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## Council Votes Overwhelmingly For Collegiality; American Prelates Speak For Religious Freedom

### Authority To Rule With Pope Affirmed

By JAMES C. O'NEILL

VATICAN CITY (NC) — By an overwhelming majority, the Second Vatican Council voted to approve the teaching that all Catholic bishops today are successors of the Apostles by divine institution and that they, with the Pope as their head, make up a college like that which was formed by St. Peter and the Apostles.

Thus at the 85th general meeting of the Second Vatican Council, the work of the First Vatican Council, begun almost 100 years ago, has been advanced significantly. The First Vatican Council defined the infallibility of the Pope but was adjourned before the precise relation of the bishops among themselves and to the Pope was worked out.

At the same time, while affirming the divine origin of the episcopate and of its intimate union with the Pope in the College of Bishops, the council Fathers also affirmed by vote that the College of Bishops has no authority except with the Roman Pontiff, the successor of St. Peter, as its head. It affirmed that his power of primacy over all, both bishops and faithful, remains intact.

During the Tuesday meeting eight votes were taken and eight passed with tremendous majorities. These votes approved the changes in the third chapter of the schema on the nature of the Church dealing specifically with the place of the bishops within the Church and their relations to each other and to the Pope.

On Wednesday, Sept. 23, the Council voted overwhelmingly — 1,927 to 292 — to approve a key amendment regarding collegiality, which says the order of bishops that succeeds the college of apostles in teaching authority and government of the Church and in which the apostolic college continues with the Pope as its head, has supreme and full power over the universal Church.

#### AMENDMENTS VOTED ON

The amendments on which votes were taken Sept. 22 totaled eight. The tally did not include "yes" votes made with reservations. Such votes are not

supposed to be made on amendments. For this reason the totals of the voting are greater than the combined totals of the sub-divisions. The results of the voting follow:

**Fifth amendment — That bishops are the successors of the apostles by divine institution. Total votes, 2,448; "yes," 2,198; "no," 50; null ballots, 0.**

**Sixth amendment — That the episcopacy is a sacrament. Total votes, 2,246; "yes," 2,201; "no," 44; null ballots, 1.**

**Seventh amendment — That the fullness of the sacrament of Holy Orders is conferred through episcopal consecration. Total votes, 2,240; "yes," 2,117; "no," 123; null ballots, 0.**

**Eighth amendment — That episcopal consecration, together with the duty of sanctifying, also confers the powers of teaching and ruling, which by their nature can be exercised only in union with the head of the college and other bishops. Total votes, 2,247; "yes," 1,917; "no," 328; null ballots, 1.**

**Ninth amendment — That only bishops through conferring Holy Orders may assume new**

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(Complete Council coverage in news, comment and pictures on Pages 1, 2, 3, 4, 5, 6, 7 and 8.)



RUSSIAN BISHOP Karkoff talks with Bishop Coleman F. Carroll following Council meeting in St. Peter's Basilica.

### Bishops Cheer Pope; Mary's Role Debated

By MSGR. JAMES J. WALSH  
Voice Special Correspondent

VATICAN CITY — On a truly historic day, Pope Paul VI on Wednesday entered the Council chamber for the first time in his pontificate on a "working day" of the Bishops and debate began on the intensely important declaration on religious liberty.

Nine cardinals arose to speak, among them three Americans, Richard Cardinal Cushing, Joseph Cardinal Ritter and Albert Cardinal Meyer.

The Pope has never been present when the bishops are debating or voting in the aula, since as Pope John put it several years ago, they should be left completely free to discuss and decide among themselves.

His visit, however, was attributed as part of an extraordinary gesture of good will towards the Greek Orthodox Church, to whom he is returning one of the most famous relics in Christendom, the head of St. Andrew.

Present only for the Mass celebrated on the portable altar erected between the rows of the bishops, the Pope carried the reliquary containing the head of

St. Andrew to the altar as soon as the Holy Sacrifice was over. Then, quietly and quickly, he turned and walked down the aisle with only a few attendants and returned to his apartment.

#### BISHOPS APPLAUD

The bishops broke out and applauded. Present were two prelates sent by Patriarch Athenagoras, spiritual leader of the Orthodox, with whom Pope Paul met on his historic trip to the Holy Land.

It was one more step towards a new and lasting friendship with millions of our separated brethren from the East.

In the debate on religious liberty, Cardinal Ritter, of St. Louis, supported the substance of the declaration but said he does not agree with some arguments advanced for various parts of the document.

Cardinal Meyer said the declaration is in accord with Pope John's XXIII's teaching in *Pacem in Terris* and added that its passage by the Council is absolutely necessary.

Cardinal Cushing said that the Church has always championed liberty for its own activities and must now proclaim that what it asks for itself it asks for every human being. He called freedom "the highest political end."

Cardinal Cushing's intervention is summarized:

"It is cause for joy that at long last we have an opportunity for full and free discussion of this important topic in the Council hall. The Catholic and non-Catholic world alike is waiting for this declaration.

"It is a practical question of major importance, besides being also an important doctrinal question. It aims to safeguard what has been called 'decent respect for the opinion of mankind.' The Church must show herself as a champion of religious liberty.

"Although this text will call for some revision, nothing should be done to make it weaker. Its essential substance must be retained.

"The question of religious liberty is by some regarded as complicated, whereas in itself it is simple. It has a two-fold aspect: first, the assertion of the freedom of the Church, that

(Continued on Page 7)



Members Of Ecumenical Council Leave St. Peter's Basilica At End Of A Working Day



# Council Votes Overwhelmingly For Collegiality

(Continued from Page 1)

body. Total votes, 2,243; "yes," 2,085; "no," 156; null ballots, 0.

Tenth amendment — That just as Christ willed that St. Peter and the other Apostles made up one Apostolic College, in the same way the Roman Pontiff

and the bishops as successors of St. Peter and the other Apostles are joined together. Total votes, 2,243; "yes," 1,918; "no," 322; null ballots, 2.

Eleventh amendment — That a person is raised to the episcopacy by virtue of consecra-

tion by members of the college and with communion with the Roman Pontiff. Total votes, 2,213; "yes," 1,898; "no," 313; null ballots, 1.

Twelfth amendment — That the College of Bishops has no authority except with the Ro-

man Pontiff, the successor of St. Peter, as its head, and that his power of primacy over all, both bishops and faithful, remains intact. Total votes, 2,205; "yes," 2,114; "no," 90; null ballots, 0.

## PRIOR VOTING

In addition to the votes taken on Sept. 22, the results of two votes taken Sept. 21 on amendments three and four were announced. They were:

Third amendment — That the mission of the bishops endures until the end of time. Total votes, 2,211; "yes," 2,103; "no," 106; null ballots, 1.

Fourth Amendment — That the mission of the apostles is the mission of the bishops as that of St. Peter is that of the popes. Total votes, 2,207; "yes," 2,091; "no," 115; null ballots, 1.

The council session opened with a Mass celebrated by Archbishop Maurice Roy of Quebec. The Gospel was enthroned by Coadjutor Bishop Geraldo Pelanda of Ponta Grossa, Brazil. Eighteen bishops spoke, including six Frenchmen. Debate continued on the schema on the pastoral duties of bishops.

It was announced that debate was to begin Sept. 23 on the declaration on religious liberty, still scheduled to discuss the schema on bishops.

In general, the day's debate dealt with relations between priests and bishops and called for the use by bishops of more scientific sociological knowledge to meet the great changes of modern times, and for greater cooperation and understanding between bishops and Religious working in their dioceses.

Bishop Louis Guyot of Coutances, France, opened the session, speaking in part for all the bishops of France. In the name of the French bishops, he called for a reorganization of all texts dealing with priests and the priesthood. He said that at the present reference are scattered through several projects and propositions and that there is a lack of organization which does not make it easy to have a theological vision of the role of the priest.

Then speaking for himself alone, Bishop Guyot made a plea for closer relations between bishops and their priests. He asked for a pastoral dialogue and stated that bishops should not have just personal contacts with priests but that teamwork is vital. The day's moderator, Julius Cardinal Doepfner of Munich and Freising, Germany, informed him that his time was up.

Bishop Alexandre Renard of Versailles, France, stressed essentially the same idea as Bishop Guyot, saying that bishops and priests need each other and that a bishop should not be only an administrator of his priests.

Bishop Richard Gully, S. J., of Georgetown, British Guiana, spoke in the name of 17 council Fathers. He criticized the schema for considering relations between bishops and Religious only in terms of the individual diocese. He stated that Religious should be at the disposition of the Pope and that it would be

well not to strike too deeply at the exception of religious from diocesan authority lest they not be available to the Pope.

## ASKS COLLABORATION

Archbishop Joseph Urtsun of Avignon, France, called for collaboration between bishops and Religious, saying they should form a single family. Teamwork was called for again and the Archbishop stressed particularly the need for it in terms of interparish activities.

Bishop Pablo Barrachina Estevan of Orihuela - Alicante, Spain, said it is basic from a pastoral viewpoint that the diocese be looked on as a model or miniature of the universal Church.

He warned that bishops should not favor some priests more than others because of the income which comes with the individual's assignment. To do away with this problem he recommended that bishops take steps to reduce differences and inequalities.

Archbishop Emile Guerry of Cambrai, France, urged that more stress be put on the bishops' duty of didactic preaching. He said that the modern world calls bishops to a new form of preaching because they are called on to appear in civil life and should be heard on civil and social problems. Bishops need to be aware of the social problems of the day and need the explicit knowledge of the social order they can gain from laymen, he said.

Archbishop Guerry admitted that this would take courage and humility and the gift of clarity.

Bishop Jean Sauvage of Nancy, France, said he felt the schema talked too much of the relation of priests to bishops and that it should also stress that of bishops to priests and the bond of unity which should exist between them.

Archbishop Eugene D'Souza of Bhopal, India, echoed the call for cooperation between bishops and Religious. Saying that in some cases Religious fear falling under a diocesan dictatorship, he warned that there must be give and take on both sides.

Religious should not push their privileges, he said. To safeguard their interests he suggested they be given a place on national episcopal conferences or that a mixed commission of bishops and Religious be set up. Lastly he warned against what St. John Chrysostom called "those icy words — yours and mine."

Another Frenchman, Auxiliary Bishop Marius Maziers of Lyons, deplored the lack of a pastoral tone in the schema and called for emphasis to be placed on poverty, simplicity, humility and the need for being near the people.

## MISSIONARY SPIRIT

A similar note was sounded by Coadjutor Bishop Herbert Bednorz of Katowice, Poland, who wanted stress to be placed on the care of souls. He emphasized the need for a missionary spirit and said that a pastor must serve everyone, not just

Catholics. He recommended a common life for all engaged in apostolic work.

Archbishop Miguel Miranda y Gomez of Mexico City devoted his talk to a plea to include material on vocations. Talking of the vocation crisis in Latin America, he urged cooperation of bishops and Religious in securing vocations.

Listen as well as speak: That was the advice of Bishop Juan Iriarte of Reconquista, Argentina. Saying that since there had been a change in type of bishops from feudal times to the period after the Council of Trent, so too a change is now needed from the post-Trent era to today and bishops must convince rather than dominate. Cardinal Doepfner intervened to call him to matters under discussion.

Bishop Wilhelm Pluta for Gorzow, Poland, was another to deplore the lack of a strong pastoral tone in the schema. He asked the council Fathers to issue a declaration to correct the lack of concern for pastoral theology.

Three bishops devoted their remarks to the need for bishops to use sociological studies and other scientific means of getting to know the needs and problems of their people.

Bishops Leonidas Proano Vilalba of Riobamba, Ecuador; Samuele Ruiz Garcia of Chiapas, Mexico, and Charles-Marie Himmer of Tournai, Belgium, all stressed the fact that a bishop cannot know his people individually today, but that he must know about them. To do this he should use the instruments which science, and particularly sociology, give to him.

An Eastern-rite prelate took issue with the schema because, he said, he felt it was wholly directed to dioceses of the Latin rite. Maronite-rite Archbishop Ignace Ziade of Beirut, Lebanon, called for revision of the schema so that it will apply also to the Eastern-rite areas. In particular he called for abolition of multiple-rite dioceses with a mixture of rites and jurisdictions. He pointed out that the Holy See was careful not to appoint two men to the same titular See and asked why the same concern could not be shown toward living Sees.

Bishop Agostinho Lopes De Moura, C.S.Sp., of Portalegre-Castelo Branco, Portugal, suggested various technical changes.

He was followed by Archbishop Antoni Baraniak of Poznan, Poland, who read a statement of Polish Archbishop Jozef Gawlina, who had died the day before.

The last major concern of Archbishop Gawlina's life was the immigrants and refugees he had worked for so many years. His statement deplored the fact that the 58 articles dealing with immigration contained in the original draft had been omitted in the new one. He called for their restoration or at least reinsertion of the context of the articles.



NC Photo

A ROSARY is received by Pope Paul VI from Stefan Cardinal Wyszynski, primate of Poland, who has spoken in the Ecumenical Council in

favor of calling the Blessed Virgin Mary "Mother of the Church."

## NO DEFINITION MADE, BISHOP WRIGHT SAYS

# Collegiality Is Not Doctrine

VATICAN CITY (NC) — Will the constitution on the Church present an infallibly-defined doctrine on the place of bishops in the structure of the Church?

Not as presently stated, according to Bishop John J. Wright of Pittsburgh, a member of the theological commission, which framed the document.

The words used in the text of the schema are "the council solemnly teaches" but not "the council defines," Bishop Wright said. "So far, the council has not asked for a solemn definition with all its niceties and careful distinctions. What seems to be called for is an 'authentic teaching' of the Church on collegiality," he said.

Speaking at a press panel after the first voting on the crucial chapter three of the Church schema which deals with collegiality, Bishop Wright further pointed out that "it is not the business of the theological commission to impose doctrine on the council, but to fulfill the council's wishes in framing the text."

So far, it is still at the option of the council Fathers whether the constitution will include a solemn definition, said Msgr. George W. Shea, a member of the press panel and rector of Immaculate Conception seminary, Darlington, N.J.

Father George Tavard, chairman of the theology department at Mount Mercy College, Pitts-

burgh, added that he "would be surprised if this council did bring up a solemn definition."

"It does not seem to be in the pastoral spirit of the council," he said.

Taking the words used by Archbishop Pietro Parente, an official of the Congregation of the Holy Office, in presenting the schema, Bishop Wright described the chapter as "historic" for three reasons.

"First, it completes the work of the First Vatican Council,"

he said. "Second, it integrates the juridical and organizational structure of the Church into theology properly so-called."

Third, it opens at an organic level of the Church the possibility of enormous intensification of the life of the Church on all levels of activity, including more corporate action on the part of all bishops, the pooling of energies in missionary endeavors and the passionate interest on the part of all bishops in the whole Church rather than merely in their own dioceses."

## Panel Discusses Meaning Of Collegiality Decision

ROME (NC) — At a discussion of the U. S. bishops' press panel it was agreed that the most important vote on the issue of the collegiality of bishops was the one which affirms that a college of bishops exists today in the same way as an apostolic college.

Father Francis J. McCool, S. J., of the New York Jesuit province, an expert on Biblical studies, noted at the panel that with this act a new emphasis has been introduced. The First Vatican Council concentrated on the primacy of the pope and was adjourned before it could consider the relation of this primacy with the bishops. Theologians, therefore, gave more emphasis to papal primacy.

Now the emphasis is on the whole structure of the Church and its primacy.

Father George Tavard of Pittsburgh, theology expert, said that for Protestant churches it is important that the Church, in explaining the primacy of the pope, is now pointing out that this is not the only way authority is exercised in the Church. It shows the Church in a different light, he said.

It shows it not as the authority of one man, but as the authority of the Church exercised in two ways, by the pope and by the college of bishops, and that the two cannot be isolated from the other. This will orient conversation between Catholics and Protestants, Father Tavard said.



Pope Paul VI, Joined By 24 Council Fathers From All Around The Globe Concelebrated Opening Mass Of The Third Session Of Vatican Council II

## HOLES FOR GREAT PROGRESS ARE HIGH

# Good Start Cheers Council

By Fr. PLACID JORDAN, O.S.B.  
VATICAN CITY (NC) — With the first week of its third session behind and nine more to come, prospects of rapid progress to be achieved in ecumenical council deliberations have brightened considerably.

The new procedural rules help in curtailing debates and there is evidence of a desire on the part of council Fathers to reach tangible conclusions soon on the principal issues before them.

Adoption of the schema on the nature of the Church now can be seen as nearly imminent, so that it may be proclaimed by Pope Paul VI as a "constitution," probably under

the title "Lumen Christi." Numerous pertinent amendments will be voted on. The one anticipated with greatest interest is the vote on episcopal collegiality.

The schema on the pastoral duties of bishops will be on the agenda at the same time. These two basic draft proposals reflecting an understanding of the Church more profound and more explicitly Christological than has so far obtained will, once adopted, implement the definition of collegiality in the government of the Church.

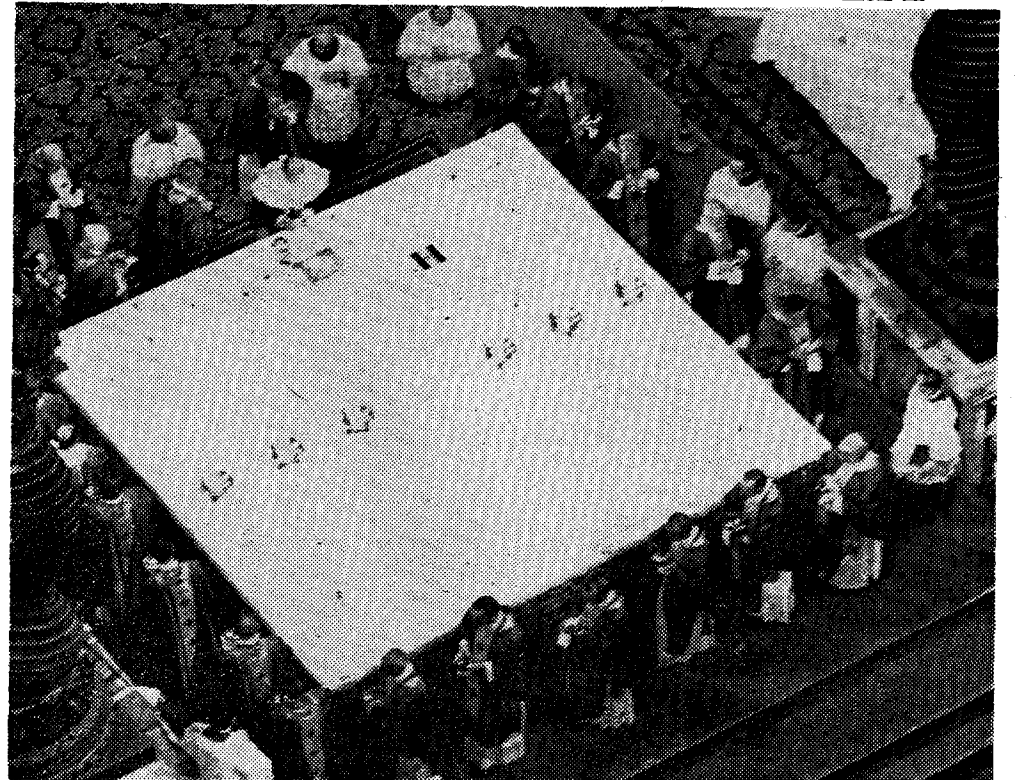
Pope Paul himself, in his Sept. 14 address, has termed it a "logical continuation" of the first Vatican Council.

The second article of the schema on bishops' pastoral duties deals expressly with the desirability that an international council of bishops be established to assist the Pontiff in the government of the Church, which, as the Pope himself indicated, could become a reality on the strength of the council initiative.

With these foundations laid for future decentralization of the government of the universal Church, which is one of the primary objectives of this council, and the issues of a restoration of the ordained diaconate disposed of, debate on the ecumenism schema with its two crucial declarations on religious liberty and the Jews could be completed before the end of September. So hope would be justified that by October the momentous Schema 13, dealing with the position of the Church in the modern world, could be tackled.

It is generally realized that this as well as other schemata

that remain to be discussed are of so ample a scope that many of the problems they raise will have to be referred to competent committees for intense study.



Altar Of Concelebration As Pope And 24 Prelates Offer Mass

NC Photos

## Council Statement Calls Jews 'Most Dear To God'

VATICAN CITY (NC) — By an overwhelming majority the ecumenical council has passed what might be termed a "little statement on the Jews." It calls the Jews "the chosen people most dear to God."

This was included in chapter two of the schema on the nature of the Church. The council passed all eight articles of the chapter by very broad majorities.

In the same voting the council also approved an amendment strongly urged at the last session by Bishop Robert E. Tracy of Baton Rouge, La., making it clear that in the people of God, that is in the Church, there can be no distinction based on race.

Speaking on non-Catholics, the schema says "those who have not yet accepted the Gospel are in various ways oriented to the people of God."

"In the first place is that people to which the covenants and promises were given and from which Christ sprang, the chosen people most dear to God because of the patriarchs."

The council's highly-publicized statement on the Jews will be debated in the council hall itself — following months of debate in the world press — after the council completes its discussion of the schema on the bishops and the government of dioceses.

A sizeable majority of the U.S. bishops have indicated they favor action in support of strong statements in the council's proposed declarations on the Jews and religious liberty.

Their view was made known during a private meeting of the bishops at the North American College here. The meeting, which is a weekly affair for joint discussion and information on matters before the council, also dealt with several matters besides the declarations.

Support for strengthening the present draft declaration on the Jews and for giving support to the already strong statement on religious liberty was indicated at the meeting by a standing vote. A participant in the meeting described the vote as "almost unanimous."

It was understood that Richard Cardinal Cushing of Boston will speak on both declarations when they come to the council floor for debate. This will be the first time Cardinal Cushing has spoken at the council.

Support for the religious freedom declaration was urged for fear that its strong position may lead some council Fathers to favor changes.

The declaration on the Jews has become controversial because of the removal from the original draft of the statement which said that all mankind, and not the Jews alone, bear guilt for Christ's Crucifixion.

## BEATIFICATION BY BISHOPS URGED

# Streamline Canonization Procedure, Council Asked

VATICAN CITY (NC) — Leo Cardinal Suenens of Malines, Brussels, Belgium, appealed to the ecumenical council to streamline and simplify the canonization procedure so that the Church may recognize persons of all classes, nations and callings as saints.

He also suggested that regional conferences of bishops be empowered to beatify holy persons and that canonizations by the Holy See be reserved for saints of international importance.

The cardinal spoke at the third council sessions' second working session. He was one of three speakers who continued debate on the seventh chapter of the schema on the nature of the Church, despite the previous day's announcement that all speakers had had their say on that chapter. The chapter deals with eschatology — the last things, such as death, resurrection, immortality and judgment.

Cardinal Suenens said that the Church aims at producing saints and that canonizations provide officially recognized examples of sanctity. For effectiveness they should include persons from all nations, classes and callings, he said. But in fact, he

added, since canonizations began in the eighth century, Religious have accounted for about 85% of all canonizations and European nations have had 90% of them.

The canonization process should be revised for three reasons, he said.

First, they are too slow and thus are deprived of much of their effectiveness, since the person canonized has become a part of history instead of a living memory.

Second, they are too expensive, thus effectively excluding laymen.

Third, they are too centralized, thus causing delays.

The beatification process, Cardinal Suenens said, could be left to local conferences of bishops and the persons to be beatified could thus be honored in their own countries. Canonization, a strict preserve of the Holy See, would be for those with international reputation for holiness, he added.

The distinction between the saints and the blessed was vague in the early Church, and the terms canonization and beatification did not come into use until the 12th century.



EUCHARISTIC CONGRESS SEALS have been issued for the 38th International gathering to be held in Bombay, India, Nov. 28 to Dec. 6. In the first three series are liturgical symbols. The other two series will deal with Catholic landmarks in India, and popes and prelates connected with the Congress.



# 13 Schemata Yet To Be Considered By Council

By MSGR. JAMES J. WALSH  
Voice Special Correspondent

If anyone who has been following the past agenda of the Ecumenical Council and has been reading the predicted topics of the third session, finds himself in a state of confusion, let him take heart. He has company, much company, among the correspondents covering the council, among some periti who do not hesitate to admit it, and perhaps even among some of the bishops.

Part of the reason is traced to intensive efforts of the past two years to cut down the number of schemata (topics) so that overlapping and repetition may be avoided and precious time saved. Some schemata which had been mentioned in the past prominently are now incorporated into other documents, and under a different title, so that they are not readily recognized.

But apart from this, the very complexity of the procedures — discussions or debates, amendments, votes, more amendments, qualified votes, and final votes — necessarily leads to more than a little confusion.

It is understandable that many have thought certain subjects were finished and laid to rest, only to hear they are up again for more action, such as the schema on the church last week.

According to recent Vatican press releases, there are at present 13 schemata to be treated in one form or another before the council can end. Some of these have already been on the floor for partial debate. Others are waiting their turn. The enormous work load awaiting the bishops may be clarified a little, if we list the agenda for this session (and perhaps another) as gathered from recent Vatican sources.

These are the 13 Schemata.

**1. The Church.** This all-important topic has been treated in all three sessions. In 1962 its general outline was studied, Dec. 1-7. After that, the text was revised by the Commission on Faith and Morals.

In the second session, beginning Sept. 30th, 1963, no less than 23 days were devoted to the first six chapters of the schema, namely, (a) the Mystery of the Church; (b) the People of God; (c) The Hierarchical Constitution of the Church (i.e. the episcopate); (d) The Laity; (e) The Universal Vocation to Sanctity; (f) Religious.

## CHAPTER 7 DISCUSSED

At the present writing, the bishops have already discussed chapter 7 which deals with "the eschatological nature of our vocation and of our union with the Church in heaven." The final chapter, 8, entitled "The Virgin Mary, Mother of God, in the Mystery of Christ and the Church" was also discussed last week. You will re-

member this was the cause of an intensely interesting debate last year, when many indicated their desire that Our Lady be not treated as a chapter in this schema, but in a separate schema.

Although discussion on all 8 chapters of de Ecclesia has now been concluded, the subject of the Church will be in the council news for some time, because at present the bishops are voting on the amended versions of chapters debated last year.

Such votes will indicate if they are satisfied with the suggestions made in the second session. Some time later, amendments will be made from the ideas expressed on the council floor last week with regard to the final two chapters.

**2. Pastoral Duties Of Bishops In The Church.** (Formerly titled, Bishops And The Government Of Dioceses). This schema was also discussed last year, Nov. 6-15 and the amended chapters are now to be voted on by the bishops. However (and here is an example of how confusion can arise easily) more discussion was begun last week in the aula on this topic since the original schema was fattened by the addition of another schema not previously brought to the floor, namely, The Care of Souls.

**3. Ecumenism.** In the second session, this highly significant subject was debated from Nov. 18 to Dec. 2nd. Three chapters were treated. (a) General Principles Of Catholic Ecumenism; (b) Ecumenism In Practice; (c) Separated Christians (Prientals, Christian communities arising after the 16th century). There is to be no further discussion on these three chapters, but votes are required on the revised texts formulated according to the interventions of the bishops last year.

Major interest is being centered, however, in two subjects which originally were considered the 4th and 5th chapters of Ecumenism. These subjects, Religious Liberty and the Attitude of Catholics to the Jews, are now listed as Declarations and are no longer regarded as chapters in the schema on Ecumenism. Discussion on these two Declarations will be getting under way within a few days — and worldwide interest among peoples of all religions is expected.

**4. Divine Revelation.** This schema, upon which the Doctrinal Commission, headed by Cardinal Ottaviani, has been working, was first discussed in 1962, but ran into such broad opposition that Pope John himself made headlines by intervening and ordering the subject to be returned to the commission for further work.

As it has turned out, the schema was worked over so thoroughly it is not considered a revision, but an entirely

new presentation. Rumor has it, however, that some "more advanced Biblical scholars" still find it not entirely to their liking. Others have stated that it will serve well as a basis for discussion.

## PROFOUND SUBJECT

This profound subject of Scripture and Tradition is understandably eagerly awaited by Protestant scholars, since it is so closely related to the complex problems affecting Christian unity.

Before the third session began, some bishops were quoted as saying that the above agenda ought to be enough to fill out the entire time allotted this fall, if the originally rumored closing date of Nov. 20 is accurate. However, so much speed was shown last week in regulating the daily debates and in presenting amendments for voting, that many are now optimistic that the Council will get into the following schemata.

**5. The Lay Apostolate.** This has never come before the council although the "laity" has come into council debate when the "People of God" aspect of the Church was being considered. The first schema prepared on the Lay Apostolate has been worked over considerably, according to reports, and has been reduced to five chapters. Discussion of each chapter in the aula is necessary, and because of the extraordinary importance given to the role of the layman in the modern world, it is expected that this topic will generate not only much light, but much heat. Hence, no one knows how much time this schema will take until the Fathers feel justice has been done it.

**6. The Church in the Modern World.** This is often spoken of as Schema 13, after having been known for some time as Schema 17. With no intention of adding to the confusion, we place it in number 6 place in this summary because this is the last of the major schemata which will demand discussion. As we will see in a moment, other topics on the wait list will not demand debate.

The Church in the Modern World has long been considered one of the most important and controversial of all the schemata. Some consider it so broad in scope and so relevant to the needs of society today that an entire session could be devoted to it, not merely a couple of weeks. Others have stated they believe that everything else done in the council so far is a preparation for this particular subject.

One can see why, from a glance at some of the rumored topics to be treated — the morality of modern warfare with emphasis on nuclear bombs; poverty: its problems and possible remedies; population problems, etc. It is in this schema some have thought the



Voice Photos

AMERICAN PRELATE, Archbishop Martin J. O'Connor addresses reporters and correspondents following a session of the Vatican Council.

Msgr. Fausto Villainc, Vatican Press Office director, is at the archbishop's right. Others head various language groups at the Council.



RELIGIOUS AND LAY reporters and correspondents assigned to covering sessions of the Second Vatican Council listen as Archbishop

Martin J. O'Connor explains procedure. Msgr. James J. Walsh, The Voice correspondent, is shown second from left in third row.

council will be asked to discuss the desirability of limitation of the size of families "without mentioning the means to that end."

## FOUR CHAPTERS

According to the latest accounts, the Church in the Modern World has four chapter heads in its third draft: (a) Man, Vocation And Human Rights; (b) The Church At The Service Of God And The World; (c) The Action Of Christians In The World; (d) The Protection Of Human Dignity, Satisfaction Of Man's Vital Needs, Problems Of Hunger, Family, Culture, Community Of Nations. Perhaps it will be this schema which in the long run will give the new definition of the Church concrete form so that she can be recognized by all men as the means to their salvation.

All of the above schemata required both discussion and

votes for approval or disapproval.

It may surprise many to realize that the remaining schemata, seven in all, could move along very rapidly because according to the present plan, the bishops will not debate any of them on the floor.

The original texts have all been reworked into a series of "propositions" upon which the Fathers will vote. It is thought that a "relatio", an explanatory talk will precede each in order to fill in the background.

These schemata are as follows:

**1. The Missionary Activity of the Church,** formerly entitled, "The Missions".

**2. The Oriental Church** (The Eastern churches) The original text of two sections and nine parts has been revised considerably and shortened.

**3. The Priesthood** (formerly called the Clergy). This now consists of ten propositions.

**4. Catholic Schools and Universities.**

**5. Members Of Religious Orders.**

**6. The Sacrament of Matrimony.** This is not quite the controversial topic one might suspect at first glance. It seems that highly publicized subjects, such as the contraceptive pill, may come under the schema of the Church in the Modern World, if indeed it comes up at all as a conciliar matter.

**7. The Seminaries,** the training of priests.

This, then, is the agenda, as of now, according to the Vatican Press reports. It indicates, needless to say, that the bishops have an enormous amount of studying, debating and voting to do before "school" is over for good.



# Archbishop Gawlina Dies

ROME (NC) — Archbishop Jozef Gawlina, 71, a longtime spokesman for the world's exiled Poles, died suddenly of a heart attack at his residence in Rome.

Revered by millions of his countrymen, Archbishop Gawlina was never able to return to his homeland after World War II, during which he served as chaplain general of the Polish armed forces. He was secretary of the World Federation of Sodality of Our Lady, a member of the Consistorial Congregation and of the Holy See's Supreme Council of Emigration.

Born in Poland, the future archbishop was drafted into the German army during World War I, serving in Palestine and Egypt. He was captured by the British in Egypt, and returned to Poland after the war to finish his seminary training.

As a priest he founded the Catholic Press Agency in Poland. In 1933 he was made a bishop and military chaplain. During World War II Bishop Gawlina fled to France and then to England where he was given the rank of lieutenant general in the Polish army of exile. He visited Russia briefly in 1941 to meet exiled Poles there, but

was expelled after a few weeks by the Soviet government.

Created an archbishop in 1952, the Polish prelate traveled all over the world visiting his countrymen.

Intensely nationalistic, Archbishop Gawlina continually urged Poles to resist atheistic communism.

He was usually outspoken. Just four days before his death he quoted Martin Luther to the Fathers of the ecumenical council to support a point he was making on the devotion to Mary.

He lived very simply in Rome, often giving away his money and going into debt to help the needy. When questioned by friends about his lack of funds, he would only say: "God will provide."



ROME (NC) — Archbishop Leone Giovanni Battista Nigris, secretary general for the Pontifical Commission for the Prop-



NC Photo

AN ANIMATED CONVERSATION is carried on by Pope Paul VI with Dr. Martin Luther King (second from right) and Rev. Ralph Abernathy, (far right) U. S. civil rights leaders, as

Msgr. Paul Marcinkus of Chicago, attached to the Vatican Secretariat of State, looks on. "I am a friend of the Negro people," the Pope told Dr. King.

# New Order Of Sisters Aids Visitors In Ancient Rome

By FATHER JOHN DONNELLY

ROME (NC) — It is a Catholic house, but not for Catholics. It is run by Sisters, but they don't look like Sisters and they call each other by their first names. Others call them Miss.

Near the center of downtown Rome an ancient palace facing the Piazza Navona today houses a unique community with a unique apostolate in the Church in the field of ecumenism. The community is called the Ladies of Bethany.

Their work is one of "Christian hospitality" specifically for non-Catholic visitors to Rome, many of whom are lost in the swirl of things Catholic which surround them in this See city of Catholicism.

Separated Christians from all over the world have come to the UNITAS center, as it is called, or to the guest hostel.

Besides a room, and breakfast with the congregation, they are provided with lounge comforts, a library and a clear view from their rooms of the dome of St. Peter's over the rooftops of ancient buildings in the older section of the city.

If they ask, the Ladies will explain the strange customs and sights they see as they tour the Eternal City: what this shrine represents; why Catholics burn candles in churches; the meaning of the cult of relics so common here — and so foreign to many outside the Church.

On request, the Ladies will also explain something of the function and the message of the Church. But they won't preach and they won't try to convert. For this, they say, is not the purpose of ecumenism.

The Ladies of Bethany (the town where Christ's friends Lazarus, Mary and Martha lived) look upon their part in the ecumenical movement as one of providing hospitality and information to those who seek it from the Church and of creating a better atmosphere of understanding among religious denominations — and between these denominations and Catholicism.

They like to point out that many of their guests leave

Rome with fewer prejudices and a deeper knowledge of Catholicism, without in the last feeling "preached at."

### NEW PHASE BEGINS

With the coming of the Second Vatican Council, a new phase of their activity began, similar to the old but with a new and almost official character. They have been working closely with Augustin Cardinal Bea's Secretariat for Promoting Christian Unity since its foundation a few years ago. Thus, when it was decided to invite non-Catholic observers to the council, it was only natural that the Ladies of Bethany should have a part.

During the current session, weekly meetings of the council observers are being held here instead of at their previous site in the Columbus Hotel near the Vatican. The Ladies of Bethany are happy about this. It is exactly the type of hospitality their apostolate envisions.

The apostolate began in 1919 when Father Jacques Ginneken, S. J., a professor at the Catholic University of Nijmegen, the Netherlands, saw the need for a greater understanding among Catholics of non-Catholics. He sought to bring these separated Christians into a dialogue.

Begun as a religious community with emphasis on the contemplative life, the movement soon attracted many of the laity who were enlisted to join in the work of the apostolate. As these became more involved, several asked to take religious vows to give a deeper spiritual dimension to their work.

Today the congregation has 130 Religious who staff 12 houses in Holland and one in Pittsburgh, Pa., as well as three in Austria and the one in Rome. They also admit interest in Israel, and hope to be there soon.

The Ladies of Bethany look forward to the presence of women at council sessions and were overjoyed at Pope Paul's recent announcement that this will come about. Perhaps before long, they hope, women ministers and the wives of council observers will be admitted too.

agation of the Faith, died in Rome's St. Joseph hospital after a long illness. He was 80.

He was born in Ampezzo, Italy, on Aug. 27, 1884. He was ordained a priest in 1909, con-

secrated a bishop in 1938 and elevated to an archbishop in 1961.

*From Rome,*  
*the*  
**Capital of Christendom**

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**Brings You Authoritative News**

**And Commentary On**

**The Vatican Council**

Every day during the Third 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 2,500 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.



# Action Of Profound Import To Whole Of Christianity

By Msgr. JAMES J. WALSH

VATICAN CITY — When the history of the Ecumenical Council is written, the voting of the Bishops on the topic of collegiality on Tuesday and Wednesday of this week will be described as a giant step forward in a new, clearer understanding of the Church and of the exercise of authority in the Church.

By a six to one majority the Bishops of the world went on record as favoring a clarification of their own power in relationship with the Supreme Pontiff. The wording of a single "vote" listed as No. 10 as presented to the Fathers of the Council, goes to the heart of the matter: "Just as by disposition of Our Lord, St. Peter and the other Apostles, constitute one apostolic college, in the same way, the Roman Pontiff, the successor of Peter, and the Bishops, the successors of the Apostles, are mutually united."

They gave overwhelming approval to another basic idea expressed in Vote 12: "The college of bishops has no authority except with the Roman Pontiff, the latter's primacy remaining intact."

And finally on Wednesday, a historic day in its own right because of the appearance of Pope Paul at a working session of the Council when he venerated the relic of the head of St. Andrew as an unprecedented gesture of unity to the Orthodox, the bishops went a step further in unfolding the meaning of collegiality. The vast majority of them approved the thought expressed in Vote 13: "The order of bishops, succeeding the college of the Apostles in magisterium and pastoral government, in union with its Head, the Roman Pontiff, and never without this Head, is likewise a subject of supreme and full power over the Universal Church, but this power may never be exercised independently of the Roman Pontiff."

Not all the voting on Chapter 3 of the Church is over, for in all there are 39 sections on which the bishops must express their approval or disapproval. But what they indicated as their mind the past week will cause religion classes of the future to teach not only the definition of Vatican I on Papal Infallibility but also the doctrine of Vatican II on episcopal power shared with the Pope.

Very likely the action of the bishops this week would have been taken in 1870 if the First Vatican Council had not been interrupted by war, for a clarification of episcopal authority was on the agenda.

But as a result of that definition of Infallibility, in the suddenly ended Council, theologians for 90 years have stressed the personal authority of Popes and neglected the topic of the shared authority of the bishops, since no Council had ever treated the matter before.

This is why the bishops speaking in the aula in favor of collegiality abolished the first fears of many that such a teaching would lessen the primacy of the Pope. Instead they insisted (and the votes taken this week indicated they succeeded in convincing others) that there is not a two-fold power in the Church, but only one power which Christ granted to the Apostolic College. Therefore the teaching on collegiality does not "impinge on Vatican I but completes and integrates it."

For a long time to come the profound implications in this



teaching, which most Catholics find new and strange now, will be unfolded. The Council has not spelled out how this concept of collegial power will be applied nor all the significance involved in it. This was not part of their purpose. Theologians in coming years will work on this aspect of the bishops' sharing in the government of the Church with the Pope.

However, already significant consequences are expected in various areas. The bishops themselves, it is said, will have far greater voice in the Universal Church, besides the affairs of their own dioceses. They will indeed find new, constructive relationships with each other in many ways only faintly foreseen now.

Beyond these significant advances, the doctrine of collegiality is expected to aid the cause of unity with the Orthodox and the Protestants. The latter, it is hoped, will gain a new and much truer image of the Church which for so long has appeared to most of them as a vast organization dominated solely by the authority of one man.

The concept of this authority shared by successors of the Apostles in every part of the world will indeed throw a new light on the Church of today, essentially the same as the Church of the Apostles.

History was indeed in the making this week at the Council.

# Reactions Of Ministers To A Catholic Retreat

By FATHER JOHN B. SHEERIN

What are the reactions of Protestant ministers to a retreat conducted by a Catholic priest?

At Marydale Retreat House, Erlanger, Ky., I preached a retreat for ministers from Sept. 8 to 10. As a result of the careful planning of Father Thomas Middendorf, retreat house director, 42 ministers accepted the invitation to make the retreat. Most came from Kentucky and Ohio but some came from Wisconsin, Illinois and Michigan.



FR. SHEERIN

A few of the ministers jotted down their reactions, others communicated them to me verbally. I would say that the general reaction was one of relief that the Roman Catholic Church had changed what they considered to be its former attitude toward Protestants.

What was the former attitude as it seemed to them? I was struck by the fact that so many of the ministers expressed the same specific idea.

They felt that the Catholic Church had formerly considered them "second class" citizens of the kingdom of God. But they felt that this retreat was a clear reflection of the radical change that had come over Catholic-Protestant relations as a result of the Council.

One minister wrote: "The cause of antagonisms then hinges around any implications that my status is lesser in the eyes of God than Patrick O'Brien's or that the Presbyterian Church must be stamped Oleo-

margarine. Any discriminatory policies, whether active persecution or child-rearing promises, threaten me and drive me towards defensiveness and suspicion."

In my after-lecture discussion period, I had ventured the opinion that Pope John and President Kennedy had been chiefly responsible for the reduction of tensions but this minister commented, "I would bestow a man credit upon Pope John (with no reservations but that he was definitely graced by the Holy Spirit.)"

I noticed that the mixed marriage promises came in for close scrutiny especially because the ministers felt that the canon law on the promises revealed a disdain for Protestant religion. They claimed also that priests who baptize already-baptized Protestant converts to Catholicism reflect a contempt for Protestant baptisms.

As to the retreat itself, several ministers described it as "a rich and rewarding experience." One said it was helpful in dissipating caricatures of Catholicism; another wrote that it relieved resentments caused by pastoral relationships with priests; still another declared that it gave him courage to resist the pressure to deliver anti-Catholic sermons.

"Involvement" was the word one minister used in describing his reaction. "Looking back over the variety of impressions that flood into my mind at this time, I would lift up one word, 'involvement.'" He felt that the retreat had erased from his mind "images of irresponsible and immoral clergy" but more importantly, he had become involved in the "great new fact of our time, which is the ecumenical revolution."

## GOD'S WORLD

# Mark Of True Christian Is Never-Failing Kindness

By Father LEO J. TRESE

If you have read the Acts of the Apostles in the Bible, you will recall the rather touching story of Cornelius, commander of the Roman garrison at Caesaria.



Although he was a Gentile, Cornelius believed in the true God and gave much time to prayer and to acts of charity. An angel appeared to Cornelius to say that God was pleased with his piety and that he should invite Simon Peter to come from Joppa to instruct him. Cornelius did so, and gathered all his family and friends together to listen to the Apostle. Peter came, and the essence of his sermon was that Jesus "went about doing good and healing all who were in the power of the devil; for God was with Him."

In that one sentence is con-

tained, for all of us, a summary of the Christian life. Jesus' interior life was devoted to adoration of the Father Who was ever present to Him. His exterior life was devoted to ministering to the ills of others.

That is the blueprint for our own lives also: An exterior life characterized by a sustained kindness towards others, stemming from an interior life in which the presence of God is never for long forgotten.

It may sound like a simple formula to say that habitual kindness is the chief mark of a true Christian. It is simple, in the sense that such kindness gathers together all the threads of religious obligations and releases us from the complicated network of dos and don'ts, musts and must-nots.

This is because, while almost anyone can be kind on occasion, it requires a high degree of unselfishness, generosity and self-control to be uniformly kind to all persons at all times.

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# Council Prelates Debate Role Of Mary

(Continued from Page 1)

is her divine right to achieve her supernatural end and secondly, insistence by the Church on this right for every human being.

"The safeguarding of religious liberty is a contribution to national welfare, because as Lord Acton declared, 'Freedom is the highest political end.' In the encyclical *Pacem in Terris* John XXIII has outlined the more cogent reasons demanding this declaration on religious liberty."

On three days last week the bishops went to work on a text bearing the dull title of "Chapter 8 In The Schema On The C. u." Only the title was dull. The subject was the relation between Mary and the Mystery of the Church.

Thirty-three cardinals, bishops, Superior Generals went to the microphone, and judging from the detailed versions of their talks given to correspondents, the Fathers of the Council have lost none of their fire, earnestness, and powers of persuasion, as they hammered home their ideas on the best way to present the role of Mary in the plan of salvation and in the work of the church in the modern world.

It seems inevitable that misunderstandings will arise whenever Our Lady is discussed in the aula. Last year when the Fathers debated whether to have a separate schema treating Mary's role and prerogatives

## TRUTH OF THE MATTER

or merely to add another chapter to the schema on the Church (which was the final decision), some newspaper headline writer couldn't resist suggesting that the bishops were cooling off devotion to her. Many Catholics were understandably alarmed, at first, and relieved only after learning the reasons behind the council action.

So we shouldn't be surprised if similar rumors start all over again, as a result of last week's debating.

The speakers were indeed critical of the text, as they are supposed to be, since it is meant to be taken apart line by line. They were also critical of the stands of each other on certain points, which no longer surprises anyone, since this refreshing crossing of swords began as soon as a speaker first found the microphone in Oct. 1962.

Some bishops claimed that others were not heeding the purpose of this chapter. And over and over it was repeated that Chapter 8 was not intended to present the full doctrine on the Blessed Virgin nor to settle doctrinal points about which theologians are still differing. Cardinal Bea added the further thought that there is no question here of anyone's personal devo-

tion to Mary being at stake.

### BASIC PURPOSE

The basic purpose, it was pointed out, is to give a general view of the doctrine involved in Mary's relation to the church without getting into controversial topics. The text mentioned her Immaculate Conception and the Assumption.

It stressed that while there is only one Mediator between man and God, namely, Jesus Christ, the title of Mediatrix has been given to Mary because as our Mother in the order of grace she does not cease to exercise her maternal love for all. The text went on to point out, however, that this title is to be understood so as not to take away the dignity of Christ, the one Mediator.

And with this the differences of opinion were aired. Some who have been close to the problem of unity with Protestants and Orthodox in their home areas feared that the use of the word, Mediatrix, would repel Protestants, since St. Paul flatly states there is only one Mediator, Christ. This, of course, has long been one of the sensitive points in Catholic-Protestant relations.

Cardinal Leger, for instance, was quoted in the Vatican Press Bulletin (in paraphrase) as saying the term is too difficult to interpret in all authors. He

mentioned, as did others, that "Mediatrix" did not appear at all in church literature until recently (either in the time of Pius IX in the middle of the 19th century, as one theologian stated, or in the writings of Leo XIII as others agreed). He also feared it would be considered contrary to St. Paul's claim of the Mediatorship of Christ.

Cardinal Doepfner stated that not too much ought to be said about Mary as Mediatrix because it could give rise to controversy.

The Cardinal of Chile, Silva, who attended St. John Vianney Seminary's graduation last June, declared that many creatures talk too much of the Mediation of Mary and not enough of that of Christ. He felt this caused scandal both in the church and out of it.

### MISSIONARY'S VIEWS

A missionary bishop from Indonesia said the doctrine of Mary's Mediation causes difficulties in preaching to pagans on the one Mediation of Christ.

Perhaps the bishop of Cuernavaca, Medico, summed up the dissenting view regarding the title of Mediatrix when he told the other bishops: the simple act that we do not use the title would not imply any condemnation of it, but would only mean that the time is not regarded as ripe for its use . . .

Cardinal Bea insisted that the text did not keep the promise not to enter into theological controversies and stressed it needed broad revision to answer present needs.

On the contrary, a Polish bishop brushed aside the fear of devotion to Mary as a possible obstacle to unity with Protestants. He said such devotion marks out a path of unity. "It is really a bridge to ecumenism because our real unity and authentic ecumenism are founded on charity."

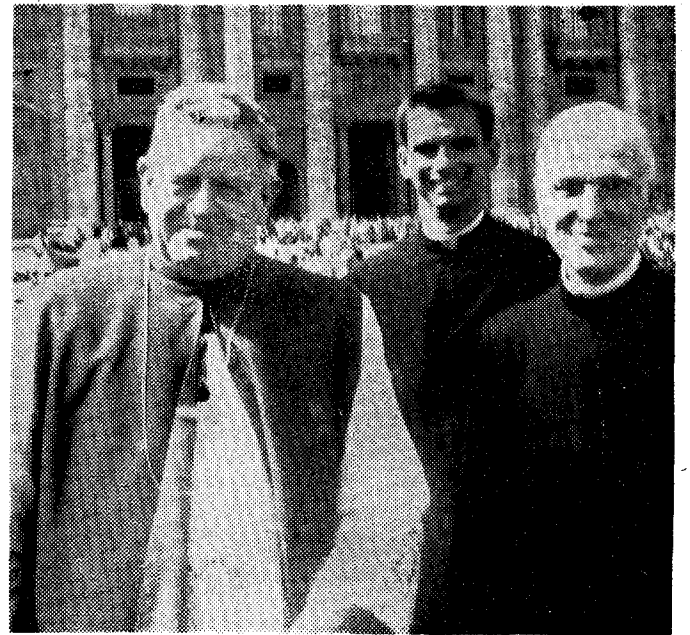
He was the one who quoted Martin Luther as saying that Mary can only lead us to God. The bulletin states that he went on to say Luther clarified her position by stating that it is not Mary's intention that we should come to her for herself but only that through her we may go to God. He quoted a Polish Lutheran pastor in Warsaw as saying, "Mary will teach both you and us."

The Superior General of the Servites declared we should not be afraid to state our belief on Mary's position in the church because great harm has always come to the church from any attempt to de-emphasize doctrine of Mary as Mediatrix of grace, so that no Catholic is obliged to accept it as an article of faith.

### TWO PRINCIPAL GROUPS

We also ought to recall, as background information, that it has become common to divide devotees of Our Lady into two groups.

1 — Minimalists — those who feel that we ought to say as little as possible about Our Lady for the time being, out of deference for the convictions and feelings of Protestants who find this a stumbling block to unity. The minimalists, therefore, apparently motivated by ecumenical considerations, believe discussions on Mary should be re-



SUPERIOR GENERAL of the Vincentian Fathers, Father William Slattery, C.M., right, leaves St. Peter's Basilica in Rome with Bishop Coleman F. Carroll. In center is Diocese of Miami seminarian, James Briggs of Fort Lauderdale, a student at the American College, University of Louvain.



VOICE CORRESPONDENT, Msgr. James J. Walsh, left, enjoys the companionship of a former seminary classmate, Msgr. Joseph Walen, now editor of the Western Michigan Catholic. Both are attending sessions of the Second Vatican Council.

## Color And Bustle Of Rome

By MSGR. JAMES J. WALSH  
Voice Special Correspondent

We accidentally picked up a non-Catholic tourist's view on the Council by overhearing in the dining room two couples discussing Rome. A woman said, "Have you seen St. Peter's? No? Well, you have to — it's darling! Full of Michelangelo. And tomorrow be at the Square at noon. I don't know how many thousands of bishops are going to parade, and most of them are Americans. What are they parading for? I don't know, but it's unique, isn't it?"

And I guess it is.

Seeing the thousands of brown, black, white and grey robes and cassocks on the streets, in the buses, in dining rooms, besides in church, the news from Trieste takes on added interest. In that northern Italian city, the priests heard the startling decree from their Bishop recently that they are to wear "trousers and jackets", like American priests. The Bishop made the change last week because he is convinced "the way a priest dresses influences his contacts with the modern world."

On that same subject, German priests teaching in the universities, and some working in special activities, wear ties and dark suits, not necessarily black. A recent brief biography of Cardinal Suenens states that he broke some time ago with the custom of wearing the cassock in the street. His biographer states

that "he dresses simply in a grey clergyman's suit."

★ ★ ★

The hotels and restaurants are doing their best to let Americans in on their regulations by printing almost everything in English. But even then, it isn't always understandable. Someone told of a sign seen in a hotel which warned, "All rooms not denounced by 12 o'clock will be paid for twice!" That's clear enough.

★ ★ ★

St. Peter's is open to the public in the afternoon, and it seems every tourist in Rome must go back there more than once, for the piazza always has many buses and cars waiting. Those who have been there in other years automatically, it seems, gravitate over to the right rear chapel to stare at the Pieta, only to realize that it is out of the Basilica. The corner seems bare and lifeless by comparison, and it is understandable why the crowds now at the World Fair in New York are seeking it out, just as visitors have always done here.

★ ★ ★

The piazza is such an exciting, happy place for Catholics and non-Catholics alike, that not many would guess it has also been the scene of tragedy and bloodshed. The famed Swiss Guard over 400 years ago led Pope Clement VII to safety when German troops attacked the Vatican, but many of their members were slain in the piazza on that occasion.

In the midst of the magnificent appointments for papal ceremonies in St. Peter's no one would imagine that two fire plugs are hidden directly behind the Pope's throne and that a fireman clad in khaki dungarees, parachuter's boots and wearing an overseas cap is always close by. Thirteen other men make up the fireman force of Vatican City.

Some people who were in a position to see the lay auditors receive Holy Communion at the opening ceremony last week feel strongly that the liturgical directives ought to spell out how the laity should return from the communion rail to their place. The nine auditors, all of whom are known as exemplary Catholic laymen, came back with their hands in nine different positions.

One had his arms wrapped around him as if holding off an attack of appendicitis; another seemed to be reaching for his knees with intertwined fingers, and a third sauntered back, his arms swinging free as if out for a stroll. What's wrong with hands joined on the breast in a simple attitude of prayer?

Those who are against the disappearance of Latin in the Mass and devotions would have been consoled to hear the laity participate, along with the bishops and priests, in the impressive dialogue Mass of the opening ceremony. Even the prayers at the foot of the Altar were recited all over the Basilica, and everyone answered the responses, it seems, and sang alternate lines of the Gloria and Credo.

stricted to Scripture and ancient tradition. While they do not want to repudiate recent papal pronouncements on Mary, they are reluctant to use them as a starting point in unity discussions.

2 — The Maximalists, on the other hand, are described as those who are anxious out of devotion to Mary to say all that can be said about her and to work for new definitions of doctrine concerning her. They do not feel any expansion of ideas concerning her role could hurt the cause of unity in the long run.

Both of these views — and indeed many shades of moderation in between — can be found in conciliar speeches as reported. No less than 10 of the 33 bishops speaking urged the council to make an official declaration of Mary as the Mother of the Church or as Mediatrix or as Mary, Mother of all believers. Others just as obviously wanted to avoid any controversial innovations for the sake of unity.

Cardinal Suenens seemed to take an attractive middle course. He claimed the text had defects, first, in being guilty of minimalism regarding Mary. He stated that there is not enough stress on Mary's

spiritual maternity in the church, that she appears more as a figure of the past, one whose present activity is hardly noticed.

Bluntly he stated the text is too prudent, too timid. Deeply immersed in the work of unity himself, he nevertheless insisted there is not enough emphasis on the association of Mary in the work of Christ. He is quoted as saying in effect: "It is well to concentrate on Christo-centrism, but not if this involves danger of being anti-Marian."

Having authored a book on Mary and the apostolate which has been translated into many languages, Cardinal Suenens naturally was sensitive about the lack of relation in the text between Mary's spiritual maternity and the apostolate. "Historically Christ was born of the Holy Spirit and of the Virgin Mary. Mystically speaking, Christ was born and grows in the same way, that is, through the Holy Spirit and through the Virgin Mary.

Cardinal Frings, expressing doubt that two thirds of the bishops would vote for the text after such exchanges of views, called for them to sacrifice some of their own ideas. It will be interesting indeed to see how this debate ends.





## God Love You

Most Reverend  
Fulton J. Sheen

Within the past three weeks there came to our office two of the most remarkable women of God it has ever been our privilege to know. Both of them were religious. One of them founded a community twelve years ago which now has 270 members and whose purpose is the service of the poor. In addition to the vows of poverty, chastity, and obedience, a fourth vow is taken, namely, the vow of always serving neighbor in preference to self. The nun who founded this community has already had 16,000 converts in India. Almost all of them were men and women whom she found dying in the gutters and to whom she preached the love of Christ as they died.

The other religious is starting in Africa the first contemplative community in the history of the world for lepers. This nun, who is an American, has as her prioress, a French contemplative who was taken prisoner by the Japanese in Southeast Asia during the war. (When the Japanese heard the American and British planes flying over the concentration camp they brought the nuns into the city streets so that the bombs might fall on them.) The prioress escaped however, founded the first contemplative order for Africans and now one of her daughters is doing the same for lepers.

Imagine a community in which only stumps of hands will hold the breviary for Divine Office, in which some will crawl to choir on knees half-rotted from leprosy, and in which the passive acceptance of suffering will be crowned with the active surrender of will in the hard discipline of total abandonment to Christ.

How many of our readers would be willing to send \$5,000 to help start this contemplative convent for lepers and to further other sacrificial work in the mission world?

Cut out this column and send it to The Society for the Propagation of the Faith with your sacrifice. We will not divulge either the name of the religious or the community. Both wish to remain hidden and unknown. You may take our word as representatives of the Pontifical Society for the Propagation of the Faith. It is better that you wait until the day of judgment for the joy of knowing how many sins you have made up for by any sacrifice made in Christ's name.

GOD LOVE YOU to J.C.P. for \$100 "Inspired by your article, 'What I saw at the Council,' I'm once again enclosing \$100 for you to take to the Council to distribute among the poorest bishops you meet there. I wish to remain anonymous. I'm sending it in care of my good guardian angel." . . . to L. A. Jr. for \$20 "We have a lot to be happy for. I hope the Good Lord will continue to be good to us, as He has been in the past."

You carry the Blessed Mother's image in your heart, but why not show it by wearing her GOD LOVE YOU medal? The ten letters of GOD LOVE YOU form a decade of the rosary as they encircle this medal designed by Harry Winston and originated and blessed by Bishop Sheen to honor the Madonna of the World. With your request and a corresponding offering you may order a GOD LOVE YOU medal in any one of the following styles:

- \$ 2 small sterling silver
- \$ 3 small 10k gold filled
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## 10 Bishops Of Red-Ruled Hungary Arrive At Council

ROME (NC) — Ten Hungarian bishops led by Archbishop Endre Hamvas of Kalocsa arrived in Rome and took their places among the council Fathers at the meeting of Sept. 21.

Among the bishops there were five who were named by Pope Paul VI on Sept. 15 after the signing of an agreement between the Holy See and Red-ruled Hungary.

Msgr. Jozsef Ijjas told news-men that the trip had been paid for by the Hungarian government. Asked about Jozsef Cardinal Mindszenty, Hungarian Primate who is still living in refuge in the U.S. legation in Budapest, he said: "Discussions continue and it is possible that we may have good news soon."

Asked about the terms of the new agreement, Msgr. Ijjas said that the question of teaching religion in the schools is still under discussion.

Five bishops - elect will enter the council under an unusual provision, since normally only consecrated bishops may take part in the deliberations. They will return to Hungary on Oct. 25 for their consecration.

The prelates who arrived here are: Archbishop Endre Hamvas of Kalocsa; the new bishops-elect, Msgrs. Jozsef Bank, Pal Brezenoczy, Jozsef Cserhati, Jozsef Ijjas and Jozsef Winkler; Bishop Sandor Kovacs of



Jozsef Cardinal Mindszenty

Szombathely; Abbot Norbert Leganyi, O.S.B., of the independent abbey of Pannonhalma, Father Sandor Klempa, apostolic administrator of Veszprem, and titular Bishop Imre Szabo of Tiatira.

## Vatican City Daily Sees Some Good In Hungary Pact

VATICAN CITY (NC) — Commenting on the Vatican-Hungary accord, L'Osservatore Romano said that negotiations for it started in April, 1963, and that the agreement does not imply doctrinal approval of a communist regime.

The Vatican City daily stressed: "The binding agreement neither raises nor implies doctrinal questions as far as the Holy See is concerned, no more than they (such questions) were implied in the past in similar acts or even in concordats."

The commentary stated that the international press repeatedly reported on the journeys to Hungary of Msgr. Agostino Casaroli of the Vatican Secretariat of State. Therefore it was no mystery for anyone that negotiations were in progress even though there was more speculation than knowledge, the paper said.

The comment noted that the situation of Jozsef Cardinal Mindszenty, Primate of Hungary "remains unchanged even after the signing of the binding document."

It also noted that the document consists of an "act" and a "protocol." In practice, the Vatican daily said, the document covers "all the essential problems relative to relations between Church and state in the Hungarian Peoples Republic. The document specifies the point of view of the Church on various questions as well as that of the Hungarian government."

The comment noted that the actual situation of the Church in Hungary is somewhat improved, but that much more has to be achieved for the Church to function fully with complete freedom. It said:

"Needless to say, nevertheless, that to have provided several vacant Hungarian Sees with bishops or to have given auxiliaries to bishops burdened with years would not much change the existing de facto situation if the Budapest government did not recognize and guarantee — as in fact it is doing — certain prerogatives which are essential for religious and ecclesiastic life."

## 1st Woman Representative At Council Radiantly Happy

By Father Placid Jordan, O.S.B.

VATICAN CITY (NC) — The first woman to be admitted to the council was completely taken by surprise when Pope Paul VI announced her name last Sunday after his Mass in St. Peter's basilica.

This was revealed the following day by Marie Louise Monnet, president of the International Movement for the Apostolate of the Independent Classes, now holding an international congress here. Miss Monnet told a group of friends that she had no idea she would be chosen for this singular honor.

It was after the Mass that Pope Paul VI addressed the pilgrim groups present, first on the list being the organization led by Miss Monnet. During his remarks the Pope first gave the name of Miss Monnet as one of those to be invited as council women auditors. Miss Monnet had occasion to thank the Pope



Marie Louise Monnet

after he concluded his remarks.

She said she hoped that the participation of women in the council "will help people generally to love the Church more."

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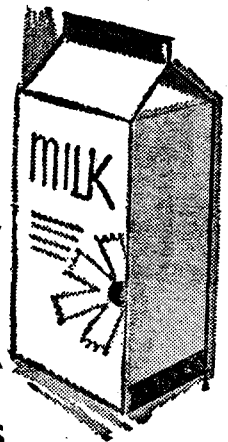


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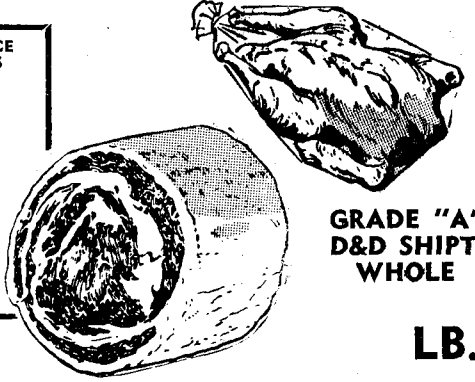
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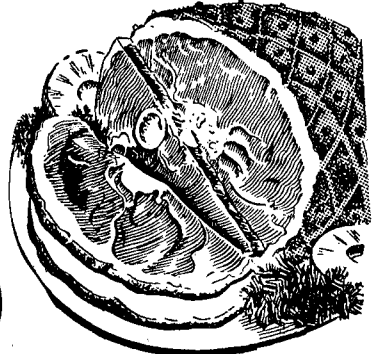
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# Viet Catholics Say U.S. Backs Buddhist Bonzes

By Father PATRICK O'CONNOR  
Society of St. Columban

SAIGON (NC) — Some Vietnamese Catholics have become bitterly critical of U.S. attitudes in this country. Others are perplexed and dismayed.

This change of sentiment — it is a change — dates from last year. Most Vietnamese Catholics believe that "the Americans" supported the political Buddhist bonzes in their 1963 campaign for power, and afterwards. "The Americans" mean American officials here and in Washington and most of the American press.

The military coup d'etat of Nov. 1, 1963, that overthrew the Ngo dinh Diem government was regarded by the campaigning Buddhists as their victory, crowning their six months of agitation and opening a new avenue to power. It is common knowledge here that the U.S. embassy promoted that coup. Vietnamese Catholics and others ask: "Why did the Americans not see where it would lead?"

Catholics here see in the Buddhist movement an ambitious political force that will endanger religious freedom.

Furthermore, they and many non-Christian Vietnamese, Buddhists among them, suspect communism in several leading Buddhist bonzes and their tactics.

The official American reaction has usually been to say: "Can it be proved?" The answer given is that it cannot, in the sense of judge-and-jury proof, but that the evidence does prove a need for strict caution. Anti-communists feel that where there is so serious a doubt, the benefit of the doubt should be given to the country's security.

All Americans did not swallow the Buddhist line last year.

Ambassador Frederick E. Nolting, who left Viet Nam in August, 1963, told the press that in two and a half years he had "never seen any evidence of religious persecution" here. For this he was denounced by Buddhist partisans. Some Americans, too, criticized him for "interfering in Vietnamese affairs" by making that statement.

#### POSITION OF LODGE

His successor, Ambassador Henry Cabot Lodge, while personally friendly to Catholics,



BEING LED to safety by friendly South Vietnamese soldiers in Saigon, is heroic Bishop Joseph Tran Van Thien who had tried

to stop the rioting that took at least three lives. The Bishop was taken to safety when a mob smashed his car.

showed himself politically favorable to Buddhists. He arrived here, post haste, the day

after security forces of the Diem administration had raided pagodas that had been centers of anti-government agitation. His first visit, on the morning after his arrival, was a well-publicized one to two bonzes from the raided Xa Loi pagoda who had been given refuge in the U.S. foreign-aid headquarters.

Three days after the Ngo dinh Deim government had been overthrown, Ambassador and Mrs. Lodge visited Xa Loi pagoda, the G.H.Q. of the Buddhist campaign, and received "a hero's welcome," according to the Viet Nam Press agency.

President Ngo dinh Diem and his brother were murdered on Nov. 2 in an armored car after they had given themselves up to the victorious military. Eight months passed before any U.S. embassy statement was made in Saigon deploring their deaths. It was made on June 26 by Ambassador Lodge in a press conference on the eve of his departure. He also recalled that he had tried to persuade President Diem to accept safe conduct out of the country before the coup fighting reached its climax.

Ngo dinh Can, youngest brother of the late president, was not tried and executed on any charge connected with his Catholic religion. But the American handling of his case embittered many Vietnamese Catholics — and non-Catholics, too.

From Sept. 1 to Nov. 2, 1963, the U.S. embassy here had given

en political asylum to Thich ("Venerable") Tri Quang, Buddhist leader who is anti-American and anti-Catholic, and two of his companions. On Nov. 5, three days after the coup d'etat, Ngo dinh Can was received by the U.S. consulate in Hue on the understanding that the American authorities would do for him what they had one for Thich Tri Quang.

Can was induced to leave Hue for Saigon in an American plane in American custody, under the impression that here he would still enjoy American protection. On the Saigon airfield his American escort handed him over to the waiting Vietnamese military. Six months later he was executed after a trial that could not be called fair.

U.S. embassy authorities say that a consulate cannot legally give asylum and that the refugee, anywhere outside an embassy, could not be saved from arrest. The fact remains that Can was accepted by the Hue consulate for political asylum and after the embassy in Saigon had been consulted.

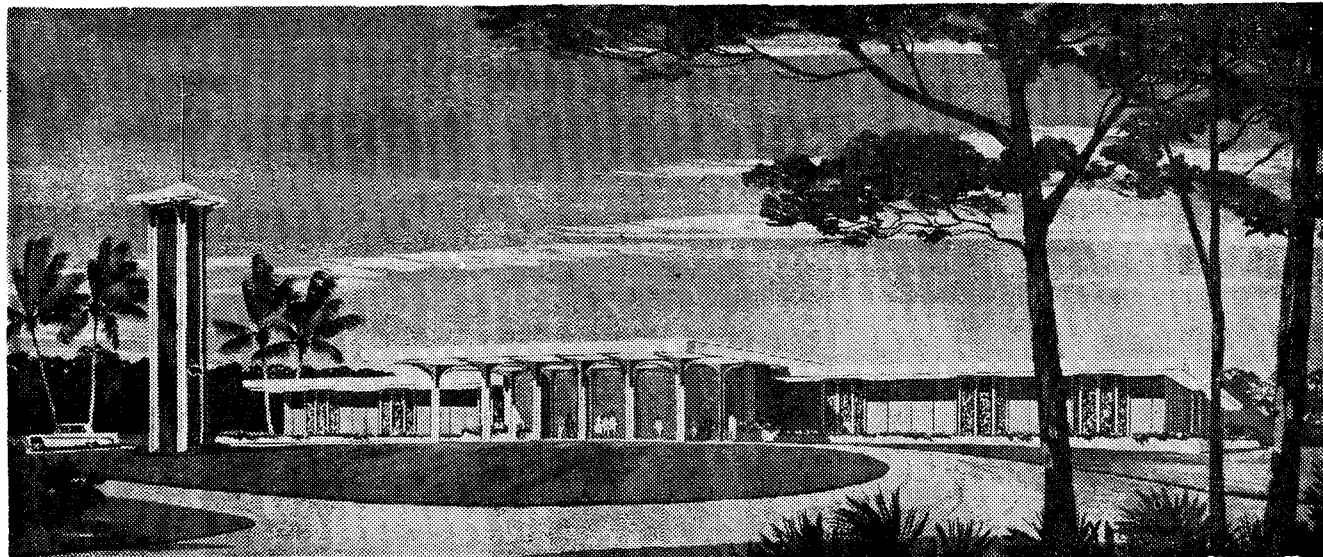
#### LODGE MADE APPEAL

When Can had been condemned to death, Ambassador Lodge appealed to Prime Minister Gen. Nguyen Khanh for clemency. He was refused. He traveled to Hue to ask Thich Tri Quang, who had hitherto enjoyed refuge in the embassy, to support his plea. The bonze refused.

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## Public Losing More Every Year To Predatory Crime

By J. J. GILBERT

WASHINGTON (NC) — The number of serious crimes committed in the United States is increasing impressively each year. The toll they take of the American people in dollars is also growing.

The Federal Bureau of Investigation advises that "a good, bold offense" is the best strategy for meeting this disturbing situation. This requires effective law enforcement, which in turn "encompasses many vital components." One of these ingredients, in the eyes of the FBI, is "fair and just pay" for law enforcement officers, to attract outstanding personnel.

The fact that some 2,259,100 serious crimes were reported in the U. S. in 1963 "offers no encouragement for immediate relief from criminal violence or the cost of fighting it," in the opinion of J. Edgar Hoover, FBI chief. He says this represents a 10 per cent increase in crime numbers over 1962, and that in the last five years "crime has increased five times faster than our population growth."

A heavy financial burden is found to be directly related to the amount of lawlessness. Not only are more citizens being "victimized with greater frequency, they are also being charged more for their misfortune," Hoover points out.

"A conservative estimate of the annual crime bill is \$27 billion," he asserts.

In a message to law enforcement officers in all parts of the country, Hoover says he does not want to single out one requirement of effective law enforcement as more important than others, but he does direct attention to salaries paid to law officers at this time.

Hoover reminds enforcement officials that they have been trying over the years to attract top-caliber personnel, and that "without exception, the one main obstacle has been the meager salary they could offer."

Suggesting a look at some of the pay scales offered the average officer, Hoover notes that such a man "daily risks his life protecting and defending his fellow man."

He says that some cities of more than 500,000 population "t police officers at "barely a week," and in a number of communities with less than 25,000 people the pay is about \$50 a week.

The average monthly earnings of full-time police employes in

local governments is about \$483, Hoover says, and compares with \$508 for firemen, \$512 for public utilities workers, \$555 for school-teachers and \$560 for public transit employes.

"These figures lend credence to the contention that our society demands more for less from the law enforcement officer than from any other public servant," Hoover contends.

The FBI director says "virtually every hamlet and metropolis is directly and deeply involved in the crime struggle," and he urges that we "supply the forces of law and order with the strength, the facilities and — most important — the support needed to discharge their obligations."



LEARNING HOW to travel by use of a cane is Sister Mary Dolores, O.S.B., a medical transcriptionist at a St. Mary's, (Pa.) hospital. Sister Mary Dolores is being coached by Robert Long, mobility specialist at the Pittsburgh Guide for the Blind.

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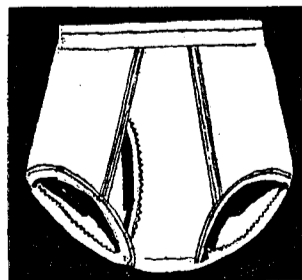
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Cornerstone laying ceremonies at the new St. Michael the Archangel Church under construction at 2987 W. Flagler St. will be held at 3 p.m., Sunday, Sept. 27.

Father Sebastian Loncar is the parish administrator.

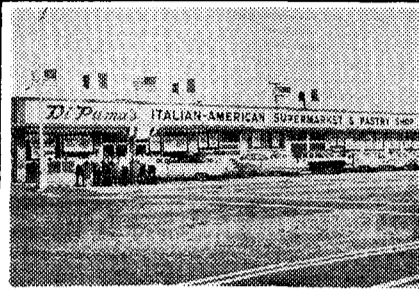
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**Symposium On Rhythm Set**

WASHINGTON (NC) — Some 150 physicians, clergymen, hospital and social service officials and family life educators from the U. S. and abroad are expected to participate in a three-day International Symposium on Rhythm here Oct. 20-22.

Sponsored jointly by the Family Life Bureau of the National Catholic Welfare Conference and the National Federation of Catholic Physicians Guilds, the symposium will bring together the latest findings on periodic

continence as a means of fertility control from the fields of medicine, psychology, theology and the social sciences.

Dr. John Marshall of London, medical director of England's Catholic Marriage Advisory Service, will keynote the symposium with an address of "Fertility Control: Context Possibilities."

Other principal talks will be by Father John C. Ford, S. J., professor of moral theology at the Catholic University of

America, on "The Morality of Periodic Continence;" Dr. and Mrs. John C. Willke of Cincinnati, on "Sexuality, Chastity and Periodic Continence;" Dr. John D. LaTendresse, psychiatrist at Georgetown University Hospital, Washington, D. C., on "The Psychology of Sexuality and Periodic Continence;" and Dr. Joseph Ricotta of the Buffalo, N.Y., Family Life Clinic, on "The Varieties of Rhythm."

Also: Dr. John Bowes, of the Rhythm Center of Rhode Island, Inc., on "The Effectiveness of Rhythm;" Dr. Franklin T. Brayer, director of Georgetown University's Population Research Center, on "Current Research in Fertility Control;" and Drs. H. A. Salhanick and Hugh Holthrop of the department of obstetrics and gynecology, Harvard University, on "The Prediction of Ovulation."

Dr. W. M. O. Moore, a British physician doing fertility research at Johns Hopkins Hospital in Baltimore, will report on his experiences as medical director in a rhythm project sponsored by the government of the Island of Mauritius.

Clinical and educational programs in rhythm at Buffalo and Chicago will be discussed by panels led by Father Dino Lorenzetti and Father Walter Imborski respectively.



NC Photo.

**BISHOPS' JOB-TRAINING CENTER** — The Catholic bishops of Michigan have opened a center at Lansing, where 150 men and women are studying to compete for employment in the modern world. Here U.S. Senator Philip A. Hart of Michigan tells a class that the center is one of the best anywhere.

**J.M. Tharin Dies At 63; West Palm Beach Realtor**

WEST PALM BEACH — Requiem Mass for John McCollough Tharin, 63, prominent Catholic realtor, was offered in St. Juliana Church.

Father Peter F. O'Donnell, S.J., pastor, St. Ann parish, where Mr. Tharin was a pioneer member, was the celebrant. Present in the sanctuary were Father Bernard F. McGrehan, pastor, St. Juliana parish; Msgr. James F. Nelan,

pastor, St. Agnes parish, Key Biscayne; Father Peter Zeman, assistant pastor, St. Pius X parish, Fort Lauderdale; Father James P. Moore and Father Bernard Seigle, T.O.R., Loretto, Pa.

In the congregation were Sisters of St. Francis from St. Mary Hospital.

A member of the firm of Tharin Realty & Insurance Service which was founded in 1935, Mr. Tharin, was a member of the Insurance Board of the Palm Beaches, the Civitan Club, Holy Name Society, Knights of Columbus and was a founder of the Ushers Club in St. Ann parish.

In addition he organized the Legion of Mary in St. Ann parish and was a rosary leader during Our Lady of Fatima devotions in St. Juliana parish.

Mr. Tharin, who was buried in St. Margaret Cemetery, Montgomery, Ala., is survived by two sisters, the Misses Kathleen and Eugenia Tharin; a brother, Duncan C. Tharin; and several nephews and grand-nephews and nieces.

**Blessings Scheduled On School Addition**

PORT CHARLOTTE — The recently completed addition to St. Charles Borromeo School will be blessed during ceremonies at 3 p.m. Sunday, Sept. 27.

Msgr. Joseph H. DeVaney, V.F., pastor, St. Francis Xavier parish, Fort Myers, will officiate at the blessing and an open house for the public will be held between the hours of 3 and 5 p.m.

Included in the new structure is a cafeteria, which will accommodate 400 persons, and three new classrooms.

Father Xavier Morras is pastor of St. Charles Borromeo parish.

**Groundbreaking For New Church Sunday**

Groundbreaking ceremonies for the new Church of St. Louis will be held on the parish property at SW 120th St. and 72nd Ave. at 5 p.m. Sunday, Sept. 27.

Outdoor Benediction of Blessed Sacrament will be celebrated.

Father Frederick Wass is pastor of the South Dade County parish.

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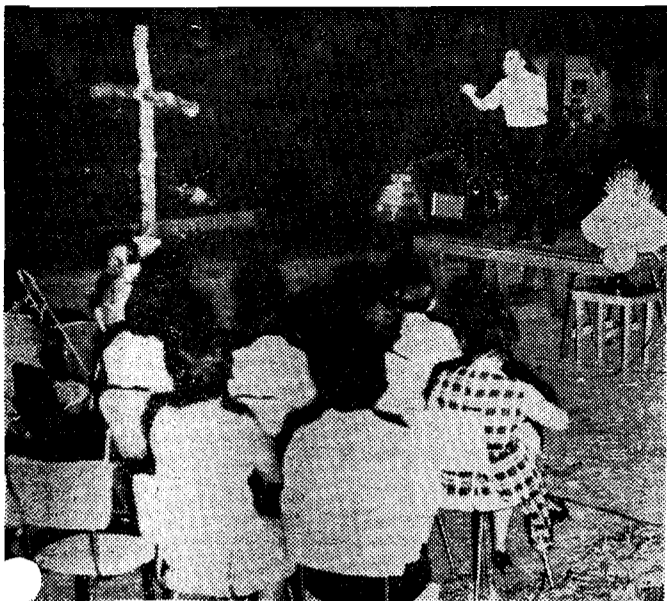
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A Lay Leader Of Cursillos Speaks During Mission

### Mission Is Conducted For Spanish People.

The first of a series of missions for the Spanish speaking people was held this week at Corpus Christi parish in a vacant lot at 35th Street between 18th and 19th Avenues.

Religious conferences have been delivered from a wooden platform placed between a rustic cross and an image of Our Lady of Charity.

These conferences have been given by priests and laymen. The organizer of the mission is Father Javier Arzuaga, assistant pastor of Corpus Christi parish, who was helped by leaders of the Cursillos in Christianity and the Legion of Mary.

### Aged Nuns Tour Pavilion

NEW YORK (NC) — A group of 40 nuns, aged and confined to wheelchairs, toured the Vatican Pavilion at the New York World's Fair.

## 'Remembrance Of Cuba' Set For Repeat Performance

A special performance of "Remembrance of Cuba," popular musical revue staged several times in the Greater Miami area by Cuban teenagers, will begin at 8:15 p.m., Saturday, Sept. 26, in Dade County Auditorium.

The revue, which will be translated into English for English-speaking patrons, will benefit Centro Hispano Catolico, diocesan Spanish-speaking center located in downtown Miami.

More than 100 boys and girls are included in the cast of the show which has been presented several times on local television stations, by the Hialeah and Dade County Auditoriums,

and at the University of Florida, Gainesville.

Elaborate costumes are worn in the production whose scenes depict the life and culture of Cuba before the island fell under communist domination. Professional choreographers and stage directors, formerly engaged in stage work in Cuba, have prepared the troupe.

Father Jorge Bez Chabebe, a native of Cuba who was ordained for the Archdiocese of Santiago in Oriente Province, organized the troupe from memberships in the Catholic Young Adults Clubs of parishes in the Hialeah and Miami Springs area.

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## Films Scheduled At Marymount

BOCA RATON — A film forum will be presented during the 1964-65 school year at Marymount College.

Nine internationally famous films are scheduled for showing on Sunday evenings throughout the academic year beginning with "The Bicycle Thief" which will be shown at 7 p.m., Sunday, Oct. 11.

Other programs include "On the Waterfront," "My Name Is Ivan," "The World of Apu," "Ikiru," "Loss Of Innocence," "The Seventh Seal," "Through A Glass Darkly," and "Virgin Spring."

Seasonal and single tickets may be obtained by writing to the Director of the Film Festival, Marymount College.

**Typhoon Damages School**  
HONG KONG (NC) — St. Jude's elementary school was damaged severely by a muddy landslide in the wake of Typhoon Sally.

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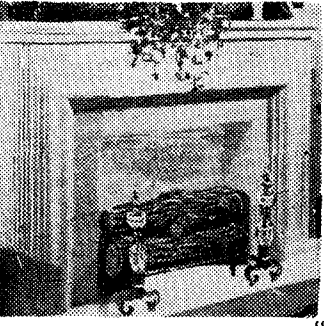
200 N.E. 11th St., Miami 32, Fla. FR 7-1421

## F. Thomas Leonardi Is Appointed To K. Of C. Post

F. Thomas Leonardi, of Miami Shores, assistant vice president of Peoples National Bank of Bay Harbor Islands, has been appointed Master for the Southern Florida District for the Knights of Columbus.

### KC News In Brief

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ment was made by William J. Mulligan, supreme master of the Fourth Degree, Knights of Columbus, from his Hartford, Conn., office.

Mr. Leonardi is a past grand knight of Mattapan Council, Boston, Mass., and a member of St. Rose of Lima Parish.

Mr. Leonardi reactivated the Columbian Squires Circle there which later won the first prize in National Awards.

Mr. Leonardi moved to Miami in 1949 and became an active member of the Miami K. of C. Council.

Mr. Leonardi was general chairman of the committee to organize the Marian Council of the K. of C. in North Miami. He was elected first Grand Knight of the Marian Council, an office to which he was reelected.



Leonardi

★ ★ ★  
Domenic DiMauro, prominent

South Dade Businessman, has been named by the Homestead Council of the Knights of Columbus as its first "Knight of the Year."

Founder and first Grand Knight of the K. of C. in Homestead, DiMauro was acclaimed for "his unselfish giving of himself to the cause of the Knights of Columbus, his faithful work in fraternal and civic affairs, his defense of Florida City whenever the need arose, and his aid to brother knights in need or in distress."

Mr. DiMauro has been editor

of the Homestead K. of C. Council's Knights Log since its inception and has held several state K. of C. positions including representing Florida at national conventions.

★ ★ ★  
Willie Pastrano, world's light heavyweight boxing champion and head of the youth physical fitness program of the Dairy Council of South Florida will be guest speaker at a meeting of Miami Council of the Knights of Columbus at 8:30 p.m. Tuesday, Oct. 6, at the Council Hall, 34th Street and NW 27th Ave.

## E. Coast Holy Name Deanery Sets Convention On Sunday

NORTH PALM BEACH — The East Coast Deanery of the Holy Name Societies will hold its sixth annual convention and devotional rally at Our Lady of Florida Monastery and Retreat House this Sunday, Sept. 27.

Father Cyril Schweinberg, C. P., retreat director at the monastery, is head of the arrangements committee. Assisting him are Vincent Adams Jr., president of St. Clare parish Holy Name Society and President Dennis Patrick Cleary of St. Juliana Parish Holy Name Society.

The procession to the monastery chapel for the dialogue Mass will begin at 10:45 a.m. Each Society will file into the church behind its banner.

After Mass, a buffet luncheon will be held. All those plan-

ning to attend the convention are asked to inform the president of their local parish Holy Name Society as soon as possible.

The delegates of each parish will convene for the purpose of receiving reports and the election of a slate of nominating officers from seven parishes to compose a slate of deanery officers for election in 1965.

While the delegates are in session, Father Schweinberg has ranged a program for the other visitors. The program will concern the changes in the Mass from Latin to the vernacular and other topics.

The Rosary procession to an outside altar will begin at 3:30 p.m. where Benediction of the Most Blessed Sacrament will be held.

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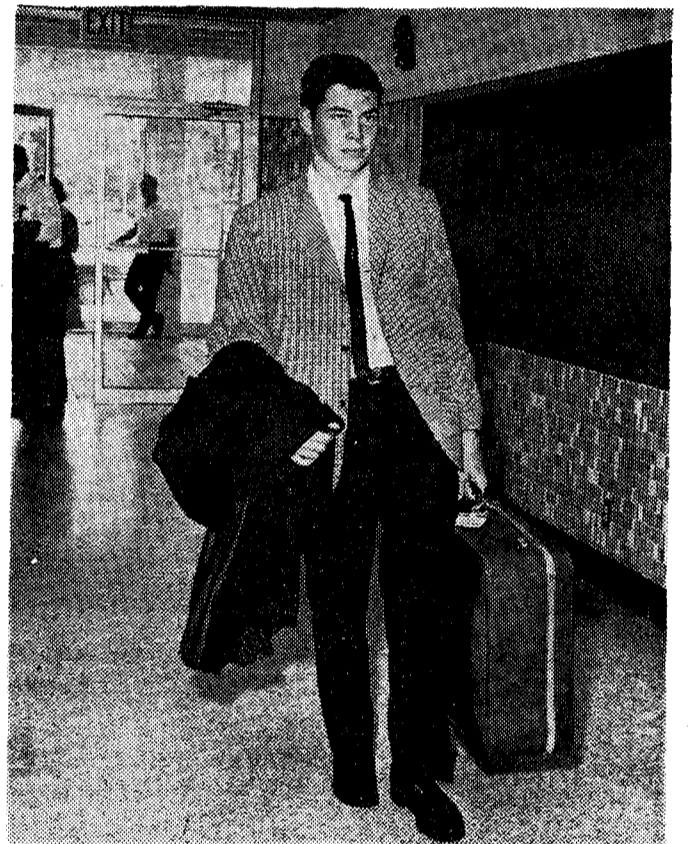


MARYMOUNT COLLEGE academic dean, Sister Mary Gerard, R.S.H.M., welcomes freshmen students, Maureen Lauth, St. Rose of Lima parish, Miami Shores, left; Lorraine Rindone,

Blessed Trinity parish, Miami Springs; and Jean Gailus, St. Joan of Arc parish, Boca Raton; to the junior college which is now beginning its second year of operation in Boca Raton.



BISCAYNE COLLEGE'S new dormitory now under construction is pointed out by freshman, George Gerceo, Jr., of Philadelphia, to his father, and brother, Louis, after their arrival in Miami.



ONE OF 60 young men who are enrolled in the first resident class at Biscayne College, James Whelan, of New York City arrives at the men's college in North Dade County.



BARRY COLLEGE freshmen class members, Jane Squires, St. Rose of Lima parish, second from left; and Pamela Crews, St. Lawrence parish; listen as Sister Marie Carol,

O.P., head of the college drama department, and Miss Sandra Hovey, left, Barry graduate who returned as a member of the faculty this year, discuss the college's Fall musical.

## South Florida's Catholic Colleges

More than 1,200 young men and women are enrolled this year in South Florida's three Catholic colleges located in Miami and in Boca Raton.

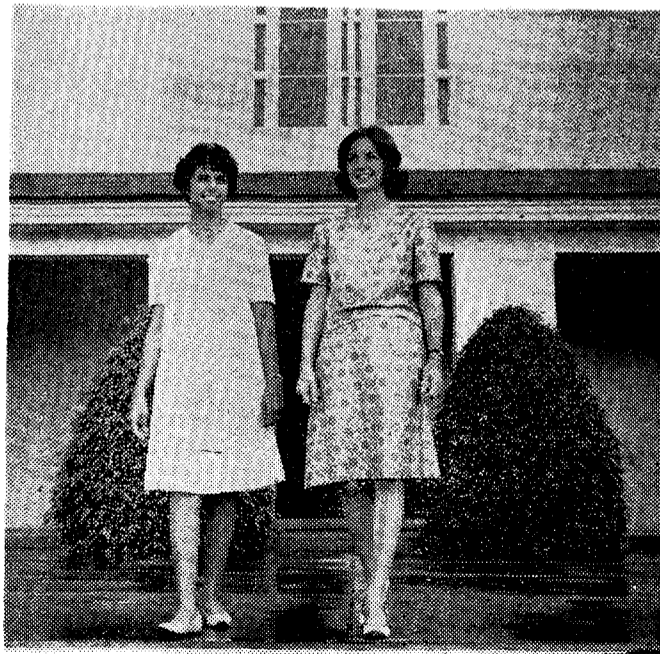
Barry College, now in its silver jubilee year, is located on an 85-acre campus in Miami Shores and is administered by the Adrian Dominican Sisters.

Biscayne College for men, conducted by the Augustinian Fathers of Villanova, Pa., last week welcomed its first class of resident freshmen and now offers courses in the first three years of college.

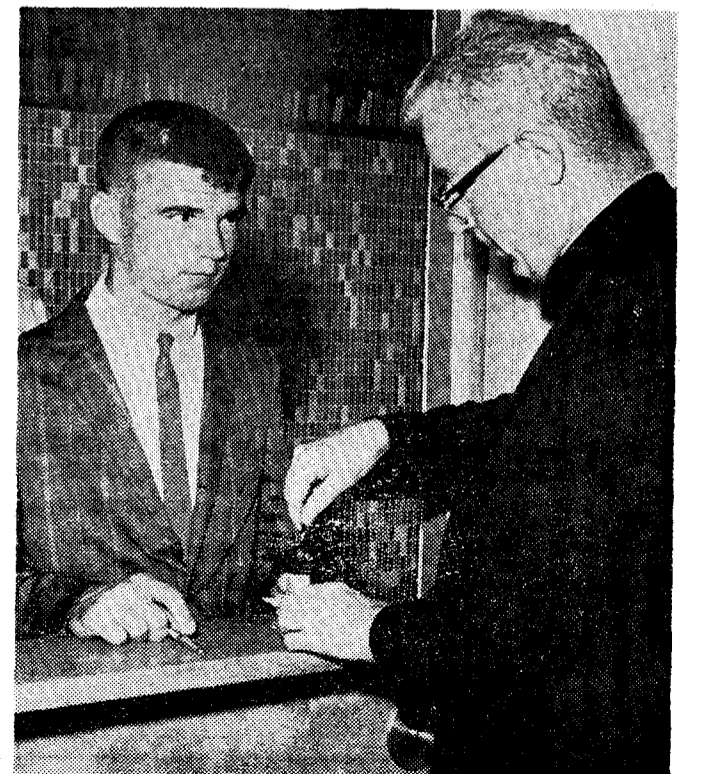
Marymount Junior College which is beginning its second year of operation in Boca Raton is conducted by the Religious of the Sacred Heart of Mary of Tarrytown, N.Y.



WELCOME TO CAMPUS is extended by Barry student council president, Joanne Rask, Sacred Heart parish, Lake Worth, right; to Karen Gath, St. Anastasia parish, Fort Pierce; and Liz Draper, St. Helen parish, Vero Beach, both freshmen.



SODALITY PREFECT at Barry College is Alicia Barrett, a junior from Holy Name parish, West Palm Beach, shown leaving Cor Jesu chapel with Mary Ann Engbers, also a junior, of Fort Lauderdale. The liberal arts college is now in its 25th year.



FIRST RESIDENT student to register for freshman classes at Biscayne College was Thomas R. Alexander of Manchester, Conn., shown with Father James Seymour, O.S.A.



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### Auditions At Barry

Auditions for male and juvenile roles in the "Sound of Music" which will be produced this fall by the Barry College Drama Department will be held Sept. 28, 29, and 30 in the college auditorium.

Children will be auditioned at 3:30 p.m. Monday, Tuesday, and Wednesday with male auditions scheduled for 7:30 p.m.

Sister Marie Carol, O.P. is head of the drama department.

## Diocesan Holy Name Board Will Hold Meeting On Oct. 3

The Executive Board of the Diocesan Union of Holy Name Societies will hold a meeting at 7 p.m. Saturday, Oct. 3, at St. John Vianney Minor Seminary, 2900 SW 37th Avenue.

The meeting will be held the day prior to the opening of the sixth annual Diocesan convention of Holy Name Societies on Sunday, Oct. 4.

Registration for the convention will be held beginning at 8 a.m. Sunday. The convention itself will formally open at 9:30 a.m. with a business session of convention delegates.

The theme of the convention is "To Proclaim Christ To Ourselves And The World Around Us."

#### PANEL DISCUSSION

A panel discussion will be held on the "specific basis of organization of Holy Name Societies."

The agenda for the panel will include discussion of the following subjects:

1. How to obtain the materials and literature necessary for the organization of Holy Name Societies.
2. Monthly reports on Holy Communions.
3. Assessments due to the Diocesan Union by the Holy Name Societies and why they are needed.
4. How to improve on the operation of the membership drive which was held diocesan-wide last March and April.

Members of the panel will include Joseph Egan, of Vero Beach, a past president of the Diocesan Union of Holy Name

Societies, who will act as panel moderator;

Robert Venney, member of Our Lady of Holy Rosary parish, chairman of the organization and development committee of the Diocesan Union of Holy Name Societies.

William McCluskey, member of Immaculate Conception parish, vice president of the Diocesan Union of Holy Name Societies.

Edward Downs, of Naples, treasurer of the Diocesan Union of Holy Name Societies.

And Edward J. Atkins member of SS. Peter and Paul parish, past president of the Diocesan Union of Holy Name Societies.

An amendment will be proposed at the convention concerning the time of the election of the officers in the parish Holy Name Societies.

The proposal will seek to fix the election of officers in all parish societies during the month of April.

A nominating committee will be voted on to draw up a list of nominations for officers for the Diocesan Union of Holy

Name Societies to be voted on in October, 1965.

#### PLAQUES

Five plaques will be awarded during the convention. Among them will be those for:

The delegation from a Holy Name Society traveling the greatest distance to the convention in proportion to the number of members.

The parish society having the largest number of members attending the convention.

The parish Society having the largest increase in membership. All parish societies are urged to bring their banners to the convention for the procession that will conclude the convention.

All members of the Holy Name Societies are welcome to attend the convention but only the five official delegates from each Society are allowed to vote during the convention.

The convention will close with Benediction of the Most Blessed Sacrament at 4 p.m. Sunday.

Guest speakers at the convention will be Father William J. Hennessey, supervising principal of Central Catholic High School of Fort Pierce and Judge James Downey of West Palm Beach.

The diocesan chairman of the convention is Donald K. Lynskey, president of St. Brendan Holy Name Society.

Further information may be obtained by contacting Mr. Lynskey at CA 1-6179.

### Awards Presented Holy Name Members

Five members of the St. James parish Holy Name Society received special awards at a meeting of the Society.

The awards were presented to the five members of the Society for their outstanding loyalty and self sacrifice.

Father Francis P. Dixon, V.F. pastor, presented the awards to the following five members: Joe Burk, Victor Burg, Dominic Cirone, Joe Golden and Tom Malarky.

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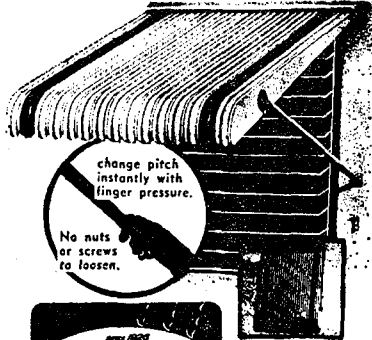


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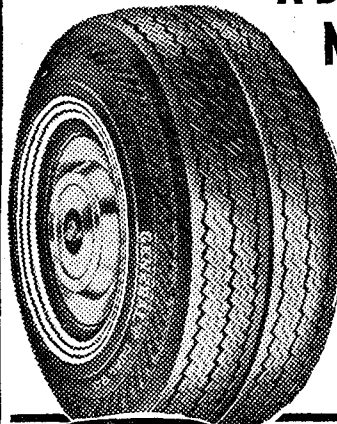
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# The Liturgy And You

By Father JOHN E. CORRIGAN  
(Fourth of a Series)

The Vatican Council has decreed significant changes in the liturgy, changes that are expected to go into effect in the United States on Nov. 29. To explain what these changes are, the reasons for them and how they will affect all Catholics in their participation in the Mass, The Voice is presenting this series of articles by Father John E. Corrigan through the courtesy of The Catholic Standard, official publication of the Archdiocese of Washington.

Father Corrigan is a member of the Washington Archdiocesan Liturgical Commission and a member of the executive board of the National Liturgical Conference.

Recent publication of the English wording of the prayers of the Mass adopted by the Holy See led to many questions when it became clear that some prayers stay in Latin while others are in English.

In a sense, the questioners were asking for an explanation of the mixture of Latin and English in the Mass. Father Clifford Howell, writing a few weeks ago in the British Catholic weekly, The Tablet, crystallized the source of this puzzlement with these words:

"That the Kyrie, Gloria, Credo, Sanctus and Agnus Dei should come into English was to be expected . . . But in that case why are the prayers at the foot of the altar to remain in Latin? and why the Suscipiat? and if everything from the Kyrie to the Credo is in English will it not be peculiar to intrude a Latin Collect into the middle of all this English . . . ? If the first Gospel is in English, why does the last Gospel remain in Latin?"

Although the explanation is easily understood, the use of the two languages seemed at first glance so confusing that some asked why would it not have been simpler to keep the whole mass in English and the rest in Latin.

Or else adopt the decision of the Australian bishops of putting everything the priest now says aloud in English and keeping everything he now says silently in Latin?

The answer is that the American bishops remained faithful to the roles of the priest and the people in the Mass.

Although it is rarely explained and therefore little known, there are three general kinds of prayers in the Mass.

First there are those which are the people's prayers, then those which the priest says privately, and lastly those which are public prayers said by the priest.

As the Constitution in the liturgy states that the concession of the vernacular may be granted for "readings and prayers of the faithful and also, as local conditions warrant, for those items of the liturgy which pertain to the people," the American bishops petitioned for the use of the mother tongue for those parts which pertain to the people.

It was granted. Thus the parts of the Mass, besides the readings, which are to be in English, expected to begin in Advent, are precisely those which are considered the people's prayers.

## TRADITIONALLY

The people's prayers fall into two groups — those which the congregation will say together in English and those which the priest has traditionally said for them. The first group is

found in the Ordinary of the Mass and are seven in number and are commonly known as the Kyrie, Gloria, Creed, Sanctus, Our Father, Lamb of God, and Lord, I Am Not Worthy.

The last is the second of two identical prayers and is said by the people immediately before receiving Holy Communion. Two of the seven, the Gloria and Creed, are omitted in certain seasons or on certain days.

The other group is found in the Proper of the Mass, and the content of these prayers changes daily.

These are the Introit, Gradual, Tract and Alleluia. Offertory verse, and Communion verse. Originally these psalms or hymns were sung by the people, and have been considered the people's prayers, although, over the centuries, the responsibility for praying them has fallen to the priest.

Under the new arrangement he will continue to say them, but now in English in recognition of their true character.

In the course of history many prayers were introduced which were the priest's private prayers. Usually these were said while the people were engaged in other activities — for example, entrance and offertory processions.

The prayers at the foot of the altar and the last Gospel are in the same category. Originally they were said in the sacristy before and after Mass and only brought into the sanctuary after the Council of Trent. The Suscipiat is also a private prayer originally intended to be said by the ministers immediately surrounding the altar and not by the people.

## IMPORTANT

The most important prayers of the Mass are the public priestly prayers — the Collect, Secret, Postcommunion, and the great Eucharistic Prayer (Preface and Canon). Originally the celebrant said only these prayers. Everything else was said, or read, or sung by other ministers and the people.

These prayers are outside the vernacular concession granted by the council in the Constitution and are retained in Latin. Although they are not the prayers of the people, it is fitting and important that the people reverently attend to them, follow their sense in missals, and make their sentiments their own.

The necessity for pointing out different types of prayers in the Mass indicates a need for a greater clarity in the structure of the rites themselves. In view of the council's call for more thorough-going reforms, further refinements in rites may be possible within the next five or ten years.



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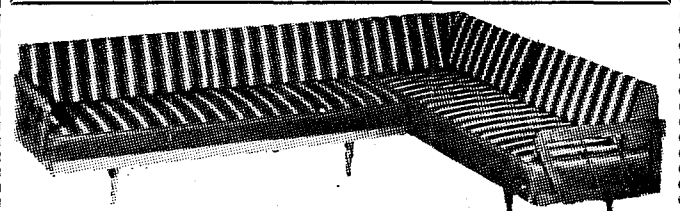
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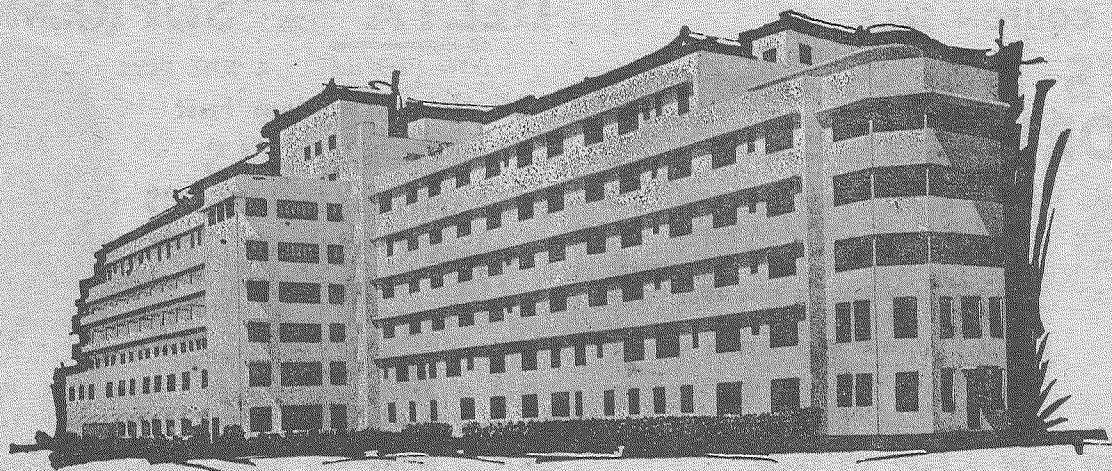
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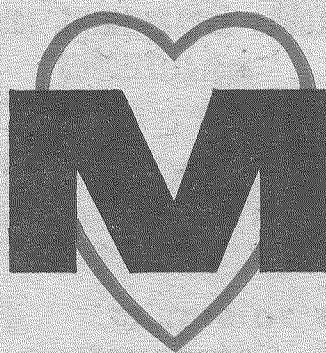
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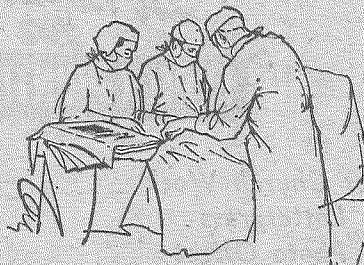
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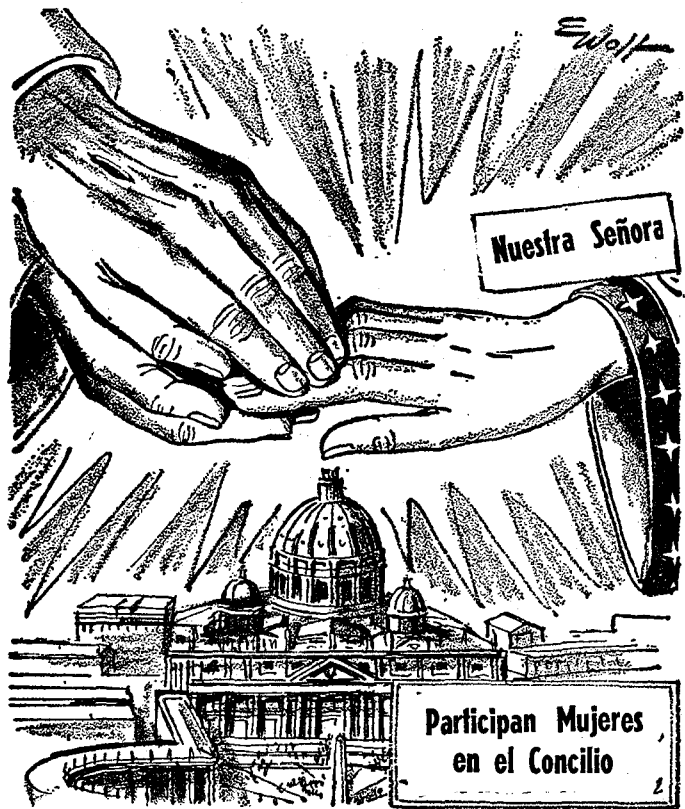






PRECEDENTE

DISCUTESE EL ESQUEMA SOBRE LA IGLESIA



## Tratan Sobre la Virgen María en las Sesiones Conciliares

CIUDAD VATICANO (NC) — La doctrina católica sobre la Virgen María ha estado centralizando la atención en los debates de la primera semana de la tercera sesión del Concilio Ecuménico.

Los padres del Concilio buscan definiciones para precisar el papel de María lo suficientemente amplio para los católicos, delimitadamente aceptable para los protestantes y otros no católicos, y cuidadosamente escogido para los historiadores.

Otro tema de discusión para los dos mil padres del Concilio es el delicado aspecto de la cantidad de control que tendrán los obispos sobre otros miembros de órdenes religiosas en sus diócesis.

Las discusiones del primer día trataron el proyecto de declaración del concilio so-

bre las postrimerías — muerte, juicio, infierno y gloria— Este tópico fue incluido por deseo expreso del desaparecido Papa Juan XXIII con lo que su recuerdo se hizo presente en esta sesión conciliar.

Incluido en esta declaración y aprobado por abrumadora mayoría fue una mención sobre los judíos a los que llama "el muy amado pueblo escogido de Dios". Esto tiene cierta importancia debido a las especulaciones de la prensa mundial en relación con la forma en que el Concilio ha desarrollado el tema de las relaciones entre judíos y cristianos. El debate sobre esta materia vendrá más tarde.

Algunos oradores expresaron desilusión acerca del papel tan estrecho que se le da a la Virgen María en el capítulo octavo del tratado so-

bre la Iglesia. Manifestaron que se les había asegurado en la sesión previa que la incorporación de la doctrina mariana dentro del tratado de la Iglesia, no tendría el efecto de disminuir el papel de María. Afirmaron su sentir acerca de que esta promesa no ha sido cumplida en el lenguaje del capítulo. Pero en vez de buscar una revisión en el tratamiento a María, indicaron que se resignaban a su incorporación.

El Cardenal Ruffini, discutiendo el título de "Medianera" de María dijo que debería ser explicado para aclarar a los no católicos que este título no arrebató nada a Cristo, el único intercesor delante de Dios. Afirmó además que el texto del capítulo no le da a María la suficiente importancia como asociada en la Redención, y tampoco explica por qué María es la Madre de todo el género humano.

El Cardenal Estefan Wyszyński, Primado de Polonia, hablando en nombre de los 70 obispos polacos, dijo que el pueblo de su país atribuye su tenacidad en mantener la fe a su devoción por María. Manifestó que los católicos polacos han pedido a Paulo VI que se haga un reconocimiento oficial de la maternidad espiritual de María y quiere que se le llame en lo adelante, Madre de la Iglesia.

Otro obispo de tras la cortina de hierro, el obispo Eduard Nešey, de Nitra, Checoslovaquia, pidió por un fortalecimiento en la devoción a María como un antidoto a males modernos como el aborto.

El Cardenal Bea criticó este capítulo por fallar en apar-

tarse de controversias teológicas. Dijo que recomendaciones prácticas sobre abusos en el culto mariano deben ser dadas. En su opinión el título de "Medianera" aplicado a María podría causar serias dificultades a los cristianos separados.

Al día siguiente, como la discusión sobre María continuaba, el Cardenal Suenens, dijo que el tratado era muy tímido. Hacer a Cristo centro de todas las cosas es bueno — dijo — pero no debe ser llevado esto hasta el punto de negar el papel de María.

El Obispo Francisco Rendeiro de Portugal, en igual forma sostuvo que el Tratado tiene, o parece tener miedo de reconocer la plena posición de María.

Considerable interés se creó cuando el arzobispo José Gawlina, señaló que Martín Lutero argumentaba que la devoción a María no era un obstáculo para la unidad cristiana. Citó una frase de la exposición del evangelio de San Lucas hecha por Lutero, en la que decía "María no desalienta a nosotros a ella, sino a través de ella, a Dios".

### Reaparecen Secciones

Dos secciones cuya publicación había sido descontinuada, "Quisiera Saber" y "Compruebe sus conocimientos" reaparecen hoy en estas páginas en español. "Quisiera saber" vuelve a publicarse para dar respuesta a una serie de cartas de lectores con inquietudes religiosas y morales. Continuará publicándose regularmente para dar respuesta a las cartas ya recibidas y a las que continúan recibiendo. Los lectores interesados deben remitir su correspondencia a The Voice, Sección en Español, P.O. Box 1059, Miami 38, Fla.

### EL MENSAJE DE LA FE DESDE UNA TRIBUNA IMPROVISADA

## Zona por Zona Misionarán la Parroquia del Corpus Christi

Junto a una rústica cruz formada por dos palos entrelazados y sobre una improvisada tarima, levantada en medio de un lote de terreno yermo, sacerdotes y seglares condujeron durante toda esta semana una misión en español, para los feligreses de una zona de la parroquia del Corpus Christi.

La misión se preparó anunciándoles a los vecinos de la zona, en visita casa por casa, que en esas noches se iba a llevar el mensaje de Cristo a ellos mismos, junto a sus propias casas, a un terreno

cercano, a una hora propicia

Se visitaron unas 250 casas en esa campaña, y la noche inicial, el lunes, unas cien personas habían respondido al llamado. El número de asistentes fue creciendo con los días. Hoy viernes se terminó esa misión y ya para fecha próxima se prepara otra misión similar en otra barriada de la misma parroquia, de lo que oportunamente serán avisados en sus casas los feligreses a que correspondan.

El escenario de la misión que termina esta noche es-

tá enclavado en la calle 35 entre las avenidas 18 y 19 del North West. Es un terreno vacío, junto a un bloque de modestos apartamentos y al fondo de una pequeña "factoría". Allí mismo, donde los chiquillos del barrio juegan a la pelota, la vecina tienda a secar las ropas lavadas, el trabajador estaciona su carro, todas estas noches sacerdotes y seglares han ido a hablar de Dios.

El objetivo de la misión es llegar a aquellos feligreses de la parroquia que viven alejados de la Iglesia, olvi-

dados de sus deberes como católicos.

Organizada fue la misión por el Padre Javier Arzuaga, asistente latino del Corpus Christi, el que contó con la amplia y decidida cooperación de los diferentes grupos de apostolado seglar de habla hispana de la parroquia, especialmente los Cursillos de Cristiandad y la Legión de María.

La primera etapa de las visitas estuvo encomendada a las muchachas de la Legión, que desplegaron gran dedicación a su labor. La segunda etapa de las visitas, la organización general y las charlas de los seglares fueron llevadas adelante por los dirigentes cursillistas.

Los temas que se enfocaron durante la misión fueron Dios Necesita de los Hombres, Los Hombres Necesitan de Dios, El Cristianismo en la Vida cotidiana, la Iglesia y el Papel de los Cristianos en Ella, los Sacramentos y su Aplicación Práctica, Llamada al Apostolado, etc.

La imagen de la Virgen de la Caridad presidió todos los días la misión. Es de esperar que con su maternal ayuda esta forma agresiva de llevar la palabra de Cristo a todos los rincones de la parroquia, tendrá asegurado el éxito, y abundantes frutos se derramarán sobre los corazones de muchos que desde ahora tendrán a Dios como compañía constante.



Uno de los Oradores Seglares, Enrique Ruilob a, Habla desde una Improvisada Tribuna



El Padre Arzuaga Imparte la Bendición al Final de la Misión



## "No Sólo de Pan Vive el Hombre"

Por Manolo Reyes

La meditación es el medio poderoso que abre un sendero en el conocimiento de Dios y de nosotros mismos.

El ser humano no puede dejar que la vertiginosidad de la vida moderna esclavice sus acciones y su espíritu.

Hay que hacer un alto en esa existencia en vorágine que solo responde al reloj y a la costumbre material convirtiéndolo en autómatas sin permitirle la expansión del espíritu.

Y en ese alto salvador, meditemos... meditemos en la grandeza de Dios y en nuestra pequeñez.

Pensemos que la vida sería una invención cruel, si todo terminara en el momento en que nuestro corazón cesara de latir.

Analícemos que muchos pasan por este valle de lágrimas sin meditar a profundidad y que mientras lata un hilo de vida en nuestro cuerpo podemos poner proa a Dios.

La meditación se produce con preferencia en la iglesia, y sin embargo cuántos hay que estando dentro del templo pierden una magnífica oportunidad de unirse en pensamiento a Dios en su propia casa.

Pero la meditación puede producirse en medio del tráfico de una ciudad cosmopolita o en el silencio de la noche. Ella como antesala de la oración no es patrimonio de nadie en particular, sino puede estar en posesión de todos los hombres de buena fe que quieran ejercitarla.

Y ahora una pregunta y un ruego: Cuándo fue la última vez que meditamos?

En los minutos que seguirán a la lectura de estas palabras yo los invito ahora a contemplar la vida con los ojos del espíritu: **MEDITEMOS.**

Por ENRIQUE RUILOBA

acontecimientos mundiales para darnos cuenta lo ausentes que se hallan grandes masas de hombres de lo que es el único Mensaje positivo de paz. Y esto se manifiesta en

## DESPERTANDO



## PROYECCION CURSILLISTA

el pequeño mundo del hogar, la familia, el círculo íntimo de las relaciones, el trabajo, etc., y también en el gran mundo donde el individuo desarrolla sus actividades, muchas veces ignorando el sentido trascendente que debe imprimir a toda su obra.

Este odio abarca muchas facetas y destruye muchos conceptos tradicionales de dignidad y respeto, y da paso a la angustia y a la rebelión. Se proclama el odio como una reacción natural ante toda injusticia, situación adversa, o fracaso de ilusiones. Se enarbola la venganza como la solución lógica y la vía más rápida. El sentido de fraternidad desaparece porque los hombres han dejado de llamarse hermanos. Quedan arrinconados, olvidados, los vínculos y los sentimientos comunes. Los seguidores de Caín aparecen en la escena, toman posiciones y avanzan. El aplauso de las tinieblas es cada vez más estruendoso.

¿Qué ha pasado en esos corazones antaño felices que llevaban un sello de generosidad y afecto para todos? Es acaso que se han suvertido los valores en una sociedad que contempla el futuro con irresponsabilidad e indiferencia? ¿Será que las fuerzas ateas del mal ofrecen mejores programas de redención y justicia social que hacen que los hombres desinteresados que desean construir algo en su paso por la vida, se polaricen a su causa?

Cierto es que la jerarquía de los valores se ha alterado en muchas conciencias, y que el egoísmo se ha enseñoreado de muchas metas trazadas. Pero ahí no está la clave del problema. La triste realidad es que teniendo el Cristianismo el mejor de los mensajes, la respuesta a todos los conflictos, la más dinámica proyección de combate y conquista guiada por la Verdad, y la presencia constante de Dios animando a los que le siguen, hay todavía muchos cristianos que se encierran en un particular y exclusivo "castillo de cristal" desde donde gozando de una aparente seguridad, contemplan al resto de la humanidad como perteneciente a otro planeta.

Esta raza de egoístas e irresponsables son los mejores aliados de los modernos "azotes de Dios". Son los principales auxiliares del comunismo en hacerlo escalar las cumbres de una sociedad que se derrumba, porque ellos han abandonado sus puestos de trabajo y sacrificio, y cambiado su participación en el Reinado de Cristo en la tierra, por el "plato de lentejas" de su apoltronada comodidad.

Insensatos son, que olvidan que su ausencia aumenta las filas de los enemigos que siempre acogen a los "neutrales" con los brazos abiertos, por constituir un selecto grupo de quintacolumnistas que facilitarán su más rápida

venida llegada al poder. Inconcientes, que actúan como el avestruz, ocultando los ojos en la arena para no ver al menos por un tiempo, cómo la victoria se arrebata de las manos de Dios por la apatía e insensibilidad de sus propios soldados.

Crean que para ellos el reloj se detendrá en su hora más cómoda y que permanecerá estático en medio de la lucha y la tribulación. Y eso con tal de mantener su tranquilidad cobarde, escuchan el mentiroso "canto de sirenas" de los pérfidos que les ofrecen una supuesta garantía a su "statu quo".

A esta raza de egoístas que está dejando que el mundo se pierda, hay que salirle al paso y cortar la retirada con una nueva raza de hombres valientes y abnegados. Hay que demostrarles con el heroico testimonio de unas vidas ejemplares, que Cristo vive en este tiempo y que hace el mismo llamado a la implantación de Su Reino. Pero ahora con más urgencia, pues ve con tristeza cómo muchos le abandonan por el dios-materialismo, el dios-rencor, el dios-vidia, el dios-placeres desenfundados, el dios-ambición desmedida, etc.

La nueva raza tiene que ser un ejército regular en campaña. Un ejército que no descansa y que se abra paso con firmeza sobre los cadáveres del prejuicio, la indiferencia y la traición a Dios. Un ejército compuesto por hombres que se han decidido a cambiar de rumbo y poner "proa al Cielo"

El porvenir en silencio espera que sus tronantes voces echen los cimientos de una nueva era. Saben que el mar esta encrespado y que en algunos momentos amenazará la zozobra. Pero sus oídos y su corazón escucharán unas palabras que el eco de los tiempos les traerá constantemente: "No temais, Yo estaré con vosotros hasta la consumación de los siglos".

"Y bogue entre las olas espumante,

y bogue la galera que ya ha (visto,

como es la tormenta de inconstante,

que la raza está en pie y el (brazo listo,

que va en el barco un (tán vibrante,

y arriba flota el pabellón de (Cristo"

\*\*\*\*\*

**Pon tu dicha en la alabanza y no en el vituperio**

★ ★ ★

**La oración más poderosa no procede de los labios, sino del corazón.**

★ ★ ★

**Si sabes Teología y no amas a Dios, pierdes el tiempo.**

\*\*\*\*\*

## La Seguridad Social y las Enseñanzas Pontificias

Por Humberto Peña

A través de los siglos el hombre ha luchado y lucha por sentirse seguro él y los suyos y a esto tiende la seguridad social, que es el conjunto de medidas creadas para proteger a la población del estado económico angustioso en que puede hallarse cuando deja de percibir salarios debido a enfermedad, desempleo, vejez o por fallecimiento, dando asistencia médica y ayudando a las familias con hijos de corta edad.

Esta seguridad social podríamos dividirla en tres partes: 1) La preventiva, integrada por la higiene del trabajo, las medidas de seguridad, etc.; 2) la reparadora, integrada por los seguros sociales contra la vejez, invalidez, muerte, accidente de trabajo, maternidad, desempleo, etc., además está integrada en parte por la asistencia social, y 3) la Complementaria, que atiende a educación, vivienda, crédito laboral...

### LA SEGURIDAD SOCIAL Y LAS ENCICLICAS

Por primera vez se alude a la seguridad social en la Rerum Novarum (1891) al señalarse que "el amor y los mismos obreros pueden hacer mucho para la solución de esta contienda por medio de instituciones ordenadas a socorrer oportunamente a los necesitados y atraer una clase a la otra, como las establecidas para atender a las necesidades del obrero, la viudez de la esposa, orfandad de sus hijos y en caso de repentinas desgracias o enfermedad y para los otros accidentes a que está expuesta la vida humana.

Sienta esta encíclica las bases del salario familiar al señalarse que el salario no de-

be ser insuficiente para la sustentación de un obrero que sea frugal y de buenas costumbres. Con esta expresión se crea el seguro familiar que es la constante preocupación de la Iglesia, pues al no poder existir el salario familiar como contraprestación del trabajo ha y de hecho existe como seguro familiar o subsidio, siendo proporcional al volumen de familia del obrero.

También tocan el tema de seguridad social las encíclicas "Casti Connubi" y "Quadragesimo Anno", de Pío XI. Por su parte, Pío XII, en alocución efectuada en marzo de 1941 señala que nota en las instituciones de seguridad social la falta de caridad, entendiéndose por tal amor al prójimo, lográndose quizás una seguridad social sin misericordia, sin piedad y sin amor.

La "Mater et Magistra", de Juan XXIII trata también en formas distintas sobre la seguridad social, haciendo referencia a aspecto particulares de la misma. Entre otros, se destacan los párrafos dedicados a a) la lucha contra el paro, al señalar que es exigencia del bien común el dar ocupación al mayor número de trabajadores y a proteger a los desempleados. b) a los movimientos migratorios: al señalar que el país que acoge a emigrados debe tomar una serie de medidas en caminadas a crear seguridad entre ellos, c) a la reeducación o readaptación, al señalar que se deben buscar métodos para la reeducación y readaptación de sujetos inhabilitados de cualquier manera, d) a la sanidad, al señalar la creciente intervención del estado en los sectores más delicados, como los relativos a la sanidad.

Doctrinas sobre seguridad social contenidas en la Encíclica:

A) Dualismo terminológico y conceptual entre seguridad social y seguros sociales. Los seguros sociales son una parte de la seguridad social. La encíclica equipara ambos terminos por lo que se desprende que los seguros sociales deben ser más generalizados interesando más a la sociedad en ellos.

B) Conexión de la seguridad social y los seguros sociales con los seguros agrícolas. Extiende el campo de aplicación de la seguridad social, a los agricultores independientes o autónomos, pero no sólo a estos sino también a los riesgos que de la agricultura se deriva; pérdida de cosechas, etc. Una familia agrícola sin otra entrada que el producto de la cosecha, equivale a la pérdida del salario en los trabajadores dependientes.

C) Complementación de seguros estrictamente laborales con los seguros familiares. Se aboga en la encíclica por la complementación de ambos seguros, el campesino gana generalmente jornales bajos.

D) Equiparación de agricultura o industria al efecto del disfrute de prestaciones. No propugna la equiparación, sino que no existan grandes desniveles entre las prestaciones de los dos sectores. Hay prestaciones que si deben equiparse y estas son: prestaciones en los accidentes del trabajo, o en el seguro por enfermedad, también en las ayudas familiares, pero no en las económicas que debe ser siempre que se pueda, proporcional a los sueldos.

E) Evitar en general grandes desniveles en las prestaciones, que las económicas sean proporcionales al sueldo devengado, como la encíclica señala "que el trato asegurativo dado a los ciudadanos no presente diferencias notables o sea busca cierta igualdad entre las prestaciones. Esta igualdad no quiere decir identidad.

F) Utilizar la seguridad social como instrumento de reducción de los desniveles sociales. La seguridad social puede considerarse como un instrumento para reducir los desequilibrios entre las varias categorías de ciudadanos. Puede servir para limar en algo las desigualdades ostentosas e irritantes.

G) Sirve así mismo la seguridad social como instrumento de redistribución de la renta nacional. La seguridad social puede servir y de hecho sirve como instrumento de redistribución de la renta nacional mediante fabricación de hospitales, servicios médicos, educacionales, subsidio familiar mediante la utilización de lo recaudado en impuesto o cuotas a la seguridad social.

H) Considera la seguridad social como un medio para alcanzar la justicia y la equidad. Que se logra mediante una justa redistribución de la renta nacional.

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**Una queja de Cristo: ¿Por qué me persigues en tu prójimo?**

★ ★ ★

**Para seguir el dictamen de tu conciencia, necesitas ser hombre.**

\*\*\*\*\*



# 4 Mil Niños en Catequesis de Habla Hispana

Cuando el domingo se celebró en la Diócesis de Miami el Día del Catecismo, unos 4 mil niños y jovencitos de habla hispana pudieron comprender el significado de ese día y pudieron elevar con fe sus oraciones, gracias a la labor de los católicos abnegados que trabajan en la Confraternidad de la Doctrina Cristiana.

Durante este último curso un total de 3,917 jovencitos de habla hispana recibieron instrucción religiosa en su propio idioma en los centros catequísticos que funcionan en distintas escuelas públicas. Debe consignarse que muchos pequeños de origen latino que ya dominan el inglés, asisten a las catequesis regulares en ese idioma, lo que hace crecer la cifra de niños hispanos recibiendo instrucción religiosa en catequesis de la "CCD".

En este año, 243 estudiantes y asistentes latinos, debidamente formados por el CCD en cursos especiales de metodología catequística han librado la tarea de llevar la enseñanza religiosa en español a esos cuatro mil pequeños.

La rama latina de la CCD, dirigida por el Padre Emilio Vallina, viene trabajando incansablemente en la formación de nuevos catequistas, teniendo en cuenta que todavía es muy elevado el número de niños y jovencitos que se ven impedidos de acudir a escuelas parroquiales o a clases de catecismo.

Destacando la necesidad de que todos los católicos cooperen a la obra de la CCD, el Padre Emilio Vallina hace un llamamiento que a continuación reproducimos:

La mayor grandeza del hombre y el más grande favor de Dios, consiste en haber sido asociado por el Señor a la realización de sus obras portentosas, al cumplimiento de sus designios soberanos y al desarrollo de sus planes providenciales.

Vemos cómo en los hechos y palabras del Evangelio y en la mente y ejemplo de los Apóstoles, la más antigua y auténtica práctica de la Iglesia es enseñar la Doctrina Cristiana como el fundamento indispensable de todo verdadero

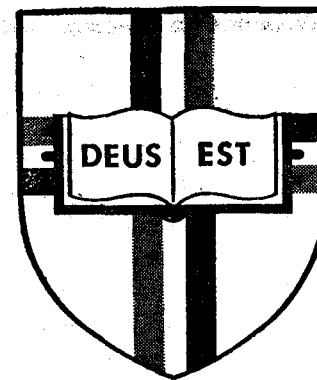
ro apostolado. Y no dejará de tener siempre alguna utilidad y provecho el recuerdo de todos aquellos hechos, ejemplos y enseñanzas para precavernos de un grave peligro, no sea que, aún contra las más claras evidencias, llegue a seducirnos la fascinación de ciertos métodos y prácticas de apostolado, muy recomendables y oportunos por una parte, pero que en ningún caso podrían llevarnos al olvido o menosprecio de lo que siempre ha de ser fundamental e imprescindible: la enseñanza de la Doctrina Cristiana.

**El regar la semilla de la doctrina y disponer para su siembra el terreno que son las mentes y los corazones, es la labor para la cual el Señor ha andado todas las horas del día: desde la aurora de su Reino hasta el supremo atardecer, cuando desaparecerán los planetas que marcan con su movimiento la medida de los tiempos y en su lugar, como vio el profeta Daniel: "los que fueron verdaderos sabios brillarán con esplendor en el cielo y los que enseñaron la justicia a la muchedumbre, brillarán por siempre, eternamente, como las estrellas".**

Para eso, no debemos pensar que los apóstoles y sucesores somos esos operarios buscados por el Señor para esparcir su semilla. También los seglares desempeñan un papel importante en el Cuerpo Místico que necesita de su actividad vital.

"No vaya a pensarse, dice S.S. Pío XI en la Encíclica sobre el Cuerpo Místico, que la cabeza, Cristo, no necesita de la ayuda del cuerpo... Es evidente que los fieles necesitan del auxilio del Divino Redentor... puesto que todo el crecimiento de este Cuerpo, en orden a su desarrollo proviene de la Cabeza que es Cristo. Con todo, ha de afirmarse, aunque parezca sumamente extraño, que Cristo también necesita de todos los miembros... lo cual no proviene de insuficiencia por parte suya, sino de que El así lo dispuso para mayor honra de la Iglesia".

Los Apóstoles, enseñó el mismo Pontífice, han sido constituidos Doctores o sea, maestros de la Iglesia por derecho divino... pero ellos, y particularmente el Vicario de Cristo en la Tierra, pueden llamar a otros como colabo-



radores en el Ejercicio del Magisterio."

Precisamente en virtud de esta potestad, y con motivo de su noble afán, "por instaurar todas las cosas en Cristo" ya San Pío X creó la Confraternidad de la Doctrina Cristiana, con la expresa finalidad de que "los Párrocos tengan colaboradores seglares para la enseñanza del Catecismo."

Por esa Vocación Divina, urge que nos preparemos lo mejor posible para enseñar la verdadera vida y encaminar a los hombres hacia la salvación en momentos en que la mayoría desconoce los principios del amor, ignora la justicia y no acierta a vivir en paz.

En el Día del Catecismo, ante las necesidades que nos urgen para que los hombres encuentren el camino, la verdad y la vida, se hace un llamamiento de nuevo a las almas de buena voluntad para que se incorporen en sus respectivas parroquias a participar en las actividades de la Confraternidad de la Doctrina Cristiana, recomendada como hemos visto por los Pontífices de grato recuerdo y único medio de combatir la indiferencia en el medio ambiente que nos rodea.

Jesucristo nos ofrece las esperanzas eternas de su Reino que, según la Iglesia, es primero de verdad y vida, luego de Santidad y gracia y como consecuencia de ambas cosas, Reino de justicia, amor y paz. No les neguemos nuestra labor apostólica en la medida de nuestras fuerzas y circunstancias, dando el tiempo que podamos ofrecerle para esparcir la semilla de su Verdad de la cual dependen los anhelados frutos de Santidad, Justicia, Amor y Paz.

## El Irazú y sus Cenizas: Flagelo de Costa Rica

Por MANOLO REYES

Costa Rica... la bella nación centroamericana... ha venido ocupando los cintillos noticiosos mundiales en los últimos doce meses. En el corazón de esa nación un legendario volcán nombrado Irazú ha entrado nuevamente en erupción y se ha convertido en azote despiadado de los Costarricenses.

Y la peculiaridad que reviste su ataque está precisamente en que no es la lava la que produce constantes malos efectos, sino las cenizas que originan sus erupciones.

Cientos de miles de toneladas de ceniza han estado cubriendo grandes extensiones del territorio de Costa Rica, atacando distintos aspectos de la vida nacional, mientras el ciudadano se desplaza por las calles de esta nación con un pañuelo colocado sobre la boca y la nariz cuando el viento sopla desde el Irazú trayendo la destructora ceniza.

Algunas veces el volcán disminuye la intensidad de sus erupciones y turistas y nacionales, pueden acercarse a contemplar de cerca el cráter del Irazú.

Técnicos japoneses y de las Naciones Unidas han ido a Costa Rica con el fin de estudiar cómo combatir las cenizas que tanto han venido afectando a la vecina nación.

Pero nadie mejor para exponer los hechos sobre el volcán Irazú que quien como parte del pueblo de Costa Rica y como legislador ha tenido que afrontar sus erupciones y sus estragos. Por ello entrevistamos al Congresista Costarricense Carlos Manuel Guardia, que visitó Miami, en un viaje a los Estados Unidos, invitado por el Departamento de Estado. Y surge la primera pregunta:

—¿Desde cuándo ha estado peligrosamente en erupción el volcán Irazú?

A lo que el Congresista Guardia respondió: Desde el 15 de marzo de 1963.

—¿Cuál ha sido el resultado en víctimas de las erupciones del Irazú?

— Si acaso unas diez personas muertas pero muchas han perdido sus haberes y sus empleos a consecuencia de las inundaciones, producidas por el Río Reventado que arrastra ceniza y grandes piedras.

—¿Qué nos puede decir del impacto de estas erupciones sobre la vida nacional, la economía y el turismo de Costa Rica?

La economía del país en general está sufriendo muchísimo porque la ceniza destruye plantas, cultivos, animales, etc, y por lo tanto la principal fuente de riqueza como lo es el café ha mermado como en un cincuenta

por ciento. Las vacas y los repastos de las principales lecherías que se encontraban ubicadas en las cercanías del volcán Irazú han casi desaparecido, disminuyendo, así la producción de leche y sus derivados. Lo mismo pasa con las legumbres, frutas, huevos y otros artículos de principal consumo, elevando también el costo de la vida nacional.

En lo que respecta al turismo, si ha mermado la visita de aquellas personas que visitaban Costa Rica para disfrutar de su agradable clima, sus montañas y sus lugares de interés, por otro lado llegan muchos a observar las imponentes erupciones del volcán Irazú, especialmente en horas de la noche, y a tomar fotografías y películas de algo verdaderamente espectacular.

—¿Cómo ha reaccionado el pueblo y el gobierno de Costa Rica para combatir los efectos de las erupciones?

El pueblo en general ya se ha acostumbrado a "vivir con la ceniza" y coopera con el gobierno para mantener las ciudades limpias, han tenido una ayuda muy efectiva por parte del gobierno norteamericano el cual ha enviado alimento para el ganado que se encuentra en las fincas que han quedado casi sin pasto; dinero para la construcción de casas para los que han sido evacuados de los lugares peligrosos por las inundaciones causadas por la ceniza que obstruye los ríos y éstos se desbordan; alimento para los que han perdido sus hogares a consecuencia de la ceniza o la inundación; el



El Volcán Despierta Curiosidad en el Pueblo

pueblo norteamericano también ha ayudado con dinero en efectivo para los perjudicados, etc. El gobierno de Costa Rica está facilitando el desarrollo de nuevas industrias de parte de costarricenses y extranjeros para contrarrestar las entradas que han disminuido por las pérdidas en la agricultura.

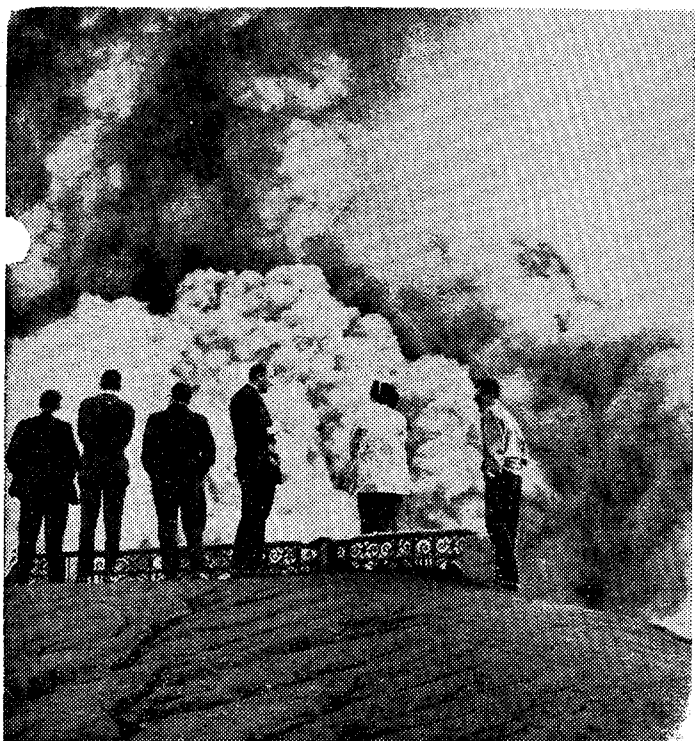
Hasta aquí la entrevista que le hicimos al Congresista de Costa Rica Carlos Manuel Guardia que fue rubricada con un fuerte apretón de manos y el deseo ferviente de que el azote del volcán Irazú finalice.

Una de las zonas más fuertemente afectadas por el Irazú ha sido la ciudad de Cartago, con una población de

20,000 habitantes. En el último mes de Diciembre sufrió una violenta inundación donde nueve personas perdieron la vida y cinco mil quedaron sin hogar.

La Agencia Mundial de Ayuda patrocinada por los Católicos de Estados Unidos envió miles de libras de trigo, harina y ropas a los damnificados.

Lo cierto es que a pesar del tiempo transcurrido desde que el Volcán Irazú entró nuevamente en actividad no se ha podido hallar aún una solución a este complejo problema que presenta la naturaleza, y mientras, el pueblo de Costa Rica ha dado pruebas una vez más de su pujanza, su estoicismo y su constancia.



Impresionante columna de humo y ceniza



# Quisiera Saber . . .

## Por Qué "Idolotramos" Imágenes

Acabo de hablar con un amigo protestante, que me ha estado recriminando el que nosotros vayamos a un stadium a "adorar" a la Virgen del Cobre. Aunque yo se que no es a la imagen a la que rendimos culto ni a la que dirigimos nuestras plegarias, le agradecería que me ofrezca argumentos sólidos para rebatir esas acusaciones.

Una de las más extrañas tradiciones protestantes, heredadas de algunos de los fundadores del protestantismo hasta nuestro tiempo es cierta acusación violenta al uso de símbolos materiales de recordatorios y objetos en las prácticas de la religión. La razón generalmente esgrimida contra ese uso es la acusación de idolatría pues equivale, — dicen — a rendir culto y adoración a objetos materiales. Cuánta ignorancia se encierra en esta suposición se verá por la exposición de las razones por las cuales los católicos usamos tales signos materiales en nuestra religión. La primera razón consiste en que el hombre hecho como está de cuerpo y alma, necesita valerse de recordatorios visibles y tangibles de las realidades espirituales que son invisibles e intangibles. En realidad, no hay una sola idea sobre la realidad exterior, sea del orden material del espiritual, que no nos venga a través de la actividad de nuestros sentidos corporales.

Si nuestros ojos no tienen delante un recordatorio de Dios, muy difícilmente podrá el alma pensar en Dios. Así mismo, si no tenemos cuadros, imágenes, y representaciones de los santos que nos precedieron en la vida, será un hecho excepcional el de dirigir nuestra mente a su recuerdo. Esta es la primera finalidad que mueve a los católicos a usar medallas, pinturas, imágenes o símbolos; la de elevarse al recuerdo de las realidades invisibles del mundo del espíritu, por medio de signos exteriores. Es esta misma finalidad la que mueve a una persona a conservar una fotografía o un recuerdo de su difunta madre para guardar constantemente su memoria, conservar siempre ante su vista el recuerdo de ella.

La segunda razón es que por el uso de las imágenes reconocemos, entre otros poderes, el que tiene la Iglesia, concedido por Cristo, de bendecir estos objetos con el fin de proponerlos a los fieles como medios autorizados oficialmente para despertar la piedad y devoción y, a la vez, de enriquecerlo con indulgencias, es decir conferir a quienes los usan debidamente una participación en los méritos superabundantes de Jesucristo, de María Santísima y de los Santos.

Los católicos creemos que al obrar así los pontífices no hacen otra cosa que cumplir con la facultad concedida por Cristo al primer Papa, San Pedro, con las palabras: "todo lo que atares sobre la tierra será también atado en el cielo; todo lo que desatares sobre la tierra, será también desatado en el cielo".

En cuanto al peligro de idolatría o de superstición que tiene el uso de objetos materiales en el culto, lo ha reconocido la misma Iglesia, y por ello ha dictado numerosas leyes que prohíben estrictamente toda práctica que se incline a estos dos pecados. Y en esta, como en muchas prácticas buenas, no se puede propugnar la total abolición, a causa de ciertos abusos o desviaciones. El uso de objetos religiosos es tan necesario y provechoso para el pueblo lleno de sensibilidad, que nadie aprobaría que fuese condenado.

## Compruebe sus Conocimientos

- 1 — El Concilio de Trento, en 1545 fue convocado para: a) Definir la Divinidad del Espíritu Santo, b) Proclamar la maternidad divina de la Virgen María, c) Contrarrestar el desarrollo del Protestantismo, d) Organizar las Cruzadas.
- 2 — Las reliquias del pesebre de Belén se conservan en: a) La Catedral de Milán, b) La Basílica de San Pedro, en Roma, c) Notre Dame de París, d) Basílica de Santa María, la Mayor, en Roma.
- 3 — La fundadora de la orden de Religiosas Ursulinas fue: a) Santa Rosa de Lima, b) Santa Angela de Merici, c) Santa Teresa de Avila, d) Santa Margarita María de Alacoque.
- 4 — El primer país en que se usó la música de órgano en la Iglesia fue: a) España, b) Italia, c) Francia, d) Alemania.

RESPUESTAS: 1—c; 2—d; 3—b; 4—a.

## LA CONSIGNA: Invita a tu Vecino Americano

# Presentarán Mañana "Añorada Cuba" Narrada en Inglés

El reclamo popular de la revista musical de carácter patriótico "Añorada Cuba", ha sido tan extraordinario, que prácticamente las entradas a los distintos festivales se han agotado poco después de ponerse a la venta, a pesar de que se han vendido ya más de cincuenta mil entradas, desde su debut.

Las próximas presentaciones se llevarán a cabo mañana sábado a las ocho de la noche, y el domingo en matiné a las tres de la tarde y a las ocho de la noche.

La función del sábado en la noche es dedicada al público norteamericano, y explicada totalmente en inglés, con

la finalidad de que los cubanos o latinoamericanos que residen en esta área, inviten o estimulen a sus amigos americanos, para que vean el espectáculo, representativo de la cultura musical del pueblo cubano. Esa función es patrocinada por la Diócesis de Miami y dedicada a beneficio del

Centro Hispano Católico que tanta ayuda ha prestado a los refugiados, en todos los órdenes. Las entradas para esta función, bajo la administración de la Diócesis, valen un dólar, y están a la venta en el Dade County Auditorium, en el Centro Hispano Católico, en el Colegio de La Salle, y el Colegio La Inmaculada

## Cántico del Amor en el Matrimonio. — El Amor Todo lo Sobrelleva

Por Fr. Angel Villaronga

"El amor todo lo sobrelleva", sigue diciendo San Pablo. Una de las notas distintivas del amor es hacer ligera la carga y suave el yugo. Lo es hablando del amor de Dios. Tómense las vidas de los santos. Léanse los postreros momentos de los mártires. Véanse las almas grandes que conocemos, madres santas, misioneros abnegados, obreros cristianos, religiosas víctimas. Así es el amor de Dios. Y así, en igual textura, debe ser el amor de los esposos.

### LA FAMILIA, HOY

El amor todo lo sobrelleva... Pero ¿es que hay algo que sobrellevar en un estado de vida a cuyo pórtico de entrada le han dado el poético nombre de "luna de miel"?

Hay una hermosa fórmula para bendecir el matrimonio en el ritual romano. No es muy conocida de los latinos, porque para sus matrimonios se ha empleado, normalmen-

te el ritual toledano, que difiere un poco. La fórmula romana conjuga en un alarde de contrastes — luz y sombras, noche y día — la realidad de la vida.

"Yo, N. quiero tomar por esposa a N., a quien guardaré de hoy en adelante, así en la dicha como en la desgracia, lo mismo en la pobreza que en la riqueza, tanto en el dolor cuanto en la alegría, hasta que la muerte nos separe"... El y ella repiten, individualmente, estas palabras.

Pero, honradamente, cuántos novios en sus galas nupciales, radiantes en su juventud y en las luces del templo, y ante un altar que aunque preparado para un sacrificio incruento, el de Cristo víctima, luce sus más finos atavíos para la ceremonia sagrada, cuantos son los que en realidad piensan en la "desgracia", la "pobreza", el "dolor", y la "muerte" de la fórmula preciosa?

La vida es un banquete de felicidad, alegría, ilusión y amor, y los recién estrenados esposos, se sientan por pri-

mera vez ante esa maravillosa, curiosos, espectan

Hablando de mesas y banquetes, me viene a la mente algo que leí en alguna parte; en el comedor de una abadía benedictina de Italia, hay una hermosa escultura labrada en piedra y subrayada por una leyenda escrita en latín. La escultura, dos coronas entrelazadas, una de rosas y otra de espinas. La leyenda, en español dice así: "La una no va sin la otra". Con las espinas, las rosas. Con las rosas, las espinas. También en el amor conyugal. También en la vida de cada día.

El escocor puede venir de diversos ángulos: del exterior y del interior; del ambiente y del carácter; de los hijos y de los suegros. Puede venir de la vida misma. Cuando ella llama a la puerta envuelta en ropajes con los que nunca se había contado y que por lo tanto, no se esperaban. Puede venir de imponderables, difíciles de catalogar, difíciles de reducir a especie o individuo.

Pero cualquiera que sea la carga, como quiera que pese el yugo, también para el matrimonio el apóstol dijo su palabra: "el amor todo lo sobrelleva".

### HABLANDO A LA JUVENTUD

## El Valor de la Amistad

Uno de los tesoros más preciados que puede tener el ser humano es la amistad.

Un amigo sincero resume en su sacrificio y ayuda por el solo hecho de dar, sin esperar recompensa por ello. Las amistades pueden surgir en cualquier instante en los caminos de la vida. Pero las que más profundas raíces tienen son aquellas que se hacen en el inicio de nuestras vidas.

Claro está que en edad temprana no se tiene carácter o experiencia suficiente para valorar en toda su extensión las amistades que se inician. Pero casi sin que el niño o jovencito se de cuenta, el se va asociando y uniendo con niños y jovencitos de su misma manera de ser. Y con el correr de los años, estos amigos, niños de hoy, serán hermanos en el mañana.

Por eso los niños y jovencitos que lean este escrito, deben mantener las buenas

amistades que tienen. Y esto exige desde ahora sacrificios y ayuda.

Si tu amigo quiere tu guante de pelota, o tu escopeta, o tu bicicleta, préstasela, que el luego te prestará las cosas que el tiene y que a ti te gustan. No peles, no riñas con el. Trátalo siempre bien, con afecto, con verdadero sentimiento de amigo. Si el quiere estudiar contigo una lección que ya tu sabes, hazlo, ayúdalo, que a la vez a ti te servirá de repaso. Así, poco a poco, los días transcurrirán y con el paso de los años ambos, tu y el, respectivamente habrán ganado un amigo.

Quizas ahora, por tus pocos años, no sepas el verdadero valor de la amistad. Pero cuantos hay en este mundo que aún en el bullicio de las ciudades y en el pináculo de la gloria o de la fama, miran en derredor y están solos, completamente solos, porque no tienen en esta tierra un verdadero amigo. M.R.

## Amplíase Obra Social Salesiana Para la Niñez Costarricense

### Clausuran Cursillo

El Noveno Cursillo de Cristiandad para mujeres está celebrándose en este momento en el local de Opa-Locka, con la participación de un nutrido grupo de Miami y de estudiantes de la Universidad de la Florida, en Gainesville.

El Padre Miguel de Arrillaga, director diocesano de Cursillos informa que la clausura tendrá efecto el domingo 27 a las 6:30 p.m. en la iglesia del Corpus Christi, seguida de una misa de comunión general.

Una obra de asistencia social de gran envergadura en la república centroamericana de Costa Rica, la obra María Auxiliadora, con orfanato y colegio gratuito y dando completa atención a más de 200 niños, está ahora en vías de expansión, construyendo nuevos salones y nueva capilla, atendida por religiosas salesianas, la Obra de María Auxiliadora en Costa Rica es dirigida por Sor María Romero, que al mismo tiempo que vela por la educación y alimentación de sus pequeños, cuida personalmente de las obras de construcción de los nuevos edificios, que darán cabida a un número mayor de niños.

## Misas los Domingos con Sermón en Español

- |   |  |
|---|--|
| ST MICHAEL, 2931 W. Flagler St., Miami—10 a.m. y 6 p.m.                           | SAN JUAN APOSTOL, 451 E. 4 Ave., Hialeah — 12:55 p.m.                                |
| STS. PETER AND PAUL, 900 SW 26 Road, Miami — 12:55, 5:30 y 7:30.                  | ST DOMINIC, N.W. 7 St y 59 Ave. — 11 a.m.  |
| CORPUS CHRISTI, 3230 NW 7th Ave., Miami — 10 a.m. 12:55 y 5:30 p.m.               | ST. BRENDAN, 37 Ave. y 32 St. S.W., Miami — 6:30 p.m.                                |
| CAPILLA DEL NORTHSIDE, Northside Shopping Center 79 St. y 29 Ave., NW — 5:30 p.m. | SAN JUAN BOSCO, 1301 Flagler St. — 7, 8:30, 10, 11, 11:30 a.m., 12:55, 6 y 7:30 p.m. |
| ST HUGH, Royal Road y Main Highway.—5:30 p.m.                                     | Gesu, 118 NE 2 St.—5:30 PM   |
| LITTLE FLOWER, 1270 Anastasia Ave. Coral Gables — 9 a.m. y 12:30 p.m.             | ST. VINCENT DE PAUL, Miami Central High Sch 9 Calle y 17 Ave. N.W. — 12:15 P.M.      |
| INMACULADA CONCEPCION, 68 W 42 Place, Hialeah. — 11:30 a.m.                       |  |

## VEA Y ESCUCHE NEWS EN ESPAÑOL

Con Manolo Reyes

DE LUNES A SABADO

A TRAVES DE WTVJ, CANAL 4

A LA 1 A.M. (DESPUES DE LA ULTIMA PELICULA) Y A LAS 6:45 DE LA MAÑANA



# Only LaSalle Wins In Diocese Hi School Grid Games

By JACK HOUGHTLING

All eight of the diocese's high school football squads go into action this week — hopeful that the results will be better than last week's opening round that saw only LaSalle come out a winner.

LaSalle topped Fort Lauderdale St. Thomas, 36-6, in a game that was bound to see a diocesan team as a winner.

LaSalle will try to make it two in a row this afternoon, facing Miami Military Academy at 3:15 at the Kaydets field.

Cardinal Newman of West Palm Beach will be the last diocese school to open its season, the Crusaders facing Jupiter (1-0) tonight in West Palm Beach.

First team to see action this week was Chaminade, which was to play Fort Lauderdale Nova on Wednesday night.

Thursday night, St. Thomas was to face Fort Lauderdale Northeast while the rest of the schools play today, tonight, and Saturday.

## AFTERNOON GAME

The card has Fort Lauderdale Cardinal Gibbons meeting Pine Crest at Holiday Park in Lauderdale in an afternoon game, Archbishop Curley meeting Hialeah at Miami's Junior College Stadium and Christopher Columbus journeying to Key West.

Saturday night has Fort Pierce Central Catholic as host to Alva.

In the first weekend of action, Chaminade lost in the final three minutes of play to Miami Central, 19-18, Fort Pierce Central Catholic was nipped, 7-6, by Lake Placid;

## The Voice Of Sports

Curley, after holding a brief 6-0 lead, lost to Palmetto, 27-6; Columbus dueling defending state champion Coral Gables to a 0-0 tie for three quarters before losing 13-0, and Cardinal Gibbons was blanked by Florida Air Academy, 18-0, on three fourth quarter touchdowns.

LaSalle spread its scoring honors widely in the triumph over St. Thomas with five different players figuring in the touchdown tally.

Carlos Ziegenhirt, moved from guard to halfback, scored on an eight-yard run and was followed by Jack Maro on a seven-yard run, Bob Koziol on a one-yard run, Bob Diedrich on a 29 yard pass from Bob Ehrman and Harley Miller on a 11-yard pass, also from Ehrman.

In addition, Koziol had an 80-yard touchdown run on a punt return and a 41-yard touchdown pass recalled because of penalties.

St. Thomas got its lone score in the final moments of play on a seven-yard screen pass from Jack Kirby to Tom McCleary.

## FIRST PLACE

The victory put LaSalle in first place in both the South Atlantic Conference and the A-4 region race.

"We were pretty lucky to come out as well as we did," said LaSalle coach Gil Verderber, after studying the game films. "We had a lot of lucky breaks."

Chaminade built up a 12-0 lead in the first quarter on a pair of touchdowns by Jack Garner, one for one yard and the other for 33. However, with

Chaminade leading 18-13 in the fourth quarter, Central quarterback Ralph Angulo hit Stan Parks with a pass down the sideline for a touchdown play

that covered 74 yards and the winning score.

Fort Pierce Central Catholic's heart-breaking 7-6 loss to Lake Placid merely ended a long night of misfortune for the Rams as CC had a 14-yard touchdown pass called back a sure-thing touchdown pass dropped in the end zone, a drive stall at the Lake Placid six-inch line and another end at the 15 with three seconds left to play.

Central Catholic got its touchdown in the fourth period on a 43 yard drive climaxed by Hank Salzler's 36 and two-yard passes to Jack Kelly, the latter for the score.

Cardinal Gibbons, playing without its ace quarterback Jimmy Gurzynski, injured earlier in the week, could not muster a sustained drive of its own, although it rushed the Air Academy on the ground, 97 to 59, and could not stop the passing of Roger Basile. The Cadets scored on a 24 yard pass and on two Gibbons miscues, an 11-yard run with a blocked kick and a 46 yard run with a fumble.

Underrated Columbus battled on even terms with mighty Coral Gables for three quarters before a pass interference call gave the Gables the chance it needed. The Cavaliers moved 40 yards after the penalty for their first touchdown and then came right back to go 54 yards for another score. The 94 yards accounted for but 61 yards of the Gables offense, stymied so completely by the Columbus defense.

Columbus outgained the Cavaliers in offense, 162-155, but outside of a second period drive that saw a Columbus fumble recovered in the Gables end zone by one of the Cavaliers, couldn't threaten.

Quarterback Lou Pytel, only a sophomore, was an offensive standout for the Explorers while Joe Flaherty and Todd Freeman were stars in the line.

Curley scored first on a nine-yard pass from quarterback Rene Torrado to end Greg Golding in its battle with Palmetto but after that it was all Palmetto.

With the Panther defense keeping the pressure on Torrado and the Curley inexperienced line unable to open holes, Palmetto controlled play throughout the second half.

## Olympic Pamphlet Set On Catholic Services

TOKYO (NC) — The thousands of Catholic athletes and tourists who will come here in October for the World Olympic Games need not worry about religious facilities.

The Catholic Olympic Committee is publishing a pamphlet giving detailed information together with a map showing the location of places where Sunday and daily Masses are celebrated, giving languages in which confessions are heard and sermons preached.

In addition, a Catholic information center will be set up in the building of the National

## Catholic Collegians Qualify For U.S. Olympic Team

By CHUCK JOHNSON

LOS ANGELES (NC) — Catholic college track and field stars, past and present, turned in sparkling performances in the final U.S. Olympic team trials to qualify for the Oct. 10 to 24 games at Tokyo.

Hammer thrower Harold Connolly (Boston College alumnus) and hop, step and jumper Ira Davis, (ex-La Salle College Philadelphia) both won their specialties, just as each had done in the first team trials at New York in early summer. It'll be the third Olympics for both.

Paul Drayton, 1962 Villanova (Pa.) University grad and now in the U.S. Army, pulled the No. 1 surprise of the two-day trials, winning the 200-meter dash in 20.4.

He stumbled two yards from the finish line, but vanquished both Bob Hayes and Henry Carr, the recognized "fastest humans" and world record-holders at the 100 yard and 200 meter sprints, respectively. His time eclipsed the Olympic games record of 20.5 set by Italy's Livio Berruti in 1960 at Rome.

Red-haired Tom O'Hara, Loyola of Chicago's just-graduated middle-distance hero and world record-holder at one mile indoors, ran a second to elongated Dyrrol Burleson in the 1,500 meter run.

Boxed coming off the last turn, the 5-foot-9, 130-pounder swerved into the clear in mid-stretch and finished two strides behind Burleson, with 17-year-old Kansas schoolboy, Jim Ryan,

another five yards behind.

O'Hara figures he will need quick tempo the entire distance to wear down Burleson and New Zealand's Peter Snell, the outdoor mile world record holder, to have a good crack at the gold medal in Tokyo.

Tom Farrell of St. John's in New York City, a shorty among the 800-meter giants, staged a ferocious rally in the stretch to finish second behind Morgan Groth and qualify for the trip to Tokyo. The spirited Redman, who still has another season of eligibility at St. John's, had to circle the entire field coming off the final curve to qualify.

Scholarly Jerry Seibert of St. Mary's parish in Willets, Calif., a graduate physicist at University of California and veteran of the Rome Games, finished third. Winner of the initial Olympic Trials at New York, Seibert had been battling flu and cold bugs the week of the trials.

Vic Zwolak, also a Villanova grad, who was the 1964 NCAA steeplechase champion, finished second to veteran campaigner George Young in the exhausting 3,000-meter water jump event.

Lanky Phil Shinnick of Washington University, an alumnus of Gonzaga Prep in Spokane, Wash., was a surprise qualifier in the long jump. He finished third with the longest leap of his life, 26-feet 3/2 inches. Ralph Boston, the winner, eclipsed his own world record with a jump of 27-feet 4 1/2-inches.

Catholic Committee of Japan — 10, Rokubancho, Chiyoda-ku, Tokyo.

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# News From High Schools In The Diocese

## CURLEY

By ORLANDO BARRETO

The Dean of Boys at Archbishop Curley High School, Brother Martinian Wilson, C.S.C., announced last week this year's enrollment. There are 581 students enrolled at Curley: 152 Seniors; 110 Juniors; 137 Sophomores; and 182 Freshmen.

Several additions have been added to this year's faculty. The new Brothers are: Brother Victorian Florkowski, C.S.C. who teaches mechanical drawing and math; Brother William May, C.S.C. who is director of studies and guidance and teaches government and religion; Brother Michael Adams, C.S.C., director of student activities and instructor in religion and English; and Brother Edward Leyden, C.S.C., government and English teacher.

New laymen on the faculty include: Paul Comeau, assistant football and basketball coach, and an instructor in English; and James Husk, assistant football and track coach and instructor in U. S. history.

Last week it was announced by the director of studies and guidance, Brother William May, C.S.C., that Richard Sznurkowski, Louis Teske, and Thomas Tatarallo have been named semifinalists in the National Merit Scholarship Program. The qualifying examination was taken last March.

On Sept. 17, Curley students elected their homeroom representatives and alternates. The elected representatives are: Bob Walsh, Steve Gustafson, Charles Jones, Robert Hayek, Thomas Kokenge, David McGriff, John Dryden, George Vuturo, Victor Vergne, Vincent Priore, and Joseph Ortiz.

The Student Council, under the direction of President Jim Kushlan, has been conducting its first important program of the year — the Orientation Program.

The freshmen were welcomed in an assembly and then divided into groups under the direction of a senior who was to serve as their big Brother. The Big Brothers were: Jim Kushlan, Mark Silverio, Rene Torrado, Jim Schortemeyer, Ken Williams, Gregg Golding, Ron Young, Orlando Barreto, Jim Concannon, Don Berry, Peter McEachern, and Paul Zilioli.

They provided the Freshmen with information on school cheers, songs, and other practices. The Frosh Initiation began Monday and ended last night.

The Curley football team co-captains are Don Berry and Rene Torrado. The school year so far has enjoyed tremendous school spirit led mostly by the upper classmen. The Knights were stunned slightly by a 27-6 loss to Palmetto but were well prepared against Hialeah last night.

The Knights of St. Joseph, the school sodality, have added another work to their busy program. Members now help serve food on Sundays during lunch



**PALM BEACH Junior College Newman Club members are shown during the Fall reception with Father Dambrauskas, and Miss Sigg, standing, one of the Teresians who staff the center which includes two buildings providing small chapel, reading rooms and lounge.**

time at the Camillus House in downtown Miami.

The Science Club held its election of officers last week. The new officers are: Ed Damich, president; Francis Toto, vice president; Mike Murnane, secretary; Ben Sgambati, treasurer; and Frank Bucitil, librarian.

## AQUINAS

By CINDY BLUMENFELD

**FORT LAUDERDALE** — Successful Saint Thomas Aquinas High School students, Elizabeth McAnulty and Stephen Gehl, seniors, achieved recognition as semi-finalists in the National Merit Scholarship Qualifying Test.

The test, taken last year qualifies both students to advance further in the Merit program for scholarship consideration.

Steve Gehl, the son of Mr. and Mrs. Frank H. Gehl, 1131 Wyoming Ave., is planning on a career in Metallurgical Engineering. A future sociology major, Mary McAnulty is the daughter of Mr. and Mrs. Edward F. McAnulty, 520 SW 22 Ave., Fort Lauderdale.

The National Honor Society of Saint Thomas Aquinas is continuing the tutoring program started last year. Members instruct those students who need help in their studies upon recommendation by their teacher.

Smiles greeted the photographer's camera as seniors at Aquinas had their portraits taken. These pictures will be used in the '65 Aquinas yearbook.

"Fight team fight" rings through the school as Aquinas cheerleaders encourage student pep and spirit to kick off the first game of the season, Sept. 18.

The girls include Pattie Brownell, captain, and Lynn Chase, co-captain, with Barbara Barret, Nancy Gore, Terry Queto, Diane King, Nancy Campbell, and Cindy Blumenfeld.

Welcome new additions to the Aquinas faculty include Sister Marie Judith, Sister Bertrand Marie and Mr. Jawinski of the English department. Mr. Morris, Mr. Malone, and Sister Rudolph concentrate their abilities in the math department, while Mr. Vega and Mr. Fluerant instruct students in the language department. Mr. Fleurant teaches the newly offered French course.

Mr. Gallagher gives his support to the history and art departments, and Sister Therese Margaret teaches in the Science department.

## NOTRE DAME

By ANGELA ASSALONE

Student Council Installation took place at Notre Dame Academy, last week.

Children of Mary officers, Mission Club representatives, and the Madonna and the Courier editors received their respective insignia from principal, Mother Marie Stanislaus, I.H.M.

Mary Fortino, '64 vice-president of NDA, stressed in her address to the girls the importance of cooperation and unity for a successful school year.

In speaking to the faculty and to the student body, Father Gregory Fleischer O.S.B. emphasized the importance of true Christian leadership not only in a school but also in the world at large.

★ ★ ★

Vincent J. O'Neill, vice president of the National Board of Junior Achievement directors and prominent banker in the Greater Miami Area, was guest speaker at a special assembly held in the school cafeteria.

The purpose of Mr. O'Neill's visit was to explain the Junior Achievement Program.

The accompanying guest speaker, Richard Dunn, enumerated the many benefits derived from membership in Junior Achievement.

Mr. Dunn is an outstanding Junior Achiever, sophomore at

Notre Dame University, and former winner of the Salesman-of-the-Year Award. Both he and Mr. O'Neill stressed the program's theme — "learning by doing."

The Spanish Club announced its results of new officers. The new officers are: president, Jacqueline Attinello; vice president, Marcia Benedict; secretary, Frances Thomas; treasurer, Barbara Annis; and activities chairman, Katherine Ponce.

## PACE

By MARYANN FLYNN and KEVIN O'BRIEN

Among the new faculty members being welcomed to the staff at Monsignor Pace High School this year is Father Donald F. X. Connolly, assistant pastor of St. Bartholomew parish, Miramar.

Father Connolly is our supervising principal and Father Louis C. Roberts is on a leave of absence. Father Connolly teaches boys' religion, and conducts a general religion class for the girls' student body once a week. Meanwhile, Father Roberts is being remembered in the prayers of all the students.

Student Council inaugurated a week-long paper drive to raise funds for the furnishings of our new private chapel. The chapel was erected by partitions adjoining the library in the cafeteria.

Another new building is also being constructed adjacent to the boys' section. This will provide an additional seven classrooms to be ready for occupancy in the coming weeks.

A new educational trend is being used for the first time at Pace High School — educational TV. All science and history classes are benefitting from this new program. The television sets were purchased with funds earned by the Drama Club's productions last year.

Forensic, Glee, and Pep Clubs held their initial meetings last week. Attendance was remark-

ably high and all members are anxious to make great achievements this year.

A Back to School Dance was held last Saturday in the cafeteria. Music was provided by the "Intruders", a newly formed quintet of Pace Students. Members include Bob Murcagliano, Don Borgoise, Dennis Pence, Larry Lumbango, and Jerry O'Donald.

## COLUMBUS

By WARD KEARNEY

The new school year has gotten under way as Brother Benedict Henry, F.M.S. principal, welcomed the largest freshmen class and the several new members of the faculty to Christopher Columbus High School.

The new freshmen are becoming accustomed to their new roles of high school students and are being swept into the tremendous spirit which is a traditional part of the life at Columbus.

The new freshmen are becoming accustomed to their new teacher of English and Religion; Brother Alloysius Damiam, Spanish and Religion teacher; Mr. Proulx for English; Mr. Martinez in the Science Department; Doctor Monturi, also a member of the Scient Department; and Mr. Frank Vitale, teacher of Business Methods and Head Football Coach. We welcome these new additions to our faculty.

The staff of the Columbus newspaper, "The Log," has been selected and has already begun to get the first edition ready for the press.

The Editor is Gregory Bales-trero and he is assisted by Pat Moore, Barry Flynn, Jerry Kozak, Jim Moore, and Herbert Pablo.

The Student Council looks forward to a year of achievement in their aims and activities.

The officers include: president, Norman Manasa; vice president, Nelson Mashour; corresponding secretary, John Bevilacqua; treasurer, John Horton; and recording secretary, Neil O'Brien.

Their first activity was a dance in the school cafeteria on Saturday, Sept. 19.

Officers of the Forensic Club were elected last week. The new officers include: Ward Kearney, president; Jim Moore, vice president; Nelson Mashour, treasurer; and Chris Pratt, secretary.

The Columbus Explorers followed by five busloads of loyal fans, will travel to Key West tonight to face the Conchs of Key West High. According to Coach Vitale this year's squad is extremely spirited.

This statement was proven last week as the team held highly touted and state champion Coral Gables on even terms for over three quarters before losing a narrow decision.

## GIBBONS

**FORT LAUDERDALE** — The 1964-65 school year at Cardinal Gibbons High School was dedicated at the traditional Mass

in honor of the Holy Spirit on Sept. 3.

The Student Council headed by Dick Ott and Maureen Fox, presidents; Tom Ansbro and Susan Peterson, vice presidents; Charlie Zappala and Marya Yates, secretaries; and Ed McGee and Beth Roffleson, treasurers, initiated this year's social activities with an opening dance for all returning sophomores, juniors and seniors on Sept. 5.

Along with the advent of a new year, came the induction ceremonies of the girls Senior class Sept. 18.

The class officers, Pat Cosier, president; Pat English, vice president; Ellie Lavley, secretary; and Sandy Mehner, treasurer, along with the rest of the senior girls, were pinned with the traditional red and white ribbon which will distinguish the status of the Senior Class.

All clubs were represented by the president or a member of the particular group. Each gave a description of the activities of her club for the benefit of all prospective members.

The boys are currently electing class officers. Results of these elections will be posted sometime this week.

Various freshmen "welcome" activities are going on at CGH. The girls were honored at a "Hobo" party given by the senior girls on Sept. 18.

## CARROLLTON

By SUSAN GLENN

On Tuesday, Sept. 13, Carrollton opened its doors to 206 girls.

The first day was filled with excitement as students and the faculty greeted each other and told of their summer experiences.

Opening ceremonies, presided over by Reverend Mother Levis, were followed by regular classes for the remainder of the day.

The first taste of the new schedules, and introductions to our new students and teachers marked the beginning of what we hope to be a fruitful school year.

The school welcomed four members to the lay faculty, increasing its number to 11. Mrs. Scott Vay came to us after teaching at Miss Fine's School in Princeton, N. J.

Miss Patricia Stack is the head of our new science department. Miss Marta Garcia and Miss Carla Atkins are also welcome additions to our family at Carrollton.

This year we have initiated a new program which will present to the older girls and their friends entertaining and thought provoking movies.

The first film, "Citizen Kane," was viewed by students before school opened, and we are looking forward to "Intruder in the Dust" which will be shown this Friday evening.

The program was designed to develop appreciation in artistic and stimulating movies.



# Weekend Retreat Set For Catholic Scouts In Diocese

A weekend outdoor retreat for Catholic Boy Scouts in the Diocese will be held Friday, Saturday and Sunday, Oct. 16-18, on the grounds of Monsignor Pace High School, 15600 NW 32nd Ave., Opa-locka.

This will be the third annual outdoor retreat held for Catholic Scouts in the Diocese.

Last year an estimated 300 Scouts attended a retreat which also was held at Msgr. Pace High School.

Paul Brick, chairman of publicity for the Scout Retreat and

## IMMACULATA

## LA SALLE

By JOAN McCAUGHAN

Enrichment courses at Immaculata Academy got off to a start on Wednesday, Sept. 16. These courses provide students with an opportunity to increase their knowledge in the fields of science, music, speech and drama.

Those students who do not wish to take an enrichment course, which are from 2:30 to 3 p.m. every day, remain in study hall.

Officers for the Freshmen class were elected this past week.

They are: president, Luerecia Perez; vice president Maria Elena Mendez; secretary, Joanne Brennan; treasurer, Barbara Sparks.

The new presidents of the various clubs at Immaculata are: Glee Club, Susan Shropshire; Paramedical Club, Elizabeth Monroe; Forensic League, Jonelle Jerram; Science Club, Daryl O'Connor; and Drama Club, Theresa Squarcia.

Immaculata - LaSalle received the Catholic Scholastic Press Association's evaluation of the 1964 Signum.

The yearbook achieved highest honors, 755 points out of a possible 1,000 points.

This was 45 points short of the 800 points needed to achieve All Catholic. The cover and end sheets of the 1964 Signum were rated as excellent.

The LaSalle High football team scored a decisive victory last Friday night in their opening football game against St. Thomas Aquinas. The final score was 33-6.

The Royals were backed by a great amount of spirit in the form of cheering fans. A pep rally was held Friday afternoon to boost the school spirit and team was introduced to the student body.

LaSalle's next game is at 3:15 p.m. today (Friday) against Miami Military Academy.

The uniforms for the school band have arrived and will be given out this week.

This year about 10 boys have become active members in the Glee Club, previously an all-girl organization, to add a deeper range of voices.

a member of the Diocesan Committee on Catholic Scouting, said that all Catholic Scouts including those who are members of Catholic units and those who are members of non-Catholic sponsored units, are invited to attend the retreat.

Any individual Scout or Scout unit wishing to attend the re-

## LOURDES

By KATHLEEN McMANUS

Last week's report stated the situation of Lourdes Academy; however, the future holds more promising facts.

In the near future, the Diocese of Miami will add a new high school building to its large list of Catholic high schools.

Students attending the present Lourdes are eagerly awaiting their new school.

They are hoping and praying that they will be able to move in sometime soon, possibly March or April of 1965. To start with, there will be 11 rooms in all.

A cafeteria is not planned yet; but a Snack Bar is. There is to be a lovely physical education department; which is to be very large and also quite modern. Most of the details are not known.

In anticipation, school seals are now in the making. However, there is to be a charm with L. A. engraved on it; which is expected to be most exclusive. Also, and most important of all, Lourdes' girls are sincerely wishing for the possibility of a ground-breaking ceremony.

## MADONNA

By ROSEMARY BARONE

The Forensic League election results at Madonna Academy are Kathy Lunney, president; Barbara Gortych, vice president; Sandy Cipolloni, secretary treasurer, and Marie Myers, corresponding secretary.

Class representatives were chosen from each homeroom. They are Senior A, Paula Choflet, president; Terry King, vice president; Ellen Amoroso, secretary treasurer, and Senior B, Nancy Meehan, president; Elaine Raymond, vice president, and Mary McDevitt, secretary treasurer. Junior A representatives are Barbara Gortych, president; Toby Bruel, vice president; Barbara Johnson, secretary treasurer. Junior B representatives are Debbie Tenore, president; Sharon Strohmenger, vice president; Jane Maggio, secretary treasurer.

The sophomore officers are Chris Ahern, president; Janet Gerace, vice president; Janet Keys, secretary treasurer for sophomore A and Trish Sepielli, president; Rosemarie Sailors, vice president; Patty Sabatino, secretary treasurer for sophomore B.

retreat is asked to contact Tom Gato, 14600 NW 13th Ave., Miami, Telephone No. 681-5386.

Deadline for registering for the retreat is Oct. 2.

Each unit attending the retreat will camp out in an assigned area under its own adult

## ASSUMPTION

By MAE BENNETT  
And PAT VALLE

On Monday and Wednesday, Sept. 14 and 16, the Academy of the Assumption held tryouts for its volleyball varsity team.

The students have always been proud of their team and are sure that this year will be no different.

The tentative schedule is:  
Oct. 12 at St. Patrick's  
Oct. 14 at Gibbon's  
Oct. 19 at Madonna  
Oct. 21 at Assumption against Monsignor Pace

Oct. 26 at Assumption against St. Thomas.

On Tuesday, Sept. 15, in the science laboratory, Assumption welcomed the members of its newest club, the Science Club.

The aim of the club is to promote an interest in science and, in particular, to prepare entries for the Science Fair.

Officers will be elected at the next meeting and the club will settle down to the business at hand.

leadership. Dick Snowberger and Joe Andrasko will supervise arrangements at the campouts.

Further information on the retreat may be obtained by Mrs. Andrasko at 271-3988 or Mr. Snowberger at NA 1-7931.

Check-in for the Scout retreat will begin at 5 p.m. Friday, Oct. 16. The use of charcoal for cooking is recommended by Scout officials planning the retreat.

Each Scout attending the retreat will be awarded an emblem along with a Unit ribbon.

In commenting on the advantages of attending the retreat, Mr. Brick said the weekend program "is a spiritual retreat in a background of camping outdoors.

"It's a program," said Mr. Brick, "that most Catholic Boy Scouts won't soon forget."

Mr. Brick, who is chairman of the South Dade Deanery of the Diocesan Committee on Catholic Scouting, said that inquiries have already been received from Scout units in Broward, and Palm Beach Counties and from the units in the West Coast Deanery concerning the retreat.

Chairman of the Diocesan Committee on Catholic Scouting is Harold Guittard. Father Walter J. Dockerill, diocesan director of youth activity, is spiritual advisor for the committee.

The schedule for the weekend retreat is as follows:

### FRIDAY, OCT. 16

5 p.m. — Check-in, set up camp,  
8 p.m. — Opening campfire,  
10 p.m. — Taps,  
10 p.m. — Scout leaders' meeting,

### SATURDAY, OCT. 17

6:45 a.m. — Reveille,  
7 a.m. — Field Mass, Communion (spiritual silence)  
8 a.m. — Breakfast in units, clean up,  
10 a.m. — First Spiritual conference,  
11-12 a.m. — Troop spiritual activity,  
12-1:30 p.m. — Lunch and rest period  
2 p.m. — Second discussion period,  
3 p.m. — Open Forum,  
4 p.m. — Stations of the Cross, Benediction of the Most Blessed Sacrament,  
6 p.m. — Dinner and clean up,  
7:30 p.m. — Holy Hour (Candle light service)  
9 p.m.—Individual meditation and prayers,  
10 p.m.—Taps,  
10 p.m.—Scout Leaders' meeting,

### SUNDAY, OCT. 18

6:45 a.m.—Reveille

7 a.m. Field Mass, Communion (end of silence)

8 a.m.—Breakfast in units, clean-up

10 a.m. — General Award Ceremony

11:30 a.m.—Closing, clean up, break camp.

## St. Michael CYO Elects New Officers

New officers have been elected by the St. Michael parish Catholic Youth Organization.

The new officers are: Al Mongeon, president; Joe Afryl, vice president; Dixie Moore, secretary; Marylew Koehler, treasurer.

A "September Dance" will be held by the CYO tomorrow, (Saturday). All members of the CYO in the Diocese are invited to attend the dance which will be held from 7 p.m. to 11:30 p.m. in the school cafeteria, 2987 West Flagler Street. Refreshments will be served and two bands will provide music for dancing.

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# Meet Some Of The CCD Workers In Diocese

(Editor's note: "There are hundreds of faithful hardworking CCD members, men and women who give up time to carry on CCD work. All deserve recognition, but space doesn't permit writing about each one. We tell you about just a few.)

You haven't time . . . you're too busy to join CCD?

Throughout the Diocese, you'll find busy men and women working for CCD. Professional people, busy homemakers, men and women with families . . . busy people who make time to help spread the faith through CCD.

Meet some of them:

The Glynn's chose the Apostolate of Good Will because it was something at which they could work together, making their calls in the evening.

They work together, too, as secretary-treasurer couple for the Diocesan Federation of CFM.

Besides their church work, the Glynn's still find time for swimming, golfing, and of course lots of time for their family.

Their necessarily large house in South Miami is on an acre "with lots of sandpiles" for the little ones.

Their 'lucky 13' includes Ed Jr., 20, who's in the Air Force; Mary, in her first year at Charity Hospital in New Orleans; Dennis, in his second year at St. John Seminary ("We hope there'll be other callings to the priesthood or sisterhood," say Mrs. Glynn); Elaine and Sheila in high school, and eight more down the scale to the baby, who's 2.

## Lawyer Gives Time To His Parish CCD

When Jim Boyle takes on a job, he goes into it wholeheartedly. During the school year, Jim spends as many as four nights a week on CCD . . . teaching, lecturing, organizing and attending meetings.

A lawyer by profession, Mr. Boyle has taught the senior class at St. Theresa Parish every Sunday evening.

As chairman of the Diocesan Board for the past three years, (a post from which he resigned this summer), he faithfully attended inter-parish CCD meetings, helped set up CCD in many parishes throughout the Diocese, and has lectured on CCD before other organizations.

Mr. Boyle also is a member of the National Lay Committee of CCD.

The Boyles have a son in Biscayne College and a daughter in St. Theresa's school.

## CCD Student Stays To Become Helper

From CCD classes as a student, to CCD classes as a helper and teacher. That's the story of Paula Conti, a 1964 graduate of Norland High.

When CCD was established in 1960 at Visitation Parish, Paula had just finished eighth grade.

She attended CCD classes through the year and the next summer took a course of Helpers at Barry college.

Since that time, she's been a classroom helper, both for the year around and summer school sessions. She even taught a class of first grade boys.

During her busy year as a high school senior, Paula helped the fourth grade teacher, taking over the class many times when the instructor had to be absent.

All this, of course, while faithfully attending her own Wednesday night class for high school students.

At the summer school session in June, she taught the sixth grade class.

Not one to be idle, Paula did volunteer work at the Marian Center for Exceptional Children when her CCD work was through.

The daughter of Mr. and Mrs. William Conti of North Dade, Paula will attend Dade Junior College for a year and then enter Catholic University.

She plans to be a social worker. And, no doubt, a faithful CCD worker, too.

## She Has Dual Role In The Confraternity

Chairman of Helpers and teaching is the double role of Eileen (Mrs. John R.) Epaves of Holy Rosary Parish.

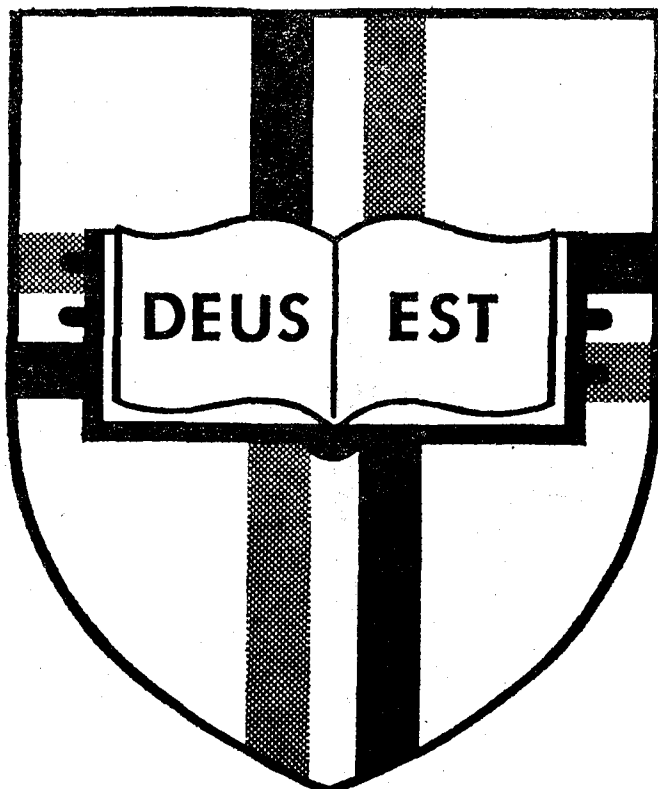
Mother of two boys and a part-time secretary in a doctor's office, Mrs. Epaves was active in a woman's club and a garden club, and was a den mother in scouting. But she gave these up to devote more time to CCD work, which she finds more satisfying.

Mrs. Epaves has been chairman of Helpers since her parish CCD was organized.

She teaches special classes, too. Last year, a class was organized of students who had never had any instructions. Beside their regular CCD class, the students were given extra instruction by Mrs. Epaves so that they would be ready to receive their First Holy Communion.

Despite a busy CCD schedule, she finds time for sewing and she "dabbles in oil painting."

A class of three mentally retarded children was Francis V.



'Chuck' Ciochon's assignment as a CCD teacher at St. Thomas the Apostle Parish this past year.

The CCD was just organized and Chuck, a certified special education teacher at Riviera Junior High Center, was asked to teach these children. With his specialized training in the teaching of retarded children he was able to adapt the lessons to the capabilities of the students.

Two of them had already made their First Holy Communion, but the third hadn't. By the end of the year, she was qualified to receive the Blessed sacrament.

Do the mentally retarded get much out of the religion class?

Depends on what you're looking for, answered this father

of four thoughtfully. He continued:

"If a child goes to church and pays attention he gets a lot more out of it than one who goes and doesn't pay attention, or who doesn't go at all."

Besides his teaching and CCD work, Chuck enjoys his family, carpentry, swimming. "But he's practically deserted us now," says his wife.

By that she meant that Chuck was a full time student at Barry College all summer, working on his master's degree, and every evening was devoted to his studies.

## Began As A Helper, Is Now A Teacher

"Doing what we don't have to do is when we really merit God's Love." So says Mrs.

Gene Carlton, a teacher of CCD classes at St. Rose of Lima parish for the past four years.

A love of doing what she (or he is doing and of love of the children are requisites for CCD teaching, she adds. That Ann Carlton does is apparent. Her eyes light up when she talks of 'her children' and her classes. "We're the shepherds of their souls."

Mrs. Carlton began as a helper in classes and found it invaluable experience later as a teacher . . . she knew how the children reacted, what questions they ask.

First Mrs. Carlton taught fourth grade, and this past year, sixth grade. "After three years teaching one grade level, it was a challenge to take on a new area of study.

She gave up Garden Club work (she was running for president) and gave up golf (she had just taken up the game) when she went into CCD work.

But she won't neglect her home and family. Family consists of husband Gene, who teaches piano, and a daughter, 17. She does a lot of sewing and gardening and still helps out with the Miami Shores Country Club Cotillion. Again, it's working with young people, she explains.

Ann practices her Bible stories on her little niece and nephew, uses a lot of facial expression and voice inflection.

With no parochial school background, she had a lot of studying to do and has kept right on studying for a deeper, greatly enriched knowledge of her religion.

The reward: You must feel the "love of pleasing God", she says, and knowing you're pleasing God is reward enough. But besides that, there are many graces and indulgences earned through CCD work.

## Together They Work For Parish CCD

When does CFM meet?, asked Broward County newcomers Fred and Kathy Lica a year ago.

They were told the parish had no CFM (Catholic Family Movement) but there was a CCD.

What's that? was their next question. They soon learned the answer.

Together Fred and Kathy, parents of four youngsters aged 21 months to 5 years, took the teacher-training doctrine and methods course. And Kathy taught the third grade CCD class at St. Gregory's parish in Plantation.

This year, she is chairman of teachers and Fred is president

of the St. Gregory Parish Board. They're working together, too, on the countrywide board for all CCD units in Broward . . . he as chairman, she as secretary.

"We feel it means so much more to be in the same activity, we get so much more out of it working and learning together," says Kathy, "rather than go off in different directions on separate activities"

And she adds that they'd rather devote full time to one thing, particularly something connected with the Church, and do a good job on it than to have scattered interests.

Interest in their religion is something they've always practiced: Fred was president of the Newman Club at Toledo University when she became a member. That's how they met. They were active in CFM in Toledo.

The Licas have a small chapel in their home in Plantation. It is here that the family gathers to say their prayers. Even the 21-month-old carefully kneels down when she enters the chapel.

## Goodwill Apostle Instructs Children

When Mrs. Anthony Tshupp, Apostle of Good Will at St. Clement's Parish, Fort Lauderdale, learned that a little boy in her neighborhood was not attending CCD classes to prepare for his First Holy Communion, she decided to do something about it. She began giving him special instructions in her home.

Soon another little boy and his sister were attending the weekly class with Mrs. Tshupp. She began taking the children to the regular Saturday morning School of Religion as well as continuing her own instructions on Wednesday in her home.

Later, four more children who needed special tutoring to be eligible for First Communion, were added to Mrs. Tshupp's group.

Classes were held on an every day basis, and with the help of personal encouragement and individual attention, they advanced swiftly to catch up with the regular class. By the end of the school year, all Mrs. Tshupp's students were deemed ready to make their First Holy Communion.

And so it was that there were seven additional little souls, all dressed in white, with eyes shining, at the Heavenly Banquet.

Final day for third graders at St. Thomas the Apostle Parish School of Religion was a Religion "Bee" . . . girls versus the boys. The result: boys won!



Catechetical Class In Parish CCD School



# Here Is How CCD School Operates On Parish Level

What is the picture of the schools of religion in the Diocese of Miami?

There are approximately 70 parishes canonically erected in the Confraternity of Christian Doctrine; of these about 50 per cent have schools of religion operating.

A percentage of these schools are operating without the advantage of a parish executive board. All of the experts in the field of the CCD today say that the lasting fruits of these schools will not measure up to the ones operating with the foundation laid, the parish executive board.

In a diocese, in its infancy, there necessarily are many changes in the clergy due to the shortage of priests, and the number of jobs to be done.

On the other hand, lay people often are in a parish to stay; doesn't it make sense then to train good lay people in the parish to do the work of the Confraternity of Christian Doctrine?

Let's consider the normal day and the normal night in the schools of religion. Father calls a parish board meeting in August — the schools are to open in September, the day and time decided upon by the priest and taking into consideration the other parish activities.

At the time of the board meeting, the first point on the agenda is the opening of the schools. Most schools have been operating four years. The chairman of teachers presents her plan for the coming year — elementary school to open on Saturday for two hours, this includes grades one to six — reason — the children are in the public school graded according to this system; junior high school — grades seven, eight, and nine — senior high school — grades ten, eleven and twelve.

The high schools will meet

together in separate parts of the building under one principal — reason — many of the parents have students at different grade levels — this eliminates two nights out of the home.

The chairman of fishers is given last year's list to work on — also, the transfers that have been received from the Catholic schools plus any new people who have registered in the parish and have children in the public schools.

If the chairman of fishers does not have enough people to assign to do the absentee list after each session of the school often times the teachers can provide names of parents who have regularly sent their own children and who are willing to help, if asked.

The Chairman of helpers is given the list of workers needed by the teachers for the schools — this will include the secretarial work and monitors, people who are especially talented in the projects, people who are willing to do telephoning, people who will watch the daily newspapers, magazines, and other sources of material for items that can be used by the teacher.

Registration dates must be set up and a sufficient number of workers there to insure that it runs smoothly.

The chairman of teachers usually is the principal of one of the schools; but he or she must plan the entire teacher program.

Texts should be chosen, source materials secured for the teachers, a basic plan for all the schools to operate and teacher meetings set up at all levels for once a month. The procedure that is to be followed should be approved by the priest-director and the parish board.

If there is not a full parish board, then most of the work falls to the person in charge of the schools — usually this becomes so tedious that a person, unless she is extraordinary, will soon lose her enthusiasm and it will become apparent in the entire school of religion.

Before the opening day or night of school, there are some things that have to be done:

1. A complete calendar for the school year — includes times and dates of classes, meetings of parents and teachers, off days or nights, confessions, teachers' meetings, and any special classes that will be offered i.e. vocation night etc.

2. Copies of the calendar, letters to the parents, classroom lists, names, addresses, phone numbers of all teachers, fishers, and helpers, letter from the priest-director and pastor must be made in sufficient numbers so that all workers receive a copy.

3. Books and supplies must be arranged for — the treasurer should be given an estimate at the board meeting of the cost.

4. A list of directives for each teacher should be prepared to include

A. Attendance-taking procedure

B. Specific regulations concerning the schools.

C. Specific policies concerning late comers, homework, discipline, etc.

D. Report card procedure

E. Procedure for getting substitute teachers

F. Procedure for notifying teachers in case of cancellation of classes.

With all of this behind you, registration scheduled and over, the opening day of school arrives.

Let's assume school starts at 10 o'clock, this doesn't include you if you are the principal — your day starts no later than nine — even then there will be children who are early comers — parents standing by the office door with questions and problems — who is going to teach their Susie or Johnny? What are they going to be taught — isn't that just the same old religion they have always learned?

You have to be ready for the questions and you have to know the answers — in other words you must so believe in what you are doing that you have to really sell the CCD SCHOOL AND SELL CHRIST, WHICH IS THE PRODUCT OF THE SCHOOL.

The rest of the school workers will arrive 15 or so minutes before the opening of class — in the meantime there are children running all over the building as only children can do.

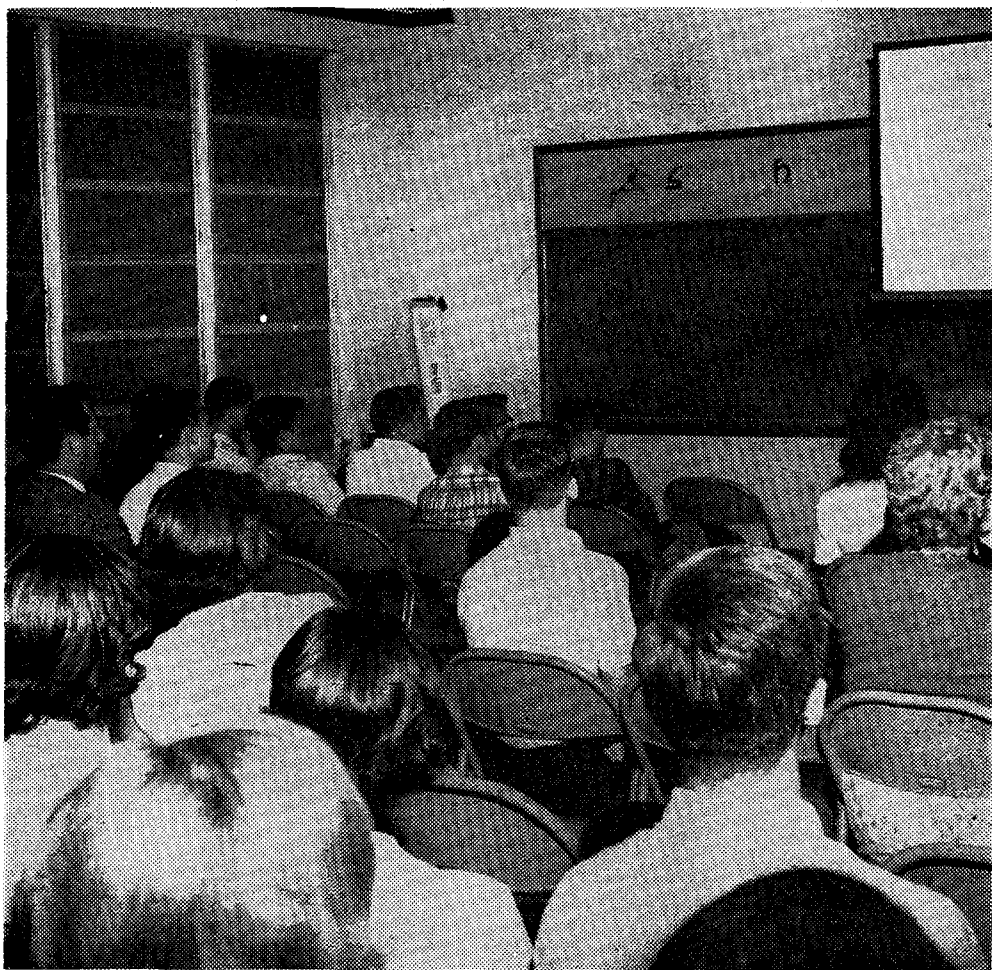
Finally the big clock in the hall tells you it is time to ring the bell — well maybe it is a minute or two early, but the bell rings.

Outside to line up by grades — miraculously all the teachers, helpers and students are lined up — Salute to the Cross, Salute to the Flag, and the prayer is said; class by class they file into the building — all is quiet now, the clock shows that six minutes have passed since the ringing of the bell.

For just a second you stand there — life is good — you have six well qualified teachers in the grades; come the high school night you know you have good teachers for the classes on that night — each classroom has an adult helper to aid the teacher; and in the office you have two well-meaning high school girls to assist in the attendance taking and running errands.

Walking back to office, all is quiet, from each classroom you hear only the sound of the teachers' voice . . . Father will be over in a little while to begin visiting the classes . . . he realizes how important the hour of doctrine is so he doesn't usually come until that part of the lesson is complete.

Yes, on the whole, life is good in the CCD schools of religion . . . you can tell by the looks on the faces of the teachers and helpers as they are leaving the building after class . . . they all realize that they are only the instrument in carrying the good news of salvation to these children but they have profited so much this day and all the days to follow.



CCD Students View Religious Film During School Of Religion Class

## THROUGH SCHOOLS OF RELIGION

# CCD Task: Tell 'Good News'

By MRS. C. J. O'CONNOR  
(Diocesan Chairman Of Confraternity of Christian Doctrine Teachers)

PROCLAIMING THE GOOD NEWS OF SALVATION IN CHRIST, is the challenge being met by the Confraternity of Christian Doctrine Schools of Religion.

"Which of you, intending to build a tower, will not first sit down and calculate the cost, to see whether he has the wherewithal to finish it? Otherwise, if after laying a foundation he has not means enough to complete the work, the curious crowd will indulge in mockery at his expense. 'Here is a fellow,' they will say, 'who began building without having means enough to finish!'" (Luke 14, 28-30).

In the planning of the Parish CCD School of Religion, it is important that it is planned wisely. Two thoughts must be uppermost in the minds of the people planning the school program — 1) bringing the Christian message to the Catholic youth attending public schools, and 2) using lay teachers to instruct these students.

The Confraternity of Christian Doctrine is a parish organization established by Canon Law. A parish executive board with the priest-director make up the governing body of CCD.

The Schools of Religion will be as good as the individual interest and cooperation of each member of the Lay Board.

The priest sets the time and day of classes — if there are two schools of religion in the parish, elementary and high school, it is wise to have two different principals.

These would be subject directly to the supervision of the Chairman of Teachers. The fishers and helpers attached to the schools would be guided by the needs of the teachers in each class.

The fishers have to deal with the problem of trying to get all the public school students to attend the classes. It is unrealistic to seek students through pulpit announcements alone; true, parents have an obligation to cooperate and it is their responsibility before God to send their children; but, it will not usually bring the youth to religious instruction.

Parents too, must be helped to acquire the personal conviction that regular attendance at the school of religion is a good thing.

If the problem of attendance is to be met successfully it will be given over exclusively to the fishers. The fishers link the home with the school, the school of religion cannot succeed without them.

At the high-school level, men are the most efficient, women do very well at the elementary level.

It is possible to get a list of the drop-outs from the parochial school each year, parish census cards are a big help if kept up to date for names. Students themselves, will be able to tell you of public school classmates who are not attending classes.

Every means possible should be employed to compile an accurate list of the parish children attending the public schools.

The fisher represents Christ Himself, on the front doorstep — persistence joined with sincere friendliness, is the key to effective "fishing." Good fishers strengthen the entire parish — the indifferent and careless people in the parish realize there are good Parishioners who care about them. The fisher himself, grows in the Christ-Like life and thus builds up the Mystical Body.

St. Paul wrote: "We have been called to the apostolate

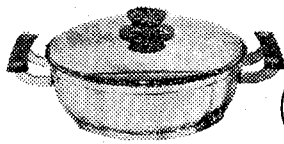
and set apart to proclaim the good news now made known by God, as He had promised it of old through His prophets in Holy Writ. This good news concerns His Son . . . Jesus Christ our Lord" (Romans 1, 1-4). The teacher of religion has the same distinction. He is to be a herald of the eternal King proclaiming God's message of love and forgiveness. Catholics are called by God to be INSTRUMENTS whereby Jesus Christ continues to lead people to His Father. The teacher provides the groundwork, teaching the message of salvation, and the Holy Spirit leads the students to a personal encounter with God in the Mystical Body.



A DISPLAY of Confraternity of Christian Doctrine Literature is inspected by CCD workers during a one-day CCD institute held in the Diocese.

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**Wonderful Garlic - Cheese Batter Bread**

By FLORENCE DEVANEY  
No perfume in the world can compare with the marvelous aroma of just-baked homemade bread. The yeasty fragrance of bread baking is a nostalgic one, recalling the "good old days" when grandmother, assisted by her mammoth cast iron stove, turned out several loaves daily.

Many modern homemakers are rediscovering the creative joy of baking bread even in this age of push button convenience and rush living.

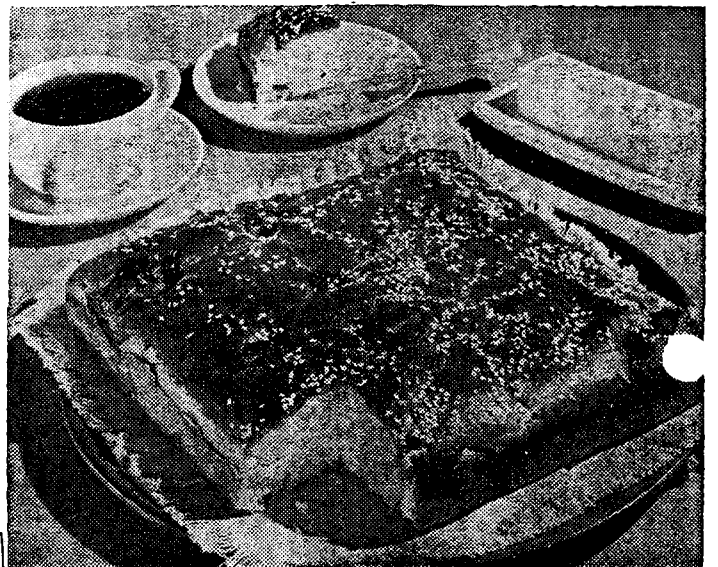
Bread baking has become streamlined, as well — as you can tell from this recipe for wonderful Garlic-Cheese Batter Bread, prepared by the beaten batter method.

The beaten batter method of bread preparation is a short cut way to produce delicious yeast breads. Your electric mixer takes over the kneading steps and there is only one rising period. Because the bread is in batter form, there are no time-consuming molding steps either.

When baked, the texture of garlic cheese batter bread is very tender and moist. Inside, the bread is filled with slightly melted chunks of cheese, outside the crisp golden brown crust is sprinkled generously with crunchy sesame seeds.

Serve the bread warm, cutting carefully with a serrated knife or tearing with two forks into squares.

**MORE DASH TO THE DISH**



Aromatic And Tasty Garlic-Cheese Batter Bread

**Garlic-Cheese Batter Bread**

- |   |   |
|---|---|
| 1 package yeast, compressed or dry                          | 3 1/4 cups sifted enriched flour (about)                              |
| 1/4 cup water (lukewarm for compressed yeast, warm for dry) | 2 eggs, beaten  |
| 1 cup milk  | 1 teaspoon garlic powder  |
| 1/2 cup shortening or oil                                   | 1 cup sharp cheddar cheese, cut into 1/4 to 1/2-inch cubes (5 ounces) |
| 1/4 cup sugar   | 2 teaspoons sesame seeds  |
| 1 teaspoon salt   |   |

Soften yeast in water. Scald milk. Measure shortening or oil, sugar and salt into large bowl. Add hot milk, stirring until sugar is dissolved and shortening melted. Cool to lukewarm. Stir in about 1 1/2 cups flour and beat well (1 minute by electric mixer or 150 strokes by hand). Blend in softened yeast, eggs and garlic powder. Stir in enough more flour to make stiff batter. Beat until batter is smooth and elastic (about 1 minute on electric mixer or 150 strokes by hand). Cover and let rise in warm place (80 to 85 F.) until bubbly, about 1 hour. Add cheese and stir down. Turn into greased waxed paper-lined 9-inch square pan. Sprinkle with sesame seeds. Bake in moderate oven (375 F.) 55 to 60 minutes or until deep golden brown. Remove from pan immediately and remove waxed paper.

Serve warm. Makes 1 loaf.

**GOOD BREAKFAST FEATURES HAM AND EGG NESTS**

September is National Better Breakfast Month and an ideal time for you to take a close look at the kind of meal your family eats in the morning.

Does breakfast include enough nutrients for your children to be alert in school, for dad to be efficient on the job all morning and for your morning tasks? A high-protein meal with staying power is vitally important for everyone.

If your family's appetites are not awake enough for a meal, try enticing them with menus with some sparkle. They'll like this inviting variation of ham and eggs. Complete the meal with citrus fruit and milk.

**Ham Slice With Egg Nests**

- |                                 |                      |
|---------------------------------|----------------------|
| 1 ham slice, cut 3/4 inch thick | 3 English muffins    |
| 6 eggs                          | 3 tablespoons butter |
|                                 | Salt and pepper      |

To panbroil ham: Place ham in frying-pan. Do not add fat or water and do not cover. Cook over moderate heat, turning occasionally, until browned on both sides. Remove drippings as they accumulate. A "cook-before-eating" ham slice requires 12 to 15 minutes; a "fully cooked" slice, 8 to 10 minutes.

To prepare egg nests: Separate eggs, putting whites in a bowl and each yolk in a cup. Split and toast English muffins. Spread with butter. Add seasonings to egg whites. Beat until but not dry and pile on English muffins, making a depression in center of each mound to form a nest. Place 1/2 teaspoon butter in center of each nest and slip in whole egg yolk. Bake in a moderate oven (350 F.) 12 to 15 minutes, or until egg white is slightly browned. 6 servings.

**PINK BUNS** — Another morning bring a plate of pink cherry buns to the breakfast table. They're simple to put together and will especially appeal to the sweet tooth members of the family.

**Cherry Pink Buns**

- |                                 |                                    |
|---------------------------------|------------------------------------|
| 1 package refrigerator biscuits | cherry juice                       |
| 1/4 cup honey                   | 1 cup sugared corn flakes, crushed |
| 2 tablespoons soft butter       | 10 maraschino cherries, quartered  |
| 1 teaspoon maraschino           |                                    |

Arrange biscuits in greased 8 inch layer cake pan. Mix honey, butter, and cherry juice. Spread over tops of biscuits. Sprinkle with sugared corn flakes. Arrange cherries on biscuits. Bake at 400 degrees about 20 minutes, or until lightly browned. Serve at once.

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FASHION MODELS during the annual luncheon and fashion show sponsored by St. Michael's Women's Guild and Rosary Society will include Mrs. Marge Mayer, Patti Fornari, and Mrs. Pat Goodrich, at noon, Thursday, Oct. 1 at the Fontainebleau Hotel.

## Women's Clubs Sponsor Parties, Fashion Shows

Luncheons, fashion shows and card parties sponsored by women's groups throughout the Diocese of Miami are marking the opening of the Fall season.



Members of St. Brendan Woman's Club will hold their annual luncheon and fashion show on Saturday, Oct. 3 at the King's Bay Yacht and Country Club.

The benefit will begin at 1 p.m. and continue until 3 p.m.



WEST PALM BEACH — A card party and fashion show under the auspices of St. Juliana Home and School Association will be held Thursday, Oct. 1 in the Palm Coast Plaza Community Room.

Mrs. Raymond White and Mrs. James Hegert are co-chairmen of arrangements for

the benefit to aid the parochial school library.

Other members of the arrangements committee are Mrs. Hayes Garbarino, publicity; Mrs. Robert Ulseth, tickets; Mrs. Stanley Grimail, fashions; Mrs. R. A. Garrett, decorations; Mrs. Guy Keter, cards; Mrs. George McGee, refreshments; and Mrs. James Hegert, awards.



The Women's Guild and Rosary Society of St. Michael the Archangel parish will sponsor their annual luncheon and fashion show on Thursday, Oct. 1 at the Hotel Fontainebleau, Miami Beach.

Members of the organization and their teen-age daughters as well as members of the Legion of Mary will model latest fashions designed by the Fashion Council of Miami.

Mrs. John Conroy and Mrs. William Saco are co-chairmen of arrangements for the benefit which begins at noon and continues until 4 p.m.

## Young Women's Retreats Set

LANTANA — Two retreats for young women have been scheduled at the Cenacle Retreat House during the month of October.

A weekend retreat for high school girls will open at 6 p.m., Friday, Oct. 2 and close at 3:15 p.m., Sunday, Oct. 4. Father Gerald Reilly, C.S.S.R., will be the retreat master. Members of Catholic Youth groups are also invited to participate in the conferences.

The weekend of Oct. 23-25 has been reserved for young single girls who have graduated from high school. Father Kilian McGowan, C.P., rector of Our Lady of Florida Monastery, North Palm Beach, will conduct the conferences.

Future conferences will include retreats for senior girls at Cardinal Newman High School, West Palm Beach; a general retreat for women and a number of parish retreats.

Further information may be obtained by contacting the Cenacle Retreat House, 1400 S. Dixie H'Way or by calling JUSTICE 2-2534.

## Hold Rummage Sale

FORT PIERCE — A series of weekly rummage sales sponsored by St. Anastasia Catholic Women's Club is being held at the Social Hall annex on N. Tenth St.

Sales hours are from 9 a.m. to 3 p.m. on Fridays and from 7 a.m. to noon on Saturdays.

Anyone wishing to donate saleable items particularly children's clothes is asked to call 461-4417 for pick-up service.

## Day Of Recollection

Their annual Day of Recollection will be observed by members of St. Timothy Women's Guild Sunday beginning at the 8 a.m. Mass in the parish church.

Father Bernard M. Reilly, C.M., of St. John Vianney Minor Seminary, will conduct the conferences.

Present were members of their family and friends.

Mrs. McDonough, a native of Wilkes-Barre, Pa., and her husband, who was born in Kingston, Pa., were married on Sept. 23, 1914 in St. Mary Church, Wilkes-Barre, by the late Father E. J. Flood, an uncle of Mrs. McDonough.

They came to Miami in 1947 from Wilkes-Barre where Mr. McDonough was engaged in the plumbing business. He retired in 1962.

Mrs. McDonough is an active member of the parish Altar Society and Court Miami 262, Catholic Daughters of America. Her husband is a member of the parish Holy Name Society.

The couple has three children, two sons, David, a member of St. James parish, Orlando; and William, Hyattsville, Md., and a daughter, Mrs. William Blount, Long Beach, Cal., all of whom came to Miami for the golden jubilee of their parents.

## Women's Retreat Will Open Today

KENDALL — A general retreat for women will open today (Friday) at the Dominican Retreat House, 7275 SW 24th St.

Father Wilfred Scanlon, C.P. of Our Lady of Florida Monastery will conduct the week-end conferences which begin during Mass at 6:15 p.m. in the retreat house chapel. The retreat concludes at 4 p.m. Sunday.

Plans have been announced for a retreat for Spanish-speaking women during the week-end of Oct. 30-Nov. 1. Mrs. Tila Ortiz is the promoter. Further information on all retreats may be obtained by calling the Dominican Sisters at 238-2711.

## Miami Couple Celebrates 50th Year Of Wedding

A couple who have been parishioners of SS. Peter and Paul Church for the past 17 years observed the golden anniversary of their marriage on Wednesday, Sept. 23.

Mr. and Mrs. David E. McDonough renewed their nuptial vows following High Mass of Thanksgiving sung in SS. Peter and Paul Church by Father Martin Greene, assistant pastor.

## CYAC Council Calendar

Miami Catholic Singles — Bowling, 8 p.m. today (Friday) Downtown Lanes, 222 NE 13th St.

St. Theresa CYAC — Corporate Communion, 8 a.m., Sunday, Sept. 27, Little Flower Church, Coral Gables. Breakfast follows at Chippy's Restaurant, Coral Gables. Pool party, 2 to 11 p.m., Sunday, Palms Motel, 6601 S. Dixie H'Way. Social for members only, 9:30 p.m., Tuesday, Sept. 29, K. of C. Hall.

Lauderdale Catholic Club — Mass, 3 p.m., Saturday, Sept. 26, Day Beach Hotel, Fort Lauderdale.

## Auxiliary Installs

HIALEAH — Mrs. Wanda Ritornato has been installed as president of the Columbiettes, women's auxiliary of the Father Lawrence J. Flynn K. of C. Council.

During recent candlelight ceremonies Mrs. Lucille Radulski also installed Mrs. Rose Fitzpatrick, vice president; Mrs. Rose Pyka, treasurer; Mrs. Vivian Greenwell, recording secretary; and Mrs. Rose Patti, corresponding secretary.

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# INDIA: COMMUNISM THREATENS

IN INDIA, THE TYPICAL WORKER'S TAKE-HOME PAY is only \$1.75 a week! On this he supports his wife and children, mother, father, and parents-in-law . . . He lives in a hut made of mud or loosely woven bamboo. The hut has no lights, running water, or sanitary facilities . . . Small wonder that, in KERALA STATE, where our Priests and Sisters are hard at work, the Communists may be returned to power next February! . . . Our priests and Sisters, few in number, struggle against overwhelming odds, of course. They need churches, schools, clinics, credit unions, in their struggle against Communism.

Won't you help? . . . BISHOP VALLOPILLY, 53, asks help this week to build a church in MAVUR, for workers in a new rayon pulp factory there. There is no church anywhere in the vicinity for some 600 Catholic families. "We are losing the workers because we can't reach them even for Mass," the Bishop writes . . . An adequate church will cost only \$4,200 altogether. Would you like to build it (and name it for your favorite saint) in memory of a loved one? Write to us now, and send whatever you can. Remember that \$2 is more than a week's pay in MAVUR.

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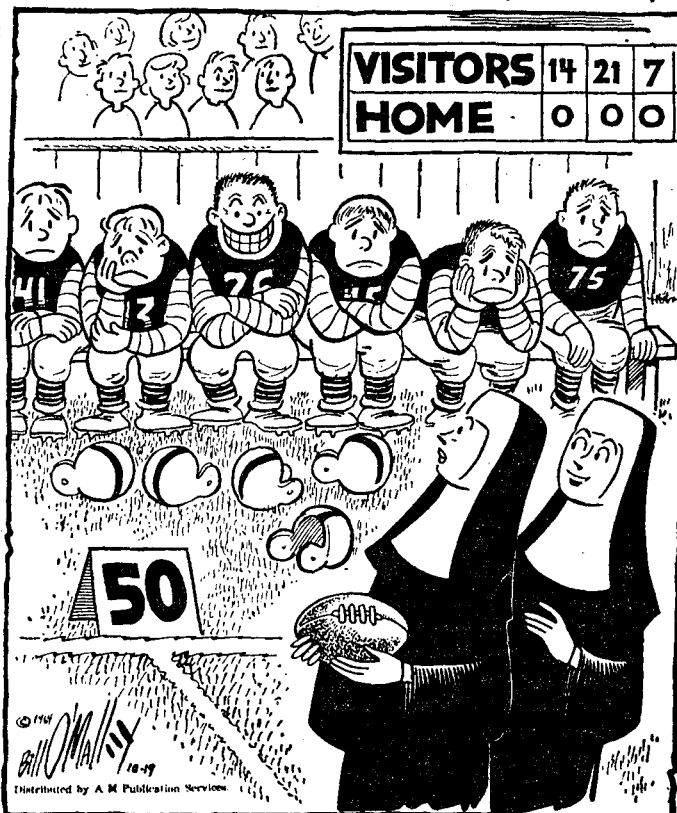
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## LIL SISTERS

By Bill O'Malley



"HE'S ONE OF THE CREST YOUNGSTERS."

## SHARING OUR TREASURE

# Catholic Friends Put Him On Pathway To Conversion

By Father JOHN A. O'BRIEN

Do you know what is one of the most meritorious actions you can perform? It's sharing your faith with your churchless friends and neighbors.



O'BRIEN

You can do this by living an upright holy life, explaining your faith, answering questions about it, and sharing Catholic literature: newspapers, magazines, pamphlets and books. Especially helpful in explaining your faith is "The Catholic Way of Life," Prentice-Hall, Inc., Englewood Cliffs, N.J. A book that will enable you to answer virtually all questions is "100 Common Questions About Catholic Faith," Our Sunday Visitor Press, Huntington, Ind.

The merit of such apostolic work was stressed by Pope Pius XII in an address to the World Congress of the Lay Apostolate in Rome in 1958. "No one doubts," declared His Holiness, "that prayer, sacrifice and courageous action to win others to God constitute very definite guarantees for personal salvation."

In similar vein said his successor, Pope John XXIII: "Perhaps no undertaking is so pleasing to God as missionary work, for it is intimately linked with that duty binding all — the spreading of the kingdom."

The fruitfulness of explaining your faith and answering questions about it is illustrated in the conversion of George W. Stevens of South Bed.

"I grew up in the shadow of St. Patrick's Church," he related, "and had many Catholic friends and associates. They told me many things about their religion, and I couldn't fail to notice how much it meant to

them. With them, attendance at Sunday Mass came before golf, baseball, fishing or any other pastime.

"Especially helpful in explaining the faith to me were Father John Murphy, C.S.C., chaplain at St. Joseph's Hospital, and Bertha Landgraf. She invited me to attend Mass with her and that quickened my interest. I finally decided that I wanted to learn the whole story. So I called at Holy Cross rectory and Father John J. Haley, C.S.C., who is continually giving instructions, gave me a thorough course over a period of four months.

"I saw clearly that Christ did not throw upon the individual the whole burden of finding out for himself the meaning of each passage in the Bible. That would take one a lifetime and even then he wouldn't be sure that his interpretation was right. Christ established a Church which He authorized to teach all nations and promised to be with it all days and thus protect it from teaching error.

"That Church was in existence, teaching and ministering to souls for nine years before a line of the New Testament was written and for several centuries before its canon, or official list of books, was determined. The Bible needs a living infallible interpreter, and that is the Church which Christ founded upon Peter when He said: 'Thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it' (Matthew 16:18).

"I was baptized into Christ's true Church and made my first Holy Communion on Palm Sunday. Two years later I had the joy of serving as godfather when my sister, her husband and their two children were baptized."

## The Question Box

### What Happened To Cup Used In Last Supper



By MSGR. J. D. CONWAY

Q. I have a question as to whatever happened to the chalice Christ used at the Last Supper? Is it true that the Chalice of Antioch is the Holy Grail? Did the Knights of the Round Table really get to see it? Where is it now?

A. No one knows what happened to the cup Jesus used at the Last Supper. In the sixth and seventh centuries pilgrims to Jerusalem were led to believe that it was in the Church of the Holy Sepulchre, and that it had in it the sponge which was presented to our Lord as He was dying on the Cross. One writer says it was onyx; another claims it was silver and had two handles on it.

Much later a green dish kept at Genoa was presented as the sacred cup of Christ. It was supposed to be an emerald, nearly 14 inches in diameter; it turned out to be glass. Another claimant is an agate cup at Valencia in Spain. Such claims are unreliable.

The stories of the history of the Holy Grail and the knightly search for it are simply legends, quite secular in nature, which met with little approval from the Church.

Q. I would like you to explain the words of Christ taken from John 14, 23-31, the Gospel for Pentecost Sunday: "If you loved me, you would indeed rejoice that I am going to the Father, for the Father is greater than I." It would seem that Christ is refuting the equal omnipotence of the three persons of the Blessed Trinity. I know that there must be an explanation, but I can't think of any, and no priest has ever referred to it in a sermon that I have heard.

A. Fourteen centuries ago this verse was a prime argument of the Arians who claimed the Son was not equal to the Father. But if you will read the passage carefully, beginning with verse 15, you will see that Jesus is speaking about Himself as man: "I am going to leave you . . . A little while and the world will not see me . . . If anyone loves me he will keep my words . . . The message you have heard is not mine, but that of the Father who sent me."

Then He bids them goodbye, with the assurance that He is leaving His peace with them. Then come the words you quote. It is evident that He is referring to Himself as man: The Father in His divine nature is greater than Jesus in His human nature.

Even in the midst of this discourse, He does not forget to remind them that He is in the Father and the Father is in Him, as they will realize when He returns to them. This is reminiscent of His former statement (10, 30): "I and the Father are one." If they are one they are certainly equal.

God the Son had two natures: the divine nature, eternal and omnipotent, equal with the Father; and the human nature, created, and essentially as inferior to the Father as your nature and mine.

The first ecumenical council of the Church, held in Nicea in 325, condemned the Arians as heretics, and declared that the Son was of the same nature as the Father.

Q. Is there a Pope's Store Room in Rome, Italy, where the members of the D.C.C.W. send clothing for infants and children?

A. There may be; I do not know. But the clothing collected in the United States — especially during the Thanksgiving campaign — is stored in a large warehouse in New York, and shipped directly from there to the country where it is needed. The labor and cost of shipping is the biggest problem in handling this clothing. So it would not be sensible to ship it first to Rome, and then re-ship it to other parts of the world. Rome is not even a seaport. Shipment would have to be made to Naples, transferred to trains, unloaded, stored, reloaded on trains, and back again on ships, etc. Thus the costs of handling would exceed the value of the clothing.

## MISSAL GUIDE

September 27 — Nineteenth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, Preface of the Trinity.

September 28 — Feast of St. Wenceslaus, Martyr. Mass of the Feast, Gloria, Prayer against storms, Common Preface

September 29 — Feast of St. Michael the Archangel. Mass of the Feast, Gloria, Credo, Common Preface.

September 30 — St. Jerome, Confessor & Doctor. Mass of the Feast, Gloria, Prayer against storms, Common Preface.

October 1 — Ferial Day. Mass of the preceding Sunday without Gloria or Credo, Commemoration in low Masses of St. Remigius, Bishop and Confessor, Common Preface.

October 2 — Feast of the Guardian Angels. Mass of Feast, Gloria, Prayer against storms, Common Preface. Also allowed is the Mass in Honor of the Sacred Heart, Gloria, Commemoration in low Masses of the Feast of the Guardian Angels, Prayer against storms, Preface of the Sacred Heart.

October 3 — St. Teresa of the Child Jesus, Virgin. Mass of Preface. Also allowed is the Votive Mass of the Immaculate Heart of the Blessed Virgin Mary, Gloria, Preface of the Blessed Virgin Mary.

October 4 — Twentieth Sunday after Pentecost. Mass of the Sunday, Gloria, Credo, Preface of the Trinity.



# Steady Dating By Teenagers Criticized

## THE FAMILY CLINIC

*My daughter, a Junior in high school, is going with a non-Catholic boy who dropped out of school. She dates him on Friday and Saturday and he spends most of Sunday with us. She does not go out with anyone else; neither does he. I call this steady dating. She denies it. Will you please tell me what steady dating is?*

By JOHN J. KANE, Ph.D.

Well, Mary, join the club! There are millions of parents of teen-agers who simply cannot define steady dating.

Time was when a boy took a girl out once or twice her father had a heart to heart talk with him about his intentions. If the family approved the boy saw the girl regularly. This was known as courting and was expected to precede marriage, and to precede it by not too long a period.

The custom of dating has been in vogue in this country for over forty years. It is something entirely different from courting or going steady, or at least it is supposed to be.

According to students of marriage and the family, dating is the association of a boy and girl purely for the sake of enjoying a social engagement. It is not supposed to carry emotional involvement. It carries no obligation for either to see the other again and theoretically, at least, has little or nothing to do with the possibility of marriage.

Actually, this sounds good only on paper. In reality, current dating is something quite different. Dating does have a romantic involvement. It may even involve forbidden intimacies.

But the main problem about dating today is that it is not dating at all in the old sense. Too frequently, dating actually means going steady, going steady means courtship, and courtship should be a prelude to marriage. Regardless of what teen-agers say, parents ought to face this matter coldly and realistically.

Several years ago we conducted a study at a Catholic high school to determine the number of boys and girls who had gone steady. It was absolutely amazing. By the time they were Juniors, over half admitted to going steady at one time or another. There is, however, one saving grace. I recall one time giving a talk to high school boys and as a conclusion I asked, "How many of you go steady?" One boy raised his hand and informed me that he was going steady with three girls at the same time.

## Decision For Parents

Of course, this sort of thing is not going steady at all and here is where parents have to make a decision. If a son or daughter tends to see a member of the opposite sex rather frequently, but not to the exclusion of other boys and girls, it is less serious. But when a boy and girl go out with no one but each other, and when they exchange pins, rings, or whatever, as a symbolic token that they belong to each other at the tender age of 14 to 17, parents should take alarm.

This was exemplified the other night when a 16-year-old girl set out with a 17-year-old boy on a coke date. A coke date means that they were walking to a store to get a coke. On the way they encountered another boy with whom this girl was supposedly going steady, although she denied it. The steady boy friend belligerently demanded of the other boy what he was doing with his girl. The other boy simply walked away and the steady boy friend took over. If this does not clearly indicate going steady, I don't know what would.

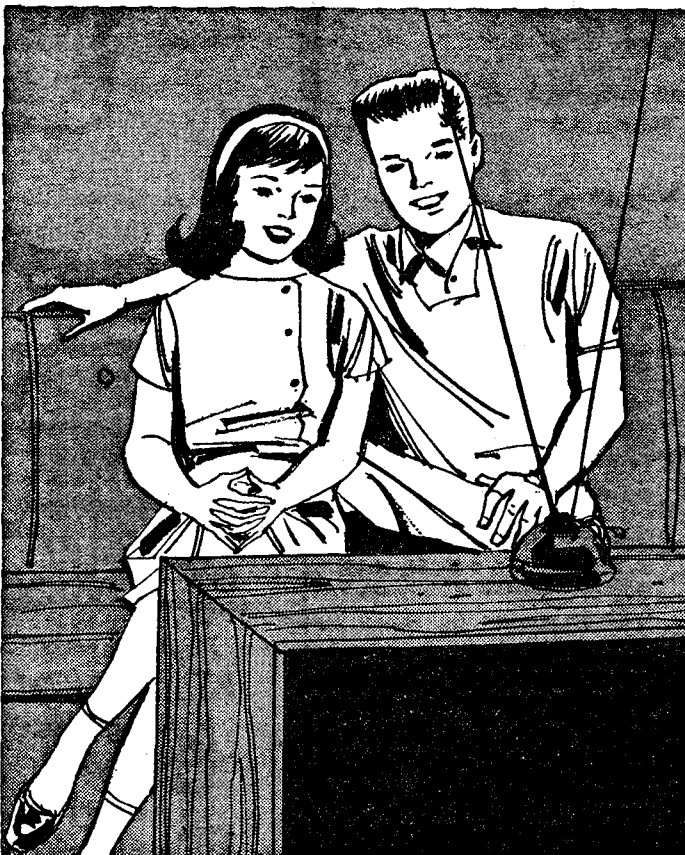
To be entirely realistic about this matter, when a young boy and girl begin to see each other exclusively, frequently and alone, necking, heavy petting, and even sexual involvement are likely — not probably likely. This is a fact that many parents will not face. They repeat, my daughter — particularly my daughter — would not do this, or my son would not do this.

They seem to forget all that was ever taught them about the occasions of sin, the weakness of human beings and the strong sex drive of teen-agers. This is not meant to castigate the millions of American boys and girls who lead chaste lives. It is rather to state that even the most virtuous boy and girl, faced in the occasion of sin that steady dating provides, will be strongly tempted.

One of the really stupid aspects of going steady is that a boy and girl do not get to have a wide range of friends among members of the opposite sex. They have no standard or criterion by which to judge the steady boy or girl friend. He may be a drip or she may be a drip of the first water, but since they have no way of comparing them with anybody else, they appear a little bit better than merely perfect.

This custom of going steady is never going to be broken up until parents take a firm stand against it. Bishops and priests in some dioceses have been adamant against going steady at an early age. But they can do little unless the parents of these young teen-agers, especially fathers, prove to be their strong allies.

It may just as well be mentioned that some of this steady dating is traceable to insecure, quasi-neurotic mothers who fear their daughters will not be popular. Such women bask in the vicarious glory of having a daughter who already has acquired



a steady boy friend about ten years after she left the cradle.

You asked me for a definition of steady dating. Here is mine. When a boy and girl see each other frequently, exclusively; when they spend long hours and time "alone together"; when they have that glazy look in their eyes upon seeing each other, I think any parent can decide this is going steady.



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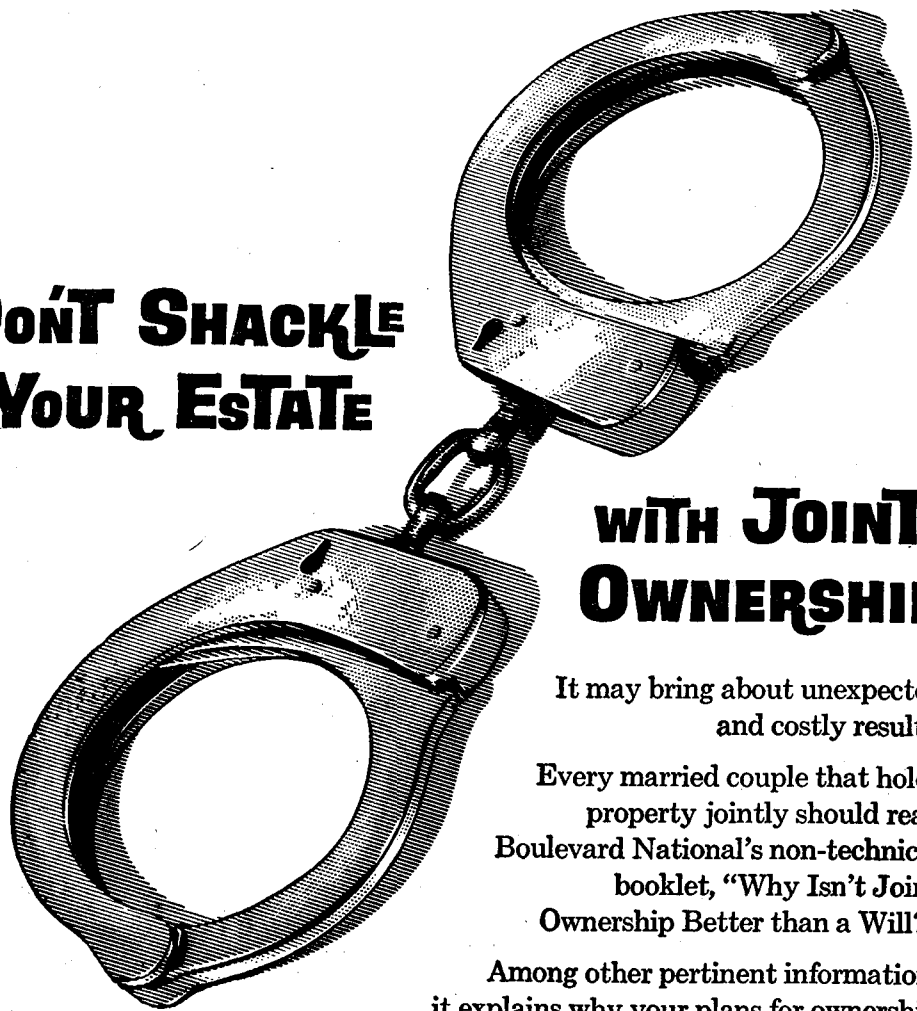
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# Mass Timetable

The Sunday Mass schedule for The Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8:30, 10, 12 and 6 p.m.

Sunday Masses are held at St. Mary Chapel in the Northside Shopping Center (27th Avenue and 79th Street) at 8:30, 9:30 and 10:30 a.m.

Another Sunday Mass is held at the St. Mary Chapel at 5:30 p.m. with a sermon in Spanish.

**ARCADIA:** St. Paul, 7, 11.  
**AVON PARK:** Our Lady Of Grace, 8:30, 10:30, 12.  
**BELLE GLADE:** St. Philip Benizi, 10, and 11:15 (Spanish).  
**BOCA GRANDE:** Our Lady of Mercy, 12 noon.  
**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, 10:30, 11:30.  
**CAPE CORAL:** St. Andrew Mission (Yacht and Racquet Club) 8:30 and 11.  
**CLEWISTON:** St. Margaret, 8 a.m. and 7 p.m.  
**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) 12:30 (Spanish) (Church) 6, 7, 8, 9, 10, 11:30, and 12:30.  
**DANIA:** Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.  
**DEERFIELD BEACH:** St. Ambrose (5109 N. Fed. H'way) 7:30, 9, 10:30, 12 and 6 p.m.  
**DELRAY BEACH:** St. Vincent, 6:30, 8, 9:30 and 11 a.m.  
**FORT LAUDERDALE:** Annunciation, 9:30.  
**St. Anthony,** 7, 8, 9:15, 10:30, 12 and 5:30 p.m.  
**St. Bernadette,** 8, 9, 10, 11 and 7 p.m.  
**St. Clement,** 8, 9, 10, 11:15, 12:30.  
**St. George,** 8, 10:30.  
**St. Jerome,** 7, 8:30, 10, 11:30.  
**Blessed Sacrament** (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.  
**Queen of Martyrs,** 7, 8, 9, 10, 11:30, 12:30, 6 p.m.  
**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 and 12:15.  
**HIALEAH:** Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish), 6 p.m. and 7:30 p.m. (Spanish).  
**St. Bernard Mission:** 9, 10 (Spanish).  
**St. John the Apostle,** 6:30, 8, 9, 10, 11, 12 and 6 p.m.  
**HOBE SOUND:** 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 and 7 p.m.  
**St. Stephen,** 7, 8, 9, 10, 11, 12:15 and 7 p.m.  
**HOMESTEAD:** Sacred Heart, 6:30, 8, 9:30, 11, 12:30, 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 and 10:30 a.m.  
**KEY BISCAYNE:** St. Agnes, 7, 8:30, 10, 11:15 a.m. and 6:30 p.m.  
**LABELLE:** Mission, 10.  
**LAKE PLACID:** St. James Mission, 8 a.m.  
**LAKE WORTH:** Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30.  
**St. Luke,** 7, 8, 9:15, 10:30 and 12 noon.  
**LEHIGH ACRES:** St. Raphael (Administration Building) 8, 10.  
**MARGATE:** St. Vincent, 8, 10, 11:30.  
**MIAMI:** The Cathedral 7, 8:30, 10, 12 and 6 p.m.  
**Assumption Academy,** 9:15, 10:30, 12:15 (Announcements in Spanish).  
**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, 5:30 p.m. (Spanish).  
**Holy Redeemer,** 7, 8:30, 10.  
**International Airport** (International Hotel), 7:15 and 8 a.m. (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,** 7, 8:30, 10, 11, 12, 12:55 (Spanish) and 6 p.m.  
**St. John Bosco Mission** (1301 Flagler St.) 7, 8:30 (Sermon in English) 10, 11:30 (Sermon in English) 12:55, 6 p.m. and 7:30 p.m.  
**St. Mary Chapel,** 8:30, 9:30, 10:30 and 5:30 p.m. (Spanish).  
**St. Michael,** 6, 7, 8, 9, (Polish), 10 (Spanish), 11, 6 p.m. (Spanish), 7:30 p.m. Dade County Auditorium 9, 10:30, 12.  
**St. Peter and Paul,** 6:15, 7, 8, 9:15, 10:30, 11:45, 12:55 (Spanish), 5:30 (Spanish) and 7:30 (Spanish).  
**St. Timothy,** 7, 8, 9:30, 11 and 6:30 p.m.  
**St. Vincent de Paul** (Miami Central High) 8, 9, 10, 11:15 and 12:15.  
**MIAMI BEACH:** St. Francis de Sales, 7, 9, 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, 8, 9:30, 11, 12:30 and 6 p.m.  
**MIRAMAR:** St. Bartholomew, Firemen's Recreation Hall, at Island Dr. and Pembroke Rd.) 7, 8, 9, 10, 11, 12:15 and 7 p.m.  
**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, 9, 10, 11:15 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 and 12:45.  
**NORTH MIAMI BEACH:** St. Lawrence, 7, 9, 10, 11, 12:15 and 6:30 p.m.  
**OKEECHOBEE:** Sacred Heart, 9. Boys' School, 10:30.  
**NORTH PALM BEACH:** St. Clare, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.  
**OPA-LOCKA:** Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 and 6 p.m.  
**St. Philip** (Bunche Park) 9.  
**PAHOKEE:** St. Mary, 11:30.  
**PALM BEACH:** St. Edward, 7, 9, 12 and 6 p.m.  
**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,** 7, 8, 9:30, 11, 12:15.  
**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.  
**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 and 12 noon.  
**St. Louis** (Palmetto Sr. High Auditorium, 7460 S.W. 118th St.) 8, 9:30 and 11.  
**St. Thomas** (7303 S.W. 64th St.), 6, 7, 8, 10 and 11.  
**STUART:** St. Joseph, 7, 9, 11.  
**VERO BEACH:** St. Helen, 7:30, 9, 11.  
**WAUCHULA:** St. Michael, 9.  
**WEST PALM BEACH:** Blessed Martin 9:30.  
**St. Ann,** 6, 7, 8, 9, 10, 11, 12 and 5:30 p.m.  
**St. John Fisher,** (4317 N. Congress) 8, 9, 10, 11, 12 and 6 p.m.  
**St. Juliana,** 6:30, 8, 9, 10, 11, 12.  
**Holy Name,** 6:45, 7:45, 9, 10:30, 12.  
**ON THE KEYS**  
**BIG PINE KEY:** St. Peter's Mission, 9:30 a.m.  
**11:15 and 12:15.**  
**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, 8 a.m. and 6 p.m.  
**PLANTATION KEY:** San Pedro, 6:30, 9, 11.

## Latin-American Week

WASHINGTON (NC) — The first annual Latin American Cooperation Week will be observed Jan. 24 to 30, 1965, the Latin American Bureau of the National Catholic Welfare Conference announced.

The plan was suggested by Richard Cardinal Cushing of Boston, to Archbishop Paul Hallinan of Atlanta, Ga., who is chairman for the Bishops' Subcommittee for Inter-American Cooperation.

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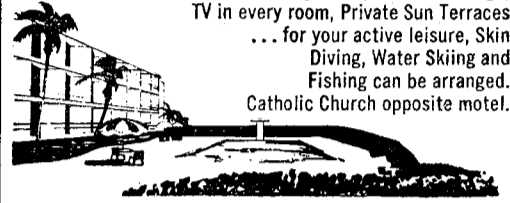
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# LEGION OF DECENCY FILM RATINGS

## A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

Across the Bridge  
Air Patrol  
Allas Jesse James  
All Hands On Deck  
Almost Angels  
Angel In A Taxi  
Apache Rifles  
Best of Enemies  
Boy and the Pirates  
Circus World  
Clown And The Kid  
Conspiracy of Hearts  
Constantine And The Cross  
Crimson Blade  
Damn the Defiant  
David and Goliath  
Dream Maker, The  
Hercules And The Captive Women  
Earth Dies Screaming, The  
Escape From East Berlin  
Fate Is the Hunter  
Fall of The Roman Empire  
F.B.I. Code 98  
Flipper  
Flipper's New Adventure  
Dimka  
Golden Arrow, The  
Goliath And The Sins of Babylon  
Gunfight  
Hard Day's Night  
How The West Was Won

Hey Boy, Hey Girl  
Hey There, It's Yogi Berra  
Incredible Journey  
In Search Of The Castaways  
Island of The Blue Dolphins  
It's A Mad, Mad, Mad, Mad, Mad  
Joseph and The Amazing Technicolor Dreamcoat  
Jumbo  
King Kong vs. Godzilla  
Law of The Lawless  
Incredible Mr. Limpet, The  
The Life of Maria Goretti  
Long Day's Journey Into A Night  
Messenger  
The Lilies of The Field  
Lively Set  
Longest Day  
Magnum Force  
Man From The Dinners Club  
Mary Poppins  
MGM's Big Parade of Comedy  
Midsummer Night's Dream  
Misadventures Of Merlin Jones  
Moonspinners, The  
Mouse On The Moon  
Murder Most Foul

Never Put It In Writing  
No Man Is An Island  
No Professor, The  
One Man's Way  
Patsy, The  
PT 109  
Raven, The  
Ready For The People  
Reluctant Saint  
Ride the Wild Surf  
Samson And The Queen  
Seven Faces Of Dr. Lao, The  
Son of Captain Blood  
Son of Gubber  
Swingin' Maiden, The  
Sword In The Stone  
There Was A Crooked Man  
Thomasina  
Tiger Walks, A  
Unearthly Stranger  
3 Weeks 'Go Around  
The World In A Daze  
30 Years of Fun  
300 Spartans  
Three Stooges In Orbit  
Ugly American  
Unbelievable  
Whore of The Bazaar  
Who's Minding The Store  
Wild and Wonderful  
Yank In Vietnam, A

## A II — MORALLY UNOBJECTIONABLE FOR ADOLESCENTS AND ADULTS

All The Way Home  
And Suddenly  
The Murder  
Battles Of Argosolo  
Behold A Pale Horse  
Billy Budd  
Birds, The  
Black Sunday  
Bull For A Badman  
Burning Court, The  
Chushingura  
Colossus of Rhodes  
Company of Cowards  
Condemned of Altona  
Court Martial  
Dark Purpose  
Devil Ship  
Electra  
Ensign Pulver  
Escape By Night  
Eve of Frankenstein  
Evil of Frankenstein  
Face of a Fugitive  
Fall Safe  
Frances, The  
Flower Drum Song  
Four Days of Naples  
40 Pounds of Trouble  
Frantic  
Fury of The Pagans  
Fury of Smuggler's Bay  
Gold For The Caesars

Goliath and the Island of the Lamias  
Gone With the Wind  
Gone With the Wind  
Haunting, The  
Heaven's Above  
Hell Bent For Leather  
Hellions, The  
Hell Is For Heroes  
Horrors of It All, The  
H.R. Pufstich  
Incident in An Alley  
It Happened At The World's Fair  
Ladies Who Do  
Lionel Lincoln  
Lawrence of Arabia  
Lisa  
Lonely Are The Brave  
Lord of The Flies  
Love From Rio  
Mary, Mary  
Mein Kampf  
Mighty Ursus  
Muscle Beach Party  
Mutiny on The Bounty  
My Gelsia  
Naked Edge  
Naked Lunch  
Night on The Beach  
One Potato, Two Potatoes  
Old Dark House, The  
The Old Man and The Sea  
The Potato  
The Darling  
Daughter

Pirates of Blood River  
Rings of The Moon  
Robin And The Seven Hoods  
Roustabout  
633 Squadron  
Schwartz, The  
Send Me No Flowers  
Seven Days In May  
Sing and Swing  
Square of Violence  
Stagecoach To Thunder Rock  
Surf Party  
Taggart  
Terror, The  
Thunder Island  
Train 349  
From Berlin  
Two Nights With Cleopatra  
The Unsinkable Molly Brown  
Voice of The Hurricane  
Walk A Tight Rope  
Walk Into Hell  
Walls of Hell  
War Hell  
Where Love Has Gone  
Witchcraft  
World Of Henry Orient, The  
X-Man With The X-Ray Eyes

## A III — MORALLY UNOBJECTIONABLE FOR ADULTS

Adventures of a Young Man  
Another Time, Another Place  
Ape Woman, The  
Beach Party  
Becket  
Bikini Beach  
Billy Liar  
Buddha  
Blind Corner  
Cairo  
Cardinal, The  
Cartouche  
Ceremonies, The  
Commando  
Come Blow Your Horn  
Condemned of Altona  
Day In Court  
Dead Ringer  
Dime With A Halo  
Don't Tempt The Devil  
End of Innocence  
Eyes of Annie Jones, The  
Fargo  
Flight From Ashiva  
For Those Who Think Young  
Global Affair, A

Guest, The  
Hats Off to the Band  
Horror Chamber of Dr. Faustus  
In The French Style  
Interns, The  
Lionel Lincoln  
Gunfighter  
Killers, The  
Kisses For My President  
La Notte Brava Leopard, The  
Los Tarantos  
Love Is A Ball  
Love With The Proper Stranger  
Marfoso  
Mail Order Bride  
Man of Straw  
Man Who Couldn't Walk  
Marnie  
Move Over Darling  
Nightmare In The Sun  
Nine Hours To Rama  
Panic Button  
For Those Who Think Young  
Rice Girls, The  
Riffifi In Tokyo

Rider on a Dead Horse  
Rocco and His Brother  
Running Man, The  
Seduced and Abandoned  
Spencer's Mountain  
Summer and Smoke  
Sweet Bird of Youth  
Taste of Honey  
Taste of Her, She's Mine  
Taming  
Thin Red Line, The  
Third Secret, The  
This Earth Is Mine  
To Be Or Not To Be  
Tower of London  
Town Without Pity  
Twilight of Honor  
Two Are Better Than One  
Two for The Seesaw  
West Side Story  
Whatever Happened To Baby Jane?  
Who's Got The Action  
Woman Who Wouldn't Die, The  
Wrong Arm Of The Law  
Young Lovers, The  
Youngblood Hawk  
Zulu

## A IV — MORALLY UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS\*\*

Advise and Consent  
Best Man, The  
Black Like Me  
Cleo From 5 to 7  
Circle of Deception  
Cool World, The  
Doctor Strangelove  
Easy Life, The  
Girl With Green Eyes  
L Shaped Room  
La Dolce Vita  
Lilith  
Long Day's Journey Into Night  
Night of The Iguana, The  
Nothing But The Best  
Organizer, The  
Servant, The  
Sky Above and Mud Below  
This Sporting Life  
Under The Yum Yum  
Visit, The  
Young And The Willing, The

(\*\*This classification is given to certain films which, while not morally offensive, require some explanation as a protection to the uninformed against wrong interpretation and false conclusions.)

## B — MORALLY OBJECTIONABLE IN PART FOR ALL

Americanization of Emily  
A New Kind of Love  
Back Street  
Big Show  
Black Sabbath  
Born Reckless  
Candid  
Carpenter, The  
Chapman Report  
Cleopatra  
Comedy of Terrors  
Conjugal Bed  
Crack In The Mirror  
Crazy Desire  
Cry of Battle  
Dementia  
Devil and the Ten Commandments  
Doctor In Love  
Edge of Fury  
Eighth Day of the Week  
For Love Or Money  
Force of Impulse  
Four For Texas  
Free, White and Twenty-One  
Frightened City  
Girl Hunters  
Gun Hawk, The  
He Rides Tall  
Gypsy  
Head, The  
Honeymoon Hotel  
Horror Of Party Beach  
House Is Not A Home, A  
Home, A Woman Indestructible Man  
It Happened In Athens

H Takes A Thief  
Johnny Cool  
Joker, The  
Journey To The Seventh Planet  
Kisses With A Whip  
Lady In The Cage  
Landru  
Long Ships, The  
Look In Any Window  
Lover For Love  
Love In Goldfish Bowl  
Lover Come Back  
Love On The Riviera  
Love, The Italian Way  
Madame  
Man In The Middle, The  
Man of The West  
Man On The Prowl  
Marriage Go Round  
Mary Had A Little Masque Of The Matter of Morals, A  
Maxime  
Mongols, The  
Morgan The Pirate  
Most Dangerous Man Alive  
New Interns, The  
No Exit  
No Love And Desire  
Operation Bikini  
Palm Springs Weekend  
Pretty Boy Friend  
Purple Noon  
Racing Fever  
Rampage  
Rebel Breed

Revolt of Slaves  
Seventh Dawn, The  
Sex and the Single Girl  
Shot In The Dark  
Small World of Sammy Lee  
Soldier In The Rain  
Solomon and Sheba  
Sons and Lovers  
Station Six Sahara  
Stranger For Love  
Stripper, The  
Subway In The Sky  
Sunday In New York  
Tempress and the Monk  
Three On A Spree  
Tiara Tahiti  
Time Out For Love  
Topki  
Two Faces of Dr. Jekyll  
Two Weeks In Another Town  
Under Age  
Vampire and the Ballerina  
Very Private Affair  
Vice And Virtue  
Waltz of The Toreadors  
Warrior Empress  
What A Way To Go  
White Slave Ship  
Who's Been Sleeping In My Bed  
Who's For A Night  
Wild In The Country  
Yesterday, Today and Tomorrow

## CONDEMNED

Lady Chatterly's Lover  
Law of The Lawless  
Love Is My Profession  
Lovers  
Love on a Pillow  
Madame  
Mistress For The Summer, A  
Molesters, The  
My Life To Live  
Naked Night  
Never On Sunday  
Odd Obsession  
Of Wayward Love  
Oscar Wilde  
Phaedra  
Play Girl After Dark  
Please, Not Now  
Port of Desire  
Prize Lions  
Question of Adultery  
Saturday Night and Sunday Morning  
Seven Capital Sins  
Silence, The  
Sins of Mona Kent  
Temptation  
Too Young, Too Immoral  
Truth, The  
Way Of The Buttons  
Weekend  
Women of The World  
Young and Damned

(Please clip and save this list. It will be published periodically.)

# FOR COMING WEEK ON SOUTH FLORIDA STATIONS Here Are Legion Ratings Of Films On TV

**FRIDAY, SEPTEMBER 25**  
8:10 a.m. (12) — Hotel Berlin (Adults, Adol.)  
9 a.m. (14) — The Four Poster (Adults, Adol.)  
1 p.m. (10) — Secret Bride (No Class.)  
4:30 p.m. (4) — Night Without Sleep (Morally Objectionable In Part For All) REASON — Tends to condone immoral actions; light treatment of marriage.  
4:30 p.m. (7) — City That Never Sleeps (Morally Objectionable In Part For All) REASON — Low moral tone.  
6 p.m. (10) — Apache Territory (Family)  
7 p.m. (5) — Jim Thorpe (Adults, Adol.)  
7 p.m. (7) — Ma and Pa Kettle (Family)  
11:25 p.m. (4) — Plan 9 From Outer Space (No Class.)  
11:25 p.m. (11) — Tropical Heat Wave (Family)  
11:30 p.m. (10) — Laughter in Paradise (No Class.)  
12:30 p.m. (12) — Drango (No Class.)  
1:50 a.m. (12) — My Dream Is Yours (Adults, Adol.)  
3:40 a.m. (12) — The Longest Night (Family)  
4:30 a.m. (12) — Same as 12 p.m. Friday

**SATURDAY, SEPTEMBER 26**  
7 a.m. (5) — Outlaws of the Desert (Family)

**SUNDAY, SEPTEMBER 27**  
7 a.m. (12) — Bitter Sweet (Adults, Adol.)  
8 a.m. (5) — Madonna of the Seven Moons (No Class.)

**WESH 2 (Daytona-Orlando)**  
**WTVJ 4 (West Palm Beach)**  
**WPTV 5 (West Palm Beach)**  
**WKCT 7 (Fort Myers)**  
**WLBW 10 (West Palm Beach)**  
**WINK 11 (Fort Myers)**  
**WEAT 12 (West Palm Beach)**

6 p.m. (10) — Quicksand (Morally Objectionable In Part For All) REASON — Tends to condone wrongdoing.  
8 p.m. (4) — Twenty-three Paces to Baker Street (Family)  
11:25 p.m. (4) — The Oklahoman (Family)  
11:30 p.m. (10) — Indianapolis Speedway (Adults, Adol.)  
12 p.m. (12) — The Penalty (Adults, Adol.)  
1 (Adults, Adol.)  
1:20 a.m. (12) — Same as 8:10 a.m. Monday  
3:10 a.m. (12) — Kid Nightingale (Family)  
4:30 a.m. (12) — Same as 12 p.m. Tuesday

**WEDNESDAY, SEPTEMBER 30**  
8:10 a.m. (12) — Silver River (Adults, Adol.)  
9 a.m. (4) — Member of the Wedding (Adults, Adol.)  
1 p.m. (10) — Breakfast For Three (Family)  
4:30 p.m. (4) — Sailor Of The K (Adults, Adol.)  
4:30 p.m. (7) — Nineteen Eighty-Four (No Class.)  
6 p.m. (10) — The Gay Falcon (Adults, Adol.)  
9 p.m. (7) — Green Mansions (Family)  
11:20 (11) — Post Office Investigator (No Class.)  
11:25 p.m. (4) — My Pal Gus (Morally Objectionable In Part For All) REASON — Tends to justify divorce and remarriage.  
11:30 p.m. (10) — Brother Rat (Adults, Adol.)  
12 p.m. (12) — Top Gun (Family)  
1 a.m. (5) — Moon Over Miami (Morally Objectionable In Part For All) REASON — Suggestive sequence.  
1:50 a.m. (12) — Same as 8:10 a.m. Wednesday  
3:35 a.m. (12) — Four Girls in White (Adults, Adol.)  
4:50 a.m. (12) — Same as 12 p.m. Wednesday

**THURSDAY, OCTOBER 1**  
8:10 a.m. (12) — Now Voyager (Adults, Adol.)  
9 a.m. (4) — Hangover Square (Adults, Adol.)  
1 p.m. (10) — Crime School (Family)  
4:30 p.m. (4) — High Wide and Handsome (Family)  
4:30 p.m. (7) — David Copperfield (Part I) (No Class.)  
6 p.m. (10) — Flying Fortress (Family)  
11:25 p.m. (4) — The House of Intrigue (No Class.)  
11:30 p.m. (10) — Relentless (Family)  
11:30 p.m. (12) — Male Animal (Adults, Adol.)  
1 a.m. (5) — Lure of the Swamp (Adults, Adol.)  
1:20 a.m. (12) — Same as 8:10 a.m. Thursday  
3:10 a.m. (12) — Death on the Diamond (No Class.)  
4:30 a.m. (12) — Same as 11:30 p.m. Thursday

**FRIDAY, OCTOBER 2**  
8:10 a.m. (12) — No Leave No Love (Family)  
9 a.m. (4) — Harriet Craig (Adults, Adol.)  
1 p.m. (10) — Lady Gangster (Morally Objectionable In Part For All) REASON — Tends to create sympathy for wrongdoing.  
4:30 p.m. (4) — Rulers of the Sea (Family)  
4:30 p.m. (7) — David Copperfield (part II) (No Class.)  
6 p.m. (10) — The Legend of Tom Dooley (Adults, Adol.)  
7 p.m. (5) — The Entertainers (No Class.)  
11:25 p.m. (4) — Mask of the Avenger (Family)  
11:25 p.m. (11) — S.O.S. Coast Guard (Family)  
11:30 p.m. (10) — Manpower (Adults, Adol.)  
12 p.m. (12) — Paris Holiday (Family)

**TUESDAY, SEPTEMBER 29**  
8:10 a.m. (12) — The Three Musketeers (No Class.)  
9 a.m. (4) — A Woman of Distinction (Morally Objectionable In Part For All) REASON — Suggestive dialogue and situations.  
1 p.m. (10) — Hard To Get (Family)  
4:30 p.m. (4) — The Americano (Morally Objectionable In Part For All) REASON — Suggestive costuming; dancing, and situations.  
4:30 p.m. (7) — Fighting Chance (Adults, Adol.)

## TV CATHOLIC PROGRAMS IN DIOCESE

**TELEVISION (Sunday)**

9 A.M.  
TELAMIGO — Ch. 7, WKCT — Spanish-language inspirational discourse, by Father Jorge Bez Chabebe, assistant pastor, Immaculate Conception parish, Hialeah.\*

9:30 A.M.  
THE CHRISTOPHERS — Ch. 5, WPTV West Palm Beach — Ch. 5, WPTV (West Palm Beach.)

9:15 A.M.  
THE SACRED HEART PROGRAM — 11 A.M.

THAT I MAY SEE (REPEAT) — Ch. 7, WKCT — Instruction discourse by Father David J. Heffernan, pastor of St. Plus X parish, Fort Lauderdale.\*

11:30 A.M.  
MASS FOR SHUT-INS — Ch. 10, WLBW-TV.\*

1 P.M.  
THE CHRISTOPHERS — Ch. 2, WESH-TV (Daytona-Orlando)

(Friday, Oct. 2)

4:45 A.M.  
GIVE US THIS DAY — WLBW-TV, Ch. 10 — TV series explaining and illustrating the Sacraments by Father Charles Malley, C.S.S.R., assistant pastor, Our Lady of Perpetual Help parish, Opa Locka.\*

**RADIO (Sunday)**

6 A.M.  
THE CHRISTOPHERS — WGMA 1320 Kc. (Hollywood)

7 A.M.  
THE SACRED HEART PROGRAM — WGBS, 710 Kc. 96.3 FM

7:30 A.M.  
THAT I MAY SEE (REPEAT) — WGBS 710 Kc. 96.3 FM — Rebroadcast of TV instruction discourse, "The Greatest Commandment."\*

8:30 A.M.  
THE CATHOLIC HOUR — WIOD, 610 Kc. 97.3 FM

8:30 A.M.  
THE HOUR OF ST. FRANCIS — WCCF (Fort Charlotte)

8:45 A.M.  
THE HOUR OF ST. FRANCIS — WJCM (Sebring)

9 A.M.  
THAT I MAY SEE (FM REPEAT) — WFLM-FM, 105.9 FM (Fort Lauderdale) — FM rebroadcast of TV instruction discourse, "Association of Ideas."\*

9 A.M.  
THE SACRED HEART PROGRAM — WGMA (Hollywood)

9:05 A.M.  
CATHOLIC NEWS — WIRK, 1290 Kc. (West Palm Beach) — Presented by Father Cyril Schweinberg.

**Parochial Schools Use ETV Operation**

RICHMOND, Va. (NC) — Parochial schools here are using broadcasts of the newly launched educational television station of the Central Virginia Educational Television Corporation.

It is broadcasting to 24 school systems within a 50-mile radius of this city.

## Catholic News Program Set For Palm Beach County

A Catholic news program for radio listeners in Palm Beach County will be broadcast each Sunday morning at 9:05 o'clock, starting this Sunday, Sept. 27, through the facilities of Station WIRK, 1290 Kc., in West Palm Beach.

The program will be presented on behalf of the Diocesan Radio and Television Commission by Father Cyril Schweinberg, C.P., retreat director of Our Lady of Florida Passionist Retreat House in North Palm Beach.

A summary of international Catholic news compiled from the full report of the National Catholic Welfare Conference worldwide news service and South Florida Catholic news from the Diocese of Miami official publication, The Voice, will be included in each WIRK broadcast.

During the third session of the Second Vatican Council, now holding deliberations in St. Peter's Basilica, the WIRK Catholic news program also will feature highlights from reports of Msgr. James J. Walsh who is in Rome serving as special Vatican correspondent of The Voice.

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# ABC Introduces Season's New TV Shows

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — As if to begin the new season's TV "feast" with alphabet soup, the ABC's came first.

Except for "The Rogues" which spills out of NBC and probably will be the first of the new shows to hit tops with Neilsen.

This Four Star cycle of slick, satirical, one-hour comedies about a family of highly polished, international swindlers, is reportedly sold to foreign TV already, to the tune of some \$2,000,000.

It also stars two of the Four founders and principal shareholders — David Niven and Charles Boyer. So it is unlikely to go on the rocks for the sake of some cautious steering, or a good extra push if one is needed.

## STILL MONTAGE

"The Personal Touch," debut segment seen Sunday, Sept. 13 opening with a still montage like Dick Powell used in his Four Star anthology, was Niven's.

With him, Robert Coote (a more subtle, less soiled slicker than Sellers plays) hit top stride as an accomplice in various disguises. Having sold a \$50 nag to a naive Texan, the boys made off to the French Riviera where they conned a million from an Onassis-type shipowner, only to have Niven splurge it all on a girl (Dina Merrill) whose rich Papa was temporarily in a bind.

Briskly written by Ivan Goff and Ben Roberts and played as light as a feather, this debut, almost pushing sophistication

## VIEWS ON TELEVISION

over the border-line of suggestiveness, clicked for sure.

Gladys Cooper as Mama, a lady of quality who crooks more than her little finger and Coote, a brilliant but long neglected British comedian, will appear practically every week. Charles Boyer, Niven, Gig Young and others will alternate in top spots.

I'd place the first batch of ABC debuts in the following likely order of success:

**THE BING CROSBY SHOW** (Mondays 9:30-10 p.m.), warmly charming although frothy half-hour about an engineer named Bing Collins, his wife (Beverly Garland in excellent form) and their teen-age daughters — Carol Faylen and Diane Sherry. Happy marriage, for a change. Ideal casting. The pilot moved well, was well peppered with good humor and the brighter side of domestic truth. This mood and quality may be hard to sustain but on the Crosby name it looks like a sure winner.

**THE TYCOON** (Tuesdays, 9-9:30 p.m.), shifts the real McCoy, Walter Brennan, from the stock manger to the stock market. First story had him, in the dapper business suit, setting out to prove that an American with guts and "go" can build an industrial fortune just the same today as did the Rockefellers and Fords yesterday. Anyway Walter succeeded. So did the show. There's a risk

some bright TV writer may try to push the conservative old tycoon into a sharply angled political corner, but first he'll have to be up early in the morning. Human and humorous, this got off to a fine start.

**VOYAGE TO THE BOTTOM OF THE SEA**, (Mondays, 7:30 to 8:30 p.m.), developed from his 20th Century-Fox movie, by Irwin Allen, with its tale about an atomic-powered sub. under threat from a mysterious enemy, may be exciting "boy stuff." First off it struck me as too packed with violent incident and staccato orders, although Richard Basehart's Admiral and David Hedison's Captain toned down the sense of panic. Photographic effects were top notch. An hour that may bring boys and their Dads to the set together.

**NO TIME FOR SERGEANTS** (Mondays 8:30-9 p.m.), directed by Richard Crenna, the new "Slattery" man, this came out fairly strongly on the showing of Sammy Jackson, as a young hillbilly recruit. Dopey recruits on KP are old stuff, however, and there will have to be more original stories or else . . . !

**WENDY AND ME** (Mondays 9-9:30 p.m.) premiered under a cloud. The George Burns monologues seemed longer than ever (although actually they were shorter) because of Connie Stevens' remarkable dumb-bunny delivery of lines that kept reminding one of Gracie Allen. Of course the series was set and shot before Gracie died. J. Pat O'Malley has himself an amusing character in this. Richard Crenna directed this too, the busy young fellow. It is hardly the real McCoy; but if Burns gives Connie more lines and takes fewer himself, it may stay the course.

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You may have a FREE COPY of this informative booklet by writing to Lithgow Funeral Centers, 485 N.E. 54th Street in Miami, or by calling 757-5544. There's no obligation, of course.

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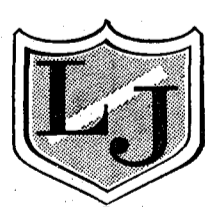
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Spacious 3 bedroom, 2 bath.  
161 NE 107 St. For App'l., 754-8503

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J. S. PALMER, REALTOR PL 4-2266

- ST. ROSE OF LIMA PARISH
- 1) 10635 NE 9 Ave - 3 Bedroom, 2 bath
  - 2) 560 NE 110 Ter. - 2 Bedroom, 1 bath, furn.
  - 3) 335 NE 110 St. Furn., 2 small apts. \$75 income from 1.
  - 4) 102 NW 108 St., 3 Bedroom, 2 bath, excellent cond.
- HOLY FAMILY PARISH  
1) 1522 NE 149 St. 3 bedroom, 2 bath, excellent cond.

## HOMES FOR SALE N.E.

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THELMA F. VANSTEENBERG, Realtor  
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3 Bedroom home, like new. Landscaped. Block from Catholic church and school. \$13,500. 1296 N.E. 146th Street. WI 7-1809

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SACRIFICING my luxury 3 bedroom  
2 bath home. Widow leaving Miami.  
Offers wanted. Call Mr. Schultz,  
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## HOMES FOR SALE - N.W.

3 Bedroom 2 Bath CBS. Excellent condition. Furnished or unfurnished, screened porch. Apply 20142 N.W. 12 Court.

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3 bedroom home CBS, 2 full baths. On corner lot. Very reasonable. MU 8-4004.

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\$900 Down, \$9,900 Total. \$90 Month. No qualifying, no closing costs. Vacant CBS 3 bedroom plus den with jalousied porch and carport. Newly decorated inside and out. By owner. MU 1-8618.

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LEAVING town, must sell at sacrifice. 3 Bedroom, 2 bath, 5 year old home. Walk to St. Theresa. Priced in middle \$20's. 115 Malaga, HI 3-0240.

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## REAL ESTATE

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## REAL ESTATE

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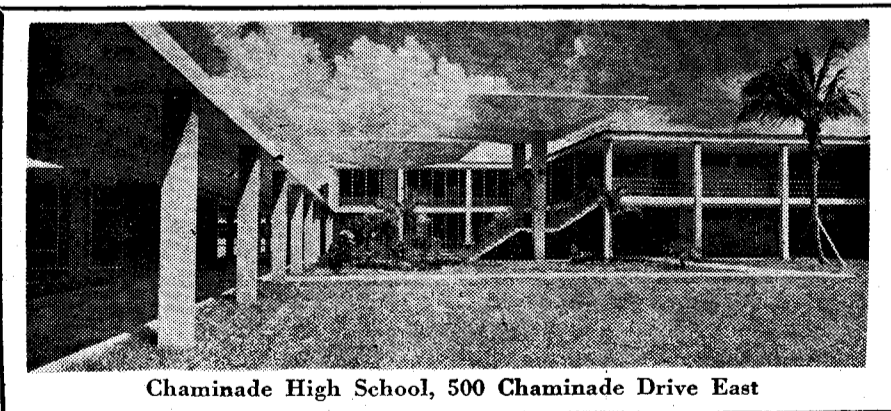
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