

Bishop Urges Faith Renewal On Feast Of Christ The King

Dearly Beloved,

The Feast of Christ the King has special meaning for all of us this year, for it falls within the great Year of Faith declared by Pope Paul. On June 29th, the Feast of Sts. Peter and Paul, our Holy Father called upon us to set aside a year to deepen and purify our commitment to Christ and Christ's Church. Certainly, the celebration of our Savior's Lordship is an unparalleled opportunity to affirm our allegiance to the King of Kings and our submission to his universal rule.

Our hymn of Faith today can well be taken from the liturgy we celebrate: "King of Kings, and Lord of Lords. To him be glory and empire forever and ever."

Unfortunately, our hymn of faith is not on the lips of all mankind. "Many indeed have never known him; many too, despising his precepts, have rejected him" (Act of Consecration to the Sacred Heart). Many have not yet experienced the act of faith which has "transferred us into the Kingdom of his beloved Son." (Col. 1:13).

It is not surprising, then, that Pope Paul outlined as the first goal of the Year of Faith the restoration of a realization of God for the modern world. The Holy Father writes: "The modern world in its development, reaching out to amazing conquests in the dominion of outward things, and proud of its greater degree of self-awareness, is inclined to forget and deny God, and then to be tormented by the logical, moral and social difficulties that accompany a decline in religion; it is resigned to see man made restless by turbulent passions and persistent anxiety."

"Where God has no place, there is no longer the final explanation for reality, inspiration for thought, compelling the moral sense that human order needs" (Apostolic exhortation "Petrum et Paulum Apostolos"). Without Christ the King of creation, the cosmos becomes chaos, and without faith, a world illumined by science stands in darkness.

The second purpose of the year of faith which deserves our special attention on this feast is the protection of the Church from internal dangers to the faith. The Church, which is the household of the faith, must stand firm on the Rock of Peter if it is to be a light to the nations.

The Holy Father, our shepherd in the faith, has written pointedly: "While man's religious sense today is in a decline, depriving the faith of its natural foundation, new opinions in exegeses and theology, often borrowed from bold but blind secular philosophies, have in places found a way into the realm of Catholic teaching. They question or distort the objective sense of truths taught with authority by the Church."

"Under the pretext of adopting religious thought to a contemporary outlook they prescind from the guidance of the Church's teaching, give the foundations of the theological speculation an historical direction, dare to rob Holy scripture's testimony of its historical character, and try to introduce a so called "post-conciliar" mentality among the people of God."

Let us be clear on this matter. Church renewal does not mean the abandonment of faith or the lessening of the teaching authority of the Church; rather, Church renewal demands the deepening of our faith in the Holy Spirit who leads the Church in the paths of truth.

It is, of course, the obligation of theologians to explore the richness of God's revelation. But all the theological theories in the world cannot add up to one article of faith. Theology is the servant of faith, and thus must strive to nourish, not to destroy, our allegiance to the Lord who discloses his mystery in the teachings of the Church.

The final goal of our Year of Faith, Pope Paul tell us, is Christian unity. The unity of faith stands at the very foundation of the unity of the Church. Only fidelity to that faith, then, can be the basis of ultimate Christian unity in one Church of truth.

Our prayer today is that troubled modern man will acknowledge the reign of the King of peace; that anything within the church which dims the truth of the Church's teaching will come to the light; and that all Christians will find in faith the unity of the kingdom of Christ the King.

To deepen our resolve of faith, I hereby direct that after each Mass on the Feast of Christ the King that the Act of Consecration to the Sacred Heart be recited. Finally, the Blessed Sacrament should be exposed after the final morning Mass and during the afternoon hours as a tangible manifestation and witness of our faith in Christ our King.

Extending to you my paternal blessing, I remain,

Very sincerely yours in Christ,

Coleman F. Carroll
Bishop of Miami

Liturgy Still Holding Synod's Attention As Closing Date Nears

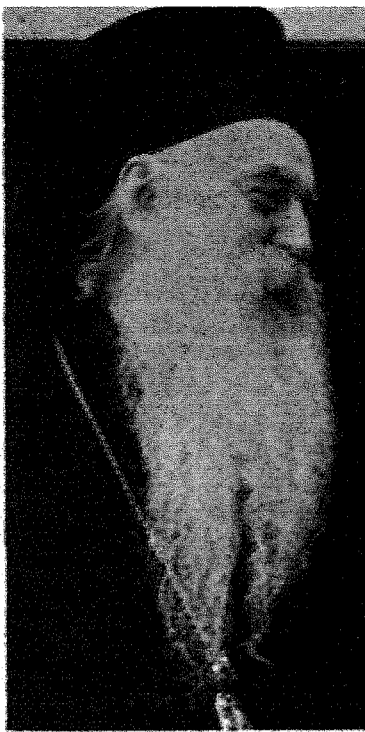
By MSGR. JAMES J. WALSH
Voice Correspondent in Rome

With only two and a half work days left before the closing of the Church's first Synod, the Bishops were still preoccupied with the multiple problems of world-wide liturgical reform. The discussions on the Liturgy were expected to

end, however, before the abbreviated meeting Thursday when the synodal fathers will join Pope Paul in welcoming the Patriarch Athenagoras in St. Peter's Basilica at 11 a.m.

There were contrasting notes of optimism and worry in the air the first few days of the week. The bishops were on their fifth and final subject and many of the "bugs" of the synodal procedure apparently had been worked out. Even the restrained Vatican bulletin indicated the debates had been warm, open, refreshingly frank. It seems that the "trial and error" methods

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PATRIARCH ATHENAGORAS

Patriarch Opens Visit With Pontiff

VATICAN CITY—During his trip to Rome for private talks with Pope Paul VI, Orthodox Ecumenical Patriarch Athenagoras I is scheduled to visit the city's four major basilicas, the tomb of St. Peter and Pope John XXIII and one of Rome's catacombs.

A reception in honor of the Patriarch of Constantinople (Istanbul) was scheduled for the Apostolic Palace's "Sala dei Paramenti" to include cardinals, members of the Synod of Bishops and secretaries of the Roman congregations on the evening of Oct. 25. The Patriarch himself is scheduled to use the "Sala Regia" of the

palace to receive Rome's Orthodox community on Oct. 28, shortly before leave — taking ceremonies in the Pope's apartments.

Private conversations between the two church leaders are scheduled this morning, (Friday) in the Pope's private library.

Four metropolitans from the Constantinople synod and traveling in the Patriarch's entourage are to be received by Augustin Cardinal Bea during this morning in the offices of the Vatican's Secretariat for Promoting Christian Unity, of which he is president. Private

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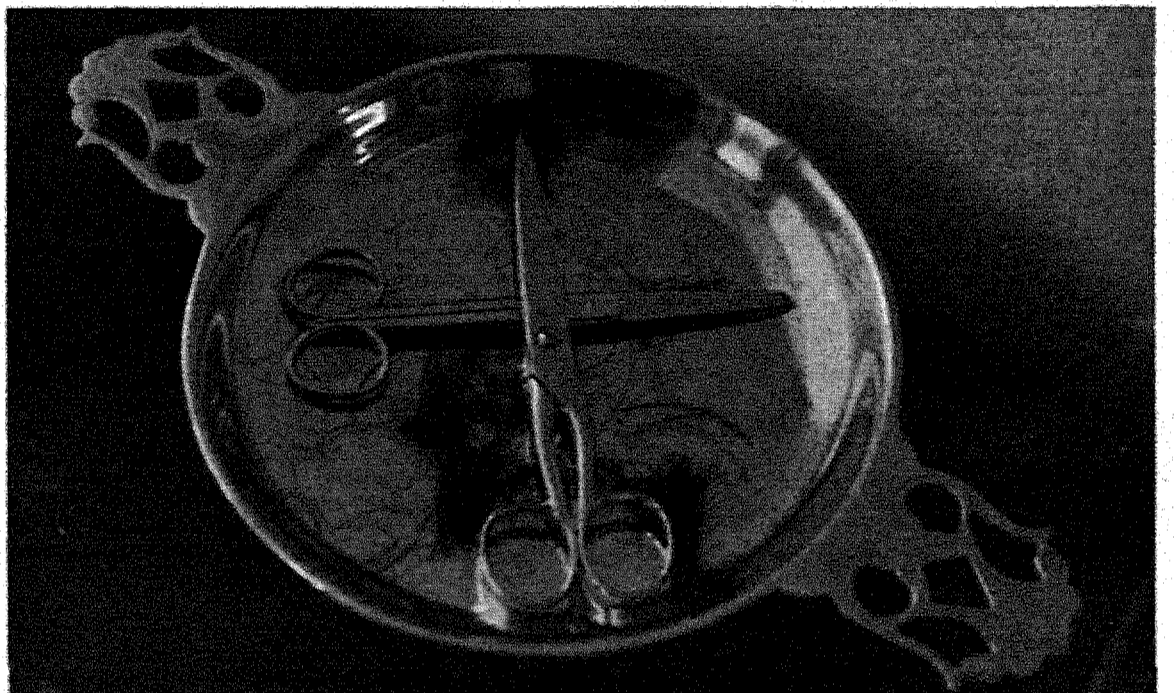
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Tonsure--'The Lord Is The Portion Of My Inheritance'

For story on tonsure and minor orders to be conferred Saturday in the Cathedral, See Pg. 2.

Nursing Center For The Aged To Be Started

PORT CHARLOTTE - Construction will begin shortly on St. Joseph Nursing and Rehabilitation Center, first residence for the aged under Catholic auspices on South Florida's west coast.

According to Bishop Coleman F. Carroll, who pointed out that the new residence is "part of the continued development of the Diocese of Miami," and Sister Mary Virginia, administrator of St. Joseph Hospital, 100 beds will be provided in the center, which will be erected on property on Harbor Blvd., just

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L. F. Baxter To Head Bishop's Charity Drive

Lionel F. Baxter, K.S.G., vice president of the radio division of Storer Broadcasting Co., has accepted the general chairmanship for the Bishop's Charity Drive, which formally opens on Jan. 8.

Bishop Coleman F. Carroll, in announcing Mr. Baxter's acceptance as head of the annual fund-raising drive, formerly known as the Diocesan Development Fund campaign, pointed out that "Mr. Baxter, who is a Knight of St. Gregory, has shown an abiding and active interest in Church affairs."

"In the past," Bishop Carroll said, "in the field of com-



LIONEL F. BAXTER
communications, he has assisted the Diocesan Radio and Television
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OFFICIAL Diocese of Miami

The Chancery announces the following appointments effective Thursday, Nov. 2:

THE REVEREND DONALD K. BROHAMER - From Administrator, St. Paul Parish, Arcadia, to Administrator, St. George Parish, Fort Lauderdale

THE REVEREND SALVATORE PROPETA - From Assistant Pastor, St. Francis Xavier Parish, Fort Myers, to Administrator, St. Paul Parish, Arcadia



MSGR. WALSH

School Addition Blessing Slated

FORT MYERS — A three-classroom addition to St. Francis Xavier School will be blessed by Bishop Coleman F. Carroll at 4 p.m., Saturday, Oct. 28. The new addition was built by volunteers who donated their time during the summer months.

Private Education Called Immense Service To Public

PITTSBURGH (NC) — The general counsel to the Pennsylvania Catholic Conference said here that non-public education renders an "immense public service," and therefore deserves to be aided by public funds.

In an address to the Catholic Educational Association of Pennsylvania, William B. Ball called for support of House Bill 1136, a measure which would establish a state authority to "purchase" the secular education of pupils in private and parochial schools. The bill has been stalled in the state General Assembly for several weeks.

H.B. 1136 has widespread support, including that of the state's Catholic bishops, but it has been opposed by groups such as the Pennsylvania Schools Boards Association, which claims it would violate state and federal constitutional provisions for church-state separation.

CITES OTHER INSTANCES

Ball noted that the Pennsylvania Supreme Court has ruled that agencies under religious sponsorship but which provide a public service — homes for neglected children and hospital care, for example — are entitled to be reimbursed for these services by the state.

"Certainly no one today can responsibly argue that education is of less public importance than care of the sick, aged, or orphans," Ball stated. He maintained it would in no way violate constitutional safeguards if the state were to purchase the secular education of non-public school youngsters, provided the subjects "purchased" did not include religious teaching of any sort, but only those subjects also taught in the public schools.

Ball also asserted that H.B. 1136 is actually a measure for the saving of public expense. He said the non-public schools of Pennsylvania, which now educate 22% of all elementary and secondary pupils in the state, save Pennsylvania taxpayers \$350 million a year.

"If non-public education begins substantial cut-backs, as it soon will have to if it does not receive a measure of public aid, the effects upon the public schools will prove intolerable," he said, adding that if even one quarter of the non-public school population of Philadelphia were to move into the public schools there, there would immediately be added tax burden of \$23 million.

"Most public school districts in Pennsylvania say they are in crisis," Ball said. "If they are in crisis, they cannot begin to consider taking on substantial added non-public school population. If they can absorb such added population, they are not in a crisis warranting the vastly mounting public aid which they so insistently seek," he stated.

North America Bishops Received By Pope Paul

VATICAN CITY (NC) — Pope Paul VI received in audience the bishops of North America attending the Synod of Bishops.

At the audience, from the United States, were Lawrence Cardinal Shehan of Baltimore, John Cardinal Krol of Philadelphia, Archbishop John F. Dearden of Detroit, Bishop John J. Wright of Pittsburgh, and Bishop Fulton J. Sheen of Rochester.

From Canada were Paul Cardinal Leger of Montreal, Maurice Cardinal Roy of Quebec, Coadjutor Archbishop Philip F. Pocock of Toronto, Archbishop George B. Flahiff of Winnipeg, Coadjutor Archbishop Louis Levesque of Rimouski.

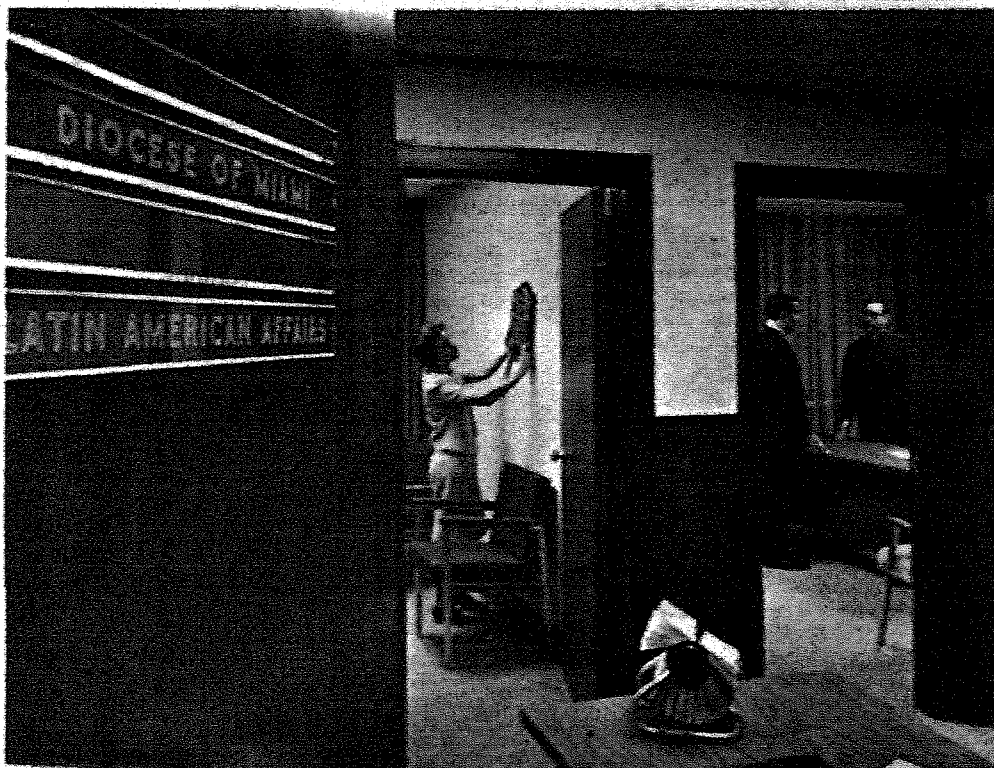
From Mexico were Archbishop Miguel Miranda y Gomez of Mexico City, Archbishop Octaviano Marquez Toriz of Puebla and Coadjutor Archbishop Carlos Quintero Arce of Hermosillo.

LONDON —(RNS)— The all-English Mass will be celebrated in England and Wales for the first time on Dec. 3.

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NEW DIOCESAN office for Latin American Affairs was formally opened in the Security Trust Bldg. in downtown Miami Thursday when a suite of three offices was blessed by BISHOP COLEMAN F. CARROLL who is acting chairman of the U.S. Bishops' Committee for Latin America. Complete details will appear in The Voice next week.

Take Steps To Beatify Two Popes

ROME —(RNS)— The ecclesiastical court of the Rome diocese has opened investigative procedures for the beatification cause of Pope Pius XII and Pope John XXIII.

According to canon law, such proceedings are to be held in the dioceses where the candidates for sainthood lived and served. The court, therefore, convened in the Lateran Palace in Rome.

The court was to bear witness and study documents on the life and works of the two candidates for beatification, a major step toward canonization. Relatives of the two Popes were expected to be among the witnesses.

Moves for the papal beatifications were initiated by Pope Paul VI in November 1965 at a public session of the Second Vatican Council. His announcement was greeted by cheers from bishops attending the Council.

Six months after the Pope's initiative, the Vatican reported that it had already received more than a million petitions from all over the world supporting the canonization of Pius XII and John XXIII.

Beatification is conferred on candidates after thorough investigation into their lives and writings bears out the claims that they have been heroic in the practice of Christian virtue. Another condition involved in proof of two miracles worked by God through the intercession of the candidates. The title Blessed is conferred upon beatification.

The decree of canonization — final proclamation that a Blessed is in heaven — follows further investigation and the authentication of two additional miracles attributable to the candidate's intercession.

Cemetery Masses Set All Souls Day

All Souls Day Masses will be celebrated at 10 a.m., Thursday, Nov. 2, in the diocesan cemeteries in Miami and Fort Lauderdale.

Msgr. Bryan O. Walsh, pastor, SS. Peter and Paul parish, will be celebrant of Requiem Mass at Our Lady of Mercy Cemetery, 11411 NW 25 St., Miami.

Requiem Mass will be offered in Our Lady Queen of Heaven Cemetery, 1500 S. State Road No. 7, Fort Lauderdale, by Father Charles Ward, pastor, St. Ambrose Parish, Deerfield Beach.

Msgr. James F. Nolan, diocesan director of cemeteries, has extended an invitation to all persons owning plots in the cemeteries to participate in the Masses, which will be offered for the repose of the souls of the faithful buried in the cemeteries.

Cemetery Sunday will be observed throughout the nation on Sunday, Nov. 5, under the sponsorship of the National Catholic Cemetery Conference, an affiliate of the NCCB with national headquarters in Des Plaines, Ill.

Msgr. Robert A. Farmer, Conference president, recently pointed out that "in November, the month of the Holy Souls, the Church makes a special remembrance of the dead; and NCC urges all Catholics to visit the graves and pray for their deceased relatives and friends.

"On the Feast of All Saints, the Church honors those who have gone to their eternal reward and gained the salvation which Our Lord promised to those who do His will. This is followed by All Souls Day, when we remember all those who may still be on the road to heaven," he said, pointing out that cemeteries are so much a part of Catholic tra-

Remember Holy Day

Wednesday, Nov. 1 is the Feast of All Saints and a holy day of obligation.

South Florida Catholics are urged to consult their respective parish bulletins for the times of Masses in their parish church.

dition that "we often take them for granted. Our Catholic cemeteries are desired and honored by Church because they go through time as mute but graphic reminders of our heavenly destination."

Minor Orders Also Tonsure Ceremony Scheduled

Tonsure and the first two minor orders of porter and lector will be conferred by Bishop Coleman F. Carroll on seminarians studying at the Major Seminary of St. Vincent de Paul, Boynton Beach, during rites at 11 a.m., Saturday, Oct. 28 in the Cathedral.

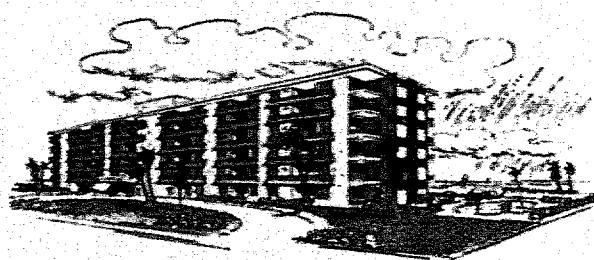
Father David G. Russell, Bishop's Representative to The Voice, will preach the homily during Pontifical Mass.

A prelude to Holy Orders which admits the seminarian to the state and privileges of clerics Tonsure, will be conferred on first theology students: Robert Clinger, St. Mark parish, Boynton Beach; William Fisher, Little Flower parish, Hollywood; Emmett Thomas Fitzpatrick, Brexa, Cal.; Gerald R. and Michael D. Grogan, St. Lawrence parish, North Miami Beach; Robert Konrad, St. Clare parish, North Palm Beach; Gerald Mellich, St. Vincent de Paul parish; Daniel J. Schevis, Our Lady Queen of Martyrs parish, Fort Lauderdale; and Arthur J. Venezia, Holy Name parish, West Palm Beach. Second theology students who will be tonsured are Robert Magee, Epiphany parish, South Miami; Juan Mieses and Juan Rodriguez, Puerto Rico.

In addition to cutting the hair, which symbolizes dedication of the future priests to the Church, the Bishop will also invest each seminarian with a white surplice, a symbol of purity.

Second theology seminarians who will receive the orders of porter and lector include Robert Magee, Juan Mieses and Juan Rodriguez and John Gibbins, Visitation parish, North Miami; Owen Henderson, SS. Peter and Paul parish; Gerald Morris, Holy Rosary parish, Ferrine; and Ivan Rovira, Esterville, Iowa.

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Liturgy Holds Spotlight, Synod Closing Nears

(Continued from Page 1)

of the first Synod were building and perfecting efficient machinery for future such gatherings.

And even while Tuesday's voting results on Canon Law confirmed the conviction that the bishops were achieving a remarkable measure of agreement as a result of discussions, there was a damper on proceedings as concern deepened for the health of the Holy Father. Doctors complained that he was carrying a work load far beyond his strength. Not only was he keeping up hourly with all the problems of the Synod along with the usual daily business, but he was seeing groups of bishops every day in private audience and all the while working out the details for the immensely important visit of Patriarch Athenagoras. Bishops who have spoken with him in the audiences seem most concerned because of obvious signs of severe strain.

The debates on the Liturgy stimulated most visits to crackling sharp comments. Giacomo Cardinal Lercaro, president of the Liturgical Consilium, set the mood last Saturday in introducing the subject. He reminded the bishops that for the past three years seven commissions had been at work studying the

structure of the Mass, especially the "normative" or basic Mass. The Cardinal brought to their attention again the three guiding principles which Vatican II used in liturgical reforms, namely, 1) to give the Liturgy a pastoral meaning; 2) to preserve faith in the living tradition of the Church; 3) to promote in the Liturgy what was renewable and adaptable to new needs.

With these reminders most bishops seemed to begin their interventions with "praise for the Consilium, but . . ." Time and again a delegate speaking for his episcopal conference expressed appreciation for the good results of the Liturgy Constitution so far, but went on to voice complaints about the manner of implementation. As usual there were opposing viewpoints. Some wanted the reform "hurried up and done with"; others felt the changes should be much more gradual. One bishop was quoted as saying: "The liturgical reform should be completed once and for all, even though this might eventually delay the general reform throughout the Church. Proceeding by fits and starts has the effect of causing general instability."

Another lamented that the application of the principles of

liturgical aggiornamento is "not sufficiently bold and courageous." He claimed what is being done is giving the impression of "a timid and inadequate compromise without reaching any radical solution of problems."

By contrast, one bishop groaned: "When shall we see the end of all these changes? The faithful are disturbed and scandalized." Another stated: "The liturgical renewal must be gradual and it should avoid multiplying official documents." Others harped on the endless documents, changing a bit of the Liturgy here and there.

With regard to the all important subject of the Normative Mass, there seems to be rather general agreement. This is a basic or standard Mass around the structure of which variations may be made according to local need. Archbishop George P. Dwyer of Birmingham, England, said the standard Mass will be "one with the people present, at least one assistant for the celebrant, a reader (usually a layman), a choir or a cantor, and the people singing."

If there was widespread agreement on this basic structure, there was also strong disagreement on the variations of

the Mass. Some feared that in the quest of simplicity the Mass would be reduced to a mere skeleton without signs or symbols, without warmth or the influence of tradition. Time and again pleas for more simplicity or less were read into the record. Some pleaded for an end to a liturgy that "smacked of monastic observance." One delegate admitted that some parts had to be abbreviated but urged the bishops not "to sacrifice solemnity on the altar of brevity."

A few made a plea for the retention of Latin, suggesting that priests be free to celebrate in Latin. One wanted Latin hymns retained as obligatory.

There seemed no strong opposition to reform of the Canon of the Mass. Apparently the decision some time ago to put the Canon in the vernacular won approval even of the very conservative. Archbishop Dwyer said that three more Canons have been prepared for the bishops consideration. One of them is short and could be used in special Masses, according to the Archbishops, such as Masses for a family group, for students, etc. He added: "More important, these new Canons have been designed to lead the congregation through the main events of the history of salva-

tion from the Creation to Pentecost."

There was divided opinion on whether to have three lessons or keep to two in the Mass. One bishop asked why add a third when the people don't yet understand the two. Many seemed in favor of substituting the simple Apostles Creed for the Nicene Creed now in use. Some were strongly in favor of allowing the people to receive Holy Communion by placing the host in their hands.

There is a very fine trend towards having special Masses, that is Masses designed for young people or special groups, for giving the bishops more freedom to make such adaptations according to the needs and circumstances of their own dioceses. Some will be cheered to know that a number of bishops urged that there be provision for periods of silence and recollection in the Mass. Archbishop Dwyer added this is "perhaps the thing we need most today."

All these jumbled ideas and suggestions will be synthesized and presented to the bishops again for their recommendation to Pope Paul. Out of it will come the form which the Mass of the future will take, reserving the essentials of the past, but making provisions for the radically different needs of our people today.

What Happened At Laity Congress?

U.S. Leader Tells In Interview

The following is an interview in Rome with Martin H. Work, executive director of the National Council of Catholic Men, by Msgr. James J. Walsh, Voice correspondent in Rome.

Q. — What was your role in the Third World Congress of the Lay Apostolate?

A. — My primary role was as a member of the Steering Committee for the Congress. This committee was an enlargement of the directing board of the World Congress which Pope John set up about nine years ago. It was enlarged for this Congress from 12 to 25 and was concerned mainly with the development of the program and organizing the Congress in general.

Q. — How many years was this in the planning stage?

A. — It began nine years ago, one year after the last World Congress. It would have been held a few years ago, if the Second Vatican Council had not taken place.

Q. — How would you compare the tone, attitude and spirit of this Congress with the last world gathering in 1957?

A. — There was considerable difference, of course. In the '51 and '57 congresses there was much uncertainty about the role of the laity; there was the feeling that the laity had a fundamental role, but it was an insecure feeling. Now there is more certitude that there is a sense of co-responsibility for the Church. In those earlier meetings we were more concerned with the organized apostolate, most especially Catholic Action as a form of collaboration with the bishops in their mission. This Congress, I think, broadened the understanding of the role of the laity in its mission not only in the organized form, but in the individual actions of a Christian in the world.

Q. — How many American delegates were there?

A. — Using delegates loosely, I'd say there were about 120. Strictly speaking there were only 30. But there are other categories — such as five national experts we picked, and then we recommended to Rome 25 of our people in the country as international experts, and then we had observer consultants from the U.S.

Q. — James O'Gara of Commonwealth, for instance. Was he elected to represent any group?

A. — No, he was here merely as a press man to cover the Congress and he was asked to chair one session.

Q. — A number of people have been critical about the selection of delegates. Were they elected?

A. — No. I suppose you could say they were screened and nominated. We opened up applications to the World Congress to anyone who wrote in. We made sure, of course, that the major movements in the apostolate were aware of the Congress, and then we held two preparatory meetings and invited 80 or 90 people, and then used a screening process to select delegates.

Q. — Were all the movements and organizations in the U.S. represented?

A. — Yes. Across the board completely.

Q. — Did the delegates have instructions from their groups? Any kind of a mandate?

Rome Diary

A. — I would say no, by and large, except that many of the groups did nominate them as their own representative, but beyond that, usually I think they spoke on their own, although it was acknowledged that they represented a certain area of activity in the Church. For instance, the retreat movement, the sodality people and so on. . . through all the major groups.

Q. — Is so huge a congress really worth while — with all its meetings spread all over Rome and all the technical problems involved?

A. — That is a question we were asking ourselves as in the Council of the Laity as soon as the Congress ended. There is divided opinion on it. Some felt this should be the last; others felt there were definite values in it that a small regional convention would not produce. Myself, I think the Congress has real value. It takes an immense amount of work, but I am convinced that bringing Catholic leaders of 103 countries together along with bishops and priests and some 80 organizations, has a distinct value. Somehow there is a dynamicness to a large gathering of people. And the approach this fine was more effective — only three general sessions but 80 workshops, which brought people of nations much closer together in genuine dialogue.

Q. — What did they hope primarily to accomplish?

A. — First, they wanted to do a study of man's situation today, as these delegates from around the world saw it. . . his problems, anxieties and griefs. And then to take a look at what the Christian message has to say to that situation, what help it can bring, and to relate the teachings of the Church, especially in Vatican II, to this situation man finds himself in. It was an existential kind of approach; the dynamism of it came from holding up man today to understand his needs and then finding what religion has to say to him. It was in keeping with the "signs of the times" approach of Vatican II.

Q. — What now appears to be the most significant accomplishment of the Congress?

A. — I think, along the lines I just mentioned, there came a new realization for many that the mission of the laity is not merely in the current structure of the Church, the organized movements of the Church, but out in the secular world. This was an ideal time to put the emphasis on the layman's role in the temporal order.

Q. — This is what Pope Paul alluded to in urging the laity in his talk to them to broaden their horizons in their obligation to bring about the consecration of the world?

A. — Yes. Incidentally, there is a good side story on this. I was sitting with a well known Italian monsignor when Astronaut James McDevitt presented Pope Paul with the satellite. The monsignor whispered, "This is the perfect consecratio mundi — where science and technology meet religion."

Q. — Where did the Congress note failures?

A. — Well, one of our anxieties before the meeting was that we could build in some kind of democratic apparatus, so that we would be able to meet the criticism that this was a rigged convention, that statements were prepared ahead of time and handed

down to people. In the mood people are in today there is a legitimate fear that someone is going "to set things" for them, that they won't be able to express their own mind and so on. We had an assembly of the chiefs of delegations — they had the voting power. This was all right, but we didn't provide sufficient time and effective procedures in the mechanics of the Congress by which resolutions could be edited and go back and get a consensus and finally arrive on the floor in a polished, mature way.

This explains why many of the resolutions were rushed through; not enough time to consider them. This, I think, was a failure. It was an achievement in getting the democratic procedure set up, but we didn't carry through on it properly. Actually we didn't anticipate the intensity of the interest that was shown in resolutions. The whole convention could have been confined to resolutions, judging from the interest of the people.

Q. — An official of the World Council of Churches, Mr. Weber, put out the thought that this may be the last Catholic Lay Congress, that the next one will be a World Congress of the People of God, including Protestants and Orthodox. Would you consider this optimism for unity or an expression of indifference, that one religion must be considered as good as another?

A. — Mr. Weber is quite a person, and maybe he has a prophetic vision, but I really don't see this in our lifetime, and I'm not sure, if he is speaking of it as a substitute for our Lay Congress for Catholics, that it would be good. There is a place for a Catholic Lay meeting of this type. I think, too, there is a place for a larger type of conference in which the People of God in our Church community would participate in the future.

Q. — You don't think it would be desirable?

A. — Certainly not at this state, and not in the foreseeable future. That may be an ideal, but I believe it will come about when we have one Church.

Q. — Many are interested in knowing more about the resolutions. In their formulation, for instance, did bishops or priests present have a say or offer assistance or were they expected not to?

A. — The resolutions came from various sources, you must keep in mind. Some from work groups, where there was a mixture of laity, bishops and priests, and the latter did participate in some way in the discussions. Other resolutions came from national delegations, and certainly the clergy part of the national groups were in on discussions. On the steering committee itself, which reviewed the resolutions, we had several bishops and priests, 15 or 20 lay people.

Q. — Who made up the resolution committee?

A. — Five or six lay people. Their task was not to create resolutions but to synthesize resolutions on the same subject that came in from various sources.

Q. — About the resolution dealing with birth control. There was conflict on this, was there not?

A. — Yes, there was. As you know, before the resolutions got under way, there were several talks with references to the population problem, and clearly from the reaction of the people there was a deep sympathy for this issue of family planning. Then there were a couple of resolutions on the so-called birth control matter. One was a very direct resolution on the subject of family limitation, supporting artificial contraception; the other was much longer and was incorporated in the larger resolution on

(Continued on Page 17)

Bombed La. School To Reopen

BURAS, La. (RNS) — Plans are under way to reopen Our Lady of Good Harbor parochial school, closed since it was fire-bombed in August 1964. The bombing dimaxed opposition to operation of the school on a racially integrated basis. The building sustained additional damage during Hurricane Betsy in 1965. Plaquemines civil parish (county) officials, following consultation with a legal representative of the Archdiocese of New Orleans, said that emergency

repairs following the bombing were never inspected because they did not satisfy regulations requiring permits and inspections by the state fire marshal's office.

Soul Search Ends

PHOENIX (NC) — An Arizona court has ended its search for the soul — or, more exactly, for someone to research the existence of the soul. Judge Robert L. Myers has conducted hearings for 13 weeks to find someone to receive the \$230,000 estate of miner James Kidd, whose will specified that the money should go to a person who could scientifically prove the existence of the soul. He ended the case by giving the money to the Barrow Neurological Institute, the research arm of Catholic St. Joseph's Hospital in Phoenix. Thus ended a series of bizarre courtroom episodes, in which 139 seers, mediums, flying saucer defenders and a mixed bag of the nation's occultists demonstrated their research abilities.

Agree About Charter

ANNAPOLIS, Md. (NC) — Catholic and Jewish spokesmen found themselves in agreement over what position Maryland's new constitution should take in church-state relations. Both groups asked delegates to the constitutional convention here to adopt language similar to that in the First Amendment to the federal constitution, rather than taking an explicit stand for or against any form of aid to religious institutions. That route was taken in the recently completed New York constitutional convention.

'Reinstate Luther'

TORONTO — (NC) — A prominent priest-theologian expressed the hope that the Church will lift its excommunication of Martin Luther. Father Bernard Haering, C.S.S.R., moral theology professor at Rome's Lateran University, who is attending a theology congress here, said Luther had striven hard to remain in the Church, but had been forced out by a ruling of the Roman curia. Father Haering said he hoped there would be "a spirit of penance in the Church of Rome." "The first step," he said, "should be that we recognize responsibility — that Martin Luther should not have been excommunicated."

Fr. Brunner At National CCD Meet

Father Joseph Brunner, Miami diocesan director of the Confraternity of Christian Doctrine, and treasurer of the National Conference of Diocesan Directors of CCD, participated in three-day sessions of a national CCD meeting in Washington, D.C. early this week. Project Community, a plan to bring religious educators together to discuss problems that affect the teaching Church today, was the major topic of consideration. The project whose chairman, Father John S. Russell of the Syracuse diocese, is also chairman of the National Conference of Diocesan Directors of the CCD — includes committee members from the National Newman Apostolate, the Newman Chaplains Association, the education department of the U.S. Catholic Conference, the National Catholic Educational Association and the Catholic Theology Society. The group hopes to sponsor meetings on the diocesan, provincial and national levels, and to submit the conclusions of their meetings to the U.S. bishops at their April, 1968, meeting. Meetings of Project Community would center on discussions of: —Ways and means of continuing communication among the agencies involved in religious education; —Areas of possible inter-agency collaboration; —Possible national offices and agencies for religious education.

World & Nation

Says All Churches Face Faith Crisis

ROME—(NC)— Today's "crisis of faith" poses serious questions to all Christian churches, Dr. Eugene Carson Blake, general secretary of the World Council of Churches, told an audience of Catholic seminarians, priests and bishops in an unprecedented lecture at the Pontifical Gregorian University here.

It was the first appearance by a World Council of Churches secretary general at the Jesuit-operated university, which trains priests and seminarians from all over the world. The rector, Father Herve Carrier, S.J., welcomed the speaker to his school, which he described as "a bulwark of the counter-Reformation" in the past.

Dr. Blake discussed major issues before the WCC and touched on its relations with the Catholic Church.

TASK AHEAD
"The question today before the church is how to formulate the eternal truth of the Gospel in new ways that are understandable and persuasive to modern man," he said.

"The danger of such attempts at new formulations is always the same; it is easy to lose or distort truth when you try to accommodate your formulation to the intellectual fashion of the moment. But the dangers of merely repeating without change the ancient formulations is just as great. Either you find yourself resisting truth or you lose all contact with men, or both."

On relations with Catholicism, Dr. Blake reaffirmed a stand he had previously outlined in the U.S. He said that "from one point of view there is hardly anything that the World Council does that could not be done better if the Roman Catholic Church

were fully and intimately involved in it. But from another point of view the price that must be paid for such cooperation by both the World Council and the Roman Catholic Church is so great that in every instance we must decide whether it is worth it."

In a later press conference Dr. Blake expanded on this "price," saying it would involve some changes of thinking and new approaches on both sides. As one example, he noted that within his council many member churches would want from Catholics only that they say "Amen" to the council's activities.

COMMON GOALS
But the Protestant leader emphasized that the church-



Dr. Eugene Carson Blake

es could work together in "service to humanity in the name of Christ." He listed some areas of service: charitable works, establishment of economic justice and equal opportunities, banning of nuclear warfare, and building of world peace.

Asked about Vietnam, Dr. Blake said "from a Christian and a World Council basis I have been very critical of the present policy," of the U.S. He called it "a very tragic policy."

Woman To Preach

LONDON (RNS) — History will be made in St. Paul's Cathedral here in November when a woman and a Jesuit priest preach from the pulpit of the famed Anglican church.

Miss Janet Lacey, 64, who will retire soon as director of Christian Aid for the British Council of Churches, will preach at the evening service in St. Paul's Nov. 12.

The following Sunday evening, the pulpit will be taken by Father Thomas Corbishley, S.J., former Superior at the Farm Street Jesuit Church in the West End of London. Neither a woman or a Catholic has ever preached before in the 270-year-old cathedral.

The occasion for both events is the 21st anniversary of Christian Action, a non-denominational organization founded as a fellowship of Christians with the common aim of serving God as citizens by translating their faith into action in public as well as private life.

Serbian For Unity

VIENNA (NC) — Serbian Orthodox Patriarch German has expressed full agreement with the initiatives taken by Orthodox Patriarch Athenagoras I of Constantinople (Istanbul) to strengthen relations between Orthodox and other Christian Churches.

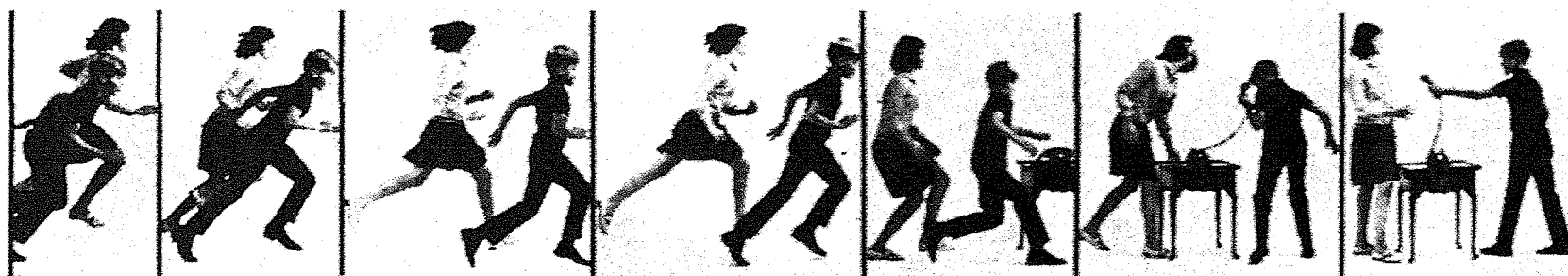
This was the message of a communique issued at the end of the visit of Patriarch Athenagoras to the Serbian patriarch in Belgrade, Yugoslavia.

During concelebration of the liturgy with Patriarch Athenagoras and other bishops earlier, Patriarch German said that the coming meeting of Patriarch Athenagoras with Pope Paul VI will help diminish differences between Orthodox and Catholics. The visit of Patriarch Athenagoras with the Pope is planned for the end of October.

Patriarch Athenagoras is visiting various Orthodox leaders before seeing the Pope.

Yoshida Baptized

TOKYO (NC) — The sacrament of Baptism was administered to former Japanese Prime minister Shigeru Yoshida on the day of his death here at the age of 89.



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Southern Bell



Will You Be A Good Samaritan? Opportunity Yours On Nov. 19

By MSGR.

R. T. RASTATTER

Director, Catholic Charities

In "Romeo and Juliet," Shakespeare wrote the immortal words, "What's in a name? That which we call a rose, by any other name would smell as sweet."

And the word "name" is an important part of the topic of this column.

Each year about this time we have appealed to your emotions to make sacrifices in order to contribute — to share — in what has been called "Your Annual Catholic Charities Collection." This year the name has been changed and the beneficiaries have been pinpointed.

This year we are calling it "The Good Samaritan Collection."

It will be earmarked specifically for homeless and dependent children — aged from infancy to 12 years. The collection will be taken up at all Masses in the churches and missions of our Diocese on Sunday, Nov. 19. On the previous Sunday, Nov. 12, you will be provided with envelopes appropriately labeled "Your Envelope of Love."

Perhaps enough has been said and written about the Good Samaritan so that we all know the meaning and intent of this beautiful parable... the generous and kindly man who tended to the ills of a stranger whom Christ called His neighbor — who had been set upon by highway robbers. Who can forget Christ's admonition, "Go thou and do likewise."

Do we need a lengthy harangue or any more prodding to cause us to follow our Lord's explanation of His credo as recorded by Matthew: "Amen I say to you, as long as you did it for one of these the least (smallest) of My brethren, you did it for Me."?

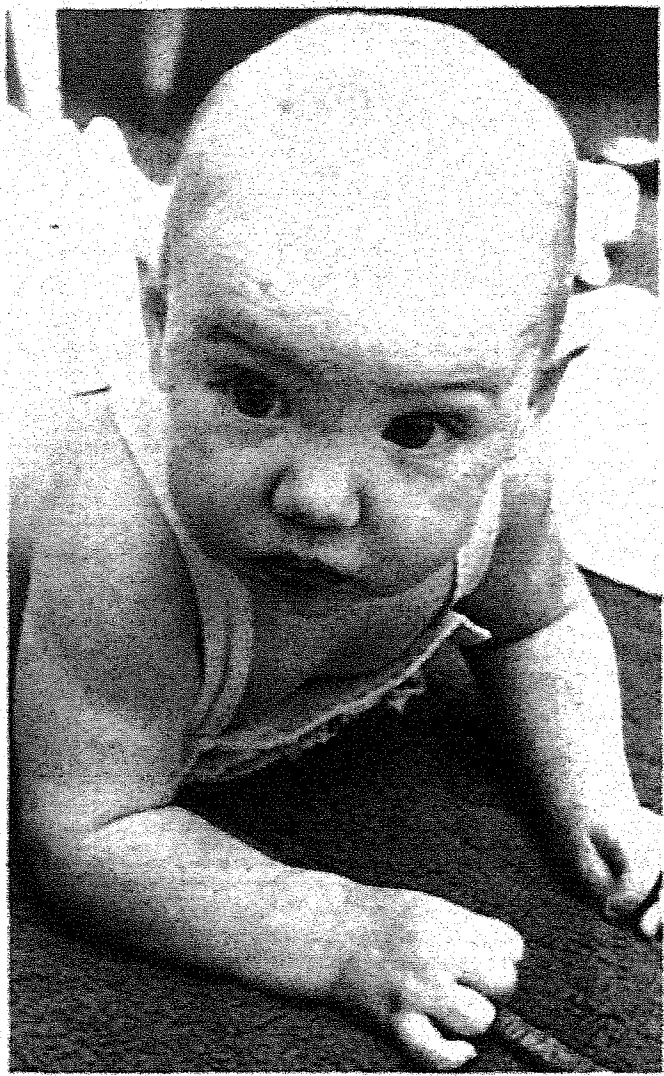
We think not. Surely most of us are deeply moved by the cry of an infant or by a picture of a pathetic youngster who needs love and shelter and food and clothing — and has none of these things which we take so much for granted. But for some of us our pity and compassion cannot be dismissed with the sigh, "Too bad" or "I wish I could do something."



We can — all of us — in varying and substantial degrees depending on the extent of the blessings we each have received from Almighty God... and upon the depth and sincerity of our love for God and His little brethren.

There is none among us who can afford a mockery of this love we call charity... who can taunt or spit in the face of Christ whose head was crowned with a tiara of thorns that we might live in the true harmony of eternal life, love and everlasting happiness. We shudder at the thought and recollection that there were some misguided ones who did. But let us, in all good conscience, fully realize that we are equally guilty when we close our eyes, our ears and our hearts to the pleas and the needs of the dependent youngsters in our midst.

Shortly before His death on the cross of suffering and shame, Christ said, "Forgive them, Father, for they know not what they do." Will He so plead for us in Heaven when by willfully



denying these, "the smallest of my brethren," we have helped "pierce His hands and feet and numbered all his bones."

So, when you are told of this Good Samaritan Collection, don't cast your eyes to the skies and say, "What! Another collection?"

Yes, another annual collection — and one that really should be taken up every Sunday. There is no vacation or moratorium from hunger or cold or empty hearts or barren spirits... so we rely on the outpourings of your hearts and your purses just once a year that we may carry out God's will for the whole year for His beloved heirs to the Kingdom of Heaven.

Through your charity and our efforts these homeless and dependent children receive many benefits, without which they could become merely street urchins — or be

driven into the society of drop-outs we call "hippies"... or even suffer a more disastrous fate.

Among other things, they are afforded hospitalization, spiritual guidance, psychiatric help, parent counseling, clothing, food, recreation, toys, books, and many other necessities and props along life's rocky paths.

Sunday, Nov. 19, is the date of the Good Samaritan Collection. Sunday, Nov. 19 — not some time later. Let us remind you that NOW is the time — with the words of William Penn who wrote:

"I expect to pass through life but once. If therefore there be any kindness I can show or any good thing I can do to any fellow being, let me do it now and not defer or neglect it, as I shall not pass this way again."

"Now," for us is Nov. 19. Will you be a Good Samaritan? May God bless you!



EPISCOPAL MODERATOR for the Cursillo Movement, BISHOP JOSEPH GREEN, second from right, discusses the role of the Cursillo with, left to right, BILL SWEENEY, FATHER THOMAS BARRY, BILL WELLS.

Stresses Cursillo's Value In Renewal

The Cursillo In Christianity Movement, which now numbers over a million members throughout the world, provides an important instrument for continuing renewal in the Catholic Church, one of the Movement's staunchest advocates declared Sunday.

In order to be effective, however, the purposes and the role of the Cursillo in the post-Vatican II Church must be fully understood, said Bishop Joseph Green of Reno, the Movement's Episcopal Moderator.

Contrary to popular misconceptions the Cursillo Movement is not a quick, three-day education in Catholicism, but is basically a continuing instrument of renewal within the Church, said Bishop Green.

CORPS OF LEADERS

On the parish and the diocesan level the Cursillo can provide "a strong, central corps of leaders within the Church," continued Bishop Green, who addressed several meetings of Cursillistas and priests of the Diocese last week. It is for this reason that the movement and its activities must be thoroughly understood.

The Cursillo Movement is not restricted to the three-day Cursillo — a period of "intense spiritual, emotional and psychological experience." Instead, when properly conducted, it includes well-directed pre- and post-Cursillo programs of study and spiritual exercise, said Bishop Green.

In the past, he added, men have made Cursillos without having received the proper training and preparation. They had heard reports of the Cursillos from associates, and had determined to make the three day spiritual exercise in the same manner that a man will decide to make a retreat. "This is not proper," the Bishop noted.

Instead, the prospective Cursillistas should be selected by their pastors and should be carefully guided in their preparation for the three-day session. Having

completed the Cursillo proper, they should return to their parish environments and become actively involved in the functions of the parish unit, providing the lay leadership which is necessary in parish organizations.

The Cursillo is not an organization, emphasized Bishop Green. It should not be joined in the same manner in which a man associates himself with other parish groups, and should not occupy so much of his time that he is unable to function in the lay apostolate. Post-Cursillo activities should be restricted in their frequency and duration, and work in the lay apostolate should be emphasized, the Bishop said.

As an instrument of renewal for both the individual Catholic layman and the whole Church, the Cursillo Movement antedated Vatican Council II, Bishop Green pointed out. At the same time, it has continued to take guidance in the formation of its activities and objectives from the directives of the Council.

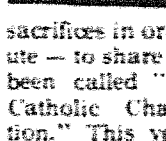
The Cursillo Movement which was founded 19 years ago in Spain, and established in the Diocese of Miami in 1962, has more than 3,000 members, mostly Spanish-speaking in the South Florida area.

Will Depict Nativity

VATICAN CITY (NC)—The annual series of Vatican City Christmas stamps for 1967 will depict Nativity scenes in the Byzantine style taken from paintings of the ninth century.

The paintings are to be found on the lid of a reliquary contained in the treasury of the "Holy of Holies," a collection which originally was part of the treasury of the basilica of St. John Lateran.

The relics are now housed in the same basilica, but their containers, because of their great artistic and historic value, have been moved to the Vatican museums.



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EDITOR'S COMMENT

Young Have Duty To Bear Witness

In a few short years the average age of a Catholic in the Diocese of Miami will be 25 years. This will be true if South Florida follows national predictions.

For this reason, the observance of National Catholic Youth Week from Oct. 29 to Nov. 5, becomes both serious and joyful business; serious because the future of the Church depends in a very real way on the faith of young people, and joyful because youth is one of the Church's richest blessings.

Unfortunately, youth does not always get a good press; protests, drugs, beatniks and immorality are the stuff of headlines. Paradoxically, though, the headlines are a compliment to youth. As long as such aberrations are news, we are certain that they are the unusual rather than youth's normal way of life.

Youth always stands as a rebuke to the preceding generation. The dreams of youth focus on the failures of their predecessors. It will always be possible for youth to dream wonderful dreams because their elders never perfectly realize the aspirations of their own youthful days. The unfinished tasks of one generation are mandates to the next.

Youth does more, though, than simply pick up where their elders left off. Each generation must develop its own distinctive style, its own contemporary identity. The continuity of the generations in no way rules out the distinctiveness of each era.

Youth receives a heritage from those who precede them. Yet, each generation must find its own vitality within its own ranks. Every generation must be a source of inspiration to itself.

For this reason, youth looks to youth, and rightly it should. But this very phenomena increases the obligation of every youth to witness to Christ, to stand out among his peers with Christian integrity. Youth are apostles to youth. Youth can not simply blame the bad example of their seniors for the failures of their own generation.

St. Paul once wrote: "Do not let people disregard you because you are young, but be an example to all the believers in the way you speak and behave, and in your love, your faith and your purity." (1 Tim. 4:12) To be sure, no one will write off the "now-generation" as a lost cause as long as it is a living example of he who is forever young: Jesus Christ.

Cooperation Urged In Era Of Change

MILWAUKEE, Wis. — A noted Jesuit theologian has called upon theologians and the hierarchy of the Catholic Church to cooperate more closely in this era of change.

"The cooperation of bishops and theologians proved itself at the (Second Vatican) Council," the Rev. Karl Rahner told an audience of more than 1000 at Marquette University recently. "Will it be continued, or will everything at home remain the same after the Council as it was before?" he asked.

"The Church has a common confession of faith which must be protected," he said, "it is more than a theological debating society." But the bishops, he noted, have an obligation to consult theologians and to be cautious in censoring them.

The advisory role of theologians could be clarified, he said, and bishops conferences and priest senates could be used to develop more contact with theologians and current intellectual trends.

The VOICE

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Number Of Bishops Passes 3,000, An All-Time Record

As of mid-October 1967, for the first time in modern history and undoubtedly in the history of Christianity, the number of consecrated Catholic bishops living passed the total of 3,000. The average age of these prelates is approximately 62.

Many factors have contributed to a rapid increase in the number of bishops in recent years. Probably the chief reason for the speed of the increase is the rapid pace at which new dioceses have been erected and old ones divided.

In addition, the age of bishops at the time of consecration is now substantially lower than it was a generation ago and their life expectancy is generally higher.

Of the total number of consecrated Catholic prelates in the world, including retired and exiled bishops, 386 are over 75. Their age, in the light of Pope Paul's suggestion that bishops retire at age 75, is one of the more controversial subjects in the Church today, but a survey reveals that relatively few of these bishops are presently occupying crucial positions.

Only 10 per cent of the bishops over 75 (39 to be exact) are presently heads of sees without the aid of an auxiliary bishop, coadjutor or administrator. Another 25 are cardinals residing in Rome and members of the Roman Curia—some with functions that are almost nominal.

Put together, the heads of sees with only one bishop and the Curial cardinals who are over 75 years of age add up to 64, just over two per cent of the total number of bishops. While the number of bishops continues to grow, the number over age 75 is going down rapidly. At the beginning of September, there were 399 bishops in this category, compared to 386 in mid-October.

(Bishops who oppose compulsory retirement at 75 like to point out that such a rule would probably have prevented the election of Pope John XXIII, who was nearly 77 when he was elected. They also cite an anecdote about Pope Leo XIII, who is often hailed for pioneering the modern social concerns of the Church.

When, at 92, he heard a well-wisher exclaim, "May you live to be 100," the Pope replied, "Why put limits on God's mercy?"

The number of bishops has increased more than 500 in the last decade, but the prospect, according to statistical projection, is that the increase will continue to accelerate. The Church will undoubtedly have its 4,000th living bishop within the next ten years.

At present, the oldest living bishop is a Spaniard, Bishop Matthew Mugica y Urrestrazu, titular Bishop of Cinna, who observed his 97th birthday on Sept. 21. Others, in order of age, are titular Bishop John B. MacGinley of Croe, 96 (Irish); titular Bishop Adam Hefter of Massimianopolis in Rhodope, 95 (German); Titular Bishop Franjo Salis-Seewis of Corycus, 95 (Yugoslav); and Francesco Cardinal Morano, 95 (Italian).

Of the 108 nations in which a Catholic hierarchy has been established, Italy is the one with the largest number of bishops, 16 per cent of the total. The U.S., with 10 per cent, ranks second in the number of bishops. Other nations with relatively large percentages include France (9 per cent), Brazil (6 per cent), Spain (4 per cent) and Canada (3 per cent).

The world's youngest bishop was born in 1932, but no one is sure who he is. There are two 35-year-old prelates, either of whom may hold the distinction but it is impossible to say whether the younger of the two is Bishop Henry van Lieshout of Lae, New Guinea, or Bishop Emmanuel Kataliko of Beni in the Congo.

Bishop van Lieshout's birth date is known to be March 19, 1932, but that of Bishop Kataliko cannot be made more precise than the year, 1932. He is a foundling, raised in a Catholic institution and given a name which is identical with that of his Church.

The accompanying Religious News Service story was written by J. M. Gilligan, a resident of Center Moriches, Long Island, N. Y., who is a long-time student of ecclesiastical statistics.

Proposed Postal Boost Hit By Religious Press Official

WASHINGTON (NC)—A spokesman for the nation's religious press said here that proposed changes in postal rates for newspapers may put some religious publications out of business.

Dr. Russell T. Hitt of Philadelphia, editor and general manager of Eternity Magazine, spoke before the Senate subcommittee on postal rates. The subcommittee is hearing testimony on House-passed changes in newspaper postal rates, which would involve second class increases for the religious non-profit press.

Dr. Hitt represented the Evangelical Press Association and was also authorized to speak for the Associated Church Press, the Catholic Press Association, and several Jewish publications, in all a total of some 900 publications. The subcommittee had requested that the religious press confine itself to one spokesman.

The proposed change in mailing costs would separate editorial content from advertising content, an innovation as far as the nonprofit religious press is concerned. Moreover, it seeks to apply

a progressive increase on the advertising content of these papers which would bring them up to the rates paid by commercial publications by 1974. It was this feature of the proposed rate changes to which Dr. Hitt specially objected.

"I submit that advertising appearing in most of the non-profit religious publications is non-competitive with taxed publications and generally is related to the purpose for which the publications exist," Dr. Hitt stated. He said that advertising in the religious press is frequently for such things as educational materials and charitable appeals, and that whatever income is derived from this advertising helps to lower the deficit at which most of the religious press operates.

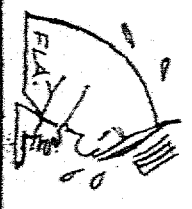
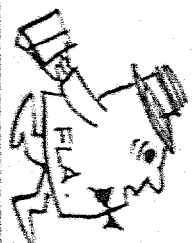
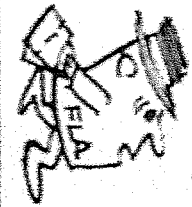
"If this source of revenue is dried up, it essentially means that the subsidizing church must increase its contribution to the support of the publication and literally deplete its resources for carrying on various charitable works," Dr. Hitt maintained.

He also noted that much of the advertising which ap-

pears in the religious press is not paid advertising, but "house" advertising announcing services and materials produced by the parent organization. Noting that under the present provision the Post Office would classify these in the same way as paid advertising, Dr. Hitt said this was "patently unfair."

"Most of us wouldn't complain about the increase on editorial content, but the advertising increase is punitive and I sincerely hope this subcommittee will do something about it," he stated.

"Congress over the years has recognized the public service being rendered by religious publications in furthering the common cause of good government, and promoting the war on injustice, fighting poverty, hunger, illiteracy and disease in this country and abroad," Dr. Hitt said. "By keeping people informed of their responsibilities and frequently unpopular causes they contribute directly to the strengthening of the moral fiber and character of the American people," he asserted.



EDUCATIONAL EXCELLENCE

Around The Diocese

Epiphany

A "Flea Market" under the auspices of the Home and School Assn. is scheduled for Saturday, Nov. 4. Dealers of items should call 957-8919.

St. Francis

Xavier Miami

Members of St. Jude Guild will host a "Goblin's Tea" from 4 to 6 p.m., Sunday, Oct. 29 in St. Francis School, 1632 NW Fourth Ave.

Holy Spirit

"Shipwreck Party" under auspices of Council of Catholic Women will be held at 7 p.m., Saturday, Nov. 4 at E. of C. Hall, West Palm Beach.

Little Flower Coral Gables

Annual luncheon and charity fashion show of combined women's organizations set for Nov. 11 at noon in Coral Gables Country Club. For tickets call 666-9250.

CDA-Key West

"Arabian Nights' Ball" under the auspices of Catholic Daughters of America slated for Saturday, Nov. 11 at Holiday Inn, Vincent Lopez and his orchestra will provide music.

Holy Family

Halloween costume dance sponsored by the parish women's club begins at 8:30 p.m., Saturday, Oct. 28 in parish hall, 14500 NE 11th Ave.

Holy Cross Hospital Auxillary

Circle Five's annual luncheon and fashion show, noon, Tuesday, Oct. 31 at the "Beefeeder," 1745 E. Sunrise Blvd., Fort Lauderdale. For reservations call 566-5622.

St. Sebastian

"Growing Old Gracefully" will be the topic of Dr. Rudolph J. Frei during a meeting of the Council of Catholic Women which will follow 8 a.m. Mass, Friday, Nov. 3.

Pre-Holiday Bazaar Set

A pre-Christmas bazaar will be held at the Marian Center for Exceptional Children on Friday, Saturday and Sunday, Nov. 3, 4 and 5, at the school, 15701 NW 37 Ave.

Household items, toys, clothing, ceramics and items made by youngsters enrolled at the Center will be featured during the bazaar which opens at 6 p.m. on Friday, 10 a.m. on Saturday and at noon on Sunday.

Theologian To Lecture

BOCA RATON - Greek Orthodox theologian, the Very Rev. Alexander Schememann, will give a public lecture at Marymount College at 4:30 p.m., Tuesday, Oct. 31 in Founders Hall.

"Ecumenism in a World Context" will be the subject of Father Schememann, a former member of the Faith and Order Commission of the World Council of Churches and dean of St. Vladimir Seminary, Scarsdale, N.Y.

The author of several publications on Eastern Orthodoxy, Father Schememann received his doctorate in theology from St. Sergius in Paris, where he taught from 1945 to 1951 until being appointed professor of liturgical theology and pastoral theology at St. Vladimir's.

St. Dominic

Fourth annual parish festival is scheduled to be held Nov. 3, 4, and 5 on the grounds at 5909 NW Seventh St. Variety booths, games, and refreshments.

South Dade DCCN

Chapter members will meet Monday, Oct. 30 at 6 p.m. in the home of Mrs. Janet Allen, 6120 Chapman Field Drive, Miami.

St. Francis Of Assisi

Annual Halloween carnival begins 4 p.m., Saturday, Oct. 28 on the school grounds.

Corpus Christi

Ladies of the parish will observe a day of recollection Nov. 8 at the Dominican Retreat House, Kendall. Reservations may be made by calling 635-5764 or 238-2711.

St. Brendan

"Sugar and Spice" will be the theme of the Women's Club annual fashion show at 11:30 a.m. Saturday, Nov. 4 at Coral Gables Country Club. Reservations may be made by calling 226-1886.

St. Hugh

Home and School Association members will host a fashion show and brunch at the home of Dr. and Mrs. James Jude, 200 Edgewater Dr., Coral Gables, at 11:30 a.m., Saturday, Oct. 28.

Bethany Auxillary

Membership coffee at the home of Mrs. Frank Mackie, Jr., 10:30 a.m. - 1 p.m., Tuesday, Oct. 31.

ORGANIST TO GIVE RECITAL

CORAL GABLES - An organ recital will be presented by Thomas Spacht, instructor of Biscayne and Barry Colleges, at 8:15 p.m., Friday, Nov. 3 at the First Methodist Church, Ponce de Leon Blvd. and Red Road. A summa cum laude graduate of Oberlin Conservatory of Music and a graduate of Syracuse University, which awarded him a Master's degree in music, Spacht has given organ recitals at Columbia and Yale Universities, St. Vincent Archabbey, Latrobe, Pa., and at the Southern New England Convention of the American Guild of Organists.

His program next Friday will include Allegro in D minor by John Stanley; Choral Preludes and Fugue in E-Flat by Bach; Prelude and Fugue in E-Flat by Camille St. Saens; Organ Chorales by Lenel; Sonata I by Paul Hindemith and Choral No. 2 in B minor by Frank.

Speech-Hearing Registration

Registration will be taken Saturday, Oct. 28, by appointment for the second six-week session of classes at the Barry College Speech and Hearing Center.

Speech evaluation and hearing test with a pure-tone audiometer are included in the registration. Speech training will be given to children and adults with functional mis-articulation (baby talk), stutters, cleft-palate, delayed or retarded speech development, the hard-of-hearing and the deaf. A lip-reading class will be offered for hard-of-hearing adults and children.

Appointments may be made by calling Dr. Frederic Schaefer at 271-3786.

St. Anthony

Travelogue and commentary by Mrs. Louis McCauley during Catholic Women's Club meeting, Friday, Nov. 3 in the club rooms.

SS. Peter And Paul

A Halloween costume party for adults sponsored by the Home and School Assn. begins at 9 p.m., Saturday, Oct. 28, in the parish hall.

Carnival for children will be held from 11 a.m. to 5 p.m. today (Friday).

Chaminade Mothers

A "Go-Go" fashion show and card party will be sponsored by the high school mothers' club at 8 p.m., Wednesday, Nov. 1 in the cafeteria, 500 Chaminade Dr., Hollywood. For tickets call 583-0553.

St. Gregory

Seventh annual luncheon and fashion show of the parish women's guild is scheduled at noon, Saturday, Nov. 4 at the Galt Ocean Mile Hotel on A1A, Fort Lauderdale. Reservations may be made by calling 587-5998.

St. Timothy

The annual carnival will be held Nov. 3, 4 and 5 at Miller Road and SW 102nd Ave. Special attractions will include amusement rides, local teenage bands and a variety of refreshments.

Work Started On Parish Hall

CLEWISTON - Construction has begun on a new parish hall in St. Margaret parish, which is expected to be completed by Jan. 1.

A CBS structure with kitchen facilities, and rest rooms, the large hall will be used not only for social and business meeting but also for CCD classrooms. Folding doors divide the hall into six classrooms.

Father Jose Gonzales, pastor, is in charge of the building program, assisted by Henry J. Andreis, chairman; Gervin N. Peitzen and Dan McCarthy.

Donors Honored At Banquet

BOCA RATON - The Milton F. Lewis family of Teaneck, N.J. were guests of honor at a recent banquet given by the Marymount College Board of Trustees and Board of Regents.

The occasion marked a grant of \$100,000 by the Milton F. and Rita C. Lewis Charitable foundation toward the construction of a library on the campus.

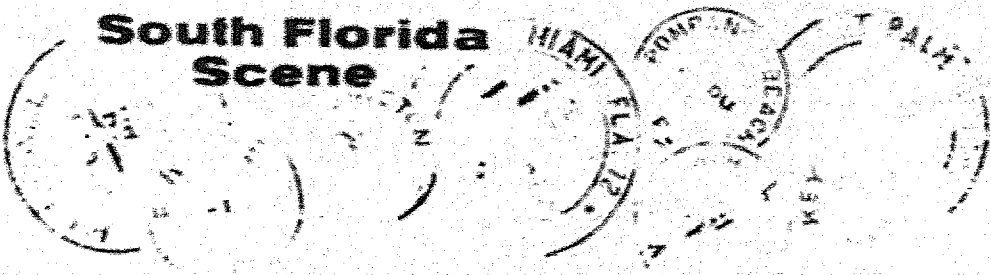
The Lewis' daughter, Maureen, who was present for the banquet, was graduated from the college earlier this year.

Wheel-A-Rama Slated In Park

Bicycle riders in Dade County are invited to a "bring your own lunch" wheel-a-rama on Sunday, Oct. 29, from 2 to 6 p.m. at the picnic pavilion in Matheison Hammock Park.

Races, contests in slow, trick and skilled riding, together with other events for all age groups, are planned with awards provided by the Coral Gables Bicycle Academy.

Free refreshments will be served. Further information is available by calling Mrs. Robert B. Moorman at 667-5393.



MORTGAGE BURNING ceremonies were recently held by K. of C. Council No. 4955, Pompano Beach, and plans were announced for the erection of a new hall. Past Grand Knights TOM BROWN, JACK HILL left; and BOB DUGDALE and grand Knight, JACK BUSSEN, right, rejoice as MRS. JACK HILL puts the match to the mortgage.

Youth Stars In Soccer

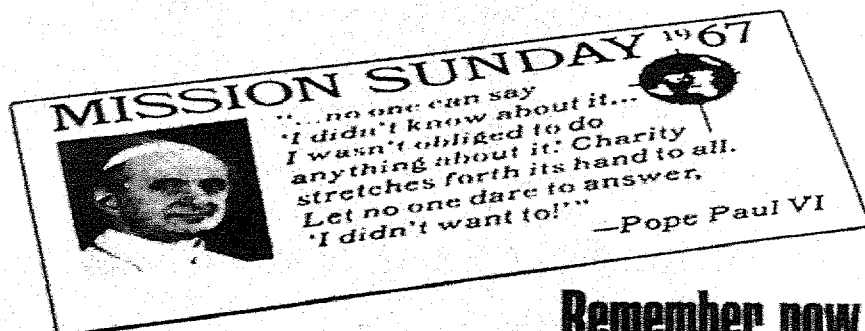
Manny Martinez, son of Mr. and Mrs. M. Martinez, 425 N.W. 43rd Ave., Miami, is the leading scorer for the St. Bernard College, Alabama, soccer team.

He has scored nine goals to lead the Saints to their unbeaten 6-0 record, and his nine goals rank him among the top scorers in the National Association of Inter-

collegiate Athletics (NAIA) of which his college is a member.

Martinez has been a member of St. Bernard soccer team for the past three years.

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TV-Radio Programs For Youth And Spanish-Speaking Urged

Television and radio apostolates in archdioceses and dioceses throughout the nation must answer the great needs for programs in Spanish for the 20 million Spanish-speaking in the United States, and programs geared

to the younger generation, the coordinator of the National Catholic Office for Radio and Television said during a regional conference held last week at Miami Beach.

Father Donald F. X. Con-

nolly, a priest of the Diocese of Miami, who is on loan to the American Bishops to serve as coordinator in the national office, told some 25 priest-directors of radio and television commissions in the Southeast United States that "by 1970 one-half of this country will be under 23 years of age. We have to show them through radio and TV, which are their primary environmental determinants in our age, how the Church and her message are dynamic realities in their lives."

"Statistically teenagers are watching television about 23 hours a week and the average adult sees television nearly three hours a day. If the Church is going to enter into this tremendous medium of communication effectively, our programming must have a quality of excellence which along can assure us any prime viewing time."

COMMENDS DIRECTORS

Father Connolly, who was a weekly participant in Miami's CH 2 program, "Man To Man," before he was assigned to the national office, commended the efforts of diocesan directors who, he said, have "achieved near



REGIONAL CONFERENCE for diocesan directors of radio and television activities was conducted last week at Miami Beach by FATHER DONALD F. X. CONNOLLY, coordinator of the National Catholic Office for Radio and TV, shown talking with REV. EDWARD J. O'CONNELL, St. Louis; MSGR. JOSEPH O'SHEA, Miami; MSGR. A. J. FELLING, Dodge City, Kan.; FATHER JOSEPH M. O'BRIEN, St. Louis; and FATHER JEAN C. MEYER, New Orleans.



DISCUSSING PLANS for the new parish church are FATHER JOSEPH CRONIN, pastor, St. Clement parish, and FRANCIS D. O'CONNOR.

Fund Campaign To Start

FORT LAUDERDALE - Approximately 450 men and women will begin a house to house canvassing of St. Clement parish Sunday, Oct. 29, in the kick-off of the parish's \$350,000 Building Fund Campaign for a new church.

The response of the parishioners has been overwhelming to date," said Fa-

ther Joseph Cronin. The new church will be located on North Andrews Avenue, southeast of the present rectory.

It will have a seating capacity of 1200, with three principal aisles converging on a free standing sanctuary, which will be encircled by the congregation.

N.Y. Reform Backed By Hebrew Schools

NEW YORK - (RNS) - Torah Umesorah, the National Society for Hebrew Day Schools, has urged voter approval of the proposed New York State Constitution in a message sent to the 150 Hebrew day schools in the state.

It said abolition of the New York ban on aid to

religion related schools would constitute a "major achievement."

Dr. Joseph Kaminetsky, national director of Torah Umesorah, called the new charter "a document geared to face the future. The pluses in the proposed document far outdistance the defects."

assist all local religions in television presentations.

Dooley cited the Bishop Fulton J. Sheen program as an example of the drawing power of a professional religious television program.

More than 300 letters are received weekly in South Florida by Ch. 2, he said, in response to the current Bishop Sheen series, far outweighing any other program response.

Mr. Baxter pointed out that "about 97 out of 100

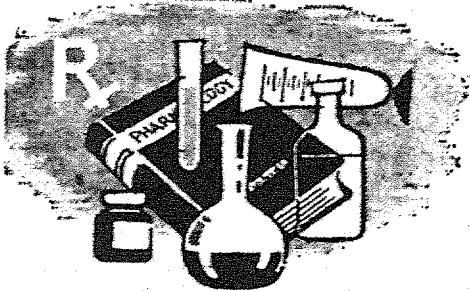
Americans have radios and about 96 of them listen to radio sometimes during the week.

An advocate of the one and five-minute special announcement format, he cited the success of his company's "Voices of Freedom Speak" and the "America the Beautiful" series as examples. Any successful religious type broadcast, he added, must keep the factor of good public relations in mind in the framing of its spiritual message.

"Of major importance," he said, "are the constitution's measures dealing with social service, housing, education, and community development. Especially constructive is the partnership forged by the new constitution between public and private agencies directed toward meeting the human and social needs of our citizens."

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Better Knowledge Of God Sought By College Students

Education is not immune from the spreading confusions of modern life and university students are sensing that "knowledge of God and God's purpose is the necessary unifying principle that men need to find meaning and order in a divided world," a prominent priest-historian told members of the Diocese of Miami Catholic Teachers Guild last Sunday.

Father Michael V. Gannon, who last month became the first priest in Florida history to be appointed to the faculty of the University of Florida, was the principal speaker during the Fall meeting of the Guild, which followed Mass celebrated at Barry College by Msgr. William P. McKeever, diocesan superintendent of schools, and the organization's moderator.

"The growth of knowledge in the physical sciences has proceeded with such force and speed that it is no longer possible for one man to comprehend it all, much less to retain it," Father Gannon told teachers representing all levels of education. "Contrary to the 19th century notion of science as a bounded, exhaustible field of knowledge whose full dimensions would one day ulti-

mately be explored, each advance only serves to open up new vistas of the unknown, and each answer obtained gives man only a more profound ability to question."

Pointing out that not only the field of the physical sciences but also social sciences and humanities have branched out into specialties and sub-specialties, the director of the Mission of Nombre de Dios in St. Augustine emphasized that in the field of history available information was at one time divided "very simply and very generally into two categories: chronological and geographic.

"Today it is not unusual for a university department of history to have seven or eight instructors in United States history alone, each with a carefully demarcated preserve in which he teaches one small corner of the American story, and in his spare time writes painstakingly detailed monographs on corners of that corner — a process known as doing 'more and more research into less and less.'"

In the opinion of Father Gannon, author of "Cross in the Sand" and "The Rebel Bishop," the present state of learning, presents the ed-

ucated man and woman with a formidable dilemma.

"It is a sobering fact about our culture that, while its total knowledge is vast and of extraordinary refinement," he continued, "and the accumulation of more and more recondite knowledge is inexhaustible, the area of individual ignorance becomes correspondingly greater. Every increase in the specialist's knowledge renders the non-specialist more ignorant," he asserted, adding that a further paradox results from the fact that specialization creates disorder and confusion in the use of language, as each scholar frames his ideas in his own terminology, perspective and concepts.

"The amazing result is that not only are specialists in one field often unable to communicate intelligently with specialists in another field but specialists within the same field cannot communicate intelligently with each other," the priest said.

Father Gannon predicted that men and women will not give up their desire for a whole and united view of the universe and will constantly reach out beyond the range of mere information to find a general meaning behind the earth and the stars and to



PRIEST-HISTORIAN who is a member of the University of Florida faculty, FATHER MICHAEL GANNON, center, talks with MSGR. WILLIAM F. MCKEEVER, Miami's diocesan superintendent of schools; and MRS. MARJORIE WESSEL, Guild president.

discover unifying principles to live by, stating, "It is not in the human spirit to be satisfied with what is only tentative, uncertain and fragmented. Our vision goes farther than that: we look beyond the parts to the whole, beyond knowledge to wisdom.

"Narrative history comes closest to giving us general truths to live by because it sees the woods despite the trees," Father Gannon declared.

Knowledge of details, according to Father Gannon, is not necessary for possession of truth and specialized knowledge does not substantially alter common experience but merely offers

a supplement to it with respect to details.

"It is this common experience," he emphasized, "which now is causing tens of thousands of university students across America to fill religion classrooms to overflowing. On their own, with no parental or clerical pressure, young people are electing courses in Church history, scripture and comparative religion. It is certainly striking, if nothing else, the way religion keeps coming back as the final answer to man's problems.

"Dismiss theology as an academic discipline and it does not leave the campus; it simply makes its way as

a stepchild into departments like philosophy, history, sociology and anthropology. You cannot dismiss the science of religion. You cannot dismiss God," he declared.

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Pope's Address To Laity Congress

Following is a translation of Pope Paul's address to laymen meeting in Rome for the third World Congress of the Lay Apostolate. The Pope spoke at a concelebrated Mass in St. Peter's basilica.

Beloved sons and daughters!
Before all else, greetings!

You have already received and exchanged very beautiful, very cordial and very significant greetings; they could not be lacking in a meeting such as this. Well then, receive also our greetings: it is not conventional, it is not rhetorical, it is not superfluous. Our greeting speaks of the heart with which you are here welcome, the heart of one who in Christ is to you a shepherd, that is to say, bound to you by duties, by feelings, by hopes which pledge sentiment, thought, life. Yes, the heart of him who in Christ is to you a father, a brother, a friend. This greeting, as those which, for the rest, have already been extended to you, tells you that none of you here is a stranger. You are here in your own home: the home of the common faith; the home of central charity; the home of Christian unity and universality. It is necessary that all of us should be conscious of this fundamental and living communion, which in vain we shall look for elsewhere.

Let this greeting also speak to you of our joy to see you gathered around the tomb of St. Peter, on whom Christ has willed to found His Church, and to recognize in this gathering a sign and a hope of humanity which finds in Christ its vocation, its brotherhood, its peace, its destiny. There takes shape in our spirit the vision of the peoples from whom you come and whom you represent, and there lights up in our heart a great, supernatural affection for each of your nations: your presence increases in us the consciousness of our mission, of love of mankind, and there increases in us the trust that its history will one day surrender to the divine plan which guides it to find in Christ its meaning and its end; the trust, we say, that this great unitive plan, still hidden in the heart of God, will be hastened, also with your collaboration, the efficacy of your commitment in the world, the ardor of your participation in the apostolate, of which the radiant Roman days of your Congress are for us the promise and the dawn.

Growing Wheat Of Christ

There echo in our memory, almost prophetic, the words of St. Augustine: "There is in the field, that is, in the world, till the end of time, the growing wheat of Christ" (sunt per agrum, id est per mundum, usque ad finem saeculi crescentia frumenta dominica. Contra Iulianum Petilianum, II, 78; P.L. 43,313). You are witnesses of this spiritual vegetation, you are for us a "sign of the times"; welcome, beloved sons and daughters, a blessing on you!

But we cannot forget that there participate in this praying assembly, in communion of prayer and of sentiment, also all the Fathers of the Synod of Bishops, and representatives of the universal episcopate, gathered here in Rome in their most solemn sessions of study in order to offer their collaboration in the universal government of the Church. It is therefore your bishops who, in the persons of these, look on you with immense sympathy, and in them, encourage and greet you.

And now the humble successor of Peter expresses his respectful fraternal greetings to all of you, venerable members of the synod, here before the splendid and multi-colored picture of the Catholic laity of the world; and he presumes to say to you, as a brother: Wish your laity well, your laity! May you be their faithful guide, far-seeing, open, and endowed with all their confidence, which will not be deceived! It is the council that asks it of you, and the Pope who exhorts you, certain of finding in you men who know how to stimulate the generous energy of the laity.

We give a warm greeting from our heart, filled with affection and esteem for the observers of the various Christian denominations who honor this assembly by their presence. It gives us great pleasure to note that you have come in such numbers; and it would please us very much that you tasted in its fullness the beauty and the fascination of this meeting, according to the inspired words: "Behold how good and how joyous it is to dwell together as brethren!" (Ps. 132, 1).

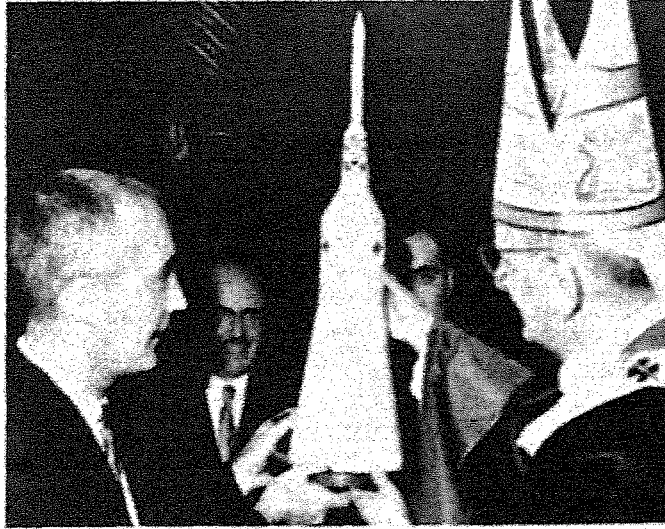
We thank you from our heart for your presence, which has such significance, as there rises in our heart the hope and the prayer—which we know is shared by you and your brethren spread throughout the world—that we may all one day celebrate together the perfect communion in the unity willed by Christ, the last desire of His heart.

In the course of this brief conversation we think it necessary to sum up with a few fundamental statements the Church's thought about you, dear members of the Catholic laity. As those who sail across immense seas take bearings on their journey to fix their position and set their course, so we think that your third World Congress demands that prominence be given to the doctrinal acquisitions proclaimed by the Church, in this more recent phase of her history, notably in the Second Vatican Ecumenical Council.

There are not new, but they are true and important; for you, hearing and pondering them now, they are fruitful and full of life. The first is this: The Church has given to the layman, a member of the mysterious visible society of the faithful, her solemn recognition. There we have, if we may use the expression, an age-old novelty; the Church has reflected on her nature, her origin, history and functional aspect and has given the most fitting and richest definition of the layman belonging to her; she has recognized him as incorporated in Christ and as a sharer in the priestly, prophetic, royal function of Christ Himself. At the same time she notices his special character which is to be a secular member or citizen of the world, to engage in earthly pursuits, to follow a profession in the world, to have a family and devote himself in every field to temporal pursuits and interests.

Dignity Proclaimed

The Church has proclaimed the dignity of the layman, not only in virtue of his membership of the human race, but also because he is a Christian. She has declared him worthy to be associated with the responsibilities of the Church's life in the way and degree appropriate to him. She has judged him capable of giving witness to the faith. She has declared that she recognizes the fullness of the rights enjoyed by the laity, both men and women: the right to equality in the hierarchy of grace; the right to liberty in



POPE PAUL VI receives model of Gemini space ship from COL. JAMES MCDIVITT, American astronaut who flew in craft in 1965 space flight.

the frame work of moral and ecclesiastical law; the right to sanctity in conformity with each one's state.

It might be said that the Church has taken a certain satisfaction in declaring this doctrine on the laity. There are so many expressions to be read on this subject in several of the council documents, expressions repeated and intertwined with one another. If it can be said that this has always been substantially the Church's thought, it must also be agreed that she had never expressed it so fully or with such insistence.

There we have the recognition of the layman's "citizenship" in God's Church. We mention it once again to you, happy to confirm what the council has said: happy to see in it the completion of a theological, canonical and sociological development which had long been desired and by many penetrating minds; we are happy to base on it our hope for a Church that is genuine, a Church made young again and better able to accomplish her mission for the Christian salvation of the world.

But, dear sons and daughters, after recognizing and proclaiming that you are in God's Church, there is still more to be said. We must also recognize and proclaim what you can, and should, do in the Church, what you are in fact doing as Catholics who have freely devoted yourselves to the apostolate. This brings us to the heart of the matter, to the definition of your ideal and your efforts, to what the whole world can read in the title of your congress: the apostolate of the laity.

Here we feel no small embarrassment: for we can only repeat in another form what the council has proclaimed with an incomparable authority and in carefully studied terms, remarkable for both their precision and their richness.

The principle is laid down — and this is already sufficient indication of its importance — in none other than the Dogmatic Constitution on the Church. There we read, "The laity are gathered together in the People of God and make up the Body of Christ under one Head. Whoever they are, they are called upon, as living members, to expend all their energy for the growth of the Church and her continuous sanctification. . . Upon all the laity, therefore, rests the noble duty of working to extend the divine plan of salvation ever increasingly to all men of each epoch and in every land" (Const. Lumen Gentium n. 33).

Thus, you notice, the Church sees the layman not merely as a member of the faithful but as an apostle. And in opening before him a well-nigh limitless field she confidently addresses to him the invitation in the Gospel parable, "You go into the vineyard too" (Matt. 20, 4). This work will be both manifold and varied. The council's Decree on the Apostolate of the Laity, in its turn, firmly lays down the principle that "by its very nature the Christian vocation is also a vocation to the apostolate" and then goes on to devote two whole chapters to a detailed account of the "various fields" and the "various methods" of this apostolate. You are of course familiar with the texts. Let this reference to them suffice to strengthen in your souls, dear sons and daughters, this unshakable conviction: that the appeal the Church addresses to you in the middle of the 20th-century is a real one; that the Church places confidence in you and invites you to accept great responsibilities in order to advance Christ's kingdom among your brethren and be to the full what the theme of your Congress invites you to be, "the People of God in Man's Journey."

At this point, an objection arises. In fact, one may say, if the tasks entrusted to lay people in the apostolate are so vast, should it not be admitted that henceforth there are, in the Church, two parallel hierarchies, as it were—two organizations, existing side by side, the better to ensure the great work of the sanctification and salvation of the world?

This, however, would be to forget the structure of the Church, as Christ wishes it to be, by means of the diversity of ministries. Certainly the People of God, filled with graces and gifts, marching toward salvation, presents a magnificent spectacle. But does it follow that the People of God are their own interpreters of God's Word and ministers of His grace? That they can evolve religious teachings and directives, making abstraction of the faith which the Church professes with authority? Or that they can boldly turn aside from tradition, and emancipate themselves from the magisterium?

The absurdity of these suppositions suffices to show the lack of foundation of such an objection. The decree on the Apostolate of the Laity was careful to recall that "Christ conferred on the Apostles and their successors the duty of teaching, sanctifying and ruling in His name and power" (No. 2).

Indeed, no one can take it amiss that the normal instrumental cause of the divine designs is the hierarchy, or

that, in the Church, efficacy is proportional to one's adherence to those whom Christ "has made guardians, to feed the Church of the Lord" (cf. Acts xx, 28). Anyone who attempts to act without the hierarchy, or against it, in the field of the Father of the family, could be compared to the branch which atrophies because it is no longer connected with the stem which provides it with sap. As history has shown, such a one would be only a trickle of water, cutting itself off from the great mainstream, and ending miserably by sinking into the sands.

Exact Place And Role

Do not think, beloved sons and daughters, that for this reason the Church desires to bridle your generous inspirations. Quite simply, she is faithful to herself, and to the will of her divine Founder. For the greatest service she can do for you, is to define your exact place and role in that organism which is intended to bring to the world the good news of salvation. "In the Church, there is diversity of service but unity of purpose" (Decree on the Apostolate of the Laity, No. 2).

From a generous laity, faithful to its leaders and well organized, what is it the Church expects? First of all, substantial aid for the good functioning of her institutions. Thanks to the theological progress of which we often speak, it has become easier to define the sharing of responsibility between clergy and laity. It is necessary, especially in view of the insufficiency of number of the clergy, both priests and deacons, in many parts of the world, that the laity, whether in the ranks of Catholic Action or not, should take over more and more those duties which do not necessarily require the priestly character. And if such duties sometimes prove to be very humble ones, such as the teaching of catechism to children, or the varied exercise of the works of charity, corporal or spiritual, let them remember that such tasks are fundamental, and take them up with all their hearts, thereby bearing witness to the spirit of service to which all, priests and lay people, are invited by the council.

Another duty falls to your lot, one expressed by a phrase which has become of general use in recent years; namely, the consecration of the world.

The world is your field of action. By vocation, you are immersed in it. But the natural movement of this world, influenced by a thousand factors which it would take too long to examine here, tends toward the phenomenon which several contemporary thinkers have competently analyzed, to their joy or to their anguish, under the various names of "secularization," "laicization," "desecration." We say it with sorrow; there have even been Catholic writers who claim it to be their desire, in opposition to the twice millenary tradition of the Church, that the sacred character of places, of times and of persons should progressively be diminished and disappear.

Oppose The Currents

Your apostolate, beloved sons and daughters, must act in direct opposition to these currents. The council has told you again and again: "It is the laity who consecrate the world to God"; they work for the "sanctification of the world," for the rehabilitation of the institutions, and of conditions of life in the world — these are the very expressions used in the council documents.

And what does all this mean, if not the re-consecration of the world, by infusing into it once again that powerful breath of faith in God and in Christ, which alone can lead it to true happiness and to salvation? The late Cardinal Cardijn expressed this many times, in most moving terms. We ourselves said it recently: "The laity must assume as their own proper duty the renewal of the temporal order. It is up to them. . . to penetrate with the Christian spirit the minds and customs of men, the laws and the structure of their community of life" (Populorum progressio, 81).

We now strongly assert it to you again: Give the world of today the energies which will enable it to advance on the paths of progress and freedom, and to solve its great problems: hunger, international justice, peace.

In conclusion, beloved sons and daughters, a few words concerning the spirituality which must characterize your activity. You are not hermits who have left the world, the better to dedicate yourselves to God. It is in the world, it is in action, that you must sanctify yourselves. The spirituality which must inspire you will therefore have its own characteristics, and these the council did not omit to illustrate in a lengthy paragraph of the decree on the Apostolate of the Laity (No. 4). Let it suffice to say it to you in one word: Only your own deep personal union with Christ can ensure the fruitfulness of your apostolate, whatever it may be. You will encounter Christ in sacred Scripture, and in active participation in the liturgy of the Word and the liturgy of the Eucharist. You will meet Him in silent and personal prayer, for which there is no substitute to ensure the contact of the soul with the living God, the fount of every grace.

The compromise of the apostolate in the midst of the world does not destroy these fundamental prerequisites of all spirituality, indeed it supposes them and even demands them. Who was ever more "compromised" with the world than the great St. Teresa, whose feast this year occurs today, the 15th of October? Who better than she found strength and fruitful results for her activity in prayer, in union with God at every instant? One day we propose to give her due recognition, as to St. Catherine of Siena, with the title of Doctor of the Church.

Finally, we add this: May the grace of this congress, the grace of this meeting with the Vicar of Christ, the grace of Rome, accompany you and sustain you! When asked to speak to your Second World Congress in 1957, under our predecessor Pius XII, we thought it well to say to you then: "Have confidence! Rome is going forward, and the Pope guides you!" Let us repeat these same words today, in the humble knowledge of our limitations, but with the self-same joyful certainty, strengthened still more by the splendid experiences which the Church has lived through during the last 10 years.

May our voice resound with all the fervor of St. Peter's faith, all the ardor of St. Paul's love! By their authority, we impart to you all, with all our heart, our apostolic blessing, and we extend it to your families, your nations, and to the Catholic laity of the entire world.

The Voice
Of
Ralph Renick



By RALPH RENICK

Vice President in Charge of News
Television Station WTVJ

An Expressway That Ran Into Politics

The story almost went unnoticed. A few lines of type in the newspaper and a cursory mention on news broadcasts gave the scant details: "The State Road Department has cancelled an eight-year-old agreement which called for Dade County to advance \$40 million dollars to speed construction of Dade's expressway system."

The cancellation formally removed from the books Dade's offer to advance the state money to finish the downtown Miami expressway. But the reason Dade voters had to authorize such an agreement is an amazing bit of state neglect for Florida's largest population area.

In the mid-50's, the federal government embarked on a vast program to criss-cross the nation with modern superhighways. This resulted in the Interstate highway system. The main southeast Florida artery was labelled I-95.

Motorists were nicked some extra pennies on each gallon of gas purchased in order to raise the billions needed to build the interstate road network.

So, you and I gave the road money to our local service station. The funds were passed on to Washington and then sent back to the 50 states to build the highways where they were needed.

On paper the plan looked great.

The only trouble was that in Florida, governors saw to it that the federal road millions allocated to this state were spent first in sections other than Dade, Broward and Palm Beach counties.

Leroy Collins made a stab at beginning I-95 and interstate funds did construct the 36th street causeway to Miami Beach.

But while I-4 was speeding cars from Tampa across to Daytona Beach and I-75 was being built from the Georgia border to central Florida, Palm Beach and Broward counties remained clogged with traffic with no interstate road relief provided.

The old State Road 9 right-of-way alignment was converted into I-95. Motorists were at last able to journey from Hollywood Boulevard to the Golden Glades interchange. In Miami, I-95 in the form of the north-south expressway, began to be opened a few blocks at a time as it snaked northward from 36th street to Golden Glades. Then came a change in state administrations.

Farris Bryant succeeded Leroy Collins.

Bryant bowed to the wishes of Ed Ball, the titan of the Florida DuPont interests. Ball had been pressuring the Collins road board to alter the design of the downtown Miami expressway exit which called for traffic to utilize DuPont-owned land from Southeast 2nd avenue to Biscayne Boulevard in the area just north of the DuPont Plaza Hotel.

While Collins resisted the intense pressure which the powerful Mr. Ball knows how to effectively exert on office holders, Mr. Bryant was much more acceding.

In fact, the Bryant Administration placed the entire Dade County expressway construction program in mothballs. Miami business leaders, anxious that the expressway be extended into the downtown area and fearing what Bryant might do, came up with a two-fold desperation effort.

First, they talked Collins to issue contracts for construction of the southernmost section of the expressway. This was done in the waning days of his term. That's the reason the expressway from U.S. 1 was finished only to S.W. 8th Street. When you get on this section you are forced to get off within a few minutes.

The reason it was built was to insure that Bryant could not drastically alter Miami's expressway master plan. Bryant would thus be forced to link the completed southern leg with a central downtown interchange.

The second effort of the business leaders was to get on the ballot a \$46 million dollar bond issue. A total of \$6 million was earmarked for local projects. Some \$40 million was to be advanced to the state to continue construction of the north-south expressway. With ready cash available, it was felt Bryant would have no excuse for not completing the downtown link.

The money was supposed to be repaid out of future interstate allotments to Florida. Dade's expressway needs were so pressing that voters authorized the bond issue and the money was available if Mr. Bryant was willing to give his State Road Board the green light. But, Mr. Bryant did nothing.

Finally in October 1967 the road board cancelled the agreement and wiped it off the books.

Road Department comptroller Richard Judy called the agreement a "disgrace."

He said it was indicative of the state's failure, until recently, to do its share for urban areas.

Only \$3 million of the \$40 million was actually spent, the money paying for half the cost of the downtown distributor portion of the expressway.

The reason the remainder wasn't spent was because Mr. Bryant had the Dupont Plaza road plan redesigned. This delayed all construction on the system.

Haydon Burns moved things off dead center and is responsible for all the downtown expressway construction now under way.

Claude Kirk has pledged more roads built on the basis of need — not politics.

We are getting our expressway and interstate construction at last. But that four years of Bryant "do-nothingness" was indeed a disgrace.

VOICE FEATURE



... God, Who Gives Joy To My Youth

Is There Brotherhood? Not In This 'Movement'

JOHN
COGLEY'S
VIEW

There is a movement abroad in the land concerned with relations between the Negro and white races. It is promoting the "separate but equal" doctrine that was legally, but not actually, upset by the Supreme Court's school decision in the 1950's.

The movement prides itself on its lack of sentimentality about brotherhood. It holds that persons belonging to the other family of man are, unfortunately, inferior by nature. Morally tainted from birth, they are further corrupted by the predatory cultural barbarism they inherited.

It is clear that they are simply beyond secular salvation: you can tell by the way they have behaved for centuries. Their history amounts to one outburst of violence after another.

The movement also holds that the others are innately incapable of rational conduct. Dialogue with them is beyond the realm of possibility.

The dire conclusion of the movement, then, is that in dealings with the other race, the use of force, in self-defense, is regrettably necessary. Using whatever means are necessary, a self-respecting society must see to it that the barbarians do not succeed in indulging their unconquerable self-serving instincts.

"These people," the leaders of the movement say, "can't understand anything but force. They have proved that again and again by their past performances."

"Reasoning with them never got us anywhere, and it is clear they have no respect for law. They have lived under the Constitution of the United States for almost two centuries but have never grasped the idea of what it means to put the common good ahead of their own interests."

"As the history of their relations with us show, their hold even on their own inferior, violence-ridden civilization is slight. When they are provoked, they forget all about individual rights and turn into mobs."

"Their over-all record for resolving problems by resort to violence has been beyond belief. We have long been advised to be patient with them, but it is



JOHN COGLEY

clear now that patience only pros them to further outrages.

"They have no respect for womanhood, as we have brutally learned. Nor have they shown any respect for our children or aged. Long ago it became clear to us that every time we gave them an inch they took a yard."

Segregation between the races, then, the leaders of the movement have concluded, is the only workable arrangement for the United States.

At the same time, they warn their followers against naivete. Total isolation is impossible in the complex society of the U.S. "So if you have to come into contact with them," the leaders urge, "be prepared for almost anything; carry a big stick; protect yourself, your wife, and children from their periodic outbursts of jungle behavior. Experience has shown that once they get their hands on something they don't give up easily."

"If, for example, you permit them to open up shops in your neighborhood, be prepared to be overcharged by them and to be sold inferior goods. Don't get friendly with them or they will eat you alive. Any kindness you show them is sure to be taken for weakness."

"If you let them buy property in your neighborhood, you can be sure they will let it go to rack and ruin. They will overcrowd it, neglect it, and do nothing about maintaining elemental standards of decency for it unless the law steps in; even then, when a policeman tries to find the responsible person, it may be almost impossible to find out who he is."

"They are also an ungrateful lot. Our people, for example, have taken care of their basic needs for years. We have done

everything in our power to keep their houses clean, their lawns green, and their property in good order.

"We have taken a deep interest in their children, so much so that even the worst of them, in maturity, acknowledge affectionately how much our women did for them as babies."

"For such kindness, we have received disdain and a smouldering hatred. They talk one way to our faces and another way behind our backs."

Such anti-social behavior and barbaric indifference to human dignity, the leaders of the movement say, have proved beyond question that racial integration will never work out. "We would be integrating with moral monsters," they say.

The advocates of integration among their own people, they hold, are impractical dreamers and visionaries, with no sense of social reality and racial pride.

The integration they preach may not only lead to such evils as interracial marriages but blur the differences between the cultures of the two groups — the one deeply committed to violence and shoddy, tin-plated values; the other part of a worldwide alliance to resist the enemies of freedom and human dignity and bring the blessings of liberty to men everywhere.

Even in their own group, they acknowledge, there are so-called liberals who refuse to take a clear-cut stand on the important issue of whether the world can exist half-slave and half-free. These people have gone so far as to suggest that instead of standing up for human rights, they should turn the other cheek. But it is so utterly evident that non-violence has not worked, the time has come for the knuckle-headed integrationists in their own midsts to face up to the racial reality of life.

Their message is simple: meet force with force; deal from strength.

This movement for segregation between the races is of course called Black Power.

The movement itself is new. But most of the ideas it propounds and its rhetoric are all too familiar.

Unusual Film Uses Ants To Tell Story With A Religious Theme

NEW YORK (CPF) — The likely successor to "Parable" — the controversial film that has been viewed and discussed by people of all faiths since it was first screened at the Protestant and Orthodox Center during the New York World's Fair — is a film that uses ants to tell the story of the Incarnation.

Titled "The Antkeeper," the 27-minute film is being syndicated to local television stations for their use in mid-November.

Written and directed by Rolf Forsberg, who wrote and co-directed "Parable," the new film tells the story of a gardener who decides to raise ants so that they might add to the beauty of his gardens.

Instead, the ants fight among one another, they succumb to the temptations of another's garden and otherwise cause the gardener grief. He then decides to send his own son to live among the ants, becoming one of them, teaching them what they are expected to do and how they should live—and then being killed by them.

"The Antkeeper" is being described as "a new adult film for television" by the film's producers, the Lutheran Church in America, which also distributes the highly successful TV series for children, "Davey and Goliath." "I think 'The Antkeeper' is a little more esoteric and cerebral than 'Parable,'" said Forsberg, whose earlier film has been used widely in Catholic retreats and at other Catholic-sponsored events.

HUMANIST IDEALS

In an age which is motivated by humanistic ideals rather than religious ideals, there is a consequential attempt to make a humanist of Christ — to deny the significance of the Incarnation," Forsberg said in explaining how "The Antkeeper" evolved. "So we took the fundamental aspects — the Creation, the Fall, the Incarnation and Redemption — and reduced them to a myth form that we thought would help clarify it."

Narrated by Fred Gwynne (the tall, lanky star



SCENE FROM The unusual allegory of the Incarnation, titled "The Antkeeper," which will be seen on television, shows the gardener (Victor Flores) and his son (Eleazar Velazquez.)

of TV's "Munsters" and "Car 54, Where are You?"), "The Antkeeper" is set in Mexico, where the gardener (Victor Flores, a full-blooded Aztec Indian) watches over his Eden-like garden from a mountaintop with "El Hijo" ("The Son," played by Eleazar Velazquez).

The gardener and the son raise a colony of winged ants, which they hope will improve the garden. Instead, the ants eat the plant bulbs, destroy each other and are induced to leave their garden for the garden of Bruja (played by India's leading actress, Madhur Jaffrey), who once worked as a maiden in the garden of El Hijo and his father.

"The garden is a case in point of how theology had to be wedded to drama and cinematographic need in the making of 'The Antkeeper,'" said Richard Sutcliffe, producer for the Lutheran Church in America. "The garden had to look very enticing, as appealing from a

distance as the gardener's garden. But as the camera moves in on it, the viewer becomes aware that it is illusory and somehow sick.

EVERYTHING DEAD

"To help make both the theological and dramatic point, everything in the garden and all the materials used to construct it are dead. Silver foil, wax paper, dead butterflies from an entomologist in Mexico City, dead grass, egg shells filled with ashes. Even the earth is dead — volcanic ash and lava."

Also, the character of Bruja has a two-sided face, because "sin is a schizophrenic split," explained Forsberg.

As a result of their revolt, the ants lose their wings (all of the ant photography was planned and shot by Robert Crandall, who did the insect camerawork for Walt Disney's classic, "The Living Desert").

El Hijo makes his way down the mountain side through cobwebs and

thorns, falls exhausted on a rock and is slowly transformed into an ant egg. Shortly, a female ant bears it away into the ant colony and the "incarnation" has been completed.

MOTIVATING

The son-ant (red to distinguish it from the other ants, which are black) works with the other ants, and, the narrator says, tries to teach them brotherly love, mercy, obedience.

"And they followed him," says the narrator of some of the ants, but other ants eventually turn on him and literally tear him apart. The red ant's followers bury him and later — although most of the ants continue living as they had before the red ant's arrival — some ants sprout wings again.

"That, however, is not the whole story," said producer Sutcliffe. "We've found that 'The Antkeeper' has a way of arousing its audiences to thought and to questions. Some are very moved by it; some have reacted violently against it. But this is as it should be. 'The Antkeeper' is intended to motivate people to think for themselves about their faith — or lack of it. It was not designed as a packaged pill suitable for swallowing by all men of all shadings of belief."

Credit Union Gets Award

NORTH MIAMI — Holy Family Catholic Federal Credit Union is one of 600 credit unions throughout the United States to receive a Thrift Honor award for 1966 from the Bureau of Federal Credit Unions.

"You earned it because you were among the most successful Federal credit unions of your size in encouraging thrift among your medium and small savers (e.g. those with accounts of \$1,000 or less)," J. Deane Gannon, director of the Bureau of Federal Credit Unions, wrote.

"One of the basic functions of a Federal credit union, of course, is to impress on its members the advantages of systematic thrift, and you performed this function well," he added.

'Heir Apparent' Sketches RFK

The Heir Apparent, Robert Kennedy and the Struggle for Power, by William V. Shannon, Macmillan, 309 p. \$5.95. With the presidential elec-

image of being a ruthless carthumper, as well as a former hatchet man for his brother.

Many politicians also remembered how he was con-

BOOKS

IDEAS IN PRINT

tions not too far off, many books on the various potential candidates are rapidly appearing on the scene.

William V. Shannon, a member of the editorial board of the New York Times, has written a well-balanced and objective book on Robert Kennedy and his political career since the tragic death of his older brother. He compares the Bonapartes, especially Napoleon, with the late John F. Kennedy. In his opinion, Robert Kennedy, a power behind the throne, played the same role as Lucien Bonaparte, Napoleon's brother, in helping him seize power in France in 1799.

With the assassination of John F. Kennedy, Robert Kennedy has become the head of the Kennedy clan and the heir apparent to his brother's throne, the American presidency.

Mr. Shannon gives us an excellent insight into the political fights that developed during the New York senatorial and gubernatorial races, as well as the New York majority campaign. During his senatorial campaign, Robert Kennedy had

considered a terror of the bureaucracy in Washington, D.C., when he was a member of his President's cabinet. The author also provides excellent character sketches of such prominent political figures as Jacob Javits, Nelson Rockefeller, Kenneth Keating, John Lindsay, Franklin D. Roosevelt, Jr., Thomas Dewey, Frank O'Connor, and Robert Wagner.

With regard to domestic affairs, Robert Kennedy has taken a special interest in the Indians, retarded children, and the various other problems associated with the slums of our nation.

His biggest political blunder was probably his handling of the manuscript which William Manchester wrote concerning the assassination of John F. Kennedy. It was not only Robert Kennedy but many of his close associates who were concerned with the fear that the publication of the book, with its remarks about President Johnson and Texas, could possibly hurt Robert Kennedy's future political career.

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"WE SEEK Understand", a program featuring ministers and rabbis, explaining their beliefs, will feature DR. CONRAD R. WILLARD, Central Baptist Church, and a panel of students of Notre Dame Academy and Archbishop Curley High, during "The Church and the World Today" which will be televised at 11 a.m., Sunday, Oct. 29 on WTVJ-TV. Lutheranism was the topic on a recent program when the REV. ALBERT SCHMIDT (above) Grace Lutheran Church, discussed his faith with SISTER MICHAEL HELENE, O.P. and students of St. Patrick School, Miami Beach.

Two New Documentaries May Prove Controversial

By JAMES W. ARNOLD

Two of the most controversial of current movies are, oddly enough, documentaries. One is a genre with a distinguished but sober past that usually draws as many spectators as Uncle George putting up the storm windows. These films, "Warrendale" and "The Titicut Folies," will break no attendance records either, at least partly because authorities want to limit their circulation.

"Warrendale" is a visual narrative-description of a new technique in the treatment of emotionally disturbed children. Shot at the Warrendale facility near Toronto, Allen King's film was originally intended for Canadian TV, which backed off because of vulgarities used by some of the children. It has been shown commercially in three Canadian cities and at New York's Film Festival, but was just banned in Manitoba. Three weeks ago it won top prize among 79 entries in the annual Canadian Film Awards.

FILM BANNED

"Titicut" is a brutally frank, sometimes darkly amusing expose of conditions at the Massachusetts institution for the criminally insane (Bridgewater). The film has been banned in the Bay State, where it has predictably caused a political furor. But efforts to prevent its showing in New York and elsewhere have failed.

The censor problems of both movies are caused chiefly by revolutionary developments in cinema equipment. Documentarists, with portable and unobtrusive cameras and sound recorders, are now able to get very close to reality-as-it-is, unstaged and relatively unaffected by the film crew's presence. There are bound to be unpleasant aspects of reality that some people are not going to want displayed on the screen.

The fuss over four-letter words, in a documentary and certainly for theatrical showing, smacks of the absurdest prudery. People talk that way, as we all know, and if there is any value in exploring a certain kind of reality, we ought to be able to face up to it; taboo words are only impolite.

The real question is whether the lay public has any business peeking inside Warrendale; that depends on how much you think we ought to know about experi-

ments in the science of mental health.

For film-maker King it was enough to record on film what nobody would have believed it possible to record, and to produce a movie that slams over an audience like a runaway express train. Educationally, the film may be less successful. There is no narrative, we simply observe, learning what we can from what the "characters" say to each other.

Many viewers will be baffled by the Warrendale technique which, to put it briefly, is to allow counselors to live with the children as a kind of surrogate family and to give them the intense personal attention and affection denied them in their own homes (in one scene, an adolescent is fed from a bottle).

When a child flies into a rage, he is held, in a vise-like wrestler's grip, until the anger passes. Much of the film details these frantic wrestling matches, and the effect is emotionally exhausting for participants and spectators.

Basically, King is offering us a powerful chunk of reality for the sake of curiosity and the entertainment that come from emotional involvement. It is done with maximum sensitivity and compassion. "Warrendale" clearly ought to be available to those with a serious interest in child psychology. But for mass audiences? It does seem a bit like selling tickets to a madhouse.

ABUSES EXPOSED

"Titicut" is even more obviously open to the same charge, with suspicion added because it is distributed by Grove Press, noted for its labors in the vineyards of highbrow sensationalism. But there is plainly a social purpose in exposing abuses at a public institution.

Although the film deals only with Massachusetts, it may well spark investigations in other states. What goes on in many of our mental hospitals is a grim secret that nobody wants to know, but all, as citizens, ought to know.

The film, a first cinema venture by Cambridge lawyer Frederick Wiseman, is ferribly stark and shocking, since it gets right down to intimate person-to-person relationships where man is perhaps most inhuman to man: searching prisoners, shaving and bathing them with institutional indifference, giving them questionable legal advice and medical and psychiatric care. Some of the men are kept entirely naked in this seemingly hopeless place; the worst cases are taunted by guards for their own amusement; an old man who refuses food is force-fed through a tube by a smiling doctor with a cigarette dangling from his lips.

Again, two truths: the footage itself is a triumph of filmic enterprise; one is astounded at the pictures Wiseman was able to get. There is also no doubt that the morbid details will attract customers, and that the film-maker will profit from the misery of Bridgewater's pathetic inmates. Unlike the people in "Marat/Sade," they are immortal human persons, not objets d'art.



WORLDLY WOMAN, played by Nancy Wickwire, invades the quiet convent garden and brings to a climax the hidden tensions and conflicts among "The Sisters." In scene above, one Sister is reluctant to join the others in impromptu dance. The conflict in the drama is between the traditionalists and reformers seeking new life and vision for their order. The drama will be shown on The Catholic Hour Sunday Nov. 5 at 10:30 a.m. on Channel 7.

TV Viewers Declared Mised On 'C' Films

NEW YORK — (NC) — Television viewers are being misled in the new programming practice by networks of showing condemned and morally objectionable rated movies, a National Catholic Office for Motion Pictures official observed.

Father Patrick J. Sullivan, S.J., NCOMP executive secretary, pinpointed as an example the recent showing of "Never on Sunday" on the NBC-TV network.

In the advance announcements, Father Sullivan said, the viewers were led to believe they would see "something juicy"—the original and uncut version of the movie, which drew a condemned (Class C) rating from the NCOMP.

But when the film was shown on TV, Father Sullivan said, it had been edited and some cuts were made.

According to the current season TV ratings, "movies are better than ever"—on TV this season. The ratings disclose movies shown weekly on the three major networks are attracting among the largest of viewing audiences, and are preferred over the staple TV fare.

'NO POLICY'

The current issue of Variety, entertainment world weekly, reported executives of the three major networks have denied they have a firm policy against showing features which have NCOMP condemned or morally objectionable (Class B) ratings.

He pointed out that in the ordinary course, movies shown on TV are not the same as when exhibited to theater audiences. The time element and breaks for commercials, he said, necessitate cutting parts of the films.

After all, the entire atmosphere surrounding programs presented on TV all too often is used as a crutch. It's the operators of those little theaters in the home who should make the decision, what TV programs are to be seen — the parents," Holly said.

The most effective means of keeping objectionable programs off TV, Holly said, are letters from parents to the networks, advertisers, performers and others connected with such programs. The responsible parents, he added, are the best authorities concerning what type of shows should be seen by their children and what kind of programs they, as adults, should view.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION	
(Sunday)	9 A.M. THE CHURCH AND THE WORLD TODAY (FM REPEAT)—WFLA-TV (25.9 FM) Ft. Lauderdale. Re-broadcast of TV program.
9 A.M.	THE SACRED HEART PROGRAM—WFLA-TV Hollywood.
11 A.M.	THE HOUR OF THE CRUCIFIED—WZZZ-TV Ft. Lauderdale.
11 A.M.	THE SACRED HEART PROGRAM—WFLA-TV Hollywood.
9:05 A.M.	CATHOLIC NEWS—WFTS-TV (28.1 FM) Ft. Sanford.
9:30 A.M.	THE HOUR OF THE CRUCIFIED—WFLA-TV (25.9 FM) Ft. Lauderdale.
10:15 A.M.	THE HOUR OF ST. FRANCIS—WNOG-TV (Naples). Same as 8:45 p.m.
10:30 A.M.	THE HOUR OF ST. FRANCIS—WNOG-TV (Naples). Same as 8:45 p.m.
10:30 A.M.	THE HOUR OF THE CRUCIFIED—WFLA-TV (25.9 FM) Ft. Lauderdale.
6:15 P.M.	CATHOLIC NEWS—WGBS-TV (710 Kc.) Ft. 96.3 FM—Summary of International Catholic news and South Florida Catholic News From The Voice.
11 p.m.	MAN-TO-MAN—WGRF-TV (96.3 FM) Radio repeat of 4:30 p.m. program.
THE HOUR OF ST. FRANCIS—WKAJ-TV (1350 Kc.) Ft. Lauderdale.	
7 A.M.	THE HOUR OF THE CRUCIFIED—WZZZ-TV Ft. Lauderdale.
7:05 A.M.	NBC RADIO CATHOLIC HOUR—WIOD-TV (610 Kc.) Ft. 96.3 FM.
7:30 A.M.	THE SACRED HEART PROGRAM—WFLA-TV (25.9 FM) Ft. Lauderdale.
THE HOUR OF ST. FRANCIS—WKAJ-TV (1350 Kc.) Ft. Lauderdale.	
8 A.M.	THE SACRED HEART PROGRAM—WHEV-TV (1600 Kc.) Riviera Beach.
8:30 A.M.	THE SACRED HEART PROGRAM—WLCF-TV (1580 Kc.) Punta Gorda.
8:30 A.M.	UNDOMINGO FELIZ—Spanish WFLA-TV (25.9 FM) Ft. Lauderdale.
8:35 A.M.	CATHOLIC NEWS—WGBS-TV (710 Kc.) Ft. 96.3 FM.
8:45 A.M.	THE HOUR OF ST. FRANCIS—House For Sale.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week

FRIDAY, OCT. 27	TUESDAY, OCT. 31	FRIDAY, NOV. 3
9 a.m. (7) — Spy Hunt (Family)	9 a.m. (17) — The Strange Door (Adults, Adol.)	7:30 p.m. (10) — The Great Imposter (Adults, Adol.)
7:30 p.m. (10) — Man of the West (Morally Objectionable In Part For All)	6 p.m. (10) — Phantom of the Rue Morgue (Adults, Adol.)	9 p.m. (7) — Air Cadet (Adults, Adol.)
OBJECTION: The highly moral nature of this story is substantially marred by excessive brutality and unnecessary suggestiveness.	8 p.m. (4) — The Running Man (Adults)	9 p.m. (4-11) — McIntock (Family)
9 p.m. (4-11) — Rampage (No Classification)	9 p.m. (5-7) — Stranger on the Run (No Classification)	11:30 p.m. (11) — Singing Kid (Family)
11:15 p.m. (11) — Swing Your Lady (Adults, Adol.)	11:15 p.m. (11) — Hard To Handle (No Classification)	2:05 a.m. (10) — Allegheny Uprising (Family)
2:05 p.m. (10) — Story Of Louis Pasteur (Family)	WEDNESDAY, NOV. 1	SATURDAY, NOV. 4
SATURDAY, OCT. 28	9 a.m. (7) — Scandal at Scourie (Adults, Adol.)	2 p.m. (4) — Tarzan's Magic Fountain (Family)
1 p.m. (2) — The Robot of Regalia (No Classification)	6 p.m. (10) — So Long At The Fair (Adults, Adol.)	2:30 p.m. (7) — Batman (Adults, Adol.)
2 p.m. (4) — Fury of the Congo (Family)	9 p.m. (10-12) — The Bedford Incident (Adults, Adol.)	9 p.m. (5-7) — Marnie (Adults)
2:30 p.m. (7) — Our Vines Have Tender Grapes (Family)	11:15 p.m. (11) — Till We Meet Again (Adults, Adol.)	11 p.m. (20) — Land of the Pharaohs (Morally Objectionable In Part For All)
9 p.m. (2-5-7) — The Chalk Garden (Adults, Adol.)	THURSDAY, NOV. 2	OBJECTION: Suggestive costumes and dancing.
11 p.m. (10) — Marty (Adults, Adol.)	9 a.m. (7) — The Belle Of New York (Family)	11:15 p.m. (11) — The Sisters (Adults, Adol.)
11:15 p.m. (11) — That Certain Woman (Adults, Adol.)	6 p.m. (10) — Feast From 20,000 Fathoms (Family)	11:15 p.m. (12) — Cullows (No Classification)
11:15 p.m. (12) — Adventures of Robin Hood (Family)	7:30 p.m. (7) — Tea and Sympathy (Morally Objectionable In Part For All)	1 a.m. (4) — Horror of Dracula (Adults)
11:45 p.m. (2) — The Left Hand Of God (Adults, Adol.)	OBJECTION: Arouses undue sympathy for and condones immoral actions; suggestive sequences.	2:30 a.m. (10) — Blackrock (Family)
1 a.m. (4) — Thirteen Ghosts (Family)	9 a.m. (4) — Days of Wine and Roses (Adults, Adol.)	4 a.m. (12) — City Tough (Morally Objectionable In Part For All)
1:05 a.m. (10) — Murders in the Rue Morgue (No Classification)	11:30 a.m. (11) — Strange Affair (Adults, Adol.)	OBJECTION: Suggestive sequences, excessive brutality.
2:35 a.m. (10) — The Last Moment (Adults, Adol.)		

This Week's Film Ratings

The following films were reviewed this week by the National Catholic Film Newsletter.

- CLASS A, SECTION II (Morally unobjectionable for adults and adolescents)
- Battle Of Algiers
- Far From The Madding Crowd
- How I Won The War

Why Celebrate The Reformation?

By FATHER JOHN B. SHEERIN
 Celebrations are in progress all over the country in connection with the anniversary of the day (October 31, 1517) when Luther posted his theses on the door of the church at Wittenberg. But why celebrate this event when Catholicism and Protestantism, in effect, have "kissed and made up" after 450 years of mutual hostility? Why not forget the divorce?

The Lutheran Forum, in its October issue, admits that some Lutherans are having particular difficulty with this anniversary because of the change in the ecumenical weather. They found it easier to celebrate the Reformation in the days before Pope John because they could thank God for Luther's great work in delivering them from mediaeval darkness.

Today, however, the feeling is widespread among Lutherans that the Counter-Reformation is over and many feel that the traditional observance of the Reformation is obsolete. The editors of the Lutheran Forum, however, point out that it would be a grave mistake to overlook the necessity for the Reformation message in the continuing dialogue with the Roman Catholic Church.

AUTHORITY AN ISSUE

The editors cite the fact that the problem on authority is just as much a problem today as it was in Luther's time. Like Luther, all Christians must make sure that their ultimate authority in religion

is the Word of God, not human law. It is true of course that the Constitution on Divine Revelation makes clear that the Church's teaching power is not above the Word of God but serves it (Ch. II, no. 10) and that the Word is therefore the final authority for Catholics.

Catholics and Lutherans differ not on the ultimate authority of the Word but on the question of who will interpret the Scriptures. We maintain that the Church has the task of authentically interpreting the Scriptures and Lutherans scrutinize this claim carefully because of the danger that the meaning of Scripture might be altered by human minds.

The Lutheran Forum editors say: "Nothing will be gained by turning away from the Reformation's message . . . We will hasten the coming of a truly united Church only by addressing our brothers with the truth." This is particularly true in regard to that trend or tendency in Protestantism to protest against what is false in the Church. Paul Tillich spoke of the Protestant principle and Catholic substance.

The Catholic tendency has been to conserve Catholic substance, the "deposit of doctrine," whereas the Protestant tendency has been to reject and protest against corruptions that might creep into Christian teaching and practice. Luther protested against gross abuses that had crept into Catholic life in his time, abuses in belief and devotion. Catholic substance and the Protestant principle are of course

complementary features of true Christianity but unfortunately we have had very little protest, criticism and reform in the Catholic Church in recent centuries.

CONTINUAL REFORMATION

To be healthy, the Church must be kept under constant scrutiny and so we have the Protestant principle in the decree on Ecumenism: "Christ summons the Church, as she goes her pilgrim way, to that continual reformation of which she always has need, insofar as she is an institution of men on earth." (Ch. II, no. 6)

It is true then that, as the Lutheran Forum editorial has it, "The Reformation still speaks." If our Catholic-Lutheran dialogue is to be fruitful, we must strive together for Catholic substance and be motivated by the Protestant principle. The Church is in process of renewal and it cannot be renewed without honest self-examination and prophetic criticism.

Probably there are Protestants who would prefer to call this prophetic tendency "the evangelical principle" rather than "the Protestant principle." In his book recently published in Zurich, Karl Barth says he would like to eliminate the word "Protestant" from the Christian vocabulary. He describes himself as an "evangelical Catholic."

The words are unimportant as long as Catholics and Lutherans agree that the reformation principle must operate uninterruptedly in the Church to preserve our common Gospel heritage.

BELOW OLYMPUS By Interlandi



"I don't know—with me, like most women, it's either apathy or complete fanaticism."

ENTER: JOHN

By MSGR. MARVIN BORDELON

Msgr. Bordelon is serving as guest columnist of *The Yardstick* during the absence of Msgr. Higgins, who is in Rome. Second article in a series.

The Church's efforts at up-datedness are sporadic; they do not follow the course of a jet airliner in flight. The efforts are often more similar to the emerging frog in the well. Pope Benedict XV made a great leap forward in church-world issues. His years of service as pontiff bridged the first of the great wars of this century. He frequently expressed a less Church-dominated view of world affairs and international order than his predecessors.

It was his successor, Pope Pius XI, whose pontificate nestled between the two great wars, who reaffirmed the acceptance of the Christian gospel as the sole guarantee for peace in international affairs.

The man who was Pius XI's Secretary of State, succeeding him as Pope Pius XII, was forced to steer the Church through the catastrophic events of World War II.

These experiences prompted a more hopeful or perhaps more pragmatic view from Pius XII of the union of the nations of the world and the Church's involvement in the issue. Pontifical statements during his term of office acknowledged the presence of pluralism in the world and accepted views distinct from Catholic ideas. He was not only tolerant of multiple viewpoints but we begin to see an ac-

ceptance of them by the Vatican for the good they possess.

It was to Pope John XXIII the mission was entrusted to express the Church's loving feeling for them all. Holding office less than five years, only 58 months, Pope John deliberately, almost vehemently, set the Church on a collision course with the world. For John, however, this was not seen as an impending calamity, but rather as a continuing of the work of our Lord in human history.

In John's view, the meeting of the Church and the modern world was the most natural thing in the world the meeting was precisely what the Church was all about.

Approaching his pontificate, not as intellectual, nor theologian, nor judge, but as pastor, he saw the Church as one who ministers to the needs of an unreconciled world. To John, mankind was profoundly one; his faith in the Fatherhood of God told him this. But his mind was pummeled with evidence of gross disparities between men.

So he convened an Ecumenical Council. Many thought the affair would be an intramural match among churchmen, a kind of grand Roman housecleaning ritual.

However, in September 1962, just before the opening session, Pope John listed the principal problems of the world-in-crisis: world poverty, social injustice, under-developed nations, religious liberty, and the greatest gnawing problem of all—international peace. Half of the world's population star-

ing. Two-thirds of the people living in desperate poverty. The other third spending billions of dollars on armament. These were the central issues which prompted John to call the council. How make the institutional Church relevant to these real human affairs of the men of this time?

Despite Pope John's assiduous interest in these matters it is significant to note that the planning committees preparing the agenda for the treatment of these issues by the Council Fathers. But John played the waiting game.

At the close of the first session of the council, Cardinal Suenens of Belgium, addressing the Bishops, charged them to get serious about the life and death matters which are the daily concerns of people.

He said, "We must say something about the very life of the human person; we must speak of social justice; we must define a theology and practical duty of rich nations toward the impoverished Third World. The Church must speak about international peace and in a way that can help enlighten the world."

Meanwhile, John, through the wonder of modern technology, was sitting in his private apartment watching on closed-circuit television the stirring scene of the Cardinal speaking, and he said: "At least the Fathers are beginning to understand what the council is for."

But, in fact, it was only a beginning.

Disease-Other Side Of Coin In Vietnam

By J. J. GILBERT

WASHINGTON — (NC) — Some distressing pictures of conditions among civilians in South Vietnam have been painted here lately. Some of themorevivid are found in the report of a panel of doctors sent to study conditions under the sponsorship of the Agency for International Development (AID).

While it was found that the number of civilian war casualties and refugees was growing, the doctors told President Johnson that a full scale public health effort is needed more than special facilities to care for civilian war casualties.

The panel found that half the 18,000 beds available in Vietnam's civilian hospitals are occupied by persons suffering from infectious diseases that are preventable. They cited malaria, typhoid, typhus, cholera, polio and plague.

The doctors estimated that "about 30% of the population" has tuberculosis and that "tuberculosis is the prime killer in Vietnam today." They added that this disease could be eradicated through the immunization of infants.

Some steps already have been taken toward immunization, it was stated, but only one per cent of Vietnam's gross national product goes to public health programs, possibly the lowest of any country in the world, and moreover officials have trouble keeping track of those who have had treatment and those who have not.

This report lays stress on the need for a long range, general public health program. War casualties among civilians and the war's general effect upon civilians have received most of the worldwide attention heretofore. It has been said that civilian war casualties number upwards of 100,000 a year, and that more civilians have lost limbs than did American soldiers in World War II. The number of refugees increases by the thousands each month.

The doctors found that there are only about 150 Vietnam doctors engaged full time in the treatment of civilians, and that the number of public health workers declined from 16,000 to 12,000 last year, because they can earn better pay driving a cab.

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Get 'Turned On' In Religion

By FATHER DAVID G. RUSSELL

"Religion turns me off. Every time I go to church, I am bored. Who needs this religion bit, anyhow?"

came so that all might attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature

For the man of religion there "can not be Greek and Jew, circumcised and uncircumcised, Barbarian, Scythian, slave, freeman, "but

does not want measured justice, limited peace, and restrained love; he wants "the works."

Unfortunately, men do not measure up to their wants. We are a weak lot, locked in our own weakness. We will never make the grade unless there is a push; we will never get on our feet unless there is a hand to help us; we will never break out of our weakness unless our strength is supplied. In other words, we will never be anything more than fallen men without the Risen One; we will be forever less than men without the perfect man; Jesus Christ.

Christ comes to restore the unity of our race and the maturity of its kind. He comes to rescue us from the effect of sin, which is fractured unity and the pitiful weakness of mankind.

If men today have judged religion irrelevant because their eyes have gone no further than the Sunday service, they are guilty of rash judgement. Religion is as relevant as the unity and maturity of mankind.

Though their judgment is mistaken, it could be understandable. Is religion in the street, in the battlefield, and in the home, or are men of religion content to stand in the church on Sunday? Have men of God accepted the mission of Jesus: the work of reconciliation and the building of a new heaven and a new earth?



NOW-- Christianity

The words might come from a teenager, but they might speak the sentiments of many adults as well. They speak "the relevancy crises" of religion experienced by men of all ages.

The tragedy is that some that religion is not relevant simply because they do not find Sunday mornings stimulating. They fail to see that religion is bigger than liturgy. The real excitement of religion does not necessarily center just on the altar, but also on the street, in the home, wherever men are. "The Mass is ended, go in peace" may mark the end of a religious ceremony, but it also announces the beginning of a religious celebration in the sanctuary of the city of man.

What good is religion? The same question might be phrased by a teenager in another way: "What's with Christ, anyhow?"

St. Paul answered that question in a letter to the people of Ephesus: "Christ

of the fullness of Christ"

The first part of Paul's statement points out that Christ came to establish unity. Anyone who does not think that the world does not need unity has not been reading his daily paper. How about the bombs falling from American planes? The riots in our streets? The fights and contentions in our homes? How about the divisions in our hearts?

Show me unity, the reconciliation of man with himself and with his fellow man, and I will show you the work of Jesus Christ. It is true: men who have no need of unity, who have no need of healing divisions, have no need of religion. It is safe to say no such man exists.

only unity of all in all in Christ."

Is there a pressing need for religion? The need is no more pressing than the division of man is oppressive.

Paul's statement to the people of Ephesus points out a second purpose of religion: to establish "mature manhood, to the measure of the stature of the fullness of Christ."

Anyone who wants to grow up himself, and wants humanity to outgrow its infancy, wants religion, whether they know it or not.

Within each man there is a taste for the infinite. Each man does not want a little truth, but all truth; he wants so much truth that it hurts. He does not want a pinch of goodness, but he wants it to rain over the earth. He

Prayer Of The Faithful 24th Sunday After Pentecost

October 29, 1967

CELEBRANT: Let us pray to God the Father Almighty that the human family will find leaders both spiritual and lay to serve with patience, faithfulness and charity.

LECTOR (1): For our Holy Father Pope Paul, that he may enjoy good health and the affection of all his people, we pray the Lord.

PEOPLE: Lord, have mercy.

LECTOR (2): For our Bishop Coleman F. Carroll, that he may enjoy the support of all his people in the service of the Lord, we pray the Lord.

PEOPLE: Lord, have mercy.

LECTOR (3): For our Pastor and all priests and religious that they might imitate the patient and consistent example of Christ's service, we pray the Lord.

PEOPLE: Lord, have mercy.

LECTOR (4): For all those who marched in the recent peace marches, that they might understand the full dimensions of world problems, we pray the Lord.

PEOPLE: Lord, have mercy.

LECTOR (5): For the Young and old members of our community, that they might share in each other's works and thus come to have a greater trust in each other, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (6): For the CYO Delegates, soon to meet in the National Conference at Miami, that they may be inspired to serve in their families and communities, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: O God, grant that we who share in the table of your Son, servant King, may be patient with the efforts of our countrymen who wish to serve the poor, so that we might see the majesty of service and the grandeur of life, through Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Spirit, God for ever and ever.

PEOPLE: Amen.

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What Happened At Laity Congress?

(Continued from Page 3)

the development of countries. No contrary resolutions were put forth. Actually only one reached the floor, the second one, that is, the present resolution which is part of the long section on development.

Q. — Would you say this resolution follows closely the attitude of Vatican II on this subject?

A. — Essentially, I think so. It strikes the personal responsibility theme of Vatican II, but it goes on beyond, as I would read it, in that it leaves to the conscience of individuals the freedom to use whatever they choose to regulate the size of their families. The hook on it is, of course, that you can say yes, but with a conscience formed by the teaching magisterium of the Church.

Q. — Would you say that both those who are for and against contraception can see in this statement support of their stand?

A. — Well, I suppose one can read into it what one wants, but the thrust of the thing is clear. The issue basically was the pill, contraceptive devices. The vote was 63 for, 21 against, with 10 abstentions, which is a little more than the 2/3 majority which is required.

Q. — Some, we hear, may have resented the stress in the Holy Father's talk to the Congress on the authority of the hierarchy. Any comment?

A. — I don't think there was any large scale resentment. No one has intimated that what the Pope said was wrong, but the question some asked, was it necessary to emphasize it at this particular meeting?

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October 23-27 Priests' Retreat
October 28 Day of Recollection
(Police & Firemen's Guild)
October 29 Family Pilgrimage
November 3-5 Laymen
November 10-12 Laymen
November 13-17 Priests' Retreats
November 17-19 Laymen

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Q. — Some seem to make a major case out of the question of the laity's nominating and electing bishops. Was this a common sentiment?

A. — I wouldn't think so. In making the rounds here, I didn't find it a live subject. Let me put it this way — very few people were talking about this.

Q. — What is the next great goal now in the lay apostolate?

A. — It seems to me two things are needed most. One in structure, the other in program. In structure, I think we have to develop in all countries a representative, democratic structure for the laity from the parish level up through the national and into the international levels. Parish councils, diocesan councils that are representative of men, women, youth and all sectors of life, freely elected all up the line.

Q. — What about the program of the immediate future?

A. — We haven't yet solved the question of how to get the layman active in his Christian responsibilities in the secular order. We talk about this great new thrust of the layman in the temporal order which is exclusively his, or nearly so, but how really does he function and how do you train him, form him so that he carries out his apostolate in the professional, business world, in his social, recreational, cultural interests. It is an extremely difficult problem.

Q. — Are you optimistic about it for the comparatively near future?

A. — I am really. I think we have to be careful to save structures, while we are attempting this. The task of finding the solutions to these problems, especially in terms of formation and training, is going to have to rest with the structures we now have.

Q. — Can you be a little more specific on that?

A. — Yes. There is a strong tendency now to be anti-institutional, not only in the religious, but secular order. Catholic organizations are under fire, some of them quite properly so, and in a sense many people would like to destroy the structures, and let the tasks of the temporal order functions as his apostolate. But if you attack the structures or weaken them, you are not going to be able to find and form and train those Christian lay men and women for their tasks. So I see the tasks of the structures to do just this — to find, point the direction, train and motivate these people to enter into the secular life of our times.

Q. — But still in your work aren't you going outside the structures to get lay leaders?

A. — Constantly.

Q. — And you wouldn't advocate, would you, that everyone belong to some existing organization?

A. — Not at all. As a matter of fact I think we have a whole new concept of organization. The average Catholic man or woman today does not merely want to belong to another organization — they want to do a job that's measurable as effective support of the measure of Christ in the Church.

Bride-To-Be 'Haunted' By Past

I am about to be married. A few years ago I was foolish in my choice of dates. As the result I led an indiscreet life. Shall I tell my future husband, hoping he will understand? I believe we must see a priest and he asks about our moral state. What shall I tell him? Since this will be a joint meeting with my husband present, I am worried.

By JOHN J. KANE, Ph.D.

First, permit me to allay any fears you have about this joint meeting of your husband and yourself with a priest. Any questions about what you call your moral state will probably refer to whether either one of you has been married before, whether or not you were baptized in the Church and matters of this type.

Under no circumstances would the priest have the right to ask you in this type of meeting about your past moral life. Such matters would be confined to the confessional and if he were to ask such a question, you would be justified in refusing to answer. One is not compelled to reveal one's sins in the presence of another except in the Sacrament of Penance.

The kinds of questions the priest will ask you at this meeting are essential ones. While the procedure varies from diocese to diocese, it is important to be certain that neither one of you has been previously married, married and divorced, that both of you are either baptized Catholics or that permission is sought for a mixed religious marriage etc. In other words the priest must determine that there is no impediment to your marriage.

Again, depending upon your diocese, the priest may be able to discuss various aspects of married life with you. Still better, I hope that you have attended a Pre-Cana conference or a series of instructions on marriage such as they offer in many diocese today. Through these you can gain necessary knowledge and insights into the married state and hopefully this should result in a happier, and more stable marriage. I would also suggest, in the event that your diocese does not provide such instruction, that you seek out some Catholic books on marriage. There are many of these and any Catholic bookstore will be able to recommend some to you.

Not Uncommon Question

The question you pose as to whether or not you should tell your husband about past indiscretions is by no means an uncommon one. The general answer to this question is negative. Neither should your husband confess any indiscretions to you in the event he has been guilty of them. You begin marriage with a clean slate. You will take mutual vows and with God's help observe them. The past is over. Forget it, if you can.

Some persons suffer from a type of compulsive guilt complex by which they consider it necessary or desirable to tell their future spouses about past indiscretions. It may or may not resolve the guilt complex but almost invariably it is likely to lead to difficulties.

In the best of marriages a certain amount of quarreling is inevitable. At times at the height of such quarrels this confession which you seem to wish to make, may be thrown back at you in an uncharitable and bitter fashion. Depending upon the kind of man you marry, it may also arouse suspicions about your future behavior even of the most innocent type. Some men may believe that since you were indiscreet in the past, you may be indiscreet in the future. There is no point in planting seeds of later suspicion in your husband's mind.

There is one exception to this and it is a rather difficult matter to discuss. Yet I feel I must mention it. If your past indiscretions have been of such a nature that your husband is likely to learn of them from another source, then it is far better that you tell him. But since you are apparently now engaged and on the verge of marriage, it is a little late to do so.

If such confession had to be made because of the circumstances I cite, it would have been far better to make it before you accepted his proposal. I realize that what I have said may be very disquieting to you and that since you are now engaged it is impossible to follow the advice. You will have to evaluate the situation for yourself as objectively as you can. Generally speaking, these past indiscretions will not come to light unless they have been of a really scandalous nature and known by many persons. So again, I would recommend that you forget all about them.

Convince Him

If, however, sometime in the future this knowledge should reach your husband, then you will have to try to make him understand that whatever did happen, occurred largely because of your youth and inexperience. Only then would it be necessary for you to convince him that you are truly sorry for these indiscretions, and that you have resolved that such things will never occur in the future. But I would not worry about this at all but instead employ all your energies to become a good wife and perhaps later a good mother.

If you continue to worry about this matter it is indicative that you are suffering from a type of nervous anxiety. Anxiety is different from fear. Nervous anxiety is concerned about things that happened in the past and which cannot be undone or anxiety about something in the future which is not even likely to happen. In fact, if such anxieties do exist in your life and if they become quite strong, then resort to some type of professional help would be indicated. The best possible solution is to forget about these things as thoroughly and completely as possible. Do not permit your mind to dwell on them. And don't even toy with the idea of telling your husband about your past life except under the circumstances already indicated.



Secret Paper Outlines Czech Drive On Church

BONN, Germany — (NC) — In a secret directive urging a new drive against the practice of religion in Czechoslovakia, Czechoslovak Communist party officials outlined not only the government's response to Vatican attempts at stabilizing Church-state relations but also painted a picture of their unsuccessful efforts at winning people away from the Church.

Supplied by what was described as "a member of a highly respected and powerful organization," the directive accused the Vatican of trying to force an agreement on the country. At the same time, it complained that the Church was enjoying wide success in strengthening its own position in Czechoslovakia.

"According to the information in our possession," the document explained, "some priests, but above all the laity, take for the target of their agitation the families of communists, func-

tionaries of local committees, directors of the economy, men of culture, doctors, etc., to capture them for the religious life and by their means to influence other groups of citizens.

"The fact is that during the last year we note, in the state as a whole, an increase in the number of Church baptisms, marriages, funerals, and children directed to religious instruction. There is also manifest an increase in the participants in religious functions and pilgrimages."

To offset this tendency, the directive's authors urge that "it is indispensable to intensify the ideological and pedagogical work to overcome this negative tendency... It is necessary to augment the level of state control, watch over the absolute observance of laws and norms which regulate the relations between the state and the churches, and in harmony with these to refuse to admit any new forms of religious life."

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'Giving' Said Key To Good Marriage

NORTH MIAMI - Unselfish giving was cited by married couples as the key to successful marriage during an unusual program which attracted more than 200 wives and husbands to Holy Family parish last Friday.

"How To Succeed In Marriage By Really Trying" was the theme of the evening session which include Scripture readings, prayers, hymns, discussion and renewal of nuptial vows.

RESPONSIBILITIES
Responsibilities of both husbands and wives were the topics of Mr. and Mrs. J. F. Keighly, the parents of three children and grandparents of one.

A woman's responsibility in marriage was defined by Mrs. Keighly, a second grade teacher at Holy Family School, as a "selfish one that must be filled in an unselfish manner. Your responsibility and mine is to protect our investment," she said, recalling the title of a popular song of the 1930's, "A Good Man, These Days, Is Hard To Find."

"A woman can make a career out of home-making, can feel she needs more to fulfill her personality, can have a career outside of her home, but none of these separately or together can fulfill her as a person unless she can love fully. A woman's life is to serve, to sacrifice, to lose herself in another. If she is able to be a greatly loving woman, the man she has married will be a good man, and she will love him more in 10, 20, 30 or 50 years than she did in that wonderful courtship, honeymoon or first year." Mrs. Keighly said.

She told married couples that a marriage license is a license to practice marriage. "It takes years to make a marriage and we must learn and grow every day of every year. Learn what it takes to be a good wife, a good homemaker, a good mother, then

Voice Columnist To Talk At Dinner

Ralph Renick, WTVJ newscaster and columnist for The Voice, will be the guest speaker during a dinner which the Catholic Alumni Club of Miami will host at 8 p.m., Saturday, Nov. 4 at the South Pacific Restaurant, Hallandale.

Dancing and entertainment will follow the dinner and reservations may be made by calling 444-6844 or 754-0868 before Sunday, Oct. 29.

practice it," she advised, adding that this does not mean that a "woman becomes a doormat for everyone else's wishes," but that a large part of her responsibility is to love enough to do even the hard things that make her hated occasionally, if she is honestly convinced, after prayer, counseling and meditation, of the unselfishness of her actions."

CONFORMITY
A man's marriage affects not only his wife but also the parish, the neighborhood, and the community, "Joseph Keighly told guests, emphasizing that marriage can give good or bad example. "In our troubled times a good marriage can be a light to all those who have or have not a concept of a husband's and father's role."

Now a candidate for a Master's Degree in Education who is studying on a fellowship at the University of Miami, Keighly explained, "We work and then share the fruits of this effort with the woman we love. The pressure of community observation from friends, etc. makes conformity easier, we want to be like others."

Nothing that when a marriage is new there are few things in which there is not agreement, he commented, "When a man reveals other sides of his character to his wife he finds that she will not betray him. He can drink too much, gamble, etc., let her know that he cheated in business or at work, but it is in the opposite of all these things that a man cherishes his wife spiritually, by giving the best of good example. If he brings temperance, justice, respect into the house his wife will make it a place of contentment. Love and the love of God will always be there. Surely the Lord loves a cheerful giver," he declared.

"Faults of Husbands and Wives" were discussed by Mr. and Mrs. Robert Deavy who presented a dialogue sub-titled "How Do I Love You? Let Us Count The Ways."

Students To Hold Sunday Folk Fest

BOCA RATON—A "Folk Fest" sponsored by students at Marymount College will begin at 7:30 p.m., Sunday, Oct. 29 in Founders Hall on the junior college campus.

Any college student who wishes to participate should contact Miss Mary Goett in the auditorium no later than 7 p.m. All area college students are invited to attend.



WICS DAY award is presented to MRS. LOU UNIS, left, DCCW president, by MRS. STEPHEN CLARK, as MRS. RAYMOND NIHILL, WICS national staff representative who served as chairman of the day, looks on.

New Officers Head Women's Societies

VERO BEACH — Mrs. Edward Trent is the new president of St. Helen Council of Catholic Women.

Assisting her during the coming year will be Mrs. Ralph Lorenz, vice president; Mrs. Joseph Kordell, recording secretary; Mrs. W. G. Cantebery, corresponding secretary; Mrs. David LaPorte, treasurer; and Mrs. Bernard Engle, parliamentarian.

Father Hugh Flynn, pastor, is the Council moderator.

Mrs. John Larkin will be installed as grand regent of Court Patricia, Catholic Daughters of America, during dinner on Thursday, Nov. 2, at the Robin Hood Restaurant.

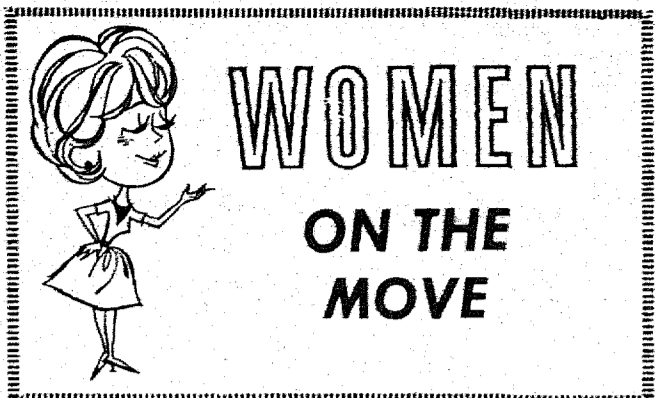
Other officers who will be installed by Mrs. Mary Fisher, state deputy, are Mrs. Mary Whitman, vice grand regent; Mrs. Dorothy Chaput, prophetess; Mrs. Emma Koenig, financial secretary; Mrs. Mary Phipps, historian; Mrs. Rose McGlothlin, treasurer; Miss Jeannette DeNisco, monitor; Miss Margaret Walsh, sentinel; Mrs. Mildred Wilson, lecturer; and Mrs. Olive Dyer, Mrs. Olda DeNisco, Mrs. Eileen Rascicot, Mrs. Freida Marinslaw, Mrs. Beatrice Gaudier and Mrs. Carmen Steverding, trustees.

Investiture Of Freshmen

Dr. Justin Steurer, professor of theology and psychology at Marymount Junior College, Boca Raton, will be the principal speaker during Freshmen investiture at Barry College at 2:30 p.m., Sunday, Oct. 29 in the college auditorium.

Conferences will begin at 9:30 a.m. on Saturday morning at the retreat. Similar retreats are planned later in the season at the Cenacle Retreat House, Lantana and at Our Lady of Florida Monastery, North Palm Beach.

Reservations for the conferences may be made by calling the Dominican Retreat House at 238-2711.



WOMEN ON THE MOVE

'Doer' Title To Woman

CORAL GABLES — A member of the Little Flower Junior Women's Club has been named a "Woman Doer" by the National Democratic Committee in recognition of contributions to the community.



MRS. BRODEUR

Mrs. George B. Brodeur, mother of five children ranging in age from 18 months to 10 years, was the recipient of a citation presented to her by Miami City Commissioner, Mrs. M. Athalie Range, on behalf of the Democratic Women of Dade County.

In addition she was honored by the Coral Gables Democratic Women's Club for "outstanding service, leadership ability and achievements."

A member of St. Theresa Home and School Assn., who serves as Neighborhood Chairman for United Fund, Mrs. Brodeur took the initiative in pointing out the advantages of locating the proposed Coral Gables Public Library on the North campus of the University of Miami. She was subsequently named a member of the Coral Gables Library Advisory Board which is responsible for assisting in the planning of the soon to be constructed library.

Bazaar Set By Auxillary

"Do your Christmas shopping early and assist Villa Maria Nursing and Rehabilitation Center" is the November slogan of the Villa's auxiliary, which is sponsoring a "Flea Market" and bazaar, Nov. 10 and 11 at the North Miami Armory, 13250 NE Eighth Ave.

Dinner will be served from 6 to 8 p.m. both Friday and Saturday evenings.

Mrs. Katherine Koppel is general chairman of arrangements, assisted by Mrs. Albert Will and Mrs. Richard Infante, co-chairman.

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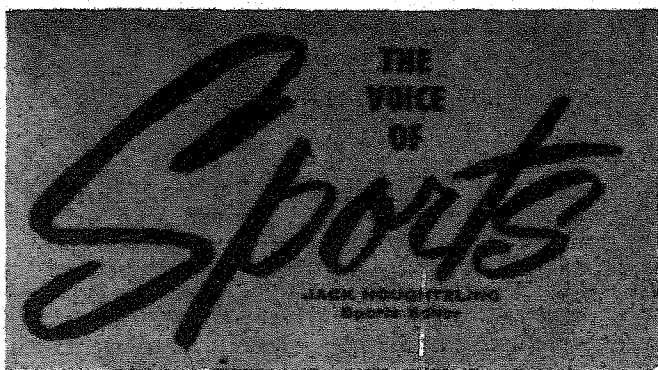
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Coaches Moving Big Boys To Backfield

You can't say that the diocese high school football coaches are not making good use of their big men. The big tackles and guards are getting a chance at being backfield stars.

Coach Sam Budnyk of West Palm Beach's Cardinal Newman started it all by moving 6-4, 240-pound tackle Tom Moser to fullback at the beginning of the season.

At Hollywood Chaminade, Coach Vince Zappone shifts two of his ace linemen, Norm Tarquino and Dave Otto, into the backfield to provide better blocking for quarterback Mike Gale when it's an obvious passing situation.

And, Coach Bob Piero, of Archbishop Curley joined the move three weeks ago when he took defensive tackle Cyril Baptiste, the Knights' 6-7, 220-pound basketball star, from out of the line and put him at fullback.

Baptiste's big frame has been able to do a lot of blocking and his size doesn't hurt, either, when it comes time to run with the ball.

But, Cyril's days as a backfield star may be numbered. "He's been doing a pretty good job at fullback," says Piero, "despite playing it for such a short time."

"However, I think I will be moving him to right end, now, to get us more blocking. But, he'll still be our back-up fullback."

At end, Baptiste should be a mighty inviting target for quarterback Pete Ciampi's passes. How many secondaries have defensive halfbacks who can out-reach the 6-7 Baptiste, unless they start recruiting from their basketball teams?

Part of Piero's strategy in shirting the versatile Baptiste about is to find a combination of players who can win. The Knights are now 0-5-1 for the season. They'll get a good shot at their first victory tonight when they meet also winless Key West High at Hialeah Stadium.

For both Chaminade and Cardinal Newman, the move has paid off. Chaminade is 4-0 for the year while Newman is 5-1. The two schools are 1-2 in the Class A District 8 football standings and undefeated in South Atlantic Conference play.

At Christopher Columbus High, the Explorers could be on the verge of capturing their first major Dade County championship and even the state title.

It's in cross country and it's the result of a big week that the Explorers completed last Saturday. Coached by Brother Daniels, the Explorers' cross country team won the St. Andrew's Invitational meet, including state favorite Fort Lauderdale High among its victims; and then on Saturday, they went out and won the big LaSalle Invitational, with another power, South Broward High, among the losers.

The Explorers' five-man cross country team in the LaSalle meet were Ken Fonte (fourth with 10:38 for the two miles); Santiago Rosell (fifth with 10:39); James McCaughan (sixth with 10:40); Mike Sweeney (ninth with 10:49); and Joe Artiles (16th with 11:22).

And what makes it even nicer for Columbus, Brother Daniels feels that Sweeney, the all-diocese two-miler last spring as a sophomore, is just beginning to reach his peak.

"By the time of the state meet (Nov. 18 at Fort Lauderdale), he should be one of the best in the state," says Brother Daniels.

And, our predictions for the week:

U. Miami 21, Auburn 14—A tough game for Hurricanes but they are rolling now.

Miami High 28, Columbus 0—Stingarees are at top of the state's list and have too much of everything for Columbus.

Curley 13, Key West 7—Knights win first of season, with big help from the defense.

Gibbons 20, Miami Military 0—Redskins get another Class A school.

Pace 12, Ransom 6—Spartans will have a slim edge here.

Chaminade 20, St. Thomas 6—Chaminade's power game and rugged defense too much for punchless Raiders.

Lake Worth 14, Newman 7—Crusaders give away too much in depth to win this one.

Alva 6, Verot 0—Alva isn't much this year but still gets a narrow nod over Vikings.

Last week's results: 9 right, 1 wrong for .900; Season's totals: 45 right, 14 wrong, 3 ties for .762.

Boys Out-Talk The Fair Sex

Who said girls can out talk boys?

The boys of Christopher Columbus High School copped the first place trophy last Saturday at the first tournament of the Catholic Forensic League of South Florida, which was hosted at Notre Dame Academy, Miami.

However, the Notre Dame girls came into second place, followed by St. Patrick's High School, third place; Lourdes Academy, fourth place; and St. John Vianney Seminary, fifth place.

Individual trophies for declamation were presented to Raymond Dunn, first place; Dennis Foster, second place; Tom Mark, third place, and Laurie Stout, fourth place.

In boys extempore speaking, Bill Jenkins won first place honors, followed by Bob Buckham and Tod Wedewer.

Mary Jo Dewoody received first place honors in the girls extempore speaking, followed by Johanna Gidel and Maureen Whelehan.

Underdog Stages A Comeback

By Jack Houghteling

This hasn't been much of a season for joy for LaSalle High's football squad. After opening with a victory, the Royals have taken it on the chin in four straight games, including a horrible 56-14 licking from undefeated Merritt Island.

But, Coach Gil Verderber's crew did manage to find some fun last week, whipping Miami Military Academy, 48-7, in a manner that would have made the Green Bay Packers proud.

In gaining 195 yards rushing and 191 in passing, the Royals romped to a 28-0 halftime lead and were 40-0 before the winless Eagles were able to score.

Getting the most pleasure were Pat Wilkie and Carlos Lopez, with three and two touchdowns respectively.

The 155-pound Wilkie scored on runs of 3 and 1 yard plus a 29-yard scoring caper on a pass from quarterback Bob McSwiggan. Lopez, also 155, tallied on runs of 13 and 14 yards in totalling 101 yards in 10 carries.

OTHER SCORERS

Also getting into the scoring act were Gerry Girado, with a 23-yard pass from Bob Chisholm, and then Chisholm closed out the scoring with a 16-yard run.

In addition to LaSalle, John Carroll High of Ft. Pierce, Chaminade of Hollywood, Cardinal Newman of West Palm Beach and Cardinal Gibbons of Fort Lauderdale found last week a pleasant one.

Carroll and Chaminade continued undefeated with Carroll romping over Moore Haven, 58-0, while Chaminade trimmed Pahokee 33-6. Carroll is now 6-0 while Chaminade is 4-0 for the season.

The incomparable Iverson Williams tallied four more touchdowns for Carroll, on runs of 25, 9, 6, and 68 yards in gaining 254 yards. He now has 29 touchdowns for the season and has averaged 8.7 yards per carry.

This time, Ivy got a lot of help from his backfield mate Bobby Sinnott, a junior who could be Williams' replacement as the big runner for



IVERSON WILLIAMS

the Rams after Williams graduates next spring.

The 5-11, 175-pound Sinnott tallied on runs of 56, 11 and 67 yards in just seven carries. His average for the year is a hefty 9.5 yards per carry.

Chaminade mixed its power running with 123 yards in passing to turn-back Pahokee, with Alan Cook scoring twice and missing on a third TD when he fumbled on the way to the goal line and teammate Dave Otto recovered in the end zone for another Chaminade score.

Cook's scoring came on runs of 1 and 10 yards while Mike Barno added another on a 2-yard run and the final score came on a four-yard pass from Mike Gale to Pete Russert.

Chaminade leads the Class A Region 8 standings but faces a tough pair of final foes in undefeated Class AA powerhouse Delary Seacrest and its closest Class A foe, Cardinal Newman.

Newman made its mark 5-1 for the year with a 34-10 rout of St. Thomas Aquinas. With 240-pound fullback Tom Moser getting 88 yards and Toby Rask 76, Newman rolled up 280 yards in rushing.

Moser got the first touchdown on a two-yard blast. Rask got a TD with a 24-yard jaunt and quarterback Steve Maresco added a pair with runs of one and 10 yards, plus tossing a 12-yard TD pass to 6-4 end Dave Beutenmuller.

A 32-yard field goal by Jim Ward was the only bright spot for Aquinas in the early-going as Newman ran up a 34-3 lead by the end of the third quarter.

Williams Backs Rams To Six Straight Wins

Iverson Williams and John Carroll High School have come of age.

John Carroll, in Ft. Pierce, was formerly known as St. Anastasia and Central Catholic. And their football teams were also bounced around. Until 1961 the school didn't have a winning season. In 13 years of football, the Rams have had only three winning teams — and two of those years Ivy

year he was a second team Class B All-State choice although playing for a Class C school. He was selected to the All-Indian River and the All-Area first team.

His teammates think that Ivy is the best thing that ever happened to the Carroll football team. And college scouts are also aware of his talents. Presently it looks as if Xavier University has the inside track.

SPORTS PROFILE

By Chris Smith



Williams was there. In 1965 Carroll was 8-1-1 and last year 9-1. An 1967 prom ised even more.

BREAKING RECORDS

Williams returned for his senior year as one of the most heralded backs in Florida. And has led the Rams to six straight one-sided victories. In the process he's breaking all existing records for touchdowns scored.

"He's the best back I've ever seen or coached," said Rudy Brethrick, who's been coaching 19 years in Arkansas and Florida.

The 5-11, 170-pound halfback lives and breathes for football, says Larry Bush, Sports Editor of the Ft. Pierce News-Tribune.

Williams in six games has rushed for over 1,000 yards and scored 25 touchdowns. But the amazing thing is that Ivy is as good on defense as on offense.

"He can do it all," said Brethrick. "And there isn't a nicer kid around. He's the first one to acknowledge the importance of his teammates."

Honors will come in bushels this year — but it won't be anything new. Last

It all started back in 1965, when Ivy was just a sophomore. He played as an eighth and ninth grader — scoring four touchdowns. Then as a sophomore he gained 1,400 yards and scored 18 touchdowns. As a junior he scored 25 touchdowns and gained 1,705 yards.

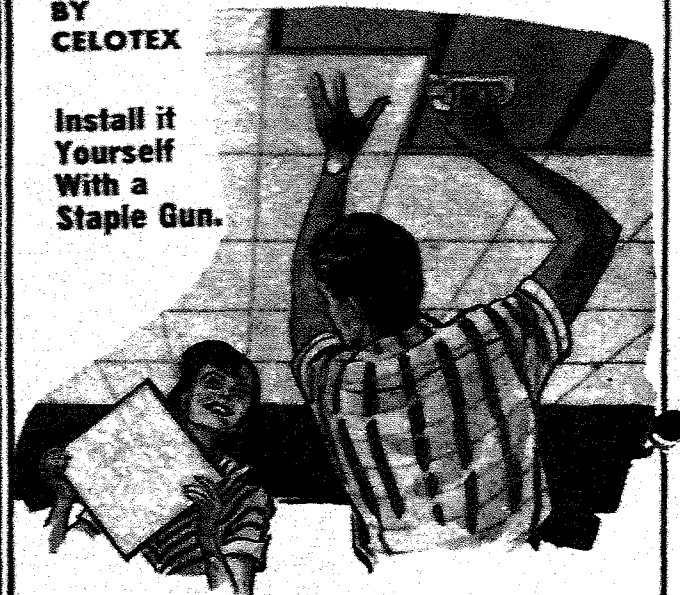
He started his senior year with four touchdowns and 205 yards rushing in the first game, and it was an indication of things to come. Again Okeechobee Boys School he scored seven touchdowns in a 66-0 victory. He hasn't had a game this season under 200 yards, and his best performance was 234 yards in 24 carries. One career "high" he's particularly proud of, is the night he rushed for 392 yards against La Belle, Nov. 3, 1966.

Brethrick thinks he could be a good basketball player too, if there were facilities. "But he loves football," Brethrick said, "and he's blessed with great balance, he moves and runs under control, and has the ability to turn on the speed when necessary, making up for his lack of blinding speed."

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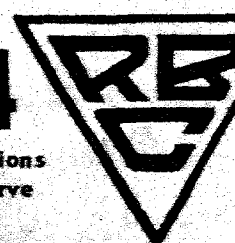
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President And Bishop Hail Youth Week

National Catholic Youth Week, which will stress the importance of "Youth... Apostles to Youth," received the special endorsement of President Lyndon B. Johnson and the Episcopal Moderator of the Youth Department of the United States Catholic Conference.

"I cannot over-emphasize the importance of apostolic youth, who will respond to the challenging time in which we live," said Bishop Coleman F. Carroll in encouraging the National Catholic Youth Week observance in the Diocese, Oct. 29 to Nov. 5.

"The Decrees of Vatican Council II make these challenges a living reality," continued the Bishop, who is the Episcopal Moderator of the Youth Department. "As leaders of youth, we must do everything possible to direct and guide them, utilizing their enthusiastic support of

the Holy Father and Bishops of Our Country."

"National Catholic Youth Week reminds us all that Youth has always been America's strength," said President Johnson in his salute to NCYW. "And more than that, it calls upon today's young Americans to begin early in their lives to use their talents for the future of our country.

"Catholic Youth organizations," he continued, "have already done much to encourage individual self-fulfillment and enhance our national greatness. I know that you will continue to work toward these goals in the years ahead," the President wrote to the National Catholic Youth Organization Confederation.

"Through your fine programs you prepare the way for the kind of society to which this nation aspires. You prove that free men can live together in dignity and

in ecumeny — and that they can work together to sustain their freedom, and to realize their opportunities in a peaceful and prospering world," said President Johnson.

Catholic Youth Week was first celebrated in October, 1951. Its purpose was to spotlight the efforts of Catholic young people and their adult leaders in a positive program of activities.

Recognized as the largest Catholic Youth Activity held annually in the United States, Catholic Youth Week is observed in almost every city in the United States and in American military bases around the world.

Youthful ecumenism will receive special emphasis on Sunday, Oct. 29, as Catholic Youth Organizations throughout the Diocese mark the beginning of National Catholic Youth Week.

Members of the St. Rose of Lima CYO unit will celebrate EYO Day on Sunday. The ecumenical activities, co-sponsored with the Episcopal Youth Organization of the Church of the Resurrection, Biscayne Park, will begin with a noon Youth Mass celebrated by Father Sean O'Sullivan.

Brother Thomas Dudley, CSC will be the featured speaker at a breakfast following the Mass, and a field

day, barbecue and evening dance will round out the EYO Day activities.

The CYO group of the Church of the Little Flower will begin Youth Week with a 10:30 Mass Sunday morning followed by a breakfast during which Voice columnist Ralph Renick will speak.

Members of the Little Flower CYO unit will launch a special Halloween Trick or Treat fund raising campaign on Tuesday evening to bene-

fit the youth group of St. Francis Xavier parish.

Members of the CYO, CCD classes and the various scouting units of St. Monica parish will assist at the 9 a.m. Mass Sunday, to inaugurate Youth Week in their parish. The recently established CYO group is headed by Charles Hawes, president; Madge Bell, vice president; Chris Cicio, secretary; and Charlene Ricks, treasurer.

Rally To Urge Young People To Stand Up For Religion

By JOSH CRANE

WEST PALM BEACH—A young priest's concern that too many Catholic high school students are "ashamed" of their religion and fail to put what they believe into concrete action is one of the forces behind a multi-parish CYO program to be held next week in the north-eastern part of the Diocese.

The week-long series of events will celebrate National Catholic Youth Week, Oct. 29 to Nov. 5, and will involve young people in parishes from West Palm Beach to Boynton Beach.

The young priest is Father Frank O'Loughlin of Holy Name of Jesus Church, West Palm Beach, who is coordinating the effort to implement this year's Youth Week theme, "Youth... Apostles to Youth." He is the Youth Moderator for the CYO there and he has a deep concern for the spiritual lives of the young people with whom he works.

RIVAL PROGRAM

This concern with Catholic youth's failure to "witness"



for their faith began and deepened largely because of the actions of a local Baptist youth group.

When area "hippies" staged a "love-in" at a nearby beach last spring, the Baptist young people set up their own program next to them. The Protestants played volleyball, had a cook-out and staged a gospel sing.

When the members of a motorcycle gang began jeering the Baptists, they remained undaunted and invited the toughs to join them.

So impressed was the priest with the zeal of the Baptist group that he recently took his CYO group to a "fellowship" visit with the Protestants "so they could see some kids who weren't afraid to stand up for their religion." The CYO leader hopes that the local programs planned for National Catholic Youth Week will result in more Catholic high schoolers who are proud of their faith and not afraid to put this faith into practice.

For example, Father O'Loughlin believes that the best ones to involve Catholic high school students in meaningful experiences are other students. Thus, one of the activities this week will be a massive telephone campaign in which active CYO members will call Catholic youth in their parishes urging them to participate in the CCD programs in their church. "They'll volunteer to help arrange transportation and to go to classes with them," Father O'Loughlin says.

UNIQUE MASS

A unique Mass for Youth will begin the activities at 6:30 p.m. this Sunday, Oct. 29, at

Holy Name Church, Military Trail, West Palm Beach. From the music played to the sermon preached, the Mass will be designed especially for the several hundred young people expected to participate.

Father O'Loughlin has directed that pencils and paper will be distributed to the young people who will write down their resolutions and present them at the Offertory. Father Robert Lynch, O.M.I., guidance counselor for Cardinal Newman High School, will preach the sermon emphasizing the apostolic role of youth.

Following the Mass will be a short discussion on Catholic action for youth in Fatima Hall, adjacent to Holy Name Church. Speaking on the panel will be Palm Beach Circuit Judge James Downey, Philip Lewis, past governor of Serra International, and Ed Healey, West Palm Beach businessman.

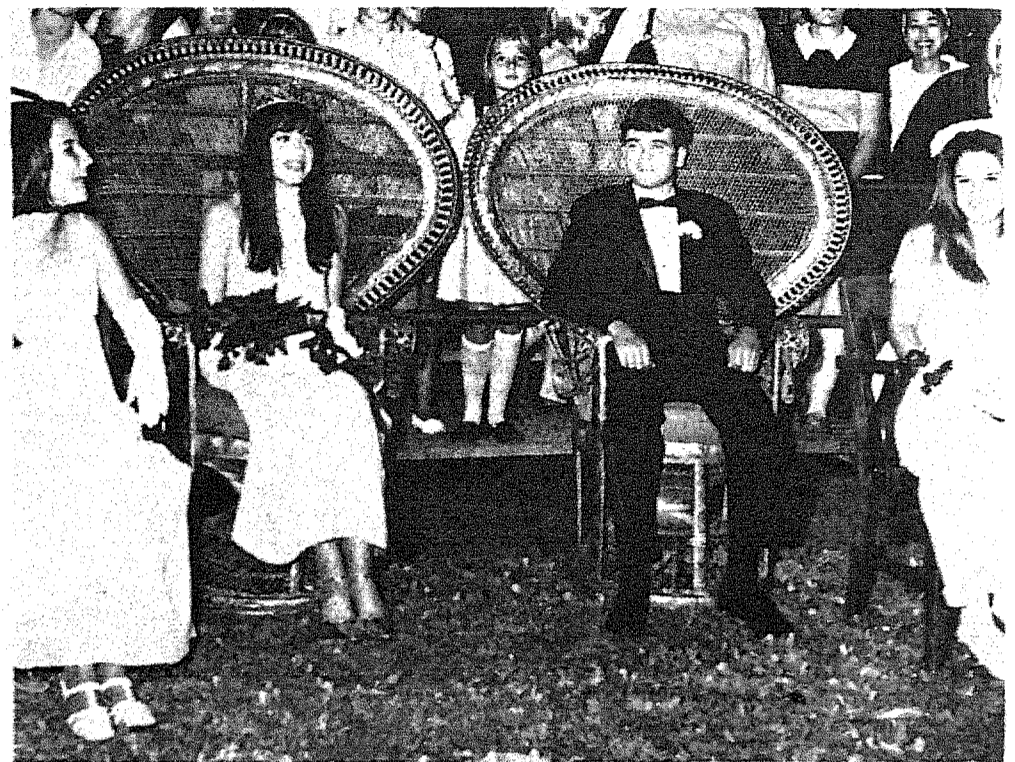
On Halloween night, Oct. 31, the CYO members will go "trick-or-treating" for donations for the children of migrant workers. All the money collected will be turned over to Sister Mary Aquinas, S.S.J. who is directing the program for the migrant workers in Palm Beach County.

The final gathering will be a multi-parish youth meeting at the West Palm Beach K of C Hall, Belvedere Road, at 4:30 p.m. on Sunday, Nov. 5. Mass will be celebrated as well as three separate social activities: a swim party, a cook-out and a dance.

Joining with the group from Holy Name Parish will be CYO organizations from St. Juliana, West Palm Beach (Father David O'Byrne, Youth Director); Holy Spirit, Lantana (Father Frank Guinan); Sacred Heart, Lake Worth (Father James Quinn); and St. Mark, Boynton (Father Donald Ireland).

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Homecoming Queen and King at Archbishop Curley High School: Toni Limbeck and Danny Pietrodangelo (center). Brenda Schwinger (left) and Karen Cuba (right) are members of the Homecoming Court.

CCD Classes Held In Homes

BARDSTOWN, Ky. (NC) — Confraternity of Christian Doctrine classes are apt to assemble on family sofas here as priests of St. Joseph Cathedral take CCD training into the home, treating each family as a separate "class."

Some 135 families in the parish have children attending public schools. Father Linus Giesler, pastor, and Fathers J. John Feistritz and John D. Trager have divided the parish among them and each goes out two nights a week to homes as a kind of traveling CCD instructor.

Between visits by the priests, the parents themselves act as teachers. The priests counsel, quiz the youngsters on their progress, and give general guidance in the program. The priests hope that by visiting several homes each night out, they will get to all of the families several times during the year.

Father Giesler said he is aware of the work ahead. "It will take three dedicated priests to keep it going," he said.

Dialogue Held Near Rome

ARICCIA, Italy (NC) — In pursuance of a decision taken last year at the World Methodist Council in London, Methodist representatives met Catholic representatives at this hill town near Rome to clear the road to Christian unity.

Participants discussed reasons for the meeting and the views members of each religion have of the other. They also planned a detailed theological discussion to be held next autumn on the Eucharist, on the authority of the Church, and on the ministry of the Church.

The meeting occupied five days, Oct. 15-19.

Two of the nine Catholic representatives were laymen.

A joint communique approved by both sides said: "Although there were serious differences which could not be ignored, it was continuously interesting and pleasing to find discussions showing not only much common feeling between Roman Catholics and Methodists."

The communique noted that the participants had prayed together at various times during the five-day

meeting. It recorded the "deep concern in both churches about the problem of mixed marriages, which is felt to be a major obstacle to ecumenical progress."

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It's The Thought Behind The Gift

By FATHER ARTHUR DE BEVOISE

Bart's head is swimming with illusions of gridiron grandeur. A twisted ankle has benched the number one quarterback and the task of piloting Greenbay High School to victory tomorrow afternoon falls on the padded shoulders of our hero.

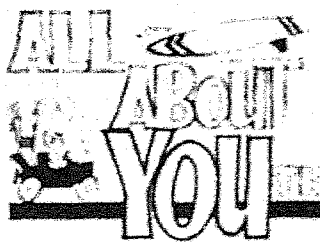
Returning home Friday afternoon late after an extra long practice to train the offensive team to work smoothly with their new quarterback, Bart arrives at the dinner table rather breathless and distracted.

His kid sister, Janet, is sitting directly across from him. She has an "I've got a secret I can hold back only a few moments longer" look on her face.

Bart doesn't notice her but sees a rather tired mom and dad at either end of the table.

Although a late arrival, Bart manages to say grace, down the main course and sit rather impatiently awaiting the apple pie and ice cream he alertly spotted in the kitchen before dinner.

When everyone else has caught up with our varsity eater, Janet explodes the silence with, "Happy Father's Day, daddy." After



throwing her arms around her smiling father, she presents a bouquet of six slightly damaged dandelions.

MA SAVES DAY

Looking guilty, Bart turns to his mother with a "should I simply punt" expression on his face. He had completely overlooked the significance of this day. A knowing glance from mom tells him to hang on to the ball.

A small, attractively wrapped package is shoved under his chair by means of some fancy footwork by his mother. With all the composure of an Academy Award winner Bart scoops up the gift and presents it to his father with the usual greeting. The hammered silver cuff links were as much of a surprise to Bart as they were to his father. No one was more curious about the contents of the package than

Bart as his father slowly unwrapped it.

The father of this family received several gifts. Let's take a closer look at the flowers and the links. Janet had conducted what was for her an exhausting safari through the park across the street. Those beautiful yellow flowers caught her eye and her search ended. Her daddy meant everything to her. These flowers would show him how much she loved him.

The cuff links, on the other hand, cost \$8 and made any bouquet of colorful weeds insignificant by comparison.

There were several gifts. Whenever you measure the worth of a gift, you must consider two sides of the coin. Heads is all about the cost or value of the gift. Tails concerns the thought behind the gift, the meaning intended. With these standards in mind how does Bart's gift stand up?

He never saw those cuff links before. He didn't even know what was going on at dinner that evening. He made no effort to select something which would be meaningful.

Janet, on the other hand, did. Hers was a better gift

since the meaning she put into the flowers gave them a power to impress her father. The far more expensive cuff links lacked this power.

Dandelions are all Old Testament People had to work with. Their God was recognized as a Father whom they respected and loved. To show this respect and love farmers reached out and picked portions of their crops to give. Shepherds selected their finest lambs and offered them. The best they could do was to add as much of Janet's love to give these gifts power.

In spite of their insignificant value these dandelion-gifts meant something to God because of the thought behind them. These people had their Father's Day dinner, too. It was called the Passover. The people offered their Father a pure lamb. Meaning and love had to make up for this gift, which was strictly in the dandelion department.

THE GREAT GIFT

Then, a man arrived on the scene who found a really valuable gift. The value of this gift was incredible. It was immeasurably perfect. The meaning of the meaningful gift was absolutely ideal. The occasion was the Passover. The gift is Jesus in so far as He is divine. The giver is Jesus in so far as He is a man. The passover is the Mass, the New Testament Passover.

For the first time in history God received a perfect Father's Day gift. Both value and meaning were infinitely perfect. The lamb of the Christian Passover is God's own Son.

The Catholic who, like Bart on Father's Day, allows his own ambitions and plans to distract him at Mass fails to make the bread and wine a meaningful gift. The bread and wine are, to be sure, puny gifts at the Offertory; they are strictly in the dandelion department.

The Barts who simply don't pay attention to what is going on, look pretty pale when so many Janets can be seen putting sincere meaning into the dandelions on the altar. Catholics attempt to put themselves into the gifts to give them meaning much like the Old Testament People. Jesus attempts to put himself into the bread and wine at the consecration. He succeeds every time! The gifts thereby take on an infinite value and make available to everyone a really valuable gift. Here we have an ideal Father's Day gift.

Unless Bart prepares himself during the early part of the Mass so that he can attach some personal senti-



Exceptional Children Guests

Twenty-three exceptional children from the Marian Center and the Sunland Training Center were the special guests of the St. Monica parish Catholic Youth Organization during a recent barbecue above.

In addition to the Training Centers' children, 20 lay advisors to the new established CYO unit, which

boasts a membership of 125 young people, were the special guests of honor, during an afternoon which included football, soccer and volleyball competitions.

Music for the afternoon was provided by "The Torne Fajé," a group composed of members of the St. Monica CYO.

ments to the gifts on the altar he will have a package beautifully wrapped in the splendor of the liturgy and containing a really valuable gift but it can never be HIS gift. There is no meaning to back it up.

While dad may be fooled by such a gift, God remains. Will Bart star in to-

morrow's game? It's hard to say but if he doesn't do better on Sunday at Mass than he did on Friday at dinner, he will never know the happiness that comes from successfully thanking God for His many benefits. He will never be able to say sincerely, "Happy Father's Day, God!"

Sound Of Beatles Throbs In Class

By LEONARD SCHWEITZER

As an English teacher at Archbishop Curley switched on a record player, the "Mod" sounds which throbbed through the classroom "burned on" his students to a unique experiment in learning.

To the Beatles' tune of "Sgt. Pepper's Lonely Hearts Club Band," teacher Andrew Barrett was introducing his seniors to a novel approach to studying poetry.

"I picked the Beatles' Album because it's popular, and a literary response to modern life," said Barrett.

Not stressing the life and period of an author, Barrett focuses on the work, and taking it "at face value," he provides the class with the chance, as he explains, "to feel it as perhaps the author experienced it."

"I want them to enjoy becoming educated," he said.

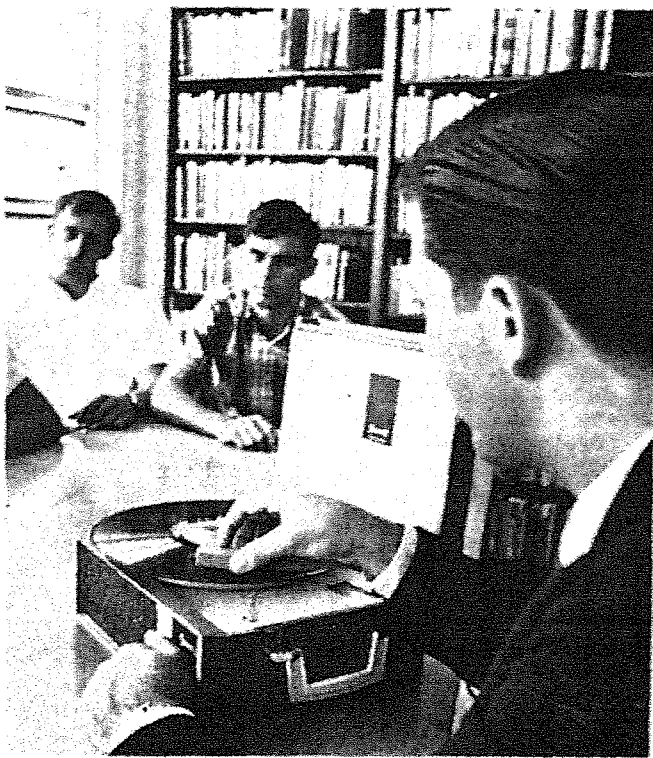
Barrett looks forward to next week when, for the first time on their own initiative, his students will attempt to apply his method of studying poetry to "Julius Caesar." "They won't find Shakespeare so difficult," he feels.

Explaining that he lectured several days on how to apply this method to literature, Barrett said he then decided to use contemporary lyrics for the students' "trial run" at criticism. Since the boys would be seeking the poetic essence or "stuff" of their assignment, he thought it best to select timely lyrics, and he felt the Beatles' tune ideally suited.

Even his poorer students now enjoy a keener interest in literature, Barrett asserts. Enthusiasm for the new method was also expressed by Brother Gerard, of the school's academic office, who commented that a fresh, creative approach in teaching a subject as well-covered as literature, is good.

Barrett spoke warmly of the "Sgt. Pepper" experiment. Therecord, he explained, must be considered as one experience — emphasizing his point by interlocking his fingers — "music and lyrics together." You must "listen to it as a concert," he explained.

Two favorite records, "A



ARCHBISHOP CURLEY students, JOHN QUIRELLO and BOB SCHLITZER hear "good vibrations" as teacher ANDREW BARRETT becomes a D-J, during an unusual experiment in English Criticism.

Day in the Life," and "She's Leaving Home," Barrett feels describe several attitudes prevalent with today's youth. They seem to pit the young against the old, he said, explaining that "Sometimes the music comes off better than the words, as in "Lucy in the Sky with Diamonds."

"Lucy" has been called "psychedelic," according to Barrett, who noted that the initials in the song title are "LSD." The teacher pointed out that the student could relate the lyrics to a "wider realm of experience," other than that taken by its title.

The most effective teaching medium according to Barrett is the record "A Day in the Life," which he said was cited by conductor Leonard Bernstein as "marvelous." The Beatles stir up present day images with their music; they "tell it as it is," said Barrett.

As the spinning record neared its end, Barrett watched his class interpreting the "good vibrations" of the music and adapting them to

poetry. Barrett grinned a bit at the final lyrics: "I'd love to turn you on."

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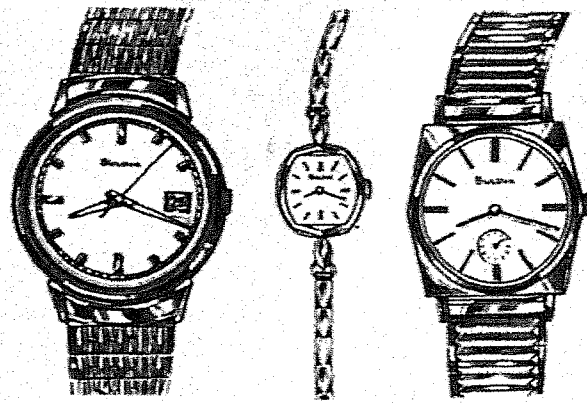
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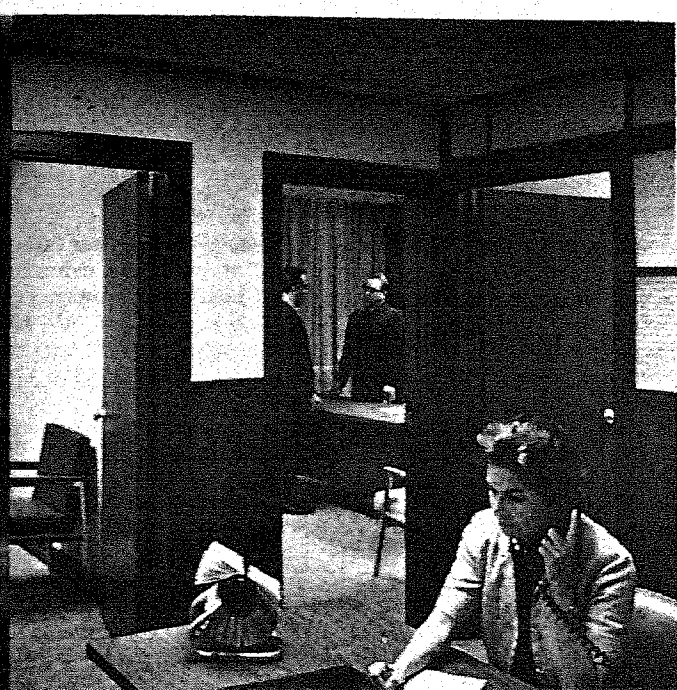
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Un aspecto de la nueva oficina de asuntos Latinoamericanos de la Diócesis de Miami, inaugurada ayer jueves. Al fondo el Padre Eugenio del Busto, Canciller Asistente de la Diócesis, charla con Manolo Reyes, comentarista en español del Canal 4 y redactor de The Voice. En primer plano la secretaria de las oficinas, señorita Marta García.



Inauguran Oficina Latinoamericana De la Diócesis

Los nuevos locales de la Oficina de Asuntos Latinoamericanos de la Diócesis de Miami fueron inaugurados ayer jueves en una sencilla ceremonia por el Obispo Coleman F. Carroll.

Las oficinas están enclavadas en el número 241 del Security Trust Building, en el corazón de Miami.

La ceremonia de inauguración fue seguida de una recepción a la que acudieron representaciones diplomáticas y consulares de distintos países latinoamericanos, autoridades civiles de la ciudad, el estado y el gobierno federal, ejecutivos de organizaciones interamericanas, representaciones del clero secular y regular, religiosos y representaciones de movimientos de apostolado seglar.

Usaron de la palabra el Obispo Carroll y el decano del cuerpo consular acreditado en Miami, Honorable Luis de Bayle, Cónsul de Nicaragua.

Al anunciar el establecimiento de las nuevas oficinas, el Padre Eugenio del Busto destacó el hecho de que desde el momento de su llegada a Miami, el Obispo Carroll había mostrado una gran preocupación por la colonia hispana de Miami y por los asuntos latinoamericanos. Prueba de ello fue la inauguración del Centro Hispano Católico en enero de 1959, que poco después se convertía en la primera puerta de ayuda a los refugiados cubanos.

La Diócesis de Miami, cuenta con unos 70 sacerdotes de habla hispana para atender las necesidades espirituales de la creciente colonia latina. Unas cuarenta misas se dicen en español en distintas iglesias de la diócesis todos los domingos.

Además de la asistencia a los refugiados cubanos, y del cuidado espiritual a toda la colonia latinoamericana de Miami, la diócesis sostiene programas especiales para los trabajadores migratorios de habla hispana que vienen cada año a Miami, muchos de ellos de origen mexicano y puertorriqueño.

"Periculado de la importancia de Miami como puerta entre las Américas, dijo el Padre del Busto, el Obispo Carroll se ha interesado siempre por los asuntos latinoamericanos, habiendo visitado distintos países para conocer más de cerca su cultura, sus necesidades.

"Esta oficina viene a facilitar el creciente trabajo interamericano en la diócesis, que se ve incrementado por el constante aumento de la colonia latina aquí, por el incremento de las relaciones interamericanas y por las nuevas responsabilidades del Obispo Carroll, como presidente en funciones del Comité de Obispos de Estados Unidos para Latinoamérica", agregó el Padre Del Busto.

Señalan Necesidad de Conocer Latinoamerica

Washington, (NA) — El presidente general de la Asociación Católica Nacional de Educación, manifestó recientemente en esta capital que los colegios católicos deberían poner mayor énfasis en los estudios latinoamericanos.

"El nivel actual de conciencia académica sobre los problemas y el potencial latinoamericano es sorprendente-

temente bajo en vista de la creciente importancia socio-religiosa y económica del área", dijo el obispo Ernest J. Primeau de Manchester, New Hampshire.

"El ampliado concepto global de la solidaridad del hombre emitido en el Concilio Vaticano demanda que seamos más conscientes y tengamos mayor responsabilidad hacia toda la humanidad".

Misas el Día de Difuntos

Una misa para observar el Día de los Fieles Difuntos será ofrecida a las 10 a.m. el jueves, 2 de noviembre en el Cementerio Católico Nuestra Señora de la Merced en Miami. A la misma hora se ofrecerá otra misa en el Cementerio Católico de Fort Lauderdale.

Mons. Bryan O. Walsh, párroco de San Pedro y San Pablo será el oficiante en la misa de requiem en el Cementerio Católico, en el 11411 NW 25 St., Miami.

Mons. James F. Nolan,

director diocesano de cementerios ha cursado invitaciones para estas misas a los familiares de los fieles sepultados en esos cementerios.

Día de Precepto

El miércoles, primero de noviembre, Festividad de Todos los Santos, es día de precepto, con obligación de oír misa. Los católicos de la Diócesis deben consultar en sus parroquias los horarios de misas ese día.

Con 8 Resoluciones Clausuran El Congreso de Seglares

Roma (NA)—Ocho resoluciones, que se refieren al desarrollo, la paz y la comunidad mundial, la lucha contra la opresión, el racismo, la mujer, la prensa, los invalidos, y la continuación del Congreso, fueron aprobadas por aclamación por el III Congreso Mundial de Apostolado Seglar en su sesión plenaria de clausura.

La resolución intitulada "La continuación del Con-

greso", se refiere a la labor que los participantes deberán realizar a partir de la clausura de las deliberaciones, respecto a la cual hizo referencia especial el delegado mexicano José Alvarez Icaza, presidente latinoamericano del Movimiento Familiar Cristiano, al iniciarse la reunión.

"No damos por clausurado el Congreso. A partir de este momento el Congre-

so comienza en cada nación, en cada lugar, adonde retornarán los delegados aquí presentes", dijo Alvarez Icaza, quien ocupaba esa tarde el sitial de la presidencia del Tercer Congreso Mundial de Apostolado Seglar.

Por su parte Joaquín Ruiz Giménez, español, miembro del Consejo de Laicos, y a quien correspondió pronunciar el discurso de clausura

expresó que "esto no ha sido un congreso de ángeles, sino un congreso de hombres."

Concluyó positivo el Congreso, aún cuando cierta impericia, dijo, en el tratamiento de los tópicos, cierta ingenuidad, pudo haberse interpuesto. Lo que importa, insistió, es hacer lo que indicó el Sumo Pontífice en su mensaje: actuar autónoma-

(Pasa a la Pagina 24)

Habla el Obispo Green en Miami Destaca el Valor de Renovación del Movimiento de Cursillos

El Movimiento de Cursillos de Cristiandad, que cuenta ya con más de un millón de militantes a través del mundo, constituye un importante instrumento para la continua renovación de la Iglesia, dijo aquí uno de los propulsores del movimiento.

Sin embargo, para que puedan ser efectivos sus propósitos y métodos en el período post conciliar, el cursillo tiene que ser bien entendido y comprendido, tanto por los cursillistas como por sus guías espirituales, dijo el Obispo Joseph Green, de Reno, que es el Moderador Episcopal del Movimiento en Estados Unidos.

A diferencia de malinterpretaciones populares, el Cursillo no es una rápida jornada de tres días de ca-

tequización católica, sino básicamente un instrumento de continua renovación dentro de la Iglesia, dijo el Obispo Green.

En los niveles parroquiales y diocesanos, "el Cursillo puede ofrecer un sólido cuerpo de líderes dentro de la Iglesia", añadió el prelado que participó en distintas sesiones de trabajo con dirigentes cursillistas y sacerdotes durante su visita a Miami. "Es por estas razones que el movimiento y sus actividades tienen que ser ampliamente entendidas."

El Movimiento de Cursillos no está reducido a los tres días del cursillo en sí, un período de "intensa experiencia espiritual, emocional y psicológica", sino que, debidamente aplicado, incluye bien planeados programas

pre y post cursillo de estudio y preparación espiritual.

En el pasado —añadió— muchos iban al cursillo sin recibir el adecuado entrenamiento y preparación. Se enteraban de sus cualidades a través de amigos y compañeros y determinaban participar también ellos, en la misma forma que decidían hacer un retiro espiritual. "Esto no es lo adecuado", dijo el prelado.

Al contrario, el cursillista en perspectiva debe ser seleccionado por sus párrocos y debe ser cuidadosamente guiado en su preparación para el cursillo de tres días; habiendo completado lo que es propiamente el cursillo, debe regresar a su medio parroquial entregándose activamente en el apostolado parroquial, aportando las

(Pasa a la Pagina 23)



Durante el panel que tuvo lugar en el auditorium de SS. Peter and Paul sobre el Movimiento de Cursillos, en el que participaron dirigentes cursillistas latinos y americanos aparece un aspecto de la reunion en el momento en que hacía uso de la palabra Bill Sweeney, también en la presidencia, Mons. Bryan O. Walsh, párroco de SS Peter and Paul; el Padre Tomás Barry, de los cursillos en ingles de Miami; y el Obispo Green

Por MANOLO REYES

Agresión Comunista A Latinoamérica

El régimen rojo que detenta el poder en la isla marfil de Cuba, desde el año 1959, comenzó a atacar la seguridad del continente americano a través de la subversión.

La lógica consecuencia de la subversión financiada y patrocinada por Fidel Castro es la intervención en los asuntos internos de los países de nuestra América.

Los castrocomunistas desde Cuba han empleado tres sistemas para hacer funcionar la dinámica de la subversión. Estos sistemas son la agresión de palabra o escrita, más conocidas ambas con el nombre de propaganda. La agresión a través del terrorismo. Y finalmente la agresión por medio de las guerrillas ya sean rurales o urbanas.

Estos son los medios utilizados por Castro desde la Habana para expandir su dominio, teniendo como base o motivo un nefasto sueño egocéntrico de Castro de convertirse en el amo y señor de todo el hemisferio occidental.

Pero los años han transcurrido y la verdad es ahora otra bien distinta gracias al alerta del constante sufrimiento del noble pueblo cubano bajo la tiranía castrocomunista. Y gracias a la actitud valiente de los pueblos de América.

La agresión escrita que partía de Cuba con toneladas de propaganda dentro de valijas diplomáticas para el continente, ha sido extirpada casi de raíz. Porque todas las naciones pertenecientes a la organización de Estados Americanos, han roto las relaciones existentes con Cuba, excepto una, México.

En la actualidad, con el aislamiento impuesto al castrocomunismo en América es muy difícil que pueda circular la propaganda roja con la misma fluidez de hace ocho años atrás. Cuando había embajadas para ello. Con esta actitud de los pueblos de América, un fuerte tentáculo del pulpo castrocomunista ha sido cortado. La agresión del terrorismo ha disminuido notablemente en América Latina.

Muchos confundidos o tontos útiles se han dado cuenta que estaban siendo usados por los rojos. Y que esta técnica sólo traería días de luto y anarquía a sus naciones. Otro tentáculo rojo menos.

Finalmente, la agresión a través de la guerrilla rural o urbana, ha tenido su mayor fracaso con la muerte de Ernesto Guevara, alias el Che. El autor del llamado manual para los guerrilleros en América y a través del mundo, el autor del libro estratégico "La Guerra de Guerrillas" fracasó y fue muerto cuando guiaba una guerrilla en Bolivia.

No puede haber ejemplo más gráfico de la derrota guerrillera en América Latina. Esto deja a Castro con un solo método de agresión: La propaganda hablada. Pero esta, tarde o temprano, desaparecerá también, ante el empuje de la verdad que se impone a cada nuevo fracaso de Fidel Castro. Y esa verdad es que el comunismo no tiene futuro ni en Cuba, ni en las Américas.

Hablando a la Juventud

Los buenos modales en la niñez y en la juventud constituyen un gran tesoro. Quizas de inmediato el resultado de esa buena actitud no se vea, pero cuando pasen los meses y los años, verán que los que practican los buenos modales tienen una puerta de triunfo en la vida.

Por eso es conveniente que el niño desde temprana edad aprenda una serie de modales elementales para poseer una buena educación. Esos modales sabemos que siempre son enseñados por los padres y maestros, pero como una ayuda más a ellos, nos atrevemos a repetir algunos, en bien de los niños y los jóvenes.

Procuren ser lo más correcto y lo más cortés posible con sus mayores. No importa que los hayan conocido hace poco. Basta que sea una persona mayor para que tenga el respeto de ustedes. Más todavía, si se trata de una persona de muchos años.

Cada vez que vayan a una visita o venga una visita a la casa y ustedes sean presentados, empiecen a actuar ya como personas mayores y extiendan su mano para estrechar la mano de la persona que le presentan y digan, sin pena: "Mucho gusto."

Otro detalle muy impor-

tante es que no estén cruzando constantemente entre las personas que están conversando. Eso de cruzar por el medio de ellas es una mala educación. Y si no pueden pasar sin interrumpir, siempre tengan una palabra de excusa ya sea: "Perdón" o "Con su permiso."

Cuando otros niños o jóvenes visiten su casa para jugar con ustedes, no peleen con ellos. Muéstrele algunos de los juegos que ustedes tienen y procuren que sus amiguitos pasen el mejor tiempo posible en su casa.

También debe cuando es bueno que los muchachos lancen un grito para ensanchar los pulmones, ya sea en la emoción de su juego de football o de pelota cuando están en el Stadium presenciándolo. O en las prácticas de 'cheers' en el colegio. Pero por regla general, procuren que sus conversaciones no sean a voz en cuello. Es decir, hablen sin gritar.

Y finalmente, en la calle, en el ómnibus, en la casa o donde quiera que estén siempre sean muy corteses con las damas. Si ellas no tienen donde sentarse, cédanle siempre su asiento. Este es un rasgo típico de caballerosidad.

Y un joven con buenos modales tiene grandes posibilidades para triunfar en la vida.

Clausuran Congreso Seglar

(Viene de la Página 23)

mente, constituir una comunidad para la acción.

Ruiz Giménez, señaló que otro elemento positivo fue el sentido de universalidad que se vivió en el Congreso. "Nada de lo humano nos fue ajeno", dijo. Recordó a los "pueblos mudos" de la Iglesia, que no pueden hablar porque tienen la mordaza de problemas políticos o económicos de cualquier tipo, y rindió homenaje al Papa Paulo VI, indicándolo como principal inspirador y promotor de la evolución que vive el mundo católico.

La Sesión plenaria de clausura se realizó en el Palacio Pío, vecino a la Basílica de San Pedro, el cual se mostraba colmado; pues a los dos mil quinientos delegados participantes se agregaron numerosos observadores, además de los padres sinodales que en número de aproximadamente treinta siguieron el desarrollo del acto.

En la mañana del aquel día los congresistas asistieron en la Basílica Vaticana a una misa concelebrada por el cardenal valeriano Gracias, arzobispo de Bombay, juntamente con otros quince prelatos de distintos países.

Es indudable que la Iglesia se halla hoy frente a una crisis intelectual y moral, dijo el cardenal Gracias en la homilía pronunciada durante la Misa. Añadió luego que el problema de hoy es encontrar el modo de armonizar los cambios con la continuidad, el progreso con la tradición, la autoridad legítima con el ansia de una sana libertad, la propiedad

privada con las exigencias de una justicia social.

Los 2.500 delegados al Congreso iniciaron el retorno a sus respectivos países luego de aprobar en una última reunión el envío de un pedido al Papa Paulo VI para que permita a las parroquias casadas determinar por sí mismas si deben aplicar el control de la natalidad. Durante su deliberación aplaudieron la moción sobre el desarrollo demográfico universal que contiene la discutida cláusula referente al control de la natalidad, la cual señala que existe un problema "angustioso" de exceso de población en todo el mundo. El documento agrega que existe un "sentimiento muy fuerte en favor de una declaración clara de la Iglesia sobre los valores fundamentales, morales y espirituales, pasando por alto las soluciones científicas o técnicas, para lograr una paternidad responsable y dejando la elección de los medios a la conciencia de los padres."

Misa en Español Blessed Trinity

A partir del próximo domingo, día 29, comenzará a ofrecerse una misa en español, todos los domingos a las 7 p.m., en la iglesia de Blessed Trinity, Miami Springs.

La misa será oficiada por el padre Leonardo de Cagoñal, vicario coadjutor de esa parroquia.



Misas Dominicales En Español

- CATEDRAL DE MIAMI, 7 Ave. y 75 St. N.W. 7 P.M.
- CORPUS CHRISTI, 5250 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.
- ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
- ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
- ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.
- GESU, 118 N.E. 2 St. 6:00 P.M.
- ST. MICHAEL, 2915 W. Flagler. 11 A.M., 7 P.M.
- ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
- ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.
- ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.
- ST. BRENDAN, 87 Ave. y 3 St. S.W. 6:45 P.M.
- LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
- ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.m.
- ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 12:55 y 6:30 P.M.
- IMMACULADA CONCEPCION, 68 W. 42 St., Hialeah. 12:45 y 7:30 P.M.
- MILAM SCHOOL, W. 16 Ave y 60 St., Hialeah. 10 a.m.
- ST. PHILIP BENIZI, Belle Glade 12 M.
- ST. MARY, Pahokee. 6:30 P.M.

LA PALABRA DE DIOS

Por el Padre Aleido Romón

II—LA SALIDA DE EGIPTO

LUNES—Los descendientes de Abraham, Isaac y Jacob ya no son ese pequeño grupo del comienzo. Entrados a Egipto gracias a sus amigos que estaban en el poder desde el año 1720 a.C. han crecido y se han convertido en un verdadero pueblo. Pero hacia el año 1560 sus amigos pierden el poder. Los nuevos Faraones consideran a los Hebreos como enemigos. Pero un Jefe natural, Moisés, se da cuenta que puede guiar al pueblo hacia la insurrección contra los Egipcios.

Leer: Exodo 1, 2, 3 y 4.

MARTES—Moisés interpreta como castigos de Yahvé a causa de la opresión de su pueblo, la serie de cataclismos naturales que se baten sobre el país.

Leer: Exodo 7, 8 y 10, 29.

MIÉRCOLES—LA PASCUA, será un día para los hebreos la liturgia anual por la que Israel celebrará el momento solemne de la liberación de la esclavitud del Egipto.

Leer: Exodo 11,1—13, 16.

JUEVES—Una vez al otro lado del Mar Rojo, Israel está definitivamente libre de los Egipcios. La pasada se efectuó en condiciones muy favorables para Israel, pero desastrosas para los Egipcios. El hecho que Israel sea ahora libre tiene tal importancia para el pueblo y un significado tal dentro de la historia de la salvación que la tradición popular ha ampliado los acontecimientos para subrayar mejor la parte de Dios.

Leer: Exodo 13,17—15,21.

VIERNES—La marcha por el desierto es penosa. Pero la providencia vela por su pueblo.

Leer: Exodo 15,22—17,16.

SABADO—En ciertos momentos el pueblo de Israel prefería la esclavitud de Egipto a esta marcha hacia una lejana tierra prometida.

Leer: Números 14.

DOMINGO—Israel debe soportar duras batallas para despejar el camino hacia el país que Dios les dará.

Leer: Números 20 y 21.

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El Padre Luis Ruiz, Misionero Jesuita en Macao, visita a los refugiados chinos en sus pobres covachas para llevarles consuelo espiritual y ayuda material.

Un Misionero Trae a Miami Clamor de Otros Refugiados

Por Gustavo Pena Monte

Cuando el pasado domingo muchos refugiados cubanos estaban contribuyendo a la colecta del Día Mundial de las Misiones, quizás no sabían que con esa donación estaban ayudando a otros refugiados que como ellos lo habían dejado todo atrás, habían arriesgado sus vidas en una azarosa escapada en frágiles embarcaciones y ahora comenzaban a rehacer sus vidas en un nuevo ambiente.

La diferencia que ese ambiente no es tan próspero como estas playas de la Florida que acogieron a los cubanos y los problemas del refugiado cubano, que en verdad son muchos y son grandes, se hacen pálidos cuando se comparan a los de estos otros refugiados del comunismo.

Se trata de la colonia de refugiados chinos de Macao, el territorio portugués próximo a la China continental, que ha venido siendo la puerta de escape de millares de chinos que huyen del terror y la miseria implantados por el comunismo en su tierra.

Coincidiendo con el Domingo Mundial de las Misiones, visitó Miami un misionero jesuita que ha dedicado toda su vida a trabajar en el Asia. Primero en China y más tarde en Macao, donde le llaman el camillero de los refugiados.

El Padre Luis Ruiz, S.J., que durante algunos años vivió en Cuba y fue pro-

feesor del Colegio de Belén, va por diecisiete años recorriendo calles y trillos de Macao en una motoneta azul que lo lleva a los superpoblados edificios donde se amontonan familias y familias de refugiados y a las frágiles embarcaciones que sirven de hogar a numerosos de los fugitivos, que al no encontrar donde vivir en tierra firme, se quedan en las lanchas que les sirvieron para la fuga, estableciendo allí su húmedo hogar.

Más de 100 mil refugiados han venido llegando desde principios de 1950. Unos vienen en sampan (pequeños botes) o nadando y flotando durante seis u ocho horas río abajo hasta llegar a la ciudad. Antes de alcanzar el agua han tenido que caminar descalzos (la economía del comunismo no da allí para zapatos) durante noches enteras a través de las montañas, escondiéndose de los guardias rojos.

Cuando llegan a Macao están hambreados y desnudados. La miseria de años de comunismo se acentúa en los días de azarosa fuga. La llegada a Macao, por otra parte, no depara oportunidades de trabajo bien remunerado ni cuentan con departamentos de "welfare" o agencias de refugio que pasen cheques mensuales de emergencia mientras el refugiado se establece o encuentra empleo. Al hambre vieja traída de la China Continen-

tal sigue el hambre nueva de Macao. En los viejos edificios de estilo europeo del centro de la ciudad, los refugiados se amontonan, habitando por lo general dos familias en una sola habitación de tamaño regular. Otros ni siquiera eso encuentran y levantan chozas en las afueras, o ponen unas lonas sobre los botes que los trajeron de China y allí viven.

Toda la asistencia de alguna importancia les llega a través de la Casa Ricci, operada por los misioneros jesuitas, de los que el Padre Ruiz es superior.

Como Macao es con Hong Kong el más importante centro de comercio de la China comunista con el resto del mundo no comunista, el comercio está fuertemente influenciado por el comunismo, las escuelas son comunistas y los mismos refugiados escapados del comunismo tenían que enviar a sus hijos a escuelas controladas por los comunistas, hasta que los jesuitas levantaron una escuela que por dos dólares semestrales ofrece educación elemental y secundaria.

A su paso por Miami, el Padre Ruiz exhibió en el Centro Hispano Católico y otros lugares varias películas de la situación de esos refugiados. Los que hayan asistido a esas presentaciones pueden dar testimonio de las escenas dantescas, de los rostros de terror y hambre de estos fugitivos del comunis-

mo, de las largas filas de refugiados esperando por sus raciones mensuales de arroz, de medicinas, de ayuda económica en la Casa Ricci, de las enfermedades atendidas en el hospital católico, de la miseria de las casas.

El Padre Ruiz quiso llegar al corazón de otros refugiados que a pesar de lo siempre amargo del destierro, disfrutan de mejores condiciones económicas, de vivienda, de alimentación y de salud.

El mostró la inmensa obra que se puede realizar allí, el trabajo que realizan los misioneros, el clamor de ancianos y niños con hambre y dejó a todos su dirección, para que aquellos que lo puedan lo ayuden fácilmente, sin grandes esfuerzos, ya que con unos pocos centavos de aquí se puede alimentar toda una familia de refugiados allá.

Cualquier Correspondencia puede ser dirigida al Padre Luis Ruiz, Casa Ricci, Macao, o a American Jesuits in China, 284 Stanyan St., San Francisco, California.

Destaca Valor De Cursillos

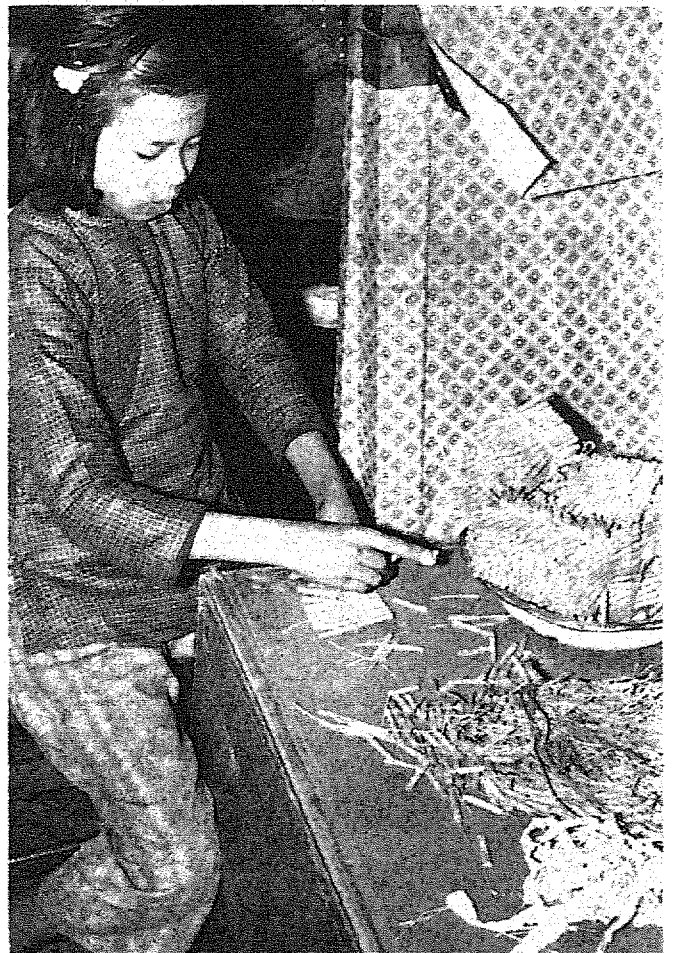
(Viene de la Pagina 23)

cualidades de liderazgo necesarias a las distintas organizaciones.

El cursillo no es una organización—enfataz a el Obispo Green—Uno no puede unirse al cursillo en la misma forma en que se asocia a otros grupos parroquiales.

El Coordinador Episcopal de Cursillo en los Estados Unidos agregó que "como instrumento de renovación tanto del individuo como de la Iglesia toda, el Movimiento de cursillos precedió al Concilio Vaticano II y al mismo tiempo ha seguido tomando como guía para sus actividades y objetivos las directrices emanadas de ese concilio."

En forma particular se refirió a la influencia ejercida por el cursillo en la colonia hispana de Miami, donde mas de 3,000 hombres y mujeres han participado en esa experiencia. Tuvo palabras de elogio para los sacerdotes y seglares que trabajan en el cursillo, afirmando que aquí había conocido a "líderes sobresalientes".



Hasta los más jóvenes tienen que trabajar para subsistir. La Misión de Macao consiguió trabajo para esta jovencita envasando cohetes y fuegos artificiales, una de las primeras industrias de Macao.



INDIA: WHAT CAN I DO?

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Get involved. India is the 7th largest country in the world, with 475 million people. Go there, if you can, and help at least one person help himself. If you must stay at home, do what you can from a distance. . . . What can you do at home? Here are some suggestions:

James Thayil, 19 years old, will make an excellent priest. He has many brothers and sisters, however, and his family can't afford his seminary training (\$8.50 a month). Will you sponsor James, or a seminarian like him? He will write to you, pray for you, and you may write to him. He will be 'your' priest forever!

Also in south India, Sister Bernadette must have two years' more training to give her life to God as a Franciscan Clarist nun. She needs now only \$12.50 a month (\$150 a year, \$300 a total). "Adopt" her? You'll share in all the good she does!

In Nalamchira 550 children under 12 years of age are being taught by Sisters (of the Imitation of Christ) in an unfinished building the government threatens to close. "We can complete the construction and pay off our debts for only \$2,450," writes Sister Resma. "Will you ask your readers to send \$1 or \$2?" . . . Perhaps you can do even more, for 550 children!

\$750 will give the Sisters in Chengannur a second-hand 'microbus' for the orphans in their care. The Sisters will write you.

\$10 a month feeds, clothes, gives a happy, normal life to a little girl the Sisters of Nazareth in Paduapuram found on the streets. (\$120 is enough for a year.) We'll send you her photo, and the Sisters will write you.

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Una de las Catequistas de la Misión de Casa Ricci, Macao, atiende el clamor de ancianos y niños.

Feast Of All Saints Wednesday

By JOHN J. WARD

Do you pray to the Saints? Most Catholics do.

We all have our favorites, of course, and then there are those whose intercession is sought on special occasions, such as St. Anthony when we have lost something which we want to find.

The Church has a Calendar of Saints in which it pays, day by day, a special veneration to some one of the holy men and women who have helped to establish it by their blood as martyrs, by their labors or by their virtues. But, of course, there are many more saints in Heaven than there are days in the year.

And so the Church has established Nov. 1 as the Feast of All Saints. That is Wednesday of next week.

This great and solemn feast day, occurring at the end of the liturgical year, is pre-eminently a day of thanksgiving. It is a family feast to which all are invited. As we read in Psalm 32, 1:

"Let us all rejoice in the Lord, celebrating a feast in honor of all the saints in whose solemnity the angels rejoice and join in praising the Son of God."

By means of the Eight Beatitudes given in the Gospel for the day we are shown the pathway to sainthood through humility, meekness,

holy mourning, desire for justice, mercy, pureness of heart, peacefulness and fortitude.

ANCIENT FEAST

As early as the fourth century the Greek Church kept a feast in commemoration of all the martyrs. A sermon of St. Chrysostomas delivered on this day still exists. The feast gradually spread through the entire Church and it was during the ninth century Pope Gregory IV appointed Nov. 1 as a day for veneration of all the known and unknown saints.

It has been said that the custom in the Western Church dates from the dedication services at the conversion of the Roman Pantheon into a Christian church dedicated to the Virgin Mary and All the Martyrs in the seventh century. At that time Boniface IV placed some 28 cartloads of human bones from the Catacombs under the high altar amidst magnificent ceremonies.

The vigil of the Feast of All Saints is Tuesday, Oct. 31. For that reason, it was originally known as All Hallows' E'en, from which the modern-day name of Halloween was derived. Traditional Halloween observances had no connection with Christian religious ceremonies and modern Halloween

customs are a return to mythology, Druidic beliefs and superstitions.

The Romans had a feast to Pomona, goddess of fruits and seeds, to whom gardens and orchards were dedicated on Nov. 1 and it was also the time of the Druids' autumn festival of thanksgiving to the sun. They believed that witches and evil spirits roamed the earth that evening, and to escape the persecutions of these demons some offered them foods and sweets while others disguised themselves.

And that is how the Halloween masks and costumes began.

ALL SOULS DAY

The day following the Feast of All Saints has been designated as All Souls Day. That is Thursday of next week, Nov. 2. The Church teaches that the souls of the just who have left this world soiled with the stain of venial sin remain for a time in a place of expiation where they suffer such punishment as may be due for their offenses.

It is a matter of faith that the suffering souls are relieved by the intercession of the saints in Heaven and by the prayers of the faithful upon earth. To pray for the dead is thus both an act of charity and of piety. Holy Scripture teaches:

"It is a holy and whole

some thought to pray for the dead that they may be loosed from sins."

In the 14th century Nov. 2 was officially designated on the Church calendar as the date on which the Office of the Dead and special Masses were to be celebrated for all the faithful departed.

Requiem For Mother Of Organist

Funeral services were held in Zephyrhills for Mrs. Mary Edna Thomas, pioneer member of St. Rose of Lima parish, Miami Shores, who died on Oct. 17 at the age of 75.

Requiem Mass was sung last Friday in St. Joseph Church, Zephyrhills, by Msgr. James F. Enright, pastor, St. Rose parish, for Mrs. Thomas, mother of Mrs. Carroll Kesinger, parish organist.

A Vigil Service was conducted Thursday evening by Abbot Marion Bowman, O.S.B., St. Leo Abby. A resident of Miami for more than 20 years, Mrs. Thomas was a native of Ohio and a charter member of St. Rose of Lima Guild.


Burial was in the family plot in Zephyrhills.

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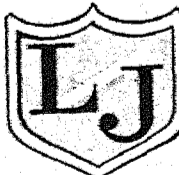
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Pope And Athenagoras I Scheduled To Talk Today

(Continued from Page 1)

talks are to follow with the cardinal and secretariat officials.

The schedule for the Oct. 26-28 visit, including a joint prayer service in St. Peter's basilica, was published by Vatican officials. It gave the following details:

OCT. 26

9:30 a.m. — the Patriarch was scheduled to arrive at Rome's Fiumicino airport on a special flight from Zurich.

The cortege went directly to St. John's Tower in the Vatican, where rooms were prepared for the Patriarch.

10:55 a.m.—The Patriarch and his group arrive at St.

Peter's basilica to be received at the steps by Paolo Cardinal Marella, archpriest of the basilica, and the basilica chapter. The procession is then scheduled to enter the church, where Pope Paul is to meet the Patriarch in the atrium and accompany him to the Blessed Sacrament chapel, then to the altar of the Blessed Virgin and then to the altar of the Confession for a prayer service at which both Pope and Patriarch are scheduled to speak.

OCT. 27

8:45 a.m. — Four metropolitans in the Patriarch's group are to go to the unity secretariat's offices near the Vatican to be received by Cardi-

nal Bea. After he has presented his staff, he will hold private talks with the metropolitans and some of his own assistants.

9:30 a.m.—Accompanied by the maestro di camera, Magr. Mario Nasalli Rocca di Cornelio, the Patriarch is to go to the private library of the Pope for talks, after which the Pope and Patriarch will exchange gifts.

12:00 noon—The Patriarch is scheduled to arrive at the basilica of St. John Lateran, Rome's cathedral and another of its major basilicas.

4:30 p.m.—The Patriarch is to go to the crypt of St. Peter's basilica to pray in the Clementine chapel under the main altar and directly over the tomb of St. Peter, and at the tomb of Pope John.

6:15 p.m.—The Patriarch is scheduled to visit the last of the four major basilicas, St. Mary Major.

OCT. 28

9:20 a.m. — The Patriarch is to visit the catacombs of St. Priscilla.

11:15 a.m.—In "the Sala Regia" of the Apostolic Palace the Patriarch is to receive the Orthodox community of Rome.

1:00 p.m.—The Patriarch and his group are to be received by the Pope for a parting ceremony in the pontifical apartments.

4:00 p.m.—The Patriarch's plane leaves Rome for Zurich.

Six U.S. Episcopal Appointments Made

WASHINGTON—(NC) — Pope Paul VI has accepted the resignation of Bishop A.J. Willinger, C.S.S.R., as bishop of Monterey-Fresno and has transferred him to the titular See of Tigrisala.

The Holy Father has also divided the diocese of Monterey-Fresno so that there will be separate Sees of Fresno and Monterey. The Most Rev. Timothy Manning will be bishop of Fresno, while the Most Rev. Harry A. Clinch is appointed as bishop of Monterey.

In addition, Pope Paul has also made the following appointments: San Francisco, to be titular bishop of Thunusuda and auxiliary to Archbishop Joseph T. McGucken of San Francisco.

Msgr. John Charles Reiss, Officialis and pastor of St. Francis Church in Trenton, N.J., to be titular bishop of Simidica and auxiliary to Bishop George W. Ahr of Trenton.

Msgr. John R. Quinn, rector of Immaculate Heart Seminary, San Diego, to be titular bishop of Thisido and auxiliary to Bishop Francis Furey of San Diego.

NEWS RELEASE

These actions of the Holy Father were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Bishop Willinger, 81, has headed the 12-county Monterey-Fresno diocese since 1953. He was born in Baltimore April 19, 1886; was ordained in 1911; named bishop of Ponce, Puerto Rico, in 1929; became coadjutor bishop of Monterey-Fresno in 1947, and succeeded to the See six years later.

Bishop Manning, who has been an auxiliary bishop of Los Angeles since 1946, was born in Ballingearry, County Cork, Ireland, Nov. 15, 1909; was ordained to the priesthood in Los Angeles in 1934; studied at the Pontifical Gregorian University in Rome from 1935 to 1938, taking a doctorate in Canon Law, and was secretary to Archbishop John J. Cantwell of Los Angeles at the time of his elevation to the hierarchy.

Bishop Clinch, auxiliary bishop of Monterey-Fresno since 1957, was born in San Rafael, Calif., Oct. 27, 1908; was ordained in Fresno in 1936; was editor of the Central California Register, newspaper of the diocese of Monterey-Fresno, from 1940 to 1948, and held several pastoral and diocesan posts before his elevation to the hierarchy.

Bishop-elect Hurley was born in San Francisco, Dec. 13, 1919, the son of Mark J. and Josephine (Keohane) Hurley. His father is deceased; his mother lives in San Francisco. He attended St. Agnes elementary school in San Fran-

cisco, St. Joseph Seminary, Mountain View, Calif., and St. Patrick's Seminary, Menlo Park, Calif. He was ordained in Cathedral of St. Mary, San Francisco, Sept. 23, 1944. He made post-ordination studies at the University of California, Berkeley; the Catholic University in Rome. He holds a doctorate in education from the Catholic University of America.

Bishop-elect Hurley was assistant superintendent of schools of the archdiocese of San Francisco from 1944 to 1951; principal of Bishop O'Dowd High School, Oakland, from 1951 to 1958; principal of Marin Catholic High School, 1959 to 1961; chancellor of the diocese of Stockton from 1962 to 1965, and assistant chancellor of the San Francisco archdiocese since 1965. He has held numerous other educational and diocesan assignments, and was a peritus and a member of the U.S. bishops' press panel in Rome at the time of the Second Vatican Council.

Bishop-elect Reiss was born in Red Bank, N.J., May 13, 1922, the son of Alfred and Sophia (Teljohann) Reiss, both of whom are deceased. He attended St. James Catholic Elementary School, Red Bank; the Red Bank Catholic High School, the Catholic University of America, Immaculate Conception Seminary, Darlington, N.J., and the Theological College of the Catholic University of America. He was ordained in St. Mary's Cathedral, Trenton, May 31, 1947. He made post-ordination studies at the Catholic University, taking a doctorate in Canon Law.

Bishop-elect Reiss has held various pastoral assignments in the Trenton diocese, been secretary to Bishop Ahr, assistant chancellor, vice-chancellor, Officialis, and a member prelate in 1963.

Bishop-elect Quinn was born in Riverside, Calif., March 28, 1929, the son of Ralph Joseph and Elizabeth Constance (Carroll) Quinn. His father is deceased; his mother lives in La Mesa, Calif. He attended St. Francis de Sales Elementary School in Riverside, Sacred Heart High School, Watertown, Wis.; St. Francis Seminary, El Cajon, Calif., and the North American College in Rome. He was ordained July 19, 1953, in the Church of San Marcello, Rome.

Bishop-elect Quinn served at St. George's Church, Ontario, Calif., from July, 1954, to October, 1955; at Immaculate Heart Seminary, El Cajon and San Diego, from 1955 to 1962; was rector of St. Francis Minor Seminary from 1962 to 1964, and rector of Immaculate Heart Seminary, San Diego, since June 1964.

Lionel Baxter Picked To Head Charity Drive

(Continued from Page 1)

Commission on various projects. He is eminently qualified by experience to be chairman of the forthcoming drive."

A member of Corpus Christi parish, the Knights of Columbus, and of the board of the NCCU, Mr. Baxter began his radio career as a staff announcer at WAPI Birmingham after attending Birmingham Southern College. While at WAPI he was the chief announcer, director of publicity and promotion, program manager and manager of operations.

In 1953 he was named vice president and general manager of WSFA-TV in Montgomery and two years later returned to Birmingham, where he joined Storer Broadcasting Co. as commercial manager of WBRC. In 1956 Mr. Baxter was named managing director of the station. After transferring to WIBG in Philadelphia, where under his direction the facility moved from an uncontentious position into an unquestioned first in a period of less than 18 months.

Elected vice president of the company in 1957 he moved to the Storer Home Office and assumed the position of national radio director in 1959. The following year he was named to the company's board of directors.

One of the originators of the Birmingham Toy Bowl Football Game, Mr. Baxter has always been active in civic affairs. He is a member of La Gorce and Indian Creek Country Clubs, the Old Baldy Club of Saratoga, Wyoming, and the Downtown Club of Birmingham, Ala.

He and his wife, the former Mae Frances Rice of Birmingham Toy Bowl Football Game, Mr. Baxter has always been active in civic affairs. He is a member of La Gorce and Indian Creek Country Clubs, the Old Baldy Club of Saratoga, Wyoming, and the Downtown Club of Birmingham, Ala.

He and his wife, the former Mae Frances Rice of Birmingham, are the parents of three children.



Father Luis Ruiz With Chinese Refugees If You Live In Match Box, It's Like Living In Macao

Does that two or three bedroom home in which you are currently living seem to be growing smaller as your family grows larger?

Does Mom want a bigger kitchen, and Dad a private den or workshop? And what about the kids, are they beginning to ask for private bedrooms?

Relax. Forget about it. You don't know how well you have it.

At least that is the device which Father Luis Ruiz, S.J., had for South Floridians last week when he visited here.

Living quarters in the typical family home of the "Chaplain for Refugees" parish of Macao on the tip of the Chungshan Peninsula, across the Pearl River estuary from Hong Kong and next to the Chinese mainland, are slightly more crowded, he said.

WHAT A SIZE!

"This is the size of a two-family home in my parish," he told his audience in the auditorium of Centro Hispano Catolico. With his back to the wall, he took the largest step which his short five-foot, six-inch frame would permit, and, making a right angle, repeated the move. "In an area just that size," he told his audience, "as many as 12 people would be able to live in Macao. Of course, they would have to sleep in shifts, but they would do all of their cooking and other household chores in that little area."

Crowded conditions are part of the way of life in the priest's island parish — a six square mile area which is the home of 250,000 people. So is starvation, blindness, disease and death, he said.

Like Miami, Father Ruiz pointed out, his island is the goal of thousands of refugees from Communist control. More than 150,000 of the residents of the island are exiles from the Chinese communist mainland.

They swim the 500 yards which divides Macao from the mainland at night, careful to avoid the communist patrols which attempt to discourage such escapes — and reach freedom tired and hungry.

Casa Ricci, as Father's mission is known, is the first stop of many of the newly-exiled Chinese. Clothing and small portions are provided for the new refugees through the generosity of Catholics around the world.

After that, "it is wait and hope, but still there is freedom," he said, noting that chances for employment are "almost impossible." The priests of the Casa Ricci try as best they can to help the refugees, "but there are just too many of them, and

so few clothes and so little rice."

His white cassock flying in the wind as he wends his way through the narrow streets of Macao on a foreign motorcycle, Father Luis has become a familiar institution on the Portuguese settlement.

A native of Spain, he began his work in Macao in 1952, after having been expelled from the Chinese communist mainland.

Today he oversees the mission of Casa Ricci, to which thousands flock on "rice day," for their meager portions, and guides a Jesuit school.

"Education on Macao is especially important," he said, pointing out that the Communists are constantly trying to subvert the community from within. The communists, said Father, maintain their own schools which are dedicated to pure propaganda. For this reason it is necessary to establish schools which will not only educate the young people of Macao but will at the same time counteract the propaganda and lies of the Red Chinese.

Nursing Center To Be Started

(Continued from Page 1)

north of the hospital. Rooms will be semi-private or two-bed room, and facilities for long-term custodial and medical care will be provided.

Sister Virginia, superior of the 11 Felician Sisters who staff St. Joseph Hospital, emphasized that many patients who have been hospitalized have to be referred after discharge, to a nursing center conducted in conjunction with the Punta Gorda Medical Center, a distance of five miles from Port Charlotte.

When the new nursing and rehabilitation center is completed near St. Joseph Hospital, she said, "many patients will be taken care of, thus releasing hospital beds for more critical cases."

Built by the Diocese of Miami at a cost in excess of \$1 million, St. Joseph Hospital, first Catholic hospital on South Florida's west coast, opened June 4, 1962, on a 13-acre tract.

The Sisters of the Congregation of St. Felix of Coraopolis, Pa., who administer the general hospital, staff hospitals in 25 nations and also work as teachers and in homes for the aged as well as orphanages.