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Fr. Murray Appointed To National Health Post

NEWARK — Rev. Harold A. Murray, assistant director of hospitals of the Newark Archdiocese, has been appointed executive director of the National Catholic Welfare Conference's Bureau of Health and Hospitals. The appointment was made by the administrative board of the NCWC and announced this week by Archbishop Boland.



FATHER MURRAY

Father Murray has been assistant to Msgr. Thomas J. Conroy, director of hospitals here, since 1959. He has also been administrative coordinator of St. Mary's Hospital, Orange, and a member of the advisory board of nine hospitals, six schools of nursing and one school of practical nursing in the archdiocese.

Father Murray has been released from the archdiocese to begin his new duties next month. In the NCWC post he succeeds the late Msgr. Donald A. McGowan who died in August.

THE BUREAU of Health and Hospitals is part of the Social Action Department of NCWC. As executive director, Father Murray will sit on the advisory board of the Catholic Hospital Association and will work with the American Hospital Association and Joint Commission on Accreditation of Hospitals. He will also represent Catholic interests in federal legislation dealing with hospitals, such as the Hill-Burton Act.

In addition his duties will involve liaison work with the National Council of Catholic Nurses and the Federation of Catholic Physicians Guilds. He will serve, ex officio, as chairman of the national group of Bishops' representatives for hospitals.

"My duties will involve a great deal of close personal contact with Catholic hospitals all over the country," he added.

Couples Say:

Visits to Negroes Should Be Returned

SOUTH ORANGE — Couples who took part in the home visitation between Negro and white families Oct. 27 were unanimous in stating their willingness to return the visits, Rev. Edwin V. Sullivan, chairman of the Seton Hall Department of Sociology, reported this week.

Other Stories on Race

The visits, made by the white couples to Negro homes, were arranged through the cooperation of parishes in Montclair, Verona, Orange and Newark with Seton Hall. There were 160 couples involved and 85 individuals responded to the questionnaire.

FIFTY-ONE respondents said their attitudes had

changed favorably toward the other race. Thirty-four others claimed no change, based on a favorable attitude prior to the visits. One white respondent said:

"I believe I sympathized with them and understood their problem and wanted them to have equality in every way before our visit — however, it was in a general, objective way. A desire before to help a stranger — now perhaps to help a friend."

All who answered said that they would be willing to have the visits returned. Many white couples indicated they would invite friends of neighbors also.

The majority expressed a desire to keep the groups small to allow for more detailed and open discussion. Over 90% suggested the program be expanded.



TOYS FOR TOTS — Archbishop Boland made his annual inspection of the toys to be presented by the Mt. Carmel Guild to needy children Dec. 19. He is shown with Msgr. Joseph A. Doaling, moderator of the guild, and Mrs. Theodore C. Dolch of East Orange and Mrs. Louis C. Milford of Newark, co-chairmen. Mrs. Milford is celebrating her 35th year of service to the guild.

he remained for 10 years, serving also as Catholic chaplain at Overlook and Fair Oaks hospitals. He was also assistant moderator of the Union County CYO and a member of the Municipal Youth Guidance Council in Summit.

AFTER HIS appointment to the hospital post, Father Murray went back to school, taking his master's degree in education from Seton Hall and also studying hospital administration at St. Louis University in 1960 and hospital accounting at Rutgers in 1962.

He received his degree from Seton Hall this year.

Father Murray has served in a wide variety of health-connected organizations in N.J. and on several committees of the N.J. Hospital Association, the Hospital and Health Council of Newark and Vicinity and the N.J. Conference of Catholic Hospitals.

Birth Control and Public Policy

Tax-Paid Birth Control Problem Looms Larger

By RUSSELL SHAW
NCWC News Service

What lies ahead for the nation on the controversial issue of birth control and public policy?

Precise answers are impossible, but a nationwide NCWC News Service survey concludes that the problem is going to assume even greater prominence in the years ahead.

Many factors influence this judgment, but two above all have commanding weight: on

the proposal was not taken up.

THE ISSUE has been raised in many other places in recent days — for example, in New York, California, South Carolina, North Carolina, Nevada, Colorado and Wisconsin. These developments have prompted sharp exchanges between advocates and opponents of tax-paid birth control.

The battle continues elsewhere. Says an observer in a northern industrial state: "The issue of a public birth control program is certainly a topic of continuing conversation among officials responsible for public welfare, as well as some organizations. We anticipate that this will increase because the financial burden of welfare is forcing the individual administrators to grasp at any straw which looks like a means of reducing the financial burden."

From Pennsylvania comes the report of "persistent talk of the needs to set up family planning clinics for persons on public assistance." The executive director of the Des Moines Planned Parenthood center recently laid it on the line in these words: "Every person in Iowa who is a recipient of any kind of welfare, whether it be medical or financial help, is entitled to receive birth control of their choice if they want it. Just because Roman Catholics think non-rhythm methods are religiously wrong for Catholics is no reason for them to block the use for a non-Catholic."

A SOMEWHAT different problem exists in two states—Connecticut and Massachusetts — where strict anti-birth control laws remain on the books.

In Connecticut, where litigation and repeal efforts extend back over a quarter of a century, the legislation has become a focal point of conflict involving community mores

and theories of what constitutes good law. Currently a new test of the Connecticut law is working its way toward the U.S. Supreme Court.

The Pontiff said his mission of supreme shepherd makes him look "with great sympathy and loving interest" on new nations achieving independence in Africa and Asia.

In Christmas Talk

Pope Cites 3 Needs, Trip to Holy Land

VATICAN CITY—Pope Paul VI addressed himself to three "great needs" in his first Christmas message to the world—food for the world's hungry mouths, technical aid for emerging nations, and peace.

He said the solution can be found in the meaning of Christmas itself: love and a unity of mankind based on the link which Christ forged between God and man.

THE POPE also referred to his Jan. 4-6 pilgrimage to the Holy Land and stressed anew that its purpose is purely religious. He said one intention

will be to pray for Christian unity—that there may be "one fold and one shepherd." In looking at the world's problems, the Holy Father said: "First is hunger... it has now been scientifically proved to us that more than half of the human race has not enough food. Entire generations of children, even today, are dying or suffering because of indescribable poverty."

The Pontiff said his mission of supreme shepherd makes him look "with great sympathy and loving interest" on new nations achieving independence in Africa and Asia.

20 Workshops at Race Conference

NEWARK — Bishop John J. Dougherty, president of Seton Hall University, will be one of the keynote speakers at the New Jersey Conference on Religion and Race Jan. 26-27 at the Hotel Traymore, Atlantic City.

Before the supper there will be committee meetings and exhibits on various aspects of the racial problem. After supper, there will be meetings and briefings for 20 workshops the following day.

with a paper read by an expert in the field. Resource persons will be present to offer comment. The groups will be limited in size and registrants will be asked to present alternate choices in case their first choice is already filled.

WORKSHOPS will be held in four general fields: equal employment opportunity; the ethical dimensions of fair housing; non-discriminatory goals and methods in education and civil society and professions. Each workshop will begin

PARTICIPANTS will be divided into four groups for lunch and each will be addressed by an expert on a different phase of the problem. Rev. Gerard J. Murphy, S.J., of St. Peter's College, will

speaking on moral foundations of approaches to fair housing; James Pawley of the Essex County Urban League on sociological impact of restrictive employment practices; Rev. Ben Anderson of Princeton on the ethical obligations of the community toward dropouts, and Rabbi Israel Dresner of Springfield on the moral challenge to the community. There will also be a business meeting for conference leaders that morning at which plans will be made for a continuing organization and future conferences. After the workshops, there will be a summation and an evening conference for officers and delegates of conference sponsors.



TOP SALESMAN — Loretta Bujos of Immaculate Conception High School, Lodi, accepts her prize for being the top salesman in the recent Advocate subscription crusade from Archbishop Boland Dec. 20 at the Chancery Office. The other top prize-winners look on: left to right, Eileen O'Rourke of St. Thomas, Bloomfield; Susan Schweikort of Holy Trinity High School, Westfield, and Paul Dillon of St. Theresa's, Summit.

Stresses Almsgiving

Pope Urges Religious Christmas Observance

VATICAN CITY (RNS) — "Keep Christ in Christmas" was the implicit theme of a talk in which Pope Paul VI, at his midweek general audience, exhorted a large number of pilgrims to celebrate the holy season "religiously."

advantage of it to add to our good wishes some fatherly exhortations for a better celebration of the Christmas feast. They are obvious exhortations, but perhaps you will not mind hearing them from us.

Speaking in turn in Italian, French, German, Spanish and English, the Pontiff deplored "profane" and "insensitive" influences that detract from the sacred character of Christmas.

"Will you, above all, celebrate Christmas religiously. Such a recommendation might seem almost offensive, if one did not know that the feast, which is, par excellence, a Christian one — that of the Birth of Jesus Christ into the world, of the divine Incarnation of the Word of God — has become in our time and in our society surrounded by what is ever more profane and insensitive to the true value of the Christian feast."

Much resentment seems centered on the other.

At the same time, he urged that Christmas be a time of showing love and charity toward the poor, even to the extent of making personal sacrifices for the needy.

THE POPE said: "Christmas comes to make us better understand the communion of thoughts and graces of Catholic life, and in this communion we express to you our best wishes for the forthcoming feast."

POPE PAUL also urged that the family character of Christmas be observed, saying: "Jesus, born into the world, sanctified human life in his earliest years in infancy. He sanctified the family, motherhood in particular. He sanctified the human home, where

the deepest natural affections meet. He sanctified our life, such as it is, with its afflictions, its vicissitudes, its trials, its work, earthly and heavenly destiny.

"Enjoy your Christmas as far as possible with your dear ones. Give them your affection, show your fidelity to that family from whom you received the beginnings of your Christian education. Bring to your homes, in our name, a special greeting, a special blessing, really and truly in the holy Christmas spirit."

POPE PAUL concluded by underscoring the importance of Christmas giving to the poor, making two special recommendations:

"May your charity comprise some sacrifice, a giving up of something. It will then have the value and the merit of a thing that has its cost. And let your charity be done for the love of the Lord. This is what gives it higher value and a claim to divine recompense."

Pope-Patriarch Talks Uncertain

An Advocate News Summary The status of the projected meeting between Pope Paul and Orthodox Patriarch Athenagoras of Constantinople was cloaked in diplomatic confusion this week as the Pontiff's historic trip to the Holy Land drew near.

the first encounter between a Roman Pontiff and the spiritual leader of Orthodoxy in more than five centuries.

The meeting, first suggested by the Patriarch, is expected to take place in Jerusalem during the papal journey. But just when a story in L'Osservatore Romano, the Vatican daily, had apparently confirmed the meeting, there were rumblings from the East that indicated plans might be changed.

Printing of the story in the Vatican City daily was considered as tantamount to Vatican confirmation of the report. It is believed extremely unlikely that such a story would be carried by the paper without the approval of the Vatican Secretariat of State.

At the same time a report from Athens stated that the ruling body of the Orthodox Church of Greece went on record as opposing a trip by Patriarch Athenagoras to meet with Pope Paul. It was reported that the Holy Synod of the Greek Orthodox Church decided that such a trip by Patriarch Athenagoras "would bear no fruit." The Orthodox Primate of Greece, Archbishop Chrysostomos, was reported as being strongly opposed to the encounter.

In Athens, abbots of three of Greece's major Orthodox monasteries, in a proclamation addressed to "all the Orthodox people," declared that no meeting between Pope Paul and Patriarch Athenagoras should be held until the Pope renounces his primatial claims.

L'OSSERVATORE printed a front page story Dec. 18 from Damascus, Syria, stating that the Patriarch would meet Pope Paul during his trip. The Damascus story was based on an announcement by Patriarch Theodosius VI of the Eastern Orthodox Church of Antioch and the Entire East. The meeting would be

announced when it was called premature by an Orthodox spokesman in Istanbul (Constantinople). Patriarch Theodosius said after issuing his announcement that Patriarch Athenagoras had definitely decided to see the Pope but that such a meeting would have to be approved by a majority of Orthodox patriarchs.

THE HOLY FATHER will offer Mass over the tomb of Christ, then return to his car for the drive back to the legation. At 10:30 p.m. the Pope will be driven to the Church of the Agony in the Garden of Gethsemane where he will hear the Gospel of the Agony. Then he will return to the legation for the night.

Meanwhile, plans for the trip went on and an itinerary — "subject to last-minute change" — was released.

Early the following morning, the papal party will drive through Jordan to Nazareth, in Israel. The entourage will enter Israel at Jannin, north of Israel. Other details in the day's schedule have yet to be announced. At 3:30 p.m. the group is due to return to Jerusalem, driving through the Mandelbaum Gate.

Pope Paul will leave Rome Saturday, Jan. 4, flying non-stop to Amman, capital of Jordan. He will be met by King Hussein, riding with him in a motorcade through the city. Bishops of all Eastern Rites in the Middle East will also be present.

Pope Paul was not expected to enter Israel in Jerusalem because of the strictly religious character of his visit. It was believed possible that

The Pontiff will continue by car to Jerusalem, nearly 60 miles away, where he will lunch and rest at the Apostolic Legation. At 4 p.m. the papal party will drive to the Damascus Gate where the Pontiff will leave his car and walk into the Old City. The Pope will proceed to the Via Dolorosa, following the route Christ took on the way to Calvary — from the third to the

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LATER, PATRIARCH Theodosius VI withdrew his an-

(Continued on Page 2)

Liturgy Decree Embodies Renewal

NCWC News Service

(The author of the following article, the first of a series on the sweeping liturgical reform provided for by the ecumenical council, serves as one of the council's official advisers on liturgical matters. He is a professor of Canon Law at the Catholic University of America, Washington.)

By REV. FREDERICK R. McMANUS

By enacting the Second Vatican Council's first document, the constitution on worship or liturgy, Pope Paul VI and the other Bishops made concrete Pope John's goal in summoning the council — to renew the Church, to bring the Church's ways up to date.

The liturgical constitution will go into effect for the whole Church on the first Sunday of Lent, next Feb. 16. The importance of studying the document in the interval is obvious.

In it the council's motives and plans are made perfectly clear.

THIS DOCUMENT is the real beginning of reform within the Church. It affects the single occasion when Catholics come together every week, the Sunday morning Mass. It confronts what has been called the "Sunday morning crisis."

Four hundred years to the day after the 1563 closing of the Council of Trent, Pope Paul and the Fathers of the present council decreed and issued this new constitution. The historical parallel goes deeper.

On Dec. 4, 1563, the Bishops at Trent entrusted to the Pope the task of revising the official missal — and thus revis-

ing the Mass text and rites. On Dec. 4, 1963, a similar but much broader revision was initiated, this time with careful directives and explanations of all the reasons for the renewal.

The constitution spells out clearly the mind of the Church concerning the renewal of her public worship. But the practically minded have an immediate question about the constitution's effects: How soon can we expect the Mass in English? How soon can we expect the revision of the sacramental rites?

PART OF THE answer — the time element — involves risky speculation. A better answer is to describe the council's legislation on the liturgy under four rough headings:

● Doctrinal. Each of the seven chapters of the constitution on worship has an important doctrinal introduction. In the first chapter, for example, there is a fundamental section on the nature of public worship and its significance in the Church's whole life.

The council explains that "the preeminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especi-

ally in the same Eucharist, in a single prayer, at one altar, at which there presides the Bishop surrounded by his college of priests and by his ministers."

In similar language the sacraments, the daily prayer or office, and the Church year are explained.

All this should become the ordinary teaching of the Church without delay. It sums up and crystallizes Catholic doctrine on sacred worship; it should be the starting point for priests and teachers in their explanation of the Church as a worshipping community.

● Disciplinary. Under this heading come the norms which will be effective on Feb. 16.

They demand the instruction of the people and their full participation in the liturgy now, irrespective of future changes or the introduction of the vernacular languages into worship; they give directions for revised seminary training, so that both studies and spiritual life will center about the mystery of Christ the Lord celebrated in the liturgy, for the training of priests already in the ministry, for the work of diocesan liturgical commissions.

In some cases, the regulations are specific — insisting, for example, on the preaching of sermons at all Sunday and holiday Masses when the people are present.

While the natural tendency is to look ahead to changes

and reforms, the task of liturgical education and liturgical participation is immediate, and much of the constitution from the council deals with such promotion.

● Episcopal. Much has been written about the authority of the groups of Bishops in the different areas of the world. The liturgy constitution changes the present rule which reserves the regulation of public worship rather strictly to the Holy See.

The most important instance of this affects the use of the mother tongues in the liturgy. Such concessions have been made by the council itself, but only on condition that the bodies of Bishops, acting collectively, take advantage of the concession for their respective territory. Thus these provisions of the constitution go into effect, not on Feb. 16, but when the Bishops take action.

So far as the U.S. is concerned, a preliminary announcement has already been made. The American Bishops agreed to adopt and accept the constitution's concessions in the matter of language. A general meeting of the Bishops is expected to take place in the spring when formal approval may be given to official English translations of liturgical texts and, it is hoped, a definite date may be set for the vernacular concessions to become effective.

● Papal. The final category comprises the council's mandate directed not to the Church

at large but to a commission which will be set up by the Pope to revise the missal, breviary, ritual, etc. The council has decided the principles and the chief points; the implementation must wait until all of the details are worked out.

Here conjecture is almost useless. It is easy to predict the kinds of changes in the rite of Mass or in the sacramental services; these are clearly indicated in the constitution or in the writings of experts.

What is uncertain is the length of time needed; perhaps only weeks or months for broad changes, certainly several years for the complete revision of the service books of the liturgy.

THE WHOLE picture of the council's liturgical renewal may be quickly summed up. Its doctrine on worship should be studied and preached now. Its discipline takes effect on Feb. 16, above all in the active participation of the people. Two aspects of the constitution must await further action: the use of the vernacular depends on the approval to be given by the body of Bishops; the ritual reform depends on precise decisions to be made by authority of the Pope.

In quantity and quality the norms of the constitution on liturgical instruction and activity are even more important than the reform. They are at the root of all efforts to renew the Church's spirit.



WALLINGTON CONVENT — Archbishop Boland dedicated the new convent at Sacred Heart parish, Wallington, Dec. 22. He is shown laying the cornerstone as Rev. Alexander F. Fronczak, pastor, watches. The convent has accommodations for 16 Sisters and was built at the cost of about \$325,000.

Aid for Schools, Test Ban Top Congressional Acts

By RUSSELL SHAW

WASHINGTON (NC) — The 88th Congress, now between sessions, has already acted on several issues of interest to religious groups and will face many more when it resumes work Jan. 7.

The 88th Congress in the preceding 12 months took these actions of major concern to church groups:

● Passed two big aid-to-education measures: a \$1.2 billion college construction program and a \$236.4 million medical and dental school construction program.

● Approved a limited nuclear test ban treaty which was hailed by many religious leaders, including Pope Paul VI.

● Approved (in the Senate) and then deleted (in conference) the first birth control program ever written into the foreign aid bill.

Facing Congress will be two major issues that have drawn the attention and concern of churches: civil rights and medical care for the aged.

THE SECOND session of the 88th will also provide an answer to the question of whether or not Congress will live up to its implied promise to let the Mexican farm labor program — long under attack by religious groups — die at the end of 1964.

Here is a rundown on what the 88th Congress has done — or has yet to do — on issues of special interest to church groups:

Education: President Johnson's signing of the college construction bill Dec. 16 ended a long struggle. The measure establishes a five-year \$1.2 billion program for construction of non-religious academic facilities. Colleges, both public and private, can seek either grants for one-third of a project's cost or loans for up to three-quarters of the total.

Kennedy Fund: SOMERSET, Wis. (NC) — St. Anne's parish here has launched a "John F. Kennedy Fund" to raise \$1,000 to help build a school in Parramos, Guatemala.

Birth Control . . . (Continued from Page 1) tered on the notion that welfare recipients are somehow living high at public expense. But this explanation ignores the plain fact of misery among the indigent and fails to explain how high living is possible on a welfare pittance.

Keeping up a drumfire for relaxation of restrictive laws or enactment of public birth control programs are the organized birth control advocates in such groups as Planned Parenthood.

Supporters of an activist government policy in this area, pointing to a global population estimate of 25 billion by the year 2070, insist that large-scale expenditures of government funds for contraceptive purposes are essential to cope with the problem. Catholic spokesmen have stressed Catholic opposition to the use of tax money for artificial birth control.

It remains to be seen whether some compromise is possible, limiting government support to basic research and perhaps to some universally acceptable technique of family planning.

Inclusion of church-related colleges in the program was a target of major controversy in Congress. At one time the bill contained a provision giving taxpayers power to challenge in federal courts — and thereby block — participation of these schools.

This provision was eventually dropped from the aid bill. But Sen. Wayne Morse of Oregon has introduced it as a separate bill.

THE MEDICAL education aid bill was signed into law in September by President Kennedy. The three-year program provides grants to finance construction of teaching facilities at medical and dental schools, including church-related ones.

Passed over by the first session of the 88th Congress was the tough question of federal aid to elementary and secondary schools. Aid bills remain in committee in both houses. Their chances of passage during an election year are considered doubtful.

Also passed over were proposals to give equal treatment to non-public education under two major programs of the National Defense Education Act. They would have extended to teachers in all schools (rather than, as now, public schools only) stipends given during attendance at federal teacher institutes and a 50% forgiveness benefit on loans to teachers who finance their college studies with federal funds.

THE LIMITED nuclear test ban treaty approved by the Senate and signed in August by the U.S., Great Britain and the Soviet Union won Pope Paul's praise as a "comforting" and "significant" development.

Two Cardinals — Richard Cardinal Cushing of Boston and Joseph Cardinal Ritter of St. Louis — joined 10 Protestant and Jewish churchmen in a statement endorsing the treaty.

This year for the first time a birth control provision was written into the foreign aid authorization bill, but it was dropped at the insistence of House conferees. The birth control amendment would have permitted "technical and other assistance to cooperating countries in carrying out programs of population control."

The Senate-House conference, however, adopted com-

promise language covering only "research into the problems of population growth."

INDICATIONS ARE that civil rights will be the first big issue to be tackled by the second session of the Congress. Rep. Howard W. Smith of Virginia, chairman of the powerful House Rules Committee, has promised to begin hearings on the rights bill Jan. 9. The bill may reach the House floor by the end of the month.

National Catholic, Protestant and Jewish groups in the past year have played an increasingly active role in advocating racial justice, including civil rights legislation.

Medical care for the aged, another major issue before the 88th's second session, was endorsed by the NCWC Social Action Department before the House Ways and Means Committee in November.

The bracero program under which Mexican workers are imported into this country to work on U.S. farms appeared at one time during the Congress' first session slated to die at the end of 1963. In the end it won a one-year lease on life, but backers of the program say they will not seek its extension beyond 1964.

The effort to win congressional approval for a constitutional amendment to permit public school prayer and Bible reading will probably continue during the second session of the 88th. A move to force House action via the discharge petition route is underway, but its chances for success are considered slim.

Knights Honor Late President

UNION CITY — The 51,000 members of the Knights of Columbus in New Jersey will honor the memory of President Kennedy Dec. 29, which has been designated Kennedy Memorial Day by state deputy Charles W. Gardner.

The Knights will receive Communion that day in honor of the President, who was a member of Bunker Hill Council of Charlestown, Mass., and Bishop Cheverus General Assembly, Fourth Degree, of Boston.

All councils in the state have arranged for the reception of Communion at the 8 a.m. Mass in their respective communities.

People in the News

Rev. Brian J. Egan, O.S.B., former president of St. Bernard College, Cullman, Ala., has been named chaplain of the Newman Center of Pennsylvania State University.

Msr. Clarence D. White, a St. Louis priest who has been an assistant general secretary of the National Catholic Welfare Conference since 1960, has been named pastor of St. Monica Church in Creve Coeur, Mo.

Auxiliary Bishop Edward E. Swanson of New York, executive director of Catholic Relief Services-NCWC, has been named a commander of Ecuador's Order of Merit.

Rev. Raymond Lessard of the Fargo (N.D.) Diocese, has been appointed to the secretariat of the Sacred Consistorial Congregation of the Roman Curia.

Rev. John W. Stafford, C.S.V., of Evanston, Ill., provincial superior of the Clerics of St. Viator, has been appointed to the National Advisory Council by Secretary of Health, Education and Welfare Anthony J. Celebrezze.

Msr. Timothy J. Flynn, director of the New York archdiocesan information bureau, has been appointed administrator of the Church of the Holy Family, which serves the area of United Nations headquarters.

Uncertain . . .

(Continued from Page 1) such an entry would be regarded by some as recognition of Jerusalem as the Israeli capital. Although Israel regards the part of the city under its control as its capital, both the Holy See and the United Nations have called for its internationalization.

ON MONDAY, Jan. 6, Pope Paul will drive to Bethlehem, 10 miles from Jerusalem, to celebrate Mass at the manger. A public reception will follow.

Causes . . .

Introduced before the Sacred Congregation of Rites were the beatification causes of:

Canon J. B. Cornelius Schepers, born April 25, 1802, in Malines, Belgium. Founder of the Brothers of Our Lady of Mercy.

Mother Mary of Mt. Carmel of the Child Jesus, born June 20, 1834, in Antequera, Spain. Foundress of the Franciscan Sisters of the Sacred Hearts of Jesus and Mary.

The congregation also examined the writings of the following beatification causes:

Rev. Luigi Variati, S.D.B. Born Viarigi, Italy, Jan. 15, 1878; died Cucuta, Argentina, Feb. 1, 1923. Founded the Institute of the Sister Daughters of the Sacred Hearts of Jesus and Mary in Bogota, Columbia, where he was a missionary.

Rev. Wilhelm Eberschweiler, S.J. Born Püttlingen, Germany, Dec. 5, 1907; died Exanten, Germany, Dec. 23, 1921. A spiritual director in many Jesuit houses, he won fame for his exceptional piety.

Sister Maria Lucretia Zberl, 1839; died Parma Aug. 3, 1923. A general prioress in the Sisters of St. Ursula, she is credited with revitalizing the congregation.

The party will leave the Amman Airport on the return flight to Rome at 4:30 p.m. Governments have been cooperating with plans for the trip wherever possible. As soon as the papal plane enters Jordanian air space, it will be escorted by squadrons of the nation's air force. Jordan also will issue a special set of commemorative stamps to mark the pilgrimage.

In Israel, some \$250,000 is being allocated for various improvements in connection with the trip, including the widening and paving of the road to Mt. Zion.

The Holy Father's Week

Praise for Christian Workers

VATICAN CITY (NC) — Pope Paul VI told members of the Christian Association of Italian Workers that the Church created their organization after World War II to help workers achieve their just demands without resorting to a class struggle.

The Pope also said that he sees signs that working men realize that atheistic Marxism has nothing to offer them.

THE ASSOCIATION, a branch of Italian Catholic Action, cooperates with unions in their programs.

The Pope said of its founding: "It was necessary to open up for the workers a transition from being mere physical, unskilled tools of production to being conscious workers, more and more ready for participation in the responsible and intellectual phases of production."

"It was necessary to offer the working classes the liberating choice between class struggle and orderly progress toward a more justly organized society."

"It was necessary to propose to the working-class world a formula that would . . . interpret the deep and legitimate aspirations of the worker, educating him to just, well-thought-out claims in support of all his interests, material and spiritual, and to progressive participation in every form of social life, with a higher sense of solidarity and responsibility toward the good of all."

SPEAKING OF communism, the Pope said: "It seems to us that we see a latent uneasiness in many honest workers, which may be on the verge of becoming conscious. These workers are at last doubtful whether it is worthy of them and useful to their cause to yield slyly to the clamorous and insinuating suggestions of atheistic and subversive Marxism."

Pope Paul said such workers are now wondering "whether they should not look for a better way, less questionable from a scientific and sociological point of view."

Praise for Belgians

VATICAN CITY (NC) — Belgium's contribution to the Church was praised by Pope Paul in a broadcast over Belgian radio and television.

"As you can see the Church loves and esteems your country," he told the Belgians. "She knows what services your monasteries have rendered to the great causes of liturgy and ecumenism. She does not forget that it is from the heart of one of your sons that came the vast and splendid movement of the Young Christian Workers, which has now spread to five continents. Nor could she forget that Belgium sends the elite of her missionaries and her nuns to the farthest corners of the world."

Message to Lawyers

VATICAN CITY (NC) — One of modern man's problems is that he is "jealous of his liberty" and is "afraid that the Lord may become the master of his being," Pope Paul VI told a group of Italian Catholic lawyers.

The Pope said God has given man liberty "precisely so that we should all learn to return it with an act of love to Him."

The Pope said that "unfortunately, many regard this fundamental element of religion as being very difficult. It demands tension and discipline which are not always willingly accepted. And it may be this which justifies, or at least explains, the religious indifference around us."

At the same time modern man is beset by spiritual sloth and finds himself unable to make the initial "spiritual acts" and restricts himself to looking only toward the world. Faith is allowed to weaken and religious practice slackens. Were the world truly human, were it to possess the real disposition to pray, to desire, to fix its gaze on heaven, it would not be disappointed."

Talk to Scientists

VATICAN CITY (NC) — Pope Paul VI reminded a group of medical scientists that science "stops before the sacred threshold of the soul and of conscience" and that scientists then have to turn to representatives of the spiritual power in search of what they lack.

The Pope received in audience Dec. 16 participants in a symposium organized by the University of Rome.

Praise for Belgians

VATICAN CITY (NC) — Belgium's contribution to the Church was praised by Pope Paul in a broadcast over Belgian radio and television.

"As you can see the Church loves and esteems your country," he told the Belgians. "She knows what services your monasteries have rendered to the great causes of liturgy and ecumenism. She does not forget that it is from the heart of one of your sons that came the vast and splendid movement of the Young Christian Workers, which has now spread to five continents. Nor could she forget that Belgium sends the elite of her missionaries and her nuns to the farthest corners of the world."

Message to Lawyers

VATICAN CITY (NC) — One of modern man's problems is that he is "jealous of his liberty" and is "afraid that the Lord may become the master of his being," Pope Paul VI told a group of Italian Catholic lawyers.

The Pope said God has given man liberty "precisely so that we should all learn to return it with an act of love to Him."

The Pope said that "unfortunately, many regard this fundamental element of religion as being very difficult. It demands tension and discipline which are not always willingly accepted. And it may be this which justifies, or at least explains, the religious indifference around us."

At the same time modern man is beset by spiritual sloth and finds himself unable to make the initial "spiritual acts" and restricts himself to looking only toward the world. Faith is allowed to weaken and religious practice slackens. Were the world truly human, were it to possess the real disposition to pray, to desire, to fix its gaze on heaven, it would not be disappointed."

Talk to Scientists

VATICAN CITY (NC) — Pope Paul VI reminded a group of medical scientists that science "stops before the sacred threshold of the soul and of conscience" and that scientists then have to turn to representatives of the spiritual power in search of what they lack.

The Pope received in audience Dec. 16 participants in a symposium organized by the University of Rome.

He said, after noting the limitations of science: "We shall say more. It is not only the sense of what it lacks that turns true science toward God. It is the natural movement of its whole impulse toward research, because there is a deep harmony between the human intelligence and Him who created it."

American Priests

VATICAN CITY (NC) — Pope Paul VI lauded the parents of 56 newly ordained

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Prayer Ruling Is Reversible

WASHINGTON (NC) — Supreme Court Associate Justice Arthur Goldberg said here that the high court's prayer ruling, like other decisions it has made, can be reversed by changing the Constitution.

Justice Goldberg, speaking at ceremonies marking adoption of the Bill of Rights, pointed to the constitutional amendment, authorizing a graduated income tax and said it was adopted after a Supreme Court ruling that such a tax was unconstitutional.

Proposals for a constitutional amendment to authorize prayer and Bible reading in public schools, ruled out by the court this year, are pending in Congress.

Prayers Ended

BOSTON (RNS) — North Brookfield, the only public school district in Massachusetts to defy the U.S. Supreme Court ban on devotional Bible reading, has been directed "to obey the law of the land"

by a state supreme court justice. Justice Paul C. Reardon held that his decision made "null and void" the 88-year-old state law which required that portions of the Bible be read daily in all public schools. His ruling, he said, was linked to the U.S. Supreme Court's verdict against the Pennsylvania Bible-reading law which was similar to the Massachusetts statute.

The justice said that "no other conclusion is possible. To hold otherwise would be an invitation to anarchy."

If residents or officials disagree with the Supreme Court's decision, he added, "they still have legal means to seek a change."

Prayer Approved

NEW YORK (NC) — Kindergarten children in a public school do not violate the Constitution when they say "God is great, God is good," a federal judge has ruled.

Judge Walter Bruchhausen held in a case from P.S. 184 in Queens County that "the voluntary prayer offered by these children is made without compulsion and is not prescribed by law and does not tend to establish religion in violation of the First Amendment."

Notre Dame Grants

SOUTH BEND, Ind. (RNS) — The Ford Foundation has awarded a second \$6 million grant to the University of Notre Dame with the provision that the school doubles that amount in gifts and non-government grants by June 30, 1966.

In addition, Rev. Theodore M. Hesburgh, C.S.C., university president, announced that Notre Dame had received a grant of \$1,543,000 from the W. K. Kellogg Foundation, Battle Creek, Mich., for the construction and operation of a

Center for Continuing Education.

Father Hesburgh said the Ford grant's matching gift feature is retroactive to the successful completion earlier this year of the largest fund-raising effort in the school's history.

Ban Creche Scene

NEW HYDE PARK, N.Y. (NC) — The board of education here has upheld the action of a district school principal in ordering removal of a Nativity scene from a Memorial High School.

The board sustained the decision over the complaints of parents, who protested removal of the traditional display.

Court Backs Red Appeal

WASHINGTON (NC) — The U.S. Court of Appeals has upheld the conviction of the Communist Party for willfully refusing to register under the Internal Security Act as an agent of international communism.

The three-man court said unanimously that the government had failed to prove that anyone was available to the party who could sign the registration statement without incriminating himself through association with a party that has been labeled criminal.

The decision was a major victory for the communists in their 15-year fight to avoid registration.

It is seen as making it possible that the Reds will never register unless the government begins a new suit to prove someone is available who could fill out the form without incriminating himself or unless it appeals successfully to the U.S. Supreme Court.

sued by clergy in Atlanta since the 1954 U.S. Supreme Court decision banning public school segregation.

Sisters March

ATLANTA, Ga. (NC) — Sisters were among 2,500 persons who staged a march to downtown Hurt Park in an interracial justice rally.

The group of Sisters along with priests and laymen, marched with the St. Martin's Human Relations Council, an affiliate of the National Catholic Conference for Interracial Justice. Principal speaker at the rally was Dr. Martin Luther King, Jr.

U. S. News Roundup

Publisher Draws Jail Sentence

PHILADELPHIA (RNS) — The publisher of Eros, a \$10-a-copy magazine "wholly devoted to erotica," was sentenced here to five years in prison by a federal judge for mailing obscene material.

Ralph Ginsburg received one of the heaviest sentences ever imposed in an obscenity case here.

District Judge R. C. Body, who heard the case which resulted in conviction last June, also assessed fines totaling \$42,000 against three firms controlled by Ginsburg.

Ginsburg was tried for mailing Eros and a book called "The Housewife's Manual on Selective Promiscuity." His attorney defended him as "a crusader for freedom."

Joint Fund Drive

KALAMAZOO, Mich. (NC) — Two hospitals — one Catholic, the other Methodist — will launch a joint \$3.2 million fund raising drive in March.

Borgess Hospital, conducted by the Sisters of St. Joseph, and Bronson Methodist Hospital will share equally in proceeds from the drive, which is being undertaken at the recommendation of the University of Michigan Bureau of Hospital Administration.

Deportation Threat

WASHINGTON (NC) — An Italian-born Sister has filed suit in U. S. District Court here to halt her possible deportation because of an expired visa.

Mother Caritas, administrator of the Mother Cabrini Memorial Hospital, New York, asked the court that she be granted a permanent resident visa.

She entered the country in 1914 and filed in 1922 to become a citizen, but before she could complete naturalization, she was transferred to China.

In 1955, she reentered the U. S. on a visitor's exchange visa which has now expired.

Birth Control Inquiry

CHICAGO (NC) — Illinois' top public aid official said here he thinks the fate of tax-supported birth control programs in this state depends on "shifts and liberalizations" in Catholic attitudes.

This view was expressed by state Public Aid Director Harold O. Swank at the first hearing of a commission set up to study the issue of tax-paid birth control.

The commission, made up of eight Catholics and seven Protestants, is to report its findings to the state Assembly.

Tax-supported birth control has been a controversial issue in Illinois for more than a year.

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GUIDE VISIT — Bishop Navagh made his first visit to the Mt. Carmel Guild in Paterson Dec. 20. With him are Msgr. William N. Wall, director of the center, and Mrs. Frank DelPrete, president of the auxiliary.

Asserts Pius XII Didn't Know Extent of Persecution of Jews

PARIS (NC) — Pope Pius XII did not know the full facts about the Nazis' mass murder of the Jews.

That opinion was voiced here by France's wartime ambassador to the Holy See, Vladimir d'Ormesson in an article in the Paris daily, Le Figaro, following the opening of the play, "The Deputy." The play criticizes Pius XII for not speaking out against Nazi persecution.

AMBASSADOR d'Ormesson said "I am convinced that Pius XII like the rest of the world, did not know about the monstrosities of which the Jews were the secret victims."

Even if, by some miracle, Pius XII had known about the Nazi slaughter and had publicly denounced it, it would have done no good and only led Hitler to unleash a persecution of Catholics in Germany and elsewhere, he said.

"Those who were shut up in the Vatican during the last conflict, began to testify to the total isolation in which the Holy See was kept," he wrote.

"Fascism, and soon the armies of Hitler, had raised a veritable wall between the little papal city-state and the rest of the world. The telegraph was controlled by the fascists. The foreign radio was tightly jammed. Let us not speak about the telephone."

"The fascist police, soon doubled by the Hitlerite police, did not relax their grip for an instant. To what formalities was it not necessary to submit to enter Vatican City? It was also difficult to leave. One was taken in charge by the fascist police, shadowed, spied on, kept under observation. Comings and goings around the tiny papal city-state were the object of strict surveillance day and night."

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"But let us say that — by I do not know what kind of miracle — the Pope had been informed. Let us suppose that Pius XII had issued to the city and the world a solemn condemnation of these crimes and that he had pub-

lily excommunicated Hitler. Does anyone believe that this mad pagan would have been impressed by this? . . .

"The truth is that if the Pope, unable to contain his indignation, had spoken out, Hitler's response would have been the immediate persecution of Catholics in Germany and elsewhere . . .

"Hitler already detested Pius XII. He considered the Holy See as the 'worst center of resistance to his designs. . . ."

"The occupation of the Vatican, that is to say the confinement of the Pope, had been envisaged by the Nazis. That is known. And if this measure had been carried out, as it could easily have been, what would have become of the numerous political refugees to whom Pius XII had given asylum . . .

"FROM THE TIME of his succession to the papacy, Pius XII had found himself in a dramatic situation. Christendom was again about to tear itself apart . . .

"Fascism applied itself to reducing the papacy to a 'cyst' if I dare to use the word, within its own body. Mussolini had had the Pope jeered, several weeks before throwing himself into the war, on one of the rare occasions when Pius XII left the Vatican . . .

"When the Axis powers turned on their ally Stalin, and Hitler and Mussolini declared war on the Soviet Union (they) did all they could to obtain from Pius XII a word, a single word, which would give to their enterprise in the East the character of a defense of Christian civilization. This word, this single word, never came . . . from Pius XII . . .

"Does anyone reproach him for this silence? The Pope had

considered, moreover, what a Soviet victory would mean for the Church . . .

"In conditions of unprecedented difficulty . . . Pius XII did everything to save what could still be saved. His daily actions, if they were neither romantic nor spectacular, if they were not able to stop so many crimes, did however permit the papacy to appear amidst the shipwreck as a buoy to which people could cling."

"The office of the Spanish Apostolate in Dover has announced that free tickets to the celebration can be obtained at any of the six Spanish-speaking centers in the diocese. The entire theater is being made available by the management for the children's show, which will last from 10 a.m. to noon.

The party will be known as "La Fiesta de los Reyes Magos" ("Feast of the Wise Kings") and will observe the traditional "day of giving" among the Spanish-speaking people of the world. Bishop Navagh will present each child with a remembrance of the day.

NEW YORK (RNS) — The Catholic Press Association has expressed satisfaction with the contents of the decree on communications adopted by the Second Vatican Council.

"This decree is clear and most impressive evidence of the vital concern of the Holy See and the council Fathers with the question of relating the eternal Church more and more effectively with the most modern techniques and means of communications," the CPA said through its executive secretary, James A. Doyle.

The statement took notice of passages in the decree calling for further professional and moral training of laymen engaged in mass communications.

Unity Commission Formed in Vermont

BURLINGTON, Vt. (NC) — The formation of a Commission on Church Unity to promote better understanding among Vermonters of all religions has been announced by Bishop Robert F. Joyce of Burlington.

Bishop Joyce said he will name 12 to 15 Catholic laymen and clergymen to the commission.

Class for Parents At Holy Name

TEANECK — A class for expectant parents will begin at Holy Name Hospital here on Jan. 13 at 7:30 p.m. in Marian Hall, Sister M. Canice, maternity supervisor, announced.

Registration will take place at 7:15 p.m. the first evening. Classes will continue until Feb. 10.

Manhattan Church Destroyed by Fire

NEW YORK (NC) — Despite efforts of 200 firemen, 96-year-old Epiphany Church was destroyed in an early evening fire Dec. 20 that lasted four hours.

The Blessed Sacrament was removed by Msgr. Stanislaus P. Jablonski, a chaplain of the New York Fire Department, who resides in the parish in the Gramercy Park section of Manhattan.

Pray for Them

Mrs. Thomas M. McVeigh, 93, of Short Hills, mother of Rev. Sylvester P. McVeigh, pastor of St. Theresa's Church, Kenilworth, died Dec. 17 at home.

Mrs. Raymond Essig, 64, of Dover, sister of Msgr. Paul A. Gieringer, rector emeritus of Josephine College, Columbus, Ohio, died Dec. 18 at Dover General Hospital.

Frank Lyman, 78, of Red Bank, father of Sister Ellen Dominic of St. Mary's, Rahway, died Dec. 17 in Madison.

Mrs. Martha McGlinchy of Bogota, 78, mother of Rev. James F. McGlinchy, S.J., of

St. Peter's College, died Dec. 21 at home.

Philip A. McGuire of Newark, brother of Lt. Col. (Rev.) Eugene C. McGuire of Shaw Airport Base, S.C., died Dec. 21.

In your prayers also remember these, your deceased priests:

Newark . . . Rev. James J. Flanagan, Dec. 29, 1934. Rev. Francis Castellano, Dec. 30, 1931. Rt. Rev. Msgr. John F. Wetula, Jan. 1, 1963. Rev. Ignatius Gebara, Jan. 1, 1929. Rev. Brendan Boyle, C.P., Jan. 1, 1960. Rev. James F. Reid, Jan. 2, 1961. Rev. Daniel F. Hogan, Jan. 2, 1931. Rev. Peter A. Boyle, Jan. 2, 1942. Rev. James W. McDowell, Jan. 3, 1913.

Paterson . . . Rev. Ferdinand Heckmann, O.F.M., Dec. 29, 1956. Rev. John B. Bennett, Jan. 1, 1940.

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HERALDING BIRTH — A Franciscan monk heralds the birth of Christ by ringing the bells of the Church of St. Catherine in Bethlehem. These bells have been rung every Christmas Eve and Christmas Day for years.

Race and Religion

Protest Curb on Rights Group

DETROIT, Mich. (RNS) — Leading Protestant, Catholic and Jewish organizations issued a joint statement here protesting the Michigan Senate's passage of a bill which

would "water down" the powers of a new state civil rights commission.

The statement, which was issued in an effort to persuade the Michigan House of Representatives to oppose the bill, asserted that the measure actually weakens the commission and strips it of its full powers.

Chief objection to the bill, the religious leaders said, is that it would keep the newly created commission under the control of the legislature instead of making it self-operating.

Bishop Navagh's Appointments

FRIDAY, JAN. 3 11 a.m., Pontifical low mass, St. John's Cathedral High School.

SATURDAY, JAN. 4 10 a.m., Epiphany celebration for Puerto Rican children, Garden Theater, Paterson.

TUESDAY, JAN. 9 11:30 a.m., Pontifical low Mass, Benedictine Academy, St. Theresa's Church, Paterson.

WEDNESDAY, JAN. 10 11:30 a.m., Pontifical low Mass, St. Joseph's High School, Paterson.

SUNDAY, JAN. 12 8:15 a.m., 10th anniversary, Our Lady of Providence Puerto Rican Mission, Paterson. Pontifical low Mass in Our Lady of Victories Church.

3:30 p.m., Holy Name Vespers at St. John's Cathedral and departure ceremony for two missionary priests going to Ica, Peru.

TUESDAY, JAN. 14 2:30 p.m., Clergy conference for pastors, St. George's Church.

WEDNESDAY, JAN. 15 2:30 p.m., Clergy Conference for assistant pastors, St. George's Church.

THURSDAY, JAN. 16 11:30 a.m., Pontifical low Mass, St. Bonaventure High School, Paterson.

FRIDAY, JAN. 17 11:30 a.m., Pontifical low Mass, St. Mary's High School, Paterson.

SUNDAY, JAN. 19 10 a.m., 10th anniversary, Our Lady of Fatima Puerto Rican Mission, Passaic.

TUESDAY, JAN. 21 7 p.m., Serra Club, Bishop's Night, Hamilton Club, Paterson.

THURSDAY, JAN. 23 11:30 a.m., Pontifical low Mass, Don Bosco Tech, Paterson.

FRIDAY, JAN. 25 10:30 a.m., Pontifical low Mass, Feast of St. John Bosco, Don Bosco College, Newton.

Human Rights Unit

SAGINAW, Mich. (NC) — Bishop Stephen S. Wormicki has named six priests and nine laymen to the Bishop's Human Relations Commission, which will help coordinate the work of the Church in the Saginaw Diocese in the field of human relations.

Atlanta Statement

ATLANTA, Ga. (RNS) — A manifesto signed by some 275 Atlanta clergymen urges Americans to live and act so that not only racial justice, but "brotherhood shall become a reality in our land."

The document was signed by white and Negro Protestant, Catholic and Jewish clergymen in this city. It marked the third such racial statement issued here.

Monks Elect Negro Prior

SOUTH UNION, Ky. (NC) — Rev. Bernard Patterson, O.S.B., has become the first Negro elected prior of a Benedictine monastery in the U.S. Father Bernardin, a St. Louis, Mo., native, was elected head of St. Maur's Priory here, a community of about 30 men whose main work is operation of a seminary for the Owensboro (Ky.) Diocese. About half of St. Maur's community are Negroes.

Father Bernardin, 38, was ordained in 1933.

Plan Liturgy Talks

WOLLONGONG, Australia (NC) — The Australian Bishops will meet in March for the implementation of the Vatican Council's decree on the liturgy, it was announced here.

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Disappointing Decision

Once again a supreme court has disappointed the people. No one denies the justices can give reasons for decisions within the limited area of judgement where they act. They must render a judgement on the point at issue and nothing more. Nonetheless, in the case in point — last week's N. J. Supreme Court decision on the Hudson County News Co. case — obscenity comes out on top. New Jersey appears to be on the incline of the trend toward leniency already established in New York and California in matters of pornography and obscenity.

IN 1957 THE U. S. Supreme Court set the test for obscenity in terms of "whether to the average person applying contemporary community standards, the dominant theme of the material, taken as a whole, appeals to the prurient interest."

The majority opinion in last week's decision holds that the "contemporary community standards" must be those of the country at large, not a particular locality.

How are we ever to arrive at a working definition of obscenity, if we are to base it on a nation-wide consensus? Is not the whole composed of its component parts? Is not the locality or collection of

localities known as the county the basic unit of the country in government and law?

The minority but concurring opinion asks us to be satisfied with a definition and action against hard core pornography. Quite frankly we will not be satisfied. We acknowledge an obligation to protect the minority of sexual deviates at whom the hard core is aimed. We are equally as much obligated toward the majority of society, particularly our youth.

WE ARE DETERMINED especially that they shall have the protection of the law against various shades and hues of obscenity. What is more we expect that the legislative, judicial and executive branches of government will enact, interpret and carry through on effective laws in the matter.

In the words of the Decree of the Second Vatican Council on Media of Social Communications, "... public authority, which legitimately concerns itself with the health of the citizenry, is obliged, through the promulgation and careful enforcement of laws, to exercise a fitting and careful watch lest grave damage befall public morals through the base use of these media."

In Memoriam—John LaFarge, S.J.

A great man's life is many-sided, and the best side seems to be the one you are presently looking at. The horizons of such a man's view seem to be unlimited: it can encompass many things and give the impression that it is sympathetic, if not interested, in all. When such a man dies, we have mixed feelings. It's like watching a beautiful sunset fade into the nothingness of night. We're sorry it couldn't linger longer, but it was a wonderful sight to behold.

FATHER JOHN LaFARGE, S.J., had a long life, a full life and one for which he gave thanks to God daily for making it worthwhile. He died in his 83rd year on Nov. 24 last. He had many friends; his admirers were countless.

He had been a parish priest, a one-time editor of the Jesuit weekly, America, and the author of many books. His love for his fellow men made him keenly aware of their problems. He dedicated

his long life to help them work out the solutions.

Social action principles, enunciated in papal encyclicals, found in him an enthusiastic supporter. When communism as a national peril was being soft-peddled, Father LaFarge courageously wrote on the dangers of infiltration. Long before it was fashionable, he helped formulate interracial councils. The Negro had in him no greater champion of equal rights. He can be called a pioneer in the field of "dialogue" with non-Catholics. Often he suggested that we be more concerned with the many things that unite us rather than those that divide us.

HE ONCE DESCRIBED old age as a "time for listening, listening for that Voice which could not make itself heard so well in the clamor of busy years." One Sunday afternoon the Voice called and it found him ready with his final "ad sum" — "I am here."

Another Year Gone

The ebbing year witnessed an increased appreciation of spiritual things and values in America.

There was the death of a Pope and a President; a Pope who with eternity in sight, exhibited the foresight and daring of youth by convening Vatican Council II, by extending a fatherly welcome to the peoples of the world to unite under the cross of Christ and in the bonds of friendship and peace.

THE OTHER JOHN, here at home, endowed with a keenness of mind, a vision, a wisdom beyond his years, launched out with vigor in the crusade for peace among races in America, for peace among nations over the earth. His dream was cut abruptly short by a bullet, but neither he nor his spiritual father can ever die; both were martyrs of devotion to duty, both were dedicated, to perpetuating the peace of this holy season. Their passing made a materialistic world pause and realize that the values of the spirit are more satisfying, more vitalizing, more permanent than anything in life.

The year 1963 saw another Apostle to the Gentiles — or better still, an Apostle to common people ascend the throne

of Peter. Religious hopes of Protestants were stirred anew as they sat in on the council, and "dialogued" with their Catholic brothers throughout the world.

Our own Catholic lay people are no longer expected merely "to sit in the pews and kneel at the altar rail." The voice of the layman is heard in the liturgy; he offers the spotless Victim with his own hands, in his own language; the voice of the layman is heard in the press, in parish halls, in public places explaining, defending, promoting the faith of his fathers.

The year 1963 saw the Catholic layman emerge; henceforth, his religion will be not so much a duty or a hardship, but always a joyful experience.

PRESIDENT KENNEDY'S last words were sobering: "This is a dangerous and uncertain world... No one expects our lives to be easy — not in this decade, not in this century."

That's why we're grateful to God for the spiritual resurgence, for the spirit of universal joy and expectancy infused into religion this year; perhaps the peace of Christmas will linger through the new year.

Sower and the Seed: First of the Parables

By FRANK J. SHEED



From the 13th chapter of Matthew and the fourth of Mark we learn the day on which the Lord started teaching by parable. He began with the story of the sower and his seed and went on to half a dozen others.

The word parable means "comparison." In our Lord's use it means the illustration of spiritual truths by comparison with ordinary every-day happenings.

OUR LORD seems to have uttered no parables before that day. Their introduction marks a new stage in His teaching on the Kingdom.

In the Sermon on the Mount He had talked of the change of heart required in those who should enter the Kingdom. On the Day of Parables, He taught certain of the inner principles of the Kingdom itself. He still says nothing of its external structure. Men's expectations were too far from the reality. He must re-shape their minds by bringing to life the deepest elements in themselves.

At this stage, we are told,

He taught the multitude about the Kingdom in parables only, explaining to His apostles apart. Thus there were certain depths of truths for which only the few were ready. He makes it quite clear that the parables have different levels of meaning. There was one meaning which all could see and profit by. But below the surface were hidden truths about the Kingdom.

He told the stories in such a way that those who would be revolted by these and would certainly misunderstand them would not understand what He was saying.

THE PARABLE of the sower and the seed falling at random is saying that the Kingdom will not mean an elevation en masse of the Chosen People; it is a question of how each individual responds.

His Jewish listeners had expected the Kingdom to come suddenly, but the parable of the mustard seed says that it will grow slowly and gradually.

They had expected it to come spectacularly, but the parable of the leaven says that it will come silently, secretly, attracting no attention whatever.

They assumed that entry into the Kingdom would be final, a goal achieved, but the parables of the wheat and the tares and of the fishing net both show that upon this earth the Kingdom itself will contain not only the perfect, and that ultimately the evil will be cast from the Kingdom.

Two other parables told that day — the pearl of great price and the treasure hidden in a field — were a reminder of the vastness of what is at stake.

After that first day of parables there would be many more — two dozen or so up to the story of the wise and foolish virgins which Our Lord told in Jerusalem three days before His death.

All of them are concerned with the Kingdom of God, the Kingdom in the world, the Kingdom in the soul.



WISE MEN

U.S. Church Prospers Because It Is Free

By REV. ANDREW M. GREELEY

One of the advantages of not being present at a great event is that you can imagine it as even more splendid and exciting than it really is.

Whenever I think of the second session of the Vatican Council I cannot help but picture the towering figure of Rev. John Courtney Murray, S.J. striding about the streets of Rome at least 10 feet tall, with all kinds of cassock-clad figures looking up at him.

THE REASON for this fancy is not merely that the American Bishops' support for the chapter on religious freedom is a vindication of Father Murray's life work, not merely that the council itself is proof that the forces which tried to silence him did not succeed.

Father Murray's theological position and the chapter on religious freedom demonstrate in striking fashion the unique contribution that the U.S. is capable of making to the Church universal.

I heard Father Murray remark many years ago that he could not understand why so many American theologians were so eager to prove him wrong, since he was merely arguing that the American experiment was right not only as a practical compromise but, at least in our time and our circumstances, as a theoretical principle.

In retrospect it does seem hard to believe that for years American Catholics thought themselves obliged to be apologetic about a relationship to civil authorities under which the Church prospered as it has nowhere else. It occurred to me practically no one to suggest that in America the Church had stumbled almost by accident on a situation that was marvelously suited to its own development, that the Church would prosper in a condition of religious freedom because it would be free itself.

AT LEAST PART of the agglomeration of Popes John and Paul involves a considerable broadening of freedom within the Church. The old forms which were appropriate to the garrison Church of a bygone era are being replaced by a new openness, a new freedom.

We hear now about the right to be informed in the Church and the development of public opinion. Such ideas are not changed when they are recast under the terms of freedom of expression, freedom of information. The ideas of the agglomeration sound marvelously American.

For Vocations

Members of the Apostolate for Vocations can gain a plenary indulgence under the ordinary conditions on: Dec. 27, St. John Jan. 1, Octave of the Nativity

And once a week, for reciting daily, with piety, any prayer for vocations approved by the ecclesiastical authority.

A partial indulgence of 300 days can be gained for each act of charity or piety performed for the intention of fostering vocations to the priesthood.

Without doubt some Catholics are worried by the new discussion of and even the new demand for freedom. They fear abuse, they fear freedom may lead to license, to the denial of all authority, to contempt for legitimate power.

HERE IS WHERE the experience of Catholics who are Americans can be of tremendous importance. Through 196 years we have learned how to use freedom with restraint, how to live with the forms of liberty without letting respect for authority be notably weakened. Even though there have been many mistakes, the American experiment proves conclusively that you can trust people with freedom, that liberty can coexist with law and authority, that indeed in an urban, industrial and educated society, order, law and authority flourish best in an atmosphere of freedom.

It seems quite reasonable to suppose that as the Church agonizes over the transitions from old forms to new, it will come increasingly to rely on the wisdom of the American

experience. John Courtney Murray and the Bishops who pushed for the chapter on religious freedom will be merely the first of a new breed — an American breed.

Mass Calendar

Dec. 26 — Monday: Holy Mass with the Octave of Christmas. 2nd Class: White. Gl. Cf. Pref. and Communion of Christmas. 2nd Class: White. Gl. Cf. Pref. and Communion of Christmas. 2nd Class: White. Gl. Cf. Pref. and Communion of Christmas. 2nd Class: White. Gl. Cf. Pref. and Communion of Christmas.

The Press Box Be Patient, Byword for '64

By ED GRANT News Editor

There is every reason to believe that 1963 — a year of triumph and of tragedy — will someday be looked back upon as one of the major watersheds of history.

It was a year in which American Catholics lost both their Pope and president, the one to the inexorable march of time, the other to the fatal lunacy of an alienated mind. But it was also a year which saw inevitable progress in the causes of peace and justice to which both men were so thoroughly dedicated.

ALMOST TOO MUCH has happened in the past 12 months for the human mind to comprehend. We are like young children who can pronounce the words on the page of a book without really knowing what they stand for. We need a respite from events, a chance to step back and survey the entire picture. But there is no guarantee that we will get it.

The racial crisis, for instance, will, if anything, increase in an election year. Demands will be made which no man in justice can disagree with and others will be made which no man in common sense can agree with. And will the voices of patience and reason be heard above the din?

THE WAR IN Vietnam apparently will continue as confused as it has been for the past 10 years and with no simple solution in sight. But at least Catholics won't be the scapegoats of the American press any longer. The price of blood has been paid to silence the fiction of religious persecution.

The moratorium on political campaigning ends this week and the drums will beat all the more heavily for the



forced period of silence. We can hope, but hardly expect, that religious affiliations will play no part in the selection of candidates. There are several Catholics qualified — but not by their religion — for nomination on either side; there are others whose qualifications are so dim that their selection would be obviously motivated by the hope of snatching the "Catholic vote." Such a selection would be an insult to 40 million Americans.

FINALLY, THERE is the council, moving with patience and wisdom towards decisions that are not meant for years, but for centuries. The cacophony here comes strictly from those who apparently cannot stand the idea that the Fathers may not turn the Church into the exact direction certain prophets have pre-ordained for it.

These voices have already been heard in their opposition to the communications schema, in their loud regrets that the second session did not pass on the chapters on freedom of religion and the Jewish question.

All of which means that it is going to take a lot of perseverance, patience and prayer to make 1964 truly a happy new year.

January Intentions

The Holy Father's general intention for January is:

That all Christians may continue to pray and work for reunion.

The mission intention suggested to the Apostleship of Prayer by the Pope is:

That the Gospel may be freely preached in Buddhist countries.

The Question Box

Can't Deny Housing To Negro as Negro

Rev. Leo Farley, S.T.D., and Rev. Robert Hunt, S.T.D., of Immaculate Conception Seminary, Darlington, Ramsey, N.J., are editors of The Question Box. Questions may be addressed to them there for answers in this column, or to Question Box Editor, The Advocate, 31 Clinton St., Newark 2, N.J.

Q. The Advocate's coverage of race news is excellent; editorials on the subject are frequent and good. Yet time and time again I find Catholic friends in our "white" suburbs completely indifferent to the problem as being none of their affair.

About a month ago a house for sale in a neighboring parish (all white) was shown to a Negro couple. The house was worth about \$25,000 and was located in a Bergen County suburb where there are no Negroes at all. The seller was inclined to sign a contract with the Negroes until pressure from his Catholic neighbors induced him to withdraw, temporarily, the house from the market.

It seems to me that there needs to be specific discussion of the moral problems involved in this and like incidents. Could you answer some of the following questions?

- (1) May a seller refuse to sell or even to show his home to a Negro simply because he is a Negro?
- (2) May the neighbors of a person who is selling his home to a Negro exert pressure to prevent the sale?
- (3) Is the fear of economic loss (which would only be brought about by their own actions in panic-selling) or loss of status (in living in an integrated neighborhood) a justification for the action of these neighbors?
- (4) May these neighbors, if the sale is completed, put their own houses up for sale?

The new rules promulgated by the N.J. Real Estate Commission as of Dec. 1, making it almost impossible for brokers to refuse to show homes to Negro buyers will, I feel, make this a problem to be faced by many suburbanites in the near future, and thus worthy of discussion in your column.

A. Your first question is very easily answered. A seller may not refuse to sell or even to show his home to a Negro simply because he is a Negro. To do so is a serious violation of social justice.

The answer to your second question logically follows from the first. To exert pressure to bring about a social injustice is reductively to will the injustice and hence it is immoral.

The third question is more difficult to answer since the refusal to sell or one's effort to keep the neighborhood "white" is premised not upon color or race but upon very real financial losses which can occur through sales of this type.

Theoretically one can envision a case where the presence of a Negro family in the neighborhood will result in a substantial devaluation of property and hence a substantial loss to property owners. Theoretically one can appeal to the principle of charity which states that one need not suffer disproportionate inconveniences in assisting his neighbors in this case, the Negro family involved.

If, therefore, and we are still speaking theoretically, the presence of a Negro family in the neighborhood will certainly mean a substantial loss of money (property value) to a

person who cannot afford it, he cannot be blamed if he does not actively support that which will bring about his loss.

IN PRACTICE, however, the case shapes up quite differently. Before attempting any decision we would want to know whether the Negro family is really the cause of the damage or whether it is the individual himself. The presence of "all white" communities in Bergen County is something that "cries to heaven for vengeance." It not only reflects social injustice but indeed it contributes toward it.

If the responsible members of these communities continue blithely to ignore this situation, if they make no effort to join with responsible members of the Negro community toward a voluntary and controlled integration of their community, they cannot appeal to economic losses they will suffer should forced integration result. They must sleep in the bed they have feathered.

PANIC SELLING occurs not in communities but in herds. Community implies communion and communion is predicated upon a genuine and profound respect for the human person. "No man is an island." The city or town or development that will not open itself to Negroes, because they are Negroes, has already lost its respect for the human person. Like a herd in flight, it is running from mankind.

We can and do feel sympathy for its inhabitants when the presence of a Negro family means serious financial loss.

But we cannot ignore the fact that this did not have to be, nor does it now. We may legitimately inquire if these individuals made any attempt to meet with their neighbors in an effort to open their community to responsible Negro families.

If I refuse to open the door of my home to one freezing to death on my doorstep, then I cannot appeal to God when that person breaks the door in; nor can I shoot him to prevent his breaking the door in. Unfortunately we're running short of space, so we'll defer answering your final question until a future issue.

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Our Parish



New Vestments Pose Problem



By BISHOP FULTON J. SHEEN

The last week of the council we were in a store in Rome which sold church vestments.

Shopkeeper: "We will take a chance on your ability to pay the rest."

Shopkeeper: "In that case we would forget the debt for the glory of God."

AT THAT POINT, we interrupted the conversation, and the Bishop told us that he was buying \$500 worth of pontifical vestments for his cathedral.

Hundreds of thousands of Catholics would love to have an opportunity to make a sacrifice for this Bishop, or any of the hundreds of Bishops who live either under persecution or in great poverty.

Where are these Bishops and priests? How can we put

something into their hands?

Pope John gave us an answer to this: "He does much good who aids one in need, but he does a greater good who helps one to aid all."

Now that we are back from the council, let us hear from you with a sacrifice for the Wounded and Suffering Christ who lives on in the Church today.

GOD LOVE YOU to J.L. for \$10: "In thanksgiving for a happy home and a country of plenty." To Mrs. J.S. for \$5: "My nine year old grandson saved his pennies and asked me to send them to you for the starving people in the world."

Cut out this column, pin your sacrifice to it and address it to Bishop Fulton J. Sheen, National Director, Society for the Propagation of the Faith, 366 Fifth Ave., New York, or Bishop Martin W. Stanton, 31 Mulberry St., Newark, or Msgr. William F. Louis, 24 Degrasse St., Paterson.

A Lesson for Americas In Mexican History



By GARY MACEOIN

unattractive?

Many U.S. Catholics have become concerned about Latin America, and I think that's an excellent thing.

They kept coming back to the role of private capital in hemisphere development. Why, they wanted to know, should we invest capital that may tomorrow be expropriated?

World Authority Need Is Seen

WEST BADEN SPRINGS, Ind. (RNS) — Mankind's best hope for a permanent world peace lies in creation of an international authority, with legislative, executive and judicial branches, and a military force to enforce its decisions.

This was the general consensus of speakers and commentators participating in a Nuclear War Institute at West Baden College, Loyola University's Jesuit seminary in southern Indiana.

Other views advanced at the institute included a defense of past and present U. S. foreign policies, and a re-evaluation of the traditional Christian concept of a "just war" in light of thermonuclear warfare.

INSTEAD OF offering a theoretic answer, I pointed to the experience of Mexico, which in the first half of the century experienced a series of violent convulsions.

Foreign investments came in for a shattering. The reaction of international capital was violent. It imposed a boycott to prevent sale of Mexican oil anywhere in the world.

Subject to reasonable regulations, the Mexicans continue to welcome foreign capital. Today U.S. capital has reached a level far higher than ever before, and U.S. investors regard Mexico as one of the most attractive Latin American countries.

THE CATHOLIC Church has had a similar experience. The number of priests fell to 500 in 1935, at the height of the

persecution, and only a few Bishops remained. However the revolution settled down and soon realized that it had to accept the fact that Mexico is Catholic.

Legal and emotional relations between Church and State are still unsatisfactory, but substantial progress is being made towards a new equilibrium.

THIS CASE history offers obvious lessons. American private capital has a role in Latin America if it is willing to accept the social controls which these sister nations consider essential to protect their economic independence.

The Catholic Church can likewise adjust itself to the new society which Latin Americans seek to establish, and not only adjust itself but flourish and be more effective than it was under the old system that has ceased to respond to the realities and needs of the region.

Letters to the Editor

The name and address of the writer must be included in a letter intended for publication, but they will be withheld if requested.

From Boystown Football Team

Editor: Now that the 1963 football season is over, I would like to express our sincere gratitude for the cooperation and coverage given by The Advocate to gridiron activities here at Boystown.

Thomas Hertz, Boystown, Kearny.

The Memory Of Pius XII

Editor: May Anne Buckley be triply blessed for her article "Have We Lost a Memory?" Please assure her that this is one Catholic who will never "lose the memory" of what Pius XII achieved and was, and is so glad there are people like her to keep the world from forgetting.

Pope John deserves every honor paid him, but it is regrettable that so much said in his praise carries implied slurs against his great prede-

cessor. Our beloved John may have opened windows, but it should never be forgotten that it was Pius who had removed the bars and repaired the pulleys.

Those numerous audiences with groups of every description more than paved the way for ecumenism, among other achievements.

About the ridiculous play slandering his memory—I, too, was at first indignant. Now, I'm beginning to wonder if this is not some oblique act of God.

Since the announcement of the play, defenses of Pius XII have flamed out from the most unexpected quarters. The press has carried a report on this play from Sweden (a country overwhelmingly Protestant), in which almost every critic has deplored the theme, and protested against the smearing of a good man.

A recent column in a secular paper has censured the content matter more severely than even the Catholic press.

These are only two of many instances.

If Herman Shumlin is hoping to disparage the Church by bringing this slanderous play to New York, it may be that his action will prove a boomerang. It already seems that he may, in the end, render the Church a great service by causing the "forgotten" Pope to be remembered forever.

M. Fulvio, Secaucus.

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The Response To Automation



By JOSEPH A. BREIG

A man who manufactures automation equipment warned the other day that automation can bring economic disaster unless there is concerted action by industry, labor and government to solve the problems it creates.

Automation, said John I. Snyder, president of U.S. Industries Inc., is essential—but it presents staggering challenges which demand "unprecedented cooperation among all elements of the economy."

For 10 years, said Snyder, the trend has been for the number of working people to grow much faster than the number of jobs, and this trend is accelerating.

He held that "total planning is needed which is to be directed to two major ends: creation of new industries in this country; creation of new markets for our products."

AS LONG AGO as 1957, Pope Pius XII issued a warning that automation must not be allowed to play havoc with human rights and freedoms, but must be made to serve those values.

The Pope called for scientific, sociological and religious studies into the impact of automation on natural economies and on human lives.

He cautioned that automation must not be permitted to move so rapidly as to cause periods of serious unemployment.

Four years later, Pope John XXIII, in a letter written at his direction by Amleto Cardinal Cioognani, the Papal Secretary of State, also issued a caution about the need of controlling automation for mankind's good.

The burden of automating industries, said the letter, should not be borne by one or another group of workers, but should be shared by all involved, because in the long run all benefit.

POPE JOHN called for reorganization of management-labor relations to solve the new problems which technology creates.

The letter said that indexes of productivity must not be allowed to govern alone, but must be made subject to the moral order, safeguarding human dignity and the rights of persons and families.

The immediate negative results of automation, Cardinal Cioognani went on, should not be borne exclusively by workers, but should "weigh equally, or even more heavily, on investors of capital and, when opportune, even upon all members of the political community."

A PRIME point which must never be forgotten is discussion of such problems is this: depressions do not result from inability to produce and distribute goods. Depressions result from gross dislocations caused by maldistribution of wealth.

The world could be prosperous beyond the wildest dreams of any of us, if the principles

set forth in such documents as Pope John's encyclical, Mater et Magistra, were universally followed. Some day we will have that prosperity—but not until we have learned that the human race is one family in which each member is entitled to love and care, and each member also is duty-bound to contribute what he is able.

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'The Cardinal' Best of 1963



By WILLIAM H. MOORING

This year one can hardly play the annual game of critics' choice and come up with the "Ten Best" movies, without first explaining what one means by best. Best for whom, by reason of what?

Much of the finest photography, acting and art direction, have occurred in screenplays that were well written and imaginatively directed.

Interfaith Talk On the Council
NEW YORK (NC) — Three Catholics and a Protestant will discuss work of the Second Vatican Council on "Directions '64."

FROM THE YEAR'S American output I select: "The Cardinal" (adults and informed adolescents); "Lilies of the Field" (general patronage); "The Great Escape" (general patronage); "The Incredible Journey" (general patronage)

Television

SUNDAY, DEC. 29
7:05 a.m. — "The Truth Machine"
9 a.m. — "The Book of David"

Radio

WNEW 1330, WNBC 660, WJON 1480, WCRB 880, WOR 710, WJCA 1350, WABC 770, WFLA 1330, WFLX 104.3, WFUV-FM 90.7, WSOU-FM 99.5

Plays in Brief

By JOAN T. NOURSE

New Plays
The Burning — Strong, exciting drama, with much spiritual insight, about the plight of lepers in France during the Middle Ages.

Nobody Loves an Albatross — Hard, fast, often funny adult comedy about a brash TV producer cynically getting by on bluff.

Caritas Program
MADRID (NC) — Spain's Catholic charities organization, Caritas, will launch a wide-ranging three-year development program to help solve the country's social problems.

Drama Ratings

Following are moral ratings of Broadway and touring plays given by the Legion of Decency of the Newark Archdiocese.

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FILMS ON TV
Following is a list of films on TV Dec. 26-31. There may be changes in some due to cable TV, but generally the original Legion of Decency ratings may be accepted as correct.

6th MONTH SEE IT ONLY AT THE CLAIRIDGE
MGM and CINERAMA presents
HOW THE WEST WAS WON

Series on Council To Be Rebroadcast
NEW YORK — "I Am With You," the four-part TV documentary on the ecumenical councils of the church which was shown last May, will be rebroadcast on the Catholic Hour during January beginning Jan. 5 at 1:30 p.m., ch. 4.

Mario's
Italian and American Cuisine
Route Four At Spring Valley Road Paramus, N. J.
"A Bit of Old Europe in The Heart Of Bergen County" Hubbard 7-5797

"A monumental film!"
—World Telegram

—Daily News
THE CARDINAL
A SIXTY FIVE MINUTE FILM

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Nazareth The city of Christ's childhood has changed little during the past 2,000 years as this street scene shows. It has the largest Christian community in Israel — 26,000. Pope Paul may see the church pictured in background, above; it is named for St. Joseph.



Bethlehem Pope Paul's pilgrimage to the Holy Places will undoubtedly include a visit to the Church of the Nativity in the city of Christ's birth. The church, pictured above, is built over a grotto believed to be the very site of the Nativity.



Jerusalem Pope Paul will be the first Pope since St. Peter to walk the streets of the city where Christ died. Above is a panoramic view of Jerusalem showing in the background the Mount of Olives where Our Lord spoke to His Apostles, including Peter, before ascending into heaven.



HISTORIC ITEM — Century-old faldstool used by Newark's first Bishop, James R. Bayley, is examined at the centenary Mass of Seton Hall's chapel, Dec. 19, by Bishop Daugherty, Seton Hall president, who used the faldstool during the Mass; Mrs. William Henderson of South Orange, whose husband financed the renovation of the chapel for the occasion; and Msgr. William N. Field, who salvaged the faldstool when it was nearly discarded some years ago and refinished it.

Los Angeles Has Its Road to Bethlehem

LOS ANGELES (NC) — Many roads lead to Bethlehem. One of them is fabled Sunset Boulevard here. Each night during the last days before Christmas workaday people came to walk with Joseph and Mary to Bethlehem.

Children came dressed as shepherds with staves decorated with flowers, bells and bright ribbons. They know the Infant Jesus is coming — el Niño Dios.

EACH NIGHT the little shepherds came up Sunset Boulevard with their parents to the old Plaza church, at the site where Our Lady's city was founded. They came for Las Posadas, the old Mexican custom of walking with the Holy Family on its journey.

They walked in a procession that circled the arcade under the grapevine in the patio of the old Plaza church. As they walked they chanted the Litany of Our Lady in Latin.

They walked beside the statues of St. Joseph leading a donkey bearing Mary. The little shepherds went alongside shaking their staves and ringing tiny bells to show their happiness.

The procession circled the patio and stopped in front of the church door. All the people sang the Spanish couplets voicing St. Joseph's plea for shelter. Finally the door opened and the happy company entered with Mary and Joseph.

20 Schools Now Using Advocate

St. Michael's Grammar School, Union City, is the latest to take advantage of The Advocate's school bulk plan enabling schools to use The Advocate for classroom work. Ninety eighth grade students at St. Michael's now will receive The Advocate weekly at school.

Where The Advocate is to be used in school, we make it available to teachers for five cents a copy for orders of 10 or more copies. Orders may be for periods ranging from a month to the full school year.

Teachers and principals interested in more information can call our circulation manager, Allen C. Bradley, at Market 4-0700. Information on how to use the paper in class is also available. A total of 1,330 students in 11 high and nine grammar schools are now participating in the plan.

The Nativity In Ancient Manuscripts

SOUTH ORANGE — The story of the mystery of the Birth of Christ is told through the medium of ancient manuscripts and woodcuts in the current exhibit at Seton Hall University Museum. The exhibit, "And the Word Was Made Flesh," will continue through Jan. 31 at the museum, which is located in McLaughlin Library on campus.

THE MANUSCRIPTS, antiphonaries, woodcuts and pages from Bibles, Books of Hours, Psalters and Breviaries dates from the period 1000-1800 A.D. Each page has been selected, according to Herbert C. Kraft, museum director, to present a separate episode in the narrative of the Nativity, from the Old Testament prophecies to the flight into Egypt.

The manuscripts originated in monasteries of England, France, Germany, Armenia and Ethiopia more than 450 years ago. The printed Bibles embrace both Catholic and Protestant versions, including the first King James Bible, a Luther German Bible dated 1584 and the Matthew's Bible of 1555.

"The Book of Common Prayer" and the "Church of England Book of Ritual" dated 1639, together with the Missal issued in accordance with the decrees of the Council of Trent, the Dutch "Life of Jesus Christ" and the "Postille Majora Cum Questionibus" of 1525 are included.

The display may be seen on weekdays from 9 a.m. to 3 p.m.



CHRISTMAS EXHIBIT — Featured in current exhibit at Seton Hall University Museum are, left, a woodcut, "The Visitation," made around 1495 for a Dutch book on the life of Christ; above, page from an illuminated manuscript produced for Martin le Vieux, King of Aragon, about 1395. The exhibit, titled, "And the Word Was Made Flesh," will continue to Jan. 31.

and Saturdays until 5 p.m. The museum will be closed Dec. 31 and Jan. 1.

Baptizes His Dad

BATON ROUGE, La. (NC) — In an unusual ceremony, a son baptized his father here. Michael White, 61, father of eight children, began taking instructions some time ago from a priest here. The instructions were interrupted when the priest was transferred. White's son, Rev. Wilbert White, was sent here from Bay St. Louis, Miss. He completed the instructions and baptized his father in St. Paul the Apostle Church.

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I Was Thinking...

Christ Is Everywhere From Baking to Mass

By RUTH W. REILLY



The week before Christmas is busy with baking and gift wrapping, cleaning and decorating, and organizing holiday activity. "I love the smells of the house when I come in," our youngest grinned, inhaling deeply. He looked at the rack of cookies cooling on the table: "Want me to sample one?"

On the Sunday before Christmas we usually visit the State Colony at Woodbine where our oldest son lives. As we set out this year a light blanket of snow gave the whole world a hushed and holy look. It was a wonderful trip and we were happily impressed on the way down when, at the precise moment that the radio played "Rudolph, the Red-nosed Reindeer," we saw a deer, poised and alert, standing in full view at the edge of the nearby woods.

WE USUALLY bring a touch of Walter home for Christmas by stopping at the roadside for greens and holly. We use these to line the hall fireplace which serves as a cave to house the figures of the Holy Family during the Christmas season.

We weave a string of lights among the greens and over it two angels hold a banner, "Glory to God in the Highest." When all is ready we place the figures of Mary and Joseph near the straw-filled Advent crib to await the Infant.

Whom I put in place after our return from midnight Mass. More cakes and cookies come from the kitchen oven, and the older children deliver Christmas gifts and goodies for me. Usually we have some callers too and happily break the activity for interludes of visiting.

DINNER TIME is always special — not for the food, but for the fun and spirit.

It was a most wonderful hour, and we remained where we were to offer the family Rosary. Gathering the family

Sister Marks 25th Anniversary

GLADSTONE — Sister Carmelita, C.S.J., marked her silver jubilee as a religious of St. John the Baptist at a solemn High Mass of Thanksgiving Dec. 8 in Mt. St. John Academy's chapel.

Sister Carmelita teaches first grade at the academy. Other assignments have included bursar for Camp St. John, an affiliate of the academy, and St. Lucy's School, Newark.

Among those present to honor her were her parents, Mr. and Mrs. Frank Lenge, Union City, and three brothers, Joseph, Philip and Frank. An evening reception in the high school dining room followed.

to my heart as we prayed in the soft glow of the Christmas tree lights, I thanked God for all things, and offered Him anew all the joys and the sorrows which are part of His plan for us.

We tacked the stockings of the younger children to the doorframe next to the fireplace. Before each retired he brought down his little box of carefully wrapped and labeled gifts and arranged them under the tree. John was first: "My presents always look so little under the tree," he laughed and added: "They are little!"

THROUGH THE evening more girls and boys were brought down and the room seemed alive with love. A wonderful relaxed peace flowed through me then. There was still over an hour before it would be time to leave for midnight Mass, and all was in readiness.

I thought back to Joseph and that first Christmas night. After the stress and strain of the journey to Bethlehem, and the search for a suitable place for his young wife to bear her Child, how he must have hurried to provide what comforts he could to make the cave homelike.

And then, all was in readiness! He must have caught Mary's eye and smiled. I can hear him say to her: "Are you all right?"

Assured that she was, I can see him go to the light-giving opening of the cave and drink in the peace of the cold, clean starlit night as he thanked God that all was in readiness for the birthday of the King.



AVAILABLE TALENTS — Vi Corey found her artistic ability was put to extensive use because of the holiday season. Here she paints one of the classroom windows.

Bostonian Gives Vacation Serving as Lay Missioner Here

NEWARK — A Boston secretary is spending a month's vacation doing lay missionary work in the Newark Archdiocese.

She is Violette Corey, an employee of the Boston regional office of the U.S. Department of Labor. She is spending her vacation at Queen of Angels Negro parish here assisting the pastor, Rev. Thomas J. Carey, his three curates and the Sisters who staff the school.

MISS COREY met Father Carey two years ago on a pilgrimage to Europe. It was then she learned of the need for lay missioners in his parish.

She recalls now that she always wanted to be a missioner

and do something special for Christ. This seemed to be an answer.

"Over a year ago," she said, "I was in the hospital and I made a promise to God that if He would keep me well for one year, I would accumulate all my vacation and spend it working for Him."

Vi, who comes from a family of nine children, said the biggest sacrifice she could make in giving this time would be to spend Christmas away from her family and to help make someone else happy.

She lives with one of the Negro families in the parish and is known affectionately by the seven children as "Auntie Vi."

cutting or printing stencils. Sometimes the office is "absolute bedlam." There's always the care of the parishioners to make sure that their body is filled with food and their soul is filled spiritually, she said.

"It doesn't take long before you see things that have to be done and you volunteer before you're asked," she said, continuing: "I came because I wanted to do something special; I wanted to give myself somehow to God. I have derived so much happiness and self-satisfaction from it that I'm reluctant to leave and wish I could give even more."

—S. D.

Ecumenism At Maryknoll

MARYKNOLL, N.Y. (RNS) — Maryknoll Sisters here have an affectionate place in their hearts for a petite Protestant Episcopal nun who studied with them.

They gave the nun, Sister Elizabeth of the Order of St. Helena, a warm send-off when she left the Maryknoll Sisters' Motherhouse for her first foreign mission assignment in Africa.

Sister Elizabeth, the first Episcopalian nun to study with the Catholic society, had been taking classes here in anthropology and linguistics.



DEAR FRIENDS IN CHRIST — As in any business, secretarial work is an essential part of parish work. Rev. William J. Linder dictates a letter to be duplicated for distribution to parishioners.

North Jersey Date Book

Information must be received by 10 a.m. on Monday of the week of publication if it is to be included in the Date Book. Being concise there is an early deadline. All notices should be brief.

THURSDAY, DEC. 26
St. Paul of the Cross Rosary, Jersey City — Meeting, 8:30, auditorium; Olga Dele Fagan, chairman.

MONDAY, DEC. 30
Court Benedict CDA, Summit — Bus ride to Radio City; Mrs. Howard Denwan, chairman.

St. Anthony's Rosary Altar, Northvale — Meeting, 8:30, auditorium; Msgr. Henry G. J. Beck, speaker; ecumenical council, topic.

SUNDAY, JAN. 5
Immaculate Conception Rosary Altar, Montclair — Tea, 3-5 p.m.; Madonna hall; A.M. Sullivan, speaker.

Society Has Jubilee
BAYONNE — Mt. Carmel's Altar Society will observe its 35th jubilee at 10:45 a.m. Mass Jan. 5. A dinner commemorating the event will be held Jan. 8 in the school cafeteria. Mrs. Marian Abramski is chairman.



DINNER'S READY — Lay missionary work is not necessarily a vacation from the kitchen, and one may frequently find oneself doubling as a part-time cook.

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Georgian Court Announces Drive

LAKESWOOD — Georgian Court College has announced a long range capital gifts program totaling \$4,785,000 for new buildings, remodeling, research and other maintenance needs. This is the first appeal to the public in the school's 56 years.

Sister Mary Pierre, R.S.M., college president, said the initial project will be a \$1.5 million arts and science center. The building, which will accommodate 700 students in classrooms, laboratories and

studios, is scheduled for occupancy next fall.

Listed in the program are a new \$1 million student chapel, a residence hall to cost \$1.35 million and a \$250,000 library expansion. Furnishings and installations for present buildings will total \$300,000 and remodeling approximately \$100,000.

ALSO LISTED are faculty improvements at \$100,000, scholarships at \$50,000 annually, general maintenance at \$60,000 annually and research in chemistry, physics and biology at \$25,000 annually.

Sister M. Pierre said fund raising will be directed toward alumnae, friends, parents of students, foundations and corporations.

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Burglars Left A Contribution

LONDON (NC) — Burglars who broke into the editorial offices of Roman Missile, monthly Catholic magazine, took nothing but made a gesture of remorse instead.

"We're sorry to have broken into a house of God. Here's half of what we've got in our pockets to pay for the damage." With the note was two shillings and sixpence—about 35 cents.

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1 SIZE — Many cemeteries have lot owner privileges specifying allowable monument sizes. Newark Monument Co. will be able to tell you the sizes permitted by your cemetery.
2 SIZE OF LOT — The monument you choose should be in keeping with the size and layout of your lot.
3 SETTING — You should select a design that will be in keeping with its natural surroundings and other memorials nearby.
4 PERSONAL EXPRESSION — A monument is fully significant when it reflects the personality of the individual or family it commemorates through symbolism and design.
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Grammar School Forms Glee Club



NEW COMBO — Section of the new 36-voice grade school boys glee club of Our Lady Help of Christians, East Orange, is directed by Rev. David A. Ernst. Kneeling, front, are Thomas M. Frunzi, Vaughn C. Brookshaw and Robert J. O'Connor. Standing, Frank X. Hopler on bongos and Pedro J. Longaray on maracas.

By ANNE BUCKLEY

EAST ORANGE — Sharp — in both sight and sound! This was the verdict following the debut of a new vocal group — the boys glee club of Our Lady Help of Christians Grammar School.

So far the group, consisting of 36 boys from the sixth, seventh and eighth grades, have performed at St. John's Cathedral parish, Paterson, and for the Holy Name and Rosary societies of their own parish.

DRESSED natively in red blazers crested in gold and buttoned in brass, white shirts, black ties and trousers, the boys give smooth renditions of such favorites as "The Sweetest Sounds," "Moon River," "Call Me Irresponsible," "San Francisco," and a show-stopping, "Hello Muddah, Hello Fuddah."

They like to call themselves the Imperials.

They are directed by Rev. David A. Ernst, a fine tenor and musician (piano and organ) himself, who studied under Anne Vill Neuss, concert pianist, and Edward McGill.

ONLY ONE member is an alumnus — tenor soloist Robert Monica, 14, who's now at Essex Catholic High, Newark. Father Ernst reports there was no difficulty in getting recruits for the glee club. The 36 boys were selected after two weeks of "auditioning."

The group sang at Midnight Mass from the choir loft with the men's choir. But primarily boys will fill engagements of a social nature for Catholic organizations. Right now, they're available for bookings.



PEACE ON EARTH — Addie is holding the dove of peace and saying her rosary that as 1964 begins, the U.S. and the world may truly experience peace on earth.

Time for Goals, Plans, Success

By SUSAN DINER

Everything you do must have a beginning. The beginning of a day or the beginning of an idea — where it leads depends primarily on you!

Once you have an idea and decide to carry it through, you have to decide when to start — perhaps the beginning of the week, the month or the year. The new year is a perfect time to begin things you have been putting off. You have 366 days in front of you in which to accomplish some of your goals.

TAKE YOUR resolutions, for instance. Right now you're probably preparing a list of "will do's" for 1964. It's a time to take a positive attitude — you will become an A-B student; you will work at having more patience; you will do as you're told immediately.

Perhaps you don't make resolutions; you say you'll only break them anyway, so why bother. Well, Young Advocates, there are numerous reasons why you should.

Do you like the person who can't make up his mind; who doesn't know whether or not

he should try something? What about the person who's afraid to try something for fear he won't be successful?

You know you won't always come out first or even second in a contest, and you know you won't always be last. Most of the time you'll probably be somewhere in the middle. But this is a wonderful place to be. In fact it's even good to be last, because the important thing is: you tried. You got some experience.

THIS EXPERIENCE will pay off the next time you try. What you learned the last time will tell you what to do or not to do and probably how to do it better. By discussing the project with others who were involved, you'll get ideas and knowledge.

If you're really determined,

you'll keep at a project instead of giving up. As long as you progress you've been successful to a large degree.

Sometime you may find yourself in a situation where you can't give in and take the easy way out — the "do nothing" way. At that time you'll be mighty thankful for all the times you kept working on your perseverance.

Maybe you have an idea that you'd like to sing solo at a school concert. If you have a good voice, you have to keep practicing until the day comes when you can qualify. You may never sing that solo, but you may make the duet. Your goal may be higher than you can achieve, but you have something toward which to work.

HAVING A GOAL is extremely important. Once you have the goal, plan a method of attack. Without a goal, you have no way of knowing just where you're going or the best way of getting there.

So, Young Advocates, you need that beginning; you need a goal, and you need the will to try and keep trying. This trying makes you stronger. When are you going to start? Next summer? Next winter? Why not right now? Start making that list today and start working right away.

The new year holds many surprises now hidden from you.

As each day goes by you'll be one day closer to your goal. If you wait until the spring to start, you'll be wasting all the time before then.

Even if you're thinking of baseball, you can start now to read and learn all you can about certain techniques.

Don't forget pray to God for guidance. Set those goals now, work toward them immediately. Happy success!

Attention

Altar Boys

MEMORIES OF MY ALTAR BOY DAYS, 1964. Franklin X. McCormick. 60 pages. \$1.

This handbook is an excellent help and reminder for all altar boys. The first 18 pages contain several interesting messages — a Jesuit priest whose father and uncle served his first Mass tells you about how God answers prayers; an eighth grader recently elected secretary of the Knights of the Altar at his school tells you about the best part of his day. There are also items about altar boys in the Philippines, Nebraska's Boys Town and the Serra Club and you.

WHETHER YOU'RE a new altar boy or not the section dealing with the prayers and deportment for serving Mass will be helpful. The responses are given in Latin as well as phonetics. A calendar for each day in 1964, the name of the feast and a space opposite it for notes will be ideal for keeping track of when you are to serve. Space is also provided for your picture.

Young Advocate altar boys will enjoy owning this convenient book and will find it a help when practicing their responses. — Susan Diner

ONE OF EVERY two people in North Jersey is a Catholic. Reach this huge market through advertising in The Advocate.

Students Win K of C Contest

BAYONNE — Two eighth grade students received first prize in the recent "Keep Christ in Christmas" essay contest for seventh and eighth graders sponsored by Star of the Sea Council, Knights of Columbus.

John Bender and Maryellen Maher, students at St. Andrew's School here, each received a \$50 savings bond. The presentation was made by James J. Boyle, contest chairman, at the Knights of Columbus Hall.

Flood Victims Aided by CRS

NEW YORK (NC) — The worldwide relief agency of U.S. Catholics has sent thousands of pounds of wheat, flour and clothing to aid flood victims in Costa Rica.

Catholic Relief Services-NCWC sent the material from the 1963 Thanksgiving Clothing Collection in the U.S.

At least nine persons died and 5,000 were left homeless when torrential downpours flooded the city of Cartago, Costa Rica.

Children Give

CANBERRA, Australia (NC) — Children here have been buying gifts for underprivileged children in the area and in foreign missions and donating them at special Masses. The Masses at which children of the parishes donate gifts, have been held annually for five years.

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4 Clubs Get Charter

Four Civics Clubs in the Newark Archdiocese and Paterson Diocese have received their charters from Catholic University, Washington, D.C. The new clubs are Our Lady of Mt. Virgin Civics Club at Mt. Virgin School, Garfield; Guardians of Liberty Civics Club of St. Michael's School, Union; Immaculate Conception Civics Club of St. Aloysius School, Caldwell, and St. Mary's Civics Club of St. Joseph's School, Lincoln Park.

Newly elected presidents are: Mt. Virgin, Michael Cangialosi; Guardians of Liberty, Mark Kaczka; Immaculate Conception, Bruce Ward, and St. Mary's, Eugene Behnke.

Other officers are: Mt. Virgin: Robert Mulder, Ellen Flinta, James Tabano, Marilyn Ippolito and Paul Gebbs; Guardians of Liberty: Robert McKeown, Marianne Orchard, Christine Hampp and Nancy Walker.

Also, Immaculate Conception: Kenneth Marra, John Torzi, Douglas Smith and Joseph Fennel, and St. Mary's: Thomas Vanderputten, Daniel Kopack, James Boyle and Neil Brennan.

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HUNG WITH CARE — Kathy (left) and Susan (right) Shayka show how their stockings are hung on the fireside with care to Jutta Knitt, a foreign student from Austria who is spending a year with them as part of the International High School Program of the Youth Department, NCWC. Jutta, who hopes to become an interpreter, came to the U.S. to see how other people live and learn the language. She is a member of the senior class at Morris Catholic High School, Denville.

In Youths' Corner

Jutta Spends Christmas with 2nd Family

By ED WOODWARD

There were many miles between Jutta Knitt and her home in Herzogenburg, Austria, when she celebrated Christmas this week in the Morris County community of Denville.

However, she wasn't without her family, at least her adopted family. "She's just like another sister," remarked Susan Shayka with whom Jutta is spending a year under the International High School Student Program of the Youth Department, National Catholic Welfare Conference.

THE SAVIOR'S birthday was familiar in some ways to Jutta and unfamiliar in others. "We have Christmas trees at home," she noted, "but we do not hang up a stocking."

"We don't have Santa Claus either," she added, "we have what we call Christkind—an angel." The snow-covered hills which surround her here come as no surprise though.

The weather is very similar in her native country, she asserted. Of course, the important things such as Christmas Mass, the traditional dinner and the warmth of family were present to remind her of this holiday as she knows it in Austria.

AS THE GUEST of Mr. and Mrs. Harry Shayka and their children, three daughters and a son at home (they have one married daughter), Jutta is a member of the senior class at Morris Catholic High School here.

Susan is a senior there and her sister, Kathy, is a freshman at the diocesan regional school. Jutta left her mother and her brother, Wolfgang, who is in the Austrian Air Force, at home. Her father died in 1948.

Jutta came to the U.S. in August as part of a group of 220 students from Europe and Latin America. This program, which is termed a "grass roots approach to bettering international relations," is part of the government's people-to-people exchange.

It enables foreign youngsters to understand our culture by spending a year as a member of an American family. In turn, the families learn a great deal about the students' countries.

JUTTA CLAIMS she had no pre-conceived notion of what her hosts or other average Americans would be like. "We only hear about the big or important people at home," she explained. "We don't hear about the average Americans."

Still, she is quick to point out: "It is very wonderful here. I want to come again."

It is possible that she could come again in the career which she has planned. "I applied to come to the U.S. because I want to become an interpreter," she said with a soft smile. "I wanted to see how other people live and learn the language."

ONE OF THE contrasts be-

tween here and Austria is in the schools, according to Jutta. "At home," she recalled, "I would have to take 13 subjects this year and go to school on Saturday."

The lighter subject load here is balanced somewhat by the fact that she has more written homework at Morris Catholic.

In Austria, she would have been a junior this year at the lealgymnasium, a public school, which has an all-girl student body.

She has found the co-educational status of Morris Catholic "fun" and she is happy about the reception she has received from her fellow students here. "They make me feel as if I've been here since freshman year," Jutta said appreciatively.

WHILE SHE hasn't found a great deal of difference in our food, she did find one new item which has taken her fancy — corn on a cob. "I like corn very much and I enjoy hamburgers, too," she remarked.

One thing she is looking forward to enthusiastically is a visit to the World's Fair next year. She has already seen New York, which she found "tremendous" including the Statue of Liberty and St. Patrick's Cathedral.

ABOUT A YEAR ago, an announcement was made at Morris Catholic that students who would like to have a foreign student for a year could make application.

Susan Shayka applied. "I was one of four from our school who applied," she said, "and I was the lucky one. We were picked."

Other families in North Jersey who might like to be "lucky ones" can obtain further information by writing to International High School Student Program, 1212 Massachusetts Ave., N.W., Washington 5, D.C.

Name Finalists In Youth Awards

WASHINGTON (NC) — Ten finalists have been selected in competition for outstanding Catholic Youth and Young Adult of the Year Awards.

Msgr. Frederick J. Stevenson, director of the Youth Department, NCWC, which sponsors the event, said the finalists are divided into two categories — teenagers (14-18) and young adults (19-30).

IN THE TEEN section are Richard Andolina of Pittsburgh, Maurice J. Blackwell, Baltimore; Beverly Ann Daniel, St. Louis; James H. Tsakopoulos, San Antonio, Tex., and Kay Kapala, Austin, Tex.

Young adult finalists are Francis J. Darigan, Providence; Elizabeth Fischer, of Marymount College, Detroit; Norman D. Flynn of La Crosse (Wis.) State College; Earl W. Foster of Rensselaer Polytechnic Institute, and Carol Trauth of Our Lady of Cincinnati College.

Selections will be announced New Year's Day.

Blindness No Barrier

Twins Await College Boards

BRIDGEPORT, Conn. (RNS) — Like many other high school seniors in the U.S., Betsy and Barbara Lombardi, 18-year-old twin sisters from Shelton, Conn., will be confronting college board exams this winter.

"BLIND SINCE BIRTH, the twins are now seniors at Notre Dame High School in Bridgeport where they are attending classes for the first time with sighted students.

The girls take with notes with a perforated slate and a stylus and use textbooks which are in Braille.

Besides being avid readers, the twins have become licensed ham operators, have scored highly in typing competition, and have played the piano since the second grade.

Betsy plans to study mathematics or French in college, while Barbara is a prospective English major.

TO GAIN COLLEGE admission, the twins chose the Roman Catholic high school upon the advice of their older sister, Carol, 21, who had studied economics at Trinity College in Washington. Both

schools are staffed by the Sisters of Notre Dame de Namur.

At their previous school, the girls formed a radio club and aided 19 students there to obtain their FCC licenses. At home, they have a radio set and "ham operate" throughout the world in English and French. Betsy's call letters are KIEIC and Barbara's KIEIR.

Accomplished at the piano and organ, the twins often play duets. Barbara has won the annual typing contest for the blind sponsored by the Connecticut State Department of Education. Her first place award was a typewriter.

Last year Betsy was third place winner in New England in the Facit typing contest with 65.4 words per minute. This year she placed fifth with 79 words a minute. She noted that "the competition was much keener than 1962."

The twins' accomplishments have won the admiration of their teachers at Notre Dame. Commented Sister Teresa, St. James, principal of the schools' girls division: "They have certainly taught us to see what persistence and courage are."

Report Shows:

Mission Donations Increase

NEWARK — Contributions from 319 schools and Confraternity of Christian Doctrine groups increased by more than \$2,500 during the 1962-63 school year and moved closer to the \$300,000 level, according to the 29th annual report of missions in the schools by Bishop Stanton, Newark archdiocesan Mission Director.

Through dues to the Propagation of the Faith and the Association of the Holy Childhood and donations in other forms, a total of \$290,357.23 was raised.

TO EMPHASIZE the value of this work, Bishop Stanton quotes the words of Pope Pius VI, who said: "We are not Christians for ourselves alone, but also for others in order to spread their Faith by helping missionaries in charge of founding the Church among pagan populations."

Propagation of the Faith dues, which amounted to \$32,617.71, rose \$1,489.21 and Holy Childhood dues reached \$13,683.58, an increase of \$23.34.

The Propagation figures were swelled by \$49,296.10 in stringless donations and \$48,223.97 in mite box offerings. In addition to dues, Holy Childhood sum included \$56,840.34 for the adoption of pagan children, \$59,230.69 for Christmas seals and \$296.20 in stringless donations.

The total was completed by \$3,465 in Mass stipends which were distributed to missionary priests and \$26,921.46 for designated missionaries.

MARYLAWN of the Oranges repeated as leading high school in per capita contributions, but it boosted its lead considerably. It gave a total of \$5,251.46, which is \$25.87 per student.

St. Dominic Academy and

St. Aloysius Academy, both of Jersey City, were second and third, respectively, positions which they held the previous year. St. Dominic's had a \$14.31 average and St. Aloysius had \$10.86.

Among regional and parochial high schools, St. Aloysius (Jersey City) led with a \$4.39 average, followed by Queen of Peace Girls' High School, \$3.82; Essex Catholic, \$3.76, and Marist and Roselle Catholic, tied at \$3.56.

IN GRAMMAR schools of academies, Marylawn was tops with \$13.02. Among parochial grammar schools, St. Anthony's (East Newark), was again first with an average of \$8.55, a jump of \$1.14. St. Mary's (Elizabeth) was second with \$5.15, followed by Help of Christians (East Orange), \$4.75; Assumption Girls (Emerson), \$4.24, and St. Henry's (Bayonne), \$4.01.

Offerings from institutions were highest from Sacred Heart Orphanage (Kearny) with \$132.04. St. Joseph's Village, (Rockleigh) was second with \$113.28.

St. Leo's (East Paterson) was first among CCD units with a total of \$378.13, a rise of \$228.38 over the previous year. St. Francis Xavier (Newark) was second with \$300 and St. Cecilia's (Kearny) third with \$295.42.

From Planned

MILLBURN — "Candlelight and Mistletoe" will be the theme of the Lacordaire Junior-senior prom Dec. 26 at the Chantier Restaurant here. Virginia McElwee is chairman.

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Tourney Rush Certain to Trim Unbeaten Ranks

NEWARK — As North Jersey Catholic quintets prepared to meet the opening rush of holiday tournaments Dec. 26 and 27, there were six remaining in the undefeated category.

But, that list is certain to be trimmed — just how much will depend upon the true strength of some of these clubs which have looked good in the early going.

ONE PLACE where it will have to be sliced is in the Essex County Coaches Tournament where two of the unbeaten, Our Lady of the Valley (4-0) and Immaculate Conception (4-0), are entered.

A third team which holds a 4-0 standard, St. Peter's Prep, faces a tough road in the St. Peter's College Invitation Tournament. St. Patrick's, which also has swept four foes,

will journey to Mt. St. Mary's College, Emmitsburg, Md., to take on St. Joseph's of Emmitsburg Dec. 27 and St. John's Prep of Westminster, Md., Dec. 28.

DePaul (2-0) is one of the favorites in the Don Bosco Tech Holiday Tournament and Seton Hall (1-0) will try to preserve its status in non-tournament competition.

IN ALL, THERE will be eight tournaments in which local Catholic squads will be battling for prizes and in at least half they stand a good chance of bringing home the championship.

The granddaddy of the Christmas events, the Bergen County Holiday Festival, is without its defending champion, Bergen Catholic, and it may produce a public school kingpin with Ridgewood taking

the favorite's role. Host Don Bosco and St. Cecilia's (E), the only Catholic entries, both seem doomed to elimination in first-round games Dec. 27.

IN THAT ESSEX tournament, Central is the early choice in most quarters, but Valley may give it a stiff test in the opening game and St. Benedict's which won the crown two years ago, won't become an easy victim in the opposite bracket, either Immaculate Conception or Essex Catholic will be ousted from the quarterfinals, but the survivor will be a serious contender for the title.

Archbishop Walsh will bring the distinction of being two-time champion (1961 and 62) in the DBT tournament, but the Bishops look headed for an also-ran spot this time around. DePaul, Don Bosco Tech

and Paterson Tech appear destined to fight for one final berth with St. Bonaventure and Paterson Tech the probable semi-finalists in the other bracket, DePaul could have its toughest test in the semis.

WHILE ST. CECILIA'S (K) may not be able to defend its crown in the Jersey City Christmas Tournament, the top spot should go to a Catholic school, St. Aloysius or St. Mary's (JC) rate the best bets in this one.

The Top Ten

- (Includes games Dec. 22)
- St. Peter's Prep 4.0
- Seton Hall 4.0
- Essex Catholic 2.1
- Immaculate 4.0
- O.L. Valley 4.0
- Marist 3.1
- St. Benedict's 2.1
- DePaul 2.0
- Bergen Catholic 1.1
- St. Aloysius 2.1

In the Marist Brothers Invitation Tournament, which will be played at Mt. St. Michael's gym in New York, both Roselle Catholic and Marist look strong. The Lions won the honors last year, but it could be

Marist in a showdown with the Roselle boys in the final this year.

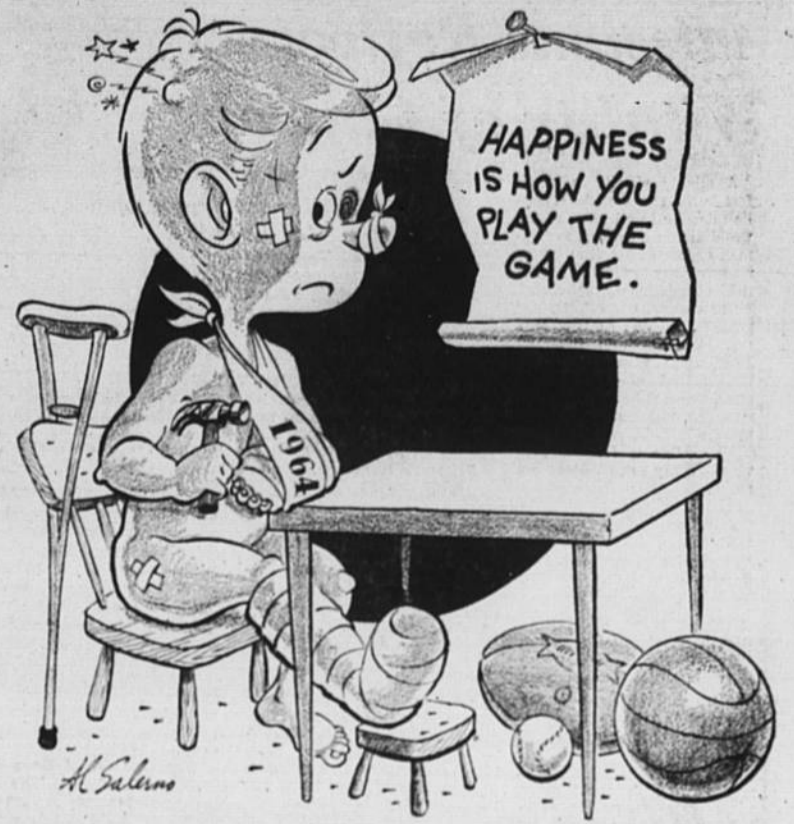
ST. PETER'S and St. Joseph's (WNY) carry the colors for the Catholic schools in the St. Peter's College tournament. The Petreans, who were runners-up to Power Memorial last year, seem to be the only one with a chance of going the route without a setback. Power is not entered.

St. Luke's is the lone Catholic entry in the North Bergen Christmas Festival, which will be played at Glen Rock, and the Lucans may not get past the opening round in which they will meet Pascack Valley Regional.

Either Delbarton or Morris Catholic will gain the final of the Boonton Christmas Tournament since they will meet in the semi-finals. However, the victor in the other semi-final — Boonton or Mt. Lakes — should take the crown.

Priests Booted

LAUSANNE, Switzerland (NC) — In an "ecumenical" soccer game marking the centennial of the Protestant Center of Cret Berard in the Vaud canton, a team of Protestant ministers beat a team of Catholic priests, 3 to 2.



Pirates Regrouping

Peacocks Prepare for Tourney

STATEN ISLAND — While Seton Hall University is regrouping its forces for a return to the basketball wars against St. Peter's College Jan. 4, the Peacocks are putting the final touches on a plan for the first Staten Island Jaycee Tournament.

St. Peter's, which is riding a four-game victory streak and an outburst of points, will face Massachusetts in the opening game Dec. 27 here. Wagner, at whose gymnasium the tourney is scheduled, will meet Fairfield in the second game.

THE CHAMPIONSHIP will be decided the following afternoon at 1:30. The title game will be telecast.

After breaking to a 3-0 record, Seton Hall slipped to back-to-back defeats in its last two games of 1963. The Pirates tumbled, 79-63, at the hands of Boston University Dec. 19 at the winners' court.

Besides marring the Pirates' record, the Boston U. loss cost Nick Werkman a big slice in his scoring average. He went into the game with a 28.8 average, scored just 12 points,

and came out of the contest with a 25.4 standard.

CRACKING THE century mark for the second time in four games, St. Peter's routed Loyola, 108-79, Dec. 20 for its most recent success. The Peacocks trimmed Seton, 94-75, earlier in the week.

St. Peter's boosted its offensive average to 92 points per game and its record to 5-1 with the Loyola triumph. In the Seton game, Tim Kehoe tossed in 30 points.

Although Kehoe is the team scoring leader with a 21.8 average on 131 points in six games, the Peacock attack does not depend upon one man.

Three of the starters are averaging in double figures — Lou Triverio at 14.7 and Frank Heaney and Bill Singer at 12.7 each — and the first man — Joe Bonner — would be hitting in that class except for an injury.

Bonner is one point below a 10-point average, but that includes a game in which he didn't score a point because of an early injury which sidelined him through most of the game.

In NJSIAA Awards

Crusaders, Lions Annex Honors

TRENTON — The finest season in its young football history was capped for Bergen Catholic High School this week when it was named North Jersey Parochial A state champion by the New Jersey State Interscholastic Athletic Association.

The Crusaders, who finished with a 7-2 record, shared the championship honors for the area with Immaculate Conception, which gained a co-

championship in Parochial B with Phillipsburg Parochial.

BERGEN CATHOLIC — playing its first season under head coach Keith Krayer who played for Rutgers the previous year — compiled 364 points under the NJSIAA's Colliton rating system. DePaul (7-1), which was in its first year in the A group after winning the B title last year, was runner-up with 273 points.

The teams which usually dominate the A crown — St. Peter's Prep, Seton Hall and St. Michael's — were all ineligible because their records fell short of the requirements. To be considered a team must win five and one-half of seven games, six of eight or six and one-half of nine. Ties are considered one-half point.

St. Michael's, which was playing its final season, may have been denied the championship in its last game when St. Joseph's deadlocked the

Irish, leaving them with a 5-2-1 mark.

ANOTHER STRONG A threat, St. Cecilia's (E), also might have gained the title if it had better than its 6-3 record. The Saints held a decision against Bergen Catholic, a factor which would have swayed the honors their way if they had at least 6-2-1.

In the B group, the Immaculate Conception award came as no surprise since the Lions swept through seven of eight foes with relative ease. Only a loss to Verona marred an otherwise banner season. The Montclair team had 315 points as against 280 for Phillipsburg (8-1).

Immaculate might have gained an outright title if it had rescheduled a game with St. Mary's (R) which had been postponed.

Reckless Driving Called Sinful

DUBLIN (NC) — The Primate of All Ireland warned here that reckless driving is not just a breach of courtesy but a breach of the moral law. Archbishop William Conway of Armagh said "reckless driving is sinful driving and that is true whether an accident takes place or not." He also said that such driving "is a matter of confession even though no one has been killed or injured by it."

Christmas Tournaments

ST. PETER'S COLLEGE INVITATION TOURNAMENT	
12 p.m. — St. Peter's Prep vs. St. Joseph's (WNY)	12 p.m. — St. Peter's Prep vs. St. John's Prep
4 p.m. — Essex Catholic vs. O.L. Valley	4 p.m. — Immaculate vs. O.L. Valley
8 p.m. — Championship final	
DON BOSCO TECH HOLIDAY TOURNAMENT	
7 p.m. — Don Bosco Tech vs. St. Peter's Prep	7 p.m. — Don Bosco Tech vs. St. Joseph's (WNY)
9 p.m. — Championship final	
BERGEN COUNTY COACHES TOURNAMENT	
7 p.m. — Bergen Catholic vs. Essex Catholic	7 p.m. — Bergen Catholic vs. Immaculate
9 p.m. — Championship final	
MARIUS BROTHERS INVITATION TOURNAMENT	
7 p.m. — St. Cecilia's (E) vs. St. Michael's	7 p.m. — St. Cecilia's (E) vs. St. Joseph's (WNY)
9 p.m. — Championship final	
BOONTON TOURNAMENT	
7 p.m. — Boonton vs. Morris Catholic	7 p.m. — Boonton vs. Delbarton
9 p.m. — Championship final	
BERGEN COUNTY FESTIVAL	
7 p.m. — Bergen Catholic vs. Essex Catholic	7 p.m. — Bergen Catholic vs. Immaculate
9 p.m. — Championship final	

Cage Calendar

High School	Time	Location
St. Peter's vs. St. Joseph's (WNY)	12 p.m.	St. Peter's
St. Peter's vs. St. John's Prep	12 p.m.	St. Peter's
Essex Catholic vs. O.L. Valley	4 p.m.	Essex Catholic
Immaculate vs. O.L. Valley	4 p.m.	Immaculate
Don Bosco Tech vs. St. Peter's Prep	7 p.m.	Don Bosco Tech
Don Bosco Tech vs. St. Joseph's (WNY)	7 p.m.	Don Bosco Tech
Bergen Catholic vs. Essex Catholic	7 p.m.	Bergen Catholic
Bergen Catholic vs. Immaculate	7 p.m.	Bergen Catholic
St. Cecilia's (E) vs. St. Michael's	7 p.m.	St. Cecilia's (E)
St. Cecilia's (E) vs. St. Joseph's (WNY)	7 p.m.	St. Cecilia's (E)
Boonton vs. Morris Catholic	7 p.m.	Boonton
Boonton vs. Delbarton	7 p.m.	Boonton
Bergen Catholic vs. Essex Catholic	7 p.m.	Bergen Catholic
Bergen Catholic vs. Immaculate	7 p.m.	Bergen Catholic

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Missions Reflect Vitality of Church

A mighty vitality is manifest in the ranks of the Catholic minority in all parts of the world and in all spheres of human endeavor. Its vital power is especially evident in the field of missionary activity.

Our energy, our efforts, our prayers and our contributions must be increased five-fold, ten times over should be the amount of our mission alms, the number of our missionaries, mission stations and mission schools.

All of this is feasible provided every one does his share.

Send your mission alms to the Society for the Propagation of the Faith, which helps all missions everywhere.

Help Required In a 'Big' Way

One of the islands which separates the Caribbean Sea from the Atlantic Ocean is St. Vincent — 18 miles wide and extremely mountainous.

The first Scarboro priests to work there were Revs. Leo Curtin and Michael O'Kane, who arrived in 1957. Today there are seven priests working among 80,000 people living in the island's four parishes.

Much needs to be done at St. Vincent and the superior of the mission, Very Rev. John Kelly, S.F.M., from Eganville, Ont., could use financial help in a "big" way.

Dormitory Needed For Leper Youths

"Looking" for \$3,000 to build a dormitory for 30 small leper boys, Sister M. Alcantara, O.S.F., writes from Kampala in Uganda that her mission is in dire need.

"We can manage to feed

Society for the Propagation of the Faith

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Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12.

Donations to the Society for the Propagation of the Faith are income tax deductible.

and teach the children under the trees," she writes, "but they must have dormitories for the night. Perhaps you would know of some good benefactor who would like to donate this building. Many prayers are said daily for our benefactors.

"The children stand a 95% chance of being completely cured if they come and stay here and thus get regular treatment. It is the only means we have of really combating leprosy, and so is an urgent need."

High Mortality Rate for Infants

St. Joseph's Clinic at Ikot Nakanda, Nigeria, is developing into a hospital. "We are just about to erect a 30-bed ward," writes Sister Marian Powell, M.M.M., "and as we are literally starting from grass roots, any equipment would be useful and most welcome.

"The work will be maternity and sick children for a start. There is at present only an eight-bed maternity ward,

and this is the only medical service available for the people within a radius of 100 miles. There is a hospital about 30 miles away, but a river separates the territory and there is no bridge—only a ferry which does not operate after sundown.

"The need here, therefore, is great. Babies and mothers are dying for want of medical care. Please help us to help them.

"The survival of these infants is so important. The infant mortality rate is said to be 500 per 1,000 in this area. From my experience at the clinic I realize the great good being done for the souls as well as the bodies of these dear people. Please help us all you can."

Ban Import Of Bibles

TORONTO, Ont. (NC) — Cuba has banned the import from Canada of illustrated Bibles and Biblical excerpts.

Rev. Dr. Kenneth MacMillan, general secretary of the Canadian Bible Society, said he confirmed this recently when he went to Cuba to see what had happened to a Canadian consignment. The society had been almost the sole supplier of Biblical texts to non-Catholics in Cuba.

He said Catholics are able to get some Bibles into Cuba but the Catholics believe they have broken the back of the Church in that country. The number of priests has been cut from 700 to 200, he said.

Dr. MacMillan said some Bibles and excerpts which the society had sent this year had been confiscated and pulped. A trade embargo has prevented Cuba from getting pulp from its main supplier, the U. S.

Marian Topic For Fr. Hunt

KANSAS CITY, Mo. (NC) — Mariology and the ecumenical movement will be the theme of the 15th annual convention of the Mariological Society of America here Jan. 2-3.

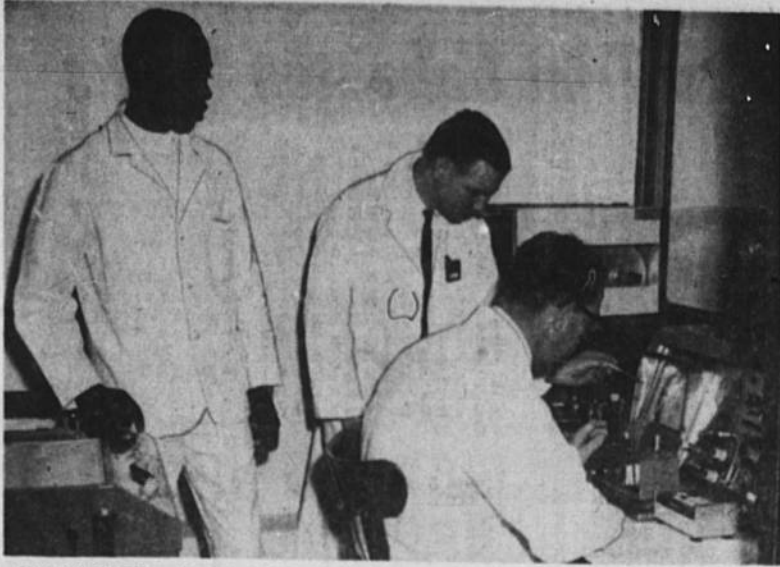
Some 100 specialists in Church doctrine on the Blessed Virgin are expected to attend the convention, which will be highlighted by the presentation of the annual Mariological Award for an outstanding contribution to studies in this field.

Speakers will include Rev. Robert E. Hunt of Immaculate Conception Seminary, Darlington, who will discuss teaching on the redemption by Mary as an ecumenical problem.

WEEK-END RETREATS FOR THE LAITY

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Jan. 18 to 20 — Men's Retreat
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Write for information to: DIRECTOR OF RETREATS, Queen of Peace Retreat House, St. Paul's Abbey, Newton, N.J.



X-RAYS ON TV — Dr. Edward Davis, chief radiologist at Holy Name Hospital, Teaneck, reviews on a television screen a tape of an X-Ray taken by the hospital's new \$82,000 system, the first of its type in a New Jersey hospital. Dr. Raymond Brust also watches the screen as technician Floyd Cray operates the controls.

Holy Name Installs Modern X-Ray Unit

TEANECK — An X-ray unit that can provide live TV pictures of human organs and also tape the images for future use has been installed at Holy Name Hospital here at a cost of \$82,000.

The unit is the first of its kind in New Jersey. Features include a closed-circuit system which allows other doctors to view the X-ray on monitors, a remote control panel allowing the doctor to operate the system from an adjoining room.

It also has the capacity to take normal still pictures on X-ray film.

ONE ADVANTAGE of the system is that the conventional fluorescent images are

Unrestricted Grant To St. Peter's

JERSEY CITY — St. Peter's College has received an unrestricted grant of \$3,000 from the Esso Education Foundation.

Very Rev. Edward F. Clark, S.J., president, said it would be applied to the college's expansion plan, which include a library and student union building.

stepped up to thousands of times their original brightness by an image intensifier so that the examination can be conducted under normal lighting conditions, rather than in pitch darkness.

Use of the video tape also means that there will be less radiation for the patient, technician and physician since the record can be taken in a few seconds and shown again and again to physicians who are consulting.

As Long As You Live

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Vietnam Report Investigator Found No Persecution

UNITED NATIONS, N.Y. (NC) — Evidence presented to the United Nations fact-finding mission to South Vietnam did not show a policy of religious discrimination or persecution by the regime of the late President Ngo Dinh Diem.

This is the view of Ambassador Fernando Volio Jimenez, a member of the seven-man team that went to Vietnam on Diem's invitation. Ambassador Volio is the permanent representative of Costa Rica to the UN.

HE TOLD the NCWC News Service:

"It is my personal feeling that there was no policy of discrimination, oppression or persecution against the Buddhists on the basis of religion. Testimony to this effect was usually hearsay, and was expressed in vague or general terms.

"When a witness tried to give some concrete proof to the mission, the incident he cited came down to individual or personal actions. On the basis of the evidence, there

was not a governmental policy against the Buddhists on religious grounds."

The mission did not draw conclusions in its reports, Ambassador Volio explained, because the coup which deposed President Diem superseded its mandate.

"The mission did feel, however, that it was very important for the UN to have the record of our findings," Ambassador Volio continued. "This is not merely of historical importance. It is very significant for the UN's effort to protect human rights."

Passionists Plan N. Y. Retreat House

NEW YORK (NC) — The Passionist Fathers will build a men's retreat house and monastery in the Riverdale section here, on the site when the congregation has maintained a mission. The retreat house will accommodate 200 men in single rooms and have accommodations for 30 religious.

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Parish Opens Heart To Spanish-Speaking

WINFIELD, Ill. (NC) — Christmas was merrier than usual this year for Spanish-speaking persons in this central DuPage County region, thanks in part to the late Pope John XXIII.

Study of Pope John's social encyclical Mater et Magistra has spurred area residents to take steps to better the lot of their Spanish-speaking neighbors.

ONE OF THE major beneficiaries was the Gonzalo Pineda family. A year ago Pineda was working up to 118 hours a week in a factory on a mushroom farm. His nine children were living close to destitution in a ramshackle house that had been condemned.

People here pitched in to help. They helped Pineda get a better paying job with better hours and working conditions. They obtained a house for the family and helped renovate it.

More than 100 couples of St. John the Baptist parish turned out for a welcoming party sponsored by the parish Christian Family Movement shortly after the Pinedas moved in.

But Winfield residents have not confined their efforts to

the Pinedas. They have been aiding other Spanish-speaking persons, too.

One significant development is the formation of the DuPage Opportunity Council. With the cooperation of county officials and area residents of many faiths, the DOC sponsored an Epiphany fiesta for the Spanish-speaking. It has undertaken efforts to promote the assimilation into the community of newcomers as well as an older Mexican-American group.

Some 20 persons recently graduated from the first DOC-sponsored English classes. Other classes are planned, as well as vocational training, assistance in home buying, home economics courses, and programs to improve educational opportunities for the young and fight discrimination.

License Plate Plan To Aid New Seminary

BOSTON (NC) — Holy Name Society men of the Boston Archdiocese will try to raise funds for a new seminary with a New Year's eve license plate project. The men will remove 1963 plates and affix 1964 plates at \$1 per car.

Weekly Calendar

FRIDAY, DEC. 27
Young Catholic Adults of Bergen County — Fourth Friday dance, Tammy Brook C. C., Cresskill.
Gregory Club of New Jersey, Upper Montclair — Jingle Bell Hop, Commonwealth Club, 9 p.m. Marilyn Heim and Jack McGeary co-chairmen.

SUNDAY, DEC. 29
Lawrencian Catholic Club, New York City — Year-end dance, St. John's Hall, 30th St., 4 p.m.
TUESDAY, DEC. 31
Young Catholic Adults of Bergen County — New Year's Eve party, New Milford Ambulance Corps Hall.
THURSDAY, JAN. 2
Gregory Club of New Jersey, Upper Montclair — Bingo party, Veterans Hospital, East Orange, 8:30 p.m.

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INDIA: REUNION?

The world was stunned in 1920 when Mar Ivanion, a Jacobite Christian Bishop, joined the Catholic Church. Thousands of Jacobites followed him. Now Mar Athanasios is the Catholic Bishop of Tiruvalla, in southern India. He writes in this week about FATHER BONIFACE LEWIS, the village priest of KANIYAMPATTI. Zealous and hard-working, FATHER BONIFACE has already made 100 converts to the Church. He has many more under instruction—but his tiny village church will not accommodate them all at Sunday Mass.

"Can you help FATHER BONIFACE build a larger church?" Mar Athanasios asks. "The church will cost only \$2,500. . . . Whatever you can afford will be a Godsend to this good priest in INDIA. Please be generous. And please send us your contribution now.

A Happy and Holy New Year! Our missionaries thank you for all your help in '63. Please don't forget them in '64. God never forgets the sacrifice you make.

THE \$1.55, \$100 YOU GIVE "NO STRINGS ATTACHED" ENABLES THE HOLY FATHER TO HELP WHERE HELP IS NEEDED MOST.

OUR MONICA GUILD

ST. AUGUSTINE asked everyone who read his "Confessions" to remember his wonderful mother, ST. MONICA. Our way of remembering her is the MONICA GUILD, the club which keeps mission chapels, vestments, altar cloths, in good repair. Membership is easy—\$1 a month, and a prayer each day. Would you like to become a member? WRITE TO US. We have other clubs, too: MARY'S BANK (helps train native Sisters); ORPHANS' BREAD (feeds, clothes orphans); CHRYSOSTOM CLUB (educates poor boys for the priesthood); DAMIEN CLUB (cares for lepers). JOIN A CLUB—OR TWO OR THREE. The membership is the same: \$1 a month in each club you choose, plus a prayer a day.

TO most Americans, Tiffany means diamonds. Like Epiphany, it comes from the Greek for "showing forth of God." On the Feast of the Epiphany (Twelfth Night) we remember the THREE WISE MEN (the Magi) who came from the East bringing gifts for the Christ Child. . . . Tradition has it that the WISE MEN came from Persia, present-day IRAN. . . . Do you know that in IRAN today there isn't one Catholic in a thousand? In IRAN, truly a mission country, only one person in 1,300 is a Catholic! . . . Native priests and Sisters are hard at work in IRAN today, thanks to the members of this Association. Wouldn't you, too, like to be a member? The spiritual benefits you'll receive are incalculable. Membership dues: \$1 a year for an individual, \$5 a year for a family. If you'd like to be enrolled perpetually—that is, forever—the dues are \$20 for an individual, \$100 for a family.

FROM PETER . . . TO PAUL
When Pope Paul VI visits the Holy Land next month (the first time since St. Peter a Pope will have been in the Holy Land) he'll see for himself chapels American Catholics have built there. The chapels, many of them, are memorials—built by grateful sons and daughters in memory of their parents. The chapels are filled on Sunday mornings with poor people who now have a place to worship God. . . . We need more chapels in our mission world—in countries like PALESTINE, IRAN, IRAQ, SYRIA, and INDIA. Construction costs range from \$2,500 to \$8,000. . . . Would you like a memorial for a loved one?

Dear Monsignor Ryan:
Enclosed please find _____ for _____
Name _____
Street _____
City _____ Zone _____ State _____

Near East Missions
FRANCIS CARDINAL SPELLMAN, President
Msgr. Joseph T. Ryan, Nat'l Sec'y
Send all communications to:
CATHOLIC NEAR EAST WELFARE ASSOCIATION
480 Lexington Ave. at 46th St. New York 17, N. Y.

TOPIC

The Advocate

Standing in an open car as he rides through the streets of Rome, Pope Paul VI raises his arms to acknowledge the warm greetings of the crowds.



A Call to Youth Unafraid of Big Things

NCWC News Service

The great rite we are celebrating speaks for itself. Its solemnity shows the importance of the reason which led us to assign it this date — Nov. 4, the feast of St. Charles Borromeo — and this seat, the Basilica of St. Peter, where the Second Vatican Ecumenical Council is taking place, and to entrust its celebration to the venerable Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities.

Translation of a discourse by Pope Paul VI in St. Peter's Nov. 4, 1963, for the 400th anniversary of the Council of Trent's call for the establishment of seminaries.

With this extraordinary thanksgiving to God and with this great imploring of grace from God, we intend to commemorate worthily the fourth centenary of the institution of diocesan schools known as seminaries, for the training of pupils who are preparing to receive sacred ordination and to exercise worthily the priestly ministry.

It is known that this institution (of seminaries) was made by virtue of Canon XVIII of the 23rd session of the Council of Trent, dated July 15, 1563. The implementation of this decree immediately found zealous promoters, among the first of them St. Charles, who had just been made Archbishop of Milan, readily applied to his diocese and his province the decisions of the Tridentine Council.

The Gift Worth All Others

Convinced as he was of the decisive importance of the institution of seminaries, he at once founded several. Undoubtedly he was the first to provide for the largest of his seminaries, set in the heart of the city, a monumental seat which is still regarded as one of the classic buildings of the sumptuous Milanese Renaissance, and which is about to reopen after restoration, and resume its centuries-old and providential function.

My Lord Cardinal Stefan Wyszyński will speak on the historic origin and ecclesiastic significance of the institution of seminaries this afternoon, in this very same basilica which is now being used as a council hall. We are grateful to him for adding to the interest of such a theme the prestige of his experience and of his dignity.

How great the esteem which we must all give to the seminary and what reward that educators and especially students will draw from this centennial commemoration, will be mentioned in an apostolic letter, addressed to all the Bishops of the Church, the publication of which is imminent. It opens with the words "Summi Dei Verbum" and has been drawn up with the expert collaboration of the Congregation of Seminaries and Universities. (See text, Page 4, 5 and 6.)

To this pondered and ample document, as is required by the gravity of the theme, which is the first of this form and importance of our pontificate, we have entrusted many, though not all, the matters which we thought we should mention on such a propitious occasion regarding such a vast and important subject.

Therefore, it is not necessary that we dwell on this at length during this ceremony. That apostolic letter of ours will express to you our thoughts and our wishes. But we would not wish to miss saying a word to these most beloved seminarians whom we see here taking part in the sacred rite, and whom we now want to embrace with all our fatherly affection, regarding them almost as the representatives of their cotemporaries, of all the seminarians in the Church of God.

To you we open our lips and we shall say to you, beloved students of our seminaries, along with St. Paul: "Our heart is wide open to you" (2 Cor. 6, 11.)

We regard you as the most authentic and generous representatives of youth, which among the supreme choices that must needs be made in the first lucid clear-sightedness of life and in the first revelation of true love, has discovered the best, the

one choice above all others. Do you remember "... the kingdom of heaven is like a treasure hidden in a field; a man who finds it hides it, and in his joy goes and sells all that he has and buys that field" (Matt. 13, 44).

We speak of that youth which has discerned among all the gifts which life offers and of which youth is avid, that one gift is worth all the others. Do you remember "... Again, the kingdom of heaven is like a merchant in search of fine pearls. When he finds a single pearl of great price, he goes and sells all that he has and buys it" (Matt. 13, 45).

We speak of that youth which has distinguished one voice, among all those surrounding it and bewildering or enchanting it, a voice with a singular, mysterious but unmistakable tone, grave and gentle, mild and powerful, a soft and secret voice, sounding inside, as if tormenting, in the secret place of the conscience, and outside, as if pacifying, in the trust of serene and authoritative advice, of a call which, interpreting that inner life, says that it is divine and that it is indeed addressed to youth, who is not afraid of big things but fears, rather, evil and mediocre things. It is a voice which is at one and the same time an exhortation and a command, a voice as simple as a sigh and as profound as a drama, the voice of Christ, which again today, and today more than ever, says: "Come, follow Me" (Matt. 19, 21).

You young people who are listening to us, did you hear that voice: "Come, follow Me"? It goes on: "I am the light of the world. He who follows Me does not walk in darkness, but will have the light of life" (Jn. 8, 12).

You well know what this dialogue is called. It is a vocation, and each one of you guards it in his heart as the secret of his life, the direction of his future, the strength of his action: "Come, follow Me."

Let us here today, precisely as the Vicar of Christ, who first addressed (these words) to the Disciples who were to become His Apostles, repeat them to you, to your comrades and to other young persons, of the present or of the future, who have the grace and the courage to listen to them: "Come, follow Me, and I will make you fishers of men" (Mk. 1, 17).

This is tantamount to saying: the work of redemption is not accomplished in the world and in time without the ministry of dedicated men — men who, through an oblation of total human charity, implement the plan of salvation and of infinite divine charity.

Had God willed it, this divine charity could have spread itself and performed salvation directly. But

the design is a different one. God will save men in Christ through a service rendered by men. God did not only give the world only a revelation and a religion. He gave a Church, an organized society, a flexible community, in which brothers work for the salvation of other brothers.

A Priesthood for Salvation

He set up a hierarchy; He instituted a priesthood. Where the priesthood of Christ reaches, there reaches the message and the virtue of Christ's salvation. The Lord willed that the spreading of the Gospel should depend on the number and the zeal of the workers of the Gospel.

This is why the call to the service of the Gospel is of incalculable importance. It concerns the drama of the salvation of the world. The gift of a vocation is a secret of God, but let it not be cowardice, sloth, pusillanimity, deafness, or impurity — beloved sons — that deprive it of youthful souls whom the thought of God would have made pure and strong for the ministry of His Kingdom.

Blessed be you, sons, who know these truths and convert them into daring and humble experience. Blessed be you, who know what the attraction of the ecclesiastic vocation can be today. It is certainly not dynastic custom, nor the liking for a peaceful living in a good benefice, nor yet the prospect of clerical honors, nor the will of others replacing or prevailing over that of the candidate, and not even pessimistic disgust for an unbearable world, nor the disappointment of dashed hopes which trace the path that leads you to the seminary.

It is not even the more noble aspects of culture and art, which in themselves can harmonize, in a subordinate way, with the authentic attractions which today lead a young man to become a priest. The authentic attractions which make you students of the seminary are paradoxical ones of the follower of Christ, who said: "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me" (Mk. 8, 34).

Vocation today means renunciation. It means unpopularity, it means sacrifice. It means preferring the inner to the external life, it means choosing an austere and constant perfection instead of comfortable and insignificant mediocrity. It means the capacity to heed the imploring voices of the world of innocent souls, of those who suffer, who have no peace, no comfort, no guidance, no love; and to still the flattering, soft voices of pleasure and selfishness. It means to understand the hard but stupendous mission of the Church, now more than ever engaged in teaching man his true nature,

(Continued on Page 3)

POPE PAUL TEACHES . . .

• On the 400th anniversary of the Council of Trent's decree erecting seminaries the Pope described the vocation to the priesthood, noting that renunciation is essential to young men who would dedicate themselves to the accomplishment of the redemption of the world. Text, this page.

• Again for the fourth centenary of the seminary decree, the Pope issued the apostolic letter, "Summi Dei Verbum," in which he pointed out the benefits to the Church and society following the decree, urged that all, especially parents, support the work of encouraging and training prospective priests; discussed the qualities of the seminary candidate, emphasizing right intention and the Bishop's responsibility in selection; outlined goals in the training of candidates stressing prayer, the sacraments, experience in pastoral theology, and cultural formation. Text, Page 4.

• Consciousness of personal, living contact with Christ is essential for all lay people who engage in activity in behalf of the Church. Text, Page 3.

• Speaking as Bishop of the City of Rome, Paul pointed out that evangelization of the modern world depends upon a zealous clergy, particularly in

the parishes. Text, Page 2.

• The Pope cited similarities between the Roman and Eastern churches and called for discussion of controversial points of doctrine with an eye to unity in a common creed. Texts, Page 2 and 3.

• The Pope urged all to assist the work of the missions, the evangelization of the world, which he called his pre-eminent work. Text, Page 8.

• The Pope hailed the United Nations and compared its temporal mission of peace, unity and assurance of the dignity of man with the spiritual mission of the Church. Text, Page 7.

• In two talks to diplomats the Pope greeted their presence as evidence of homage to the Holy See and gave his assurance of friendship and his desire to advance the cause of peace. Texts, Page 7.

• The Pope sees European nations as bound together by their membership in "Christian civilization" and watches with interest their difficult movement toward unity. Text, Page 7.

• Noting the virtues of the Hungarian people, the Pope prayed for an improvement of their lot. Text, Page 8.

A Bishop Greet His Priests

NCWC News Service

My Lord Cardinal, our vicar general for the Diocese of Rome, and my Lord Cardinal, our provincial general, together with Monsignor vice-gerent and the two Auxiliary Bishops of the same Cardinal vicar, and the officials of the vicariate, and you pastors and vice-pastors, engaged in pastoral care

Text of an address made June 24, 1963, by Pope Paul VI to the clergy of the Diocese of Rome.

of this our city, to you, most venerable and dear Cardinal Micara and to all those who are present with you here or who are represented, the first greetings, the first blessing of our new apostolic office.

Pope's First Title

In actually assuming this loftiest and most formidable succession which comes down to us from the Apostle Peter, we note and we wish to make it clear to our awareness, as to you, sons and brothers, and to all those who are watching us, that the first title of our mission and of our authority is that of being Bishop of Rome.

We do not wish to silence, at this moment; the great echoes that resound immediately in our mind at the momentous name of Rome. We reserve for other occasions the pleasure of listening to those wonderful and mysterious resonances, in order to approach this gentle yet tremendous reality at once.

It is the first that detaches us from what was ours and the first that binds us to a positive duty, namely the pastoral care of this beloved city, or this Roman Church which, by being "head and mother of all churches," has more than any other the vocation to the primacy of fidelity and of perfection in Christian life.

We know we are saying great and grave things: great because the splendor of holiness and the wealth of religious traditions for which Rome is first and unique in the world fascinates and stirs our spirit. To recognize, study, venerate, spread and bring about the reblossoming of such a spiritual patrimony is so attractive and engrossing as to make one half forget the difficulties entailed in preserving and revivifying such a patrimony.

It is almost a case of immersing oneself immediately in this enthusiasm-provoking work, hoping that its very resources may provide indications, energy and blessings which may sustain our poor forces and make them fit for the tremendous undertaking. It is not vain to put one's trust in the help of the Apostles Peter and Paul, of so many martyrs, of so many saints who made this blessed soil not only illustrious but fruitful. Not in vain do we know that the "Roman Faith" brings with it a divine promise, that protects forever its steadfastness and life.

But we also know that such a divine promise itself does not exempt the Apostle from his task, even to the final witness of blood, but that it binds him to this task and supports him. Thus, under the arch of divine assistance, that works in us "et velle et perficere," (both to want and to accomplish), our humble but untiring collaboration in the design of salvation is indispensable.

City of Christianity

And it is at this point that we feel the full gravity of Rome's commitment to be a Christian city, indeed a school and example for the whole Church and for the world, of a life really faithful to Jesus Christ and to His Gospel.

We wish to note that we know the religious life of Rome fairly well, since we spent 34 years of our priesthood here, since we knew very worthy and dear persons here, holy places of great devotion; traditions rich in regal splendor and in the sincerity of the people.

But we also are aware of the city's new religious needs, of the practical difficulties in satisfying them, of the formidable questions created for pastoral action by the cosmopolitan character of the city itself, its urban expansion. To these we and you must devote our very first attention.

Our sojourn in Milan as Archbishop of that city prepared us for this pastoral comparison between the sacred ministry and the most characteristic expressions of modern life. Milan boasts of two illustrious patron saints who, whatever else they may have been, were models of episcopal and pastoral virtue.

We cannot recall this period of our humble existence without thanking God for having given us, together with the burden and anxiety of a ministry far superior to our capabilities, the incomparable experience of a tradition which still draws from St. Ambrose the freshest sources of spiritual life and which still draws from St. Charles [Borromeo] the fundamental norms of its vitality; and for having, as it were trained us, though still not expert in adequate language, for the dialogue with the powerful, almost indefinable and inaccessible legions of the leaders of the modern world: scientists, artists, industrialists, businessmen, and the legion of working men which is rising as a giant but still is at times shortsighted and restless.

And that experience, which for us was

reason for ineffable anxiety, but also of many virtually unexpected and undeserved consolations, confirmed for us a twofold conviction which we wish to confide to you first, at the very dawn of our pontifical day.

This is it: the evangelization of the world, even of this modern world of ours which is so secular and often so hostile to religion, depends chiefly — as was established by Christ and as the Church constantly proclaims — on the clergy. Probably no age so much as the present has been, either by nature or by deliberate intention, so historically alien and contrary to the priesthood and to its religious mission.

And at the same time no age has shown itself more needful than ours, and we would say no age has shown itself more susceptible than ours, to the pastoral assistance of good and zealous priests. (This opens, as it were, a great hope before us.) This is a well known fact.

But what great importance it assumes in the eyes of whoever is responsible for, thoughtful about and desirous of, the true prosperity of modern society. What a secret voice it can awaken in the hearts of young people, who feel the eager desire for a mission, for heroism, for a vocation aimed at giving to this marvelous and at the same time frightening modern world of ours a new and living Christian countenance.

The Work of the Parish

The other conviction is that the first to deserve our consideration, our affection, our support and our blessing is the clergy engaged in the care of souls, disciplined in the centuries-old pattern of the parish, dedicated entirely to the service

Pope Paul Envisions

'Reblossoming' of Rome

of souls, fully aware of their privilege of sacrifice and of charity, of being at all times, for every need, through every class of faithful and of far-off people, in direct contact with humanity, throbbing with greatness and misery, to instill in it the balm of the words of Grace.

Not indeed, surely not indeed, that other countless vocations and tasks in the Church of God should be passed over or forgotten; certainly not. And not indeed that the parish structure alone can respond to the manifold and complex needs of Christian evangelization and formation.

Not indeed, we hasten to add, that the laity, our very dear and most worthy Catholic laity, is superfluous in the great and common effort striving to make Christ live in the world. But we believe simply that this ancient and venerable institution of the parish has an indispensable mission of great reality.

It is the parish which must begin gathering together the people in the normal expression of liturgical life. It must preserve and revive faith among the people of the present. It must give them the school of the redeeming doctrine of Christ. It must practice in its sentiments and work the humble charity of good and brotherly works.

To you, therefore, beloved pastors and vice-pastors, of our new and most holy diocese, the expression of our paternal solidarity. To you the warmest encouragement to pursue your providential task. To you the recommendation to give all assistance to youth, a matter we have greatly at heart. To you the wish that Our Blessed Lady may keep your life immaculate, and together with our saints sweeten your toil. To you, together with our Cardinal vicar and all those who help in his mission, our affectionate blessing.

How Beautiful Our Union With the Eastern Churches

NCWC News Service

"Pope Leo XIII, Pius XI and the recent Popes have always sought to honor and protect the Eastern Rites and to show how much they esteemed their presence in the Church along with the Latin Rite, not considering it as the voice of a stranger. Here at Grottaferrata we are witnesses of a great marvel in this respect: an Eastern Rite monastery which for centuries has stood

Partial text of a speech given by Pope Paul VI, Aug. 18, 1963, at the monastery of St. Nilus in Grottaferrata, Italy.

at the very gates of Rome. It is a symbol of the present and, God willing, a presage and an augury of the future.

"This is precisely why we are here: to bear witness to the spiritual communion of Rome with the whole Eastern Church. We are here to call it to Rome, for Rome can look to the East with truly fraternal and paternal eyes, sensing the great joy of the communion of spirit and being in perfect harmony with it.

Chorus of Many Voices

"The peculiarities of rite, language and manner of worshipping God, which appear to give a different and strange quality to the spiritual atmosphere which we are visiting and honoring today, is nothing other than the addition of a note to the great chorus of Catholic unity. This chorus calls for many voices, and not one only, which can freely express themselves in glorifying God, confessing Christ and receiving the animation of the Holy Spirit in the Holy Church which Christ founded as one but catholic: that is, open to all universal and possible expressions, as long as they are qualified and legitimate."

The Pope emphasized that it is a cause of great joy to him to witness prayer in different tongues and different rites and know that all is done in unity. Then he added:

"How beautiful it would be if we might sense a great deal more that spiritual union which unites us to the Eastern churches. I think especially of the Catholic churches of the East . . . this beautiful crown of Eastern Rites which are already in perfect communion with Rome. . . ."

"Does my vision stop here? You with your rites have similarities with so many other churches which derive from the same single source, Our Lord Jesus Christ. Do you not invite me to look also to all those churches of the East which have the same Baptism, the same fundamental Faith, have a valid hierarchy, have sacraments which are efficacious of grace? We regard them with a double feeling: one which exalts our spirit in the fact that these Christian Eastern churches are united fundamentally and substantially, the other in sorrow at seeing them separated for historic and doctrinal reasons.

"What should I say? There is already in the Church all that one can say on this point. Above all, I can address a great salutation of honor to these old and great Eastern churches. My sense of veneration would be expressed truly with the greatest sincerity and with that same expansion of spirit with which a Bishop of the Catholic Church, Bishop Charrier of Fribourg and Geneva, was authorized recently to go and honor Patriarch Alexie at Moscow on his 80th birthday."

The Pope said that the purpose of Bishop Charrier's journey to Moscow was "precisely with the intention of rendering homage and to show that there is no reason for rivalry or question of prestige or pride; that there is no question of ambition, nor desire to perpetuate discord or dissidences, which might have had cause in the past but which now are altogether anachronistic."

"I express this intention here and now, and ask you to pray to the Lord that it result in a future reality . . ."

"I desire to make mine the wish which, with sudden and spontaneous generosity, welled up in the heart of my predecessors, especially John XXIII. I wish to issue the invitation, and would that we could truly make our voice sound as the trumpet of an angel which says: come!

"Let fall the barriers that separate us! Let us explain the points of doctrine which we do not have in common and which are still objects of controversy. Let us seek to make our creed common and firm. Let us seek to articulate and compose our hierarchical union."

"We want neither to absorb nor kill all this great flourishing of the Eastern Church, but we wish to regraft it to the single tree of the unity of Christ. May the cry become also a prayer. Let us pray that, if not in our age, at least in succeeding ages, unity may be recomposed of all who are still authentically Christian, and let us pray especially for unity with the most venerable and holy Eastern churches."

We Are a Bit Deaf

The Pope asked if the delay in the road toward reunion might not be due to a lack of understanding on the part of Catholics themselves, or because of an inadequate knowledge of mutual historical and doctrinal problems.

Concluding his appeal, Pope Paul referred to the Gospel of the day, the 11th Sunday after Pentecost, and said:

"We are all a bit deaf, and all a bit mute. May the Lord open our senses to understand the voice of history, to understand the voices of the spirit, to understand His voice, echoing the Gospel — the word of God, which must remain our law and our strength.

"On that day in which all will be able to invoke together the name of God, of Christ and of the Spirit, that day will be a foretaste on earth of our paradise, and it will mark a great spring of new and blessed life in the history of mankind and especially of the Church."

For Laymen: 'A Loving and Courageous Apostolate'

NCWC News Service

We greet the diocesan presidents of Italian Catholic Action, meeting together in national convention and who, through their presence, wish to bring to us a manifold attestation of their number, their efficiency, their harmony, their devotion to the Church and to the Pope and lastly, of their future plans.

Each of these aspects of the present audience

Translation of an address made by Pope Paul VI at an audience on July 30, 1963, to the diocesan presidents of the Italian Catholic Action Organization.

could evoke a comment from us which would indeed be positive, praiseworthy and encouraging.

You know how much we think of Catholic Action, of the profound reasons that justify it and in fact require it at this historic period for the Church. You know how much we think of its organizational forms which are derived from the requirements of the hierarchical pastoral ministry and are outlined in quite simple and elementary structures, but which are subject to many qualitative and effective developments. You know how much we think of its various activities, which tend to give to Catholic life a full religious and moral context and above all, you know how much we think of the spirit that nourishes Catholic Action with faithfulness to Christ and to His Church and with a loving and courageous apostolate in modern society.

Thus you may perceive how your visit brings to us satisfaction and comfort and how glad we are to take advantage of this propitious occasion to encourage you to persevere in your work and try to give you every possible assistance.

Laymen and Supernatural Life

Thus everything is said. Nevertheless, if we must add a word of comment for the program of the convention that brings you together in Rome, we shall note with pleasure that Italian Catholic Action, in filial accord with the present period of the Church engaged in the ecumenical council . . . is intent on rediscovering and making more profound the ideal motives, the essential reasons of its specific vocation in the Church, thus of its intact validity and fruitful vitality.

This is how the note that accompanies the agenda of the convention expresses itself and gives reason for the selection of the subject for your coming annual campaign which deals with supernatural life.

None of you, surely, open as you are to understanding of the doctrinal and vital origin of Catholic Action from the religious heritage of the Church, has raised objection to the selection of such a subject, as though it were too theoretical and removed from the common spiritual interests and such as to be reserved to scholars of theological studies

Forget Past, Seek Unity Greek Patriarch Urged

NCWC News Service

With joy we have received your good wishes and congratulations which you sent us through his excellency Monsignor Maximus, Metropolitan of Sardes, in answer to a letter written in our name, following our election, by his eminence Augustin Cardinal Bea. We would like to say that the sentiments expressed in that letter have found deep resonance in our heart. The task that the Lord has entrusted to us, as the successor of the Apostles, makes us anxious for all that concerns union of

Letter from Pope Paul VI to Greek Orthodox Patriarch Athenagoras of Constantinople (Istanbul) published in the Nov. 6, 1963 edition of Apostolos Andreas, official organ of the Constantinople Patriarchate.

Christians and for all that can contribute to reestablish perfect harmony among them.

Entrusting the past to the mercy of God, let us listen to the advice of the Apostles, "Forgetting what is behind, strain forward to what lays before to try to lay hold of that for which Christ Jesus had laid hold of me." We have been laid hold of by Him through the gift of the same Baptism, of the same priesthood, celebrating the same Eucharist, the sole sacrifice of the sole Lord of the Church.

May this celebration make us always have the "sentiments that are in Christ Jesus" and deeply penetrate the significance and demands of His prayer to His Father "that they may be one, I in them and thou in Me; that they may be perfected in unity." May God open our hearts to the inspiration of His spirit and may He guide us toward the full accomplishment of His will. May the grace of the Lord Jesus Christ, the charity of the Father and the communication of the Holy Spirit be with you all."



The Essential Pope Paul pointed out the layman's need for "the humble and pious exercise of prayer, of the liturgy and of the sacramental life" in his talk to Italian Catholic Actionists whose theme for the year is the study and practice of the supernatural life.

rather than to laymen engaged in the activity of the outside world.

The matter that refers to the supernatural life of the Christian is not a doctrine that can be ignored or considered of secondary importance in the religious plan, of which all of us normally must be informed and which we must observe.

The question, as everyone knows, is fundamental and constitutes the profound, original and essential nucleus of the religious relations which Christ established with the human beings who wished to follow Him and wished to be bound to Him not merely through simple fidelity but also through vital communion.

Besides, Italian Catholic Action is not new to this study; it was the subject of particular attention and public interest from the early years of its present order; it now appears proper for various reasons that it become again such a subject.

Personal Contact With Christ

The council, as has been said, claims a more careful knowledge of the life of the Church, not only external, but also internal; furthermore, those who devote themselves to the practical activity of Catholic evidence have more than anyone else need and the duty to foster in themselves the knowledge, reality and in some way a consciousness of the living and personal contact with Christ, by means of grace, that is, by means of a supernatural religious relationship, so as to experience in themselves and

A Call to Youth . . .

(Continued from Page 1)

his end, his fate and in revealing to faithful souls the immense, the ineffable riches of the charity of Christ.

It means, young men, to be young, to have a clear eye and a big heart. It means accepting the imitation of Christ as a program for life. His heroism, His sanctity, His mission of goodness and salvation. No other prospect of life offers an ideal more true, more generous, more human, more holy than the humble and faithful vocation of the priesthood of Christ.

This is not emphasis, beloved sons. It is not rhetoric. And above all, it is not suggestion or a lie that gives the Church the daring to speak thus. It is the knowledge that the Church has of your hearts, of the graces that the Lord has let flow into your souls. It is the esteem that she feels for you. It is the hope that she places in your youth and in your generous dreams.

A Door Will Open

And perhaps, sons, the Church would not dare to express, regarding you, such high and difficult prospects, if she did not have the practical possibility of being near you in announcing them, to help you in heeding them and following them. Had the Church not developed her art as a teacher of souls, and did she lack the place and instruments for exercising it, she could not speak to you with such

show to others that their faith is not a conventional manifestation of given forms of thought, customs and rites, but is a vital principle which gives absolute sincerity to their religious profession, a personal conviction, an intimate source of goodness, vigor and gladness, an inner exuberance that overflows into that external charity which we call the apostolate.

And then even today it is necessary also for Catholics to recognize this essential supernatural and religious need where the mystery of grace, and hence the humble and pious exercise of prayer, of the liturgy and of the sacramental life has its pre-eminence, is also suggested by the fact that sometimes among us there are expressed tendencies — some in moralistic tones and others in cultural ones — that still claim to be Christian and that want in fact to appear more genuinely Christian, assuming critical and intolerant attitudes toward so many common forms of the Catholic life, accusing them of being conventional, superficial and mediocre.

These tendencies, furthermore, fail to give to contact with the Church and with the living sources of the Word and the Presence of Christ that only spring from the Church, the prevalent and decisive importance that such contact deserves.

Thus we are to be glad of the pledge that this year, Italian Catholic Action — you the promoters — undertakes to study the doctrine and to further the practice of the supernatural life.

Perfecting Human Life

In expressing this satisfaction, we are comforted by a two-fold certainty: first, that such a pledge will not divert you from the other pledges to which the effective program of Catholic Action binds you.

Such an interest for a religious topic so lofty and delicate should not lessen the dutiful interest that you devote to the manifold forms of your activity; it is not an evasion of the urgency of the practical problems to which Catholic Action must attend, although, as we were saying, such higher interest should be a search for profound reasons and energies by means of which such problems find consideration and, God willing, a solution.

The second certainty is that you, students all of this great rostrum of virtuous practice which is Catholic Action and in addition teachers of Christian feeling and customs, will always want to remember that though supernatural life corrects, informs and sanctifies the natural life, it does not forget the latter, nor does it destroy it.

Indeed, it perfects and develops it, wresting inert and buried abilities out of the depths of human life and giving new vigor and splendor to the sound practices that support it.

We mean to say that the worship of the natural virtues, principally such as those that are called cardinal, will not be neglected, while you give to the virtues and doctrines of the supernatural life all of your interest.

Rather, we also want to hope that also in this regard Catholic Action will continue to do honor to its traditions, educating its members toward that wisdom, that sense of justice, that austerity, that moral vigor, that loyalty of word and behavior, that fraternity and generosity of relations, that purity of customs, that simple and spontaneous joy and that ability of friendship which have always characterized its education and which have rendered exemplary so many magnificent figures of the Catholic laity.

Grateful to you who suggest to us these thoughts and hopes, we bless you from our heart.

frankness.

But today, the Church has made herself capable and will be even more so in the future, of exercising her sublime mission as the educator of future priests, because the Church has instituted her silence, in which speaks the mysterious voice of God. It is the training unit for training in the difficult virtues. It is the house where Christ, the Master, lives.

Do you remember the two disciples of John, on hearing that he said of Jesus, Who was passing on the bank of the Jordan: "Behold the Lamb of God!"? They followed Jesus, who "turned round, and seeing them following Him, said to them, 'What is it you seek?' They said to Him, 'Rabbi, (which interpreted means Master) where dwellest thou?' He said to them, 'Come and see.'" (Jn. 1, 38-39).

If ever, young men, the same question should rise from the uncertain and stirred up depths of your souls, who feel that Jesus is the only Savior and the One whom you are seeking and who is seeking you, and there should come to your lips (the question): "Master, where dwellest thou? Where can we meet you, unite with you and then take over your same mission?" remember that through the Church, through your Bishops, your superiors, your teachers, the answer is always the same: "Come and see." And the blessed door of the seminary will open before you. Amen.

Apostolic Letter on Seminaries

Recognition, Development of the Priestly Vocation Outlined on Fourth Centenary of Trent Decree

NCWC News Service

Venerable brethren, greetings and our apostolic blessing:

Jesus Christ, Divine Model of the Seminararian and Priest

Just as the Word of God, the true Light, that "enlightens every man who comes into the world," (Jn. 1, 9) wished to become man for our salvation and to dwell amongst us in order to show us His glory, "glory as of the only-begotten of the Father, full of grace and truth" (Jn. 1, 14), so also He deigned to live a hidden life for 30 years in the humble house of Nazareth in order to prepare worthily for His apostolic mission in prayer and toil, and to give

Translation of the Nov. 4, 1963 apostolic letter Summi Dei Verbum, addressed by Pope Paul VI to the Patriarchs, Primate, Archbishops and Bishops of the Catholic world on the fourth centenary of the establishment of seminaries by the Council of Trent.

us the example of every virtue. Indeed, under the loving care of His putative father Joseph and of His most holy mother Mary, the child "advanced in wisdom and age and grace before God and men" (Lk. 2, 52).

Now if the imitation of the Incarnate Word is obligatory for all Christians, it is particularly binding on those whom He calls to become His representatives before men, no less by sanctity of life than by the preaching of the Gospel and the administration of the sacraments.

Historical Precedents of the Institution of Seminaries

Conscious of this sacred duty of the ministers of Jesus Christ to shine before men as teachers of virtue, first by example and then by word, so that they really become "the salt of the earth, . . . the light of the world" (Mt. 5, 13-14), from the first centuries the Church has shown particular care for the instruction and education of youth destined for the priesthood.

For this we have the authoritative witness of St. Leo the Great, who writes: "Rightly the venerable counsels of saintly Fathers in the choice of priests looked upon as suitable for sacred administrations only those who had proved themselves over a long period by carrying out the duties of the lesser orders, so that each man's past conduct might stand as his testimonial" (Epist. 12, PL 54, 650).

A succession of general and regional councils fixed the uninterrupted traditions, making ever more precise the laws and practices which would become in the future holy norms for the entire Church. Suffice it to quote in this regard the clear directions of the III and IV Lateran Councils (Mansi, Ampliss. Concil. Collect., XXII, 227, 999, 1013).

Reasons for the Institution of Seminaries

But, unfortunately, because of the worldly mentality that spread more and more even into ecclesiastical circles, and of the pagan spirit that was being reborn in the schools where the young were educated, these norms laid down by the Church for the preparation of future priests appeared inadequate. For this reason, in the 15th and 16th centuries, the necessity was more and more appreciated both for a general reform of morals in the Church, and for preserving the young levites from the dangers that threatened them, by providing for them an appropriate formation in suitable places under the guidance of wise teachers and superiors.

Institution of Seminaries by the Council of Trent

To meet this urgent and fundamental need of the Church, Cardinals Domenico Capranica and Stefano Nardini, in the 15th century, undertook to found in Rome the colleges which bore their names. So too, in the following century, did St. Ignatius of Loyola, when he founded in Rome the two celebrated colleges, the Roman and the German — one for teachers, and one for pupils.

At the same time, Cardinal Reginald Pole, Archbishop of Canterbury, having urged the Bishops of Cambrai and of Tournay to imitate St. Ignatius' example, prepared for England his famous decree on seminaries — a decree which, approved by the synod of London in 1536 and published on Feb. 10 of that year, served as a model for the law which emanated a few years later from the Council of Trent for the Universal Church, in Chapter 18 of the decree "De Reformatione," approved on July 15, 1563 (Cfr. Roccaforti, Bibliotheca maxima Pontificia, XVIII, 362; L. Pastor, Storia dei Papi, VI, 329).

This year, therefore, is the fourth centenary of an event of great importance for the life of the Catholic Church. Its recurrence is all the more worthy to be duly remembered in that it coincides with the celebration of the Second Vatican Council, in which the Church, while it has at heart the promotion by far-seeing decrees of the renewal of the Christian people, will likewise not fail to devote particular attention to a sphere of supreme and vital interest for the entire Mystical Body of Christ, the sphere of the young who devote themselves in the seminaries to preparation for the priesthood.

Importance of Seminaries in the History of the Church and Society

It is not our intention to retrace the course of the labors that preceded the approval of the canon about the institution of seminaries, nor to dwell on the regulations contained in it. It is unquestionably an index of its importance that it was unanimously approved by the Fathers in the 23rd session of that renowned council.

We feel rather that it is more in accordance with the purpose of a fruitful celebration of the fourth centenary of this decree to emphasize the spiritual benefits which it brought to the Church and to civil society, and then to call attention to some aspects of the ascetic, intellectual and pastoral formation of the young seminararian and priest which today require a deeper consideration.

That the institution of seminaries was destined to bring a great spiritual benefit to each diocese of holy Church was clearly foreseen by the Fathers of the Council of Trent themselves, since they voted unanimously for the relevant canon in the 23rd session. About this, Cardinal Sforza Pallavicino writes:

"Above all the institution of seminaries was approved, many being heard to say that if no other good were to come from the present council, this alone would compensate for all the labors and all the inconveniences, as the one instrument which was looked upon as effective in restoring the lost discipline, it being quite certain that in any state we shall have the sort of citizen that we bring up." P. Sforza Pallavicino, *Istoria del Concilio di Trento*, ed. di A.M. Zaccaria [Roma, 1833], IV, 344.

Another, and even more significant, indication of the great confidence placed by the hierarchy in seminaries for the reform of the Church, and the flowering anew of the priestly life amongst the clergy, was shown by the intrepid zeal with which, shortly after the council was over, attempts were made, in the midst of all sorts of difficulties, to implement the suggestions of the wise decree. It was Pope Pius IV himself who led the way, opening his seminary on Feb. 1, 1565. He had been preceded by his nephew, St. Charles Borromeo, in Milan in 1564; and, in a more modest form, by the Bishops of Rieti, Larino, Camerino and Montepulciano.

There followed the establishment of other seminaries by Bishops who were concerned for the rebuilding of their dioceses, while a select group of men, zealous for the good of the Church, came to their aid. Among these we are pleased to recall, for France, Cardinal Pierre de Berulle, Adrien Bourdoise, St. Vincent de Paul with his priests of the Congregation of the Mission, St. John Eudes, and Olier with his company of St. Sulpice.

In Italy, it was above all the merit of St. Gregory Barbarigo, at the end of the 17th century, to have labored indefatigably for the reorganization of the seminaries of Bergamo and Padua according to the norms laid down by the Council of Trent, keeping in mind all the time the spiritual and cultural needs of his time. The example given by this most zealous pastor to the other Italian Bishops is still alive in all its strength, for he knew how to combine fidelity to traditional methods with wise innovations, among which is to be remembered the study of Oriental languages, so as to provide a better knowledge of the Fathers and ecclesiastical writers of the Christian East, in view of a religious rapprochement between the Catholic Church and those separated from her.

Our predecessor John XXIII, of venerable memory, made special mention of this merit of the great Bishop of Padua in the homily he gave on the occasion of Barbarigo's enumeration in the catalogue of saints (Cfr. A.A.S., LXII [1960], 458-9).

From the good seed sown by the Council of Trent in the fertile fields of the Church by the aforementioned decree, there came also the flowering of seminaries or colleges with special purposes, such as those of Propaganda Fide in Rome, of the Foreign Missions in Paris, and of the various national colleges in Rome, Spain, and Flanders. Thus the entire complex of providential enclosures of ecclesiastical formation in the Church today can well be compared to the tree of the Gospel parable which, born from a tiny seed, grew and spread to such immense proportions that it could shelter in its branches the innumerable birds of the sky (Cfr. Mt. 13, 31-32).

We must therefore be deeply grateful to the Lord that the institution of seminaries, decided upon by the Fathers of the Council of Trent, far from being weakened in succeeding centuries, though harassed in many countries by ideologies and practices opposed to the teaching and the salutary mission of the Church, continued to develop, so as to pass beyond European frontiers and to accompany the progress of Catholicism in the Americas and even in the missionary countries.

The Holy See for its part hastened to give to the seminaries directions that were more and more in accordance with the spiritual and cultural needs

of the clergy, according to the circumstances of time and place. In this field, unquestionably one of the most delicate which the Holy Spirit, who inspires all wise conciliar decisions, (Cfr. Acts 15, 28) has entrusted primarily to the Supreme Pastor of the Church, it is our duty to recall the outstanding merits of our venerable predecessors, among whom stand out the names of Gregory XIII, Sixtus V, Clement VIII, Urban VIII, Innocent XI, Innocent XIII, Benedict XIII, Benedict XIV, Clement XIII, Pius VI, Gregory XVI, Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XI, Pius XII, and John XXIII.

No wonder therefore that seminaries, the object of solicitous care of the Apostolic See and of so many zealous pastors throughout the Catholic world, should prosper to the glory and the advantage not only of the Church, but of civil society. This is the glorious page in the history of seminaries which our predecessor Pius IX recalled in the apostolic letter *Cum Romani Pontifices* of June 28, 1853, by which he established the Pius Seminary. In that letter, he drew the attention of governments and of all those who love the true good of human society to "the way in which a right and accurate formation of clergy contributes to the safety and prosperity of religion and society, and to the defense of true and sound doctrine" (Pii IX P.M. Acta, I [1846-54], 473).

Present Importance of Seminaries

This same blessed link which binds the religious, moral and cultural progress of peoples with the good and learned ministers of the Lord was recently stressed by Pius XI in these memorable words: "It is such as confers on the Church dignity, efficiency, and life itself, and is of the greatest possible interest for the welfare of the human race. For the immense benefits which have been won for the world by Jesus Christ the Redeemer are communicated with men only through the ministers of Christ and the dispensers of the mysteries of God." (apostolic letter "Officiorum omnium", A.A.S., XIV [1922], 449).

We therefore readily endorse, after the example of Pius XII, the wise sentence pronounced by Leo XIII, of unforgettable memory, about seminaries: "With their estate the fortune of the Church is inextricably linked" (apostolic letter "Paternae providaeque", Acta Leonis [1899] p. 194; cfr. Pii XII, A.A.S., XXXVII [1945] p. 207).

Since then, on the one hand, we invite all our brothers in the episcopate, the priests and the faithful to render due thanks to Almighty God, "giver of all good gifts," for the great benefits which have flowed from the wise institution of seminaries, we take the opportunity of the present centenary celebration to address to all a fatherly exhortation. We should like to say to all the members of the Catholic Church that they should feel themselves at one in the support of seminaries of every kind.

Undoubtedly it is on the supreme pastors of dioceses, on the rectors and spiritual directors of seminaries, on the teachers of the various subjects that the primary duty rests for the manifold work of the instruction and education of candidates for the priesthood. But their work becomes impossible, or more difficult and less efficient, if it is not preceded and supported by the fervid and incessant cooperation of parish priests and their assistants, of the religious and laity who are dedicated to the teaching of the young; and in particular, by the cooperation of Christian parents.

Necessity and Duty of Creating a Favorable Atmosphere

Indeed, how is it possible to overlook the fact that the priestly vocation, from its beginning to its full realization, while it is of course principally a gift of God, nevertheless demands the generous collaboration of all, whether of clergy or laity? In fact, since modern civilization has spread among the faithful the esteem and the desire for worldly goods, it has lowered in many minds the appreciation of spiritual and eternal goods. How then could there arise many authentic priestly vocations in family and academic circles wherein only the values and benefits of worldly pursuits are exalted?

How few, alas, are those Christians who seriously ponder the warning of the divine Savior: "What does it profit a man, if he gain the whole world, but suffer the loss of his own soul?" (Mk. 8, 36). And how difficult it is, in the midst of the infinite distractions and seductions of the world, to make our own the thought of the Apostle: ". . . We look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal" (2 Cor. 4, 18).

Is it not perhaps by opening one's mind and heart to the vision and hope of eternal rewards that the Lord invited the poor fishermen of Galilee to cooperate with His divine mission? For seeing the two brother fishermen, Simon and Andrew, He said to them: "Come, follow me, and I will make you fishers of men" (Mt. 4, 19).

(Continued on Page 5)



Seminarian As he approaches the priesthood the student "must be introduced to the problems of pastoral theology and take an increasingly active part in the life of the diocese," Pope Paul points out. Above, a Jesuit scholastic chats with children in St. Louis where he and his classmates make house-to-house visits to introduce people to Catholicism. Pope Paul issued the Apostolic Constitution on seminaries on the 400th anniversary of the decree establishing them.

(Continued from Page 4)

And to Peter, who on behalf of the other disciples asked Him what would be their fate, as they had left all things for love of Him, Jesus gave the solemn assurance: "Amen I say to you that you who have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel" (Mt. 19, 28).

In order therefore that a regard and a holy enthusiasm for the priestly life should grow and develop in the hearts of the young, it is necessary to create the requisite spiritual atmosphere, whether in the home or in the school. In other words, although few Christians are called to the priestly or the religious life, all are bound to live and act according to the spirit of supernatural faith (Cfr. Heb. 10, 38); and therefore to show the highest respect and veneration to those who consecrate themselves entirely to the spiritual well being of humanity, to their own sanctification, and to the greater glory of God. Only thus can the mind of the Lord be spread among Christian people. Only thus will the flowering of priestly vocation be made easy (Cfr. 1 Cor. 2, 16).

Nature of Vocation. Its First Source: God. Necessity of Prayer

The first duty then that devolves on all Christians in regard to priestly vocations is that of prayer, according to the precept of the Lord: "The harvest is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest" (Mt. 9, 37-38). It is clearly indicated in these words of our divine Redeemer that the primary source of the priestly vocation is God himself, in His free and merciful will. Hence He said to His apostles: "You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain" (Jn. 15, 16).

And St. Paul, while exalting the priesthood of Jesus above that of the Old Covenant, observed that every legitimate priest, being by nature a mediator between God and men, depends mainly on the divine benevolence: "For every high priest taken from among men is appointed for men in the things pertaining to God. . . . And no man takes the honor to himself; he takes it who is called by God, as Aaron was one" (Heb. 5, 1, 4).

How excellent, therefore, and a free gift is the calling to participate in the priesthood of Jesus Christ, of whom the same Apostle writes: "Christ did not glorify himself with the high priesthood. . . . and when perfected, he became to all who obey Him the cause of eternal salvation, called by God a high priest according to the order of Melchisedech" (Heb. 5, 5, 9).

Therefore with good reason St. John Chrysostom writes in his valuable treatise De sacerdotio: "Although the priesthood is exercised on earth it rightfully belongs to the celestial realm. For it was no man, nor angel, nor archangel, nor any other creature that arranged this function, but the Holy Spirit himself, and it was He, too, that inspired men to seek the ministry of angels" (De sacerdotio, lib. III, n. 4; PG XLVIII, 642).

But when discussing this divine call to the priesthood (to which no one can claim any right) it is worth recalling that it concerns not only the spiritual faculties of the chosen one—his intelligence and free will—but involves also his sensitive faculties and even his very body. For the whole person must be fitted for the task of carrying out, in an efficient and worthy manner, the arduous duties of the sacred ministry, a ministry which often demands renunciation and sacrifice, sometimes even of one's own life after the example of the Good Shepherd,

Jesus Christ.

We must not, however, imagine that God would call to the priesthood boys or young men who, insufficiently endowed in mind or heart, or because of obvious psychopathic weaknesses, or serious organic defects, would afterwards be unable to carry out properly their various duties, or fulfil the obligations involved in the ecclesiastical life.

On the contrary it is comforting to hold the Angelic Doctor's doctrine of the Apostle's words about the first preachers of the Gospel can be applied equally to every one who is called to the priesthood. These are the words of St. Thomas: "Those whom God chooses for some task he so prepares and disposes that they may be found suitable for the task for which they are chosen in accordance with the words of the Second Epistle to the Corinthians, 3, 6: 'He also it is who has made us fit ministers of the new covenant'" (Summa Theol., III, q. 27, a. 4, c.).

Timely Development Necessary and Obligatory

But the duties of parents and pastors, and of all who are responsible for boys and young men are not confined to creating an atmosphere favorable to religious vocations and imploring the Lord to bestow His grace on new bands of levites. They must do all in their power to direct them to the seminary or religious institution as soon as they show clearly that they aspire to the priesthood and are suited to it. Only in this way will they be sheltered from the corruption of the world, and enabled to cultivate the seed of the divine call in the most suitable surroundings.

Now begins the responsibility of the superiors, the spiritual director and the teachers: the responsibility, namely, of discerning in these young men, in a more exact manner, the signs that they have been chosen by Christ as His future ministers, and of assisting them to prepare themselves worthily for their exalted mission. This complex work of physical, religious, moral and intellectual education that must be carried out in the seminary is well outlined in the canon of Trent: "Nurture them, and train them in piety and knowledge" (Mansi, Ampliss. Concil. Collect., XXIII, 147).

Priestly Vocation and Right Intention

We come now to a question of the utmost importance: which of the signs of priestly vocation is the most characteristic and indispensable, so as to merit the especial attention of those engaged in the instruction and formation of young seminarians — in particular the spiritual director? The answer is unquestionably a right intention, which may be described as the clear and determined desire to dedicate oneself completely to the service of the Lord. This answer is confirmed by the conciliar decree which lays down that only those young men be admitted to the seminary "who by their character and good will inspire the hope that they will dedicate their whole lives to the priestly ministry" (Mansi, 728, 28-29).

Thus our predecessor Pius XI, in his celebrated encyclical, *Ad catholici sacerdotii*, did not hesitate to declare, when speaking of the intention required in the candidate for the priesthood: "He must look to the priesthood solely from the noble motive of consecrating himself to the service of God and the salvation of souls. He must likewise have, or at least strive earnestly to acquire, solid piety, perfect purity of life and sufficient knowledge such as we have previously explained. Thus he shows that he is called by God to the priestly state" (Lit. encycl. "Ad catholici sacerdotii", Dec. 20, 1935, A.A.S., XXVIII [1936], 40).

Moral Certitude about Priestly Vocation and the Bishop's Call

It is sufficient, then, that the young men, before they be accepted into the seminary, show at least the beginnings of that intention and character that is required for the sacred ministry and the obligations attached to it. But before they be admitted to Orders, and especially the priesthood, the candidates must show, to the Bishop or the religious superior, the evidence of mature decision and of progress in sanctity, in learning and in discipline that will inspire in their superiors the moral certitude that before them stands the chosen one of the Lord (Cfr. 1 Kgs. 16, 6).

The responsibility of the Ordinary in this matter is indeed tremendous, for it is he who must pronounce the final judgment on the signs of vocation in the candidate. He alone has the right to call to the priesthood and thereby set the Church's seal on a divine call that has gradually grown to maturity.

On this matter, the Catechism of the Council of Trent rightly declared: "Those who are called by the legitimate ministers of the Church are said to be called by God" (Catech. Concil. Trid., III, "de Ordine", 3). Confronted with the regrettable defections of some ministers of the sanctuary, which could have been prevented by a greater severity in selection and training, the shepherds of dioceses will do well to keep in mind the severe warning which St. Paul gave Timothy: "Do not lay hands hastily upon anyone, and do not be a partner in other men's sins" (1 Tim. 5, 22).

Other Elements Necessary for the Proper Development of a Vocation

We have recalled briefly the essential element of priestly vocation, which is the clear, definite and enduring intention to embrace the priestly state, through a desire especially for the glory of God, the salvation of one's own soul, the souls of one's brethren and of all who have been redeemed by the Precious Blood of our divine Savior. It will not be

out of place now to refer to the other factors involved in the total preparation of the future minister of the altar.

This problem, which is of the utmost importance in the life of the Church, has been dealt with repeatedly by our predecessors and all are well acquainted with their most recent pronouncements, such as the encyclical *Ad catholici sacerdotii* (A.A.S., XXVIII [1936], 5-53) of Pius XI; the exhortation *Menti Nostrae* (A.A.S., XLI [1950], 659-702) of Pius XII; the encyclical *Sacerdotii Nostri primordia* (A.A.S., LI [1959], 545-579) of John XXIII.

In addition, the ecumenical council has under examination a constitution "On the formation of seminarians," the approval of which will bring up-to-date the provident regulations of Trent and of the various documents of the Apostolic See which followed. This new document is destined to give a great impetus to the work of enlisting candidates for the priesthood, and to that other more important and demanding task of directing properly the ascetical, liturgical, intellectual and pastoral formation of these candidates.

While we look forward with confidence to the learned deliberations of the council on the question of seminaries, we feel compelled by our supreme pastoral office to invite all who are engaged in the education of young aspirants to the priesthood to give careful consideration to certain dangers which threaten the efficacy of the system of training now in use in the seminaries; let them consider also which aspects of that training must be developed with greater care.

Dangers and Errors

Just as the open field is at the mercy of every sower of poisonous weeds, so the mind of the adolescent today is more than ever exposed to dangers. His intelligence is threatened by a critical attitude to everything and everyone. His will revolts — even from earliest years — against any restraint imposed by natural law or by ecclesiastical or civil authority, and seeks untrammelled freedom of action.

In this way the higher faculties are weakened in their striving towards supreme truth and good. So it is not surprising that the sensitive powers, both internal and external, reject the necessary control of right reason and good will. For the faculties of reason and will have been cut off from the continuous and efficacious influence of grace and the supernatural virtues. This is why the adolescent in his conduct and his speech falls short of those ideals of humility, obedience, modesty and chastity that befit his dignity as a rational being and, more particularly as a Christian, whose very body has become through grace a member of Jesus Christ and a temple of the Holy Spirit.

The adolescent who displays such a superficial and confused attitude of mind will surely develop into the type of man who claims many rights and accepts few obligations. Therefore this attitude of mind presents a really serious obstacle to the development of priestly vocations which must be based on solid conviction and a spirit of generosity. One must combat vigorously everything which threatens the healthy education of the young, and especially of those whom Christ has called to continue His work of redemption. But with what weapons can one carry on this battle?

Remedy: the Development of Natural and Supernatural Virtues

In the first place, parents and teachers must cultivate in their children and pupils from the very earliest years the spirit of prayer, humility, obedience, dedication and sacrifice. This applies especially to those whose character appears more docile, more generous and more suited to the ideals of the priesthood. The superiors and teachers in the seminary have the responsibility of preserving and developing in their students those gifts which we have mentioned above, but they must also see to it that the candidate to Holy Orders, as he progresses in years, acquires and cultivates those qualities of soul that must be regarded as essential to a solid and complete moral formation.

The qualities of most fundamental importance, in our view, are the spirit of reflection and of right intention in one's conduct, the free personal choice of good, even of the greatest good, and the control over the will and senses. This self-control will enable one to resist the promptings of self-love, the evil example of others, the temptations that arise from a nature weakened by original sin, from the world and from the spirit of evil which still furiously attacks the chosen ones of the Lord in an effort to bring about their ruin.

Moreover, in his dealings with others the man who wants to bear witness before the world — with Christ and for Christ — to that truth which brings freedom (Cfr. Jn. 18, 36; 8, 32) must be trained in the virtue of truth in word and action, and so must cultivate sincerity, loyalty, integrity, fidelity. He must follow Paul's exhortation to his beloved Timothy: "Recall these things to their minds, charging them in the sight of the Lord not to dispute with words, for that is useless, leading to the ruin of listeners. Use all care to present thyself to God as a man approved, a worker that cannot be ashamed, rightly handling the word of truth" (2 Tim. 2, 14-15).

Christian and Priestly Education Must Accompany Natural Development

The task then is to root out from the soul of the adolescent the insidious buds of sin and vice, and in their place to plant and tend the seeds of virtue. In this work one ought to rely on those good qualities that are inherent in human nature, so that the spiritual edifice rests on the solid basis of the natural virtues. In this respect the wisdom of

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Aquinas was never more appropriate: "Since grace does not destroy nature, but perfects it, natural reason must be subject to faith, just as the natural tendency of the will is guided by charity" (Summa Theol., I, q. 1, a. 8, c).

Nevertheless, one must not exaggerate the importance of good qualities and natural virtues, as though the true and lasting success of the priestly ministry depended principally on natural resources. Nor must one forget that it is impossible to train young people perfectly in these same natural virtues of prudence, justice, fortitude, temperance, humility, meekness, and the other virtues connected with them, if recourse can only be made to the principle of right reason and the methods of natural sciences such as experimental psychology and pedagogy.

For Catholic doctrine teaches that without the healing grace of our Saviour it is impossible to fulfil all the commandments of the natural law or to acquire perfect permanent virtue (Cfr. Summa Theol., I — IIae, q. 109, a. 4, c). From this undisputed principle there follows a great practical conclusion: The formation of the man must proceed step by step with that of the Christian and the future priest, so that the natural energies are purified and strengthened by prayer, by the grace which comes from frequent reception of Penance and the Eucharist, and by the influence of the supernatural virtues which receive protection and assistance from the natural virtues.

But this is not enough! As the Apostle warns us, the natural energies of mind and will must be ruled by faith and charity, so that all our actions carried out in the name of Our Lord Jesus Christ may merit an eternal reward (Cfr. Col. 3, 17; 1 Cor. 13, 1-4).

Education in a Spirit of Sacrifice

It is clear that all we have said must be kept in mind by those who are called to be with our divine Savior victims of love and obedience for the salvation of mankind, interior and exterior, from the empty riches of this world, in order that their ministry may be more worthy and more fruitful. For they will be called upon one day not only to place all their talents at the service of the sacred ministry, but even to sacrifice many lawful desires, and endure hardship and persecution in carrying out faithfully and generously the work of the Good Shepherd.

Every true minister of Jesus Christ must be able to say with St. Paul: "To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all. I do all things for the sake of the Gospel, that I may be made partaker thereof" (1 Cor. 9, 22-23). Such in fact has been the rule of life of many Bishops and priests whom the Church by canonization proposes as an example to all the clergy.

This in broad outline is the exalted mission of training and spiritual formation that is entrusted to the rector and spiritual director of the seminary under the supreme guidance of the Bishop. But their work depends for its completion on the collaboration of the various professors who are responsible for the full development of the intellectual faculties of the candidate for priesthood.

The fruit of this intelligent and harmonious collaboration between superiors and professors will be the total formation of the young man, not only as a human being and a Christian but above all as a priest, whose whole personality must be penetrated by the light of divine revelation. For it is divine revelation which ensures that "the man of God may be perfect, equipped for every good work" (2 Tim. 3, 17). It is worth recalling the warning of Chrysostom: "The soul of the priest must shine forth like a light which illuminates the whole world" (De sacerdotio, lib. VI, n. 4; PG, XLVIII).

Studies

The cultural formation of the young priest must certainly include an adequate knowledge of languages and especially of Latin (particularly for those of the Latin rite). His familiarity with history, science, mathematics, geography and art must be equal to that of the educated classes among whom he lives.

But the chief treasure of the mind of the priest must be the possession of that human and Christian wisdom which is the fruit of a solid philosophical and theological formation according to the methods, doctrine and principles of St. Thomas in complete accordance with the teachings of divine Revelation and the Church's teaching authority.

Among the essential or complementary studies in his theological training there must be included Biblical exegesis, according to the laws of Catholic hermeneutics, canon law, Church history, sacred liturgy, archaeology, patrology, history of dogma, ascetical and mystical theology, hagiography, etc.

Participation in the Life of the Diocese

As he approaches major Orders, and in the first years of his priesthood, the student must be introduced to the problems of pastoral theology, and take an increasingly active part in the life of the diocese.

This will include a participation in the liturgy, catechetical instruction, the direction of Catholic Action amongst the youth, and apostolic work on behalf of the missions. In this way the future pastor of souls will gradually become acquainted with his particular field of activity, and receive a suitable preparation for it. Another valuable part of this preparation will be an adequate knowledge of Gregorian chant and sacred music.

All this will enable him to give a greater unity to his studies with his future pastoral ministry in

Priests and an Active Laity

NCWC News Service

We welcome with respectful consideration the arrival of the priest-moderators of Italian Catholic Action. Before us are about 300 very worthy priests to whom the respective Bishops of the dioceses of Italy entrust the aid and guidance of the ranks of the Catholic laity who accept the particular training that pastors of the said dioceses wish to give them so that in turn they may accept the offer by the laity of their valuable collaboration.

It is a task of the utmost trust and responsibility that makes you, dear and venerable priests, the connecting link between your Bishops and their lay

Major portion of an address by Pope Pius VI at a special audience July 25, 1963, for 500 priest-moderators of Italian Catholic Action.

groups that are qualified not only by the sincere and consistent profession of the Catholic name, but moreover by the Catholic Christian militia that today is made more splendid by a deeper doctrinal concept of the laity who are genuinely faithful to their churchly vocation and who are honestly immersed in the realm of temporal realities. A militia at the same time rendered more important by the need of a religious and moral renewal of our society.

Function of Catholic Action

It would be sufficient to reflect on these simple and basic elements to draw material for great and inexhaustible thoughts. However we know that the consideration of this, theoretical as well as practical, is continuous. For a number of years such meditation is shaping up new chapters of doctrine, spirituality, activity. Theology, the pastoral life, canon law have found in this meditation strains of thought and of legislation that will probably flow into some conclusive and happy expression of the ecumenical council that the Church is now holding.

Moreover we know that such a recurring meditation as to the essence of Catholic Action and as to the function which the priest holds in it, not only at the level of your task as priest-moderator, but also at that of ecclesiastical assistants, has had in this convention new, beautiful and authoritative elucidation.

(Then the Pope thanked the priest-moderators for their work and said he would give them some "directive criteria.")

We shall say at once what, we believe, is not doubted by any one: We wish that Catholic Action live and remain substantially such as the authority and wisdom of our venerable predecessors have outlined in recent decades.

Catholic Action is part by now of the constitutional design of the Church. Various are its forms according to the different countries, different traditions, the different requirements, the different developments. However, its definition of collaboration of the laity in the hierarchical apostolate of the Church remains.

The organizational structure achieved in Italy, in its principal outlines, remains. It remains not only as a concept, but as a program. It remains as a duty in those who have the responsibility of promoting the pastoral care and education of the laity for the apostolic activity of the Church.

It remains above all as a vocation offered to the laity itself to pass from an inert and passive

concept of the Christian life to one aware and active, from a condition of Christians more in name than fact, alien to understanding and to a participation in the problems of the Church, to a formation of Catholics with a conviction of being capable of and of finding that they must share the completeness of the Church as a community, share its active responsibility, its sad and glorious testimony, its missionary charity.

In fact, we will say more, particularly as to that which refers to Italy: it is our wish that Catholic Action recover its strength and acquire new skills in attracting to itself generous souls, youthful and strong minds, men and women of thought and action, Catholics who wish to be heard and used to advantage toward a Christian vitalization of modern society.

Irreplaceable Task

For such a purpose we now propose two things to you, most worthy priests, who precisely are thinking and seeking which paths should be opened to Catholic Action: We ask you, above all, to have confidence in this form of apostolate of the Church; it is not surpassed, it is not replaceable: it is not exhausted. Seek out the new resources it needs to remain alive and effective, in its inner roots, in its reasons for being, in its profound immersion into the sources of truth, liturgy and grace; in its close adherence to the hierarchy, in other words, to the plan of salvation instituted by Our Lord; you will find your Catholic Action lively and generous, capable of new vitality and of new prosperity.

The second suggestion concerns more the laity than the clergy who direct and assist Catholic Action; but also touches you priests who are to be its promoters and moderators. Namely, that laymen may consider Catholic Action as their own work, not only designed for them, but also formed and promoted by them, unquestionably linked with the ecclesiastical hierarchy; aimed in fact at giving the latter obedience and help; but also capable of initiatives of their own and of their own responsibilities, as precisely is proper for an organization that tends to shape Christians who are conscious and matured and to give to their multiform expression of Catholic life the nature of maturity and of fortitude which is proper for the militant and modern faithful.

The trust that we are asking of you priests in Catholic Action, we are also asking of the Catholic Action laity, and by so doing we are offering it to them, confident that we shall not only not have cause to regret having called these same laymen to assist the pastors of the Church, due to the possibility of an increase in preoccupations, fears and sorrows; but we shall have reason to rejoice and to give thanks to the Lord for having permitted us to discover in these children, gathered and aligned around our priesthood, the most loyal, dear, wise and intrepid collaborators, the friends of the private and sad hours, brothers, as St. Paul said to the Philippinians, beloved and longed for, the joy and crown of the evangelical apostolate (cf. Phil. 4, 1).

These are the thoughts and hopes that your presence, venerable priests, awakens in our spirit, and praying that God will strengthen them with His grace, we entrust them to you, with our apostolic blessing.

mind, in the conviction that all his activity must have as its ultimate aim the coming of the kingdom of Christ and God, in accordance with the wise admonition of St. Paul: "For all things are yours... and you are Christ's, and Christ is God's" (1 Cor. 3, 22-23). Thus, at the present time, when the interests of God are being more and more neglected in the various fields of human activity, the priest must shine forth in the world as another Christ and a "man of God" (1 Tim. 6, 11).

Exemplary Sanctity

Holiness and learning must therefore be the distinguishing mark of him who is called to become an ambassador of the Word of God, Redeemer of the world. He must possess holiness in an exceptional degree, superior to that of the laity and non-ordained religious, as St. Thomas rightly observes: "Because the religious state does not necessarily include ordination, it is clear that ordination confers a greater dignity. By ordination one is entrusted with the most exalted office as an instrument of Christ in the sacrament of the altar" (Summa Theol., II-IIae, q. 184, a. 8, c).

Therefore a very fervent devotion to the Blessed Sacrament must be manifested by the life of him who aspires to be its consecrator and dispenser. This devotion to the Body and Blood of Jesus Christ ought to be harmoniously completed by devotion to the Most Holy Name of Jesus and to His Most Sacred Heart.

Praise and Exhortation

To conclude this exhortation, we wish to address a word of paternal encouragement to all who are engaged in a spirit of zeal and self-sacrifice in the work of recruiting and educating candidates for the priesthood in the secular clergy or religious orders. A special word of praise must go to those who carry on this work in those areas where there

is a great shortage of vocations, and where the work of securing new ministers for the sanctuary is most difficult and often dangerous.

Our approval is directed next to those who, following the directives and exhortations of the Sacred Congregation of Seminaries and Universities, strive by their writings and discussions to perfect for the greater good of the Church the methods of seminary training in view of the particular need of time and place, and the progress of pedagogy, but with due respect for the proper purpose and spirit of the priestly life.

Prayer and Fraternal Charity

We turn to you, beloved sons, who like the Apostles in the Cenacle are gathered in earnest prayer within the seminary walls. As you prepare under the maternal gaze of the Queen of the Apostles to receive the superhuman power of consecrating the Body and Blood of the Lord and of remitting sins, as well as the abundant grace of the Holy Spirit, which will enable you to fulfill worthily the ministry of reconciliation (Cfr. 2 Cor. 5, 18), we say with St. Paul: "Let every man remain in the calling in which he was called" (1 Cor. 7, 20). Docility and fidelity to the divine call are indispensable for anyone who wishes to cooperate more intimately with Jesus Christ in the salvation of souls and to assure himself a more splendid crown of glory in eternity. Treasure this inestimable gift which the Lord has given you, and serve Him from your earliest years in joy and exultation (Cfr. Ps. 99, 2).

Finally, venerable brethren, it is our earnest desire that you do all in your power to apply in your dioceses, to yourselves and to the faithful in your care—especially to your ecclesiastical students—these instructions, whose only inspiration has been love of the Church. As a pledge of our desire, we impart to all a fatherly apostolic blessing.

TO LEADERS OF NATIONS AND PEOPLES

The United Nations

Text of the address made by Pope Paul VI when he received United Nations Secretary General U Thant in private audience July 11, 1963.
NCWC News Service

The organization of the United Nations of which you are the renowned and efficient Secretary-General is a historical reality of too great importance to leave us indifferent to this meeting with you, which is on the contrary a source of lively emotion.

This is because, Mr. Secretary-General of the United Nations, the Holy See, which you are visiting today in our humble person, holds a very high conception of that international organization. It considers it to be the fruit of a civilization to which the Catholic religion, with its driving center in the Holy See, gave the vital principles.

It considers it an instrument of brotherhood between nations, which the Holy See has always desired and promoted, and hence a brotherhood intended to favor progress and peace among men. It considers the United Nations as the steadily developing and improving form of the balanced and unified life of all humanity in its historical and earthly order.

The universality proper to the Catholic Church, with its pulsing heart here in Rome, seems in a way to be reflected from the spiritual sphere into the temporal sphere of the United Nations. The ideologies of those who belong to the United Nations are certainly multiple and diverse, and the Catholic Church regards them with due attention; but the convergence of so many races and so many states in a single organization, concerned with avoiding evils of war and favoring the good things of peace, is a fact which the Holy See considers as corresponding to its concept of humanity, and included within the area of its spiritual mission in the world.

In recent years the voice of the Popes, our predecessors, was among the first to augur the formation of a body such as that of which you, Mr. U Thant, guide the activities. In his own time, Pope Benedict XV desired it; its fundamental criteria were traced with happy foresight by Pope Pius XII in his Christmas message of 1939 and in the message of September, 1944; then its importance was underlined and its increasingly perfect functioning was encouraged by Pope John XXIII in his last encyclical letter, *Pacem in Terris*, the text of which, bearing the autograph signature of the Pontiff, was consigned to you Mr. Secretary, by Cardinal Suenens.

We therefore, derive consolation from your visit and we avail ourselves of the occasion to renew the expression of our esteem and of our hopes for the fundamental program of the United Nations, especially in regard to elimination of war, the assistance of lawful liberties of individuals and social groups, and the safeguarding of the rights and dignity of the human person.

To these sentiments, then we add our good wishes for true prosperity of the great organization of the United Nations, and for the happy success of its activities to which, Sir, you are so nobly dedicated. We pray Almighty God, Our Heavenly Father, to grant and fulfill these our good wishes.

To Diplomats

Text of a French address made by Pope Paul VI on July 1, 1963, at the Vatican when receiving in audience the extraordinary official missions sent to Rome to attend his coronation.
NCWC News Service

Excellencies, Gentlemen:

At the time of the opening of the Second Ecumenical Vatican Council last October, our unforgettable predecessor, John XXIII, received in this same place the extraordinary missions sent by more than 80 countries to increase the brilliance of that memorable ceremony. The majesty of the place seemed to him to be in harmony both with the dignity of the individuals and with the grandeur of the event.

We were guided by the same thought when we learned the number and size of the missions which would come to represent the nations of the world at the ceremony of our coronation.

Thus, in this same place in which we accepted with the emotion you can imagine the charge of the Supreme Pontificate and received the homage of the venerable Cardinals of the Holy Roman Church, we today receive with joy and gratitude the homage of the nations.

Pope Belongs to All Nations

This homage is highly significant, allow us to emphasize this, whether one considers the number of countries, the quality of the individuals or the variety of origins. It is really the world in miniature which is present before our eyes, with its five continents, its races, its peoples, its varied customs, inscribed even in the splendor of the vestments.

What a sight, gentlemen, and what a topic for meditation for him to whom it was said yesterday, as you have heard: "Know that you are the father of Princes and Kings, the guide of the world, the vicar on earth of our Savior Jesus Christ."

By his origins and training, the Pope necessarily belongs to a country and to a set type of civilization and culture. The circumstances of the life and service of the Church may have brought him into contact with a more or less extensive number of nations which is in any case of necessity limited. But the sublime charge with which he has been invested broadens his soul and heart to the dimensions of the universe.

Believe me, at this moment, we should like to speak all of your languages, to be able to say to each one, in the idiom and in the forms that are familiar to him, a word of salvation, at the same time with the greatest respect and the most lively cordiality.

The Pope, like the Church, does not consider himself to be the enemy of anyone. He only knows how to speak the language of friendship and confidence. Your presence here, gentlemen, proves that your countries also intend to use this language when they deal with the Holy See. We are deeply touched by this, and thank, in your person, the authorities and peoples of whom you are the representative.

Your presence arouses another feeling in our soul: that of joyous hope. The time is not so far distant when a good number of countries, involved in temporal competition, only devoted distracted attention to the major events concerning the papacy and the Catholic Church. The prestigious radiation of the recent Popes, one can say in all truth, has changed this situation.

The convocation of the council, and even more the death of John XXIII — to cite only two events remembered by all — have attracted the notice and the hearts of the whole world, you have witnessed this the same as we. And the impression produced has been too deep and too general to be attributed to accidental circumstances.

The Church and Peace

It is the entire world which, in our times, has acquired a lively consciousness of the immense capital of moral and spiritual wealth which the Church holds at its disposition; it has comprehended what a decisive and sovereignly beneficent factor is thus offered to all men of good will who want to work for the peaceful organization of men on earth. How can we not see therein, in the felicitous phrase of our predecessor, one of those "signs of the times," bearers and announcers of the most beautiful experiences?

When Providence brought us a few months ago to the shores of the immense African continent which has remained enveloped in mystery for centuries, it seemed to us as though we heard the tremor and call of those new countries, so sensitive to spiritual values and so happy to see their young energy admitted to the concert of nations. In thought we went back to the times of the first apostolic conquests and to these words of St. Peter when the first pagans entered the Church.

"Now I really understand that God is not a respecter of persons, but in every nation he who fears Him and does what is right is acceptable to Him." (Acts 10, 34-35) Permit us this confidence, dear gentlemen: We felt then that our heart was overwhelmed by the joy and hope which at an earlier time made the heart of the first Pope quiver.

Your presence here renews this joy, this hope in our soul, and it is with emotion that at the moment of taking leave of you, we pray God to bless you and call upon your persons, your families, upon all and each of your countries and governments, His divine aid and abundant favor.

Text of an address made June 24, 1963, by Pope Paul VI to diplomats accredited to the Holy See.
NCWC News Service

Excellencies, gentlemen:

We welcome with gratitude and not without a certain embarrassment the words — too flattering for our humble person — addressed to us by your most worthy spokesman. And we in our turn wish to tell you how happy we are to welcome the qualified representatives of so many nations here in the very first days of our pontificate.

This meeting of ours is almost a family reunion: a meeting in which, after a few years, friendly faces that bring back dear memories are seen again. It was not so very long ago — and your dean kindly recalled this — that we received the heads of the diplomatic missions accredited to the Holy See every week in the offices of the Secretariat of State. Many of them are present here today and we welcome them with special cordiality.

The Holy See is highly honored by your presence here. Whether it is a matter of normal diplomatic relations or of extraordinary occasions — as was the case recently for the funeral of Pope John XXIII — the presence of the representatives of nations is highly significant homage to the spiritual mission of the Holy See.

In its turn the Holy See returns this tribute inspired by sincere deference and without ulterior motives. After the teachings of our predecessor — and we refer in particular to the encyclical *Pacem in*

Terris — it seems to us almost superfluous to remind you of all the respect which the Church has for the dignity and the mission of each of the countries of the world; both for those who excel by a long past of history and of culture, as well as for those who have achieved independence in our days and who have taken their place among international institutions.

To all and to each, to their people, to their leaders, to their governments, the new Pope addresses at this moment, with full and confident heart, his greetings and his good wishes. He hopes that relations with the Holy See may develop in the direction of constantly more cordial and fruitful collaboration.

Is it necessary to stress in your presence the very special character that puts these relations above all the differences which so often make international relations difficult? The Holy See does not intend — and you know this better than anyone else — to intervene in affairs and in interests pertaining to temporal powers.

It aims at favoring everywhere the profession of certain fundamental principles of civilizations and humanity, of which the Catholic religion is the watchful depository, and make them penetrate minds and institutions. It is on these principles that the harmony of international rights and duties is based.

On the observance of these principles depends the establishment of a real peace for the great human family, peace which is the incomparable, but constantly threatened, treasure of individuals and of peoples.

One of the Pope's duties, and our unforgettable predecessor gave special brilliance to it, is the duty of contributing toward the establishment of peace. As he proclaimed authoritatively, it is a peace based on the four pillars of truth, justice, love and liberty. Following his example, we intend to do everything within our power in this field. The noble words spoken by your dean make us confident and certain that our efforts will meet yours at this point.

At the dawn of this pontificate we most sincerely thank God for this, and we implore for you, excellencies and gentlemen, for your families, for the nations you represent and for all the nations of the world, abundant divine blessings.

The Common Market

Text of an address made by Pope Paul VI July 23, 1963, at the Vatican to members of an international seminar for young leaders of the European Common Market.
NCWC News Service

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I bid you welcome, gentlemen, as organizers and members of the European regional Seminar for Young People on farming problems! We are indeed flattered by the intention that brought you to come to visit us and give to us the opportunity to deal from certain points of view with the work that has filled your days in Rome.

You guessed that the visit of young people always finds us ready for the most cordial reception. We should always like to be surrounded by youth! Our predilection and confidence are indeed directed to young people.

The fondest memories of our life and ministry are connected with them. And above all, it is to them that the spirit of the religion which we have the mission of representing and of promoting is directed: for no matter what one may think of an institution like the Church, whose age and history are measured in centuries, and whose fidelity to tradition and to the inheritance of human civilization is known to all, the Church loves youth, as an old tree loves spring; more still: the Church is itself young and feels that it is young, because the principles from which it lives are eternal.

May we then be permitted to salute you in the name of a mutual youth: yours, that of age, of the new generations, of new times, which has its eyes set on the future as though on its kingdom, the source of its hopes and energies: ours, that of truths and of forces that never grow old, bearing in themselves the duty and secret of the present and the impulse of love.

Old and New Europe

But there are other reasons to make your visit most agreeable and worthy of our most attentive and favorable consideration. You are Europeans; you are the representatives, the symbols — let us use the word — the leaders of this old and new Europe to which our predecessors always looked as to a joint and single expression of nations, quite different indeed by their specific characters, but at the same time basically united by a brotherhood which was formerly called "Christendom," and which may today be called "Christian civilization."

Is it for us to tell you that we look upon Europe with lively and special interest? We are following very closely the difficult road, slow, sometimes incoherent, but surely directed towards unity, renewal, progress and the peace of that Europe which is so dear to us and on which we always

(Continued on Page 8)

The Missions: Christ's Work Among Men . . .

NCWC News Service

Venerable brothers and dear sons!
From the first hours in which, with humble and trusting obedience to the beloved designs of God, we took up the honor and the weight of the supreme apostolic ministry, we have had the immediate desire to declare before the whole world our essential and most urgent duty, that is, of promoting with every concern and care the expansion of the Kingdom of God.

And we were pleased to greet missionaries "as the pupil of our eye" in our first message (*Qui fasto die, L'Osservatore Romano*, June 23, 1963), the missionaries who represent the continuation of the evidence, eloquent and certain, that the will of the

Translation of Pope Paul VI's broadcast in Italian for World Mission Day, Oct. 20, 1963.

Divine Founder to spread the light and the benefits of the Gospel to all people is always present and working in His Church.

To fill the earth as soon as possible with the name and graces of Christ, so that every tongue may confess that He is the only Lord and Savior of all, to the glory of the Father (cf. Phil. 2, 11); to bring salvation and peace to the whole of mankind, which He created from one man to populate the whole earth (Acts 17, 26), is not this "the mission" and the constant effort of the Church? Such a "mission," which defines and limits the immense field of doctrine and in which the activity of the Church develops, is the continuation of the redeeming work of Christ among men.

A Phalanx for Prayer

The Lord reserves for some chosen ones the grace of a particular vocation by sending them along the hardest and most inaccessible roads of the world and, with His effective assistance, He enables them to face the most difficult tasks (cf. Phil. 4, 13). But behind this group which is the frontline of the Church, all those who have had from God the privileged gift of Faith must draw together into a compact phalanx.

The task of this well ordered phalanx is, first of all, to pray the Owner of the Harvest (Matt. 9, 38) to send always more numerous and willing workers to work in His field and to offer the chosen evangelic workers the necessary aid, so that they may undertake with serenity and speed their difficult task. How many are their needs and with what gratitude they accept aid and how they succeed in making use of the aid received, we ourselves have had the good fortune to observe.

We refer to the journey we made last year, during which we visited many mission stations of south and west Africa. We saw the immense needs of the missions and at the same time their flourishing vitality.

The whole world knows and loves the pontifical

Common Market . . .

(Continued from Page 7)

meditate in the light of the Faith, the providential and universal mission. Even from this point of view, dear and worthy sons of Europe, may you be the object of our best wishes.

You are also engaged in studying the problems of rural life: that is a final reason that impels us to receive you with the greatest satisfaction and with the most sincere best wishes. We should like to believe that you are acquainted with the papal documents which give evidence of the interest that the Church — and the Holy See in particular — brings to bear on the complex, urgent and modern problems of agriculture.

Mater et Magistra

These are specifically technical problems, economic and social; but they are so closely related to the moral and religious conditions of so large and so worthy a part of the population that the ecclesiastical magisterium [teaching authority] felt that it was its duty to deal with it in a direct and explicit way.

May we be permitted to remind you of the pages, magnificent, in our opinion, that the encyclical *Mater et Magistra*, of His Holiness John XXIII, of happy memory, devotes to this subject in order to tell you in what spirit we appreciate the objectives which have inspired your studies during this meeting and which, also in the future, will certainly guide your activity (cf. A.A.S. 1961, pp. 422-442).

It is for all of these reasons which would deserve longer reflection, but for which we hope that you have intelligent intuition, that we thank you for your presence here, accompany your work with our most lively and fatherly good wishes and invoke upon yourselves and your respective countries the blessings of heaven.



Spirit of Love This little Bolivian girl can't quite bring herself to appreciate the injection being given by a Maryknoll missionary but her mother understands that it is something good and is grateful. " . . . Charity," said Pope Paul in his World Mission Day address, unites every man under the sky."

missionary societies which strive to organize and make effective the generosity of the faithful for the benefit of the heralds of the Gospel. First and foremost among these is the Congregation for the Propagation of the Faith. There are also the Society of the Holy Childhood and the Society of St. Peter the Apostle for the native clergy of the countries open to the Gospel. The soul of these organizations is the Pontifical Missionary Union of the Clergy, which, through the priests, nourishes the missionary spirit of the faithful.

Universal Charity

They are called pontifical societies because they are related to the Apostolic See [*Motu Proprio* of Pius XI "*Romanorum Pontificum*," May 3, 1922, A.A.S. Vol. XIV (1922), pp. 321-330; Encyclical Letter, *Rerum Ecclesiae*, of Feb. 28, 1926, A.A.S. XVIII (1926), pp. 65-83]. These societies, while not excluding other helpful undertakings for the missions and for special goals, surpass all the others since they are a direct and more complete expression of the readiness of the Supreme Shepherd of the flock of God for all the Church (cf. II Cor. 11, 28). They, in fact, provide in our name a universal plan and a total vision of the most varied needs of the spiritual and material assistance to be distributed to the missions.

Nowadays it is justly said that frontiers between people are becoming always weaker, because every important problem almost spontaneously takes on world dimensions. But the Christian already has learned from the Divine Master the precept of charity which has a universal extent and which intimately unites every man under the sky.

Educated to the desire and to the drive for a universal missionary charity, which extends to all and embraces everyone, the faithful will be ever more ready and more likely to answer the most particular appeals and to contribute to more specialized undertakings.

A Work for All

We would like, following the example of our predecessors [Pius XII, Encyclical Letter, *Evangelii Praecones*, of June 2, 1951, A.A.S. XLIII (1951), pp. 497-528; John XXIII, Encyclical Letter, *Principis Pastorum*, of Nov. 11, 1959, A.A.S. LI (1959), pp. 833-864; Letter to Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, dated April 3, 1962, A.A.S. LIV (1962), pp. 429-434; Letter to Cardinal Gerlier for the International Missionary Congress, dated, March 20, 1962, A.A.S. (1962), pp. 382-385] to recommend with paternal care and affection these our missionary congregations, to recommend them to our venerable brothers in the episcopate, to the beloved diocesan and religious clergy; to those who in various ways consecrate themselves to the highest interests of the Kingdom of God, and to all the faithful whom the Lord has entrusted us with.

May every one, according to his conscience and position, contribute in the greatest measure he can afford to the increase of the pontifical missionary societies which, according to the directions of the Apostolic See, must be established in every diocese of every nation, where the deserving national and diocesan directors of these societies, assisting the sacred hierarchy, pour out their energies and their enthusiasm. We are happy to be able to address

them in particular with a word of our greatest satisfaction and of paternal encouragement.

May there result in every corner of the world, in accord with our voice, a choir of unending prayers to accomplish visibly the mystery of the will of God which seeks to bring men back to their only leader, Christ. (Eph. 1, 10), or to bring those still far away that they may come near "by virtue of the blood of Christ" (Eph. 2, 12-13). And may that ardent charity flourish everywhere in real expressions, a charity that renders all the faithful able to understand the dimensions of Christ's love, "that you may be filled unto all the fullness of God." (Eph. 3, 17-19).

May the angels of heaven gather the universal choir of prayers, the pondered intentions, the active efforts for the spreading of the Kingdom of Christ and may they present them to God. From thence the gifts of heavenly reward will descend abundantly, of which our apostolic blessing is a pledge and a reflection.

To Hungary a Prayer For a Better Day

Text of a broadcast made to the Bishops of Hungary on July 3, 1963.

NCWC News Service

Since the inscrutable will of God has called us to the leadership of the unified Christian family, there constantly rises in our soul the pleasant recollection of your outstanding nation which impels us to special benevolence.

And although we have similarly taken to our heart all nations of the world, and it is our mission to care in like manner for the home which has been redeemed by Christ's blood, it is right for us to turn our affection in particular to the Hungarian Bishops and Catholics. For we are acquainted with the history and fame of this country, with the outstanding creations of its literature and art, the pleasant manners and courtly demeanor of its people, which we remember from the time when we accompanied the Cardinal-Legate Eugenio Pacelli.

At that time, with extensive participation of the people and with imposing brilliance, the International Eucharistic Congress was held in the Hungarian capital.

The virtues and achievements, as well as the activity of Catholic Hungary are not at all unknown to us, and we have no doubt that the "test of your faith will be found more valuable than that of transitory gold . . . for your praise, fame and honor." We beg God to let shine for you the dawn of a better day than what you have had up to now.

May hopeful news reach us about the Catholic Church in Hungary, and it is our earnest wish to be able to embrace your prelates upon the occasion of the second session of the Second Vatican Council.

While we are supporting our desires with diligent prayer, we wish you and your country all that is good and fortunate following as you do in strengthened Christian peace with sure steps the path of virtue. May your earthly prosperity increase satisfactorily.

In conclusion, receive singly and together our apostolic blessing as a sign and guaranty of heavenly gifts.