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Church Weighing Stand on Pill

An Advocate News Summary
The Church is now making an extensive study of birth control problems, the results of which will be made known to the public as soon as possible. That was revealed June 23 by Pope Paul VI, who addressed a group of Cardinals gathered to help the Pontiff celebrate the Feast of St. John the Baptist, his namesake.

BUT UNTIL the Church is through scrutinizing the subject, the Pope quickly warned, the norms set forth by Pope Pius XII must be followed. Plus in a 1958 speech ruled out contraceptive pills for the prevention of pregnancy and approved their use for the treatment of uterine ailments. For the present, the Pope's statement—his first on the subject since becoming Pontiff—seemed to reinforce the position of Alfredo Cardinal Ottaviani, secretary of the Congregation of the Holy Office, who recently clarified his stand on "the pill."

In a letter to Archbishop John Heenan of Westminster, England, he praised a statement by the British Bishops

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opposing use of contraceptive pills and said: "I intended to warn those who launch new theories on questions which must still await the guidance of the supreme magisterium of the Church."

THE POPE'S remarks came as he reviewed the first year of his pontificate, and noted that the future was "full of formidable problems and grave events." "The Church recognizes its multiple aspects, that is to say its multiple competences, among which certainly the most important are those of married couples, of their liberty, of their conscience, of their love and of their duty. "But the Church must also

affirm its (duty), that of the law of God interpreted, taught favored and defended by it... "It will be necessary to watch closely... both theoretic and practical developments of the question. And that is exactly what the Church is doing.

"THE QUESTION is under study as broadly and profoundly as possible... It is under a study which, let us say, we hope to conclude soon with the collaboration of many illustrious experts. "We will soon give the conclusions in the form which will be considered most adequate..."

CARDINAL OTTAVIANI'S first statement had indicated that the Vatican Council might discuss the morality of pills which suppress ovulation. Some observers saw in this an indication that the Church might modify its birth control stand, and pitted it against the statement by the English hierarchy upholding the traditional stand.

In his letter to Archbishop Heenan, the Cardinal said he intended to stress "that the traditional doctrine of the Church on moral questions must be maintained and defended." He said he "took the opportunity of pointing out the danger of voicing new theories which foster newfangled opinions."

SAID THE POPE: "Let us say frankly that we have not yet sufficient reasons to consider overcome, and therefore not obligatory the rules given by Pope Pius XII..."

"They must therefore be considered valid, at least for as long as we do not feel in conscience obliged to modify them. In a subject of such gravity, it will seem well that Catholics want to follow a single law, that authoritatively proposed by the Church."

"And it will seem for this reason opportune to recommend that no one for now take upon himself to pronounce himself in terms different from the norms in force."

IN NEW YORK, Rev. Thomas J. O'Donnell, S.J., a theologian and specialist in medical ethics, commented on another recently introduced aspect of the anovulatory pill's morality — the recent claim that they may contribute to

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Birth Control Study Voted in Monmouth

RED BANK — The Monmouth County Welfare Board has authorized a study of the possibility of providing birth control information to welfare clients.

A speaker at the meeting at which the action was voted was Msgr. Theodore A. Opendaker, executive director of the Trenton diocesan Catholic Welfare Bureau. He outlined the current Catholic position

on birth control programs. The welfare board decided on the study after receiving a request from the Monmouth County chapter of the Planned Parenthood Association that it be allowed to distribute literature to welfare clients.

Msgr. Opendaker said the position of the Church and that of the planned parenthood group differed in more than just the methods of birth control employed. He also said that while Catholics have no desire to unduly obstruct non-Catholics in their practice of freedom of conscience, there was objection to the use of moral duress on welfare clients.

He said a policy whereby contraceptive devices are handed out without regard to the marital status of recipients could encourage immoral behavior.

His suggestion was that a welfare client voluntarily inquiring for help be referred to a clergyman of her own faith for moral guidance and to a doctor for medical guidance.

'Topic' Section Gone Fishin'

Next week "Topic" begins a three-month summer vacation.

The weekly tabloid supplement to The Advocate appears this week for the last time until Oct. 1.

Meanwhile, watch for The Advocate's annual back-to-school supplement, due Aug. 27, and for occasional "extra" editions of Topic with the texts of Pope Paul's addresses.

Court: Rights of Child Supersede Religious Belief

TRENTON — A mother does not have the right to endanger the life of her unborn child because of her religious convictions, the New Jersey Supreme Court declared in an emergency ruling here.

The court acted a few hours after receiving the case of a 29-year-old mother studying to become a Jehovah's Witness. It ordered her to consent to a blood transfusion which hospital doctors said was urgent to save her life and that of her unborn baby.

MRS. WILLIAM Anderson of Asbury Park appealed the state court's ruling to the U.S. Supreme Court. But the high court promptly rejected her petition for a stay and dismissed her appeal. A court spokesman said Justice William O. Douglas was in favor of hearing the case.

Papers filed with the Supreme Court on Mrs. Anderson's behalf had argued that the legal doctrine that an unborn child is a person with legal rights is subject to "the practical limitation that the person is incapable of actually exercising its legal right un-

til it becomes a separate entity."

"Its legal rights may arise prior to that but they are not exercisable," the appeal asserted.

Meanwhile, a Trenton attorney, George Warren, was named special guardian of Mrs. Anderson's child. Warren subsequently was reported to have conferred with Mrs. Anderson, who left the hospital June 16 without her doctors' knowledge or permission and had been living in seclusion near Asbury Park.

PHYSICIANS had warned Mrs. Anderson that because of complications in her pregnancy she might die, along with the child, if a blood transfusion was not given.

When she refused consent, hospital attorneys went to the Chancery Division of the State Superior Court which ruled in the mother's favor.

The case was appealed immediately to the state's highest court which was asked to clarify the right of an unborn child to live.

In a quick ruling, the court said:

"We are satisfied that the unborn child is entitled to the law's protection."

IT ORDERED that a "special guardian" be appointed for the child to "consent to such blood transfusions as may be necessary to preserve the lives of the mother and the child."

The court told Mrs. Anderson that she would have to consent to the transfusions and that her husband, also a Jehovah's Witness, could not interfere.

It also noted that in 1962 it had ruled that the life and welfare of an infant justified blood transfusions regardless of the parents' objections on religious grounds.

"The more difficult question," the court said, "is whether an adult may be compelled to submit to such medical procedures when necessary to save his life."

But, it said, in this case there was no necessity to decide the question because the "welfare of the child and the mother are so intertwined and inseparable that it would be impracticable to attempt to distinguish between them."

ONE REACTION to the decision came in Essex County where Prosecutor Brendan T. Byrne ordered an investigation of the death of the 5-year-old adopted daughter of Christian Scientist parents in Millburn.

He said that the results of the investigation would be presented to a grand jury, as a manslaughter case.

The child died of bronchial pneumonia and emphysema, allegedly without having been placed under a doctor's care. Byrne admitted there was no precedence in New Jersey law for an indictment under these circumstances.

Plan Liturgy Training

NEWARK — The Newark Archdiocesan Liturgical Commission this week set up a schedule of meetings and workshops which will lead to the implementation of the prescriptions of the Second Vatican Council's Constitution on the Liturgy.

THE COMMISSION held a meeting at the Chancery Office June 22, with Auxiliary Bishop Costello presiding. It decided to have a liturgical orientation day for members of the commission at Immaculate

Conception Seminary July 6, at which time the theological aspects of the liturgy will be reviewed and the practical means of implementation on the family level studied.

A two-day program of instruction for parish priests will be held in September. Workshops organized on a county basis will be conducted for the laity in the fall, prior to Advent. A questionnaire is to be submitted to the priests of the archdiocese requesting their suggestions.

THE URGENCY of immediate and uniform action in the archdiocese was stressed at the meeting of the commission, which serves in an advisory capacity to assist Archbishop Boland in the implementation of the Liturgy Constitution.

Msgr. John M. Mahon, actuary of the archdiocese, is chairman of the program committee. Rev. Theodore V. Bonelli, assistant chancellor, is secretary and Msgr. Charles B. Murphy, pastor of St. Bernard's, Plainfield, treasurer.



CONGRATULATIONS DUE — Archbishop Boland congratulates Mr. and Mrs. Anthony Fusco of Orange after their son Gregory, a recent graduate of Seton Hall Prep, received an award as the outstanding male senior in the high schools of the Archdiocese of Newark during the past school year. The award was made at the June 20 convention of the Archdiocesan Council of Catholic Men at Bergen Catholic High School. At left is Msgr. Thomas F. Mulvaney, moderator of the ACCM. Joining in the congratulations is Daniel McCormick, president of the ACCM.

Council of Men Urges Civil Rights Support

ORADELL — The Archdiocesan Council of Catholic Men passed a resolution at its annual convention June 20 at Bergen Catholic High School pledging full support to national and local legislation aimed at equal opportunity for all citizens.

The council also presented its first annual Catholic High School Senior Award to Greg Fusco of Seton Hall Prep and

laid plans at one of the workshop sessions for an archdiocesan census to be taken sometime during the 1964-65 year.

Fusco was chosen over entries from 24 other schools in the archdiocese. He is a resident of Orange, was president of the student council at Seton Hall, president of the Archdiocesan Federation of Young Christian Students and co-captain of the football

team at Seton Hall.

THE RESOLUTION on racial justice also asked for special concentration on the reforming of conscience of those who persist through culpable ignorance to harbor prejudices. It asked for positive efforts, especially on the parish level, to combat the problem through educational programs.

A second resolution urged support of attempts to pass in New Jersey a bill to give communities the right to determine standards of obscenity, rather than depend on an unfathomable "national standard." The legislation was introduced after a State Supreme Court decision voided a Hudson County case in which local standards had been applied as a test of certain magazines.

ARCHBISHOP Boland told the convention that we live in an "age of secularism." He referred to a recent magazine story based on a poll of students at leading colleges which revealed that a majority did not believe in God or in the immortality of the soul.

He said the last century had seen the gradual divorce of God from American education and that if men learn to look on God as a remote being, (Continued on Page 6)

The L.A. Explosion: 'Case Is Resolved,' Chancery Asserts

An Advocate News Summary

LOS ANGELES — The Los Angeles archdiocesan newspaper the Tidings has sharply denied charges of lack of leadership by James Francis Cardinal McIntyre on the issue of racial justice.

The Tidings called the charges against Cardinal Mc-

Intyre a "presumptuous" effort by a "small and vociferous group" to "distort" the facts.

THE TIDINGS' comments, in an editorial by Msgr. Patrick J. Roche, came in response to the controversy following a priest's announcement that he had written to Pope Paul VI asking him to remove the Cardinal for failing to implement the Church's teaching on racial justice.

The priest, 29-year-old Rev. William H. DuBay, will go on retreat and on vacation and will later get a new parish assignment, a Chancery Office spokesman announced. "So far as we are concerned, the case is resolved," he said.

THE EDITORIAL — which never mentioned Father DuBay by name — denounced the

Cardinal's critics as a "small and vociferous group" engaged "in a rash of denunciation" which had distorted the work for social justice undertaken by Cardinal McIntyre and Bishops of the archdiocese.

The editorial said the Cardinal had spoken out on the immorality of racial bias and had participated "in the formulation of three classic annual statements of the Bishops of the United States on the same question."

THE LAST was published in the Tidings last Aug. 2, when the Cardinal set forth his policy for Catholics United for Racial Equality (CURE), a lay group.

He expressed the belief that the Church can best promote racial justice "quietly, consistently and as a normal aspect of parish life among our people."

"On the other hand," he said, "the creation of special commissions and committees and the development of specialized programs, often formed in the heat of emotion and in the context of strong political overtones, can militate against the very ends they are designed to serve by arousing an acute sensitivity of racial differences rather

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Bombay in Fall? Pope Is Silent

ROME (NC) — Speculation continued over whether Pope Paul VI will go to Bombay, India, in November for the International Eucharistic Congress.

The guessing game began last January, when the Pontiff returned from his trip to the Holy Land and when the Indian government extended an invitation for him to attend the Bombay congress.

BUT THE POPE'S plans remained a mystery even after a 40-minute private audience with Valerian Cardinal Gracias of Bombay, during which they discussed the congress.

The Cardinal issued a statement later which said, "The Holy Father did not reveal his mind" regarding the possibility of a visit.

here during a three-week visit to France, Belgium, Holland and Italy to rally interest in the Eucharistic Congress among Bishops and lay groups of those countries.

"What was clear during the whole audience, which was entirely connected with the International Eucharistic Congress," the Cardinal's statement said "was his more-than-practical interest in the success of the congress."

Cardinal Gracias disclosed he has submitted periodic reports to the Pope concerning the congress and the Pope "was in a position to help us" with advice and practical support.

"In other words, he is going all out to make the congress a great success," the Cardinal's statement after the audience said.

Ask Campus Recognition For Clubs

SOUTH ORANGE—Whether or not to permit voluntary religious organizations, such as the Newman Club, on the campuses of New Jersey's six state colleges is being studied by a committee of the state board of education.

According to Rev. William J. Daly, state chaplain of Newman Clubs and assistant headmaster of Seton Hall Prep, religious clubs are recognized at three schools, have semi-official campus status at a fourth and are denied recognition in Jersey City and Paterson. They are recognized at state-supported Rutgers University and all of its branches and Newark College of Engineering.

Willard Heckel of Rutgers Law School and Associate Dean Malcolm D. Talbott of the law school.

THEY HAVE put together a joint statement of "desired principles affecting religious liberty" on the six campuses. The statement has been submitted to the state-college presidents.

The statement asks for recognition of religious organizations, access to facilities for fulfilling pastoral functions, permission for students, faculty and staff to participate in a voluntary educational program which brings the relevancy of man's religious faith to bear upon the total intellectual development of the individual, and abrogation of policies which conflict with these objectives.

MRS. EDWARD L. Katzenbach of Princeton, president of the state board of education, heads the committee studying the question. It also includes William A. Sutherland of Liberty Corner, Harry Seals of Annandale and Martin S. Fox of Millburn.

The committee has asked the state attorney general for an opinion on the legalities involved.

THE FIGHT for full recognition is being conducted by an interreligious group of clergymen, with Father Daly the Catholic representative.

The group includes Rev. Walter B. Davis, of the First Congregational Church, Verona; Rabbi Julius Fink, Jewish chaplain to Rutgers University; Rabbi Sheldon Thall, Jewish chaplain to students at Bloomfield College; Rev. Arthur L. Maye of Somerset, director of Christian higher education for the New Jersey Baptist Convention; Dean C.

Paterson Plans San Juan Fiesta

PATERSON — The annual San Juan Fiesta of the Paterson Diocese will be held June 28, opening with a Mass to be celebrated at 4 p.m. in St. John's Cathedral.

Rev. Alexander Velazco who served 25 years as a missionary in the Diocese of Ponce, Puerto Rico.

Immediately after the Mass, the various groups and or-

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THE PRIESTS' coordinating committee has arranged an afternoon of spiritual and social activities for the Spanish-speaking from all three counties of the diocese. Bishop Navagh will preside at the Mass which will be celebrated by Rev. James J. Smith, director of the Catholic Center for the Spanish-speaking here.

The congregation will sing the Spanish Missa Comunitaria under direction of Rev. Jose Gonzalez, S.D.B., chaplain of the Bay of Pigs invasion. The sermon will be preached by

organizations will march in procession along Market St., to East Side High School Stadium, reciting the rosary in Spanish and singing hymns. Paul Rivera, representing the Commonwealth of Puerto Rico, will introduce the guests and speakers at the program at the stadium.

Following the formal program, Bishop Navagh will present gifts to all children present.



CAMPAIGN AIDE — Rev. Thomas J. Boyle, left, pastor of Our Lady of Victories, Paterson has been appointed assistant to Msgr. Joseph R. Brestel, pastor of St. George's, right, who is the director of the Paterson Diocesan Campaign, by Bishop Navagh.

Fund Assistant Is Appointed

PATERSON — Rev. Thomas J. Boyle has been appointed by Bishop Navagh as assistant coordinator of Paterson's diocesan fund campaign, Program for Progress.

Father Boyle, pastor of Our Lady of Victories parish here, will work with Msgr. Joseph R. Brestel, campaign coordinator, during the two-year follow-up period. The pledge phase of the campaign closed last month with a total of \$7.3 million subscribed.

pledge fulfillment "is going rather well." Nearly \$1 million has been paid so far. Father Boyle will be making personal contact with the parishes during the payment phase of the campaign, as well as assisting with the industry cooperation plan just getting under way.

A meeting will be held next week of the 16-priest committee for enlisting the help of industrial leaders in the diocesan program to build high schools and a seminary. Father Boyle is a native of

St. George's parish, where Msgr. Brestel is pastor. The two priests served as curates together at St. John the Baptist Cathedral. Father Boyle has also been spiritual director of Pope Pius XII High School, Passaic, and athletic director of Seton Hall University College, Paterson.

Ordained June 19, 1943, he served at St. Nicholas, Passaic, 1943-1945; St. John's Cathedral, 1945-55, and became pastor of Our Lady of Victories in 1955.

On the Inside . . .

- TWO MEN'S FAMILIES** (one with nine children, the other with 11) and their open-hearted apostolates are featured on . . . Page 7
- NO HAMLET IS POPE PAUL** as a story on his accomplishments in his first year in office shows. See . . . Page 2
- EVEN THE COURTS** are confused by obscenity. Latest decisions of the U.S. Supreme Court are analyzed on . . . Page 8

Puerto Rican Progress

The Irish have their St. Patrick's Day, the Italians salute St. Rocco — but for the Puerto Rican, St. John the Baptist's feast this week will spark fiesta and fireworks.

THE PUERTO RICANS have traded a beautiful tropic isle, with its picturesque beaches, flamboyant vegetation and sun-drenched climate for the concrete, the cold-water flats, the icy winters of Newark and Paterson and Jersey City. More than the weather greeted their arrival with a chilly reception. Long-time residents looked with mistrust and disdain on these swarthy-skinned, poverty-stricken newcomers.

As a result; absentee landlords victimized these naive strangers, factory doors slammed in their faces, blame for all violence in the city fell on their bewildered heads; old-timers in the neighborhood packed up and left.

The Irish have forgotten that back in the '80s they too were refused lodging because of their "dirty clothes, rough speech and offensive manners." They had left hovels of poverty and misery, and arrived here, for the most part, uneducated, even illiterate. The Irish had the superior advantage of knowing the language.

'Pill' Confusion

Certain organs of the secular press are notoriously confused, and/or deliberately confusing in reporting certain aspects of Catholic doctrine and practice, especially when they exploit alleged controversy or difference of opinion within the Church. The "slanted" headline is as old as the newspaper business. It has one purpose: to sell newspapers and thus increase circulation, and thus increase advertising rates.

A CLASSIC EXAMPLE of this confusion and confusing is the recent rash of front-page articles on the so-called birth control pills. Some headlines were so worded or "slanted" as to give the casual "headline reader" (and their number is legion) the impression, if not the conviction, that the Church was about ready, if not "all-ready" to grant permission to go out to the nearest drugstore and buy practically any contraceptive pill on the market.

This, of course, is utterly untrue. These are the simple facts and truth: all birth control pills now on the market in the U. S. fall under the Church's condemnation of oral contraceptives that prevent ovulation, says the director of the Family Life Bureau of the NCWC. Msgr. John C. Knott clarified the statement of Msgr. Lambruschini of Rome, who had

The Italians have forgotten that because of their darker-hued skin, they were ranked beneath the tall and fair Anglo-Saxon in culture and civilization; they were dubbed pagan and superstitious because of native religious customs; they were regarded as the source of municipal squalor and corruption.

The Germans have forgotten their own early struggle to preserve German culture, customs and tongue in their new homeland under the slogan of "Language saves the Faith." They have forgotten the picture of New York's lower East Side.

THESE NATIONAL groups have come a long way since. The Puerto Ricans can do the same. Hundreds have already become substantial homeowners; others have entered professional fields of social service and teaching; industries rely more and more on their manual dexterity; the September opening will find increased numbers of Spanish names on our parochial school rosters.

The Puerto Rican is in our cities to stay. He is already making noteworthy progress. His advance will be accelerated if fellow-citizens offer him a welcoming hand instead of a clenched fist.

restated the condemnation of oral contraceptives that prevent ovulation. Msgr. Knott, added with Msgr. Lambruschini that there can be discussion about the morality of other medical uses of the pill. This was one of the principal sources of confusion and confusing in the secular press. The Advocate made very clear the distinction between the condemnation of a pill that prevents ovulation, and discussion of a pill that might have other legitimate uses.

THE ADVOCATE also made very clear the report about a second pill "that is not yet perfected." It is supposed to regulate rather than prevent ovulation. However, The Advocate, quoting Msgr. Knott, made it plain to its readers that such a pill is not yet on the market and that some American drug manufacturers have been quoted as being skeptical about the possibility of its development. The point of all this is that the average casual "headline reader" of the secular press did not get this and other points of fact and truth.

The conclusion for all Catholics is not to depend upon the secular press for information and guidance on these and other matters affecting their eternal salvation, but to read The Advocate and other Catholic publications.

We Await the Verdict

The prosecutor and those responsible for the civic and moral welfare of Bergen County deserve commendation. In an age when any attempt to safeguard community morality and mentality from the salacious and obscene means an eternity of legal proceedings and the abuse that is spawned by purveyors on such attempts, a man is almost heroic when he attempts to stem the tide.

IT IS A SAD commentary that a vigilant prosecutor is looked upon as a public enemy when he takes the responsibility of his position seriously and moves against that which can undermine and corrupt. It is as strange as well, that many citizens still confuse liberty and license and, in their confusion, try to preserve the liberty of the few rather than the safety of the many.

"Fanny Hill" is under attack in Bergen County. It should be under attack in every county. In neighboring New York, the highest court has found this book obscene. Prosecutor Guy W. Calissi, then, is not out of order in suspecting that what is licentious and perverted on the east bank of the Hudson is equally licentious and perverted on the west bank.

The facts have been presented: the attorneys are at rest; the judge is weighing his decision. Both by recognizing the ability of the New York Courts and the verifiable testimony of psychiatrists who maintain that immense damage can be done by this book, the judge should find for Bergen County.

IT HAS BEEN argued that to deprive the reading public of "Fanny Hill" is to deprive the public of a good picture of the decadence of 18th century England. There is no deprivation involved. To read either Pevensy or Boswell, to view Hogarth, to listen to the sonnets of Rochester, all these give a more than adequate image of the age.

To advocate the reading of "Fanny Hill" is simply another way of stating that only in sewers and cesspools can one find the true picture of any generation. Since the language is graphic, and the debased characters are vividly portrayed, it would be impossible for the mind not to be affected. It is to be hoped that the judge, alerted by the prosecutor, convinced by the attorneys, and aware personally of the moral corruption implicit in this work, will find for the prosecution.

Christ in Jerusalem: Answers and Questions

By FRANK J. SHEED

The Feast of Tabernacles — the word means "tents" — was originally a kind of Harvest Festival. Israel's long wandering in the wilderness had become linked with it and in memory of the tents, it was the custom to make huts of boughs and live in them for the seven days of the feast. On the eighth day, the huts were abandoned and the whole day, given to carnival. Our Lord arrived in Jerusalem before it was over for one purpose. It was His first teaching in the Temple.

LUKE DESCRIBES His withdrawal from Galilee in words of great solemnity: "When the days of His taking up were drawing near, He steadfastly set His face to go to Jerusalem." Pilgrims coming up for the feast arrived in groups, waving branches and shouting Hosannah; so, presumably, did the cousins and they would have

liked the Carpenter to come. In fact, He arrived "not openly, but as it were in secret." In other words, He slipped in unnoticed, to find everybody wondering where He was.

At that moment He was the most talked-of man in Palestine. Some thought He was a good man, others that He was leading the people astray; all were conscious that you had to be careful what you said about Him because you never knew who was listening, and the leaders of the people had made their own hostility plain.

HE DID NOT remain unnoticed. It would be wise to read carefully what Our Lord did and said on that earlier visit to Jerusalem described in the fifth chapter of St. John. His claim to equality with His Father is much more explicitly made in the earlier chapter. On the later visit Our Lord takes His Sonship for

granted and concentrates upon what He had said on the earlier visit about Himself as man. On both visits He accuses the Jewish leaders of being unfaithful to Moses and His law.

THE FIRST reaction this time is amazement that one who had never been to the schools of the rabbis should know so much. The answer they got went straight to the heart of the mystery: "My doctrine is not mine, but His that sent me."

Then He asked the direct question — Why did they seek to kill Him? And some of the listeners, strangers to Jerusalem evidently, thought He must be mad: what was this nonsense about people wanting to kill Him? At that, Our Lord spoke of the earlier visit, when those of the stricter sort had in fact tried to kill Him — for healing a paralyzed man on the Sabbath.



RIGHT DOWN THE MIDDLE!

Seeing the UN In Words, Pictures

By MSGR. GEORGE G. HIGGINS, Director, Social Action Dept., NCWC

In preparation for an article, I went down to a Catholic book store to browse through its collection on Pope Paul VI and to track down the texts of the Holy Father's references to the United Nations.

Before going into the store, however, I stopped to look at a display of recent books and religious paintings in the show window. There in the center of the display was a huge run-of-the-mill painting which portrayed Our Lord knocking forcibly on the door of the United Nations headquarters in New York City, seeking to be admitted to its councils.

It's one thing to read a prosaic article or editorial knocking the UN and accusing it of being anti-God or anti-Christian and quite another to see this kind of propaganda in the form of an oil painting, and a rather mediocre one at that. This is something I really wasn't prepared for.

ONCE I WAS INSIDE the store I regained my equilibrium rather quickly, for, in leafing through the first book I found a reference to a speech delivered by the Holy Father during a meeting at the Vatican with U Thant, UN Secretary General.

"The Church," the Holy Father said then "considers the United Nations to be the fruit of a civilization to which the Catholic religion . . . gave the vital principles. It considers it an instrument of brotherhood between nations which the Holy See had always desired and promoted . . ."

He then made reference to the desire of Benedict XV for such an organization. He also called attention to its "fundamental criteria traced with happy foresight by Pius XII", at Christmas, 1939, and again in September, 1944, and the underlining of its importance and the encouragement given it by John XXIII.

Msgr. John B. Clancy, the author of the book, then goes on to say that "in retrospect it seems that the mind of Paul was able to see in this meeting and in the very existence of the United Nations . . . the possibility of a fruitful cooperation between the Church and the United Nations."

POPE PAUL would not be likely to give a place of honor in the Vatican galleries to the type of painting referred to

above — even if it had more to recommend it artistically.

Neither would I expect to find it in the office of the Holy See's representative at the UN, Msgr. Alberto Giovannetti, who said recently that his appointment to the UN is an implementation of the positive approach to the world organization expressed in Pope John's encyclical *Pacem in Terris* and reflected in the thinking of Pope Paul VI.

I should like to emphasize that I am not trying to use the authority of the Pope for partisan or opportunistic purposes.

I AM MERELY trying to set the record straight. If there are Catholics in the U.S. who disagree with Pope Paul's favorable estimate of the UN, so be it. I have no intention of arguing with them, much less of trying to read them out of the Church.

I think they ought to be honest enough to admit that the Holy Father did pay generous tribute to the UN and did call it "an instrument of brotherhood between nations which the Holy See had always desired and promoted . . ."

Even those who disagree with this or who wish he had never said it can rightly be expected to admit that it cannot be reconciled with the anti-UN articles and editorials — and now paintings — which are getting such a prominent place in certain Catholic circles in the U.S.



By MSGR. GEORGE G. HIGGINS

The Press Box Civil Rights After the Bill

By JOHN R. SULLIVAN, News Editor

A newspaper account of the progress of the civil rights bill recently included the comments of a New York rights worker.

He noted the buildup of frustrations with each delay and warned that if the Senate "doesn't pass the bill soon, violence may become a way of life" in some parts of the country.

I MENTION this not because of the threat of blackmail or the note of fear in the message, but because of the unrealistic attitude toward the civil rights bill.

Somehow, he seems to say, when the bill is passed all the unpleasantness, the violence, the hate and the fear generated by the Negroes' revolution will yield to sweetness and light.

The bill's opponents are right in a sense when they tell us "you can't legislate morality." No law can make you love your neighbor. That's a matter of conscience and a law much older than the U.S. Senate.

OPPONENTS and backers of rights legislation are missing the boat if they feel for an instant any law can outlaw race hatred, that it will somehow turn the heart of the southern sheriff who told a Negro boy, "If you was (sic) a little bigger, I'd kill you."

But it is designed to give that little boy the same protection from such a sheriff — or any other mayhem minded citizen — as a white man.

It is designed to give that boy's father the right to vote that same sheriff out of office. The summer would be wonderful if all we had to do was lean back and worry about deadlines and the baseball

scores every morning.

Instead because of the civil rights bill, not in spite of it, we are still going to hear about voter registration drives in Mississippi, school boards in Chester, Pa., and perhaps barbers in Morris county.

WE ARE GOING to hear a lot more about these things and we are going to have to do a lot more about them because passage of the rights bill will give us one less excuse, like "but there's no legal basis" for our inaction.

For a long time we have had the moral basis for civil rights. And most places never had a law which said you can't treat a Negro like a human. It's a pity that we have to be reminded of that moral duty and must be told by a lawyer "you must let that man vote."

And it's a pity that some people will resent the reminder and will try to shoot the lawyer, who perhaps didn't need that reminder in the first place.

For Vocations

Members of the Apostolate for Vocations can gain a plenary indulgence under the ordinary conditions on: June 29, SS. Peter and Paul.

July 1, Precious Blood. 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.

The Question Box

Sex Education: Start With Love

Readers desiring to have questions answered in this column may address them to: The Question Box, The Advocate, 31 Clinton St., Newark, New Jersey, 07102

"What shall the child be told? Who shall tell him? Ideally the parents should initiate him into the mysteries of sexuality. Breezy amateur sexologists have no doubts on this point. They do not hesitate to urge parents to instruct their children. Such advice is easier to give than to take. All other forms of instruction, even in moral matters, are relatively simple to provide, since they do not directly involve the relationship between child and parent.

"I can tell my boy not to steal and give him reasons why he should not do so. I can teach him to be truthful or to obey lawful authority. But when I begin to talk to him about sex, I feel embarrassed. Am I the victim of some religious or social taboo? I think not. There is much more than prudery at the root of my discomfort. I am, in fact, stripping myself before the child, revealing to him the source of his own being in his mother's and my own sexuality. It may be difficult to see why this is a painful process, but it is."

THESE ARE THE words of Reginald Trevitt, noted lecturer and author, and, himself, the father of three children. Admittedly, merely knowing that one cannot assign all the trepidation experienced by the parents confronted with the task of sex instruction to a lack of information, or false prudery, isn't going to make the process any less painful. Like all pain, genesis makes it more tolerable.

Another point Trevitt makes is that of the embarrassment suffered by parents arises from the confusion implied in the question: What should the child be told? In the minds of many this question immediately conjures up all sorts of biological and anatomical facts; facts which even their own experience does not equip them to discuss with any ease or confidence.

It's amazing how many mothers are vague in their own minds as to what precisely happens in pregnancy and childbirth; or even with reference to so basic a phenomenon as menstruation.

If these become the prime content of sex instruction, then many parents are facing the challenge with a woeful sense of inadequacy. Any proposal to leave the explanation of human sexuality to the biology laboratory at school, or the doctor's office, will be greeted with a great sigh of relief.

SEX INSTRUCTION involves far more than sending children out to Grandpa's farm to watch animals copulate or give birth. Many a farm boy goes through life without the foggiest idea of what sex is all about. In fact, many a biology professor or doctor suffers the same fate.

They may know the male and female organs of reproduction inside out, and the whole mysterious process of birth from beginning to end, but they couldn't put two sentences back to back on the specifically human dimension of sex. This comes only from attending the school of love, for it is love that raises human sexuality above that of the animal kingdom.

Someone once asked a wise man of China what he would do if he were made ruler of the world. "I should bring

words back to their original meaning," he replied. Were this wise man to become ruler of today's world, his first proclamation might well be the restoration of the often used but less often understood word, love.

Cardinal Suenens sums it up very nicely: "Love, it seems, is the one excuse which makes any sort of behaviour blameless, and which is its own justification. . . . It is now the fashion to pretend that adultery and fornication are effects of an uncontrollable instinct, a power which is irresistible.

"This kind of love in fact is only cowardice and disloyalty. . . . The word's dignity should not hide the ugliness of the actions it stands for. No one calls a smirk smile, so why call love what is its very counterfeit?"

IT IS WITHIN the mystery of human love that one finds the meaning and ultimate purpose of his sexuality. And since it is through the parents that the child is first introduced to love, one can begin to appreciate just how early in life sex education really begins.

The most profound words the parent teaches the child are the words of love: "I give myself to you." To the extent that the child is capable of uttering these words later on in life, to that extent will he achieve sexual maturity.

This brings us to a most important consideration. Sex education is by no means merely a question of "teaching," in the sense of imparting information. It is, in fact, and foremost, a matter of proper psychological atmosphere. The manner in which parents act toward their children and how they act toward one another in the presence of their children will set a pattern for these children for the rest of their lives. (To be continued.)

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Our Parish



"I hope you got an earful!"

It's Time to Speed Up 'Slow-Motion' Gospel

By REV. JOHN SHEERIN, C.S.P.



Why have American Catholics been so late getting on the bandwagon of social reforms? Rev. Philip S. Hurley, S.J., chaplain of the Catholic Interracial Council of New York, recently spoke about the Catholic role:

"The fact remains that up to now, the secular and not the religious institutions have been in the vanguard of the struggle to vindicate in the practical order the rights of the Negro."

EXCEPT FOR THE labor movement, Catholics seem to have missed the bus in social action.

We have parroted the principles and left the secular humanists to apply them.

We looked down our noses at them as they went about their work in the slums, in combating employment and housing discrimination and in fighting for better community relations.

Is it surprising that we find no converts to Catholicism among the social reformers? We have been giving them general principles. They have been looking for Christianity in action.

I WILL NEVER forget Father Gillis' talks on racial justice in the early 1930s.

Southern radio stations lost no time in stopping the program as soon as they heard his views but there were many Catholics in the North as well who thought he had gone temporarily berserk when he actually urged Catholics to practice what they preached and "to put up or shut up."

THIS POLICY of non-interference with social evils is not restricted to American Catholicism. Catholics below the Rio Grande took a centuries-long siesta while God's children all

around them were being robbed and maltreated.

It is inspiring to read about the Latin American hierarchy today. They are the spearhead of the gigantic movement for social reform in Latin America. But why so late?

PERHAPS IT is pointless to speculate about the past. The important thing now is to urge all Catholics to get into the spirit of the Second Vatican Council, a council not of speculative theology but of applied Christianity. As Pope Paul said in his opening address last fall:

"The Church looks at the world with profound understanding, with sincere admiration and with the intention not of conquering it but of serving it, not of despising it but of appreciating it, not of condemning it but of strengthening it and serving it."

Disrespect — And Worse

By JOSEPH A. BREIG



I am against ordering pupils whose parents are Black Muslims to stand up in the classroom each morning, salute the flag and recite the Pledge of Allegiance.

I am not setting up a straw man; a bill was vetoed by Gov. Hughes which, if it had become law, would require teachers to do that — or at least to try.

CLEARLY, this is in violation of the U.S. Constitution and it is wrong. Further, it is folly because its effect is the opposite of that sought by those who advocate such legislation.

We have no right to convert people by force. Besides, converting people by force doesn't work. Maybe you can make people conform outwardly, but in mind and heart they become more opposed to you.

THE MATTER goes even deeper. It is wicked to make a youngster choose between

Council, a council not of speculative theology but of applied Christianity. As Pope Paul said in his opening address last fall:

"The Church looks at the world with profound understanding, with sincere admiration and with the intention not of conquering it but of serving it, not of despising it but of appreciating it, not of condemning it but of strengthening it and serving it."

Isn't there something unnatural about separating a new mother and child during their entire hospital stay, except for certain specified feeding times?

Isn't it rather senseless to write reams about the psychological needs of a child for his mother and then separate them when the child needs her most — during the child's hospitalization.

I have great respect and admiration for our doctors, nurses and hospitals and I realize that rules have to be made for the care, safety and comfort of the majority.

But I do hope our hospitals will re-examine themselves ob-

edience to his parents to his teachers. The psychological and spiritual effects are almost as devastating as when his father and his mother give him contrary orders about the same thing.

His parents may be mistaken in directing him to refuse to salute the flag; but after all they are his parents.

It is an imposition on teachers, to require them to force children to disobey father and mother.

IT IS AN INSULT to the flag and all it stands for to try to force anybody to salute it against his will.

If the flag could speak, it would thunder against any attempt to force an expression of respect out of anybody, because respect for the flag must be voluntary or else it is hypocrisy; hypocrisy toward the flag is disgraceful.

One of the glories of America is recognition of voluntarism; America's reverence for the dignity of the human person.

Hospitals: Patients' Rights

Editor:

A few weeks ago (May 28) you published a letter calling for a re-thinking of hospital regulations and suggesting the adoption of rules allowing husbands in the delivery room, some form of rooming-in for mother and baby — and encouraging mothers to stay with hospitalized children.

I believe practices such as these are not only necessary to the patient's peace of mind but they are the right of the patient.

Isn't it the right and duty of a man and wife under the direction of a doctor and nurse to assist each other in the miracle of childbirth?

Isn't there something unnatural about separating a new mother and child during their entire hospital stay, except for certain specified feeding times?

Isn't it rather senseless to write reams about the psychological needs of a child for his mother and then separate them when the child needs her most — during the child's hospitalization.

I have great respect and admiration for our doctors, nurses and hospitals and I realize that rules have to be made for the care, safety and comfort of the majority.

But I do hope our hospitals will re-examine themselves ob-

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.

jectively in the areas mentioned here.

A dedicated nursing Sister once said that Catholic hospitals should take the lead in modern safe, practical family-centered practices not only because of our religious beliefs in the dignity of the individual, but because so often a bad experience concerning childbirth can lead to unhappiness, fear and sin.

Mrs. Andrew Purcell, Cedar Grove.

not only in school, but in work and play. If the issue of taking God away from the courts and the pledge of allegiance comes up we Catholics should stand up and fight. Next year in public school I will fight for prayer to God. Will you help?

Dianne Novak, Bloomfield

Says Critics Will Improve Schools

Editor:

You are to be commended on publishing letters both critical and favorable of our Catholic schools. These critical letters can be a good sign, indicative of the awakening of the laity.

To those who would criticize The Advocate for publishing letters wherein the names have been withheld: should they not rather criticize the individual school that makes the parent feel so insecure about his child's welfare?

Are our schools supposed to be perfect in all areas; above

reproach in all endeavors? If so, have we not a social obligation to so inform other school systems so they may benefit from our experience and perfection? If they are not perfect, we should be delighted people are taking time to write letters voicing approval as well as disapproval of the schools.

It must be remembered that the right to educate these children does not belong to the Catholic school, the teaching sister, or any archdiocesan official, but to the parent.

With this in mind can we not expect letters occasionally to be critical of the school? In addition, how many schools have an avenue of communication available for the parent to clear up any misinformation relative to the school? How effective is the communication between the home and the school?

Recent letters can have only one effect and that is a good effect, and the end result can only be an improvement in the school system.

M. R. Paternoster, New Milford.

Processions: Children's Right

Editor:

I would like to say a word to "Name Withheld," who wrote about "equal rights" for children (June 18).

Could you and parents of other Catholic children attending public school not approach your pastor to request that your child be allowed to participate in processions?

We send our children to public school, but they have been warmly invited to walk in all processions in our parish. Up to now, I have yet to feel like a "second-class" Catholic.

As far as fund-raising, I'll bet if you just offer your help, you won't get away in a hurry.

Mrs. T. Zysling, Wayne.

Forty Hours

Newark

June 28, 1964
Sixth Sunday After Pentecost
Immaculate Conception, 796 Summer Ave., Newark
St. Raphael's, Mt. Pleasant Ave., Livingston
July 5, 1964
Seventh Sunday After Pentecost
Villa of the Sacred Heart, Caldwell
St. Theresa's, 174 Jefferson Ave., Newark
Paterson

Paterson

June 28, 1964
Sixth Sunday After Pentecost
Our Lady of the Magnificat, Kinross St. James, Tolowa Borough
July 5, 1964
Seventh Sunday After Pentecost
Holy Spirit, Pequannock

God Love You Reparation, Absolution

By BISHOP FULTON J. SHEEN



President Cleveland once received this letter from a 13-year-old: "I am in a dreadful state of mind and I thought I would write and tell you about it. Two years ago, I used two postage stamps that had already been used. Enclosed please find three stamps."

This young girl gave more than she had stolen, as did Zacharias, who promised Our Lord he would return fourfold what he had stolen as a tax collector. But being forgiven a sin is not the same as making up for it.

WHEN YOU confess, do you think a mouthful of Hail Marys whispered in a minute satisfies the Divine warning: "Re-

pent or you shall all likewise perish?"

Get into the habit of helping the poor in reparation for each serious sin. The road to alcoholism might be stopped by a \$10 tax on every second cocktail — and what it would do for the lepers. Or put a reparation box in your room, and at the end of the month send your penance-sacrifices to the Holy Father through his Society for the Propagation of the Faith.

GOD LOVE YOU to a Sister of St. Francis for \$10: "I received the enclosed as a gift for my diamond jubilee." . . . to Mrs. D. A. R. for \$8.75: "I promised to send 10% of what I made from part-time work to the missions."

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 Avenue, New York, or Bishop Martin W. Stanton, 31 Mulberry St., Newark, or Msgr. William F. Louis, 24 De-Grasse St., Paterson.

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Japanese Church Bigger and Better

TOKYO — Since World War II, the Church in Japan has tripled in membership. Its religious, educational and social welfare operations have quadrupled.

The Church's prestige and Christian influence have increased out of all proportion to both.

IN MORE THAN 400 years, the Japanese Church has never experienced the growth it has had since 1945. It can now boast 13 Sees, all headed by Japanese Prelates; nearly 1,500 churches, missions, monasteries and convents serve the islands' 320,000 Catholics.

The growth is due to a number of social and cultural changes on the islands since the war. Improved relations between Japan and Christian countries did much to dispel the distrust of Christians which had led to a number of

great persecutions in the past. Constitutional guarantees of freedom for all religions were introduced. Legislation — notably the Religious Juridical Persons Act, the School Corporations Act, and the Social Welfare Corporations Act have permitted the Church to expand its welfare organizations greatly.

THE HISTORY of the Japanese Catholic Church falls into three periods: (1) The dawn of Christianity with the coming of St. Francis Xavier in 1549, ending in the great persecution of the first half of the 17th century. (2) The return of missionaries to Japan in the latter half of the 19th century till the end of World War II. (3) The postwar period.

The first period was one of rapid growth and expansion. Hundreds of thousands, ranging from peasant to daimyo,

embraced the Faith. Then came the great persecution, when many thousands were martyred.

For more than two centuries thereafter Japan was closed to the West and Christian influence.

The coming of Commodore Matthew Perry in the middle of the 19th century, opened Japan to the West once more.

THE FIRST HALF of the 20th century marked a period of organization, of growth and of struggle to overcome the legacy of the old isolationist feelings.

The increased Western influence after World War II helped the Church greatly. The vocation rate is high. The 1963 statistics show that 412 were studying for the diocesan clergy and more than half that number for societies of priests.

In the educational field, the following statistics speak for themselves: 3 post-graduate institutions; 10 universities; 22 junior colleges; 106 high schools; 96 middle schools; 51 primary schools; 23 special schools.

THE CHURCH'S contribution to social welfare consists of 59 hospitals and dispensaries; 40 orphanages; 8 infant's homes; 44 nurseries; 15 old folks' homes; 5 homes for retarded children; 20 dormitories; and 54 other welfare institutions.

The total number of major social welfare institutions is 245.

The Church maintains two employment agencies, nine students' centers, 12 press and publication agencies, seven Catholic culture centers, athletic centers and many other social services.



IN HIS HONOR — A testimonial dinner for Daniel McCormick of Maplewood, recently elected a supreme director of the Knights of Columbus, was held June 21 at the Robert Treat Hotel. Congratulating McCormick are, left to right, Abbot Patrick M. O'Brien, O.S.B., of St. Mary's Abbey, Morristown; Auxiliary Bishop Dougherty; Archbishop Boland, and Auxiliary Bishops Stanton and Costello.

U. S. News Briefs

Denies Attack on Chaplains

NEW YORK (NC) — The American Civil Liberties Union has denied that it or any of its chapters is challenging the constitutionality of the military chaplaincy.

John de J. Pemberton, Jr., ACLU executive director, said the organization "has never attacked the concept of the chaplaincy program." He said a recent resolution on the issue by the Military Chaplains Association "wholly misrepresents the facts."

The Chaplains Association convention last month adopted a resolution pledging its efforts to continue the chaplaincy and saying "it is reported that" Civil Liberties Union

chapters, in Camden, N.J., and Los Angeles had challenged the constitutionality of military chaplains.

Pemberton, in a letter to Msgr. (Maj. Gen.) Patrick J. Ryan, president of the association, said the chairman of the South Jersey chapter of the ACLU had written to the Secretary of Defense protesting alleged use of chaplains for religious classes of military dependents in public school buildings, but "no legal action was taken or is contemplated."

He said that "at no time" had the ACLU branch in southern California brought or considered a suit involving the chaplaincy.

On the issue of the military chaplaincy, Pemberton said the ACLU's Church-State Committee has agreed to oppose

any discrimination against minority religious groups in the program and any compulsory religious services held by the armed forces.

Pill Plea Rapped

DURHAM, N.C. (RNS) — A request that Durham County Commissioners allocate funds to have oral contraceptives for women on relief who "cannot afford" to have any more children was opposed here by Roman Catholic pastors.

Rev. Eugene Livelsberger, pastor of the Church of the Immaculate Conception, said: "When you use public funds to finance a program which is opposed by a large portion of the public, without even consulting the public, then I think there is a violation of some fundamental freedoms involved."

Birth Bill Squashed

BATON ROUGE, La. (NC) — The Louisiana House Committee on Public Health has killed a proposal to authorize the State Health Department to launch programs of birth control instruction.

The committee reported the bill without urging action, a parliamentary means of killing a measure without rendering an unfavorable report.

Bishop Hakim To Visit Here

NEWARK — Archbishop Georges Hakim of Acre, Israel, will visit the Archdiocese of Newark, June 25-27, as part of a tour of the U.S.

The Melkite Bishop will meet with Archbishop Boland June 26. He will stay at the Monastery of St. Dominic here June 27.

Bishop Hakim is the only resident Bishop in Israel. The Melkite Rite has one church in North Jersey, St. Ann's in Paterson.

Picnic and Prayer For Emerson Parish

EMERSON — The Family Life Apostolate of Assumption parish here will hold a picnic and day of recollection June 27 at St. Paul's Abbey, Newton.

The schedule includes Mass, two short conferences and Benediction with baby-sitting being provided for the children. Mr. and Mrs. Peter Canavan are chairmen.

Stress Seminary Liturgy Study

DETROIT (NC) — A two-day conference attended by nearly 150 seminary representatives laid the foundation for a new era in liturgical studies for future priests.

The conference was called by Archbishop John F. Dearden of Detroit, chairman of the U.S. Bishops' Commission on the Liturgical Apostolate.

DELEGATES explored methods of implementing the decrees of the Constitution on the Constitution on the Liturgy as they apply to seminary training. Articles 15, 16 and 17 of the constitution deal with the liturgical formation of the seminarian's spiritual life, require that liturgy be one of the principal seminary courses and that it be integrated with other courses.

Archbishop Dearden noted that in the constitution and Pope Paul VI's liturgical decree of Jan. 25, 1964, "the very first item touched upon was the obligation of seminary authorities to carry out these principles . . . in the coming

academic year."

Among liturgy experts who spoke at the meeting were Rev. Aelred Tegels, O.S.B., of St. John's Abbey, Collegeville, Minn.; Rev. Germain Hudon, O.M.I., of the University of Ottawa's theology faculty, and Rev. Robert T. Callahan, S.S., of St. John's Seminary faculty here.

They held that the new course in liturgy in the seminary must be something distinct from the overall in rubrics. They said the overall aim of the liturgy course is to "make the seminarian conscious that Christ is redeeming, sanctifying and glorifying now . . . today . . . in the liturgical celebration."

Another aim, they said, would be to give the seminarian a certain basic mastery of the liturgical books that will enable him as a parish priest to be the celebrant—the president — of a community called together to respond to the presence of Christ that he, as a sacramental priest, effects through the ministry.

Council of Men . . .

(Continued from Page 1) separated from daily life, they will soon act as if there is no God.

"Our Catholic schools," he said, "can to some degree offset this growth of secularism. There has been criticism of these schools, lately, some of it not justified. We do not say that our schools are perfect, but we can point with pride to the general quality of their education and also to the fact that our graduates are worthy citizens of this country as well as future citizens of heaven."

Earlier the Archbishop celebrated a dialogue Mass for the delegates.

here compared to 600,000 in the largest diocese already polled. Some 30,000 men will be recruited to conduct the census, which, Davis explained, is normally conducted in one day, with later follow-ups for those not at home.

QUESTIONS to be asked in the census have been submitted to Archbishop Boland for his approval. Chairmen have already been appointed for each of the four counties in the archdiocese and district chairmen and vice chairmen will be named later.

Coppola stressed the need for an all-out preliminary publicity campaign to alert not only Catholics, but all residents of the area as to the time and the nature of the census.

Only one change was made in the slate of ACCM officers, with Andrew J. Kearney of Newark replacing Joseph Downey of Glen Ridge as treasurer. Downey has moved to Worcester, Mass.

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The Family With the Elastic Heart

By ANNE BUCKLEY

BLOOMFIELD — Juan and Mirta looked at the big, yellowish, open-faced house with children spilling out the door onto the broad porch and wondered why they had been sent to another orphanage instead of to a foster home like some of the other Cuban refugee children.

A few days later they learned that these children — 11 of them — were anything but orphans. They are the happy brood of John and Anne Caprio, who had answered Catholic Charities' call for foster parents for the youngsters arriving without their parents from Castro's Cuba.

Now, two years later, Juan, 11, and Mirta, 9, are happily assimilated into the household, as the Caprios launch still another openhearted action in their behalf, an attempt to

bring their parents here from a suburb of Havana.

ANNE CAPRIO, a softly pretty woman whose features blend warmth and intelligence, smiles calmly at people who wonder what on earth led her to add two youngsters to an already full house.

"Well, I saw the appeal for foster parents in The Advocate," she explained. "I put myself in the place of a mother who had to send her children away. I would want my children in a home, rather than an institution."

She has continued to put herself in the place of the mother of Juan and Mirta, grieving over the pre-Christmas (1962) phone call when the youngsters answered their mother with English words she couldn't understand, feeling the loneliness of that woman in Cuba whose children

have now forgotten the language in which she writes to them, knowing her worries. She has picked up enough Spanish herself to read the children their letters from home and to correspond with their mother about their health and progress in school. She has made contact with every friend of Juan and Mirta's family who arrives in the States. And now, with her husband, she is working through diplomatic channels to effect a reunion of the family.

FRIENDS OF THE JOHN J. CAPRIOS were not surprised at their offer of hospitality to the Cuban youngsters. It is the sort of thing they have grown to expect of the couple, who, as one neighbor put it, "know just what the true values are." John and Anne Caprio never asked anyone to help them with the costly business of arranging transportation out of Cuba to a neutral country and thence to the U.S. But on June 30 their friends, led by Mrs. F. Thomas Juster and Mrs. Anthony Pomponio, will hold a benefit card party in the Bloomfield Civic Center to raise funds for transportation and for a financial start for the family.

TWO YEARS AGO Juan and Mirta were a pair of lonely youngsters, clutching giant photographs of themselves elaborately dressed for First Communion. Juan, who was 9, flashed a wallet with all of \$5 in it. Mirta took to coming home laden with flowers — "regallo" (gift) she insisted — from neighbors' gardens to deck her status of the Infant Jesus, as had been the custom in Cuba where flowers grow profusely and are there for the picking.

Communication was sparse, with Paul Caprio, then 12, interpreting in Spanish he'd learned in TV classes.

Now Juan, darkly handsome in a bright red polo shirt,

talks about the Little League team for which he pitches. And Mirta is winsome and vivacious as she and Ellen Caprio, 8, vie for stage-center in the household.

The only Spanish words the youngsters remember and use are "Tia" and "Tio" (aunt and uncle) the titles they have bestowed upon Mr. and Mrs. Caprio. "I just heard everyone talking English, and I learned," explains Juan with a grin.

THE MOST difficult thing for the Caprios was bringing themselves to discipline their new charges. But now they have fallen into the pattern of household rules.

"You have to have rules in a big family," says John J. Caprio, rather like a benevolent governor who has to keep the natives in line for his own survival. The Caprio code includes a prohibition on wearing shorts uptown, being late for dinner or leaving the table early (Juan has a dispensation on Little League game nights), boy-girl parties for eighth graders, and television. ("We couldn't control TV so when the set went on the blink, we simply didn't get it fixed.")

The joyous Caprio children — and that includes Juan and Mirta — show no ill effects of their regimen. Their backyard, partially black-topped, is the focal point of neighborhood activity on fair days. When it rains, there is the basement for "playing school" with visiting playmates.

Evenings, after the homework hour when Mr. and Mrs. Caprio are available to all on a consultant basis, there is usually a family sing, with Paul on guitar, and Mary Beth and Susan, who take voice lessons, leading the rest in such favorites as "Shenandoah" and "Green Green."

THE CAPRIO children range in age from 2 to 17. Six of them, plus Juan and Mirta, attend Sacred Heart School,



HOME HOOTENANNY — Paul Caprio, 14, leads family sing with his guitar, as Cuban guests Juan, 11, and Mirta, 9, squat at his feet. Joining in enthusiastically, are John Caprio, father of the family, standing at left with Michael,

17, Ellen, 8, and Dave, 7. Mrs. Caprio holds Patty 2, and Andrew, 3. Then, from left, are Ray, 6, Mary Beth, 12, Christine, 13, Susan, 10, and JoAnne, 16. A benefit June 30 will help bring Cuban parents here.

two are in Essex Catholic High and one in East Orange Catholic. "Our concern now is what to do about college," says John Caprio, executive director of the Passaic County Tuberculosis and Health Association. But the expense of raising a large family did not deter them

from undertaking the Cuban family reunion. Cubans who leave their country must abandon all their money and possessions. And as soon as Juan and Mirta's parents arrive here, the foster care allowance for the youngsters will be discontinued. The Caprios plan to keep the whole family with them until a job can be found for the father, a machinist, and they can be settled in a home with furnishings. "What else would we do?" asks Anne Caprio, adding, "We'll face that when it comes along. 'You learn to accept things,' she smiled. 'You realize you can't force anything that God hasn't wanted all along. You learn to trust in God.'"



COMMUNICATORS — Another speaking engagement for Juliana and Leon Smith is firmed up by telephone. The Smiths, shown with son Gerard, are spokesmen for Englewood's Catholic Interracial Council.

Understanding the Race Problem

'Getting to Know You,' Their Theme

Sixth in a series on the Negro in the Church and the community.

By JOHN R. SULLIVAN

ENGLEWOOD — This city, once famous as the address of New York executives and for its ancestral mansion of Charles E. Lindbergh's wife, where half the homes on "the hill" can't be seen for the forest that surrounds them and the cemetery looks like — and is — an exclusive club, is also the home of 7,115 Negroes, according to the 1960 U.S. census.

In a city of slightly more than 26,000, this is a significant number. In Bergen County, where there are only 28,000 Negroes, 2.2% of the total population, it is also significant, but for a different reason.

That means in Westwood there are only 451 Negroes, in Rutherford, 409, and in Ridgewood, 289. Hackensack's Negroes number slightly more than 4,000 and Teaneck's fewer than 2,000. In scores of Bergen County municipalities the number of Negroes can be counted on the fingers of one hand.

IN ENGLEWOOD, "white people just don't know Negroes," says Mrs. Leon Smith. "They've never spoken to Negroes and never sat next to them."

In the rest of the county, as the statistics indicate, Negroes are almost unheard of. This, in the year of the civil rights bill. Juliana Smith, a small young woman who never stops smiling, and her husband, Leon, live in Englewood and are members of the city's chapter of the Catholic Council for Interracial Justice, which might have an answer to the communication problem.

They are also chairmen, spokesmen, secretaries and very hard workers for the unique program.

Mrs. Smith, a teacher until her son, Gerard, was born in 1962, explains:

"WE GO ABOUT our work two ways — through home visits and through talks with Catholic organizations throughout the county."

"It started about a year ago when a Christian Family Movement group in Westwood asked the council if a Negro couple could come and talk with them about civil rights issues."

Since then, the Smiths have made more than a dozen "visits" to homes and parish groups — four of them in Westwood.

Their approach is simple.

"We just talk to people and tell them what it is Negroes want and what the Church says all men should have. All we invite questions . . . we want to hear what people have to say and we want a chance to answer questions."

AFTER A YEAR of answering questions — and posing a score of them — what have been the results?

"Good," says Mrs. Smith. "We've been able to combat some of the fears which even priests and good Catholics have had."

"They have been afraid of Communism, afraid of immorality — afraid, actually, of Negroes because they didn't know us."

The fears haven't been dispelled easily and they haven't been dispelled by dodging issues or mincing words. On Communism, one of the greatest objections brought by Berginites, Mrs. Smith tells questioners:

"If you yourself got out and worked with us and with other Catholics for civil rights, you wouldn't have to fear Communism in the civil rights movement."

On intermarriage, another common question:

"Nobody should stand in the way of a person's right to choose a partner. I know many racially mixed couples who have made good marriages in spite of the obstacles."

They have their Catholicism working for them, says Mrs. Smith.

"As Catholics talking to Catholics, we are listened to a little more seriously. The same person who might dismiss us as Communists or worse is almost obligated to listen to us when we tell him that we are Catholics and that his pastor approved our visit."

They also have their relative youth and the growing enthusiasm of the county's youth working for them.

"We talked to a Young Christian Student group here in Englewood recently and had excellent response. We're planning to talk to several more youth groups and hope to get some younger people into our movement," they said.

THEY NEED MORE talkers badly — the group now has seven other couples.

And they need more support from local pastors. "When the pastor gives his enthusiastic approval to a parish function," said Mrs. Smith, "there is a great response. If he doesn't, our work is just that much harder."

Their Home's a Mission Warehouse

By JOHN TEEHAN

HAWTHORNE — Everyone has at least one mission in life and one of the basic tenets of those who "become involved" is that the more things you have to do, the more time you find in which to do things.

An example of how time and talents can be used to full advantage is the William Martone family here.

Even as you approach the Martone home, you become aware of the main mission of the Martones, that of raising a family in a healthy environment, close to St. Anthony's church and school. There are nine children in the house.

IT IS ALSO the busy headquarters of the Father James Jannucci Mission Club, dedicated to assisting a former priest of the parish now assigned to the Paterson Diocese's newly acquired mission in Ica, Peru. The entire Martone family is involved in the business of collecting funds and religious articles for Father Jannucci's work.

From its very beginning the "Father Jim Club" drew dramatic response.

The roll of members kept by Mrs. Martone swelled to 360 with pledges amounting to \$2,000 on a dollar-a-month basis. Sick and elderly persons, to whom Father Jannucci had administered sacraments in their homes, called to ask how they could help.

Mrs. Martone went through a list of friends asking their support in the \$1-a-month campaign. Members also pledge prayers for "Father Jim."

Even the young Martones were brought into the campaign. "O.K. kids who is in your class?" they were asked when the list of prospects was being compiled. "What about so and so?" they would offer. They also distribute bulletins and collect.

The club has a group of captains who collect the monthly pledges for deposit in the Rev. James Jannucci Mission account.

In addition, the dining room table at the Martones' is heaped with religious articles which will be shipped to Peru when instructions are received.

FATHER JANNUCCI and Rev. George Dudak, whose parish has also started a mission aid club, expect to reach Ica on July 8. Their new address will be Apartado 199, Ica, Peru.

They are now finishing up a course of study in language and customs at Miraflores, Peru, located on the outskirts of Lima, where the recent riot at a soccer game caused death and injury to many spectators. Father Jannucci wrote: Never have so many died for so little."

His monthly letters are printed and distributed to each member of the club.

He also sent some Peruvian silver jewelry — cuff links, pins, bracelets — which are drawn for each month among the members.



'MISSION OFFICE' — The Martones' dining room table is the temporary warehouse for supplies for Paterson's mission in Ica, Peru. "Father Jim" Mission club members at work above are Aleta, 10, Bill, 13, Russ, 16, Mr. and Mrs. Martone, Maria, 11, and Kenny, 8. The four younger Martone children also help out.

WHEN FATHER JANNUCCI left for Peru, he brought with him 100 icons, made by Mr. and Mrs. Martone. They used donated lumber which they sawed, sanded, painted and adorned with pictures which they "fixed" with a spray.

It is not as easy to get the rest of the articles to Father Jim however. For a while nothing would get safely through customs, but a recently passed law promises some relief for the missions on that score.

BILL MARTONE will be happy when word arrives on how to send the articles. "We have not seen the top of the table in months." He will also be happy when his new addition to the house is finished. Then two dormitories will be in use, one for the boys and one for the girls with separate bathrooms for each.

Bill, a supervisor of scheduling and expediting at Wright Aeronautical Division of Curtis Wright in Wood-Ridge, also finds time for the Hawthorne Volunteer Fire Co., Holy Name Society, Knights of Columbus, Scouts, and CYO. He received the bronze Pelican award from the diocese for his scouting activities.

Mrs. Martone, who says she does not have time to sew ("Grandma takes care of that"), participates in the Mothers Club, Rosary Society, sings in the choir (soprano), helps out with Cubs and Girl Scouts, acts with her husband as CYO adviser, and has taken judo, dancing and psychology courses.

THE MARTONE offspring seem to be falling into the same busy pattern of their parents. Russell, a senior at Pope Pius, was the first in the diocese to receive the Parvull Dei scouting award. He has also been given the Ad Altare Dei award.

President of the CYO, Russ is a Boy Scout leader and president of Explorer Post 30. He is a runner for Pope Pius and has been studying the electric

guitar for 10 years.

Billy, 13, who starts his freshman year at Pope Pius in September, has been playing the accordion for six years. Maria, 11, Aleta, 10, and Kenny, 8, study piano.

The next to get into the musical and scouting swim will be Diana, 6, Elena, 4, Elisa,

2, Giana, 10 months, and predictably, the new arrival expected this summer.

Mrs. Martone is looking forward to the completion of the new dormitories, also, because she wants to turn one of the downstairs rooms into a "Mission Room," an office for the "Father Jim Club."

The Advocate

Page 7

June 25, 1964

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High Court at Odds on Obscenity

WASHINGTON (NC) — The U.S. Supreme Court... er of a movie theater in Cleveland Heights, had been fined \$2,500 for possessing and showing the French movie "The Lovers." The Ohio Supreme Court upheld his conviction.

ACKNOWLEDGING the legitimate concern of communities with protecting young people from objectionable material, he said this aim might be "better served by laws aimed specifically at preventing distribution of objectionable material to children, rather than at totally prohibiting its dissemination."

English Catholics Rejoin Christian-Jewish Council

LONDON (NC) — Archbishop John C. Heenan of Westminster, head of the English Catholic hierarchy, will become a copresident of Britain's Council of Christians and Jews, and restore full Catholic participation in that body after a lapse of 10 years.

Roselle Parish Resalts Annual Fair

ROSELLE — The annual fair of St. Joseph's parish here will be held on the school grounds Aug. 17-22. It has been announced by Rev. Joseph L. Donnelly, pastor.

Retreat Planned

HARRISON — Our Lady of Grace Council, K. of C. will sponsor a retreat June 26-28 at Sans Alfonso Retreat House, West End.

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Following is a list of films on TV June 27-July 3. There may be changes in some due to TV use, but in general the original Legion of Decency ratings may be accepted as correct evaluations.

Beast of Budapest Mr. Universe
Birth of Blues Northern Pursuit
Bonyon Buckaroo Pacific Blackout
California Straight Pawns
Chad in the Desert Pursuit of Graf
Caribbean Mystery Spee
Chip Off Old Block Retreat Hell
Circus of Mystery Retrospect of
Crested Dove San Diego, I Love
Dangerous X-File San Diego, I Love
D.R.I. Story Sandy Gets Her
Gloria at Sea Man of the Hour
Holy Terror Screaming Eagles
Jones Family To Shores of
Killer of the Hills Tober the Great
Last of the Mohicans Tripoli
Last of the Mohicans Tripoli
Last of the Mohicans Tripoli
Last of the Mohicans Tripoli
Last of the Mohicans Tripoli

ADULTS
OBJECTIONABLE
Among the Living Man in Grey
Confidential Agent Shield for Murder
Edward My Son Teenage Rebel
Fugate Man They Drive By
Frenchman's Creek This Woman is
Invasion, U.S.A. Dangerous
Kid Monk Baroni

Drama Ratings
Following is a list of current or recent plays compiled by the Legion of Decency of the Newark Archdiocese.

Europe Tour
BELFORD — Mary-Eunice of the Catholic theatrical troupe, Mary Productions here, will direct a three-week European tour leaving Sept. 2 from New York by air. The Shrines at Fatima and Lourdes will be included.

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Plays in Brief

By JOAN T. NOURSE
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A Funny Thing Happened on the Way to the Farm...
A Funny Thing Happened on the Way to the Farm...
A Funny Thing Happened on the Way to the Farm...

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Europe Tour
BELFORD — Mary-Eunice of the Catholic theatrical
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European tour leaving Sept. 2 from New York by air. The
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Television
SUNDAY, JUNE 28
7:30 a.m. (7) — The Christophers.
7:30 a.m. (8) — The Christophers.
7:30 a.m. (9) — The Christophers.
7:30 a.m. (10) — The Christophers.
7:30 a.m. (11) — The Christophers.
7:30 a.m. (12) — The Christophers.

Radio
WNEW 1130, WNBC 660, WHOM
1470, WCHS 880, WOR 710, WMCA
570, WYLL 1500, WYNA 520, WBYX
1390, WABC 770, WERA 1590,
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Movie Study Conference
Due at Fordham June 29

NEW YORK — A four-day
film study seminar for school
and community groups at For-
dham University, June 29-July 2,
will feature talks by actor
Paul Newman, director Robert
Rossen, and New York cinema
critics Judith Crist and Bosley
Crowther.
The seminar, to be held in
the Law School, W. 62nd St.,
Lincoln Square, will be fol-
lowed by a two-week workshop
for teachers.
Rev. John Culkin, S.J., of
Fordham's communication arts
department, will open the con-
ference with a talk, "Creating
an Active Film Audience."
Newman's topic will be "An
Actor's Viewpoint on Film-
making"; Rossen, Academy
Award winner for "The Hustler"
and "All the King's Men," will
discuss "The Director: His
Film and His Audience." Miss
Crist, of the Herald Tribune,
will discuss "Active Viewers in
a Passive Culture," and Crow-
ther, of the New York Times,
"The Film Critic and the Pub-
lic."

Other speakers will be Tor-
onto University's Marshall
McLuhan, author of "Under-
standing Media"; Anthony

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Brass Bottle Gold Rush McAnulty Savage Sam
Bride of River Kival Timberland Misadventures of Sergeant 3
Carnegie Blade Koval Modern Times Modern Times Summer Holiday
Delicate Delinquent How West Was Never Put It
Duke of Romea Incredible Mr. Limpet Raiders Richard III Rock-A-Bye Baby Windjammer
Firefly In Writing
Girl of Golden West It's Mad Mad Mad Mad World Liberator of Field

Unobjectionable for Adults, Adolescents
Advance to Rear Days of Wine and Roses
Buckshot and Sudden It's Murder
Bitterweet Evil of the Frigate
Bullet for Madman Frankenstein
Carnegie Blade Kival Modern Times Modern Times Summer Holiday
Delicate Delinquent How West Was Never Put It
Duke of Romea Incredible Mr. Limpet Raiders Richard III Rock-A-Bye Baby Windjammer
Firefly In Writing
Girl of Golden West It's Mad Mad Mad Mad World Liberator of Field

Morally Unobjectionable for Adults
All Night's Work Frankenstein 1970 Paris When It To Bed or Not
Buckshot and Sudden Global Affair Suzzles
Bride of River Kival Timberland Misadventures of Sergeant 3
Carnegie Blade Koval Modern Times Modern Times Summer Holiday
Delicate Delinquent How West Was Never Put It
Duke of Romea Incredible Mr. Limpet Raiders Richard III Rock-A-Bye Baby Windjammer
Firefly In Writing
Girl of Golden West It's Mad Mad Mad Mad World Liberator of Field

Morally Unobjectionable in Part for Everyone
Cleopatra Gypsy Lady in Case Long Ship Viva Las Vegas
Curse of Living Hell Hides Tall Honeymoon Hotel Man in Middle Wall of Noise
Corpse In French Style Prize Ryme Adventure Virgin Spring Where Boys Are
From Russia With Inside the Mafia Room at Top Where Boys Are
Love Kissin' Cousins Shot in Dark Yesterday, Today, and Tomorrow

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Benedictines, Dominicans, Josephites Holding Advancements

21 Dominicans Scheduled for July 1

CALDWELL — Twelve postulants will receive the habit of the Sisters of St. Dominic and their religious names and nine novices will pronounce one-year vows at July 1 reception and profession ceremonies in Mt. St. Dominic Motherhouse Chapel.

Auxiliary Bishop Dougherty will offer 10 a.m. Mass, preach and preside.

Benediction will conclude the religious ceremonies.

NEWLY PROFESSED Sisters are: Sister M. Raymond, St. Thomas the Apostle, Bloomfield; Sister M. Kevinanne, Notre Dame, North Caldwell; Sister M. Ruthanne, St. Aedan's, Jersey City, and Sister M. Siena, St. Aloysius, Caldwell;

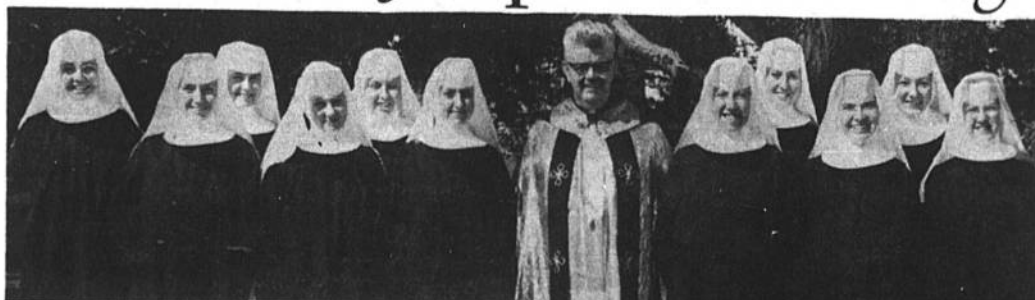
Sister M. Jacqueline, Immaculate Conception, Montclair; Sister Marietta, St. Aloysius, Caldwell; Sister Mary Seton, St. James, Pittsburgh; Sister M. Matthew, St. John the Baptist, Jersey City, and Sister M. Reginald, St. John the Apostle, Linden.

NEW NOVICES are: Kathleen Duffy, St. Michael's, Palisades Park, to be known as Sister Kathleen Mary of the Blessed Virgin Mary; Patricia

Brennan, Our Lady of Assumption, Bayonne, now Sister Francis Mary of Our Lady of Lourdes; Barbara Cowan, Queen of Peace, North Arlington, now Sister Claire Marie of the Sorrowful Mother, and Roseanne Cerra, Blessed Sacrament, Bridgeport, Conn., now Sister Anne Mary of the Sacred Heart;

Elizabeth Eick, St. Philomena's, Livingston, now Sister M. Charlotte of Jesus Crucified; Elsie Bernauer, St. Joseph's, West Orange, now Sister Xavier Mary of the Immaculate Heart of Mary; Eileen Ivory, St. Peter's, Jersey City, now Sister Ellen Mary of the Mother of God; Cynthia Little, St. Catherine of Siena, Mountain Lakes, now Sister Mary Raphael of the Sacred Heart, and Carol Ping, Our Lady of Victories, Jersey City, now Sister Thomas Mary of the Holy Spirit;

Also, Patricia Sullivan, St. James, Red Bank, now Sister Mary Elaine of the Sacred Heart; Kathleen McCarthy, St. John the Apostle, Linden, now Sister Mary Joachim of Our Lady of the Blessed Sacrament, and Ann Marie Minnerfor, St. Venantius, Orange, now Sister Mary Louis of the Crucified.



BENEDICTINE SCHOLASTICS — Father O'Connell is above with 11 newly professed Sisters who exchanged their white veil June 16 for the black veil.



BRIDES OF CHRIST — Bishop Costello at Benedictine Academy, Elizabeth, with 14 Brides of Christ who accepted the white veil the night June 17.

11 Sisters, 14 Novices For Benedictines

ELIZABETH — Twelve-five young women took further steps as Benedictine Sisters last week in two separate ceremonies.

Rev. David E. O'Connell, motherhouse chaplain, celebrated 7:15 a.m. Mass and officiated at the profession ceremony June 16 when 11 novices exchanged the white veil for the black veil and pronounced five-year temporary vows. Now called scholastics, they will continue their studies at Seton Hall. At the end of five years, they will pronounce their perpetual vows and receive the ring, a symbol of final vows.

New scholastics (top photo) are, left to right: Sisters Mary Jean, Mary Dorothy, Michael Anne, Mary Robert, Madeleine, Joseph Arthur, Father O'Connell, Sisters Alice Marie, Ritamary, Mary David, Mary Andrew and Margaret Anne.

AUXILIARY Bishop Costello celebrated a 9:30 a.m. Solemn Pontifical Mass in Benedictine Academy auditorium and presided at June 17 ceremonies when 14 women received the Benedictine habit and their religious names.

Rev. Edward McGuire, O.F.M., was deacon; Rev. Bernard Peters, O.S.B., subdeacon, and Rev. David E. O'Connell,

archpriest. Abbot Charles V. Corston, O.S.B., of St. Paul's Abbey, Newton, spoke. Assisting the white-veiled novices, who will begin their canonical year of further study of the holy rule, were Mother M. Cornelia, prioress, and Sister Francis Augustus, novice mistress.

NEW NOVICES (bottom photo) left to right are: Seated: Rosalie Desmond, Bayonne, now Sister Timothy Marie; Mary Froelich, Elizabeth, now Sister M. Frederick; Mary Ann Amato, Highlats, N.Y., now Sister Mary Rae; Bishop Costello; Patricia Berk, Union, now Sister Clare Marie; Margaret Mary Schuman, Little Ferry, now Sister M. Kenneth, and Joan Erdman, Chillum, Md., now Sister Mary Grace.

Standing: Joan Marie Stif, Cranford, now Sister Jan Marie; Kathleen Doyle, Cranford, now Sister Mary Lue; Kathleen McNary, Maplewood, now Sister Mary Ann; now Sister Edward Maw; Marilyn Mann, Cliffside Park, now Sister Mary Jerote; Mary Conrad, Elizabeth, now Sister Theresa Ann; Alice Esquire, Stanhope, now Sister Mary Paul, and Sister Iris, Elizabeth, now Sister Janet Marie.

July 2 Ceremonies For 38 Josephites

ENGLEWOOD CLIFFS — Thirty-eight women will advance as Sisters of St. Joseph of Newark at July 2 ceremonies at St. Michael's Novitiate with Auxiliary Bishop Costello presiding.

Twenty novices will pronounce their triennial vows and 18 postulants will receive the holy habit and religious name.

Those taking triennial vows will be:

SISTER M. Carmeline Brown, Little Ferry; Sister M. Borromeo Kreuder, Bergenfield, Sister M. Nordartine Keegan, Westmeath, Ireland; Sister M. Mona McDermott, Dublin, Ireland, and Sister M. Felician Merrins, Dublin, Ireland;

Sister M. Boniface Keenan, Bronx; Sister M. Irma Speck, West New York; Sister M. Al-

ba, Rush, Waldwick; Sister M. Elvira Green, County Down, Ireland, and Sister M. Ameliana Pate, Weirton, W. Va.;

Sister M. Melita Bernard, Dumont; Sister M. Lorette Merrill, Newark; Sister M. Dolorita Vincz, Fords; Sister Mary Rose, Lindenhurst, N.Y., and Sister M. Rosarian D. Benedetto, Medford Lakes;

Also, Sister M. Adele DeMaria, Ridgewood; Sister M. Caritas Adams, Newark; Sister M. Claudina DiCosmo, Fair Lawn; Sister M. Blanche Russell, Dublin, Ireland, and Sister M. Edmunda McCarthy, also Dublin.

POSTULANTS receiving the holy habit will be:

Maureen Belme of Jersey City, will be Sister Mary No-reen; Rose Murtagh of County Monaghan, Ireland, Sister Mary Doris; Catherine Hoban of Dublin, Ireland, Sister Mary Deirdre; Harriet Hamilton of Newark, Sister Mary Angella; Joanne Chaplin of Salem; Sister Mary Stella, and Maureen Murphy of Rutherford, Sister Mary Virginette;

Elizabeth Thomas of Penns Grove, Sister Mary Julian; Veronica Mikolajczyk of Jersey City, Sister Mary Joachim; Regina O'Grady of Hobokus, Sister Mary Aileen; Marilyn Hannon of Ridgewood, Sister Mary Dora; Maureen McGovern of Toms River, Sister Mary Carmella, and Bridget Moran of County Wexford, Ireland, Sister Mary Eamonn;

Also, Judith Flanagan of Hawthorne, Sister Mary Thelma; Irma Stahl of Kissimmee, Fla., Sister Mary Lynn; Ethna Wright of County Armagh, Ireland, Sister Mary de Paul; Mary Tracy of Dublin, Ireland, Sister Mary Agatha; Teresa Kennedy of County Down, Ireland, Sister Myra, and Penelope Stapack of Forestville, Conn., Sister Mary Marcella.

I Was Thinking... Bit of Germany Views the Fair

By RUTH W. REILLY

My first trip to the New York World's Fair was unique in that my companion was a young woman from Germany who had been in the U.S. only two days.

Ursula had worked with my sister who is an Army nurse stationed in Germany. She was taking five days in New York, en route to Wisconsin where a position awaited her.

I met Ursula at her hotel and liked her at once. She is in her 20s has a crinkly smile and a joy of living that reaches out and touches everyone she meets.

SHE SPEAKS remarkably good English, and I was surprised to hear that she had had only six months of instruction, plus the experience of speaking English at the Army hospital where she had been employed.

On the subway to the fair I found that she is the younger of two children, and that her parents had reluctantly sanctioned her decision to come to America. The trip over had been fabulous, and a woman whom she met aboard ship telephoned her from Boston the day after they docked to be sure she was all right.

We began our day by taking

Bridge Party Set

ESSEX FELS — The Dunbarton College Alumnae Association, North Jersey Chapter, will hold a dessert bridge, at 1 p.m. June 27 at the home of Mr. and Mrs. Paul J. Jones here.

Mrs. C. Randolph Marshall, national association president, will attend. Mrs. Edward J. McNeil is chairman. Proceeds will go to the college building fund.



New Heads For Schools

ELIZABETH — Mother M. Cornelia, O.S.B., prioress of the Benedictine Sisters, has announced nine new superior-principal assignments effective in August.

Sister Marie Therese will be superior and principal at Blessed Sacrament, Elizabeth; Sister M. Brendan at St. Joseph's, East Rutherford; Sister M. Alexandrine at St. James, Springfield; Sister M. Georgine at St. Henry's, Bayonne, and Sister M. Christine at St. Joseph's, New Paltz, N.Y.

Sister Geraldine Marie will be principal at St. Michael's, Cranford, and Sister Marie Augusta at St. Anthony's, Washington, D.C. Sister Ann Carolyn will be superior of Our Lady of the Lake Convent, Lake Mohawk, with Sister M. Theresa as principal.

Principal Gets Tribute

ROCKAWAY — Sister M. Dolores, S.C.C., founding principal of St. Cecilia's School six years ago, was guest of honor at a recent parish reception.

St. Cecilia's parish had been 75 years without a school when Sister Dolores arrived from Baltimore in 1958. Begun with 14 students and three students and six Sisters. A library was established in 1961 and now contains over 1,000 volumes.

Msgr. Denis A. Hayes, pastor, recalled Sister's efforts and lauded her for her devotion and added that the gathering was a spontaneous parish gesture. It was attended by an estimated 1,000 well-wishers.

A native of Jersey City, Sister Dolores has been transferred to Delone High School, McSherrytown, Pa.

Medal for Nurse

WASHINGTON (NC)—Anne V. Houck, retiring executive secretary of the National Council of Catholic Nurses, was presented the Papi Benemerenti medal here.

Miss Houck is leaving her post after 16 years to become a consultant to the council and write its history. She received the cross Pro Ecclesia et Pontifice in 1950.

During her time diocesan affiliates of the NCCN tripled from 37 in 1948 to 111 now and membership has risen to nearly 20,000.

Her successor will be Ilene Langdon, a council staff member since 1960.

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AWARD WINNING NURSES

— Bishop Navagh returns diploma and award for excellence in theory to Geraldine Anderson after June 21 graduation ceremonies for St. Mary's Hospital School of Nursing, Passaic. Also shown are Sister Ellen Robert and Georgeanne Winter, recipients of awards for excellence in bedside nursing and religion, respectively; Sister Catherine Maria, school of Nursing director, and Sister Ellen Teresa, hospital administrator.

K of C Auxiliary Has Installation

HILLSIDE — Mrs. Joseph Burkert has been installed as president of the Ladies Auxiliary of the Rev. Thomas F. Canty Council, Knights of Columbus.

Other officers are Mrs. Edward Kennedy, Mrs. Raymond Mayer, Mrs. Alfred Perchak, and Mrs. Eugene McMahon. Mrs. Martin Reiff, outgoing president, was made trustee for three years.

The auxiliary presented a check to the Columbian Club for their building fund.

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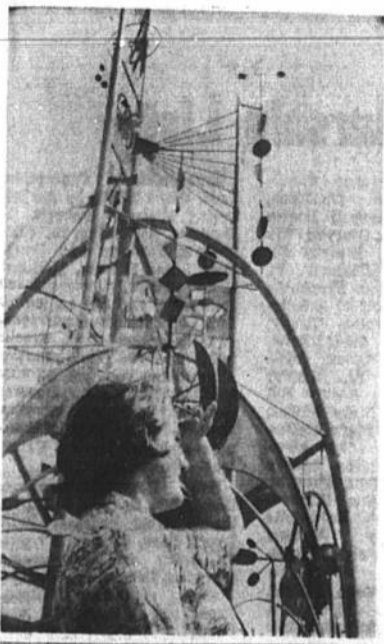
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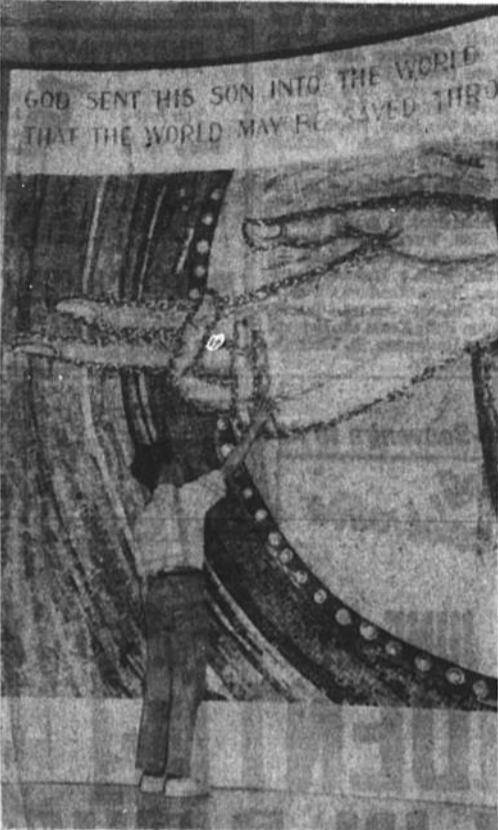
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WHERE TO NEXT — Shading her eyes and squinting a bit, Nadia Profewkul of St. Ann's, Newark, duplicates a scene of many World's Fair goers as she tries to get her bearings. Nadia is standing against the backdrop of the mobile outside Walt Disney's Small World pavilion.



JUST CHECKING — Sister M. Emmanuel, O.P., principal, and Loretta Nepa (right) check a Fair guide for the history of the next exhibit while Connie Czarnik observes surrounding pavilions.



COME — John Gries appears to be replying to the mosaic hand of Our Lord which beckons man to leave the turmoil of the world and "Come follow Me."

Junior Guild Has Installation

JERSEY CITY — Mrs. William Wake was installed as president of the Junior Guild of St. Ann's Home for the Aged by Rev. William J. Buckley of St. Vincent's, Bayonne, guild moderator. Other officers are: Mrs. John Tatulli, Mrs. Leonard Wodanowski, Mrs. Frank Hoffman, and Mrs. John Mahoney.

The Fair, Then . . .
Home, Beat but Happy

By SUSAN DINER
Have you been to the World's Fair yet? I wanted to know what children would do and how they would react so when I found out St. Ann's in Newark would be going, I went along. The trip started with a prayer. Soon after the bus driver shifted into high gear, the children burst into song — hit tunes, old favorites, school specials and several I never heard.

AS THE BUSES came to a stop at the Fair grounds, over 200 children, Sisters, priests, teachers and mothers alighted. Cameras, lunches, extra sweaters and shoes failed to slacken the pace set to see as much as possible. Only long hours of walking, waiting, looking and enjoying slowed them down.

The group I was with headed for the RCA exhibit where youngsters saw themselves on color TV and watched the taping of a program.

The lunar fountain was next. Eyes grew large as the children drank in the oriental pavilion beyond the fountain which appeared to cascade in the illusion of a pineapple.

The day meant standing in a line that encircled the GE pavilion and then snaking along, the front before riding the moving sidewalk and entering the show of progress. Most of us left singing the exhibit's theme song, "There's a great big beautiful tomorrow. . ."

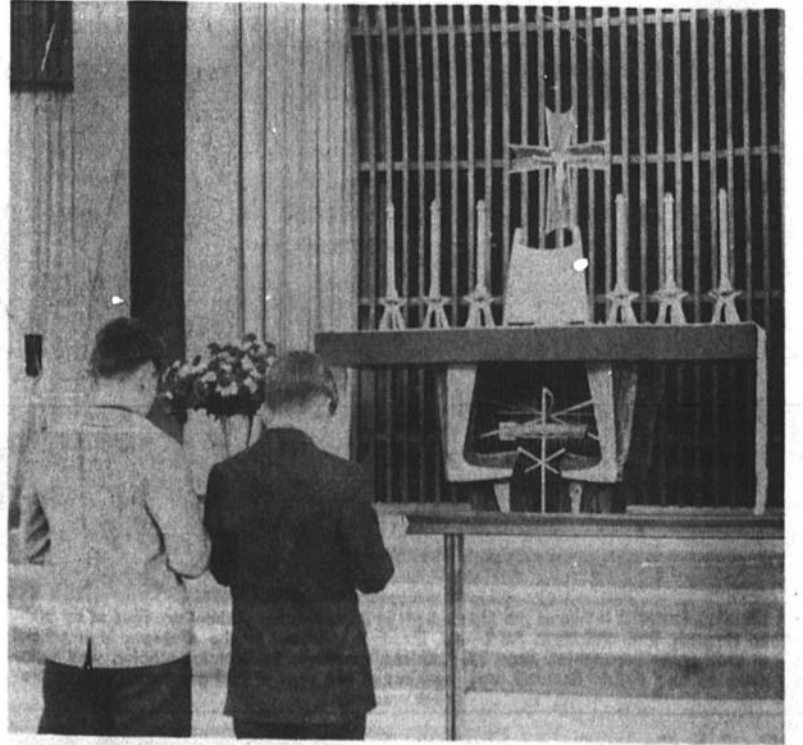
IT WAS off to other exhibits — IBM, Dupont, Coca-Cola, New Jersey, Hawaiian Village, and others. It was eating lunch, ducking a spray of soda and finding ample seats. It was watching Japanese girls in kimonos and wooden-thong type shoes mince along the busy street and disappear behind a Greyhound special. I felt like a child again as I stood in line with the others and eventually rode the boats that inched their way through Walt Disney's Small World. My head went in many different directions trying to see the animated characters representing distant lands — Irish leprechauns, Swedish yodelers, sultans on their magic carpets, Hawaiian dancers . . .

On the way from one exhibit to another one group suddenly meeting another would ask: "Did you see . . ." "What did you think about . . ." "Sister, don't miss . . ." And so the day went. Cameras clicking, people standing and waiting, then walking again.

HIGHLIGHTING the day was the Vatican pavilion. Outside I was struck with the thought that inside the off-white structure topped with a golden roof housed one of the world's greatest treasures — Michelangelo's Pieta. Entering the pavilion we faced a gigantic mosaic of Our Lord's hand seemingly reaching out of the turmoil of the world and beckoning man to Him. One eighth grader perhaps unable to resist the desire to compare hand sizes was dwarfed in his attempt to press his hand into Our Lord's. Slowly we moved down the corridor lined with quotations from Scripture and religious momentoes from around the world. Suddenly we were on the revolving platform and in full view of the Pieta. Silence rang out in the darkness as we beheld Michelangelo's work of art clothed in blue lights of peace making people aware only that he was almost within arm's distance of the statue.

SUDDENLY we were out of the door and in the Good Shepherd Chapel. It was a peaceful interlude, each conversing with God; asking for favors, thanking Him for ones received, rejoicing that Pope Paul sent the Pieta to the U.S. Then it was out again in the midst of the bustle of the crowds, eating dinner, seeing a few last exhibits before boarding the buses for the ride home.

On the way back to Newark some sang, a few slept, the girl in the seat across from me leaned on a baseball bat she had purchased for her brother. One of the children, when asked how he enjoyed the trip, answered: "I walked and walked. I don't think I ever walked so much in one day, but I loved it."



A CONVERSATION WITH GOD — Taking a few minutes out from the joyous noises of the Fair, two seventh grade boys pause in Good Shepherd Chapel conversing with God.



ACHIEVEMENT DEGREE — Mrs. Stanley Rubin, director of the pre-school program of the Mt. Carmel Guild, watches as David Gibson receives his diploma from Msgr. Joseph A. Dooling, archdiocesan guild director. Looking on is Rev. John P. Hourihan, executive director of the diagnostic center. David was one of 12 children who received diplomas at the June 20 ceremony at St. Francis Xavier auditorium, Newark.

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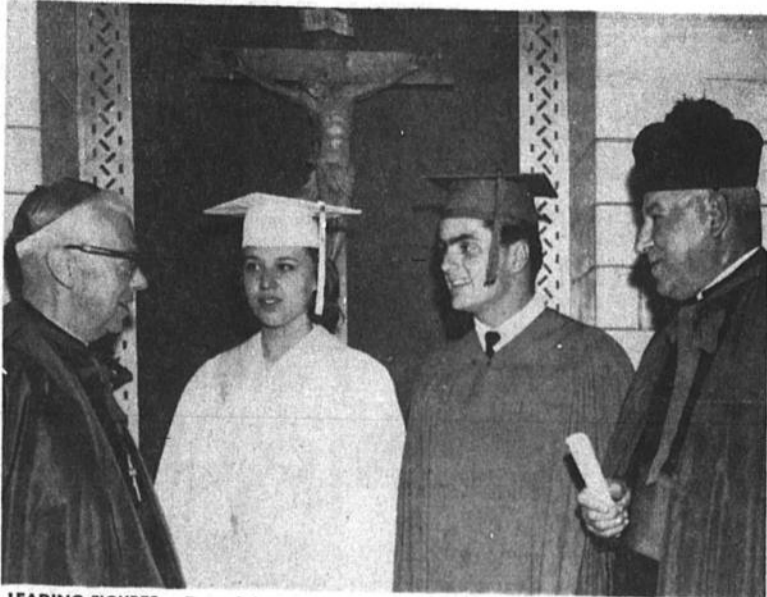
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LEADING FIGURES — Two of the top students of Pope Pius High School are flanked by Bishop Navagh, left, and Msgr. Andrew J. Romanak, director of the diocesan high school at graduating ceremonies, June 17. Kathleen Frankovic, Presidential scholar, was valedictorian and Arthur Santucci was president of the class of 295 graduates. Bishop Navagh presided.

Student Awards

Bergen's \$245,000 Tops Week's Scholarship List

NEWARK — Bergen Catholic tops this week's list of scholarships won by North Jersey Catholic high schools with a total of 93 awards amounting to \$245,000. Included in this amount are 30 state scholarships.

The list of scholarship winners continues to grow but all schools who submit them will have lists published, except for state scholarships.

Winners for Bergen Catholic were: James Barry, St. Michael's; Glenn Bauberger, Iona and Providence; Joseph Branciforte, Thomas J. Lipton Grant, Notre Dame University; James Carey, Fordham; Frank Censullo, Fairleigh Dickinson; Robert Faciolla, Stevens Institute; Richard Fahy, Iona; Peter Fazio, Manhattan; Gerald Galdee, National Hall, Fordham; John Hank, Seton Hall; Paul Hector, Rochester University; James Horner, Fordham and Providence; N. Brennan Krajs, Carnegie Institute, Stevens Institute Alumni Award and Cooper Union; Robert Larkin, Providence and Lafayette.

Also Thomas Lavery, Holy Cross athletic and academic, Rutgers and Cornell. Frank Luciano, Susquehanna; Douglas Lumdell, Seton Hall, Kings and Providence; Charles Madden, South Carolina University;

William McCue, Providence and Virginia University; Gregory McClure, Fordham and Boston College; Thomas McGrath, NROT, Notre Dame, Manhattan, Carnegie Institute, Lehigh, Massachusetts Institute and Rensselaer.

Also John McGuire, Iona and St. Peter's; John Molta, Boston, Fordham and Notre Dame; James Mooney, General Motors Scholarship; George R. Neumann, N.Y. State Regents; Peter O'Dea, St. Peter's; Joseph Pandolfi, Providence; Louis Perraud and James Richter, Seton Hall; Thomas Scott, Iona and Seton Hall; John Shea, Iona; John Sheridan, N.Y. State Regents and Manhattan; William Sheridan, Tulsa University; Harold Swart, Pace; William Tamborine, Hamilton and Fairfield; John Tym, St. Peter's; Michael Unger, VFW, West New York grant; Richard Waldorf, Fordham, Alumni Award; Dennis Maloney, Hackensack UNICO Award.

Holy Family High, Union City — A total of \$11,200 was earned in scholarships including the following winners: Joseph Stack, Local 569 award to Seton Hall, and Thomas Schaffner, St. Michael's, Winooski Park, Vt.

Marist, Bayonne — Over \$130,000 included 17 state awards out of 34. Winners were Joseph Doria, St. Peter's and Seton Hall; Aloysius Cuyjet, Brandis University; Russell Dorn, St. Peter's; Joseph Giordano, Rensselaer, Citadel

and Delaware University; Edward Gotlko, Susquehanna and Rhode Island; Brian Burke, Susquehanna; Thomas Constantino, Susquehanna; Francis Kisko, St. Peter's; Robert Koemalski, Notre Dame, Loyola, Fordham and Villanova; and Thomas Lapinski, Penn State.

Also James McKenna, St. Peter's and Seton Hall; Vincent Tuohy, Chubb Foundation School; Carl Wilber, Tufts; John Trojan, St. Peter's, Seton Hall and Fordham; John Siwek, N.J. State Rehabilitation Commission; Richard Zindell, Villanova and St. Peter's; and Thaddeus Podbielski, Amperol Scholarship.

Good Counsel, Newark — Sixteen scholarships valued at \$28,000 including 14 state awards were won by the following students: Francine Culari, Chestnut Hill, Philadelphia; Suzanne Bouchoux, Good Counsel College, N.Y.; and Donna Simons, Caldwell.

Our Lady of the Valley, Lake Mohawk — One partial and one state award added up to \$1,050.

Our Lady of the Valley, Orange — Fifteen students totaled \$34,110 including 11 state awards. Winners were: Richard Comerford, Duquesne; Vincenza Bucalida, Wisconsin University and Marquette; Marlene Lento Immaculata, Pa.

Pope Pius, Passaic — The 73 awards including 29 state awards totaled \$100,420. Winners were: Irene Biczak, Mt.

St. Mary's; Margo Bowerfind, Fairleigh Dickinson, Science Fair Award; Denise Dahms, Mt. St. Mary's; William Ehrhardt, Stevens Institute; Robert Filliman, St. Peter's; Kathleen Frankovic, National Merit scholar, Chicago University, Trinity, and Douglass, Carol Forstmann Memorial Grant; Jayne Gasienica, Mt. St. Mary's; Denise Genthon, Rosary Hill and Skidmore; Mary Mullen, Mt. St. Mary's; Mary McDermott, Katharine Gibbs Alumnae; Salvatore Puzzo, Passaic UNICO grant; Jane Sipos, St. Joseph's; Christine Ulaszewski, Mt. St. Mary's; Bernadette Wiggli, Quincy; Victoria Youngster, Fairleigh Dickinson.

Queen of Peace, Girls' North Arlington — 17 students totaled \$6,375 including 12 state awards. Winners were: Donna Trotta, Essex College of Business; Anne McGorry, Bergen County Bankers Assn. grant; Gene Gaven, Kearny Friends of Erin award; Jane Gennaro, North Arlington PBA award; Carol Von Nessl, North Arlington Lions Club auxiliary award.

Roselle Catholic — Fifteen students included nine state scholarships in grants totaling \$31,000. Winners were Eugene Cimis and Patrick Belle, La Salle, Phila.; Richard Baumann, Teago Standard Oil grant to Tulane; James Tracey, Seton Hall; Kevin Coakley and Peter Hochmann, St. Vincent's, Latrobe, Pa.

Immaculate Conception, Lodi, shows \$36,850 by the following students: Roberta L. Maurano, Seton Hall, St. Elizabeth's, Fordham and Douglass; Susan Stenson, National Merit scholar, University of Rochester, and full tuition to Rice and Pennsylvania University; Maryann Klein, Nazareth, Rochester, and Barry, Miami; Ann Vornehm, St. Elizabeth's; Patricia Dubatowka, Georgian Court; Catherine Rockfol, Essex College of Business and Ann Huzey, Claremont Secretarial.

Holy Rosary Academy, Union City, reported \$6,100 by the following students: Ruth Lynch Pace, St. Joseph's, Mt. St. Agnes and Marymount; Margaret Degnan, St. Thomas Aquinas; Catherine Wilson, Pace and Marymount, and Linda De Gise, Claremont Secretarial.

Parish Group Donates Statue To Church

WEST ORANGE — The CYO members of Our Lady of Lourdes are proving they did not bite off more than they could chew when they pledged \$1,500 for a statue of the Sacred Heart in the new church in September, 1963.

Rev. John T. Lawlor, pastor, has already received a second check (\$400) from the group bringing their total payments up to \$1,150. Funds have been raised by personal contributions of the members and some adult advisors as well as by a series of dances.

The latest of these affairs was June 6 when over 500 teenagers attended "Scott Muni Night at CYO" at the school auditorium. A second appeal and another series of dances is expected to bring in the rest.

The statue chosen is mounted on a side altar dedicated to the Sacred Heart.

St. Catharine's Tops Parishes

PARAMUS — St. Catharine's, Glen Rock, won first prize in Division 1 of the annual parish participation contest sponsored by the Bergen County CYO.

St. Francis of Ridgefield Park was second and Corpus Christi of Hasbrouck Heights was third, according to Rev. Edward J. Hajduk, CYO director.

In Division 2, St. Matthew's, Ridgefield, was first followed by St. Philip's, Saddle Brook, and St. Peter's, River Edge.

St. Paul's, Ramsey, topped Division 3 with St. John's, Hillsdale, second and St. Elizabeth's, Wyckoff, third.

Banners were awarded to the winning parishes. Divisions are based on population with Division 1 including parishes with the largest number of families.

NCWC College Guide Ready

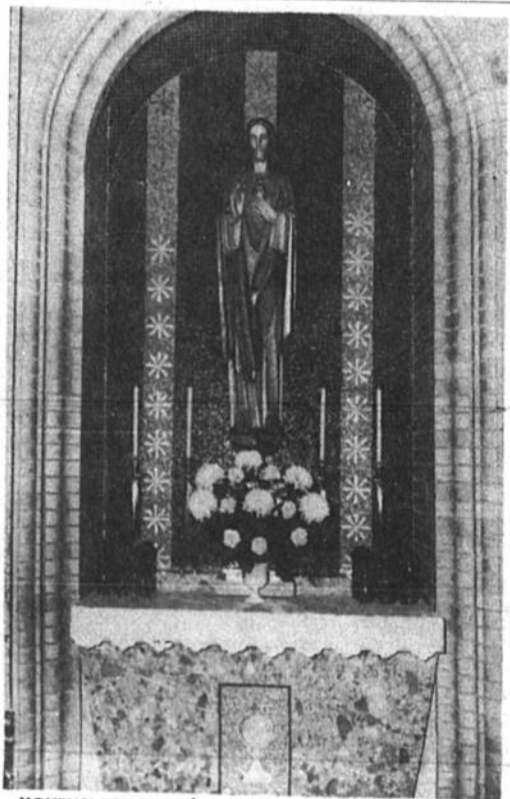
NEW YORK — The sixth annual revised edition of the Official Guide to Catholic Educational Institutions and Religious Communities was published recently by the National Catholic Welfare Conference.

The new guide, 440 pages long, includes full information on boarding high schools in the country, colleges, nursing schools, diocesan seminaries and all religious orders in the U.S.

Copies may be obtained from N.C.W.C. Official Guide, 100 North Village Ave., Rockville Centre, L.I.

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YOUTH'S CONTRIBUTION — This statue of the Sacred Heart mounted over a side altar at Our Lady of Lourdes Church, West Orange, was donated by the parish CYO.

St. Lucy's Wins Cavalcade

NEWARK — St. Lucy's Cadets of Newark swept all categories in winning the 11th annual Cavalcade of Music Drum and Bugle Corps competition at Schools Stadium June 20.

The sponsoring Blessed Sacrament CYO Golden Knights did not compete but gave an exhibition before 3,500 spectators.

Compiling 82.15 points, St. Lucy's was also awarded drumming and bugling trophies. The Garfield Cadets took second with 77.43 and St. Patrick's Cadets of Jersey City placed third with 73.73.

Student Award

FORT LEE — Suzanne Janson of the Academy of the Holy Angels was awarded a \$1,000 scholarship by the New York Housewares Club. She will attend Albertus Magnus, New Haven, Conn.

The Woodsiders and St. Rose of Lima's Imperial Lancers both of Newark also competed. The Golden Knights will try to best St. Lucy's Cadets, June 27 at the VFW State Championships at Wildwood. St. Rose of Lima and the Woodsiders will also compete. The Garfield Cadets are defending champions.

ROCKAWAY Queen

ROCKAWAY — Francis Jurnak of St. Cecilia's parish was chosen queen of the Boonton-Dover CYO District. She is a Morris Catholic High School student.

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Summer Drama Series Due

NEWARK — The Drama Guild of St. Benedict's Prep will open its second annual Summer Theater July 1 when a five-day run of "Bye Bye Birdie" will be presented at the school.

An English farce, "See How They Run" will open July 15 for four days. The guild will cap its season with "Brigadoon" July 29-Aug. 2.

Under the direction of Frank S. Torok, 85 summer stock players build sets, make their own costumes and learn dramatics by actual participation in all phases of the theater.

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for example Mr. Weston needed several improvements: Brick steps, new bedroom closet, a new roof, a new storm door, an iron railing, and the trim on the house needed painting. The cost of the job was \$1195 (far below the cost if contracted for individually). The job was begun April first, completed April seventeenth. His small monthly payments will not begin until November 17th. Mr. Weston received new gutters as a special bonus because the entire job was over \$1000.

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Strong Hitting, Versatility Feature All-Star Lineup

By JOHN TEEHAN

NEWARK — Four schools placed two players on The Advocate's 1964 All-Archdiocesan baseball team — St. Benedict's, St. Peter's, St. Michael's of Union City and St. Joseph's of West New York. St. Benedict's Ralph Lilore and Marist's Bob Kocmaiski were the only repeaters from last year, retaining their spots in the infield. The all-star squad boasts a .417 combined batting average while the three pitchers have a collective 24-4 record.

Her is the rundown:
FIRST BASE Pete Sack of St. Peter's batted and batted his way from last year's honorable mention list. His .343 average was not the highest since Joe De Martino of Our Lady of the Valley swatted .387. But Sack, a lefty, displayed good power, accounted for 17 rbi's and was strong defensively. De Martino was on last year's first team as an outfielder.
SECOND BASE — Ralph Lilore of St. Benedict's just could not be shoved off this spot. His .478 batting average and all-around ability were too much for Don Bosco's John Baskette, a .390 hitter, to overcome.
SHORTSTOP — Bob Kocmaiski of Marist, although his batting average (.350) was below his own standard of last year and that of other chief

contenders for this position, is one of the most sought-after players by major league scouts, for good reason. Once again Don Bosco's representative was second as John Kozma (.387) was nosed out. Kozma's fielding agility gave him the alternate nod over Mike Marrone of Queen of Peace despite the latter's .500 batting average.
THIRD BASE — Rich Salinardi of St. Michael's belted the ball at a 494 clip while maintaining fine poise at the hot corner. His facility for getting on base was another reason for his choice. Bergen Catholic's Tom Scott was not far behind defensively. His .412 average gained him a second-

team berth in that position.
OUTFIELD — Paul Rubino of St. Michael's, Jersey City, compiled a batting average of .448, hitting in all 16 games he played. There were others who might have challenged on the basis of batting average but not in fielding.
 Tom Lomicky, St. Joseph's (WNY) Sophomore, led Hudson County's hitters with a .529 average including 26 hits and 23 rbi's while Tim Hawkes led St. Peter's scorers and batted .393.
 Craig Courter of Essex Catholic batted .350 to capture his

second team berth. Dennis Farrell of St. Benedict's, hit .333. A wide ranging fielder, he was also the back-up man on the Gray Bees' pitching corps and won seven games. Tom Toal sported a .409 average and was the best base runner at St. Cecilia's, Kearny.
PITCHERS — Tony Ciurczak who was moved to the mound this season from third base, became St. Benedict's ace. He struck out over 100 while his ERA just got over the 1.00 mark. When not pitching, he played a strong out-

field and batted .446 as lead-off man.
 Rich Hassmiller (6-1) of St. Joseph's was another strike-out artist. He hurled a no-hitter as well as one-two-and-three-hitters. When not pitching, he played first base and had a .287 batting average. Bill Miller enabled Don Bosco to drive to its third Tri-County Catholic Conference crown. His 7-2 mound record and .387 batting average sparked both defense and offense. He also impressed in the outfield.
 The alternate mound staff includes Ray Burner of St. Mary's, Jersey City (7-3), Jim Hart of Marist (7-3) and Steve Kogea of St. James (7-3). Kogea also broke the no-hit barrier this year.

1964 Newark All-Archdiocesan Team

First Team				Second Team			
PLAYER	SCHOOL	POS.	PLAYER	SCHOOL	POS.	PLAYER	SCHOOL
Pete Sack	St. Peter's	1B	Joe De Martino	O. L. Valley	OF	Tom Lomicky	St. Joseph's (WNY)
Ralph Lilore	St. Benedict's	2B	John Bastek	Don Bosco	OF	Tom Toal	Bergen Catholic
Bob Kocmaiski	Marist	SS	John Kozma	Don Bosco	OF	Craig Courter	Essex Catholic
Rich Salinardi	St. Michael's	3B	Tom Scott	Bergen Catholic	OF	Dennis Farrell	St. Benedict's
Paul Rubino	St. Michael's (UC)	OF	Tom Toal	St. Cecilia's (K)	OF	Bob Caste	Bergen Catholic
Tom Lomicky	St. Joseph's (WNY)	OF	Traug Courter	Essex Catholic	C	Bob Pettiti	St. Benedict's
Tim Hawkes	St. Peter's	OF	Dennis Farrell	St. Benedict's	C	Ray Burner	St. Mary's (JC)
Bill Petrocco	Queen of Peace	C	Bob Caste	Bergen Catholic	P	Jim Hart	Marist
Ron Polittowski	St. Aloysius	C	Bob Pettiti	St. Benedict's	P	Steve Kogea	St. James
Tony Ciurczak	St. Benedict's	P	Ray Burner	St. Mary's (JC)	P	Roy Miller	St. Aloysius
Rich Hassmiller	St. Joseph's (WNY)	P	Steve Kogea	St. James	P		
Bill Miller	Don Bosco	P	Roy Miller	St. Aloysius	Ut.		
Bill Towey	St. Cecilia's (K)	Ut.					

HONORABLE MENTION
INFIELDERS — Florio, St. Joseph's (WNY); Marrone, Queen of Peace; Farley, Holy Trinity; Murray, St. Mary's (E); Proviini, Essex Catholic; Minietelli, Sacred Heart; Schoenhau, Seton Hall; Imbraccio, St. Patrick's; Lennon, Immaculate Conception; Kettell, O. L. Valley; Juellis, Roselle Catholic.
OUTFIELDERS — Wans, Archbishop Walsh; Zvalouk, St. Cecilia's (K); Boyle, St. Mary's (R); De Rosa, McAdams, St. Benedict's; Noll, Seton Hall; Zeevalk, Essex Catholic; Wolfe, Don Bosco.
CATCHERS — Skarecki, St. Mary's (E); Byrnes, Archbishop Walsh; Nieradka, Don Bosco.
PITCHERS — May, Don Bosco; Crovatto, St. Cecilia's (E); Sasso, Essex Catholic; Shannon, Bergen Catholic; Smith, Queen of Peace; McGeough, St. Peter's; Riccio, St. Michael's (UC); Sniczak, St. Patrick's; Hughes, Holy Trinity; Pascuzzi, Archbishop Walsh; Ward, Seton Hall; Korn, Roselle Catholic; Gentle, St. Mary's (R); Swita, St. Aloysius; Kiley, Holy Trinity.



COOL FIELDING AT SECOND BASE AND A HOT BAT (.478) MADE HIM TOP CHOICE TO REPEAT ON THE ALL-ARCHDIOCESAN BASEBALL TEAM.

RALPH LILORE

HIGH AVERAGES IN SCHOLASTICS AND OTHER ACTIVITIES COMBINED WITH HIS ATHLETIC SKILL TO BRING HIM THE SCHOOL'S PRESIDENT'S AWARD AT GRADUATION. HE WAS ALSO AN ALL-STAR PICK ON THE 1963 NORTH JERSEY CATHOLIC GRID TEAM.

Looking Back

St. Benedict's, Don Bosco Schools Top North Jersey Baseball List

NEWARK—It is no surprise to see St. Benedict's Prep at the top of the North Jersey Catholic High School baseball team list as the 1964 season closes. The Gray Bees, leading from the beginning, continued right through the worst rain-soaked season in recent memory to a final season record of 25-3.

The stretch spurt of eight victories brought coach Joe Krasberger his first Greater Newark Tournament championship. St. Benedict's has been runner-up for the last two years on the list.

Don Bosco Tech jumped from last season's 25th spot to take over as runner-up with a 20-5 mark. Coach Bill Kehoe's rams won 18 of their last 17 games and wound up sharing the Paterson Catholic Conference with St. Bonaventure's as well as capturing the state vocational league championship with an unbeaten loop record.

RAMSEY Don Bosco placed third with a 17-5 record and brought home the Tri-County Catholic Conference championship along the way for the third time in four years. Coach Dick O'Brien's Rams were 11th last year. They lost their Parochial A championship, however, as St. Cecilia's (E) upset them only to bow to Seton Hall in the final.

For Bayley-Ellard and St. Bonaventure's, slight improvement was registered over last year's strong showing. Bayley wound up in a three-way tie with Morris Catholic and De Paul in the Big Eight Conference but was dumped by St. Mary's (JC) for the Parochial B championship.

St. Bon's was upset by Holy Family in Parochial C semifinal play but Our Lady of the Lake took the championship.

St. Joseph's (WNY) fell from its lofty perch at the top of the standings to 12th, although the Blue Jays and St. Michael's (UC) set the pace in the North Hudson conference until they faltered in the final two weeks. Marist was nosed out in the southern section.

ST. ALOYSIUS took away the Hudson County Catholic Conference crown from St. Mary's (JC) won the Horse-shoe Conference for the second straight year gaining two legs on the Rev. Leo P. Hak Memorial Trophy. Three victories retire the trophy.

St. Mary's (E) failed to hang onto its Parochial B title and

St. Peter's Sets Cage Campaign

JERSEY CITY — St. Peter's College will resume its rivalry with Fairleigh Dickinson University and will meet NYU, Georgetown, Manhattan and Villanova during its 21-game basketball campaign which begins Dec. 1.

Coach Don Kennedy's Peacocks, 13-8 last season, have also added C.W. Post and LIU to the schedule. Traditional rivals Seton Hall, St. Joseph's and Niagara University will be met in road games.

Kennedy's 15th season will open against Monmouth College, the first of 11 home engagements at the Jersey City Armory. A veteran team will include Steve Day and Richie Dreyer, Bill Singer, Joe Bonner, Frank Heaney and All-Met forward Tim Kehoe, who averaged 20 points a game last year.

The schedule:
 Dec. 1, Monmouth College; 5, Kings College; 8, St. Joseph's College at the Palatka; 11, Georgetown University; 15, at Catholic University; 26, Wagner College.
 Jan. 2, New York University; 4, at Loyola of Baltimore; 26, Manhattan College; 27, Villanova University; 27, at Le Moyne College.
 Feb. 7, at Rider College; 4, Fairleigh Dickinson University; 9, at Fairleigh Dickinson University; 11, C. W. Post College; 12, at Long Island University; 20, at Niagara University; 21, at Seton Hall University; 27, Iona College.
 March 5, at Suna College; 6, St. Francis College.
 *Middle Eastern Conference game.

Perfect Record

NEW ORLEANS — Sooner or later everyone tastes defeat but for Brother Melchor Poloway, C.S.C., it is less than usual. In 19 years as wrestling coach at Holy Cross High School, his teams have won that many state titles.

Majors Sign 2 Pirates

SOUTH ORANGE—Johnny Monteleone and Jack Tracy who played third and second on Seton Hall University's team, have chosen divergent paths toward major league careers.

Monteleone has gone with the N.Y. Yankees while Tracy joined the Mets system. Both were signed June 21. No figures were disclosed with the announcement.

The third baseman, 6 feet, 180 pounds led the Pirates with 25 rbi's, batted .357 and posted a .544 slugging percentage. He set a season record for doubles (11) and hits (40) and posted the second highest career mark in hits (98).

Tracy, 5-11, 178 pounds, set a career record of 100 hits, and a fielding mark for second basemen (.983). He batted .320, handled 92 chances without an error, and then another 82. He was charged with three miscues for the season.

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St. Anthony's	10	6	8

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St. Bonaventure's	6	6	6
Don Bosco Tech	6	6	6
St. John's	6	6	6
St. Mary's	6	6	6
St. Joseph's	6	6	6

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St. Peter's	7	7	7
St. Michael's (UC)	7	7	7
St. Joseph's (WNY)	7	7	7
St. James	7	7	7
St. Patrick's	7	7	7
St. Peter's	7	7	7
Archbishop Walsh	7	7	7
St. Cecilia's (E)	7	7	7
Bergen Catholic	7	7	7
St. John's	7	7	7
St. Cecilia's (UC)	7	7	7
Seton Hall	7	7	7
St. Mary's (E)	7	7	7
St. Aloysius	7	7	7
Queen of Peace	7	7	7
St. Michael's (UC)	7	7	7
Holy Trinity	7	7	7
St. Mary's (P)	7	7	7
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A priest writes from South Africa that "traveling about on foot or animal in this area infested with lions, elephants and buffalo is too risky, as the untimely death of one of our priests last year proved. "Many of our catechists are married men. Risking their lives involves many social implications because their main responsibility is to their families. To see many of our Christians die without the last sacraments because we cannot get to them is indeed frustrating, especially since any old car would alleviate the situation.

"Won't you people help?" You could take a bus instead of a taxi, or you could walk to the store and save gas. Then you could sacrifice the equivalent of your rent to the Society for the Propagation of the Faith to be used for the missions.

They Help Where There's Nothing

Franciscan Missionaries of Mary in the African bush must drive 50 miles to visit their dispensary. "Two of our Sisters go there one day a week to help the poor people living in that district," they write.

"Coconut palms and mango trees are the only hardy vegetation in this region. Wherever we go the earth is dry and arid. Looking at it under the rays of the blistering sun you would expect it to flame up any second. Water is scarce and children have sores on their bodies.

"The people appreciate our efforts to improve their health, and we ask you to help our efforts by assisting us in our work. Your prayers and aims are invaluable."

U. S. Charity Gave Them a School

A letter from a Sister in New Guinea attests to the charity of some "mission-minded and mission-hearted friends." She writes that a few years ago the Society for the Propagation of the Faith sent money to their mission for the higher education of the natives. With this money the missionaries built a school of nursing.

Bishop to Visit Oakland Parish

Bishop Stanton will make an appeal for the Society for the Propagation of the Faith June 28 at Lady of Perpetual Help, Oakland, Rev. W. Gordon Byrne, pastor.

The Bishop thanks Father Byrne and the other pastors of the archdiocese for making these appeals possible.

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24 DeGrasse St., Paterson 1, N.J. Phone ARmory 4-0400
Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12 p.m.
Donations to the Society for the Propagation of the Faith are income tax deductible.

"Catholics of the U.S." they write, "can now know the fruits of their love. Our Bishop has presented dipomas and bestowed the mission cross on six graduates. Four are already laboring among a foreign tribe in New Guinea, and another has entered an order of missionary Sisters in Australia."

Cures for Illness - Food and Care

Lack of essential foods contributes to the illness of many thousands of African babies. "Many are victims of kwashiorkor, characterized by wasted limbs, sunken chests, pot bellies, pigmented skin and hair. This is due to lack of essential foods," writes a missionary.

"A number of social, economic, sanitary and educational factors contribute to the high incidence of kwashiorkor. Time, good will and assistance can absorb these factors. Besides medical treatment, the missionaries distribute staple foods to the many needy families."

"All we missionaries can collect from our friends in the U.S., we use to good advantage here. Please continue your generous aid."

No Infiltration

Brazil Claims No Conflict With Church

RIO DE JANEIRO (NC) — In spite of the arrests of some Brazilian priests in the wake of the anti-Communist revolution, the government is not molesting the Church.

Rev. Ruy Rodrigues da Silva, an official of the state government of Goias, has lost civil rights for 10 years.

ARRESTED were Rev. Alípio de Freitas, who had already been suspended by his ecclesiastical superiors; Rev. A. Lage de Belo Horizonte, and Rev. Celso Syllos, president of the National Catholic Union of the Press (UNCI).

All were known for their support of extreme leftist movements.

CHARGES OF Church-State conflict come from newspapers such as the Communist *Ultima Hora*, and *Correio de Manha*.

But the attitude of the new government was outlined in a television interview by Gen. Artur Costa e Silva war minister.

"In a general manner, Communist infiltration of Catholic Action and among the clergy may have existed, as it did among the armed forces; however it is only a matter of one or another person, and not of Catholic Action and the clergy."

"Many through heedlessness, others through bad understanding and others still

Poverty Prevails At Seminaries

The Verona Fathers have two missions in Brazil, one at Balsas and the other at Sao Mateus. In response to appeals of the Popes that each religious order send 10% of its personnel to Latin America, the Verona Fathers sent nearly 200 members out of a total of 1,300.

Balsas is a primitive territory south of the Amazon, without roads, where the only means of transportation is the horse.

It is plagued by tropical diseases, poverty, lack of schools and hospitals. Thirty missionaries are doing pastoral work in six centers. The Bishop has recently opened a seminary for diocesan clergy and a nursing school.

In Sao Mateus, also, the Verona Fathers are conducting a seminary for diocesan clergy. There are 10 parishes with an average population of 12,000. Nearby dioceses of Rio Preto and Victoria are just opening up with a joint mission seminary. Since poverty prevails, the Verona Fathers look to your charity for the means to continue their work in Brazil.

Chad Ousts French Priests

PARIS (RNS) — Chad in Central Africa has expelled 13 Frenchmen, including three Catholic priests, according to a report received here.

No reason was given for the expulsions but one of the Frenchmen involved was quoted as saying tension had developed recently between Africans and Europeans in Fort-Lamy, capital of Chad.

Port-Lamy Francois Tombalbaye of Chad recently was engaged in a dispute with a government labor union over a governing plan to merge the new nation's three unions.

566,000 Sterilized In Indian Program

NEW DELHI, India (NC) — More than 566,000 Indians, 37% of them women, have submitted to sterilization, according to figures current at the end of May.

There are 11,000 birth control centers now operating in India, and more than 200,000 persons have received training as birth control propagandists.

LOCAL COLOR

A TRAVELER TELLS US that, in India, a Hindu priest begs for the poor with much ceremony... Wearing a saffron yellow robe, he is followed by attendants—one carrying a trumpet, one a "blind man's cup," one a bowl of rice, the fourth a lamp... Catholics in India (they make up only 1.5% of the overall population) help the poor quietly... So do we... Why not join a "LETTER MISSION CLUB?" The dues are only \$1-a-month, a little prayer each day. No one need know what you're doing.

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A National Church For Sudan

LEOPOLDVILLE, The Congo — Reports reaching here say the Sudanese government is following the example set by the Chinese Communists in trying to set up an independent national church.

The government reportedly has forbidden seminarians to study abroad and forced them to sign statements condemning "the requirement to go abroad."

But the Sudanese government has invited native priests on an expense-paid trip to China — if they accept plans for a proposed national church.

This year Sudanese earlier this year drove hundreds of foreign missionaries out of the country, leaving only a skeleton staff of native Christian clergymen.

Sukarno Buys Altar Wines

JAKARTA, Indonesia (NC) — Archbishop Adrianus Djajasepoetra, S.J., of Jakarta has thanked President Achmed Sukarno for paying \$30,000 for a shipment of altar wines for the use of this nation's Catholic priests.

Every few years Indonesia's Bishops buy altar wine from Spain because no wine is produced in this Far Eastern country.

President Sukarno granted the import license for the wine, and told Archbishop Djajasepoetra that he would like to pay for it as a token of his esteem for the Church's educational and social work carried on here.

The police launched a hunt



WORLD'S FAIR STAMPS — These stamps have been issued by the Vatican Post Office to commemorate Vatican participation in New York World's Fair. The stamp in center shows Michelangelo's *Pieta*, the top attraction at the Vatican Pavilion. On right is a detail of the face of Our Lady from the *Pieta*.

8 Murdered in Guiana In Climax to Violence

GEORGETOWN, British Guiana (NC) — Murder of a leading Catholic civil servant, Arthur Abraham, and seven of his children climaxed five months of British, arson and violence in Guiana and led to swift emergency measures by the British governor, Sir Richard Luyt.

Within 24 hours he had taken control of security from Premier Cheddi Jagan and had rounded up 35 persons—33 of whom belong to the ruling People's Progressive Party, including the deputy premier, Brindley Benn.

ABRAHAM'S HOUSE was set on fire soon after midnight and although several priests and Bishop Lester Gully, S.J., from the neighboring cathedral joined the firemen, they could rescue only Abraham's wife and one daughter.

Another daughter who was absent when fire broke out, arrived to see her home ablaze.

The police launched a hunt

Future Is Bright For Nyasa Church

BLANTYRE, Nyasaland (NC) — The outlook for the Church is bright here in Nyasaland, the British territory which will become Africa's newest independent nation on July 6 and change its name to Malawi.

Although there was some nationalist violence in the past, Nyasaland has been calm for five years. No one foresees a repetition of the intertribal and anti-white outbreaks that followed the Congo's independence.

MISSIONERS point to the Church's steady progress in recent years and to the fact that the Church has had good relations with Premier Hastings Banda, the U.S.-educated Presbyterian who will head the independent government. They also note that the country's hierarchy has backed freedom.

Nyasaland is the size of New York State, with a population of 2.9 million, of whom less than 10,000 are Europeans. It has about 500,000 Protestants,

more than 200,000 Moslems and more than a million pagans.

CATHOLICS number 557,933—compared with 294,000 a decade ago — and there are also about 100,000 taking instruction. These comprise more than a fifth of the nation's people.

There is an archdiocese and four dioceses, one of which is headed by a Nyasaland-born Bishop.

There are more than 200 missionary priests.

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India: Cashew Nuts and Churches
PRIME MINISTER NEHRU, for whom India weeps, once said of India's problems: "We want to plan for the future, but our first requirement is to plan for the present."... India's problems, as everyone knows, are poverty, illiteracy, disease. Our native priests and Sisters (some of them trained by readers of this column) can help solve these problems if they have the tools... In MANANTODDY, on the Malabar Coast, FATHER KAZHIKACCHALIL is trying to build a church. The church will be a village-center where he can feed the poor (children especially), cure their rickets, and teach them to read and write. As such, it will be a power-house of Grace... The men in the village (they earn as little as 14c a day harvesting cashew nuts and coconuts) have promised to do the work free-of-charge. The materials, however, will cost \$4,300... Please God, one of our readers will build this church (or part of it) as a memorial to a loved one. Please God, every reader will give something... FATHER KAZHIKACCHALIL is giving his life, everything he has. Won't you help us give him something? ... Mark your gift "MANANTODDY" and mail it to us. FATHER KAZHIKACCHALIL will remember you prayerfully as long as he lives, and so will we.

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Priests Ask Viet Minister To Review Trial of Officer

SAIGON (NC) — More than 340 Vietnamese priests have urged Gen. Nguyen Khanh to review the case of Maj. Dang Sy, who was sentenced June 6 to hard labor for life.

The request, made "on behalf of the Vietnamese Catholic community," was presented in a letter signed by 347 priests, all Vietnamese except for two Canadian Redemptorists. It called the trial of Dang Sy "a frame-up" and the verdict "a stain on the record of Vietnamese justice."

DANG SY, a Catholic, was found guilty of "murdering" eight Buddhists during a Buddhist disturbance outside the Hue government radio station on May 8, 1963. As assistant province chief, he was in charge of the security forces called to disperse the crowd and protect the station.

He maintained that a powerful plastic explosive thrown by the communist Viet Cong or others killed the eight persons. Dang Sy was absolved by an investigation held last August, but after the Nov. 1 coup, he was arrested.

more car on which the major rored. One said that the car, which was erroneously described as a tank, rolled over people. The other said it did not. One said he saw Dang Sy throw two MK-3 grenades, while the other claimed he saw him throw a white grenade.

"Two other eye witnesses who had stood in the armored car with Dang Sy were ill-treated and assigned to distant posts for having carried nor three grenades that night," the letter asserts.

THE LETTER attacks the evidence for the prosecution:

- Dang Sy was "accused on the basis of conflicting evidence" of two men, soldiers who were inside the light ar-

Bishop Guest At Reception

NEW YORK — Auxiliary Bishop Dougherty, president of Seton Hall University, was guest of honor at a reception held by the National Catholic Welfare Conference Office for UN Affairs June 17.

Bishop Dougherty was named in April to succeed the late Bishop James H. Griffiths as assistant for UN Affairs to the chairman of the NCWC administrative board. Reception guests included representatives of 11 international Catholic organizations having consultative status with the UN Economic and Social Council and three national Catholic organizations accredited by the UN office of public information.

Allendale Drive Hits \$136,000

ALLENDALE — A total of \$136,370 was pledged during the one-day building campaign here June 21.

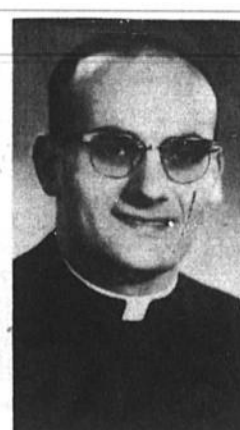
Rev. Joseph F.X. Stockhammer, pastor, complimented the members of the committee and the entire parish for their cooperation. Joseph Flynn, Edward Fritsch and Joseph Henri were co-chairmen. The funds will be used to build a new church.



FATHER FALLON



FATHER MERDINGER



FATHER TESTA

To Ordain Four at Louvain

LOUVAIN, Belgium — Four seminarians from North Jersey will be ordained June 27 at the chapel of the American College of Louvain University here by Bishop Charles A. Buswell of Pueblo, Col.

Rev. Philip E. Merdinger of East Orange and Rev. Francis D. Testa of Teaneck will be ordained for the Archdiocese of Newark. Rev. William J. Fallon of Nutley and Rev. Arthur T. Mellin of Edgewater will be ordained for the Camden Diocese.

FATHER MERDINGER is the son of Mr. and Mrs. Charles W. Merdinger of 55 Glenwood Ave., East Orange. He attended St. Benedict's Prep and Seton Hall University.

After two years of philosophy at Immaculate Conception Seminary, he was sent to Louvain for theological studies.

On July 19, Father Merdinger will return to his parish church of Our Lady Help of Christians, East Orange, to celebrate a Solemn Mass. The archpriest will be Rev. William P. Devine, administrator, Deacon and subdeacon will be Rev. Martin J. Burne, O.S.B., of St. Benedict's Prep and Msgr. William F. Hogan of Immaculate Conception Seminary. The preacher will be Msgr. William F. Furlong, pastor of St. Mary's, Elizabeth.

FATHER TESTA is the son of Mrs. Nancy Testa of 274 Washington St., Teaneck, and

the late Frank Testa. He attended Seton Hall University and went to Louvain after two years at Immaculate Conception Seminary.

On July 26, Father Testa will return to his former home parish of Madonna, Fort Lee, to celebrate a Solemn Mass. Rev. Edmund P. Kilty, pastor of Madonna, will be archpriest. Deacon and subdeacon will be Rev. Joseph J. Donovan of Madonna and Father Devine.

FATHER FALLON is the son of Mr. and Mrs. William J. Fallon of 221 Highfield Lane, Nutley. He attended All Hallows High School, N.Y., Seton Hall University, and St. Mary's College, Kentucky, before coming to Louvain.

On July 26, Father Fallon will celebrate his first Solemn Mass at noon in St. Nicholas Church, Jersey City, his former parish. Archpriest will be Msgr. Alois Auth, pastor. Deacon and subdeacon will be Rev. John J. Lester of St. Bartholomew's, Scotch Plains and Rev. Robert Cairone.

Father Fallon has been assigned to teach at Gloucester Catholic High School this September.

FATHER MELLIN is the son of Mr. and Mrs. John A. Mellin of 5 North St., Edgewater. He attended Teaneck High School, Seton Hall University and St. Vincent's College, Latrobe, Pa., before coming to Louvain.

On July 26, Father Mellin will celebrate his first Solemn Mass at Holy Rosary Church, Edgewater, at noon. Rev. P. Francis Gutler, pastor of Holy Rosary, will be archpriest. Deacon and subdeacon will be Rev. James S. Galloway of Holy Rosary and Rev. Francis Leonard. The preacher will be Rev. Richard M. McGuinness of St. Bridget's Church, Newark.

Bishop Navagh's Appointments

THURSDAY, JUNE 25 5 p.m., Silver anniversary, Rev. Thomas H. Murphy, pastor, St. Vincent de Paul, Sirling.

SUNDAY, JUNE 28 San Juan Festival, St. John's Cathedral.

MONDAY, JUNE 29 4 p.m., Consecration of Bishops Plus A. Benincasa and Stanislaus J. Brzana as Auxiliaries to Bishop James A. McNulty at St. Joseph's Cathedral, Buffalo.

WEDNESDAY, JULY 1 11 a.m., Reception and profession, Sisters of Charity of the Most Precious Blood, Paterson.

Family Life

PRE-CANA FOR THE ENGAGED July 12-19 — Secaucus, Immaculate Conception, HV 3-9543. July 13-19 — Berkeley Heights, Little Flower, 289-4219. July 19-26 — Nutley, St. Mary's, OR 2-3655. Aug. 2-9 — Bergenfield, St. John Evangelist, WI 5-0129. Aug. 2-9 — Livingston, St. Philomena's, OR 2-9835.

Three Conventions On Week's Agenda

An Advocate News Summary WASHINGTON — More than 50,000 Ukrainian Americans are expected to converge here June 27 for the unveiling of a monument to Ukrainian poet-patriot Taras Shevchenko.

Lev E. Dohriansky of Georgetown University, president of the Ukrainian Congress Committee of America, which raised \$250,000 for the memorial, described the gathering as a "freedom march" on Washington to demonstrate support for civil rights throughout the world.

FREEDOM will be the keynote of the Lithuanian American Council convention here June 26-28, at which the 800 delegates are expected to demand UN action to reestablish the sovereignty of Lithuania, Latvia and Estonia.

The Shevchenko monument and park were authorized by Congress to commemorate the 100th anniversary of the poet's death.

Conventions dealing with the liturgical influence on religious life and the spiritual needs of seamen are scheduled for San Pedro, Calif. and Denver.

The Annual Conference of Major Superiors of Men's Institutes will meet in Denver June 30-July 3 to discuss liturgical changes and their in-

fluences on religious. Among speakers will be Rev. Georges Tavard, A.A., of Mt. Mercy College, Pittsburgh, and Rev. Clement J. McNaspy, S.J., of America magazine.

In San Pedro, the Apostleship of the Sea will meet June 29 — July 2 under the theme of "The Church Meets the Spiritual Needs of the Seafarer."

Change of Address For Chaplain

NEW YORK — The Military Ordinarium has announced a new address for Rev. John C. Mignone, Marine chaplain from the Archdiocese of Newark. It is: 1st Bn., 8th Mar., 2nd Mar. Div. FMF, Camp Lejeune, N.C.

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including 3 Bedrooms / 1 1/2 Baths / Full Basement / 5 Norge Appliances / Carport City Water and Sewers / 1/2-Acre Lots

This one's got the experts stumped! For this 7-room ranch with attached carport on a huge HALF-ACRE lot is exceptional value even for the famed Hovnan Brothers, famous for feature-filled homes throughout the metropolitan area. It's by far the most generously-sized, most imaginatively-designed, most boldly-priced ranch you've ever seen—complete with a sweeping 27' kitchen-dining area-paneled family room that will be the very heart of your informal living and entertaining...plus a huge walk-in pantry...plus a finished all-purpose room that doubles as a "rumpus room" for the kids or as an ideal workshop for dad...plus all these appliances AT NO EXTRA COST: Norge Refrigerator-Freezer, Dishwasher, Clothes Washer, Clothes Dryer, Built-in Range and Oven, and matching Range Hood! And \$17,990 is all you pay—not one cent extra! The rush is on, so get there fast.

4 OTHER MODELS FROM \$19,490



10-RM RAISED RANCH—5 bedrooms / 2 baths / paneled family room / covered rear porch / attached garage. \$19,490



10-RM BI-LEVEL—5 bedrooms / 2 baths / split foyer / paneled family room / covered front porch / garage. \$19,990



9-RM COLONIAL—4 large bedrooms / 2 baths / 22 1/2 ft. living room / paneled family room / garage. \$19,990



8-RM SPLIT LEVEL—4 bedrooms / 2 baths / paneled family room / garage. \$19,790

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Plan 2 — On-site Schools. Two 18-acre tracts have been given to the town for future school construction right on the property. A third already exists adjacent to Yorktowne.

Plan 3 — On-site Houses of Worship. Yorktowne has already made available — free of charge — large tracts of improved land, right on the property, to

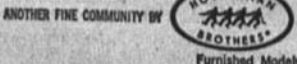
local Catholic, Protestant and Jewish houses of worship.

Plan 4 — Express Bus Service. Express, air-conditioned buses run to Newark in 40 minutes and New York in 55 minutes.

Plan 5 — On-site Social and Recreational Activities. Already organized and functioning are Little League, Adult and Youth Football and Softball Leagues, a Community Newspaper, Women's Bowling League, and many other activities. All welcome you and your family from the moment you move in!

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The Virginian—\$22,900

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Telephone 681-2420

Trend to More Leisure Time Factor in Sales Increases

A Cherson-Carroll Release
BEACH HAVEN (PFS) — The trend towards more liberal vacation and holiday practices in industry, which continued for the ninth straight year, according to a study made by a leading business-

research firm, has had a vital impact in the vacation and "second home" segment of the New Jersey home building industry.

The trend is "most evident" at Beach Haven West, the waterfront and lagoon com-

munity situated just nine minutes from Exit 63 of the Garden State Parkway on Rt. 72 here, according to co-developers Jerome and Herbert L. Shapiro.

Beach Haven West, one of New Jersey's largest and most successful, "second home" communities, is populated for the most part by families who use their homes for vacations, long weekends and holidays.

Thus, as the average wage-earner continues to come in for more leisure time, more of these vacation homes are purchased.

"I feel," said Jerome Shapiro, "that our sales record of more than 70 homes sold during the past 14 months is directly traceable to this factor."

Shapiro's contention that this constantly increasing leisure time is a factor in Beach Haven sales is a recent study made by the Dartnell Company, a Chicago industrial research organization.

Today's employee can look forward to longer vacations after shorter employment periods. Numerous firms allow a day per month of service or similar prorated vacations.

This year, 12% of the companies grant salaried people three weeks after two to five years; 38% after seven to 10 years; 29% after 11 to 15 years; and 2% after 16 to 25 years. Hourly workers need more seniority to warrant a three-week vacation, but their wait has been reduced, too.

Eight percent of the companies give them three weeks after two to five years; 36% after 7 to 10 years; 33% after 11 to 15 years; and 9% after 15-1/2 to 28 years.

Long-service employees are getting longer vacations than reported last year. In 1963, 25 years was the longest service used in determining vacation time, and four weeks was the maximum granted. In 1964, various companies are giving from a month to five or six weeks for 25, 28, 30, or 35 years seniority.

Early American Homes In Rustic Setting

An S.O.T. Release

WALL TOWNSHIP (PFS) — A community with the rustic charm of an early American New England village is rising on Glendola-Alenwood Rd. here.

It's called Scott Farm and its developer, Robert Furlong of Sea Girt, is striving for authentic reproductions of Early American decor and exterior design. Situated adjacent to the Wall Central School, the community shows six models.

The architect is Walter Pfeiffer of Morristown.

"We've tried to do something a little different here," Furlong said. "I think an early American community is unique in this area. And I don't think you'll find a more rustic setting than we have here."

Furlong says the first two sections are sold out, with sales brisk in the third and final section.

The homes are priced from \$21,900 to \$26,900 with a choice of ranch, Cape Cod, two story and bi-level models. Furlong said the homes are serviced by city water and gas heat, Dishwasher, oven, cooking units, and automatic garage doors will be supplied with each home.

Furlong explained that two alternate designs are available for each model. He said special attention is given to the community layout to avoid sameness.

One of the more popular

models is the Virginia, a one-story home of colonial design. It includes three bedrooms, 1-1/2 baths, kitchen-dining room, utility room, living room, foyer, and two-car garage.

Bi-Level Shown At Budd Lake

A Page Release

BUDD LAKE (PFS) — Introduction of a new colonial bi-level model opens up sales in the second section of Stamp Estate, a custom built community nestled in the heavily wooded mountains near Budd Lake, Morris County.

The bi-level features eight large rooms, laundry area, full basement with poured concrete foundations which include cooled heating under the basement floor, brick front and aluminum siding.

According to Kevork S. Hovnanian, president of Hovnanian Brothers, developers of Yorktowne, the ranch model was introduced at the request of more than 125 potential homebuyers.

"The requests took many forms," Hovnanian said. "Some people while visiting the tract asked our sales personnel if we contemplated adding a model of ranch design. Others wrote letters after visiting Yorktowne requesting us to add a ranch."

Most of the requests, Hovnanian said, also expressed a desire for the home to be moderately priced, but not at the expense of living

Yorktowne Shows Ranch Model

A Cherson-Carroll Release

MANALAPAN (PFS) — The popularity of the ranch home, an innovation which came out of California in the late 1930s, was brought into sharp focus this week at Yorktowne-at-Holiday North, the 800-home "total community concept" tract here, when the requests of more than 125 would-be purchasers were answered with the introduction of the fifth Yorktowne model — a 63-foot ranch home.

The new seven-room ranch, priced at \$17,990, has been designed to meet these requests. Styled in the imaginative California architecture, the ranch features spacious rooms, a modern carport, full basement and a generous supply of luxury features.

According to Kevork S. Hovnanian, president of Hovnanian Brothers, developers of Yorktowne, the ranch model was introduced at the request of more than 125 po-

tential homebuyers. "The requests took many forms," Hovnanian said. "Some people while visiting the tract asked our sales personnel if we contemplated adding a model of ranch design. Others wrote letters after visiting Yorktowne requesting us to add a ranch."

Most of the requests, Hovnanian said, also expressed a desire for the home to be moderately priced, but not at the expense of living

space or luxury features offered in the existing Yorktowne models.

To the right of the new model's entry foyer, which offers a large guest closet, is a spacious 20-foot, picture-windowed living room. To the left of the foyer, along the front of the home, is a sweeping 27-foot area which includes an appliance kitchen, ultra-modern science kitchen, a dinette and family room.

PREVIEW SHOWING!

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BI-LEVEL RANCH—3 or 4 large bedrooms, up to 2 1/2 baths, 2 car garage, large dine-in kitchen, picture window living room, formal dining room, and many more exciting features.

RANCH—3 large bedrooms, up to 2 baths, large kitchen, formal dining room, 20 ft. living room, attached garage and full basement. Magnificent value!

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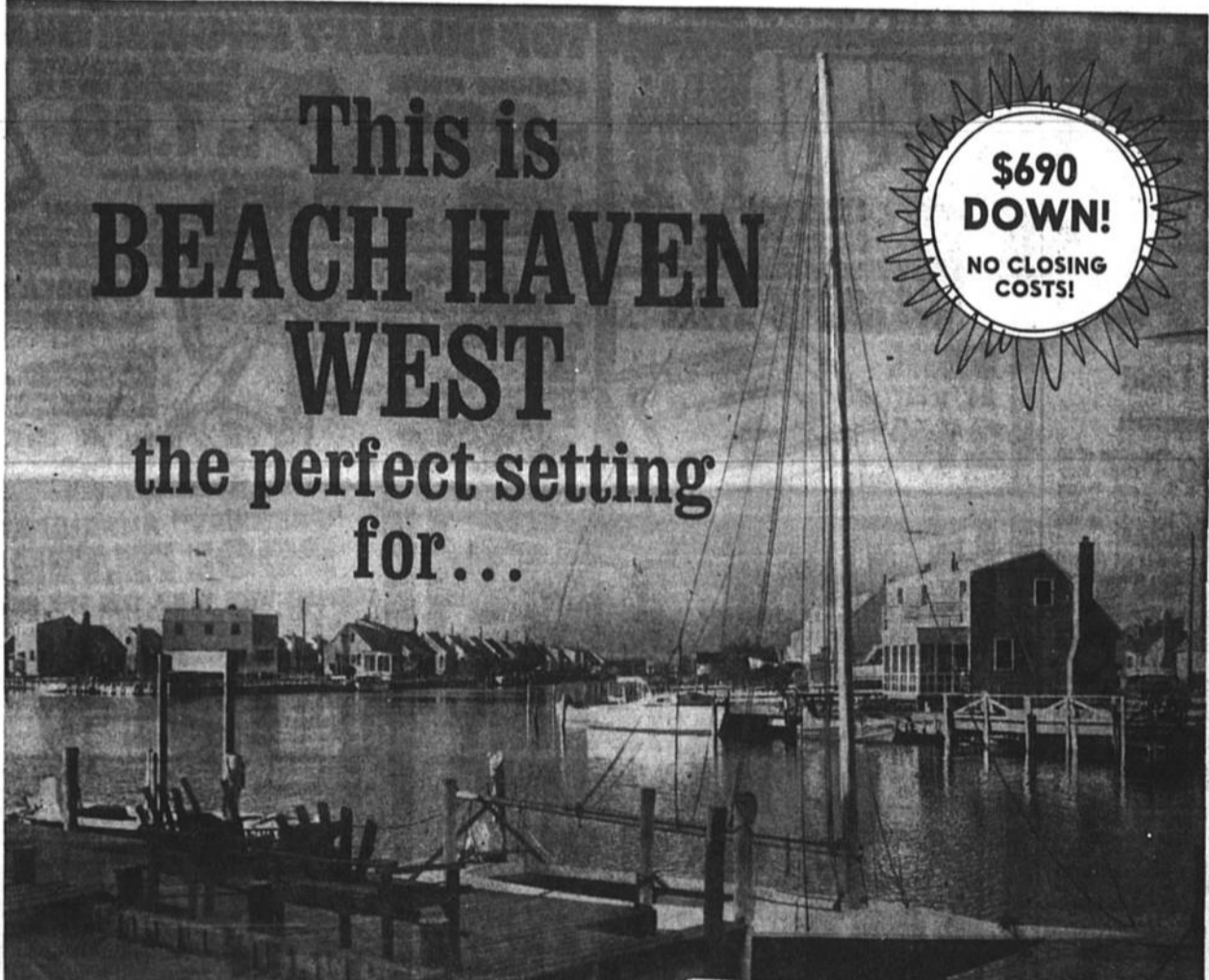
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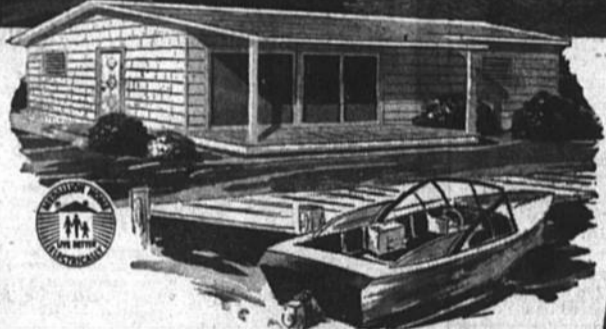
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THE HOME: A bronze Medallion winner with screened 12-ft. sliding glass door to ROOFED-IN PORCH, ceramic tile bath with tub and shower, Hollywood kitchen with genuine pre-finished ash Provincial Kitchen Cabinets, zoned baseboard heat in each room, tile floors, copper plumbing, every room paneled, jalousie windows and screens, and a full 40-gallon water heater.

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Anniversary For Pastor In Stirling

STIRLING — Rev. Thomas H. Murphy, pastor of St. Vincent de Paul parish here, will celebrate the 25th anniversary of his ordination with a Solemn Mass of Thanksgiving June 25 at 5 p.m.

Bishop Navagh will attend the Mass, which will be followed by a dinner at the Washington House, North Plainfield. An open house will be held at the rectory from 12:30 p.m. to 3:45 p.m., for those who cannot attend the dinner.

BORN IN Yonkers, Father Murphy attended All Hallows High School, New York City; St. Charles College, Maryland; St. Joseph's Seminary, Dunwoody, N. Y., and St. Mary's Seminary, Baltimore. He was ordained in 1939 at St. John's Cathedral, Paterson.

His first assignment was to Mt. Carmel, Boonton, where he remained for 15 years. He organized the parish CYO and helped establish the perpetual and nocturnal adoration movements. He also became spiritual director of the Paterson curia of the Legion of Mary, a position he still holds.

He was appointed pastor here in 1954 and opened a school in 1955. An addition was constructed in 1959. He gave his rectory to the Sisters of St. John the Baptist who staff the school and lived in a small room in the school for a year while a new rectory was built by parishioners.

Assisting at the June 25 Mass will be Msgr. Flanagan, pastor of St. Clare's, Staten Island, deacon, and Rev. John Sullivan of Blessed Sacrament, New York, subdeacon. The preacher will be Rev. John Torney, pastor of Our Lady of Perpetual Help, Bernardsville.

Principal speakers at the dinner, sponsored by the united societies of the parish, will be Msgr. Vincent E. Puma, administrator of Our Lady of Providence Mission, Paterson, and State Sen. Thomas Hillery.

Offers Land To Synanon

NEWARK — The offer of 50 acres of land in Cape May County for a Synanon House in New Jersey was made at a meeting held June 18 at the Newark Athletic Club.

Rev. John Oates of Sacred Heart Cathedral presided at the meeting, which was held by the Sponsors of Synanon of New Jersey. Father Oates has been acting as an unofficial consultant to the non-denominational organization, which now conducts five houses in Connecticut, Nevada and California for the rehabilitation of drug addicts.

Mrs. Renee Starks of Newark, founder of the New Jersey Council on Drug Addiction, made the offer of the land, part of a tract she owns in Tuckahoe. David Allan, coordinator at the Westport house, said it would be forwarded to Synanon's board of directors.

Cathedral Rite For Volunteers

NEWARK — A departure ceremony for lay volunteers will be held Aug. 3 at our Lady's chapel of Sacred Heart Cathedral with Archbishop Boland presiding.

Nineteen candidates for lay apostolate work will be presented to the Archbishop before leaving for assignments within the U.S. and overseas.

Volunteers who have completed terms of service will also attend the ceremony. It is being sponsored by the Newark liaison committee.

Msgr. Heimbuch Guest Editor

HUNTINGTON, Ind. — Msgr. William C. Heimbuch, pastor of St. Genevieve's, Elizabeth, is the guest editor for July of "My Daily Visitor," monthly booklet published here.

He wrote short pieces on religious themes for each day of the month. The thoughts precede the Sunday Mass prayers for the month.

Union Catholic Club Schedules Events

ELIZABETH — The Catholic Club of Union County will hold a beach party June 27 at Island Beach, leaving at 9 a.m. from St. Michael's.

On June 28, the regular monthly dance will be held at the Kingston Restaurant, Union, at 8 p.m. On June 30, a series of Tuesday evening golf sessions will begin at Gallop Hill Golf Club.

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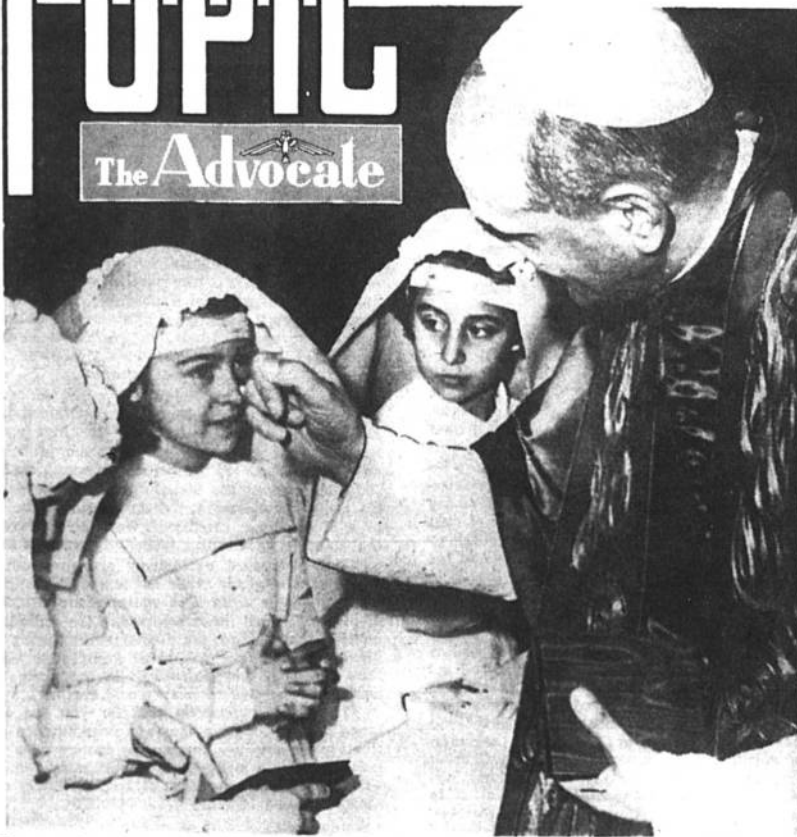
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RSA 104
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TOPIC

The Advocate

POPE PAUL TEACHES . . .



First Communion Pope Paul pats the cheek of a little girl who was among 34 children receiving First Communion and Confirmation in St. Peter's Basilica with the Pontiff presiding. Many of the youngsters were from Rome's Don Orione Institution for Deformed Children.

• "First man, then the rest," was the axiom the Pope laid down for businessmen, making it clear that profit takes second place to human concern. Text, below.

• Calling for open-heartedness on the part of Catholics, the Pope instituted the Secretariat for Non-Christians. Text, Page 5.

• The Church needs artists, and artists need religion, he said, calling for a resumption of the lost partnership between the two. Text, Page 3.

• In the light of the council and the crisis of modern morality the Pope spoke to Italian Bishops about the liturgy, materialism, their relationship with their priests and the importance of the Catholic press. Text, Page 6.

• In an affectionate and sometimes playful talk, the Pope sketched for altar boys the importance of their role. Text, Page 8.

• He reaffirmed the concern of the Church for the Jews, and talked of brotherhood with Japanese Protestants. Texts, Page 5.

• Urging Catholic Action in Argentina he gave very specific instructions to the laity, priests, religious and educators. Text, Page 4.

• Faith and reason are partners, not enemies, in Catholic higher education, he told university students. Text, Page 7.

• A stirring pastoral instruction on the Eucharist — "the divine life communicated to human life" — was the Pope's sermon for Corpus Christi. Text, Page 2.

• He saw ex-prisoners of war as "a testimony of forgiveness . . . understanding and solidarity" before the world. Text, Page 7.

• He congratulated the French as bakers of "the intellectual bread of Christianity" and praised their religious heritage on the eighth centenary of Notre Dame Cathedral. Text, Page 2.

A Call to Unselfishness in Business

Dear and Illustrious Gentlemen:

On your return from your 11th national Congress of Heads of Commercial and Industrial Enterprises (UCID) held in Naples, you come to us to express the feelings of devotion and faithfulness which inspire and sustain the union. You come to present to us the results of your activities and to renew before us the aims which guide and sustain them. You come to ask of our apostolic ministry a word of enlightenment and comfort.

We say at once that we are touched by your deference and your trust. We regard you with real respect for what you are: economic operators as they say nowadays; heads of enterprises, managers,

Translation from the Italian of Pope Paul's speech June 8, 1964, before the Christian Union of Businessmen and Executives, as provided by NCWC News Service.

producers of wealth, organizers of modern enterprises whether industrial, agricultural, commercial or administrative. Therefore you are generators of work, of employment, of professional training suitable for giving employment and bread to an enormous mass of workers and of collaborators. And therefore you are also transformers of society by means of the deployment of the operative forces which science, technology, industrial structure and administration place at the disposal of modern man.

Together with teachers and doctors you are among the principal transformers of society, those who have a greater influence on the conditions of life and who open up for it new and unthought of developments. Whatever the judgment that may be passed on you, your ability, your power and your indispensability must be recognized. Your function is necessary for a society which draws its vitality, its greatness and ambition from the mastery of nature. You have many merits and many responsibilities.

You are the typical representatives of modern life which is wholly conditioned and shaped by industrial phenomena. We also note in you a magnificent development of the human faculties which, utilized by the characteristic canons of your school, have given proof of immense and superb capacities and which further have revealed the divine reflection in the face of man and have discovered further the traces of a transcendent and dominating Thought in the cosmos, opened up by scholars for new explorations and by you for new conquests.

The position you have thus occupied is eminent, it is strategic, it is representative; and we, like anyone who looks objectively upon the historical and social reality about us, sincerely recognize your importance. And we give it the tribute of our gratitude, our praise and our encouragement for all that is good in it in very many respects. This testimony of ours is a sign of the attitude of the Church toward the modern world, an attitude of attention, understanding, admiration and friendship.

The Christian Element

If then we consider that you add to your qualification as heads of enterprises and directors the qualification of Christians, our admiration becomes affectionate, not only in fact but also in sincere, simple and virile profession, and at once there rises in us the need for a conversation, the terms of which you already know and of which you feel at one and the same time the benefits and the discomfort.

To introduce the term Christian in the formula which defines you is not accomplished without difficulty. The whole ideological system which sustains you is put on trial. And here we see criticism, denunciation, duty insinuate themselves into the formula itself, which is slow to resign itself to such disturbance, almost polluted in its original simple and limpid expression, almost invaded by a reagent that is foreign to the system itself.

What have religion, the Gospel, the Church to do in our field? Are they not heterogeneous elements? Do they not come here to mix the sacred with the profane? Do they not represent a contamination of the scientific and specific discipline which governs and encloses within itself the cycle of our activity?

You have understood that there is no reason for these objections if we consider this activity as forming part of a wider activity, the proper activity of man, the moral activity; if we bear in mind the aims which your gigantic work seeks to achieve, that is to say, the life of man in its complexity and totality, in its dignity and in its superior and immortal destiny. Indeed, you have understood that these objections bar the way into your sector of certain spiritual factors, the lack of which is to a large extent the cause of the deficiencies, of the disorders, of the dangers, of the tragedies which exist — and how they exist! — in the realm created by industrial civilization.

The Christian element, even before causing anxiety when it enters your field, finds anxiety there, and what great anxiety! Who would dare to maintain that the sociological problem, resulting from the modern organization of work is a phenomenon of perfection, of balance and of stability? Is not the reverse precisely the case? Does not our history prove it in an obvious manner? And are you not yourselves experiencing this strange result of your labors, we mean the aversion directed against you by those of whom you have offered your new forms of work?

Your enterprises, the wonderful fruits of your efforts, are they not the cause of unpleasantness and difficulties for you? The technical and administrative sides function perfectly, but the human structures do not as yet Business enterprise, which by its nature demands collaboration, an agreement, harmony, is it not still today a clash of minds and of interests? And is it not sometimes regarded almost as a count of indictment of those who have set it up, who run it and administer it?

Is it not said of you that you are the capitalists and that you alone are guilty? Are you not often the target of social dialectics? There must be something deeply wrong, something radically insufficient in the system itself, if it gives rise to such social reaction.

The Selfish Economy

It is true that whoever speaks today, as many do, of capitalism with the concepts that defined it during the last century gives proof of lagging behind the reality of things. But the fact remains that the socioeconomic system generated by Manchester liberalism and still persisting in the conception of the unilaterality of the possession of the means of production and of an economy directed toward paramount private profit is not perfection, it is not peace, it is not justice if it still divides men into irreducible opposing classes and if society is marked by the deep and wounding differences which torment it and are barely held in check by legality and by the temporary truce of some agreement in the systematic and implacable struggle which should lead to the domination of one class over the other.

You have understood what the pontifical encyclicals on social matters continually assert, that is to say, that the religious coefficient is necessary in order to give the best solution to human relations resulting from industrial organization. Not in order certainly to use this religious coefficient as a simple

(Continued on Page 2)

God, Man and the Eucharist

NCWC News Service

... We are helped, as I was saying, to penetrate the deep meaning of things and of facts in which our life is developing, and we thus conclude—God wants then to draw close to men. His design then is to come to converse, or rather to come to a banquet or to a communion with us. The history of the world then is marked by the stages of this mysterious progress, the progress of man toward God.

Religion, then, that is to say, the relationship between heaven and earth, between the infinite life of God (because God is life, God is the infinite living one) and our weak, humble, infirm human life (yet a life eager for infinity and eternity) is like two converging lines which finally meet, touch and fix themselves in one single point, which is fullness, happiness, the divine life communicated to human life. It is the Eucharist! It is the bread of heaven for the pilgrim on earth, the divine food for human hunger!

Viewed thus the Eucharist is no longer the difficult dogma which is at the pinnacle of our religious

Major portion translated from the Italian of Pope Paul's remarks May 28, 1964, after he had marched in a Corpus Christi procession through Rome.

life, but it is the luminous truth which lights up the whole panorama of the Bible and the human condition. It is the focal point, which projects rays of light not only on theology and history and on the destinies of time and of the world, but moreover on our individual selves as well, on our individual souls.

That the Eucharist multiplies the presence of Christ as often as there are souls who hunger for Him is no longer an obstacle to our understanding, but is a joy to know, like a single voice for all who listen, available to all, ready for each one of us. That the most august sacrament, which not only signifies but truly contains the Body of the Lord, should appear to us as a piece of bread no longer surprises us, no longer disconcerts our weak but dutiful efforts never, never to forget the transcendental fact, that is to say, the greatness and the mystery of the Divinity.

Rather it fills us with exultation, because love is the supreme and definitive meeting with God in Christ, prepared for the man chosen for this encounter. And that love gives itself, multiplies itself; and it is not incomprehensible but, on the contrary, logical, wise and splendid that that love should seek to enter as an interior and vital nourishment within hearts, that it should sacrifice itself, that it should immolate itself and represent itself as the victim!

The Eucharist: thus does God love, thus does Christ love us! He loves us in our smallness; He

'DEAR MEMORIES' OF THE FRENCH

NCWC News Service

... It is with a soul filled with these dear memories that we bring to the people of France the testimony of our deep affection.

Notre Dame de Paris! Pure joy of Gothic art, image of the men who built you with enthusiasm, you who offer the majestic balance of your two towers and point your bold spire to the sky, you are so intimately tied to the great religious and political hours of France!

It is St. Louis and his brother Robert, barefoot and clad in simple tunics, bringing to this sanctuary the moving crown of the Lord; it is the

Major portion, translated from the French, of Pope Paul's radio message May 31, 1964, marking the eighth centenary of France's Notre Dame Cathedral.

General Estates; it is Louis XIII vowing his kingdom to Our Lady; it is Pius VII anointing Napoleon emperor; it is Lacordaire making his fiery words heard and opening the way for so many illustrious preachers; it is the future Pope Pius XII singing there in unforgettable terms the historic and Christian vocation of France; it is the Nunco Roncalli, our venerated predecessor, coming there so often to kneel with such piety; it is finally the ardent triumph of the Magnificent of an entire people barely liberated.

But it is also so many saints kneeling in the prayerful shadow of the naves of this temple; millions of faithful coming here through the centuries to bring their petitions to the Mother of God; numerous Bishops and priests consecrated or ordained there to preach the Gospel throughout the world; it is also Isabelle Romee demanding justice for her daughter Joan, burned at Rouen; and it is the great Paul Claudel, suddenly illuminated by grace, on Christmas eve, near a pillar of the cathedral.

We should like to go on, to evoke here "the splendor of your cathedrals" and "the immense religious patrimony of France" (cf. televised message to the French, Dec. 8, 1963). Now, those riches are always alive, through the luster of your Christian

descends to our stature; He seeks our infirmity; He reveals Himself for what He is, infinite in love, when it is precisely for us, for each one of us, that He made Himself accessible, that He became a friend and pledged Himself to be the Savior!

All of you sons who are listening to us! Shall we then draw close to Christ in the Eucharist? Have we at last understood how to reach Him? Our meditation, in fact, can only be concluded in this most simple but pressing question: If the Lord has done so much to come to be with us, to come inside us even, why does He not give us the joy of seeing Him, of possessing Him with the senses?

"He loved me, He loved me and gave Himself up for me" (Gal. 2,20). Every man, every woman, every youth, every child, all the sick, the poor, the afflicted, every sinner, every human soul can apply to himself these tremendous and sweet words before Jesus given to us in the Eucharistic sacrament.

Well, sons, we again have to understand. Our religious history which attained this sacramental embrace with Christ does not end here. It continues. It is still in the preparatory phase; it is still in the period of promise. Yes, Christ is here, for us, in us, but still as a beginning, as a pledge "nobis pignus datur," as a teacher and educator.

Jesus is present and Jesus is hidden because He wishes to stir up within us those virtues, those merits which will make us one day worthy of seeing Him, worthy of enjoying Him in the fullness of light and of life. Jesus is present and hidden, to teach us to believe, to hope, to love. Jesus trains us in the exercises of faith, of hope and of charity, that is to say, those theological virtues which are the ways granted to us in the present life to reach the last stage of religion, the possession of God.

The reason why we speak of this so lofty and so delicate lesson of Christian truth in public and not the quiet of our schools and churches is easy to state, although it would be hard and take a long time to explain. It is that we want these sublime doctrines to be announced to all; we want their message of spiritual, true, consoling and transfiguring life to reach all those who are our brothers, colleagues, companions, and compatriots; that is to say, we do not want that Christian light be reserved only to the initiated, but that it may, at least once, be displayed before the social community.

We wish that the blessing of that Christ "who went about doing good and healing all" (Acts 10,38), be spread throughout all aspects of public life, to those who govern it, lead it and serve it; to the whole city, also to this earthly one, because it is human and because it is catholic; to the streets and squares, to the ancient ruins and to the modern buildings, to the houses, hospitals, prisons, theaters, stadiums and everywhere; to the parishes, the religious houses, to the families one by one, to everyone to everybody, the blessing of the Lord. Amen.

families, of your parishes in renewal, thanks also to the multiple manifestations of the apostolate of the laity, who share with their priests the anguishing care of the Bishops to announce the Gospel to those who are distant. In pastoral work and in the liturgy as in the sacred sciences, French names come to our mind in great number, these men who distinguished themselves by the worth of their works and who, in fruitful collaboration with their Bishops, are no strangers to the good success of the council.

If France takes "the intellectual bread of Christianity," according to a happy expression which we took up as a eulogy to your Bishops in receiving them during the council's second session, that bread is shared in a thousand ways in which the Pope rejoices and congratulates you.

There is something of an effervescence among you, a constant spur that arouses, in the religious domain as in the secular, an ever-deepening reflection. Sometimes perhaps it is without sufficient regard for the value of the Christian institutions which surely need to be adapted to the demands of the Gospel. We are grateful to the Catholics of France for these undertakings, which we greatly appreciate, knowing how greatly each one of them is desirous of remaining a loving child of the Church.

Our thought now turns toward the French clerics, religious and laymen who devote themselves to the many missionary tasks in France as well as in other countries. By the number of institutes, by the extent of the missions, by the diversity and intelligence of the work of evangelization, these pioneers create a wonderful epic in which deeply Christian provinces such as Alsace, Brittany and the Vendee have hewn out choice places.

Today missionary toil shows itself to be immense, and it must be accomplished in conditions that are often far different and sometimes more difficult than in the past. We know the interest aroused among you by the admirable encyclical Fidei Donum, as well as the efforts that were expended to answer the appeal of the Third World; but these are only beginning, and we like to hope that you will know how to give them a breadth worthy of France. May all of you who are devoting yourselves or preparing yourselves for the mission know that you are the object of our prayers and of our affection and predilection.

BUSINESSMEN . . .

(Continued from Page 1)

paternalistic and utilitarian corrective to calm the explosion of passion, which could easily become subversive, of the working class against the managerial class, but to discover in its light the fundamental insufficiency of the system which claims to consider human relations resulting from the industrial phenomenon as purely economic and self-regulating, and to suggest other relationships to integrate them and, indeed, to regenerate them in accordance with the vision emanating from Christian light: first man, then the rest.

It is good to see how our religion, which proclaims the primacy of God over all things, thereby sets up the primacy of man in the field of temporal realities. And it is good to see this primacy, which is guaranteed by the sovereignty, indeed by the paternity, of God over man is the motive which stimulates and justifies that social dynamism, that civil progress on which the industrial phenomenon, either consciously or unconsciously, impresses its inevitable motion and constitutes, lastly, its most noble aspiration and its most indisputable merit.

And so you have understood many things, both trying and redeeming. You have understood that it is necessary to emerge from the primitive stage of the industrial era, when the one-sided profit economy, that is to say, the selfish economy, sustained the system and when social harmony was expected to result solely from the determinism of the interplay of economic conditions. You have understood that many evils resulting from the pursuit of human well-being, founded exclusively and predominantly on economic goods and on temporal happiness, arise precisely from this materialistic orientation of life, for which those who make the antique dialectical materialism the fundamental dogma of a bleak sociology are not alone guilty, but also all those who put the golden calf in the place which belongs to the God of heaven and earth.

You have understood that for you the acceptance of the Christian message constitutes a sacrifice, while for the human categories who have nothing, it is a message of beatitude and of hope. For you it is a message of responsibility, of renunciation and of fear.

A New Sociology

But because that message is Christian, you accept it courageously, with trust, with the foresight which its difficult implementation demands, yes, surmounting the selfishness which is typical of the economy made a norm for itself, but reestablishing the scale of values, makes of the economy an indispensable service and even an exercise of love and confers on the businessman the true dignity of the social benefactor and the intimate satisfaction of having devoted his prodigious energies to something worthy and lasting, mankind; indeed, to something which transcends time and constitutes merit in eternity. "I was hungry . . . I was thirsty . . . I was naked . . . and you gave me to eat, and you gave me to drink and you covered me . . ." (cf. Matt. 25,40).

You have understood. This is why your union is dear to us and why we feel honored by the visit which you are making to us. We understand very well the interior and exterior difficulties which oppose the opening up of your wills and of that of others to the elaboration of a new sociology, founded on the Christian concept of life and on the effective remaking of the economic structures in accordance with this concept.

But all the more do we praise your proposals and encourage them. To move gradually is wise provided it is forward motion. And we shall not go far to indicate its way. It has already been opened to you by the lines of the development of modern society.

It is a going forward toward the common good of which the recent Social Week of Italian Catholics spoke at Pescara, and demands therefore that the individualism of interests and of mentalities be overcome, an individualism which now opposes capitalism to labor, one's own profit to the common good, the class concept to the organic concept of society, private to public economy, private initiative to rationally planned initiative, national autocracy to the international market; in a word, one's own advantage of human brotherhood. It is necessary to have new visions, wide and universal, of the world. The very course of history urges us to do so and Christianity stimulates us, and not only at the present time, to these visions.

You businessmen have been the pilots of the formation of modern industrial, technological and commercial society. You Christian businessmen still can with new ability and new virtue be the pilots in the formation of a more just, more peaceful, more brotherly society. You are men with dynamic ideas, brilliant undertakings, salutary risks, beneficial sacrifices, courageous forecasts. With the strength of Christian love you can do great things.

And we who are by the duty of our mission the defender of the humble, the advocate of the poor, the prophet of justice, the herald of peace, the promoter of charity, we exhort you to do these things and we bless you for it.

The New Alliance: Pope and Artists

Dear gentlemen and even dearer sons!

We would like, before beginning this brief colloquy, to clear your minds of some apprehensions and concerns which might easily affect those who find themselves on an occasion like this in the Sistine chapel. No other place makes us more thoughtful and anxious, makes us feel more shy, while at the same time it stirs the feelings of the soul more deeply.

Well, it is precisely you, the artists, who must be capable, who must be the first to remove from the soul this instinctive hesitation which one feels on entering this cenacle of history, art, religion, of hu-

Translation of Pope Paul's address in Italian May 7, 1964, to Italian artists, as provided by NCWC News Service.

man destinies, memories and premonitions. Why? Precisely because it is, more than anything else, a cenacle for artists and of artists. Therefore, at this moment you should let the great wave of emotion, of memories and of exaltation which a temple such as this can rouse in the souls freely pervade your minds.

There may be another cause for concern, almost a paralyzing timidity. And this is that feeling which may be inspired not so much by my person as by my ministry, the ministry of being Pope. Have artists never come to the Pope? Perhaps this is the first time.

True they have come for centuries, they have always had relations with the Head of the Catholic Church but for different reasons. One could say that the thread of this relationship, of this contact, has been lost.

'We Need You'

And now you are here, all together, in a religious moment which is completely yours, not like people who stay behind the scenes but who come to the front of the stage of a spiritual conversation, of a religious celebration. And it is natural, if one is sensitive and understanding, that there should be a certain sense of veneration, a certain respect, a certain desire to understand and to be silent.

Well then, should this sensitivity confine you at this moment to inner expressions of free feelings, I would like to relax it because, although the Pope receives everyone since he is everyone's father and has a word for all and a ministry for all, he keeps a special word for you and he wants and is happy to be able to express it today because the Pope is your friend.

He is not your friend because of a tradition of sumptuousness, of patronage, of grandeur, of pomp surrounding his ministry, his authority, his relations with men and because he needs this decorative and sumptuous framework to tell those who might not know who he is and why Christ wanted him to be among men.

He is your friend for more intrinsic reasons; they are those which engage us and interest our mind today. That is to say, I seek you out today because of my ministry. I must voice the great words, which nevertheless you already know. We need you. Our ministry needs your collaboration. This is so because, as you know, our ministry is that of preaching and of making accessible and understandable, and even stirring, the world of the spirit, the invisible world of God, the ineffable. And in this operation of expressing the invisible world in accessible, intelligible formulae, you are the masters. It is your metier and your art is precisely that of snatching its treasures from the world of the spirit and clothing them in words, colors and forms of accessibility.

And not just an accessibility which might be that of the teachers of logic and mathematics who, do indeed, make understandable the treasures of the world which is inaccessible to the faculties of the senses and to our immediate perception of things. You have also this special virtue, that in the very act of making the world of the spirit accessible and comprehensible, you preserve the ineffability of such a world, its transcendence, its aura of mystery, its necessity to be grasped with ease and at the same time with effort.

This — those who understand such things call it "einführung" — this sensitivity, that is to say, is the capacity of perceiving, though feeling, that which could not be captured or expressed through thought. You do this!

Now you are, I repeat it, the masters, in this manner of yours, in this capacity of translating into our area of knowledge that which can be easily (grasped), which is sensible, which can be captured and grasped solely through intuitive vision. And if I did not have your help, the ministry would become stammering and uncertain. I would have to make an attempt, I should say, to become artistic and even prophetic. To come up to the strength of the lyrical expression of intuitive beauty, it would be necessary to make the priesthood coincide with art.

If this were so, the discourse would have to become grave and solemn. The place and perhaps the



moment too would be suitable, but not so much the time available to us nor the program we have decided on for this first friendly meeting. Who knows when a moment may come when we might be able to say more. But for now, this is the theme: it is necessary to reestablish the friendship between the Church and artists.

In truth it was never broken, and this very occasion is already proof of this existing friendship. And there are many other examples which can be advanced as proof of a continuity, of a faithfulness which testify that the friendship between the Church and artists was never broken. (It has not been broken) also because, as I was saying, the Church has need of it. Then I could also say more, reading your hearts.

You yourselves are seeking this world of the ineffable and you find its homeland, its home and its best nourishment is still the Faith, still prayer and religion.

No Art in Babel

Therefore, we have always been friends. But as happens among relatives, as happens among friends, relations are somewhat worsened. We have not broken but we have upset our friendship. May I say it? You have somewhat abandoned the friendship, you have gone far afield to drink at other fountains, seeking to express other things.

I would have other observations to make but I do not wish to trouble you this morning or seem discourteous. You know that we carry a certain wound in our heart when we see you intent on certain artistic expressions which offend us, the guardian of the whole of mankind, of the complete definition of man, of his soundness and of his stability. You separate art from life and then . . . But there is even more.

Sometimes you forget the fundamental canon of your consecration to expression. We do not know what you are saying and sometimes you do not know it yourselves. The result is the language of Babel and of confusion. And where is art then? Art should be intuition, it should be facility, it should be happiness. You do not give us this happiness and then we are surprised, intimidated and lose interest.

But to be sincere and daring — I merely mention it as you see — we admit that we too have caused you trouble. We have caused you trouble because we have imposed on you as a first canon that of imitation, on you who are creators, vivacious people, spurring a thousand new ideas and a thousand innovations. We have this style, and we must adapt ourselves to it; we have this tradition, and we must be faithful to it; we have these masters, and we must follow them; we have these canons and there is no way out.

We have placed a lead hood over you. We may as well say it, pardon us! And then we abandoned you, we too. We did not explain our side to you; we have not led you to the secret cell where the mysteries of God make man's heart dance with joy, hope, happiness and rapture.

We did not make of you our pupils, our friends, our interlocutors. You did not get to know us. Therefore your language was docile, yes, but almost impeded, difficult, incapable of finding its own free voice.

And we then felt dissatisfaction with this artistic expression. And — we are making a complete confession of faults, at least here this morning — we have treated you worse, we have sought for oleographs and works of art of little artistic or real value, perhaps because we have not had the means of understanding great things, beautiful things, new things, things worthy of being seen and we have walked along crooked paths where art and beauty and the worship of God — and it is the worse for us — have been badly served.

Shall we make peace again? Today, here? Shall we again become friends? Is the Pope again becoming the friend of artists? Do you want means? But these do not enter into the calculations now.

Let there remain the feelings. We must return to being allies. We must ask from you all the possibilities which the Lord has given to you and it must be left to you to sing the free and powerful song of which you are capable. And you will have to be so capable as to interpret what you will have to express and to come and draw from us the reason, the theme, and sometimes more than the theme; that is to say, this secret fluid which is called inspiration, which is called grace, which is called the charism of art. And God willing, we will give it to you. But, as we were saying, this moment is not meant for long speeches and for the final proclamations.

Religion and Technique

We have already for our part, we the Pope, we the Church, signed a great document in the new alliance with the artist. There is in the constitution

on the sacred liturgy — the first to have been issued and promulgated by the Second Ecumenical Vatican Council — a page — which I hope you know — which is precisely a pact of reconciliation and rebirth of religious art in the bosom of the Catholic Church. I await from you the consenting. For the time being we restrict ourselves to a few very simple remarks, which however, will not displease you.

The first is this: we are pleased with the "Mass of the Artist." May Msgr. Francia (founder) receive thanks; he and all those who followed him and adopted his formula. We, I repeat, have seen the beginning of this undertaking, we saw it being first welcomed by our venerated predecessor Pope Pius XII, who then began to open up ways for it and to give it status in the ecclesiastical life and in the prayers of the Church.

Therefore, we express satisfaction for all that has been done along this line, which is not the only one of its kind but which is good and proper; we bless it and we encourage it. We wish that you carry to all your colleagues, imitators and followers our blessing for this experiment of religious artistic life which has already shown that between the priest and the artist there is a profound sympathy and a capacity for marvelous agreement.

The second comment which is well known but which it seems to me should be recalled at this moment is this: while the artistic moment which is created in a sacred religious act such as a Mass must be full, must be true, must be generous and must truly fill and move the souls who are taking part in it and the others who form a circle around them, two other things are also needed: religious instruction and technique.

One cannot put together a discourse without preparation on whether art is spontaneous and comes as a heavenly flash or — as you are telling us — whether it needs a tremendous, hard, ascetic, slow and gradual preparation. Well then, I repeat, if we intend to give truthfulness and fullness to the artistic religious moment, to the Mass, its catechesis is necessary, it is necessary to have religious instruction.

It is not permissible to invent a religion. It is necessary to know what happened between God and man, how God sanctioned certain religious relationships which we must know in order not to become ridiculous or stammering or erroneous. It is necessary to be instructed. And I believe that within the framework of the "Mass of the Artist," those who want to show themselves as real artists, will have no difficulty in acquiring this systematic, patient yet very beneficial and nourishing information.

And then there is the need of the laboratory, which is to say, of the technique of doing things properly. And here I leave it to you to say what is necessary so that artistic expression which is to be given to these religious moments may have all its richness in expression as well as in its newness.

Seeking the Transcendent

And lastly, we shall add that neither religious instruction nor technique are enough. It is necessary that there should be the indispensable characteristic of the religious moment, that is to say, sincerity. Here, it is no longer a matter of art but of spirituality. It is necessary to enter our own inner cell and to give to what is expressed therein a personality, an expression indeed drawn from the depth of the soul which differs from any stage effect and from any purely external show. The ego finds itself in its fullest and if you will, its most wearying synthesis, yet also its most joyous.

It is here that religion should be truly spiritual and, as a result, there you will then experience that which the Ascension, today's feast, reminds us of. When we enter into ourselves to find all these energies and to scale heaven, that heaven where Christ sought refuge, we feel right away immensely, I would even say infinitely, far away.

Transcendence, which so frightens modern man, is truly something that goes beyond (the immediate) and those who do not feel this distance do not feel true religion. He who does not sense this infinity of God, this ineffability of His, this elusiveness of His, this mystery of His, does not feel the truthfulness of the religious fact.

But he who feels it, experiences, and I would say he experiences almost immediately, that that distant God is already there. "You would not seek him, if you had found him already." These are the words of Pascal and they are true. This is what is happening continuously within the Christian mystery too.

If we seek Christ where He really is, that is in heaven, we see Him reflected, we see Him beating within our soul; the transcendent God who has become immanent, who has become the inner Friend, the inner Master. And communion with Him, which seemed impossible, as if it had to cross infinite chasms, is already accomplished. The Lord comes in communion with us by the means that you know by now. They are those of the word, of grace, of the sacraments, of the treasures which the Church dispenses to faithful souls.

Most beloved artists, we shall say but one word: arrivederci (we shall see you again).

Framework of Catholic Action for Argentina

NCWC News Service

You well know that it is the task of the entire Church to carry on and to develop the mission of salvation for all men whom Christ entrusted to her. This duty is not only the responsibility of the hierarchy, but also of the laity, by virtue of their inclusion in the Mystical Body of Christ and of their participation in the same mission and true priesthood, who have the duty, right and honor — which the sacraments of Baptism and Confirmation confer and proclaim — of exercising in the manner which is peculiar to them the apostolate of the Church.

Major portion translated from the Spanish of Pope Paul's message April 12, 1964, concerning Catholic Action to the Bishops of Argentina.

Thanks to God, the feeling of the Church is becoming constantly livelier and deeper amidst the Christian community, and it is the layman who has awakened in his vocation in the Church and who is not content to be only a passive and insensible instrument but rather seeks with enthusiasm to be able to do something for the growth and edification of the Church.

Although in the past the hierarchy was able to assume almost complete responsibility for the ministry of evangelization and sanctification, today it is the hierarchy itself which is inviting and encouraging the laymen to become conscious of their responsibility in the presence of the portentous development of technical progress related to materialism, in the presence of the need of masses removed from the Christian life of the parish who cannot be reached by priestly action. Precisely for this reason, we did not hesitate to declare that this is the time for laymen.

It is the responsibility by divine right of the Church hierarchy to direct all apostolic activity. For this reason, the episcopate may assign a special mandate to Catholic Action, raising it to a position of direct association. Jesus Christ selected His Apostles and sent them into the world "that you should go and bear fruit" (John 15, 16.) Today He entrusts the same task to the successors of the Apostles, the Bishops. Similarly — although in different forms and with a different obligation — the Bishops are sending out selected groups of laymen with the mission of regenerating this modern world in Christ which, from certain points of view, has returned to paganism.

The direct responsibility to the hierarchy does not alter the fact that Catholic Action, a lay activity, has its own lay leaders with their own responsibility to examine, discuss and deliberate upon the different subjects which constitute part of its plan of action. The decisions of the latter will naturally have the approval, at least implicitly, of the appropriate ecclesiastical authority which is represented in the administrative bodies and in the associations by a priest, not acting as a director, but as advisor or counselor.

The responsibility and leadership of laymen has its *raison d'être* (basis) in the fact that the latter, living in all areas of social life are consequently capable of bringing to the management of Catholic Action a contribution of experiences and direct observation of the requirements, remedies, dangers which may escape the eye of even the most attentive priest. In addition, their responsibility arouses in them a spirit of initiative and stimulates them in the search for solutions and action.

Youth and Intellectuals

Argentine Catholic Action had the good fortune to receive, while it was taking its first steps, the illuminating words of the Supreme Pontiff, Pius XI, the great patron, legislator and encourager of Catholic Action in the entire world. His letter of Feb. 4, 1931, to the Episcopate of Argentina outlined for you the main lines of policy and gave to your Catholic movement an impulse which only adverse fortune temporarily slackened, although it is now undergoing a promising renewal.

In accordance with the suggestions of that Pontiff, you have organized on a parish, diocesan and national basis four fundamental branches: of men, women, young men and young women. And you have brought about the formation of preparatory sections to train children and adolescents in the Christian life and apostolate.

For the purpose of enabling the deliberations of your assemblies to give new brilliance to your organization, we now want to draw your attention to certain particular points.

First, we want to remind you of the special importance of the preparatory sections that train at the proper time the young people who aspire to join the sections of regular members. In our times, when many easy means of communication and information are being placed within the reach of everybody and penetrate more and more into all social groups, young men are maturing earlier in the recognition of good and evil, and just as they must be won over sooner to the cause of good, they must all the more be immunized against the different suggestions and snares of evil.

Moreover, as we already know, the soul of the child and of the adolescent, still fresh and malleable, possesses greater receptive capacity; also, at that age, he is not yet possessed and dominated by those powerful passions which obscure the vision of the high ideals of Christian and apostolic life.

For these reasons, if one waits to recruit young people when they are already trained in outlook and have a way of life outside of Christian circles, one runs the risk of coming too late for many of them and Catholic groups will remain poor in personnel and activity.

This all demands special attention to the preparatory sections which are the tenderest and most promising branches of the great tree of Catholic Action, to which they insure vitality and fecundity, as experience itself teaches.

Among the branches of Argentine Catholic Action exists likewise the Association of Professional Persons and of University and Secondary School Students. This specific association deserves particular attention. In fact, it is well for students to receive specialized training both because of the peculiar requirements of their category which is more exposed to the attack of error, and in order to be better trained for the apostolate in their own environment, or also for the important part that they are to play in society, where many will be called to positions of leadership because of their intellectual training.

Furthermore, this specialized training will be useful for Catholic Action itself and for the other organizations of the apostolate which have need of leaders who are intellectually well trained and who may bring to the exercise of their functions, together with religious and moral qualities, the prestige of knowledge.

Education and Public Life

The panorama of apostolic action and the program outlined in the letter of our predecessor mentioned above are still operating today and are acquiring wider horizons with the introduction of new ways of life which will, without doubt, become the object of your careful reflection in this new phase upon which you are preparing to set out.

You should give a place of first importance to the cooperation of Catholic Action in religious education and in the dissemination of Catholic culture; to the defense of the rights of Christian conscience of the family, of the Church; to the preservation of public morality in communications media and shows.

In particular, Catholic Action, although it is not pursuing objectives of a political nature, should help to lend a Christian spirit to all of public life. Although party politics is not its mission, it should use all means to educate its members to exercise all of their political rights and to fulfill their civic duties according to the principles of Christian teaching and the directives of the ecclesiastical authorities.

Similarly, Catholic Action, which has no immediate objectives of economic or unionistic nature, should make a valuable contribution to the solution of the "social question," a question which has been debated for over a century and which is still hanging over the whole world like a threat. For this purpose, it is necessary to disseminate above all the social teaching of the Church that is contained in a wide series of papal documents, the teaching that our predecessor John XXIII of happy memory enriched and brought up to date in the great encyclicals *Mater et Magistra* and *Pacem in Terris*.

Take care, also, to promote and support, within the limits of present law, those associations and welfare agencies which aim at protecting the legitimate interests of workers. This will produce two good effects: it will put social justice into practice and will prevent the entry of workers, by the defense of their interests, into associations in which their Christian Faith and integrity are in danger. In fact, it is not enough to deal with laws on welfare: one must improve the welfare, training and conscience of the working classes. The development and balance of all society may depend on their adherence to Catholic doctrine and their Christian action.

Training Conscience

But it is well known that no action is possible without preliminary training, since action is the daughter of thought. It is not possible to be an active apostle if one is not a good Christian.

Hence, the training of consciences is the primary and immediate objective of Catholic Action and it ought to apply to all groups, even adult ones, but especially to the children's and young people's groups where it becomes, if not the sole, indeed the most important, purpose.

The leaders of the different branches of Catholic Action will have to receive a more profound and specialized training, as they are the officers of this peaceful militia of ours. It will be their duty to promote special activities — publications, study courses, organizational meetings, etc. — since the fate of Catholic Action depends largely on their work.

The Priest

It should be noted that the program of training activity, although it has a common base, ought to be different in the different branches because of the age, sex, status, requirements and apostolic mission of their own members. In particular, training must be complete, that is, it must embrace all of the duties of Christian life: religious, moral, family, social, apostolic. It should be thus for all Christians and all the more so for those who dedicate themselves to

apostolic work like priests.

Apostolic education is the main task of the ecclesiastical advisor (assessor) who, as dispenser of the divine word and grace, has in his hands the most effective means of education.

In Catholic Action he has a mission similar to that of the Divine Master who devoted a large part of His public ministry to the education and training of His Apostles. The ecclesiastical advisor is called upon to prepare and to guide the lay apostles, who cooperate in the priestly apostolate.

The influence of the priest upon a Catholic group is so great that the latter's success, vitality and fecundity may depend upon it alone. Therefore, it is logical to call the ecclesiastical advisor "the soul" of his group.

As the ecclesiastical advisors also require preparation, all projects that aim in that direction are to be recommended. Such preparation should start in the seminary and the lay apostolate should be dealt with in general, and Catholic Action in particular, as part of pastoral theology.

Sisters, Brothers

In addition, it is highly desirable for diocesan priests to find assistants in this vital and important ministry, because of the insufficient number in relation to the amount of work to be done. However, we are reiterating here the warm invitation which has already been made by our predecessors to men and women religious to offer all possible assistance to the development of Catholic Action which represents today a common interest of the Church.

In women's groups, and particularly those of young and adolescent girls, the work of nuns is a useful and indispensable complement to the work of the priest toward complete and effective education. This is because of the limits which the ecclesiastical advisor must understandably place upon himself in this field.

It is, however, desirable for women religious to be properly prepared for this delicate and important function. For this purpose, study meetings and courses organized by the responsible ecclesiastical authority may also be used by them.

Schools, Colleges

Another important adjunct of Catholic Action and the other forms of the apostolate must come from the colleges and Catholic educational institutions. It has been said that Christian life brings with it the mission of the apostolate, even though the specific manner of fulfillment of this duty depends upon the voluntary and free decision of each individual.

Consequently, a Catholic institution that did not train for the exercise of the apostolate would impart an incomplete education from the Christian point of view. The future leaders of apostolic activities and of temporal types in society will come from Catholic colleges.

Intergroup Harmony

Harmony of action and agreement in aims are also necessary for the success of the lay apostolate. One must avoid the dispersion of energy and mortifying conflicts in responsibility. Therefore, perfect coordination of all forces is required both inside and outside of Catholic Action.

Argentine Catholic Action already has a structure which anticipates and achieves the coordination of all its forces.

But, in your country, alongside the associations and groups of Catholic Action, other associations and institutions are flourishing and carrying on fruitful work too, pursuing particular apostolate objectives. Some of them which are rich in past merit continue to this day, together with the Church hierarchy, their useful mission. There should be relations of reciprocal esteem and good will, of fraternal contact and mutual collaboration between Catholic Action and these other apostolic activities, seeing that all of them, although in different ways and with different means, are moving toward the same supreme goal: the establishment of the kingdom of God.

Therefore, in order to translate these ideal relations into concrete facts, you have sought to take advantage of definite groups for general coordination. Naturally the latter must be effected in the light of the common objectives of the Catholic apostolate, respecting the individual nature and autonomy of each of the parts being coordinated.

In order to attain such goals with greater certainty, it is considered proper for each of the parts, while constantly safeguarding in equitable and wise manner the contribution of each, maintain the same level and identical status of equality; this can be brought about the more easily if the presidency of the coordinating agencies is in the hands of the same ecclesiastical hierarchy, represented by delegates. In effect, it is clear that the ecclesiastical hierarchy, which is responsible for all groups and forms of the apostolate, is the most obvious choice to demonstrate the superiority and impartiality of the leadership.

With the harmonious cooperation of all Catholic forces, assuredly blessed and made fruitful by God, you will not only be able to keep intact the heritage of religious faith, the honor and glory of your nation, but also cause it to prosper in all areas of life, individual, family and social. It will also be the fountainhead and guarantee of unceasing spiritual, and also temporal, progress, a progress which we desire with all our heart.

For a Perennial Pentecost, A New Secretariat

NCWC News Service

... We want to speak to you for a moment of the Church: yes, of that Mystical Body which had its period of time in the womb of evangelical history and was born, live with the Holy Ghost — just as it is today, in the Upper Room at Jerusalem, precisely there where we ourselves a few months ago knelt, trembling with emotion, bending as it were over the cradle of the Church of God. You all know of her we believe and therefore, leaving all this to your pious meditation, we propose to you that now you turn your glance to that native property of the Church, which has blazed forth ever since the first day as a wonderful, characteristic mark which we call catholicity, that is to say, universality, which means the destination of all peoples, the welcoming of all souls, offered to all languages, extended to all civilizations, present in all parts of the earth and addressed to the whole of history.

Major portion of translation from the Italian of Pope Paul's address May 17, 1964, in St. Peter's to Cardinals and seminarians during which he announced formation of a secretariat for non-Christians.

We are led to this consideration, as always on this blessed day, by the memory of the first wonder which was worked by virtue of the event of Pentecost itself, even more than through the intent and authority of those in whom the event took place; that is to say, the wonderful gift of tongues.

The account of the Acts of the Apostles becomes precise with a prolix enumeration of peoples which seems to us intentionally ecumenical: "Now there were staying at Jerusalem devout Jews from every nation under heaven. And when this sound was heard, the multitude gathered and were bewildered in mind because each heard them speaking in his own language. But they were all amazed and marvelled, saying: Behold, are not all these that are speaking Galileans? And how is it that we have heard each his own language in which he was born? Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and visitors from Rome, Jews also and proselytes, Cretans and Arabs. . . ." (Acts 2, 5-11); that is to say, representatives of the then known world.

And how magnificently alike to this list of peoples would be the list of nationalities to which you listeners belong today. The name Catholic continues its affirmation, its celebration.

The ordinary use of words often detracts from the vigor and wonder of their significance. We use this term "catholicity" with extreme ease, practically without realizing the fullness to which it refers, the dynamism which emanates from it, the beauty which it implies and the effort which it imposes. In ordinary language it often becomes a term which defines, and therefore, which tries to circumscribe and limit the one and true Church, which is precisely the Catholic Church, to distinguish it from other fractions, respectable and still gifted with immense Christian treasures but still separated from Catholic fullness.

And sometimes we prefer to the term of Catholic that of Christian, almost forgetting that, in concept and in reality, the first is intended to encompass all of the second and not always vice versa.

This name of Catholic must be dear and clear to us. It expresses the transcendence of that kingdom of God which Christ came to inaugurate on earth and which the Church is establishing in the world and which, while penetrating like a fermenting principle, like a supernatural energy every soul and every culture which receives it, it does not take for itself anything of the earthly kingdom and it rises about the temporal plane, not in order to dominate it but to enlighten it and to bring it together into a panorama of renaissance and universal harmony.

In it we must listen to the undying echo of that mysterious and loving vocation of God which calls everyone, all men, to the meeting with His mercy, and with this call forms the new people, His people, the assembled people, the "congregatio fidelium," the Church. To take from the Church its qualification of catholic is to altar its countenance, willed by and loved by the Lord; it means offending the ineffable intention of God who wanted to make of the Church the expressing of His unlimited love of mankind.

And it is necessary to understand the psychological and moral innovation which is implied in such a name: yes, deep in the hearts of men the name of Catholic finds there a natural capacity for expansion, a profound but vague instinct for universal expansion: "I am a man and nothing human is alien to me."

Overcoming Selfishness

But it finds there above all a terrible penury, a narrowness which prevents it from entering. The heart of man is small, it is selfish, it has no room but for himself and a few people, those of his own family and of his own caste. And when, after noble, long and tiresome efforts, it widens a little, when it achieves understanding of its own fatherland and

its own social class, yet always does it look for barriers and boundaries within which to measure itself and seek refuge. Even today the heart of modern man finds it difficult to surmount these inner frontiers and when social progress urges him to widen his capacity for love toward the world, he replies uncertainly and makes the selfish condition that it should result to his benefit.

Utility, prestige, if not the unbridled desire to dominate and enslave others to oneself, govern the heart of man. But if the name of Catholic is truly there forever, every selfishness is overcome, every class difference is raised to full social solidarity, every form of nationalism is merged in the good of the world community, every form of racialism is condemned, every form of totalitarianism stands revealed in its inhumanity. The small heart breaks apart, or rather, it acquires an unknown capacity for expansions.

In the words of St. Augustine: "Dilatentur spatia caritatis." The Catholic heart means a heart of universal dimensions. A heart which has overcome selfishness, the radical narrowness which excludes man from the vocation of supreme love. It means a magnanimous heart, an ecumenical heart, a heart capable of receiving the whole world within itself. This does not mean that it will be a heart indifferent to the truth of things and to the sincerity of words. It will not mistake weakness for goodness; it will not place peace above cowardice and apathy. But it will beat in the admirable synthesis of St. Paul: "Rather are we to practice the truth in love" (Eph. 4, 15).

Beloved sons, so you understand what it means to be Catholic? Do you understand to what instruction, to what efforts of love this name subjects you? Do you understand that no one better than you can meet the aspirations to universalism of the modern world and that no one better than you can offer to it the example and secret of love for man because he is a man? Because he is the Son of God?

Do you understand, as well, another aspect of education to the name of Catholic, which is well known to you too, but which deserves to be proclaimed today. The note of catholicity is already operative in the intrinsic structure of the Church; it is one of its inborn rights. The Church is born catholic, it is born queen of the salvation of all. But in extrinsic reality, this quality is far from equaling in extension its possible boundaries. It is always "in fieri," always in stages of its concrete and historic development. Indeed, in concrete reality, the catholicity of the Church is still enormously lacking.

Innumerable peoples, whole continents, are still outside the Christian evangelization. Catholicity is insufficient and suffering. The greater part of mankind has not yet received the message of Pentecost. The world is not yet Catholic.

How many of you, not to say all of you, experience the strange sorrow that such a condition of our world inflicts on a truly Catholic heart! And is it not true that one of the most decisive impulses which directed your decision to become apostles of

TO JEWISH LEADERS

NCWC News Service

Following is Pope Paul's speech to leaders of the American Jewish Committee, May 30, 1964.

Gentlemen, we thank you for your visit and greet with attentive esteem the courteous words you have addressed to us. We have heard with gratification the resolution you have manifested "to safeguard the religious and cultural freedom of all people, and the rights of all groups to develop the human values God has given them free from coercion and discrimination."

We are glad of the opportunity you offer us of confirming what is already well known concerning the attitude of the Catholic Church, and in particular of the Holy See, toward the Jews. This name of Jew, in fact, raises several questions which we consider with serene attention.

First of all, the racial question: and in this regard we repeat the heartfelt wish expressed on numerous occasions by our venerated predecessors: namely that this should never be for you or for any other ethnic group a reason for undergoing any diminution in your human rights, which every civilization truly worthy of the name cannot avoid recognizing.

Second, the political question, which is not our business to pronounce upon, especially at this time; although we always desire and augur that it find just and peaceful solutions, both for the populations who have already sustained so many trials and sufferings, and also by reason of the interests which the Catholic Church and the other Christian churches may have therein and which must not be disregarded.

Finally, the religious aspect, which interests us most deeply and motivates our particular consideration for the Jewish religious tradition with which Christianity is so intimately linked and from which it derives hope for trusting relations and for a happy future.

Hence, while we again strongly deplore the horrible ordeals of which the Jews have been the victims in recent years, we wish you every favor from God, whom we invoke with all our heart on your behalf and that of all those who are near and dear to you.

Christ and priests of His Church, came from the discovery of the need of the world to be evangelized in the name of Christ?

The missionary dynamism stems from the potential yet still not effective catholicity of the Church. It stems from the investiture of Pentecost given to the little Church to become universal. From the apostolicity of the Church springs its vocation to catholicity. The missionary receives on his shoulders the mandate as apostle which urges him forward along the roads which will make the world Catholic.

Do you, beloved sons, feel this impulse? Do you see before you the interminable ways which will lead you to every part of the world to carry there the message which Catholic Rome hands on to you?

What a wonderful spectacle, what a tremendous adventure, what a perennial Pentecost! We shall say to you that the urgency of responding to this duty of catholicity blows impetuously in the sails of the Church. Look at the apostolate of the clergy and of the laity today. Look at the missions. Look at the ecumenical council. Look at the concern which leads the Church to come to loyal and political expressions which accept it on a plane of absolute sincerity and true humanity. Look at the efforts the Church is making to draw closer once more to the Christian brothers who are still separated from us. Look at the effort the Church is making to bring closer together, even by means of simple human contacts, those belonging to other religions.

The New Secretariat

Regarding this, we shall announce to you, so that it may have the tone and significance of Pentecost, a statement. It is this: as we announced some time ago, we shall institute here in Rome, and precisely in these days, the "Secretariat for non-Christians," an organ which will have very different functions but the same structure as that for separated Christians. We shall entrust it to the Cardinal Archbishop of this basilica (Paolo Cardinal Marella), who adds to the wisdom and virtue which makes him dear and venerated to the Roman Church, a rare competence in the field of religious ethnography.

No pilgrim, however far geographically or religiously may be the country from which he comes, will any longer feel wholly a foreigner in this Rome which is still today faithful to the historic role which the Catholic Faith assigns to it of "patria communis."

Therefore, most beloved sons, it will be easy and solemn for us to draw two conclusions from this sacred celebration of ours: two obvious discoveries, which we shall translate into purposes worthy of memory and faithfulness.

They are these: first, there can be no true catholicity if not linked to the unity of the Church, to the unity of the Church. Second, likewise there cannot be an operating and edifying catholicity that does not spring from the interior existence of a spiritual life nourished by silence, by prayer, by love, by grace. Think and you will see that this is so.

Oh, let then the Holy Ghost come and instruct us on these truths, to infuse in us these virtues, to give us the joy of its vivifying presence. To this does the Mass aspire which we now celebrate and may our apostolic blessing obtain it for you in the end.

TO PROTESTANTS

NCWC News Service

Following is major portion of Pope Paul's address in French, May 11, 1964, to Japanese Protestants.

Your presence here would already in itself be sufficient indication of your sympathy for the Catholic Church, but we know furthermore the numerous proofs you have offered in the past of this sympathy and of that sense of brotherhood which is in Japan, as we have been told, the general rule for relations between Christians of diverse confessions. With all our heart we hope your visit to Rome tightens these bonds all the more, so that when it will please God, our steps will align themselves completely.

In your great country where Christians do not yet constitute even a tiny minority, Christians must feel all the more the need for collaborating if they wish to see the name of the Lord praised more, and so that there may be always more Christians in the regions of the Rising Sun — "ab ortu solis" — that may give to the Lord "a pure offering."

You have certainly followed our efforts during the council, and you have understood the expression of our ardent desires for a rapprochement always closer with those whom historical circumstances have separated, and we believe we do not deceive ourselves on reading in your hearts a similar desire.

In Japan you constitute a very important group by virtue of your quality and numbers. Your functions are the positions which you occupy permit you to exercise a considerable influence on your fellow citizens. We pray God that He may deign to bless and to increase in your hands this potential of irradiation, so that you may use it for His glory and for the welfare of your country."

Italy and the World in the Council's Era

NCW's News Service

The Italian Episcopate is facing great problems, ranging from those arising from the excessive number of dioceses to that of preserving the Faith among the Italian people which is threatened by the very evolution of modern life and also directly by laicism and communism; seeking then to solve the problems also of vocations and seminaries, of

Major portion of Pope Paul's speech given in Italian to the Italian Episcopal Conference, April 14, 1964.

religious instruction, of the Christian social order, of the Catholic press, of our culture and of our schools and so on . . .

Our problems will not solve themselves, nor should we believe that our trust in Providence, a trust which is always immense and always right and proper, should exonerate us pastors, we who bear the responsibility for making every possible effort to offer Providence the occasion for its merciful interventions.

Nor should it be believed that each Bishop, nor even each region, can by himself or itself give a sufficient solution to these problems. Even if this were possible in some cases, there still would remain the duty of aiding and demonstrating solidarity with the less fortunate ones — undoubtedly the majority — who cannot solve by themselves difficulties usually very grave and of national dimensions. That is to say, it is necessary to proceed united.

Renewed Spirit of Unity

The moment has come (and should we complain of this?) to give ourselves and to stamp on Italian ecclesiastical life a strong and renewed spirit of unity . . .

These comments apply to the conference. And what shall we say to you, venerable brothers, regarding the council?

You see what a great event it is. You know the gravity and the complexity it presents and which it stirs up in an ever growing extent as the council proceeds. The very fact of its slowness in reaching plausible conclusions generates some weariness, some impatience, some arbitrary forecasts. It is therefore a comfort to us to see that the Italian Episcopate is also preparing itself for the third conciliar session, thus imitating the episcopates of other nations, some of which have devoted themselves to the study of conciliar themes, studies, discussions and publications of great importance.

We deliberately abstain from intervening in this stage of the work of the council regarding the doctrines and decrees which will be discussed at the reopening of the council. Thus we have sought to preserve the practical rule which we have set for ourselves, that of leaving to the conciliar Fathers, and through them to the various episcopal conferences and to the commissions of the council, the free and full possibility of study, discussion and expression.

This was the dominating note of this great council; we wish to remain faithful to it. Our concern has been only to insure that the preparatory labors of the commissions and of the secretariat should proceed with alacrity, with the twofold aim of reviewing, in this intermediate period between the second and third sessions, the schemata in the light of the observations made by the Fathers themselves and to insure that their observations and suggestions are collected by the commissions according to their respective competencies, and consequently that the schemata are drawn up in such a form that they can be submitted to the council, trusting that after some definitive discussion, they would merit more quickly conclusive deliberations in one sense or another in the council assembly, without thereby prejudicing the duration of the council, about which it is not possible at this moment to make forecasts. That is to say, it was intended to promote the efficiency and speed of the council, but not to impose upon it limits or decisions.

The Council: A Grace

But how are we to judge this fact in history and indeed, in the life of the Church? In an absolute, positive sense. It is a grace which the Lord is giving to His Church. It is a unique and happy occasion that the Church may study deeply and collectively many of its practical and pastoral questions especially, yet not without direct references also to very important points of doctrine.

It is an effort carried to the highest degree in order to render the response of the Church equal to the duties of its mission and to the needs of the times.

It is a most solemn and resounding act, to render honor to God, to testify to love for Christ, to offer obedience to the Holy Ghost. That is to say, to reanimate the religious relationship between God and the Church and to reaffirm the necessity, the nature, the fortune of our Religious in the face of the modern world.

It is an incomparable moment in which the Church celebrates itself, knows itself, draws itself

closer in inner bonds through meetings, friendships and fraternal charity, never reached before. It is a call on all the inner resources of the Church, that they may spend their spiritual energies, recover their strength in the true nature of their roots and attain the fruitfulness of their particular genius.

It is a great prayer of the followers of Christ, gathered together in His name, to put into practice among themselves His ineffable and active presence. It also represents and demonstrates the most sincere, the most disinterested, the most ardent intention of Catholicism to recompose the perfect union with Christian brothers, separated from the one Church of Christ. It is a voice of spirituality, of goodness, of peace, addressed to the whole world in an hour which is decisive for the ideal and moral leadership of mankind.

Whatever the outcome of the council, today it must be considered by us in its reality: intentional, spiritual, supernatural, an hour of God, a "passing of Christ" in the life of the Church and in the history of the world.

One must look to the council with a great and serene mind. Magnanimity is the virtue which this sacred event requires of us. Neither annoyances nor hard work, neither difficulties nor changes, nor even the demands which the council can in itself imply must prevent us from celebrating it with the full consent of our spirit. We trust that the greater the nearness to the Chair of Peter of those who are called to attend the council, the more effective and cordial may be their contribution to the success and to the worthy celebration of the council.

Therefore, venerable brothers, we rely upon your enthusiastic and concrete participation. This participation should not wish to be either fearful or uncertain, either quibbling or polemical, but rather, frank, noble, expert and of use. We ourselves are grateful to you for it. If it (the Italian Episcopal Conference) appears also within itself more coordinated and desirous of offering right means for agreement with the legitimate expressions of the other Fathers, then it will have rendered to the Pope and to the Church a better service and will have given its brothers an example, which is always expected of it, as the promoter of the supreme ecclesiastical magistracy, as the champion of concord within the episcopal body and as the asserter of the support of the visible head of the Mystical Body of Christ. It will also be of great spiritual usefulness to nourish some wise and fraternal conversations with the episcopal groups of the other countries for mutual edification, for a fraternal emulation.

In any case, venerable brothers, this council offers to those who take part in it the occasion of a precious experience, a chance for virtuous exercises, an obligation for a renewed union with God in love and prayer. Therefore, we exhort you to profit from this "acceptable time" (II Cor. 6, 2) . . .

Italian Spiritual Life

Venerable brothers, we shall say simply that we are cordially close to you (in this): The spiritual and social conditions of this beloved country, while they preserve a precious inheritance of Catholic traditions and show consoling signs of Christian vitality, are not tranquil, not secure, as you know.

New and almost unexpected needs manifest themselves in every sector of life and claim urgent, ingenious and powerful help. The ordinary administration of pastoral government is no longer sufficient to meet the measure of our duties and of the needs of others! We observe with worried and admiring eyes your care, your toil, your trouble; we are pleased with the good you are doing and we always suffer, hope and pray with you . . .

First point: The religious life is clearly (important). This must interest us above all. We must deal with it thoroughly, placing it before any other, however important, connected with the life of the nation. "Seek you first the kingdom of God." (Matthew 6, 33).

An excellent occasion is given to us by the liturgical reform, which recalls us to the theological vision of human destinies, to the primacy of the action of grace, and therefore of sacramental life and of prayer. It offers us a way of reeducating religiously our people, of purifying and of restoring their expressions of worship and piety, of giving dignity anew, decorum, simplicity and good taste to our religious ceremonies. Without this inner and outer restoration, it cannot be hoped that religion may survive extensively in the changed modern mores. We permit ourselves to make two recommendations in this respect:

Give the greatest care to the sanctification of feast days, making every effort to ensure that the celebration of the holyday Mass, with a sermon and the participation of the faithful, may have the liveliest interest for all. Promote sacred singing, the religious and choral singing of the people. We remind you: if the faithful sing, they do not desert the Church; if they do not desert the Church, they preserve the Faith and the Christian life.

A phenomenon which today deserves a particular pastoral attention is that of an ever greater mobility of the population on holydays, with the consequent necessity for adequate religious assistance

to be provided in places where the people gather in the greatest numbers. In regards this it appears necessary that opportune undertakings and enterprises on the diocesan as well as on the national level be carried out.

Any suggestion would be indeed useful, which, after accurate examination and study of the general situation, could indicate remedies to make it easier for everyone to satisfy the religious duties of holydays.

The reality of these seasonal movements of the population brings to our mind another category of faithful who are also in need of special pastoral care: the large category of persons who immigrate or emigrate for reasons of work. Far from the surroundings in which they lived before, far from their families and from their affections, they are more exposed to the danger of neglecting the fulfillment of their religious duties and to adhere to doctrines and organizations which would alienate them even further from the Faith. For these also, therefore, there is need of opportune measures on the part of the sacred hierarchy, so that it may be possible and easy for various groups to fit in and become part of the customs and associations of the dioceses in which they live.

Crisis in Morality

Second point: Public and private morality. We face a complete crisis of mores. This is a delicate and immense theme. It encompasses a very wide and demanding program which starts with unified action for the restoration of morals to private lives of individuals and of families and to extend from thence to the whole of society and to make felt its beneficial effects even in public life and in its manifold institutions.

How urgent and necessary seems in this respect an agreed-on activity of the whole episcopate in order to raise a dyke against the worrying spreading of every form of licence and immorality, which are spread so easily, particularly through the means of certain forms of entertainment and certain publications, forgetful of their true elevating and formative function and often moved instead by commercial, materialistic and hedonistic ends.

To ensure greater efficacy for this intervention, it might be opportune to work out a new concrete plan of action, which could then, with modifications demanded by local circumstances, be applied and put into practice in individual dioceses under the active vigilance and paternal encouragement of the Bishops.

A third point to which we chose to refer, and which has, because of its particular delicacy, a substantial importance, is that of the relations between individual Bishops and their own clergy. Today more than ever it seems to us indeed necessary that the prelates should be spiritually and materially close to their priests, particularly to the young ones, and that they should be interested in them, know them, encourage them and help them in their difficulties.

The Bishop will always remind them lovingly that, since they are raised to such a high ministry, they must be adorned with all the virtues and must offer to others an example of holy life, explaining that it is precisely for this that the Church has always taken care to follow closely, with maternal concern, the life of the priests, from the dawn of their vocation to the fulfillment of their mission, laying down, from time to time, according to necessity, providential and wise norms, designed to safeguard them from dangers all the graver at times as they are less evident, and to develop in them the supernatural life, the spirit of prayer and of sacrifice, the habit of meditation, the love of study; all things which ensure for the priest that abundance of graces and of supernal enlightenment from which the faithful can then draw support for their spiritual life.

It is in this light that the sacrifices and renunciations which the priesthood entails should be considered and assessed, and in particular the obligation to ecclesiastical celibacy. It would be indeed opportune to stress frequently the beauty, because of its significance and because of the necessity of an exclusive and complete dedication of the clergy to the love of Christ and to the manifold tasks of the apostolate.

This paternal function as a spiritual guide exercised by the Bishops will result in the establishment and development of an ever closer link between them, which will not be limited solely to the sphere of disciplinary and juridical relations, but which will also imply a filial union of minds and hearts and a close collaboration on the apostolic diocesan level with a greater abundance of consoling results for all.

And a fourth point: the Catholic press, still so necessary, so important for the diffusion of Christian principles and for the defense of Catholic interests, so opportune for the formation of a sound public opinion, favorable to every good cause, but still so in need of unity, support, vigor, and diffusion. Your wisdom dispenses us from saying more on this so very well known and debated subject. It is enough for us to recommend it to your interested care as one of the gravest and most urgent problems of Catholic life . . .

Faith vs. Reason: The Solution

NCWC News Service

... We wish, as much as it is possible during the moment and the forms of its rite, to reconfirm the spiritual relations which have united from the beginning the Catholic University of the Sacred Heart with the Apostolic See.

And we are glad that the Gospel text of today's liturgy should stir in our heart the question which emerges from this relationship with recurrent spontaneity: the question of the relation between the two magistries, the ecclesiastic and the profane, that one which is founded on human thought, the one which comes from faith and the other which comes from reason.

This is an age old question which the Catholic university solves, not by denying the legitimacy of the one in favor of the exclusive advantage of the other, which is to say, that no doctrinal authority could exist which is extraneous and even superior to that coming from the sole forces of the human

Major portion of Pope Paul's sermon given in Italian April 5, 1964, to students of Milan's Catholic University of the Sacred Heart.

mind; an age old question which the Catholic university solves by denying that there is an objective, irreconcilable, opposition between the two truths, faith and science (this is what was proclaimed in the words carved around the chandelier in the main hall of the original seat of the Catholic university, in Via St. Agnes, in Milan); an age old question which the Catholic university solves, not by severing one form of thought, the purely religious, from the other, the strictly rational, as if they were two irreconcilable and uncommunicable moments of the human mind, as foreigners speaking different languages, (the Catholic university solves the problem) by discovering and pursuing the respective competencies and the reciprocal inter-relationships.

It is an age old question, we say, which the Catholic university solves in always new experiences and testimonies of the profound and mutual subjective correlation of these two truths, differently known but secretly complementary and ever bound to confront each other in an initial discomfort and uneasiness, but later in a highly stimulating colloquy; the inner dialectic movement of thought and trust in the outer progressive knowledgeability of things.

This dualism will be forever a characteristic of a higher Catholic institution, even if the science of the Divine Word were not in itself conditioned by the science of human disciplines, and even if these should attest their rational validity without terming themselves religious or Catholic. But the presence of such a dualism, that is of the two different sources of human wisdom, will always exist for those who accept as real Christian Revelation and recognize as certain the logical conclusion of scientific research; and it will assume in cultural circles different expressions, always lively, always dramatic, always fruitful for those who are teachers and students at a Catholic university. For you also, teachers and students of the Sacred Heart University, it will be your problem, your torment, your test, your comfort, and, as today's Gospel says, your victory.

As you may well imagine, we have many things to say to you in this regard, how much advice, how many cautions, how many precepts! Our office, on

one hand, would bring to our lips many very authoritative and very wise directives. On the other hand, the uneasy and troubled atmosphere of many sectors of the cultural world would suggest to us to take advantage of the opportunity to say a few good and salutary words to listeners of such great worth as yourselves.

But we give it up, for we are certain that you are already well provided in this respect. We give it up for the pleasure of giving you, instead, in memory of this happy hour, a word of Jesus, which we would like you not only to remember but also to ponder and experience and, God willing, to enjoy and then to announce it as a witness, a word the diffusion of which we hoped for in our Easter message. A word, which Jesus pronounced precisely on the eve of that stupendous scene narrated in the Gospel which we have just read, the gospel of Thomas, the incredulous, the diffident, the positivist, the prototype of those who would reduce the message of the Gospel truths to a sensible experience.

Jesus then said: "Blessed . . . those who will believe" (John 20, 29). A new, a last beatitude of the Gospel, that of faith. Blessed be those who believe in Christ, without having seen, without having touched, but having accepted His word as true, as real, as illumined and as saving.

We shall add no comment. But let us ask you to listen, to heed, to experience this word of Christ; faith is beatitude! It is not an astonishing illusion, not a mystical falsehood, not an surreptitious consolation, but true happiness. The happiness of truth, (oh! who but yourselves are more chosen to enjoy it?) the happiness of fullness, the happiness of divine life, in which there can be some admirable human participation.

It is not mortification of thought, not an impediment to scientific research, not an unnecessary burden for streamlined, modern spiritual style; rather it is light, a voice, a discovery, which expands the soul and makes life and the world understandable, the happiness of supreme knowledge; once again, the happiness of knowing, of knowing truth. The voice, which should be dear to you as the voice of the teacher and a colleague, the voice of St. Augustine, whispers the conclusion, the synthesis of much thoughts: happiness is but the bliss of truth.

This, we know, is the goal but it also marks a path, a path of the spiritual life, of philosophical thought and of scientific research on the university level. And it is the hard yet flower-strewn path of living souls, which reach out toward and are open to the most stimulating experiences of our religion, those which, as St. Paul says, makes them "capable to understanding, together with all the saints, the breadth, the width, the length and the depth, and to understand this love of Christ, which surpasses every science, so that you may be full of the fullness of God" (Ephesians 3, 18-19); those of you who are listening to us are certainly mysteriously and most sweetly exploring in the silent adorations in the chapel of the university, its center, its hearth; those of you who have won for the university the name of the Catholic University of the Sacred Heart.

A path which is also known to you, since you have faithfully and fervently followed it; a path flanked by the most pious tombs of the Blessed Contardo Ferrini, of Agostino Gemelli, Francesco Olgiati, Armida Barelli, with one single, eloquent inscription, for those, who like you, can read it: Continue!

And it is along this path that our words exhort you and our blessing accompanies you.

From Prisoners of War

—A Lofty Lesson

NCWC News Service

... We find ourselves before men who have suffered, who have paid in person for the coming of better days in mutual respect of liberty and of peace; men who have attained a thoughtful awareness of brotherly and active solidarity by means of the crucible of a very hard test; individuals and families who are marked forever by the mysterious and purifying seal of suffering. This is why we thank you for your presence as an act of faith and hope and as a solemn attestation of gratitude to the Holy See.

Above the harsh passions which the unleashing of anti-human ideologies, anti-human because they are anti-Christian, kindled in Europe during the last war, your testimony assumes a precious value which it is necessary to remember, so that the night of barbarism may never again descend upon mankind. It is a testimony of forgiveness above all because it is linked with the name of Christian which ennobles

Major portion translated from the Italian of Pope Paul's speech May 30, 1964, to the Italian Association of Ex-Internees (war prisoners).

and honors all of you. It is a testimony of understanding and of solidarity which you have acquired in the human contacts, so fruitful and consoling, of those sorrowful days and which you have certainly strengthened more and more over the years of your association's activities, aimed at healing wounds, at giving help and comfort, at sustaining and strengthening undertakings of aid and assistance.

Yours is also a very lofty lesson for all brothers, and especially for younger generations in patience, firmness and dignity, an unsuppressible warning to remind one that everything becomes possible, going from one aberration to another, when the Evangelical message is forged and with it its teachings of brotherly human love, enlightened and postulated by the love of God.

We thank you for this your experience, so demonstrative and so decisive. And we encourage all the association envisions not only for the mutual aid of its members but also to promote, by means of a lived experience, the consolidation of awareness among your contemporaries of the supreme values of civilization, of brotherhood, of understanding and collaboration among peoples.

But this meeting today has for you and for us another significance: that of a proper and pleasing act of gratitude for work done by the Church and by this Holy See at first to prevent, and later to alleviate, the universal sufferings caused by the immense tragedy of war. From that cry of our predecessor, Pius XII, with which he warned that everything might be lost through war, to his firm protests against the continuous illegalities of the invading armies, to the organization of charity and assistance relief in accordance with the possibilities of those years—short of means, of information and of war—everything reminds us of an untiring and sleepless work.

This work was full of solicitude and of anxiety to recall minds to equity and clemency, to heal the frightful material and moral wounds of war and to check in some way the flood of sorrow which was rising as hatred and passion raged. Only an eye veiled by incomprehension and ill will can deny that work. And we are grateful to you for having publicly attested your convictions which show the delicacy of your feelings tempered by sorrow . . .

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Altar Boys: Our 'Noisy Little Clergy'

NCHC News Service

It shall be sufficient for you to bring to parents, pastors, assistant priests, to teachers, to women delegates of Catholic children, this message of the Pope in your behalf, in order for everyone to remembrance at once the importance of altar boys.

First of all religious importance for divine worship; you know this well and also adults, the good priests in particular, understand this well. How could a beautiful religious ceremony be fulfilled without you? It is not possible; particularly today when we lack a large number of priests; we must recourse to the noisy . . . little clergy (altar boys).

On the other hand, you are not at all noisy and restless and confused during the sacred ceremonies; instead you are skillful if trained and guided by someone; in fact very often one of you, older and more experienced, can guide you perfectly; and you are the first to give to everybody the example of the behavior to be practiced in Church: composed, calm, attentive, devout.

You know how to do everything: answer the Mass, ring bells and little bells, to serve as fine acolytes, march in procession and also sing, which is the most difficult and at the same time most beautiful thing to do, when you have learned it, the most dear and most recreational.

You are fine, we are saying, and important; without you, how could holy Church stand with honor? You are aware of this, because you like to have duties of trust in sacred functions; if at times you quarrel among yourselves it is exactly in order to arrive before others and obtain some important or delicate service to be performed. You are conscious of being useful for something serious and sacred; and it is thus you render honor to God!

So much so that the ecumenical council (you know, don't you, what the ecumenical council is, the meeting of all the Bishops of the world with the Pope) dealt with you in the Constitution on the Sacred Liturgy, first of all repeating many times that the people's participation in the official prayer of the Church is necessary; then also remembering you, of course, in Article 29 of the constitution itself, stating that also you, little ministers of the altar,

exercise a true liturgical ministry.

This is not all, because your participation in the sacred functions offers other aspects worthy of great consideration. The social and community one for example: wherever you are, beloved sons of our Christian families and beloved sons of that Christian family, which is the Church, the community at once

Major portion translated from the Italian of Pope Paul's address to altar boys, April 25, 1964.

recognizes itself, constitutes itself and draws close together; you stimulate union by your innocence, by your joyfulness, by your need for love and aid. Afterwards there is to be considered the educational aspect represented by the group of altar boys . . .

It is sufficient for us to state that the religious practice, for which the altar boys are instructed, can have and has, when well practiced, a wonderful pedagogic effectiveness.

Such religious practice involves the spiritual development of the child during the passage from childhood to adolescence, in other words from the purely passive phase of education to that, so delicate and disturbed, of the formation of the first reflected judgments, of the first complex conscience, of the first rise of instinctive passion.

The religious practice, first of all, unfolds in a fullness that is not at all heavy or pietistic, a particular spiritual formation that makes the adolescent overcome the negative moments of his religious conscience undergoing development, negative moments these that mark for many youths the sunset of the first fervor and of the devotion reached on the occasion of the first Communion and that insinuate the lack of observance and doubts which the religious crisis, characteristic of the successive youth years, will undergo.

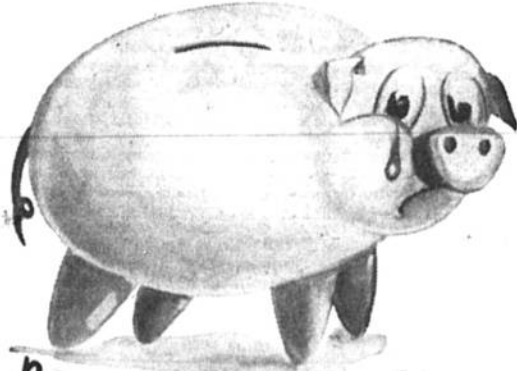
The religious apprenticeship, in fact, of altar boys, when well practiced, makes a boy accustomed to move from the external gesture of piety to his first inner consciousness, to experience joy not boredom in serving the sacred rites, to understand with satisfaction the sometime difficult language of the liturgy, to dispel — in the simplicity and frankness

of the performance of the religious acts before the eyes of other people — that awesome human respect which is the most common spiritual weakness of a youth in his growing years and to give to the religious act all the importance that it must have in reference to a practical orientation of life, to duly unite the religious conscience with the moral and intellectual one.

It is at this point that the child, educated in the ranks of the altar boys, can understand and thus make his own the higher science of life: how, in other words, life is God's gift when one is called to pursue God's designs, whatever they are, with greatness of soul, with faithfulness, with love.

We have not trained flabby and finicky boys, we did not put together a procession of small amateur sacristans, we did not draw away from the strong and joyful vocations of a natural, family, social life, a handful of flabby or enfeebled boys to predestine them to artful and unnatural concepts of goodness, or to expose them to reactions of moral rebellion and of spiritual nausea; but we have instead promoted in the boy and in the adolescent the pure and clear opening — with the light of the Faith and the help of grace — of his vision over the world, over the great world in which a Christian lives and with the most exquisite arts of spiritual beauty and the sturdiest of moral sincerity — the arts of the liturgical cult — we have trained him toward the employment, the pledging of his life in the personal and active service of the highest ideals.

We say this to you, dear boys of the little clergy — and let all the faithful present in the basilica and outside of it hear us — in order that you may have a good opinion of yourselves, in order that you may be happy to wear your sacred vestments and to take part as little though active ministers in the ceremonies of the altar and in order that you may become accustomed to think that also in the future, when grown up and no longer in the ranks of the little clergy, that you always must love the Church, attend religious ceremonies, particularly Holy Mass, with intelligence and dignity and in order that you may always, yes always, be faithful to Jesus . . .



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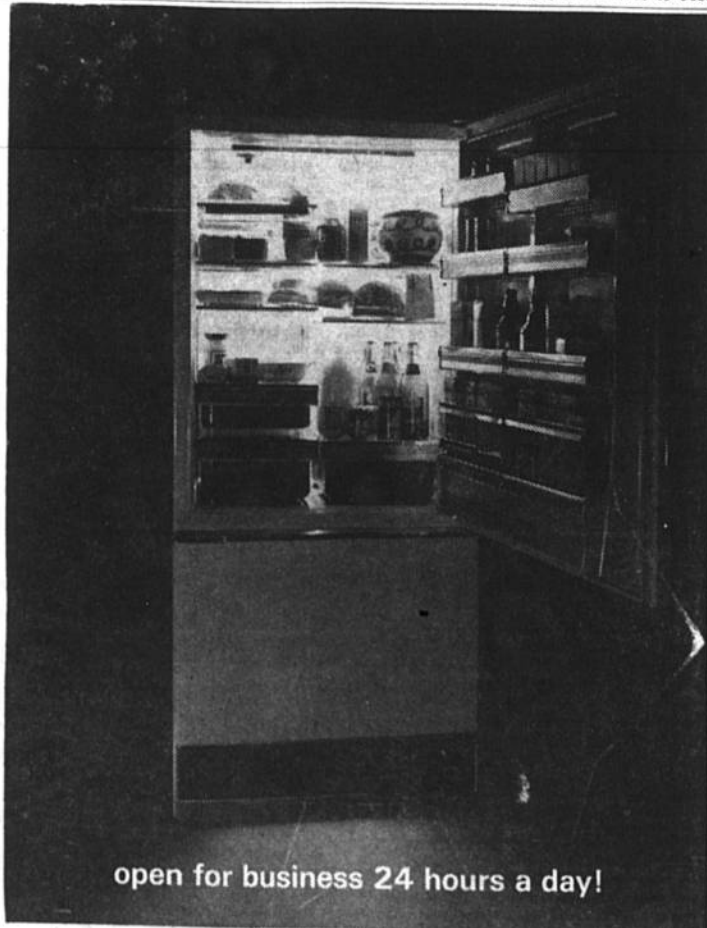
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