bill will be "good news" to private school and college teachers and should help keep both public and private schools at "top quality."

Keating said there is "no reason on earth" for different treatment of public and private school teachers. "We believe it is in the national interest to provide the best for all American children and all American teachers," he said.

Under the present NDEA law, college students who borrow Federal money to pay for their education can get 50 per cent of their debt canceled if they spend five years teaching in a public school.

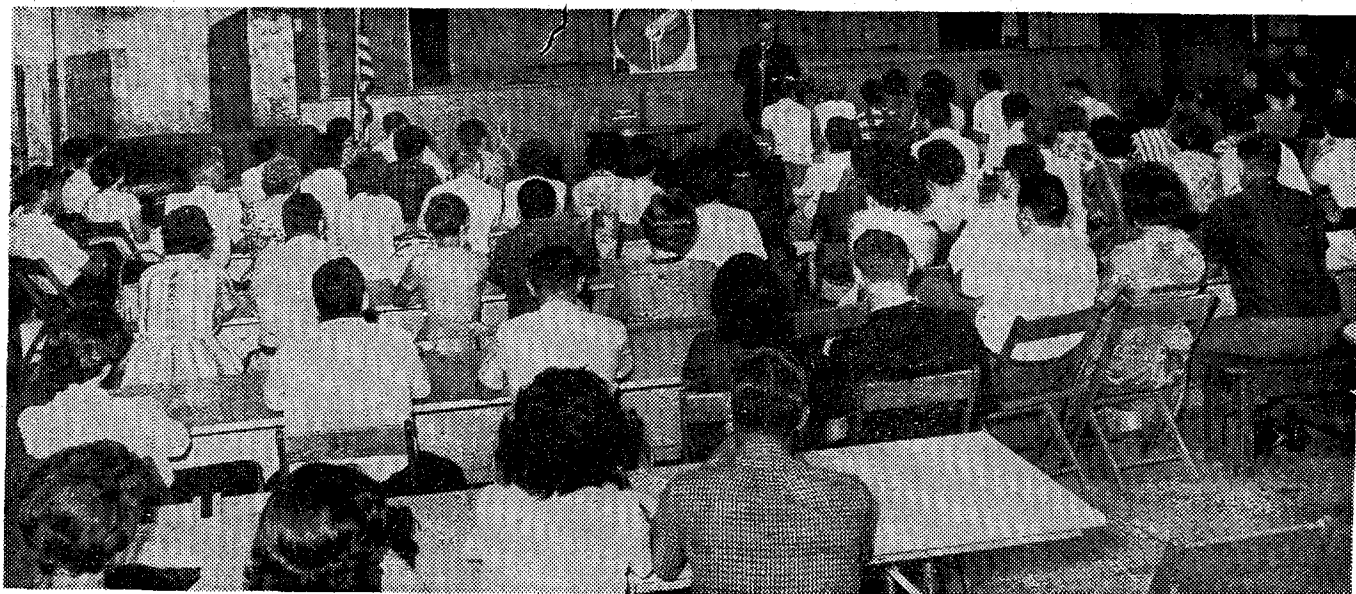
A college student who enters a private school or a college as a teacher does not get this forgiveness. The loan from the government must be repaid in full, with interest.

The second part of the Prouty-Keating bill would permit private school teachers who attend summer institutes to get the same stipend given public school teachers. It amounts to \$75 weekly plus \$15 for each dependent up to four.

At present private school teachers attend the institutes without charge. But they are denied the other benefit.

Prouty told the Senate that because of this restriction, only 240 private school teachers had been able to attend NDEA institutes on guidance, a field he described as "extremely important in connection with the prevention of juvenile delinquency."

Sen. Wayne Morse of Oregon, chairman of the Senate Education Subcommittee, told the co-sponsors that their proposal is a "sound bill" whose results are "long overdue."



Voice Photos

MARRIAGE instruction courses are now being conducted at four locations in the Diocese of Miami by the Family Life Bureau. Msgr. John O'Dowd, V.F., pastor, Epiphany parish, South Miami, is shown addressing a large group in St. Michael parish, Miami.

Other classes are being held at St. Juliana parish, West Palm Beach, St. Thomas Aquinas High School, Fort Lauderdale, and St. Rose of Lima parish, Miami Shores. Special instructions in Spanish are offered on Tuesday evenings at St. Michael parish.

"general purpose" or "special purpose."

Colleges under the House measure could seek either a grant or a loan for construction of any type of academic facility.

Behind the Senate's approach is the contention of a bloc of members, led by Southerners, which argues that it is of questionable constitutionality to grant tax funds to church-related schools for "general purpose" construction.

This bloc says that a grant for a "special purpose" is another matter, however. They maintain Congress may assist church-related institutions in this fashion.

The House does not buy this constitutional philosophy. It has voted to let all colleges use the Federal money for any type of academic construction and to choose the type of aid desired.

Sponsors of the House measure assured the chamber before

its August vote that the bill solves any potential Church-State issues.

The method, they said, is inclusion of a stipulation forbidding the Federal funds for construction of a building to be used "primarily" for a program

of a school or department of divinity, or for "sectarian instruction" or religious worship.

Inclusion of church-related schools is a major issue because of the size of the U. S. effort by church related groups in higher education.

Rep. Edith Green of Oregon, sponsor of the House version, told that chamber that of the 2,100 U. S. colleges and universities, more than 1,300 are privately operated. Of the private schools, she said, 482 are Protestant and 335 are Catholic.

Approach Aiding Colleges Differs In House And Senate

WASHINGTON (NC) — The House and Senate have taken different tacks on proposals for Federal aid to colleges, chiefly because of disagreement over how to include church-related institutions.

The Senate Labor and Public Welfare Committee has ignored a House-passed bill and substituted instead a five-year, \$1.5 billion measure.

The Senate bill would limit outright Federal grants — totaling \$900 million — to construction of "special purpose" facilities, such as libraries and buildings for the teaching of the natural and physical sciences and engineering.

Another \$600 million would be available in repayable loans for so-called "general purpose" classroom construction.

This is in contrast to a bill

which the House passed. That measure would provide \$1.195 billion in three years for all types of construction, with no distinction drawn between

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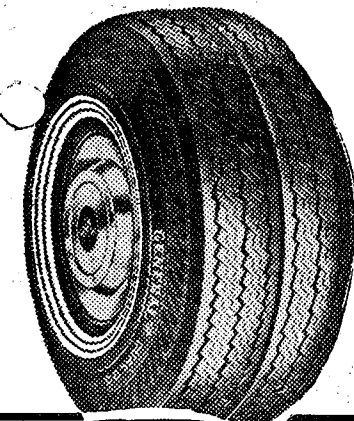


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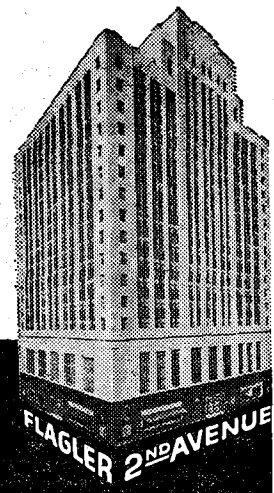
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Convention Of Holy Name Will Hear Father Nevins

Father John J. Nevins, assistant pastor at St. Hugh Church in Coconut Grove, will deliver the main address at the diocesan Holy Name Convention scheduled for Sunday, Oct. 20 at the Passionist Monastery and Retreat House in North Palm Beach.

Father Nevins, who is director of the Catholic Welfare Bureaus of Dade and Monroe Counties and assistant secretary of the Diocesan Board of Catholic Charities, will speak on "The Holy Name Man And Apostolic Action." He will deliver his talk at the early afternoon session of the convention.

Father Nevins is also diocesan chaplain of the police and firemen's guild.

The keynote speaker at the

K-C Mass Will Be On Columbus Day

Members of the Knights of Columbus in the Greater Miami area will assist at 8 a.m. Mass in Gesu Church on Columbus Day, Saturday, Oct. 12.

Immediately following Mass, ceremonies will be held at the statue of Christopher Columbus in Bayfront Park. The Fourth Degree Color Guard will participate. Earle Holland, of the Marian Council K. of C., is chairman of the program.

The night before on Friday, Oct. 11, the Inter Council Committee of the Greater Miami area Knights will hold a Columbus Day dance from 9 p.m. to 1 a.m. in the Napoleon Room of the Deauville Hotel, Miami Beach.

Grand Knight J. Bamber of the Hialeah K. of C. Council is dance chairman.

morning session will be Louis Fink, a staff writer for the Holy Name Journal and an assistant vice president of the Trust Company of Georgia in Atlanta. Mr. Fink will speak on "Cooperation Between Clergy And Laity."

Prior to the main convention, the Diocesan Executive Committee of the Holy Name will meet at the Monastery at 8 p.m. Saturday, the night before.

The registration desk will also be open on Saturday night for early arrivals.

A number of rooms are available at the retreat house, all air-conditioned, at \$4 for those who wish to arrive the day before.

Also, a number of units have been reserved at an oceanside motel, Juno By The Sea, for delegates wishing to go to the convention the day before. The rate for two persons would be \$7 and for a family of four, \$9.

Anyone wishing to make reservations at either the retreat house or at the motel should do so by notifying Dick Denmore at 224 South Olive Avenue, West Palm Beach.

The overall convention program will include meetings, workshops and an outdoor procession with Rosary and Benediction in the afternoon.

Mass will be celebrated in the Retreat House Chapel at 11:15 a.m. Sunday for convention delegates.

An outside buffet style lunch will be served beginning at noon.

New officers of the Diocesan Union will be elected at a business session scheduled for Sunday afternoon. Awarding of plaques to parish societies also will be made at that time.



Voice Photos

ELEMENTARY AND HIGH school pupils in West Palm Beach joined Adrian Dominican Sisters who teach in diocesan schools of South Florida for music workshop sessions recently conducted at Rosarian Academy by Dr. Irvin

Cooper, professor of music education at Florida State University, Tallahassee. Theories and methods on choral techniques and problems of the changing voice were included in the two day sessions which included 90 students.

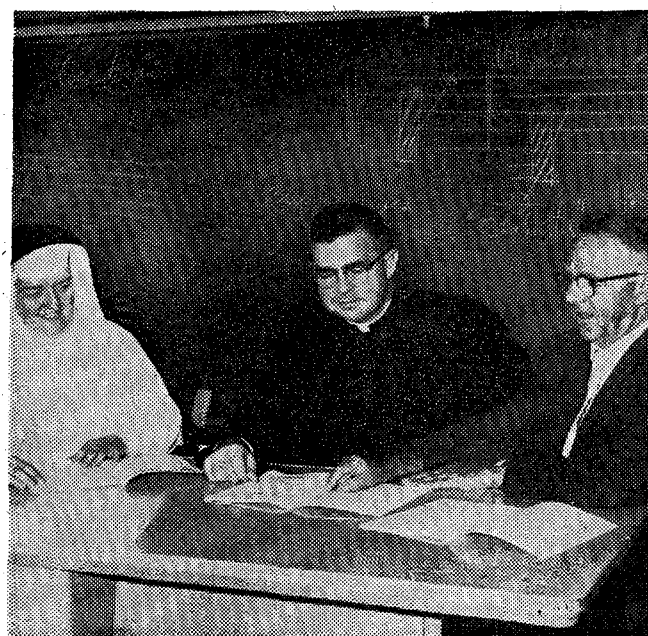
Young Adults Set Retreats

Weekend retreats for both single men and women sponsored by the Diocese of Miami Catholic Young Adults Clubs Council will be held in two locations of South Florida, Nov. 1-3.

Young men will participate in conferences at Our Lady of Florida Monastery located in North Palm Beach. Reservations are now being accepted by Al Napierkowski, 636 W. 57th St., West Palm Beach.

Young women will observe the weekend retreat at the Cenacle Retreat House, 1400 Dixie Hwy., Lantana. Joanne Mikill, chairman of reservations, may be contacted at 1925-16th Ave. in Vero Beach.

All single young adults who have been graduated from high school are invited to participate in the retreats for which reservations close on Thursday, Oct. 10.



MIAMI DIOCESE superintendent of schools, Msgr. William F. McKeever, center, discusses teaching of music and choral direction with Sister Thomas Gertrude, O.P., head of Rosarian Academy music department, and Dr. Irvin Cooper of Tallahassee.

Trinity Council KC Installs New Officers

BOYNTON BEACH — Trinity Council of the Knights of Columbus installed Turner A. Wiggins as grand knight during ceremonies held recently.

Acting Warden Bernard Grall spoke at the Council meeting during which the installation was conducted. Mr. Grall urged the Council to support the solicitation of advertisements for the Cardinal Newman High School Sports Book.

Other officers installed with Mr. Wiggins were: Edward D. Duffy, deputy grand knight; Richard B. Bowes, chancellor; Roger F. Horton, recorder; Charles J. Brown, financial secretary; William F. Koskie, treasurer; Earl C. Branning, advocate; Joseph W. Cawthorne, warden; Jean Cloutier, inside guard, and George V. Bolger and Alwin C. Wilson, outside guards.

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October - Holy Rosary Month

For almost 400 years Catholics throughout the world have observed the month of October as a time of special devotion to the Most Holy Rosary of the Blessed Virgin Mary.

And in the Diocese of Miami, the month of October and the Feast of the Holy Rosary on Oct. 7 have special significance since it was on the feast day in 1958 that Bishop Coleman F. Carroll was installed as first Bishop of Miami.

Instituted to honor the Blessed Virgin in gratitude for the protection which she tenders the Church in answer to the recitation of the Rosary, the feast day was introduced to commemorate a time when the Christian world had been faced with crises, when Pope St. Pius V had called for the recitation of the Rosary for the success of the Christian forces against the Turks, and Christians won the miraculous victory at the Battle of Lepanto on Oct. 7, 1571.

It was said to be the particular mission of St. Dominic to popularize the Rosary and make it world known, after,

according to belief, the Blessed Mother had appeared to him carrying a string of the beads.

APPLIED TO BEADS

Although it is difficult to determine the exact date when the word "Rosary" was first applied to beads used in the fifth century to enumerate prayers, it is known that recitation of "The Hail Mary" began to appear among the people at the end of the 12th century.

Many of the faithful began to say 150 Aves honoring Our Lady and the beads were frequently called Our Lady's Psalter. An early practice was to divide David's 150 psalms into three groups, each containing 50. In these 150 psalms can be seen the 15 decades which are recited today and comprise the complete Rosary of the Blessed Virgin Mary.

In the division of 50 psalms can be noted the five decades which now signify that one-third of the Rosary has been said. During the next phase of the Rosary, the beads became a favorite way to pray and it also became popular to add a

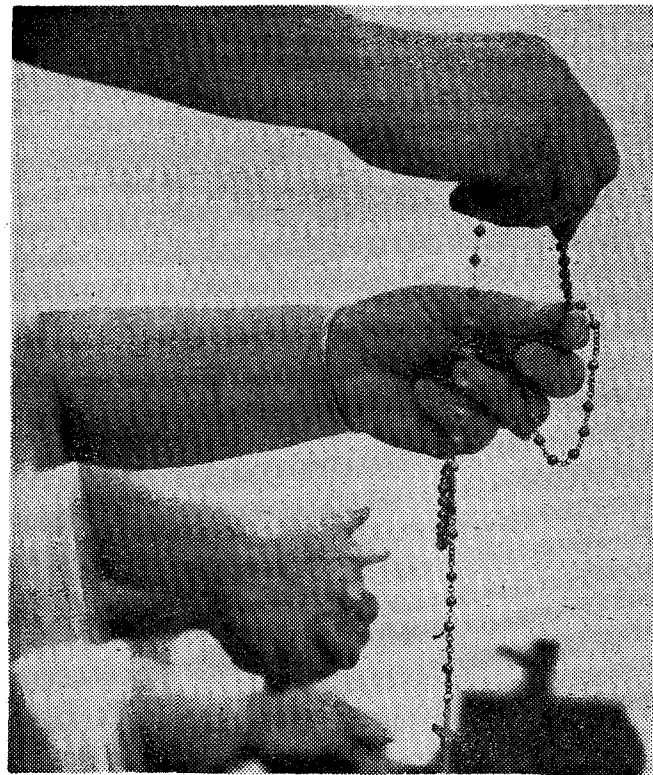
certain meditation on the life of Jesus and Mary with each decade of Aves.

PRESENTS DRAMA

In his 1959 encyclical, "Grata Recordatio," the late Pope John XXIII said, "The Rosary as is known to all, is in fact a very excellent means of prayer and meditation in the form of a mystical crown in which the prayers 'Our Father,' 'Hail Mary,' and 'Glory be to the Father' are intertwined with meditation on the greatest mysteries of our faith which presents to the mind, like many pictures, the drama of the Incarnation of Our Lord and the Redemption."

In the words of Pope Pius XII, the "family rosary united members with those absent and those dead. It links them more tightly in a sweet bond of love, with the most Holy Virgin, who, like a loving mother, will come among her children bestowing upon them an abundance of gifts of concord and family peace.

"Then the home of the Christian family," the late Pontiff said, "like that of Nazareth, will become an earthly abode



Devotion To Rosary Highlights October

of sanctity, and a temple, where the Holy Rosary will not only be the particular prayer which every day rises to Heaven in an odor of sweetness, but will also form the most efficacious school of Christian life."

It was Pope Leo XII, often called "the Pope of the Rosary"

who gave the feast its present rank and Office which contains the prayer that probably best gives the reason "why" the faithful pray the Rosary: That meditating upon its mysteries, the Office says, "we may both imitate what they contain and obtain what they promise."

Adoration Groups To Meet Tonight

The three Nocturnal Adoration Societies in the Diocese of Miami will hold their monthly all-night vigils tonight (Friday).

The three are SS. Peter and Paul, Visitation and Our Lady Queen of Martyrs parish, Fort Lauderdale.

SS. Peter and Paul and Our Lady Queen of Martyrs will begin their vigils at 10 p.m. while Visitation begins at 11 p.m. Members of the Society will spend one hour each in adoration before the Blessed Sacrament reciting prayers and meditating.

Bill Van Eyerdam of Visitation parish reported that four young Columbian Squires attended the all-night vigil of that parish's Adoration Society last month.

Mr. Van Eyerdam said the director of the Nocturnal Adoration Society in the United States with headquarters in New York had informed him in response to a query that there were no bars to admitting youth to membership in the Society.

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Text Of Pope Paul's Address Opening 2nd Session

Four Major Goals Facing Council Fathers Outlined

VATICAN CITY (NC) — Following is the text of an English translation of the address given by Pope Paul VI at the opening of the second session of the Second Vatican Council on Sept. 29:

Greetings to you, most beloved brothers in Christ, whom We have called from every part of the world, from wherever the Holy Catholic Church has extended its hierarchical government. Greetings to you, who have accepted our invitation and hastened here to hold with us the second session of the Second Vatican Ecumenical Council, which we have the joy of inaugurating today, under the aegis of St. Michael the Archangel, heavenly protector of the people of God.

Truly it is fitting that this solemn and fraternal assembly, gathered together from the East and the West, from the regions of the South and the North, should be designated by the prophetic name of "Ecclesia," that is, a coming together or a meeting. Here, truly, are realized in a new way those words which now come to Our mind: "Their voice has gone



Pope Paul Prays During Council's 2nd Session

The VOICE SPECIAL SUPPLEMENT

forth into all the earth, and their words unto the ends of the world" (Cf. Rom. 10, 18; Ps. 18, 5).

Truly, one mystery of unity is joined to another mystery of catholicity; and this spectacle of universality recalls the apostolic origin, here so faithfully reflected and extolled, as well as the sanctifying purpose of our most beloved Church of God. Her characteristic notes shine forth: The countenance of the spouse of Christ is resplendent. Our spirits are elated by a most familiar, yet always secret, experience — that by which we perceive that we are the Mystical Body of Christ and by which we taste the incomparable joy, still unknown to the profane world, of "how good it is, and how pleasant, where brethren dwell at one!" (Ps. 132, 1).

The Message To All The World

It is not futile to realize, right from this first moment, the human and divine phenomenon that we are bringing about. Here we are once more, as if in a new cenacle, which has become confined not by reasons of its vast dimensions but because of the multitude of those who are gathered together within it. Here certainly the virgin Mother of Christ is helping us from heaven. Here, around him who is last in time and merit, but identified with the first apostle in authority and mission, the successor of Peter, you are gathered, Venerable Brothers, you too apostles descended from the apostolic college and its authentic successors.

Here, praying together and united together by the same faith and the same charity; here, we shall rejoice in the unfailing grace of the Holy Spirit, who is present, vivifying, teaching, strengthening. Here all tongues will be only one voice and one voice alone will be the message to all the world.

Here, with bold step the Church militant has arrived, after almost 20 centuries of journeying. Here, the apostolic ranks, assembled all together from the world over, are refreshed at the fountain which quenches every thirst and reawakens every new thirst, and from here they will confidently resume their journey in the world and in time towards the goal which is beyond the earth and beyond the ages.

Greetings, Brothers! Thus you are welcomed by the least one among you, the Servant of the Servants of God, even though he bears the keys of supreme office consigned to Peter by Christ the Lord. Thus does he thank you for the proof of obedience and trust which your presence here brings to him. Thus he shows you in act that he wishes to pray with you, to speak with you, to deliberate with you, to work with you.

The Lord is Our witness when, at this first moment of the second session of the great synod, We declare to you that in Our mind there is no intention of human predominance, no jealousy of exclusive power, but only the desire and the will to carry out the divine mandate which makes Us, of you and among you, Brothers, the supreme shepherd, and which requires of you that you be His joy and glory, the "communion of saints," offering your fidelity, your loyalty, your collaboration. This same mandate confers on you that which pleases him most to give — his veneration, his esteem, his trust, his charity.

'A Prelude To Our Pontificate'

It had been Our intention, as hallowed custom prescribes for Us, to send to all of you Our first encyclical letter. But why, We ask ourself, entrust to writing that which, by a singular and happy opportunity — that is, by means of this ecumenical council — We are able to declare by word of mouth?

Certainly We cannot now say by word of mouth all that we have in our heart and all that more easily could be poured forth in writing. But for this time let this present address be a prelude not only to the council, but also to Our pontificate. Let the living word take the place of the encyclical letter, which, if it please God, We hope to address to you once these toilsome days are past.

And, now that We have greeted you, We introduce ourself, to you. We are indeed new in the pontifical office which We are fulfilling, or rather, We should wish to say, inaugurating. You know indeed that the Sacred College of Cardinals, whom We here greet again with cordial veneration, in spite of Our limitations and insufficiency, on the 21st of June, a day which this year happily coincided with the feast of the Most Sacred Heart

Strong Appeal For Unity, Patience Made By Pontiff

of Christ, deigned to elect Us to the episcopal See of Rome and therefore to the supreme pontificate of the Universal Church.

We cannot recall this event without remembering our predecessor of happy and immortal memory, our most beloved John XXIII. To all of us who had the good fortune to see him seated in this same place, his name brings memories of his lovable and priestly presence as he opened the first session of this Second Vatican Council on October 11th of last year with that speech which to the Church and the world seemed like a prophetic voice for our century. That speech still echoes in our minds, pointing out to the council the path it has to take, thereby freeing us from all doubt and weariness which we may encounter along the difficult road we have undertaken.

O dear and venerated Pope John, may gratitude and praise be rendered to you for having resolved — doubtless under divine

(Continued On Page 20)



Pope John Prays During Council Opening

Text Of Pope Paul's Address To Council

(Continued From Page 19)

inspiration — to convoke this council in order to open to the Church new horizons, and to tap the fresh spring water of the doctrine and grace of Christ our Lord and let it flow over the earth.

Pastoral Aim Of The Council

Moved by no earthly motives or particular circumstances, but as if by divining heavenly counsels and penetrating into the dark and tormented needs of the modern age, you have gathered the broken thread of the First Vatican Council, and by that very fact you have banished the fear wrongly deduced from that council, as if the supreme powers conferred by Christ on the Roman Pontiff to govern and vivify the Church, were sufficient, without the assistance of ecumenical councils.

You have summoned your brothers in the episcopate, the successors of the Apostles, not only to continue the interrupted study and suspended legislation, but to feel united with the Pope in a single body, to be comforted and directed by him "that the sacred deposit of Christian doctrine be guarded and taught more effectively" (A.A.S. 1962, p. 790).

But to the principal aim of the council you added another which is more urgent and at this time more salutary — the pastoral aim — when you declared: "Nor is the primary purpose of our work to discuss one article or another of the fundamental doctrine of the Church," but rather, "to consider how to expound Church teaching in a manner demanded by the times" (ibid. 791-792).

You have awakened in the conscience of the teaching authority of the Church the conviction that Christian doctrine is not merely truth to be investigated by reason illumined by faith, but teaching that can generate life and action; and that the authority of the Church is not limited to condemning contrary errors, but extends to the communication of positive and vital doctrine, the source of its fecundity.

The teaching office of the Church, which is neither wholly theoretical nor wholly negative, must in the council manifest ever more the life-giving power of the message of Christ who said: "... The words that I have spoken to you are spirit and life" (John 6, 64). Hence We shall ever keep in mind the norms which you, the first Father of this Council, have wisely laid down and which We may profitably repeat here:

'Doors Are Open To All . . .'

"Our task is not merely to guard this precious treasure, namely our Faith, as if we were only concerned with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for nearly 20 centuries. Hence, that method of presenting the truth must be used which is more in conformity with a magisterium prevalently pastoral in character" (A.A.S. 1962, pp. 791-792).

We shall have due regard for the great question of the unity in one flock of those who believe in Christ and wish to be members of the Church which, you, John, have called the paternal home whose doors are open to all. The council which you have promoted and inaugurated will proceed faithfully along the path you pointed out, so that with God's help may it reach the goal you have so ardently desired and hoped for.

Let us therefore go forward, Brothers. This clear determination brings to mind another thought. Although you are all well acquainted with it, because of its importance We nevertheless feel obliged to treat of it here.

From what point, dear Brethren, do we set out? Bearing in mind that we should pay attention rather to the divine directives than to the practical indications referred to above, what is the road we intend to follow? What is the goal we propose to ourselves? We have a goal which belongs to the realm of earthly history in that it concerns the time and mode of our present life, but we do not lose sight of the supreme and final end which, we know, must be the end of our pilgrimage.

These three very simple and at the same time very important questions have, as we well know, only one answer, namely that here and at this very hour we should proclaim Christ to ourselves and to the world around us; Christ our beginning, Christ our life and our guide, Christ our hope and our end.

Dominates, Blesses The People

O let this council have the full awareness of this relationship between ourselves and the blessed Jesus — a relationship which is at once multiple and unique, fixed and stimulating, mysterious and crystal clear, binding and beatifying — between this holy Church which we constitute and Christ from whom we come, by whom we live and towards whom we strive.

Let no other light be shed on this council, but Christ the light of the World! Let no other truth be of interest to our minds, but the words of the Lord, our only master!

Let no other aspiration guide us, but the desire to be absolutely faithful to Him! Let no other hope sustain us, but the one that, through the mediation of His word, strengthens our pitiful weakness: "And behold I am with you all days, even unto the consummation of the world" (Mt. 28, 20).

Would that we were able at this moment to raise up to our Lord a voice that is worthy of Him! We will say to Him in the words of the sacred liturgy: "Thee, O Christ, alone we know. Singing even in our woe, with pure hearts to Thee we go: On our senses shine!" (Hymn of Lauds for Wednesdays).

As we thus invoke Him, He seems to present Himself to our rapt gaze with the majesty proper to the "Pantocrator" (all mighty) — the glorious Christ of your basilicas — O Brothers of the Eastern Churches, as well as those of the West.

We recognize Ourselves in the figure of Our predecessor, Honorius III, who is represented in the splendid mosaic in the apse of the Basilica of St. Paul as a humble worshiper, tiny and prostrate, kissing the feet of a Christ of gigantic dimensions, who as a kingly teacher dominates and blesses the people gathered in the basilica, which symbolizes the Church.

A Historical Human Reality

This scene, it seems to Us, is reproduced here before us, not as a painted image, but as a historical human reality which acknowledges in Christ the source of redeemed humanity, His Church, as it were, His extension and continuation, both earthly and mysterious. This recalls to Our mind the apocalyptic vision of St. John: "He showed me a river of the water of life, clear as crystal, coming forth from the throne of God and of the Lamb" (Apoc. 22,1).

It seems to Us opportune that this council should have as its starting-point this vision, or mystical celebration, which acknowledges Him, our Lord Jesus Christ, to be the Incarnate Word, the Son of God and the Son of Man, the Redeemer of the world, the Hope of humanity and its Supreme Master, the Good Shepherd, the Bread of Life, the High Priest and our Victim, the sole mediator between God and men, the Saviour of the world, the eternal King of ages; and which declares that we are His chosen ones, His disciples, His apostles, His witnesses, His ministers, His representatives and His living members together with the whole company of the faithful, united in this immense and unique Mystical Body, His Church, which He is forming by means of faith and the sacraments, as generations of mankind succeed one another — a Church which is spiritual and visible, fraternal and hierarchical, temporal today and eternal tomorrow.

If we place before our minds, Venerable Brethren, this sovereign conception that Christ is our Founder, our Head, invisible, but real, and that we receive everything from Him so as to constitute together with Him that "full Christ" about whom St. Augustine speaks and who pervades the entire theology of the Church, then we shall be able to understand better the main objectives of this council.

Main Objectives Of Council

For reasons of brevity and better understanding We enumerate here those objectives in four points: the knowledge, or — if you prefer — the awareness of the Church; its reform; the bringing together of all Christians in unity; the dialogue of the Church with the contemporary world.

There can be no doubt whatever of the Church's desire and need and duty to give a more thorough definition of herself. We are all familiar with the magnificent images by which Holy Scripture describes the nature of the Church: the building raised up by Christ, the house of God, the temple and tabernacle of God, His peoples, His flock, His vine, His field, His city, the pillar of Truth and, finally, the Bride of Christ, His Mystical Body.

In meditating on these revealing images the Church has come to see herself as an historic, visible and hierarchically organized society, animated by a mysterious principle of life. The celebrated encyclical of Pope Pius XII, *Mystici Corporis*, has in part answered the Church's longing to express her nature in a full doctrinal form, but has also served to spur her to give herself a more exhaustive definition.

The First Vatican Council treated of the subject and many external influences have caused it to receive attention from students, both within the Church and without. Among these influences are the intensification of social life in temporal matters, the development of communications, the need to judge the various Christian denominations according to the true and univocal conception found in divine Revelation.

Human Thought Moves Forward

It should not come as a surprise that, after 20 centuries in which both the Catholic Church and the other Christian bodies distinguished by the name of church have seen great geographical and historical development, there should still be need to enunciate a more precise definition of the true, profound and complete



NC Photos

EACH DAY before the start of Vatican Council deliberations the Book of Gospels is carried in solemn procession between the rows of Council Fathers and set in a place of honor in their midst. A different bishop is selected each day for the honor of carrying the Gospels in procession for enthronement.

nature of the Church which Christ founded and the Apostles began to build.

The Church is a mystery; she is a reality imbued with the divine presence and, for that reason, she is ever susceptible of new and deeper investigation.

Human thought moves forward. Man advances from empirically observed fact to scientific truth, from one truth he derives another by logical deduction, and, confronted by the complexity and permanence of reality, he bends his mind now to one of its aspects, now to another. It is thus that thought evolves. The course of its evolution can be traced in history.

The time has now come, We believe, when the truth regarding the Church of Christ should be examined, coordinated and expressed. The expression should not, perhaps, take the form of a solemn dogmatic definition, but of declarations making known by means of the Church's magisterium, in a more explicit and authoritative form, what the Church considers herself to be.

This self-awareness of the Church is clarified by faithful adherence to the words and thought of Christ, by respectful attention to the teaching of ecclesiastical tradition and by docility to the interior illumination of the Holy Spirit, who seems to be requiring of the Church today that she should do all she can to make known what she really is.

We believe, too, that in this ecumenical Council the Spirit of Truth ignites in the teaching body of the Church a brighter light and suggests a more complete Doctrine of the nature of the Church, so that the Bride of Christ may be mirrored in her Lord and discerned in Him with most lively love — her own true likeness and the beauty that He wishes her to have.

For this reason, the principal concern of this session of the council will be to examine the intimate nature of the Church and to express in human language, so far as that is possible, a definition which will best reveal the Church's real, fundamental constitution and manifest its manifold mission of salvation. The theological doctrine has the possibility of magnificent developments which merit the attentive consideration of our separated brethren also and which, as we ardently hope, may make the path towards common agreement easier.

Doctrine Regarding The Episcopate

First among the various questions that this consideration will raise, Venerable Brothers, is one which affects all of you as bishops of the Church of God. We have no hesitation in saying that We look forward with great expectations and confidence to this discussion which, taking for granted the dogmatic declarations of the First Vatican Council regarding the Roman pontiff, will go on to develop the doctrine regarding the episcopate, its function and its relationship with Peter.

For Us personally it will provide doctrinal and practical standards by which Our apostolic office, endowed though it is by Christ with the fullness and sufficiency of power, may receive more help and support, in ways to be determined, a more effective and responsible collaboration with Our beloved and venerable brothers in the episcopate.

Next it will be necessary to elucidate the teaching regard-

(Continued On Page 21)

Complete Text Of Address By Pope Paul To Council

(Continued From Page 20)

ing the different components of the visible and mystical body, the pilgrim, militant Church on earth; that is, priests, Religious, the faithful, and also the separated brethren who are also called to adhere to it more fully and completely.

The importance of this doctrinal aspect of the council's work will be obvious to all; from it the Church can draw an illuminating, uplifting and sanctifying self-knowledge.

The same hopes can also be entertained of another chief subject of the council's deliberations, that, namely, of the renewal of the Church. This too, in Our opinion, must follow from our awareness of the relationship by which Christ is ed to His Church.

Renewal Of The Church

We have just spoken of the Bride of Christ looking upon Christ to discern in Him her true likeness; if in doing so she were to discover some shadow, some defect, some stain upon her wedding garment, what should be her instinctive, courageous reaction? There can be no doubt that her primary duty would be to reform, correct and set herself aright in conformity with her divine Model.

Reflect upon the words Christ spoke in His priestly prayer as the hour of His Passion pressed close upon Him: ". . . I sanctify myself, that they also may be sanctified in truth" (Jn. 17, 19). To our way of thinking, this is the essential attitude, desired by Christ, which the Second Vatican Council must adopt.

It is only after this work of internal sanctification has been accomplished that the Church will be able to show herself to the whole world and say: "Who sees me, sees Christ," as Christ said of Himself: "He who sees me sees also the Father" (Jn. 14, 9).

In this sense the council is to be a new spring, a reawakening of the mighty spiritual and moral energies which at present lie dormant. The council is evidence of a determination to bring about a rejuvenation both of the interior forces of the Church and of the regulations by which her canonical structure and liturgical forms are governed. The council is striving, that is, to enhance in the Church that beauty of perfection and holiness which imitation of Christ and mystical union with Him in the Holy Spirit can alone confer.

Yes, the council aims at renewal. Note well, however, that in saying and desiring that, We do not imply that the Catholic Church of today can be accused of substantial infidelity to the mind of her Divine Founder. Rather it is the deeper realization of her substantial faithfulness that fills her with gratitude and humility and inspires her with the courage to correct those imperfections which are proper to human weakness.

Requirement Of This Reform

The reform at which the council aims is not, therefore, a turning upside down of the Church's present way of life or a breaking with what is essential and worthy of veneration in her tradition. It is, rather, an honoring of tradition by stripping it of what is unworthy or defective so that it may be rendered firm and fruitful. Did not Jesus say to His disciples: "I am the true vine, and my Father is the vine-dresser. Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit" (Jn. 15, 1-2).

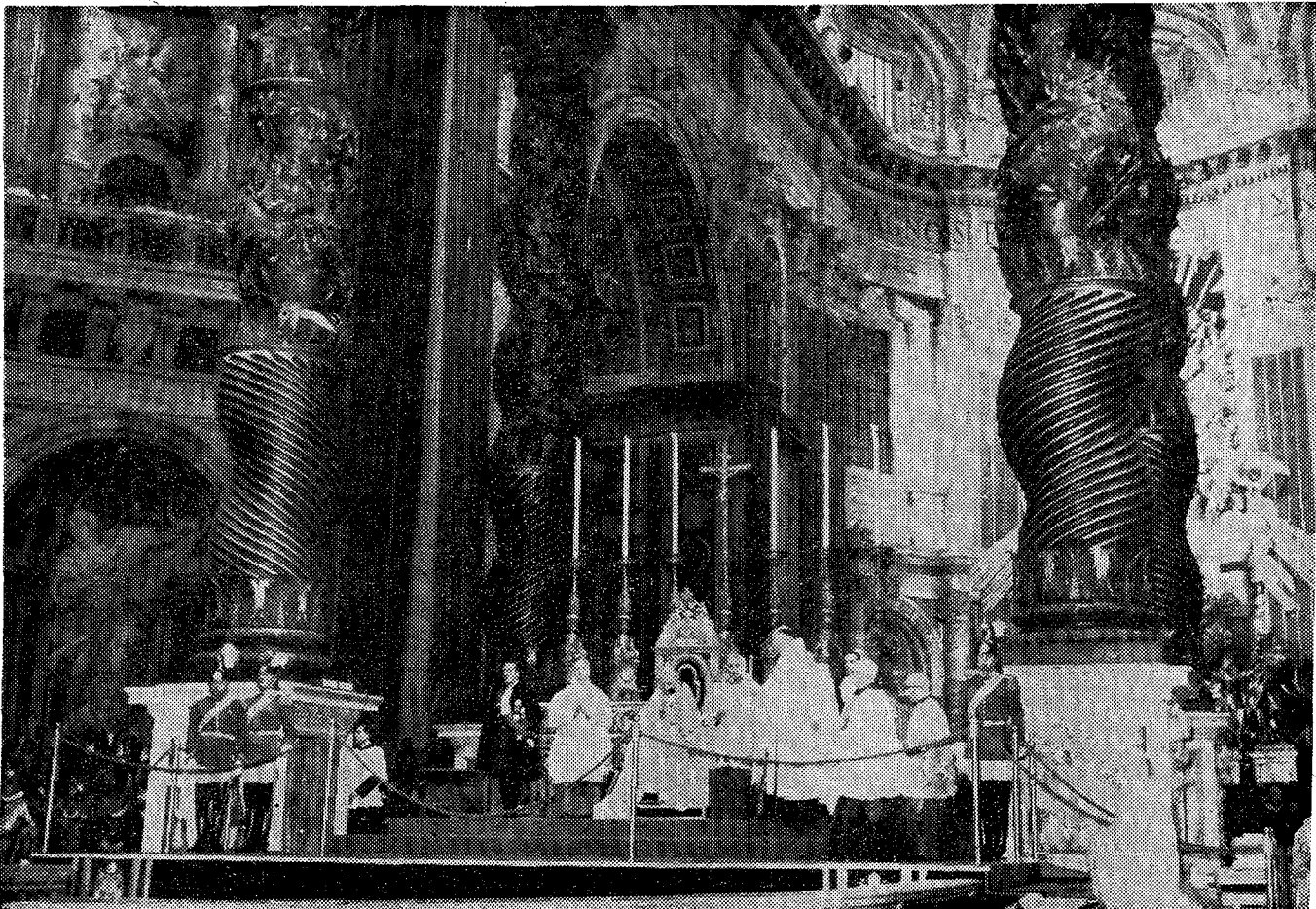
This verse is a good summary of the perfecting process which the Church today desires, above all as regards her interior and exterior vitality. May the living Church be conformed to the living Christ. If faith and charity are the principles of her life, it is clear that no pains must be spared to make faith strong and joyful and to render Christian instruction and teaching methods more effective for the attaining of this vital end.

The first requirement of this reform will certainly be a more diligent study and a more intensive proclamation of the Word of God. Upon this foundation an education of charity will be built up, for we must give the place of honor to charity and strive to construct the "Ecclesia caritatis" if we would have a Church capable of renewing herself and renewing the world around her: there indeed is a tremendous undertaking.

Charity must be fostered because it is the chief and root of the other Christian virtues: humility, poverty, religion, the spirit of sacrifice, fearless truth, love of justice, and every other force by which the new man acts.

The Unity Of The Church

At this point the council's program broadens to take in immense fields, one of which, of special importance and fraught with charity, is the sacred liturgy. To this subject the first ses-



The Beloved Pope John XXIII, Shown As He Formally Opened The First Session Of The Second Council

sion of the Council devoted long discussions, which will, We hope, be brought to a happy conclusion in the second.

Other fields, too, will certainly receive the earnest attention of the Fathers of the council, though We fear that the shortness of the time at our disposal will not permit us to treat them all as fully as they deserve and that it will be necessary to deal with them in a future session.

The council has a third object, one which may be called its spiritual drama. This too was put before us by Pope John XXIII. It is that which concerns "the other Christians" — those who believe in Christ but whom we have not the happiness of numbering among ourselves in the perfect unity of Christ, which only the Catholic Church can offer them.

This unity, objectively speaking, should be theirs by Baptism. It is something which, virtually at least, they already desire. For recent movements, at present in full development in bodies of Christians separated from us, show clearly two things. The first is that the Church of Christ is one alone and therefore must be unique. The second is that this mystic and visible union cannot be attained except in identity of faith and by participation in the same sacraments and in the organic harmony of a single ecclesiastical control, even though this allows for a great variety of verbal expressions, movements, lawful institutions, and preference with regards to modes of acting.

There can be no doubt about the attitude of the council with regard to the great numbers of the separated brethren and of the possibility of multiplicity in the unity of the Church. This too is one of the characteristics of the council.

The council aims at complete and universal ecumenicity — that is at least what it desires, what it prays and prepares for. Today it does so in hope that tomorrow it may see the reality. This council while calling and counting its own those sheep who belong to the fold of Christ in the fullest and truest sense, opens the door and calls out, too, in anxious expectation to the many sheep of Christ who are not at present within the unique fold.

It is a council, therefore, of invitation, of expectation, of confidence, looking forward towards a more widespread, more fraternal participation in its authentic ecumenicity.

Addresses The Observers

We speak now to the representatives of the Christian denominations separated from the Catholic Church, who have nevertheless been invited to take part as observers in this solemn assembly. We greet them from Our heart. We thank them for their participation. We transmit through them Our message — as father and brother — to the venerable Christian communities they represent.

Our voice trembles and Our heart beats the faster both because of the inexpressible consolation and reasonable hope that their presence stirs up within Us, as well as because of the deep sadness We feel at their prolonged separation.

If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon too of our brethren who feel themselves to have been injured by us. For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief endured during the long series of dissensions and separations. May the heavenly

Father deign to hear our prayers and grant us true brotherly peace.

We are aware that serious and complicated questions remain to be studied, treated and resolved. We would wish that this could be done immediately on account of the love of Christ that "urges us on." But We also realize that these problems require many conditions before satisfactory solutions can be reached — conditions which are as yet premature. Hence We are not afraid to await patiently the blessed hour of perfect reconciliation.

Meanwhile We wish to affirm before the observers here present some points in Our attitude toward reunion with Our separated brethren, with a view that they may communicate then with their respective Christian communities.

May Our voice also reach those other venerable Christian communities separated from Us, that did not accept the invitation freely extended to them to attend the council. We believe these points are well known, but it is useful to repeat them here.

Aware Of Enormous Difficulties

Our manner of speaking toward them is friendly, completely sincere and loyal. We lay no snares. We are not motivated by temporal interests. We owe our Faith — which We believe to be divine — the most candid and firm attachment.

But at the same time We are convinced that this does not constitute an obstacle to the desired understanding with our separated brethren, precisely because it is the truth of the Lord and therefore the principle of union, not of distinction or separation. At any rate we do not wish to make of our Faith an occasion for polemics.

Secondly we look with reverence upon the true religious patrimony we share in common, which has been preserved and in part even well developed among our separated brethren. We are pleased to note the study made by those who seek sincerely to make known and to honor the treasures of truth and of genuine spirituality, in order to improve our relations with them.

We hope that just as they are desirous to know more about our history and our religious life, so also they would wish to make a closer study of our doctrine and its logical derivation from the deposit of Divine Revelation.

Finally We wish to say that, aware of the enormous difficulties still in the way of the desired union, We humbly put our trust in God. We shall continue to pray. We shall try to give better proof of our efforts of leading genuine Christian lives and practicing fraternal charity. And should historical reality tend to weaken our hopes, we shall try to recall the comforting words of Christ: "Things that are impossible with men are possible with God" (Lk. 18, 27).

Bridge Toward The World

Finally the council will build a bridge toward the contemporary world. A singular phenomenon: While the Church seeks to revive her interior life in the Spirit of the Lord — thus distinguishing and separating herself from secular society in which she exists — at the same time she is signalized as the life-giving ferment and the instrument of the salvation of the world, both revealing and strengthening her missionary vocation, which is to treat mankind, in whatever condition it may

(Continued On Page 22)

Text Of Pope's Address Opening Second Session

(Continued From Page 21)

be, as the object of her dedicated mission of communicating the teachings of the Gospels.

You yourselves, Venerable Brethren, have experienced this remarkable phenomenon. Indeed, you yourselves, when you were undertaking the labors of the first session, aglow with the opening words of Pope John XXIII, instantly felt the need of opening, as it were, the doors of this assembly, and of suddenly shouting to the world a message of greeting, of brotherhood, and of hope.

Singular and remarkable gesture this would be; it could be said that the prophetic gift of holy Church had suddenly burst into expression. And as Peter on the day of Pentecost felt the impulse at once to raise his voice and to speak to the people, so you also have unexpectedly determined to treat no longer of your own limited affairs but rather those of the world, no longer to conduct a dialogue among yourselves but rather to open one with the world.

This means, Venerable Brethren, that the present council is characterized by love, by the most comprehensive and compelling love, by a love which thinks of others even before it thinks of itself — by the universal love of Christ.

This love sustains us now because, as we turn our view to the scene of contemporary human life, we ought to be frightened rather than comforted; saddened rather than gladdened; anxious for defense and condemnation rather than for trust and friendship.

Notes Suffering Of Faithful

We ought to be realists, not hiding the savagery that from many areas reaches even into this universal synod. Can we be blind and not notice that many seats in this assembly are vacant? Where are our brethren from nations in which the Church is opposed? In what conditions does religion exist in these territories?

At such a reminder our thoughts are aggrieved because of what we know and even more because of what we cannot know about our sacred hierarchy, our men and women Religious, our countless children subjected to fear, to persecutions, to privations, to oppression, because of their loyalty to Christ and to the Church.

What sadness we feel in the face of such sufferings! What displeasure to see that in certain countries religious liberty, like other fundamental rights of man, is being crushed by principles and methods of political, racial, or anti-religious intolerance! The heart grieves to have to observe that in the world there are still so many acts of injustice against goodness and the free profession of one's religious faith.

But, rather than in bitter words, Our lament must be expressed in a frank and human exhortation to all who may be responsible for these evils to put aside with a noble heart their unjustified hostility toward the Catholic religion, whose followers ought to be considered neither as enemies nor as disloyal citizens, but rather as upright and hard-working members of that civil society to which they belong.

Finally, to the Catholics who are suffering for their Faith We

Non-Catholic Faiths React Favorably To Pope's Address

By FATHER PLACID
JORDAN, O.S.B.

VATICAN CITY (NC) — Reaction of non-Catholic delegate-observers at the Vatican council to Pope Paul VI's opening address was generally favorable.

This appeared from conversations with several of the delegate-observers in a position to express the prevailing views.

What struck a particularly responsive chord, these sources indicated, were the sentences in which Pope Paul "humbly begged God's forgiveness and asked pardon of our brethren who feel themselves to have been injured by us."

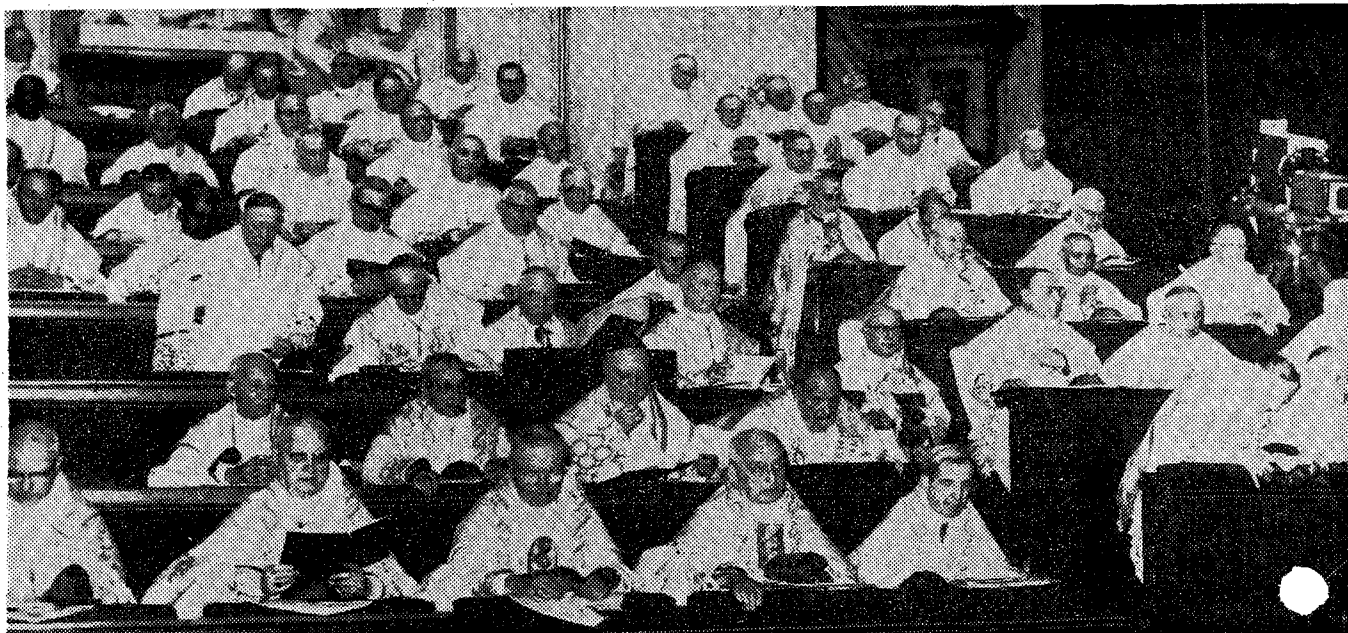
As an American delegate who did not want his name to be used expressed it:

"This is the first time since the Reformation that such gratifying words have come from a pope."

This delegate felt that a statement of such sincerity will go far in allaying many a Protestant apprehension in regard to the prospects of more intimate interfaith contacts.

"We ourselves," he added, "must follow suit. We must not be less generous than the Pope, for we as well need an 'aggiornamento.'" ("Aggiornamento" — updating — is the word applied by Pope John to the work of the council with regard to the Church.)

The general feeling among the delegate-observers is that Pope Paul went even further than Pope John in stressing the transcending importance of the ecumenical movement and that on the strength of so friendly a disposition on the part of the Catholic Church, further progress in interfaith relations now may well be expected.



PRINCES OF THE Church taking part in the second session of the Vatican Council II are shown assembled in their places in St. Peter's Basilica. Amleto Giovanni Cardinal Cicognani, Papal Secretary of State and former Apostolic Delegate to the U. S., is

seated in the center of the front row. Francis Cardinal Spellman is the farthest figure on the right in the third row of seats. Immediately behind him is James Francis Cardinal McIntyre. Some 2,000 members of the Hierarchy are attending Council.

send, also on this occasion, Our affectionate greetings, and for them We invoke special divine assistance.

Modern Man's Sad Conditions

Nor does our sorrow end here. The view of the world fills us with crushing sadness because of so many other evils. Atheism is pervading part of the human race and is bringing in its wake the derangement of the intellectual, moral and social order, the true notion of which the world is losing. While the light of the science of God and in consequence over man's true science of nature is increasing, darkness is spreading over the science of God and in consequence over man's true science. While progress is perfecting in a wondrous way every kind of instrument that man uses, his heart is declining towards emptiness, sadness and despair.

We would have a hundred things to say on these complicated and, for many reasons, sad conditions of modern man. But not now. Now, as We were saying, love is filling Our heart and the heart of the Church assembled in council.

We look upon our times and upon their varied and contrasting manifestations with immense tenderness and with an immense desire to offer to men of today the message of friendship, of salvation and of hope which Christ has brought into the world. "For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him" (Jn. 3, 17).

Let the world know this: The Church looks at the world with profound understanding, with sincere admiration and with the sincere intention not of conquering it, but of serving it; not of despising it, but of appreciating it; not of condemning it, but of strengthening and saving it.

From the window of the council, opened wide on the world, the Church looks towards some categories of persons with particular solicitude: It looks towards the poor, the needy, the afflicted, the hungry, the suffering and sorrowing. Humanity belongs to the Church, by the right which the Gospel gives her. She likes to repeat to all who make up the human race: "Come to me, all . . ." (Mt. 11, 28).

Wide Interests Of Church

She looks towards men of culture and learning, scientists, artists. For these also she has great esteem and a great desire to receive the fruit of their experiences, to strengthen their intellectual life, to defend their liberty, to provide a space in which their troubled spirits can expand joyously within the luminous sphere of the Divine Word and divine grace.

She looks towards the workers, towards the dignity of their person and their labors, towards the legitimacy of their hopes, towards the need — which still afflicts them so greatly — of social improvement and of interior elevation, to the mission which may be recognized as theirs — if it is good, if it is Christian — to create a new world, of free men and brothers. The Church, mother and teacher, is close to them.

And then the Catholic Church looks further still, beyond the confines of the Christian horizon. For how can she put limits to her love if she would make her own the love of God the Father, who rains down His grace on all men alike (Cf. Mt. 5, 46), and who so loved the world as to give for it his only-begotten Son (cf. Jn. 3, 16)?

She looks, then, beyond her own sphere and sees those other religions which preserve the sense and notion of the one supreme, transcendent God, Creator and Sustainer, and which worship Him with acts of sincere piety and base their moral and social life on their beliefs and religious practices.

It is true that the Catholic Church sees in such religions omissions, insufficiencies and errors which cause her sadness.

Yet she cannot exclude them from her thoughts and would have them know that she esteems what they contain of truth and goodness and humanity.

For the Catholic Church is in the forefront of those who, as a necessary duty of true civilization, strive to preserve religion and the worship of God in modern society. She is the most vigorous upholder of God's rights over mankind.

Other vast fields of humanity fall under her gaze: the new generations of youth desirous of living and expressing themselves; the new peoples now coming to self-awareness, independence and civil organization; the innumerable men and women who feel isolated in a troubled society that has no message for their spirit. To all without exception she proclaims the good news of salvation and hope. To all she offers the light of truth and life and salvation. For God "wishes all men to be saved and to come to the knowledge of the truth" (I Tim. 2, 4).

Venerable Brethren, our mission as ministers of salvation is vast and burdensome. We have come together in this solemn assembly so as to fulfill it better. May the deep, fraternal union of our spirits be to us a source of vigor and guidance.

May our union with the Church in heaven bring us support — the saints of our dioceses and religious orders, the angels and all the saints, especially Saints Peter and Paul, St. John the Baptist and, in a particular way, Saint Joseph, the patron of this council.

May Mary, whom we invoke from our hearts, assist us with her powerful motherly aid.

May Christ preside over us, and may all be to the glory of God in the Holy Trinity, whose blessing We now presume to bestow upon you all, in the Name of the Father and of the Son and of the Holy Ghost.

Cardinal Calls Pope John 'Naturally Supernatural'

BRUSSELS (NC) — Leo Cardinal Suenens, Archbishop of Malines-Brussels, said here that the late Pope John XXIII gave us the "unforgettable image of a man who was naturally supernatural and supernaturally natural."

The Cardinal was speaking to 2,000 persons gathered for the opening of Brussels' lecture series, Grandes Conférences Catholiques. Also on the program were Bernard Cardinal Alfrink, Archbishop of Utrecht, the Netherlands.

The opening session was dedicated to the late Pope.

Cardinal Suenens said that Pope John, "unable to dramatize any situation, would not allow any situation to turn him into a dramatic person."

The Cardinal recounted an incident which followed the late Pope's election at the 1958 conclave:

When Pope John left the conclave, he found his secretary, Msgr. Loris Capovilla, in tears.

"Come on, Monsignor," he said. "Who is the new Pope, you or me?"

"But what are we going to do now," the secretary asked.

"Say Vespers and Compline," was the reply.

Cardinal Suenens pictured Pope John as the Pope of the threefold dialogue: the dialogue among Catholics of all ranks and places, the dialogue between Catholics and other Christians, and the dialogue between the Church and the modern world.

Cardinal Alfrink said: "Pope John, who won the esteem of the whole world, not through any extraordinary intellectual talent, but through the gifts of his heart, through his simplicity and humility will go down in history Second Vatican Council, but also as the Pope of the ecumenical movement will go down in history not only as the Pope of the Second Vatican Council, but also as the Pope of the ecumenical movement."



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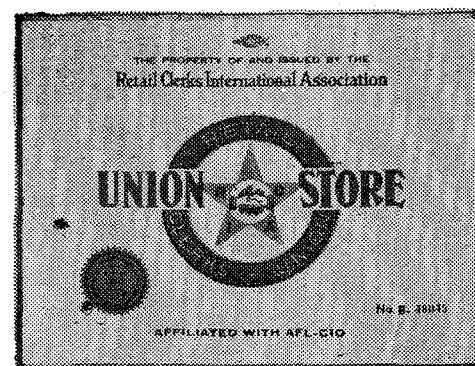
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Three Curley Men Honored

Brother Keric Dever, C.S.C., principal of Archbishop Curley High School, has announced scholastic honors for three senior students of the school.

Edward Kennedy, a member of Our Lady of Perpetual Help Parish, Opa-locka, and son of Mr. and Mrs. E. J. Kennedy, has been named a semifinalist by the National Merit Scholarship Corporation, Evanston, Ill.

Eligible to receive letters of commendation for their high scoring in the National Merit Qualifying Test, taken last spring, are Carey Foy, a member of Saint Rose Parish, Miami Shores, and son of Mr. and Mrs. J. L. Foy; and Cataldo Patti, a member of Immaculate Conception Parish, Hialeah, and son of Mr. and Mrs. Carmelo Patti.

First Officers Set At Lourdes

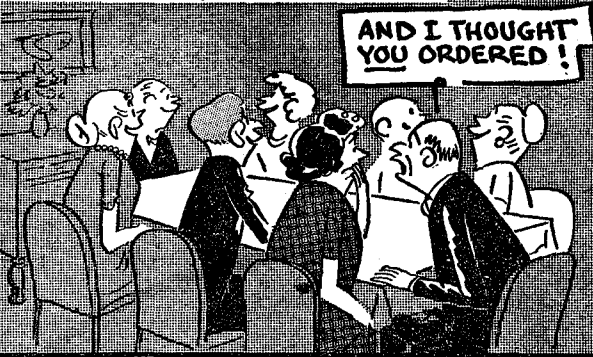
By PATRICIA THEODORE

The first installation of student officers took place recently at Our Lady of Lourdes High School, sister school to Columbus High and the newest high school in the Diocese.

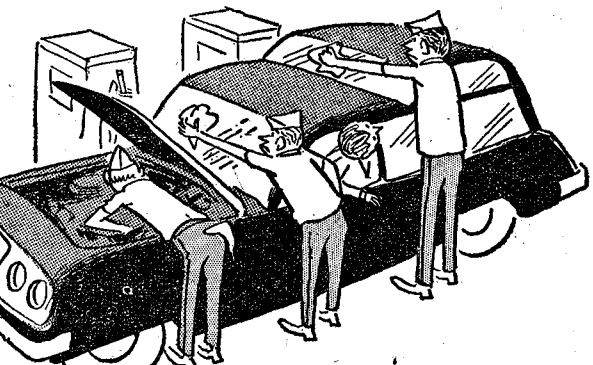
Lourdes has established temporary quarters at Epiphany and although we are only a few weeks old, the signs of organization are upon us. Monsignor John O'Dowd was present at the installation and led the girls in a pledge which outlined the ideals of Lourdes.

The elected officers are: Patricia Rubiano, representative, and Patricia Nichols, associate representative of 1D; representative and associate representative in 2D are Virginia Bezanilla and Angela Alayon.

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Placement Program Being Extended At Notre Dame

By CYNTHIA WALEND

"I send my congratulations to you and to your faculty," wrote Bishop Carroll in a letter received last week by Mother Maria Stanislaus, principal of Notre Dame Academy. In this letter the Bishop commended the school for inaugurating the Advanced Placement Program last year.

According to Mother, the Program, initiated at that

time in one area and on an experimental basis, is being extended this year to other fields.

★ ★ ★

With the installation of officers, Student Council members and Activities leaders at ceremonies held recently in the Cafetorium, Notre Dame launched full-sail into the 1963-64 school term.

At this event, Mother Maria Stanislaus presented the badges of their office to the following: Student Council Officers: Mary Elizabeth Schwarz, Mary Fortino, Valerie Moulton and Elizabeth Carter; Publications Heads: Mary E. Bowen, Cynthia Walend (The Courier) Kathy Kraft, Judith Rizzuto (Madonna); Loretta Bussiere, Ellen Bischoff, president and vice-president respectively of the Children of Mary; Eleanor Cerunda, Francis Henderson leaders of the Mission Club.

Immaculata Girl Honored

By MARY JO KEMPE

Marie McCall, the daughter of Mr. and Mrs. Thomas W. McCall, 625 Bird Road, of the Little Flower Parish, was a recent semifinalist in the National Merit Scholarship Test. Marie, a senior at Immaculata Academy, scored with the top nine students in the State of Florida.



McCALL

Because of her high ability, for the past two summers, Marie was selected for the Summer Science Training Program in Mathematics at the University of Miami. This program is supported by the National Science Foundation, and is under the direction of Dr. Herman Meyer. Thirty-five top students from Dade and Broward Counties are chosen each summer to take part in this program which consists of mathematics courses on college level.

After completing her education at DePaul University in Chicago, Marie hopes to work in the mathematics department of industry for the government.

Father Louis C. Roberts, supervising principal of Msgr. Pace High School, guest speaker, highlighted the importance of the Student Council as the link between the student body and the administration.

Stephanie Heffernan, president of the class of '63, formally relinquished her office to the new president, Mary Elizabeth Schwarz, who asked the girls to work together to make this the best year at Notre Dame.

Freshman Orientation Day, sponsored by the Student Council, under the moderation of Sister Marie Agnese, officially welcomed NDA's youngest members.

A short skit, "The Real Spirit," about a typical lackadaisical "Flossie Freshman," was put on by Marie Calabrese, Valerie Moulton, Susan Stead and Patricia Newman.

Explanations of various areas in which school spirit could be displayed were given by Mary Fortino, Mary E. Bowen, Elizabeth Carter and Carol Forthman.

The big news this year is the Notre Dame-Curley cheerleaders. After a strenuous summer of practicing they may be seen (and heard) in their bright colorful orange-and-white uniforms at all Curley games. Participating are: Mary Ann Gomez, Maureen Lauth, Donna Giordano, Jennifer Phillips, Bettina Vitale, Jeanie Gorman, Tracy Higbee, Lani Sheehan, Barbara Annis, Ronnie Kelly, Diane Carpeny.

Both the Courier (newspaper) and the Madonna (yearbook) staffs held subscriptions rallies during September. A rollicking hootenanny simulation set off the school spirit that registered a new high in Courier subscriptions this year. Madonna's canvassing of the campus this week began with an original skit "Ever Ever Land" on Friday, Sept. 27.

Clubs, Teams Formed At Carrollton

By BETH IRWIN

Convent of the Sacred Heart, Carrollton began the new school year by organizing a number of clubs and teams. The Glee Club under the direction of Mother Guerrieri held tryouts for both

the new and old members and the list of those accepted was posted. Teams for swimming, volley ball, and water ballet look forward to competitions with other schools.

On Thursday a surprise welcome party was held in honor of all of the new students. The theme of the party was "A Hawaiian Luau." The girls greeted each other with multi-colored leis. We played native music and some even attempted Hawaiian dances under the direction of Susan Bradley, a senior, who vacationed in Hawaii this summer. The friendly Hawaiian spirit prevailed all over the school.

Retreat Set For Newman

By DICK ALBRECHT

The annual closed retreat for the Senior class at Cardinal Newman High School, West Palm Beach, which usually takes place in Holy Week, is scheduled for the first and second weeks in October.

The boys will go to Our Lady of Florida Retreat House, in Lake Park, and the girls will go to Our Lady of the Cenacle in Lantana.

To review the other activities at Newman: On Friday, Sept. 20, the Senior class sponsored color day for the school. This was immediately prior to our first football game of the season, with Chaminade of Hollywood. After the game, the Seniors held a Victory dance, in St. Ann's Auditorium.

Soon to come will be another Senior-sponsored project, the sale of school decals. They will show a knight on a horse, the word "Crusaders," and Cardinal Newman High School, printed in the school colors of blue and gold.

Class Rings At Madonna

Twenty-one Madonna Academy seniors received class rings in Annunciation Church in the Second Annual Ring Ceremony conducted by Father Richard Kuhn.

After the blessing, rings were presented by Sister Eugene Marie, S.S.N.D., Principal, to the following:

Cheryl Anton, Betty Barnard, Dolores Burns, Carol Camp, Loretta Certo, Sharon Chamberlain, Maura Fisher, Toni Gualazzi, Pat Hackett, Jeanie Hunter, Alicia Jackson, Anne Keever, Pam Noll, Pat Phelan, Karen Roberts, Celeste Sevcik, Suzanne Taft, Marie Vivona, Dorothy von Hagel, Shiela Weathersbee, Bonnie White.

A sermon and benediction concluded the ceremony.

The Student Council is sponsoring a "Spirit" Dance on Saturday, Oct. 5 from 7:30 to 11:30 p.m. in St. Stephen's Hall. This is Madonna's first dance of the year.

Competition is strong between homerooms with the annual Christmas card sales.



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CYO'ers To Attend Convention

A delegation of CYO members from the Diocese of Miami is making plans to attend the National CYO Convention Nov. 14-17 in New York City.

Any CYO member planning to attend is asked to notify the CYO Office at the Chancery by the middle of October.

Some of the convention high-

lights will include a CYO Cotillion; a Gold Ticket Banquet; (J. Edgar Hoover, Director of FBI will speak and receive an award), and sightseeing tours (Statue of Liberty, Radio City - NBC Studio, TV tours, etc.)

Another major convention highlight will be the presentation by the Miami CYO of a panel discussion entitled: "Ra-

cial Equality - Fact or Fiction."

Under the direction of Brother Stephen, Christopher Columbus High School, and Brother Dominic of Msgr. Pace High School, five members of different CYO's are already doing much research in preparing to present this panel at the national convention.

The chairman of the panel is John Koors, Visitation CYO. The three speakers are: Marc Pelaez, Little Flower CYO, Coral Gables; Richard Barron, St. John the Apostle CYO; Susan Kresap, St. Timothy CYO; Recorder, Pamela Nagel, St. Elizabeth CYO.

Reservations for the convention are now being taken. The cost is \$86 which includes round-trip coach fare (Seaboard Railroad) three meals going up and three on the return trip, and three nights at the Taft Hotel.

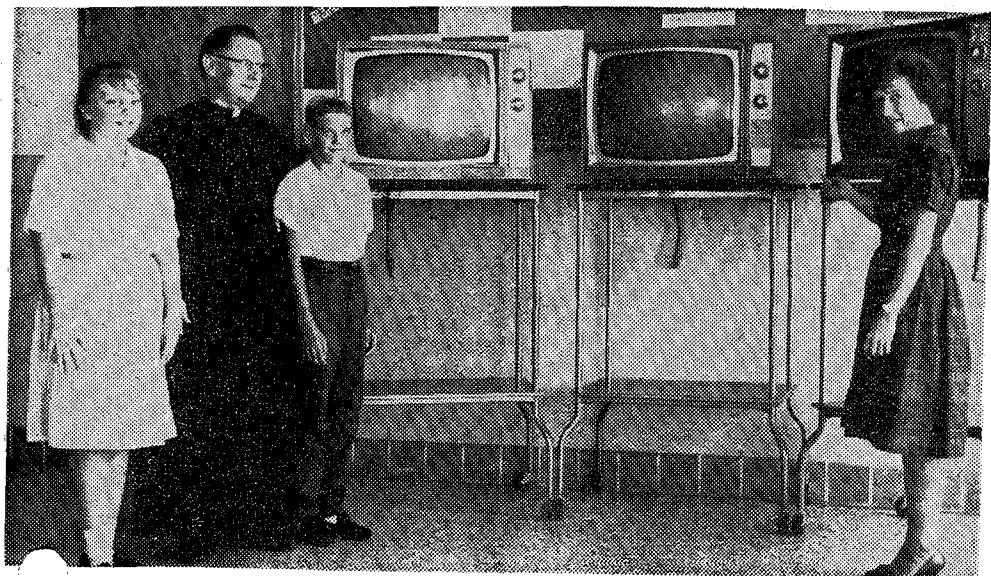
Only other expenses will be the registration fee (\$19), banquet ticket (\$6.90) and meals while in New York.

A deposit of \$25 must be made to the CYO Office, the Chancery, 6301 Biscayne Blvd., Miami 33138, no later than Oct. 15.

St. Rose CYO Plans Dance

Plans for a mid-October dance will be discussed by members of St. Rose of Lima senior CYO during a meeting at 8 p.m., Monday, Oct. 7 in the parish hall, 10690 NE Fifth Ave., Miami Shores.

Single young adults in the parish are invited to attend.



THREE NEW TVs were recently presented to St. Theresa School, Coral Gables, by the Home and School Association. Mrs. C. E. Feinauer, Jr., president is shown viewing the sets with Msgr. Peter Reilly, pastor, and Alcid Dudzik and James McCaughan, parochial school students.

AMONG TEAMS IN THE DIOCESE

LaSalle High Alone Unbeaten

By JACK HOUGHTELING
... And there was one!

After two weeks of football action, only LaSalle of Miami remains as the diocese's lone undefeated high school squad, the Royals boasting a 2-0 record and a tie for the lead in the South Atlantic Conference.

But, all was not lost for diocese football squads last week as they came out with a 4-4 record against non-diocese opponents, including Fort Lauderdale Cardinal Gibbons' first triumph in the school's history and Fort Lauderdale St. Thomas' first win two years.

Rounding out the list of winners is Christopher Columbus of Miami which upset highly regarded Key West High, 6-0 to even its record at 1-1.

Losing efforts were recorded by West Palm Beach Cardinal Newman, a 20-12 effort to Jupiter High, Archbishop Curley of Miami, a 14-6 loser to Hialeah High, Fort Pierce Central Catholic, which dropped a 25-13 decision to Alva, and Chaminade, 20-7 to Clewiston.

LaSalle will be able to protect its perfect mark for another week, as the Royals have an open weekend from play, as do Columbus and Chaminade.

Coach Gil Verderber has come up with a sensational offensive pair in the brother combination of Bob and Tom Koziol. In defeating Miami Military 19-0 last

week, quarterback Bob tossed to halfback Tommy for all three touchdowns, scoring plays of 38, 29 and 26 yards.

Gibbons picked up its first victory in the two-year history of football at the school with a second-half rally that saw the Redskins overcome a 12-6 Pine Crest lead and take a 19-12 decision.

A 26-yard run by halfback George Bracey tied the count at 12-12 and in the fourth quarter.

In winning its first game since the 1961 season, St. Thomas made a first-quarter touchdown by Andy Uruski stand up for a 6-0 triumph over city-rival Northeast.

Christopher Columbus also made an early score hold up for a win. The Explorers tallied on a 73-yard pass play from quarterback Ralph Spurlock to end Joe Hernandez.

Both Newman and Curley lost key conference games.

Newman's 20-12 loss to Jupiter was the first time in three years that the Crusaders have dropped a league contest as they went two years with a perfect mark in the now-disbanded Twin Coast Conference. Both Newman and Jupiter are members of the new South Atlantic Conference.

Curley could never get its offense going against a rugged Hialeah defensive crew as it lost its opening Gold Coast Conference game.

Central Catholic received a two-touchdown performance

from fullback John Wheeler in its losing performance against Alva.

Chaminade dropped its second game of season in its match with Clewiston with only Hugh Dent able to score.

Diocese	All Games		
	W	L	T
LaSalle	2	0	0
WPB Newman	1	0	0
Curley	0	0	1
Columbus	0	0	1
St. Thomas	0	0	1
Ft. L. Gibbons	0	0	1
Chaminade	0	1	0
Ft. P. Cath.	0	1	0

Diocese	All Games
LaSalle 19	Miami Military 0
Columbus 6	Key West 0
St. Thomas 6	Northeast 0
Cardinal Gibbons 19	Pine Crest 12
Jupiter 20	Cardinal Newman 12
Hialeah 14	Curley 6
Clewiston 20	Chaminade 7
Alva 25	Ft. Pierce Central Catholic 13

Diocese	Friday (Today)
Southwest at Curley (Curtis Park)	
Gibbons at WPB Newman (Cooley Stadium)	
Central Catholic at Okeechobee Boys School	
St. Thomas at Pompano Beach	

CYO Touch Football Set

A CYO touch football league is being organized in Dade County.

All parish CYO's interested in entering a team in the league are asked to notify the CYO Office at the Chancery, 6301 Biscayne Blvd.

Deadline for entries in the league will be one week from today, Oct. 11, according to Father Walter J. Dockerill, director of youth activities for the Diocese.

Each team will consist of eight men and a man is considered "tackled" when he has been touched with one hand below the waist.

CYO Mass Set At Cathedral

To emphasize the spiritual aspect of Catholic Youth Week, a large representation from all parish CYO's, Catholic Young Adult and Singles Clubs will attend a special evening Mass at the Cathedral, Saturday, Oct. 26, at 6 p.m.

All other teen, young adult, and university Catholic organizations are also invited to participate.

On the same night, the Diocesan CYO Fall Dance will be held at St. Rose of Lima Auditorium in Miami Shores. There will be live music, prizes and entertainment.

All CYO members throughout the diocese are invited to attend.

Named camp chief at a recent meeting of the Diocesan Catholic Scout Committee to map plans for the retreat was Richard Snowberger.

Members of the committee attending were: Harold R. Guittard, Richard P. Simmons, W. A. Hogue and John McCullough.

The following men were appointed assistant camp chiefs: Nicholas Hladky, Joseph Andrasek, Paul Brick and Arthur Stead.

Father Walter J. Dockerill is Diocesan chaplain for the Boy Scouts.

Father Dockerill urged all Scout leaders of troops and packs to make plans now for attending the retreat.

The retreat program includes attendance at Mass, spiritual conferences and Benediction.

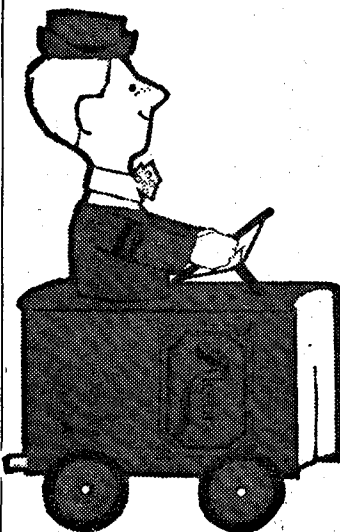
Last year, nearly 300 Catholic Boy Scouts and 50 adult leaders attended the retreat which was also held at Msgr. Pace High School.

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E. Coast DCCW Deanery To Meet On Wednesday

BOCA RATON — Discussions on the moral implications involved in the Planned Parenthood Movement will highlight the Fall meeting of the East Coast Deanery of the Miami Diocesan Council of Catholic Women Wednesday, Oct. 9.

Members of St. Joan of Arc Guild will be hostesses to the meeting which begins with registration and coffee and 9 a.m. followed by the first business session at 9:30 a.m. at the Sun and Surf Club.

Father Raymond Scully, administrator, St. Jerome parish, Fort Lauderdale; and Dr. Bernard F. O'Hara, M.D. of West Palm Beach, principal speakers during the day-long meeting will address members on the Planned Parenthood Movement during the morning session. Mrs. Ralph Quick Jr. of St. Mark parish, Boynton Beach, deanery president, will conduct the meeting.

Mass will be celebrated at noon in St. Joan of Arc Church by Father Paul Manning. Luncheon will follow at 1 p.m.

During the afternoon session, deanery committee chairmen will outline the goals and projects of their committees for the 1963-64 year. Included will be Mrs. C. F. Menk, St. Juliana

parish, West Palm Beach, parliamentary procedure; Mrs. Julius Demske, St. Luke parish, Lake Park, organization and development; and Mrs. N. Michael Kuras, St. Joan of Arc parish, foreign relief.

Members of East Coast Deanery affiliations planning to attend the meeting must make reservations with Mrs. Walter Cornell of Boca Raton before Sunday, Oct. 6.

Other deanery meetings are scheduled to be held on the following dates:

South Dade Deanery — Tuesday, Oct. 15

Southwest Coast Deanery — Thursday, Oct. 17

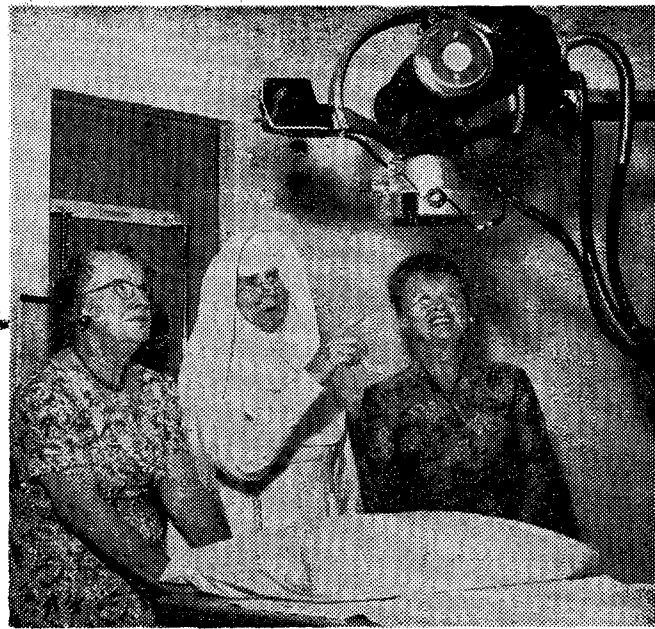
Broward County Deanery — Tuesday, Oct. 22

North Dade Deanery — Tuesday, Oct. 29.

Altar Guild Host To New Members

MIAMI SHORES — Members of St. Rose of Lima Altar Guild will be hostesses to ladies of the parish during a membership tea, Thursday, Oct. 10.

The tea, to which prospective members are invited, will begin at 2 p.m. and continue until 5 p.m. at the home of Miss Mary Mullen, president, 190 NE 106th St.



HOLY CROSS Hospital X-Ray department will be extended with funds provided by the Women's Auxiliary President, Mrs. Glenn Plumb, left, is shown with Sister Mary Innocent, administrator, and Mrs. William Doheny, as they look at X-Ray facilities.

St. Gregory Club Planning Luncheon

FORT LAUDERDALE — A luncheon and fashion show to benefit St. Gregory parish building fund will be held at noon, Saturday, Oct. 5, at the Reef Restaurant.

Sponsored by St. Gregory Women's Club, the fashion show will feature the latest in women's apparel from Darcy Shean.

Mrs. Charles J. Minnet and

Mrs. John Pollick are co-chairmen of arrangements assisted by Mrs. Edward D. Rudolph, tickets; Mrs. E. Vincent Reilly, decorations; Mrs. Charles F. Litzau, reservations; Mrs. Loretta Collins and Mrs. John T. Maloney, awards; and Mrs. Francis Seng Jr., publicity.

Tickets may be obtained by calling 583-7834. The general public is invited to attend.

Square Dance, Hootenanny Set

NORTH MIAMI — A square dance and "Hootenanny" sponsored by members of Holy Family Woman's Club will begin at 8 p.m., Saturday, Oct. 5, in the Armory.

Bob Adams, professional caller, will be present and refreshments will be served.

Mrs. John McFarland, general chairman, is assisted by Mrs. Carmine Gondolfo, refreshments; Mrs. John Lenihan, tickets; Mrs. Robert Smith, hostesses; Mrs. Donald Gaudet, decorations; Mrs. Elmer Johnson awards; Mrs. Raymond Baker, entertainment; and Mrs. John R. Barron, publicity.

A rummage sale under the auspices of the club will be held Thursday, Friday, and Saturday, Oct. 10, 11, and 12 from 8 a.m. to 5 p.m. at 771 NE 125th St.

Mrs. Leo Holewinski and Mrs. Bernard Wimmers are co-chairmen.

Anniversary Ball Is Scheduled Oct. 6

Their fourth anniversary ball will be sponsored by The Miami Catholic Singles Club at 8 p.m., Sunday, Oct. 6 in the German-American Club, 1701 Delaware Parkway.

Music for dancing will be provided by Johnny Masters and his orchestra. Dress will be semi-formal.

New officers of the club recently installed by Father Walter Dockerill, diocesan director of youth, are Joseph Santella, president; Michael A. Fabal, vice president; Nancy Buff, recording secretary; Kathy Rickey, corresponding secretary; and Peggy McGraw, treasurer.

Betty Robberson is membership officer; Bette Miller, public relations; and Jean Hess, Maeve McGrail, Frank Charron and Frank Zeller, directors.

Society To Receive Communion Oct. 6

PORT CHARLOTTE — A Corporate Communion will be observed by members of St. Charles Borromeo Altar Society during the 8 a.m. Mass, Sunday, Oct. 6.

"Our Golden Years" will be the topic of Miss Elizabeth Webster, director of nurses at G. Pierce Wood Memorial Hospital in Arcadia, who will be the principal speaker during a breakfast which will be served at Ryder's Congress Inn.

Club To Observe Recollection Day

HIALEAH — A Day of Recollection in the privacy of their homes will be observed by members of Immaculate Conception Women's Club on Monday, Oct. 7.

Women will observe a Corporate Communion during Mass in Immaculate Conception Church and will then retire to their individual homes where they will refrain from unnecessary conversation and entertainment.

They will devote the day to prayer and meditation for the intentions of peace, the return of lapsed Catholics to the Faith and also spend some hours in spiritual reading.

In the evening, members will participate in Novena devotions which will be followed by Benediction in the church.

Membership Tea Scheduled By Guild

FORT LAUDERDALE — A membership tea to welcome ladies of Our Lady Queen of Martyrs parish will be sponsored by the Women's Guild from 2 to 4 p.m., Saturday, Oct. 5, in the school cafeteria.

Sister Marie Joseph, O.P., parochial school principal, and Adrian Dominican Sisters who staff the school will be guests of honor.

Mrs. Mark Belina is the new president of Our Lady Queen of Martyrs Guild. Other officers are Mrs. Charles Reich, Mrs. Harry Pitman, and Mrs. Robert Habig, vice presidents; Mrs. Myron Chapman, recording secretary; Mrs. John Roth, treasurer; and Mrs. John Flaherty, corresponding secretary.

CYAC Council Calendar

Miami Catholic Singles — Business meeting, 8 p.m. today (Friday) at Polish-American Club. Noon Mass, Saturday, Oct. 5 at St. Thomas Aquinas Chapel, 1400 Miller Rd., Coral Gables. Dance class and social, 8 p.m., Wednesday, Oct. 9, Polish American Club.

St. Theresa CYAC — Business meeting, 2 p.m., Sunday, Oct. 6, Little Flower hall, Coral Gables. Theater party, Tuesday, Oct. 8, 8:30 p.m., Studio M. Playhouse, 208 Bird Rd., Coral Gables. "Gentlemen Prefer Blondes," reservations by calling Miss Klug, HI 8-0056 between 7 and 9:30 p.m.

Our Lady of Perpetual Help CYAC — Business meeting, 8 p.m., Monday, Oct. 7 at rectory.

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The program of instructions will be the same at each of the four parishes listed below. Topics of discussion will include "Marriage and the Catholic Church," "Love and Happiness in Marriage," "Marriage and Sex," "A Doctor Talks on Marriage," "Marriage Is a Sacrament," and "Married Couples Discuss Marriage."

All instructions begin at 8 p.m. and conclude at 9:30 p.m.

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A program of continuous instruction in Dade County will make it possible for persons contemplating marriage to attend the required four classes at any time during the year.

DATES OF INSTRUCTION

Monday, Sept. 30 and every Monday thereafter up to and including Monday, Dec. 16.

Tuesday, Oct. 1 and every Tuesday thereafter up to and including Tuesday, Dec. 17.
(Classes will adjourn during Christmas holidays and resume after Jan. 1, 1964)

Tuesday, Oct. 1 and every Tuesday thereafter up to and including Tuesday, Dec. 17.

Monday, Sept. 30; Oct. 7, 14, 21; Nov. 18, 25; Dec. 2, 9.

Monday, Sept. 30, Oct. 7, 14, 21.

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Corporate Communion Set By DCCW Affiliates

Corporate Communion observed by several affiliations of the Miami Diocesan Council of Catholic Women highlight beginning Fall activities throughout South Florida.

LAKE FORREST — Members of Annunciation Altar and Rosary Society will receive Holy Communion during the 8 a.m. Mass, Sunday, Oct. 6.

Father Noel Fogarty, administrator, St. Bartholomew parish, of West Hollywood, will be the principal speaker during the monthly meeting of the organization at 8 p.m., Tuesday, Oct. 8, in the school hall.

His topic, "The Spiritual Rewards of a Retreat" will be accompanied by slides taken at the Cenacle Retreat House, Lantana.

★ ★ ★

MIAMI BEACH — Members of the Patrician Club of St. Patrick parish will observe a Corporate Communion during the 9 a.m. Mass Sunday, Oct. 6.

The club meets monthly on the first Tuesday at 1:30 p.m. in the parish clubrooms.

★ ★ ★

WEST HOLLYWOOD — Father James W. Kennedy, assistant pastor, St. Stephen parish, will be the guest speaker during a Communion breakfast sponsored by members of the parish Women's Guild, Sunday, Oct. 6.

The breakfast will be served in the social hall by members of the Holy Name Society following the 8 a.m. Mass during which St. Stephen's Guild will observe a Corporate Communion.

Reservations may be made by calling Mrs. J. Spirito at YU 3-6996. All women in the parish have been invited to attend.

★ ★ ★

LAKE WORTH — A mother

'Evening Of Cards' Scheduled Tonight

FORT LAUDERDALE — "Une Soiree aux Cartes" (an evening of cards) will be the first of four major social events which St. Jerome Woman's Club and Men's Club will sponsor jointly during the winter season.

French atmosphere and motif will prevail at the card party scheduled to be held at 8 p.m. today (Friday) at the Governor's Club Hotel.

General chairmen, Thomas R. William Fagan, Mrs. E. Cy Young and Mrs. D. J. Tocci, are assisted by committee members, Jean Nasbe and Helen Carroll.

The entire proceeds of the party, to which the public is invited, will be donated to the parish building fund.

and daughter breakfast will follow the Corporate Communion which members of Sacred Heart Altar and Rosary Society and Mothers Club will observe during the 8 a.m. Mass, Sunday, Oct. 6.

Mrs. Thomas J. Mahan and Mrs. Bernard Guthrie are chairmen of arrangements for the breakfast which will be served in Madonna Hall.

★ ★ ★

WEST HOLLYWOOD — St. Batholomew Women's Club will observe a Corporate Communion during the 8 a.m. Mass, Sunday, Oct. 6.

The club now meets monthly at 8 p.m. on the second Tuesday in the Miramar Recreation Center, 6700 Hallandale Beach Blvd.

All women in the parish are invited to attend.

★ ★ ★

A Family Communion breakfast sponsored by members of St. Michael Women's Guild and Rosary Society will follow the 9 a.m. Mass, Sunday, Oct. 6, in St. Michael Church.

Dr. Gerard Cryns, Miami psychologist on the staff of the Catholic Welfare Bureau, will be the principal speaker.

Tea Is Planned By Rosary Society

HOMESTEAD — A silver membership tea sponsored by the Sacred Heart Altar and Rosary Society will be held from 2 to 5 p.m., Sunday, Oct. 6, in Patricia Hall.

Mrs. Maxwell Reid, chairman of arrangements, is assisted by Mrs. Herb Pablo, Mrs. Jerry Navarro, Mrs. Joseph Palesanno, Mrs. Margaret Brennan and Mrs. Joseph Eli.

All women in Sacred Heart parish are invited to attend.



Voice Photo

GOLDEN JUBILARIANS, Judge and Mrs. David J. Heffernan prepare to receive Holy Communion from their son, Father David J. Heffernan, during Mass of Thanksgiving offered Saturday in Little Flower Church, Coral Gables. At right is Msgr. Peter Reilly, pastor. Msgr. George Cummings is at left.

Blessed Sacrament Group Will Mark 3-Day Retreat

LANTANA — Women of Blessed Sacrament parish, Fort Lauderdale, will observe a weekend retreat at the Cenacle Retreat House from Friday, Oct. 11 to Sunday, Oct. 13.

Reservations may be made by calling Mrs. William F. X. Ferguson at 566-9582 who is local chairman of arrangements.

Ladies of St. Joan of Arc parish, Boca Raton, and St. Anastasia parish, Fort Pierce, have reserved the weekend of Oct. 18-20. Mrs. Bernard W. Beirne, 708 Gardenia Ave., Fort Pierce, is the promoter in charge of arrangements.

Members of the Order of Martha from Little Flower parish, Hollywood; and St. Stephen parish, West Hollywood, will participate in general retreat conferences scheduled to be held Oct. 25-27.

Reservations for individuals as well as groups may be made by calling the Cenacle Retreat office at JU 2-2534, or writing to the Cenacle at 1400 S. Dixie Hwy.

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St. Clement Altar Society Plans Day of Recollection

FORT LAUDERDALE — A Day of Recollection and a benefit card party have been scheduled by members of St. Clement Altar and Rosary Society.

Their 10th Annual Day of Recollection will begin with a Corporate Communion for mothers and daughters during the 8 a.m. Mass, Sunday, Oct. 6, in St. Clement Church.


Breakfast will follow at 10 a.m. in the Tiffany Room of the Beach Club Hotel where the guest speaker will be Father Cyril Schweinberg, C.P., retreat

director at Our Lady of Florida Monastery and Retreat House.

Benediction will be celebrated at 1:15 p.m. in St. Clement Church.

Reservations for the breakfast may be made by calling Mrs. Hal Beyer at LO 4-2821 or Mrs. Francis Silverberg at LO 4-8393.

The card party will begin at 8 p.m., Thursday, Oct. 10, in St. Clement School. Mrs. Lyle Wright and Mrs. John Johnson are co-chairmen of arrangements and refreshments will be served.




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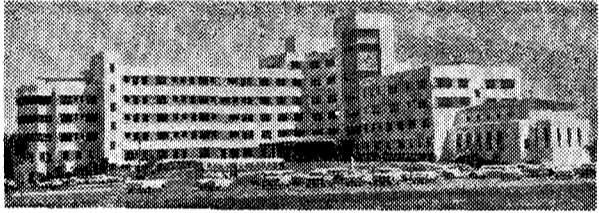
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MORE DASH TO THE DISH

Dips And Spreads Are Again In Fashion

Dips, spreads and tidbits are always in fashion when friends come in for an evening of cards or conversation.

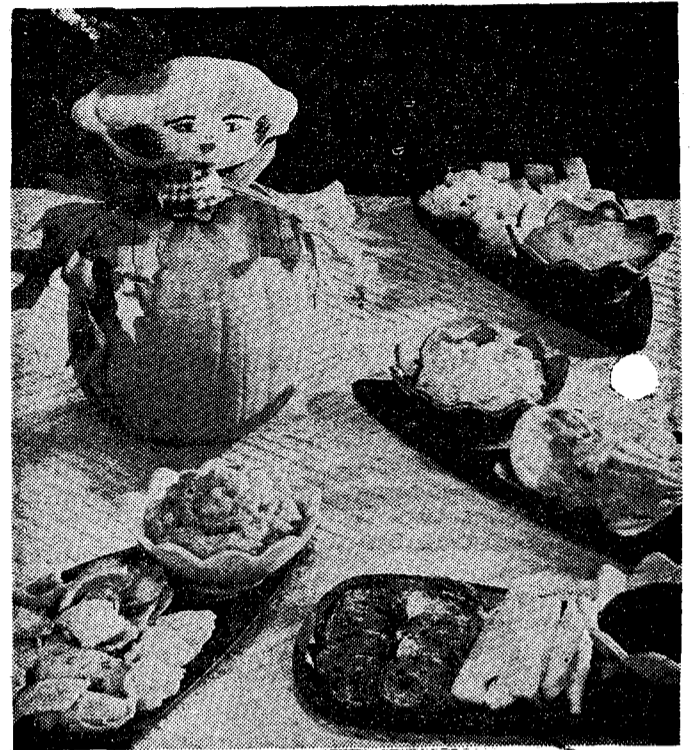
A new season deserves new snack suggestions, so here are a few we think you'll like.

Dips include Snappy Bean Dip, prepared with canned beans in tomato sauce; Guacamole, a Mexican favorite with an avocado base; and a Cheese Relish Dunking Sauce.

A favorite with nibblers will be curried coconut cream balls and liver sausage appetizers.

The liver sausage mixture is also excellent served as a dip. You'll need to thin it with a little pickle juice, sour cream or ketchup if you serve it dip fashion.

For dipping, buy an assortment of crackers (they now are available in variety packs) and potato chips. Also have on hand raw cucumber and carrot sticks, cauliflower flowerettes, cubes of cheese and thin slices of pepperoni. If there are calorie watchers in the crowd, the raw vegetables and cheese are always welcome.



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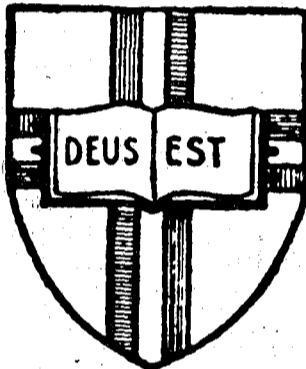


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CONFRATERNITY OF CHRISTIAN DOCTRINE

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— THIS WEEK —

THE LITURGY AND THE LAITY

by James W. King, S.J.

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Most discerning Catholics are aware of a ferment in some parishes: new things are being done at Mass; new tasks are being asked of the layman in the way of participation. Many people are baffled, interested, or a little resentful at the changes that are happening to their "good old way" of attending Mass. Father King, professor at Seattle University, has written *The Liturgy and the Laity*, a one volume explanation of the renewal of the liturgical life in the Church. Included in this simplified yet scholarly study are a brief history of the liturgical movement, a theology of the liturgy, an explanation of the sacramental liturgy and its relationship to the lay apostolate, the home, and the school. An important book.

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SNAPPY BEAN DIP

1 can (1 pound) vegetarian beans	1 tablespoon minced parsley
2 tablespoons hot dog relish	1 tablespoon chili powder
	½ cup dairy sour cream

With electric mixer, beat beans until smooth; add next 3 ingredients; mix well. Stir in sour cream. Chill at least 4 hours or overnight. Sprinkle with paprika. Serve as dip with crackers or potato chips. Makes about 2¼ cups dip.

GUACHAMOLE

1 medium-sized ripe avocado, halved, peeled	1 teaspoon grated onion
1 tablespoon finely chopped pimiento, optional	½ teaspoon salt
2 teaspoons vinegar	1 medium sized tomato, chopped
1 teaspoon Worcestershire sauce	Few drops hot pepper sauce, optional

Mash avocado and stir in remaining ingredients. Chill. Serve with crackers or corn chips as an appetizer or a dip. Makes ¾ to 1 cup.

CHEESE RELISH DUNKING SAUCE

1 package (8 ounces) cream cheese, softened	1 teaspoon Worcestershire sauce
½ cup cucumber relish	1 teaspoon finely grated onion
1 tablespoon milk	Dash salt

Beat cheese until soft and fluffy. Add relish and remaining ingredients; beat again. Chill at least 1 hour. Serve at room temperature with potato chips, crackers, or crisp, raw vegetables. Makes 1½ cups.

LIVER SAUSAGE APPETIZERS

2 tablespoons mayonnaise	1 teaspoon Worcestershire sauce
1 tablespoon celery seed	1 teaspoon prepared mustard
1 tablespoon parsley, chopped	1 teaspoon horseradish
2 teaspoons onion, grated	Grated carrot

Soften liver sausage and add all other ingredients except grated carrot. Blend mixture well. Drop from teaspoon into grated carrot. Roll to form balls. Serve chilled with pretzel sticks inserted in each ball.

Variation: To use as a dip omit carrot and thin mixture with a little sour cream, pickle juice or ketchup.

CURRIED COCONUT CREAM BALLS

2 packages (3 ounces) cream cheese, softened	Coconut
2 tablespoons well-drained India relish or sweet relish	¾ teaspoon curry powder
	Salt to taste

Blend first 4 ingredients. Drop from teaspoon into coconut. Roll to form balls. Serve well chilled. Makes 30-35 balls.

STUFFED CELERY

1 package (3 ounces) cream cheese softened	3 tablespoons finely chopped pecans
1 tablespoon tomato ketchup	

Combine ingredients. Stuff crisp celery with mixture. Chill. Makes approximately ½ cup filling.

STUFFED CELERY STICKS

1 package (3 ounces) cream cheese, softened	3 tablespoons hamburger relish
	Celery

Combine cream cheese and relish. Stuff crisp celery with mixture. Chill. Makes approximately ½ cup cheese filling.

When Is Kissing Permitted? Girl 16, Asks

I am 16 years old and beginning to date. I have heard a lot of rules and talk about kissing and it's all been pretty confused. I don't want to do anything wrong; on the other hand, I don't especially want to be prim, prudish and unpopular either. Can you please tell me just what is involved in kissing — when it is permitted and when not. What are some sensible rules?

By **FATHER WALTER W. IMBIORSKI**
Family Life Director, Archdiocese of Chicago

Guest Columnist for Father John L. Thomas, S. J.

Kissing is a pretty serious and a pretty wonderful business. It is a little confusing because kissing is an action that has two important effects: one is expression and one is stimulation.

A kiss is frequently used as an expression of our attitudes or feelings. Sometimes the kiss is a controlled and formal sign — as when a French general kisses the hero when he pins the medal on his chest, or when you peck Aunt Bertha on the cheek at the bus station when she has finally decided to go back to Springfield. Sometimes the kiss expresses warm, spontaneous and personal feelings — as when a mother kisses a sick child to express care and comfort, or when dating people use the kiss to say things to each other.

George has just delivered Susan to her door after an enjoyable evening of talking and dancing. Should she kiss him or not? I'd answer with a caution and a question. Kissing is an intimate, personal sign of friendship. It should be reserved for special people and special occasions. It should not be cheapened by being bestowed frequently and in too many situations.

With this caution, then, I ask Susan, does she have anything special to say to George: "thank you, I enjoyed myself, I like being with you, you are important to me, I hope you will call again." If she spontaneously wants to express some tender or friendly feeling, then a kiss might be quite proper.

KISS CAN BE ACT OF STIMULATION

Now, Dolores, stay with me; this is only half the analysis. A kiss between men and women can also be an act of stimulation. If it is especially intimate, lingered over, passionate . . . it is one of the ways a couple begins to prepare each other emotionally and physically for the act of bodily union that belongs to marriage . . . In other words, a kiss can cause and unleash feelings of sexual excitation. In this kind of kiss, expression — saying something — becomes secondary or retreats from consciousness; and the purpose of exciting oneself or the other person becomes dominant. There is a strong impulse to still further intimacies.

This stimulating kiss is quite proper in marriage, where the partners have vowed themselves to exclusive love. In marriage they have established a state of life in which they can assume responsibility for the consequences of their actions — namely, beginning a process that may well culminate in total bodily union and the coming of a child. Outside of marriage, it is improper and wrong.

AVOID ANY PROLONGED KISSING

Now for dating people. It is quite possible for a simple expressive kiss of friendship to become stimulating very quickly. Nobody can tell you how many seconds you can kiss before it is sinful. You don't figure out morality with a stopwatch.

Be sincere with yourself; be aware of yourself. Any prolonged kissing, any kisses that take place in too much comfort or seclusion, any kisses that involve intimate embraces should be avoided. Anytime the boy becomes too involved and insistent on continuing, anytime the focus changes from an act of expression, and curiosity or excitement begin to take over, pull back; you're getting into a volatile situation. Let kisses be simple, intermittent, brief, respectful.

Another point for girls to remember is that boys are emotionally aroused far more quickly than girls, so in friendship you have a responsibility to help him control himself by not letting stimulating situations begin. A situation that you might interpret as, at most, pleasantly romantic, might be a source of serious temptation to him.

Finally, kissing is too often like tipping, you do it just because everybody else does it whether it is proper, deserved, meaningful or not. Don't be stampeded by fears of unpopularity and begin to make compromises with your principles to avoid being left out of the social swim. Kissing is an expression of affection, and friendship and love . . . it is not a form of entertainment.

★ ★ ★

(Father Imbiorski will be unable to answer personal letters).



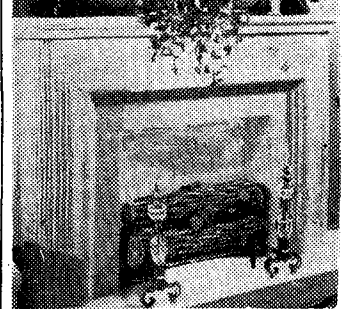
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ASK MOST ANYONE in the streets of CAIRO, EGYPT, who is the "orphan priest" and they will tell you without hesitation, "Why, Father Poggi, of course!" For almost thirty years now, Franciscan LEONE POGGI has been father to hundreds of fatherless boys . . . His is the only Catholic orphanage for boys in all of EGYPT, a Moslem land. He begs for them, to obtain their material needs, but he alone is able to give that feeling of being wanted so important in their young lives . . . On the FEAST OF ST. FRANCIS OF ASSISI, let's remember this heroic modern mendicant! Who knows, perhaps at this very moment as you read this, Leone Poggi once more is bending over a bundle of rags on a dirty back street, reaching down protective arms to enclose another abandoned baby . . . Won't you help him?



The Holy Father's Mission Aid for the Oriental Church

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Each night the orphan children of BETHLEHEM CONVENT, Mukkattukara, in KERALA, INDIA, confidently say their prayers and go to sleep feeling safe and secure. Sister tucks them in and says "Good night". . . If they waken feverish, frightened, coughing—Sister will be there to help.

So silence falls and in that long silence SISTER EMMERTHINA and her faithful nuns worry and pray. Worry that the sagging, overcrowded old house is encouraging the spread of more sickness among the youngsters; pray that the good people of the United States will come to their aid . . . And always they listen for that fretful cry that warns of trouble among their sleeping charges. Sister doesn't know yet that our story about her recently brought help far short of the \$4,000 needed for a new house. And we certainly hate to tell her! . . . Can you give something today to make up the difference?

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With this simple heartfelt plea our Holy Father spoke recently to the laity of the whole world, begging them to enter into the work of the Church with greater dedication than ever before! We are all, Pope Paul reminded us, responsible for our brothers. And our brothers' needs are so urgent! Tomorrow may be too late:

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- —TO ENABLE a MISSIONARY PRIEST to carry on another day's work by sending him a MASS STIPEND.
- —TO REMEMBER the CATHOLIC NEAR EAST WELFARE ASSOCIATION in your will.

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"A cousin . . . took a number of our family, including myself to a KKK rally at Ridgeway."

SHARING OUR TREASURE

Bitter Klan Literature Drew His Interest To The Church

By FATHER JOHN A. O'BRIEN

Did you ever hear of a person getting started on his way into the Church by a bitterly anti-Catholic organization such as the Ku Klux Klan? Probably not.

But it has happened many times and it shows how God can bring good out of evil and how He can "write straight with crooked lines." By their violent attacks upon the Church, its adversaries not infrequently kindle an interest which prompts a person to investigate.

One who does this with an open mind and in a spirit of humility and prayer is already well on his way to the Church's open door.

This is illustrated in the conversion of Harland J. Davis of Kane, Penn., now pastor of St. Raphael Church in Eldred, who has received about 300 converts.

HE WAS SKEPTICAL

"At the height of the Ku Klux Klan activity," related Father Davis, "my home town was saturated with Klansmen and their literature. One of our neighbors made sure that I would see the 'Fellowship Forum,' while others would put similar anti-Catholic literature in our mailbox.

"I read these and mentioned to my mother that all these charges couldn't be true. I said I'd like to hear what the Catholic Church had to say for itself. In her childhood mother had associated with Catholic girls and she too was skeptical about the accusations. She told a Catholic neighbor, Mrs. Holland, about my eagerness to know the truth about the Church.

"Have Harland see a priest," advised Mrs. Holland. As I had met only one priest, I was too scared to go alone, and said so. She then mentioned that her brother, a student at Duquesne University, would be home for Christmas and would be glad to go with me. That's how I began instructions, but only with the

idea of learning whether the Klan's charges were true or not.

"A cousin by marriage and a Klan officer took a number of our family, including myself, to a KKK rally at Ridgeway.

ANSWERED CHARGES

"The vicious attacks upon the Church, the insinuations about priests and nuns and the inflammatory charges that Catholics are disloyal to our country only served to increase my skepticism and my determination to find out the truth.

"Father Harry Simpson of St. Callistus parish in Kane answered all these charges in a kind and friendly manner and then unfolded to me the historical background of the Church. From the pages of the New Testament he read to me the words of Christ with which He founded His Church: 'All power in heaven and on earth has been given to me, Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world' (Matt. 28: 18-20).

"Moreover, Christ predicted that the Church would be persecuted: 'You will be hated by all for my name's sake; but he who has persevered to the end will be saved. When they persecute you in one town, flee to another . . . No disciple is above his teacher, nor is the servant above his Master' (Matt. 10: 22-24).

"Thus did the Klan's persecution of the Church fulfill Christ's prophecy. Upon the completion of the instructions, I was baptized and received our Eucharistic Lord. My heart was filled with joy. Two years later my mother followed in my footsteps. Wanting to devote my life to sharing my now found treasure, I became a priest.

★ ★ ★

Father O'Brien will be glad to have converts send their names and addresses to him at Notre Dame University, Notre Dame, Ind., so he may write their conversion stories.)

The Question Box

Making Sign Of Cross In Sports Proper Thing?



By MSGR. J. D. CONWAY

Q. With school just beginning, in a short time we will be watching basketball games. With many tournaments televised, I would like your opinion about boys making the sign of the cross before free throws. Often you hear it has no place in a game. Shouldn't coaches and principals discourage this? A prayer together before and after the game could be substituted.

A. It is a splendid thing to make public manifestation of faith and religion and trust in the Lord, but it should be done in proper time, place and circumstances. It should edify rather than invite ridicule. It should be genuinely pious and devout, without hint of superstition.

I do not believe that the free-throw line is the proper place for public display of religion. A devout little prayer might be fine. The sign of the cross seems strangely out of place amid all the tense shouting, cheering and booing, the vulgarity and profanity, and often the heightened passions, of a basketball game.

If it served to curb the barbarity of the crowd or calm the tempers of the players, it might be fine. But it often invites jest, and it hints of superstition rather than of genuine religious devotion. It is often done with distraction and nervous haste. And finally, the sign-maker misses his shot quite as often as his uncrossed competitor.

★ ★ ★

Q. This person was married out of the Church by a justice of the peace, and has not been to confession for many years, and would like to go to confession and receive Communion, but does not know how to go about it.

Would they just go to confession and tell their confessor, or will they have to wait for a mission to come to their church, or could they go to any priest for confession?

A. They can go to any priest for confession, and it might be well to do just that and talk the problem over with him. Your letter does not tell me the whole story; but that is precisely what they should tell the confessor: the whole story. Then he can give them proper advice.

★ ★ ★

Q. An article written by Rev. Eugene Maly states that certain sins committed would never allow the transgressor to get to heaven. Does this mean that if such a person seeks pardon in the confessional he still couldn't get to heaven.

A. I did not see Father Maly's article; so I do not know just what he said. I presume that he was explaining some text of Sacred Scripture, and far be it from me to disagree with him in any such explanation. However, I am sure that he will agree with me that when we have honest repentance for any sin — no matter what it is — the merciful Lord, our loving Father, will forgive us.

If some sins are not forgiven it is because we do not really

repent of them — do not humbly ask forgiveness.

★ ★ ★

Q. I am a visitor from India, where about six months ago the rubrics were changed at Mass so that the bell is not now rung at the Domine non sum dignus; instead a warning-for-Communion bell is rung when the priest genuflects after his Communion. But I have not seen this new rule in use in the U.S.

A. Say, you nearly tripped me up with this one. I was all ready to write that this change had not been made in our rubrics. Then prudence took over, and I decided to look it up. The new missal makes no mention of ringing a bell at the Domine, non sum dignus (the old missal didn't either!), but it does say that a warning bell is to be rung to let the people know when it is time for them to go to Communion. There was no mention of this warning bell in the old missal, probably because it instructed us that the Confiteor should be said in preparation for the Communion of the people. Presumably this was warning enough.

The new missal does mention that a bell should be rung at the Sanctus, that there should be a warning bell before the Consecration, and that the bell should be rung three times at each Elevation, following the Consecration of the host and the chalice.

MISSAL GUIDE

- Oct. 6 - Eighteenth Sunday After Pentecost. Mass of the Sunday. Gloria, Creed, Preface of the Trinity.
- Oct. 7 - Feast of the Holy Rosary. Mass of the Feast. Gloria, Second Prayer of St. Mark, Creed, Preface of the Blessed Virgin Mary.
- Oct. 8 - St. Bridget, Widow. Mass of the Feast. Gloria, Second Prayer of Martyrs. Common Preface.
- Oct. 9 - St. John Leonardi Confessor. Mass of the Feast. Gloria, Second Prayer of Martyrs. Common Preface.
- Oct. 10 - St. Francis Borgia, Confessor. Mass of the Feast. Gloria, Common Preface.
- Oct. 11 - Maternity of the Blessed Virgin Mary. Mass of the Feast. Gloria, Creed, Preface of the Blessed Virgin Mary.
- Oct. 12 - Saturday Mass of the Blessed Virgin Mary. Gloria, Preface of the Blessed Virgin Mary.
- Oct. 13 - Nineteenth Sunday After Pentecost. Mass of the Sunday. Gloria, Creed, Preface of the Trinity.

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Quito Almost On Equator But It's Real Cool There

By MAXEMILIAN

The following story appeared — in all seriousness — in the March, 1963, issue of the United States Army Aviation Digest, an official publication of the Army:

Memorandum For: Aviators, Flight Crews, Mechanics
Subject: Bird's Nests

All personnel are warned to preflight aircraft very carefully during the spring months to ensure that no bird nests have been built since the aircraft was last flown.

Signed: Editor-in-Chief

TRAVELODDITIES

Quito, capital of Ecuador, lies almost directly on the equator but has an average annual temperature of only 54 degrees because of its 9,350 ft. elevation, according to Braniff International Airways. La Paz, Bolivia, is the highest capital in the world. Almost 12,000 feet . . . Natives of Montserrat, Dominica, in the Lesser Antilles, speak with a rich Irish brogue . . . The Bahamas is one of the prime dollar earners among the colonies of the British Commonwealth says Bahama Airlines ad man Sam Crispin . . . Only restaurant in South Florida with a rocking chair is Fu Manchu . . . Hyannis is a port for boats to Nantucket and Martha's Vineyard, but it is not officially a town. It's part of Barnstable . . . St. Lucia, sometimes known as the Caribbean Tahiti, has sulphur health baths that have been used at least since 1785, according to Ray Martel of Surfside Travel . . . Sunset Lodge, Jamaica, advertises itself as "Montego Bay's smallest and most exclusive hotel." But I say, wouldn't it have to be? . . .

GASTRONOMES

The tallest building in the N.Y. World's Fair will be the 1,000-seat Top of the Fair-Restaurant which will be located at the main entrance to the grounds. Dinner prices will range from \$3 to \$10 . . . Tony Sweet re-opening his Bay Harbour Islands restaurant in mid-November . . . Violinist Jan Barton back at the Flamingo Yacht Club . . . The telephone enclosures at the entrance of Fong Sha Noon's Chinarama in N. Miami Beach are authentic hand-carved Oriental screens from Hong Kong . . . Most northern restaurant in the world (Lat. 71 degrees 10' 21") and one of the strangest, is the North Cape Hall, North Cape, Norway. The sun never goes below the horizon and the light makes the sea, sky, and air seem to be one object of endless space. Passing ships appear to float in the air . . . Much is said about Uncle Sam's "image" abroad, but consider this, says Jack Leonard of Leonard's La Pena: because the initials "US" were stamped on the sides of beef, Samuel Wilson, meat supplier to the army in 1812 is regarded as the original Uncle Sam. His grave in Oakland Cemetery, Troy, N.Y. is not even recognized as a National Historic Site . . . There are no vineyards in Martha's Vineyard . . . Grenada, the Spice Isle, is famous for its nutmeg groves . . . Art Bruns and George Gardiner may build 500-room hotels in Rome and Madrid. Their Skyways hotel, adjacent to London airport, rarely has an empty room.

ECHOES

Rose Printing Company of Tallahassee has developed and patented a revolutionary new printing press that can produce 48-page booklets in color for as little as 1½-3c each. Landed contracts for 50 million S&G stamp books and 2 million Congress Inn directories . . . The three side-by-side exhibitor's spaces rented by Miami, Miami Beach and Dade County for the 1964-65 N.Y. World's Fair are considered the choicest locations in the 3.12 acre Florida site designed by Miami architects Pan-coast, Ferendino, Grafton, Skeels and Burnham . . . W. L. Stensgaard, exec. v.p. of the Florida World's Fair Authority will head a delegation of Authority and Orange Bowl Committee members inspecting the Florida site Oct. 25 . . . Terrestrial orchids, native to Central America, are used extensively in landscaping several South Florida parkways.

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LEGION OF DECENCY FILM RATINGS

A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

Across the Bridge
Air Patrol
Alias Jesse James
Alibi
Almost Angels
Assignment Outer Space
Babes in Toyland
Bashful Elephant
Bear, The
Best of Enemies
Beauty and the Beast
Big Night
Blood and Steel
Boy and the Pirates
Captain Sinbad
Crown and The Kid
Conspiracy of Hearts
Constantine and The Cross
Crash Landing
Crimson Blade
Damn the Defiant
David and Goliath
Dentist in Chair
Hercules and The Captive Women
Escape From East Berlin
55 Days at Peking
Face of Fire
Flipper
First Space Ship
To Yacht Stallions
Gathering of Eagles
Gidig Goes To Rome
Gigot
Great Day
Great Escape
Gunfight
Hey, Let's Twist
How The West Was Won
Honeymoon Machine

A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

All Night Long
All The Way Home
Antigone
Balloons
Barabbas
Because They're Young
Beware of Children
Bill Budd
Birdman of Alcatraz
Birds, The
Black Sunday
Black Zoo
Born To Be Loved
Burning Court, The
Castilian
Charade
Circus of Rhodes
Come Fly With Me
Condemned of Altona
Court Martial
Courtship of Eddie's Father
Crazy For Love
Day and The Hour, The
Day of Fury
Day of The Triffids
Days of Wine and Roses
Dead To The World
Deadly Duo
Duel of The Titans
Electra
Enk The Conqueror
Face of a Fugitive
Fanny
Flame In The Street
Flower Drum Song
Four Days of Naples
40 Pound Of Trouble

A III — MORALLY UNOBJECTIONABLE FOR ADULTS

Adventures of a Young Man
All In Night's Work
Angels of Darkness
Another Time, Another Place
Beach Party
Big Deal On Madonna St.
Big Risk, The
Bye, Bye Birdie
Calio
California
Captain's Table
Claudelle Inglish
Come Blow Your Horn
Condemned of Altona
Crooks Anonymous
Day of the Outlaw
Day In Court
Dime With A Halo
Dr. Crippen
End of Innocence
Facts of Life
Fatal Desire
Five Golden Hours
Five Miles To Midnight
Four Fast Guns

A-IV — MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS**

Advise and Consent
Cleo From 5 to 7
Circle of Deception
Divorce (Italian Style)
Fifties
Intruder

**This 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.

B — MORALLY OBJECTIONABLE IN PART FOR ALL

A New Kind of Love
Back Street
Big Show
Black Whip
Blood and Roses
Born Reckless
Candid
Chapman Report
Cleopatra
Crack in the Mirror
Cry For Happy
Cry of Battle
Doctor In Love
Doctor No
Edge of Fury
Eighth Day of the Week
Firebrand, The
Five Gates to Hell
Follow The Boys
For Love Or Money
Force of Impulse
Free, White and Twent-One
Frightened City
From the Terrace
Girl Hunters
Girl Named Tamiko
Girl's Town
Gun Hawk, The
Guns of Black Witch
Gypsy
Head, The
House of Women
House on the Waterfront
In the Cool of the Day

CONDEMNED

Balcony, The
Boccaccio 70
Breathless
Come Dance With Me
During One Night
Five Days of Love
Girl With the Golden Eyes
Green Mare, The
I Love, You Love
Joan of the Angels
Lady Chatterly's Lover

FOR COMING WEEK ON SOUTH FLORIDA STATIONS Here Are Legion Ratings Of Films On TV

FRIDAY, OCT. 4

9 a.m. (7) — Picture Of Dorian Gray (Part II) (Adults, Adol.)
OBSERVATION — References in this fantasy are made to pagan philosophies of pleasures and to exponents thereof.
1 p.m. (10) — Decision Of Christopher Blake (Adults, Adol.)
4:15 p.m. (5) — Blood And Sand (Morally Objectionable In Part For All) **REASON** — Suggestive sequences.
4:30 p.m. (4) — And Now Tomorrow (Adults, Adol.)
4:30 p.m. (7) — The Mighty Barnum (No Class.)
6 p.m. (10) — Desperate (Adults, Adol.)
7 p.m. (5) — Bright Leaf (Morally Objectionable In Part For All) **REASON** — Suggestive sequences.
11:25 p.m. (10) — Murder My Sweet (Adults, Adol.)
11:25 p.m. (4) — Three Hours to Kill (Adults, Adol.)

SATURDAY, OCT. 5

8 a.m. (5) — Montana (Family)
9:30 a.m. (10) — Overland Mail (Family)
2:30 p.m. (5) — Wing And A Prayer (Adults, Adol.)
6:30 p.m. (10) — Legend Of The Lost (Adults, Adol.)
9 p.m. (7) — Ask Any Girl (Adults)
11:20 p.m. (7) — The Magnetic Monster (Family)
11:30 p.m. (2) (Daytona - Orlando) — The Gunfighter (Family)
11:30 p.m. (10) — Doctor X (No Class.)

11:30 p.m. (5) — The Gunfighter (Family)

SUNDAY, OCT. 6

11 a.m. (5) — I Met A Murderer (Morally Objectionable In Part For All)
NO REASON GIVEN BY LEGION
11:30 a.m. (4) — Stand Up And Cheer (No Class.)
11:10 p.m. (5) — Pinky (Adults, Adol.)
11:20 p.m. (7) — Crosswinds (Adults, Adol.)
11:20 p.m. (4) — Hatter's Castle (Adults, Adol.)

MONDAY, OCT. 7

9 a.m. (7) — The Green Years (Part I) (Family)
1 p.m. (10) — Another Dawn (Adults, Adol.)
4:15 p.m. (5) — Apache Warrior (Family)
4:30 p.m. (4) — Brave Bulls (Adults, Adol.)
4:30 p.m. (7) — Ride The Pink Horse (Adults, Adol.)
6 p.m. (10) — How To Murder A Rich Uncle (Family)
7:30 p.m. (7) — The Wreck Of The Mary Deare (Family)
11:30 p.m. (10) — Gangway For Tomorrow (Adults, Adol.)
11:25 p.m. (4) — The Home-stretch (Morally Objectionable In Part For All) **REASON** — Reflects the ac-

ceptability of divorce; suggestive scenes and situations.

TUESDAY, OCT. 8

9 a.m. (7) — The Green Years (Part II) (Family)
1 p.m. (10) — Make Your Own Bed (Morally Objectionable In Part For All) **REASON**. Suggestive situations and sequences.
4:15 p.m. (5) — The Big Life (Part I) (Adults, Adol.)
4:30 p.m. (7) — Moon Over Miami (Morally Objectionable In Part For All) **REASON**: Suggestive sequences.
4:30 p.m. (4) — A Man Alone (Adults, Adol.)
6 p.m. (10) — The Bride Walks - Out (Family)
7 p.m. (7) — The Man Who Never Was (Family)
11:25 p.m. (4) — Mother Didn't Tell Me (Adults, Adol.)
11:30 p.m. (10) — The Saint In London (Family)

WEDNESDAY, Oct. 9

9 a.m. (7) — Day The Town Stood Up (No Class.)
1 p.m. (10) — Embraceable You (Adults, Adol.)
4:15 p.m. (5) — The Big Lift (Part II) (Adults, Adol.)
4:30 p.m. (4) — Buck Benny Rides Again (Family)
4:30 p.m. (7) — Riot In Cell Block 11 (Adults, Adol.)
6 p.m. (10) — Guns Of Fort Petticoat (Family)
11:25 p.m. (4) — Women's Prison (Morally Objectionable In

Part For All) **REASON** — Suggestive sequences; tends to arouse disrespect for law and order.

11:30 p.m. (10) — Flowing Gold (Adults, Adol.)

THURSDAY, OCT. 10

9 a.m. (7) — Julia Misbehaves (Part I) (Morally Objectionable In Part For All) **REASON**: Suggestive sequences; tends to condone actions inimical to morality and the marriage bond.
1 p.m. (10) — Tugboat Annie Sails Again (Adults, Adol.)
4:15 p.m. (5) — All About Eve (Part I) (Morally Objectionable In Part For All) **REASON**: Suggestive dialogue and situations.
4:30 p.m. (4) — Beyond Mom-basa (Family)
4:30 p.m. (7) — For Heaven's Sake (Morally Objectionable In Part For All) **REASON**: Suggestive sequences; contains material morally unfit for entertainment motion picture audiences; tends to condone immoral actions.
7 p.m. (4) — Broken Arrow (Family)
6 p.m. (10) — Shadow On The Window (Adults, Adol.)
11:25 p.m. (4) — Blaze Of Noon (Family)
11:30 p.m. (10) — Flaxy Martin (Adults, Adol.)

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Film 'Cardinal' Coming Out In December

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — "The Cardinal," controversial novel written some 14 years ago by the late Henry Morton Robinson, may, at the hands of producer-director Otto Preminger, have become an equally controversial but more significant motion picture.

**Hollywood
In Focus**

Having seen it, I can think of no film, so far unveiled this

year, that is more likely to carry off the Academy Award for 1963. It is a cinch to win a number of Oscar nominations, artistic and technical.

Tom Tryon, who portrays the Boston-born priest, from ordination to College of Cardinals, I think, deserves one. So too, does Robert Dozier, a Catholic by baptism and education, who in writing the screenplay, distills with rare insight and sensitivity, the book's several acidulous situations.

These, as you may recall, deal with the Church's posi-

tion on abortion, fetal craniotomy and various differences of hierarchical opinion on ecclesiastical and political matters.

Until December, when "The Cardinal" begins public release with a series of charity premieres — the first in Boston, Dec. 11 — I am not free to write a detailed review of the picture.

CURRENT THOUGHT

I may tell you that in view of current, world-wide interest in the Ecumenical Council, the film, while like the book, told between World Wars I and II, is most timely in theme and treatment.

"Such revisions and additions as have been made to the original, are designed," says Preminger, "to give it — without changing the period — sharper alignment with current thought and events."

When the book first came out, Preminger tells me, he felt an immediate urge to film it. Earlier he had been drawn to "the drama of the Catholic Church", when he successfully staged in Vienna, Emmet Lavery's Jesuit play, "The First Legion." "But," adds Preminger, "Louis de Rochemont got to 'The Cardinal' first."

NOT IN DEFIANCE

It is no secret that by the time de Rochemont had acquired the rights, the book had

evoked pros and cons among the reading public.

At the time there were sound reasons to question the filmability of Robinson's novel. Columbia Pictures, through whom de Rochemont had proposed to distribute the film, dropped the subject and shelved the story rights.

Two years ago Otto Preminger acquired the rights, from Columbia and, as an independent producer, started to ready it for Columbia distribution, this coming Christmas and New Years.

Father Heffernan At The Council

Father David J. Heffernan is in Rome serving in a new role of radio and television correspondent at the Second Session of Vatican Council II.

Chairman of the Diocesan Radio and Television Commission, he will be sending back to Miami television films and radio tape recordings.

Radio Miami WGBS expects to broadcast his first tape recording this Sunday Oct. 6, on the Diocesan Catholic News program at 6:05 P.M.

TV Station WCKT, Ch. 7, will telecast TV films on regular news periods as soon as they are received from Father Heffernan.

Catholic Programs In Diocese On Radio And Television Sunday

TELEVISION

9 A.M.
TELAMIGO — WCKT, Ch. 7 — Spanish religious discourse by Father Eugenio del Busto, secretary, Latin-American Chancery, and assistant pastor, Blessed Trinity parish.

9 A.M.
THE CHRISTOPHERS, Ch. 5, WPTV (West Palm Beach) — "Christophers In Every Field" — Milton Cross joins Father Keller.

9:15 A.M.
THE SACRED HEART PROGRAM — Ch. 5, WPTV — Father William K. Schwiener, S. J. Production director of the Sacred Heart Program, gives a talk entitled "Origins of the Devotion." Father Schwiener's talk concerns the devotion of Catholics to the Heart of Jesus.

9:30 A.M.
THE CHRISTOPHERS, Ch. 4, WTVJ — In "Make the Most of Your Time," Richard Carlson opens the program with remarks about Thomas Jefferson and Father Keller reminds the audience about the importance of using time well.

11 A.M.
THAT I MAY SEE — WCKT, Ch. 7 — Father David J. Heffernan presents a Paulist Fathers' TV film, "Operation Dignity." The relationship between religious faith and the dignity of man is examined through interviews by William Lundigan with three of this century's spiritual giants — Pope Leo XIII (Gene Raymond), Pope St. Pius X (Leo G. Carroll) and Pope Pius XII (Raymond Massey). Producer and commentator of the Paulist "Insight" films is Father Ellwood Kieser, C.S.P.

11:30 A.M.
MASS FOR SHUT-INS — WLBW-TV, Ch. 10 — Celebrant: Father Louis C. Roberts, supervising director of Msgr. Pace High School, North Miami.

12 NOON
THE CHRISTOPHERS, Ch. 2 (Daytona-Orlando) — Title of today's program is "Purpose Makes The Difference."

RADIO

5:35 A.M.
SERMON OF THE DAY (DAILY) — WIOD, 670 Kc. — Oct. 3 to 8, Father Vincent J. Sheehy, assistant pastor, St. Jerome parish, Fort Lauderdale.

6 A.M.
THE CHRISTOPHERS — WGMA (Hollywood)

6:30 A.M.
THE SACRED HEART PROGRAM — WGBS 710 Kc.

7 A.M.
THAT I MAY SEE REPEAT — WGBS, 710 Kc.: 9:30 P.M. — Re-broadcast of TV instruction discourse by Father David J. Heffernan, previously telecast on WCKT, Ch. 7.

7:30 A.M.
THE CATHOLIC HOUR — WIOD, 670 Kc.

8:30 A.M.
THE HOUR OF ST. FRANCIS — WCCF (Port Charlotte) — Richard Basehart demonstrates the full range of the dramatic ability which has earned him stardom in this actor's career. Ensign Bob Parker arrives at a Navy hospital seeking to have the power of speech restored and encounters a chaplain who offers to cure him.

8:45 A.M.
THE HOUR OF ST. FRANCIS — WJCM (Sebring) (See Above)

9 A.M.
THE SACRED HEART PROGRAM — WGMA — (Hollywood)

9 A.M.
THAT I MAY SEE (FM Repeat) — WFLM-FM, 105.9 Mg. (Fort Lauderdale) — FM re-broadcast of Father David J. Heffernan instruction talk originally telecast by WCKT and previously re-broadcast by WGBS.

9:30 A.M.
CATHOLIC NEWS AND YOU — WHEW, 1600 Kc. (Riviera Beach) — News of Palm Beach area parishes. Commentator: Father Cyril Schweinberg, C.P., retreat director of Our Lady of Florida Monastery and Retreat House, North Palm Beach.

9:30 A.M.
THE HOUR OF THE CRUCIFIED — WERA 1400 Kc. FM 95.5 mc (Fort Lauderdale)

10:15 A.M.
SPANISH CATHOLIC HOUR — WMET, 1220 Kc. — Spanish religious program presented for the Diocesan Centro Hispano Catolico by the Spanish Dominican Fathers. Moderator: Father Avelino Gonzales, O.P., and Father Jose Maria Pollos, O.P.

6:05 P.M.
CATHOLIC NEWS — WGBS, 710 Kc.: 9:30 P.M. — Summary of worldwide Catholic news from NCWC News Service and South Florida Catholic News from The Voice.

8:30 P.M.
THE HOUR OF THE CRUCIFIED — WJNO (West Palm Beach)

8:45 P.M.
THE HOUR OF ST. FRANCIS — WKAT, 120 Kc.

THURSDAY, OCT. 10 1-12 MM.

8:15 A.M.
CATHOLIC WELFARE — UNITED FUND PROGRAM — WLBW-TV, Ch. 10 — Barry College Players dramatize an adolescent delinquent case, directed by Sister Marie Carol, O.P.

(* — Denotes presentations of Radio & Television Commission, Diocese of Miami, Father David J. Heffernan, Chairman.)

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SECCION EN ESPAÑOL

Rezo del Rosario, Fuente de Gracias

¿Cómo Están sus Conocimientos Religiosos?

1—La parte más solemne de la Misa —es decir, del Sanctus al Pater Noster —se llama: (a) La Misa de los Fieles, (b) La Misa de los Catecúmenos, (c) El Canon, (d) El Propio.

2— Las letras iniciales "I.H.S." representan: (a) Jesús en griego, (b) La Trinidad, (c) Católico en latín.

3— Parálito, que significa abogado en griego, es una palabra que se aplica a: (a) al Papa, (b) al Espíritu Santo, (c) a un predicador, (d) a un confesor.

4— Con qué frecuencia están obligados los obispos a visitar Roma para informar al Papa sobre el estado de sus diócesis: (a) Cada Año Santo, (b) Cada Año, (c) Cada diez años, (d) Cada 5 años.

5— Tres de los Evangelistas escribieron el Evangelio en Griego, el cuarto, que lo escribió en arameo, fue: (a) San Mateo, (b) San Marcos, (c) San Juan, (d) San Lucas.

6— Evangelio es una palabra griega que significa: (a) Verdad, (b) Palabra Divina, (c) Sermón, (d) Buena Nueva.

Respuestas: 1 (c), 2 (a), 3 (b), 4 (d), 5 (a), 6 (d).

Ya Restablecido, el P. Villaronga Dirigirá un Retiro Espiritual

El Padre Angel Villaronga O.F.M. tiene el propósito de dirigir una tanda de ejercicios espirituales en retiro para mujeres, que se ofrecerá del viernes 25 al domingo 27 del presente, en la "Dominican Retreat House", de Kendall.

La dirección espiritual de este retiro será una de las primeras actividades del padre Villaronga después de ocho meses de hospitalización a consecuencia del grave accidente automovilístico que sufrió a principios del año. Las personas interesadas en participar en este retiro pueden obtener mayor información llamando al teléfono: 238-2711, de la Dominican Retreat House.

RESTABLECIDO EL PADRE VILLARONGA

En franco estado de restablecimiento, se encuentra ya en la casa de los padres franciscanos de Miami el padre Angel Villaronga O.F.M., después de varios meses de hospitalización a consecuencia de un serio accidente automovilístico sufrido a principios de este año.

En el accidente, que tuvo lugar el pasado mes de febrero, resultaron gravemente heridos el padre Villaronga y el Hermano Antonio Lasa, este último ya recuperado desde hace varios meses. Ambos regresaban de prestar asistencia espiritual a una enferma.

Los padres franciscanos residen actualmente en la antigua rectoría de la parroquia de St. Brendan, en el 3231 de la 91 Ave del S.W., donde fue de ser visitado el padre Villaronga por sus amistades.

El Padre Villaronga quiere hacer llegar por este medio su más profunda gratitud a todas aquellas personas que ofrecieron oraciones por su salud, ya hoy en positivas vías de total recuperación.

Estudian Tres Causas de Beatificación

CIUDAD DEL VATICANO (NC) — Su Santidad el Papa Paulo VI y la Sagrada Congregación de Ritos consideraron los milagros propuestos para tres beatificaciones que quizá se celebren durante el Concilio Ecuménico. Se trata de las causas de los siervos de Dios Vicente Romano, sacerdote diocesano del siglo diecinueve; Leonardo Murialdo, fundador de la Pía Sociedad de San José, de Turín; y Domingo de la Madre de Dios sacerdote pasionista italiano.

Efectuará Reuniones en Roma Durante el Concilio el CELAM

ROMA (NC) — El Consejo Episcopal Latinoamericano celebrará reuniones periódicas en Roma durante el Concilio Ecuménico para tratar de las vocaciones religiosas en las naciones de su jurisdicción.

Un año de estudios y encuestas ha acumulado un cuidadoso informe, elaborado con la colaboración de los directores nacionales de vocaciones, y dividido en seis subtemas, que van desde el reclutamiento inicial y los seminarios menores, hasta la perseverancia final en los seminarios mayores.

Durante cerca de cuatrocientos años los católicos de todo el mundo han considerado al mes de octubre como tiempo de especial devoción hacia el Santo Rosario de la Santísima Virgen María.

Y en la Diócesis de Miami, el mes de octubre y la fiesta del Santo Rosario, el 7 de octubre, tienen un significado especial ya que en dicha festividad, en 1958, el Obispo Coleman F. Carroll fue designado primer Obispo de Miami.

Instituida dicha festividad para honrar a la Santísima Virgen y agradecer la protección que ella da a la Iglesia como respuesta al rezo del Rosario, el día festivo se introdujo para conmemorar el tiempo en que el mundo cristiano se había encarado con crisis, cuando el Papa Pío V había pedido el rezo del Rosario para el éxito de las fuerzas cristianas frente a los turcos, y los cristianos obtuvieron una victoria milagrosa en la batalla de Lepanto, el 7 de octubre de 1571.

Se dijo que fue una misión particular de Santo Domingo de Guzmán la de popularizar el Rosario y hacerlo conocido en todo el mundo después de que de acuerdo con la creencia, la Santa Madre se le había aparecido llevando un rosario de cuentas.

Aunque es difícil determinar la fecha exacta en que la palabra rosario se aplicó por primera vez a las cuentas que se usaban en el siglo V para enumerar plegarias, es sabido que el rezo del Ave María comenzó a aparecer en tre los pueblos a finales del siglo XII.

Muchos de los fieles comenzaron a rezar ciento cincuenta Ave Marías, honrando a Nuestra Señora.

Una de las primeras prácticas era dividir los 150 Salmos de David en tres grupos de cincuenta cada uno. En estos 150 salmos pueden verse las quince decenas que se rezan hoy día y comprenden el rosario completo de la Santísima Virgen.

En la división de cincuenta salmos pueden notarse las cinco decenas que ahora significan que un tercio del rosario se ha dicho. Durante la próxima fase del rosario, las cuentas se convirtieron en la manera favorita de re-

zar y también se hizo popular añadirle ciertas meditaciones sobre la vida de Jesús y de María con cada decena de Ave Marías.

En su encíclica de 1959, "Grata Recordatio", el finado Papa Juan XXIII dijo: "El Rosario, como es conocido por todos, es de hecho

un excelente medio de plegaria y meditación en la forma de una corona mística en la cual las plegarias Padre Nuestro, Ave María y Gloria están entrelazadas con meditaciones sobre los grandes misterios de nuestra fe que presentan a la mente, como muchos cuadros el drama de la encarnación y redención de Nuestro Señor".

En palabras de Pío XXIII "el Rosario en familia une a los miembros con los ausentes y con los muertos. Los une más estrechamente en un dulce lazo de amor con la Santísima Virgen María quien como Madre amante, vendrá entre sus hijos trayéndoles abundantes dones de concordia y paz familiar.

"Entonces el hogar de la familia crisitana —dijo el deaparecido Pontífice— como aquella de Nazareth, se convertirá en un terrenal de santidad y en un templo, donde el Santo Rosario será no sólo la plegaria particular que cada día se levanta hacia el cielo en un aroma de dulzura, sino que también formará la escuela más eficaz de vida cristiana".

Fue el Papa León XII, frecuentemente llamado "el Papa del Rosario" quien le dio el rango que tiene en la actualidad.

Entre las devociones a la Santísima Virgen, ocupa el Rosario el primer lugar. Ella misma, sobre todo en sus últimas apariciones en Fátima, no ha dejado de recomendar su rezo diario.

(El Rosario propiamente tal consiste sólo y únicamente en el rezo de las cinco decenas. Todo lo demás, como el ofrecimiento, la letanía, etc., son cosas añadidas que no son necesarias para ganar las indulgencias al mismo concedidas.)



EL PROXIMO LUNES el calendario católico observa la festividad del Santísimo Rosario, por extensión, todo el mes de octubre está dedicado al Rosario. Entre las devociones a la Santísima Virgen ocupa el Rosario el primer lugar; y la misma celestial Señora, sobre todo en sus últimas apariciones de Fátima, no ha cesado de recomendar su rezo diario.

REPLICA SEMANARIO VATICANO A ADZHUBEI

"Comprende Moscú el Valor de la Iglesia"

CIUDAD DEL VATICANO, (NC) — El Kremlin se ha dado cuenta de que no puede ignorar a la Iglesia, comentó aquí L'Osservatore della Domenica.

Según el semanario de la Ciudad del Vaticano esa fue la razón de que el hijo político del primer ministro soviético Nikita Khrushchev solicitara audiencia con el Papa Juan XXIII en marzo último.

Alexei Adzhubei, director del diario Izvestia, órgano del gobierno ruso, dijo hace poco por Radio Moscú que habló sobre la paz con el Papa Juan, explicando la posición pacificadora de la Santa Sede como resultado de la presión "de las masas que de otra forma romperían con el Vaticano".

Ante tal punto de vista replicó L'Osservatore della Domenica:

"El Kremlin se percató de que las fuerzas morales, y es-

pecialmente la Iglesia, tienen un peso que no puede ser olvidado, incluso aunque no posean divisiones".

Por ello los jefes soviéticos decidieron "la conveniencia de tener en cuenta esas fuerzas, estudiarlas y aprovechar las oportunidades de utilizarlas en su provecho.

"Esa es la razón de que Adzhubei viera a Juan XXIII.

"Y él le recibió con la esperanza de que el "nuevo realismo político" de Moscú comprenda de algún modo a los católicos que durante tantos años sufrieron (en la Unión Soviética) graves e injustas restricciones. Eso es todo.

"Sin embargo los comunistas sienten necesidad de justificarse. Descubren un cambio de actitud por parte de la Iglesia en relación a la paz y lo atribuyen a la influencia indirecta, pero poderosa, del movimiento proletario".

El editorial de L'Osservatore della Domenica comenta también la declaración de Adzhubei de que el catolicismo es una ideología "extremadamente hostil a nosotros" (los comunistas)

"La cuestión puede ser planteada a la inversa", replica el semanario vaticano. "El comunismo es una fuerza de materialismo ateo que lanza una guerra implacable contra la religión, con la intención declarada de destruirla.

"Resulta por lo menos excesivo pretender que el catolicismo se cruce de brazos ante esas intenciones, desgraciadamente confirmadas por los hechos".

El auténtico propósito comunista, concluye, es inutilizar a la Iglesia, conseguir que deje de ser católica, que deje de ser una fuerza capaz "de hacer historia y de formar hombres y conciencias".

"...en Busca de la Meta de Salvación"

CIUDAD DEL VATICANO (NC)— El Papa Paulo VI habló del Segundo Concilio Vaticano como de "la Iglesia militante que llega con paso firme después de veinte siglos de marcha", a otro Pentecostés.

"Desde aquí las filas apostólicas, congregadas desde todo el mundo, reanudarán su confiada marcha hacia el mundo y el tiempo, en busca de la meta de salvación que está más allá del horizonte de la tierra y de las edades de la historia", dijo el Papa.

Al dirigir el saludo a unos 2,500 prela- dos que acudieron a su llamado para continuar las deliberaciones de la asamblea ecuménica, Su Santidad evocó la memoria de su predecesor el Papa Juan XXIII.

"Quienes tuvimos la fortuna de verle sentado en este mismo trono, recordamos hoy su presencia amable y sacerdotal; su discurso de apertura del Concilio Vaticano Segundo en octubre del año pasado pareció una voz profética para este siglo", dijo el Papa Paulo, para agregar que Juan XXIII abrió así para la Iglesia nuevos horizontes "y la oportunidad de derramar como agua fresca la doctrina y la gracia de Cristo por toda la tierra".

Al penetrar "las oscuras y atormentadas necesidades del mundo moderno", vosotros obispos del mundo entero acudís a uniros con el Sumo Pontífice para insistir en las exigencias pastorales de la hora, dijoles el Papa.

"Habeis despertado en la conciencia de la autoridad magisterial de la Iglesia la convicción de que la doctrina cristiana no es un simple tesoro de la verdad que debe investigarse por la razón iluminada con la fe, sino también una enseñanza que puede generar vida y acción; y que la autoridad de la Iglesia no se limita a condenar errores contrarios, sino que se extiende a comunicar una doctrina positiva y vital, fuente de su perenne fecundidad."

"Nuestro punto de partida es Cristo, Cristo es nuestra vida y guía, Cristo es nuestra esperanza y nuestro fin", reiteró enseguida el Padre Santo, para referirse al mosaico que adorna el ábside de la Basílica de San Pablo en Roma: el Papa Honorio III aparece

como una humilde figura, pequeña y en actitud postrada, que besa los pies de un Cristo de dimensiones gigantes que cual rey omnipotente bendice al pueblo reunido en la basílica.

"Esta escena presenta una realidad humana histórica, que reconoce a Cristo como fuente de la humanidad redimida, su Iglesia... He aquí nuestro punto de partida".

El Papa pasó enseguida a señalar cuatro objetivos fundamentales del Concilio: "el conocimiento profundo, o si queréis, la conciencia plena de la Iglesia; su reforma; la reunión de los cristianos todos; y el diálogo comunicante de la Iglesia con el mundo contemporáneo".



Un Aspecto del Numeroso Público que se Congrega en la Clínica del CHC.

Miles de Casos Atiende la Clínica del C. H. C.

Cerca de mil quinientos casos son atendidos todos los meses en la Clínica del Centro Hispano Católico, que facilita, además de la atención del médico, servicios de laboratorio, inmunización y medicinas, todo esto completamente gratis. De los pacientes se recaba sólo una donación en la medida de sus posibilidades, si pueden ofrecerla.

Conducen la clínica un grupo de médicos norteamericanos y cubanos, que prestan sus servicios voluntariamente, para asistir a toda la colonia de habla hispana en sus necesidades de salud.

Los galenos norteamericanos, que ofrecen allí sus servicios, pertenecientes a la "Catholic Physician Guild" (Asociación de Médicos Católicos), son los doctores Edward Lauth, que dirige la clínica, y F. Verdon, W. Lambert, Matthew Larkin, Carbonell y William McShane.

Entre los cubanos figuran los doctores Amaury Robles, Adolfo Vilasuso, Carlos Aguilar, Rodolfo García Navarro, Rodolfo Sotolongo, Leonardo García Fox, Darío Morell y Oswaldo Díaz.

Las consultas se ofrecen de lunes a viernes, de 8 a 12 del día y también los lunes, miércoles y viernes de 1 a 5 de la tarde.

MAESTROS DE INGLÉS VOLUNTARIOS

Debido al crecido número de personas que se han matriculado en los cursos de inglés nocturnos que está ofreciendo el Centro Hispano Católico, la dirección del mismo está recabando de aquellas personas que estén capacitadas para enseñar inglés, que

ofrezcan voluntariamente sus servicios, en beneficio de las muchas personas que están necesitadas de ampliar sus conocimientos en dicho idioma.

Aquellos que puedan ofrecer ese servicio deben comunicarse con Sor Martin Marie O.P., en las oficinas del Centro Hispano Católico.



ESTA PEQUEÑA, que se resiste a ser vacunada, no se llevará muy gratos recuerdos de los médicos que atienden la clínica del Centro Hispano Católico.

Habla el Padre Salvador de Cistierna

"No Lamentos, Sino Acción", Sentencia de Pío XII, es la Divisa del Instituto de Acción Social

"No lamentos sino acción es el precepto de la hora presente. No lamentos sobre lo que es o lo que fue, sino reconstrucción de lo que surgirá y debe surgir para bien de la humanidad".

De este pensamiento de Su Santidad Pío XII, del Mensaje de Navidad de 1942, se hace eco el padre Salvador de Cistierna, tomándolo como divisa del Instituto de Acción Social ante el curso que se avecina y como exhortación a los que se preocupen por la presente tragedia de Latinoamérica en general y de Cuba en particular.

El Instituto de Acción Social, creado hace justamente un año por la Diócesis de Miami, se prepara para iniciar un nuevo curso, destinado a la divulgación de la doctrina social cristiana, con vistas a lograr su adaptación y aplicación como medio de llegar a ordenamientos sociales y económicos más justos, con la "reconstrucción de lo que surgirá y debe surgir para bien de la humanidad".

Mientras trabaja en sus oficinas del IAS, en el cuarto piso del Centro Hispano Católico, el padre Cistierna expone para los lectores las razones de nuevos proyectos para este año:

"El programa de estudios de este curso que se iniciará el martes, día 15, presenta un cambio en las asignaturas, fruto de la experiencia del primer año. Ahora se va en busca de enseñanzas más realistas, de materias con más visión de la actualidad inmediata, para la rápida y fácil adaptación de los postulados cristianos en lo económico y social.

"Por otra parte, se ha reducido el número de clases, en consideración del tremendo sacrificio de tiempo que tendrían que hacer personas que, aunque con una profunda preocupación social y un interés indudable en los cursos, son en su mayoría trabajadores o estudiantes que sustraen de sus horas de descanso el tiempo dedicado al Instituto".

Se refiere de seguido el padre Cistierna a otro proyecto del IAS:

"Empeñado en difundir la doctrina social de la Iglesia, el Instituto no se limitará este año a la enseñanza hacia los estudiantes matriculados en los cursos regulares, sino que ofrecerá un programa de educación social en base parroquial, con conferencias periódicas en distintas parroquias, asociaciones y grupos".

Su buró está cubierto por solicitudes de matrículas y por los esquemas presentados por los distintos profesores sobre las asignaturas para el próximo curso. El fraile capuchino muestra su optimismo ante el nuevo curso. Pero se detiene para hacer un recuento del primer año:

"El Instituto no logró en su primer año todos sus objetivos; es natural que en el primer año resulte difícil alcanzar algunas de las metas que se buscan, pero en gene-

ral estamos satisfechos de la labor realizada.

Entre su curso regular, su curso de verano y su cursillo especial para hombres de

Filmarán en España Vida de San Ignacio

MADRID (NC) — El actor alemán O.W. Fisher dijo aquí que en 1964 protagonizará una película sobre la vida de San Ignacio de Loyola. Preguntado acerca del simbolismo del santo en nuestro tiempo, declaró: "Loyola fue un hombre de ideas "modernas" hasta que cayó herido y en ese momento encuentra a Dios y nace el santo. Esto tiene un gran simbolismo para los hombres de nuestro tiempo; como Ignacio sufrimos guerras espantosas y estamos moralmente heridos, aunque no queremos reconocer que sólo Dios puede salvarnos".

empresa, el IAS contó con más de doscientos alumnos en su primer año. Además hay que tener en cuenta las numerosas conferencias ofrecidas para el público, a las que también asistieron varios centenares de personas".

EL PROXIMO CURSO

Las clases para el nuevo curso se iniciarán el día 15, ofreciéndose martes y jueves de 6 a 8:30 p.m. en el local del cuarto piso del Centro Hispano Católico. Se dividirá en 3 ciclos de 12 semanas cada uno.

La matrícula estará abierta hasta el mismo día 15, de 10 a 12 del día y de 2 a 4 de la tarde, de lunes a viernes y los martes y jueves de 6 a 8 de la noche. Se requiere una preparación correspondiente a la enseñanza secundaria. La cuota mensual es de \$2.50. El Instituto dispone de becas para aquellos que no puedan costearse los estudios.

MISAS LOS DOMINGOS CON SERMON EN ESPAÑOL

- ST. MICHAEL, 2935 W. Flagler St., Miami—10 a.m. y 6 p.m.
- STS. PETER AND PAUL, 900 SW 26 Road, Miami — 12:55, 5:30 y 7:30 (A las 10:30 a.m. en el Auditorium de la Escuela Parroquial).
- CORPUS CHRISTI, 3230 NW 7th Ave., Miami — 10 a.m., 12:55 y 5:30 p.m.
- GESU, 118 NE 2 St., Miami — 5:30 p.m.
- CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St. y 29 Ave., NW 12:30 p.m.
- ST. RUGH, Royal Road y Main Highway. — 5:30 p.m.
- LITTLE FLOWER, 1270 Anastasia Ave., Coral Gables. — 12:30 pm
- INMACULADA CONCEPCION, 68 W. 42 Place, Hialeah. — 11:30 a.m.
- SAN JUAN APOSTOL, 451 E. 4 Ave. Hialeah — 12:55 p.m.
- ST. DOMINIC, Fairlawn School, 422 SW 60 Ave., Miami — 11 a.m.
- ST. BRENDAN, 87 Ave. y 32 St., SW, Miami — 6:30 p.m.
- MISION DE SAN JUAN BOSCO, (Provisionalmente en el local del Cine Tivoli, 744 W. Flagler St.) 9, 10:30 y 12 del día.
- S. TIMOTHY, 5400 SW 102 Ave. 11 a.m.
- ST. AGNES, 101 HARBOR Dr Key Biscayne.—8:30 y 11 am

Timetable Of Sunday Masses

ARCADIA: St. Paul, 7, 11.
AVON PARK: Our Lady Of Grace, 8:30, 10.
BELLE GLADE: St. Philip Benizi, 10, and (Spanish).
BOCA GRANDE: Our Lady of Mercy, 10:15.
BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 7, 8:30, 11, 12, 12:55 (Spanish), 5 p.m. and 6 p.m.
CLEWISTON: St. Margaret, 8, 11:30.
COCONUT GROVE: St. Hugh, 7, 8:30, 10:30, 12 and 5:30 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 and 12.
DANIA: Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (5109 N. Fed. H'way) 7, 8, 9:30, 11, and 12.
DELRAY BEACH: St. Vincent, 6:45, 8:30, 10 and 11.
FORT LAUDERDALE: Annunciation, 9:30 Blessed Sacrament (Case Funeral Home), 6, 8, 9:30, 11, 12:30. Queen of Martyrs, 7, 8, 9, 10, 11:30, 12:30, 6 p.m.
 St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.
 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, 7, 8, 9:30, 11 and 12:15.
 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. St. Cecilia Mission, 7 and 10.
FORT MYERS BEACH: Ascension, 7:30, 9:30.
FORT PIERCE: St. Anastasia, 6, 7:30. Auditorium: 9, 10:30, 12.
HALLANDALE: St. Matthew, 6:15, 8, 9, 10, 11, 12.
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.
HOBBSOUND: St. Christopher, 9 a.m.
HOLLYWOOD: Annunciation, 8, 9, 10 & 11:30.
 Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 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 6 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, and 6 p.m.
IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45.
INDIANTOWN: Holy Cross, 7:45.
JUPITER: St. Jude (U.S. 1), 8 a.m., 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30, 10 (Spanish) and 11:15 (Spanish).
LABELLE: Mission, 10.
LAKE PLACID: St. James Mission, 8 a.m.
LAKE WORTH: Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.
LEHIGH ACRES: St. Raphael (Administration Building), 8, 10.
MARGATE: St. Vincent, 8, 10, 11:30.
ASSUMPTION ACADEMY: 9:15, 10:30, 12:15 (Announcements in Spanish).

MIAMI: The Cathedral, 7, 8:30, 10, 11, 12 noon, 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.
 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. John Bosco Mission (Tivoli Theatre), 9, 10:30, 12.
 St. Mary Chapel, 8:30, 9:30, 10:30.
 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.
 SS. Peter and Paul, 6:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).
 St. Timothy, 8, 9:30, 11, (Spanish), 12:30 and 6:30 p.m.
 St. Vincent De Paul (Central High School Cafeteria), 8, 9, 10, 11 and 12 (Spanish).
MIAMI BEACH: St. Francis de Sales, 7, 9, 10, 11 and 6 p.m.
 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 5:45 p.m.

MIRAMAR: St. Bartholomew, (Firemen's Recreation Hall, at Island Dr. and Pembroke Rd.) 8, 9, 10, 11, 12:15.
MOORE HAVEN: St. Joseph the Worker, 10.
NARANJA: St. Ann, 10:30 (Spanish).
NAPLES: St. Ann, 6, 8, 10, 11.
NORTH DADE COUNTY: St. Monica, 8, 10, 11 and 6 p.m.
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, 10, 11, 12:15 and 6:30 p.m.
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 6.
PERRINE: Holy Rosary, 7, 8, 9:30, 10:30, 12 and 5:30.
PLANTATION: St. Gregory, 8, 9:30, 11 and 12:15 p.m.
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 and 6 p.m.
PORT ST. LUCIE: Marina, 9.
PUNTA GORDA: Sacred Heart, 7:30, 10, 6:30 p.m.

RICHMOND HEIGHTS: Christ The King, 7, 10, 12.
RIVIERA BEACH: St. Francis, 7, 8, 9, 10:30, 11:30.
SANIBEL ISLAND: 11:30.
SEBASTIAN: St. William Mission, 8 a.m.
SEBRING: St. Catherine, 7, 9:30, 11.
SOUTH MIAMI: Epiphany, 6:30, 8, 9, 10, 11, 12.
 St. Louis (Palmetto Sr. High Auditorium, 7460 S.W. 118th St.) 8 and 10.
 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.
WAUGHULA: St. Michael, 9.
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.
ON THE KEYS
BIG PINE KEY: St. Peter's Mission, 10:30 a.m.
KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15.
 St. Bede, 8, 9:30 and 11.
MARATHON SHORES: San Pablo, 6:30, 8:30.
PLANTATION KEY: San Pedro, 6:30, 9, 11.

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It would be greatly appreciated if the names of Catholic dentists and Catholic pharmacists could be submitted to the Bureau of Information, The Chancery, 6301 Biscayne Boulevard, Miami, Florida 33138.

Besides the members of those professions, we ask all others who might know of Catholics in either of these fields to send in their names and addresses.

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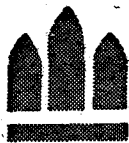
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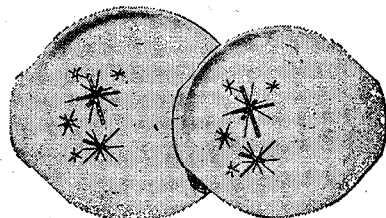
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