

SENATE OF BISHOPS TO HELP RULE CHURCH

VATICAN CITY (NC) — Pope Paul VI opened the fourth and final session of the ecumenical council by announcing that he will establish a senate of bishops to consult and collaborate with him in governing the Church.

He also issued another of his often repeated appeals for peace and spoke of his visit on Oct. 4 to United Nations headquarters in New York. He said: "May peace among men triumph — that peace which

in these days is being wounded and is bleeding."

2000 BISHOPS

The opening plenary meeting of the fourth session Sept. 14 saw more than 2,000 bishops gathered in St. Peter's basilica to join in the Mass concelebrat-

ed by the Pope and council officials at the high altar.

The ceremonies began 20 minutes late when Pope Paul walked down the main aisle of the church wearing a miter and carrying the crucifix-crosier

which he has chosen as a symbol of his office as bishop of Rome.

The two hours of ceremonies were climaxed with the Pope's almost 3,000-word discourse. Reading in a firm voice, the Pope sat on a throne facing

the twin tiers of seated bishops and flanked by non-Catholic observers, the diplomatic corps accredited to the Holy See, the press and thousands of priests, Religious and laymen.

Most of the papal speech was (Continued on Page 2)

The VOICE

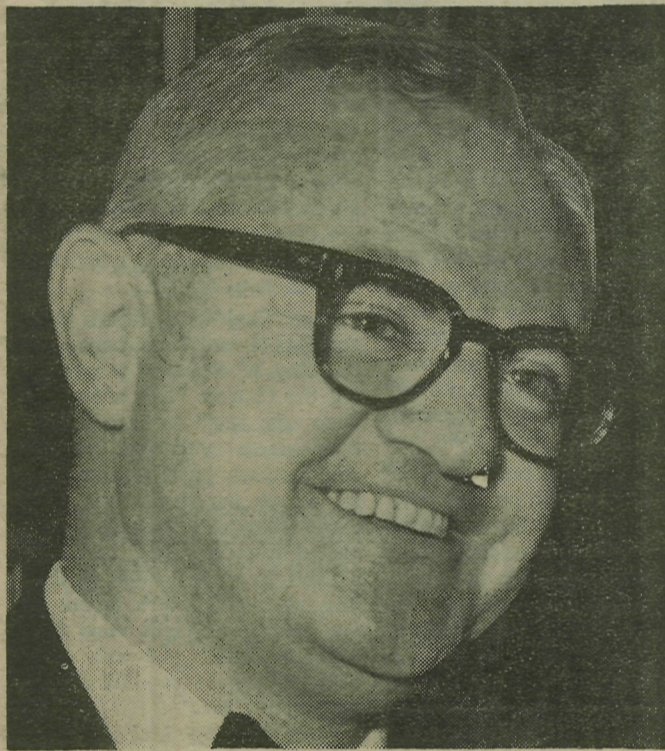
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JOSEPH M. FITZGERALD, K.S.G.

HIGH HONOR FROM VATICAN

J. M. Fitzgerald Of Miami Appointed Council Auditor

Joseph M. Fitzgerald, K.S.G., president of Serra International and member of St. Hugh parish, Coconut Grove, has been named an auditor for the fourth session of Vatican Council II which opened Tuesday in Rome.

The Miami attorney, who is a member of the Bishop's Advisory Council in the Diocese of Miami, the Diocesan Board of

Catholic Charities, the State Welfare and Planning Board of the State of Florida and the Miami Metropolitan Planning Commission, was one of 52 men and women named auditors for the closing session of the Ecumenical Council.

WHAT AUDITORS DO

Auditors are eligible to attend council meetings dealing with topics related to their activities and to speak to Council Fathers when invited.

Mr. Fitzgerald, the first Flor-

(Continued on Page 3)

Migrations Affect Unity Of Families

CASTEL GANDOLFO (NC) — While migration between countries contributes to international understanding, it has a detrimental effect on family unity, Pope Paul VI said here.

The Pope spoke during an audience for the Vatican's High Council on Emigration, an office of the Consistoria Congregation. He was apparently referring to the growing influx of temporary laborers from southern Europe into the industrialized north.

TRANSUBSTANTIATION AFFIRMED

Pope Upholds Eucharistic Doctrine In An Encyclical

(Complete Text in Special Supplement, Pages 15, 16, 17, 18)

By FATHER JOHN P. DONNELLY

VATICAN CITY (NC) — Prompted by "serious pastoral concern and anxiety" over recent theological discussions, Pope Paul VI has issued an encyclical defending the Church's traditional doctrine on the Eucharist.

The document, almost 7,000 words long, defends:

—The practice of celebrating private Masses when a public ceremony is not possible;

—The preservation and adoration of the Eucharist outside of Mass;

—The traditional doctrine on the Eucharist exactly as it was set down by the Council of Trent in the 16th century.

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MIAMIANS AT OPENING SESSION

Council Fathers Assured Of Freedom Of Opinions

By Msgr. James J. Walsh
Voice Special Correspondent
At Council

VATICAN CITY — With more simplicity than when Pope John XXIII opened the Second Vatican Council in October, 1962, Pope Paul ushered in the fourth session on a sunny Roman day last Tuesday by laying some ghosts to rest. He quietly reassured those haunted by the fear that his opening address would attempt to indicate to the Fathers of the Council what attitude ought to be taken by them in the discussion of vital questions and in their final voting.

Moreover, he also set at rest, at least temporarily, the fears of those who were concerned lest the final session would end

without plans being made for a postconciliar body to carry out the decisions of the Council.

Pope Paul deliberately avoided in his address reference to "any of the themes which will be submitted to the examination of this assembly."

SENATE OF BISHOPS

Thus he publicly acknowledged his unwillingness to compromise the freedom of opinion of the bishops or to appear to influence them unduly in making up their own minds on such extremely vital issues as religious liberty, relations with non-Christian religions, population problems and a host of other burning questions soon to

(Continued on Page 7)



Pope Paul VI Opens Fourth Council Session

JET FLIGHT TO NEW YORK

Pope Will Plead For Peace On Visit To UN On Oct. 4

VATICAN CITY (NC) — Alarmed by the outbreak of undeclared war between India and Pakistan, Pope Paul VI will make a one-day flying trip to New York on Oct. 4 to deliver an appeal for peace before the United Nations General Assembly.

The Pope had earlier been invited to visit the headquarters of the U.N. by its secretary general, U Thant, who was on his way to Pakistan to try to make peace as the pope's plans were announced here.

DIPLOMATS ASSEMBLED

The Vatican announced the papal visit on Sept. 8 after the Papal Secretary of State, Amleto Cardinal Cicognani, had

hastily assembled the diplomats accredited to the Holy See to inform them of the Pope's intentions.

(In Washington, the White House reported that as of Sept. 8 there were no plans for a

(Continued on Page 3)

Grueling Schedule Of Pontiff Oct. 4

NOWC News Service

Based on the time Pope Paul VI is used to, here is an outline of his grueling schedule for the Oct. 4 visit to the United Nations:

—7 a.m., depart Rome. (1 a.m., EDT)

—4 p.m., arrive New York. (10 a.m., EDT)

—6 p.m., arrive Cardinal Spellman's residence. (noon, EDT)

—9:30 p.m., address UN General Assembly. (3:30 p.m., EDT)

—2 a.m., offer Mass for peace at Yankee Stadium. (8 p.m., EDT)

—4 a.m., depart for Vatican. (10 p.m., EDT)

—Noon, arrive Rome. (6 a.m., EDT)

Betsy Damage To Diocesan Property Exceeds \$100,000

Damage in excess of \$100,000 was inflicted on churches, schools, convents and other institutions of the Diocese of Miami as Hurricane Betsy raged across the South Florida peninsula early on Sept. 8.

Although the eye of the storm, where winds were estimated to be as high as 120 miles per hour, reached the low-

er east coast about 4:15 a.m. at Key Largo some 40 miles south of Greater Miami, the storm hurled high tides and winds along the coast line of Dade, Broward and Monroe counties, breaking through sea walls and causing extensive water and wind damage.

DISPENSATION GRANTED

On Thursday, Sept. 9, when

hundreds of homes and businesses were without electricity and subsequent refrigeration, Bishop Coleman F. Carroll granted a dispensation from the laws of abstinence to those in the storm area for Friday, Sept. 10.

One of the institutions most heavily hit by the turbulent forces of the storm, the third to

hit the South Florida coast in as many years, was Immaculata-La Salle High School located on Biscayne Bay in Miami's southeast section. Fill and soil were washed away from the seawall and the entire property was under seawater to a depth of five feet in many

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Pope Paul Announces Plan For Senate Of Bishops

(Continued from Page 1)

devoted to an analysis of the nature of a council in terms of its significance for the Church and for the world.

The Pope noted he had deliberately avoided discussing matters yet to be acted on by the council.

SILENCE DELIBERATE

"As you see, venerable brothers, we have not touched on any of the themes which will be submitted to examination by this assembly," he said. "Our silence has been deliberate. It is to be interpreted as a sign of our unwillingness to compromise by any words of ours your freedom of opinion with regard to the matters to be presented to you."

Then he spoke of the suggestion that a senate of bishops be formed to assist the pope in guiding the Church. He also briefly mentioned his trip to the UN.

Pope Paul said he was happy to announce the "setting up, according to the wishes of the council, of an episcopal synod." He said this synod would be "composed of bishops to be chosen for the greater part by (national) episcopal conferences and approved by us."

He said this synod of bishops would be "convened according to the needs of the Church by the Roman pontiff for consultation and collaboration when for the general good of the Church this will seem opportune to us. We consider it superfluous to add that this collaboration of the episcopate is meant to turn out to be of the greatest help to the Holy See and to the whole Church."

Pope Paul noted that this body can "in a special way be of use in the day-to-day work of the Roman Curia to which we owe so much gratitude for its effective help."

NEED FOR CURIA

The Pope, who has announced his intention to reform and reorganize the Roman Curia, the general offices in Rome which carry out the work of governing the universal Church, pointed out to the bishops that just as they need a diocesan curia to assist them "so we too always need the curia for carrying out our apostolic responsibilities."

With that he ended his comments on the new body except to say that "further details will as soon as possible be brought to the notice of this assembly."

Referring to his coming UN trip, Pope Paul noted that he will make the trip in relation to that body's 20th anniversary "to bring with respectful homage to the representatives of the nations there assembled a message of peace. We would like to believe our message will have your unanimous support, for our only intention is that through us may be heard your voices."

The Pope made a last-minute insert in his prepared speech. Shortly before beginning to speak of the synod of bishop and his UN trip, he made still another appeal for

peace among nations as newspapers headlined new clashes in the undeclared war between India and Pakistan. He said:

"May peace among men triumph — that peace which in these days is being wounded and is bleeding between peoples so sorely in need of peace! We cannot, even in this moment, hide our most fervent wish the war may end, that mutual respect and concord may return among men and that soon peace may come back and may always triumph."

COUNCIL UNIQUE

Pope Paul began his discourse by declaring that he was happy to proclaim the opening of the fourth session of the Second Vatican Council and said that "in this unique event — which evolves with a regular annual rhythm in this basilica consecrated to St. Peter, the visible foundation of the Church Christ — the Catholic hierarchy has expressed, strengthened and illustrated the bonds which unite it in a loyal and unambiguous communion."

Among those listening to his words were some 90 cardinals, most of the diplomatic corps at the Holy See and hundreds of non-Catholic observers and lay auditors. With the lay auditors were 15-year-old Guadalupe and 14-year-old Luz Maria Alvarez Icaza, children of Mr. and Mrs. Luz Alvarez Icaza, recently appointed as lay observers. The couple's other 10 children had remained at home in Mexico.

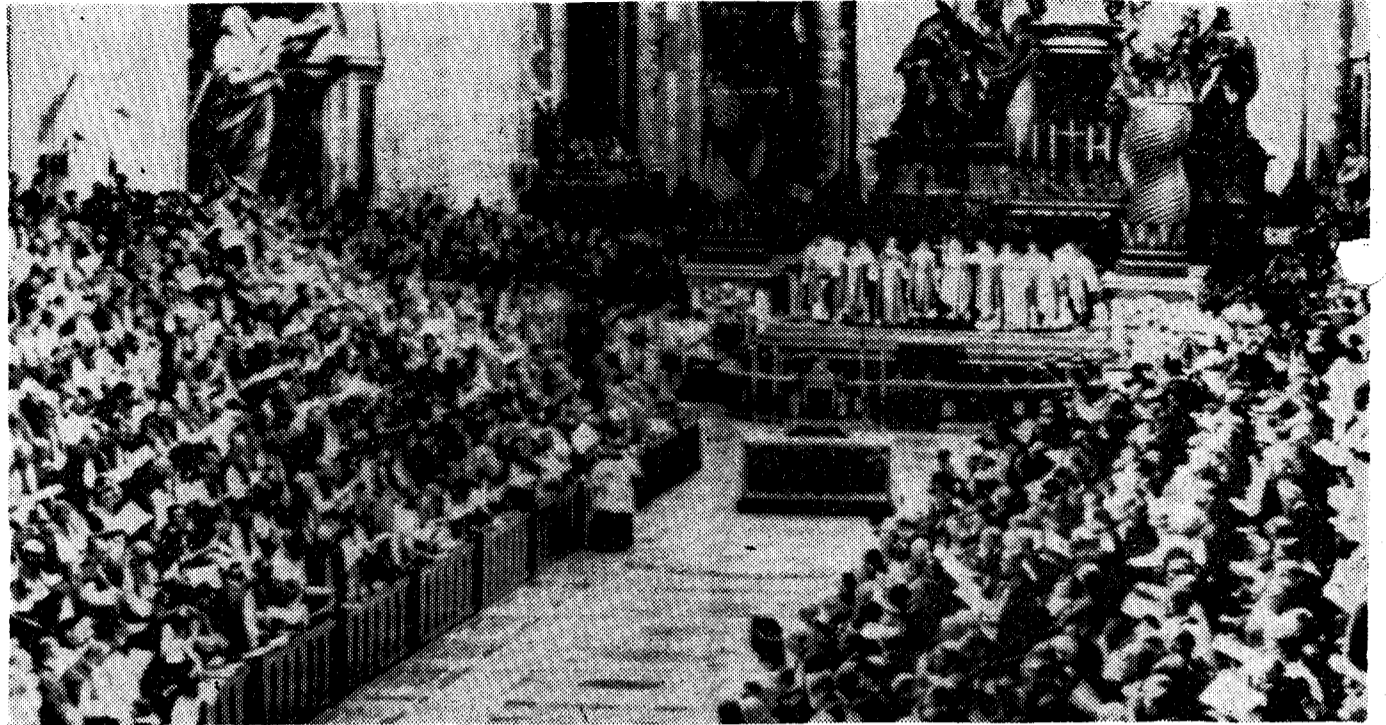
During his speech, Pope Paul was applauded after he had spoken of his UN trip. Applause also greeted the end of his speech. The council's secretary general, Archbishop Pericle Felici, then announced that the proposed statement on religious liberty would be the first matter to be discussed at the business meeting the next day. This drew warm applause from the bishops.

Following Archbishop Felici's announcements, the Pope left his throne and walked out of the basilica.

He caught his close aides off balance when he waved away the portable throne that had been readied to carry him out. Swiss Guards and prelates of the Pope's immediate household had to hastily reform in front of him when he abandoned the traditional portable throne and began walking out. As he passed sections of the bishops, waves of applause accompanied his passage from the church.

In the major portion of his speech, Pope Paul stressed the need for the council to "listen, to harken to the mysterious voice of the Paraclete . . . to let the Holy Spirit infuse into our hearts that charity which expresses itself in wisdom, that is, in rectitude of judgment according to the highest norms of knowledge."

Charity formed the principal theme of the Pope's analysis of the council and its significance for the Church and the world. "This development in charity ought to characterize the conclusion of our ecumenical council . . . In our search for



Scene In St. Peter's Basilica As Council Fathers Concelebrated Mass With Pope Last Tuesday

truth, whether doctrinal or disciplinary, let love guide us."

The Pope then assigned to the council characteristics of a "great three-fold act of love: for God, for the Church and for humanity."

Pope Paul said the council is an act of love for God because it has stirred up a renewal within His Church.

The council, he continued, "has reawakened in us the full consciousness of our vocation and our mission. It has stirred hidden powers within us . . . It has aroused in us the realization of our need, yes, of our duty, to proclaim our faith, to sing praises of God, to bind ourselves to Christ, to announce to the world the mystery of revelation and redemption. Is this renewal anything less than love?"

The council is an act of love for the Church, the Pope said, because "never before from the earliest days . . . has the Church to the same degree affirmed, lived and enjoyed, pray-

ed for and desired that real and spiritual unity which is given to her by Christ as in the holding of this present-day council."

"In the confusion of contemporary events, in anticipation of more upheavals to come, in the midst of the repeated experience of disillusionment which follows upon the never-ending strife among men, caught up in the irresistible movement of all men toward unification, we had a need to verify experimentally the unity which makes of us all the family and temple of God, the Mystical Body of Christ. We needed to meet and know each other really as brothers, to exchange the kiss of peace, to love one another, in a word, as Christ loved us."

Moreover, the Pope said, the council is an act of love for the Church since "the Church of the Second Vatican Council loved with an ecumenical heart, that is to say, with open liberality, humility and affection toward all Christian brothers who are

still outside perfect communion with our Holy, Catholic and Apostolic Church."

"If there has been a recurring and moving note in the deliberations of this council, it is certainly the one regarding the great problem of reintegrating all Christians in the unity willed by Christ with all its difficulties and hopes. Is this not, venerable brothers and reverend and dear observers, a mark of charity?"

The Pope said the council is also an act of love for humanity since the "love that animates our communion does not isolate us from men. It does not make us exclusivists or egotists . . . The Church in this world is not an end in herself. She is at the service of all men. She must make Christ present to all, both to individuals and to peoples as widely and as generously as possible."

The Pope stressed that the Church offers mankind "a panoramic view of the world" and noted that "while other currents

of thought and action proclaim other principles for building up human civilization — such as power, wealth, science, struggle, self-interest and the like — the Church proclaims love. The council is a solemn act of love for humanity."

Pope Paul then turned his thoughts toward the bishops and Catholics in countries persecuting the Church. "Not a few of those who ought to have taken their places with you, venerable brothers, have been unable to accept our invitations because they are unjustly prevented from coming," he said. "This is an indication of the dire oppression which in not a few countries weighs upon the Catholic Church and with cold calculation aims at stifling and suppressing her."

While sending his and the council's affection to the oppressed, Pope Paul declared that "this council will indeed remain firm and unambiguous in matters dealing with right doctrine."

Pope Will Enter New York In Two-Hour Motorcade

NEW YORK (NC) — Pope Paul VI will enter New York in a two-hour motorcade and will end his Oct. 4 visit with a second major public event — an evening Mass at Yankee Stadium.

The Pontiff will arrive for his visit to the United Nations at Kennedy International Airport shortly before 10 a.m., EDT. From there he will travel to the residence of Francis Cardinal Spellman and St. Patrick's Cathedral in Manhattan.

The route Pope Paul will follow into the city is still under discussion. But police and other involved officials are working to make it one that will enable the greatest number of people to see the Pontiff, according to a spokesman for the New York archdiocese.

PUBLIC INTEREST HIGH

Public interest in the visit is extremely high, according to the spokesman. Inquiries about the Pontiff's agenda have flooded Catholic and U.N. information

offices.

The UN for example, has been swamped with requests from Catholic schools to take their pupils on the regular UN tour on Oct. 4. Requests for press accreditation total nearly 400.

In addition to the interest of the general public, another factor is that the Pope will be in an area having the largest single concentration of Catholics in the nation — almost 7.2 million in New York, northern New Jersey and southern Connecticut.

After his arrival at Cardinal Spellman's residence, the Pontiff will go to St. Patrick's Cathedral to pray and offer a blessing. Then he will return to the residence for lunch.

There is no official confirmation from either the White House or the Vatican that President Johnson and the Pope will meet. But the stage has been set for it.

Mr. Johnson will be in New York Oct. 3 for a dinner and his press spokesman has said,

"we will want to take a look at whether an overnight stay would be possible."

In mid-afternoon, the Pope will leave for the United Nations. He will speak to the general assembly. It is thought his address will be given in French and be about 30 minutes long. It will take place about 3:30 p.m., EDT.

BROADCAST OF ADDRESS

Like almost all of the papal day in New York, the address will be carried on television.

After his remarks, the Pontiff will meet UN officials and delegates at a reception and concert in his honor at the headquarters of the international body.

As his final major public event, he will travel to Yankee Stadium to offer a low Mass for peace. This should take place about 8 p.m., EDT.

The Pope will offer the prayers of the Mass in Latin, except for the Epistle and the Prayer

of the Faithful which will be recited by others.

A lay lector will read the Epistle in English. He has not been selected, but it is thought he will be someone affiliated with the UN.

At the Prayer of the Faithful, petitions will be made in the five official languages of the UN — English, French, Spanish, Chinese and Russian. Each will be made by a different person.

At the offertory, the water and wine will be brought to the altar in a procession of 6 boys and 6 girls chosen to represent the world's six continents. The 12 children will receive Communion from the Pontiff.

At the Lord's Prayer, all in attendance will be asked to recite it in their own language.

The Mass will be within the framework of the papal visit to the UN. The UN flag will be near the altar to represent all member nations. Other decorations also will emphasize the theme of the Pope's visit.

Pope Will Plead For Peace On Visit To UN

(Continued from Page 1)

meeting between President Lyndon B. Johnson and Pope Paul, but did not rule out the possibility of such a meeting.

(The president's press secretary, Bill D. Moyers, said Mr. Johnson had earlier accepted an invitation to have dinner in New York with Ambassador Arthur Goldberg, U. S. delegate to the U. N. on Oct. 3. Moyers added that he was "sure we will want to take a look at whether an overnight stay would be possible.")

Three presidents have met with popes here in Rome — Woodrow Wilson with Benedict XV in 1919, Eisenhower with John XXIII in 1959, and John F. Kennedy with John XXIII in 1963.

ARRANGEMENTS INCOMPLETE

Arrangements for the Pontiff's New York stay had not been completed as of Sept. 8. As of that date he was scheduled to leave Rome by jet at 7 a.m. Rome time and arrive in New York at about 10 a.m. EDT on Oct. 4. He was then to go directly to the residence of Francis Cardinal Spellman of New York. His speech at the U.N. was to be given between 3 and 4 p.m., after which he was to offer a Mass for peace in either Yankee or Shea stadium.

The Pope was scheduled to fly back to Rome at the end of the day.

Following announcement of the trip, the Pope's private secretary, Msgr. Pasquale Macchi, and Msgr. Paul Marcinkus, Chicago priest serving as an official at the Vatican Secretariat of State, arrived in New York to take charge of arrangements.

The visit — the first by a reigning pontiff to the western hemisphere — will be Pope Paul's third major voyage away from Rome since he was elected to the papacy. In January, 1964, he flew to the Holy Land and went to Biblical sites in Jordan and Israel. In December the same year he flew to India to attend the International Eucharistic Congress in Bombay.

J. M. Fitzgerald Of Miami Appointed Council Auditor

(Continued from Page 1) idian to be so honored, was graduated from Mt. St. Mary College, Emmitsburg, Md., with a B.A. degree and from Georgetown University, Washington, D.C., with an LL.B. degree. The University of Miami awarded a Doctor of Laws degree in 1946. A resident of South Florida for the past 25 years, he served as first president of the Miami Serra Club and first District Governor of Serra in this area and for two years was president of the national alumni association of Mt. St. Mary College.

A native of Philadelphia, Mr. Fitzgerald is also a member of the Knights of Columbus, the Diocesan Council of Catholic Men and an active participant



POLIO VICTIM, four-year-old Jesus Pollos Jr., who came to Miami from Madrid, Spain for treatment at Variety Children's Hospital, receives a key to Dade County from Vice Mayor Thomas D. O'Malley as his father, Jesus Pollos, and his uncle, Father Jose M. Pollos, assistant pastor, St. Dominic parish, look on. Father and son returned last week to Madrid after treatments.

His flight to New York will be his longest, more than 100 miles longer than the trip to Bombay.

His visit will be his third to the U.S. Before he became pope he went to that country in 1951 and 1960. In the latter year the then Giovanni Cardinal Montini stopped in Baltimore, Boston, Chicago, New York, Philadelphia and Washington and received an honorary degree from Notre Dame University along with former President Dwight D. Eisenhower.

The Vatican did not announce what U.S. bishops would accompany the Pope on his flight

in civic, educational and fraternal organizations.

He holds memberships in Kiwanis International, the BPOE, American Legion, the American Irish Historical Society, the Emerald Society of South Florida, the American Bar Association, the Diocese of Miami Catholic Lawyers' Guild, the American Judicature Society and Pi Alpha Delta Legal fraternity.

Honored earlier this year by Pope Paul VI who named him a Knight of St. Gregory, Mr. Fitzgerald is also a trustee at Biscayne College for Men, a director of the Boulevard National Bank and chairman of the board of the Florida Chapter of the National Hemophilic Society.

a potent factor in the encouragement of all good and effective desires for peace among peoples as a renewed manifestation of the esteem and importance which the Catholic Church attributes to the international organization of peoples . . .

"Oct. 4 is the feast of St. Francis of Assisi, the saint of serafic love and peace, the saint who has given his name to the American city of San Francisco, where the United Nations was founded. May this too be an omen."

VISIT WELCOMED

(In New York, Cardinal Spellman issued a statement welcoming the visit. He declared:

"I am both pleased and gratified that His Holiness has found it possible to accept the invitation of U Thant to address the General Assembly of the United Nations in the cause of peace.

"There is no matter of more pressing urgency and none closer to the heart of the Holy Father or the hearts of mankind.

"I know that all New Yorkers, as well as the members of the United Nations, will welcome the visit of His Holiness and listen to his words."

to New York, but Vatican sources indicated that the party would be small in view of the somber nature of the visit.

The same day that the Pope's plans were announced, the Pontiff issued a plea for peace at his summer residence at Castel Gandolfo. He said the news of the start of a war between two Asian nations compelled him to make his appeal in "more pressing and heartbreaking accents" than ever before.

He declared he would do all in his "power and competence that the use of arms may cease at once and opportune negotiations begun to resolve the battle in progress and accommodate the conflicting interests in a balanced way." He did not refer in his plea to his plans to visit the U.N.

OFFICIAL ANNOUNCEMENT

The official announcement of the trip issued here read as follows:

"We are informed that the Holy Father, acceding to the courteous invitation of the secretary general, U Thant, will visit the United Nations on Oct. 4. The diplomatic corps accredited to the Holy See has already been informed by the Papal Secretary of State who called together the heads of the various missions in his office."

Commenting on the announcement in the Vatican City daily, L'Osservatore Romano, its editor-in-chief, Raimondo Manzini, said the journey is "new proof of the incontestable value which the Catholic Church and the Pope attribute to the cause of peace.

"The visit of Paul VI will be

OFFICIAL Diocese Of Miami

The Chancery announces the following appointments:

THE REVEREND FATHER CYRIL W. BURKE, O.P., Chaplain, Barry College, Miami.

THE REVEREND FATHER MIGUEL ARRILLAGA from Assistant Pastor, SS. Peter and Paul Parish, Miami, to priest in residence at Corpus Christi Parish, Miami.

THE REVEREND FATHER JORGE BEZ CHABEBE from Assistant Pastor, Immaculate Conception Parish, Hialeah, to Assistant Pastor, St. John Bosco Mission, Miami.

THE REVEREND FATHER NELSON FERNANDEZ from Assistant Pastor, St. Mary Cathedral, Miami, to Assistant Pastor, Immaculate Conception Parish, Hialeah.

THE REVEREND FATHER JOSE GONZALEZ VAZQUEZ from Assistant Pastor, Sacred Heart Parish, Lake Worth, to Assistant Pastor, SS. Peter and Paul Parish, Miami.

THE REVEREND FATHER JOSE I. HUALDE from Assistant Pastor, SS. Peter and Paul Parish, Miami, to Assistant Pastor, Blessed Trinity Parish, Miami Springs.

THE REVEREND FATHER IGNACIO MORRAS, Assistant Pastor, St. Michael the Archangel Parish, Miami.

THE REVEREND FATHER ANGEL NABERAN from Assistant Pastor, SS. Peter and Paul Parish, Miami, to Assistant Pastor, St. Mary Cathedral, Miami.

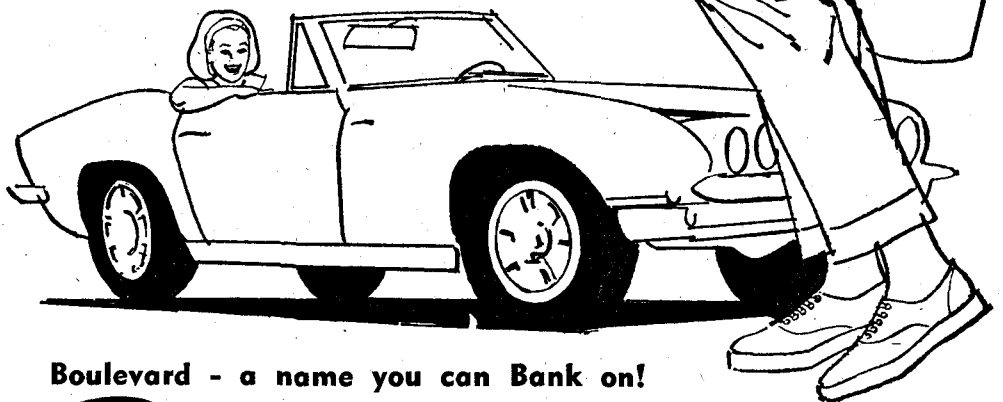
THE REVEREND FATHER JESUS VAZQUEZ from Chaplain, Cuban Children's Camp, Florida City, to Assistant Pastor, SS. Peter and Paul Parish, Miami.

THE REVEREND FATHER JUDE O'DOHERTY, Assistant Pastor, Epiphany Parish, Miami.

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Pope Appoints Archbishop And Bishops Of New York

WASHINGTON (NC) — Pope Paul VI has made three appointments in the hierarchy serving in the New York archdiocese.

Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, announced here that the Pontiff has appointed:

—Auxiliary Bishop John J. Maguire, vicar general of the New York archdiocese, as titular archbishop of Tabala and coadjutor archbishop without the right of succession to Francis Cardinal Spellman of New York.

—Msgr. (Brig. Gen.) William Joseph Moran, deputy chief of Army chaplains, to be titular bishop of Centuria and auxiliary bishop to Cardinal Spellman

in his capacity as Military Vicar of the Military Ordinariate.

Msgr. Terence J. Cooke, vicar general and chancellor of the archdiocese, to be titular bishop of Summa and auxiliary bishop to Cardinal Spellman.

Archbishop Maguire, 60, is a native of New York. He attended the North American College in Rome and Fordham University. He was ordained to the priesthood on Dec. 22, 1928. After a succession of pastoral appointments, he served as assistant chancellor of the archdiocese from 1940 to 1945; vice chancellor from 1945 to 1947; chancellor from 1947 to 1953; and was appointed vicar general in 1953.

Archbishop Maguire was

named a papal chamberlain with the title of very reverend monsignor in 1945 and was advanced to the rank of domestic prelate with the title of right reverend monsignor in 1948.

On May 16, 1959, Pope John XXIII appointed him titular bishop of Antiphrarae to serve as auxiliary bishop to Cardinal Spellman. He was consecrated on June 29, 1959.

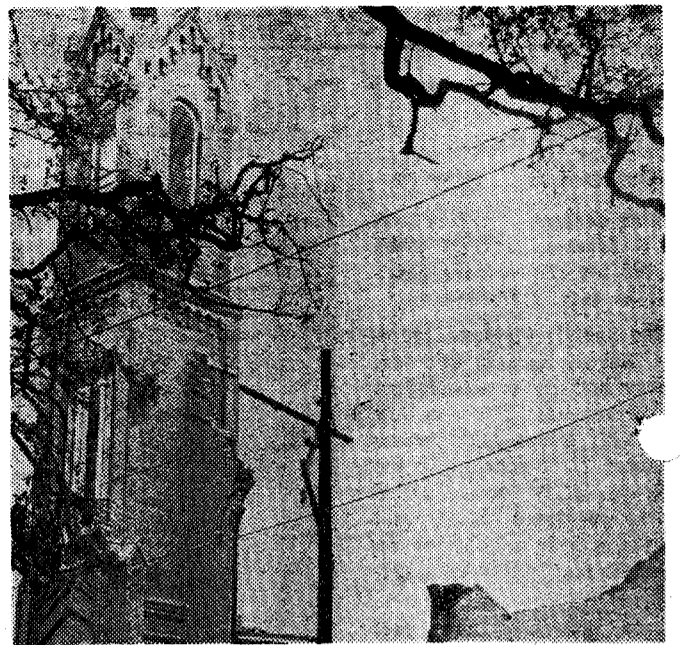
Bishop-designate Moran, 59, made his studies for the priesthood at St. Joseph's College, Mountain View, Calif., a minor seminary, and St. Patrick's Seminary, Menlo Park, Calif.

He was ordained in 1931, and served as assistant pastor of St. Charles parish, San Carlos, Calif., from 1931 to 1933. He be-

came an Army chaplain in 1933 and has remained in the military service since then, except for brief service in 1940 at St. Leo's church, Oakland, and St. Edward's church, San Francisco.

Bishop-designate Cooke was born in New York in 1921. He made his studies for the priesthood at Cathedral College, New York minor seminary, and St. Joseph's Seminary Dunwoodie, N.Y. He was ordained in 1945, by Cardinal Spellman.

He served as assistant pastor at St. Athanasius parish and later as chaplain of St. Agatha's Home for Dependent Children in New York, before being assigned to work with the Catholic Charities of New York from 1949 until 1954. He served as procurator of St. Joseph's Seminary from 1957 until 1960, when he was named secretary to Cardinal Spellman. He later was named a chancellor and vicar general of the archdiocese.



SOUTH FLORIDA missed damage such as is shown above when Hurricane Betsy left only the steeple and part of the rear wall of Holy Redeemer Church in New Orleans. Josephite Fathers are in charge of the parish where the Church was built in 1919.

Betsy Damage To Diocesan Property Exceeds \$100,000

(Continued from Page 1)

In addition to roof damage and fallen trees, a glass greenhouse used by the science department was destroyed, and the parking lot usually used by the faculty was heavily damaged. The remainder is under six to eight inches of sand and rock.

A few blocks away, at the residence of the Christian Brothers who staff the boys' division of the diocesan high school, water rose to a height of five feet during the night, forcing the Brothers to seek refuge on the second floor of the two-story structure.

An exterior wall of a garage which has been converted to a TV and recreation area gave way under the waves damaging beyond repair institutional washers and dryers and the complete contents of storage rooms. Rooms on the first floor of the residence are water logged.

On property adjacent to Immaculata-La Salle Academy high waves washed against the basement of Miami's Mercy Hospital, and nearby St. Vincent Hall for Unwed Mothers was completely surrounded by water although none reached the inside of the building.

Near the downtown area at St. John Bosco Mission, a parapet wall of the recently converted commercial building toppled during the height of the storm, demolishing three autos belonging to two priests and a layman.

At Villa Madonna Residence for Young Working Women, located near Biscayne Bay in the northeast section, fire escapes were blown away from the large structure formerly used as an apartment house. In other areas churches and other institutions reported damage from high tides, broken windows, roof damages, failures of air conditioning systems and losses of trees and shrubbery.

Michelangelo Bust Atop St. Peter's

ROME (NC) — A bronze bust of Michelangelo has been unveiled on top of St. Peter's basilica.

The bust has been placed in a niche atop St. Peter's dome in commemoration of the fourth centenary of the Renaissance artist's death.

Extension Of Visit Is Unconfirmed

VATICAN CITY (NC) — There was no official confirmation here of a press agency's report that Pope Paul VI will extend his Oct. 4 visit to the United Nations.

In New York, a spokesman for the New York archdiocese said he could "neither confirm nor deny" a possible extension.



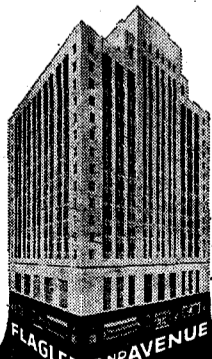
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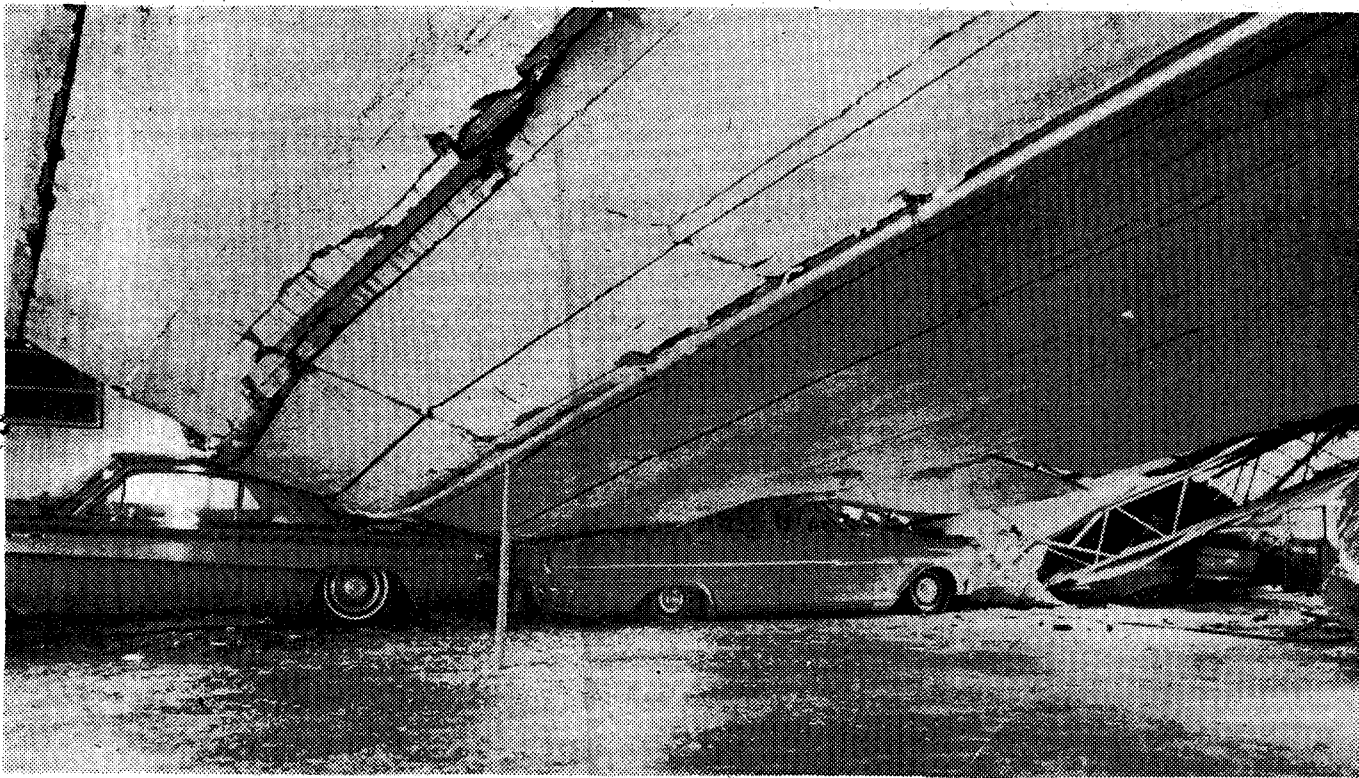
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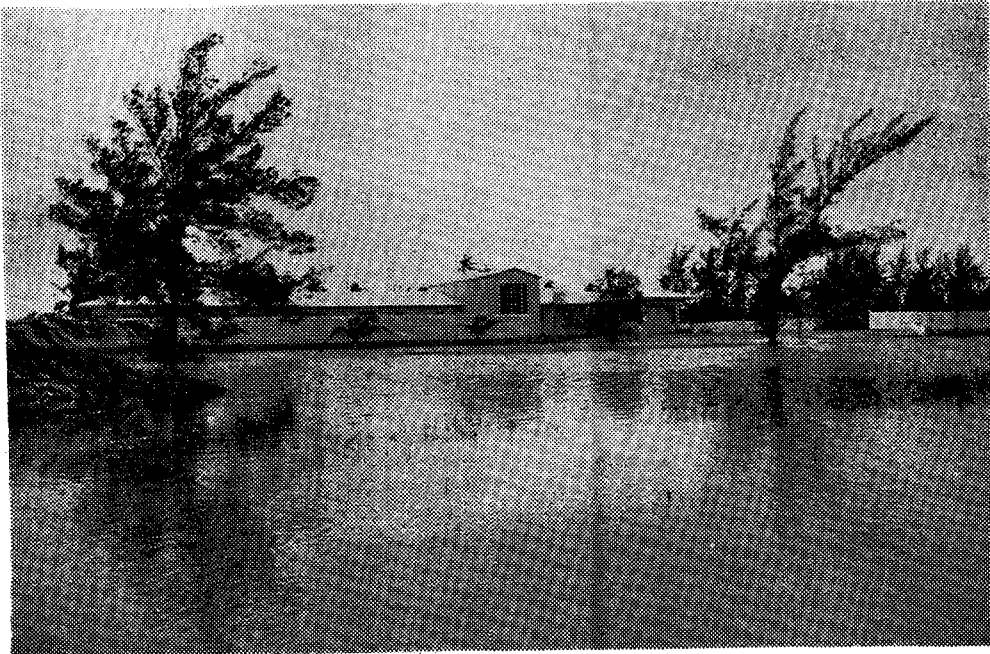




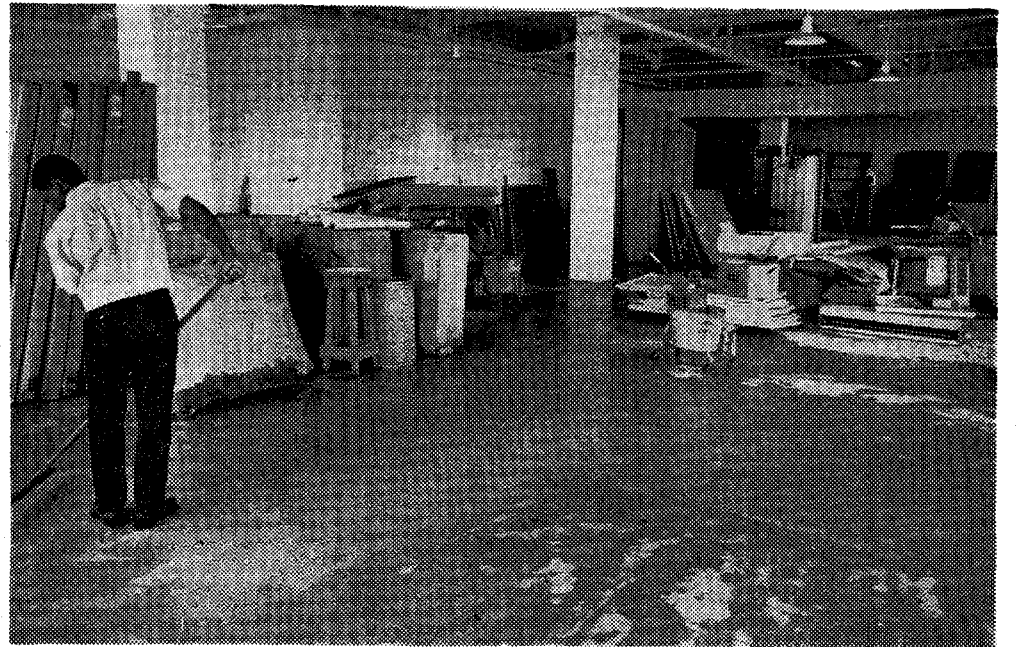
Parapet Wall Topped Crushing Three Autos Of Priests And A Layman At St. John Bosco Mission



Father Eugenio Del Busto's Car Smashed By Wall



Biscayne Bay Waters Surrounded St. Vincent Hall For Unwed Mothers



Water Depth Was More Than Five Feet In Mercy Hospital Basement



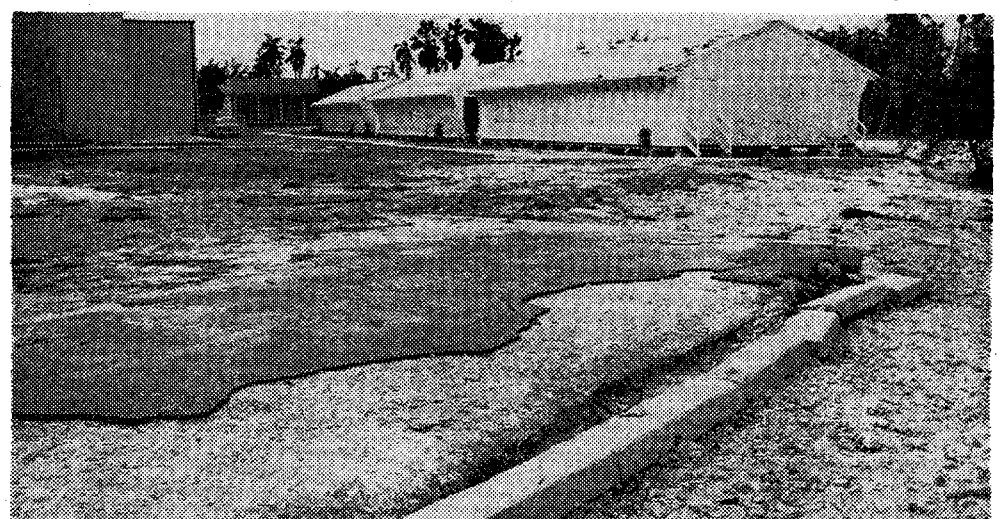
Brother Andres Clears Sidewalk As Water Subsides At Residence



Christian Brothers Boat Dock As Waters Receded After Betsy



View Of Grounds At Immaculata-La Salle Academy Where Damage Was Heavy



Faculty Parking Lot At Immaculata-La Salle Academy After Waters Receded

Council Will Leave Its Mark On Church And The World

By MSGR. JAMES J. WALSH
Voice Special Correspondent at The Council

VATICAN CITY — Perhaps it is characteristic of the uniqueness of the Second Vatican Council that the quotations of two Protestant scholars, well known here as observers, can be used to illustrate what seems to be the present state of mind of many bishops, periti, and others close to conciliar activities.

One of them, Dr. Albert Outler, a Methodist professor, stated: "... The Roman Catholic Church has mounted a tiger, equally dangerous to ride or dismount from ... The spirit of the aggiornamento has been let loose in the world, and it will not readily be suppressed."

The other, Dr. George Lindbeck, a Lutheran scholar, somewhat cautiously observed: "... the progress of the Second Vatican Council up until now has aroused hopes for substantial additional accomplishments in the fourth session ... The consequences will be grave ... if these hopes are dashed because of the passivity of the progressive majority or because of papal opposition. Nevertheless even if this occurs, much has happened which seemed impossible three years ago ..."

There can be no doubt now that, regardless of what the Council accomplishes in the fourth session, it will leave its mark on the Church and the world. Obviously the decrees on the Liturgy, the Church and Ecumenism have already been actively changing the image of the Church and helping individual Catholics see a renewal of life.

But as Dr. Lindbeck suggests, there is fear that much of the potential greatness of the Council can be dissipated. Among some, the fear is strong and perhaps at times irrational or emotional. But even the most sanguine among the so called progressives admit that the final decisions of the bishops may be mere records for the archives or bulky relics for the Vatican museum, unless the Fathers now set up a vigorous, powerful post conciliar body to carry out effectively the decrees willed by the majority.

Hence, as the final session gets under way, emphasis seems to hit time and again on the need to play now for after the Council.

Side by side with this there comes up constantly the reform of the Curia which was promised by Pope Paul early in his pontificate.

Many feel that unless the reorganization of the central administrative body is carried out now, the "old ways" may predominate, despite the fact that in all the decrees so far, the Fathers of the Council have overwhelmingly voted a "new way" of presenting the Church to mankind.

No matter what the daily debate brings, most here apparently will be watching for these larger issues to develop — that is, the setting up of machinery to make concrete application of decisions when Vatican II is closed, and the adaptation of the curial administration to the new decisions along the lines proposed two years ago by Pope Paul.

'Grant Us Peace'



Keep Birth Control Issue Out Of Anti-Poverty War

By Msgr. GEORGE G. HIGGINS

The current debate over the use of federal funds to support a program of family planning both at home and abroad should not be thought of exclusively as a disagreement between Catholics on the one hand and non-Catholics on the other.



HIGGINS

While it may be true that, percentage-wise, Catholics have been more vocal in expressing opposition to, or reservations about, such a program than have the members of other religious groups, the fact is that many non-Catholics also have serious reservations about the direct intervention of the federal government in the field of family planning.

This is so not because they are necessarily opposed, on moral grounds, to artificial birth control as such, but simply because they feel that family planning is a profoundly personal matter and one which lies outside the competence of the government.

In other words, the record will show that many Americans who see no moral objection to artificial contraception as such are nevertheless persuaded that the government would be well advised to concentrate on its own proper role and to remain completely neutral on the divisive issue of family planning.

ANOTHER VIEW

Needless to add, many other Americans take a different view of the matter. They argue, in all sincerity, that the government has not only the right but the duty to underwrite birth control clinics both in this country and abroad.

Many who hold to this position are sensitive enough to add that the government should not directly advocate or promote family planning but, with scrupulous respect for the rights of the individual conscience, should confine itself to making birth control information available to those who voluntarily request it.

On the other hand, not a few proponents of governmental birth control clinics are frank to say, very bluntly, that the government should actively promote family planning among the poor for the express purpose of cutting the cost of public relief.

A typical expression of this point of view cropped up in a recent letter to the editor of the Washington Evening Star: "Family limitation, for the poor as well as the rich, is the government's business because we, the taxpayers, have to care for them."

This is not an isolated example. On the contrary, the woods are full of people whose "solution" to the problem of poverty is to plump for birth control clinics in which the poor would be encouraged to limit the size of their families.

I happen to have run into this problem recently during a panel discussion on poverty at the annual Labor-Management Conference of the Diocese of Miami.

One member of the panel, instead of telling the audience how he thought we might go about eliminating the root causes of poverty, brashly advocated — as his sole contribution to the discussion — a government program of birth control for the poor.

When this gentleman was politely reminded by a member of the audience that he ought to talk about poverty and take up the controversial issue of birth control in a more suitable forum, he literally blew his stack and bitterly accused his interlocutor — a distinguished Miami lawyer — of being prejudiced and "superstitious."

As chairman of the Miami meeting, I felt obliged to say that, while the public policy aspects of the birth control problem are admittedly debatable, I for one felt that the direct promotion or advocacy of birth control as a part of the federal government's anti-poverty program would be a rank insult to poor people in general and, more specifically, to poor Negroes.

In my judgment, the latter point is extremely important. Let's face it. Negroes constitute the biggest single group of poor people in the United States. By and large, they are wretchedly poor because we, the white people of this country, made them poor in the first place and have kept them poor for many generations.

WHAT REACTION?

What are they to think if we now turn around and tell them from our comfortable, middle-class ivory towers that the solution to their problem (which is really our problem) is to limit the size of their families or, in other words, that the solution to the so-called Negro problem (which is largely a white problem) is to cut down on the number of Negroes in the United States?

If I were a poor Negro, I think I would bitterly resent such patronizing advice, especially if it were offered by my own government as a part of its anti-poverty program would, strongly be tempted to conclude that the anti-poverty program was a subtle, but very cynical, attempt to establish white supremacy in this country once and for all.

As already indicated, I realize full well that there is room for honest disagreement in a pluralistic society such as our own on the public policy aspects of the birth control problem.

But, in the name of common decency, let us debate this issue on its merits and not add insult to the frightful injury which we have already inflicted on Negroes. And other poor Americans by injecting this issue into our official anti-poverty program and by urging them, in the name of the government, to limit the size of their families.

WASHINGTON LETTER

Staunch Faith Of Poland Noted In Senate Report

WASHINGTON (NC) — Tribute to the staunch faith of the Polish people is paid in a publication issued by a committee of the U.S. Senate.

The strong Catholic population of Poland persists in maintaining the Church in the face of unrelenting persecution by the communist government of the country, it is reported.

"As a whole, it may be stated that the Church in Poland persists not on a legal basis but rather owing to the very fact that it has existed for 1,000 years and is supported by more than 90 per cent of the population — Roman Catholics," says the study made by the law library of Congress for the Senate Internal Security Subcommittee. It is the fifth in a series of studies dealing with "The Church and State Under Communism."

It is pointed out that full freedom of religion supposedly was restored in Poland following the Poznan riots of 1956; that Stefan Cardinal Wysynski was released from detention and other bishops, after five years imprisonment, were set free.

However, the study continues, "the campaign against the Church has been carried on by undermining its doctrinal basis, and its administrative and social activity as well as by undercutting the financial foundations of the Church."

"The doctrinal teaching of the Church has been continuously attacked by communist propaganda through party channels and through atheistic organizations. The administrative activities of the Church have been hampered by constant annoyance of the clergy and diversionary actions. Confiscation of Church property and exorbitant taxation have brought the Church institutions to ruin." The study reminds that Pol-

ish Catholics have had to persevere in the face of communist oppression from the very beginning of the Red regime. It delineates some separate periods of oppression, distinguishable by the tactics employed by the communists.

From 1945 to 1950, the report says, the communists tried particularly to kindle disputes within the Catholic Church itself. It sought to separate the Church in Poland from Rome, "to cause disagreement between the people and the hierarchy and to create divisions within the clergy and the believers." "These methods," it is stated, "were frustrated." From 1950 to October, 1956, the study continues, "the bishops were forced to make an agreement which was intended to subject the Church to governmental administration and control." "A great number of clergymen were imprisoned and Primate Wysynski was placed under detention," the report notes.

The result of all this, the study says, was that "an atmosphere of martyrdom similar to that surrounding the first Christians caused Catholics to close their ranks, to cooperate with their hierarchy and to intensify their religious life."

In a foreword for the publication, Sen. Thomas J. Dodd of Connecticut, vice-chairman of the subcommittee, says "that religion has survived so many years of harassment and persecution in the Soviet Union and in other communist countries is a testimony to the power of faith."

The senator expressed the hope that the series of studies which the subcommittee is issuing "will help to establish the truth about the status of religion under communism."

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Council Assured Of Freedom Of Opinion

(Continued from Page 1)
be brought to the floor of the aula.

Many were surprised in the Basilica when he announced the establishment of an "Episcopal Synod," often referred to as a Senate, to be composed of bishops chosen by other bishops in every country.

According to Pope Paul this high echelon international group would meet regularly at the direction of the Pope "for consultation and collaboration when for the general good of the Church this will seem opportune to us."

LOVE AS GUIDE

The theme of his address was Love as a Guide for the Council — love for God, for the Church and for humanity.

The novelty of Council openings, as the Pope indicated in his talk, has worn off. But this did not prevent what appeared to be the largest crowd of priests and laymen ever to attempt to gain entrance into the Basilica. More than an hour and a half before the ceremony was scheduled to begin, great throngs with tickets and without them were pressing towards the many entrances to the Basilica.

BISHOP CARROLL PRESENT

The Holy Father concelebrated Mass with twenty-six cardinals and bishops in a ceremony very similar to last year's opening, but much briefer.

Bishop Coleman F. Carroll, now well up in the upper half of the Fathers of the Council, took his place early with the more than two thousand members of the hierarchy assembled.

Joseph M. Fitzgerald of Miami, recently appointed by the Holy Father as an auditor of the Council, was admitted to a section reserved for those so privileged.

Others present from the Diocese of Miami were Msgr. Michael Beerhalter, Father Ambrose De Paoli, Father Charles Zinn and Father David Russell; Seminarians William Hill of the North American College in Rome, James Briggs and Vernon Langford from the American College of Louvain, and Michael Perri of Fort Pierce.

WHAT WILL HAPPEN?

Chances are if the Fathers of the Council had distractions during the colorful ceremony, it was because their minds have long been turned to future developments of the fourth session.

Everyone is asking them, "What is going to happen?" and most of them merely shake their heads, admitting they share the general mood of uncertainty and even apprehension.

There is good reason for uncertainty, if only because guesses and forecasts in past years have so often been far off the mark. It may be of benefit in judging some of the excessively gloomy and optimistic viewpoints on the fourth session developments, if we jog our memories on the sad batting average of guesses in the past three sessions.

For instance, more than a few insisted before the Council began there would be no free discussion allowed on the floor, but only the first two lively meetings were needed to make this prediction look absurd. Some said the Vatican press would throttle the flow of news and impose harsh secrecy, and indeed the prophets appeared to be right for a while, but soon the daily bulletins carried too much information to be treated adequately in daily or even weekly papers.

FREEDOM UNLIMITED

Many were sure the Council would never go against the known wishes of the Pope, and this prediction was advanced as a proof the freedom of the bishops really was limited. But the only time that Pope Paul took part in a daily work session of the Council, last November, he stated his approval of the schema on the missions being discussed that day. A few minutes later, one bishop after another went on record disagreeing with the Holy Father's appraisal of the value of the schema, and the majority of the bishops that morning voted to send it back for drastic revision.

Crepes covered many doors as the prophets in the second session dourly decided that the subject of religious liberty would never be discussed at all by the Fathers for various reasons, one of which was that its adoption would turn Italy communist. And even more predicted that the delicate Jewish question of involvement in the Crucifixion would never be opened to debate.

After it actually was discussed, the same incurable forecasters insisted it would never be voted on by the bishops. Then when it was voted on with

overwhelming approval last November, it left the prophets in a tight spot, but they are back again with the prediction that the draft has been watered down so much the vote means nothing.

Another forecast which was more than a little wrong was that schema 13, The Church in the Modern World, would never be allowed to come up for public debate. The debate actually lasted several weeks with scores of bishops participating. This was about the same time when the crystal gazers were positive that the second session was so "damaging" Pope Paul would not allow a third session.

'PROPHETS' SORRY

Come to think of it, Pope Paul has been the target of a flurry of predictions, most of which the prophets would like to forget now. For instance, they said he would make no more cardinals, because the College posed a threat to his authority . . . so he enlarged the College to its greatest number in history and promised to create more soon.

They insisted he wanted no part of collegiality because this also would encroach on his supreme authority, but Pope Paul's opening talk at the third session was a powerful plea for a clarification of the role of the bishops in helping him in the government of the Church.

They were sure the Holy Father would have little sympathy with Pope John's dialogue with contemporary society, but already he has traveled to Palestine and India to offer his friendship to both Christians and non-Christians, and soon he will be at the United Nations to plead for peace in the world.

However, we can't be too hard on the prophets who went wrong. After all, Pope John was wrong too. He said the Council would close in December of 1963 at the end of the second session.

UNCERTAIN MOOD

Such failure to outguess the trend and decisions of the Council is enough to heighten the mood of uncertainty. But in addition to this, most bishops and superior generals, according to those who have taken the samples of opinion, share a certain apprehension. Almost always Councils in history have in the long run strengthened the Church and clarified vital issues, but usually not without

some groups stubbornly clinging to their own views and finally plunging into schisms.

In France, beset by serious problems involving authority in Church matters and embittered by clashes among so-called conservatives and liberals in Theology, there is obviously a crisis in the making. One archbishop more than hinted at the possibility of schism.

There are groups in many countries, small but vocal, which are unwilling to accept the decisions already made by the Council, especially on liturgy and ecumenism. They are succeeding in causing widespread confusion and alarm. Some others have so strongly advocated a change in the Church's traditional teaching on birth control that one wonders if the re-affirmation of that doctrine will find them docile to the Church's authority. Holland and England have been especially active in attacking the laws against contraception.

RELIGIOUS FREEDOM

It seems certain that the declaration on religious freedom will be passed. But it seems safe to say also that many of the bishops who will vote with strong convictions for religious liberty are understandably fearful of the immediate effects in many countries, as the declaration is applied in concrete cases. They envision misunderstandings, hard feelings, dissension and perhaps in some places bloodshed.

Likewise in the draft on non-Catholic religions, there is reason for a certain apprehension: If the Arab countries refuse to accept the statement against anti-Semitism as a non-political document and see it as harmful to their own interest. If so, Christians in those countries are certain to suffer the consequences, which conceivably could be grave.

However, if the mood this week in Rome is compounded of uncertainty and some apprehension, it is by no means characterized by discouragement.

The eloquent and refreshing opening address of Pope Paul is a clear indication that the bishops of the world will go into the Council hall determined to make this, with the help of the Holy Spirit, the most successful Ecumenical Council in Church history.

15th SUNDAY AFTER PENTECOST

Sept. 19th

ENTRANCE ANTIPHON

Incline Your ear, O Lord; answer me; save Your servant, O my God, who trusts in You. Have pity on me, O Lord, for to You I call all the day. Gladden the soul of Your servant, for to You, O Lord, I lift up my soul. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen. Incline Your ear, O Lord; answer me; save Your servant, O my God, who trusts in You. Have pity on me, O Lord, for to You I call all the day. (Ps. 85, 1-4)

EPISTLE

A reading from the Epistle of blessed Paul the Apostle to the Galatians.

Brethren: Since we live by the Spirit, let us in fact follow the Spirit's lead. Let us never be boastful, a source of provocation to others, or jealous of one another. My brothers, if a person is overtaken by some sin, you who are spiritual should set him right in a spirit of mildness, looking to yourself to avoid also falling into temptation. Help carry one another's burdens, and in that way fulfill the law of Christ. If anyone thinks he is something, when he really is nothing, he is deceiving himself. Each one should examine his own conduct, and thus if he has reason to boast of anything, it will be of his own account, not on another's, and each one will bear his own responsibility. He who is instructed in the world should share with his instructor all his goods. Make no mistake about it: God is not made a fool of! A man will surely reap whatever he sows. If he sows in the field of flesh, he will reap from it a harvest of corruption. But if his seed-ground is the Spirit, from the Spirit he will reap everlasting life. Let us not grow weary of doing good, for, if we do not relax our efforts, in due time we shall reap our harvest. So while we have the opportunity, let us do good to all men, but especially to those who belong to the household of faith.

(Gal. 5, 25-26, 6, 1-10)

MEDITATION CHANTS

It is good to give thanks to the Lord, to sing Your name, Most High, to proclaim Your kindness at dawn and Your faithfulness throughout the night. Alleluia, Alleluia. For the Lord is a great God, and a great king over all the earth. Alleluia. (Ps. 91, 2-3, 94, 3)

PRAYER OF THE FAITHFUL

CELEBRANT: (After the Creed): The Lord be with you.

PEOPLE: And with your Spirit.

CELEBRANT: Let us pray. We ask God to make the Second Vatican Council an effective instrument of His will in the reform of His Church.

1. LECTOR: That our Holy Father, Pope Paul, may bear the burdens of the Church courageously by bold leadership of the fourth session of the Council, we pray to the Lord.

PEOPLE: Lord, have mercy.

2. LECTOR: That our Bishop, Coleman F. Carroll, and all the Fathers of the Council, may hear the voice of the Holy Spirit speaking to them through their priests and people, we pray to the Lord.

PEOPLE: Lord, have mercy.

3. LECTOR: That our Pastor, N., and all our priests, by their wholehearted acceptance and implementation of the decrees of the Council may encourage the Fathers of the Council to complete the great task of up-dating the Church which they have undertaken, we pray to the Lord.

PEOPLE: Lord, have mercy.

4. LECTOR: That the Holy People of God by their prayers, petitions and penances, may assist the work of the Council, we pray to the Lord.

PEOPLE: Lord, have mercy.

5. LECTOR: That the burden of sin, or unbelief, or doubt which our neighbor is carrying may be relieved through our own sanctity, faith, and understanding, we pray to the Lord.

PEOPLE: Lord, have mercy.

6. LECTOR: That all who suffer bodily or spiritual anguish as a result of the passage of Hurricane Betsy may be so assisted by their Christian neighbors that the Law of Christ may be fulfilled in them, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Almighty, everlasting God, Who without aid work great miracles, send forth upon Your servants, the Fathers of the Council, and upon the flocks entrusted to their care, the breath of Your life-giving grace, and let Your blessing never cease to fall like dew upon them, so that they may please You in very truth: through our Lord, Jesus Christ, Who lives and reigns with You in the unity of the Holy Spirit, for ever and ever.

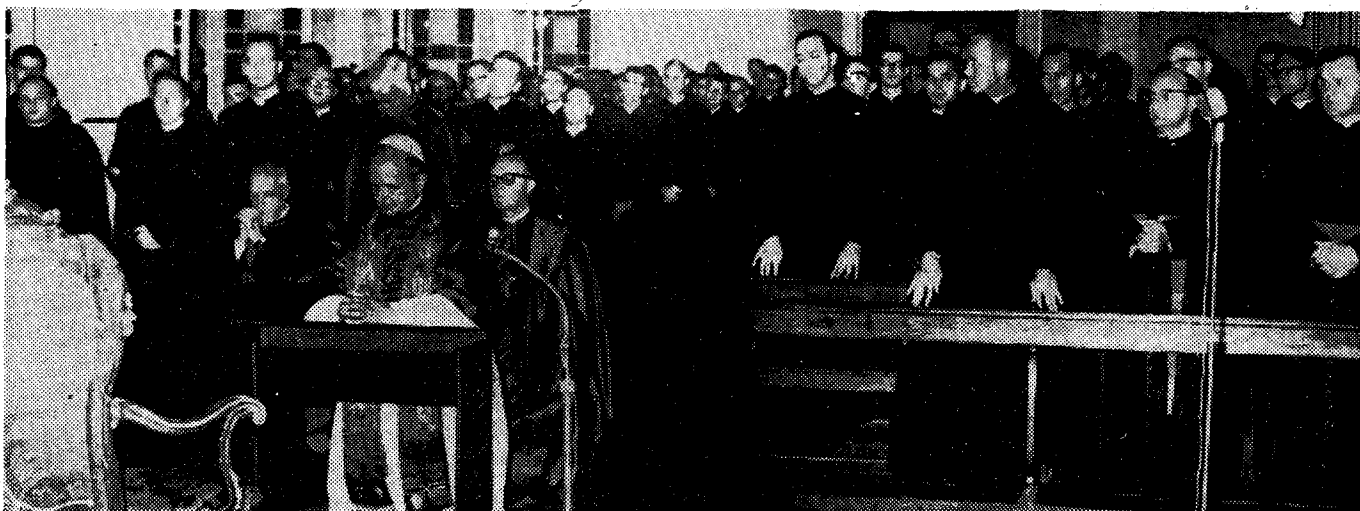
PEOPLE: Amen.

OFFERTORY ANTIPHON

I have waited, waited for the Lord, and He stooped toward me and heard my cry. And He put a new song into my mouth, a hymn to our God. (Ps. 39, 2-4)

COMMUNION ANTIPHON

The bread that I will give is My flesh for the life of the world. (John 6, 52)

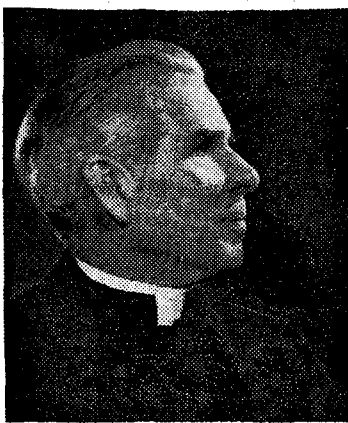


AMERICAN SEMINARIANS were honored by a visit of Pope Paul VI to the summer villa of the North American College

near the Pope's summer home at Castel Gandolfo. Kneeling behind the Pope is Bishop Francis F. Reh, rector of the college.

GOD LOVE YOU

Most Reverend Fulton J. Sheen



On the same day, a mother lost two of her children, one aged 9, the other aged 11. One was a daughter, the other a son. Some parents are so cast down with grief that they think only of their loss. The mother and father of these two children wrote to us saying: "This represents the savings of our daughter, Patricia, and our son, Michael, who left us July 18 to be with our Father in heaven. I know they

would want you to help some poor child have a better life." There was enclosed their young lives' savings of \$4.73. Sacred Scripture says: "Their work shall follow them."

This mother has somewhat the same attitude as Our Blessed Mother at the foot of the Cross. She lost the Son of God and acquired the son of Zebedee. It was a poor exchange but it is the way of love. This good mother loses her own and immediately reaches to the aid of other poor children. In the message at Fatima, and if there be any truth to the later message of a few years ago in Spain, the Blessed Mother bids us to adopt the poor and hungry of the world in expiation for our sins. What this good mother did in sorrow for her children, other mothers in joy and happiness can do for the millions of afflicted in mission lands. It will only be by reparation that great disasters and catastrophes can be averted from the world. May Michael and Patricia who are in heaven intercede to the Holy Spirit so that all who read this column will do something for the poor.

If you believe that life does not stop with death and that giving does not stop with death — then re-examine your Will, look over your bequests! If you stand in need of God's mercy and feel that others would have done more with your faith, then make a notation in your Will: Because I have need of the forgiveness of the Son of God hidden in the poor, I hereby bequeath to The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, the sum of — for the General Fund. "What you have done for the least of My Brethren you have done for Me."

GOD LOVE YOU to C.M.C. who has another outlook on Wills. "Enclosed is another \$50 gift. It would be a shame to wait until I die to help my brothers. It seems better to pay as I go through life in order to feel the pinch personally and get a deeper realization of how badly the poor suffer and need my help now rather than 50 years from now. They are hungry and sick now and starving as well from the lack of knowledge of Our Lord, Jesus Christ, and His teachings."

Cut out this column, pin your sacrifice to it and send it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N. Y. 1001, or to your Diocesan Director, Rev. Neil Flemming, 6301 Biscayne Blvd., Miami 38, Florida.

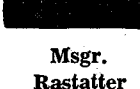
BOYSTOWN SOUTH FLORIDA

Where Boys Find Kindness And Guidance

By MSGR.

ROWAN T. RASTATTER
Diocesan Director Catholic Charities

Some years ago one of our leading insurance companies published an advertisement entitled, we believe, "What Is a Boy?" It was such an excellent piece of writing that it has been republished and reprinted many times.



Msgr. Rastatter

We wish we could repeat here for you some of the warm, tender and intimate phrases of this commercial masterpiece. But somehow we seem to think that, beautiful as it was, this treatise dealt mostly with the physical aspects and the "pocket" possessions of our typical American boy. We may be wrong, but our memory seems to recall that, being a commercial effort, it omitted mention of a boy's soul . . . or, in terms more earthy, his spirit.

ANONYMOUS DEFINITION

Well, what is a boy? Father John Nevins, executive director of the Catholic Welfare Bureau, frequently refers to an anonymous definition of a boy. This little piece ends with the words: "We all love him because the Saviour of the World loves him . . . and Christ was once a boy."

That, then, is the essence of this week's message to you about the "spirit" of boys . . . and one of the lesser-known activities of our Catholic Charities in your Diocese of Miami.

Boystown South Florida was founded in 1964 under the inspiration and direction of Bishop Coleman F. Carroll. Our Boystown is presently operated under the firm, gentle hands . . . the sympathetic eyes . . . and the exceptional talents and understanding of Father Neil J. Flemming. It is a place where boys are not merely told what to do . . . they are listened to and wisely counselled in their immediate and longrange problems.

It is not our intention to talk to you merely about Boystown South Florida . . . but principally about boys.

We are witnessing a growing number of incidents of gross misbehavior on the part of our young people. In some areas it has grown almost out of control. So many of us seem to accept the easy way out. We throw up our hands in despair and say, "What is going to become of them!" . . . and like Pilate, we wash our hands of the "whole mess" . . . as if indifference will provide the remedy.

HEADACHES NOT IGNORED

If we have a headache, do we cure it by simply ignoring it? No! and the answer lies more emphatically in the records which reveal that in 1964 a manufacturer of painrelieving tablets produced its 100 billionth tablet! . . . and that there are now more than 1,000 brands of aspirin flooding the U. S. market.

So we just don't walk away

from headaches or pain . . . we take remedies and avoid causes.

In other instances some of us look beyond ourselves to find a scapegoat — the school, the church, the police, etc. — when a penetrating look in the mirror of our own behavior, past and present, might be most revealing.

And it's time we leveled up to such soul-searching for our own good and for the betterment of our future generations. We may be the captains of our own souls but we are also the guardians of those of our youth.

Some of us falter . . . and, for one reason or another, our boys are left to drift on their own without sextants, charts or even rudders.

REASON FOR BOYSTOWN

That is precisely the reason for the existence of Boystown South Florida where we say over and over again, "It is far better to build a boy than to mend a man."

The boys at Boystown are not bad boys. Remember this. They are boys who have been somehow cast upon the sea of self-support and the vagaries of self-aggrandizement. Their abandonment has revealed to them starkly that they are without skills or even legitimate means of sustenance. They know why — but they simply don't understand it.

In the words of Our Lord, they might cry out: "Why have You forsaken me!" But many of them don't. Instead, some of our boys harbor grudges and, like sores, these fester unless they are treated with a special brand of the milk of human kindness . . . like the Good Samaritan did for his "neighbor" of a few gospels ago.

But, primarily, as we said, this is written about boys rather than about the institution itself.

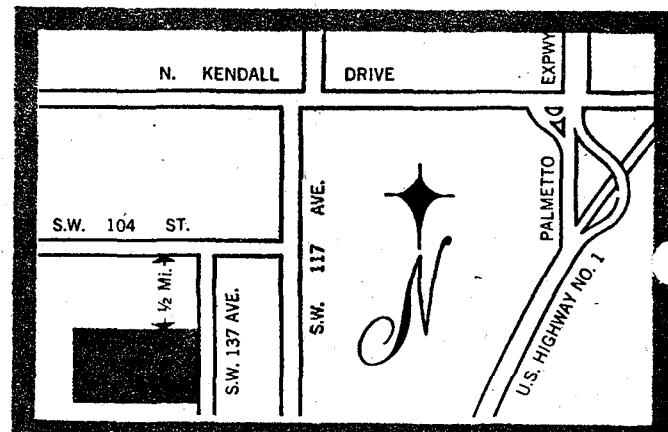
Of course, they are not the first of this or preceding generations in America to be the victims of poverty or neglect . . . and who by their own bootstraps and a spiritual inner drive were raised to fame and fortune.

INSPIRATIONAL CAREERS

Let's look for a moment at some of our previous "downtrodden" as examples of what can and has happened here in America — not Horatio Alger stories of rags to riches . . . but real life inspirations for all . . . of some who triumphed over their humble beginnings or their early mistakes.

An outstanding example, of course, is Abraham Lincoln who, despite continuous setbacks in the area of commerce, romance and politics, rose from the shadows of a flickering log-cabin fireplace to the glittering chandeliers of a White House . . . because of a built-in spirit and an unshakable faith!

For another, there was the immortal hero of our baseball world, Babe Ruth . . . a product of an orphanage which, though unrecorded, afforded much of the courage, the stamina and the spirit that carried



Rectangle (Lower Left) Shows Boystown Location



Father Nevins Does Some Coaching



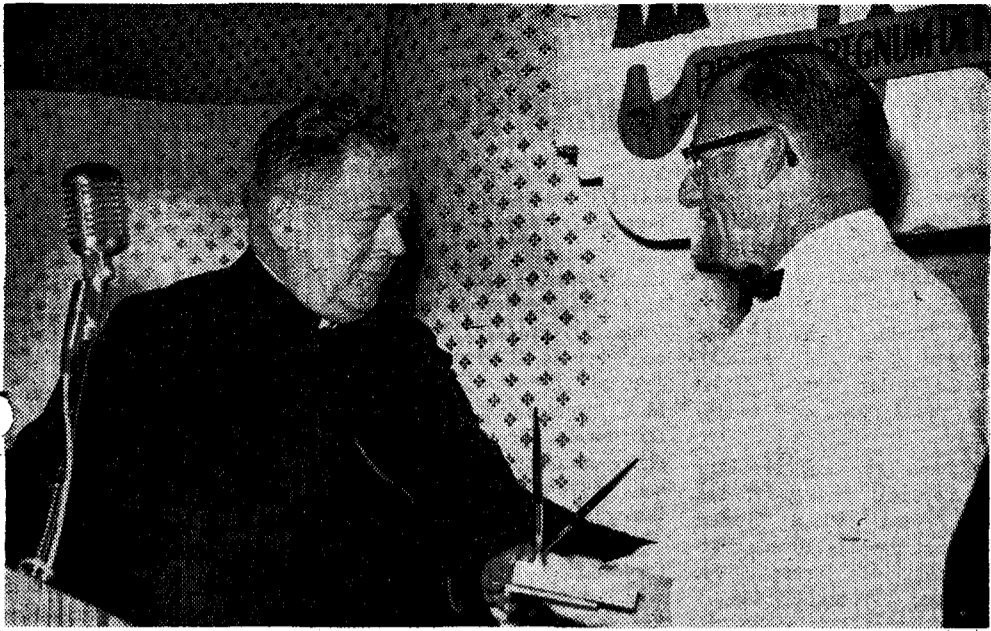
Father Nevins Swims With The Boys

him to the great heights he attained, and to a special niche in Cooperstown's Hall of Fame. would warm your heart and send a tingle up your spine. However, these must wait for another day.

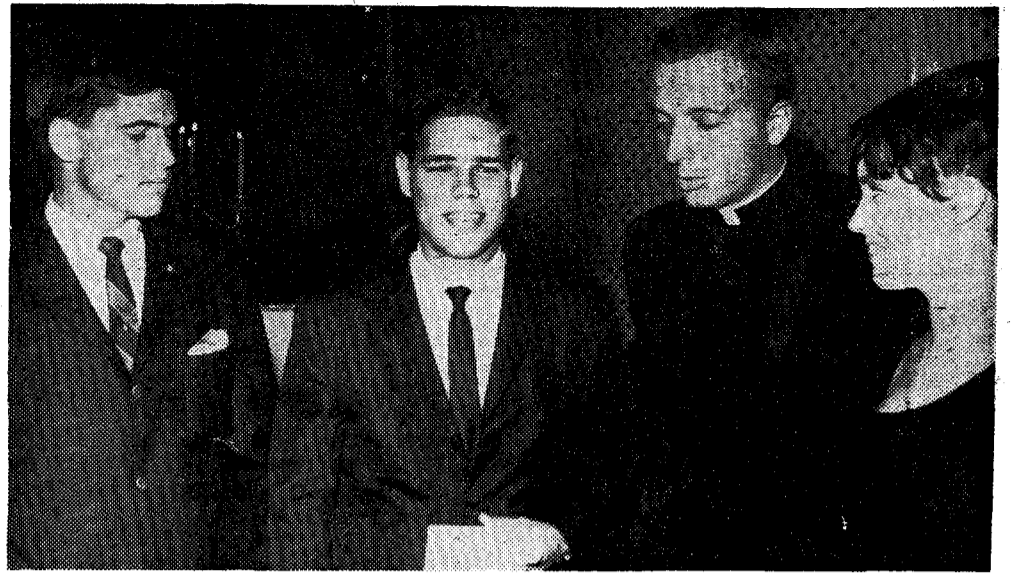
Did he overcome setbacks and appalling handicaps? Your answer is as good as ours! But if we reverse the greatness of this hero . . . let's not forget that he sprang to fame without the aid of parents but with some instilled guidance that carried him to the top . . . a young man who received for his first professional year a mere \$3,500 salary. The Babe went on to "build" the Yankee Stadium, and more . . . to raise the level of our great American pastime to its present heights, and to set an example that has inspired millions of our youngsters to emulate.

As for touching, human interest stories about our boys . . . we could give them to you by the dozen . . . stories that

Let's remember that some of the boys who stemmed from orphanages or broken homes are fighting and dying for us today in the jungles of Viet Nam. No — we cannot judge lest we be judged. But this much we can and are bound to do: To so pledge and dedicate our lives to helping others.



LABOR LEADER, William Grogan, a native of Ireland, who organized the Transport Workers, receives a special award from Bishop Coleman F. Carroll during the annual Labor Day Observation banquet in recognition of outstanding service to the community.



AWARD WINNERS in the recent essay contest conducted in conjunction with the Diocese of Miami Annual Labor Day Observance are Donald Stokes, graduate of Christopher Columbus High, and Shield McManus, St. John Vianney Seminary student, at left; and Janet Moore, student at Notre Dame Academy, right, shown with Father Neil J. Flemming.

362 Diocesan CCD Workers Attend 6 Training Classes

A total of 362 persons attended Confraternity of Christian Doctrine training classes held in six locations throughout the Diocese last Saturday and Sunday.

Father Joseph J. Brunner, assistant diocesan director of the CCD, said the classes were intended mainly for CCD teachers.

The parishes in which the classes were held were:

South Dade Deanery — Our Lady of the Most Holy Rosary, Perrine; and Little Flower, Coral Gables.

North Dade Deanery — The Cathedral.

Broward Deanery — St. Anthony, Fort Lauderdale.

East Coast Deanery — St. Juliana, West Palm Beach; and

St. Anastasia, Fort Pierce.

The methods of instruction for CCD teaching were explained to those attending the classes and the textbooks to be used during the coming year were outlined.

Meanwhile, Father Brunner announced that an introductory course in catechetics, doctrine and methods would be taught at nine locations throughout the Diocese beginning early next month.

COURSE

All those who complete the 50-hour course and successfully pass the examination will be given a probationary CCD teacher's certificate.

The locations where the courses will be held and the dates they will start are:

St. John the Apostle, Hialeah, Oct. 5; and The Cathedral, Oct. 5.

SOUTH DADE DEANERY —

Little Flower, Coral Gables, Oct. 5.

BROWARD DEANERY — Little Flower, Hollywood; Oct. 4; St. Anthony, Fort Lauderdale, Oct. 4; and St. Coleman, Pompano Beach, Oct. 6.

EAST COAST DEANERY — St. Juliana, West Palm Beach, Oct. 4; and St. Anastasia, Fort Pierce, Oct. 5.

AND WEST COAST DEANERY — St. Francis Xavier, Fort Myers, Oct. 7.

All of the classes will be for two hours. At The Cathedral they will start at 9:30 a.m. but at all other locations they will begin at 7:30 p.m.

Father Brunner also announced that advanced courses in Sacred Scripture and Liturgy for CCD instructors would be made available at Barry College and Marymount College, Boca Raton.

Gesu Ushers Will Hold Award Dinner

Gesu Ushers' Club will host an award dinner at 7:30 p.m., Sunday, Sept. 19, at the Miami Elks' Club.

More than 30 members will be honored for "faithful and devoted service in the performance of their duties as ushers" in the Gesu Church.

Miami City Commissioner Steve Clark will receive a plaque on behalf of his late father, Steve Clark, Sr., who died years ago after serving as an usher in the parish for 10 years.

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ELEMENTARY School principals heard Sister Jose Marie, I.H.M., mathematics teacher at Notre Dame Academy, outline results of Advanced Placement Program during their

annual meeting held in St. Rose of Lima Auditorium. High School principals will meet Saturday, Sept. 18 at St. Thomas Aquinas High School, Fort Lauderdale.

STUDENTS OF BOTH SEXES, ALL FAITHS

Marymount Welcomes All

BOCA RATON — Educational opportunities are available at Marymount College for men and women of all ages regardless of faith, according to an announcement from Rev. Mother de la Croix, R.S.H.M., president.

"While our resident student body is restricted to women students, we are fortunate that we can accommodate a great many non-resident and part-time students, either taking courses for credit or working toward a degree or just study-

ing for personal enrichment," Mother de la Croix said.

Classes are available on the freshman and sophomore levels in English, foreign languages, history, government, office skills, science and math, as well as in music, history and art.

Upper division students studying at nearby Florida Atlantic University may complete lower division requirements at Marymount.

Area residents interested in just one course may take World Culture offered Monday, Wednesday and Friday at 2:30 p.m.; World History, Monday, Wednesday and Friday at 9:30 a.m.; Elementary French or Spanish, offered Monday, Wednesday and Friday at 12:30 p.m.; Art History and Appreciation, Monday, Wednesday and Friday at 8:30 a.m.; and Introduction to Drama, offered Monday, Wednesday and Friday at 10:30 a.m.

SILVER JUBILEE YEAR

1,000 Enrolled At Barry

Barry College, now observing its silver jubilee year, will open on Monday, Sept. 20, with an enrollment of more than 1,100 resident and day students.

Included will be 250 members of the freshmen class, representing 19 states and the Bahamas, Chile, Peru, the Virgin Islands, Canal Zone and Puerto Rico.

Eighteen new staff members have recently arrived at the Miami Shores college founded in 1940 by the late Bishop Patrick Barry, fifth bishop of St. Augustine; his brother, Msgr. William Barry, P.A., pastor, St. Patrick parish, Miami Beach, and their sister, the late Mother Mary Gerald, O.P., Mother General of the Adrian Dominican Sisters who administer the college on an 85-acre campus.

SOCIOLOGY INSTRUCTOR

Sister de Marillac, O.P., A.C.S.W., M.A.S.A., returns to Barry from which she was graduated with a BA degree as instructor in sociology. Since 1953, Sister has been in social work in Ohio and has served as senior caseworker with Toledo Catholic Charities.

Sister Marie Siena, O.P., Ed.D., who has 18 years of teaching experience, will be an instructor in education. She holds an M.S. degree from the Uni-

versity of Michigan and a doctorate in education from Wayne State University.

In addition to serving as chairman of the secretarial science department, Sister Mary Clifford, O.P., M.A., will be an instructor in theology and secretarial science. She has an M.A. from DePaul University and during the summer completed requirements for a theology certificate at Providence College.

After 16 years as an elementary school teacher and 10 years at Siena Heights College, Sister M. Alice Joseph, O.P., Ph.D., will assume the duties of assistant professor of education.

Sister Marie Loretta, O.P., M.A., returns to Barry College as assistant professor of mathematics. Formerly a member of the faculty for five years and numerous summer sessions, Sister was for eight years a member of the faculty at Siena Heights College.

PHILOSOPHY INSTRUCTOR

Jules Belford, Ph.D., was graduated from the University of Missouri where he was a member of the staff and will instruct in philosophy at Barry College. He has a BA from Hunter College, an M.A. from Columbia University and is a member of the American Philosophical Association and the American Catholic Philosophical Association.

James R. Curran, Ph.D., Surf City, N.J., joins the faculty as assistant professor of education. His 32 years' experience include teaching and administration as well as part time coach in a secondary school.

New member of the music department staff is Miss Mary Jane Fitzpatrick, M.A., M.F.A., of Richmond, Va., who has been a graduate assistant in teaching and research at the University of Iowa.

Serving as an instructor in home and family life is Mrs. Savita P. Joshi, Ph.D., Denton, Tex., who received her B.S. degree in India and her M.S. degree at Louisiana State University. She has been an instructor for the government of Bombay, lecturer at Allahabad

Christian Institute and research assistant.

Miss Rosemary Stechschulte, M.S.C.S., a graduate of Siena Heights College with a B.S. degree and of the University of Mississippi, will be an instructor of biology.

Miss Margaret Husson of Brookline, Mass., the 1963 recipient of the Barry College Laudare Medal, has been appointed assistant dean of students and associate professor of physical education.

Formerly a member of St. Rose of Lima parish, Miami Shores, while an instructor in physical education and then head of that department at the college during 16 years as a member of the faculty, Miss Husson was awarded an MA degree in Educational Guidance and Counseling at Boston University.

Instructor in education, Walton Anderson, M.A., taught in elementary and secondary schools in New York. He was lecturer and instructor at Brooklyn College, N.Y., and at Hunter College. Through organizing and planning school-community programs, he has contributed much of his time to the New York City School system. Mr. Anderson recently joined the staff of Community Actions Project and will teach part time at the college.

Miss Alyce Sudenberg, B.S.N., a Barry graduate, will instruct in nursing and Miss Mary E. Smith, who has B.S. and M.A. degrees from Columbia University, will serve as a part-time English instructor.

Thomas V. Hartzell, Ph.D., is assistant professor of history. Formerly a member of the faculties at East Tennessee State University, St. Joseph College, Philadelphia, and St. Vincent College, he received a E.A. degree at Ohio University and his MA and Ph.D. at the University of Pennsylvania.

Director of public information is Mrs. Maryella Whipple who has a B.S. degree from Syracuse University and previously served with Senior Centers, Inc. and as program director, Syracuse YWCA.

Dr. Henry A. McGinnis, A.C.S.W., Ph.D., has assumed his duties as dean and professor of the graduate school of social work scheduled to open next year at Barry College.

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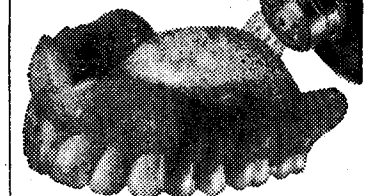
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Aid Vocations, Parents Urged

HIALEAH — Parents who object to their sons or daughters entering a seminary or a convent at an early age are running the risk of their child losing his or her vocation.

This advice came from Dr. Michael Bevilacqua, Miami Serra Club member, in a talk at the annual North Dade Deanery rally of Holy Name Societies.

Dr. Bevilacqua, who addressed the rally at Immaculate Conception Church's parish hall here last Sunday, urged any of his listeners whose son or daughter might be considering a vocation "not to wait until they are exposed to materialism."

"The best way to test" whether or not they have a vocation is in a "good environment" such as is offered in a novitiate or a seminary, Dr. Bevilacqua said.

"They're not going in there to become nuns or priests . . . they're going in there to test whether they have a vocation."

In the meantime, said Dr. Bevilacqua, they are getting a good high school education and "they can leave any time they wish."

AUDIENCE

Dr. Bevilacqua, who has a daughter who is a nun and a son in the major seminary, told his audience of more than 250 that another objection of parents, is that "they need their children to support them."

Dr. Bevilacqua told of a seminarian whose father died while he was studying for the priesthood and who left the seminary to return home to help his

mother support the many children in the family.

On his arrival home, said Dr. Bevilacqua, the seminarian was told by his mother to go back to the seminary, that "she'd manage."

This seminarian, Dr. Bevilacqua continued, was ordained, became a monsignor, then a Bishop and later Pope Pius X.

"It is very important," Dr. Bevilacqua stressed, "that parents, in seeking to foster vocations, provide a good example.

"If your child wants to become a priest or a nun," he said, "then encourage them to do so."

VOCATIONS

Dr. Bevilacqua urged those in his audience who "have no vocations in your family" to "sponsor the education of a priest."

In citing the effectiveness of prayer in obtaining vocations for a family, Dr. Bevilacqua told of one mother who prayed for one hour each day that her children would have vocations to the religious life. The result, related Dr. Bevilacqua, was that five of her daughters became nuns and six became priests.

The hours of prayer offered up by this mother averaged out to 655 hours for each of the 11 vocations in her family, Dr. Bevilacqua pointed out.

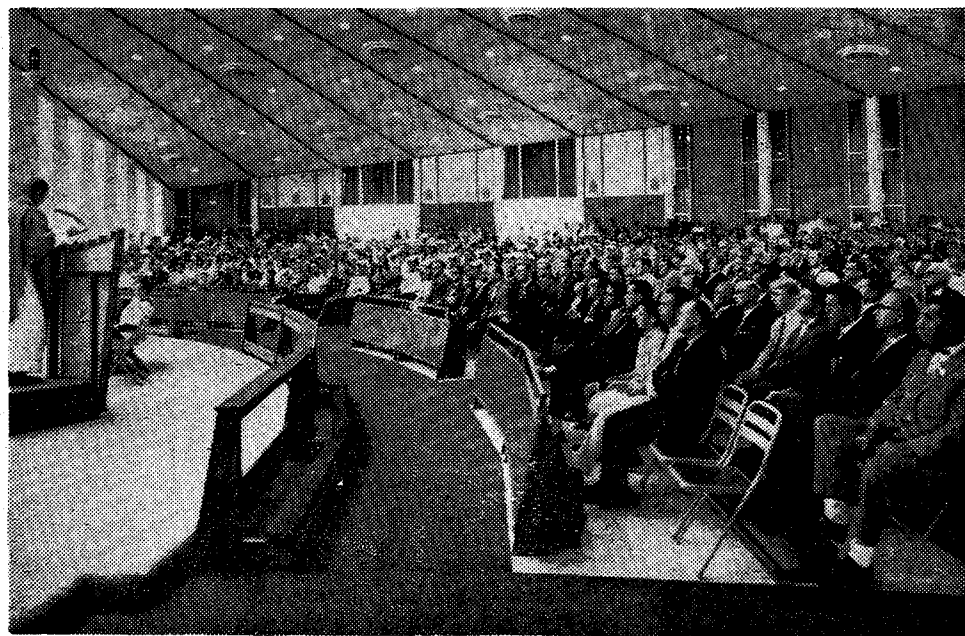
Dr. Bevilacqua's talk was given at a Communion Breakfast held by the North Dade Holy Name Deanery at the parish hall.

The breakfast followed a Corporate Communion which was observed by the Holy Name men at the 9 a.m. Mass. Msgr. Dominic J. Barry, spiritual director of the Diocesan Union of Holy Name Societies and pastor of Immaculate Conception Church, celebrated the Mass and delivered the sermon.

Among those present at the breakfast were Father John J. Donnelly, administrator of St. Monica parish, and Brother Victor and Brother Eugene, two members of the Little Brothers of the Good Shepherd who staff Camillus House, a shelter for the needy in downtown Miami.

Father Donnelly is spiritual moderator of the North Dade Holy Name Deanery.

Theme of the rally was "What Can the Holy Name Do To Help Vocations?"



Voice Photo

MSGR. DOMINIC J. Barry delivers sermon at Immaculate Conception Church to a congregation consisting mainly of Holy Name Society members in the North Dade Deanery. The

Holy Name men observed a Corporate Communion at a Mass in the Church last Sunday. A Communion Breakfast followed in the parish hall with Dr. Michael Bevilacqua, as speaker.

New North Dade Deanery Holy Name officers elected at the rally were: Michael J. Stanco, St. Joseph parish, president; Dennis Mollica, St. Vincent de Paul parish, vice president; Sam Jones, St. Francis Xavier parish, secretary; Ray

Chappit, St. Monica parish, treasurer; and Roger Wilkie, St. Michael parish, marshal. Jones formerly was treasurer

of the North Dade Deanery.

Francis Yusko is the outgoing president.

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Miami K Of C Inter-Council Plans Columbus Day Dance

The Greater Miami Inter-Council of the Knights of Columbus will hold its annual Columbus Day Dance on Friday, Oct. 8, at Bayfront Park Auditorium.

Music will be furnished by Bill Henneberg and his Glenn Miller-style orchestra.

Tickets may be obtained from Ernest Librizzi, president of the Inter-Council.

KC News In Brief

Tuesday, Sept. 21 at the Council Hall, 3405 NW 27th Avenue, following the regular Council meeting.

The regular Council meeting also has been designated "Chaplain's Night."

Grand Knight Sam Marzella announced that an officers meeting would be held each month in the future on the third Tuesday of the month following the regular Council meeting to discuss Council activities.

LAKE WORTH — The Lake Worth Council will hold a meeting at 8 p.m. Thursday, Sept. 23, at the K. of C. Hall, Sixth Avenue, North, and F Street.

All members and visiting members are urged to attend. The Council meets on the second and Fourth Thursdays of each month.

The Marian Council will observe a Corporate Communion at the 8:15 a.m. Mass Sunday, Oct. 17, at Visitation Church.

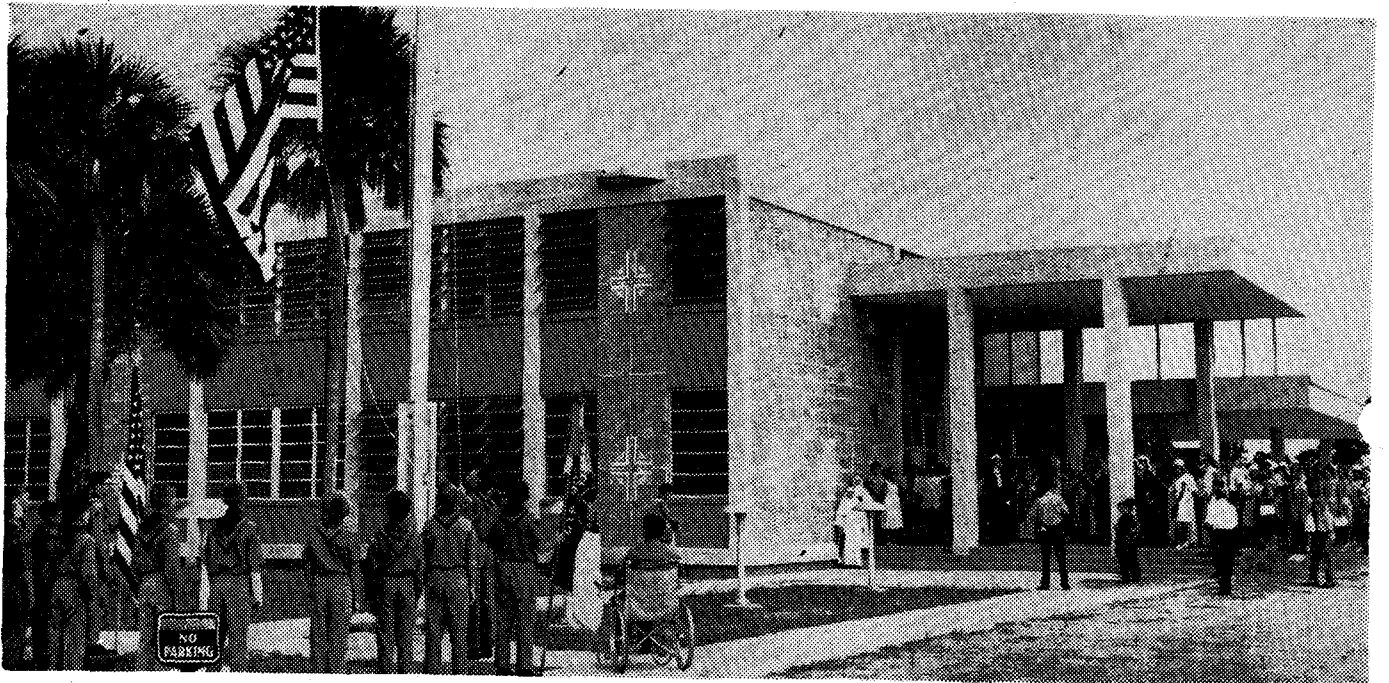
Breakfast will be served following the mass at the Marian Council Hall.

CORAL GABLES — A family picnic originally scheduled for the Coral Gables Council for Sunday, Sept. 19, at Crandon Park on Key Biscayne has been postponed.

Damage caused by Hurricane Betsy to a bridge on Rickenbacker Causeway has forced the postponement to a date to be announced later.

On Wednesday, Sept. 29, the Council will be guests of the Homestead Air Force Base.

A meeting of the officers of the Miami Council will be held



NEWEST HIGH SCHOOL in the Diocese of Miami is named for the late Archbishop John Carroll of Baltimore, first U.S. bishop,

and was blessed in Fort Pierce by Bishop Coleman F. Carroll. Boy Scouts raise the flag after dedication ceremonies.

St. Clement Parish Picnic On Sunday

FORT LAUDERDALE — Parishioners of St. Clement Church will hold their annual parish picnic Sunday, Sept. 19 at Holiday Park, Pavilions One and Two.

A complete program of games and activities for all ages has

been planned by co-chairmen of arrangements, L. J. Deveau and Lawrence Lang. Parishioners are requested to bring their lunches, Sodas and coffee will be provided.

The picnic will begin at noon and continue until the evening.



JOHN CARROLL High School in Fort Pierce was blessed by Bishop Coleman F. Carroll before he left South Florida for sessions of the Vatican Council. Father Hugh Flynn, right, was subdeacon. Father Jan Januszewski, left, served as deacon. At right is Sir Michael Perri, K.S.G. who acted as Provost for the occasion.

Burse Fund Given \$1,000 By K Of C Fourth Degree

The Father Andrew Brown General Assembly of the Fourth Degree of the Knights of Columbus has made a \$1,000 donation to a special burse for the education of seminarians in the Diocese.

The presentation was made at an installation dinner and dance held last Saturday at the Kings Bay Yacht Club.

Accepting the donation on behalf of Bishop Coleman F. Carroll was Msgr. Robert W.

Schiefen, V. G., pastor of Holy Family parish.

Chairman of arrangements for the dinner and dance was Arthur O'Neill, faithful captain of the Father Andrew Brown General Assembly.

Installed as faithful navigator was Charles H. Ulm.

The invocation was given by Father Francis P. Dixon, V.F., pastor of St. James parish. Father Dixon is the faithful friend of the Father Andrew Brown General Assembly.

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Guild Will Hold Fashion Show In Broward

FORT LAUDERDALE — a fashion show and luncheon under the auspices of the Pro Parvulis Guild of Broward County will begin at noon, Saturday, Sept. 18 at the Sheraton Hotel.

Latest designs in women's apparel will be shown by the Faber Shops. Reservations may be made by calling Mary Lou Lutski at 523-9938 or Frances Nowell at 566-4679.

Proceeds will be used to aid the Catholic Service Bureau of Broward County which is the purpose of the Guild whose members are young women of 21 years of age and older.

Prospective members are urged to call Miss Marie Reynolds, president of Pro Parvulis Guild, at 566-1444 for further information about the organization.



PRO PARVULIS Guild president, Marie Reynolds, right, prepares for fashion show and luncheon benefit scheduled to be held Saturday, Sept. 18, with Sue Rohder, awards chairman.

St. Therese Guild Plans Busy Year

HOLLYWOOD — A variety of activities is planned by members of St. Therese Guild during the 1965-66 year.

Mrs. Walter Burghardt, membership chairman, is general chairman for a "get-acquainted" membership social which will be held Thursday, Sept. 23.

Rosary making, card parties, Catholic Charities and Christmas social are planned in future months in addition to bake sales, a square dance, and a special benefit entitled "Fun With Music."

Mrs. Lawrence Wapelhorst is president of the Guild.

CDA Calendar

Court Palm Beach, West Palm Beach — Meets second Tuesdays at Club House.

Court Holy Spirit, Pompano Beach — Meets first Wednesdays at 2 p.m. in Southern Federal Bldg., 3885 N. Federal Hwy.

Court St. Mary Star of the Sea, Key West — Meets first Tuesdays in St. Ann Hall.

Court Miami, Miami — Meets second Wednesdays at Gesu Center.

Court St. Coleman, Miami Springs — Meets first Wednesdays in Blessed Trinity parish hall.

(This list of meeting dates will be published once monthly. Please clip and retain for future reference.)

Guild Membership Tea

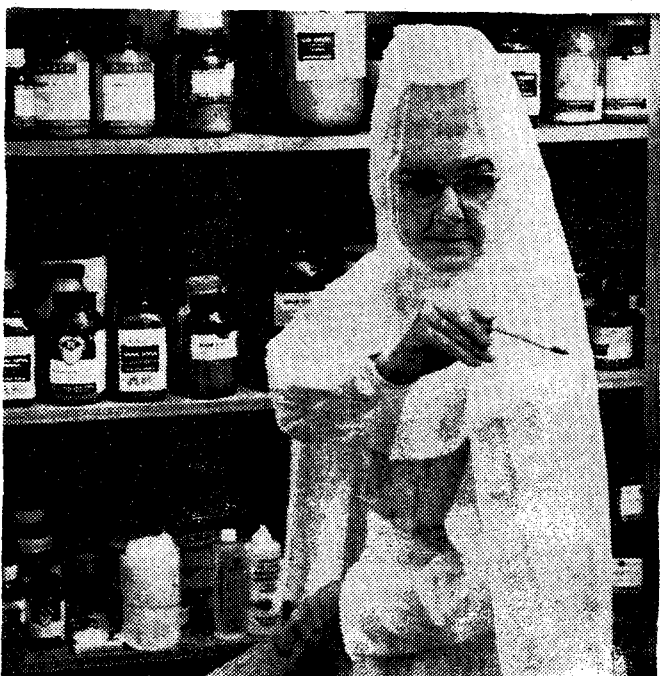
A membership tea sponsored by St. Thomas the Apostle Ladies Guild will be held from 3 to 5 p.m., Sunday, Sept. 19 in the home of Mrs. Leonard G. Boymer, 5801 SW 72nd Ave.

All women of the parish are invited to attend.

Palm Beach Chapter Of DCCW To Meet

WEST PALM BEACH — The Palm Beach Chapter of the Miami Diocesan Council of Catholic Women will meet at 8 p.m., Tuesday, Sept. 28 in Saunders Hall of St. Mary Hospital.

"Organ Transplants" will be discussed by the Medical Moral Problems committee. All Catholic R.N.'s and L.P.N.'s are invited to attend.



LABORATORY Technicians at St. Mary Hospital, West Palm Beach, will be under the supervision of Sister Evelyn Marie, O.S.F., who recently joined the staff of the West Palm Beach hospital after serving for 35 years in St. Francis Hospital.

Women Schedule Several Retreats

KENDALL — A general retreat for women will be held at the Dominican Retreat House from Friday, Sept. 24 to Sunday, Sept. 26.

Father Gregory Fleischer, O.S.B., assistant pastor, the Cathedral parish, will conduct the conferences sponsored by ladies of St. Dominic and the Christ the King parishes.

Reservations for a weekend retreat from Oct. 1 to Oct. 3 are now being accepted by Mrs. Helen Wass of the Cathedral parish at PL 4-7131. Conferences will be conducted by Father Joseph A. Wahl, C.O., Rockhill, S.C.

Ladies of St. Louis parish, South Miami, will sponsor a weekend retreat Oct. 8-10 when Father Kilian McGowan, C.P., superior at Our Lady of Florida Monastery in North Palm Beach will be the retreat master. Reservations may be made by contacting Mrs. Robert Vandenberg at MO 7-2920.

All retreats begin at Mass offered in the retreat house chapel at 6:15 p.m. and conclude at Benediction on Sunday afternoon. Further information is available by calling the Dominican Retreat House at 238-2711.

Altar Society Will Install Officers

HOMESTEAD — Mrs. Rudolph Boreko will be installed as president of Sacred Heart Rosary Altar Society following the 8 a.m. Mass on Sunday, Sept. 19.

Other officers who will assume their duties at that time are Mrs. Paul G. Cornelius, Jr., vice president; Mrs. William Cassidy, corresponding secretary; Mrs. Florence Crow, recording secretary; and Mrs. Joseph Elie, treasurer.

Msgr. David I. Bushey of Sacred Heart parish will be the guest speaker at a breakfast which will follow in the Carib Restaurant.

★ DOWN Shoppers Lane ★

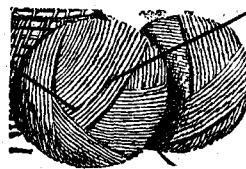
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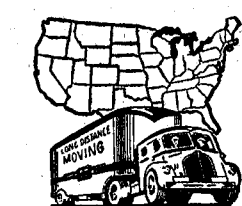
Chances are you still need them. Whether it's grade school, high school or college, go to **MIAMI STATIONERY CO.**, 8222 N.E. 2nd Ave., Little River. They have about all types of school supplies including slide rules, ring binders, art supplies, drafting supplies, note book fillers, Esterbrook Pens, etc. All reasonably priced. See their large selection of greeting cards and social stationery. PL 4-4656.



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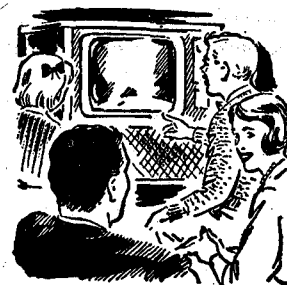
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'CYO Charity For Aged' To Be Youth Week Project

"CYO, Charity for the Aged" has been adopted as the main project of CYO's in the Diocese during National Catholic Youth Week which will be observed Oct. 31 to Nov. 7.

The theme of the week is "Youth — An Instrument of Peace."

The week will open on Sunday the Feast of Christ the King which has been designated as National Youth Communion Sunday and which marks the beginning of the National Communion Crusade for Youth.

Father Walter J. Dockerill, diocesan director of youth activity, announced that during the

week members of parish CYO's in the Diocese will visit many convalescent homes providing entertainment and refreshments.

"In this way," said Father Dockerill, "the CYO youth will prove "in action that they are instruments of peace."

President Johnson in a message to Msgr. Frederick J. Stevenson, director of the National CYO commended the observance of National Catholic Youth Week and said "your theme, 'Youth — An Instrument of Peace' is a timely reminder that men and women of all ages can and should contribute to the attainment of universal peace and good will."

Cardinal Gibbons Squires Organize Investiture Team

FORT LAUDERDALE — The Cardinal Gibbons Circle of Columbian Squires has organized an investiture team which will be available to any Circle in the area for installation of new members.

The team also will be available for the installation of any new Circle should any Knights of Columbus Council in the area wish to organize a group of Columbian Squires.

Further information may be obtained by contacting Chief Squire Raymond Powers, 142 SW 9th Street, Fort Lauderdale.

A plaque was presented by the Squires to Father Henry Mirowski who served as Father Prior of the Circle and who has been transferred to New York to begin a new Piarist school there.

Father Mirowski formerly served as head of the boys department of Cardinal Gibbons High.

The plaque was presented by the Squires to Father Mirowski "in appreciation for your loyalty and devotion."

NOTRE DAME

By LINDA ROCAWICH

The Notre Dame Academy Courier has received a rating of All-Catholic from the Catholic School Press Association.

The Courier subscription drive for the 1965-66 school year was held this week.

The staff kicked off the drive with a skit and pep rally held Tuesday morning, September 14. Classes vied in the race for top percentage at the close of the drive September 17.

Notre Dame students, who were given an unexpected "vacation" by Hurricane Betsy, are making up for lost time. Various elections and installations have been postponed.

School pictures were taken Wednesday.

Fall Reception Saturday At College Newman Center

A fall reception will be held at 8 p.m. tomorrow (Saturday) at the Miami-Dade Junior College Newman Center at 2695 NW 115th Street.

Father Arthur R. Debevoise, diocesan director of the Newman Clubs, announced that the reception would be a coffee-

house type of event with music for dancing being provided by the "Fallen Angels" band.

During the reception the Center's facilities will be open to inspection and a program of project activities for the year will be presented to the students. The aims and objectives of the Newman Apostolate also will be outlined.

CURLEY

After a six-day holiday provided by hurricane Betsy, classes resumed at Curley High School with a full schedule on last Friday. The students were greeted with a host of improvements, among which are several new classrooms, an entirely new Physics lab, a biology storeroom, enlarged bookstore, and automated cafeteria.

Several new additions to the faculty have enlarged the number of Brothers to fifteen. The new faculty residence is now in its final stages of completion.

Student Council and many other organizations met formally this week to plan the year's events. The dance scheduled for last Friday and cancelled because of Betsy will be held by the Student Council tonight (Friday) after the football game against Palmetto.

Among the new faces in the administration is Brother Leo Hogan, C.S.C., principal and successor to Brother Keric. Brother Leo was formerly of the Brother's high school in Biloxi, Mississippi.

'65 Grid Season Opens This Week

The diocese football season opens this week.

West Palm Beach Cardinal Newman Crusaders don't begin their campaign until next week, meeting Jupiter High on September 24.

Columbus has the task of opening its season against Coral Gables High, the state's undisputed champion the last two years.

Mary Immaculate High does not face as formidable a foe as does Columbus, meeting Cardinal Gibbons High Saturday night at the Pompano Beach High stadium, but the odds against a victory are just about as long.

MIHS will be making its first start in football and inexperience is the rule down through the entire roster with the exceptions of 185-pound end Art Minnegen and halfback Bruce Hoffman.

While these two games are rated as the toughest of openers, Archbishop Curley of Miami, another Class AA school, will also have its hands full.

The Knights are host to highly regarded Palmetto tonight at Curtis Park.

Rounding out the schedule are Lake Placid at Bishop Carroll (formerly Pierce Central Catholic) tonight and Hollywood Chaminade, against Class AA Miami Central on Saturday at Miami's Junior College Stadium.

Miami LaSalle and Fort Lauderdale St. Thomas, opened their seasons Thursday night in a game that was moved up a day from its original Friday scheduling.

Orthodox Dedication

HAMBURG, Germany (NC) — Protestants and Catholics — including Auxiliary Bishop Johann von Rudloff of Osnabreuck, attended the dedication of a new Russian Orthodox cathedral.

Terry Eberle Wins Game For School

WASHINGTON — Sixteen-year-old Terry Eberle, son of Mr. and Mrs. Julian J. Eberle, who recently moved here from Little Flower parish, Coral Gables, is already making a "name" for himself in local grid games.

A junior at Our Lady of Good Counsel High School, Terry, who was enrolled last year at Christopher Columbus High, Miami, was playing tackle during a recent football game, intercepted a pass, and went for the winning touchdown.

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Card Party Sept. 18 To Benefit School

WEST PALM BEACH — The Marian School conducted in St. Juliana parish will benefit from a desert card party scheduled to be held at Madonna Hall in Lake Worth on Saturday, September 18.

Mrs. Edward Cunningham and Mrs. Thomas McIntyre are co-chairmen of arrangements for the party which begins at 12:30 p.m. and is sponsored by the Sacred Heart Circle of the Marian School Auxiliary.

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Complete Text Of Encyclical, Mysterium Fidei

VATICAN CITY (NC) — Following is an English text of Pope Paul VI's third encyclical, *Mysterium Fidei*, dated Sept. 3, on the doctrine and worship of the Holy Eucharist.

Paul VI, by divine providence Pope, to our venerable brothers, the patriarchs, primates, archbishops, bishops and other local ordinaries in peace and communion with the Holy See, and to all the clergy and faithful of the world: on the doctrine and worship of the Holy Eucharist. Venerable brothers and dear sons: Health and apostolic benediction.

The Catholic Church has always devoutly guarded as a most precious treasure the mystery of faith, that is, the ineffable gift of the Eucharist which she received from Christ her Spouse as a pledge of His immense love, and during the Second Vatican Council in a new and solemn demonstration she professed her faith and veneration for this mystery. When dealing with the restoration of the sacred liturgy, the Fathers of the council, by reason of their pastoral concern for the whole Church, considered it of the highest importance to exhort the faithful to participate actively with sound faith and with the utmost devotion in the celebration of this Most Holy Mystery, to offer it with the priest to God as a sacrifice for their own salvation and for that of the whole world, and to find in it spiritual nourishment.

For if the sacred liturgy holds the first place in the life of the Church, the Eucharistic Mystery stands at the heart and center of the liturgy, since it is the font of life by which we are cleansed and strengthened to live not for ourselves but for God, and to be united in love among ourselves.

DOCTRINE CONFIRMED

To make evident the indissoluble bond which exists between faith and devotion, the Fathers of the council, confirming the doctrine which the Church has always held and taught and which was solemnly defined by the Council of Trent, determined to introduce their treatise on the Most Holy Mystery of the Eucharist with the following summary of truths:

"At the Last Supper, on the night He was handed over, Our Lord instituted the Eucharistic Sacrifice of His Body and Blood, to perpetuate the sacrifice of the cross throughout the ages until He should come, and thus entrust to the Church, His beloved spouse, the memorial of His death and resurrection: a sacrament of devotion, a sign of unity, a bond of charity, a paschal banquet in which Christ is received, the soul is filled

REASONS FOR PASTORAL CONCERN AND ANXIETY

However, venerable brothers in this very matter which we are discussing, there are not lacking reasons for serious pastoral concern and anxiety. The awareness of our apostolic duty does not allow us to be silent in the face of these problems. Indeed, we are aware of the fact that, among those who deal with this Most Holy Mystery in written or spoken word, there are some who, with reference either to Masses which are celebrated in private, or to the dogma of transubstantiation, or to devotion to the Eucharist, spread abroad opinions which disturb the faithful and fill their minds with no little confusion about matters of faith.

with grace and there is given to us the pledge of future glory" (Constit. "De Sacra Liturgia," c. 2. n. rush A.A.S. LVI, 1964 p. 113).

ESSENCE OF MASS

In these words are highlighted both the sacrifice, which pertains to the essence of the Mass which is celebrated daily, and the sacrament in which the faithful participate in Holy Communion by eating the Flesh of Christ and drinking His Blood, receiving both grace, the beginning of eternal life, and the medicine of immortality. According to the words of Our Lord: "The man who eats my flesh and drinks my blood enjoys eternal life, and I will raise him up at the last day" (John 6, 55).

Therefore we earnestly hope that the restored sacred liturgy will bring forth abundant fruits of eucharistic devotion, so that the Holy Church, under this saving sign of piety, may make daily progress toward perfect unity (cf. John 17, 23) and may invite all Christians to a unity of faith and of love, drawing them gently, thanks to the action of divine grace.

MYSTERY OF CHURCH

We seem to have a preview of these fruits and, as it were, to gather in the early results not only in the genuine joy and eagerness with which the members of the Catholic Church have received both the Constitution on the Sacred Liturgy and the restoration of the liturgy, but also in the great number of well-prepared publications which seek to investigate more profoundly and to understand more fruitfully the doctrine on the Holy Eucharist, with special reference to its relation with the mystery of the Church.

All of this is for us a cause of profound consolation and joy. It is a great pleasure for us to communicate this to you, venerable brothers, so that along with us you may give thanks to God, the giver of all gifts, who with His Spirit rules the Church and enriches her with increasing virtues.

It is as if every one were permitted to consign to oblivion a doctrine already defined by the Church, or else to interpret it in such a way as to weaken the genuine meaning of the words or the recognized force of the concepts involved.

To confirm what we have said by examples, it is not allowable to emphasize what is called the "communal" Mass to the disparagement of Masses celebrated in private, or to exaggerate the element of sacramental sign as if the symbolism, which all certainly admit in the Eucharist, expresses fully and exhausts completely the mode of Christ's presence in this Sacrament.

Nor is it allowable to discuss the mystery of transubstantiation without mentioning what the Council of Trent stated about the marvelous conversion of the whole substance of the bread into the Body and of the whole substance of the wine into the Blood of Christ, speaking rather only of what is called "transignification" and "transfiguration," or finally to propose and act upon the opinion according to which, in the Consecrated Hosts which remain after the celebration of the sacrifice of the Mass, Christ Our Lord is no longer present.

HARM TO FAITH

Everyone can see that the spread of these and similar opinions does great harm to the faith and devotion to the Divine Eucharist.

And therefore, so that the hope aroused by the council, that a flourishing of eucharistic piety which is now pervading the whole Church, be not frustrated by this spread of false opinions, we have with apostolic authority decided to address you, venerable brothers, and to express our mind on this subject.

We certainly do not wish to deny in those who are spreading these singular opinions the praiseworthy effort to investi-

THE HOLY EUCHARIST A MYSTERY OF FAITH

First of all, we wish to recall something which is well known to you but which is altogether necessary for repelling every virus of rationalism, something to which many illustrious martyrs have witnessed with their blood, while celebrated Fathers and Doctors of the Church constantly professed and taught it; that is, that the Eucharist is a very great mystery. In fact, properly speaking, and to use the words of the sacred liturgy, it is the Mystery of Faith. "Indeed, in it alone," as Leo XII, our predecessor of happy memory very wisely remarked, "are contained, in a remarkable richness and variety of miracles, all supernatural realities." (Encyclical *Miraeo Caritatis*, Acta Leonis XII, Vol. XXII, 1902-1903, p. 122).

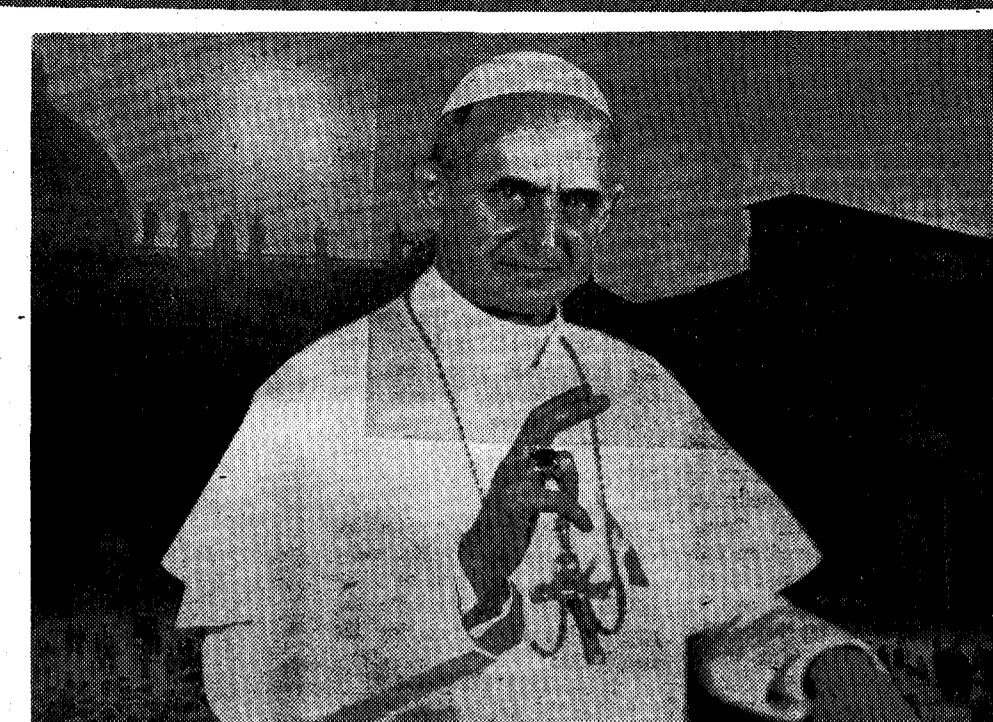
We must therefore approach especially this mystery with humble respect, not following human arguments, which ought to be silent, but adhering firmly to divine revelation.

St. John Chrysostom, who, as you know, treated of the eucharistic mystery with such nobility of language and insight born of devotion, instructing his faithful on one occasion about this mystery, expressed these most fitting words:

"Let us submit to God in all things and not contradict Him, even if what He says seems contrary to our reason and intellect; rather let his words prevail over our reason and intellect. Let us act in this way with regard to the (eucharistic) mysteries, looking not only at what falls under our senses but holding on to His words. For His word cannot lead us astray" (In *Matth. Homil. 82, 4*, Migne P.G. 58, 743).

TRUE BODY AND BLOOD

The scholastic Doctors often



gate this lofty mystery and to set forth its inexhaustible riches, revealing its meaning to the men of today; rather we acknowledge and approve their effort. However, we cannot approve the opinions which they express, and we have the duty to warn you about the grave danger which these opinions involve for correct faith.

made similar affirmations: That in this sacrament are the true Body of Christ and His true Blood is something that "cannot be apprehended by the senses," says St. Thomas, "but only by faith which relies on divine authority. This is why, in a comment on Luke, 22:19: (This is My Body which is given for you), St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since He is the truth, He cannot lie'" (Summ. Theol. III Q. 75 A.L.C.).

Thus the Christian people, echoing the words of the same St. Thomas, frequently sing the words: "Sight, touch, and taste in These are each deceived, the ear alone most safely is believed. I believe all the Son of God has spoken — than truth's own word there is no truer token."

In fact, St. Bonaventure asserts: "There is no difficulty about Christ's presence in the Eucharist as in a sign, but that He is truly present in the Eucharist as He is in heaven, this is most difficult. Therefore to believe this is especially meritorious" (In *IV Sent. Dist. X. P. I Art. Un. Qu. I, Oper. Omn. Tom IV Ad Claras Aquas 1889, p. 217*).

FAITH OF PETER

Moreover, the Holy Gospel alludes to this when it tells of the many disciples of Christ who, after listening to the sermon about eating His Flesh and drinking His Blood, turned away and left Our Lord, saying: "This is strange talk, who can be expected to listen to it?" Peter, on the other hand, in reply to Jesus' question whether also the twelve wished to leave, expressed his faith and that of the others promptly and resolutely with the marvelous

answer: "Lord, to whom should we go? Thy words are the words of eternal life" (John 6, 61-69).

It is logical, then, that we should follow as a guiding star in our investigations of this mystery the magisterium of the Church, to which the Divine Redeemer entrusted for protection and for explanation the revelation which He has communicated to us through Scripture or tradition. For we are convinced that "what since the days of antiquity was preached and believed throughout the whole Church with true Catholic Faith is true, even if it is not submitted to rational investigation, even if it is not explained by means of words" (St. Augustine, *Contr. Julian VI, 511, Migne, P.I. 44, 929*).

But this is not enough. Having safeguarded the integrity of the faith, it is necessary to safeguard also its proper mode of expression, lest by the careless use of words, we occasion (God forbid) the rise of false opinions regarding faith in the most sublime of mysteries. St. Augustine gives a stern warning about this in his consideration of the way of speaking employed by the philosophers and of that which ought to be used by Christians.

RESTRAINT IN SPEECH

"The philosophers," he says, "speak freely without fear of offending religious listeners on subjects quite difficult to understand. We, on the other hand, must speak according to a fixed norm, lest the lack of restraint in our speech result in some impious opinion even about the things signified by the words themselves" (De Civit. Dei X, 23 Pl. 41,300).

The Church, therefore, with the long labor of centuries and, not without the help of the Holy Spirit, has established a rule of language and confirmed it with the authority of the councils. This rule, which has more than once been the watchword and banner of Orthodox faith, must be religiously preserved, and let no one presume to change it at his own pleasure or under the pretext of new science.

Who would ever tolerate that

the dogmatic formulas used by the ecumenical councils for the mysteries of the Holy Trinity and the Incarnation be judged as no longer appropriate for men of our times and therefore that others be rashly substituted for them? In the same way, it cannot be tolerated that any individual should on his own authority modify the formulas which were used by the Council of Trent to express belief in the Eucharistic Mystery. For these formulas, like the others which the Church uses to propose the dogmas of faith, express concepts which are not tied to a certain form of human culture, nor to a specific phase of human culture, nor to one or other theological school.

No, these formulas present that part of reality which necessary and universal experience permits the human mind to grasp and to manifest with apt and exact terms taken either from common or polished language. For this reason, these formulas are adapted to men of all times and all places. But the most sacred task of theology is, not the invention of new dogmatic formulas to replace old ones, but rather such a defense and explanation of the formulas adopted by the councils as may demonstrate that divine Revelation is the source of the truths communicated through these expressions.

DOGMAS RETAINED

It must be admitted that these formulas can sometimes be more clearly and accurately explained. In fact, the achievement of this goal is highly beneficial. But it would be wrong to give to these expressions a meaning other than the original. Thus, the understanding of the faith should be advanced without threat to its unchangeable truth. It is, in fact, the teaching of the First Vatican Council that "the same signification (of sacred dogmas) is to be forever retained once our Holy Mother the Church has defined it, and under no pretext of deeper penetration may that meaning be weakened" (Constit. Dogm. "De Fide Cathol." c.4).

(Continued on Page 16)

Complete Text Of Pope Paul's Third Encyclical

MYSTERY OF EUCHARIST VERIFIED IN SACRIFICE OF MASS

(Continued from Page 15)

For the inspiration and consolation of all, we wish to review with you, venerable brothers, the doctrine which the Catholic Church has always transmitted and unanimously teaches concerning the Mystery of the Eucharist.

We desire to recall at the very outset what may be termed the very essence of the dogma, namely, that by means of the Mystery of the Eucharist, the Sacrifice of the Cross, which was once offered on Calvary, is remarkably re-enacted and constantly recalled, and its saving power exerted for the forgiveness of those sins which we daily commit (cf. Concil. Trid., "Doctrina De SS. Missae Sacrificio, C.I.).

"THIS IS MY BODY"

Just as Moses with the blood of calves had sanctified the Old Testament (cf. Exodus 24, 8), so also Christ Our Lord, through the institution of the Mystery of the Eucharist, with His own Blood sanctified the New Testament, whose Mediator He is. For, as the Evangelists narrate, at the Last Supper "He took bread, and blessed and broke it, and gave it to them, saying: 'This is My Body, given for you; do this for a commemoration of Me. And so with the cup, when supper was ended.

"This cup, he said, is the New Testament, in My Blood which is to be shed for you" (Luke 22, 19-20; cf. Matt. 26, 26-28; Mark 14, 22-24). And by bidding the Apostles to do this in memory of Him He made clear His will that the same sacrifice be forever repeated. This intention of Christ was faithfully executed by the primitive Church through her adherence to the teaching of the Apostles and through her gatherings summoned to celebrate the Eucharistic Sacrifice.

As St. Luke carefully testifies, "These occupied themselves continually with the Apostles teaching, their fellowship in the breaking of bread, and the fixed times of prayer" (Acts 2, 42). From this practice, the faithful used to derive such spiritual strength that it was said of them that "there was one heart and soul in all the company of believers" (Acts 4, 32).

PAGAN SACRIFICES

Moreover, the Apostle Paul, who has faithfully transmitted to us what he had received from the Lord (1 Cor. 11, 23ff.), is clearly speaking of the Eucharistic Sacrifice when he points out that Christians, precisely because they have been made partakers at the table of the Lord, ought not take part in pagan sacrifices.

"Is not this cup we bless," he says, "a participation in Christ's Blood? Is not the Bread we break a participation in Christ's Body? . . . To drink the Lord's cup, and yet to drink the cup of evil spirits, to share the Lord's feast, and to share the feast of evil spirits, is impossible for you" (1 Cor. 10, 15ff).

Foreshadowed by Malachias (1, 11), this new offering of the New Testament has always been offered by the Church, in accordance with the teaching of Our Lord and the Apostles, "Not only to atone for the sins of the living faithful and to appeal for their other needs, but also to help these who have died in Christ but have not yet been completely purified" (Concil. Trid. Doctr. De SS. Missae Sacrificio, c. 2).

Passing over other citations, we recall merely the testimony rendered by St. Cyril of Jerusalem, who wrote the following memorable instruction for his neophytes:

HARMONY TO WORLD

"After the Spiritual Sacrifice, the unbloody act of worship has been completed. Bending over this propitiatory offering we beg God to grant peace to all the Churches, to give harmony to the whole world, to bless our rulers, our soldiers, and our companions, to aid the sick and afflicted, and in general to assist all who stand in need; and then we offer the Victim also for our deceased holy ancestors and bishops and for all our dead.

"As we do this, we are filled with the conviction that this sacrifice will be of the greatest help to those souls for whom prayers are being offered in the very presence of our holy and awesome Victim."

This holy Doctor closes his instruction by citing the parallel of the crown which is woven for the emperor to move him to pardon exiles: "In the same fashion, when we offer our prayers, offer Christ slaughtered for our sins, beseeching our merciful God to take pity both on them and on ourselves" (Catecheses, 23 (Myst. 5), 8-18; p.g. 33, 1115-1118).

St. Augustine testifies that this manner of offering also for the deceased "the Sacrifice which ransomed us" was being faithfully observed in the Church at Rome (cf. Confess. IX, 12, 32; P.L. 32, 777; cf. Ibid. IX, 11, 27; P.L. 32, 775), and at the same time he observes that the universal Church was following this custom in her conviction that it had been handed down by the earliest Fathers (cf. Serm. 172, 2; P. L. 38, 936; cf. De Cura Geranda Pro Mortuis, 13; P. L. 40, 593).

LIGHT ON MYSTERY

To shed fuller light on the mystery of the Church, it helps to realize that it is nothing less than the whole Church which, in union with Christ in His role as Priest and Victim, offers the Sacrifice of the Mass and is offered in it. The Fathers of the Church taught this wondrous doctrine (cf. St. Augustine, De Civit. Dei, X, 6; P. L. 41, 284).

A few years ago our predecessor of happy memory, Pius XII, explained it (cf. Litt. Encycl. Mediator Dei, A.A.S. XXXIX, 1947, p. 552), and only recently the Second Vatican Council enunciated it in its treatise on the People of God as formulated in its Constitution on the Church (cf. Const. Dogm. De



Ecclesia, C.22 N.11; A.A.S. LVII, 1965, p. 15).

To be sure, the distinction between universal priesthood and hierarchical priesthood is one of essence and not merely one of degree (cf. Ibid. C.2, N.10; A.A.S. LVII, 1965, p. 14), and this distinction should be faithfully observed. Yet we cannot fail to be filled with the earnest desire that this teaching on the Mass be explained over and over until it takes root deep in the hearts of the faithful. Our desire is founded on our conviction that the correct understanding of the Eucharistic Mystery is the most effective means to foster devotion to this Sacrament, to extol the dignity of all the faithful, and to spur their spirit toward the attainment of the summit of sanctity, which is nothing less than the total offering of oneself to service of the Divine Majesty.

MASS NOT PRIVATE

We should also mention "the public and social nature of every Mass" (Const. De Sacra Liturgia, C.1, N.27; A.A.S. LVI, 1964, p. 107), a conclusion which clearly follows from the doctrine we have been discussing. For even though a priest should offer Mass in private, that Mass is not something private; it is an act of Christ and of the Church.

In offering this Sacrifice, the Church learns to offer herself as a sacrifice for all. Moreover, for the salvation of the entire world she applies the

IN SACRIFICE OF MASS CHRIST IS MADE SACRAMENTALLY PRESENT

By the few ideas which we have mentioned regarding the Sacrifice of the Mass, we are encouraged to explain a few notions concerning the Sacrament of the Eucharist, seeing that both sacrifice and sacrament pertain inseparably to the same mystery. In an unbloody representation of the Sacrifice of the Mass the Lord is immo-

single, boundless, redemptive power of the Sacrifice of the Cross. For every Mass is offered not for the salvation of ourselves alone, but also for that of the whole world.

Hence, although the very nature of the action renders most appropriate the active participation of many of the faithful in the celebration of the Mass, nevertheless, that Mass is to fully approved which, in conformity with the prescriptions and lawful traditions of the Church, a priest for a sufficient reason offers in private, that is, in the presence of no one except his server. From such a Mass an abundant treasure of special salutary graces enriches the celebrant, the faithful, the whole Church, and the entire world — graces which are not imparted in the same abundance by the mere reception of Holy Communion.

Therefore, from a paternal and solicitous heart, we recommend to priests, who bestow on us a special crown of happiness in the Lord, that they be mindful of their power, received through the hands of the ordaining bishop, of offering sacrifice to God and of celebrating Masses both for the living and for the dead in the name of the Lord (cf. Pontificabile Romanum), and that they and the rest of the faithful may enjoy the benefits that flow so richly from the Sacrifice of the Cross. Thus also they will contribute most to the salvation of the human race.

which was briefly set forth in the constitution "De Sacra Liturgia" (cf. C.1, N.7; A.A.S. LVI, 1964, pp. 100-101).

Christ is present in His Church when she prays, since it is He who "prays for us and prays in us and to whom we pray as to our God." (St. Augustine, "In Ps." 85, 1; P.L. 37, 1081). It is He who has promised: "Where two or three are gathered together in My name, I am there in the midst of them" (Matt. 18,20).

He is present in the Church as she performs her works of mercy, not only because we do to Christ whatever good we do to one of His least brethren (cf. Matt. 25,40), but also because it is Christ, performing these works through the Church, who continually assists men with His divine love. He is present in the Church on her pilgrimage of struggle to reach the harbor of eternal life, since it is He who through faith dwells in our hearts (cf. Eph. 3, 17) and, through the Holy Spirit whom He gives us, pours His love into those hearts (cf. Rom. 5,5).

ONE FLOCK, SHEPHERD

In still another genuine way He is present in the Church as she preaches, since the Gospel which she proclaims is the Word of God, which is not preached except in the name of Christ, by the authority of Christ, and with the assistance of Christ, the Incarnate Word of God. In this way there is formed "one flock which trusts its only shepherd" (Idem, "Contr. Litt. Petiliani" III, 10, 11; O.L. Re, 353).

He is present in His Church as she governs the People of God, since her sacred power comes from Christ, and since Christ "The Shepherd of Shepherds" (St. Augustine, "In Ps." 86, 3; P.L. 37, 1002), is present in the pastors who exercise that power, according to His promise to the Apostles: "Behold I am with you all through the days that are coming, until the consummation of the world."

Moreover, in a manner still more sublime, Christ is present in His Church as she offers in His name the Sacrifice of the Mass; He is present in her as she administers the sacraments. We find deep consolation in recalling the accurate and eloquent words with which St. John Chrysostom, overcome with a sense of awe, described the presence of Christ in the offering of the Sacrifice of the Mass:

"I wish to add something that is plainly awe-inspiring, but do not be astonished or upset. This sacrifice, no matter who offers it, be it Peter or Paul, is always the same as that which Christ gave His disciples and which priests now offer: The offering of today is in no way inferior to that which Christ offered, because it is not men who sanctify the offering of today; it is the same Christ who sanctified His own. For just as the words which God spoke are the very same as those which the priest now speaks, so too the oblation is the very same" ("In Epist. 2 Ad Timoth. Homil." 2, 4; P.G. 62, 612).

No one is unaware that the sacraments are the actions of

Christ, who administers them through men. Therefore, the sacraments are holy in themselves, and by the power of Christ they pour grace into the soul when they touch the body. The mind boggles at these different ways in which Christ is present; they confront the Church with a mystery ever to be pondered.

But there is yet another manner in which Christ is present in His Church, a manner which surpasses all the others; it is His presence in the Sacrament of the Eucharist, which is for this reason "a more consoling source of devotion, a more lovely object of contemplation, a more effective means of sanctification than all the other sacraments" (Aegidius Tomanus, "Theoremata De Corpore Christi," Theor. 50, Venetiis 1521, p. 127). The reason is clear; it contains Christ Himself and it is "a kind of perfection of the spiritual life; in a way, it is the goal of all the sacraments" (St. Thomas, Summ. Theol. III, Q. 73, A. 3 C.).

ENTIRELY PRESENT

This presence is called "real" — by which it is not intended to exclude all other types of presence as if they could not be "real" too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, the God-Man, is wholly and entirely present (cf. Conc. of Trent, Decree on the Eucharist, Ch. 3).

It would therefore be wrong to explain this presence by having recourse to the "spiritual" nature, as it is called, of the glorified Body of Christ, which is present everywhere, or by reducing it to a kind of symbolism, as if this most august Sacrament consisted of nothing else than an efficacious sign, "of the spiritual presence of Christ and of His intimate union with the Faithful, members of His Mystical Body" (Pius XII, Encycl. Humani Generis, A.A.S. XLII, 1950, P. 578).

It is true that much can be found in the Fathers and in the scholastics with regard to symbolism in the Eucharist, especially with reference to the unity of the Church. The Council of Trent, restating their doctrine, taught that the Savior bequeathed the blessed Eucharist to His Church "as a symbol . . . of that unity and charity with which He wished all Christians to be most intimately united among themselves," and hence "as a symbol of that One Body of which He is the Head" (Decree "On the Eucharist," Proem, and Ch. 2).

APOSTLES' TEACHING

When Christian literature was still in its infancy, the unknown author of that work we know as the "Didache or Teaching of the Twelve Apostles" wrote as follows on this subject: "In regard to the Eucharist, give thanks in this manner: . . . just as this bread was scattered and dispersed over the hills, but when harvested was made one, so may Your Church be gathered into Your kingdom from the

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Text Of Encyclical, *Mysterium Fidei*

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ends of the earth" ("Didache", 9:1 Funk, "Patres Apostolici", 1.20).

The same we read in St. Cyprian, writing in defense of the Church against schism: "Finally, the sacrifices of the Lord proclaim the unity of Christ—bound together by the bond firm and inviolable charity. For when the Lord, in speaking of bread which is produced by the compacting of many grains of wheat, refers to it as His Body, He is describing our people whose unity He has sustained, and when He refers to wine pressed from many grapes and berries, as His Blood, he is speaking of our flock, formed by the fusing of many united together" ("Ep. Ad Magnum," 6 P. L. En 1189).

But before all of these, St. Paul had written to the Corinthians: the one bread makes us one body, though we are many in number the same bread is shared by all. (1 Cor. 10, 17).

EUCCHARISTIC SYMBOLISM

While the eucharistic symbolism brings us to an understanding of the effect proper to this Sacrament, which is the unity of the mystical Body, it does not indicate or explain what it is that makes this Sacrament different from all others. The constant teaching which the Catholic Church passes on to her catechumens, the understanding of the Christian people, the doctrine defined by the Council of Trent, the very words used by Christ when He instituted the Most Holy Eucharist, compel us to acknowledge that "the Eucha-

rist is that flesh of Our Savior Jesus Christ who suffered for our sins and whom the Father in His loving-kindness raised again" (St. Ignatius, "Ep. Ad Smyrn." Un Oh P. G. 5, 714).

To these words of St. Ignatius of Antioch, we may add those which Theodore of Mopsueta, a faithful witness to the faith of the Church on this point, addressed to the faithful: "The Lord did not say: This is a symbol of My Body, and this a symbol of My Blood but: This is My Body and My Blood." He teaches us not to look to the nature of those things which lie before us and are perceived by the senses, for by the prayer of thanksgiving and the words spoken over them, they have been changed into Flesh and Blood" ("In Matth. Comm." Ch. 26 P. G. 66, 714).

The Council of Trent, basing itself on this faith of the Church, "openly and sincerely professes that within the Holy Sacrament of the Eucharist, after the Consecration of the bread and wine, Our Lord Jesus Christ, true God and true Man, is really, truly and substantially contained under those outward appearances." In this way, the Savior in His humanity is present not only at the right hand of the Father according to the natural manner of existence, but also in the Sacrament of the Eucharist "by a mode of existence which we cannot express in words, but which, with a mind illumined by faith, we can conceive, and must most firmly believe, to be possible to God" (Decree "On the Eucharist", Ch. 1).

CHRIST PRESENT IN THE EUCHARIST BY TRANSUBSTANTIATION

To avoid misunderstanding, this sacramental presence which surpasses the laws of nature and constitutes the greatest miracle of its kind (cf. Encycl. Mirae Caritatis, Acta Leonis XIII, Vol. XXII, 1902-1903, p. 123) we must listen with docility to the voice of the teaching and praying Church. This voice, which constantly echoes the voice of Christ, assures us that the way Christ is made present in this Sacrament is none other than by the change of the whole substance of the bread into His Body, and of the whole substance of the wine into His Blood, and that this unique and truly wonderful change the Catholic Church rightly calls transubstantiation (cf. Council of Trent, "Decree on the Eucharist," Ch. 4, and Can. 2).

As a result of transubstantiation, the species of bread and wine undoubtedly take on a new meaning and a new finality, for they no longer remain ordinary bread and ordinary wine, but become the sign of something sacred, the sign of a spiritual food. However, the reason they take on this new significance and this new finality is simply because they contain a new "reality" which we may justly term ontological.

Not that there lies under those species what was already there before, but something quite different; and that not only because of the faith of the Church, but in objective reality, since after the change of the substance or nature of the

bread and wine into the Body and Blood of Christ, nothing remains of the bread and wine but the appearances, under which Christ, whole and entire, in His physical "reality" is bodily present, although not in the same way that bodies are present in a given place.

FAITHFUL WARNED

For this reason the Fathers took special care to warn the faithful that in reflecting on this most august Sacrament, they should not trust to their senses, which reach only to the properties of bread and wine, but rather to the words of Christ which have power to transform, change and transmute the bread and wine into His Body and Blood. For, as those same Fathers often said, the power that accomplishes this is that same power by which God Almighty, at the beginning of time, created the world out of nothing.

"We have been instructed in these matters and filled with an unshakeable faith," says St. Cyril of Alexandria, at the end of a sermon on the mysteries of the faith, "that that which seems to be bread, is not bread, though it tastes like it, but the Body of Christ, and that which seems to be wine, is not wine, though it too tastes as such, but the Blood of Christ . . . draw inner strength by receiving this bread as spiritual food and your soul will rejoice" ("Catecheses," 22, 9; "Myst." 4; p.g. 33, 1103)

St. John Chrysostom empha-

sizes this point, saying: "It is not the power of man which makes what is put before us the Body and Blood of Christ, but the power of Christ Himself who was crucified for us. The priest standing there in the place of Christ says these words but their power and grace are from God. 'This is My Body,' he says, and these words transform what lies before him" ("De Prodit. Iudae. Homil." 1, 6; p.g. 49, 380, c.f. "In Matth." "Homil." 82, 5; p.g. 58, 744).

CYRIL'S COMMENTARY

Cyril, Bishop of Alexandria, is in full agreement with the Bishop of Constantinople when he writes in his commentary on the Gospel of St. Matthew: "Christ said indicating (the bread and wine): 'This is My Body,' and 'This is My Blood,' in order that you might not judge what you see to be a mere figure. The offerings, by the hidden power of God Almighty, are changed into Christ's Body and Blood, and by receiving these we come to share in the life-giving and sanctifying efficacy of Christ" ("In Matth." 26, 27; p.g. 72, 451).

Ambrose, Bishop of Milan, dealing with the Eucharistic change, says: "Let us be assured that this is not what nature formed, but what the blessing consecrated, and that greater efficacy resides in the blessing than in nature, for by the blessing nature is changed."

To confirm the truth of this mystery, he recounts many of the miracles described in the Scriptures, including Christ's birth of the Virgin Mary, and then turning to the work of creation, concludes thus: "Surely the word of Christ, which could make out of nothing that which did not exist, can change things already in existence into what they were not. For it is no less extraordinary to give things new natures than to change their natures" ("De Myster.", 9, 50-52; P.L. 16, 422-424).

FIRST TO DENY

However, there is no need to assemble many testimonies. Rather let us recall that firmness of faith with which the Church with one accord opposed Berengarius, who, yielding to the difficulties of human reasoning, was the first who dared deny the Eucharistic change. More than once she threatened to condemn him unless he retracted.

Thus it was that our predecessor, St. Gregory VII, ordered him to pronounce the following oath: "I believe in my heart and openly profess that the bread and wine which are placed upon the altar are, by the mystery of the sacred prayer and the words of the Redeemer, substantially changed into the true and life-giving flesh and blood of Jesus Christ Our Lord, and that after the Consecration, there is present the true Body of Christ which was born of the Virgin and, offered up for the salvation of the world, hung on the Cross and now sits at the right hand of the Father, and that there is present the true Blood of Christ which flowed from His

side. They are present not only by means of a sign and of the efficacy of the Sacrament, but also in the very reality and truth of their nature and substance" (Mansi, "Coll. Ampliss. Concil." XX, 524D).

These words fully accord with the doctrine of the mystery of the Eucharistic change as set forth by the ecumenical councils. The constant teaching of these councils — of the Lateran, of Constance, Florence and Trent — whether stating the teaching of the Church or condemning errors, affords us an admirable example of the unchangingness of the Catholic Faith.

PIUS XII RECALLED

After the Council of Trent, our predecessor, Pius VI, on the occasion of the errors of the Synod of Pistoia, warned parish priests when carrying out their office of teaching, not to neglect to speak of transubstantiation, one of the articles of the faith (Const. "Auctorem Fidei," 28 August 1794).

Similarly our predecessor of happy memory, Pius XII, recalled the bounds which those who undertake to discuss the mystery of transubstantiation might not cross (Allocutio Habita Die 22 Septembris 1956, A. A. S. CLVIII, 1956 p. 720). We ourselves also, in fulfillment of our apostolic office, have openly borne solemn witness to the faith of the Church at the National Eucharistic Congress held recently at Pisa (A. A. S. LVII, 1965, pp. 588-592).

Moreover the Catholic Church has held on to this faith in the presence in the Eucharist of the Body and Blood of Christ, not only in her teaching but also in her practice, since she has at all times given to this great Sacrament the worship which is known as Latria and which may be given to God alone.

As St. Augustine says: "It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation. No one, however, eats of this flesh without having first adored it . . .

LATREUTIC WORSHIP OF THE SACRAMENT OF THE EUCHARIST

The Catholic Church has always offered and still offers the cult of Latria to the Sacrament of the Eucharist, not only during Mass, but also outside of it, reserving Consecrated Hosts with the utmost care, exposing them to solemn veneration, and carrying them processionally to the joy of great crowds of the faithful.

In the ancient documents of the Church we have many testimonies of this veneration. The pastors of the church in fact, solicitously exhorted the faithful to take the greatest care in keeping the Eucharist which they took to their homes. "The Body of Christ is meant to be eaten, not to be treated with irreverence," St. Hippolytus warns the faithful ("Tradit. Apost." Ed Botte, "La Tradition Apostolique De St. Hippolyte", Munster 1963, p. 84).

In fact the faithful thought themselves guilty, and rightly so, as Origen recalls, if after



and not only do we not sin in thus adoring it, but we would sin if we did not do so" ("In Ps." 98, 9; P.L. 37, 1264).

nor his Holy Body changed, but the force and power and vivifying grace always remain with it" ("Epist. Ad Calosyrium" P. G. 76, 1075).

Nor should we forget that in ancient times the faithful, harassed by the violence of persecution or living in solitude out of love for monastic life nourished themselves even daily, receiving Holy Communion by their own hands when the priest or deacon was absent (cf. Basil. "Epsit." 93, P. G. 32, 483-486).

LAWS REMAIN

We say this not in order that there may be some change in the way of keeping the Eucharist and of receiving Holy Communion which was later on prescribed by Church laws and which now remain in force, but rather that we may rejoice over the faith of the Church which is always one and the same.

This faith also gave rise to the feast of Corpus Christi which was first celebrated in the diocese of Liege specially through the efforts of the servant of God, Blessed Juliana of

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Mount Cornelius, and which our predecessor Urban IV extended to the universal Church.

From it have originated many practices of Eucharistic piety which under the inspir-

ation of divine grace have increased from day to day and with which the Catholic Church is striving ever more to do homage to Christ, to thank him for so great a gift and to implore his mercy.

EXHORTATION TO PROMOTE THE CULT OF THE EUCHARIST

We therefore ask you, venerable brothers, among the people entrusted to your care and vigilance, to preserve this faith in its purity and integrity — a faith which seeks only to remain perfectly loyal to the word of Christ and of the Apostles and unambiguously rejects all erroneous and mischievous opinions. Tirelessly promote the cult of the Eucharist, the focus where all other forms of piety must ultimately emerge.

May the faithful, thanks to your efforts, come to realize and experience ever more perfectly the truth of these words: "He who desires life finds here a place to live in and the means to live by. Let him approach, let him believe, let him be incorporated so that he may receive life.

"Let him not refuse union with the members, let him not be a corrupt member, deserving to be cut off, nor a disfigured member to be ashamed of. Let him be a grateful, fitting and healthy member. Let him cleave to the body, let him live by God and for God. Let him now labor here on earth, that he may afterwards reign in heaven" (St. Augustine, "In Ioann. Tract." 26, 13 P.L. 35, 1613).

DAILY COMMUNION

It is to be desired that the faithful, every day and in great numbers, actively participate in the Sacrifice of the Mass, receive Holy Communion with a pure heart, and give thanks to Christ Our Lord for so great a gift.

Let them remember these words: "The desire of Jesus Christ and of the Church that all the faithful receive daily Communion means above all that through the sacramental union with God they may obtain the strength necessary for mastering their passions, for purifying themselves of their daily venial faults and for avoiding the grave sins to which human frailty is exposed". Decr. S. Congr. Concil., 20 Dec. 1905, Approb. A. S. Pio X. A.A.S. XXXVIII, 1905, p. 401).

In the course of the day the faithful should not omit to visit the Blessed Sacrament, which according to the liturgical laws must be kept in the churches with great reverence in a most honorable location. Such visits are a proof of gratitude, an expression of love, an acknowledgment of the Lord's presence.

"GOD WITH US"

No one can fail to understand that the divine Eucharist bestows upon the Christian people an incomparable dignity. Not only while the sacrifice is offered and the sacrament is received, but as long as the Eucharist is kept in our churches and oratories, Christ is truly the Emmanuel, that is, "God with us." Day and night He is

in our midst, He dwells with us, full of grace and truth (cf. John 1, 14). He restores morality, nourishes virtues, consoles the afflicted, strengthens the weak. He proposes His own example to those who come to Him that all may learn to be, like Himself, meek and humble of heart and to seek not their own interests but those of God.

Anyone who approaches this august Sacrament with special devotion and endeavors to return generous love for Christ's own infinite love, will experience and fully understand — not without spiritual joy and fruit — how precious is the life hidden with Christ in God (cf. Col. 3, 3) and how great is the value of converse with Christ, for there is nothing more consoling on earth, nothing more efficacious for advancing along the road of holiness.

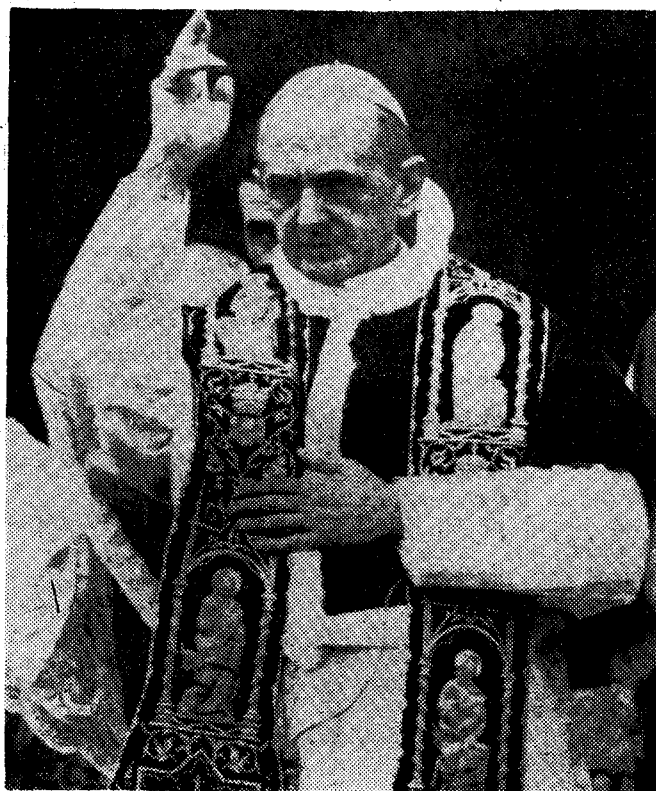
Further, you realize, venerable brothers, that the Eucharist is reserved in the churches and oratories as in the spiritual center of a religious community or of a parish, yes, of the universal Church and of all of humanity, since beneath the appearance of the species, Christ is contained, the invisible Head of the Church, the Redeemer of the World, the Center of all hearts, "by whom all things are and by whom we exist" (I Cor. 8, 6).

A "SOCIAL" LOVE

From this it follows that the worship paid to the Divine Eucharist strongly impels the soul to cultivate a "social" love (cf. St. Augustine, De Gen. Ad Litt. XI, 15, 20; P. L. 34, 437), by which the common good is given preference over the good of the individual. Let us consider as our own the interests of the community, of the parish, of the entire Church, extending our charity to the whole world, because we know that everywhere there are members of Christ.

The Eucharistic Sacrament, venerable brothers, is the sign and the cause of the unity of the Mystical Body, and it inspires an active "ecclesial" spirit in those who venerate it with greater fervor. Therefore, never cease to persuade those committed to your care that they should learn to make their own the cause of the Church, in approaching the eucharistic mystery to pray to God without interruption to offer themselves to God as a pleasing sacrifice for the peace and unity of the Church, so that all the children of the Church be united and think the same, that there be no divisions among them, but rather unity of mind and purpose, as the Apostle insists (cf. 1 Cor. 1, 10).

May all those not yet in perfect communion with the Catholic Church, who though separated from her glory in the name



of Christian, share with us as soon as possible with the help of divine grace that unity of faith and communion which Christ wanted to be the distinctive mark of His disciples.

This zeal in praying and consecrating one's self to God for the unity of the Church should be practiced particularly by Religious, both men and women, inasmuch as they are in a special way devoted to the adoration of the Blessed Sacrament, according to the honor on earth, in virtue of their vows.

DESIRE FOR UNITY

Nothing has ever been or is more important to the Church or more consoling than the desire for the unity of all Christians, a desire which we wish to express once again in the very words used by the Council of Trent at the close of its decree on the Most Blessed Eucharist:

"In conclusion, the sacred synod with paternal love admonishes, exhorts, prays and implores 'through the merciful kindness of our God' (Luke 1, 78) that each and every Christian come at last to a perfect agreement regarding this sign of unity, this bond of charity, this symbol of concord, and, mindful of such great dignity and such exquisite love of Christ Our Lord who gave His beloved soul as the price of our salvation and 'his flesh to eat' (John 6, 48 ss.) believe and adore these sacred mysteries of His Body and Blood with such firm and unwavering faith, with such devotion, piety and veneration, that they can receive frequently that super-substantial bread (Matt. 6, 11), which will be for them truly the life of the soul and unfailing strength of mind, so that fortified by its vigor (cf. Kings, 19, 1) they can depart from this wretched pilgrimage on earth to reach their heavenly home where they will then eat the same 'bread of angels' (Ps. 77, 25) no longer hidden by the species which now they eat under the sacred appearances" (Decr. De SS. Eucharistia, C. 8).

May the all-good Redeemer

who shortly before His death prayed to the Father that all who were to believe in Him would be one even as He and the Father were one (cf. John 17, 20-21), deign speedily to hear our most ardent prayer and that of the entire Church, that we may all with one voice and one faith, celebrate the Eucharistic Mystery and, by participating in the Body of Christ, become one body (cf. I Cor. 10, 17), linked by those same bonds which He Himself desired for its perfection.

CHURCHES OF ORIENT

And we turn with paternal affection also to those who belong to the venerable Churches of the Orient, from which came so many most illustrious Fathers whose testimony to the belief of the Eucharist we have so gladly cited in our present letter. Our soul is filled with intense joy as we consider your faith in the Eucharist, which is also our faith, and as we listen to the liturgical prayers by which you celebrate so great a mystery, we rejoice to behold your eucharistic devotion, and to read your theologians explaining or defending the doctrine of this most august Sacrament.

May the Most Blessed Virgin Mary from whom Christ Our Lord took the flesh which under the species of bread and wine "is contained, offered and consumed" (C.I.C., Can. 801), may all the saints of God, specially those who burned with a more ardent devotion to the Divine Eucharist, intercede before the Father of mercies so that from this same faith in and devotion toward the Eucharist may result and flourish a perfect unity of communion among all Christians.

Unforgettable are the words of the holy martyr Ignatius, in his warning to the faithful of Philadelphia against the evils of division and schism, the remedy for which lies in the Eucharist: "Strive then," he says, "to make use of one form of thanksgiving for the flesh of Our Lord Jesus Christ is one and one in the chalice in the

union of His Blood, one altar, one bishop" (Epist. Ad Philadelph., 4 P.G. 5, 700).

Encouraged by the most consoling hope of the blessings which will accrue to the whole Church and the entire world from an increase in devotion to the Eucharist, with profound affection we impart to you, venerable brothers, to the priests,

Religious and all those who collaborate with you and to all the faithful entrusted to your care, the apostolic benediction as a pledge of heavenly graces.

Given at Rome, at St. Peter's, the third day of September, the feast of Pope St. Pius X, in the year 1965, the third year of our pontificate.

PAUL VI, POPE.

Pope Upholds Eucharistic Doctrine In An Encyclical

(Continued from Page 1)

There have been some recent attempts to rephrase the Church's teaching, using scientific terminology to explain that change that occurs to the elements of bread and wine at Mass. Opposing these attempts, the encyclical gives a ringing confirmation to Trent's definition of "transubstantiation." Even the words of the definition, Pope Paul said, must be preserved exactly.

MOST SACRED TASK

"The most sacred task of theology," he said, "is not the invention of new dogmatic formulas to replace old ones, but rather such a defense and explanation of the formulas adopted by the councils as may demonstrate that divine revelation is the source of the truths communicated through those expressions."

The word "transubstantiation" was used by the Council of Trent to describe the change that takes place during the consecration of the Mass, when the substances of bread and wine are replaced by the substance of the Body and Blood of Christ.

Entitled *Mysterium Fidei* (The Mystery of Faith) after its opening words, this third encyclical of Pope Paul's reign is addressed to "the clergy and faithful of the world" as well as to the hierarchy. It carries the date of Sept. 3, the feast of a great champion of the Eucharist — Pope St. Pius X.

The new encyclical appears just a little more than a year after the publication of the Pope's first encyclical, *Ecclesiam Suam*, on Aug. 6, 1964. The second, entitled *Mense Maio*, was issued on April 30 this year.

REASONS FOR ENCYCLICAL

Pope Paul stated clearly the reasons that prompted him to issue it.

"We are aware of the fact that among those who deal with this most holy mystery in the written or spoken word, there are some who, with reference either to Masses which are celebrated in private, or to the dogma transubstantiation, or to devotion to the Eucharist, spread abroad opinion which disturb the faithful and fill their minds with no little confusion about matters of faith, as

if everyone were permitted to consign to oblivion a doctrine already defined by the Church, or else to interpret it in such a way as to weaken the genuine meaning of the words or the recognized force of the concepts involved."

Although the Pope's condemnation of error is a stiff one, his attitude toward those persons in error could be described only as gentle — even kind.

Casting his thoughts repeatedly in terms of the Second Vatican Council's Constitution on the Liturgy, completed during the second session in 1963, Pope Paul seemed concerned with steering a straight doctrinal line through the revolutionary changes underway in the Church's liturgy and sacramental life as a result of the constitution.

INNOVATIONS OFFERED

Among the innovations being offered by some theologians in their interpretations of the council text, it has been suggested that since Mass is an act of community worship, priests should discontinue the practice of saying Mass when the faithful are not present, and should instead attend community Mass and receive Communion.

Others suggested that the practice of Benediction of the Blessed Sacrament, retention of the Sacrament in the churches between Masses, and visits to the Blessed Sacrament are not in accord with the council document.

Departing from Trent's theology on transubstantiation because of an alleged lack of coordination with modern science, some theologians have suggested words such as "transignification," or "transfiguration," to describe Christ's presence in the Eucharist.

Against such tendencies, Pope Paul said: "So that the hope aroused by the council of a new wave of Eucharistic piety which is pervading the whole Church be not frustrated by this spread of false opinions, we have with apostolic authority decided to address you, venerable brothers, and to express our mind on this subject."

The text is divided into six sections each headed by a descriptive title.

The VOICE

En Español



LA CUARTA y última sesión del histórico Concilio Vaticano II fue inaugurada con una Misa Concelebrada por el Santo Padre, 20 Cardenales y 6 Obispos y Arzobispos. Junto a la tumba de Pedro, el primer Papa, se ofreció el santo sacrificio, invocando al Espíritu Santo para que iluminara a todos los padres conciliares en sus deliberaciones y resoluciones.

Al terminar la Misa, Paulo VI anunció su decisión de establecer un S'nodo de Obispos para consultar y colaborar con él, en el gobierno de la Iglesia. En su discurso de 45 minutos, comunicó además, su proyecto de asistir a las Naciones Unidas en octubre 4, para lanzar al mundo una apelación a la paz.

LAS MODERNAS CATACUMBAS

Exhorta Paulo VI a Recordar a los Cristianos Perseguidos

ROMA (NC) — Desde las profundidades de una catacumba romana, el Papa Paulo VI ha hecho un llamamiento a los católicos que viven en un clima de libertad, para que no olviden a aquellos que sufren las "catacumbas modernas" de los regímenes ateos y totalitarios.

El Papa habló en las catacumbas de Domitila, donde ofició la Santa Misa al regresar hacia el Vaticano desde su residencia de verano de Castel Gandolfo. Tomando como tema el evangelio del día 12 de septiembre, en el cual Cristo advierte que "no se puede servir a Dios y al diablo", Paulo VI señaló que las catacumbas eran un "documento viviente" a la fidelidad de los cristianos a este postulado.

"Aquí", manifestó el Santo Padre, "el Cristianismo enterró sus raíces en la pobreza y el ostracismo, sufriendo por parte del poder establecido, una injusta y sangrienta persecución. Aquí, la Iglesia fue privada de todo poder humano. Fue pobre, humilde, piadosa, oprimida y heroica".

Paulo VI hizo notar que por "una fácil asociación de ideas", uno piensa inmediatamente "en aquellas porciones de la Santa Iglesia que continúan viviendo hoy en las catacumbas". Y agregó "las analogías reales son evidentes entre la Iglesia que hoy languidece, sufre y escasamente sobrevive en los países que tienen un régimen ateo y totalitario, y la Iglesia de las antiguas catacumbas".

"La razón de la resistencia de la Iglesia, entonces y ahora, es idéntica: defender la verdad y al mismo tiempo reclamar el sagrado derecho de

cada hombre a su propia responsable libertad, sobre todo en el campo fundamental de la conciencia y la religión".

"Idéntico es también el propósito de los antiguos y modernos perseguidores que con violencia física, el peso de una legalidad judicial, o un aparato administrativo quieren imponer su verdad y ahogar toda expresión contraria de pensamiento y sus honradas manifestaciones".

El Papa pasó revista a varios métodos de persecución marxista y manifestó que "la Santa Sede refrena el levantar con más frecuencia y vehemencia su legítima voz de

Oficiará Misa el Papa a Peregrinos Gitanos

MADRID (NA) — El domingo 25 de septiembre el Papa Paulo VI oficiará una Misa al aire libre en Pomezia, pueblecito próximo a Castelgandolfo, donde acamparán gitanos procedentes de toda Europa.

Además de los ceremoniosos pontificios, ayudarán en la Misa al Santo Pa-

dre tres seminaristas gitanos españoles, que ya se encuentran en Italia como invitados de la obra asistencial a los nómadas (Bolzano). El Pontífice pasará toda la tarde de ese día con los peregrinos gitanos. Esta será la primera peregrinación gitana a Roma y se desarrollará del 24 al 27 de septiembre.

EN SU VIAJE A LAS NN. UU.

Hará el Papa Paulo VI un Llamado a la Paz

CIUDAD DEL VATICANO (NA) — Ante la gravedad de los acontecimientos mundiales que hacen temer la precipitación de una guerra, el Papa Paulo VI decidió viajar a la sede de las Naciones Unidas el 4 de octubre, en una visita relámpago que durará un sólo día, con el objeto de hacer un llamado a los gobernantes para que solucionen sus diferencias y den al mundo una paz duradera.

Según anunciaron fuentes del Vaticano el Santo Padre ante el temor de la crítica situación mundial, agudizada por el grave conflicto surgido entre la India y Pakistán habría decidido realizar dicho viaje para lanzar desde las Naciones Unidas un ferviente llamado general a la paz.

También el diario *L'Espresso* Romano en un breve anuncio ha dado a conocer que Paulo VI, aceptando la cordial invitación del Secretario General de la Organización de las Naciones Unidas, U Thant, realizará dicha visita en la fecha indicada, con cuyo objeto el cuerpo diplomático ante la

Santa Sede fue informado por el secretario vaticano, Cardinal Amleto Cicognani.

Según otras fuentes, el Papa no haría visitas oficiales a los Estados Unidos o al Canadá, países que lo han invitado considerando su viaje a la ciudad de Nueva York, pero aseguran que por su parte el Presidente Lyndon B. Johnson agotará todos los medios posibles para lograr entrevistarse con el Sumo Pontífice.

Según la fuente vaticana, el programa del viaje del Santo Padre se concretará a sólo dos ceremonias importantes: el llamamiento a la paz ante las Naciones Unidas, y la celebración de una Misa al aire libre en un lugar aún no determinado, pero que podría ser el estadio "Yankee" o el estadio "Shea". Se conjetura que como en la mañana no tendrá compromisos, esto se haya calculado con el fin de que exista la oportunidad de que el Presidente Johnson, en su proyectado viaje a Nueva York, pueda conferenciar con Paulo VI, si es que así lo proyectara.

Designan Nueva Superiora en el Centro Hispano Católico

Ha sido designada superiora de la comunidad de Religiosas Dominicanas del Centro Hispano Católico, Sister Martin Marie O.P. Sustituye a Sister Mary Williams O.P. que fue superiora desde septiembre 12 de 1961 y que acaba de ser trasladada a "Loreto Women Residence" en Dayton, Ohio.

Hispano, en el que se encuentra desde sus inicios en 1959. Ha estado al frente del Dispensario Médico y es la organizadora del Club juvenil. El pasado año, asistió al Barry College, especializándose en Sociología y Español.

Muy querida de la colonia hispana, a la que durante 4 años atendió con dedicación y cariño, Sister Williams incrementó y mejoró los múltiples servicios que el Centro Hispano desde su fundación por el Obispo Coleman F. Carroll, ha venido prestando para beneficio de la población latina.

Entre otros: la ampliación de los servicios médicos, el establecimiento de un "nursery" dirigido por la Sección Cubana, para atender a los hijos cuyos padres trabajan; la inauguración de los salones sociales; clases nocturnas de inglés, cursos de verano para niños y jóvenes en los que se enseñaba gramática, historia, geografía y religión; los movimientos apostólicos diocesanos de los Curules de Cristiandad, Instituto de Acción Social, etc., trasladaron sus oficinas y actividades para el Centro; clases de entrenamiento para el CCD; la creación de un Club juvenil; traslado del ropero para local propio; organización de ejercicios espirituales; confección de canastillas para personas necesitadas por voluntarias de la Sección Cubana, etc.

Sister Martin Marie cuenta con una vasta experiencia de los problemas y necesidades que atiende el Centro



Sister Mary Williams O.P.



Sister Martin Marie O.P.

CULTO A LA VERDAD

Uno de los propósitos más hermosos que puede tener un niño o un joven es decir siempre la verdad.

verdad surja de nuestros labios, sincera, espontánea, sin reservas mentales, tal como sucede o sucedió.

Esto que luce fácil al esbozarse es una de las pruebas principales no ya del joven, sino del hombre y la mujer cuando tienen que enfrentarse diariamente con la vida.

Quien miente siempre se adentra en intrincados caminos creados por el mal, cuyo final siempre es el mal, además, para decir mentiras no hace falta coraje. Precisamente el valor de los hombres surge ante los ojos de los demás cuando se dice la verdad.

Y aquel que va contra la verdad, siempre termina mal. Por eso, desde ahora, cuando ustedes están en la época de formar su carácter, tienen que grabarse en su mente y en su corazón el decir siempre la verdad.

Está más que probado que cuando los seres humanos desde temprana edad se acostumbren a decir la verdad, a medida que crecen, este hábito fortalece su carácter y su espíritu, y convertido en hombres y mujeres son líderes de sus pueblos y naciones.

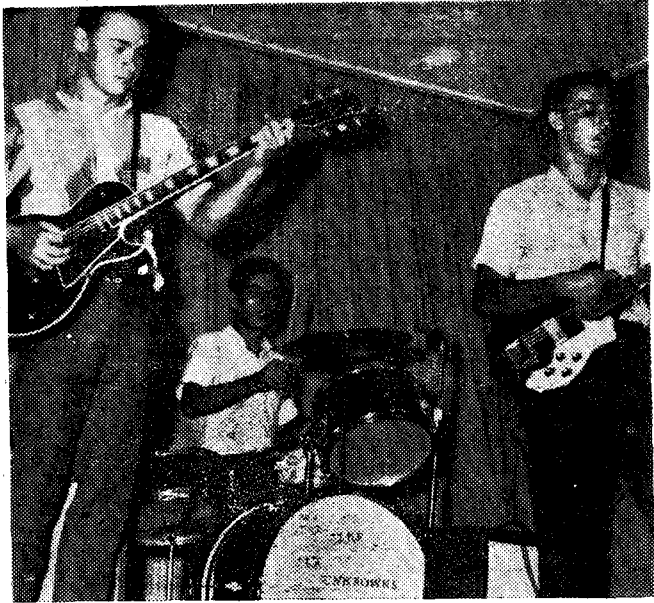
Y creanme, que esto no es fácil, yo sé que es una prueba difícil, especialmente en el mundo en que vivimos. Pero como las estrellas, sólo los hombres que manifiestan la verdad, son los que brillan con luz propia.

Cientos de miles de seres humanos, cientos de miles de situaciones se han opuesto a la verdad, pero sólo la verdad prevalece haciendo brillar con luz propia a quienes valientemente la exponen.

Muchas veces se ha puesto el ejemplo de que el niño que se apropia un lápiz o un centavo, si se acostumbra a ello, cuando sea grande estará inclinado a apropiarse indebidamente de miles de pesos u objetos de gran valor.

En la misma forma, quien se acostumbra a mentir en pequeñas cosas ahora, cuando sea mayor, irán creciendo las proporciones de sus mentiras hasta hacerlo un ser despreciable y fracasado.

Es más fácil dejar que la



EL CENTRO Hispano Católico ha organizado recientemente un Club Social Juvenil, para brindar a la juventud latinoamericana de Miami el lugar y la oportunidad de disfrutar alegre y sanamente de sus diversiones. Todos los sábados de p.m. a 10 p.m. el cuarto piso del Centro se ve invadido por muchachas y muchachos latinos que cantan, bailan y pasan unas horas de esparcimiento en un marco adecuado, al ritmo de un "Combo", conjunto musical organizado por ellos mis-



mos. A estas reuniones semanales asisten un promedio de 120 a 150 jóvenes, algunos acompañados de sus familiares, así como las religiosas dominicas de la comunidad del Centro. Sister Martin Marie O.P., es la organizadora del Club Juvenil, al que pueden participar los jóvenes de 13 a 19 años. En la foto de la izquierda se aprecia al "Combo" en plena acción para deleite de los asistentes. En la foto de la derecha, una vista parcial de la concurrencia juvenil a uno de los bailes semanales.

ESTUDIAN EN PERU LA LABOR DEL LAICO EN LA IGLESIA

LIMA (CIC) — Líderes seculares de 12 organizaciones apostólicas reunidos recientemente en el primer Congreso de Juventudes Católicas acordaron fomentar las relaciones con la jerarquía a través del diálogo, para poder desempeñar su verdadera función de laico.

Los laicos hicieron un llamado a los seminaristas para que tengan un contacto constante con los movimientos apostólicos laicos.

Para llegar a las conclusiones, los laicos reunidos reconocieron que el laico generalmente tiene una idea vaga de su misión como miembro de la Iglesia y piensa que su actitud debe ser de pasividad. También reconocieron que en el ambiente sacerdotal y religioso, incluso entre los prelados, no se acepta plenamente la verdadera función del laico debido a una actitud paternalista y que los mismos movimientos apostólicos dan una formación incompleta a sus miembros.

Los laicos también pidieron que se establezca un trabajo de pastoral de conjunto dando toda la importancia a la obra del laico. Asimismo se recomendó que en los seminarios y casas de formación religiosa — tanto de hombres como de mujeres — se inicie un curso de teología del laicado y cursillo de capacitación sobre el apostolado secular en sus distintas facetas.

ACTUALIDAD LATINOAMERICANA

Para corregir esta actitud errónea, a la luz del Concilio, se sugirió que la jerarquía peruana se preocupe de dedicar asesores que estén al servicio pleno de los movimientos apostólicos y que los movimientos preparen a sus miembros dentro de la verdadera dimensión del laicado.

conciencia frente a la realidad socio-económica y política del país para adoptar una posición revolucionaria o de cambio de estructuras dentro del compromiso temporal del laico. Reconocieron además que era necesaria la intervención del cristiano en la vida política nacional con su participación en los partidos políticos. También vieron la necesidad de que se conozca mucho más la doctrina social de la Iglesia y que ésta sea puesta en práctica en todos los niveles.

Al discutir sobre la función del laico en las estructuras humanas, los líderes seculares concluyeron que era necesaria una formación integral que conduzca a una toma de

Cardenal Colombiano Condena el Proyecto Para Implantar el Divorcio en el País

BOGOTA (NA) — El Cardenal y Arzobispo Primado de Colombia, Luis Concha, pidió a los católicos colombianos la formación de un frente común para evitar que se establezca el divorcio vincular en el país, aun para el matrimonio civil. La declaración entregada a la prensa decía: "El Estado no podría, de ninguna manera, sin violar la ley natural, establecer el divorcio, aun para el matrimonio civil, porque el matrimonio es indisoluble por ley natural, y el Estado tiene obligación de dar sus leyes fundándose en el derecho natural. Cuando no se funda en el derecho natural, se puede decir que las leyes son nulas. Los católicos deberían hacer-

se presentes y hacerse oír, porque es un hecho que todo el mundo reconoce que la totalidad de la población colombiana es católica y la aprobación de una ley de divorcio sería atender a una minoría, no a la mayoría del país".

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Conocimientos



1—La pieza cuadrada de lino blanco sobre la que reposa el cáliz y la hostia durante la misa se llama:

- Sacra.
- Corporal.
- Casulla.

2—En la Transfiguración del Salvador aparecieron junto a El:

- Abrahám y Jeremías.
- David y Eliseo.
- Moisés y Elías.

3—Cristo usó el nombre de "Espíritu de Verdad" para designar a:

- Juan el Bautista.
- El Espíritu Santo.
- La predicación de sus apóstoles.

4—La santa patrona de las amas de casa es:

- Santa Ana.
- Santa Marta.
- Santa Inés.

5—El sacramento que borra el pecado original es:

- El Bautismo.
- La Penitencia.
- La Eucaristía.

RESPUESTAS: 1—Corporal.
2—Moisés y Elías.
3—El Espíritu Santo.
4—Santa Ana.
5—El Bautismo.

Oración de los Fieles Décimo Quinto Después de Pentecostés

(19 de Septiembre)

Celebrante: (Después del Credo) El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. Pidamos a Dios que el Concilio Vaticano II sea un efectivo instrumento de Su voluntad en la reforma de Su Iglesia.

1—**Sacerdote o lector:** Que nuestro Santo Padre Paulo VI soporte valientemente las cargas de la Iglesia, conduciendo audazmente la cuarta sesión del Concilio, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

2—**Sacerdote o lector:** Que nuestro Obispo Coleman F. Carroll y todos los Padres del Concilio, escuchen la voz del Espíritu Santo, a través de sus sacerdotes y su pueblo, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

3—**Sacerdote o lector:** Que nuestro párroco (N) y todos nuestros sacerdotes por la sincera aceptación y aplicación de los decretos del Concilio, animen a los Padres conciliares a completar la gran tarea que han acometido de actualizar la Iglesia, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

4—**Sacerdote o lector:** Que el Santo Pueblo de Dios, con sus oraciones, súplicas y penitencias, ayuden la labor del Concilio, Te rogamos Señor.

Pueblo: Señor, Ten piedad.

5—**Sacerdote o lector:** Que por nuestra santidad, fe y comprensión, libremos a nuestro prójimo de su carga de pecado, duda e incredulidad, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

6—**Sacerdote o lector:** Que todos los que sufren angustia material o espiritual como resultado del paso del huracán Betsy, sean asistidos por sus hermanos cristianos, para que la Ley de Cristo sea cumplida en ellos, Te rogamos, Señor.

Pueblo: Señor, Ten piedad.

Celebrante: Dios Todopoderoso, que realizas grandes milagros, envía sobre tus siervos, los Padres del Concilio, y sobre los rebaños encomendados a su cuidado, el aliento de Tu gracia vivificante, y que Tus bendiciones descendieran como el rocío sobre ellos, de modo que puedan agradarte en la Verdad. Por nuestro Señor Jesucristo, Tu Hijo, que Contigo vive y reina, en unidad del Espíritu Santo, por los siglos de los siglos.

Pueblo: Amén.

OFICIAL

Diócesis de Miami

Cancillería ha anunciado los siguientes nombramientos:

Rev. P. Miguel Arrillaga: de párroco asistente de SS. Peter and Paul, Miami a sacerdote residente de Corpus Christi, Miami.

Rev. P. Jorge Bez Chabebe: de párroco asistente de la Inmaculada Concepción, Hialeah; a párroco asistente de San Juan Bosco, Miami.

Rev. P. Nelson Fernández: de párroco asistente de la Catedral St. Mary, Miami; a párroco asistente de la Inmaculada Concepción, Hialeah.

Rev. P. José González Vázquez: de párroco asistente

de Sacred Heart, Lake Worth; a párroco asistente de SS. Peter and Paul, Miami.

Rev. P. José I. Hualde: de párroco asistente de SS. Peter and Paul, Miami; a párroco asistente de Blessed Trinity, Miami Springs.

Rev. P. Ignacio Morras: párroco asistente de St. Michael the Archangel, Miami.

Rev. P. Angel Nabéran: de párroco asistente de SS. Peter and Paul, Miami; a párroco asistente de la Catedral St. Mary, Miami.

Rev. P. Jesús Vázquez: de capellán del Cuban Children Camp., Florida City; a párroco asistente de SS. Peter and Paul, Miami.



"Es Bueno Sentirse Siempre Seguro!"

HE AHI A TU MADRE

Por el P. ANGEL NABERAN

Desde los albores de la humanidad hay una soberana exaltación de una mujer en contraste con la actuación de otra: de María, la madre de los hijos de Dios, frente a Eva, la madre de los pecadores. Todos por ésta nacemos sin Padre celestial. Todos por Aquella recuperamos nuestra filiación sobrenatural. En Eva perdimos al Padre, en María se nos da el Hijo, que, incorporándonos a sí mismo, nos introduce en la Casa de su Padre que perdimos, para conocerle y amarle de nuevo. "Pondré enemistades entre tú y la mujer, entre tu descendencia y la suya." (Gen.)

La intervención de una madre nos perdió, la de otra nos salvó. Dios quiso que tuviéramos una Madre para poder llegar hasta El. Y no llegaríamos al Padre de las misericordias, si no es a través de la Madre de la misericordia. Dios lo ha querido así y nada más. Y con ello nuestro Padre celestial ha aprovechado el sentimiento más hermoso y hondo del corazón humano, para que en medio de las turbulencias de las pasiones y oscuridades e incertidumbres de los caminos de la salvación, tuviéramos siempre un rayo de esperanza, una tabla de salvación y un recurso fácil y confiado para asirnos a él, cuando todo parece que se hunde a nuestros pies.

En efecto, ¿qué es la Madre? La madre es nuestra Providencia sobre la tierra en los primeros años de la vida. ¡Cuántas veces debemos a ella nuestra vida! Nos dió el ser y nos lo salvó mil veces con sus cuidados maternos, sin los cuales habríamos vivido unas cuantas horas nada más. La madre es nuestro apoyo más firme en los años siguientes de la niñez. Sus abrazos, sus besos, sus caricias nos daban seguridad al entrar en el mundo de las relaciones, sintiendo por primera vez los mordiscos del odio, el temor de las amenazas, la tristeza y las indiferencias de los egoísmos.

La madre es nuestra AMI-

GA más tierna y leal en los años borrascosos de la juventud. La prudencia, los consejos, la mirada penetrante de la madre salvó de la ruina a la planta sometida a vendavales horribles. Sin madre a los quince años no es fácil superar victoriosamente la etapa más difícil y rica de nuestra vida.

La madre es la enfermera más delicada en nuestros achaques y enfermedades. Cuando la vida no tiene atractivos y el mundo nos quiere abandonar como trasto inútil, el amor materno es el único que jamás engaña, ni abandona; el único en cuyo horizonte sereno y transparente nunca aparece la nube de los celos.

Si esto es toda madre de la tierra, mucho más lo es para cada uno de nosotros la MADRE DEL CIELO, LA VIRGEN MARIA.

Sí, eres tú, madrecita del Cobre, mi providencia sobre la tierra. Ya antes de nacer, mi madre te pidió una bendición para el ser que llevaba en sus entrañas. Era para mí. Cuantas veces ella recurrió a Tí, para librarme de toda clase de peligros, Tú lo sabes, aunque yo no lo sepa. En sus rodillas aprendí tu nombre y ella me enseñó a confiar en Tí en todas las necesidades de mi vida.

Sí cubano. Aunque pierdas todo, no pierdas a tu Madrecita del Cobre. Ella es tu verdadera madre. Ella no te abandonará nunca. Una buena madre nunca abandona a sus hijos. ELLA ES LA MEJOR DE LAS MADRES. Confía en ella. Rézale. Pórtate bien. No le disgustes con tu dudosa conducta. Ella es la patrona de la patria que perdiste. Está en buenas manos, cubano. Si tú no la pierdes a ella, ella te la restituirá más hermosa que nunca: tu patria creyente, dichosa y feliz de la tierra y la patria del cielo también.

Y... cuando todo parece que se hunde a tus pies, te queda siempre un rayo de esperanza: es ella, la Virgencita del Cobre, la Madre de DIOS.

Procesión de Penitencia

Por el P. MAURICIO DE BEGONA

No es ciertamente una palabra muy moderna la palabra "penitencia" y acaso no son muchos los que esperaban que sonase en el más moderno de los Concilios, el Vaticano II. Pero he aquí la realidad. Va a comenzar la última sesión del gran Concilio. Y en la ceremonia de apertura, el Papa ha querido que se incluya una "procesión de penitencia" en la que él, con 2,500 obispos de todo el mundo, desfilará por Roma desde la Basílica de la Santa Cruz hasta la Basílica de San Juan de Letrán.

El Papa ha pedido a la vez que estos actos penitenciales tengan lugar "en toda parroquia y en toda iglesia católica". Más aún: ha pedido que se unan a ellas las demás comunidades cristianas.

El Papa ha concretado el sentido de esta penitencia corporal dirigiéndose a los enfermos: "nuestros más queridos hijos cuyo poder de impetración tiene eficacia singular e irremplazable ante el Corazón de Dios".

Mucho se habla ahora de la modernización de la Iglesia. Pero hay que tener en cuenta que esa modernización muchas veces consiste en actualizar sus valores permanentes, como en este caso son la oración y el sacrificio, los cuales siguen válidos siempre, igual que el amor. En definitiva, oración y sacrificio cristianos son amor.

La misma palabra "orar" tiene que ver con el beso de la boca, expresión de amor. El que ora a Dios le está amando, incluso cuando ora y besa sus imágenes o las de sus santos. El que ora por un hijo, por un amigo, por el ausente o por el difunto, en realidad le está amando con recuerdo eficaz.

El sacrificio es amor más intenso. Al mundo actual le eriza la palabra sacrificio. Pero los cristianos no podemos olvidar que el Amor Divino se nos manifestó y entó en Cristo Crucificado, y que maravillosamente, a la vez, como decía Chesterton, el gran misterio de Cristo en la Cruz es su alegría: la alegría de su amor triunfante y redentor que se entrega por nuestro amor para la eternidad.

Este es el profundo y optimista sentido del amor y de la oración penitenciales a que el Papa nos invita en la próxima apertura de la última sesión del Concilio. Entre las muchas cosas esperadas de la sagrada asamblea, como conclusiones aplicables a un mundo nuevo y una intimidad humana, la de cada uno de nosotros, tan ansiosa de profundas novedades, seguramente que nada puede recibirse mejor que el mensaje de la esperanza y del amor.

NUEVOS HORIZONTES

La Voz de la Conciencia

Por Manolo Reyes

El ser humano lleva dentro de sí, un juez inapelable, su propia conciencia. Sé positivamente que todos los que me escuchan han sido criados en los principios cristianos y democráticos que rigen este nuevo y pujante continente americano. De ahí que lleven en lo profundo de su alma, esa voz que siempre nos guía en los momentos de duda y parece vibrar de satisfacción cuando nuestras acciones están encuadradas dentro de sus rectos dictados. Pero no hay peor sordo que el que no quiere oír, ni mayor ciego que el que no quiere ver.

De ahí que, cuando el ser humano repele el dictado de su propia conciencia, cuando no quiere oír la llamada que brota de su espíritu, entonces aumenta en él la desesperación, la negligencia, la apatía y el pecado, y mientras más trata de escapar del dictamen de su conciencia, más se hunde en la vorágine de su propia incompreensión, que al final acaba por detrozarlo moralmente, y en muchas ocasiones, también físicamente.

Hay que pensar que esa conciencia fue puesta por Dios en cada ser humano al nacer, y luego padres, maestros, familiares, amigos, sacerdotes y ministros la han labrado a través del tiempo con la palabra buena.

Ella sabe distinguir siempre donde está el bien y donde está el mal. Y jamás le niega su guía a quien en sincero diálogo mudo le pide ayuda. Pero ella también en su carácter inexorable, persigue, sin tregua, desde lo profundo del espíritu a quienes no escuchan su voz. La historia está llena de ejemplos en que la voz de la conciencia ha hecho volver al pecador al camino de la verdad y de la justicia, y lo ha redimido para siempre.

Por eso, cuando las dudas, la inestabilidad emocional, la gama de matices variados de la vida externa eclipsan o confundan al ser humano, éste siempre debe hacer un alto energético en su confusión y en sincero diálogo mudo, repito, pedir consejo a su propia conciencia. Que la conciencia es una gran voz silente que tiene Dios para hablarle a sus hijos.

TEACHER TRAINING CLASSES TO OPEN IN OCTOBER

PURPOSE: To assist the clergy, religious and laity to become better Apostles of Christ.

I — INTRODUCTORY COURSE of 50 hours catechetics, combined Doctrine and Method. All those who have completed the course and successfully passed the examination, will be given a probationary teachers certificate. It is further required that before receiving a permanent teaching certificate, those who successfully complete the introductory course should have taught for one year under supervision. Introductory Courses will be conducted at the following centers:

A. NORTH DADE:

1. St. John the Apostle, 451 E. 4th Ave., Hialeah, October 5, 1965 — 7:30 p.m. to 9:30 p.m.
2. The Cathedral, 7506 N.W. 2nd Ave., Miami, October 5, 1965 — 9:30 a.m. to 11:30 a.m.

B. SOUTH DADE:

1. Little Flower, 1270 Anastasia Ave., Coral Gables, October 5, 1965 — 7:30 p.m. to 9:30 p.m.

C. BROWARD:

1. Little Flower, 1805 Pierce St., Hollywood, October 4, 1965 — 7:30 p.m. to 9:30 p.m.
2. St. Anthony, 901 N.E. 2nd St., Ft. Lauderdale, October 4, 1965 — 7:30 p.m. to 9:30 p.m.
3. St. Coleman, 1489 S.E. 13th St., Pompano Beach, October 6, 1965 — 7:30 p.m. to 9:30 p.m.

D. EAST COAST:

1. St. Juliana, 355 Edmor Road, West Palm Beach, October 4, 1965 — 7:30 p.m. to 9:30 p.m.
2. St. Anastasia, 900 Orange Avenue, Fort Pierce, October 3, 1965 — 3:00 p.m. to 5:00 p.m.

THESE COURSES WILL BE CONDUCTED BY THE SISTERS OF THE CENACLE.

E. WEST COAST:

1. St. Francis Xavier, 2061 Cleveland Ave., Ft. Myers, October 7, 1965 — 7:30 p.m. to 9:30 p.m.

These courses will be conducted by the Victory Noll Sisters and the Priests of the Diocesan office of the C. C. D. except as noted. (See East Coast.) Workshops for teachers will be conducted at Arcadia, Wauchula, Sebring and Avon Park. Dates will be announced later.

II — ADVANCED COURSE. A two year course in Sacred Scripture and Liturgy will be available at Barry College, Miami and Marymount College, Boca Raton.

1965-66 SACRED SCRIPTURE course at Barry College will be conducted by the Sisters of St. Dominic. October 7, 1965, 7:30 p.m. to 9:00 p.m.

1965-66 LITURGY COURSE at Marymount College will be conducted by the Religious of the Sacred Heart of Mary. October 5, 1965, 7:30 p.m. to 9:00 p.m.

The following year Liturgy course will be given at Barry College and Sacred Scripture course at Marymount College.

A teaching Diploma will be given to those who have a permanent teaching certificate, and who have successfully completed the two year Advanced Course.

TO REGISTER FOR COURSES BY MAIL

Please mail this coupon and five dollars Registration fee which covers all expenses for the course.

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I wish to register by checking one of the following:

- Introductory Course in Catechetics at
 Advanced Course in Sacred Scripture at Barry College.
 Advanced Course in Liturgy at Marymount College.

MORE DASH TO THE DISH

Some Popular Stuffed Green Peppers

By FLORENCE DEVANEY

The sweet and mild-mannered green pepper has more relatives than the Gilbert and Sullivan hero with "His sisters and his cousins, whom he reckons by the dozens, and his aunts!"

Green peppers haven't even a nodding acquaintance with pepper-shaker pepper, but belong to the Capsicum or pod-pepper genus native to tropical America.

Green peppers and their cousins were among the first treasures discovered in the New World by Columbus and the earliest explorers.

There were pod peppers in almost infinite variety. Some were big, some tiny. Red, white, yellow, green or violet in color. Some so sweet-tempered — such as green peppers — that they could be eaten out of hand like fruit.

Other varieties were so hot that today they are used only

in medicines. A few decades after the discovery of America all forms of pod peppers known today had been found by explorers, all grown by the Indians.

The Indians of tropical America loved Capsicum peppers. It must have given the malnourished sailors from the Nina, the Pinta and the Santa Maria an appetite just to watch the gusto with which the natives polished off peppers. The rich vitamin C content of peppers also must have satisfied a deep-down craving after the many weeks of hard tack and salted meat on board ship.

While sweet green peppers are available every month in the year, they are most abundant from June through October. It takes some 454 million pounds of peppers to take care of the national demand.

Peppers of good quality should be fresh, thick-fleshed, firm and of good color. They



GREEN PEPPER PODS make attractive and flavorful 'pots' for potatoes, grated cheese, crumbled bacon and other mixtures.

are green when just mature enough to be good, bright red when completely ripe. The United Fresh Fruit and Vegetable Association suggests stuffing green peppers when they are plentiful and sends us these good tested recipes.

Stuffed With Potato And Cheese

- | | |
|-------------------------------------|---------------------------------------|
| 6 squatty green peppers | 1 cup diced processed American cheese |
| Boiling water | 1/2 cup diced celery |
| 1 1/2 teaspoons salt | 4 strips crisp bacon, crumbled |
| 3 tablespoons finely chopped garlic | 1/4 teaspoon ground black pepper |
| 2 tablespoons bacon drippings | 1/2 cup soft bread crumbs |
| 3 cups diced, cooked potatoes | 1 tablespoon bacon drippings |

Wash green peppers. Cut a thin slice from the stem end of each and remove seeds. Place in a saucepan with boiling water to cover and 1 teaspoon of the salt. Cover. Bring to boiling point and boil 5 minutes. Remove from water and invert on a tray to drain well. Fry bacon crisp and drain on absorbent paper. Reserve fat. Saute onion and garlic in 2 tablespoons of the bacon fat 3 to 4 minutes or until limp. Add next 5 ingredients and spoon into peppers. Combine bread crumbs and remaining 1 tablespoon bacon drippings. Sprinkle over the tops of peppers. Arrange in a close-fitting casserole. Cover. Bake in a preheated moderate oven (350 degrees F.) 30 minutes. Remove cover and bake 10 minutes to brown the crumbs.

YIELD: 6 servings.

Stuffed With Mushroom, Parsley

- | | |
|------------------------------|-----------------------------------|
| 6 squatty green peppers | rooms |
| Boiling water | 1 teaspoon fresh lemon juice |
| 1 1/2 teaspoons salt | 1/4 teaspoon Italian seasoning |
| 1/2 cup butter or margarine | 1 1/2 cups finely chopped parsley |
| 4 cups toasted bread | 1/4 cup heavy cream |
| 1/2 cup butter or margarine | |
| 4 cups diced fresh mushrooms | |

Wash peppers and cut a thin slice from the stem end of each. Remove seeds. Place in a saucepan with boiling water to cover and 1 teaspoon of the salt. Cover. Bring to boiling point and boil 5 minutes. Remove peppers from the water and invert on a tray to drain well. Saute garlic, onion and bread cubes in butter or margarine until onion is transparent and bread cubes are golden brown, about 8 minutes. Add mushrooms and lemon juice and cook 2 to 3 minutes. Stir in remaining 1/2 teaspoon salt, Italian seasoning, parsley and heavy cream. Spoon into drained peppers. Place in a close-fitting casserole. Cover and bake in a preheated moderate oven (375 degrees F.) 20 minutes.

YIELD: 6 servings.

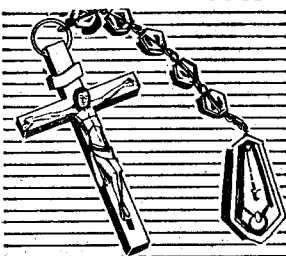
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A Girl Who Prefers All Girls School

What are the purposes of a girls' school? What are the advantages and disadvantages of going to a girls' school? I have always wanted to go to a girls' school, but my parents never saw any need for letting me go. Please let me know what you think.

Well, Katie, you have certainly written an unusual letter. Many girls do not want to go to an all girl school, and partly out of economic reasons, many of our Catholic high schools today are becoming co-institutional. Some are even becoming co-educational.

The insistence on all girls' or all boys' high schools or co-educational schools is partly the result of custom in the United States and in certain European countries.

Formerly, girls used to go to what is called a finishing school in which they probably learned more about the social graces than about the humanities and the social and natural sciences. In other words, woman's place was believed to be in the home, and relatively few married women worked outside the home.

Oberlin was the first men's college in the United States to admit women. It was a rather radical step for the times and yet is apparently worked out successfully. Today practically all public schools and almost all state colleges and universities are coeducational and I believe that the future will see more, not less coeducation.

This is largely the result of social change in American society. Today most single girls do work outside the home and, in fact, we have more married women in the labor force than at any time in our history.

Old Standard

A century ago there were very few fields of a professional nature for women at all. Dr. Mary Walker, one of the early women physicians in this country, who used to dress in men's clothing, aroused no end of criticism. Women were acceptable as nurses and teachers. They simply did not enter fields like medicine, law and engineering, as they do today.

I think you can see from this that the purpose of a girls' school in the past was to afford a different type of education than that given to men. There was also a great deal of concern about the mingling of sexes at the high school and college age. As a matter of fact, some feel we have gone too far down that road already.

Perhaps the advantage of a girls' school is that it is possible to teach certain subjects which might have to be excluded from the curriculum in a coeducational institution, or at least played down.

But there are also certain disadvantages to an all girls' or an all boys' school. In our society the circumstances are such that men and women are considered equals.

This does present certain problems. Margaret Mead, a famous anthropologist, has pointed out that women learn to compete with men in work and probably in the classroom too. Then when they are married, they are supposed to complement rather than compete. It is a lesson she believes many women find difficult to learn.

But since men and women are going to spend their lives together in most cases as husbands and wives, the more they have in common, generally speaking, the better they are able to adjust. Therefore, I think there are certain advantages when boys and girls take classes together. They share this common educational experience. Furthermore, women are thus better fitted to obtain positions prior to marriage.

Some have argued that the segregation of sexes in Catholic high schools and colleges tends to facilitate mixed religious marriages. They believe that if Catholic boys and girls met and mingled in the classrooms, there would be a greater chance of marriage within their faith. Actually, we have no sound studies to prove or disprove this statement. In my observation there has never been any serious difficulty for a girl in an all girl school to meet boys. The opposite is equally true.

Certain Advantages

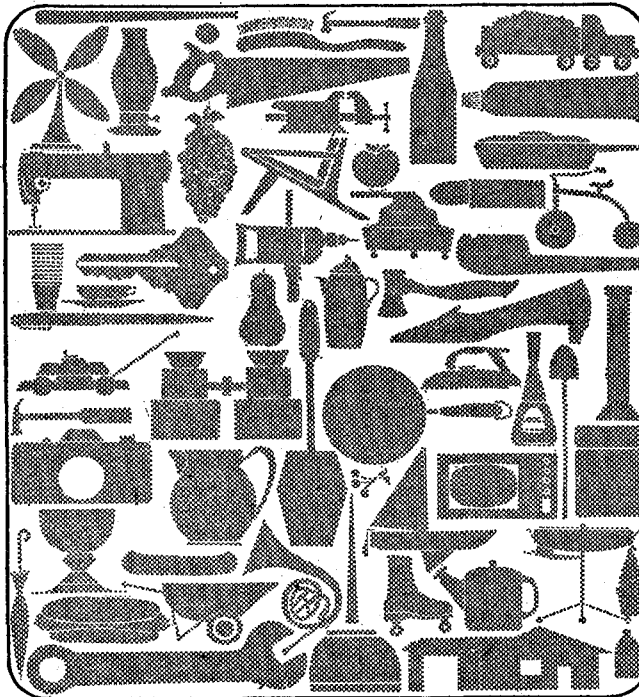
The present co-institutional system, however, has certain advantages. It is possible to set up separate classes and thus cut down on the reputed distractions that arise when the sexes mingle in the academic situation. At the same time it offers adequate opportunities for them to get together socially. It is a sort of a compromise between sex segregated education and coeducation. Perhaps it is merely a phase and many Catholic high schools and colleges will become coeducational in the future if for no other than financial reasons.

If you prefer to attend an all girls' school and assuming your parents can afford it, and your academic ability justifies your admission, I can see no objection to it. Unless you have a career planned which would necessitate the taking of certain courses not offered in a girls' high school, and frankly it is difficult for me to imagine such a career, I would urge you to ask your parents to reconsider the entire matter.

Aside from what I have already said, I can see no great advantage or disadvantage in attending one type of school over the other. It is largely a matter of taste. What is far more important is that you select a good school where you can realize to your fullest potentiality the talents which God has given you.



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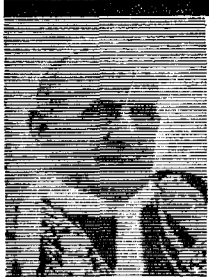


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THE HOLY FATHER KNOWS WHERE YOUR HELP IS NEEDED

In Rome this week the Bishops thought of Jerusalem, the heart of our 18-country mission world. Pope Paul asked that relics of the True Cross be carried in procession when the Council reconvened. . . . The Bishops in Council need our prayers. They need help to wallop world poverty, to keep God with the poor. . . . Give them a hand? The Holy Father will use your stringless gift (in any amount) where it's needed most.

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The Question Box

When Will There Be More English In Mass?



By Msgr. J.D. CONWAY

Q. When will there be more English in the Mass? (One year? Two years?)

A. I am not a prophet; neither do I have inside information. But I feel confident that we will be permitted, within one year, to say the Oration, Secret, Preface and Postcommunion in English.

★ ★ ★
Q. Isn't participation at a Requiem Mass a little different? Could you please point out the difference?

A. The Statement of the U.S. Bishops Commission on the Liturgical Apostolate says, "For Requiem Masses, and on certain penitential weekdays, the rubrics of the Missal prescribe kneeling during the Collect and the Postcommunion."

This rule applies on the weekdays of Advent, Lent and Paschontide, on the Ember days of September, and on most vigils outside of Paschal time.

This was written before the revised rubrics for celebrating Mass appeared, but it remains a useful guide.

★ ★ ★
Q. I applaud most of the liturgical changes. For years I attended high Mass regularly because I enjoyed the Mass and the choir singing. But I find painful the current congregational singing, especially in my parish where the hymn-singing is almost incessant. And I miss the beauty of the language of old Gospels and find harsh and jarring some of the current usage.

A. We must recognize the fact that few American Catholic congregations were used to community singing a year ago. We have made much progress in a few months, but the results are far from perfect. We are still learning the rudiments. And we are still suffering from a poverty of good hymns adapted to the Mass, simple and melodious enough that the people can easily sing them. Patience, tolerance and hope are required for the present, but these are sound Christian virtues.

Singing should not be incessant; usually there should not be more than four hymns, including those for the entrance and recessional.

There will probably be some minor changes in our present translation of the Gospels, and some other readings from Scripture, but our new versions are surely far more intelligible and more true to the original than any "old Gospel" form we have ever had in Catholic version.

Probably you don't remember the old Douay-Rheims-Challoner which I heard for the first 35 years of my life. It was really terrible. And I can stir up no nostalgia for the interim Confraternity version: those "old Gospels" have lasted only a quarter century and are being discarded none too soon. I believe that those who find the new version highly objectionable are people who have known the

Scripture in only one translation, and have come to hold its familiar words sacred.

I would suggest that you try reading the Gospels in various translations, from the King James to J. B. Phillips, and especially the Revised Standard, which now has an approved Catholic edition of the New Testament. In this way you will become familiar with the Gospels — not with just one pet version of them — and then you will be better able to evaluate our present liturgical version.

★ ★ ★
Q. Why eliminate the genuflection in the Credo at the words "He was made flesh, etc."?

A. Our immediate reason is that the Pope told us to eliminate it. The new Rubrics for Celebrating Mass were issued by the Sacred Congregation of Rites on Jan. 27, 1965, by authority of Pope Paul VI, and these Rubrics direct the priest to bow when he says "Et incarnatus est, etc." Only on Christmas and the Annunciation is he to genuflect. On these feasts the Incarnation is commemorated in special manner.

MISSAL GUIDE

Sept. 19 — 15th Sunday after Pentecost. Mass of this Sunday, Gloria, Credo, Preface of the Trinity.

Sept. 20 — Ferial Day. Mass of the preceding Sunday, without Gloria or Credo, second prayer in Low Masses of St. Eustace and companion Martyrs, third prayer against storms, Common Preface.

Sept. 21 — St. Matthew, Apostle and Evangelist. Mass of the feast, Gloria, Credo, Preface of the Apostles.

Sept. 22 — Ember Wednesday. Mass of the day, second prayer in Low Masses of St. Thomas of Villanova, Bishop and Confessor, third prayer against storms, Common Preface.

Sept. 23 — St. Linus, Pope and Martyr. Mass of the feast, Gloria, second prayer in Low Masses of St. Thecla, Virgin and Martyr, Common Preface.

Sept. 24 — Ember Friday. Mass of the day, second prayer in Low Masses of Our Lady of Ransom, third prayer against storms, Common Preface.

Sept. 25 — Ember Saturday. Mass of the day, Common Preface.

Sept. 26 — 16th Sunday after Pentecost. Mass of this Sunday, Gloria, Credo, Preface of the Trinity.

HEROES of CHRIST

POPE St. CELESTINE V

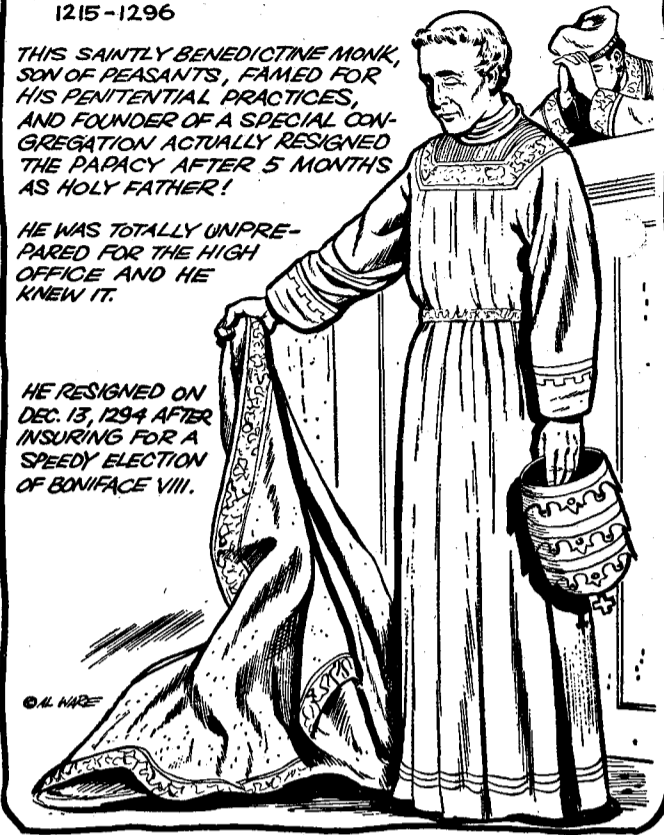
1215-1296

THIS SAINTLY BENEDICTINE MONK, SON OF PEASANTS, FAMED FOR HIS PENITENTIAL PRACTICES, AND FOUNDER OF A SPECIAL CONGREGATION ACTUALLY RESIGNED THE PAPACY AFTER 5 MONTHS AS HOLY FATHER!

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SHARING OUR TREASURE

Woman Scientist, Buddhist, Is Won Over To The Church

By FATHER JOHN A. O'BRIEN

The ecumenical movement has brought new understanding, friendship and warmth among all Christians.

It has deepened the age-old longing to achieve that unity for which Christ prayed.

In an address to the non-Catholic observers at the Second Vatican Council, Pope John XXIII said: "We do not intend to conduct a trial of the past; we do not want to prove who was right or who was wrong.

"The blame is on both sides. All we want is to say: 'Let us come together. Let us make an end of our divisions.'"

Therein the great pope sounded the keynote of the whole ecumenical movement.

If it is to be successful, it must extend beyond theologians and Biblical scholars and reach down to the grass roots. Lay people will secure a good understanding of the movement by reading "Steps to Christian Unity" (Doubleday, N. Y.), in which 24 Christian leaders discuss every phase of it.

"This book," said Cardinal Cushing, "deserves millions of readers." But until the reunion of Christian Churches is realized, lay Catholics must strive to share their holy faith with churchless friends and neighbors.

You can do this by the example of an upright life, explaining your faith and then tak-

ing your friend to a priest for systematic instruction.

This is illustrated in the conversion of a brilliant young Chinese scientist, Dr. Yueh-Hua Chen of Taiwan, now Mrs. Chester Giza of the University of Notre Dame. "I was working," she related, "for my Ph.D. degree in chemistry at the University of Massachusetts at Amherst, when I met Chester Giza, another graduate student in chemistry. We began to date and I discovered that Chester was a devout Catholic.

"He explained many teachings of the Church, briefed me on the meaning of the Mass and took me to Sunday Mass. I felt at home because the worshippers knelt and prayed with folded hands as Buddhists do in their temples. My mother was a Buddhist and I often went with her to the temple.

"After securing my , I went to Yale to continue my research, and Chester and I were married at St. Mary's Church in New Haven. We moved to New York where Chester was working for the Union Carbide Company. Chester and I attended an Inquiry Class conducted by Father Edward Stelmoschuk at Our Lady of Perpetual Help Church, and this further deepened my interest. I continued to pray and attend Mass, but hesitated to convert because the concept of Christ as God still puzzled me.

"When we came to Notre Dame, where Chester is continuing his studies for a Ph.D. in chemistry, I had the good fortune to continue my study of the Catholic faith with Father Roman Ladewski, C.S.C."



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A I — FILMS MORALLY UNOBJECTIONABLE FOR GENERAL PATRONAGE

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Dear Brigitte
Family Jewels
Finest Hours, The
First Men in the Moon
Fluffy
GIT
Golden Arrow, The
Great Race, The
Greatest Story Ever
Told, The
Hallelujah Trail
Help
Hercules, Samson
and Ulysses
Honeymoon Machine
Indian Paint
Incident at Phantom
Hill
Law of the Lawless
Laurel and Hardy's
Laughing

A II — MORALLY UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS

Agony and the Ecstasy
Arlene
Art of Murder
Back Door To Hell
Bandits of Orgosolo
Bedfore Incident, The
Bride to the Sun
Brigand of Kandahar
Cavern, The
Coast of Skeletons
Convict Stage
Crack In the World
Curse of the Fly
Ensign Silver
Fall Safe
Dark Intruder, The
Finches, The
Farmers of Mer
Fool Killer
Frantic
High Wind in Jamaica
Guns of Darkness
Harvey Middleman,
Fireman

A III — MORALLY UNOBJECTIONABLE FOR ADULTS

Ada
Agent 844
Andy
Armored Command
Banana Peel
Battle of Villa Florida
Bay of the Angels, The
Bedfore Incident, The
Bedtime Story
Big L
Claudelle Inglish
Couch, The
Dear Heart
Die, Die, My Darling
Dinks
Don't Tempt the Devil
Face in the Rain
Flight From Ashiya
Finnegan's Wake
For Those Who Think
Young
Genghis Khan
Great War, The
Guest, The
Guns at Batasi
Harlow
Having a Wild
Weekend
Horror Castle

A IV — MORALLY UNOBJECTIONABLE FOR ADULTS, WITH RESERVATIONS

(An A-IV Classification is given to certain films, which while not morally offensive in themselves, require caution and some analysis and explanation as to the uninformed against wrong interpretations and false conclusions.)

Anatomy of a Marriage
Anatomy of a Murder
Advise and Consent
Best Man, The
Black Is Beautiful
Cool World, The
Collector, The
Crowning Experience
Darling
Devil's Wanton
Dr. Strangelove
Easy Life, The
Eclipse
Girl of the Night
Important Man

B — MORALLY OBJECTIONABLE IN PART FOR ALL

Americanization
Of Emily
Casanova 76
Cincinnati Kid, The
City of Fear
Crazy Desire
Cry of Battle
Curse of the Living
Corpse
Desert Raven
Diary of a Bachelor
Diary of a Chambermaid
Dementia 48
Devil and the Ten
Commandments
Devils of Darkness
Eva
Fort Courageous
From Russia
With Love
Galaxy
Happy Anniversary
He Rides Tall

CONDEMNED

Affair of the Skin, An
And God Created
Woman
Balcony, The
Bambule
Bed of Grass
Breathless
Christine Keeler
Affair, The
Cold Wind in August
Come Dance With Me
Contempt
Doll, The
Daring One Night
Emily
Expresso Bongo
Five Day Lover
Girl With the
Golden Eyes
Green Carnation
Heroes and Sinners
High Fidelity
I'm in a Camera
I Love, You Love
Image of Love
Jan of the Angels?
Jules and Jim
Knife in the Water
L'Avventura
La Notte (Night)
Lady Chatterley's Lover

(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 17

8:15 a.m. (12) — The Girl of the Golden West (Family)
8:30 a.m. (10) — Nightmare Alley (Morally Objectionable in Part For All) REASON — This film tends to confuse religion and religious activity with the fraudulent practices of charlatans. It tends to foster belief in superstition. There is a lack of sufficient moral balance.
9 a.m. (4) — Member of the Wedding (Adults, Adol.)
9 a.m. (7) — The Raid (Family)
12:30 p.m. (10) — From This Day Forward (Adults, Adol.)
4:30 p.m. (4) — Thunderhead, Son of Ficka (Family)
6 p.m. (10) — Rachel and the Stranger (No Class.)
7 p.m. (5A) — Trouble Along the Way (Adults, Adol.)
11:20 p.m. (11) — Big Dearly Game (No Class.)
11:30 p.m. (4) — Double Indemnity (Adults, Adol.)
11:30 p.m. (12) — The Hard Way (Morally Objectionable in Part For All) REASON — Suggestive lines; suicide in plot solution.

1 a.m. (10) — Same as 6 p.m. Friday

1:20 a.m. (12) — Same as 8:15 p.m. Friday
3:10 a.m. (12) — Same as 11:30 p.m. Friday

SATURDAY, SEPTEMBER 18

7:30 a.m. (5) — Pride of the Bluegrass (Family)
8 a.m. (7) — Lassie Come Home (Family)
4 p.m. (7) — Mark of the Vampire (No Class.)
9 p.m. (2-5-7) — Gunfight at the O. K. Corral (Morally Objectionable in Part For All) REASON — Low moral tone.
10:20 p.m. (4) — The Young Philadelphia (Morally Unobjectionable For Adults)
11 p.m. (10) — Angel Face (Morally Objectionable in Part For All) REASON — Suicide in plot solution; reflects the acceptability of divorce; low moral tone.
11:25 p.m. (5) — Mr. Arcadin (No Class.)
11:30 p.m. (2) — City That Never Sleeps (Morally Objectionable in

Part For All) REASON — Low moral tone.

12:45 a.m. (4) — The Electronic Monster (No Class.)
1:05 a.m. (10) — The Thing That Couldn't Die (Adults, Adol.)

SUNDAY, SEPTEMBER 19

7 a.m. (12) — Listen Darling (Family)
10:30 a.m. (2) — Hell's Outpost (Morally Objectionable in Part For All) REASON — Tends to condone immoral actions; excessive brutality.
12 N (7) — Messalina Against the Son of Hercules (Part II) (No Class.)
2 p.m. (12) — Broadway Melody of 1946 (Adults, Adol.)
3 p.m. (10) — Dodge City (Family)
4 p.m. (4) — Curly Top (Family)
4 p.m. (12) — Sweet Adeline (No Class.)
5 p.m. (4) — Triumph of the Ten Gladiators (No Class.)
9 p.m. (10) — Mr. Hobbs Takes a Vacation (No Class.)
11:15 p.m. (4) — The Great Man's Lady (Adults, Adol.)
11:15 p.m. (11) — I Shot Jesse James (Adults, Adol.)
11:20 p.m. (7) — Romance of Rosie Riddle (Family)
11:35 p.m. (5) — Battle Cry (Morally Objectionable in Part For All) REASON — Tends to condone immoral actions; suggestive costuming, dialogue and situations.

MONDAY, SEPTEMBER 20

8:15 a.m. (12) — We Are Not Alone (Adults, Adol.)
8:30 a.m. (10) — Vigil in the Night (Adults, Adol.)
9 a.m. (4) — Paula (Adults, Adol.)
9 a.m. (7) — Small Town Girl (Adults, Adol.)
12:30 p.m. (10) — Anne of Windy Poplars (Family)
4:30 p.m. (4) — As the Sea Rages (Adults, Adol.)
6 p.m. (10) — Five Steps to Danger (Family)

TUESDAY, SEPTEMBER 21

8:15 a.m. (12) — Music For Millions (Adults, Adol.)
8:30 a.m. (10) — The Unsuspected (Adults, Adol.)
9 a.m. (4) — In a Lonely Place (Adults, Adol.)
9 a.m. (7) — Chased a Crooked Shadow (Family)
12:30 p.m. (10) — Sing Your Way Home (Family)
4:30 p.m. (4) — Desert Fury (Adults, Adol.)
6 p.m. (10) — Frontier Uprising (No Class.)
8 p.m. (4) — Come and Get It (Adults, Adol.)
9 p.m. (7) — It Started With a Kiss (Morally Objectionable in Part For All) REASON — Suggestive situations and dialogue.

WEDNESDAY, SEPTEMBER 22

8:15 a.m. (12) — Captains of the Clouds (Adults, Adol.)
8:30 a.m. (10) — The Gay DivorCEE (No Class.)
9 a.m. (4) — She Played with Fire (Adults, Adol.)
9 a.m. (7) — Cleopatra's Daughter (No Class.)
12:30 p.m. (10) — Criminal Lawyer (Adults, Adol.)
4:30 p.m. (4) — Crime Without Passion (No Class.)
6 p.m. (10) — Public Pigeon No. 1 (Family)
9 p.m. (2) — Last Angry Man (Family)
11:20 p.m. (11) — I'll Get You (No Class.)
11:30 p.m. (4) — The Brothers Rico (Adults, Adol.)
11:30 p.m. (12) — Miracle in the Sand (No Class.)

THURSDAY, SEPTEMBER 23

8:15 a.m. (12) — Date With Judy (Family)
8:30 a.m. (10) — Three Cheers for the Irish (Adults, Adol.)
9 a.m. (4) — Secret Beyond the Door (Adults, Adol.)
11:20 p.m. (11) — On an Island with You (Family)
1 a.m. (10) — Same as 6 p.m. Friday
1:20 a.m. (12) — Same as 8:15 a.m. Friday
3:20 a.m. (12) — Same as 11:30 p.m. Friday

TV Radio **CATHOLIC PROGRAMS** **IN DIOCESE**

TELEVISION (Sunday)

9 A.M. TELAMIGO — Ch. 7, WCKT — Spanish-language inspiration discourse.
9:15 A.M. THE SACRED HEART PROGRAM — WPTV, Ch. 5, West Palm Beach — Father Gene Jakubek, S. J., editor of the Jesuit Blackrobe, will give a talk on how parents can successfully bring up their children.
9:30 A.M. THE CHRISTOPHERS — Ch. 5, WPTV (West Palm Beach)
11 A.M. THE CHURCH AND THE WORLD TODAY — Ch. 7, WCKT — Speaker on today's program will be Father Rene H. Gracida administrator of St. Ann parish, Naples.
11:30 A.M. MASS FOR SHUT-INS — Ch. 10, WLBW-TV.
10 P.M. MAN-TO-MAN — WTMS, Ch. 2 — (Temporarily discontinued. Resumes September 21)
7 P.M. THE BISHOP SHEEN PROGRAM — WEAT, Ch. 12 — Bishop Fulton J. Sheen, author, lecturer and preacher will give a talk entitled "A Message to Teenagers."
6:30 A.M. GIVE US THIS DAY — WLBW-TV, Ch. 10 — Father Charles Malley, C.S.S.R.*

RADIO (Tuesday)

7:30 A.M. THE SACRED HEART PROGRAM — WFLM-FM, 105.9 Mc. (Fort Lauderdale).
8:30 A.M. THE SACRED HEART PROGRAM — WCCF, 1580 Kc. (Punta Gorda).
8:35 A.M. NBC-RADIO CATHOLIC HOUR — WIOD, 610 K.C. 97.3 FM. Today's program will be the third in a series of four programs which will examine the "Crisis Of Faith" experienced by many of today's college students.
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.*
9 A.M. THE SACRED HEART PROGRAM — WGMA (Hollywood)
THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. (Boynton Beach)
9:05 A.M. CATHOLIC NEWS — WIRK, 1290 Kc. (West Palm Beach) — Presented by Father Cyril Schweinberg, C.P. retreat director, Our Lady of Florida Passionist Retreat House, North Palm Beach.*
9:30 A.M. THE HOUR OF THE CRUCIFIED — WIRA, 1400 Kc., FM 95.5 Mg. (Fort Pierce)
10 A.M. CATHOLIC NEWS AND VIEWS — WHEW, 1600 Kc. Riviera Beach — Local news of churches in the area of the Palm Beaches. Diocesan news, general Church news and editorial comment by Father Cyril Schweinberg, C. P., retreat director, Our Lady of Florida Passionist Retreat House, North Palm Beach.*

(Thursday)

6:30 A.M. THE SACRED HEART PROGRAM — WFTS, Ch. 28 — (Temporarily discontinued. Resumes September 21)
7 P.M. THE BISHOP SHEEN PROGRAM — WEAT, Ch. 12 — Bishop Fulton J. Sheen, author, lecturer and preacher will give a talk entitled "A Message to Teenagers."
6:30 A.M. GIVE US THIS DAY — WLBW-TV, Ch. 10 — Father Charles Malley, C.S.S.R.*

RADIO (Saturday)

4 P.M. MEN AND GOD — WMIE, 1140 Kc. — Spanish religious program presented by Corpus Christi Church
(Sunday)
6 A.M. THE CHRISTOPHERS — WGMA 1320 Kc. (Hollywood)
6 A.M. THE SACRED HEART PROGRAM — WGMA, 710 Kc. 96.3 FM
6:05 A.M. THE SACRED HEART PROGRAM — WFFG 1300 Kc. (Marathon)
THAT I MAY SEE (REPEAT) — WGBS, 710 Kc.; 96.3 FM — Rebroadcast of TV instruction discourse.*
6:30 A.M. THE SACRED HEART PROGRAM — WHEW 1600 Kc. (Riviera Beach)
7 A.M. THE HOUR OF THE CRUCIFIED — WIRK, 1290 Kc. (West Palm Beach) WJNO, 1230 Kc. (West Palm Beach) WHEW, 1600 Kc. (Riviera Beach) —
7:15 A.M. THE SACRED HEART PROGRAM — WIRK, 1290 Kc. (West Palm Beach).

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'Kildare' Film Makes TV Network Debut

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — Last week, a few days in advance, I saw, in four separate parts, the opening story of MGM's new "Kildare" sequel-dramas.

To my immediate right sat Raymond Massey and Richard Chamberlain. I could see that both Dr. Gillespie and Dr. Kildare were in a highly nervous state.

And me sat Margaret Leighton (great as a "guest star" in this opening screenplay), with husband Michael Wilding. Dotted about the small, private studio theater were writers, directors, supporting actors, photographers and other "creative" or "technical" people in the company; all more or less on edge.

"Have we made it?"

"Can a full-length movie drama, split into several parts, grip and hold an audience of several millions who must take two or even three weeks to see it?"

The answer, finally, will be up to you. It used to work in the Pearl White cliff-hanging era. But how now?

Already by this time, you may have seen the first two chapters "Behold the Great

HOLLYWOOD IN FOCUS

Man" and "A Life for a Life," over NBC-TV, Monday and Tuesday, September 13 and 14. Next Monday and Tuesday, September 20 and 21, "Web of Hate" and "Horizontal Hero" will conclude what virtually is a single, motion picture script in four equal parts.

REPEAT

As each segment came on, we, of course, had to go through a repeat of the introductory theme music, screen titles and establishing shots. Had these been clipped out, I sensed a fairly strong, dramatic continuity that might well hold and sometimes thrill, an average theater audience for two hours straight. Color may soften certain situations. Time may bring too much realism.

There is the opening "brush" between the young, slightly more truculent resident doctor, Kildare and a cynical, visiting surgeon-specialist (James Mason). His marriage to an alcoholic Margaret Leighton, already is on the teeter-totter.

Then the accident case, rushed into Blair Hospital — a bad-

ly burned "verger" (Burt Brinckerhoff) who turns out to be a seminarian. After setting fire to the church, he is in danger of losing his life as well as his faith.

There follows the paralyzing crash which befalls the specialist after he's given emergency treatment to the badly charred man and finally, the rather hard to believe climax in which the paralyzed surgeon, a self-revealed agnostic, and the conscience-stricken seminarian (seared emotionally as well as physically) become instruments, each in the "salvation" of the other. This does scant justice to the human insights Adrian

Spies brings to his screenplay.

It leaves up to your judgment the direction through which John Brahm, without making Dick Chamberlain quite the oracle he has been in earlier "Kildare" stories, still keeps him moving in the limelight.

Catholic Hour Plans 'Crisis' Programs

The Catholic Hour on radio is carrying a series of four programs this month examining the "Crisis of Faith" experienced by many of today's college students.

(The Catholic Hour is carried in the Greater Miami area over station WIOD, 610 Kc., at 8:35 a.m. on Sundays).

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VIEWS ON TELEVISION

New TV Shows For Fall Unveiled During Previews

By WILLIAM H. MOORING

HOLLYWOOD, Calif. — With a noisy whack like the "break" of a pool game, the networks set rolling their new Fall series.

From 20-odd series, new or revised, that I have previewed so far, I fancy most the chances of the following.

In the one-hour slot: As documentary drama, an ABC starter September 19 "The FBI," as science-fiction for boys of all ages, "Lost in Space," loosed by CBS, September 15, as romantic adventure-drama, "The Long, Hot Summer," unveiled by ABC, September 16 and, as courthouse comedy-drama, "Trials of O'Brien," by CBS.

Among the half-hour newcomers, I like best the look, of the "sequelized" "Kildare," which NBC kicked off on September 13; as family-style, situation

comedy, "Please Don't Eat the Daisies," another NBC debut on September 14; "Honey West," private eye, comedy-satire on the Goldfinger theme, an ABC debut, September 17, "Hogan's Heroes," situation comedy aimed at boys, which CBS starts off the same evening.

Warners' FBI criminal case histories, introduced and identified by file numbers, may well become one of the leading dramatic suspense series of the season. It will be telecast by ABC. Very few of the stories are likely to be suitable for sub-teens, or even emotionally immature youths.

Be sure to see, "Honey West" (Anne Francis), the "Mrs. Goldfinger" of the much-gimmicked Fall season.

CBS Television Network Plans Extensive Coverage Of Papal Visit

NEW YORK (NC) — Pope Paul's visit October 4 to the United States will be given extensive live coverage by the CBS television network. Other major networks are expected to do the same.

Events to be reported during the day, CBS said, will be Pope Paul's scheduled 10 a.m. arrival at Kennedy Airport, his motorcade into New York City for an expected meeting with President Johnson, his meeting with Francis Cardinal Spellman at St. Patrick's cathedral, his appeal for peace before the United Nations General Assembly, and the celebration by the Pontiff of a late afternoon or early evening outdoor Mass at either Yankee Stadium or Shea Stadium.

CBS coverage of Pope Paul's visit will be broadcast in color wherever possible, a spokesman said.

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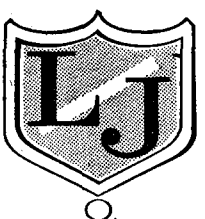
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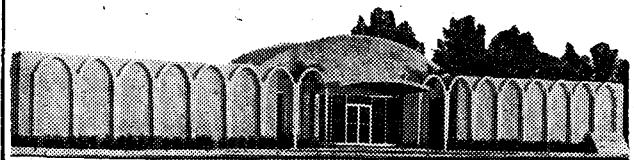
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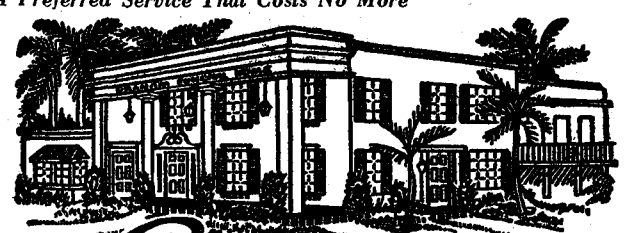
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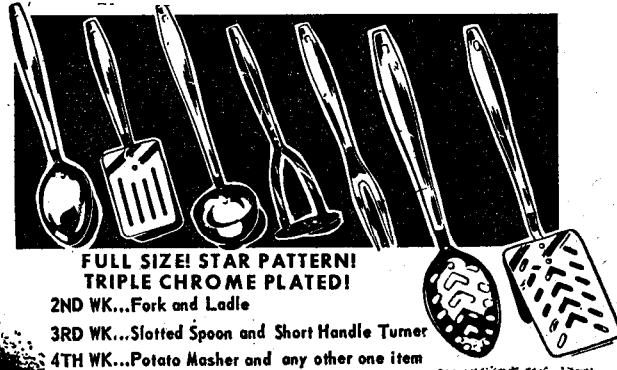
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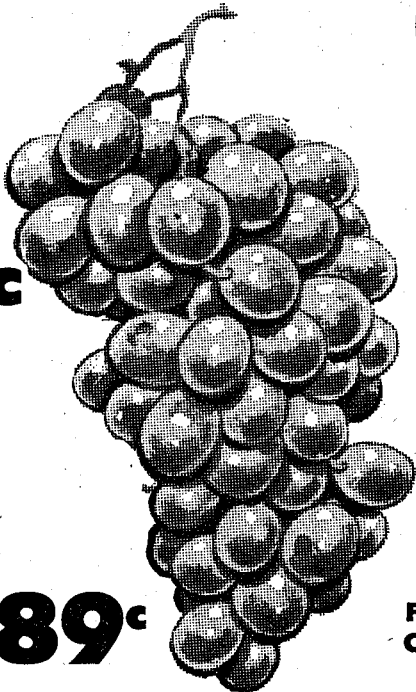
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