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

Pope John XXIII Opens Second Vatican Council

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

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

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

At the very end of the long column of Fathers of the Council came the Holy Father himself, carried on his portable throne, the sedia gestatoria. Serene and solemn-faced, he was in prayer. No longer the Angelo Roncalli who as a boy had walked barefoot to school, he was entering this assembly as the supreme Judge and legislator on earth of Christ's Church.

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

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

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

Participating in the Council are 2,300 cardinals, patriarchs, archbishops and bishops from all quarters of the globe. In addition to 36 papal delegates, 400 members of the Curia, and 1,100 other participants, 330 journalists and photographers are working on the spot.

(Continued on Page 7)
Pope Travels 400 Miles By Train

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

Pope John's railroad journey to the shrine of Our Lady at Loreto and of St. Francis at Assisi was the longest a pontiff has taken away from the Holy See in 100 years and the first time a pope has traveled away from Rome by train in more than a century.

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

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

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

From the station a 12-car convoy with the Pope in an open auto climbed the narrow, winding road leading up to the city walls. The entire route was packed with cheering, waving crowds, who broke through the police cordon several times and surrounded the Pope's car.

Italian President Antonio Segni was standing on the steps of the basilica to greet the Pope as he alighted from his car. As Pope John entered the basilicas, it seemed the city's 25,000 population tried to pack into its 3,000-capacity walls.

ANCIENT STONES

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

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

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

"It is also intended to symbolize the march of the Church toward spiritual victories, made in the name of Christ, who is "a light of revelation to the gentiles," an authority which is one of brotherly and fraternal love, a breath of peace, of order and universal progress."

The Pope recalled a day 62 years before when, on Sept. 26, 1919, the seminarian Angelo Roncalli knelt before the image of the Madonna venerated at the shrine.

After the discourse Pope John went out to a specially constructed stand on the steps of the basilica, where in the presence of the faithful tightly jammed the square, he placed a crown on the heads of the Madonna and the Holy Child in her arms. The crowns, contributed by Catholics throughout Italy, contain together 136 diamonds, 24 emeralds and 13 rubies and have an estimated value of $22,000.

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

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

SANCTITY OF LIFE

During his discourse in Assisi Pope John said:

"It was St. Francis who summed up in one word what it means to 'live well' teaching us how we must assess events, how we can communicate with God and with our fellow men. This word gives the name to this hill which crowns the glorious tomb of the Little Poor Man: Paradise, paradise! Dignity and sanctity of life is a reminder and a foretaste on earth of paradise.

"What counts above all and what has absolute value in know God and follow His precepts: welcome the fruits of redemption: and walk, walk in holiness and justice before Him at all times."

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

IN VISIT TO SHRINES AT LORETO AND ASSISI

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From the Six Continents

PIONEERED WORK OF ORDER IN FLORIDA

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

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

A Sister of St. Joseph who pioneered in the work of the order throughout Florida, Mother Anna Maria died at Mercy Hospital early Thursday at the age of 99.

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

"LASTING MARK"

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

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

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

A native of Deland who entered the religious life in 1911, Mother Anna Maria, as a dedi- cated and saintly person to make the image of the Lord live in children, and bring them to salvation. She began her work as a religious, Monsignor Barry said, in the pioneer days of the Church in Florida when things were simple but when the Sisters of St. Joseph were already known and loved Him, and was the humble spouse of Christ.

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

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

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Two Missionaries Killed By Terrorists In Algeria

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

Fathers Paul Py, W.F., 41, and Bernard Chassine, W.F., 37, were kidnapped from their residence. They were last seen near here.

ATTACKERS CAME during the night and forced their way into the residence. They seized Father Py and Chassine, forced the door, and forced the two to run to the vine near here.

Mutilated bodies of two missionaries were found on the road leading to the vineyard near here.

Shots were heard shortly after.

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

Refugees from Yugoslavia frequently are not being accepted as refugees from other Red-dominated nations. It is stated in a memorandum prepared for members of Congress by Associate Bishop Edward E. Swann, executive director of Catholic Relief Services-National Catholic Welfare Conference, and Rev. Joseph J. Vanden Heuvel, president of the International Rescue Committee.

The memorandum concluded with the following question: "At a time when we are granting asylum to thousands of refugees from Castro's communistism, which, supported by Soviet communism, is threatening the Western hemisphere, should the United States not take a further, more energetic step to give full recognition to the refugees fleeing Yugoslavia, which is today linked again with the Soviet in its conspiracy to have communism dominate the world?"

"The refugees' opposition to communism is being ignored because they are poor." The memorandum adds that:

- "The refugees' opposition to communism is being ignored because they are poor."
- "Even those few Yugoslav who are granted asylum are frequently put in a lower category than refugees from other communist countries by the U.S. Refugee Program. Thug Yugoslavs either do not qualify as refugees or are treated as second-class refugees."

BASIC RIGHTS

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

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

"It has influenced the policy of countries which formerly granted asylum to these refugees to the point where substantial numbers of them are now being repatriated instead of welcomed. It has created a situation which Italy permits most of those fleeing to remain on its soil, but Austria, most of the countries which formerly welcomed refugees bewildered by its policy of being selective about the kind of communism and oppression from which a person must flee in order to benefit from the help of American people."

German Bishops' Pastoral Voices Hope For Reunion

BONN (NC) - German Bishops continued, "we suffer most painfully this deep wound in the Mystical Body of Christ."

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

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

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

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

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Religion In Schools Cases To Come Before High Court

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

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

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

DADE CASE

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

Another case involving the issue of public school religious practices may come before the Supreme Court this term. This is a controversy in Florida, where the State Supreme Court last June upheld the constitutionality of daily Bible reading and recitation of the Lord's Prayer in public schools of Dade County.

In the Pennsylvania case, state school officials have asked the court to reverse a federal court ruling that Bible reading in public schools is unconstitutional.

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

SUIT APPEALED

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

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

The Maryland case was appealed to the high court by Mrs. Madalyn Murray of Baltimore from an April 1961 decision of the Maryland Court of Appeals. The Maryland court ruled, 4-3, that religious exercises opening the day in Baltimore public schools are constitutional. The exercises consist of reading without comment one chapter from the Bible, or recitation of the Lord's Prayer, or both.

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

TEXTBOOK CASE

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

The Oregon textbook case, which the Supreme Court refused to review, focuses on the issue of whether the state may withdraw textbook text from children in “standard” church-related schools because of the presence of religious instruction in their schools.

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

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

Story Of Columbus Related On Capital's Bronze Doors

BY THOMAS E. KISSLING

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

The work of American sculptor Randolph Rogers, modeled in his Rome studio in 1858, were cast in Munich in 1961 and placed in the entrance to the old hall of the House of Representa-

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

Strange But True

The Preparation For Council Should Be Mental, Spiritual

Our Preparation For Council

By JOSEPH BREG

Our preparation for the world council of the Church ought to be mental and emotional as well as spiritual. We must make ready not only for expected or half-expected things, but also for the unprepared, the things the council will say, the novelties that will stir the world, the iniquities and the inconvenient, and the unwelcome.

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

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

LONG OVERDUE

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

I do not think anybody will be much moved by the proposal, which seems long overdue, is given now. But among the thousands of proposals before the second Vatican Council, there are certainly some which are likely to cause a few raised eyebrows among those like things as they are, by hardly any means is this marked change.

It is a surprise to nobody, of course, if the council decides for much of the Latin world to put in the Mass. That might annoy none, but it will not be unexpected, because the problem of the liturgy of the saints has always been discussed. But what if the Fathers vote to make a change in the Mass, changes which will seem almost revolutionary — even if, in fact, they are only a return toward early-
By FR. JOHN B. SHEERIN

The illustrious Governor dealt the final blow when he had in effect seceded from the Union by threat of the immediate use of force. Though finally conceded defeat by the Federal authorities, Governor Fitzhugh believed that the day was not over. His optimism was correct, for just as he was withdrawing from the Field of Battle, the South was beginning to rise in the South. The war of secession had begun.

The war of secession was fought on two fronts: the political front and the military front. On the political front, the Southern states were fighting for their independence from the Union. On the military front, the Southern states were fighting for their survival against the Federal forces. The war of secession was a war of attrition, with both sides trying to wear each other down. The war of secession ended in 1865 with the surrender of the Confederate Army at Appomattox Court House.

How Our Generation Seem In 1990?

The war of secession was a turning point in American history. It was a war of attrition, with both sides trying to wear each other down. The war of secession ended in 1865 with the surrender of the Confederate Army at Appomattox Court House.

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Council To Use Machines For Counting The Ballots

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

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

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

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

The cards of all the Fathers attending a meeting are collected and put through a series of perforations on the cards.

The perforated cards are fed into a tabulator which puts them in the correct order and prints a list of those attending.

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

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

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

Council Commentary

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

HOW THE VATICAN Council looked as it convened for its first session in the basilica of St. Peter's is depicted in this drawing from the Vatican newspaper L'Osservatore Romano. The Council Fathers sat in a tiered gallery along the main wave of St. Peter's and the Papal throne was at the end of the main aisle.

Some 3,000 participants and observers were in the gallery.

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

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

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

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

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

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

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

CHEERING CROWD

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

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

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

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

We are grateful to the Holy Father, who personally arrived and who telegraphed his welcome.

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Biscayne Gets New Organ

VATICAN CITY (NO — A huge $600,000 pipe organ has joined one of similar size in the apse of St. Peter’s basilica.

The new organ, blessed during the Mass of St. Peter’s basilica.

According to Father Joseph Jurasek, O.P., all territories in the area as well as those interested in the Order are invited to attend the meeting at Our Lady of the Lake, Miami Beach.

Tertiaries Meet At Barry Sunday

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

According to Father Jurasek, O.P., all territories in the area as well as those interested in the Order are invited to attend the meeting in Our Lady of the Lake, Miami Beach.

Squares Join Fund Drive

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

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

Tracy said the fund raising program began in the Miami area with a $1,000 donation by the Miami Beach Circle at St. Patrick’s Youth Home.

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

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

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

Tracy said the Circle would include 30 former Squares from Cuba and 15 new members. It is being sponsored by the Cuban Council of the Knights of Columbus.

The Columbian Squires, junior organization of the K of C, has approximately 20,000 members in more than 800 Circles.

White Mass For Physicians

A White Mass honoring St. Luke, patron of physicians, will be celebrated at 10 a.m., Sunday, Oct. 14 in St. Joseph Church, Miami Beach.

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

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

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

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

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

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Social Security and Veteran benefits are explained in the new GUIDEBOOK recently published by Lithgow Funeral Company. Many families are unaware of the extent to which they may benefit under Social Security — as much as $255 for funeral expenses.

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Page 10 October 12, 1962 THE VOICE Miami, Florida
Holy Name Men Convene Oct. 19

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

The convention will get underway Friday, Oct. 19.

Keynote address will be given by Dr. Lawrence J. Jones of Fort Myers at the first official session of the convention at 9 a.m. Saturday, Oct. 20. Dr. Jones, a native of the Diocese of Columbus, will talk as "Loyalty."

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

During the Saturday afternoon session, Rev. Edward J. Barry, spiritual director of the Diocesan Holy Name Societies, will offer a Memorial Mass for deceased members at 8 a.m. in St. Joseph Church, Miami Beach.

The Saturday night banquet will be held at 9:45 a.m. Sunday, Oct. 21. Msgr. Dominic J. Barry, former Chaplain at St. John Vianney Seminary, will serve as toastmaster.

The convention schedule is as follows:

**SATURDAY, OCT. 19**
- 8 a.m.: Opening convention session; Joseph B. Egan, president of Diocesan Union
- 9 a.m.: Registration, Dr. Lawrence Jones, keynote address by Dr. Lawrence J. Jones of Fort Myers
- 10 a.m.: Afternoon session with Lawrence J. Jones of Fort Myers; Dr. Michael F. Stanoe of Holy Name societies, president; keynote address by Dr. Lawrence J. Jones of Fort Myers
- 11 a.m.: Closing session; address by Father Louis M. O'Leary, O.P., former Chaplain at St. John Vianney Seminary

**SUNDAY, OCT. 20**
- 8 a.m.: Corporate Communion Mass at St. Joseph's Church
- 9:45 a.m.: Communion breakfast; address by Father Louis M. O'Leary, O.P., at St. John Vianney Seminary
- 11 a.m.: Closing session.

**SUNDAY, OCT. 21**
- 8 a.m.: Corporate Communion Mass at St. Joseph's Church

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Mission Sunday will be observed in all churches of the Diocese of Miami on Sunday, Oct. 21. What is Mission Sunday? What is the Society for the Propagation of the Faith? How does it operate? What is the purpose of the Society for the Propagation of the Faith? What does it entail? Where are the missionaries working? How does the Society help the Society for the Propagation of the Faith give to the Missions? The sacrificial prayers and alms of its members. How does the Society help the Mission by Prayer? It obliges its members to say daily one “Our Father,” one “Hail Mary” and the recitation of the Rosary. Why this particular ejaculation? St. Francis Xavier is the great missionary of modern times, and in 1900 he was designated patron of the Society by Pope Pius X.

Where does the Society get alms for the missions? From the sacrifices of the members in the form of gifts, legacies and annuities, and a generous contribution to the Mission Sunday collection, but the chief income of the Society is the dues of its members.

Do members pay dues? Yes, any genuine sacrifice entitles one to membership. Ordinary members sacrifice at least $1 a year. Special or Family members sacrifice at least $5 a year. (A special member can include nine other members of the family, living or deceased.) Perpetual members can make their sacrifices in installments over the period of a year. Perpetual Family membership includes the parents and all children, living and dead, of a single unit.

How are the dues gathered? Some friends of the missions send their membership offerings directly to the propagation office. Others make their membership sacrifices on Mission Sunday. Besides Propagation membership, are additional sacrifices for the missions advocated?

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

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

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

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

More than nine out of 10 partners in problem marriages, Dr. Cavanagh told the annual convention of the Guild of Catholic Psychiatrists, resort to "suppressive techniques" — such as "keeping quiet," "giving in," and "temper outbursts" — in handling tension situations that arise in marriage.

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

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

DIOCESAN DIRECTOR EXPLAINS

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CHASING FATHERS
TO A SUCCESSFUL MARRIAGE

COMMUNICATION Called Key To A Successful Marriage

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

Miami, Florida
HOW THE SOCIETY FOR THE PROPAGATION OF THE FAITH WORKS

YOU ... THE HOLY FATHER ... THE MISSION WORLD

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

MISSION SUNDAY

OCTOBER 21st, 1962

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**Cardinal Cushing Discusses**

**Communism In The United States**

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

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

A. It has been well described in the book, Masters of Deciet: "The Communist Party, USA, has been and is engaged in an all-out war against American freedom. Its tactics of confusion, retreat, advance, infiltration and hypocracy are in full play. The attack is both legal and illegal, effective and defensive, open and concealed. "Above the surface a gigantic propaganda and agitation campaign is in progress; a campaign that depends for success upon the support of non-communists.

Basic communist strategy dictates that non-communist hands, knowingly or unknowingly, under communist guidance, must further the influence of the communist world." (Ch. 14, p. 185.)

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

A. That has been the secret of their success in conquering as much of the world as they have today — their ability to persuade non-communists in the United States to take the stand originated in Moscow.

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

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

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

A. Since the Communists originally organized fronts in almost every conceivable field — to advance the Communist line in press, radio, television, in labor our history. Today, the United States has thrown off most of its real guard against Soviet Communism, because of Nikita Khrushchev's world-wide campaign, and fraudulent "peace" campaign. If the reader were to consult the excellent report of the House Committee on Un-American Activities for April 1, 1951, entitled The Communist or modified, the change is so small that the Communists can rejoice in the present "atmosphere."

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

A. Most definitely not. At all times there have been also the secret cells in organizations which are non-Communist, at least originally so. Since the Sixteenth National Convention in February, 1957, the Communist Party for the moment has returned much more to this form of thinking America do what it wants it to do than before.
As World’s Bishops Meet

3,000 Taking Part In Largest Church Council

History Is In The Making

By BURKE WALSH

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

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

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

Gathered about Pope John XXIII are cardinals, patriarchs and archbishops and bishops from the farthest corners of the earth to the number of some 2,600. Together they constitute the Fathers of the Second Vatican Ecumenical Council. Theologians and other expert consultants swell the number of those present to about 5,000.

LARGEST COUNCIL

It is an ecumenical council, and only the 21st ever to be convened. The first met in 325 in Nicea in Bithynia (now a part of Turkey) with 182 persons taking part. The last previous one, the First Vatican Council, was held here more than 99 years ago. There have been many more than a score of large and important meetings in the two Christian millennia, but to date only 21 have been accorded the rank of general councils.

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

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

POPE SPEAKS

In a motive proprio issued almost on the eve of the council’s opening, Pope John said, “the unveiling of ecumenical council by virtue of the number and variety of those who will participate, its meeting evidently will be the greatest of the councils held by the Church so far.”

The Pontiff also expressed the expectation that the council will prove to be the “most moving and most solemn spectacle ever to take place in the world of angels and men.”

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

The First Vatican Council had 727 persons attending open sessions. The council met in the right transept of St. Peter’s which had been closed off and furnished to accommodate such a meeting.

THRONIE ELEVATED

The Second Vatican Council is meeting in the much larger basilica of St. Peter’s. The Fathers of the council are seated in chairs not in two tiers, each of 2,000 people, which rise on either side of the nave. In their places, the bishops form a veritable canyons of color extending more than 300 feet from the inner doors of the basilica to the tomb of St. Peter under the great dome.

The throne of Pope John, elevated so that he is visible to every council Father, is situated in the nave at St. Peter’s tomb. Places for 80 cardinals and nine patriarchs are in a special section at the Pope’s right.

The ecumenical council now in progress has special and impressive acoustics, seemingly without an echo. To mention only some:

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

GREATER COVERAGE

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

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

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

WORKING SESSIONS

A bench of five cardinals presided over the general congregations, or working sessions, of the First Vatican Council. At this conference 19 cardinals from nine nations, including Francis Cardinal Spellman, Archbishop of New York, are taking turns presiding over the meetings at which the Pope is not present.

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

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

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

MORRIS THAN 300,000 of the faithful jammed St. Peter’s Square to catch a glimpse of the historic opening of the Second Vatican Council yesterday. Some 3,000 Council Fathers representing all parts of the earth and 250 observers from the United States and 20 other nations attended the opening session as the faithful jammed the square. The Band of the Papal Military Governor’s Band, the Apostolic Accademia di Calci, the Marching Band of the Papal Military Governor’s Band, and the Marching Band of the Apostolic Accademia di Calci filled the square with music.

Dei Nuts, in which he appointed 10 commissions and two secretares to prepare for the council.

In short order, more than 1,000 bishops and expert consultants began more than two years of intensive and unremitting labor, sitting, studying and discussing some 2,000 pages of material submitted from all round the world.

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

HUNDREDS ARRIVE

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

The Pope made this announcement on Feb. 2, the feast of the Purification of the Blessed Virgin, three years and eight days after he first revealed his intention to summon all the Catholic bishops of the world for the 21st ecumenical council.

These were among the final actions taken in preparation for the council. Shortly afterwards, bishops began to arrive in Rome. What was at first a mere trickle of traffic swelled into an impressive stream. As the time grew short, hundreds of prelates arrived in a single day. Well over 300 came from the United States.

SOLEMN SESSIONS

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

For the solemn sessions, as with the opening, the Fathers of the council wear cope and miters. The latest practical developments of the electronic age, an age hardly dreamed of at the time of the last council, facilitate their deliberations and prevent them for all ages.

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

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

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

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

VATICAN CITY

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

The Vatican Is the name given to that 106.7 acres which — although it became a city only 33 years ago — has become in the popular understanding a synonym for the Holy See, for the Papacy, and sometimes for Catholicism.

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

Vatican City is a strictly defined entity, both territorially and legally. But in its broader sense, the Vatican is many things. Topographically, it is 106.7 acres, hidden in great part under a thousand years' accumulation of masonry. Geographically, it is on the right bank of the Tiber River, opposite the ancient and "real Rome," which occupies the left bank. Legally, it is a sovereignty. It is the treasury house of the finest human expressions of art and architecture of many centuries. It is the capital of Christendom. It is where the pope lives.

ONCE A MARSH

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

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

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

With the "Donation of Pepin" in 796, the Papal States were established. The popes were now not only spiritual sovereigns but earthly monarchs. And, although Rome was the capital city of the popes' earthly realm, it never absorbed that special place of the Vatican. It was, even then, a kind of city within a city. Places of residence for the pope and his court were built next to the Basilica. Hospitals and hospitals were constructed to care for the pilgrims who came from East and West. By extensive purchases of land, the medieval popes acquired possession of the whole hill.

Now came the decline of Rome as a city. Invasions, occupations, and sackings followed one upon another. To save the holy place of the Vatican from vandalism, Pope Leo IV, between 847 and 852, surrounded the whole settlement with a wall. Everything within the wall then came to be known as the "Immaculate City.

The occupation of Rome by the troops of Victor Emmanuel III in 1929, the temporal sovereignty of the pope ceased. In the wake of the occupation of Rome and the seizure of the Papal States a thorny question arose: should the sovereign spiritual pontiff of the world be the subject of any temporal ruler? Obviously, he could not. Though he would be absolutely bound to have sovereign rights over a specific territory, it would be convenient and morally necessary that he be able to exercise his pastoral office with the freedom and independence that only such right could give.

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

FULL LIBERTY

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

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

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

The central administrative body of Vatican City is that of the Papal Gendarmes, the Noble Guard and the Swiss Guard, the Papal Gendarmes, the Papal Gendarmes, and the Noble Guard. The Swiss Guards are the personal guards of the Pope and his household. The Gendarmes are the working palace of Vatican City. The Papal Gendarme and the Noble Guard serve as a guard of honor during ceremonies and solemn functions.

The Pope of the Caesars was the center of the greatest empire the world has ever known. His election by the College of Cardinals makes him at the same time Supreme Pontiff as head of the Catholic Church and head of the State of Vatican City. He is an absolute monarch in that he has complete legislative, executive, and judicial powers. These are exercised by other bodies.

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

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

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

Roman Curia Houses New Offices of Congregations

Traffic Problems Increase at Vatican With Influx of Automobiles

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

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

How, Where, Why and Where does the Pope, the Bishop of Rome and Vicar of Christ on Earth, enjoy the faculty of Infallibility? Does the entire body of bishops in the Church and faithful share in this extraordinary privilege? A prerequisite of the universal Church, Infallibility is a dogma of Catholic faith; this is the unanimous teaching of theologians. It is an inescapable implication of the divine mission of the Church; it is clearly indicated in the promises made by Our Lord to the body of His Apostles.

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

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

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

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

This authority, so necessary in the Church, has always been recognized, even when the Pope has not exercised his personal power and privilege of teaching the faithful. Thus the Council of Trent teaches explicitly that it is the prerogative of the Church to judge on truth, meaning and interpretation of the Scriptures. Pope Leo XIII in his Encyclical Letter "Providentissimus Deus" makes the same point.

The language of the Scriptures, the Pope says, is used to express the inspiration of the Holy Ghost, many things beyond the power and scope of human reason. The texts contain a fullness and a hidden depth of meaning which is difficult to discover without the light of the Holy Spirit, thus the Church possesses the prerogative of infallibility.

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

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

In conclusion, the Church, assisted by the Holy Spirit, may interpret the Scriptures both by its solemn pronouncements, or in its ordinary and universal teaching power. There is no question here of an infallible teaching that is directly protected from error.

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

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

It is a consequence likewise of the divine promise that the Apostles would be safeguarded in their teaching by Christ and His Holy Spirit. Our Lord told His Apostles that those who did not believe their teaching would be condemned. What the Apostles taught was thus imposed as obligatory. Both speculative truths and the precepts of morality were included, for both faith and obedience were commanded.

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

God's promise of assistance to the Apostles and their successors is clearly indicated in St. Matthew's Gospel. "Our Lord first calls attention to the faithfulness of His own power, as justification for the delegation of powers which He makes to His disciples. "All power is given to me in heaven and on earth. Going therefore, teach all nations...

His Holiness, Pope John XXIII
AMONG IMPORTANT QUESTIONS CHURCH FATHERS WILL DISCUSS

Council To Study Roles Of Bishops, Laity

VATICAN CITY (NC) —

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

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

Strictly speaking, none of the three items are new. The role of bishops was established by Christ Himself. The question of the exemption of Religious dates from the Church's earliest history. The lay apostolate, too, dates from the times of primitive Christianity.

NEW QUESTIONS

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

The Question of the role of bishops was treated frequently and at length in many of the pastoral letters of the bishops of the world in the three years before the council. It has likewise been treated in book form: notably by Archbishop Emile Guerry of Cambray, France ("Le Devo- que," Librarie Artheme Fayer, Paris, 1841).

The office of a bishop as a successor of the apostle is of divine institution, contained in the Code of Canon Law (art. 329). The divine mandate was given first to Peter, and then again to all the apostles.

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

BISHOPS' MISSION

The mission of the bishop is to teach, to exercise spiritual government and to sanctify. The mission of the pope, the Bishop of Rome, is the same. But the role of the pope is pri-

The practical effect of the question before the Second Vatican Council will be to de-

terminate, according to the demands of the times and within the limits of the nature of the bishop's mission, to what extent the bishop may exercise his powers in his own diocese without referring to the jurisdic-
tion of the Bishop of Rome or to the congregations and offices of the Church's central administration to whom his powers are delegated.

The exemption of religious refers to that provision in the Code of Canon Law (art. 328) which places religious communities and societies under the jurisdiction of the Sacred Congregation of Religious of the Church's central administration, and therefore removes them from the jurisdiction of the bishops of dioceses in which they may reside.

In mission territories, for example, one might imagine how a society of religious had worked for many years and in time developed a thriving Christian community. In due course, a bishop might be named in the mission territory and might find that the great-

er majority of his priests belonged to the religious society.

The problem is obvious: he would have no jurisdiction over his own priests.

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

A commission on the apostolate of the laity would have been unthinkable in the prepara-
tions for the First Vatican Council. There were some forms of the lay apostolate already es-

lished — such as the Con-
frenses of St. Vincent de Paul, begun in France in 1825, and the Society of St. Vincent de Paul, founded in Italy in 1839, but a true and proper lay aposto-
late, in the sense that we speak of it today, was not yet mature and even less organized on an international plane.

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

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

Pope Expects Great Things From Vatican Council

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

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

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

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

When we think how young this movement is, and how different are the Protestant bodies that belong to it, we begin to realize both the internal difficulties of the World Council and the wonderful achievement of the community already attained, all the same, the outstanding difficulties are great; they are rooted in the sphere of ecclesiastical politics. The World Council does not aim at ending the separations into many small groups as to substitute for them larger, but fewer groups. It declines to treat any Church or group of Churches as opponents, but its object is the unity of all who acknowledge Jesus Christ as God and Redeemer.

The views of the Orthodox Churches are the closest to Catholic teaching on the unity of the Church as most recently expressed by the Pope in his Christmas Address.

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

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

Misunderstood

Now these reformed communities are making strenuous efforts to overcome this internal crisis, but this by no means implies that they seek to return to the Roman Catholic Church.
Great Decisions Were Made During Past Church Councils

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

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

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

PRINCIPAL DECISIONS

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

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

COUNCIL OF TRENT was convoked in 1545 by Pope Paul III to combat the spread of Protestantism throughout the world. In 25 sessions spread over 18 years, under five Popes, this council which ended in 1563, proclaimed that the Bible and Tradition together make up the rule of faith. It further held that the Church alone has the right to interpret the Holy Bible.

PRINCIPAL DECISIONS

1. Council of Nicaea in 325 which lasted two months and 12 days and issued the Nicene creed defining the true divinity of the Son of God.
2. The First General Council of Constantinople in 381 which added to the Nicene creed the clauses referring to the Holy Ghost and all that follows to the end.
3. The Council of Ephesus in 431 which defined the true personal divinity of Christ and declared Mary the Mother of God.
4. The Council of Chalcedon in 451 which defined that Christ has both a human and a divine nature.
5. The Second Council of Constantinople in 553 which condemned the errors of Origen who held, among other things, that there were three persons in one divine persons and that there is no eternal punishment.
6. The Third Council of Constantinople from 680 to 681 which defined two wills in Christ, the divine and the human, as two distinct principles of operation.
7. The Second Council of Nicaea in 787 which regulated the veneration of holy images.
8. The Fourth Council of Constantinople in 869 which condemned an illegal ecumenical council brought together by Photius against Pope Nicholas.
9. The First Lateran Council, held in Rome 1123, which abolished the right, claimed by lay princes, to investiture with ring and crosier and to invest with episcopal dignity.
10. The Second Lateran Council at Rome, 1139, which had as its object to put an end to the errors of Arnold of Brescia whose teachings included a belief that confession should be made not to a priest but by Christians to one another.
11. The First Lateran Council, held in Rome 1139, which regulated the veneration of holy images.
12. The Fourth Lateran Council, 1179, which demanded the submission of the clergy and teaching of all the faithful to the Pope. It published 70 reformatory decrees.
13. The First General Council of Lyons in 1245 which excommunicated and deposed Emperor Frederick II and directed a new crusade against the Saracens and Mongols.
14. The Second General Council of Lyons in 1274 which effects a temporary reunion of the Greek Church with Rome and laid down rules for papal elections.
15. The Fifteen Council at Vienne in France, 1311 to 1312, which dealt with projects of a new crusade, reformation of the clergy and teaching of Oriental languages in the universities.
16. The Council of Constance, 1414 to 1418, which was held during the great schism of the West with the object of ending the divisions in the Church.
17. The Seventeenth Council met first at Basel in 1433, then was transferred to Ferrara in 1439 and ended up in Florence in 1443 where a short-lived reunion with the Greek Church was effected.
18. The Fifth Council of the Lateran met from 1522 to 1527 and its decrees were chiefly disciplinary.
19. The Council of Trent, 1545 to 1563.
20. The General Council of the Vatican, 1689 to 1798.
Diocesan School Children Pray As Council Opens

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

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

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

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

On this page are shown some of the activities in which Holy Family School children have been engaged.
Refugees Need
Infant Apparel
FORT PIERCE — New or
used infant apparel for the
babies of Cuban refugees is
now being collected by mem-
bers of St. Anastacis Catho-
lic Women's Club.

Donations may be brought
to Fran's Shoe Store for ship-
ment to Miami's Centro His-
pano Catilico and distribu-
tion.

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Donations may be brought
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ment to Miami's Centro His-
pano Catilico and distribu-
ction.
Fall Meeting Set By Mercy Unit
Dr. Edward R. Antia, presi-
dent, board of the Florida
Medical Association will be the
principal speaker during the
first fall meeting of the Mercy
Hospital Auxiliary at 10:30 a.m.,
Wednesday, Oct. 17 in the hos-
pital conference room.
Prior to the meeting Low Mass
will be offered in the hos-
pital chapel for deceased mem-
biers of the auxiliary.

Mrs. Denis V. Remant, presi-
dent of the auxiliary, will con-
duct the meeting and new mem-
biers have been invited to atten-

Card Party Friday To Aid Villa Maria
A benefit card party under
the auspices of the Villa Maria
Auxiliary will be held at 1 p.m.,
Friday, Oct. 19 at the McAr-
thur Dairy Hostess Room.

The public is invited to at-
tend and refreshments will be
served.

Card Party Slated
For Morning Star School
Morning Star School for
Handicapped Children will ben-
et from a card party sched-
uled to be held at 9 a.m. Tues-
day, Oct. 16, in the McArthur
Dairy Hostess Room, 6811 NE
Second Ave.

Reservations may be made
by calling Mrs. C.E. Gormley at
FU 8-5231. The school is con-
ducted at Blessed Trinity par-
ish under the direction of dio-
cesan Catholic Charities.

School Group Plans
Tea Honoring Sisters
F O R T L A U D E R D A L E — Plans for a tea honoring the
Aduvian Dominican Sisters who
staff St. Anthony School will be
discussed during a meeting of the
Home and School Associa-
tion at 8 p.m., Monday, Oct. 15
in the school club rooms.

Mrs. E. W. Abear will speak on
the topic, "Our Deanery Par-
ticipation in Volunteer Activi-
ties at the South Florida State Hospital."

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

DCCW UNITS WILL MEET NEXT WEEK
3 Deaneions To Convene Fall Sessions

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

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

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

Mrs. J. Winston Anderson
by registration at 9:45 a.m.
and Mrs. J. S. Nadler of Our
Lady Queen of Martyrs par-
ish, Fort Lauderdale, deacony
president, will open sessions
at 10:30 a.m.

During the morning meeting
Mrs. John Avidian and Mrs.
Paul Hohmann will discuss "Re-
treats." Exhibits will be on dis-
play during a recess period.

Luncheon will be served at
12:15 p.m. in the Diplomat
Country Club, 1700 W. Hallan-
dale Blvd. Sessions will recon-
vene at 1:15 p.m. in St. Mat-
thew School.

Mrs. Howard Dodson, St.
Buck parish, Coconut Grove,
will speak to members and
guests on the "Youth" pro-
gram of the Miami DCCW.

Mrs. C. A. Aller of St. Agnes
parish, Key Biscayne, will dis-
cuss "The Ecumenical Council."

Mrs. J. Winston Anderson
of St. Agnes parish, North
Miami Beach, will give the invoca-
tion at the 10 a.m. opening of
the South Dade Deacony meet-
ing at the Key Biscayne Hotel.

Mrs. Albert Nealy, president
of the Holy Family Woman's Club,
hostess affiliation, will wel-
come members and guests.

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

Your Guide to Good Eating

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My Wife Won't Come Back To Me

By FATHER THOMAS, S.J.

May a wife refuse an honest attempt to be reconciled? I was 22, and she was 17 at marriage, and see had kept company about four months. Trouble started at once. She repeatedly made fun of me and my views, and I made the mistake of slapping her.

In the three months of our marriage she went home five times and would stay until I would go after her and beg forgiveness. This last time she said she would never come back, claiming she doesn't love me, feels free now, and wonders why she ever married me. I admit I'm to blame, yet she won't talk to me and refuses to see a priest. What can I do?

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

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

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

Typical Features Of Pattern

The first typical feature we note is that your courtship period was very brief. For young couples in particular, four months does not allow sufficient time either to become adequately acquainted, to test the quality of their affection, or to discover their ability to work out mutually satisfactory adjustments as a couple. Such brief courtship periods almost always suggest that couples have little understanding of the personal commitments marriage involves as a life-partnership.

Since the marriage contract solves no problems, and there has been no serious attempt to discover or resolve individual differences during courtship, destructive quarreling frequently starts almost at once.

Another typical feature is that your courtship separation, and reconciliation. People never seem to realize that reconciliations following serious, unresolved conflicts are useless and generally prove harmful, unless the estranged partners recognize clearly the original sources of conflict and sincerely resolve to eliminate or notably modify them.

Reconciliation, whether in the confessional or in marriage, implies a firm purpose of amendment, and this necessarily involves a sincere analysis of causes.

What Is An 'Honest Effort'

Another typical feature appearing in your case is the tendency to ignore the seriousness of the situation. No real effort is made to modify the state of tension and conflict until, at a given point, one or both partners may lose all interest in preserving the union. Some husbands and wives are either too aptly concerned, or they themselves may have experienced no growth in mutual understanding and the underlying causes of their conflicts remain.

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

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

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

Father Thomas will be unable to answer personal letters.
The Greeks Have A Way With Lemons

By FLORENCE DEVANEY

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

The fillings for stuffed grape leaves (dolmades), fas- tovres or peppers, carry the fragrance of fresh lemons. Fish and shellfish are plentiful this month (see October is fish and seafood month and as is known by good cooks all over the world, lemons bring out their best flavor.

One Greek recipe — Mima, an ancient meat or fish stew — does not use lemon. That's because this recipe antedates green vegetables.

While the exact home of lemons isn't known, it seems likely they originated in the warm districts east of the Himalayas in northern Burma and Southern China. Arab traders brought the lemon west to Persia and Palestine, then west into Greece and southern Europe in the 13th Century. This was the time of the Crusades, too, and European soldiers and traders in Asia Minor eagerly acted upon lemons as one of the treasures to take back to Europe.

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

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

**BROILED LOBSTER — LEMON, OIL SAUCE**

| 6 African rock lobster tails | 2 tablespoons chopped fresh parsley |
| 1/2 cup olive or salad oil | 3 tablespoons lemon juice |
| 1% teaspoons salt | 1 teaspoon powdered mustard |

Cut frozen lobster tails down through middle of hard shell with a sharp knife. Grasp tail in both hands and open flat. Spread with softened butter or margarine. Place 4 inches below the source of heat in preheated broiler. Broil 8 to 10 minutes, depending upon heat in broiler. Combine oil, lemon juice, parsley, salt, black pepper and mustard. Beat well and heat. Pour over broiled lobster tails. Yield: 6 servings.

**SHRIMP SALAD, LEMON DRESSING**

1% lb. cooked fresh shrimp or 3 cans (6-oz. each) shrimp | 1/2 tablespoon olive oil or salad oil |
| 1% cups diced celery | 2 tablespoons chopped green pepper |
| 3 tablespoons chopped fresh parsley | 2 tablespoons mayonnaise |
| 1/2 teaspoons salt | 1 hard-cooked egg, sliced very thin |

Peel, devein and dice shrimp. Add celery and parsley. Combine salt, black pepper, olive or salad oil, lemon juice and mayonnaise. Mix well. Pour over shrimp and mix lightly, yet thoroughly. Serve on lettuce topped with olives and enriched with sliced hard-cooked eggs. Yield: 6 servings.

**GRILLED FISH, LEMON SAUCE**

2 lb. fillet haddock, cod, fish or other fish suitable for broiling | 1/2 cup olive oil or salad oil |
| 2 tablespoons fresh lemon juice | 1 teaspoon powdered mustard |
| 1 tablespoon green pepper | 1 teaspoon water |
| Butter or margarine | 1 teaspoon lemon juice |

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

Teenager Would Combine Travel With Child Care

Dear Doris:

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

John E.

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

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

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

Dear Doris:

I'm not a complete social success and it seems my biggest problem is saying dull things. With girl friends I have an easy time talking and kidding and joking but when boys are included nothing comes out right. Could you give me a few suggestions of topics that wouldn't sound as if you were around matters of fact and stuff.

Barbara

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

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

Dear Doris:

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

Left Out

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

Catholic Forensic League Sets Debate Tournament

The 1963-64 schedule of activities of the Catholic Forensic League of Miami includes a debate tournament at Notre Dame Academy on Saturday, Oct. 27.

Other activities scheduled are:

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

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

Jan. 11, declamation at Champlain High School.

A board of directors of the Forensic League has been organized with Sister Immaculata, H.B. of Notre Dame Academy, Brother Stephen Luke FCM of Christopher Columbus High School and Charles O'Malley of St. Thomas Aquinas High School heading the board.

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

Member schools in the diocese include:

Archbishop Carroll, Cardinal Gibbons, Port Lauderdale, Cardinal Newman of West Palm Beach, Central Catholic of Fort Pierce, Chaminade of Hollywood, Christopher Columbus, Jesuit Prep, LaSalle, Madonna Academy.

Also, Mary Immaculate of Key West, St. Edward's, St. Mary's, Notre Dame Academy, Rosary Academy, St. Patrick and St. Thomas Aquinas of Fort Lauderdale.

For Church Work

Dial Plaza 1-4176

For your free catalog.
The Knights had to rally for three touchdowns in the fourth quarter to take the Raiders, the last score coming with 10 seconds left in the game.

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

Curley also received fine efforts from end Dan Hayes who blocked a punt and ran it over for a touchdown, James Paul, who ran 66 yards for a score and plumelmore and Jimmy Patterson, who intercepted a lateral for a 15-yard touchdown.

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

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

Curley has yet to win this season but outplayed Southwest last week before losing a 7-6 decision. Southwest had handled Curley its only loss of the year, a 147 decision.

Fort Pierce Rams Will Face Newman

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

The Rams played their fifth straight game of the season Thursday night when they were host to Orlando Oak Ridge for Boys at Okeechobee, 34-0, as Joe Griffin scored three touchdowns, two on pass plays and one on a 60-yard punt return.

Catholic Rams will face Newman Oct. 26 at West Palm Beach.

Central Catholic took a 2-0 record into the Oak Ridge game after dropping their first Twin Coast Conference game to West Palm Beach.

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

Central Catholic took a 2-2 record into the Oak Ridge game after dropping their first Twin Coast Conference game to West Palm Beach.

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Abierto el Histórico Concilio

Por Mons. Jaime Tucker
Ciudad del Vaticano, (NC). — Medio millón de fieles ha acudido a la Plaza de San Pedro para presen-tar la historia en marcha con el desfile inaugural del Segundo Concilio Ecuménico Vaticano.

Ocho y media de la mañana, hora de Roma. La ciudad del Vaticano, sede del Señor Pontífice, está en plena actividad para recibir al Papa Juan XXIII que desde el 25 de Enero de 1959, día en que el Papa Juan XXII dio la noticia de la celebración de un Concilio, hasta el numero de 15. Todos estos volumenes han sido cuidadosamente editados en gruesos volumenes hasta el numero de 15. Todos estos volumenes han sido cuidadosamente editados en gruesos volumenes hasta la fecha actual del 11 de Octubre de 1962 en la que comien-za oficialmente la Celebración del Concilio, se ha venido trabajando intensamente en los temas que se expondrán en las reuniones.

Las reuniones.

En Torno al II Concilio Vaticano

Por el Padre Antonio Navarrete

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

EL LUGAR DONDE SE REÚNEN: la Basílica de San Pedro, edificada en el colmo del Vaticano donde el primer obispo de estos Obispos — San Pedro — fue crucificado por su corona episcopal, <;u-2,800 Obispos venidos de todos los confines del mundo, pertené-ientes a todas razas y a todos los niveles sociales. La ciudad donde se reúne es Roma, la Roma de Néron, la del Coliseo cuyas arenas, por espacio de tres siglos se vieron enredadas con la sangre de los cristianos.

EL CONCILO: el motivo de la reunión: un Concilio Ecuménico. Un Concilio Ecuménico es la reunión de todos los Cardenales y Obispos Católicos del mundo habilitado (en griego oikuménico) bajo la presidencia del Papa. Su objeto es tomar deci-siones con validez para toda la Iglesia Católica sobre el Dogma, la Moral y la Disciplina de la Iglesia.

En la historia de la Iglesia, el Concilio Ecuménico celebrado en Nicea el año 325 (Nicaea actualmente linda una pequeña ciudad en el Nor-deste de Turquía, Asia), hasta el 2 Concilio del Vaticano celebrado en Roma el año 1869-1870, la Iglesia ha conocido veinte Concilios Ecuménicos. Han sido estos Concilios Ecu-ménicos, los que han ido emarcanando la doctrina de la Iglesia, que es inmutable, en marcos distintos según las exi-gencias de los tiempos y dando a la Iglesia nueva vitalidad.

En la celebración de un Concilio, se ha venido trabajando intensamente en los temas que se expondrán en las reuniones.

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

(Viene de la Página 31)

Más Parroquías

Tendrán Pastores de Hable Hispana

De acuerdo con las normas

menleinianas oficiales de la 

Conferencia Episcopal, se 

está trabajando en la asignación de pastores hispanos para las parroquias que tienen una alta proporción de hispanohablantes.

El Papa subió a su trono 

en la Basílica, y el cardenal 

Eugenio Tisserant, decano del 

Sacro Colegio de Cardenales, 

comenzó la Misa en honor del 

Espíritu Santo. Al final, 

el Papa Juan se quedó la 

misaa y se revisó el cele-

bración, para iniciar en un 

rodeo misiones a los a la 

antigua Misa sin consagra-

ción del Vicario General. 

Luego, después de la misa 

de las jornadas de todos 

los Santos, dos cardenales con 

patriarca; finalmente dos 

cardenales en la parroquia de St. 

Hugh, Coconut Grove, de la 

misa de rito de los Santos, 

Christo. "Denme en cada 

parroquia a un punado de seglares 

y presidente de Chipre. 

La votación fue unánime 

y presidente de Chipre. 

El cardenal Spellini, 

en la parroquia de St. 

Brendan.

Elogios a los pioneros de esa obra entre los hispanos de las distintas parroquias. En la foto a uno de los pioneros de esa obra, el Padre Emilio Vallina.

La Confraternidad de la Doctrina Cristiana está ofreciendo las mismas conferencias que se ofrecen en las parroquias de la ciudad. En la foto, el Padre Emilio Vallina.

El cardenal Spellini, en el Vaticano, dijo: "... de la armoniosa ayuda de los seglares. En su mensaje de 

Cuaresma a los párrocos de Roma, en 1954, dijo: "... de la armoniosa ayuda de los seglares. En su mensaje de 

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Cuaresma a los párrocos de Roma, en 1954, dijo: "...
Nuevos refugiados cubanos ingresaron este año en el Seminario Diocesano de San Juan Vianney, con el propósito de hacer realidad su vocación sacerdotal. A ellos se unió un joven de Colombia, Jairo Avila, para hacer un grupo de seminaristas hablantes hispanos entre los que luchan por su vocación sacerdotal en las modernas aulas de la frágil mansión eclesiástica de Miami.

Todos los cubanos han llegado en el St. John Vianney Seminary “SE HABLA ESPAÑOL” que hemos ingresado este año. Algunos de ellos, seminaristas de Cuba, no, Jairo Avila, para hacer un joven colombiano, con el propósito de hacer realidad su vocación sacerdotal y en la nueva Cuba que será el hogar de sacerdotes para su patria. En el exilio, al comprobar la necesidad de discípulos para la carrera sacerdotal y la moderna escuela de la misa en el Seminario, consagradas por el infatigable Amor bajo el camin del esfuerzo.

Jairo Avila, el joven colombiano, estudiaba ya la carrera sacerdotal en Bogotá, en el Seminario Apostólico Dominicano, pero se encontró con sus antepasados, que le fueron sus padres a Miami como residentes, para continuar sus estudios aquí, más cerca de su familia. Aunque a cumplir 15 años.

El grupo de cubanos está integrado por Oscar Carrión, Facundo Múñez, Alejandro Carrillo, Facundo Múñiz, Armando Díaz, Manuel Fernández, Junior Sosa, Pedro González Capdevila y Pedro Fuentes.

Aunque algunos aún encierran dificultades con el idioma, todos esperan subir a la posición. Lamentablemente, algunos de ellos ya habían escrito las doce horas de estudio para momentos de esparcimiento en la práctica de los deportes. La nueva escuela en el Seminario y en el campo de estudio.

Jairo Avila, que es natural de Colombia, dijo que “deseo hacer algo por Cristo y por Cuba y creo que consagrándome al sacerdocio puedo ejercer una amplia tarea de acción social. Viendo que el comunismo estaba sembrando el odio, quise coger la cruz del amor bajo el camino del sacerdocio.”

Como es costumbre en el Seminario, todos ellos se encuentran muy agradecidos al saber que la suerte ha le escrito a su vocación y no pueden ocultar el reconocimiento a “la es- cuela que ha dedicado más tiempo a mi vocación.”

Con el R. P. Daniel Sánchez, recientemente ordenado en Miami, aparecen los seminaristas cubanos Pedro González Capdevila, Oscar Cifuentes y Junior Sosa, Íñigo Rovira, Alejandro Carrillo, Facundo Múñiz y Fuentes.

El mayor del grupo es Pedro González Capdevila, con sus 24 años de edad y una intensa labor en la Altın Colonia de su país.

El más joven es Facundo Múñiz, de 14 años, y en sus compañeros de Campo Mú- niz se encuentran en el Seminario, dispuestos a borrar, con su trabajo, las falsas imágenes de la juventud cubana.

“Habla hispana entre los seminaristas, deseamos huir de la realidad, pero no de la veracidad de la realidad. Para seguir adelante, tenemos que superar las dificultades con el idioma, para que puedan seguir adelante con sus estudios.”

La Parroquia de Corpus Christi ofrece el siguiente horario de misas con predicación en español para público de habla hispana: los domingos a las 9:00 a.m., 12:00 p.m. y 5:00 p.m., y los sábados a las 8:15 p.m.

En St. Hugh, durante las misas de 9 a.m. y 12:15 a.m., se ofrecen misas con predicación en español, en la iglesia del Corpus Christi, en la Avenida 1035, esquina con Main High.

La Organización de las Naciones Unidas para la Agricultura y la Alimentación (FAO) anunció que la Santa Sede la invita a su proyecto de 30 países en la emisión el próximo 21 de marzo de la fecha.
God Love You
Most Reverend
Fulton J. Sheen

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

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

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

Our sterility, if there be any; our practice of Faith control, if there be any; our failure to beget spiritual children in Christ, is serious. If you have never recovered a lost sheep, you have never done any good. It is good to see the Jew is not physical, but spiritual; not social, but moral. The same plow, for one was a clean animal and the other was unclean. St. Paul, continuing the idea, said we were not unclean. St. Paul, continuing the idea, said we were not Jews were never permitted to use an ox and an ass at the same plow, for one was a clean animal and the other was unclean. St. Paul, continuing the idea, said we were not

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

The Question Box
"Are Papal Teachings On Politics Binding?"

By MSGR. J. D. CONWAY
Q. When a papal encyclical deals with matters of politics or economics are Catholics obliged in conscience to adopt these papal teachings even though their own training and education in certain political or economic problems: From my Catholic college training and from my reading of Catholic papers I have always understood that we should study the problems involved and if the specific guidance they can give us in solving the problems of man's relations with man in so far as they pertain to the fundamental principles of society, and human action in general, the application. It is not enough that the pope teach us theories, but we must apply them in our daily life. The pope does not give authority from Jesus Christ to us to be judges in questions of politics and society. The pope gives power to proclaim matters of dogma. There is no question about that, but I have never understood the political and economic teachings of the popes to be binding on all Catholics as are papal pronouncements of religious dogma.

A. Your statement is incorrect, however, in that you fail to distinguish between dogma and its practical application. It is not enough that the pope teach us theories, but we must apply them in our daily life. The pope does not give authority from Jesus Christ to us to be judges in questions of politics and society. The pope gives power to proclaim matters of dogma. There is no question about that, but I have never understood the political and economic teachings of the popes to be binding on all Catholics as are papal pronouncements of religious dogma.

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

In a message to the national congress of the Confederation of Christian Doctrine in Buffalo in October 1936, Pius XI praised "the invaluable services which a zealous and well-trained laity can render to their bishops and priests in the vital task of making the truths of our religion better known and better appreciated."

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

"I was interested," related Mr. Haley, "as a Lutheran and at a time when I was about 20. But I seemed to be doing something and stopped going. Later I met a Catholic girl, Doris Kelly, and after some brief instructions was married in the rectory."

"During the first 15 years I would go to Mass occasionally with my wife and children. I then went to Mass with my wife and children. I continued to go to Mass, but I was not so regular as I am now."

"Occasionally she asked if I would like to take instruction, but I wasn't very ready. But all this time, the example of my wife and children has been her constant yoke. I could see how much they helped them, especially as members of the Holy Community."

"Early in 1939, Doris told me that she had become a Catholic."

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

FATHER O'BRIEN

In seeking to share the precious treasure of our holy Faith with charitably inclined friends, we can learn a lot from commercial salesmen. They are eager to sell you a suitable opportunity to tell them your product. They are courteous, a zealously and tactfully persistent.

They know that, other things being equal, the salesman who calls on the most prospect makes the most sales. No wonder that Jesus said, "The children of this world are wiser in their generation than the children of light." Our popes, bishops and priests are appealing with ever increasing frequency and force to our loyalty for the assistance so urgently needed to reach the hundred million churchless or non-church members of our land. "It is necessary," said Pope XI, "that ALL MEN be apostles, that the Catholic laity do not stand idle but be united with their bishops" in the extension of Christ's Kingdom among souls.

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MISSAL GUIDE

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

SHEEN COLUMN: Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 565 Fifth Avenue, New York 1, N.Y., or your Diocesan Director, Rev. Neil J. Flemming, 6301 Biscayne Blvd., Miami 38, Fla...
Catholics Must Unite Against 'C' Films

BY WILLIAM H. MOOREING

Acknowledging that "Legion of Decency influence over Hollywood" and Columbia (through subsidized "variety" remarks that "campaign" influence has been whittled down)--exempt programs" from abroad, and condemned films--"travesty of religion," as a "dirty joke" at the expense of the "decent" mind. The result: a "dirty" film. Roman Catholic Church will be condemned. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement.

Meanwhile readers frequently ask why, in the film industry, they are bound to leave the audience with a new idea. This column now reviews "a" film, an intellectual exercise for many years. The film: "Boccaccio '70," a trilogy condemned by the Legion of Decency "travesty of the human mind," as a "dirty joke" at the expense of the "decent" mind. The result: a "dirty" film. Roman Catholic Church will be condemned. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement.


The coming of the "classical" Allied armada, the disbelieve in the German High Command, the importance of its decimated Luftwaffe, the absence of or- diance influence over moviegoers. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement. From the Legion of Decency, inciting objection: "legitimate influences" of the Decency movement.

THE FOUNTAIN OF LIFE

Those who live in a desert country, like the Holy Land, can best appreciate the blessing of a spring. In the Near East the common name for spring is "God's gift." This name is applied only to natural fountains of living water, now demade cities.

The prophet saw the spring as a symbol of the coming Messiah: "Then you shall draw water with joy from the wells of salvation" (Isaiah 12, 1-3).

David sang: "As the hart panteth after the fountain of water, so my soul panteth after Thee, O God!" (Psalm 42, 1). Centuries later Jesus Christ proclaimed Himself the source of living water springing up unto life everlasting (John 4, 14).

The harts, or stags, typically humoral souls who quench their thirst in the living-giving water. The waters of eternal life flow from the Christ, symbolized by the Chi-Rho symbol, through the heart of the Church. The waters spring forth from the rock in the four rivers of Paradise -- the Gospel.

"If any man thirst, let him come to Me and drink," Jesus declared (John 7, 37). He also said, "He who drinks of the water that I will give shall never thirst" (John 4, 14).

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Sunday Mass Timetable

U.S. Bishops Set Rome Conference

President Dickey — Bishops of the United States will hold their annual meeting at the North American College on Oct. 17 and 19.

Traditionally, the U.S. bishops hold their annual meeting in November at the Catholic University of America. This year, however, they are meeting in Rome because they are there to take part in the Second Vatican Council.

The meeting will mark the first time the bishops have met outside the U.S.

Port Charlotte Church Holds Religion Class

PORT CHARLOTTE — Religious instruction classes for students of St. Charles, an elementary school, are conducted every Sunday after the 9:30 a.m. Mass.

Inquiry classes for ad-who wish to learn more about the Catholic Faith are held at 7:30 p.m. Tuesday and Thursday evenings in St. Charles School.

Holy Name Society

Get 200 Applications

The newly organised Holy Name Society of Nativity Parish in Carlsbad Hills will hold its first Communion breakfast following the 8:15 a.m. Mass on Sunday, Oct. 14.

President Bill Dickey said "over 200 applications" were received for the Holy Name Society by students following Mass on a recent Sunday.

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INDIA: “THE BENT CROSS”

″WE HAVE SWORN ON THE BENT CROSS″ THIS HAS BEEN FOR CENTURIES THE PROUD BOAST OF CHRISTIANS IN INDIA. Portuguese traders landed there in the sixteenth century. Unmindful of the traditions of the Christians they found there, they tried to force them into union with the Holy See. These tried to force their Christian faith back to St. Thomas the Apostle, martyred and beheaded at Mylapur “The Town of Peacocks,” a suburb of Madras. During Muslim invasions, the Malabar Christians drifted into seclusion, adopting first Nestorianism and later Jacobite doctrine, uniting themselves to Anioksh with its Eastern, non-Latin liturgy. Unlike Pushtu peoples, pressure upon them had no deep Jacobite devotion to their schismatic church. One day they may even walk on a cross their allegiance. So great was the crowd that people were even on the cross they were putting up with their own hands. Not true. Today many of those who formerly were on the bent cross as confirmed with the Holy See. The pastor of the new mission of Attockhok in southern India writes that he has 65 families who have reunited. Another 150 families, including prominent community leaders, are disposed to come into union. They hope to receive most of them in the next three months. But where shall we be received? These reunited brothers, Christians from apostolic times, need a church. Land will cost $1,780 and the chapel $7,000. Pope John pleaded in this year of the Catholic Council for reunion among all Christians. What better memorial to this intention at this special time than a church for Attockhok?

ROCK ‘N’ ROLL

MISSIONARY MAILBAG: What rock ‘n’ roll means to an American youngster doesn’t need any explanation. But for one of our Near East missionaries the phrase can easily have a very different sound. “Rock” means buildings—chapel, a hospital, a children’s home, a residence. “Roll” suggests eating—something in the CATHOLIC NEAR EAST WELFARE ASSOCIATION. The Spiritual Benefits are incalculable (a remembrance ship in the CATHOLIC NEAR EAST WELFARE ASSOCIATION. The Holy Father’s Mission Aid of $200,000 has been received in the last three months. But where shall we be received? These reunited brothers, Christians from apostolic times, need a church. Land will cost $1,780 and the chapel $7,000. Pope John pleaded in this year of the Catholic Council for reunion among all Christians. What better memorial to this intention at this special time than a church for Attockhok?

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