


12-13-1962

The Advocate - Dec. 13, 1962

Catholic Church

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'Good Beginning,' Pope Says

VATICAN CITY (NC)—Pope John told the Bishops of the world that the work of the ecumenical council will continue during its nine-month recess and foresaw the council's possible end by Christmas, 1963.

In an address at the concluding ceremonies of the council's two-month-long opening session, the Pontiff declared that the council "really remains open" until the start of its second session next September.

Other Stories, Pictures, Texts, Pages 2, 3, 4

The Pope stated that: "The sometimes 'sharply divergent' views of the council Fathers manifested during the first session were a healthy demonstration of the world of the 'holy liberty' that exists within the Church."

● The volume of work accomplished by the first session shows "a good beginning has been made."

● The Bishops in the months ahead should continue their studies.

● The results expected from the council will be of benefit both to the Catholic Church and to "our brethren who treasure the name of Christian."

around a common hearth, to make each other's closer acquaintance. It was necessary for them to look at each other squarely in order to understand each other's hearts."

Touching on the council's slow and sometimes debate-filled development, Pope John said: "In such a vast gathering it is understandable that a few days were needed to arrive at an agreement in a matter on which in all charity there existed with good reason sharply divergent views. But even this has a providential place in the triumph of truth, for it has shown to all the world the holy liberty that sons of God enjoy in the Church."

The Pope said that the project on the liturgy was the first to be considered because it "defines the relationship between man and God. Since it is the highest form of relationship it must be based on the solid foundation of Revelation and apostolic teachings."

TURNING TO the continuation of the council's work, he noted that it will continue during the suspension of the council sessions, thanks to modern rapid communications and the naming of a central committee to coordinate the work of the various commissions during the recess.

Although the Bishops will be busy with diocesan affairs, Pope John said, each of them "should continue to study and investigate the schemata provided and whatever else may be sent later."

In this way, he continued, the session which will begin the month of September of next year "will proceed more surely, more steadily and with greater speed," thanks to the experience of these two months of 1962, so that there is hope that the council may end by next Christmas—the centenary year of the Council of Trent which closed Dec. 3, 1563.

Pope John said the council decisions will be extended to all departments of the life of the Church, "social questions included."

The first phase of the council closed simply.

What set the final ceremony in sharpest contrast with the opening was the absence of Pope John through most of the morning.

The Pope, who had been ill for almost two weeks, appeared only to deliver his 25-minute speech.

His voice, reassuringly firm and vibrant, seemed to give evidence of fatigue only at the end, when he gave the apostolic benediction.

THE DAY before, during a surprise visit to the council, the Pope praised the council Fathers for the "charity in truth" which "dominated" their meetings.

Pope John told the Fathers that during the council "We have been closer to you than ever—close to you in prayer... close to you in thought."

"We gladly take advantage of this occasion," he said, "to show you all our gratitude... and pay tribute to you."

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USE COUPON ON PAGE 2

Pontiff Presides At Rites Elevating Three to Sainthood

VATICAN CITY (RNS) — More than 15,000 people crowded into St. Peter's Basilica and raised cries of "Viva il Papa" when Pope John XXIII appeared there for the third time since his illness to add three new names to the Church's roll of canonized saints.

Smiling and betraying no signs of fatigue, the 81-year-old Pontiff who had been confined to bed with anemia and stomach trouble, pronounced in a clear resonant voice the traditional formula elevating to sainthood three 19th century priests, a Frenchman and two Italians.

THE FRENCH priest was St. Pierre Julien Eymard (1811-1868), founder of the Fathers of the Blessed Sacrament, who also helped to found the Servants of the Blessed Sacrament, an allied Sisterhood.

The two Italians were St. Antonio Maria Pucci (1819-1892), a Servite priest known as a model pastor, and St. Francesco Maria Crocchio of Camposanto (1804-1866), a Capuchin Brother who was revered during his lifetime as "the holy father" because of his great sanctity and charity.

The triple canonization rites marked the largest number of new saints proclaimed at one time since Pope Pius XII conferred the Church's greatest honor on three Blesseds in the 1954 Marian Year.

Attending the ceremonies were 49 Cardinals and more than 1,000 of the Archbishops and Bishops still in Rome after participating in the first session of the Second Vatican Council.

Canonizations are among the longest ceremonies in the Catholic liturgy. However, on this occasion much of the traditional pomp and ceremony was curtailed.

POPE JOHN arrived on the portable chair, and wore a gold-brocaded cope and mitre. Overhead hung huge tapestries depicting the new saints.

After chanting the "Veni Creator Spiritus" the prayer of invocation to the Holy Ghost, the Pope read documents setting forth the virtues of the three saints and then proclaiming them to be among the blessed in heaven.

The Pope said it was especially fitting that the rites should have been held during the course of the Second Vatican Council, "because it is precisely to the council that it belongs to secure that this precious jewel of sanctity in the crown which adorns the Church may ever more shine resplendently."

POPE JOHN went on to point out three special notes which, he said, characterized the lives of the three new saints: their Eucharistic life, their tender devotion to the Blessed Virgin Mary, and their imitation of the Good Shepherd.

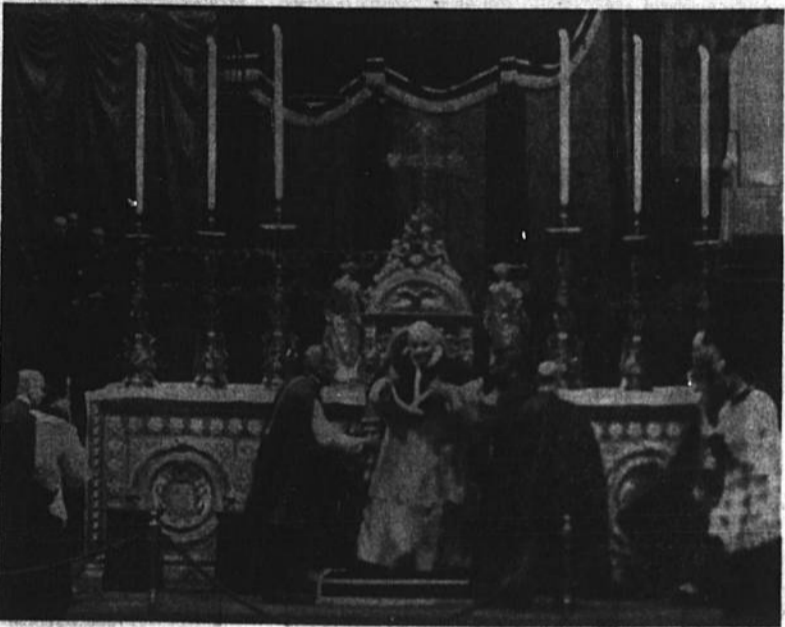
The Pope spoke after chanting the Te Deum and proclaiming Aug. 1 as the feast day of St. Pierre Julien Eymard, that of St. Antonio Maria Pucci as Jan. 12, and that of St. Francesco Maria of Camposanto as Sept. 17.

On the doctor's orders, the Pope took part in only half the three-hour ritual. The Pontifical Mass was celebrated by Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals.



Official Publication of the Archdiocese of Newark, N. J., and Diocese of Paterson, N. J.

Vol. 11, No. 51 THURSDAY, DECEMBER 13, 1962 PRICE: 10 CENTS



CLOSING RITE — Pope John XXIII is shown at the main altar of St. Peter's Basilica in Rome at the close of the first session of the Second Vatican Council. The council recessed Dec. 8 until next September.

Council Adjourns; Outlook Optimistic

An Advocate News Summary

VATICAN CITY — The first session of the Second Vatican Council ended this week with a blessing from Pope John, a note of optimism from the council Fathers, and the prayerful admiration of the Christian world.

The Fathers — more than 2,300 who took part in 36 general sessions since the council opened Oct. 11 — have transformed a council-on-paper into a council of hard work. They feel that deliberations to date have been surprisingly productive and they look forward eagerly to the next session which begins Sept. 8.

WHILE TANGIBLE results might seem insignificant to the public, observers pointed out, the council has already had far-reaching historic importance. The council has opened the way for a tremendous intensification of liturgical renewal and reform with an emphasis on world-wide unity. Council Fathers have overwhelmingly approved the amended preface and first chapter of the liturgy project — the guiding principles of the schema as a whole.

Archbishop Paul J. Hallinan of Atlanta, a member of the liturgical commission, pointed out the major aspects of the first chapter:

"First, in its practical effects, it promises a new spirit in the public worship of the Church... For example, the theology of the liturgy is summarized in close connection with the Mystical Body of Christ."

"Secondly, it states clearly the general norms which will govern all these details in future years."

"Thirdly, it allows much freedom of the principle of adaptation [use of local forms] in the worship of the Church with the approval of the Holy See in each case."

"Fourthly, it gives to the vernacular a much more prominent place in the liturgy in the Mass, the sacraments and other parts of the liturgy."

"It also opens up the possibility of such liturgical forms as concelebration [the joint

offering of a Mass by more than one priest] on certain occasions and also of reception of Holy Communion under two species [bread and wine] on certain occasions."

CHANGES IN the chapter were made, he said, "First, that the faithful may better understand what they hear and what they say; second, that they may understand and accept the public nature of divine worship as distinct from the exaggerated individualism of our society today; third, that the Church may open new avenues of return to our brothers who are separated from the unity of the Mystical Body of Christ."

Archbishop Hallinan said that at least in procedure and probably in spirit the liturgy project pointed the way for all that came after it.

The unwieldy mass of speeches gave rise to the intervention of Pope John who authorized the termination of discussion of any part of a project when the council Fathers agree that the subject has been treated sufficiently. This was used in all subsequent discussions on the projects on the unity of the Church, communications media and the nature of the Church.

IN A LARGER sense, the immense flood of words expended on airing the views of the Fathers concerning the liturgy set the tone of the council. For it immediately became apparent that the Fa-

Copy Deadline Advanced

Because of the Christmas and New Year's holidays, the Dec. 27 and Jan. 3 issues of The Advocate will go to press early.

Copy for those issues must be submitted no later than Friday of the preceding week (Dec. 21 and Dec. 28) to be sure of publication.

thers had not come to Rome simply to endorse prefabricated projects.

This, as well as the adjournment voted on at the council's first meeting to give the Fathers time to examine the lists of candidates for the 160 posts on council commissions, came as a surprise to many, both Catholics and non-Catholics.

The wide divergence of opinion on all phases of the liturgy also served to shatter the often held image of the Catholic Church as a monolith incapable of change and without differences among Bishops.

NEARLY HALF of the Fathers had comments to make on the five draft proposals they discussed before adjournment. The topics:

- The liturgy, during 15 sessions.
- The sources of revelation, during six meetings.
- Communications media, in three meetings.
- Unity and the Orthodox, in three meetings.
- The nature of the Church, in six sessions.

The first three working sessions were devoted to election of 160 members of the 10 council commissions. Another 90 members and the chairmen were appointed by Pope John.

Highlights of the first session include:

- Elevation of the Secretariat for Promoting Christian Unity to a position of complete equality with the 10 council commissions, thus emphasizing the council's concern with reunion.
- Issuance of a statement by the council Fathers asking the people of the world to work and pray for peace and social justice for all mankind.
- Pope John's special audience in the Vatican's Consistory Hall for 35 delegate-observers and guests representing 17 Orthodox and Protestant denominations.
- The disclosure of Pope John's order that St. Joseph, patron of the council, be honored in the Mass according to the Roman rite by including his name in the Canon.
- The pointing up of sharp (Continued on Page 2)

Pope Plans Christmas Message

VATICAN CITY (NC) — Pope John will broadcast his annual Christmas message to the world Saturday, Dec. 22, at 8 p.m., Rome time.

Instead of offering the traditional Christmas midnight Mass attended by members of the diplomatic corps accredited to the Holy See, the Pope's schedule calls for him to offer Mass at 10 p.m. on Christmas Eve. This Mass in the Pope's private chapel is to be broadcast over Vatican Radio.

On Christmas Day, the Pope is slated to receive the Cardinals of Rome and other members of the papal court and of the central administrative staff of the Church in a special audience at 10 a.m. He is to receive the diplomatic corps a half hour later.

Committee Named Work to Continue In Council Recess

VATICAN CITY—The work of the commissions of the Second Vatican Council will be continued during the council's nine-month recess under the direction of a new central committee.

Announcement of the committee, and a description of its duties, was given in a document distributed to the council Fathers two days before the close of the first session.

HEAD OF THE commission is Amleto Cardinal Cicognani, Papal Secretary of State and president of the council's Secretariat for Extraordinary Affairs. The initial announcement said only that the commission would include "several Cardinals and Bishops."

The six norms for the interim work were set down by the council secretariat as follows:

- "It is necessary [during the long interval] to provide for a reexamination and a perfecting of the projects, taking into due account the work already done." In carrying out this work, the document said, the council commissions will be helped by the special subcommissions on mixed material.
- The stress is on the pastoral, rather than doctrinal or juridical, nature of the council.
- Projects must deal with general principles, "leaving aside particular problems." Anything concerning a future revision of Canon Law "should be referred to the competent commission."
- A new central committee is created "to direct and coordinate the work of the council." The committee's president, Cardinal Cicognani, will inform the Pope "of what is being treated in the council."
- The tasks of the new committee—"which should be carried out in agreement with the presidents of the council commissions"—include coordination of the work of the commissions, and "to follow it and discuss with the presidents of the commissions, not so much problems of competence, but all that concerns the purpose of promoting and ensuring the conformity of the projects with the aim of the council."
- Projects should be sent to Bishops as soon as they are prepared by the commissions and approved by the Pope. Bishops are asked "to examine them and return them within a time limit to be seen later to the general secretariat of the council."
- The council commissions, after receiving the observations of the Bishops, will see to the amendments of the projects, taking into account the suggestions and closely assessing the reasons for and against, so that the projects may, at the end of an adequate re-elaboration, be submitted to the general congregation [of the council]."

Christmas Issue Due Next Week

"When all things were in silence... Thy Almighty Word leapt down from heaven..."

This is scripture's description of the Mystery of Incarnation, the heart of Christianity and of Christmas. It is also the theme of The Advocate's 1962 Christmas Supplement, to be published with next week's issue.

Photos, feature stories, special original art, and a beautiful meditation by the famous Trappist author, Thomas Merton, center on the idea of silence — the silent things of Christmas, the quiet beauty of Christmas customs, the tranquility of heart which invites its personal visitation by the "Almighty Word."

Msgr. Lankau Dies at 72; Irvington Pastor 42 Years

IRVINGTON — Msgr. Metislaus C. Lankau, 72, pastor of Sacred Heart of Jesus Church since its foundation in 1925, died Dec. 6 at St. Michael's Hospital after a brief illness. A Solemn Requiem Mass was offered Dec. 11 at Sacred Heart.



MSGR. LANKAU

A native of Poland, Msgr. Lankau came to this country with his parents at two years of age. He attended St. Stanislaus School, Newark, and, like many Polish-American boys aspiring to the priesthood then, went on to St. Mary's College, Orchard Lake, Mich.

MSGR. LANKAU completed his theological studies at Immaculate Conception Seminary, then located on the Seton Hall campus. He was ordained May 3, 1916, by Bishop O'Connor.

Following ordination, Msgr. Lankau was assigned to St. Casimir's, Newark, where he remained until 1925. On Oct. 22 of that year, Bishop O'Connor appointed him pastor of Sacred Heart to minister to the growing Polish population of Irvington, which was then being served by St. Leo's.

Heart parish was offered by Msgr. Lankau at St. Leo's Auditorium on Oct. 25 of that year. A little more than a year later, on Dec. 19, 1926, the first Mass was offered at Sacred Heart's new church-school building on the corner of Grove St. and Smalley Terr.

Sacred Heart School opened in 1929 with the Felician Sisters as teachers. It was located on the upper floor of the

church building. A private residence was acquired and renovated to serve as a convent.

In 1950, ground was broken for the present church building, which was completed in 1953. The parish plant was completed in 1959 with the dedication of the new rectory.

Msgr. Lankau was elevated to the rank of domestic prelate by Pope John XXIII with the title Right Reverend Monsignor, Jan. 3, 1960.

THE OFFICE of the dead was read Dec. 10 at 8 p.m. in the church and a eulogy was delivered that day by Rev. Stanislaus Stachowiak, pastor of St. Theresa's, Linden.

Msgr. Paul G. Knappek, pastor of St. Casimir's, offered the Requiem Mass, assisted by Msgr. Julian Szpilman, pastor of Our Lady of Czestochowa, Harrison, and Rev. Ladislaus Nazarewicz, pastor of St. Joseph's, Hackensack. The sermon was preached by Rev. Alexander W. Fronczak, pastor of Sacred Heart, Wallington.

Burial was in front of the shrine of the Sacred Heart which had been installed by Msgr. Lankau several years ago.

On the Inside . . .

- THE FULL TEXT of last week's statement by U. S. Bishops on the need to rate films will be found on . . . Page 14
- CONTEMPORARY CHRISTIAN artists discuss their work in a feature story with pictures on . . . Page 13
- THE AMERICAN Church's "golden opportunity" is described by Father Greeley on . . . Page 9

Mt. Carmel, Lacordaire Keep Advocate Crusade Honors

NEWARK — Two subscriptions for the White House, another record-breaking performance by the super-salesmen of Mt. Carmel School, Bayonne, and Lacordaire School, Upper Montclair, and further honors for the O'Connell family of Upper Montclair were among the features of The Advocate's 1962 School Crusade for subscriptions.

Awards will be made to the winning schools and individuals Dec. 14 at the Chancery Office. Msgr. John J. Kiley, executive director of The Advocate, will present winners to Msgr. James A. Hughes, vicar general, who will make the awards.

The subscriptions for President Kennedy were taken out by the Mt. Carmel civics club, which started the practice last year, and by Joseph Martin, an eighth grader at Good Counsel, Newark.

MT. CARMEL BROKE its own record when it sold 1,069 subscriptions, 65 more than in 1961. The Bayonne school has set a new mark in each of the last three crusades. This performance enabled it to top Division VIII in the grammar school competition. Sixteen classes earned awards, to be presented at a later date, for their 100% showing.

The highest percentage among the 11 grammar and high school divisional winners went to the grammar school division of Lacordaire, with a 94% mark, which gave it the

Division I title. Next to this was the 72% registered by St. Vincent's, Bayonne, in taking Division VII honors.

Other divisional winners were Immaculate Conception, Darlington, Sacred Heart, Irvington, St. Henry's, Bayonne, Our Lady Help of Christians, Summit, among the grammar schools, and School of the Holy Child, Summit, Archbishop Walsh, Irvington, and Immaculate Conception, Lodi, among the high schools.

A special award for excellence will go to St. Mark's Confraternity of Christian Doctrine school of religion, Rahway.

BARBARA GESEK of Immaculate Conception, Lodi, was the top individual saleswoman with 135 subscriptions, followed by Mary Cullari of Holy Family, Nutley, with 80 and Raymond Dillon of St. Teresa's, Summit, with 40. Miss Cullari was second in 1960 and third in 1961.

Kevin O'Connell of St. Casimir's, Upper Montclair, maintained his family's record of having a winner ever since the first crusade, when he headed the individual salesmen in Division III. George Kolakowski of Sacred Heart, Irvington, earned a second place award in this division.

Other individual winners were Jenniani Barile of Mt. St. Dominic's, Caldwell; Regina Baudermann of St. Joseph's, Maplewood; Sheila DeCoster of St. Aloysius, Cald-

well; Kevin Ryan of St. Thomas the Apostle, Bloomfield; Kathleen Farry of Sacred Heart, Vallburg; Lawrence Huebner of St. Mary's, Dumont, and Mary Clare Bahrt of Mt. St. Dominic's, Caldwell.

The leading school in each division receives a plaque and the top student her choice of a gold watch or \$50. Second individual prize is \$35 and third prize is \$25. Students receiving divisional awards will get \$25 for first prize, \$10 for second and \$5 for third with a minimum requirement of 15 subscriptions sold.

Fasting Law Explained

NEWARK — Fasting and abstinence regulations for the vigil of Christmas have been announced by the chancery office of the Archdiocese of Newark at the direction of Msgr. James A. Hughes, vicar general.

The faithful have the right to select either Dec. 24 or Dec. 23 to observe the laws of fast and abstinence relating to the vigil of Christmas. If the day chosen falls on a Sunday, as is the case this year, the obligation ceases.

The same directive was issued for the Diocese of Paterson.

Dramatic Changes Wrought at Vatican Council

By REV. R. A. GRAHAM, S.J.
VATICAN CITY (RNS)—The Second Vatican Council suspended its labors until next September after two months of work during which not one full decree or constitution was adopted. This seems at first sight a poor performance for what had been billed as the "best prepared" council in history.

Even preparatory work of the past two years will be completely overhauled in the next nine months. Some bishops did not hesitate in the concluding days to say, in effect, that they had "labored all night and taken nothing."

Only four drafts reached the floor of the council—the liturgical schema, the schema on the sources of revelation, the schema on mass communications, and the project on the Church which was discussed only briefly and in general.

Of the liturgical draft, only the amended preface and the first chapter were voted on. The non-controversial draft on mass communications was quickly approved in principal and sent back for further study.

The schema on the sources of revelation—high point of the council from the viewpoint

of dramatic debate—was, in effect, rejected by a nearly two-thirds vote. That question is now being studied again by a special mixed commission.

NEVERTHELESS, developments in the council were positive and encouraging. For the Church's supreme legislative and judicial body, which meets only once in a century, two months is short indeed.

The most important milestone reached was the clarification, scope and purpose of the Second Vatican Council. Debates registered a dominant pastoral orientation of the council Fathers, a concentration which had been sanc-

tioned by Pope John. The Pontiff created a control commission which not only will coordinate activity of the working commissions in the interim but also will point this work in the direction of a pastoral sense.

IN ADDITION to finding its mission, the Church in council witnessed some startling structural changes. One of these is the tacit acceptance of the existence of national hierarchies acting as groups during debates on the liturgy.

Many national episcopal groups met among themselves and with other groups. Though this seems to have been not

welcomed by Roman officials, the custom has now become fixed and indicates a trend in the Church's organization toward decentralization.

The ecumenical movement also achieved new status. Non-Catholic delegate-observers and guests of the Secretariat listened to frank expressions of opinions in St. Peter's. These visitors displayed admirable discretion in delicate circumstances strange and unprecedented for all concerned. The experience gained has been an historic advance toward the unity of Christians.

A MOST important structural evolution of which the

record does not speak, is the new relationship between Bishops and the Pope. Hitherto, Bishops' contacts with the Holy See have been theoretical with the Pope but actually with the Papal Congregations or the administration of the Roman Curia.

At the council this has changed, probably for good, as the Fathers now find themselves associated directly with the Pope in great decisions affecting the Church. The papacy itself is enhanced by the visible spectacle of all the world's Bishops gathered about the Roman Pontiff, as were the 12 Apostles with Peter at their head.



FAREWELL—Pope John XXIII reads a farewell speech to prelates attending the last session of the Second Vatican Council in St. Peter's Basilica.

Council News Notes Bishops Meet Observers

American Catholic Bishops and Protestant and Orthodox observers at the council held an informal get-together in Rome. Archbishop Lawrence J. Shehan of Baltimore and Dr. Douglas Horton, observer for the International Congress of Congregationalists, spoke at the meeting sponsored by the Paulist Fathers.

For a half hour at an "off the record" session, the American Bishops asked questions of the 18 observers who attended.

At the end of the meeting, a Bishop proposed that it close with the recitation of the Our Father as a "common prayer," and this was done by those attending.

Maronite Rite Archbishop Joseph Khoury of Tyre, Lebanon, told a press conference that to achieve reunion with separated Eastern Churches, the Catholic Church must make it clear that "union will not deprive them in any way

of their sacred traditions and rites."

The Archbishop also called for changes in the hierarchical establishment of the Church in the East. He cited the example of Beirut, Lebanon, where there are three Patriarchs of three different Catholic Rites, as well as a Latin Rite Bishop.

"We hope this can be altered for it gives scandal not only to other Christians but creates problems within the different Catholic communities," he said.

The council secretariat revealed that at the first 34 of the 36 general meetings held, 387 council Fathers spoke and another 523 made their observations in writing only. The total of 1,110 making their views known was nearly half of those participating.

In the closing week, newsmen were admitted once to St. Peter's Basilica for ceremonies opening the daily meetings. About 70 newsmen attended and were given seats in two stands facing down the long council hall. The opening Mass that day was in the Chaldean Rite and was accompanied by chanted hymns and prayers in Aramaic, the language of Christ.

However, the newsmen were shepherded out before the actual work session began with the traditional cry of "extra omnes" (all out), which signaled the removal of all who have no official place in the council hall.

There have been indications that during the long recess before the second session opens next September the policy of granting only limited information about the council to the press will be reviewed. At least one American Bishop is known to have submitted a written recommendation calling for a review of the secrecy rule covering what is said inside the council.

Italy has issued two special stamps to mark the end of the council's first session. The subject of both is an illustration from a sixth-century Syrian Gospel depicting the Holy Ghost descending on the Apostles and the Blessed Virgin.

Msgr. George G. Higgins, head of the NCWC Social Action Department and a columnist for The Advocate, said in Rome that the council may remedy the Church's "insufficient reliance on lay initiative." He added: "If the council does not give this stimulus to lay initiative, I see little hope of getting Catholics to help reform society."

Msgr. Higgins also said that he thinks in the future "there will be less emphasis on what is called Catholic action. There will be more emphasis on what is called Catholic activity... not so directly tied to the directives of the hierarchy."

Archbishop Joseph T. McGuiken of San Francisco, on his return from the council, cautioned that the "improvements" voted by the council "will not become operative

immediately." Some will take years, he said, adding: "It was 50 years before many of the reforms of the Council of Trent were made effective."

Pope John granted to the Fathers of the council the faculty of imparting the Apostolic Blessing to their people on their return home, it was announced by Archbishop Pericle Felici, council secretary general. He said the Pope also granted the Fathers permission to say Mass any hour of the day or night on their departure from Rome and their arrival home.

The 34th general meeting of the council adjourned a half hour early so the 2,114 council Fathers attending could gather in St. Peter's Square and recite the Ave Maria with Pope John.

The Pontiff, noting the presence of the Fathers, expressed his happiness and remarked on the progress of his convalescence.

The Bishops of Chile will present a petition to Pope John for the beatification of Pope Pius IX. The petition is being made in connection with the council because Pius IX presided over the First Vatican Council.

Pax, British Catholic group working for world peace, sent a petition to the council asking for guidance on the "grave conflict of conscience" caused by preparations for war.

Rev. Gustave Weigel, S.J., American expert on Church-State questions, expressed the opinion at the U.S. Bishops' press panel in Rome that the council will not come out with a definitive statement on Church-State questions, although it may be expected to clarify the problem.

Father Weigel noted that Catholic theological thought on the issue has not yet crystallized and that the council, "since it isn't a debating society," will not attempt to pronounce fully on a problem still being argued.

Pope John announced, through the council secretariat, that the Mass he was to offer on Dec. 10 would be for all the council Fathers who died since the opening of the council and that his Mass the following day would be for the intentions of the Fathers themselves.



NAMED EXPERT—Msgr. George W. Shea, rector of Immaculate Conception Seminary, has been named by the Vatican as an official "expert" for the ecumenical council and is thus eligible to attend the general sessions in St. Peter's Basilica. Msgr. Shea, who accompanied Archbishop Boland to the first session of the council, received the appointment Nov. 29.

India Organizing New Charity Unit

NEW DELHI (RNS)—A central organization, to be known as Indian Catholic Charities, has been formed here to direct and coordinate Catholic social welfare undertakings which are needed in India.

Expert Sees Bright Outlook for Unity

VATICAN CITY (NC)—Rev. Hans Kueng, Swiss theologian who has created a stir with his book on the ecumenical council and Christian unity, has stated that the council's first session has turned him from a pessimist into an optimist.

He declared: "I had feared that the Second Vatican Council would make statements which would have a bad effect on the ecumenical movement. But the council has offered no difficulties for eventual reunion. In fact the council has rejected all dangerous initiatives."

FATHER KUENG, author of "The Council, Reform and Reunion," is a professor of theology at the University of Tuebingen, Germany. He recently was added to the list of council "experts" or council advisers.

He listed three other chief reasons why he believes the council will be a success. First, he stated, is "the change of atmosphere effected

in the whole Church by the council."

"None of us will return home as we came here," he said. "The level of discussion has been higher than at the First Vatican Council. I never thought that we would have so many good speeches. Many of them came from American Bishops."

SECOND, HE continued, is "the great prudence the council has shown in regard to dogmatic statements."

The creation of mixed commissions to rewrite proposals submitted to the council by its preparatory commissions is "a very important initiative of Pope John," Father Kueng said.

He added that it would be difficult to overestimate the eventual effect of the creation of the mixed commissions.

The third reason, he went on, is that the liturgical reforms suggested at the council are "fully in line with the renewal of the Church and the ecumenical encounter."

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Optimistic . . .

(Continued from Page 1)

differences of opinion among council Fathers when they began discussion of the project entitled "The Sources of Revelation," and eventual intervention by Pope John to settle what threatened to be a lengthy and difficult debate.

DURING THEIR final general meetings—Dec. 5, 6 and 7—the council Fathers also took a first step toward reducing the number of projects they will deal with at the council's second session and continued their debate on the proposal on the nature of the Church.

Distribution of a folder with 20 council topics was made at the 34th general meeting. The 20 (including those already covered) represent the total material to be decided upon at the council and encompass the previous 73 topics.

The press bulletin explaining the move said that a synthesis of the topics was made "so that, if it is judged opportune, they may be reduced to general principles, and so that related matters among them may be brought together with

greater unity."

The Fathers' vote to accept the preface and first chapter of the liturgy project means they have approved the introduction of vernacular languages in various parts of the Mass, adoption of certain local customs in liturgical rites and many other changes which all aim at bringing about the closer participation and identification of the people with the ceremonies and sacraments of the Church.

Results of the voting were 1,922 in favor, 11 against, and 180 "placet juxta modum" (in favor with reservations). There were five void ballots.

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Church Raised To Basilica

VATICAN CITY (NC)—The Cathedral of the Immaculate Conception in Mobile, Ala., has been raised to the rank of a minor basilica. It was disclosed here in Acta Apostolicae Sedis, official publication of the Holy See.

The mother church of the Mobile-Birmingham Diocese dates back to 1836. It is the 14th edifice in the U.S. which has been given minor basilica rank, bestowed to certain churches because of antiquity, dignity, historical importance or significance as a center of worship.

Father Weigel noted that Catholic theological thought on the issue has not yet crystallized and that the council, "since it isn't a debating society," will not attempt to pronounce fully on a problem still being argued.

Pope John announced, through the council secretariat, that the Mass he was to offer on Dec. 10 would be for all the council Fathers who died since the opening of the council and that his Mass the following day would be for the intentions of the Fathers themselves.

Plan Chicago Synod

CHICAGO (RNS)—Albert Cardinal Meyer of Chicago has told his clergy he intends to call a synod of the Chicago Archdiocese after the Second Vatican Council ends.

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Cardinal Cicognani

Last week Pope John created a central committee to direct and coordinate the work of the various commissions of the Second Vatican Council during its nine-month recess. To head it he named an old friend and valued worker—Amleto Cardinal Cicognani, Papal Secretary of State, president of the council's Secretariat for Extraordinary Affairs, and a man who served as Apostolic Delegate in the U. S. longer than anyone before him.



CARDINAL CICOGNANI will be 80 on Feb. 24, but shows no signs of slowing down. His newest position, in fact, will unquestionably add to the demanding schedule which now sees him frequently working 18 hours a day. And the diplomacy required in coordinating and expressing the widely diverging views of some council Fathers will test the skills he has acquired in a lifetime of service to Vatican City.

Neither his energy nor his diplomatic abilities should surprise any of the countless Americans who came to know him during his 26-year tour in Washington. Visiting dioceses, inspecting their finances, providing Bishops with a channel to the Vatican, the round, amiable Archbishop Cicognani displayed an enormous capacity for hard and sustained work.

His long and successful service here tends to obscure the fact that even before coming to America he was widely recognized in Church circles as a leading scholar, an authority on Canon Law, an able teacher and an extraordinary successful counselor of youth.

AMLETO CICOGNANI was born in Brighella, Italy, in 1883. His older brother, the late Gaetano Cicognani, was also in the diplomatic service of the Holy See and was named

to the Sacred College of Cardinals in 1953.

Young Amleto was educated at the seminary in Faenza and was ordained there in 1905. He continued studies at the Apollinaris College in Rome and the Pontifical Roman Seminary, receiving doctorates in theology, philosophy and canon law.

For 14 years he was an official of the Sacred Consistorial Congregation and was named a Monsignor in 1923 while teaching at Apollinaris College. "Canon Law," published in 1925, is one of many scholarly books he has written. From 1928 to 1933 he was assessor of the Sacred Congregation for the Oriental Church, and became an expert in the problems of Eastern Rite Catholics.

AS APOSTOLIC Delegate in the U. S., a post he held from 1933 to 1958, he played a major role in a period of unequalled growth for the Church in America. His public addresses here comprise five volumes.

Pope John proclaimed him a Cardinal Dec. 15, 1958. He was named to seven of the 12 Vatican congregations and four pontifical commissions. His main post was that of secretary of the 'Sacred Congregation for the Oriental Church.

Cardinal Cicognani was appointed Secretary of State Aug. 14, 1961. Pope John explained the choice at the time: the Cardinal was named because of his "proven experience in so many tasks of the Church in the east and in the west, in the ancient and in the new world."

The Advocate commented: "Cardinal Cicognani's record of service in the Roman Curia and as Apostolic Delegate in the United States, in addition to his deep spirituality and broad scholarly gifts, eminently qualify him for the seriousness of the new tasks the Holy Father has asked him to assume."

Pope John Reviews Council's Accomplishments

NCWC News Service

Following is the text of an English translation made available by the Vatican of the address of Pope John XXIII on Dec. 8, 1962, at the formal closing of the first session of the Second Vatican Council.

Venerable Brethren:

The first session of the work of the council, begun on the Feast of the Divine Motherhood of Mary, comes to an end on today's Feast of the Immaculate Conception in the radiance of the grace of her who is God's mother and our own.



She provides the mystic link between today's ceremony and that of the splendid opening of the council on Oct. 11, while her two feasts sound the keynote of our prayer of thanksgiving.

The deep significance of these two feasts is all the more striking when one reflects that our predecessor, Pius IX, the Pope of the Immaculate Conception, inaugurated the First Vatican Council on this same feast day of Our Lady. It is good to commemorate these happy coincidences, which, in the light of history, help one to recognize how many of the Church's great events take place in Mary's presence, in testimony and assurance of her motherly protection.

THE COUNCIL, in its reality, is an act of faith in God, of obedience to His laws, of sincere endeavor to correspond with the plan of redemption according to which the Word was made flesh of the Virgin Mary. And as today we pay reverence to the most pure stem of the root of Jesse from which the flower has sprung—"The flower from his root shall rise up"—our hearts are filled with a joy that is all the greater in that we see this flower blossoming in the season of Advent.

Now that the Bishops of the five continents are returning from this hall to their beloved dioceses to continue the pastoral service and guidance of their flocks, we should like to dwell a little on what has been done so far and, encouraged and enlightened by this, to map out the future while waiting for the fulfillment of what yet remains to be done to bring the great enterprise to a happy conclusion.

We will consider these three points: the beginning of the ecumenical council; its continuance; and the fruits which are expected of it in the way of spreading faith and holiness and apostolic activity in the Church and in modern society.

Council Opening
The opening of the ecumenical council is still vivid in our minds—the vast assembly of Bishops of the entire Catholic world, a gathering unique in history. The one, holy, catholic and apostolic Church was revealed to all humanity in the splendor of her perennial mission, in the solidity of her organization, in the persuasiveness and attractiveness of her teaching.

Furthermore it is with pleasure that we recall the delegations from various nations representing their governments in the solemn inauguration of the council.

On this subject we would once again like to express our thanks for the way in which the whole world has been an admiring witness of these events and for the reports that have come to us from all over the world in expressions of respect, esteem and gratitude.

Since this is the end of the first phase of the work begun on that memorable day, Oct. 11, it is only fitting to reflect on what has been accomplished.

THE FIRST session was like a slow and solemn introduction to the great work of the council—a generous willing-

ness to enter into the heart and substance of Our Lord's plan. It was necessary for brothers, gathered together from afar around a common hearth, to make each other's acquaintance; it was necessary for them to look at each other squarely in order to understand each other's hearts; they had necessarily to describe their own experiences, reflecting the conditions of the apostolate under the most varied climates and circumstances, in order that there should be a thoughtful and profitable interchange of views on pastoral matters.

In such a vast gathering it is understandable that a few days were needed to arrive at an agreement on a matter on which in all charity there existed with good reason sharply divergent views. But even this has a providential place in the triumph of truth, for it has shown to all the world the holy liberty that the sons of God enjoy in the Church.

IT WAS NOT by chance that the first schema to be considered was on the sacred liturgy, which defines the relationship between man and God. Since it is the highest form of relationship, it must be based on the solid foundation of Revelation and the apostolic teaching, so as to proceed for the good of souls with that broadness of vision free from the superficiality and haste which sometimes characterize the relationships between men.

And then five more schemata were presented. A fact which alone makes one realize the extent of the work thus far completed. Indeed it is right to conclude that a good beginning has been made.

Work Continues
And now, venerable brethren, one's glance turns trustfully to that phase of the work, seemingly silent, but nonetheless important, which opens up during these nine months of interval after your return to your sees.

Meanwhile, it pleases us to contemplate each of you in your separate diocese, and a deep satisfaction fills our heart, for we know that, returning from Rome, you bring to your Christian people the shining torch of confidence and of charity, and that you will remain united with us in fervent prayer.

THIS CALLS to mind the words of Ecclesiasticus, referring to the high priest Simon: "... He himself stood by the altar, and about him was the ring of his brethren" (Ecc. 50, 13). It is thus that our activity continues now, in this mutual blending of prayers and wills.

Today's celebration does not bring the work to an end, rather the work that awaits all of us is of the greatest importance, which certainly was not the case during the recesses of previous councils. The conditions of modern life, however, make it easy to have rapid communications on all types of business, personal and apostolic.

THAT ACTIVITY will continue is made clear by the institution of a new commission composed of members of the Sacred College and of the episcopate and representing the universal Church. This commission's duty is to pursue and direct the work during these months and, along with the various conciliar commissions, to lay the firm foundations for the happy final outcome of the ecumenical sessions. Thus the council really remains open during the next nine months of suspension of the ecumenical sessions properly so called.

Each Bishop, although preoccupied with his pastoral administration, should continue to study and investigate the schemata provided and what-

ever else may be sent later. In this way the session which will begin in the month of September of next year—at the new hoped for meeting in Rome of all the Fathers of the Church of God—will proceed more surely, more steadily and with greater speed, thanks to the experience of these two months of 1962, so that there is hope that the conclusion awaited by all our faithful children may be reached in the glory of the incarnate Son of God in the joy of Christmas in the centenary year of the Council of Trent.

THE VISION of this grand prospect, which reveals the whole course of the coming year so rich in promise, stirs up in the heart a more ardent hope for the realization of the great goals for which we have convoked the council: namely that "the Church founded on faith, strengthened in hope, and more ardent in charity, may flourish with new and youthful vigor, and, fortified by holy ordinances, may be more energetic and swift to spread the Kingdom of Christ" (Papal letter to the German episcopate, Jan. 11, 1961).

EVEN if the stage of putting the council into effect is not imminent—for that we must wait until the work of the council is over—it is nonetheless consoling to turn one's gaze toward the benefits that are anticipated: benefits for the Catholic Church; renewed attention on the part of all those countless children of ancient and glorious civilizations, which the light of Christianity does not desire to destroy, but in which she could—as has happened at other times in history—develop the richest seeds of religious vigor and human progress.

Our heart casts its glance in that direction, venerable brethren, and we know also that your heart has the same solicitude as our own.

IT WILL THEN be a question of extending to all departments of the life of the Church, social questions included, whatever the conciliar assembly may decide, and applying its norms to them with "generous assent and prompt fulfillment" (Prayer for the Ecumenical Council).

This most important phase will see pastors united in a gigantic effort of preaching sound doctrine and applying the law which they themselves desire, and for this task will be called forth the collaboration of the forces of the diocesan and regular clergy, of the congregations of religious women, of the Catholic laity with all its attributes and potential, in order that the acts of the Fathers may be seconded by the most joyous and faithful response.

IT WILL BE a "new Pentecost" indeed, which will cause the Church to renew her interior riches and to extend her maternal care in every sphere of human activity. It will be a new advance of the Kingdom of Christ in the world, an elevated and persuasive reaffirmation of the good news of redemption, a clarion call of God's kingship, of the brotherhood of men in charity, of the peace promised on earth to men of goodwill in accordance with God's good pleasure.

These, venerable brethren,

are the feelings of our heart, which issue in hope and prayer. Now that the labors of this first session of the council are over, you are going back to your own countries and to the precious flocks committed to your care. As we now wish you "Godspeed," we desire that you should be our faithful messengers in expressing to your priests and people the greatness of our affection.

Words of Pius IX
On this occasion there come to mind the words of greeting and hope which Pius IX addressed one day to the Bishops of the First Vatican Council:

"See, brethren, what a blessed and joyful thing it is to go forward in harmony in the house of God. May you always so progress. And as Our Lord Jesus Christ gave peace to His Apostles, so I also, His unworthy vicar, give you peace in His Name. Peace, as you know, casts out fear; peace shuts its ears to what is said without real knowledge. May this peace be yours all the days of your life."

IN THESE PAST months of companionship here together we have experienced the savor of these words of Pius IX. There is much yet to be done, but you know that the Supreme Shepherd will have loving care of you in the pastoral activity which you exercise in your own dioceses, an activity which will not be dissociated from the preoccupations of the council.

In drawing your attention to the threefold activity, which is the task of all, it was our intention to stir up your enthusiasm. The glorious opening of the council provided the first introduction to the great enterprise.

In the coming months the work will go on unflinchingly, as also will the earnest reflection, so that the ecumenical council may be able to bestow upon the family of mankind those fruits of faith, hope and charity which are so ardently expected from it. This threefold character clearly shows the unique importance of the council.

A heavy responsibility therefore rests upon our shoulders, but God Himself will sustain us on the way.

MAY THE Immaculate Virgin be with us always; may Joseph, her most chaste spouse, patron of the ecumenical council, whose name from today shines in the canon of

the Mass all over the world, accompany us on our journey in the same way that he accompanied the Holy Family with his support in accordance with God's will. And with them SS. Peter and Paul, and all the Apostles with John the Baptist, and all the Popes, Bishops, and Doctors of God's Church.

We are in this Basilica of St. Peter in the center of Christianity, at the tomb of the Prince of the Apostles. But we recall with pleasure that the cathedral of the Diocese of Rome is the Lateran basilica, the mother and foundation of all churches, dedicated to Christ, the Divine Savior. To Him, therefore, Who is the immortal and invisible King of all ages and all peoples, be glory and power forever (cf. 1 Tim. 1, 17; Apoc. 1, 6).

In this hour of heartfelt joy it is as if the heavens are opened above our heads and the splendor of the heavenly court shines out upon us, filling us with superhuman certainty and a supernatural spirit of faith, joy and profound peace. In this light, as we look forward to your return, we salute all of you, venerable brothers, "with a holy kiss" (cf. Rom. 16, 16), while at the same time we call down upon you the most abundant blessings of Our Lord, of which the apostolic blessing is the pledge and promise.

Vatican Stamps
In Indian Style
VATICAN CITY (NC) — Vatican City's postal department has issued a series of three Christmas stamps in Indian fashion, showing a Sacred Virgin Mary with St. Joseph squatting in Ghandi-style beside her and the Child.

The stamps reproduce a Nativity scene by Indian painter Markus Topno, whose work was exhibited in Rome in 1950. Vatican City's 1959 Christmas stamps portrayed the Holy Family in Chinese style.

'Ecumenical Spirit' Advocated By Belgian in Council Speech

ROME (NC) — The need for an ecumenical spirit in opinions expressed at the Second Vatican Council was stressed by a Belgian Bishop as a means of spurring "a better dialogue between Catholics and non-Catholics."

Bishop Emile Josef Marie De Smedt of Bruges cited the importance of such a spirit in a speech he delivered Nov. 19 to the council in behalf of the Secretariat for Promoting Christian Unity. The speech was made public here Dec. 6 by the Divine Word information service.

TWO DAYS after Bishop De Smedt addressed the council Pope John intervened to order members of the Theological Commission and the Unity Secretariat to meet and revise the hotly disputed project on Holy Writ which was then under discussion.

This project, presented by

the Theological Commission, headed by Alfredo Cardinal Ottaviani, had been under heavy criticism for alleged rigidity and lack of ecumenical temper.

In his speech Bishop De Smedt, as quoted by the Divine Word service, said: "... A text is not ecumenical from the mere fact that it lays down the truth. It is a most difficult and at the same time a most delicate task to insure that a particular tract or proposition be truly ecumenical."

"The Supreme Pontiff," the Bishop continued, "chose expert Bishops and theologians with long experience in ecumenism to be members of the Secretariat for Promoting Christian Unity. The Pope has given these experts the task of helping the other commissions so that their tracts may be drawn up in a truly ecumenical manner."

EXPLAINING THE ecumenical manner, Bishop De Smedt said: "The characteristic of this method is that it concerns itself not only with truthfulness but also with the manner in which a doctrine is explained, so that others may understand it correctly. Christians of various denominations help each other arrive at a clearer and more exact understanding of doctrine to which they themselves do not subscribe."

"The ecumenical dialogue, therefore," the Bishop continued, "is not a study or tract on bringing about union, is not a council on union, is not an attempt to conversion. It simply means giving testi-

mony of one's own faith to another in a serene, objective and lucid manner, using the principles of psychology.

"This new method, according to the wish of the Supreme Pontiff, now can be used in our council."

POINTING OUT that it is not easy to draw up a project in ecumenical style, Bishop De Smedt added: "We wish our proposals to be understood exactly by non-Catholics."

Among the conditions he listed for such a project were:

- A clear understanding of modern Orthodox and Protestant teaching.
- A knowledge of what opinions Orthodox and Protestant churches hold of the Catholic Church's doctrine, what they understand of it and what they do not understand.
- A grasp of what non-Catholics feel is missing from the Catholic religion or poorly explained by it.
- Language must be clear and chosen "with due regard for the reaction that may be caused on the mind and sensitivities of non-Catholics," and "all forms of sterile polemics should be avoided."

Although some parts of Bishop De Smedt's speech were omitted in the release, it was the first time such extensive quotations from a council speech were made public.

Interracial Visit Program Set
CHICAGO (RNS) — Plans to have about 5,000 white persons visit the homes of 1,000 Negroes in Chicago and suburbs on Sunday, Jan. 6, are being made here by Protestant, Catholic and Jewish leaders.

Sponsoring the program are the Rev. Douglas M. Still, executive secretary of the Church Federation of Greater Chicago's Social Welfare Department; Rev. William Hogan, assistant pastor of St. Raphael's Catholic Church; and Rabbi Robert J. Marx, regional director of the Union of American Hebrew Congregations' Chicago Federation.

Also participating in the program are Negro clergymen who are helping to recruit Negro families to act as hosts.

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Decree Puts Name Of Joseph in Mass

NCWC News Service
Following is a translation of the Sacred Congregation of Rites decree published Dec. 1, 1962, concerning the insertion of the name of St. Joseph into the Canon of the Mass.

In recent times the Supreme Pontiffs have not had an opportunity to increase devotions to St. Joseph, the renowned Spouse of the Blessed Virgin Mary, by means of more solemn rites.

However, Pope Pius IX stands out in naming, according to the wishes of the First Vatican Council, the most chaste Spouse of the Virgin Mother of God on Dec. 8, 1870, the heavenly Patron of the Universal Church.

FOLLOWING IN the footsteps of his predecessors, Pope John XXIII not only constituted the same St. Joseph, as he said, the "beneficent protector" of the Second Vatican Council, but also decreed by motu proprio that his name, as though chosen as a memorial to and fruit of the same council, be recited in the Canon of the Mass.

He announced this decision on Nov. 13 through the Cardinal Secretary of State to the Fathers of the council in public congregation in the Vatican basilica and directed that it be put into practice from Dec. 8, that is on the Feast of the Immaculate Conception of the Most Blessed Virgin Mary.

WHEREFORE, complying with the desire of the Supreme Pontiff, this Sacred Congregation of Rites decrees that below the rubric "Infra actionem," after the words: "Communicantes . . . Domini nostri Iesu Christi!" these words be added: "sed et beati Ioseph eiusdem Virginis Sponsi!" and then go on: "et beatorum Apostolorum ac Martyrum tuorum."

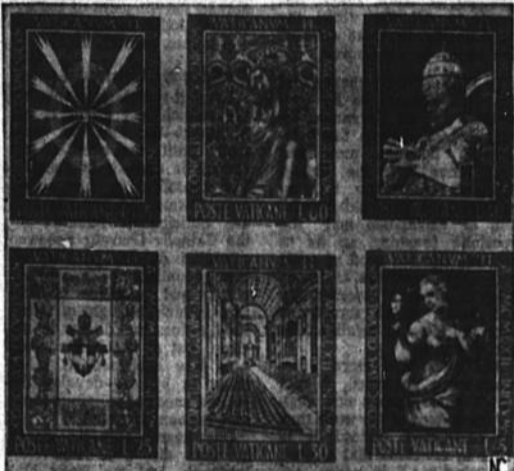
This Sacred Congregation likewise decrees that this provision be observed on days on which a proper "Communicantes" is prescribed in the Missal.

All things, even though worthy of special mention, to the contrary notwithstanding.

Arcadio Cardinal Larraona,
Prefect
Archbishop Enrico Dante,
Secretary.



ELECTRONIC VOTE — Vatican technicians adjust the several electronic tabulating machines which were used during the Vatican Council to count the votes of the more than 2,500 participants in the historic event. The machines reduced the tedious tabulation to a 20-minute process which will greatly speed the work of the council Fathers.



COUNCIL STAMPS — A series of eight stamps, six of which are shown, have been issued by the Vatican City post office to commemorate the Second Vatican Council. All eight stamps bear the Latin words: "Concilium Oecumenicum Vaticanum II—A. MCMLXII Initium." (The Second Vatican Ecumenical Council — Beginning in the Year 1962).

Msgr. Oesterreicher To Talk at St. John's

NEW YORK — Msgr. John M. Oesterreicher, director of the Institute of Judaic-Christian Studies at Seton Hall University, will conclude a lecture series on the ecumenical council at St. John's University on Dec. 13.

The talks will be given at the Brooklyn campus at noon and at the Jamaica campus at 3 p.m. Msgr. Oesterreicher will talk on the ways in which the council will affect those of other faiths.

Quicker Vatican Council Pace Forecast by Cardinal Ritter

ST. LOUIS (NC)—The Second Vatican Council will make rapid progress when it is convened in September, Joseph Cardinal Ritter predicted here.

There is "practically unanimous agreement" among the Bishops on many matters, including that of making changes in the controversial draft on Revelation, he told a press conference here after his return from Rome.

REPORTERS asked him about the reported conflict of ideas among the Bishops, particularly on Revelation. The Cardinal noted that a commission had been appointed consisting of members of "both sides."

"They are making their revisions now," he said. "They'll come together, they'll come to some understanding."

One reporter asked about the conflict between liberal and conservative Bishops.

"I wouldn't use that terminology," the Cardinal replied. "But the old school, the more conservative Bishops, particularly the Bishops in the Curia—their approach is more rigid. The majority of the Bishops want a more pastoral approach, particularly for ecumenical reasons. If we're attempting to reach other Christians, we can't be enacting decrees in a dogmatic matter."

"THE CHURCH is now feared by some as a taskmaster," the Cardinal said. "Pope John wants it to be loved as a father, who is concerned with his children's problems, and has offered means to help

solve these problems."
He was asked about Pope John's health.
"My own personal feelings are that he is not a well man," the Cardinal said. "I would not be able to say more than that. But it is apparent, for example, in his presence Dec. 8 just for the period of his address, rather than for the whole ceremony. And while his address was given with real forcefulness you can see he is not well and you can understand this when one has had a loss of blood coming from an ulcer. The Pope is not a well man."

The Cardinal told reporters he had spoken on three different topics at the council—liturgy, Revelation, and the Church.

"I think that there will be much more vernacular," the Cardinal said. "Not only in the Mass, but in the administration of the sacraments, and in the administration of the other liturgy of the Church."

HE ADDED that there will be greater use of Scriptures, not only at Mass, but also "outside of Mass."

While discussions of specific changes in the Mass have not yet come up, the Cardinal said, there would be no essential change in the Mass, except in the forefront.

"I'm sure the Canon of the

Mass—the core of the Mass—will always remain in Latin. Only the prayers in the forefront and the Scripture will be read in the vernacular. Nothing specifically has been decided except that more use of the vernacular will be permitted," he said.

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People in the News

Javier Malagon y Barcelo, Mexican historian, has received the Serra Award of the Americas presented by the Academy of American Franciscan History.

Msgr. Joseph Cardijn, founder of the Young Christian Workers Movement, has marked his 80th birthday.

James P. Mitchell, former U.S. Secretary of Labor, has been elected president of the National Council on Agricultural Life and Labor. Rev. James L. Vizzard, S.J., of the National Catholic Rural Life Conference, was named chairman of the council's executive committee.

Dr. Mario Fontana, president of the Hospital Association of Rome, is the new director of Health Services of the Vatican.

Dorothy Day, co-founder of the Catholic Worker movement, has presented her papers and those of the movement to the Marquette University Memorial Library.

Rev. Neil G. McCluskey, S.J., of Gonzaga University, Spokane, Wash., has been named representative of the World Confederation of Organizations of the Teaching Profession to the All-Africa Churches Conference.

Bishop Alcides Mendez Castro, 34, the Church's youngest Bishop, has been appointed to head the Diocese of Abancay, Peru, after four years as auxiliary to the diocese's Apostolic Administrator.

Dr. James W. Culliton, dean of the College of Business Administration at the University of Notre Dame, has taken office as a member of the U.S. Tariff Commission in Washington.

Adial E. Stevenson, U.S.

Ambassador to the United Nations, will receive the annual Patriotism Award of Notre Dame University's senior class Feb. 22.

King Mwambusa IV of Burundi will be received by Pope John on Dec. 16, the Vatican announced.

Rev. Charles F. McCarthy, M.M., a native of San Francisco, is the new regional director of socio-economic projects of Catholic Relief Services-NCWC in the western area of South America.

Pope Tells of Gratitude

NCWC News Service
Following is the text of an address given to the Second Vatican Council on Dec. 7, 1962, by Pope John XXIII.

It is a special joy for us to salute you at the end of this first session of the Second Vatican Council, you who are gathered here in the Vatican basilica.

Recitation of the Angelus which is a prayer most tender to us and which we have now ended puts a seal on your general congregations which have had to deal with a considerable volume of work during the past two months.

We are happy to assure you publicly that during the whole of this period we have been closer to you than ever—close to you in prayer which we have raised trustfully for you to God Almighty, the Giver of every good; close to you in thought, intent on following with tender and joyful attention the contribution which each of you has made.

"TODAY, THEREFORE, we gladly take advantage of the occasion which presents itself to us to show you all our gratitude. The pastoral concern, in fact, which you have shown whether in directing the work or in writing or speaking words of counsel, have let us hear as it were the voice of all Catholicity which during this period has turned its attention to your meetings with hope and expect-

ation. We must also pay tribute to you because charity in truth has really dominated your meetings which spurs us to express our heartfelt gratitude to the Lord.

But also permit a word of satisfaction for this spectacle which this assembly of the Church — one, holy, catholic and apostolic — has given to the world. From Oct. 11, when the Bishops of Catholicity walked in procession with us in the shining insignia of their dignity, to tomorrow's ceremony, it has been the teaching Church which, united in a unique occasion, began the study and formulation of the norms for which the council was convened.

And the spectacle of Wednesday last when our vision rested with intense emotion on your very special group which stood out like a flame in St. Peter's square. It was a thoughtful and festive encounter, full of edification for the faithful who were present.

The father with his sons, and all our brothers of the episcopate, gathered together before heaven to pray, to extend good wishes and to rejoice together with us in a hymn of gratitude to Our Lord and to His Mother. We wish to thank you again with all our hearts for this attestation of fervent affection.

WE NOW WAIT with emotion for tomorrow's ceremony when we will greet you close by the tomb of Peter, as you are about to return to your sees at the end of the period (the council's first session).

On this occasion, on which the eyes of Christianity are turned with respectful attention, we will meet again here to give homage with filial love to the Immaculate Virgin, Mother of God and our Mother, that she may always be close to us with her maternal affection and that we may implore her and all the saints of heaven that they may help us to do honor to our pastoral mission which has as its sole objective and desire the spreading of the Gospel of Christ and its penetration of our times.

This was the aim of the council and toward it is directed the confident hope of all of us who are pastors of the holy Church.

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to express to you today in order to enjoy once more the joy described in the Psalm, "Behold, how good it is, and how pleasant, where brethren dwell at one!" (Ps. 132, 1).

With intimate satisfaction in the thought that we will meet tomorrow, we invoke every gift of divine benevolence while we impart to you with affection the apostolic blessing.

Families Aiding Cuban Refugees

ST. LOUIS (NC) — Catholics are helping some 200 Cuban refugees start a new life here.

A dozen different parishes have lent assistance to the Cubans, providing them with food, clothing, a place to live and with directions on how to find a job.

Funds have been made available for the purpose by Joseph Cardinal Ritter of St. Louis. Directing the effort is a resettlement committee headed by Msgr. Victor T. Suren, pastor of St. Stephen's Church.

John P. Carroll, president of the St. Vincent de Paul Society at St. Mary Magdalen church, one of the parishes assisting in the project, said that parishioners "responded tremendously" when asked to donate "furniture, kitchen equipment, bedding and other things to help a family get started."

Volunteers have not only located living quarters for refugees but have also helped in a program of redecorating the dwellings.

THE FIRST Sunday of Advent has marked the beginning of the Church year since the 10th century.

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Social Action Talks Planned for Dayton

CHICAGO (NC) — The 1963 convention of the National Catholic Social Action Conference will be held at the University of Dayton (Ohio) Aug. 22-25.

The convention theme will be "The Creation and Restoration of Community," with emphasis on housing and urban renewal and labor-management relations, it was announced.

Delegate-Observers Laud Council Work

VATICAN CITY (NC) — A spokesman for the delegate observers of non-Catholic churches at the ecumenical council told Amleto Cardinal Cicognani that they were full of "gratitude and hope" because of what they had witnessed.

The Papal Secretary of State, who is also president of the council's Secretariat for Extraordinary Affairs, received the observers in his apartment in the Vatican Palace the day the council's first session adjourned.

CARDINAL Cicognani told them Pope John expressed his regret that he could not bid goodbye in person. The Cardinal presented each with a medal of the Pope's pontificate and complimented them for the interest and attention they had given at the working sessions of the council.

The Rev. Lukas Vischer of

Geneva, research secretary of the Faith and Order Commission of the World Council of Churches, who served as the World Council's observer-delegate at the Vatican council, spoke in behalf of his colleagues.

"We would be grateful to you," he told the Cardinal, "if you would convey to His Holiness our good wishes for the prompt and complete recovery of his health. May God grant him the grace of being able to continue and to direct the work of the council."

Dr. Vischer said the opportunity to attend the council was a rich experience for the observers.

"We have had free access to all sessions and we have been able to see repeatedly the great efforts which have been made to understand our convictions, our own character, our experiences and our difficulties."

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ROME ORDINATION — Three North Jersey priests will be ordained in Rome, Dec. 19 by Archbishop Martin J. O'Connor, rector of the North American College. They are, left to right, Rev. Thomas J. Suchon and Rev. Bernard P. Prusak of the Paterson Diocese and Rev. Philip D. Morris of the Newark Archdiocese.

Three North Jersey Priests Await Rome Ordination

ROME — Two seminarians from the Diocese of Paterson and one from the Archdiocese of Newark will be ordained at the Church of St. Ignatius here Dec. 19 by Archbishop Martin J. O'Connor, rector of the North American College. Rev. Thomas J. Suchon of Wallington and Rev. Bernard P. Prusak of Hopatcong are the priests being ordained for Paterson, while Rev. Philip D. Morris of West Orange is from the Newark Archdiocese. All three completed their theological studies at the North American College.

Survey Concludes:

No Catholic Fight Against State Aid

SYRACUSE, N.Y. (NC) — Catholic support for their own schools may seem a likely source of opposition to state aid for public schools, but this is not true, a new study reports.

"There is no evidence to suggest that the Roman Catholic Church has been a depressant upon state aid to public education," says a study of state aid to education in the heavily Catholic northeast section of the country.

Entitled "Schoolmen and Politics," the report was written by education specialists from four institutions of higher education located in the area.

THE BOOK SAYS that "it would be easy to jump to the conclusion—as many people have—that self-interest would

dictate a massive and uniform opposition of loyal Catholics to increased spending for public schools."

"Logical inference in this case is, however, not supported by empirical evidence," the report adds.

It says there have been instances in which the "assumed or real attitudes" of Catholic populations and of leaders of the Church have had a depressant effect on local public school finance.

But it added that there "is no evidence whatever that this has been the result of a conscious policy on the part of the Catholic hierarchy." It also points to "scores of examples" of Catholics who have taken the leadership in promoting the cause of public education in heavily Catholic districts.

FATHER SUCHON attended St. Mary's Grammar School and Pope Pius High School in Passaic. He began studies for the priesthood at Seton Hall University, took his philosophy at Immaculate Conception Seminary and his theology at North American College.

He will celebrate his first Solemn Mass Dec. 20 at the Catacombs of St. Priscilla. His uncle, Msgr. Emil R. Suchon, pastor of Sacred Heart, Rockaway, will be deacon and the subdeacon will be Rev. Mr. Juan Jose Garcia, C.R., of Madrid, Spain. Anthony C. Suchon, a senior at Pope Pius and a brother of the ordained, will be master of ceremonies.

FATHER PRUSAK was born in Newark and attended St. Ann's Grammar School there, as well as Seton Hall Prep and Seton Hall University. He also took his philosophy at Immaculate Conception Seminary and his theology at North American College.

He will celebrate his first Solemn Mass Dec. 20 at the Church of St. Andrew on Quirinal Hill. Deacon will be his cousin, Rev. John S. Marinko of St. Joseph's Church, Hazleton, Pa. The subdeacon will be Rev. George C. Senderak, pastor of St. Stephen's, Newark. The master of ceremonies will be Douglas J. Hennessey, a North American College student from Peoria, Ill.

FATHER MORRIS attended public schools in West Orange and was a classmate of Father Prusak at Seton Hall Prep and University, Immaculate Conception Seminary and North American College.

He will celebrate his first Solemn Mass Dec. 20 in the chapel of Our Lady of Humility in the graduate house of the North American College. He will be assisted by Rev. James T. McHugh of Holy Trinity, Fort Lee, a cousin, and by Richard Liddy and John Anness, seminarians from the Archdiocese of Newark who are studying at the North American College.

All three priests will remain in Rome after ordination to complete their studies, returning to the United States in July, 1963.

Court Backs Expulsions

ALBANY, N.Y. (NC) — The New York State Court of Appeals has refused to order reinstatement of three Catholic students dismissed from St. John's University for participation in a civil marriage ceremony.

The court had been asked to declare that St. John's, operated by Vincentian Fathers, had acted arbitrarily in expelling two students who married in a civil ceremony and a third who was a witness to the marriage.

THE STUDENTS were Howard G. Carr and his wife, Greta Schmidt Carr, and Jean Catto. After the civil marriage, the three were notified verbally April 12 that they had been dismissed from the university.

The Carrs married the same day in a Catholic ceremony. On April 18, they received written notices of their dismissals.

Following the 5-2 vote by which the state's high court rejected the move for reinstatement, university authorities said that if dismissal action had not been taken, "the university would have been placing its stamp of approval on public conduct which seriously offended against the good order of the university and the standards of deportment imposed by its objectives."



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British Inaugurate Joint Charity Effort

LONDON (NC) — Seven national Catholic societies in Britain have set up a joint fund to channel material and social aid to the needy developing countries of the world.

The fund will centralize aid and will decide on its distribution overseas on the basis of examination of appeals from local Bishops.

The Catholic Fund for Overseas Development, as it is called, will organize a national Family Fast Day March 8, when Catholics will be urged voluntarily to fast and give up luxuries and donate the money saved to the fund.

The idea arose from the success of the Family Fast Day observed the past three years on the Ember Friday in Lent and organized by the National Board of Catholic Women. This fund collected \$84,000 this year.

replace Baptism, and that church weddings should be abolished in favor of civil-sponsored rites, as adopted in other communist countries.

Congress Planned

MAINZ, Germany (RNS) — Stuttgart has been chosen as the site for the 80th German Catholic Day Congress (Katholikentag) in 1964, it was announced here.

A biennial event, this year's congress was held in Hanover and drew more than 230,000 persons.

Mission Seminary

VERONA, Italy (NC) — Construction has begun here on a seminary which will supply Italian priests to dioceses in

Latin America.

This is the first seminary of its kind in Italy, following the pattern set by similar institutions in the U. S., Spain and Belgium. Two-thirds of the cost — almost \$160,000 — will come from funds collected among German Catholics.

Responsibility

LONDON (NC) — A priest told an interdenominational conference here that European Christians have a special responsibility in today's world.

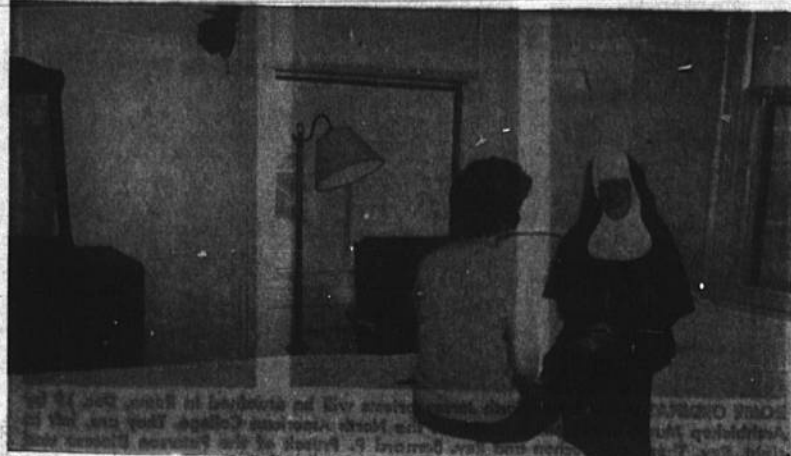
Rev. Thomas Corbishley, S.J., superior of Farm Street, the Jesuits' London center, told the conference that men all over the world "still look to Europe as their motherland or their foster mother."

The conference discussed

the nature of Christian responsibility in the modern world, the Christian attitude to European unity and the problem of safeguarding world peace.

Father Corbishley said: "We shall still be able to lead the world if we are strong in faith in our heritage, firm in our hope for mankind and unflinching in our charity to the world in its desperate need."

Archbishop Michael Ramsey of Canterbury, Primate of the (Anglican) Church of England, described the group as an attempt by people of differing viewpoints who "share the belief in one righteous God" to apply "mutual religious principles to urgent challenging problems in the international field." Members include Jews and other non-Christians.



AT ST. MARTHA'S — Sister Joan of Arc, S.S.M., superior of St. Martha's Residence, Newark, talks with one of the girls who entered the shelter for unwed mothers which opened this week. St. Martha's is the second such home conducted under the auspices of Associated Catholic Charities of the Archdiocese of Newark.

St. Martha's Residence Opens for Unwed Mothers

NEWARK — The second shelter for unwed mothers operated by Associated Catholic Charities of the Newark Archdiocese opened its doors Dec. 10 at a renovated residence on Mt. Prospect Ave. here.

The home will be staffed by three members of the Sisters of St. Martha of Prince Edward Island, making their debut in the Archdiocese of Newark. A diocesan congregation, the Sisters of St. Martha are also active in the Canadian province of Ontario and have a hospital in Van Buren, Me. The superior at St. Martha's is Sister Joan of Arc, S.S.M.

bles going to non-Catholic or bad Catholic childless couples.

"It is Archbishop Boland's continuing concern about the problem that has brought about the establishment of St. Martha's to provide a means of protection for the mother and her child and also St. Anne's, which was made possible by the zeal of the Sisters of Charity in the person of Sister Ellen Patricia, administrator of St. Elizabeth's Hospital."

THE SISTERS of St. Martha were founded in 1916 by Bishop H. J. O'Leary of Charlotte, N.C., assisted by the Sisters of St. Martha of Antigonish, Nova Scotia. The Prince Edward Island community received Pontifical approval in 1960.

The motherhouse and novitiate

ate of the congregation are situated at Mt. St. Mary's, a mile from Charlottetown. Presently new buildings are being erected there for the motherhouse, juniorate and novitiate. The Reverend Mother of the congregation is Mother Francis Loyola.

Father Trainor himself will serve temporarily as chaplain of St. Martha's. A chapel is being completed on the first floor, with pews obtained from the former St. Walburga's Orphanage in Roselle. There is also a dispensary on that floor.

Accommodations for the girls are on the first and second floor, with the Sisters' quarters on the third floor. The basement is given over to a kitchen, dining room, recreation room and separate dining room for the Sisters.

CATHOLIC CHARITIES already operates a residence in Elizabeth, St. Anne's, which is staffed by the Sisters of Charity of St. Elizabeth's Hospital there. Together the homes have a capacity of 33 and admission to both is processed through the special social work department of the organization.

St. Martha's Residence, as the new home will be known, is located in a large, colonial-style house, which was built by one of Newark's early German families in the 19th century. It has since served as a presbytery and as a rooming house.

WHILE CONDUCTING a tour of the newly-refurbished premises, Rev. Patrick J. Trainor, acting executive director of Catholic Charities, remarked upon the delicate nature of this particular apostolate.

"We had a visitor here the other day who first commended us on the hominess and pleasantness of the residence, but then half jokingly said, 'Why Father, you will be encouraging them to come back again.' This is indicative of the uncertain attitude that people have towards this program.

"Our society frowns upon the woman not married who becomes a mother and there is certainly some moral justification for this. This, however, does not solve the immediate and particular problem of the mother-to-be. In most of these situations, her's is a moral guilt but not necessarily deserving of a temporal damnation. So the reason for the existence of St. Martha's Residence.

"UNFORTUNATELY, as is evident from our statistics, there are several hundred girls and women faced with this problem each year in the archdiocese. The continuing demand for babies for adoption has caused many of the girls to be exploited, their ba-

Pius' Hope Cited

DUBLIN (RNS) — Irish Premier Sean Lemass disclosed here that Ireland's decision to seek membership in the European Common Market had been guided by Pope Pius XII's Christmas message of 1953 in which he called for European union.

Lemass noted that the late Pontiff's plea came at a time when it appeared that the movement toward European economic integration was slowing down.

"The Pope's exhortation was addressed to this nation as well as to others," said the Premier. When other nations gave an affirmative reply to Pope Pius' appeal, Ireland could not present a "negative" or "half-hearted" attitude, Lemass said.

Training Center

FIESOLE, Italy (NC) — The Italian Confederation of Labor Unions has opened a center here for the training of trade unionists from French-speaking Africa.

Students attending are from Cameroon, Angola, Algeria, the Congo, Malagasy Republic, Senegal and Tunisia.

The Italian Confederation of Labor Unions is an organization of the Italian Christian Democratic Party.

Reds in Switch

DUBLIN (NC) — Communist recruitment efforts in Ireland are now being directed toward youths instead of adults, a Catholic lay leader disclosed here.

J. Lynam, vice president of the Society of St. John Bosco, a youth organization, said the switch in strategy was decreed

Baptism 'Substitute'

VIENNA (RNS) — Magyar Nemzet, Communist Party paper published in Budapest, carried an article strongly urging the establishment of ceremonies to replace Baptism and other Christian rites in Hungary, the Budapest Radio reported.

It said the article recommended that some form of child-naming ceremony should

Vatican Gift To UN Fund

UNITED NATIONS, N. Y. (NC) — The Holy See has announced a token pledge of \$1,000 to the United Nations Office of the High Commissioner for Refugees.

The contribution was announced in a letter addressed to the representative of the High Commissioner for Refugees in New York from the Holy See's acting representative, Msgr. Timothy J. Flynn.

"The pledge of \$1,000 to the work of the High Commissioner," the letter stated, "is an expression of the moral and financial support which the Holy See has from the beginning given to the United Nations work for refugees."

Pontiff to Name Polish Envoy?

ROME (RNS) — "Strong possibility" that Pope John XXIII would name a Papal Nuncio to Communist Poland was seen here by Domani, a Christian Democratic weekly directed by Giuseppe Pella, former Italian Premier and Foreign Minister.

The paper claimed it had learned from an authoritative Church source that such a move was planned and the nomination of the papal representative might be made early in January. Domani is regarded here as particularly well informed on Vatican affairs.

ACCORDING TO the weekly, negotiations for sending a Vatican diplomat to Warsaw got under way when Stefan Cardinal Wyszynski, Primate of Poland, and the other Polish Bishops arrived in Rome for the opening of the Second Vatican Council in October.

It said a high point of the negotiations was reached when Jerzy Zawiejski, Polish State Councillor, was received in private audience by Pope John late in November. Zawiejski is considered one of the foremost intellectuals in Poland.

members of the Polish parliament, he announced on his election in 1957 that one of his intentions was to seek "to improve Church-State relations."

Domani reported that the Holy See has already "theoretically agreed" to name a nuncio to Poland, and all depends now on a final agreement with Wladyslaw Gomułka, First Secretary of the Polish United Workers Party (Communist).

The paper said the Polish appointment would not be "unusual," since both the U. S. and Switzerland have papal representatives although neither country is officially represented at the Vatican.

DOMANI SAID the position of Catholics in Poland is viewed differently from that of Catholics in other Soviet satellite countries, where a much less tolerant attitude is shown by the state toward the Church.

The paper also cited the great preponderance of Catholics in the Polish population and the Pope's personal affection for the Polish people, which it said, warrants his sending a representative to Warsaw.

Diplomatic relations were maintained between the Vatican and Poland until the outbreak of the war in 1939. In 1945, the communist government abrogated an existing agreement between the Vatican and Poland.

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Bishops of Africa Form Assembly

ROME (NC) — A byproduct of the Second Vatican Council has been to give the Catholic Bishops of Africa a chance to form a continent-wide organization.

Archbishop Hyacinthe Thiandoum of Dakar, Senegal, outlined the African Bishops' organization in a press conference here.

THE 299 BISHOPS of Africa are organized into 20 episcopal conferences, which are again grouped into nine regional conferences, he said. Of the 299 Bishops, 69 are Negroes.

The nine regional conferences are again grouped into a plenary assembly under the presidency of Laurean Cardinal Rugambwa of Bukoba, Tanganyika. Archbishop Jean Baptiste Zoa of Yaounde, Cameroon, is French-language secretary of the plenary assembly.

ly. The assembly's English-language secretary is Bishop Joseph Blomjous, W.F., of Mwanza, Tanganyika, a native of the Netherlands.

Three plenary assemblies were held during the first session of the council.

Part of the work of the plenary assemblies, Archbishop Thiandoum said, was to determine what the African Bishops wanted to suggest to the council and to choose those who would present their ideas.

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Surplus Land Sale Faces Court Fight

NEW YORK — Protestants and Other Americans United for Separation of Church and State (POAU) will bring court action against the sale of 22 government-owned acres on Long Island to the Rockville Centre Diocese at a 70% discount of the appraised valuation.

Paul Duling, regional director of POAU's New York branch, added that POAU would also ask a Congressional investigation of the transaction.

THE DIOCESE has purchased from the Department

of Health, Education and Welfare 22 acres of the former Mitchell Air Force Base, Hempstead, N. Y., for \$162,000. Market value of the land had been set by the department at \$550,000.

The land had been transferred to the department under a plan by which the General Services Administration makes acreage available to educational institutions at a discount of up to 80% of valuation. Rockville Centre was the only applicant seeking purchase of the acreage. It plans to build a high school, athletic field and parking lot.



DECENCY AWARD — Msgr. James A. Hughes, vicar general, presents to Elmer F. Collins of Preview magazine a plaque for his efforts in the fight against indecent literature. The presentation took place at the annual Legion of Decency holy hour Dec. 9 at Sacred Heart Cathedral. Also present were, left to right, Alexander F. Gentile, state commander of the Catholic War Veterans; Rev. Paul J. Hayes, assistant director of the legion in the Archdiocese of Newark; Msgr. Aloysius S. Carney, director, and Mrs. Eugene Gordon, state president of the CWV auxiliary.

Haiti Expels 7 Priests

SANTO DOMINGO, Dominican Republic (NC) — The government of neighboring Haiti has expelled seven more French priests, reportedly accused of refusing to pray for President Francois Duvalier.

The ouster leaves the city of Les Gonaives without priests and brings to 20 the number of Catholic clergymen — three bishops and 17 priests — forced out of Haiti since 1959.

LAST MONTH Haiti expelled French-born Bishop Paul Robert de Les Gonaives who had been forcibly removed from his diocese by the government in 1961. Also expelled were three priests, all natives of France.

A fourth priest was expelled several days later.

The other two expelled bishops are Archbishop Francois Poirier of Port-au-Prince, who was expelled in 1960, and Auxiliary Bishop Remy Augustine of Port-au-Prince. The first native of Haiti to become a bishop, he was expelled the following year.

LAST WEEK Chester B. Lund, a Lutheran who heads the government's surplus disposal program, claimed that transfer of U. S. acreage and buildings to church bodies has not resulted in favoritism to the Catholic Church.

Lund said disposal of surplus properties to church groups over the past 18 years resulted in this tabulation:

Catholic: Receipt of real estate with an original value of \$11,775,274. The property was appraised at a "fair present value" of \$8,849,632. Discounts of up to 100%. Lund said, brought total payments up to \$133,527.

Protestant: Receipt of real estate and buildings with an original value of \$35,211,632. The property was appraised at a "fair present value" of \$3,875,192. The sum actually paid after discounts were applied amounted to \$398,662.

Class for Parents

TEANECK — A class for expectant parents will begin Jan. 7 at Holy Name Hospital and run through Feb. 4. Registration may be made at 7:15 p.m. on Jan. 7 in Marian Hall. Classes are each Monday at 7:30 p.m.

The Church in the U.S.

College Fights Town's Zoning Law

BOSTON (RNS) — A Sister on the witness stand in Suffolk Superior Court here told how students in her college must eat lunches in parked cars and other makeshift "lunchrooms" because facilities are so overcrowded at the institution.

Sister Madonna of the Congregation of the Sisters of the Holy Cross, who staff the Cardinal Cushing College in Brookline, was pleading for the right to obtain a building permit allowing expansion of the college.

state law permitting parochial school pupils to ride on public school buses.

A.W. Gordon, Chilton school superintendent said that public school buses had carried parochial pupils here for more than 20 years.

Napa County legal counsel has ruled that Christmas programs are legal in county public schools.

The programs had been challenged by Dr. Abraham Linn, a psychiatrist at the Napa State Hospital and father of a child in a county elementary school. Dr. Linn alleged that the programs violated constitutional separation of Church and State.

College Dedication

MIAMI (NC)—Biscayne College, South Florida's first Catholic college for men, will be dedicated Dec. 15 by Bishop Coleman F. Carroll of the Miami Diocese.

Little Ferry Parish to Say 'Farewell' to Old Church

LITTLE FERRY—A Solemn Mass of Thanksgiving will be offered Dec. 15 at 9 a.m. in the old church of St. Margaret's parish to mark the 50th anniversary of the church building.

Designated for use as a parish hall after the completion of the new church in time for midnight Mass on Christmas, the old church has long since been outgrown by the burgeoning parish. In recent years, extra Sunday Masses have been held in St. Margaret's School.

St. Margaret's has only been a parish since 1940, but there has been a mission here since 1909, serviced for many years by Immaculate Conception Church, Hackensack.

The first pastor of St. Margaret's was Rev. Robert Marnell, followed by Rev. Adrian A. Maine, Rev. Henry F. Mackin and Rev. Stanley Stachowiak. The present pastor, Rev. Charles A. Bell, arrived in November, 1959, and launched plans for a new church, convent and rectory to complement the school built by Father Mackin and dedicated in 1957.

Dedication of the new church, on a date to be set by Archbishop Boland after his return from Rome, will mark completion of the building project launched with groundbreaking ceremonies Jan. 7, 1962. The rectory and convent have been occupied since earlier this fall.

State Aid Threat

CHILTON, Wis. (RNS)—The Chilton Joint School District has been ordered to quit transporting parochial school children on public school buses or lose about \$35,000 a year in state aid funds.

The order was issued by the Wisconsin State Department of Public Instruction. Earlier this year, the Wisconsin Supreme Court ruled unconstitutional a

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NO. 93

Guilty or Not Guilty?

The attention of the world was focused on Liege, Belgium, when a jury declared a mother not guilty after she had murdered her baby. The baby had been born without arms after the mother had taken the drug Thalidomide during pregnancy.

Recently, in America, a mother who had taken the same drug, went to Sweden and had an abortion performed and defended her action by saying that she did not want a possibly defective child to be born to her.

LIFE IS BECOMING very cheap. It is Catholic doctrine and good morals to say that life begins at the moment of conception. Once conceived, even the foetus has the right to life. God gives and God can take away.

The plight of a baby, whether to live or die, is particularly appealing during the Christmas season and the decision of the jurors in Belgium is indeed both disappointing and alarming. The courtroom became a circus. The screaming of the crowds, after the rendering of the verdict of not guilty, gave evidence of the popular judgment on the morals of the case.

At best, the mother is able to live

with the legal consolation that the court found her not guilty of murdering her child. However, she must stand judgment before the court of God.

The tragedy of this case is accentuated by the fact that in God's plan many children are born with physical and mental limitations. They are recognized by civilized society and by all devout and moral parents as having the right to live.

IF THE JUDGMENT of the jury in Belgium permeates a would-be civilized society, then we know a new menace is arising. Who will be safe from murder? Where will the executionists stop? Now, it is the deformed child; tomorrow it can be the mentally retarded, the hopelessly crippled, the helpless aged. Once we deny the right of every person to live and give the power of denying life to anyone — whether it be the State, the court or parents — then we are reverting to barbarism.

The mother has been declared to be legally innocent. But her legal innocence does not remove the stain of moral or theological guilt. God still rules His world; He gives life and only He can take it away.

Behold the Star

Our Telstar that was shot into space on July 10, 1962, will still be making its rounds of the globe on Christmas Day. Russia's Vostok I and America's Freedom VII were the first to open up space to manned flights. Telstar marked the first step in the commercialization of space by making international television broadcasts feasible. But Telstar was not the first astral agent of spatial communication.

WITH MILD APOLOGIES to A T & T, and also to the rationalists with whom we never agree, we still believe that the world's first communication satellite traveled the Milky Way not this year, but 1,962 years ago. The Star of Bethlehem, like a trail-blazer of Christian history, was the first satellite to communicate from space. Its message was one of divine revelation and guidance. It led the Magi from the East through Persia, across the Syrian Desert, by Damascus, Jericho, and on to Jerusalem.

The space travel of this truly miraculous phenomenon is described in sacred Scripture. "And behold the star . . . went before them until it came and stood over where the child was." (Matt. II, 9.) No sky comet of the past or Sputnik of the present could stand still in the heavens to witness the birth of a child on earth.

Under the great high arc of heaven's

Christmas in Cuba

Ninety miles from the shores of the United States, the spirit of the anti-Christ is striving to expel Jesus Christ. The anti-Christ, of course, will not succeed in his ultimate goal. He may win a few skirmishes, but he will never win the ultimate victory.

REFUGEES FROM the terrorism of Castro tell a sad and pitiful story. With only the clothes on their backs, in which they escaped, they speak first not of their material losses and hardships, but of the arrest and deportation of their priests, the consequent closing of their churches and schools. Their first request upon arrival is not so much for material aid in the form of food, jobs and clothing, but to have their children enrolled in a Catholic school.

This is an edifying but also sobering experience. It brings home to us the plight of those Cuban Catholics still in Cuba, especially as the beautiful and holy season of Christmas approaches.

Christmas indeed presents a bleak and barren prospect to Cubans without priests, without churches, schools and other means of practicing their Holy Faith.

To the devout, warm-hearted, at

Brain Watchers, Unlimited

Nowadays we live not only in the Atomic Age but in the Age of the Standardized Test as well. If you hope to enter college or to proceed to graduate or professional school, you must first successfully jump the hurdle of a standardized test. More and more, test success is becoming the necessary prerequisite to entering every profession and branch of the business world. Not only are intellectual aptitude and achievement tested, but individual personalities are examined, approved or found wanting.

PSYCHOLOGICAL TESTING, which had its origins in 1904 but has become a \$50 million a year industry since 1943, is an astonishing phenomenon of modern America.

Martin L. Gross in a widely read and highly praised expose of such mechanical sifting of candidates, "The Brain Watchers," calls the new industry "an aggressive non-science in this most scientific of ages."

The ordinary educated person naturally tends to be skeptical of mass-production applied to vocational preference. Gross confirms such skepticism by an

times emotional Cuban Catholic, this will indeed be a great loss, even more so than his economic and social losses. To him the story of the Blessed Virgin, the Christ-Child, St. Joseph and Bethlehem is far more fascinating and captivating than the story of Lenin, Khrushchev and the latest shipment from Russia. The devout Cuban would infinitely prefer to receive his Lord on Christmas morning rather than another hours-long propaganda message from his pseudo-leader Castro.

BUT THOUGH CERTAIN aspects of freedom will be physically curtailed on Christmas morning, the Cuban Catholic, in the tradition of the early Church, can still enjoy a Merry Christmas, which means to be merry or joyful with Christ.

Although he may not be able to attend Holy Mass and receive Holy Communion, he is still free to say his prayers in the silence of his soul and receive his Lord in the sanctuary of his heart. For a communist can no more excise true freedom from the soul of man than a surgeon can cut out a fragment of love from the human heart. It is in this spirit that we extend to our Cuban associates in the Mystical Body of Christ our wishes for a Holy and Happy Christmas.

overwhelming array of facts and figures which reveal the whole system as purely arbitrary, based on false criteria, using inaccurate means, with results that are incredibly bad. And yet the fad continues!

No one would be so brash as to condemn all standardized testing out of hand. Objective means of comparison, particularly in academic ability and achievement, have their value. Responsible psychologists, educators and employers know that the results of such tests furnish at best only one of a number of sources of information on the applicant; they should never be the sole reason for acceptance or rejection.

THE TELLING criticism of Gross' book clearly indicates that the time has come to call a halt to the unquestioned mushrooming of arbitrary testing. Educators and personnel directors in particular should re-assess and re-examine their testing and acceptance procedures. It must not be forgotten that the human personality belongs to a human person and is no mere assembly-line to be checked by the "brain watchers."

Recess



Christ's Public Life Begins With 'Duel'

By FRANK J. SHEED

"If the Son of God was revealed to us," says St. John in his first epistle, "it was that He might undo what the Devil had done."

We could not have a clearer rebuke to those who think of the Devil as no more than a colorful extra in the story of our Redemption, or a stronger statement of the reason why the Holy Ghost led Our Lord to confront Satan at the very beginning of His public life.

WE SHOULD follow the duel closely — three thrusts by Satan, three times parried by Christ. In the first 11 verses of Matthew's fourth chapter and the first 11 verses of Luke's we see the whole episode. The order of the second and third temptations is different in the two Gospels. I, like most people, follow Matthew.

Have steadily in mind who the two duelers were. One was the Second Person of the Blessed Trinity, God from all eternity, yet true man in the human nature He had made His own. The other was a pure spirit, all intellect and will, the will perverted, the intellect still mighty beyond the human measure.

In the three years to come, many would question and cross-question Christ: but He was never confronted by a mind comparable with Satan's. The conflict involves two spirits, each of them far beyond our own mental range. One other thing to remember, as we listen to Our Lord's answers, is that He had no need for 40 days and His body needed food just as ours needs it.

DID SATAN appear in human form, or did he tempt Christ without actually appearing, as is his way with us? We cannot know for certain.

The first two temptations open with these words: "If you are the son of God." It was of the first urgency for Satan to find out what "son of God" meant. It had been used in the Old Testament as a name for the Messiah. But what did it mean?

Did it occur to the Enemy that "son of God" might mean God the Son? Hardly. We do not know if the doctrine of the Trinity had been revealed to the angels before Satan's fall. Even if it had, they would not have called the first two Persons Father and Son, for parenthood does not exist among angels.

"SON OF GOD" had been variously used in the Old Testament. Satan knew his Old Testament well, but the Book

of Job he must have scrutinized with special closeness, for so much of it was about himself. In that book "sons of God" meant the unfallen angels.

Satan must surely have weighed the possibility that the Messiah might be an angel, entering in some unforeseeable way into humanity for the crushing of his head: might he even be Michael,

leader of the angels who wage their unending warfare against him?

We cannot read the Devil's mind. But look once more at Matthew's account, or Luke's, of the first temptation. If Satan was trying to find out whether the carpenter who faced him in the desert was in fact an angel, Our Lord's answer takes on a new dimension.



Red Gain Seen In Cuban Affair

By LOUIS F. BUDENZ

By the beginning of December, our entire general press has confessed that the victory in Cuba was not ours but Soviet Russia's. Some of the papers did this reluctantly, still referring to the "Cuban dilemma."

Others were indignant, denouncing Khrushchev's "bad faith." The more that certain newspapers had told their readers to trust the Soviet leader, the greater now was their wrath. Still others said that after all, the U. S. could and should not do anything against Soviet tactics, that there were too many "difficulties" in the way.

The whole scene was one of "demoralization," as Joseph Stalin promised in his "Foundations of Leninism" would follow among "the enemy" if Lenin's "strategic reserves" were adopted. Not one newspaper referred to this strategy.

WHAT TOOK PLACE to make us think we were winning a victory?

While Khrushchev was agreeing almost obsessively to withdraw the missiles — which common sense would tell anyone he originally knew would be discovered — he was assailing the U. S. throughout the world. The November World Marxist Review, titled in some countries Problems of Peace and Socialism, was arousing the comrades and therefore the people of 90 nations to a great crusade for "Hands Off Cuba!"

To inflame the world against us the World Marxist Review declared: "Cuba is in danger! U. S. imperialism, acting in the role of gendarme, wants to cut off the island of freedom from the rest of the world, to strangle it by blockade. Imperialism is threatening not only the Cuban revolution; Washington's aggressive moves are a threat to the independence of all freedom-loving nations, a conspiracy against peace. They could start a chain reaction that might lead to nuclear catastrophe."

While so many of our journals were praising Khrushchev for his "statesmanlike" actions, the communists in every country were tearing down the U. S.

WHY DID NOT our general press report this worldwide assault upon us to our people? They had access to the World Marxist Review, for American



The Question Box

Christmas Fast Law Explained

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

Q. Could you explain the new Christmas Eve fast laws, especially in terms of this year when Dec. 23 falls on a Sunday?

A. Since there has been considerable confusion and divergence of opinion on the new privilege which went into effect with Christmas Eve of 1959, let's start from the beginning.

The basic laws involved here are contained in Canon 1252 of the Code of Canon Law: the vigil of the Nativity, Dec. 24, is a day of fast and abstinence (paragraph 2); the law of fast and abstinence ceases to oblige on Sundays (paragraph 4).

The new dimension to this basic law is contained in a decree of the Sacred Congregation of the Council dated Dec. 3, 1959, entitled "Faculty of anticipating the obligation of fast and abstinence of the Vigil of the Nativity, Dec. 24, crees states that Pope John XXIII "has deigned to grant all the faithful of the Catholic world the favor of anticipating the obligation of abstinence and fast from the 24th to the 23rd day of the month of December."

Note, Canon 1252 remains intact; Pope John's action did not change the basic law; the obligation is still attached to Dec. 24. The new "faculty" given to Catholics means simply that they may fast on Dec. 23 instead of Christmas Eve, if they so wish. Each person can use or not use this favor according to his own reasons and personal decision. No further permission of pastor or Bishop is required.

Thus, for example, if Christmas falls on Wednesday, the law of fast and abstinence is still attached to Tuesday, but the faithful on their own decision may fast on Monday if they so desire. The law can be fulfilled on either day.

If, however, Christmas falls on Monday, the obligation is attached to Sunday, and therefore ceases for that year (Canon 1252, paragraph 4). A person who fasts on Saturday does a laudable thing, but does not fulfill a Church law of fast and abstinence. There is no question here of using the "favor" granted by Pope John in 1959. Since there is no fast on the 24th because it is Sunday, there is no obligation which could be anticipated on Saturday!

NOW TO THE immediate problem of 1962. Christmas is on Tuesday. The obligation of fast and abstinence is attached to Monday. May a person use the faculty granted in 1959 to anticipate the Christmas Vigil law to Sunday instead of Monday, and at the same time invoke Canon 1252, paragraph 4, to have this anticipated obligation cease altogether because there should be

no fasting or abstinence on Sunday?

Our answer is yes; such a course of action is perfectly legitimate. For all practical purposes this year a person who opts for using the favor granted in 1959 does not have to fast or abstain on either Dec. 23 or 24. He has chosen Dec. 23, but the occurring Sunday wipes out the obligation.

Is this judgment of ours a pharisaic subterfuge to "get around" the law by a technicality? Absolutely not. It is clearly the mind of the legislator who imposed the law, and is by no means a "less perfect" observance. A private reply of the same Congregation of the Council states that "if the day chosen falls on a Sunday, the observance of the law ceases by reason of Canon 1252" (Canon Law Digest, 1961 Supplement).

Q. What is the exact wording (in Latin) of the new insertion of St. Joseph's Name into the Canon of the Mass as of Dec. 8?

A. According to the decree of the Sacred Congregation of Rites as reported in Osservatore Romano on Dec. 1, the "Communicantes" now reads: "Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genitricis Dei et Domini nostri Iesu Christi; sed et beati Iosephi eiusdem Virginis Sponsi, et beatorum Apostolorum ac Martyrum tuorum . . ."

Q. Can a baby's Baptism ever be invalid due to some defect or misrepresentation on the part of the godparents? I refer particularly to a case where the godparent himself is not really baptized or not confirmed. Could this affect the validity of the Baptism?

A. No. For the Baptism of a baby to be valid, it suffices that the person who administers the sacrament use the proper words, apply the water properly and have the proper intention. Once these essentials are insured, nothing on the part of any one else, including the godparents, can touch the validity of the sacrament.

Of course, if the "godparent" himself is not baptized, he is not really a godparent. In other words, the sacrament is valid, but the godparenthood is not valid! But Confirmation is not a requisite for the validity of godparenthood; a baptized but unconfirmed godparent is still a valid one.

The Advocate

Official Publication of the Archdiocese of Newark and of the Diocese of Paterson and of the Diocese of Newark.

Most Rev. Thomas A. Boland, S.T.D., Archbishop of Newark.

Published weekly by The Advocate Publishing Corporation, Most Rev. Thomas A. Boland, S.T.D., President; Rt. Rev. Msgr. James A. Hughes, P.A., J.C.D., V.G., Vice President; Rt. Rev. Msgr. James F. Loney, A.M., Secretary; Rt. Rev. Msgr. Casimir M. Rinaldi and Rt. Rev. Msgr. Paul Knappek, P.A., Trustees, 31 Clinton St., Newark 2, N. J. Market 4-9700.

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Executive Director: Rt. Rev. Msgr. John J. Kiley. Advertising Representative: Rev. Francis J. Rodimer. Managing Editor: Joseph B. Thibault. Subscription Price: \$4.50 yearly. Second Class postage paid at Newark, under act of Mar. 3, 1879.

For Vocations

Members of the Apostolate for Vocations can gain a plenary indulgence under the ordinary conditions on: Dec. 21 — Feast of St. Thomas.

Each of the three Ember Days, Dec. 19, 21, 22

Once a week, if recited daily, with piety, any prayer for vocations approved by the ecclesiastical authority.

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

Our Parish



"I told Sister I'd bring a pink angel food cake to the Christmas party today!"

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.

Too Many Commercials?

Editor: If you can see your way clear to cutting down on the advertising in your new Christian Voice supplement you might have something worthwhile.

J.J. Duman
Jersey City

Thanks Readers Of Advocate

Editor: I want to share with you my great joy for what was done this year through your great cooperation.

At this writing, the answer to my appeal in The Advocate is \$1,750, which means three chapels have been completed and paid for and a big church (in Adzamani) was plastered both on the inside and out.

After two days we are going to start the fourth chapel (all bricks and stones are ready), and we are making preparations for two more chapels to be built in the beginning of 1963, I hope . . .

The hopes of your newspaper who have sent contributions are about 30 in number.

I wrote to them all for thanks and now I will send them Christmas wishes and a short final information about what was done up to now. For the new little Fathers' residence to start the new mission

of Adzamani no help came so far, but I have started preparation of bricks on the place. Then the Bishop coming from Rome will decide what to do and I am sure Providence will be with us . . .

With your help, you have brought me from depression to my best enthusiasm to do all my happy for these poor Africans.

Fr. Luigi Benedetti
Catholic Church/Pakelo
P.O. Adzamani - Gulu
UGANDA, East Africa

Claims Point Overdone

Editor: Good heavens! Don't you think your editorial writer overdid the scare routine in the editorial, "Police Protection?"

Where are the facts to back up the statement that "it's open season for the muggers, pick-pockets, attackers, thrill-killers; and dope addicts?"

A person would think there's a mugger on every block, a pick-pocket in every store, an attacker in every doorway and a thrill-killer just around the corner.

Certainly the crime situation is not encouraging—nor, I suppose, will it ever be.

On the other hand, it's certainly not as bad as your writer makes it out to be, thereby lessening the value of his perfectly legitimate point about personal responsibility for law and order.

Lawrence B. Marty
Newark

Nuclear Topic Brings Question

Editor: I have read the book, "Nuclear Weapons, a Catholic Response," referred to in the discussion on pacifism in The Question Box. (The Advocate, Dec. 6.)

It seemed to me that the participants in this symposium presented views contrary to what most people accept as the teaching of the Church in regard to the obligation to participate in the war effort of one's country where the war being fought is considered a just one.

The authors also appeared to skim over the obligation of self-defense where the defense of others besides ourselves is involved.

For instance, I may refuse to exercise my right to self-defense if I am attacked (as have many of our Church martyrs), although whether I would be wise to do so is another question. But I have an obligation to defend my wife and children if they are attacked.

If we accept the premise that the freedom of Latin America depends on our remaining strong and free—and I would think it is apparent that it does—do we have the right to give in to communism to avoid a nuclear war? Or do we have the obligation to remain strong and free to defend those dependent on us despite the threat of nuclear war?

Joseph Roberts
Orange

God Love You Mission Needs Emphasized

By BISHOP FULTON J. SHEEN

I am writing from Rome, where I have discovered that the needs of the missions are far greater than I ever suspected when I was at home.

Never, perhaps, in the history of the Church have there been gathered together so many who have suffered for Christ and the Church as there are at this council.

I am seated near one Bishop who had gasoline poured over his body and was then set afire . . . next to another who survived a death march . . . near another who had both of his hips broken by the communists after four years of torture in prison.

Some sleep in bunks, three to a room, and others have barely enough for their subsistence through the council.

SIMPLY BECAUSE I am away, do not think that absence makes the apostolate less demanding. May I ask each one of you to make some tiny sacrifice in order that the needs of the missionaries and the Church in the poor parts of the world may be met.

Your letter will come to my attention as soon as I return to the States, but the Lord knows your charity the moment of its doing. I beg you, out of love for the Passion of Christ and His Blessed Mother, to please respond to



Problems of the Aging Require Tact, Patience

By REV. JOHN L. THOMAS, S.J.
Assistant Professor of Sociology, St. Louis University

I believe in the Fourth Commandment, but perhaps I don't know enough about aging parents. Mama, who lives with us, is moody much of the time, though a physical check-up proved her to be quite healthy for 68. When I try to help her, she seems to resent it, yet if I don't she feels I'm not thinking of her. What can I do?

One of the few safe generalizations we can make about older persons is that they are all very different.

Old age is not a clearly defined event but a gradual process that each person interprets differently and to which he adjusts accordingly.

Some people try to grow old gracefully; others fight every step of the way.

GRANTING THE WIDE span of differences found among older people, there are a few general traits or tendencies that all probably share in some degree. Besides the expected lessening of physical endurance, stamina, and resistance of illness, most experience reduced aptitudes in adjusting to strange situations and also in acquiring new interests.

Most report less ability to endure the noise, constant demands for attention, and restless activity normally associated with young children.

I think there are a few basic ground rules to observe, but for the most part you will have to "play it by ear" on the basis of what you know about



your mother's character and temperament, for she is a unique individual.

Your mother should have a separate room or set of rooms that are to be regarded as her private domain. It would be helpful if she had her own radio or TV, since she may enjoy programs that will not appeal to other members of the family.

IF THERE ARE other persons her age in the neighborhood, encourage her to associate with them. Parish and community organizations can be helpful in this regard. She will probably be reluctant to try anything new at first, but a little praise and encouragement from the family may go a long way.

Since she seems to feel somewhat left out of things around the family circle, see if there isn't something you can give her to do.

It is a serious misconception of charity to permit elderly parents to do nothing around the house because one fears taking advantage of them.

IN GENERAL, Cora, any-

Beatification Effort

LIMA, Peru (NC) — Efforts to beatify Rev. Nicholas de Aillon, a Mechica Indian priest who lived in 17th century Lima, are being revived by a national committee devoted to his cause.

A Golden Opportunity For the Church in U.S.

By REV. ANDREW M. GREELEY

In his new book "The Catholic Church in a Changing America" Msgr. Francis Lally makes the point that the current time is one of golden opportunity for the American Church.

In certain parts of the secular academic world, for example, people are especially friendly to the Church. Priests on some campuses find themselves almost embarrassed by the attention showered on them by their professors and fellow students. As one scholar put it, "Having a Catholic priest around here is kind of a status symbol for us."

AT THE RECENT convention of the Religious Education Association, Catholic delegates found themselves being treated with tremendous respect and admiration, part of which at least was earned by the superlative performance of the teaching Sisters at the convention. (One rabbi summed it up: "Good heavens, the nuns are the best people here!"). The election

of a Catholic layman (Philip Scharper, of Sheed and Ward) as President of the REA was surely some kind of milestone.

Another sign of the new interest about Catholicism is the large number of magazine articles on the contemporary church in The Saturday Evening Post, The New Yorker, Harper's, Time, The Atlantic, The Christian Century, and The New Republic.

THERE ARE at least two major reasons for this situation. The first, of course, is the fact of a Catholic president. In his Houston speech John Kennedy played something of the role of a "doctor ecclesiae"; he said nothing about the Church-State relationship that had not been said before many times by members of the hierarchy. But when he said it and no Catholic spokesman accused him of being wrong, non-Catholic Americans for the first time began to believe that the American Church did indeed believe in the First Amendment.

The popularity and increasing success of the Kennedy administration has reflected very favorably on American Catholicism. A few Catholic journals have been critical of the president's failure to support certain kinds of aid for Catholic schools.

What they fail to realize is that the successful administration of the presidency by a Catholic will do far more in the long run for American Catholicism than certain forms of federal help—however necessary and desirable this help might be.

THE SECOND reason for the improved image of the Catholic Church is another

man named John and the ecumenical council he has summoned.

The Pope's sincere efforts at religious unity and his announced intention of "modernizing" the Church have a great appeal to non-Catholic Americans. The infighting between opposing forces at the Council, while it may give disaffection to some pious American Catholics, also serves to convince non-Catholics that the Church is not a monolithic structure.

Bigotry is not dead. Most Americans are probably convinced that the Catholic hierarchy killed federal aid to education—certainly New Republic columnist TRB and the editorial writers of the New York Times seem to be.

The facts are that such aid was killed in the house rules committee by Republican and Southern Democratic Protestants with two of the three Catholics on the committee voting for such aid. It is still possible to discuss the Catholic Church without paying much attention to facts.

NEVERTHELESS, the opportunity is here. It will not automatically be utilized to its fullest potential. There was another opportunity many decades ago in the time of Archbishops Gibbons, Ireland, and Keane, which vanished in the unfortunate Americanism controversy.

The internal condition of the American Church today is much more favorable for a confrontation between the Church and American society, and this condition will probably improve even more rapidly after the Vatican Council. If the possibilities of the present situation are not seized, there will be precious little excuse.

Priests to Address Boston Meeting

NEWARK — Rev. Ambrose Agius, O.S.B., of Newark, and Rev. James C. Turro of Darlington will be among the speakers at the 14th annual convention of the Mariological Society of America Jan. 2-3 in Boston.

Father Ambrose, of Ealing Abbey, London, resides at St. Benedict's parish. Father Turro is a member of the faculty at Immaculate Conception Seminary.

Mass Calendar

Dec. 16 — Sunday, 3rd Sunday of Advent, 1st Class, Rose or Violet, No Gl. There is a Cr. Pref. of Trinity.
Dec. 17 — Monday, Mass of previous Sunday, 2nd Class, Violet, No Gl. No Cr. Common Pref.
Dec. 18 — Tuesday, Mass of previous Sunday, 2nd Class, Violet, No Gl. or Cr. Common Pref.
Dec. 19 — Wednesday, Ember Wednesday, 2nd Class, Violet, No Gl. or Cr. Common Pref.
Dec. 20 — Thursday, Mass of previous Sunday, 2nd Class, Violet, No Gl. or Cr. Common Pref.
Dec. 21 — Friday, St. Thomas, Apostle (Apostle, Ember Friday), 2nd Class, Red, 1st and 2nd Coll. Third Sun. of Advent, Cr. Pref. of Apostles.
Dec. 22 — Saturday, Ember Saturday, 2nd Class, Violet, No Gl. Common Pref.
Dec. 23 — Sunday, 4th Sunday of Advent, 1st Class, Violet, No Gl. There is a Cr. Pref. of Trinity.
Key: Gl. Gloria; Cr. Creed; C from the Gospels; M from the Mass of Holy Ghost; N Archdiocese of Newark; P Diocese of Paterson; Co. Collect; Pref. Preface.

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St. Elizabeth's Hospital, 204 E. Broad St., Elizabeth
Our Lady of Castochova, 113 E. Third St., Harrison
St. Michael's, 235 Ninth St., Jersey City
Dec. 22, 1962
Fourth Sunday of Advent
St. Mary's Hospital, Fourth St. and Willow Ave., Hoboken

Paterson
Dec. 16, 1962
Third Sunday of Advent
Capechia Sisters' Conv., Ringwood
Dec. 23, 1962
Fourth Sunday of Advent
Conv. of Immaculate Conception, New St., Paterson

STRANGE BUT TRUE Little-Known Facts for Catholics

By M. J. MURRAY

FIRST WOMAN OF NEW ENGLAND BIRTH TO BECOME A NUN WAS FRANCES ALLEN (1789-1875) WHOSE FATHER, ETHAN ALLEN, WAS A FAMOUS VERMONT PIONEER.

AS PLAYED TO-DAY BOWLS IS SAID TO HAVE ORIGINATED IN PART OF A 5TH CENTURY BELIEF IN GERMANY.

THIS BEAUTIFUL MADONNA BY RENOUV ADVORIS THE ANCIENT OF BETHLEHEM IN THE PHINEAS, WHERE ACCORDING TO LEGEND OUR LADY APPEARED TO A GROUP OF SHEPHERDS.

AMONG THE 2,270 CANONISATION CAUSES AT PRESENT BEFORE THE SACRED CONGREGATION OF RITES ARE THOSE OF THREE QUEENS—FROM POLAND, ITALY AND SARDINIA, FIVE POPES AND THIRTEEN CARDINALS.

News From Latin America

Labor Unit Condemns Dictators

CARACAS, Venezuela (NC) — Dictatorships of the right or left were condemned by some 300 delegates to the fourth Latin American Congress of Workers here.

The delegates, representing 34 labor organizations in 18 Latin American nations and 10 territories, said that "dictatorships conspire against peace and social justice and frustrate the rights of workers."

The congress, summoned by the Latin American Confederation of Christian Trade Unionists, called for:

- Establishment of an organization to protect the petroleum interests of Latin American nations against international trusts.

- Endorsement of a plan for the social and economic development of Latin America financed with \$10 million donated by Catholics of Germany.

The delegates also approved creation of a special secretariat for young workers.

Social Action Asked

CARACAS, Venezuela (NC) — Latin American nations were urged by their Christian trade unionists to spend less on arms and more on housing, schools and industrialization.

Delegates from 18 countries and territories also called for a reform of the Latin American farm structure that would strike a balance between the additional large estates and unproductive small plots. They took these actions here in their summary resolutions at the fourth congress of the Latin

American Confederation of Christian Trade Unionists.

The delegates unanimously passed a resolution criticizing the union policy of the U. S. Alliance for Progress because it favors only one group of unionists in each country. The alliance, following the lead of the AFL-CIO, supports groups that are members of the Inter-American Regional Organization of Workers.

Papal Example

BRASILIA, Brazil (NC) — Brazil's foreign policy is aimed at the peaceful solution of international problems, by which "we reflect the sentiments expressed by Pope John XXIII." Brazilian President Joao Goulart said here at the opening of the Rio Branco Institute for the training of this nation's diplomats.

Vote Ban Upheld

RIO DE JANEIRO (RNS) — Denial of the vote to illiterates, long a political issue in Brazil, was upheld by Jaime Cardinal de Barros Camara of Rio de Janeiro in his recorded weekly radio broadcast.

Of a total population of 72 million, United Nations statistics show that 51% of Brazilians over 15 years of age are illiterate.

Cardinal de Barros Camara saw no reason for changing present Brazilian electoral laws to favor illiterates because, he said, those who cannot read or write are easy prey for unscrupulous politicians and their votes can be "switched" easily.

CFM Convention

BOGOTA, Colombia (NC) — The Christian Family Movement in Colombia held its first national convention since it was founded four years ago.

The CFM now has a membership of about a thousand couples, but until the convention the efforts of CFM groups had been limited to diocesan projects.

Rev. Pedro Richards, C.P., told the convention that the family has to face two major dangers: an attack on morality by groups favoring contraception, and an ideological attack by communism.

New Daily Planned

BUENOS AIRES (RNS) — First issue of a new independent Catholic daily called Predica (Preaching) will appear on newsstands here shortly, it was announced.

It will fill a gap created when El Pueblo, a Catholic daily published in Buenos Aires since 1900, was forced for financial reasons to cease publication on July 19, 1960.

Editor will be Dr. Antonio Manuel Molinari, who said the new publication will be "a Christian-inspired newspaper for the Argentine people," although not under ecclesiastical jurisdiction.

Author Elected

MEXICO CITY (NC) — A leader in the fight for the rights of parents in education has been elected president of the National Action party. He is Adolfo Christlieb Ibarrola, who published a book last June protesting against the Ministry of Education's control over education.

The convention denounced the present national administration for what it called a "triple monopoly" — political, economic and educational.

Economic Study

LIMA, Peru (NC) — The Peru government has approved a special mission to study social and economic conditions in the country.

The study, expected to take about 18 months, will be done by the Lebrat Mission, named for Rev. Joseph Lebrat, a French Dominican.

The study had first been requested in 1959, under the government of Manuel Prado, but a contract for it to be carried out was not completed because of opposition from some Peruvian groups.

Collegians Slate Show for Kids

CALDWELL — Matinee and evening performances of "Calmity Jane" will be given at Caldwell High School Dec. 15 at 2 p.m. and 8:30 by the Collegians, a musical comedy group.

The matinee was scheduled for the first time to give children a chance to attend. Proceeds from the productions go to the Collegians' scholarship fund.



CLIFTON CELEBRATION — The 65th anniversary of Sacred Heart parish, Clifton, was celebrated Dec. 2. Rev. Augustine Varricchio, pastor, looks over an old photo above with, left to right, Romolo Zangrando, co-chairman of the dinner; Mrs. Ernesta DeVido, Bernard Belli, church trustee; Ernest Glory, chairman, and Isabel Pellegrine, treasurer of the celebration committee.

Booklet Guides Teens' Parents

MINNEAPOLIS (RNS) — A new guide on teenage conduct for Catholic parents in the Minneapolis area has been published here.

It suggests that:

CHILDREN UNDER 9th grade should not attend mixed parties; 9th graders should not date; dating by 10th graders should be discouraged; 11th graders should be allowed only double or triple dating about twice a month; and 12th graders should do no steady dating and should not attend public dances.

The guide was drafted by a committee of 55 priests, parents and educators. A 24-page booklet bearing the imprimatur of Archbishop Leo Binz of St. Paul, details the advice to parents. Archbishop Binz wrote that "the Guide is not intended to substitute for parental judgment in specific detail, but to assist parents in making prudent and consistent judgments."

The booklet states that parental permissiveness because "everyone is doing it" or parental submission to keep "peace and quiet" in the home are not the answer to the problems teenagers bring home.

Standards suggested for dating and recreation in the guide are proposals for "the minimum standard of strictness, and it is obvious that many parents will, with benefit, assume a stricter position," according to the booklet.

Mixed parties and steady dating while teenagers are young should not be permitted because they can lead to early marriage or to "the misuse or undue stimulation of sexual powers," the booklet says.

THE GUIDE spells out the hours when teenagers should return home and offers other general guideposts:

Television and magazines should be "screened" and various movie rating lists should be consulted to protect a child from undue exposure to temptation, brutality and materialistic attitudes.

All children should be present for the main meal of the day.

Drive-in theaters are strongly discouraged for any kind of mixed company.

Christmas Novena At O.L. Sorrows

JERSEY CITY — A novena will begin Dec. 16 at Our Lady of Sorrows Church and continue through Dec. 23.

Rev. V. Laurence Cardelichio, pastor, announced that the sermons will be preached by Rev. Edward D. Hennessey, chaplain of Pollak Hospital. Services will be held each evening at 7:30.

ly discouraged for any kind of mixed company.

DRIVING AN automobile, the guide says, is "a privilege and involves grave responsibilities."

The guide also offers suggestions about smoking and drinking alcoholic beverages.

"Parents should do all within reason to discourage their children from smoking," it says. "A positive approach pointing out the advantages to be gained by not smoking until they are older will help more than the threat of punishment."

"Drinking alcoholic beverages should be strictly forbidden at all parties or gatherings of young people. In families where it is customary to have wine or beer with meals, parents must use intelligent discretion in educating their children on the proper and moderate use of alcohol."

Members said there was little discussion of the matter as they all agreed with the pastor that mixed social activity for seventh and eighth-graders was premature.

The question had arisen after the parish's Aquinas Club—

a parent-teachers group—was asked to provide chaperones for the club by recreation superintendent Carl Pirkle.

Msgr. Demjanovich had previously voiced his opposition to recreation officials and then reiterated it in a speech to the club and in a letter to the recreation group.

The Aquinas Club is planning a panel discussion in February on the premature social mixing of boys and girls of grammar school age, according to Benedict P. Willis, president.

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Priest, Laymen Synagogue Guests

FLORAL PARK, N.Y. (NC) — Two hundred Holy Name men and their priest-moderator donned traditional Jewish skull caps for their first visit to a neighboring synagogue.

The visit was arranged by Rev. Joseph M. Mondel, curate at Our Lady of the Snows church here and moderator of the society, and Rabbi Alvin M. Poplack of the Bellerose Jewish Center, also of Floral Park.

WEARING THE traditional yarmulkes, or skull caps, the Holy Name men were escorted into the sanctuary by about 150 members of the center's Men's Club, who acted as hosts. There they heard Rabbi Poplack explain the evolution of the synagogue from the ancient Temple and describe the liturgical symbolism employed in the synagogue.

Rabbi Poplack also opened the Ark and brought out for observation the Torah Scrolls, containing the first five books of the Old Testament.

Father Mondel told Rabbi Poplack and the members of the synagogue the visit was planned only "to get to know you better so that we may love you more."

Rabbi Poplack said he found this type of activity "most encouraging."

Bishop to Attend Christmas Parties

PATERSON — Bishop McNulty will attend a Christmas party Dec. 15 for the children of St. Peter Claver Institute at 2:30 p.m. in Our Lady of Victories parish hall.

The Bishop will also attend a Christmas party Dec. 21 at 8 p.m. at the Mt. Carmel Guild hospital for men.

Elected President

AUSTIN, Tex. — Martin LeJeune of Clifton has been elected president of the sophomore class at St. Edward's University here.

Holy Name Society Backs Pastor in Rutherford Row

RUTHERFORD — The Holy Name Society of St. Mary's parish unanimously endorsed at its Dec. 9 meeting the position taken by Msgr. Charles Demjanovich, pastor, on attendance by grammar school students at Rutherford's Junior High Canteen.

Members said there was little discussion of the matter as they all agreed with the pastor that mixed social activity for seventh and eighth-graders was premature.

The question had arisen after the parish's Aquinas Club—

a parent-teachers group—was asked to provide chaperones for the club by recreation superintendent Carl Pirkle. Msgr. Demjanovich had previously voiced his opposition to recreation officials and then reiterated it in a speech to the club and in a letter to the recreation group.

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Church Hit By Baptists

OWENSBORO, Ky. (NC) — The Catholic Church and the Kentucky chapter of Citizens for Educational Freedom were attacked in a resolution passed at the closing session of the Kentucky Baptist Convention here.

The unanimously-passed resolution began: "The Baptist people of Kentucky are helping to finance the Roman Catholic Church." It went on to charge the "political-action group known as Citizens for Educational Freedom" with seeking public aid for Catholic education in Kentucky.

"If CEF is allowed to achieve its goals," the resolution stated, "we will be helping to underwrite a vast program of religious indoctrination involving elementary schools, high schools and colleges."

The Baptist resolution cited six alleged violations of separation of Church and State in Kentucky. Most of the criticism centers on practices which have been hotly contested before and upheld by Kentucky courts.

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Rev. V. Laurence Cardelichio, pastor, announced that the sermons will be preached by Rev. Edward D. Hennessey, chaplain of Pollak Hospital. Services will be held each evening at 7:30.

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1980 Forecast

Private School Rolls Of 10 Million Seen

WASHINGTON (NC) — The federal government estimates that enrollment in U. S. non-public schools may run between 9 and 13 million — and "probably" about 10 million — by 1980.

This projection of future elementary and secondary enrollment is made in a publication of the Office of Education. It says public school enrollment by 1980 will be between 63 and 73 million.

THE BROAD spread between possible enrollments comes about because the government used four different methods to estimate future enrollment.

Non-public schools now enroll about six million.

The report notes that in the past decade the percentage increase for enrollment in non-public schools has been far greater than that for public schools.

"Between 1950 and 1960, non-public school enrollment increased an estimated 82%, while public school enrollment increased 43%," the publication said.

If this high rate of growth

continues, it predicted, enrollment in non-public schools by the school year 1979-80 might go as high as 13,902,000.

Urges Tithing For Diocese

OAKLAND, Cal. (RNS) — Bishop Floyd L. Begin of Oakland has asked the 235,000 Catholics in his See to adopt tithing on a voluntary basis.

The Bishop termed his request a "wish" and stated "it will not be a sin not to tithe." In asking Catholics to give 10% of their gross income to "the works of God," Bishop Begin noted that such giving could include the Red Cross, United Crusade and similar agencies. He asked that at least half, or 5%, be directed to the Church and that the remainder be left to "the discretion of the tither."

According to Rev. Thomas Gallagher, director of the diocesan tithing program, the practice may well become "the sole means of raising church finances in this diocese."



CONSOLES VICTIM'S FAMILY — Bishop John J. Wright of Pittsburgh comforts Mrs. Mary Hribal and her son Larry, 18, at the site of the Robena mine disaster near Carmichaels, Pa. Mrs. Hribal's husband was assistant mine foreman at the mine.

Bishop Consoles Miners' Families

PITTSBURGH (NC)—Bishop John J. Wright of Pittsburgh, speaking here after visiting the scene of a mine disaster which entombed 37 men, said such tragedies "leave one mute before the inscrutable mystery of God's providence and the fact of man's limitations."

The Bishop spoke on his weekly radio program two days after he had driven to Carmichaels, Pa., to visit and console families of the trapped coal miners.

BISHOP WRIGHT drove to Carmichaels only some 16 hours after he had returned from the ecumenical council in

Rome. He visited individually with families of the trapped miners at the mine headquarters building. He spoke to some, recited the Rosary with others.

The Catholics among the trapped miners came from a number of parishes in the Carmichaels area. Many of their pastors visited the mine site following the disaster.

The Bishop asked prayers for the lost miners and their families, for the rescue teams, for labor and for the management of the mine. He described the rescue workers, themselves coal miners, as "magnificent men" working "in a magnificent spirit."

Missioners Honored

ST. PAUL, Minn. (NC) — There are more than 325 hamlets, lakes, rivers and islands in Canada named in honor of Oblate missionaries, according to an announcement at the central province here of the Oblates of Mary Immaculate.

Parish Festivals Declining, Cleveland Survey Discloses

CLEVELAND (NC) — The old-time parish bazaar or festival is beginning to fade as a fund-raising measure in the Cleveland Diocese.

Of 85 pastors replying to a survey by the Universe Bulletin, diocesan newspaper, 42 said they discontinued holding festivals — 38 of them in the last three years.

Twenty-six pastors said they would continue having festivals, four were undecided, and 13 said they had never had one.

AMONG THE reasons given for dropping festivals were these:

- "It is a scandal to sell liquor at a carnival; to run gambling games; to let children see their parents wager money to win money on wheels, chuck-a-luck, etc. In many cases school children are literally forced to sell tickets on the big raffle and often are rebuffed by non-Catholics to whom they try to sell the tickets."

- "Continued announcing made it a professional barking affair. It wasn't a good influence on children. The automobile raffle became a mad exchange between our people who sold tickets to other parishes and then had to buy them in equal measure. Church frontage was clogged every Sunday with ticket sellers."

- "Carnivals and bake sales on Sundays cause justified criticism from non-Catholic

friends. There is no difference in buying at the church or at the store on Sunday."

- "Raffling off junk for good money is like selling a refrigerator to an eskimo."

PASTORS WHO continued to hold festivals cited the "parish spirit" they build, the opportunities for parishioners to do some work for the parish, and the income derived. "Without the festival," one pastor commented frankly, "I would be out of business."

One pastor defended the festival because it is preceded by a novena during which people come to daily Mass and Communion.

Another pastor summed up his reaction this way: "New parishes, struggling with large debts, have problems and might need help. But perhaps it would be better to devise some other way of raising funds. However, the old es-

tablished parishes would be better off without festivals. Then we could show the laity that there is more to apostolic work than raising money for the parish."

PARISHES WHICH have discontinued festivals reported that the most common way of replacing the lost income was through some form of tithing.

One pastor said that he had received more money in three months of tithing than he would have realized from a festival. And, he added, the revenue would continue all year.

Other parishes had special collections, ranging from yearly to monthly. One parish holds a "silent bazaar" — no raffle, no public show — instead people are asked to contribute to the church the money they would have spent if a festival were held.

Protestants' Report Urges Talks on School Bus Issue

MINNEAPOLIS, Minn. (RNS) — It would cost Minnesota taxpayers more than \$2.5 million a year to provide bus transportation for pupils attending non-public schools in the state, a group of Protestant church leaders has estimated.

They made their estimate in a report which they asked Minnesotans to study in anticipation of bills expected to be introduced in the 1963 state legislature calling for bus aid.

NOTING THAT the issue has created "community division and hostility" in some states, the report called for "responsible discussion" of all facets of the question.

It said church and community leaders should "seek discussion with Roman Catholics and others who share a deep concern for maintaining a strong public school system with a view of finding new and creative solutions to the present public-parochial school dilemma."

The churchmen who made the study took no stand on the controversial issue, but they listed arguments for and against bus aid.

The committee which prepared the report admitted that school bus aid might be legal

under federal law, in view of certain Supreme Court decisions, but it said this does not mean that it would be permissible under the Minnesota constitution.

LEADERS OF the Minnesota School Board Association voted here to "oppose legislation that would provide transportation aid from public monies to pupils attending other than public schools."

The resolution asked the association's convention, meeting in January, to fight any move in the 1963 state legislature which would provide public bus transportation for parochial or private school pupils.

Other organizations are being formed in Minnesota to campaign for the bus plan. Nine new chapters of Citizens for Educational Freedom have been or are being formed.

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GETTING READY — Rev. Anthony Kowalski, spiritual director of the Holy Name Society at St. Joseph's parish, Passaic, helps the Wagner family prepare the Christmas crib in their living room. Left to right are Theodore Wagner, holding son Teddy, daughters Connie and Christine and Mrs. Lee Wagner with card being distributed by the truth and literature committee of the Passaic County Holy Name Federation, calling attention to the fact that Christmas is Christ's birthday.

Religion-Race Conference Hailed by National Leaders

CHICAGO (NC) — National leaders have hailed the upcoming National Conference on Religion and Race, to be held here Jan. 14-17, as a potentially major contribution to solving the race problem.

segregation. It will be the first national meeting convened jointly by all the major faith groups in the U. S.

Statements endorsing the aims of the meeting came from Francis Cardinal Spellman of New York, former President Dwight D. Eisenhower, Atty. Gen. Robert F. Kennedy, New York Gov. Nelson A. Rockefeller, California Gov. Edmund G. Brown, Episcopal Bishop James A. Pike of California and other leaders.

The National Catholic Conference for Interracial Justice is serving as secretariat for the meeting which will bring together some 800 clergymen and laymen from more than 50 groups for discussions of religion's role in dealing with problems of racial justice.

The conference will adopt a "statement of conscience" representing a consensus among those attending and will also make recommendations for dealing with racial

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Of Church

Birth Clinic Lacks Approval

HACKENSACK — The Archdiocese of Newark has not sanctioned a clinic on the rhythm method of birth prevention which is to open here next week under the auspices of the Bergen County Planned Parenthood Center.

The clinic was announced on Dec. 6 by Dr. Francis Salvatore of Englewood, who said it was intended for Catholic women.

A spokesman for the Newark Archdiocese noted that the center has not been authorized by the Church to advise Catholics on family planning. Catholics seeking such advice are generally referred to their parish priest or a Catholic doctor.

QUESTIONED about the clinic, of which he is the director, Dr. Salvatore admitted that Church officials had not been consulted. He noted that similar clinics exist at Georgetown and at St. Vincent's Hospital, New York. However, these clinics are not connected with the Planned Parenthood

organization, which also advocates artificial methods of birth prevention.

Dr. Salvatore said the clinic was being established to aid Catholic women "who could not afford to learn of the rhythm system through their family doctors."

A Catholic doctor active in

pre-Cana work in the archdiocese advised The Advocate, however, that information on the rhythm method is available at the clinic at Holy Name Hospital, Teaneck.

Dr. Salvatore said that he planned to contact Church officials "after the clinic has gotten started."

Planned Parenthood Plea Denied in Essex

EAST ORANGE — The East Orange Board of Health voted Dec. 4 not to reinstate a planned parenthood social worker at health stations in the city. The workers had been removed last spring and, since then, referrals had been made by the medical staff at the stations to the planned parenthood center in Newark. This policy will be continued, the board explained.

THE APPEAL by the planned parenthood group had pointed out that the referral system was a "failure," with only one of 47 women actually visiting the Newark office.

In an explanation, the board said: "We do not oppose either the Planned Parenthood Committee of Essex County or its objectives. The board does take exception to any plan which allows other than a physician to make the judgment that children should be either spaced or prevented."

"In considering the problem posed by a field worker of a private agency utilizing the child health conference for program promotion, the board has decided that the child health conference is a departmental activity and should be restricted to this effort. This means in effect that no outside agency will be permitted to utilize these facilities."

The board stressed that the decision had not been made on a religious basis (it has only one Catholic member).

Plan Retreat For Engaged

NEWTON — The first retreat for engaged couples in this part of the country will be held Jan. 11-13 at Queen of Peace Retreat House of St. Paul's Abbey here.

The retreat will begin at 7 p.m. on Friday and continue to 3 p.m. on Sunday. It will initiate a new project for the Benedictine retreat house, which has been sponsoring retreats for men, women, married couples and teenagers.

Reservations for the weekend are being handled by Dr. Paul F. Hopper of Basking Ridge and Daniel O'Connor of Livingston. Inquiries may also be made at the abbey.



FATHER SMITH'S NIGHT — A testimonial dinner for Rev. William J. Smith, S.J., director of St. Peter's Institute of Industrial Relations, was held Dec. 4 at Thomm's Restaurant, Newark, to mark the 25th anniversary of his work in the labor field. Shown with Father Smith (second from left) are Rev. Philip E. Dobson, S.J., of Fordham University, who founded the institute, Very Rev. Emmet J. Norton, S.J., rector of St. Peter's community, and Vincent J. Murphy, lay chairman of the dinner.

Governor Signs Welfare Bill

TRENTON—Gov. Richard J. Hughes signed into law Dec. 11 Assembly Bill 493 which reorganizes the administration of public welfare functions within the Department of Institutions and Agencies.

The reorganization is in terms suggested by the Alexander report and has as one of its features the granting of more power to the commissioner of the Department of Institutions and Agencies.

IT IS SIMILAR to the bill which aroused controversy

this summer because it included direct provision for purchase of service from the private voluntary agencies engaged in child care. The law signed by Gov. Hughes does include provisions for the purchase of service, but according to the mind of the Department of Institutions and Agencies.

However, provision has been made for the representation of the private voluntary agencies on the Board of Public Welfare.

voluntary agencies representation in an area where they are vitally concerned.

This is especially so in the relationship of the voluntary agencies to what will now be the Bureau of Children's Services which is taking the place of what had been known as the State Board of Child Welfare.

Among those attending the public signing of the bill was Rev. Patrick J. Trainor, acting director of Associated Catholic Charities of the Archdiocese of Newark.

Maine Sunday Law Upheld

AUGUSTA, Maine (RNS) — Maine's Supreme Court ruled here, 6 to 0, that the state's 1961 local option Sunday closing law is constitutional.

"THIS PURPOSE, in our view," the justices said, "was accomplished in language which, fairly construed, meets the test of due process and

equal protection of the laws and the test raised by the local option provision."

The law permits the Sunday opening of restaurants, and stores selling drugs, books, gifts or souvenirs. It bans the sale of such items as clothing, furniture, toys, hardware, electrical supplies and general merchandise.

Department stores, the court said, are permitted to open on Sunday provided they close specific departments selling banned articles.

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Churchman Scores Birth Control Rule

CHICAGO (NC)—The Vicar General of the Chicago Archdiocese has described as "bad public policy" the decision to use state funds to supply birth control services to many persons on public relief.

Mgr. George J. Casey's comment came after the Illinois Public Aid Commission voted 6-4 in favor of the controversial program.

The commission authorized the use of state funds to provide "family planning assistance" to any recipient of public welfare aid who asks for such aid.

Tax funds will be used to pay physicians and to purchase devices and prescriptions doctors recommend, including the controversial "birth control pill."

MSGR. CASEY said: "If I understand the final form of the policy . . . public state funds may be used for services and prescriptions for artificial birth control not only for relief recipients living with their legitimate spouse, but also for unwed mothers."

"In effect, this means that the citizens of Illinois are asked to abet, facilitate and subsidize illicit extra-marital relations."

"This is bad public policy and those commissioners who voted in favor of it must assume responsibility for any resultant breakdown in public morality."

The vote by the commissioners — with all four Catholic members voting in the negative — makes Illinois the first state to adopt a state-supported birth control project.

THE COMMISSION followed its action with a proposal that it provide money to help finance the divorces of welfare recipients.

The recommendation was made by Harold O. Swank, executive secretary of the commission. "The purpose," he said, "is to enable unwed mothers and fathers living together to marry if they have been prevented from doing so because of a previous marriage."

Michael J. Howlett, state auditor, and Francis S. Lorenz, state treasurer, Catholics and members of the commission, protested against Swank's proposal.

AID Appeals For Funds

PATERSON — The Association for International Development has sent out an appeal for funds to continue its work of training and placing lay volunteers in foreign missions.

In a letter directed to friends of the association, James Lamb, director, noted that AID "must obtain more money and a more regular flow of it" if it is to expand its operations.

Currently AID personnel are serving in nine overseas areas and next year will add two more. The organization will also hold a six-week Institute for International Service at Seton Hall University again this summer and is expanding its foreign visitor apostolate.

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Modern Christian Art at Seton Hall

By ANNE MAE BUCKLEY

SOUTH ORANGE — A collection of religious art in the simple, direct, unembellished style that has come to be known as "modern" is on view in McLaughlin Library of Seton Hall University. Prominent in the exhibit, which will continue through Jan. 4, is the work of several local artists, including a parish priest, a teaching Sister, a cloistered nun, a public school teacher, and a woman who combines painting with homemaking.

Their work ranges from sacred vessels to calligraphy to abstract painting.

AN ABSTRACT PAINTING of the Last Supper, executed entirely by the palette knife technique, is the work of Sister Mary Suso, O.P., of Lacordaire School, Upper Montclair. Sister Suso is also exhibiting a small abstract painting of the Resurrection. She sees contemporary religious art as an attempt to restore art "to the place it formerly held — as a teacher of religion."

Abstract art, she feels, is "more spiritual," — no matter what its subject. In its employment of the play of color and light it takes, she says, "deeper thought, deeper organization — than the average bowl of cherries." In turn, she points out, "it doesn't tell the whole story — it leaves room for the intelligence of the observer."

In her own "Last Supper," painted last summer at Catholic University of America where she earned her Master of Fine Arts degree, Sister Suso proves the point. By composition she has achieved a certain dynamism which moves the eye around the table to focus on the central figure of the Transubstantiation, Christ. And by color intensities she demonstrates "the dichotomy of good and evil," (Jesus and John bathed in golden light, Judas in a purple shadow). Black "architectural lines" for outline hold all the ideas together.

Sister Suso confesses to have been, at one time, "a dyed-in-the-wool traditionalist" and says she had to "struggle to release myself from the traditional." She succeeded about a dozen years ago, and has been an abstract painter ever since. "I still have highest respect for traditional painting considered as a valid statement for its time," she said. "But that time is past . . . We have the camera now; why should we stand for hours doing what the camera can do a few minutes?" Instead says Sister Suso, it is for the painter to communicate emotion, to intellectualize, to "teach."

"We can't even border on the extreme now," she admits. "The people aren't ready for it yet." But she sees encouraging signs in her own teenaged students, who can appreciate and understand and be enriched by the abstract in art.



ABSTRACT ART is "more spiritual" says Sister M. Suso, O.P., of Lacordaire School, Upper Montclair. Above she discusses her painting of the Last Supper at Seton Hall Exhibit.

AT THE VERY entrance to the library where the exhibit is on view are some of the most striking pieces being shown, in particular a monstrance which is a large golden oval, designed for only one adornment, the Host. The monstrance, and a number of chalices and patens were designed by Rev. Edward F. Jocham of St. Matthew's, Ridgefield, who was graduated from Parsons School of Design and studied in France and Italy with the New York School of Fine and Applied Arts before entering the seminary at Darlington.

Father Jocham's explanation of his design for the monstrance — done specifically for St. Augustine's Church, Union City, at the request of Rev. James J. Healy — is the key to all his liturgical designs. "I had been annoyed for some time at monstrances," he said. "It seems the only ones that are considered good are those which are overloaded with jewels, embellishments, carvings . . . We seem to have lost the concept of Christ in the Blessed Sacrament, the simplicity of it. In these Baroque interpretations we are preoccupied with the monstrance and not with the Blessed Sacrament."

The test of the integrity of Father Jocham's monstrance design came when it was placed on exhibit at Seton Hall. It was necessary to place a Host-sized piece of white paper in the center in order to complete the design. "It actually needs the Blessed Sacrament to complete it," he noted. "The Host is the integral part . . . even the priest's hands are hidden behind it when he elevates it. And the form is beautiful from any angle."

THE SAME PRINCIPLE — only the functional, only the meaningful can be a valid adornment — is carried out in the chalice designs. In Father Jocham's own chalice, the symbolism is personal. It is enameled in a dark red. In green enamel is a fish — the "Ictus" which is one of the earliest symbols of Christ, the Redeemer, and the symbol that attracted Father Jocham since his seminary days. Bubbles rise from the Ictus, symbolizing, in Father Jocham's words, "the constant flow of salvific graces that come forth daily from the Redeeming Christ." A single diamond, artistic symbol of Christ, studs the Chi Rho. Three large knobs at the neck make the chalice easier to hold, and therefore, because functional, are part of good design. His mother's wedding ring adorns the paten.



THE HOST is the focal point of the design in the monstrance conceived by Rev. Edward Jocham of St. Matthew's, Ridgefield. Deep symbolism dictates every adornment of the chalice he holds, above.



MODERN example of calligraphy, the art form perfected by monks, is shown by Ronald Gashke of Bloomfield, an art teacher in an Elizabeth public school. Other calligraphy in the show is for Christmas card designs by cloistered nuns at Rosary Shrine.

CALLIGRAPHY, which began as a utility, — to print books — and flowered into an art form under the devoted practice of monks in monasteries, only to die out altogether with the advent of the printing press, is now due for restoration as an art form. This is the opinion of Ronald Gashke of Bloomfield, who is exhibiting a piece of calligraphy at Seton Hall.

Gashke, who studied at Cooper Union and Columbia University and teaches in the Elizabeth public school system, sees the possibility of combining the techniques of calligraphy perfected by the monks of old with the art of today. This he has done in the work he is exhibiting, which combines the tradition of ornate lettering with the sleek simple lines of contemporary liturgical art.

"Calligraphy should be revived as an art form in the Church," says Gashke because the Church gave the great masterpieces of calligraphy to the world."

"FIVE WISE and Five Foolish Virgins," a painting by Frances McQuillan of Upper Montclair, began, she recalls, with repeated reading of the Gospel story, and consideration of the "challenge of design" presented by the division of a panel into equal halves, five faces in each.

It worked out to an effective presentation of an idea — five faces worried in the dimness, five others bathed in a light which signifies something beyond the fact that it was these five who had oil for their lamps.

"It's something that I see in the faces of our priests," Mrs. McQuillan said. "A luminosity of countenance that you can't explain, but it's there."

A graduate of the New York School of Fine and Applied Arts, a teacher at the Montclair Museum of Art, a Dominican Tertiary, and the mother of two, Mrs. McQuillan laments a certain "fear" of religious art which makes it difficult to place a religious painting in any show.



BETWEEN the traditional and the abstract is where Frances McQuillan of Upper Montclair places her work, "Five Wise and Five Foolish Virgins." Of contemporary religious art says, "It's stronger . . . than some of the saccharin stuff we've had. I like it."

TWO LOCAL SISTER-ARTISTS whose work is exhibited at Seton Hall could not be interviewed there. One, Sister Mary of the Compassion, O.P., is a cloistered Dominican nun at the Blue Chapel monastery in Union City. The other, Sister Inez Maria Ryan, S.S.N.D., a native of South Orange, is teaching in Puerto Rico.

Sister Inez Maria's work is a starkly dramatic crucifix, some five feet tall, whose corpus is wondrously welded from 70 pieces of scrap metal.

Sister Mary of the Compassion has the largest representation of any artist at the exhibit. Modern without being abstract, her work includes stylized oil paintings in which color is used with great dramatic effect, and a whole series of meditative lithographs and drawings which speak the tranquility of the cloister in every line.

Local interest is also found in a display of Christmas card designs by the cloistered nuns at Rosary Shrine, Summit.

THE NORTH JERSEY artists are being shown in an exhibit which includes many fine names in religious art from Europe as well. There is a liberal representation, for example of Ferdinand Py medals, and Bechlechner carvings, including a complete creche, which is worth the visit to the show. Other marvels include a wood sculpture, "Tree of Life," by Albin Mowder of Austria, which manages at once to convey the agony of the Crucifixion and the exhilaration of Resurrection; a hammered copper "Mary in Mourning," by the Hungarian Andrew Osze, which speaks of strength and femininity, grief and eternal motherhood; and a small ceramic representation of the Bethlehem cave, cavernous, timeless, ethereal, by Eileen Eckert.

There is a wide variety of media and artistic approach. Said Seton Hall Museum director Herbert Kraft, "The exhibit is designed to show what has been done in religious art since World War II."



TO SHOW developments in religious art since World War II is the purpose of the exhibit, according to Herbert Kraft, Seton Hall museum director, shown above with collection of drawings by Sister Mary of the Compassion, O.P., of the Blue Chapel.

Unity Octave Founder

Convert-Priest's Dream

GARRISON, N. Y. (RNS) — The 1963 observance of the Chair of Unity Octave, Jan. 18-25, during which Catholics around the world offer special prayers for Christian unity, will mark the 100th anniversary of the birth of the Octave's founder.

He was Rev. Paul James Francis, S.A., who started the Octave in 1908 at Graymoor, N. Y., while he was an Episcopal minister. In 1905 he entered the Catholic Church with a small band of followers known as the Society of the Atonement and was ordained a priest a year later by John Cardinal Farley of New York.

The Franciscan Friars of the Atonement sponsor the Octave and have promoted it around the world.

Since 1927 the Octave has been observed in every diocese of the U. S. and is marked in more than 30 countries on every continent. The Octave begins each year on the Feast of the Chair of St. Peter in Rome and closes on the Feast of the Conversion of St. Paul.

During the eight-day period Catholics pray at special Masses, devotions and other services for the conversion of lapsed Catholics and those outside the Catholic Church.

FATHER FRANCIS was born at Millington, Md., Jan. 16, 1863 — two days before the Octave starts annually. Youngest of four children, he became an Episcopal clergyman, like his father, and served in Maryland, New York and Nebraska before coming to Graymoor in 1899.

The Society of the Atonement, which he started as an Episcopalian, was committed to work and prayer for Christian unity in 1900, eight years before the establishment of the formal observance of the Octave.

To promote the unity of Christendom, Father Francis founded a number of publica-

tions, including the monthly magazine The Lamp, still published by the Franciscan Friars, and The Candle, now published by the Sisters of the Atonement.

ALSO DEVOTED to the poor and homeless, the priest began St. Christopher's Inn at Graymoor. Staffed by Franciscan Friars this project resulted in the sponsorship of the Ave Maria Hour, a radio program featuring the lives of the saints.

Another aspect of Father Francis' work was his devotion to the Virgin Mary as the patroness of Christian unity. To foster this devotion he started the Rosary League of Our Lady of the Atonement in 1901, now a Catholic organization. The title of Our Lady of the Atonement was given to the Virgin Mary by Father Francis with Vatican approval.

After striving for Christian unity for about 40 years, Father Francis died at Graymoor in 1940.

DURING THE OCTAVE, Catholics pray for a different intention daily. These are:

- Jan. 18 — The union of all Christians in the one true Faith and in the Church.
- Jan. 19 — The return of separated Eastern Christians to communion with the Holy See.
- Jan. 20 — The reconciliation of Anglicans with the Holy See.
- Jan. 21 — The reconciliation of European Protestants with the Holy See.
- Jan. 22 — That American Christians become one in union with the Chair of Peter.
- Jan. 23 — The restoration of lapsed Catholics to the sacramental life of the Church.
- Jan. 24 — That the Jewish people come into their inheritance in Jesus Christ.
- Jan. 25 — The missionary extension of Christ's kingdom throughout the world.

There's a New Fashion: Talk About Religion

By JOSEPH A. BREIG

Religion is becoming fashionable. It's getting into living rooms and cocktail bars. It's bobbing up on planes and buses, and in popular magazines and "think" publications.

Folks who can talk intelligently about religion are eagerly listened to.

Conversations are turning from sports to theology; from autos to Church history; from fashions to Christian unity; from community doings to the Judeo-Christian inheritance. The names of churchmen are becoming almost as well known as those of ball players.

RELIGION IS NEWS; exciting news. Religion has broken out of the cocoon in which we wrapped it because it was a matter of personal loyalty and hardly at all of intellectual comprehension, and therefore a touchy subject.

We are learning to talk calmly and humbly about it, and to realize how fascinating it is, how mysterious, how complex and yet how indispensable for solving the perplexities of life, whether personal or international.

Religion is on the move. The planet, you might say, is thawing; and the great gla-

cers of God, no longer frozen in place, are going irresistibly across the world. And the world is going to be changed for the better.

THE ECUMENICAL movement, at which dedicated Protestants have labored so patiently, along with the Orthodox Churches, is largely responsible for all this. And the ecumenical council of Rome is giving it new impetus.

After all, if Cardinals, Archbishops and Bishops from everywhere can get together to debate theology, vigorously and outspokenly, are the rest of us just going to sit there?

This is one of the great goods of the ecumenical movement and the council. Another is the new atmosphere of friendliness in matters religious. A third is the shattering of the notion that the Catholic Church is as monolithic and rigid as a Byzantine court.

THE FLUIDITY and flexibility of the Church are being realized. It is not like a huge frozen statue; it is a living thing, vigorously at work, criticizing itself, searching for greater perfection.

A commission headed by a famous Cardinal presents a draft of a proposed statement

on the sources of Revelation, and the arguments begin flying.

The Secretariat for Promoting Christian Unity speaks up. Its spokesman says that the statement in this form will be a new obstacle to Christian unity at the very time when the ecumenical movement is making such great progress. The secretariat calls for a redraft.

OTHERS JUDGE that the best thing to do would be to drop the subject for now.

The suggestion that the matter be left for some future council is put to a vote. It fails, barely, to get a two-thirds majority. Apparently the decision is that a statement should be made, but not in this form.

Delegate-observers representing other Christians watch in amazement and voice their astonishment. They had thought that in the Catholic Church the Pope decides everything and the Bishops and the people just go along. They are happily astounded.

So it goes. In a world that some had thought was going to secularism and atheism and materialism, religion suddenly stands up, gigantic.



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Bishops' Committee Asks Film Classification

NCWC News Service

Following is the text of the statement by the U. S. Episcopal Committee for Motion Pictures, Radio and Television appealing for classification of movies as a guide to parents of young children.

The impact of "adult-films" upon the youth of America is a cause of increasing concern for parents and for all truly interested in the future citizens of our country. The annual reports of the Legion of Decency evince that such concern is fully warranted. Law enforcement agencies acknowledge an influence of some "adult-films" upon the increasing rate of certain juvenile crimes. Major articles in professional as well as religious publications confirm that too many films tend to impose an unhealthy and false outlook on life.

From the worst films, impressionable youth derives a picture of life in which sexual license, contempt for authority, abnormality and perversion are the common and normative experiences of men, brutal violence the inevitable condition of life, and pessimism and cynicism, an acceptable philosophy for the sophisticated "non-hero."

Parents Object

Parents appreciate the many worthy films produced. Nor do they object to the adult-oriented or even so-called down-beat films. They do object, with good reason, when such films are unscrupulously exploited for adolescent patronage. Parental concern has been aggravated during the past 12 months, by the increasing screening of questionable foreign and independent films in neighborhood and family-trade theatres. Such films offset the gains made by the marked moral improvement in this year's domestic film production.

IN NOVEMBER of 1960 and again in 1961, this committee called attention to the problem of youth and films. On both occasions, the motion picture industry was urged to meet its social responsibility to the young, by adopting a system of voluntary film classification.

Such a system would provide parents with reliable advisory guidance in supervising the choice of suitable films by their children. Many parents in fact were demanding a mandatory or compulsory film classification under State authority.

This committee, concerned for the noble tradition of free-speech, balanced by individual and industry responsibility, urged the adoption of

voluntary advisory classification.

The reaction of the film industry to our urgings was not uniform. An increasing number of producers and distributors were disposed to advertise "adult-films" for mature audiences. In several areas public-spirited exhibitors adopted commendable classification service for their patrons.

It is most regrettable however, that for the second year, and more so in the past 12 months, the Motion Picture Association of America, has not only refused to accept or support a policy of voluntary advisory classification, but has time and again registered effective opposition to any form or species of classification. It has even resisted the minimal form of classification of using in film advertising the Green Sheet ratings which are issued monthly under the sponsorship of the Motion Picture Association.

Industry Claims

Last year we exposed the weaknesses of arguments advanced by film industry's leadership against voluntary classification. Since the Motion Picture Association continues its public campaign and private lobby against film classification, in the interests of charity and truth we feel impelled to analyze a few of their more seemingly persuasive arguments.

IT IS ALLEGED that voluntary classification would be a wedge or "foot in the door" for censorship which ultimately would impinge on, or repress, all our liberties. It is also alleged that parents who demand film classification, would in effect deprive their children of the experience of freedom.

This emotional appeal to an exaggerated notion of our traditional freedoms ignores the fact that reasonable voluntary advisory classification will eliminate any question of government intervention. The government's right and duty to promote the welfare of its citizens is not limited to the mental and physical but extends to the moral welfare of its current and future citizens.

Moreover, it is a fact that film classification has been adopted in other countries and by theater owners in some of our own states with manifest public satisfaction and without the slightest suggestion of further demands for censorship. Finally, the freedom of expression guaranteed to film artists in our constitutional law is not to be equated with the license of merchants to exploit the naive and immaturity of impressionable youngsters.

Rating Systems

It is also alleged that film classification is unnecessary because there is already a wealth of guidance available to parents through the Legion ratings, the Green Sheet, Parents' Magazine, the PTA Magazine, Consumer Reports, news stories, critical reviews, etc. This seemingly reasonable argument ignores the vital fact that no rating services—that of the Legion included—covers

all films currently released in the United States.

THE GREEN SHEET, for example, rates only those films which bear the Seal of Approval of the Production Code Authority of the Motion Picture Association of America. In New York State, less than 200 of the 798 films licensed for public exhibition had Code seals. As a result, the Green Sheet ratings were available for only one-fourth of the films licensed for exhibition in New York State. With the rapid increase of foreign and independent domestic films on the American scene, it is difficult for any rating service to cover even a majority of films released.

It has been alleged that 90% of playing time in American theaters is given to Code-approved films. This figure is not accurate because even the large theater chains of so-called family or community theaters are no longer interested in whether or not a film has a Code Seal of Approval. Many of these theaters are now regularly booking dubbed foreign films and independent products.

NOT ONLY ARE dependable rating services thus handicapped in their coverage, but other sources of film information mentioned are frequently of questionable value. We are not alone in the opinion that news stories about films and even reviews by some critics are little more than reproductions of film publicity blurbs. Such material can hardly provide the objective guidance which parents desire.

Even the most reliable sources of information are frequently too poorly timed in their release to be of any real service to parents. Some films are given such a lightning "saturation" booking across the country that the weekly and monthly reviews are a matter of only historical interest. Some theaters feature old or rereleased films which are not the subject of current reviews.

SHORT OF A computer file on all films, parents are unable to determine the acceptability of many films exhibited in neighborhood theaters which their children frequent. A free and well-ordered society should not place such a burden of research upon parents; but should provide them with a readily available service of guidance.

The film industry could profitably investigate contemporary movie habits of families and youngsters. If box-office receipts are low, even for many films of merit, it may well be that the lack of readily available and reliable guidance on films, compounded by gross advertising practices, will explain, in part at least, the disinterest in the Seventh Art.

Finally, it is alleged that the adoption of any system of classification would encourage producers to abandon all restraint on the grounds that such classification adequately protected children. This argument, if valid, is an admission that the organized industry is incapable of fulfilling its commitment to the American public of voluntary control. We would prefer to assume that high integrity would characterize the creative efforts of

all true film artists even in their most mature works.

An Urgent Need

After two years of careful deliberation, this committee is firmly convinced that advisory classification is an urgent need in our society. Parents have the primary right and duty to guide children in their motion picture attendance. Because of a lack of reliable advice on the acceptability of the films playing in their local theaters, parents are frequently unable to discharge this duty.

THE PROBLEM becomes more aggravating because of the constantly increasing number of producing and distributing agencies which supply theaters with foreign or other films made outside the long respected influence of the organized American film industry. This committee is convinced that without a reliable system of film classification, parents cannot universally obtain the necessary advice and assistance to meet their responsibility toward their children.

This committee continues to hope that the film industry, particularly exhibitor organizations, will exchange their short-range box-office receipts view, for the long-range view of the future of the film industry. We sincerely hope that they will devise a satisfactory system of voluntary advisory classification. Once again we commend those theater owners who have already instituted such practices.

While we continue to hope, we cannot ignore the refusal of the Motion Picture Association to authorize its Production Code Authority to issue advisory classifications on Code-approved films. Neither can we ignore the daily proliferation of films never reviewed by any recognized rating service.

Legislation

Accordingly, wherever exhibitors refuse to adopt a satisfactory practice of voluntary classification, this committee will lend its support to enabling legislation in the states which would authorize state or municipal education departments or other suitable agencies to publish advisory classifications of films suitable for children. We shall urge that the actual work of classification be entrusted to departments or agencies of proved qualification and competence, and which enjoy the respect and confidence of parents.

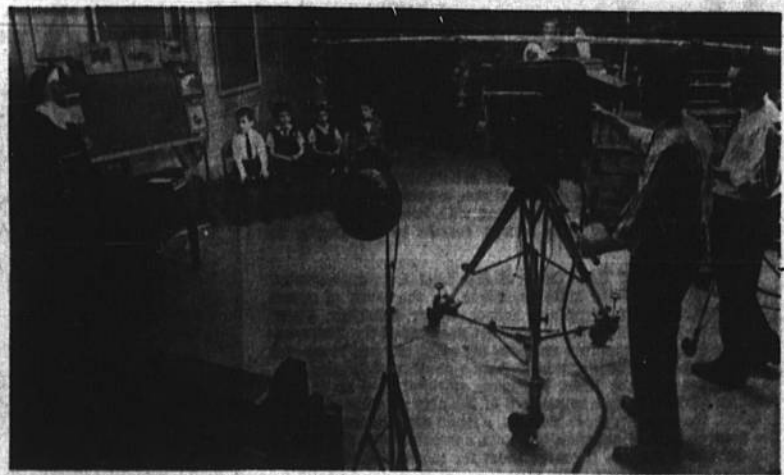
IT HAS BEEN said that the theater owner exercises a profound influence upon the life and culture of a community. He wields a very powerful instrument of communication. His choice of films, and his manner of exhibiting them, can either ennoble or debase the minds and hearts of his fellow citizens. The welfare of our future citizens and of our country demands sympathetic collaboration of exhibitor and parent. By such collaboration, the theater owner can help check that exaggerated permissiveness, which is weakening the moral fiber of our national being.

Without respect for virtue and integrity, no nation can long remain vital—nor even human. National morale can-

not exist without national morality. For our youngsters, as for the generality of men, virtue flourishes in a society which favors rather than opposes it. The home is the cradle of a child's virtue, but the local theater is the handmaid of its maturation, because it transports the child to live, by an often unforgettable vicarious experience, the life of his future manhood.

Film producers, distributors and exhibitors may not ignore their social responsibility to the child, to its parents or to the future welfare of the nation which guarantees us the precious blessings of liberty.

Archbishop John J. Krol of Philadelphia, chairman; Bishop James V. Casey of Lincoln, Neb.; Auxiliary Bishop John A. Donovan of Detroit; Bishop Walter W. Curtis of Bridgeport; Auxiliary Bishop Timothy Manning of Los Angeles.



EDUCATIONAL TELEVISION LAUNCHED — The Boston Archdiocese began its own educational television system with a telecast featuring Sister Mary Nila, O.S.F., and her pupils at the Cardinal Cushing Educational Clinic. The first telecast was made in the Archdiocesan Radio and TV Center over the facilities of WATO, an ultra high frequency station which has not been in use for several years. Television and educational officials of the Boston Archdiocese plan to bring classroom instruction to all parochial schools and other institutions in the near future. The WATO facilities will be available for the archdiocese temporarily, and the See plans to have its own station later.

High Court Hears Arguments On Decency Commission Case

WASHINGTON (NC) — Does a state agency have the right to distribute to newsmen lists of publications it deems objectionable to youths?

That question was argued before the U. S. Supreme Court in a case whose outcome may shed further light on the much-debated issues of censorship, free speech and the state's power to control objectionable literature.

HORACE S. MANGES, New York attorney representing four national paperback book publishers, told the court that the Rhode Island Commission to Encourage Morality in Youth was guilty of intimidation in distributing to newsmen lists of books and magazines it judged unfit for youths under 18. He said the effect of the commission's actions was to suppress literature without a prior "judicial determination" of whether it is objectionable.

Rhode Island Atty. Gen. J. Joseph Nugent argued in reply that the distribution of the lists was not improper pressure on the newsmen since the lists were "merely advisory" and the dealers could disregard them if they wished.

The Supreme Court is expected to hand down a decision in the case sometime before it adjourns next June.

THE CASE was brought before the high court on appeal

from the Rhode Island Supreme Court. The paperback book publishers involved are Bantam Books, Dell Publishing Co., Pocket Books and the New American Library of World Literature.

Their challenge is directed against both the activities of the state decency commission and the resolution establishing it.

The resolution set up a nine-member commission instructed to "educate the public" concerning obscene materials and recommend appropriate legislation or prosecutions.

The commission sent to distributors lists of publications it considered objectionable for those under 18. It called on them to withdraw such publications from sale, and suggested that distributors might face prosecution if they failed to comply.

MANGES declared that "to argue that this case involves voluntary cooperation is just indulging in semantics." He described the activities of the commission as "threats from the beginning to the end."

In reply to a question from Associate Justice Arthur Goldberg, Manges said "many" of the 108 publications listed by the commission between 1957 and 1960 were "trashy," but not obscene.

NUGENT DENIED that distribution of the lists was a form of illicit intimidation on

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Welfare Commitments Highlighted Year

WASHINGTON (NC)—Commitment to spiritual and social welfare on the national and international levels marked the work of the U.S. Catholic Church in the past year.

Annual reports of departments and bureaus of the National Catholic Welfare Conference show that the concerns of U. S. Catholics covered such matters as international relief, aid to education, increased study and practice of the Church's social doctrines, assistance to Latin America, refugee aid and foreign missionary work.

The NCWC is the voluntary agency through which the U.S. Bishops deal with matters of common interest on a national level.

HIGHLIGHTS of the reports of the various departments include the following:

Catholic Relief Services-NCWC set a record during the past year in both tonnage and value of its relief shipments, sending overseas 845,561 tons of relief supplies valued at \$124,433,446.67. There were 2,247 shipments to 77 countries.

Surplus food donated through the U.S. Department of Agriculture accounted for \$95,662,113 of the year's shipments.

Since 1943, CRS-NCWC has sent overseas relief supplies valued at \$1,115,278,147.

THE LEGAL Department said the federal aid to education controversy has been its "major concern" this year. The department urged stepped-up efforts to inform laymen on the aid to education issue so that they can give effective support to "the rights of the Church and of Catholic parents."

The Education Department reported that several dioceses have programs of planned recruitment of lay teachers, notably direct, centralized hiring by the diocesan superintendent and financial aid to college students who promise to become teachers.

"Several dioceses," said the report, "arrange to pay part or all of the direct educational expense for prospective teachers."

College students who are thus aided pledge to serve a specified number of years in Catholic schools.

THE NCWC PRESS Department report gave details for covering the Second Vatican Council, which it described as the "century's outstanding religious event." Three new diocesan newspapers were founded during the year.

The National Council of Catholic Men increased its diocesan affiliates to 62 with the addition of eight new councils. Ten new dioceses began preliminary work for the formation of councils. The NCCM radio and television apostolate produced 121 radio programs and 50 programs on television.

The importance of the national Catholic Youth Federation as a training ground for the lay apostolate was stressed in the Youth Department report.

The federation has 2,900 affiliated units.

It was noted that organization of the National Newman Foundation was completed, and the National Newman Apostolate was established as a separate section of the Youth Department. The Newman Chaplains School was set up to give four weeks training to priests named chaplains of Newman Clubs, of which there are now 604.

The National Federation of Catholic College Students reported 170 colleges and universities renewed affiliations.

THE SOCIAL ACTION Department cited its special program to promote study of Pope John's encyclical Mater et Magistra, and noted that it is joining with leading Protestant and Jewish groups in sponsoring a national conference on race relations next January in Chicago.

The Family Life Bureau said 140 dioceses out of 147 had family life directors affiliated with the bureau.

An increase in violent social and political upheavals throughout the world led to a growing volume of work for the Department of Immigration which handled 45,310 cases involving 51,052 people during the year.

THE NATIONAL Council of Catholic Women disclosed that affiliated organizations increased from 13,582 to 13,901 and that 113 archdioceses and

dioceses are affiliated.

The National Catholic Community Service reported that it distributed about one-third of a million items of religious materials. There were 68 NC-CO-staffed USO clubs, and service was provided to 171 VA hospitals.

THE BISHOPS' Committee of the Confraternity of Christian Doctrine reported success with a series of conferences in U.S. seminaries which were designed to detail the complete CCD program.

The NCWC Latin America Bureau told of continued growth of the Papal Volunteers for Latin America program, which placed more than 100 workers in its first year, and said the recruitment of volunteers in 1962 seems likely to surpass 1961.

The National Council of Catholic Nurses reported 107 diocesan affiliates. Nineteen of them gave 3,455 days of voluntary nursing in 1961.

THE BUSINESS Office distributed a record 453,705 pamphlets and other printings during the year, an increase of 70%. There were 18 new pamphlets and 20 reprints.

The NCWC Foreign Visitors' Office arranged 30-day tours of the U. S. for seven groups of foreign student leaders, totaling 108 persons.

The Bureau of Information gave out more than 350 news releases and promoted six regional public relations seminars in which 560 priests, Religious and lay people took part. Local information directors, aided by the bureau, have been appointed in 86 dioceses.

THE NCWC Office for UN Affairs reported intensified efforts in the field of human rights, African problems and the affairs of the United Nations Children's Fund. The office served as an information center on UN activities for Catholic groups and distributed its bi-monthly publication, *Newnotes*, in both English and Spanish.

The National Catholic Apostleship of the Sea Conference reported there are now 74 priests assigned to full or part time work among maritime personnel in 68 U.S. ports. There are 18 new chaplains.

The Catholic Committee for Refugees was able to place 207 children from seven countries, including 124 from Italy, its report stated.

THE NATIONAL Office for Decent Literature reported "increasing public awareness" of the problem of obscenity, but said courts do not share the public's estimate of the problem.

The Military Ordinariate pointed to a "critical shortage of Catholic chaplains for the armed forces, noting that the chaplains' corps of all the services are short the number of Catholic chaplains they are allotted.

Catholic chaplains in the Army total 324, 127 short of the quota; the 235 Navy Catholic chaplains represent a shortage of 22, and the Air Force, with 345 Catholic priests, is 65 short



TRADE-IN MATERIAL — Msgr. James J. Owens, pastor of St. Mary's, Nutley, hands over the keys to a 1963 Thunderbird to Mather Beatrix D'Bernadette of the Little Sisters of the Poor of Newark, who won the car with a chance taken by an anonymous donor. Others present are Wayne K. Johnson of Nutley, Rev. Gerard W. Walsh, assistant at St. Mary's, and Sister Desiree. The Sisters will trade the sporty Thunderbird for a more practical station wagon.

India Gives Land For New Church

BHOPAL, India (RNS) — A land grant has been given here by the Indian government for the building of a Catholic church on a government-owned factory site.

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Air New Dispute On Bible Reading

ALBANY, N.Y. (NC) — A new dispute has erupted over alleged religious practices in New York public schools.

A hearing was held before State Commissioner of Education James E. Allen Jr., on a resolution of the Levittown, Long Island, Board of Education directing that the day open in public schools there with the Pledge of Allegiance followed by reading or recitation of passages from the Bible, the fourth stanza of "America" or part of the Declaration of Independence.

Nine Levittown parents of public school children are challenging these practices as violating state and federal constitutional provisions on religious freedom. The parents include five Protestants, a Catholic, two Unitarians and a Jew.

Last June 25 the U. S. Supreme Court ruled against a prayer prescribed by the State Board of Regents for recitation in New York public schools.

The Levittown resolution permits children to be excused from the opening exercises if they wish.

A spokesman for the parents argued that the Levittown board was seeking to circumvent the Supreme Court's June ruling.

Commissioner Allen reserved decision. He has already ruled that a Hicksville, Long Island, school board could not designate a stanza of the "Star Spangled Banner" as an official school prayer.

On Dec. 29 the association will hold a joint session with the American Historical Association on "Christianity in Tropical Africa: the 19th Century."

The same day Albert Cardinal Meyer of Chicago will preside at a luncheon.

Historians Plan Chicago Talks

CHICAGO (NC) — The 43rd annual meeting of the American Catholic Historical Association will be held here Dec. 28-30.

The meeting will open with a joint session with the American Society of Church History. Members of both groups will discuss "Medieval Usury: History and Law."

On Dec. 29 the association will hold a joint session with the American Historical Association on "Christianity in Tropical Africa: the 19th Century."

The same day Albert Cardinal Meyer of Chicago will preside at a luncheon.

Physic Institute Set for Summer

SOUTH ORANGE — Seton Hall University's department of physics has received a \$32,300 grant from the National Science Foundation to conduct a 1963 summer institute for high school teachers.

Rev. Albert B. Hakim, dean of the college of arts and sciences, said that the institute will be directed by Dr. Eugene V. Petrik, chairman of the physics department. It will emphasize the mathematics important to teachers of physics.

THE STATE of Vatican City consists of 168.7 acres.

Franciscan 'Halfway House' Assists Paroled Prisoners

MINNEAPOLIS, Minn. (RNS) — A "halfway house" where parolees can adjust to life outside prison has been established here by a group of lay Franciscan brothers.

Brother DePaul, executive director of the House of Charity, Inc., said 25 parolees from Stillwater State Prison have completed a stay at the house since its opening Sept. 9.

WILL C. TURNBLADH, Minnesota commissioner of corrections, called the project

here "a tremendous step forward."

"If these prisoners have some anchor, some place where they can get back their sea legs, it will help them greatly in transition from life behind bars to life in a free society," he said.

Eight Franciscan lay Brothers operate the project on the third floor of the House of Charity, which has carried on a feeding program for needy men for several years.

Participation of the paroled convict is strictly voluntary and there is no charge for the service. The halfway house receives no financial assistance from governmental agencies or any church.

Commissioner Turnblad said the brothers make no attempt to impose their religion on former convicts.

Brother DePaul explained: "We encourage the parolee to seek help from his own church. We don't impose a long harangue about religion on these men or those in our food line as the price of their meals."

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Carmelite Gets New Job at 87
ENGLEWOOD — Rev. Stephen McDonald, O. Carm., at 87 the oldest Carmelite in the United States, has been appointed assistant editor of Sword magazine, a quarterly published by the order. Stationed at St. Cecilia's Priory here for over 20 years, Father McDonald was a teacher in Carmelite schools until his retirement in 1960. He has served as book review editor of Sword for many years. The quarterly is circulated chiefly among Carmelites.

Action in Crisis Backed by CWV
MIAMI BEACH, Fla. (NC)—The officers and national board pledged full support of the Catholic War Veterans behind President Kennedy's handling of the recent Cuban crisis. A resolution stressed that the 90-mile proximity of Castro's "Red menace" to the U.S. makes Cuba "a greater threat now to the security and freedom of the western hemisphere than ever before." Plans were discussed for the 28th annual CWV convention, to be held Aug. 20-25.

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EARLY CHRISTMAS — Rev. George A. Ligos, director of the catechetical program of the Mt. Carmel Guild apostolate for the deaf, plays Santa Claus to three of his young charges, Anna Marie Lewis of Jersey City and Joseph Adamo and Clarabelle Ellison of Newark at the Christmas party held Dec. 9 at St. Francis Xavier, Newark.

Court Denies Monk Remained a Jew
JERUSALEM, Israel (NC)—Israel's High Court has ruled that a Jewish-born Carmelite priest is not entitled to Israeli citizenship simply because of his birth as a Jew. The court ruled 4-1 against Father Daniel, a 40-year-old Polish Jew who was converted to Catholicism while being sheltered during the war by Carmelite nuns. The priest had asked the court to make the government of Israel recognize him as a Jew and give him an immigrant visa under Israel's Law of Return. The law says all Jews are welcome to Israel as immigrants. Msgr. Oesterreicher said the court showed "little daring" in its decision and merely "laid bare the ambiguity of modern Jewish existence." He stated that the court "seems to imply that the 'no' to [profession in] Christ is the one indispensable requirement for being a Jew." "However much I deplore the court's ruling," he added, "I am confident that it is not final. In a generation or two, another Supreme Court may revise the ruling."

THE HIGH COURT'S decision marked the first time Israel tried to give a legal definition of a Jew. Before the decision, Father Daniel had stated: "My ethnic origin is and always will be Jewish. I have no other nationality." Israeli authorities told him that he could become a naturalized citizen but that the government would not recognize him as a Jew. The High Court's ruling upheld that position. The court expressed sympathy for Father Daniel and gratitude for his work in saving Jews from nazis in occupied Poland. But Justice Moshe Silberg said in the majority opinion that the court's gratitude did not give grounds "to desecrate the name and the content of the concept of Jew."

FATHER DANIEL was born Oswald Rufeisen in 1922 in southern Poland. He was taken into the German army as an interpreter by officials ignorant of his Jewish birth, but had to flee for his life when it was learned that he had arranged the escape of 300 Jews scheduled to be killed. The Carmelite nuns then sheltered him for 16 months. He joined a partisan group in Belorussia and when the Germans fled that region in 1944 he joined a monastery.

AFTER THE announcement of the decision, Father Daniel stated he would accept the ruling and seek to become a naturalized Israeli citizen. "What can I do?" he said, "All my life I wanted to reside in Israel. I never felt at any time I belonged to a community other than my Jewish nationality. I am a Catholic by faith, but I never felt a traitor to Judaism."

IN NEWARK, Msgr. John M. Oesterreicher, director of Seton Hall's Institute of Judeo-Christian Studies and a convert from Judaism, expressed the opinion that the ruling may be revised in a generation or two.

Msgr. Oesterreicher said the court showed "little daring" in its decision and merely "laid bare the ambiguity of modern Jewish existence."

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Calls Cuban Jails a 'Disgrace'
WASHINGTON (NC)—Prisoners maintained in Cuba by Premier Fidel Castro for more than 100,000 political prisoners are "a disgrace to the human race," a former prisoner of the island's communist regime said here. Manuel A. Suarez, former dean of engineering at Villeneuve University near Havana, said in a talk here that an inspection of prison conditions should be made by the International Red Cross or the United Nations. "OTHERWISE it will be too late and 10,000 of these starving and ill men will die," Suarez said. "Something has to be done to arouse the conscience of the world about the terrible conditions in these Cuban prisons." Suarez said he was imprisoned for three months last year in a crowded cell at La Cabana Fortress Prison. His release was obtained through foreign diplomats in Havana. He said many Algerian communists are used to help the Cuban jailers reduce prisoners to the level of animals. Prisoners are herded into dirty, unsanitary buildings, he said. They are starved, beaten and humiliated, he charged. Tuberculosis, dysentery and other diseases are widespread and no medicines are made available for the prisoners, Suarez declared. He said a Havana physician lying next to him in a jammed cell died from ill treatment one night and his body was left by the Algerian guards for hours in the cell as another punishment for the other prisoners. The Catholic Church is now fighting for its life in Cuba, Suarez said. There now are only 126 priests ministering to the millions of Cuba's Catholics, he added.

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BOOKS TO GROW ON—Ellen Stanley and Tommy Cameron, first graders at Rev. George A. Brown Memorial School, Lake Mohawk, have found a new world in reading and in the library that has just been put into their school.

Books for Young Readers

Catholic Writers Uncover Heroes and Adventures

By JUNE DWYER
GOLD RUSH BISHOP, by Floyd Anderson. Credo Books, Bruce, 145 pages. \$2.50.

There isn't any beating around the bush in this book; the author gets right into the action of the western mining camps with the very first paragraph. And he doesn't let up until the final chapter where he ties the historic ends together—ends that give us the last days of the first Bishop of the Sacramento Diocese.

Wisely, Anderson, formerly of Cedar Grove and founding editor of *The Advocate*, has centered his story on the colorful personality of Patrick Monague. When the book opens we find the 6-3, 250-pound young man in the California mines.

As the tale unfolds we see him among the pioneers of the West a gentle, patient man, but quick to defend those things in which he believes. No one can resist the charm of such a typically American hero, who by the way, was born in Ireland.

FAT CAME west from Chicago where he had been in the seminary. When cholera struck in Chicago he worked tirelessly for his fellow seminarians, becoming sick himself. He was advised to leave until he was stronger.

After years in the mines, and many humorous incidents, Fat was strong enough and had enough money to pay for his education. He went to France to study and returned to his Bishop to find he was in a new diocese and would be working in the mine areas of Nevada.

In a land where big men are considered average, Bishop Monague stands out like a giant. This is a book that the child, 10 years and older, won't want to put down. The author, obviously enjoying his hero, conveys that joy to the reader.

PEN AND BAYONET, by Norah Smaridge; illustrated by June Roberts. Hawthorne, 181 pages. \$2.95.

Joyce Kilmer, the American poet and the World War I hero, is a special person to New Jerseyans. He was born in New Brunswick and spent a great deal of his life here.

Now another New Jerseyan (by residence) has given us the kind of story too often neglected in the education of youth: a story of a hero of our heritage.

Literary youngsters will find the pages filled with quotes from the young poet's own work; adventurous children will read with delight of Joyce's action during the war. The names Father Duffy, the famous Fighting 69th, and Maj. Wild Bill Donovan (later organizer of World War II's American OSS) are introduced to a generation that has yet to know the horrors of war and the personal price of freedom.

IF THERE ARE dull spots occasionally it is because the author has lost transition in trying to be too accurate. Sometimes, too, the even pace of Kilmer, the writer, soft-pedals the dynamism of Kilmer, the thinker and patriot who preferred the front lines to the front pages.

In these weaknesses, however, "Pen and Bayonet" may serve a research purpose in exciting the reader's curiosity so he will continue to read on his own about a Jerseyan who is among America's great writers and heroes.

Ruth and Paul Hume; illustrated by Lili Beth. Hawthorn, 152 pages. \$2.95.

Here is the almost unbelievable story of a man who achieved international stature in three different fields: composer, pianist and statesman. It is so exciting that it almost tells itself—a real compliment to the authors.

Paderewski was a Polish boy who wanted his land free. He spent his life fighting for that freedom—through his music, writing and diplomacy.

He was told that he did not have the talent to become a pianist; he worked and became one of the greatest of the world has ever known. He was told that no one could ever unite the Poles, he did.

WHEN THE FIRST World War started, Paderewski came to America and toured to raise money to help his countrymen. He also spoke at the concerts. His famous opening line was: "I have to speak to you about a country which is not yours, in a language which is not mine."

Paderewski made all the contacts he could and when the time was right he convinced President Woodrow Wilson that Poland must be free. When the conditions for

peace were drawn with Germany, one of them was the freedom of Poland.

This book of history, music, courage and patriotism should be in every youngster's library.

MY GUARDIAN ANGEL, by Alma Savage; illustrated by Herthe Depper. I GO TO SCHOOL, by Sister M. Charles Veronica, C.S.J.; illustrated by June Goldsborough. I GO TO CHURCH, by Esther Wilkin; illustrated by Joseph Watson Little. OUR BLESSED MOTHER, by Sister M. Charles Veronica, C.S.J.; illustrated by Grace Dalles Clarke. Guild, 30 pages. \$1.

There is no reason to limit the Catholic reading of young children to prayer books that can be read to them. The new Read-With-Me series is a good reason why not.

These little books are very well illustrated with bright colors and familiar scenes for child association. The illustrations are on both pages with the type fitting into the picture—and with only a few words on each page to encourage the beginner.

THOUGH a review of each book would seem in order, in this case it would be repetitious for they are of equal quality. Choice of a title would be determined by the child's own tastes.

Points to mention of particular worth are the incorporating of God and religion into everyday life, the avoiding of any preaching to the child, bringing the family into each book, and the use of words which are familiar yet which give an additional vocabulary of religious words too—Jesus, Church, God, pew, altar.

This would be an ideal gift to give the public school youngster who is just learning how to read.

FANNY ALLEN, GREEN MOUNTAIN REBEL, by Eva K. Betz; illustrated by Salem Tamer. Kennedy, 190 pages. \$2.50.

If there is a serious drawback in this book, it may be that the author must aim her material at the young reader. Here is a story that would lend itself to greater depth and more strongly drawn characters.

Fanny Allen is the daughter of Ethan Allen, the Revolutionary War hero of Ticonderoga. The plot deals with her early curiosity about the Catholic Church and her abandonment of the social life planned for her to enter the Church and to become a Sister.

THE AUTHOR, who lives in Passaic, seems at times to deal too lightly with the obstacles in the path of such a religious climax. Accepting the power of grace, we still feel that Fanny Allen would have more difficulty changing from the young, spoiled and flighty miss to the devout Sister who had "joy which seemed to pour straight from Sister Allen's deepest heart."

The story weaves the growth

Are You Really Sure You're Old Enough for Everything

By JUNE DWYER
Colleen and Timmy gave us the answer. They were playing in the living room—Colleen is 3 and Timmy is just one today.

Timmy had gone over to the fireplace and taken the poker from the rack holding the tools. The poker is long, straight, and has a point on the end of it.

Colleen was coloring. When she saw what Timmy had done, she jumped up, ran over and took it away from him. In the next room we could hear Colleen say: "No, no Timmy. You will get hurt."

Timmy cried and crawled away to have someone hold him and tell him that everything was all right. If he was a little older, he probably would have said: "Colleen is bad." But Colleen knew she wasn't and so did we.

THE STORY continued that afternoon when Michael came home from school. Michael is the oldest in the family at 6 years old. He can do things that even Colleen cannot do.

He changed his clothes and asked if he could go and play with a friend. Colleen was out in the backyard. Michael went out but was back in a few minutes with Colleen running behind him crying.

"COLLEEN keeps crossing the street with me," he said. "and she'll get hurt. She doesn't even look for cars."

The sobbing voice said: "Michael pulled me out of the street and I fell down."

Michael was thanked and sent on his way while a tearful Colleen cried: "Michael is bad, he hurt me." We knew he wasn't.

THIS IS the same thing that happens all through our lives as we grow up. There are always things we can do and things we are not yet ready to do.

Why aren't we ready? Because we are not old enough, not wise enough, not physically able, not trained, not talented or because at this particular time in our lives God doesn't want us to be ready.

Franciscans Get Protector
VATICAN CITY (NC)—Pope John XXIII has named Amleto Cardinal Cioognani, Papal Secretary of State, as Cardinal Protector of the Sisters of the Third Order Regular of St. Francis, whose motherhouse is located at Allegany, N.Y.

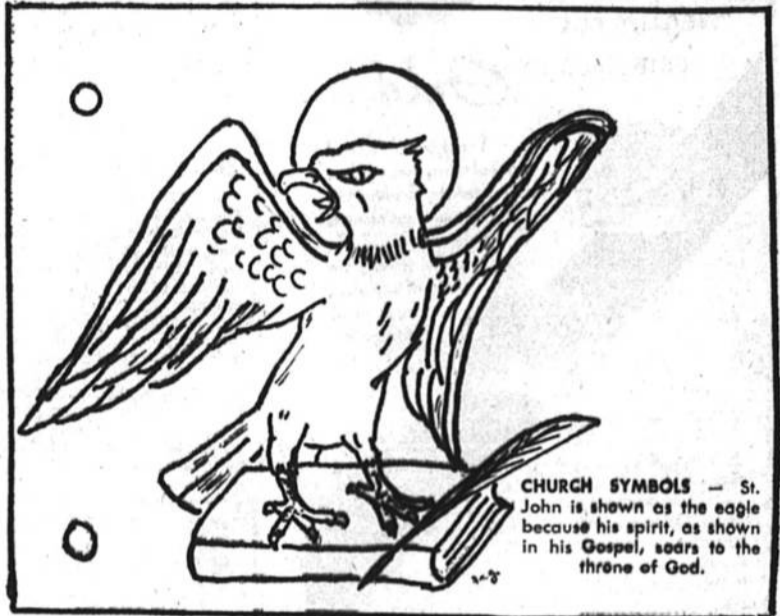
ALMSGIVING is a corporal work of mercy.

Yet we are all Colleens. We know what others younger than we are cannot do—like Timmy—but we do not want to believe there is anything that those older than we are can do that we can't.

That goes from playing baseball in the street to dating too young; from playing with knives to associating with bad companions; from eating too much candy to taking temptations for granted.

IT'S A HARD lesson to learn but youngsters today are smarter than ever. Trusting those who are in charge of you is the beginning. Timmy didn't know why he couldn't have the poker and Colleen didn't know why she couldn't play in the street—but that wouldn't have made any difference if he had put an eye out or she had been hurt.

Maybe you don't know the answer either—so why not trust someone who does.



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Clark Boys Win Trophy In Math Test

CLARK — St. John's School received a trophy and four eighth grade boys were presented medals for their efforts in mathematics in a contest sponsored by St. Joseph's High School, Metuchen.

The trophy, the third place award, was presented at a Parent-Faculty Guild meeting Dec. 10. Receiving the medals were Mattin Hrynick, William Skiba, James Schieferstein and Stephen Falchek.

THE CONTEST on "original thinking in mathematics" was open to teams of four from more than 25 schools. The top individual award for the contest, opened to eighth grade boys, was a full scholarship. Sister Eileen Marie, O.P., eighth grade teacher, has been teaching modern mathematics.

Peruvians' Talk Lives on Record

ENGLEWOOD—A talk originally given by a noted retreat master, the late Rev. Mateo Crawley-Boevey, S.S.C.C., is featured on a long-play record issued here by the Conference-a-Month Club.

The talk, entitled "Saints or Servants," is delivered by Rev. Francis Larkin, S.S.C.C., of Boston, longtime friend of Father Crawley-Boevey, a Peruvian, who preached retreats in five languages for over 50 years.

Father Crawley-Boevey, known as the "apostle of the Sacred Heart," was devoted to the enshrining of the Sacred Heart in the home. He died in Valparaiso, Chile, in 1960.

Felician Tour To Leave July 9

LODI — The Felician Sisters have announced a third European Summer seminar to leave New York by July 9, 1963, and to return Aug. 1. Previous tours were held in 1959 and 1962.

The pilgrimage will visit France, Italy, Switzerland and Poland and will include audiences with the Holy Father, with Bishops and with the Primate of Poland.

The tour is open to students of Immaculate Conception High School, their parents and interested adults. Sister Mary Justitia, C.S.S.F., Immaculate Conception principal, is handling reservations.

Caldwell to Give Children's Party

CALDWELL — About 100 children are expected at Caldwell College Dec. 16 at 2 p.m. for the annual Christmas party sponsored by the Mission Club. Guests will include children from nearby institutions and from some parishes.

Sister M. Immaculata, O.P., Mission Club moderator, is supervising the project which includes gifts for the children and a visit from Santa Claus. Student chairmen are Kathleen Krug, club president; Sheila Walters and Antoinette Giordano.



SANTA CLAUS IS COMING — A preview visit from Santa Claus to St. Francis Xavier, Newark, was to make final plans for a luncheon in his honor Dec. 15 at 11:30 in the auditorium. Mrs. Joseph Lardieri (standing) introduced her son (seated center), Joey, and Gregory Guarino to Santa and to the two eighth grade elves, Mary Pecararo (standing) and Alyson Burnett.

Housing Project Named For NCCW President

HARTFORD, Conn. (NC) — Hartford's first federally aided housing community for elderly persons will be named in honor of a former president of the National Council of Catholic Women, the Hartford Housing Authority has announced.

The 50-unit garden apartment project now under construction will be named for the late Mrs. Robert H. Mahoney of Hartford, president of the NCCW from 1956 to 1958.

NCCW Lists Convention Sites

WASHINGTON — Washington and Denver will be the next sites for the biennial conventions of the National Council of Catholic Women, it was announced by Margaret Mealey, executive director of the NCCW.

The 1964 meeting will be held Nov. 10-14 in the new Hilton Hotel now under construction in Washington. Archbishop Patrick A. O'Boyle and the Washington Archdiocesan Council of Catholic Women extended the invitation.

The 1965 convention will meet Oct. 31-Nov. 4 in the Denver Auditorium. The invitation was extended by Denver's Archbishop Urban J. Vehr and the Denver Archdiocesan Council of Catholic Women.

Elected Prexy

SPARKILL, N.Y. — Theresa Lagomarsino, a graduate of Holy Rosary Academy, Union City, has been elected president of the freshman class at St. Thomas Aquinas College here.

Raise \$2,700 For Sister Dulce

LOS ANGELES (NC) — Mayor Sam Yorty's appeal on behalf of Brazil's Sister Dulce whose charitable operations were started in a converted chicken coop, has resulted in some \$1,200 in donations, his office announced.

Sister Dulce maintains an orphanage, a farm, a school and eight child-feeding stations in Salvador, Bahia, Brazil. Salvador is a sister city of Los Angeles.

The Sister Cities Committee sponsored a testimonial for Sister Dulce that raised an additional \$1,500 for purchase of multi-purpose food from the Meals for Millions Foundation.

Sacred Heart Plans Christmas Show

CLIFTON — Sacred Heart School children will hold a Christmas show Dec. 16 at 4 p.m. in the auditorium.

Mothers of College of St. Elizabeth's Seniors To See One-Act Plays During Weekend

CONVENT — Competitive plays and a mother-daughter weekend sponsored by the seniors will share the spotlight at the College of St. Elizabeth this week.

Each class will be represented by a one-act play in the contest Dec. 13-14 at 8 p.m. in the dramatic studio. Sponsored by the Dramatic Association, the plays will be judged each night with the play receiving the highest cumulative score to be named

the winner Friday night.

THE PROGRAM will include: seniors, "Anti-Clockwise," an English melodrama directed by Betty Ann DeNoia of Maplewood; juniors, "The Old Lady Shows Her Medals," by Sir James Barry, a comedy directed by Christina Wahl of Fairlawn;

Also, sophomores, "What Men Live By," a dramatization of a Tolstoy story directed by Nancy Kameen of Springfield; and freshmen, "Sunday

Costs Five Pesos," a farce directed by Vanna Nigro of Florham Park.

Dorothy Barton, associate professor of speech, is producing the competition.

MORE THAN 80 mothers of the seniors are expected at the weekend which will commence Dec. 14 at dinner and will be followed by attendance at the competitive plays.

Saturday's program will open with a luncheon followed

by a bridge and hat show, a faculty tea, dinner and entertainment by the seniors. Rev. William King, college chaplain, will show slides of the campus at 9:30.

SUNDAY Mass will be at 11 a.m. in Holy Family Chapel. The weekend will close Dec. 14 with brunch.

Patricia Lenon and Margaret Schuelke are senior chairmen. Katherine Long is in charge of entertainment.



XAVIER AWARD — The principals in the founder's day convocation at the College of St. Elizabeth were, left to right: Sister Hildegard Marie, college president; Rev. James L. Fallon, pastor of Christ the King, New Vernon, who gave the address; Mrs. Daniel A. Leary of East Orange, an alumna, recipient of the seventh annual Mother Xavier award, and Mother Joanna Marie, mother general of the Sisters of Charity.

Three Elected In Washington

WASHINGTON — Three Jerseyans were elected to office at Trinity College. Sally O'Neill, Montclair, was elected freshman student government representative and Jane Hetherington, Ridgewood, freshman secretary.

Barbara Riva, Short Hills, a junior, is German Club president.

dent of the NCCW from 1956 to 1958.

MRS. MAHONEY, who died in 1959, was a prime mover in initiating the project. She was a former vice chairman of the Hartford Housing Authority and was also chairman of the Greater Hartford Community Council's Committee on Housing for the Aged.

Before her election as NCCW president, Mrs. Mahoney served for many years as president of the Hartford Archdiocesan Council of Catholic Women. She was the sister of Auxiliary Bishop Philip M. Hannan of Washington.

Recognize Club In Glen Rock

GLEN ROCK — Walter O'Connor, president of the Marian Civics Club of St. Catharine's School, announced formal acceptance of the eighth grade club by the Commission of American Citizenship in Washington.

Other club officers are: Joseph Fontanelli, Margaret Mary Sessa and John Donahue. Sister Marian Anthony is moderator.

Sister Team Leads College

IMMACULATA, Pa. — The Plovucha girls of Elizabeth have established a political tradition at Immaculata College. Carole, a junior, is president of her class for the third year while Judith, a freshman, has been elected to the same post by her class.

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North Jersey Date Book

Publicity chairmen are invited to make use of this service. We will need the name of the speaker (if any) and topic, and the name of the chairman. Information received by 10 a.m. on Monday of the week of publication will be included in the Date Book listing unless there is an early deadline.

THURSDAY, DEC. 13
St. Aloysius Rosary, Caldwell—Luncheon, noon, parish hall; Mrs. Frank Villani, Mrs. Ralph Rullo, chairmen. Free baby sitters.
Caldwell College, Hudson Alumnae — Meeting and party, 8:30, home of Mrs. Paul F. Winters, Jersey City.
St. Joseph's Rosary, Jersey City — Party for members and school faculty, 8 p.m., school hall; entertainment directed by Mrs. Edward Green, Mary Kelly, Mrs. William McDonald Jr., Mrs. John Budd, chairmen.
St. Rose of Lima Rosary, Hanover — Party, 8 p.m., auditorium; Mrs. Sal Pellechia, Mrs. Frank Suppa, Mrs. John Spagnoli, chairmen.

FRIDAY, DEC. 14
St. Michael's Hospital Guild, Newark — Party, hospital sewing room, 1 p.m.; Sisters invited. Mrs. E. Keenan, Newark, and Mrs. G. Bauer Sr., Hillside, chairmen.
Assumption Mothers' Guild, Morristown — Dance, 9 p.m., Birchwood Manor, Whippany.
Bayley Seton League — Meeting, 1:30, Seton Hall University, Little Theater, South Orange; Mrs. Matthew Palmieri, chairman. Mildred Ellor, soloist and showing slides on Christmas; Mrs. Elmer Van Wagenen, chairman.
St. James Hospital Auxiliary to the Guild, Newark — Meeting, 8 p.m., Suburban Lounge Restaurant, East Orange; dinner party. Toy collection for hospital pediatrics department; Mrs. Joseph Sapjeta, chairman.
Bender Memorial Academy Mothers' Club, Elizabeth — Meeting-party, 8 p.m., auditorium; music by students.

SATURDAY, DEC. 15
Archdiocesan Council of Catholic Women — Board of directors meeting, Thomm's, Newark, 10:30; luncheon and reception following. Msgr. John E. McHenry, moderator, speaker.
Court Lucina, CDA — 50th anniversary dinner, Military Park Hotel, Newark, 6 p.m.; Margaret J. Buckley, national regent, speaker.
St. Ann's Home for the Aged Junior Guild, Jersey City — Party for residents of home, 2 p.m.; Mrs. Robert Coy, Jean Brown, Mrs. Robert Petrovic, chairmen.

SUNDAY, DEC. 16
E. G. Alberque Columbiettes, Ridgely Park — Party with K of C, 9 p.m., clubhouse; exchanging of gifts.
Manhattanville College, Jersey Alumnae — Wine-tasting and dinner, Stouffer's, Short Hills; Mrs. Douglas Tibbals, Springfield, chairman. Proceeds to scholarship fund for Jersey girl.
SUNDAY, DEC. 16
Court Bernadette, CDA — Holiday supper party for Sisters of Our Lady of Lourdes, West Orange, 4 p.m.; Mrs. William Mathern, Mrs. Joseph Hanley, chairmen. Layette collection.
MONDAY, DEC. 17
St. Peter's Rosary, Newark — Party, church hall; Mrs. Helen Hauke, Mrs. Mary Interdanato, chairmen.
Benedictine Academy Mothers' Auxiliary, Paterson — Luncheon, 12:30, academy; faculty guests. Mrs. George Laufenberg, chairman.
Sacred Heart Mothers' Guild, Clifton — Party, 8 p.m., school hall; Mrs. C. Robert Cordaro, chairman.
Court Gratia, CDA — Party, 8:30, Knights of Columbus Hall, Nutley; Mrs. John Budenas, Mrs. John Dempsey, chairmen.
E. G. Alberque Columbiettes, Ridgely Park — Meeting, 8:30.
TUESDAY, DEC. 18
Catholic Woman's Club of Elizabeth — Presentation of gifts to Mt. Carmel Guild, 2 p.m., Hotel Winfield Seott, Elizabeth; reception of members. Entertainment by St. Mary's High School Glee Club, Elizabeth; Sister Theresa Aquil, director.
Butler District Council of Catholic Women — Meeting, 8 p.m., Holy Cross, Wayne; bring layette items for the "Pope's storeroom."
Court Conchessa, CDA — Meeting, 8:30, K of C Hall, Harrison; party, Catherine Reynolds, chairman.
THURSDAY, DEC. 20
St. James Hospital Guild, Newark — Card party, 1 p.m., auditorium; Mrs. Walter O'Brien, chairman.
St. Nicholas Rosary, Palisades Park — Covered dish supper.
SUNDAY, DEC. 23
St. Aloysius Academy Alumnae, Jersey City — Homecoming, 4:7 p.m., auditorium; Mrs. Alice Lawler, Mrs. Ann Butler, chairmen.



CYO MUSICAL — Fred Mastroly (center), playing the leading man in a production of the Broadway play "Bye Bye Birdie" by the Mt. Carmel (Jersey City) CYO, is interviewed by reporters in one of the scenes. To Mastroly's right is Ronald Colonna, who played one of the featured roles, and to Mastroly's left is Antonette DiFilippo, the leading lady. The reporters are Robert Cutro (left) and John Murgolo.

Vocation Notes

Make Them Want to Buy

By MSGR. WILLIAM F. FURLONG



He almost wore himself out trying to be alone. If he were living today, psychiatrists would shake their heads despairingly. But when St. Hilariion lived, back in the third century, there were no psychiatrists. And all he asked for was to be left alone — with God.

Hilariion became a Christian when he was 15. Having heard of St. Anthony the Hermit, Hilariion visited him in the desert. But he stayed for only a little while. Too many people were visiting St. Anthony asking for advice. Looking for a more quiet spot, Hilariion went to Palestine.

For almost 50 years he lived there alone — with God. Then he was discovered and crowds started coming. His biographer states, "Many... attracted by his holiness, came to the desert where he lived and it was in consequence of this that he fled from one country to another — to Sicily, to Dalmatia, to Cyprus."

NOTICE ST. HILARIION DID NOT TRY to get people to become priests or monks or nuns; people just looked at him and wanted to be like him. Speaking to a group of priest vocation directors, Pope John XXIII said very much the same thing.

He claimed that "an infallible way" to foster vocations was for priests "to emphasize by their personal example and veneration the esteem in which ministers of the altar should be held." The life of the priest should be such, that boys seeing him will want to be just like him.

TOP FLIGHT SALESMEN WILL TELL YOU that they do not try to sell an object; they try to present the object to the public in such a way that the public will want to buy it. That is what the Holy Father had in mind. Priests should be salesmen selling the priesthood, but in such a way that, through their lives they will make boys want to "buy" the priesthood.

AT THE LAST SUPPER, AFTER ORDAINING His first priests, our Lord prayed for them. "Holy Father," He said, "... keep them from evil... Sanctify them in truth." To "sanctify" them meant to make saints of them. Have you ever thought of praying for priests and of asking God to make them saints?

Ask God to make them saints like Hilariion whose holiness attracted many to him in the desert; or like Pachomias who attracted 7,000 or like Ammon who attracted 5,000, or like the seven saintly founders of the Servites who went up to the wilds of Mt. Senario to be alone in prayer, and soon had "... many young men... seeking them out and begging to be admitted into their company."

POPE PIUS XI ONCE SAID: "God in heaven and I on earth desire nothing more ardently than prayer and sacrifice for priests... Let us beg God that He may give us holy priests!" It was this good Pope who approved for the Salvatorian Fathers the idea of spreading a devotion known as "Priests' Day". It is practiced by millions of Catholics, and consists in offering, on either the first Thursday or the first Saturday of the month, your Mass, your Communion and all your good works for priests and for the priesthood.

Remember Pope John XXIII has inferred that the number of candidates for the priesthood will become greater and greater as our priests become holier and holier. Pray for them!

Squire Circle Reactivated

UNION CITY — Larry Rezenes has been elected chief squire of the Clemens G. Arlinghaus Circle of the Columbian Squires, which was recently reactivated by the Palisades Council, Knights of Columbus.

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Youth Corner

All the Profits Aren't Dollars

By ED WOODWARD

The play's the thing where-in the CYO can catch the interest of its members and make a profit all the way around. This fact has been proven by the Mt. Carmel CYO with its production of the Broadway show "Bye Bye Birdie" last weekend in its Jersey City auditorium.

Profit here refers mainly to time well spent by members, knowledge gained and a blow struck against juvenile delinquency. As an added incentive the play also was a financial success.

AN INNOVATION which made the latter possible was the use of the actual cast album with the boys and girls synchronizing their lips to the singing. This provided a major savings, according to Msgr. Walter P. Artoli, pastor of Mt. Carmel, and is a method which he suggests other parish groups might want to consider for future shows.

More than 1,000 persons saw the three performances and it appears that you can't have too much of a good thing. A benefit performance has already been arranged for Dec. 23 and additional showings are being listed for January. The benefit will aid a fund for pilgrimages for the handicapped conducted by Mrs. Mary Varick of Jersey City.

Msgr. Artoli says much of the credit for the success must go to Richard Budnick, president of the parish Sodality, who spent many hours directing preparations. He was assisted by Joseph DiConzo, Patrick McDermott and Doris Campbell in various categories.

YOU OFTEN hear that it is good to talk things out. So, the journalism department at Morris Catholic High School has decided to give that theory a whirl.

Representatives of six Catholic schools and four public schools will participate in the first Publications Forum sponsored by the CYO.

St. Mary's Moves Into CYO Lead

DENVILLE — St. Mary's (Denville) and Sacred Heart (Dover) have moved ahead of the pack in early play in the Boonton-Dover CYO basketball League's high school division. They each have a 2-0 record. In the junior division, St. Mary's has the same record and holds the top position.

sored by Morris Catholic at Denville Dec. 15. The program can serve the dual purpose of aiding the students in production of their newspapers and yearbooks and strengthening ties between schools.

Following an opening session at which newspapermen will discuss "Making News Items Attractive" and "Makeup of Yearbooks" as well as explaining other editorial procedures, the group will split into panels.

SAMPLES OF the yearbook topics to be considered are "Captions and Copy," "Selecting and Developing a Theme," "The Yearbook, a Public Relations Medium," "Art in a Yearbook," and "Financing a Yearbook."

In the newspaper panels, students will consider "Staff Organization," "Keep Newspapers Newsy," "Originality of Columns," "Humor on the Feature Page," and "How to Spark the Sports Page," among others.

Besides the host, the Catholic schools will include DePaul, Benedictine Academy (Paterson), Bayley-Ellard, St. John's (Paterson) and Mt. St. John Academy.

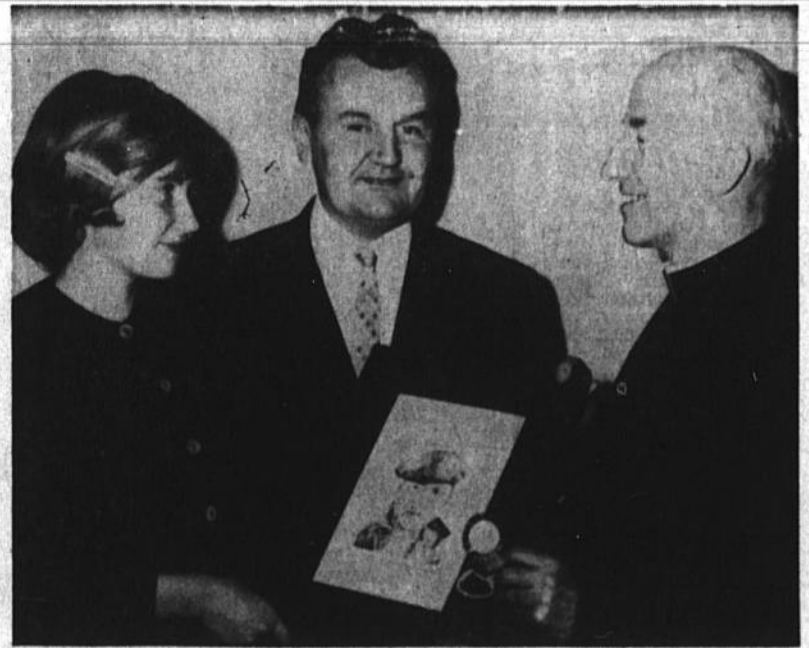
ANOTHER dramatic effort in the news is a production of Shakespeare's Macbeth which will be given by the Seton Hall Prep Dramatic Society and five girls from Marylawn of the Oranges at the Seton Hall Campus Theatre.

There will be performances at 1 p.m. Dec. 16-20 plus an 8:30 p.m. showing Dec. 19.

Father Affanoso To Aid Campaign

EAST ORANGE — Rev. Vincent F. Affanoso, Essex County CYO director, has again accepted the post as CYO chairman for the Essex County March of Dimes. It was announced this week by Joseph A. Glennon, campaign director.

Robert Larkin, CYO program director, will serve as coordinator between the CYO and the March of Dimes.



BEST OF SHOW — Paula Bodnar of St. Michael's (Cranford) accepts the congratulations of Msgr. Henry J. Murphy, Hudson County CYO director, as winner of the best of show award at the Newark Archdiocesan CYO's annual hobby show at the CYO Center, Jersey City. Showing his approval is Paula's father, Gerald Bodnar, cultural chairman of St. Michael's CYO.

Happy Hobbyist

If At First You DO Succeed . . .

Cranford — If at first you DO succeed, you should still try, try again may be the motto for Paula Bodnar of St. Michael's CYO.

This talented high school junior has succeeded with a first effort—winning the top prize in the Newark Archdiocesan CYO hobby show last week—and she intends to continue.

A pen-and-ink stipple drawing (an arrangement of dots to form a picture) of an Algerian soldier, entitled "Waiting and Watching," won her

the best of show prize.

"I DID IT last spring as an experiment," she explained. "It was the first time that I had tried stipple and I was doing it to become accustomed to working in another medium of art."

"My father (Gerald Bodnar) is cultural chairman of St. Michael's CYO," she continued. "He asked me to enter the drawing in the contest. He thought it might encourage others to enter and build interest in the contest."

If her entering the hobby show didn't generate interest, certainly the fact that she won the number one honor should stir enthusiasm in the local CYO.

An active young lady, Paula has been studying art for two years and is considering it as a possible future career. "I'm also very interested in music," she remarked. "I haven't decided which field I might follow as a career."

CYO Gridders to Head South

JERSEY CITY — If it doesn't snow on Christmas, it won't make much difference to the football players of St. Paul of the Cross, a member of the Hudson County CYO league. The local youths will be en route to Opa Locka, Fla., where they'll play the Opa Locka Rebels Dec. 28. This will mark the second

straight year in which St. Paul will visit Florida to play an Opa Locka team. The Floridians defeated St. Paul, 28-13, in 1961. Rev. Vincent Ward, athletic moderator at St. Paul of the Cross, said a group of 44 players and six adult supervisors will make the trip.

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Evening and Sunday
Newark News
"Always Reaches Home"

Schoolboys to Launch Cage Campaign

NJSIAA Awards

Setonia, DePaul Are Champs

TRIDENT — A couple of firsts were registered as Seton Hall and DePaul were named sectional champions this week in an announcement by James Growney, secretary-treasurer of the New Jersey State Interscholastic Athletic Association.

While it was the third North Jersey Parochial A title for the Pony Pirates, it marked the first time that Seton Hall had not shared the honor as it did in 1953 and 1961.

DePAUL, WHICH played its fourth full season of varsity football this year, is celebrating its first state crown — in any sport. The Spartans were clear-cut winners in the North Jersey Parochial B group.

Even though the margin was decisive under the Colliton rating system used by the NJSIAA, the verdict in Parochial A is certain to be unwelcome at St. Joseph's. The Blue Jays finished their finest season with an 8-0 record, but ranked second to the Pony Pirates, who were 6-0-2.

Another 1st For Blue Jays

WEST NEW YORK — Another in the line of firsts recorded by St. Joseph's High School's undefeated and untied football team will be recorded Dec. 15 when the Blue Jays will be presented the Crusader Trophy.

The award, sponsored by the Holy Cross College Club of New York, is given annually to the best team in a five-county Metropolitan New York area. This marks the first time since the trophy was inaugurated in 1959 that a New Jersey school has won it.

Others among the leaders who will be around again this season are Mike Modoski (19.8) of St. Anthony's, Bill Connell (18.5) of St. Cecilia's (K) and Joe Camillery (18.2) of St. Mary's (JC).

TO REFRESH your memory on the 1961-62 results, here are the final figures from last season:

| Team Standing | W | L |
|--------------------|----|----|
| St. Bonaventure | 20 | 3 |
| St. Peter's | 17 | 6 |
| Holy Family | 16 | 7 |
| Don Bosco | 15 | 8 |
| St. Mary's (E) | 14 | 9 |
| Walsh | 13 | 10 |
| St. Benedict's | 12 | 11 |
| Seton Hall | 11 | 12 |
| St. Cecilia's (K) | 10 | 13 |
| Immaculate | 9 | 14 |
| St. Mary's (JC) | 8 | 15 |
| Bergen Catholic | 7 | 16 |
| St. Aloysius | 6 | 17 |
| O. L. Lake | 5 | 18 |
| Don Bosco Tech | 4 | 19 |
| Roselle Catholic | 3 | 20 |
| Marist | 2 | 21 |
| Morris Catholic | 1 | 22 |
| St. Patrick's | 0 | 23 |
| DePaul | 0 | 24 |
| St. Mary's (P) | 0 | 25 |
| St. Michael's (UC) | 0 | 26 |
| St. Joseph's (W) | 0 | 27 |
| Pope Pius | 0 | 28 |
| St. James | 0 | 29 |
| O. L. Valley | 0 | 30 |
| St. Michael's (JC) | 0 | 31 |
| St. Luke's | 0 | 32 |
| St. Joseph's (P) | 0 | 33 |
| St. Cecilia's (E) | 0 | 34 |
| Holy Trinity | 0 | 35 |
| St. Mary's (R) | 0 | 36 |

| Individual Scoring | G | Pt. Avg. |
|-------------------------|----|----------|
| Kupchak, St. Patrick's | 9 | 27.4 |
| Dillon, St. James | 17 | 27.4 |
| Britton, Sacred Heart | 16 | 27.0 |
| Knothe, Pope Pius | 18 | 26.0 |
| Harbour, DPT | 22 | 25.5 |
| Hogan, Holy Trinity | 23 | 25.4 |
| Sanick, St. Patrick's | 23 | 25.4 |
| Greedy, Holy Family | 27 | 25.2 |
| Wyrns, O. L. Valley | 31 | 25.1 |
| Cuccolo, O. L. Valley | 34 | 25.1 |
| Taylor, St. Benedict's | 22 | 25.0 |
| Hammel, Bergen Catholic | 18 | 25.0 |
| Modoski, St. Anthony's | 21 | 25.0 |
| Connell, St. Cec. (E) | 25 | 25.0 |
| Camillery, St. Mary's | 20 | 25.0 |

What's New? 10 Cage Coaches

"What's new?" If you are talking about the scholastic basketball season which will begin Dec. 14, there can be at least 10 replies — the names of new coaches at North Jersey Catholic schools.

An unusually large turnover swept through the coaching ranks since the 1961-62 season. In all, five new faces have entered the picture and five others have shifted schools.

NEWCOMERS to North Jersey parochial varsity coaching will be Bob Mulvihill, DePaul; Lou Campanelli, Marist; Pat Luciano, Morris Catholic; Harry Brooks, St. Mary's (E), and Joe Tosies, Archbishop Walsh.

Shifting from one school to another are Joe Garvey, Immaculate Conception to Essex Catholic; Tom Hughes, Walsh to Immaculate, and Bill Hogan, DePaul to Our Lady of the Valley. Jack Reardon, a former St. Joseph's (P) coach, has taken over at Don Bosco Tech and Jim Dougher, a former St. Michael's (Newark) coach, will direct Holy Trinity.

Debut Dec. 15

Trackmen Prepare for First Meet

By ED GRANT

NEW YORK — The 1962-63 indoor interscholastic track and field campaign gets into full swing Dec. 15 at the 168th St. Army with the holding of the ninth annual Bishop Loughlin Games.

There will be 13 New Jersey Catholic Track Conference schools among the 150 teams from six states competing in the day-long affair. Open varsity competition will begin at 11 a.m. and last to about 5:30 p.m.

Several NJCTC teams got their first taste of the board circuit Dec. 8 in a special race at the New York CHSIAA relays. Our Lady of the Valley won the sprint medley relay limited to conference members, chiefly due to a strong open 440-yard leg by Steve Ashurst.

This same boy will lead the conference entry into the Loughlin meet, bidding for the 300-yard title, an event in which he placed last year. Ashurst is pointing toward the national 440-yard crown this winter and a time of 33.0 or better Saturday will qualify him for the Feb. 23 meet at Madison Square Garden.

Ashurst appears the only NJCTC runner capable of taking an individual gold medal in this highly competitive meet. Other leading entries from the conference are Jerry Murphy of St. Benedict's in the 600, Phil Banashek of St. Peter's (NB) in the 1,000, Doug Smith and Paul Utton of St. Peter's in the mile, Bob Kennedy and Dave Faherty in the two-mile and Jim Wolf of Seton Hall and Paul Drew of St. Benedict's in the hurdles. Drew may miss the meet due to an injury.

The relay situation is a little better, with Essex Catholic and Seton Hall having strong teams in the two-mile relay and Bergen Catholic and St. Aloysius concentrating on the mile relay.

This could be Essex Catholic's year in the two-mile event, for coach Fred Dwyer has a veteran team featuring Dennis Murray, Bob Carter, John O'Leary, Ed Rebenack and Bill Cummings. There are also some capable reserves if one of the top five falters.

Seton Hall's team has just one veteran, Vadim Schaldenko, to go along with members of the Pony Pirates' very fine second string of last year. Tom Durkin, Tom Kerrigan, Joe Law and John Bonder. Sophomore Tim McLoone also figures to move into the picture just as he did in cross-country.

Only anchor man Mike McGuinness has graduated from the Bergen Catholic team which won the outdoor NJCTC title last spring. This leaves Charles Kolte, Gerry Mahle and Dave Bell to find another running mate. St. Aloysius is hoping for big things in the mile relay this winter with George McHugh, Ed Quirk and Tom Saal the leading runners.

Following the Loughlin meet, there will be NJCTC development relay affairs at Seton Hall University's outdoor

track Dec. 22 and at Christian Brothers Academy's converted horse barn Dec. 29. Both will start at 11 a.m. and will help the teams prepare for the NJCTC relays at the Newark Army Jan. 12.

Conference schools can also send their boys into the series of development meets being run by the New Jersey District AAU at the Newark Army Dec. 15 and 22 and Jan. 5 and 19. There are no restrictions on these meets, thanks to the NJSIAA's recent, resounding defeat of legislation which would have severely restricted outside competition during the school year.

In T-CCC

Dons Aiming to Extend Streak

RAMSEY — "The Second Time Around" is the song they are singing at Don Bosco High School, where the basketball team hopes to begin a second round of championships in the Tri-County Catholic Conference.

The Dons swept past everyone for the 1961-62 cage title with a 10-0 record. They followed that up with a 7-0 basketball mark and concluded the cycle with a 3-0 first-place finish in the football season.

CHANCES ARE strong that Coach Rich O'Brien's Don Bosco quintet will defend that honor, although the unbeaten streak may come to an end before the campaign runs its course. Bergen Catholic is expected to offer the most competition, just as it did last year.

Of the two remaining members, Pope Pius could threaten if Coach Joe Olivola finds a playmaker to replace the graduated Dick Knothe — a mighty tough task. Queen of Peace is lacking in experienced hands and will be trying to build.

A team-by-team rundown follows with 1961-62 overall records and individual scoring in parenthesis:

BERGEN CATHOLIC (17-9) John Hammel, who holds the individual career scoring record at Bergen Catholic, has graduated, but three veterans, Ted Burt (263), Mike Sullivan (234) and Norm Dermody (102), are returning. Burt, who is 6-4, and Sullivan were behind Hammel in scoring for Coach John Mazzotta's team. Paul Duggan (27), who saw limited varsity duty, John Fairclough and John Bison are expected to battle for starting berths. Duggan is 6-4 and Bison 6-3.

DON BOSCO (20-4) — Three key members of Don Bosco's championship unit of last year are returning and they should provide scoring punch and the experience to carry the Dons to another strong record. The veterans are Mickey Vaughn (312), Rick Kennedy (196) and Terry Murray (126).

Following the Loughlin meet, there will be NJCTC development relay affairs at Seton Hall University's outdoor

Vaughn is the tallest of the trio at 6-2, but he should have rebounding help from Bob Holder, 6-4. Terry Wolfe, another newcomer, is expected to round out the starting club. Sal Trezza, Dennis Hogan, John Basteck and Pete Brinkerhoff are the top reserves.

POPE PIUS (7-11) — Graduation didn't cut deeply into the Eagles in numbers with Knothe and Len Mihalik graduated, but Knothe was the spark of the team with a 25-point scoring average and a broken arm has sidelined 6-4 Dick Ochlipa (151), a returning regular. Jack Kovalick (126), another veteran, may have to assume the scoring burden along with a couple of reserves from last year, Jim Owen (36), Doug Barna (12), and Sal Puzzo (10) and a newcomer, Dick Bakker. Armand Bonforte (80) is recovering from a football injury, but should help the squad when he returns to action.

QUEEN OF PEACE (9-12) — Carl Melone (119), a good playmaker, is the only letterman returning, giving Coach Frank "Pep" Saul a mostly inexperienced team. Among the other starters will be Joe Breslin, who saw action in five games last year, Joe Costello, Bill Colton and Tom Reilly. Mike Smith and John Schlitt are top candidates.

Fico to Coach Oratory Gridders

SUMMIT — Dom Fico will direct Oratory School's football fortunes next season, it has been announced by Tom Cicalese, athletic director. Fico succeeds Mike Hogan, who had been head coach for the past three years.

A graduate of Oratory, Fico was line coach under Hogan during the 1962 season.

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Peacocks Win in MSG; Werkman Tops Marks

JERSEY CITY — It didn't take long for St. Peter's College to have SUCCESS stamped upon its 1962-63 basketball season, one which had brought dire pre-season estimates from Coach Don Kennedy.

The Peacocks and their followers were riding high after the local favorites upset Manhattan, 65-52, Dec. 7 for St. Peter's third straight triumph and its first victory in Madison Square Garden. Manhattan had been tabbed the top team in New York City earlier in the week.

DESPITE ITS significance for other reasons, Dec. 7 also became a memorable day at South Orange where Seton Hall's Nick Werkman made another invasion of the record books in the Pirates' 75-57 rout of Loyola of Baltimore.

The high-scoring junior tossed in 42 points, a record for a Seton Hall player at Archbishop Walsh gym; 20 foul shots—17 in succession—two team records; and 28 points in one half, a team record.

Werkman and the rest of the Pirates will return to action Dec. 15 at home against Boston University, which is primarily a sophomore team and should become Seton Hall's third straight victim.

THAT IS the only game on tap for the three local Catholic colleges until Dec. 20 when St. Peter's will entertain Ohio Wesleyan at Jersey City Army.

Paterson Seton Hall recovered from a rocky start to win three of its last four games and even its record at 3-3 with

a 76-65 win against Newark Rutgers and a 74-68 triumph against Monmouth during the past week. Soph Ed Leuther sparked both triumphs as did the return to the lineup of Hal Carnathan, who had been injured.

Both St. Peter's and Paterson Seton Hall had games listed Dec. 13. The Peacocks visited Loyola at Baltimore and the Pirates were at home to Madison Fairleigh Dickinson University.

Newarkers Lead Bowling Loops

NEWARK — Newark teams are showing the way in the two Essex County CYO ten bowling leagues. St. Benedict's is leading the boys' Intermediate League with an 11-1 record, two games in front of Our Lady of Fatima.

Our Lady of Fatima's girls lead the Junior Girls League by one game with 11-1. St. Anthony's (Belleville) is runner-up.

Holy Family's Pat Dimichino is the individual scoring leader with a 143 average, followed by teammate Jane Shiles' 139 mark.

Pat Pepe of Mt. Carmel (Newark) leads the boys' league with a 184 average. St. Mary's Ray Intrabartola is second with 181. The latter also rolled last week's high single game of 210.

John Hudzik has the high series of 597 for St. Mary's (Nutley).

Basketball Calendar

| HIGH SCHOOL | Friday, Dec. 14 |
|---|-----------------|
| Albertus Magnus at St. Luke's | |
| Central at St. John's | |
| Dickinson at Don Bosco | |
| Memorial at St. Michael's (UC) | |
| Newark Tech at St. Benedict's Prep, 3:30 p.m. | |
| O. L. Valley at Harrison | |
| Queen of Peace at Immaculate | |
| St. Bernard's at Oratory | |
| St. Cecilia's (K) at Walsh | |
| St. James at Sacred Heart | |
| St. Joseph's (WNY) at Holy Family | |
| St. Mary's (E) at Cranford | |
| St. Mary's (R) at Holy Trinity | |
| St. Michael's (R) at Ferris, 4 p.m. | |
| St. Peter's at St. Aloysius | |
| Seton Hall Divinity at St. Mary's (JC) | |
| Roselle Catholic at Bergen Catholic | |
| DePaul at Morris Catholic | |
| Essex Catholic at O. L. Valley | |
| Holy Trinity at Queen of Peace | |
| Immaculate at St. Mary's (R) | |
| St. Aloysius at Walsh | |
| St. Anthony's at St. Michael's (JC) | |
| St. Peter's at St. Michael's (JC) | |
| Monday, Dec. 17 | |
| Clarkston (N.Y.) at Don Bosco, 4 p.m. | |
| St. Mary's (P) | |
| Tuesday, Dec. 18 | |
| Arts at St. Mary's (E) | |
| Delbarton at Morristown, 4 p.m. | |
| Don Bosco Tech at St. Cecilia's (K) | |
| Emerson at St. Michael's (UC) | |
| Georgetown at Pope Pius | |
| Hoboken at Holy Family | |
| Morris Catholic at St. Luke's, 4 p.m. | |
| North Bergen at St. Joseph's (WNY) | |
| Oratory at Immaculate, 3:30 p.m. | |
| O. L. Valley at West Orange, 3:30 p.m. | |
| Pompton Lakes at DePaul, 3:45 p.m. | |
| Roselle Catholic at Union | |
| St. Benedict's Prep at Irvington | |
| St. Bonaventure at Central | |
| St. Luke's at Eastern Christian | |
| St. Peter's at Lincoln | |
| Wednesday, Dec. 19 | |
| Passaic at Bergen Catholic | |
| Paterson Tech at St. John's | |
| Sacred Heart at Essex Catholic | |
| St. Cecilia's (K) at St. James | |
| St. Mary's (JC) at Marist | |
| St. Patrick's at St. Anthony's | |
| Stevens Academy at St. Mary's (E), 3:30 p.m. | |
| Thursday, Dec. 20 | |
| St. Michael's (UC) at Hoboken | |
| COLLEGE | |
| Saturday, Dec. 15 | |
| Boston University at Seton Hall | |
| Paterson Seton Hall at Bloomfield College | |

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All that such a person may have of error comes from outside of the Church, but what he has of truth and holiness has come from the Church through you and your prayers for the missions.

Missionaries Look to Home

Concrete and steel are about the only things that do not eat in Africa. "So," writes Rev. Sylvester Bruggeman, O.F.M. Cap., "if you want to go a step further, you buy a steel church that is prefabricated."

Natives help by leveling the ground and digging footings for the concrete foundations. The missionaries must look for the building materials to those back home whose generosity they have called upon before this, and to whom they continue to depend upon for the furtherance of their work.

Pius X Seminary Goal in Nicaragua

The development of a native clergy in Nicaragua is the responsibility and the goal of the Capuchin Fathers stationed in that country. They say that as "every foreign missionary aims at working himself out of a job, so do we here, and for this reason Pius X Seminary

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is raising itself to train native students for the priesthood who will take our places.

"Future priests are now training at Pius X Seminary, although it is not yet finished. Its needs are many, but it does accept boys to train. Even in the U.S. the building of a seminary is not an easy task. Building a seminary in the missions is beset with all kinds of additional difficulties.

"Lack of materials, shipping delays, labor problems and, of course, the ever-present problem of obtaining sufficient funds, are some of our troubles. Throughout all, Bishop Matthew Niedhammer, O.F.M. Cap., has not faltered. "The prayer, work and faith that founded the seminary will see it through to its goal. We ask that you continue to help us with your prayers and charitable gifts."

Native Spreads False Doctrine

Baptism that "washes away Christianity," is an old story to natives of Northeast New Guinea. Brother Berchmans, S.V.D., in the Vicariate of Ax-

exshafen, tells of a native who had served time in prison and who had acquired a fund of inaccurate knowledge.

"According to Yali," the missionary states, "the Russians would promptly kill all Catholics, and in order to be spared Catholics would have to act promptly. Coincidentally, he happened to invent a new type of baptism which would 'wash away Christianity and make people pagan again.'"

"Unfortunately, several Catholic villages which see a missionary rarely, asked to be baptized by Yali and the hostile attitude of the people now makes the missionary's task more difficult than it was before.

"Please pray for us in our difficult situation."

Worship Permitted

STOCKHOLM (NC) — The Town Council of the Swedish town of Enköping has decided to allow Catholic religious services in the community house there in the first such action since the Reformation.



ON TARGET — On target with a cross for the spire of a new Catholic church in Pievebelvicino, Italy, is a U. S. Army helicopter attached to the 110th Aviation Company, stationed in nearby Vicenza. The six-foot cross was placed atop the 80-foot high steeple despite gusty winds and driving rain. Hundreds of spectators from the surrounding area watched and applauded the successful training operation.

Carmelites Plan News Headquarters

DOWNERS GROVE, Ill. (NC) — A new communications center for Carmelites of the Canadian-American province will be opened here soon at Aylesford Priory. Rev. Finbar Shanley, O. Carm., provincial publicity director, announced. The center will be headquarters for the Carmelite News Service, according to the report.

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Ceylon Stepping Up Catechist Training

TOKYO (NC) — The prospect that 38% of Ceylon's priests will be forced to leave the country in 1964 is forcing the Catholic Church into a crash program for training lay catechists.

THIS WAS reported by Rev. Don Sylester, a Ceylonese priest, who came here from Colombo to see what the Church in Japan is doing to train religion teachers.

"With 90% of our Catholic schools already taken over by the government, and all foreign missionaries required to leave Ceylon by 1964, the Church in my country is faced with an acute shortage of those qualified to teach and spread the Faith," Father Sylester said.

"We 240 Ceylonese priests will have to cope with the needs of our 880,000 Catholics when the forced exodus of the 150 foreign clergy takes place. We are already doubling up in various capacities, but the

tragic lack of trained catechists still remains.

"As director of the Colombo Archdiocese's catechetical center, I'm hoping to learn from the Church's methods in Japan and other Asian countries the best way of training catechists and using them most effectively."

THE CHURCH in Ceylon is fighting a losing battle to retain even the remaining 10% of its schools not yet appropriated by the government, according to Father Sylester. Not permitted to charge school fees, it depends on donations.

He said the need for catechists is all the more acute, because the former Catholic school teachers were very active in catechetical instruction. The faith of the people remains strong, according to Father Sylester. There are about 900 seminarians in the country.

Jesuits Assigned Argentine Mission

MILWAUKEE (NC) — The Wisconsin province of the Society of Jesus has been assigned a new mission territory in Argentina. Rev. John J. Foley, S.J., provincial, will leave soon for Buenos Aires to plan for the site of the mission. This is the second foreign mission assignment for Jesuits of the Wisconsin province. In 1955 they were assigned to mission work in Korea, where they have since started Sogang University.

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NEWARK — The 150 orphan boys who live and learn at St. Mary's Industrial School in Kumbakonam, South India, sleep on the floor of their rude quarters. The two priests who care for them and run the school fare little better—they have to sleep in hammocks.

There are no recreational facilities for the boys—Rev. Xavier P. Gnanadican laughed helplessly at the question. "My first worry is to feed and educate them," he said. "First we have to live..."

Father Xavier is visiting in Newark following 2 1/2 years of study at Missouri School of Mining and Metallurgy where he earned his degree in mechanical engineering. The degree will add prestige to his school, he explained, and help his boys get jobs after graduation. Students range from 13 to 20 years of age.

AT PRESENT he is trying to procure equipment for the school. "We have nothing now," he said sadly. "We need equipment for carpentry, welding, milling; we need blacksmith equipment, electrical and machinist equipment... Not precision stuff; the rugged tools that boys can learn with."

St. Mary's new school building is under construction now. It will be an improvement over former conditions, but the boys will still sleep on the floor. Still, Father Xavier points out, they are better off than many of their countrymen because they have a bowl of rice three times daily, when many others eat only twice—or once. The boys have meat once a month—"and even this is more than we can afford,"



NEEDS TOOLS — Father Xavier discusses the needs of his vocational school for orphans in India, where he trains boys to earn a decent living and help Christianize society.

he said. "I get \$2 a month per boy from the government," Father Xavier said. To properly feed and clothe a boy, he said, it would take an additional \$5.

FATHER XAVIER has an ultimate goal of purchasing enough land near the school so that the boys can grow their own food and even produce a little for sale. But land is as high as \$1,000 an acre in South India, and tools are scarce.

"If our school closed, the boys would be out on the road, with no one to go to," the 42-year-old diocesan priest said.

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Rev. Vincent Burke
LORETTO, Pa. — Rev. Vincent J. Burke, T.O.R., a professor at St. Francis College here, died Nov. 30. A Solemn Requiem Mass was offered at Immaculate Conception chapel Dec. 3.
 A native of Jersey City, Father Burke entered the Third Order Regular of St. Francis of Penance June 18, 1928. He made his simple profession of vows June 19, 1929, and his solemn profession Aug. 16, 1932. He was ordained June 15, 1935, at Altoona, Pa.
 Father Burke studied at St. Francis Prep, College and Seminary here and did graduate work at Penn State. He served as a teacher at St. Francis Prep until 1946, was dean of the College of Steubenville, Ohio, 1946-49, and had been on the faculty of St. Francis since.
 Surviving are a brother, Thomas Burke, and a sister, Mrs. Mary Spalt, both of Teaneck.
Sr. Dorothea, O.S.B.
ELIZABETH — A Solemn

Requiem Mass was to be offered at the Benedictine Motherhouse here Dec. 13 for Sister Dorothea Lastick, O.S.B., who died Dec. 9 at St. Ambrose's Convent, Cheverly, Md.
 Sister Dorothea had been a member of the Benedictine community for 49 years and formerly taught at Bender Memorial Academy and Blessed Sacrament School, Elizabeth, and St. Michael's School, Cranford.
 Surviving is a brother, John Lastick, who resides in Loraine, Ohio.
Other Deaths . . .
 Mrs. Anthony Stockhammer of Hobokus, mother of Rev. Joseph F.X. Stockhammer, pastor of Guardian Angel Church, Allendale, died Dec. 5.
 Dennis A. Murphy of South Orange, father of Rev. Daniel A. Murphy of Seton Hall University, died Dec. 7.
 Spiro R. Novak, 81, of Jersey City, father of Rev. Vincent M. Novak, S.J., and Rev. Joseph Novak, S.J., both of

Fordham University, died Dec. 6 at the Jersey City Medical Center.
 Richard M. Carney, 61, of Guttenberg, brother of Sister Priscilla, S.M., and Sister Rita Gabriel of the Sisters of Charity, died Dec. 6 at St. Mary's Hospital, Hoboken.
 Mrs. Anna Wierciszewska, 71, of Jersey City, mother of Sister Mary Hortulane, C.S.S.F., community supervisor of schools for the Felician Sisters, and Sister Mary Adalbert, C.S.S.F., died Dec. 4 at home.
 Walter V. Grudzinski, 62, of Clifton, former member of the board of governors of St. Mary's Hospital, died Dec. 9 at home.
 Mrs. Teofil Baklad, 73, of Linden, mother of Rev. John G. Baklad of Our Lady of Czestochowa, Jersey City, died Dec. 9 at home.

REMINDER — Members of the St. Leo's Holy Name Society and some of their children take a look at one of two bill-board signs they have sponsored in Irvington, reminding people that Christmas is Christ's Birthday. The space was donated by the United Advertising Corp. The society also distributed 45,000 Christmas seals with the same theme.



Family Life
Friday, Dec. 14
 Plainfield, N.J. — Family Spirituality, Rev. Joseph Shere, 8 p.m.
Sunday, Dec. 16
 North Arlington, N.J. — Peace, Parent-Teen, Rev. Francis Houghton, Dr. Raymond Levan.
PARA-CANA FOR THE ENGAGED
 Jan. 6-13 — Queen of Peace, North Arlington, N.J. 5-1010.
 Jan. 13-20 — St. Anne's, Jersey City, N.J. 3-9561.
 Jan. 20-27 — St. Mary's, Plainfield, N.J. 3-2527.
 Jan. 27-31 — St. Valentine's, Bloomfield, N.J. 3-5333.
HUSBAND-WIFE RETREATS
 Jan. 25-27 — Queen of Peace Retreat House, Newton, N.J.
 Feb. 1-3 and Feb. 15-17 — Carmel, Oakland, N.J.
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Guild's Training Service Marks Fifth Anniversary

NEWARK — The Mt. Carmel Guild's training and placement service marked its fifth anniversary Dec. 12 with a reception at which awards were presented to over 100 invited guests from 51 rehabilitation, labor or community service agencies.
 Purpose of the awards was to recognize individuals and agencies throughout the state who help the handicapped become independent citizens.
 Among those honored were Dr. Henry Kessler, medical director of the Kessler Institute for Rehabilitation; Mayor Hugh Addonizio of Newark; Herbert Bergen, director of the State Employment Service; George Meyers, director of the New Jersey Commission for the Blind; Joel Jacobson, executive vice president of the New Jersey AFL-CIO, and Mrs. Beatrice Holderman, director of the New Jersey Rehabilitation Commission.
 Agencies honored included the Newark Board of Education, Seton Hall University, the Jewish Vocational Service of Essex County, Good Will Industries, Communication Workers of America, occupational centers and workshops in six North Jersey counties and the Association for Retarded Children.
 The guild's training and placement service, located at 99 Central Ave., provides occupational evaluation and training of handicapped girls, 15 years and older.
 It is assisted by the New Jersey State Rehabilitation Commission.
Economists to Hold Pittsburgh Meeting
PITTSBURGH (NC) — "The Modern Corporation" will be the theme of the Catholic Economic Association's 21st annual meeting, to be held here Dec. 26-27 at the Penn Sheraton Hotel.
 Bishop John J. Wright of Pittsburgh will greet delegates at a luncheon scheduled for Dec. 27.

Weekly Calendar

Copy for the Dec. 27 and Jan. 3 editions of the North Jersey Calendar must be received by noon Friday of the week before.

THURSDAY, DEC. 13
Catholic Lawyers Guild of Hudson County—Dinner meeting, Bruno's, 6 p.m. Judge Lawrence A. Whipple of the Superior Court of New Jersey guest of honor. William J. Butler, attorney for the plaintiff in the New York State prayer case, speaker.
Catholic Men of Wayne — Meeting of dinner committee, Our Lady of the Valley Church, 8:30 p.m.
FRIDAY, DEC. 14
Our Lady of Victories Holy Name Society, Jersey City — Showing of film, "Pages of Death," and presentation of program of law enforcement and public cooperation for the elimination of obscene literature.
Newman Club Alumni of New Jersey, South Orange — Meeting, Seton Hall Prep Library, 9 p.m. Dennis J. Clark, executive secretary, New York Catholic Interracial Council, speaker.
Gregory Club of New Jersey, Upper Montclair — Apologetics meeting. Group discussion on Mater et Magistra.
SATURDAY, DEC. 15
St. Joseph's Catholic Club, Union City — Christmas party and dance, lower auditorium, St. Joseph's Church.
St. Peter's Church — Combined Christmas concert of St. Peter's and Marymount glee clubs, Dinnin Auditorium, 8:30 p.m.
Mercer Club of Montclair and Vicinity — Winter dinner-dance, Montclair Golf Club, 8:30 p.m. Mr. and Mrs. William J. O'Donnell general chairmen.
Greenville Council, K. of C., Jersey City — Children's Christmas party, council headquarters, 2 p.m.
Lawrencian Catholic Club, New York — Dance, St. John's Hall, 30th St. near 7th Ave. Club is for single Catholics, 35 and over, and for widows and widowers of all ages.
St. Francis Xavier P.T.A., Newark — Luncheon with Santa at school, 11:20 a.m.-1:30 p.m., for benefit of school library.
Union County, K. of C. — Children's Christmas party, clubhouse, 1 p.m.
SUNDAY, DEC. 16
Immaculata Players Guild, Montclair — Meeting to plan new season, Madonna Hall.
Third Order of St. Francis, Orange — Christmas party, Our Lady of Mt. Carmel.
St. Cecilia's Holy Name Society, Rockaway — Sports night featuring Jerry Molloy, St. Peter's College baseball coach, 8 p.m.
Mt. Carmel Guild Center for the Blind, Newark — Christmas party for blind members, 99 Central Ave., 4 p.m.
Dominican Third Order, Newark—Day of Recollection, St. Antoninus Church, 2 p.m. Rev. E.M. Gaffney, O.P., preacher.
Our Lady of Victories, Jersey City — Christmas cantata, school auditorium, boys and girls' dance, 7:30 p.m. (also Dec. 17 and 18 at 8 p.m.)
MONDAY, DEC. 17
St. Henry's Choristers, Bayonne — 14th annual "Carols by Candlelight." St. Henry's Church, 8:30 p.m., preceded by organ recital by Edward Morand of St. Peter's Church, Staten Island.

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 Rev. William Riordan, S.J., Dec. 16, 1960
 Rev. James J. Kelly, Dec. 17, 1908
 Rev. James J. Smith, Dec. 17, 1920
 Rev. Robert A. Brennan, Dec. 17, 1940
 Rev. Francis B. Fallon, Dec. 17, 1961
 Rev. Thomas Rainone, Dec. 17, 1960
 Rev. Thomas A. Wallace, Dec. 18, 1908
 Rev. George J. Buttner, Dec. 18, 1949
 Rev. Walter Rolbecki, O.F.M., Dec. 19, 1957
 Rev. Camillus Mondorf, Dec. 21, 1914
 Rev. Charles A. McCarthy, Dec. 21, 1920

Paterson . . .
 Rev. George J. Crone, Dec. 19, 1957
 Rev. Francis X. Dalsey, Dec. 21, 1943

Holiday Concert At St. Peter's
JERSEY CITY — The combined glee clubs of St. Peter's College and Marymount will give a Christmas concert Dec. 15 at 8:30 p.m. in Dinnin Auditorium of St. Peter's College.
 Each club will sing seven numbers, as will the respective double quartets; the Maritones of Marymount and the Pavanaires of St. Peter's. In the finale, the 156 combined voices of the two glee clubs will be heard in the Song of Christmas.
 Directing the Marymount singers will be Christian Schlegle. The St. Peter's director is G. Marston Haddock.

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Advocate Enters NJ Press Group

The Advocate and two other religious papers have been admitted to full membership in the New Jersey Press Association. This is the first time any religious publication has been admitted as a full member of the association, composed of the state's daily and weekly newspapers.

Admitted with The Advocate were the Catholic Star Herald of Camden and the Jewish Record of Atlantic City.

Membership makes The Advocate eligible for the annual journalism awards, putting the newspaper on the same professional level as the state's major newspapers. The Advocate's circulation of 124,000 makes it the third largest newspaper in the state.

Moslems In Sudan Militant

CAIRO (NC) — The Sudan's Moslem-dominated government appears willing to use armed forces in its drive to stamp out Christianity in the southern part of that country.

Increased troops have been sent to the south to quell unrest among its people, according to reports reaching here, and one Sudanese government official, the assistant director of education for the south, has threatened:

"We are prepared to slaughter three-fourths of the population of the south in order to have the remaining quarter subject to us."

Another official, reports said, told a group of Catholic Sisters that "this country must become a Moslem country."

THE SUDAN has a population of about 12 million, including some 8 million Moslems who are dominant in the north. The south, which is under the political control of the Arab-speaking Moslems of the north, is inhabited by close to four million pagans and 600,000 Christians, more than half of whom are Catholics.

Since that African nation became independent in 1956 its Moslem rulers have been trying to exterminate Christianity from the south. Church schools have been confiscated. More than 70 missionaries—both Catholic and Protestant—have been expelled from the country, 32 of them in November. No new missionaries have been allowed to enter the Sudan.

During 1962, all teaching of the Christian religion to Christian pupils in the former mission schools nationalized by the government has been abolished despite promises.

EARLIER THIS year as the anti-Christian campaign was reaching a climax, the Missionary Societies Act was decreed by Gen. Ibrahim Abboud, head of the military junta which has ruled the Sudan since 1958. The law provides that every mission society and each of its members must be licensed annually by the government.

It also states that no missionary may "bring up in any religion or admit to any religious order any person under the age of 18 years without the consent of his lawful guardian," and that such consent must be put in writing in the presence of "a person appointed for that purpose by the province authority." The person appointed has usually turned out to be a Moslem police officer.

Southerners are fleeing to neighboring countries and are forming a liberation army. Thirty southern policemen fled in their trucks to Uganda, following which all southern policemen were disarmed and forbidden to move more than 70 feet away from their posts.

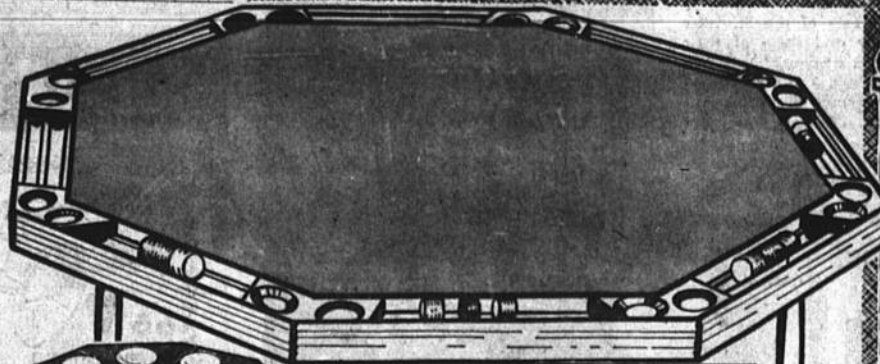
The government has stationed 13,000 northern troops in the south instead of the usual 3,000. All northern merchants, clerks and teachers working in the south have been armed and are being given daily training courses. The wives and children of northern officers have been sent home. Northern police guard all places where southern military or civil servants are at work.

RECENTLY the assistant director of education toured Equatoria Province to remove all crucifixes and holy pictures from the schools. At Kapoeta, after taking down the crucifixes, he stripped the crosses from the necks of 20 boys.

In the same village the pupils' daily drill period, originally held late in the morning, was rescheduled for the same time Mass is offered in the church.

All pupils of the first grade in Kapoeta were made Moslems without the consent of their parents when they enrolled at the beginning of the school year.

In Nyayim a schoolboy was slapped in the presence of his classmates when he asked for a class in catechism.



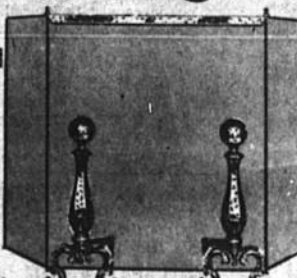
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The Advocate

Supplement to The Advocate December 20, 1962

WHILE
ALL
THINGS
WERE
IN QUIET
SILENCE—
AND THE NIGHT
WAS IN
THE MIDST OF
HER COURSE—
THY ALMIGHTY WORD
LEAPT DOWN
FROM
HEAVEN

WISDOM

All Things Were Quiet

"When all things were in quiet silence, and the night was in the midst of her course, Thy Almighty word leapt down . . ."

THE TIME in the history of man had come. The greatest event of that history was due. It happened in silence . . . the Spirit of God came upon a Virgin and the Word was made flesh. God became man. God intervened in the history of man. In silence.

And in silence, without the fanfare which is the world's way, the Word made flesh was born. In the pastoral quiet of a stable, in the company of mute beasts, with men of little talk to meet Him.

Silence is the way of God to Whom words and sounds are not necessary. To the soul, the part of man imprinted with a resemblance to God, words and sounds are not necessary. Silence should be the way of the soul of man.

YET THE WORLD is noisy, and if man is not careful to shut out the noise, he is in danger of losing the silent voice of God.

"When all things were in quiet silence" the Spirit of God came upon Mary. At Christmas, let the heart of man be silent. Let him guard the quiet of his own soul and the souls of all around him. Let him do this so the Spirit will come again . . . to the man with the silent soul . . . at Christmas.

From a Silent Heart, a Gift of Thoughts

By THOMAS MERTON

From "No Man Is an Island" by Thomas Merton, (C) 1955 by The Abbey of Gethsemani. Reprinted by permission of Harcourt, Brace & World, Inc.

1. **THE RAIN CEASES**, and a bird's clear song suddenly announces the difference between heaven and hell.

2. **GOD OUR CREATOR** and Savior has given us a language in which He can be talked about, since faith cometh by hearing and our tongues are the keys that open heaven to others.

But when the Lord comes as a Bridegroom there remains nothing to be said except that He is coming, and that we must go out to meet Him. Ecce Sponsus venit! Exite obviam ei! ("Behold the Bridegroom cometh, go ye forth to meet Him" Matthew 25:6)

After that we go forth to find Him in solitude. There we communicate with Him alone, without words, without discursive thoughts, in the silence of our whole being.

When what we say is meant for no one else but Him, it can hardly be said in language. What is not meant to be related is not even experienced on a level that can be clearly analyzed. We know that it must not be told, because it cannot.

But before we come to that which is unspeakable and unthinkable, the spirit hovers on the frontiers of language, wondering whether or not to stay on its own side of the border, in order to have something to bring back to other men. This is the test of those who wish to cross the frontier. If they are not ready to leave their own ideas and their own words behind them, they cannot travel further.

3. **DO NOT DESIRE** chiefly to be cherished and consoled by God; desire above all to love Him.

Do not anxiously desire to have others find consolation in God, but rather help them to love God.

Do not seek consolation in talking about God, but speak of Him in order that He may be glorified.

If you truly love Him, nothing can console you but His glory. And if you seek His glory before everything else, then you will also be humble enough to receive consolation from His hand; accepting it chiefly because, in showing His mercy to us, He is glorified in our souls.

If you seek His glory before everything else, you will know that the best way to console another man is to show him how to love God. There is no true peace in anything else.

If you wish your words about Him to mean something, they must be charged with zeal for His glory. For if your hearers realize that you are speaking only to please yourself, they will accuse your God of being nothing more than a shadow. If you love His glory, you will seek this transcendence — and this is sought in silence.

Let us, then, not seek comfort in the assurance that we are good, but only in the certainty that He alone is holy, He alone is good.

It is not seldom that our silence and our prayers do more to bring people to the knowledge of God than all our words about Him. The mere fact that you wish to give God glory by talking about Him is no proof that your speech will give Him glory. What if He should prefer you to be silent? Have you never heard that silence gives Him glory?

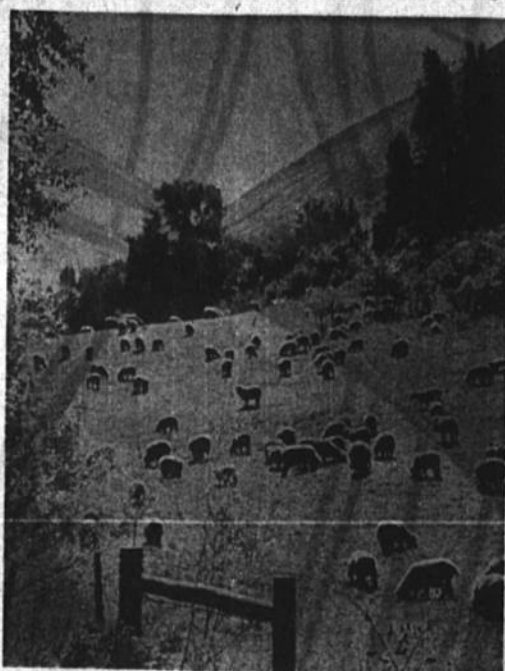
4. **IF YOU GO INTO SOLITUDE** with a silent tongue, the silence of mute beings will share with you their rest.

But if you go into solitude with a silent heart, the silence of creation will speak louder than the tongues of men or angels.

5. **THE SILENCE OF** the tongue and of the imagination dissolves the barrier between ourselves and the peace of things that exist only for God and not for themselves. But the silence of all inordinate desire dissolves the barrier between ourselves and God. Then we come to live in Him alone.

Then mute beings no longer speak to us merely with their own silence. It is the Lord Who speaks to us, with a far deeper silence, hidden in the midst of our own selves.

6. **THOSE WHO LOVE** their own noise are impatient of everything else. They constantly defile the silence of the forests and the mountains and the sea. They bore through silent nature in every direction with their machines, for fear that the calm world might accuse them of their own emptiness. The urgency of their swift movement seems to ignore the tranquility of nature by pretending to have a purpose. The loud plane seems for a moment to deny the reality of the clouds and of the sky, by its direction, its noise, and its pretended strength. The silence of the sky remains when the plane has gone. The tranquility of the clouds will remain when the plane has fallen apart. It is the silence of the world that is real. Our noise, our business, our purposes, and all our fatuous statements about our purposes, our business, and our noise: these are the illusion.



... the silence of mute beings will share with you their rest

God is present, and His thought is alive and awake in the fullness and depth and breadth of all the silences of the world. The Lord is watching in the almond trees, over the fulfillment of His words (Jeremiah 1:2).

Whether the plane pass by tonight or tomorrow, whether there be cars on the winding road or no cars, whether men speak in the field, whether there be a radio in the house or not, the tree brings forth her blossoms in silence.

Whether the house be empty or full of children, whether the men go off to town or work with tractors in the fields, whether the liner enters the harbor full of tourists or full of soldiers, the almond tree brings forth her fruit in silence.

7. **THERE ARE SOME MEN** for whom a tree has no reality until they think of cutting it down, for whom an animal has no value until it enters the slaughterhouse, men who never look at anything until they decide to abuse it and who never even notice what they do not want to destroy. These men can hardly know the silence of love: for their love is the absorption of another person's silence into their own noise. And because they do not know the silence of love, they cannot know the silence of God, Who is Charity, Who cannot destroy what He loves, Who is bound, by His own law of Char-

ity, to give life to all those whom He draws into His own silence.

8. **SILENCE DOES NOT EXIST** in our lives merely for its own sake. It is ordered to something else. Silence is the mother of speech. A lifetime of silence is ordered to an ultimate declaration, which can be put into words, a declaration of all we have lived for.

Life and death, words and silence, are given us because of Christ. In Christ we die to the flesh and live to the spirit. In Him we die to illusion and live to truth. We speak to confess Him, and we are silent in order to meditate on Him and enter deeper into His silence, which is at once the silence of death and of eternal life — the silence of Good Friday night and the peace of Easter morning.

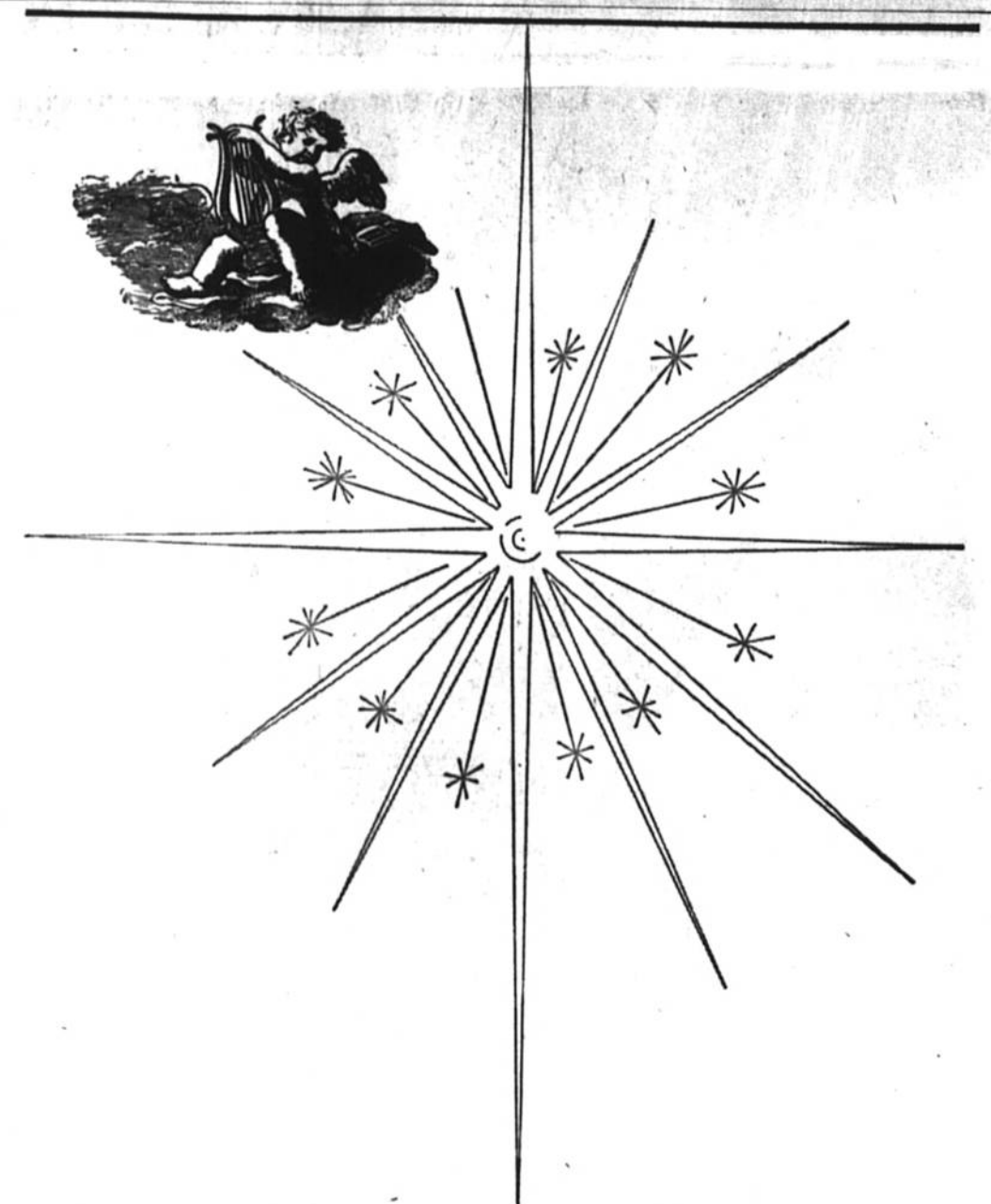
9. **WE RECEIVE CHRIST'S SILENCE** into our hearts when first we speak from our heart the word of faith. We work out our salvation in silence and in hope. Silence is the strength of our interior life. Silence enters into the very core of our moral being, so that if we have no silence we have no morality. Silence enters mysteriously into the composition of all the virtues, and silence preserves them from corruption.

By the "silence" of virtue I mean the charity which must give each virtue a supernatural life and which is "silent" because it is rooted in God. Without this si-

(Continued on Page 3)



... the tree brings forth her blossoms in silence

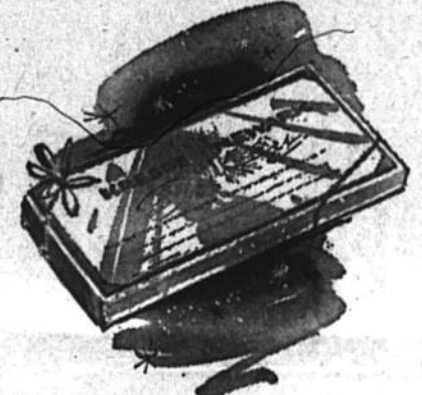


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Exhibit Honors Original Creche
RIETI, Italy (NC) — One of the Sabine Hills' proud boasts, the original Christmas creche, is being honored here with an international art show.
After he had been to the Holy Land and visited the place of Christ's birth, St. Francis returned to his native Assisi. In the last years of his life he suffered an eye ailment and went often to Rieti for medical attention.
On the way to Rieti he stopped for the night in one of the many caves used for animal shelters that dot the hillsides. It was in one of these, outside the village of Greccio, that St. Francis, on Christmas eve, 1225, gathered the villagers to witness a re-enactment of the first Christmas night. From this, it is claimed, spread the Christmas tradition of the creche throughout the world.
The show will continue until the end of January, 1963. The first part exhibits the "Franciscan creche" in 45 original sculptures by artists of Italy, Spain, France, Germany and Poland. The second treats the Christmas creche itself.



There must be a time when the man goes to pray . . .

(Continued from Page 2)

lence, our virtues are sound only, only an outward noise, a manifestation of nothing: the thing that virtues manifest is their own interior charity, which has a "silence" of its own. And in this silence hides a Person: Christ, Himself hidden, as He is spoken, in the silence of the Father.

10. IF WE FILL OUR LIVES with silence, then we live in hope, and Christ lives in us and gives our virtues much substance. Then, when the time comes, we confess Him openly before men, and our confession has much meaning because it is rooted in deep silence. It awakens the silence of Christ in the hearts of those who hear us, so that they themselves fall silent and begin to wonder and to listen. For they have begun to discover their true selves.

If our life is poured out in useless words we will never hear anything in the depths of our hearts, where Christ lives and speaks in silence. We will never be anything, and in the end, when the time comes for us to declare who and what we are, we shall be found speechless at the moment of the crucial decision: for we shall have said everything and exhausted ourselves in speech before we had anything to say.

11. THERE MUST BE A TIME of day when the man who makes plans forgets his plans, and acts as if he had no plans at all.

There must be a time of day when the man who has to speak falls very silent. And his mind forms no more propositions, and he asks himself: Did they have a meaning?

There must be a time when the man of prayer goes to pray as if it were the first time in his life he had ever prayed: when the man of resolutions puts his resolutions aside as if they had all been broken, and he learns a different wisdom: distinguishing the sun from the moon, the stars from the darkness, the sea from the dry land, and the night sky from the shoulder of a hill.



. . . the silence of the forests . . . the tranquility of nature

12. IN SILENCE, WE LEARN to make distinctions. Those who fly silence, fly also from distinctions. They do not want to see too clearly. They prefer confusion.

A man who loves God necessarily loves silence also, because he fears to lose his sense of discernment. He fears the noise that takes the sharp edge off every experience of reality. He avoids the unending movement that blurs all beings together into a crowd of undistinguishable things.

The saint is indifferent in his desires, but by no means indifferent in his attitudes toward different aspects of reality.

13. HERE LIES A DEAD MAN who made an idol of indifference.

His prayer did not enkindle, it extinguished his flame.

His silence listened to nothing and, therefore, heard nothing, and had nothing to say.

Let the swallows come and build their nests in his history and teach their young to fly about in the desert which he made of his soul, and thus he will not remain unprofitable forever.

14. LIFE IS NOT TO BE REGARDED as an uninterrupted flow of words which is finally silenced by death. Its rhythm develops in silence, comes to the surface in moments of necessary expression, returns to deeper silence, culminates in a final declaration, then ascends quietly into the silence of heaven which resounds with unending praise.

Those who do not know there is another life after this one, or who cannot bring themselves to live in time as if they were meant to spend their eternity in God, resist the fruitful silence of their own being by continual noise. Even when their own tongues are still, their minds chatter without end and without meaning, or they plunge themselves into the protective noise of machines, traf-



. . . when first we speak from our heart the word of faith

fic, or radios. When their own noise is momentarily exhausted, they rest in the noise of other men.

How tragic it is that they who have nothing to express are continually expressing themselves, like nervous gunners, firing burst after burst of ammunition into the dark, where there is no enemy. The reason for their talk is: death. Death is the enemy who seems to confront them at every moment in the deep darkness and silence of their own being. So they keep shouting at death. They confound their lives with noise. They stun their own ears with meaningless words, never discovering that their hearts are rooted in a silence that is not death but life. They chatter themselves to death, fearing life as if it were death.

15. OUR WHOLE LIFE SHOULD BE a meditation of our last and most important decision: the choice between life and death.

We must all die. But the dispositions with which we face death make of our death a choice either of death or of life.

If, during our life we have chosen life, then in death we will pass from death to life. Life is a spiritual thing, and spiritual things are silent. If the spirit that kept the flame of physical life burning in our bodies took care to nourish itself with the oil that is found only in the silence of God's charity, then when the body dies, the spirit itself goes on burning the same oil, with its own flame. But if the spirit has burned all along with the base oils of passion or egoism or pride, then when death comes the flame of the spirit goes out with the light of the body because there is no more oil in the lamp.

We must learn during our lifetime to trim our lamps and fill them with charity in silence, sometimes speaking and confessing the glory of God in order to increase our charity by increasing the charity of others, and teaching them also the ways of peace and of silence.

16. IF, AT THE MOMENT of our death, death comes to us as an unwelcome stranger, it will be be-



The silence of the sky remains . . . tranquility of clouds . . .

cause Christ also has been to us an unwelcome stranger. For when death comes, Christ comes also, bringing us the everlasting life which He has bought for us by His own death. Those who love true life, therefore, frequently think about their death. Their life is full of a silence that is an anticipated victory over death. Silence, indeed, makes death our servant and even our friend. Thoughts and prayers that grow up out of the silent thought of death are like trees growing where there is water. They are strong thoughts, that overcome the fear of misfortune because they have overcome passion and desire. They turn the face of our soul, in constant desire, toward the face of Christ.

17. IF I SAY THAT A WHOLE LIFETIME of silence is ordered to a final utterance, I do not mean that we must all contrive to die with pious speeches on our lips. It is not necessary that our last words should have some special or dramatic significance worthy of being written down. Every good death, every death that hands us over from the uncertainties of this world to the unfailing peace and silence of the love of Christ, is itself an utterance and a conclusion. It says, either in words or without them, that it is good for life to come to its appointed end, for the body to return to dust and for the spirit to ascend to the Father, through the mercy of Our Lord Jesus Christ.

A silent death may speak with more eloquent peace than a death punctuated by vivid expressions. A lonely death, a tragic death, may yet have more to say of the peace and mercy of Christ than many another comfortable death.

For the eloquence of death is the eloquence of human poverty coming face to face with the riches of divine mercy. The more we are aware that our poverty is supremely great, the greater will be the meaning of our death: and the greater its poverty. For the saints are those who wanted to be poorest in life, and who, above all else, exulted in the supreme poverty of death.



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The Quiet Truth of Christmas—It Is a Birthday



mid the hubbub of a noisy world that makes of Christmas a honky-tonk circus, a gaudy neon melee, a jostling rat-race to the tune of "I want . . . Give me . . ." — in this kind of world how is a child to learn or an adult to remember the truth? The essential message of Christmas is a silent one heard in the heart and transcending the centuries from a night that was silent

because God makes no sound. There are homes in which the quiet beauty of the true Christmas is preserved. Where the exchange of gifts is deferred until after Christmas Mass to place the first thing first. Where Christmas preparations include, even for the children, preparation of the heart, the soul — as well as of the list of things "I want." Where Christmas is a birthday — the Birthday of Christ — and is celebrated as such to give Him the place of honor in the festivities, in terms that can be understood by any child who's ever tasted the joy of a birthday party of his own.

Christmas morning for the past 10 years. Nearby is the creche, a graphic representation of the Birth being celebrated.

And because Christmas is at least as much a birthday as are those of the members of the Hartz family, this birthday party begins with the singing of the traditional "Happy Birthday" — by children and unselfconscious adults.

THERE ARE "birthday cards" too—a very special kind, hand-colored by the older boys and symbolic of their Christmas gifts to the Christ Child.

"During Advent," Barbara Hartz explains, "each boy has a large cardboard — the kind that comes with a shirt from the laundry — posted on the kitchen door. On it he writes his good deeds and sacrifices, which he will give the Christ Child as a birthday gift on Christmas morning."

"Then each boy makes a birthday card, as pretty as he can, and copies the whole list from the shirt card. The birth from the shirt card."

"IT'S A WAY of trying to make the boys good," says genial George Hartz, an insurance actuary.

"There are always a couple of days in Advent when nothing is written down on the card . . ." admits Barbara.

Typical inscriptions on the "gift" card are: "I made Raymond happy when he was crying" . . . "I helped Dad clean the yard" . . . "I didn't fight with my brother . . ." Things a little boy can reasonably expect to be a pleasing gift for this birthday.

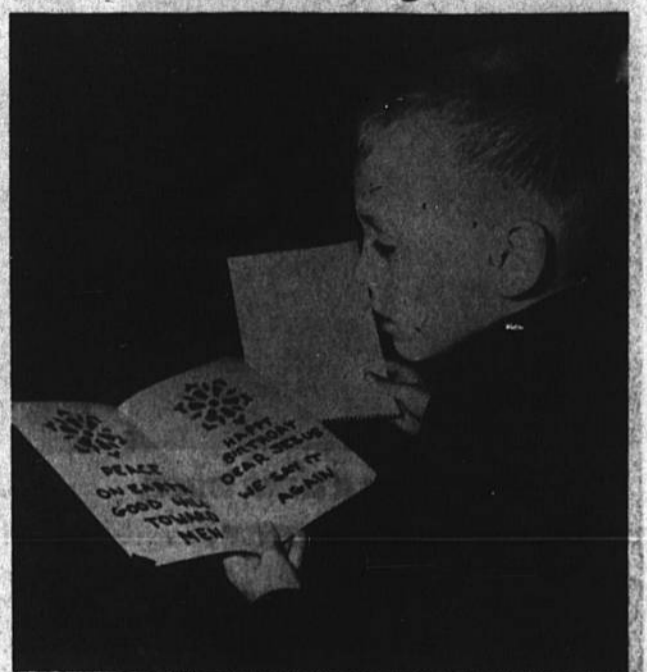
"IT ADDS to an awareness of what Christmas really is," says Mr. Hartz.

GEORGE AND BARBARA Hartz of West Caldwell, young parents of four sons, try to make their home one of these. Wisely they use a frame of reference simple and graphic enough for a child to understand and appreciate. Their children are George, nearly 11, Dick, 9, David, 5, and Raymond, 10 months.

There is a birthday party on Christmas morning after Mass in the Hartz dining room. Barbara has baked a cake—angel food with white icing. In the center is a red candle which is used only for this purpose; it has been lighted every



CHRISTMAS MORNING — A "birthday party" to commemorate the Nativity of Christ begins Christmas festivities in the Hartz home. Gathered around the birthday cake are, from left, Mrs. Hartz, Mr. Hartz holding Raymond, David, George and Dick.



GIFT — George Hartz, nearly 11, prepares "Birthday Card" on which he will list his Advent works which were performed in an effort to please the Christ Child.

A Poinsettia Says 'Christmas'—With No Sound



By ANTOINETTE TOMANELLI

flower makes no sound, yet in its silent beauty it is eloquent of glory. Such is the poinsettia, flame-leaved herald of Christmas. Massed on the altar, appearing in sudden star-like brilliance at a window, it sings of the joy of God's love for man manifested at Bethlehem. And the poinsettia makes no sound . . .

The greenhouse at Carmel Retreat House in Oakland will be almost empty

on Christmas morning. But church sanctuaries near and far will be filled with the brilliant red blooms of a Carmelite Brother's poinsettia plants.

Brother Matthew, O. Carm., the keeper of the greenhouse, grows about 1,000 poinsettia plants each Christmas for churches staffed by his order and others who request them.

"THE GROWING process begins about August when cuttings about five inches long are taken from the top of the mother plant," he explained. "These are kept in small pots in the greenhouse until around Oct. 1. Then we 'pan' them or put them into larger pots." He added that sometimes five or six plants are put into one large pot to produce a larger arrangement.

The plant reaches full bloom about Dec. 15 and continues to flower for about three weeks after that. "The leaves are green at first," he said. "It is only when the 'flowers' —

flowers when the day is short and remains vegetative when it is long. By increasing each day's length with artificial light for four hours, from Sept. 28 until Oct. 12, the flowering is detained for a week.

"THE PLANT thrives on common clay soil," he continued, "and requires 65-degree heat indoors. It can be placed outdoors in the summer, although it won't bloom. However, you are sure to take it inside in August or when the weather starts turning cooler."

Asked how tall poinsettias grow, he gleefully indicated one huge six-footer towering in the corner. "As tall as that, and even taller. But the best height is from 18 inches to four feet."

THE POINSETTIA'S tradi-



THOUSAND PLANTS — In the greenhouse at Carmel, Brother Matthew cares for over 1,000 poinsettia plants that will adorn altars in many churches on Christmas.

tion as a Christmas plant dates back to an old legend, he noted. On a Christmas Eve, long ago, a poor Mexican boy knelt outside a church, too sad to enter because he had no gift to bring the Christ Child. When he arose he found a beautiful red flower blooming at his feet. Joyfully plucking it, he entered the church to offer his gift to the Child.

Brother Matthew began his work in the greenhouse about six years ago at the suggestion of Rev. Brice E. Riordan, O. Carm., director of Carmel Retreat House. But his talented green thumb dates farther back.

He was born on the Isle of Jersey, one of the Channel Islands, where greenhouses are so abundant that, as Father Brice commented, "almost the whole island is under glass." He spent 25 years raising dairy cattle on a ranch in South America, then came to the U. S. in 1936 to work on a fruit farm at Niagara Falls, N. Y.

SHORTLY AFTER, he entered the Carmelite Monastery nearby. As a Brother he farmed the monastery land until he was assigned to the

Carmel Retreat House in 1955. Obviously the beautiful retreat in the Bergen hills is a most agreeable assignment for a Brother who has a green thumb, a little brown and white dog tagging devotedly at his heels, and the glass-domed silence of the greenhouse in which to lovingly tend the blooms that will proclaim with color and form — and no sound — the glory of Christmas.

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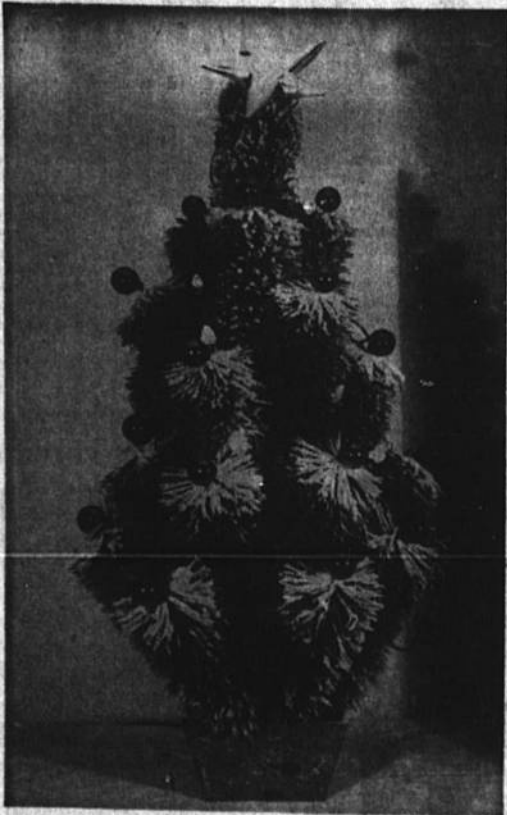
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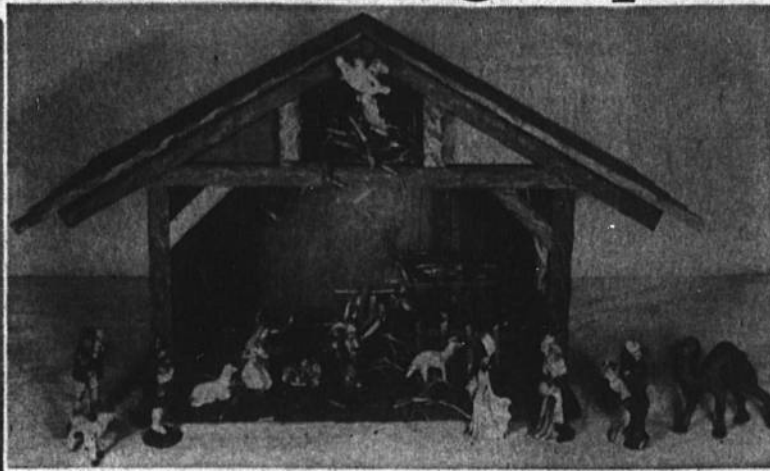
These Silent Things Speak of Christmas



THE CHRISTMAS TREE symbolizes Christ, the living "Tree of Life" and the brilliant "Light of the World." Its ancestor was the "Paradise Tree" in the medieval Christmas plays which began with the sin in the Garden of Eden.



A CANDLE, decorated with symbols of Christ, becomes a Christ Candle, symbol in the home of the "Light of the World." It is lighted on Christmas Eve and burns at mealtime or during prayers throughout the Christmas season. Painted symbols on candle above are, from top, the star of Jesse, the crown, the Chi Rho, and the manger.



THE CRECHE, a stable with images of Mary and Joseph and the Child lying in a manger, of the animals who stood by and the shepherds who visited, of the Wise Men from the East and their camels — this is the venerable custom which recalls the humble, silent events of the first Christmas. St. Francis of Assisi is credited with founding the creche custom.



CHRISTMAS SYMBOLS have Christian significance, though some have been adapted from pagan customs. At left is ivy, Christianized centuries ago to remind people at Christmas to "cling" to Christ. At right, the poinsettia, star-like to recall the sky over Bethlehem, red to remind us of Divine love.

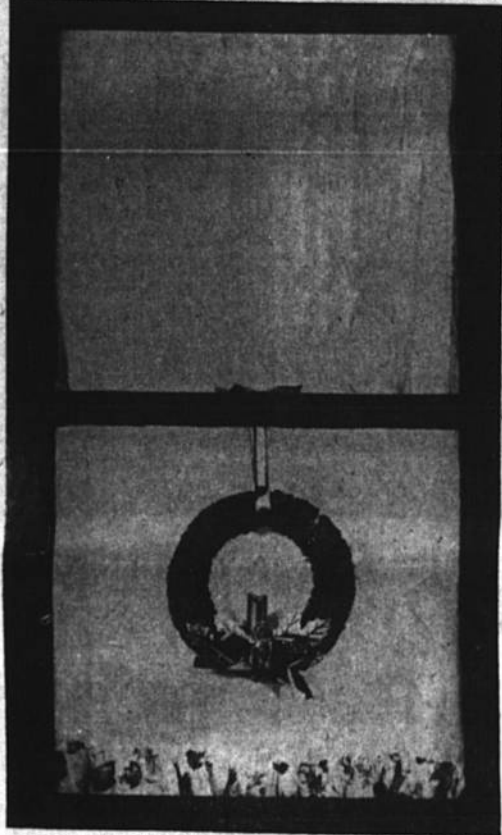


HOLLY (left) foreshadows the crown of thorns, evergreen (center) is the ancient symbol of eternity, mistletoe (right) symbolizes Christ the Divine healer.

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LIGHT IN THE WINDOW at Christmas has religious significance. One interpretation harks back to the suppression of religion in Ireland when people placed a candle in their window as a sign to wandering priests to enter — and say Mass. The candle is a symbol of Christian hospitality and recalls that Mary and Joseph found no welcome in Bethlehem.

The quiet depths of meaning in familiar Christmas symbols often depend upon the knowledge of the beholder. The Christmas tree can be more than a pretty ornament and understood, instead, as a symbol of the living, light-giving Christ. The poinsettia recalls the star of Bethlehem, the candle in the window means Christian hospitality, the holly hints at the crown of thorns in the Infant's future. Even Santa Claus was once St. Nicholas and can be recognized by children of today as the delivery man of the gifts God's goodness makes possible. The Family Life Apostolate of Holy Name parish, East Orange, prepared these and other representations of Christmas customs and displayed them with explanations of their Christian significance at the start of Advent.

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They Fled a Homeland Where Christmas Is No More

By ANNE MAE BUCKLEY
 In Cuba Christmas Eve is "Noche Buena"—the good night—when families traditionally gather together for laughter and gaily and feasting. This year the family of Jose Rodriguez will have a quiet Christmas Eve, enjoying only the heart's silent communication with the relatives and friends from whom they are now separated. Still, the night will be "good." Jose and

Gloria Rodriguez are lonely in their self-imposed exile in Newark, but deeply grateful to the people who have helped them. And lonely or not, it will still be Christmas—which it would not have been, really, in Castro's Cuba.
 There is for Jose, 51, the insecurity of being unable to find a job in his field. In Cuba he was a banker; for 29 years he was with the Havana Branch of the National State Bank of N.Y., and was a senior officer, earning \$700 a month, when he left because he found it impossible to live in a communist state.
 For Gloria Rodriguez, 49, there is the loneliness of a woman separated from her friends, and unable to make new ones because she does not know the language of this new land.

One son, Jose, their eldest, is in the U.S. Army, stationed in Florida. Living with them here in their small, unadorned but neat apartment are their two other sons, Jorge (George), 24, who works for a book distribution firm, and Sergio, 17, employed in a supermarket. And their Pekingese, Chiqui.
 THEY SEEM NOT to mind at all that they left a comfortable home with two servants in Havana, that they had to leave their life savings of \$8,000 and come to the U. S. with only \$200. During the two years they lived in Miami be-



FOR 'NOCHE BUENA' — Mrs. Rodriguez said the evergreen wreath would look "linda" (pretty) over the sofa as she turned to her husband, Jose, waiting with hammer to hang it. Admiring the bit of U.S. Christmas are two of the three Rodriguez sons, Sergio, 17, and Jorge (George), 24. Christmas Eve to Cubans is "Noche Buena"—the "good night."

he attends, fears that his age is a detriment when seeking employment.
 "OUR LAST Christmas in Cuba was in 1959," Jose re-

AID Family in Colombia

Sharing Christmas Customs

BOGOTA, Colombia — Mary and Sam Mondello and their four children, aged 8 months to 12 years, will be spending Christmas in another hemisphere, 3,000 miles from their Detroit home.
 Still the Mondellos, part of the Bogota team of the Paterson-based Association for International Development, feel this only makes Christmas happier.
 "Perhaps one of the joys of living overseas in a new country," Mary Mondello writes,

"is that we can adopt or adapt the customs of this country while we share the customs of our country which mean a great deal to us."
 MARY DESCRIBES a custom they've adopted in Colombia as "similar to the Advent wreath which we've used since the first Christmas of our married life."
 "A line or two (meaningful to the family) is taken from the Proper of the four Sundays of Advent. These are lettered on parchment paper and a gay ribbon or ornament is used to hang one on the wall each Sunday of Advent so that each week the family is reading the words of the liturgy."
 "You'd be surprised," Mary writes, "how often these words hit you 'just right' when you happen to read them."
 "In many houses here you see the holiday basket," she continues. "A small wicker basket is hung upside down in the hallway or doorway and decorated with hanging ribbons and balls. . . . These are very gay and here in Bogota where the sky is gray a good portion of the day one appreciates the color."

MARY LIKES to keep the family together as much as possible during the days before and during Christmas, and this fits in perfectly with the highlight of Christmas in Colombia. "Starting Dec. 17 the Christmas novena is celebrated here," she writes. "There are beautiful creches set up all over the city and in every home. These are elaborate, including special moss from the mountains, scenes of little towns, Bethlehem, the flight into Egypt. . . . These are called 'el pesebre'."
 "There are firecrackers every night and the custom is to invite friends in to recite the novena and have refreshments. Already we have three invitations. . . ."
 Mary described plans for the novena evening. They'll have the Cerney and Dodge families,

the other AID folks in Bogota, and also the couples of the French Family Movement to which they belong. AID is an organization of Catholic volunteers to assist people in underdeveloped countries.
 "We're going to serve egg-nog, have the children do a small Nativity play while we American grownups sing American Christmas carols, and later Colombian carols."
 AN AMERICAN priest, some Peace Corps people, and others will be guests of the Mondellos on Christmas day, which Mary describes as "the one day of the year when one's desire to share is the greatest."
 An outgrowth of a discussion within the AID team about how to observe Christmas is a two-day retreat they'll make with a Benedictine priest in a nearby convent. On Dec. 23 the team will spend the evening together and exchange grab-bag gifts. "On Christmas Eve," Mary notes, "our men may sing midnight Mass as they did last year. On Christmas morning we'll get the children together to exchange their gifts and then each family will have dinner at home."
 Mary-made some general observations about Christmas in Colombia. "Little children here are told that the Christ Child brings them their gifts. (You hear very little about Santa Claus). The crib, not the tree, is the most important Christmas decoration."
 John Mondello, 12, is making three-foot silhouettes of the crib scene for the wall. Mary is making the Christmas gifts the children will receive. Sam is making a plywood gift for an AID member.

THE MONDELLO children are invited to attend weekday Mass with one of their parents. "The idea is that two of us are praying, that we're a family, that we need each other," Mary explains.
 "May we grow in the fullness of what He has planned for us," she concluded.

"OUR LAST Christmas in Cuba was in 1959," Jose re-

elevator — and only one of them, me, a Cuban. There would be two Russians, two Czechs, two Chinese, and two Poles . . ."
 "There are 150,000 people in jail—for doing nothing," he said. "Over 300,000 people have fled Cuba—not just the wealthy and the comfortable, but the peasants."
 "You have to be a communist, or you are a foe."

"WE PREFERRED to leave everything to live in a free country," he said simply. Then he angrily recalled an incident which may well have been the deciding factor for this gentle, kindly man.
 "They take little boys, 6 and 7 years old, and indoctrinate them," Jose said. "They tell them: 'Close your eyes. Now ask God to give you an ice cream. Now open your eyes . . . You see, you have nothing.' Then they tell these little boys, 'Close your eyes. Ask Fidel Castro to give you an ice cream.' They have the ice cream hidden and now they put it before the little boys. 'Now open your eyes . . . You see, Fidel Castro gave you ice cream; your God gave you nothing.'"
 "This," said Jose Rodriguez grimly, "is a terrible thing! This is criminal."

"There are touches of the past around the Rodriguez apartment, which is within Blessed Sacrament parish. Gloria managed to bring with her several small religious statues, including one of St. Martin de Porres, the saint to whom she prayed when her eldest son was in Korea with hepatitis.
 (He was sent to New York in 1957 on a training program with the bank, and was drafted.)
 She also brought the photo album of their 25th wedding anniversary, June 14, 1959, observed with a Mass in the Christian Brothers chapel where they had been married in 1934.
 There was a family party afterwards, at their home, and the photos told the story of a handsome happy couple, in a gracious and comfortable home.
 "We had two terraces there . . . one in the front and one in the back," Gloria said eagerly with Jose acting as her interpreter.

Gloria is happily anticipating a post-Christmas visit from some Cuban friends. She'll probably re-create something of the old "Noche Buena"—the traditional dinner of wild rice, black beans and pork, and the tiny almond cake, "tourron." And she'll try to decorate the apartment a bit.
 "WE ARE VERY happy here," smiled genial young Sergio.

"We like it very much," said quiet, handsome Jorge.
 "We are not interested in going back to Cuba," said their father. "But we want Cuba to be free."
 Then there was a sudden outbreak of excitement among the Rodriguez family. Rapid chatter in Spanish, and dashing to the window, and laughing and exclaiming, and running for coats. "Snow flurries, snow flurries," Jose explained gaily.
 Like children they watched the silent flakes falling to dust the dark night with beauty. Like happy children, free—and very grateful.

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Bread for Christmas



In her kitchen the woman goes quietly about her baking, a Christmas tradition whose yield will be a silent work of love — for the family she lovingly serves, for the feast and Him it honors sweetly...

Bread has long been associated with Christmas. Bethlehem, translated, means "house of bread" and families gather together in the Christmas spirit of love to "break bread." Of old, in Europe Nativity scenes were imprinted on the loaves which were then distributed to the poor.

Christian traditions hold a special reverence for bread as a symbol of life. As bread has been called the "staff of life" because it sustains our bodies, the Eucharistic bread sustains God's life in our souls. Another of Christ's great miracles also involved bread — the marvelous multiplication of the loaves and fishes.

The following recipes are for special breads, traditional for the Christmas season.

BRETON NUT BREAD

- 2 cups whole wheat flour
- 1 cup white flour
- ½ cup brown sugar
- 2 teaspoons baking powder
- 2 teaspoons baking soda
- ¼ teaspoon salt
- 2 cups sour milk
- 1 cup chopped nuts
- ½ cup raisins
- ½ cup currants

Mix sifted dry ingredients in bowl. Add sour milk slowly and stir to a smooth dough. Mix in nuts, raisins and currants. Bake in a hot oven (400°) for about an hour.

Reprinted from "Cooking for Christ" by Florence Berger, National Catholic Rural Life Conference.

CHRISTMAS FRUIT BREAD

- 5 cups sifted flour
- 2 teaspoons soda
- 2 teaspoons salt
- 2 eggs
- ½ cup raw sugar
- 2 cups brown sugar or 1 cup molasses
- 3 cups sour milk
- 1½ cups chopped dates
- 1½ cups raisins
- 1 cup chopped nuts
- 2 tablespoons shortening



Combine sifted flour, soda and salt. Add dates, raisins and nuts, mix thoroughly. In separate bowl beat eggs, add sugar. Beat well. Alternate milk and dry ingredients to sugar mixture, then melted shortening. Pour into loaf pans, three-quarters full. Let stand 15 minutes. Bake in moderate oven for 50 to 60 minutes.

This recipe makes three loaves of fruit bread.

Reprinted from "The Twelve Days of Christmas" by Elsa Chaney, Liturgical Press.

STOLLEN

- 1 cake yeast
- 1 teaspoon sugar
- 6 cups sifted flour
- 1 teaspoon salt
- ½ teaspoon nutmeg
- 2 cups scalded milk
- 1 cup butter
- 1½ cups sugar
- 2 eggs

Dissolve teaspoon of sugar and yeast in ¼ cup lukewarm water. Cover. Combine three cups flour, salt, nutmeg and sugar. Add scalded milk (cool to lukewarm before adding). Add melted butter. Add yeast mixture, beat thoroughly. Cover and let rise for 30 minutes. Now add remaining three cups flour, one cup at a time. Knead until smooth.

Put bread dough on board and knead in the following fruit mixture:

- ¼ cup chopped almonds
- ¼ cup candied cherries
- ¼ cup citron
- 1 teaspoon grated lemon rind

Cut the dough into three equal strips and braid them together. Bake in moderate oven for 45 minutes.

Reprinted from "The Twelve Days of Christmas" by Elsa Chaney, Liturgical Press.

Legend Spices

Christmas Food

Many traditional Christmas foods are steeped in legend. The folds in the dough on the top of Christmas stollen were supposed to remind German children of the swaddling clothes of the Christ Child. Plum pudding, so full of good things symbolizes the Lord, the source of all good. Gingerbread boys represented the Infant Savior.



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Most-Loved Christmas Carol: Story of 'Silent Night'

By JERRY COSTELLO

There is no record that the night of the birth of Jesus Christ was unusually silent, any more than there is a record that it took place on the 25th of December.

Yet it is impossible to picture it any other way. It is in silence that God is known, and on this night He was to make Himself known to the world in the richest way the world could comprehend.

Too, the night-world of the time of Christ was a quiet world. Few remained awake long after dark even in their own homes; out-of-doors the enveloping silence would be broken only by the occasional call of an animal or the hushed exchanges between shepherds.

The wonderful tradition of our Christmas music and stories tells us of the quiet which attended Jesus' birth: "O, little town of Bethlehem, how still we see thee lie. . . . 'The world in solemn stillness lay to hear the angels sing.' And most of all, we are sure of the silence of the first Christmas because of the classic simplicity of "Silent Night."

This most-loved Christmas carol carries its own special associations for everyone; it has achieved a role so singular that a Christmas Eve without it is unthinkable. For all of us, it describes indelibly the peace, the quiet — the silence — of Christmas.

THE SONG HAD its origin — according to legend — on Christmas Eve, 1818, in the small Austrian village of Oberndorf.

Rev. Josef Mohr, the parish priest, learned during the day that repairs to his church organ, which had broken down several days before, would not be completed in time for midnight Mass. Father Mohr knew his parishioners would be disappointed not to hear the music for the Mass which the choir had rehearsed, and, planning to surprise them, he decided to write a Christmas song that would not require

organ accompaniment.

"Stille Nacht, heilige Nacht. . ." the first verse began — inspired, the legend says, by a baby Father Mohr had seen that day while visiting the child's ailing mother. The pastor wrote two more verses and rode to the nearby village of Arnsdorf to show the poem to his friend, Franz Gruber. A teacher and an accomplished organist, Gruber composed a tune to accom-

pany the poem before nightfall.

At midnight Mass a silent congregation heard the carol for the first time — to the accompaniment of a guitar. Father Mohr's Weihnachtslied — his Christmas song, as he called it — was received enthusiastically, and as time went on it became a favorite among the villagers.

FOR MANY YEARS only

the people of the Oberndorf area heard the song which was to become the most loved of all Christmas carols. Finally, in the 1830's, a parishioner brought the Weihnachtslied to the attention of the Rainers, a family of traveling singers from the Tyrol who rescued the song from obscurity.

Through the family's concerts the Christmas song became well known in Germany and Austria, and a concert tour in America made it an American favorite as well.

Father Mohr, who died in 1848, and Gruber, who lived until 1863, are honored today with a modest monument in

Oberndorf. But Austrian Catholics are now building a memorial "Tower of Christmas Peace" near Gruber's grave at nearby Hallein. It is expected to be completed by Christmas of 1963, when its bells will play for the first time.



CHURCH OF 'SILENT NIGHT' — It was in this parish church, near Salzburg, Austria, that the beloved carol, "Silent Night" was first sung, on Christmas Eve, 1818. The organ needed repair; "Silent Night" was sung without it.

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A Great Silence Guards Their Joy On Christmas . . .

By JUNE DWYER

They contain their great joy, to keep it safe within adoring hearts, the Immaculate Sisters begin Christmas festivities with — silence.

At the Solemn Midnight Mass in Immaculate Conception Provincialate, West Paterson, and at a second Mass which follows immediately, the traditional Christmas music is sung. But at the breakfast that follows — a feast of

hot chocolate and Christmas cookies — not one word is spoken.

The "great silence" is not broken until after the third Mass celebrated at 8 a.m. Then the superior leads the Sisters from the chapel in procession, with the young candidates in the first ranks. She carries the altar chimes which she rings as she moves through the corridors. The Sisters' voices ring out happily, "O Jesus, O Jesus, We Hasten Today."

As the Sisters enter the refectory they see the Christmas tree lighted for the first time, and the tables decorated with candles and greens. It is here that the "hush the hill has felt all through the Advent season" is broken.

Sister Mary Mark, a novice from Rochester, recalls: "At home, after Midnight Mass, everyone celebrated with noise and merry making, but now I feel more the mood that must have prevailed that first Christmas night — adoration of God Incarnate in silence and awe."

CHRISTMAS IS the high point of the year for the Sisters at Immaculate Conception convent and their guests at

Holy Family Residence, both located at provincial headquarters of the Missionary Sisters of the Immaculate Conception of the Mother of God.

"Our community is named after the Blessed Mother under her title of the Immaculate Conception," said Sister Mary Grace. "The Blessed Mother prepared so well for Christmas that we try to imitate her as closely as possible."

The Sisters prepare for Christmas throughout the Advent season. A nine-day novena prior to Dec. 8, the feast of the Immaculate Conception and the name day of the community, starts the preparations.

DEC. 7 IS a day of recollection, spent in complete silence. That evening as the choir sings in chapel, Sister M. Gemma, the superior of the community takes the keys of the convent and places them at the feet of the statue of Our Lady.

At the same time she presents before the statue a scroll which contains the name of each Sister in the convent. It is a yearly dedication to the Mother of God under her title which this community honors.



A WINDOW overlooking the high rolling acres at the Immaculate Sisters' headquarters is transformed into a thing of stained glass beauty by a novice, Sister Mary Martha, right, with an assist from Sister M. Bethany of Bayonne, dean of the congregation's Tom-brook College. Novices also traditionally make birch log centerpieces for sale.

Seven hundred Immaculate Sisters are united in this custom in houses throughout the world.

On Dec. 8 there is a 6:45 a.m. High Mass and the Sisters spend the rest of the day in "high feasting" which includes a special dinner at noon.

THE ADVENT WREATH is lighted each week on Saturday night for the entire community.

ty. There is also a bulletin board which lists a devotion or sacrifice to be performed each day to "build a spiritual crib in our hearts."

The Christmas decorations are not forgotten. These are ideally found at the backdoor where a pine grove, planted when the first Sisters came in 1923, is now full-grown, and from the natural wooded landscape of the convent's 48 acres.

The wreaths on the doors are made by the novices and the greens that decorate the halls and the Christmas crib are handpicked.

The novices traditionally decorate the convent windows and make centerpieces of white birch logs from the woods. The centerpieces are sold at a Christmas sale and are presented as gifts by some of the Sisters to members of their families.

Joyful privilege of having the devotions at this time each year."

The devotions will open Dec. 21 this year and continue until Dec. 23.

On Dec. 24, complete silence settles on the hilltop — except, that is, for a short time when the Sisters bring the joy of the birth of the Christ Child to the women in Holy Family Residence.

At about 2:30 p.m. the entire congregation forms a procession. Postulants dressed as angels and carrying an image of the Christ Child on a pillow lead the Sisters to the resi-

(Continued on Page 9)



GATHERING evergreen boughs from the pine grove is part of the pre-Christmas ritual carried out by the novices. Above, Sister Cecilia Marie waits with an armload as Sister Martin de Porres cuts more. The greens will be used to deck the halls, to form wreaths, and decorate the Christmas crib, all part of the festive doings at the convent where Christmas is the high point.

MERRY CHRISTMAS

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MERRY CHRISTMAS

CON-LUX

PAINTS

METUCHEN NEW JERSEY

AS THE DAYS PASS and Christmas nears, a "joyful privilege" of the congregation is given. "Many years ago," said Sister Mary Grace, "it was found that the parishes in our diocese had difficulty in scheduling Forty Hours devotions close to Christmas because the parishioners were involved in Christmas preparations. We then were given the

At Christmas we rejoice anew in the wonder of that Holy night when a Child was born in a humble manger, bringing hope to all the world.

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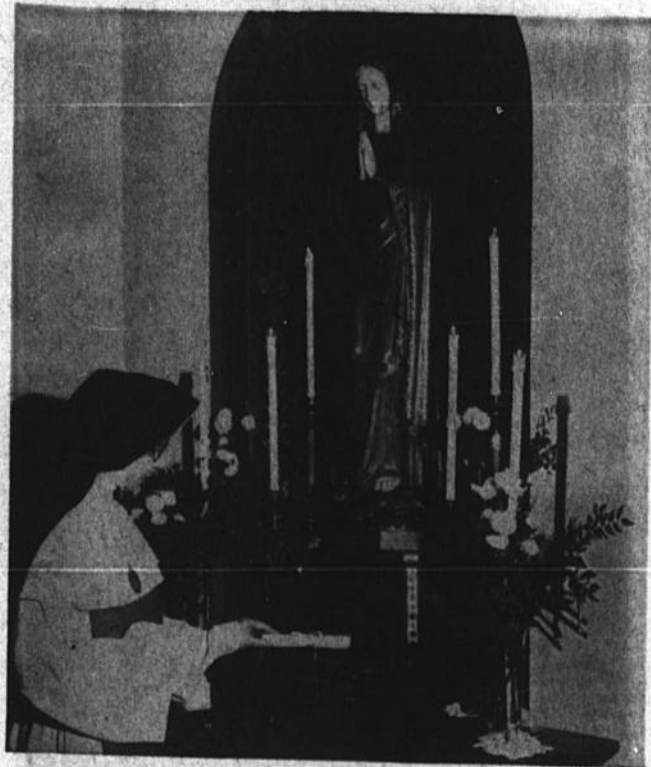
A Time of year when good cheer kindles in the hearts of men. And eyes of all little children sparkle at the sights and sounds of mother's baking-hustling. Then! Rustling paper, pieces of ribbon dropped on the floor. Postman's & neighbors' knock at the door. Shop windows bright with toys, gifts & glitter. Carols ringing out in the clear frosty air. Weary legs, reluctant, climbing the stairs for a last night's sleep . . . Dreams! Wonderful dreams. Sleighbells' jingling. Hopeful thoughts before the new awakening on Christmas morn. Creeping downstairs at the crack of dawn. And oh! what marvelous sights to see—Creche scene and this wonderful

Shining Tinsel-Trimmed CHRISTMAS TREE

Evening and Sunday

Newark News

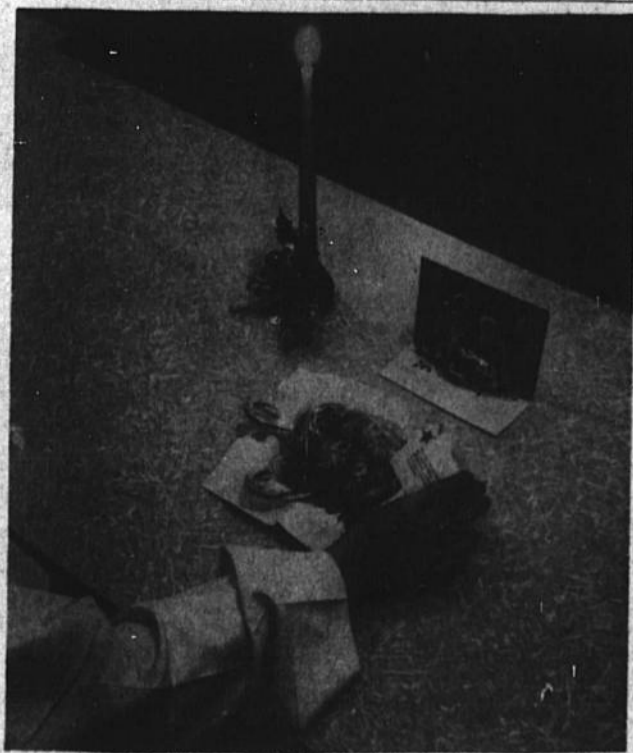
Always Reaches Home



DEDICATION of the Sisters to the Blessed Virgin Mary is renewed yearly in one of the first pre-Christmas rituals, Dec. 7. Above Sister M. Gemma, superior, places the convent keys at the feet of Mary's statue, along with a scroll containing the names of all the Sisters.



AT HOLY FAMILY Residence, Mrs. Nellie Dwyer, 95, receives Christmas visit from postulants of the convent dressed as angels. They are Elaine Shuttleworth, who carries bells; Mary Josephine Thompson, with the image of the Christ Child, Eleanor Goekler, bearing vigil light.



THE SPECIAL GIFT is the "Office of the Crib" — a card upon which is written the sacrifice the Sister will perform daily during the coming year. The Sister finds her sacrifice at Christmas breakfast along with the "gift plate" from her superior. Without the sacrifice, said one, "We would think Christmas hadn't come."

(Continued from Page 8)
 dence. As they move from one room to another they sing carols and present the figure of the Christ Child before each of the women.

A Christmas plate — a German custom that has been retained by the Sisters whose mission here was founded by German Sisters — is given to each resident. It holds cards, fruits, and a gift.

DURING MIDNIGHT Mass an image of the Christ Child reposes on the tabernacle covered with a cloth. Following the Consecration, the cloth is removed. When the Mass is over, Rev. Juniper Carol, O.F.M., the chaplain, carries the image of the Infant to the crib.

On Christmas Day this religious family is alone. No visitors are allowed. When the "great silence" is broken at breakfast it starts a day of music, laughter and the exchanging of gifts. Packages from home are placed in the community room along with the "plate" from the superior.

THE SPECIAL GIFT that each Immaculate Sister receives, however, is at her place at breakfast. Here she

finds a tiny slip of paper on which is written a duty that she must perform during the year to prepare for the next Christmas: her gift is a sacrifice.

The silence of Christmas Eve and its preparations give way to full celebration. "In the world it seems as though you are right back in the swing of things the day after Christmas," she observed, "but in the convent, it's a whole week of Christmases."

Merry Christmas to All!
Helen Bohn Bridals
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THE SPECIAL GIFT is the "Office of the Crib" — a card upon which is written the sacrifice the Sister will perform daily during the coming year. The Sister finds her sacrifice at Christmas breakfast along with the "gift plate" from her superior. Without the sacrifice, said one, "We would think Christmas hadn't come."

Recipe for **The Merriest Christmas Ever!**

1 CUPFUL of JOY
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For seasoning, add a pinch of each of the following: Childish laughter, merriment and song. Serve first in the family circle, then to neighbors and friends, and all who come your way.

Note: All measurements should be full measure and running over. An over-abundance of any one ingredient merely adds to the good seasoning of your Merrie Holiday Recipe.

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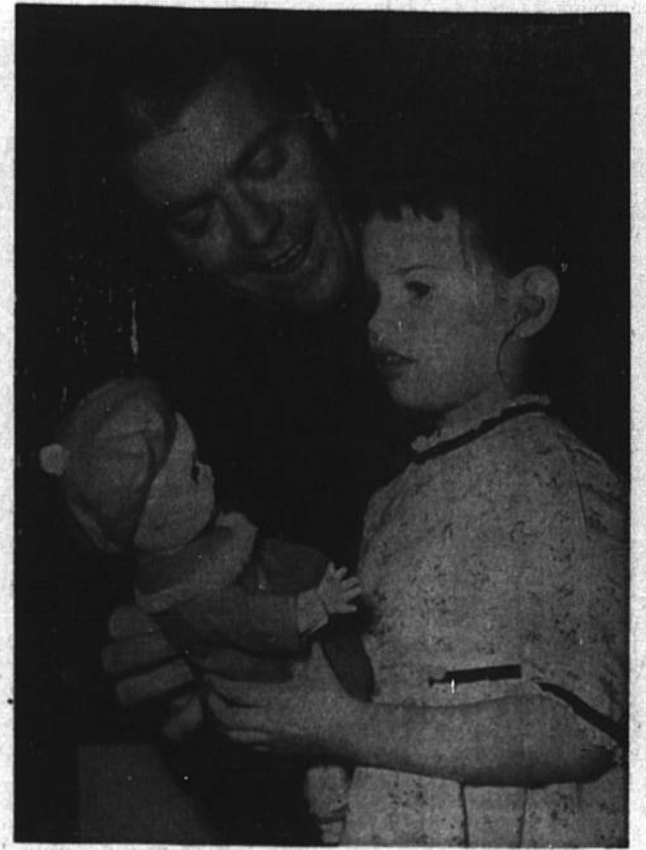


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CHILDREN IN A SILENT WORLD — There are no bells or carols in the silent world of the deaf child, but the joy of Christmas is not denied him. Perhaps because the essence of Christmas is a silent mystery, the deaf child, undistracted by the world's noises, is better able to understand . . . So it seemed at the joyous Christmas party given recently by the Mt. Carmel Guild Apostolate for the

Deaf. In photo left, three deaf youngsters preside at the cutting of the "birthday cake" which keynotes the purpose of the party — to celebrate the Birth of Christ. Vivacious little Diane Doran, 9, of Bloomfield, is accompanied by John Venutolo, 11, Jersey City, and Colin Rennick, 7, Elizabeth. In center photo, tiny figures of Mary and Joseph are eloquent of the Bethlehem story as they

are examined thoughtfully by Michael Gonnelli, 7, of Bloomfield. At right, a smile, a gift from a kind hand to delight the heart of a little girl — this needs no words. Anita Carfano, 4, of Wood-Ridge, accepting Christmas doll from the deaf apostolate's director, Rev. John P. Hourihan, was first of some 100 youngsters to queue up and receive gifts at the party. A magician delighted the

youngsters with his visual feats of sleight of hand — which non-hearing people are quick to appreciate. At services in St. Francis Xavier Church deaf adults "sang" Christmas carols in sign language — including a really silent "Silent Night." The party, held annually at St. Francis Xavier parish auditorium is for young and adult members of the apostolate's deaf centers, with their families.

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child's gift of prayer for his parents, counted in crayon on a Christmas card of his own design . . . his gift of good behavior offered to the Christ Child and recorded with a bit of straw placed daily in a tiny crib . . . a small image of the Christ Child to repose in that crib, given by the loving hand of a teacher . . .

Gifts . . . humbly beautiful gifts . . .

silent joys of Christmas. They are among the Christmas joys of the public school children who attend Confraternity of Christian Doctrine religion classes at St. Michael's parish, Newark. The Missionary Servants of the Most Blessed Trinity administer the religious education program for public school children at St. Michael's, which is a separate entity from the parochial school staffed by Sisters of Charity. Each of the 600 children has religion class twice a week for an hour.

Christmas, says Sister Regina Celeste, M.S.B.T., principal of the CCD school, is the highlight of the year there. "The children are so enthusiastic and so eager to prepare for it," she notes. "It is a very special time for them."

FOR FIRST AND second grade classes, preparing for Christmas is linked to the bulletin board in their religion classroom. There, a picture of a crib surmounts a stairway

of tiny gift packages. Each week of Advent each child lifts the lid of one package and finds his directions for fashioning a gift for the Christ Child, and thereby advancing a step closer to the crib.

The gift for a certain week might be "Obey your teachers" — the teacher in the public school and the Sister at CCD school. Or it might be: "Don't fight on the playground," or "Be kind to your playmates," or "Look at father and mother when they speak to you," or "Try to have your family say family prayers."

Similar Christmas gifts for the Infant King are prepared by the third graders, who write their sacrifices and good deeds on cut-out Christmas ornaments which they affix to little Christmas trees by a bulletin board crib for every sacrifice or good work.

Fourth graders make tiny paper cribs into which they place a sprig of straw for every Advent sacrifice. "On the last day of class before Christmas last year," Sister Regina recalled, "Sister gave each child a tiny image of the Christ Child to put into his crib. If the child had been very good, the crib was filled with straw. . . The children were very excited about this."

THE FAMILY is part of Christmas in the CCD classes too. Sixth graders make spiritual bouquets for their mothers and fathers — records of prayers said for their parents' intentions inscribed upon Christmas cards they have made and decorated themselves. Seventh and eighth graders compose letters of thanks to their parents for their care and kindness

through the year. The children place their letters under their father's plates at Christmas dinner.

In addition to the silent sacrifices and the quiet kindnesses which absorb the youngsters in preparing for Christmas, there is the sound of music. The public school children have their own choir. They sing a Mass every Sunday, and now they are rehearsing their Christmas Mass with the parish organist and Sister Charles Marie, M.S.B.T. On Christmas Eve they will carol at the rectory, the convents and through the streets of the neighborhood.

Students who are altar boys are eagerly awaiting their Christmas assignments.

A CHOIR, the opportunity to be altar boys, intensive religious instruction with their own religious faculty — these are not always available to the public school child as they are at St. Michael's with its unique situation.

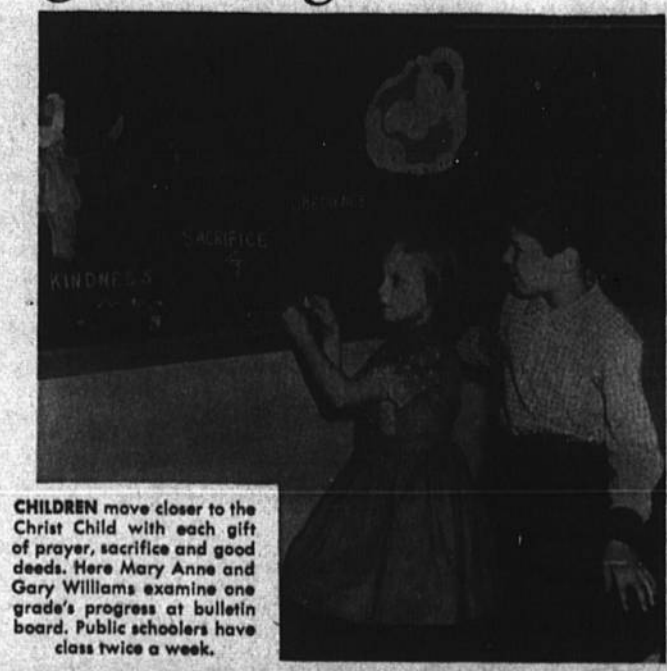
"I wish you could see how excited the children are when they arrive," Sister Regina said. "One of our Sisters goes down to each school just as it lets us. She waits in front for the children who have class on that day. Then they all come up to the CCD class together — all of the laughing, running children with Sister right in the middle of them."

"OUR WHOLE vocation is geared to the psychology of the laity and the public school child," Sister Regina explained. "When we came here about 40 years ago we went out into the streets and met the children and talked with them. Sometimes we would take them by the hand and lead them to Church, or meet them on Sunday mornings near their home if they wanted to come to Mass."

"I can remember giving a talk on our work not too long ago," she said. "I explained how we came to this parish and the work that we did. One of the officers of the group stood right up in front of everyone and said that he had been one of those boys who met a Sister on the street."

"My family had fallen away from the Church," he said, "so I hadn't been to Mass. Sister met me that Sunday and took me. I have been going every week ever since."

Sister Regina returned to the subject of Christmas in St. Michael's CCD school. "At the last class before Christmas all the children are allowed to go to confession," she said. "While they are all gathered together the Sisters give them each a holy picture or a tiny crib, and some candy canes and Christmas cookies." But it's not goodby, she observes happily. As they run out to show off their first Christmas gifts they call merrily, "See you on Christmas, Sister . . . See you in church."



CHILDREN move closer to the Christ Child with each gift of prayer, sacrifice and good deeds. Here Mary Anne and Gary Williams examine one grade's progress at bulletin board. Public schoolers have class twice a week.



A SPIRITUAL bouquet will be Christmas gift for the parents of Thomas Reynolds, shown making a card to list the prayers he's offered.

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A CRIB filled with straw earned by good deeds is rewarded with image of the Infant Christ. Sister Kevin Marie admires manger with Gene Clecone, Missionary Servants of the Most Blessed Trinity teach only the public school children of St. Michael's.

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"they found the child with Mary, his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh."

Matthew 2:1-12

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