

### Return from Greenville, S.C.

AS Tarheel Catholics returned from south of the border last week after having attended the Congress of Worship at Greenville, S.C., they expressed wholehearted satisfaction for the effort they made to participate in the program. They brought back to us glowing sparks of enthusiasm for the many insights which this program of Catholic renewal brought into their appreciation of the Church. These factors studied the meaning of "The Christian Community"; details of lay participation in the liturgy; the sustaining inspiration which will preserve religious ideals in youth; the preparation of lectors at divine services; the mission of the Christian to aid his dependent brother and the preservation of unity in the family circle, were all a part of the discussions and workshops.

Of prime inspiration were the two Masses offered with 2,500 participating. The Bishop of Charleston permitted the celebrant to anticipate the use of the English Canon and this, presented well, was in the minds of many the great reward of the three-day Congress.

Much approval of the program, which highlighted the participation of the laity, was heard from those attending. People appreciated the work of Edward M. Driscoll of Gastonia, George Breathett of Greensboro, and the dynamic presentation of Mr. and Mrs. Paul Traina of Atlanta, with their Charlie Brown adaptation, pointing out Christian family unity.

The address of Archbishop Hallinan was enthusiastically received. Touching on the increasing role of the laity in the liturgy, he said the steps taken recently in this direction toward greater team work will be followed by a new call to laity for more rights and duties.

The past week's adventure in Faith in Greenville was a fitting sequence of last year's liturgical conference at Charlotte. We congratulate the clergy and laity who planned and produced this recent adult meeting to further implement the spirit of Christian renewal in these post Vatican II days of new insights in the virtues of the Catholic Faith.

### Meaning of 'Community'

THE Greenville Congress workshop entitled 'Community' in which Dr. George Breathett of Greensboro participated, was one of the most important topics discussed in the three-day program. All are in favor of community, but all cannot agree on just what it is. A complimentary subject is that of 'Communication' vital to the pursuit of applying the directives of the Council to our Catholic way of life. The problem of definition made itself obvious several times during the sessions. Does 'Community' mean race relations or human relations? Does it refer to community activities such as the USO or the Red Cross? What is its bearing on the parish structure?

For our part we find these two co-related subjects begging for want of expression in human values. Unfortunately the consciousness of the separation of Church and State issue has thwarted the development of putting our Christian values in practical workable programs of cooperation. Educators are becoming conscious of the need of teaching human values in the public schools and of seeking clergymen who can be on call for counselling. The issue is a stumbling block of our times prohibiting communication within our community.

The definition of community depends upon the background of the personality of the individual. He draws from his own experience at home and at work. Community then, at large, is a specific engagement in public affairs.

A few weeks ago this column cited the impasse to which we find the Christian Family Movement has come. The old question of discussion clubs vs. action groups, finds its roots here. Many feel that in the past too much time was wasted on definite discussion.

The Greenville seminar attempted to define 'community' in a spiritual or scriptural meaning. One lady said that the basic motivation behind Christian community is supernatural charity, the love of God. She said that it is no accident that the psalms equate the good man with the just man.

The workshop concluded that the age of automation has deprived man of the natural means of expressing his human personality. This is a primary drawback in the promotion of 'community: With the new technology the person is too often reduced to the call of a number or to the arrangement of holes on an IBM card.

With this modern position in which it is involved, the person today finds it difficult to estimate the value of his personal contribution to society, let alone to have a collection of individuals combined in a more revelant body called community."

### Meaningfulness



### In Current Thought

## Catholic Laity Urged Action Under Poverty Civic Auspices

Atlanta — Archbishop Paul J. Hallinan and Auxiliary Bishop Joseph L. Bernardin of Atlanta have urged Catholics to cooperate actively with poverty programs being carried out here under both Church and government auspices.

"Financial generosity, as important as it is, cannot substitute entirely for personal involvement," the prelates declared. "We must overcome our 'checkbox charity' mentality; we must give of ourselves as well as our goods."

The message to Atlanta Catholics was contained in a pastoral letter, "Servant Church-Servant People." In it, the prelates said that parishes should permit their facilities to be used for programs to aid the poor, and revealed that archdiocesan charity programs are undergoing a re-evaluation — "to make sure they are truly serving the needs as they exist today."

"In this task of evaluating and planning, all segments of the Church are involved — bishops, priests, Religious and laymen," they asserted.

Archbishop Hallinan and Bishop Bernardin also noted that last year the Atlanta lay congress and synod committed the archdiocese to "an important role in alleviating human suffering."

"The synod made it clear that the Church must be the very act of Christ within this particular Southern area where, adapting to the press and flow of modern society, she feeds the hungry, heals the sick, clothes the naked, and preaches the good news to the poor. Her role is to be the servant Church, the praying Church, offering the Eucharistic sacrifice as well as the personal sacrifices of the members in their work of service."

**New Action Points**  
The letter cited the following among innovations in charitable programs in the archdiocese:

—The Village of St. Joseph, a home for dependent children, has expanded its service towards resolving the emotional and psychological problems of both children and parents. Expert therapy is available for this purpose.

—The department of Catholic Social Services is coordinating all of the Church's welfare ef-

orts with the programs of other churches and the community.

—Members of the St. Vincent de Paul Society are now crossing parish lines and going into the community at large "to seek and to help the poor wherever they are." Together with other agencies, both public and private, the society is developing educational programs for children and adults.

—The work of the Vincentians in the inner city is now aided and supplemented by five Franciscan Sisters who moved to Atlanta in mid-August. These Sisters will live among the people whom they serve. In addition to assisting with the work of the society they will develop other programs to meet the needs of the community.

Noting that "our efforts so far . . . have only scratched the surface," the prelates urged:

—That Catholics devote time as well as money to poverty programs of all kinds. "While we especially recommend the Saint Vincent de Paul Society and the work of the Franciscan Sisters, it is our hope that our people will also play an active role in ecumenical and government-sponsored programs."

—That every parish examine its budget to see where savings can be effected in order to make

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### Today's Feast

## Christ the King 'Restore All in Him'

October 29

OUR LORD JESUS CHRIST THE KING (24th Sun. after Pentecost).

When Christ was brought before him, Pilate confronted Him with His alleged claims to kingship. To which Christ replied, "Yes, I am a King. For this was I born, for this I came into the world, to bear witness to the truth. Whoever belongs to truth, listens to My voice" (Gospel.)

The truth Christ proclaimed was that He was the Son of God, the God-Man, the greatest of men, the king among men, the King of Kings. This is what He bore witness to in His talks to the people, in His parables, in conversations with His disciples. His miracles also bore witness to this truth. The strongest evidence of His kingship and divine power was to die and raise Himself from the dead.

Pilate may not have understood what Christ told him, but we do. Therefore, we should not only believe it but live accordingly. "Whoever belongs to truth, listens to My voice" (Gospel).

### At Pinehurst

## Maryhurst Retreats Do Allow Time For Spirit, And Rest

Pinehurst — "A wide experience has led me to think that mature men and women need two or three days of rest and silence to face themselves. St. Augustine in his "Confessions" underlines this," said a priest who has been noted in delivering conferences during closed retreats for the laity.

The Christian tradition, the speaker said, affords endless illustration of the human search for solitude. Christ himself spent a month alone and St. Paul, after his conversion, went into seclusion for two years. St. Thomas More, the 'Man for All Seasons' made an annual retreat and withdrew every Friday for his prayers.

A Chicago mother said, "I need the quiet, for the rest of the year I am only alone for those few minutes when I drive to collect my five children from school."

The schedule of weekend retreats for women at Maryhurst Retreat House here is not over crowded with activity. There is no weary retreatant sitting in the garden who has one ear on the bell and one eye on her watch.

### Homelike Atmosphere

Freedom for the retreatant is illustrated by a schedule which simply lists a few conferences daily and the hour of the community Mass. The attractive grounds in this resort area permit one to enjoy the outdoors and the homelike atmosphere of the rooms are conducive to reading and privacy.

The opening for the Fall season for women's retreat begins October 29 with parishioners of Southern Pines, Pinehurst and Reidsville scheduled to attend. About twenty-eight persons can be accommodated at one time. Women from the Fayetteville and Fort Bragg area will be coming here over the weekend of November 10. The following Friday, November 17 will have laity from Greensboro, Salisbury and Kannapolis as guests.

Sister Mary Laurine, R.S.M. of See Maryhurst, page 8A