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Plan Medical Insurance In Paterson

PATERSON — Institutions of the Paterson Diocese will provide hospital and medical-surgical protection for clergy, religious and lay employees, it has been announced by Bishop Navagh.

Employees of all parishes, rectories, convents, parish schools, cemeteries, the five diocesan high schools, the Mt. Carmel Guild, the Chancery Office and Catholic Charities will be covered, the Bishop said.

THE MOVE, announced in a letter to all priests, is being made because of the Church's concern for social justice and provision of proper benefits for employees.

New Jersey Blue Cross and Blue Shield will provide the protection, effective Nov. 1. Bishop Navagh said literature, registration forms and copies of letters to be distributed to

employees will be sent to the priests by Blue Cross and Blue Shield shortly.

THE BISHOP asked that registration be completed by Sept. 29. Parishes and institutions which already have the plan in operation will also be contacted. Those who instituted the plan on their own previously include St. Virgil's parish, Morris Plains; Holy Spirit, Pequannock; Holy Trinity, Passaic, and Calvary and Holy Sepulchre Cemeteries, Paterson.

The individual institution or parish is to pay the cost, which will come to \$5.25 per person each month. Lay employees, if married, may include their husband or wife and unmarried children under the new insurance program at their own expense through a payroll deduction plan, the Bishop said.

Augustinian Group Locates in W. Orange

WEST ORANGE —The Recollect Augustinian Fathers have established their provincial headquarters and a graduate school of theology here at 37 Ridgeway Ave., the former estate of the late Mrs. Charles Schweinler.

The Order of Recollects of St. Augustine dates from the 16th century when it was created of a desire within Spanish Augustinian houses for foundations encompassing a more primitive observance of the rule of St. Augustine and a stricter set of constitutions.

In 1912, Pope St. Pius X elevated the congregation of the Recollects to the status of an independent religious order, cutting the last ties which bound it to the parent Order of St. Augustine. The first Recollects came to the U.S. in 1914 and made their first permanent foundation here at Omaha, Neb., in 1917.

SINCE THE establishment of the Province of St. Augustine in 1943, embracing houses

and parishes in the U.S., Puerto Rico and the Dominican Republic, headquarters have been at Holy Ghost parish, Omaha. With the growth of that parish, the order began looking for a new site and three years ago received permission from Archbishop Boland to locate in this area.

While this is the first permanent foundation of the order in North Jersey, the Recollect Augustinians have been active here for several years, assisting with the Spanish apostolate. They have conducted cursillos for North Jersey men both in New York City and at their monastery in Suffern, N.Y.

Very Rev. Theophane Maro, O.R.S.A., prior provincial, heads the community here and is presently accompanied by Rev. Leonard Raca, O.R.S.A., Rev. Amalio Fernandez, O.R.S.A., and Rev. James McGuire, O.R.S.A. Several Brothers and young student priests will be assigned to the residence soon.

Religious Freedom Upheld By Vietnam Catholic Unit

SAIGON, Vietnam (NC) — The National Committee of Catholic Action in Vietnam has issued a statement emphasizing everyone's right to freedom of belief and worship.

The committee asks that the government harmonize its duty of law-making with this right "in strict justice and charity."

The committee reminds Vietnamese Catholics that all their attitudes and activities "must be based on the Catholic doctrine made clear in the teachings of the Popes and of the Vietnamese hierarchy."

It refers in particular to the encyclical, *Pacem in Terris*, of Pope John XXIII, the first radio message of Pope Paul VI and his address to Vietnamese students in Rome, and to the two recent pastoral letters of Archbishop Paul Nguyen van Binh of Saigon.

"APPLYING THAT doctrine to the present situation" in troubled Vietnam, the committee affirms that:

"1. Every person has an inviolable right to freedom of belief and worship. We give our support to just demands to secure this right.

"2. The government has the duty to promote the common good and thus to make laws to maintain that common good.

"3. In all circumstances where these rights and duties are to be harmonized with each other, we request that it be done in strict justice and charity in accordance with the natural law, so that the above mentioned rights will be respected within the limits and according to the order clearly stated in *Pacem in Terris*."

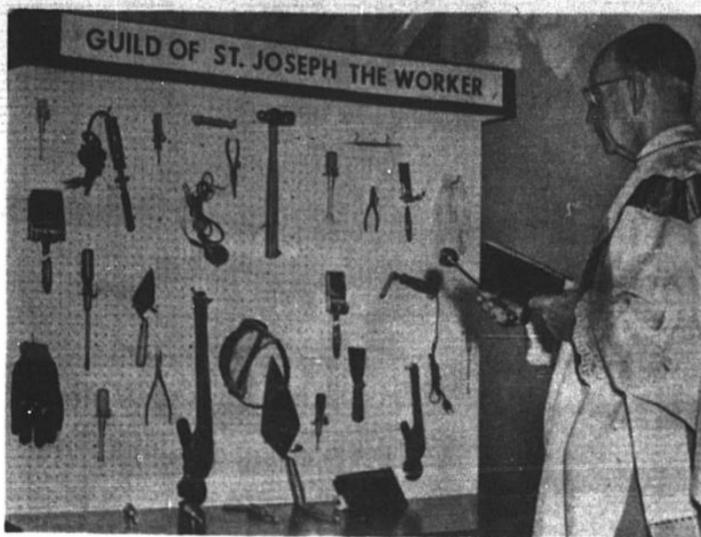
MEANWHILE, several sources here, including American military advisers, have said that reports released by two news agencies saying Buddhist and Catholic Vietnamese soldiers had fought each other south of Saigon are not true.

At the same time Gen. Ton that Dinh, military governor of Saigon, issued a decree ordering that Sunday religious services in Catholic churches be restricted to the hours between 7 and 10 a.m. Generally services are held throughout the day, starting at 5 a.m.

He also ordered the closing of all educational institutions until further notice because of the "state of siege" pro-

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BLESSES TOOLS — Archbishop Boland blesses the tools of work at the annual Labor Day Mass Sept. 2 at Sacred Heart Cathedral. The Mass was sponsored by the Guild of St. Joseph the Worker and was attended by representatives of both management and labor. A Communion breakfast followed at Thomm's.

Polish Cardinal Speaks Out Live Up to the Encyclical You Praise, Reds Told

CZESTOCHOWA, Poland (RNS) — Stefan Cardinal Wyszynski, Primate of Poland, challenged communist authorities to match their praise of Pope John XXIII's encyclical, *Pacem in Terris*, with proper respect for what it has to say about peace and justice and basic human rights.

He sounded the challenge in a talk in which he accused the government of waging a deliberate program of discrimination against the Catholic Church.

ADDRESSING more than

70,000 pilgrims at the Jasna Gora monastery where the national shrine of Our Lady of Czestochowa, patroness of Poland, is located, he said the papal encyclical had been lauded "even by those who say they do not believe."

However, in Poland, he said, one "high authority" had declared that while communists could agree with capitalists, could complete trade arrangements with them, even co-exist with them, "in one domain there cannot be peace — an ideological peace."

"We can see," the Cardinal commented, "that such a statement is contrary to what had been taught by Pope John in his encyclical."

He said the Catholics of Poland "share enthusiasm for the encyclical, because we hope that sooner or later the Church and the Catholic believers will enjoy the right of assembly now exercised by certain political organizations."

CARDINAL Wyszynski told the pilgrims he had prayed that the reception given Pope John's encyclical by the Polish authorities might presage a change for the better in Church-State relations. He had found instead Church activities still restricted and government efforts to curtail the Church's influence.

Describing *Pacem in Terris* as "a charter of human liberties," the Cardinal said the Pope had defined the basic rights of man as protection from bodily harm and the supply of the necessities of life, including food, clothing, housing, health protection and rest after work, as well as the appropriate obligations of the state toward the individual person.

In addition, he added, Pope John had declared that a man has a right to moral and cultural values, to a good reputation, to a free search for truth, free expression of opinion, as well as the opportunity to "worship God according to his own conscience."

HOWEVER, the fact that these moral and spiritual

rights are not respected in Poland is clear from the government restrictions on religious ceremonies, the Primate declared.

"Although the encyclical," he said, "states that man has a right to pray to God in accordance with his conscience and to practice his religion in public, you pilgrims may best judge whether this right is being observed when persons going on pilgrimages encounter difficulties and find that facilities normally extended to persons traveling to attend sports and political meetings are denied to the pilgrims."

Asking the same rights for Catholics, Cardinal Wyszynski said the traditional annual Corpus Christi celebrations are also being obstructed and "all believers in Poland suffer from discrimination."

He said government obstructions include efforts to interfere with the training of new priests, "although the whole world knows that it is not permissible to deviate a person from his calling."

The Cardinal was referring to an earlier charge that seminarians fulfilling their required army service were under pressure not to complete their studies for the priesthood.

"IT IS ALSO unprincipled behavior to use money collected from taxes to conduct a campaign against religion," he said, recalling that children had told him that while in government-run summer camps, state tutors prevented them from attending chapel and religious services.

"This," the Cardinal commented, "is illegal and utterly incompatible with *Pacem in Terris*."

"We are still waiting," he continued, "for the realization of justice in our fatherland — and not only for the privileged groups, but for all citizens especially for believers."

"If we were afraid to demand those rights, it would mean that we did not feel free. But we do feel free, and that is why we make an appeal that discriminations and abuses should cease."

Pope Urges Laity To Work for Church

FRASCATI, Italy (NC) — "Come help us now!" Pope Paul VI said in a direct appeal to the laity of the world to enter actively into the work of the Church.

The Pontiff's strong and simple appeal was made in his sermon during Mass at the cathedral of Frascati Sept. 1.

It was the third successive Sunday that the Pope had left his summer residence at Castelgandolfo to go to a nearby church to celebrate the Eucharist and deliver a sermon. The Pope made the three sermons vehicles for important pronouncements: Aug. 18, an appeal to the Eastern Christian Churches for reunion; Sept. 1, an invitation to the laity to go to work in the apostolate "today—immediately."

THE OCCASION of the Pope's visit was a solemn ceremony to venerate the remains of St. Vincent Pallotti. Pope Paul hailed the founder of the Society of Catholic Apostolate as "a pioneer in his discovery of the laity's capacity for good," and he said that Pallotti had given a lesson to the Church to enable it to "foresee and prepare for this hour when the Catholic laity has come of age."

The layman, said the Pope, "is now one of the major hopes of the Church." Recalling how Father Pallotti worked in the aftermath of the French Revolution, he said:

"The motives for the social transformation wrought by the French Revolution, though clothed in laicism and protest against the Church, were, however, deeply Christian."

"The ideals of liberty, equality and fraternity are altogether Christian, just as are today's deep social aspirations for justice and freedom."

"All of us are responsible for our times and for our brothers. Responsibility is a tremendous word which only the saints with their intuitive optimism conceived with energetic force. St. Vincent Pallotti was a pioneer of that perception."

THEN, IN A DIRECT and universal appeal, the Pope said to lay people:

"The day is growing late. Become convinced that it is necessary to work today—immediately, that not an hour

can be lost! The needs are immense and most urgent.

"Come and help us to tell the world where is truth and where is error—this world which is so distracted and almost overcome by centrifugal movements. There is need to go to work today, immediately."

"Tomorrow could be too late. Now is the hour of the laity..."

"It is now that the lay people must knowledgeably join the hierarchy in carrying the cross on the road of salvation and immerse themselves with the hierarchy in the diffusion of grace. The laity, awakened by modern culture, already feels this vocation."

THE HOLY FATHER also said:

"The first responsibilities belong naturally to the priest. But St. Vincent Pallotti saw that the layman himself could become an active element, thus anticipating by a century

the modern forms of the lay apostolate. This truth is not yet recognized sufficiently.

"The layman should arrive at a knowledge of this fact, which is true not only by reason of the need for lengthening the arms of the priest, which do not reach everywhere and are not sufficient for all his labors. It is true also because of something deeper and more essential: by reason of the very fact that the layman is a Christian.

"The layman cannot be a negative element, nor can he be passive or neutral. Much less can he stand up against the wave of the Spirit which Christianity instills in souls.

Cardinal Mindszenty Reports Unfounded, Negotiator Declares

ASSISI, Italy (NC) — Franziskus Cardinal Koenig has branded as false recent reports that Josef Cardinal Mindszenty, Primate of communist-ruled Hungary, will soon be free or able to come to Rome.

The Archbishop of Vienna spoke at a press conference here where he came to give a speech. He admitted for the first time that he was on a special mission for the late Pope John XXIII when he went to Hungary to see Cardinal Mindszenty, who has been living in asylum at the U.S. legation in Budapest since 1956.

The Hungarian Cardinal sought refuge at the legation when Soviet troops put down the anti-communist uprising which had freed him for a few days from the jail where he was serving a life sentence.

CARDINAL KOENIG speaking of his mission to Hungary, said: "Perhaps journalists are not

very content with me because I have said nothing about my missions into various communist countries."

He pointed out that he is not free to divulge anything about his missions. He did say, however, that it is untrue that Cardinal Mindszenty will soon be free to leave the U.S. legation.

Reports that the Hungarian Primate will attend the second sessions of the ecumenical council opening Sept. 29 are false, he said.

ASKED ABOUT the Vatican attitude toward priests who have "pledged themselves to the so-called state church in communist countries," he answered:

"The Church is in a position of suspended judgment. There are local situations which must be examined with prudence because there are some priests who claim to have been acting in good faith and others who, instead, have not."

Passaic Byzantine Bishop's Installation, Welcome Due

PASSAIC — Members of the hierarchy of both the Eastern and Latin rites will be present for the installation of Bishop Stephen J. Kocisko as the first Eparch (Bishop) of the newly-erected Byzantine Rite Passaic Eparch (Diocese) at 11 a.m. Sept. 10 here at St. Michael's Cathedral.

THE INSTALLATION will mark only the second time that a Bishop has been installed as head of a new Ruthenian Rite eparch in the U.S. The Passaic Diocese, which includes 15 eastern states and the District of Columbia, was created from the Pittsburgh Diocese, which has included the entire country since its creation in 1924.

Archbishop Egidio Vagnozzi, Apostolic Delegate in the U.S., will install Bishop Kocisko in the traditional ceremony of the Byzantine Rite after which Bishop Kocisko will celebrate a Solemn Pontifical Divine Liturgy (Mass).

Heading the list of North Jersey members of the hierarchy at the installation will be Archbishop Boland and Bishop Navagh.

A BANQUET at the Alexander Hamilton Hotel, Paterson, at which Archbishop Vagnozzi, Bishop Nicholas T. Elko of the Pittsburgh Eparch and Bishop Kocisko will speak, will follow the ceremonies.

The ceremony will begin with a procession of monsignori and priests from the school. They will be met by Archbishops and relatives who will proceed from the rectory.

At the cathedral, the Apostolic Delegate will be greeted by Very Rev. George Chagin, who will present the Archbishop with bread and salt, a tradition from the Old Testament used by the Eastern Rite. Msgr. John A. Stim, rector of St. Michael's, will welcome Bishop Kocisko, also with bread and salt.

The procession will then continue to the sanctuary where the Apostolic Delegate will be seated on his throne at the left. The Bishop-designate will be presented to the Apostolic Delegate by Msgr. Chagin and the Papal Bull appointing Bishop Kocisko will be read by Rev. Michael Dudick.

ARCHBISHOP Vagnozzi will recite a prayer installing Bishop Kocisko and the Apostolic Delegate will lead him to a throne on the right of the sanctuary.

Following this, the apostolic delegate will pray: "God, the loving high priest Stephen Kocisko is being enthroned and installed as Eparch of Passaic. Axios (he is worthy)." The congregation will respond, "Axios," three times.

The Apostolic Delegate will hand the crozier to the Bishop, saying "Receive this crozier with which you are to watch over Christ's flock that has been entrusted to your care. Axios." The congregation will again respond, "Axios," three times.

AFTER THE Bishop thanks the Apostolic Delegate, the Te Deum will be sung in Old Slavonic by the congregation. During the Te Deum, Msgr.

Stim, the monsignori and clergy will come to Bishop Kocisko to express their promise of obedience. They will kiss his hand cross, ring and omophorium-part of the episcopal vestments — on the right shoulder.

Bishop Kocisko will then bless the congregation with the trikiron (triple-candle) and dikiron (double-candle). The congregation will chant "Ad Multos Annos" (may he live many, many years). The Mass will follow.

MINISTERS of the Mass will include: the apostolic delegate's chaplains, Msgr. John K. Powell and Msgr. John Kalkok; archpriests, Msgr. Stim, Msgr. John Paptich, Very Rev. Paul Firczak, and Very Rev. Theodore Weneck, O.F.M.; archdeacon, Father Chagin; deacons, Very Rev. George Durisin and Rev. Andrew Sokol; (Continued on Page 3)



Bishop Kocisko

Finds No Religious Persecution in Vietnam

NCWC News Service

What is the actual situation in Vietnam regarding the problems the government is having with Buddhists? Here Rev. Patrick O'Connor, S.S.C., who has covered the Far East for 20 years, answers the question everyone is asking. Father O'Connor has made his headquarters in Saigon, the Vietnam capital, for the past two years.

Has there been a religious persecution of Buddhists in Vietnam?

No. The last religious persecution in Vietnam was of Christians. It ended one century ago.

Measures taken by the Vietnamese government against anything that might turn into political opposition have affected Christians as well as Buddhists.

When Buddhists began holding organized demonstrations in the streets in recent months, the police intervened with unwarranted harshness. Thus Buddhist groups who started out in May with no

solid grievances deserving worldwide sympathy were given grievances. Devout Buddhist bonzes, bonzesses and laity are now emotionally aroused and feel that their most sacred beliefs and practices are at stake.

Vietnamese Buddhists probably have made more progress in the nine years since President Ngo Dinh Diem came into office than in any century of modern times. The government has given them money, materials and land for constructing and renovating pagodas.

An-Quang pagoda in the Cholon section of Saigon, one of

the centers of the recent agitation, stands on land rented from the government since pre-Diem times. Asked how much rent they have to pay the government, a bonze there told me: "Formerly we paid 10 plasters per square meter yearly. Now we pay only two plasters." That is about 1 1/2 cents American.

How many Buddhists are there in south Vietnam?

Nobody can say, even within one million, what the number is. People who know the country well put practicing Buddhists somewhere between 20 and 30% of the total population, which is 14 or 15 millions. Because Catholics are organized into parishes and dioceses, one can better estimate their number: about 1.5 million, that is roughly 10%.

Is there a Buddhist Church now in Vietnam? No. Buddha founded a moral

system but no church. Furthermore, Buddhism is split into numerous sects.

Buddhist associations are modern developments. A person can be a Buddhist without belonging to any of them. There are various Buddhist associations in Vietnam, not all in agreement. The General Buddhist Association, whose legal existence dates from 1953, has been the most militant in the recent controversy.

In July, 1962, it claimed only one million registered members and about three million non-registered adherents — a figure impossible to check and probably exaggerated.

Who are the leaders in the General Buddhist Association? The titular head was an aged bonze, but the real leaders are younger men, some of whom came from North Vietnam in 1954.

Some of the younger bonzes have studied abroad — Thailand, Ceylon, Japan or the U.S. They have returned eager to assert themselves and their group, resenting the relative backwardness of Buddhism here. Those from the north and center observed and maybe learned communist organization methods during the Indo-China war.

I have seen no proof that any of these leading bonzes are communists. What part have the communists played in the recent agitation?

They have naturally tried to get into the act and to profit by manifesting sympathy with the protesting Buddhists. There is no evidence that they got control.

Is the Catholic religion something recent in Vietnam? The Catholic religion had taken (Continued on Page 3)

Raubinger's Decision Due In West Milford Bus Case

WEST MILFORD—A decision from state Commissioner of Education Frederick M. Raubinger was expected Sept. 12 on the legality of extended school bus service to the students of two parochial schools in this vast Passaic County township.

The two-ply effort to obtain door-to-door service for students at St. Joseph's, Echo Lake, and Queen of Peace, Hewitt (Greenwood Lake), will probably evolve along a single line after the commissioner's verdict is announced.

THE APPEAL TO Raubinger was made against the interpretation of a 1941 New Jersey

statute which has been consistently held to forbid public transportation for parochial school children except along established public school bus lines, in which case it becomes compulsory to provide it.

If the commissioner rejects the appeal, it will go before the state board of education prior to the starting of possible court action.

The second part of the West Milford effort has been the drive by the Committee for Improved Education to obtain the assent of the local school board to extended routes. Last week, the board informally

agreed to the extension on the promise that the committee would provide a bond to cover the costs if it should be ruled illegal (otherwise board members would be personally responsible for the money spent).

An informal meeting was held with the county superintendent Sept. 3 and arrangements agreed upon at that meeting were due to be announced at a board of education meeting Sept. 4.

A SPOKESMAN for the committee emphasized the importance of gaining the school board's assent in these words: "Even if the case before the commissioner of education is won, it will not compel any school board to give extended service. It will only allow them to do so. Our action has resulted in the board agreeing to do whatever is legal."

As school opened at Queen of Peace, there were 80 pupils who had no school bus worries. These children, who live across the state line in Greenwood Lake, N.Y., will get direct transportation on two buses provided by the public school board of education there under the New York law which requires boards to provide transportation to all students.

Graduate Assistant
JAMAICA, N.Y. — Thomas Szendrey has been named a graduate assistant in the history department of St. John's University.



TOWACO DEDICATION — The new church and school of St. Pius parish, Towaco, was dedicated by Bishop Navagh Sept. 2. Above, dedicatory prayers are read in the foyer of the school by the Bishop, accompanied by left to right, Rev. Frank J. Rodimer, assistant chancellor, Rev. John White, administrator of St. Joseph's, Lincoln Park, and Rev. Joseph Meyer, pastor of St. Pius.

Seminarians Will Study In Europe

DARLINGTON — Six seminarians of the Newark Archdiocese will study theology in Europe this year, it was announced by Msgr. George W. Shea, rector of Immaculate Conception Seminary here, where each has completed two years of philosophy.

Going to the American College in Louvain, Belgium, are Joseph W. Kukura of St. Thomas the Apostle, Bloomfield, and James M. Sikora of Holy Trinity, Westfield.

Theodore W. Oebahr of St. Joseph the Carpenter, Roselle, and Leo A. Connolly of St. Joseph's, Maplewood, will study at the University of Innsbruck, Austria. Charles P. Grandstrand of St. John the Apostle, Linden, and Vincent J. Murray of Our Lady Queen of Peace, North Arlington, are bound for the North American College in Rome.

Teacher Group To Cooperate

LONDON — Delegates to an international Congress of the World Union of Catholic Teachers voted here for more cooperation with Catholic and non-Catholic organizations working in education, including the International Labor Office and UNESCO.

The world union represents 500,000 Catholic teachers in 30 countries. Another of its resolutions urged educational authorities to invite parents and teachers to cooperate with them through parent-teacher associations.

SCHOOL CRUSADE time (Oct. 21-Nov. 4) is a good time to renew subscriptions.

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By Jersey Firms \$265,900 Given To College Fund

NEWARK — In the fiscal year which ended June 30, 12 New Jersey non-tax-supported colleges shared \$265,955 through the New Jersey College Fund Association. The contributions were made by 210 corporations and individuals doing business in the state.

The five Catholic colleges in the state—Caldwell, St. Elizabeth's, Georgian Court, St. Peter's and Seton Hall—received approximately 43% of the total which was not designated to specific institutions. Some donors selected institutions to which their gifts were given.

AN INCREASE of \$28,908, which is 12%, is shown over the 1962 figure, although there was a decrease in the number of donors from 227 to 210.

A report by the fund also states that four donors doubled the amount of their gifts, 27 increased the size by 20% or more and 23 made contributions for the first time.

Of the 12 colleges, Seton Hall received the largest

Seton Chemists To Give Papers

SOUTH ORANGE — Three members of the Seton Hall University chemistry department will deliver research papers at the 145th annual National American Chemical Society meeting Sept. 12 in New York City.

The three authors are Dr. Robert T. Conley of Livingston and Dr. Robert T. Augustine and Dr. Leroy I. Braddock of Orange.

Seton Hall also announced that its school of business will introduce a new graduate course in government contract administration for the fall semester, presented by Col. Robert M. Hitch.

Catholics Urged to Full Role In Secular College Program

LAFAYETTE, La. (RNS) — Full participation by Catholic students in a university's "academic freedom" was recommended by Dr. John Meng, keynote speaker at the opening session of the national convention here of the National Newman Club Federation.

Dr. Meng, president of Hunter College, New York, told the students that a "dynamic Newman apostolate demands from each of us full and integral participation in the life of the university."

He warned they should not remain withdrawn from university life because of religious differences. "Well-informed Catholics, secure in their faith, should welcome the opportunity to enter fully into all phases of the intellectual life of the university."

ed for the week-long convention. Rev. Richard Butler, O.P., national chaplain, said that "the work of the Church on the secular campus is now concerned with all students."

"THIS IS the new look of Newman," he continued. "No longer is it just bringing together a few Catholics to exchange ideas. We are challenged to give and represent all that the Church is."

He offered five major goals of the movement: intellectual and moral formation of the Catholic student on the secular campus; religious education, apostolic formation; transmission of Catholic culture to the academic university; and development of Catholicism to give to the campus and civic community.

Braille Course

NEWARK — A course for sighted persons in the transcription of Braille books for blind children will begin Sept. 12 at the Mt. Carmel Guild Center for the Blind. It will be given by Mrs. Leo V. Norton and is open to the public.

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Manpower Tithe Asked of Collegians

MINNEAPOLIS (NC) — Peace Corps director R. Sargent Shriver called here for Catholic college students to "give a tithe" of their time to volunteer service organizations like the Peace Corps or Papal Volunteers for Latin America.

In a press conference earlier, Shriver said there are more Catholic college graduates in the Peace Corps than a year ago but he is disappointed that more do not join.

Shriver spoke at the annual congress of the National Federation of Catholic College Students. In a question period after his talk, Shriver said "Catholic colleges have not fulfilled their responsibility unless 10% of their classes give two years of service" to volunteer organizations.

DELEGATES to the congress voiced "absolute and unequivocal condemnation" of an alleged ban on talks by four prominent theologians at the Catholic University of America.

The resolution referred to a controversy which began earlier this year when it was disclosed that administrators at the Catholic University in Washington, D.C., had removed the names of four prominent theologians from a list of candidates for a Lenten lecture series sponsored by the university's graduate student council.

Another resolution called on the federal government to "insure justice" for four persons imprisoned in Albany, Ga., under charges of inciting to a civil rights march.

Other resolutions backed the Kennedy administration's civil rights, mental health and National Service Corps bills and urged recognition of the important role played by family farms.

Edward A. Marciniak, executive director of the Chicago Commission on Human Rights, was honored as the year's outstanding Catholic layman by the NFCCS. He was presented the Archbishop Noll Award by John Simone, outgoing NFCCS president.

Sessions Draw 907 Students

JERSEY CITY — Frank Mertz, St. Peter's College, registrar, has announced that 907 students attended the 1963 day and evening summer sessions which ended Aug. 23.

Of the total, 598 students were from St. Peter's and 309 from 109 other schools in 28 states, the District of Columbia, and Canada. There were 754 men and 153 women.

The St. Peter's Reading Improvement Center enrolled 338 on four reading levels — elementary, high school, college students and adults. They came from 78 schools and colleges and represent a total of 41 communities throughout New Jersey.

The center, under the direction of Dr. Patrick Caulfield, ends its first decade of operation with a record of 5,214 readers.

College Juniors Study in Europe

SOUTHAMPTON, England — Two college students from North Jersey arrived here Sept. 3 to begin a year's study in Europe in a program conducted by the Institute of European Studies.

Carole A. Dietrich of Elizabeth, a junior at St. Louis University, and William T. Pizzi of Summit, a junior at Holy Cross, will study for a year at the University of Vienna.

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Vietnam

(Continued from Page 1)
 ken root here 150 years before the American Declaration of Independence, long before French colonial power was established here. It was persecuted at intervals for more than 200 years.

Why have Catholics been prominent in Vietnamese public life in recent years?
 Catholics have always made greater efforts in the field of education. Also the dominant element in Vietnam's existence in the past nine years has been the near and present communist threat. Catholics are admittedly more definitely and militantly anti-communist than any other section of the population. Inevitably the government has drawn heavily on this source.

Have Catholics discriminated against Buddhists in Vietnam?
 Buddhists are enormously indebted to Catholics here. For generations Catholic schools, hospitals and clinics have served Buddhists and others without discrimination. Catholic leprosaria and relief services have been extended to non-Christians of all kinds. Buddhists have done nothing on a comparable scale for

their own people, much less their Catholic compatriots.
 Is President Ngo Dinh Diem's government "unpopular and corrupt?"
 It cannot be called a corrupt government though there is corruption in it as there is in many outside Asia.
 The majority of the people live in rural villages where Saigon politics and Buddhist demonstrations mean little in everyday life. What matters to them is security against the communists first, then elementary local facilities for education, water and so forth.
 The sophisticated city and town dwellers have an importance out of all proportion to their relative numbers. Among them the government has lost heavily since the Buddhist agitation started.
 It is not that they are all fervent Buddhists. But the Buddhist campaign gave them an outlet for bottled-up resentment against housing shortages, lack of freedom of expression, arbitrary arrests, etc.

President Diem still has great reserves of prestige not possessed by all other members of his family. His brothers here and his sister-in-law are unpopular. His sister-in-law's tactless utterances have been some of the greatest obstacles to a timely settlement of the dispute.
 No matter what their abilities may be or how much the President has depended on his relatives, he would be stronger without them than with them. They are more of a handicap than he seems to realize. These relatives of the President wield great influence in spite of the fact that the constitution of the Republic of Vietnam gives them no executive power.

Was Buddhist agitation purely religious?
 No. Certainly for more than a month prior to the raids on the pagodas, the movement had the political aim of toppling the government.

ANY RELATIONS, his report said, must be based on the principle underlying the whole ecumenical movement — "common faith in the one Lord, Jesus Christ."
 The report also expressed "deep appreciation" for the way WCC and other observers were received at the Vatican Council.
 It was announced that Dr. Lukas Vischer, research secretary of the WCC's Faith and Order staff in Geneva, Switzerland, who attended the first session of the Vatican Council, will return for the second session.
 Two American priests named by the Secretariat for Promoting Christian Unity are observing the Central Committee session of the Vatican Council.

Archbishop's Appointments

SUNDAY, SEPT. 8
 3 p.m., Blessing and laying of cornerstones, Roselle Catholic High School and Brothers residence, Roselle
 4:30 p.m., Blessing and laying of cornerstones, School of St. Joseph the Carpenter, Roselle
MONDAY, SEPT. 9
 7:30 p.m., Laying of cornerstone of new church, blessing of campaign workers, Our Lady of Lourdes, West Orange.
TUESDAY, SEPT. 10
 11 a.m., Establishment of the Eparchy of Passaic and episcopal enthronement of Most Rev. Stephen J. Kocisko, St. Michael's Cathedral, Passaic

Bishop Navagh's Appointments

FRIDAY, SEPT. 6
 8:30 p.m., reception, Mt. Carmel Guild Social Service Center, Paterson
SUNDAY, SEPT. 8
 10 a.m., Perpetual profession, Sisters of Charity of Convent Station, Convent
 5:30 p.m., Preside at Mass in St. John's Cathedral in celebration of patronal feast of Cuba.
TUESDAY, SEPT. 10
 11 a.m., Installation of Bishop Stephen J. Kocisko, first Bishop of Byzantine Rite Diocese of Passaic, St. Michael's Cathedral, Passaic
FRIDAY, SEPT. 13
 12 noon, Opening of academic year, Seton Hall College, Paterson, Mass at Our Lady of Victories Church, Paterson
 2 p.m., Meeting of priests' vocal committee, De Paul High School, Wayne
SATURDAY, SEPT. 14
 8:30 p.m., Reception, Knights of Columbus of Morris County, Boonton
SUNDAY, SEPT. 15
 3 p.m., Departure ceremony for Sisters of Charity who are to serve in Bolivian mission, Convent
 8 p.m., Opening of building campaign for convent for Blessed Sacrament, Paterson
MONDAY, SEPT. 16
 7:15 p.m., Mass, St. George's, Paterson, for St. Bonaventure retreat group
TUESDAY, SEPT. 17
 8 p.m., Dedication of new wing, De Paul High School, Wayne
WEDNESDAY, SEPT. 18
 10:30 a.m., Board of Consultants meeting, Bishop's residence.
 2:30 p.m., Clergy conference
THURSDAY, SEPT. 19
 6 p.m., Reception ceremony for new AID members, Paterson

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SEMINARIANS GATHER — Bishop Navagh held a reception for seminarians from the Paterson Diocese Aug. 31, at the provincial headquarters of Immaculate Conception Sisters in Paterson. With the Bishop are Rev. John P. McHugh, left, director of vocations for the diocese, and Rev. Frank J. Rodimer, assistant chancellor. About 100 attended the affair.

World Council Puts Off Decision On Relations With Vatican

ROCHESTER (RNS) — No "definite decisions" concerning relationships between the World Council of Churches and the Catholic Church should be taken until completion of the Second Vatican Council, leaders of the WCC's 100-member, policy-making Central Committee said here.
 The Central Committee is the governing unit of the World Council, a fellowship of 201 Protestant, Orthodox and Anglican churches with a combined membership estimated at more than 350 million Christians. It heard a report on WCC-Vatican relations from a 14-member Executive Committee headed by Dr. Franklin Clark Fry, who also heads the Central Committee.
 sessions. They are Rev. John B. Sheerin, C.S.P., editor of the Catholic World, and Rev. Gustave Weigel, S.J., of Woodstock (Md.) College, a noted author and theologian.
 "SEVERAL 'lines of action' to guide closer cooperation with the Catholic Church were spelled out by the WCC general secretary, Dr. W. A. Visser 't Hooft of Geneva, Switzerland. He cited 'new opportunities for conversation and collaboration' on:
 • Theological and ecclesiological questions.
 • Practical questions such as the problems of religious liberty, mixed marriages, relationships in missionary situations and the issues of proselytism.
 • The witness of the Churches with regard to public life and particularly international affairs

Bishop Kocisko

(Continued from Page 1)
 notary, Father Dudick; cross bearers, Rev. Paul Dano and Rev. Thomas Dolinay; tri-iron bearers, Rev. Simeon Fetko and Rev. Joseph Homa; and masters of ceremonies, Rev. Robert Moneta and Rev. John Opalenick.
 The congregation will sing the Divine Liturgy, led by the cantors of the Passaic Diocese under the direction of John E. Fetach.

SPECIAL devotions to the Blessed Mother and Benediction will be celebrated by Bishop Kocisko Sept. 15 at St. Michael's. He will be assisted by the local clergy. Parishioners of St. Michael's as well as laity from New Jersey and parts of New York and Connecticut are expected to attend.

A reception will follow in St. Michael's auditorium with Passaic Mayor Paul DeMuro and members of the City Commission expected to attend.
 Msgr. Philip J. Coyne, pastor of St. Nicholas, Passaic, will welcome Bishop Kocisko on behalf of the Latin Rite clergy. Children from St. Michael's School will also make a presentation to the Bishop and give a short program for him.

BISHOP KOCISKO was born in Minneapolis June 11, 1915, the oldest of nine children. His parents, both American-born, sent him to Catholic schools

in Minneapolis — including deLaSalle High School, where he led his class in scholastic standing.
 He attended Nazareth Hall Preparatory School in St. Paul until 1935, when Bishop Basil Takach of Pittsburgh sent him to the Pontificum Athenaeum de Propaganda Fidei in Rome to complete his seminary studies. He earned his Licentiate in Sacred Theology and was ordained in Rome March 30, 1941.
 He was first assigned to St. Stephen's, Detroit, where he increased the membership from 40 to 110 families. In 1947, he was transferred to St. John the Baptist Church, Lyndora, Pa., where he constructed a new church.
 Besides his pastoral duties, Father Kocisko was a member of the diocesan tribunal and taught at the diocesan seminary. He became chancellor of the diocese in April, 1956, and three months later was elevated to Bishop.

THE NEW diocese serves 94,682 Catholics of the Ruthenian Rite. There are 60 secular and 10 religious priests in the diocese as well as 68 Sisters. There are 75 parishes and 13 parochial schools.
 The Ruthenians are a part of the Byzantine Rite of the Eastern Church. The Byzantine Rite, the largest of the Eastern (Oriental) Rites, is divided into 12 national subdivisions. The Ruthenians (both Rusins and Ukrainians) are by far the largest body within the Byzantine Rite with some 5.5 million members throughout the world.

SCHOOL CRUSADE time (Oct. 21-Nov. 4) is a good time to renew subscriptions.

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The March on Washington

Aug. 28, 1963, will long be remembered by freedom-loving Americans. History books will mark it as the date when the conscience of the country was finally aroused to the fact that, while "all men are created equal," not all have been given equal opportunities.

The 200,000 Negro and white marchers declared in a dignified, inspiring manner that a forceful beginning for equal rights has been made from which there is no turning back.

WHETHER Congressmen were impressed — impressed enough to vote for the President's civil rights bill — is not so important. What is, is the impression made on the millions of voting Americans whose voices will bear more weight in the halls of Congress than the marching feet of the 200,000.

No one expected the die-hard segregationists to change their minds, and they didn't. Their sentiments were expressed

How Close the East

Speaking from his heart in an Oriental Rite monastery near Castelgandolfo, Pope Paul VI recently invited the Churches of the East to reunite with the Church of Rome. "Let the barriers which separate us fall," he pleaded. "Let us explain the points of doctrine which we do not uphold in common . . . Let us seek to make our creed common and firm."

THE POINTS OF doctrine which separate us are surprisingly few. It is truly a miracle of grace that after so many centuries of division, the Oriental Churches have retained almost all the ancient beliefs and practices of the Catholic Church. They have a valid priesthood which has zealously guarded the Sacred Liturgy and celebrated it with reverent solemnity, giving glory to God the Father, to Our Lord and Savior Jesus Christ and to the Holy Spirit. Oriental Bishops and priests administer grace-giving sacraments. They and their faithful people intensely love the Blessed Virgin Mary.

Like the Roman Church, many of the Oriental Churches were founded by Apostles. The early ecumenical councils were held in the East.

From the East came the monasticism of the West. And from the East

in a statement by Sen. Long of Louisiana who ridiculed the march as unnecessary. Unnecessary, he said, missing the point, because the Negro in the U. S. is treated better and is more free than he is any place in the world. Someone should have reminded the Senator that the Negro is demonstrating for the same treatment the Senator expects and for the same freedom he enjoys in this country.

IN ONE WAY, however, we do agree with Sen. Long — such demonstrations should not be necessary. The march did portray to the world the image of a country unable to legislate equal rights without the intimidation of a mass demonstration.

However, history has shown that often a just cause must first gain attention before it receives approval and support, especially from the prejudiced. As an attention-gainer we prefer a bloodless march to a bloody revolution.

came the teaching of many Doctors of the Church like St. Athanasius, St. Basil and St. John Chrysostom. From the East, too, came missionaries like SS. Cyril and Methodius carrying the light of the Catholic Faith to the countries of Eastern Europe. From the East there also came recognition of the Bishop of Rome as the Vicar of Christ on earth and the supreme head of the Christian Church.

IN SEEKING re-union with the Oriental Churches, the Pontiff does not wish them to change liturgy or language. Pope Paul only desires that they make their creed common and firm by resolving the few differences which separate us, so that the united Church of the East and the West may be One, Holy, Catholic and Apostolic, as Christ Our Lord wills it to be.

His Holiness urges us to pray for this re-union. It is one of the chief subjects to be considered by the Bishops at the second session of the Vatican Council which will convene on Sept. 29. The accomplishment of re-union will bring with it, the Holy Father has said, "a foretaste of Paradise on earth . . . and a new blessed life in the history of mankind and especially of the Church."

What good purpose or effect could it possibly have? Could such a moral tragedy be staged as a contribution to the culture of Rutherford?

The play depicts not only a problem or situation that is immoral, but that is also unnaturally immoral.

THE PRESIDENT of the Unitarian Society put up this defense: "The approval does not constitute endorsement of any single group, but reflects our joint accord to encourage cultural activities." All this is rank trash and nonsense. Why should anything that is brazenly against the natural moral law be shown to the general public as a cultural endeavor? It must necessarily excite in many people in the audience a prurient interest, and generate a temptation to do some experimenting. This is a shabby attempt to give dignity and grace and respectability to something that is perverted, immoral and unnatural.

As usual, the permission granted to "The Immoralist" is a broadside attack against the Catholic Church for suggesting something that looks like censorship.

Nobody is accusing the Unitarian Society of fostering homosexuality. But why should any church give moral support to "The Immoralist"?

The Immoral 'Immoralist'

The following quotation tells its own sad story: "The Immoralist," a play based on homosexuality and marriage, will open Friday night, as scheduled, in the church hall of the Unitarian Church in Rutherford."

This was the second act in a sordid issue that rocked the community. The first act was described in these words: "A group of local actors has been booted out of a public auditorium for attempting to stage a controversial play. The Board of Recreation Commissioners voted 3-2 to throw the players out of the Sylvan St. Community Center." This adverse decision was prompted by the protests of local clergymen.

THE UNITARIAN CHURCH, in granting permission for the play after it had been turned down by the commissioners, rendered a disservice to the community. It was an ill-planned attempt to throw a cloak of respectability over something that was flagrantly immoral. It was also an undignified endeavor to revamp the thinking and remodel the conscience of the town, by giving at least an indirect blessing to a production that could only have a harmful influence upon its audience.

Pharisees Saw Need For a Dynamic Law

By FRANK J. SHEED

After the destruction of the Temple in 70 A.D., the Sadducees disappear — no Temple meant no sacrifices, no place therefore for a priestly class. Total national humiliation meant no place for a ruling class skilled in managing foreign rulers. From the crushing of Bar Cochbar's revolt in 135 A.D., the Pharisees alone have shaped the religious life of their shattered, scattered people.

TO UNDERSTAND why they rejected Jesus, we must do our best to see the Pharisees as they were at the time the great decision was made. Our first feeling is that they were arrogant, greedy for men's applause, greedy for money, hypocrites. And with all these faults Our Lord Himself charges them. His words do not mean that there were no good men among them. Some of them became Christians (Acts XV, 5), and of such a man as Gamaliel, who did not, any religion might be proud.

When we are considering their sins, we must remember three balancing considerations. 1) The great Pharisee writers themselves scourged the very faults in Pharisees which produced the great

burst of rage from Our Lord (Matt. XXIII). 2) The same faults could be urged against ourselves: Catholics from the highest to the lowest have been guilty of them. St. John Chrysostom was not the first or the last to say "We imitate the hypocrites, we have even surpassed them" (Hom. XX on Mt.). 3) A religion — be it Pharisee or Catholic or any other — is entitled to be judged by what it actually teaches, not by the various levels of the failure of its members to live up to it.

LET US RETURN to the cleavage between Pharisees and Sadducees. Both accepted the text "Fear God and keep his commandments. This is the whole meaning of man" (Eccles. XII, 13). But for the Sadducees the commandments were to be found only in the five books of Moses. The Pharisees held that God continued speaking through the prophets, and He spoke still through the commentators, the scribes.

The Sadducees complained that the interpretations of the scribes were frequently not in the Torah — the Teaching —

and indeed the connection was often slender to vanishing point. The law of vengeance, an eye for an eye and a tooth for a tooth, emerged in rabbinic writing as a payment of money for bodily damage; indeed in all their teaching upon penalties, the Pharisees were much milder than the Sadducees.

THE TRUTH is that the Pharisees saw, as their opponents did not, the need for a continuance of teaching. God had not said His last word to mankind 1500 years before in the Syrian desert. Quite simply they saw the need for a development of teaching to match the development of humanity.

The question was not whether or some freshly-minted law was in the Torah, but whether it was in harmony with the Torah. They did not say this in so many words: it seemed a matter of first urgency to show the Torah as actually teaching what the scribes now taught. But the other was in fact the principle by which their interpretation was guided. Once a new statement of the Law was accepted by the governing body of the Jewish people, it was as if it had been taught to Moses on Sinai.



SOMETHING FOR YOUR COUNTRY

Answer to Communists Is Capitalistic Reform

By MSGR. GEORGE G. HIGGINS

Director, Social Action Dept., NCFE

Premier Khrushchev has boasted more than once in recent years that communism would eventually "bury" capitalism by peaceful means. As a died-in-the-wool Marxist, he believes that capitalism bears within itself the seeds of its own destruction.

One of the most agonizing questions ever faced by any generation is whether Khrushchev's regime will have the patience to wait for the "inevitable" to happen or whether it will recklessly decide to hasten the downfall of capitalism by precipitating an all-out nuclear war.

TIME ALONE will provide the answer. Meanwhile we have no alternative but to keep on negotiating with the Kremlin — cautiously, of course — while at the same time shoring up our own economic system by correcting its many deficiencies.

Khrushchev and his minions may or may not believe that the American Economic system (which, by the way, really isn't a capitalistic system in the traditional sense of the word) is inevitably doomed to lose out in peaceful competition with communism. But whether or not they really subscribe to their own anti-American propaganda is beside the point.

The point is that the most effective answer to their propaganda will be, not counter-propaganda about the deficiencies of the Russian economic system, but an all-out effort to correct the failures of our own system — more specifically, to solve the continuing problem of widespread poverty and unemployment in the U.S.

ONE OF THE BEST popular books on poverty and unemployment in the U.S. is Michael Harrington's "The Other America" published in 1962. The Kremlin is gloating over Harrington's book. A lengthy review in the July 12 issue of Pravda says that Harrington has amply demonstrated the inherent and allegedly fatal weaknesses of "monopoly capitalism" and has also demonstrated that "the myth of 'American prosperity' is refuted by American reality itself."

Some Americans will un-

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doubtedly be unhappy about the fact that Harrington has provided some new grist for the Kremlin's propaganda mill. Nevertheless Harrington has performed a useful service in dramatizing so effectively the widespread extent of subject poverty in the U.S. and he hasn't given the Reds any information they couldn't have ferreted out for themselves from official sources.

THE ONLY WAY to counteract the Kremlin's criticism of the economic evils portrayed

The Press Box

Some Thoughts On Test Treaty

By JOSEPH R. THOMAS

Managing Editor

There are three things to keep in mind when the Senate opens debate on the nuclear test-ban treaty on Sept. 9.

One is that Soviet Premier Nikita Khrushchev is an avowed Marxist and his goal is still the subjugation of the non-communist world. Another is that there would be no test-ban treaty if Russia did not want one. The third is that to the Marxist deception is a perfectly valid tactic — a strategy — to advance the Marxist cause. A good Marxist end justifies the means to attain it.

HOWEVER, it is not correct to say that because the treaty serves Russia's best interests it does not serve the best interests of the United States. Obviously, our government sees some advantages to ourselves and the rest of the free world or it would not have signed the document.

Why did Russia want the treaty at this time? The United States advanced substantially the same proposals two years ago but the Reds weren't buying then.

A number of reasons have been advanced for their change of heart. One is that the Soviets needed a psychological weapon to solidify the non-Asian communist camp in the face of the dispute with Red China. (In assessing the seriousness of that dispute, it should be remembered that it concerns tactics here and now rather than final goals, which remain immutable.)

Another view holds that Khrushchev would like a breathing spell during which to fulfill some of his promises to the Russian people regarding consumer goods.

OR IT COULD be an application of the Pavlov theory of conditioned reflexes to the world scene, an easing of strain for the purpose of creating a false sense of security prior to applying pressure at another point. People can become accustomed to steady tension. Continued application and withdrawal is more wearing on the nerves and the will, like an intermittent drip, drip, drip.

Or, possibly, Russia has developed the ultimate weapon (that for which there is no de-

defense against atomic missiles. In either case, it would be to Russia's advantage to halt testing to block the U.S. from progressing in the same area.

OF THE REASONS listed, the latter presents the most danger to the U.S. However, our intelligence experts maintain that Russia has developed neither the ultimate weapon nor an effective missile defense. Further, our military people are convinced that, though we have no 100-megaton bomb as has Russia, we have an edge in nuclear stock piles and in the variety of tactical weapons.

This edge, it is argued, is one reason the treaty is of benefit to us. Use of nuclear weapons in military operations is not barred by the treaty. Too, the treaty provides for the resumption of testing should one of the signatory nations find its security threatened — a clause which is as much of an escape hatch for us as well as for Russia.

IF WE KEEP in mind that Russia most likely would violate the treaty if violation suited its purpose, I can't see that the U.S. has much to lose by ratifying it. Since the administration has given assurances that it will maintain a state of readiness for the resumption of testing it is unlikely that Russia could gain a significant time edge as it did when it broke the test moratorium several years ago.

The worst mistake we could make would be to ratify the treaty in the belief that peace is around the corner but I don't think that anybody believes that it is.

The Holy Father's general intention for September is:

That the council may increase vocations to the priesthood and the religious life.

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

For the Church in the Congo.

September Intentions

The Holy Father's general intention for September is:

That the council may increase vocations to the priesthood and the religious life.

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

For the Church in the Congo.

The Question Box

Big Family or Small: Which Is Better?

Q. Would you please comment on the four articles appearing recently in The New York Times on the Catholic Church and birth control? (Continued from last week)

A. The difficulty with any discussion about family size is that, at least among married people, it puts everyone on the defensive. In the words of Phyllis Simpson:

"If you say large families are best, one who has a small family immediately accuses you of suspecting him of having used artificial contraceptives, and he bristles or blushes accordingly. If you say there are advantages to a small family, another whose family is large wonders if he is being suspected of incontinence within the married state, and retaliates by pontificating on the proofs that only large families really trust God."

The official position of the Catholic Church can be summed up very simply. Couples are to be both generous and prudent in giving life. It is left to the theologian and the parish priest to make this most general directive both intelligible and relevant to the individual couple. It is mainly at this level that the "changing attitudes" are revealing themselves.

ONE IMPORTANT change, for example, is reflected in the greater willingness of theologians and priests in general to learn from married couples themselves. Through the generous efforts of these couples, the clergy, we feel, has a more realistic attitude toward the day-to-day problems of marriage and parenthood.

Then there is the shift in thinking on big families which, as noted, has been emerging "gradually, often subtly." Responsible parenthood as we have already noted, combines two virtues: prudence and generosity. Up to recent times, however, the virtue of generosity seems to have been given the "inside rail" in sermons and literature on the subject.

This is understandable. At most from the beginning, "artificial contraceptive" propaganda has been riding the coat-tails of the birth control issue, so much so that in the minds of many, the regulation of births is synonymous with the use of artificial contraceptives. This plus the trend toward materialism with its emphasis on self-convenience and comfort, explains in part the hyper-caution which in Catholic circles has surrounded the question of family regulation.

THE PICTURE now has changed. It is not easy to define this change except to say that theologians seem more at ease, less on the defensive, in discussing the question. Whether it is a growing awareness of the population problem, on both the national and international levels, whether it is a growing confidence in the ability of married couples to distinguish birth control through self-control from artificial contraception, whatever the reason or combination of reasons, more and more emphasis is being given to "the prudent regulation of births and the clear consciousness of the responsibility they entail, which is another name for family planning" (Rev. John A.

O'Brien, quoted in The New York Times, Aug. 27, 1963).

This statement receives a measure of balance from the following words of Bishop William M. Bekkers of the Netherlands: "The birth rate now falls within man's responsibility. One can even say that birth regulation — which is quite different from birth limitation — is a normal part of the total task of a married couple. 'Regulation' means consideration of the number of children in relation to married life in all its aspects. The big or the small family as such has no meaning." (Emphasis supplied) . . .

But human experience of married life and consequently love and responsibility for each other, for fertility and for the existing family, enable married persons, and only them, to decide what the calling of God and the task God gave them means for them concretely — what the size of the family should be and how the birth of children must be spaced. Their human love and responsibility can urge them to build a big or a small family, can urge them to family expansion or to family limitation. This is a matter of conscience which is nobody else's business.

"The clergyman, the physician, or whoever might be asked for advice, must respect, as much as possible, that personal conscience" (See, Catholic Mind June 1963, pp. 59-60).

AT THE RISK of oversimplification, it seems that some theologians are beginning to question whether our teaching on responsible parenthood hasn't been pegged too closely to the problem of artificial contraceptives. For example, on the hypothesis that there existed no immoral method of limiting children (condoms, pessaries, sterilization, etc.) would we have placed as much stress as we have on generosity in giving life? Or would responsible parenthood through control of conjugal love have received more attention than it has?

Love and control? This is a question which we must leave to a future issue.

(Editor's note: The past three articles reflect to some degree a point of view upheld by several responsible theologians and shared by us. Not every theologian shares this viewpoint; some, in fact, view present trends with alarm.)

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Our Parish



"Now listen to me. You're going to love school, do you hear? Simply love it!"

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.

A First-Hand March Report

Editor: The March on Washington started early for people in the metropolitan area. Our group — the Catholic Interracial Council — met at 3 a.m. at the Chapel of the Rockland State Hospital, Orangeburg, N.Y. Msgr. James Cox, CIC chaplain, and Rev. Petty McKinley of the A.M.E. Zion Church, Nyack, directed the effort. The latter's Negro Church had joined with the CIC to obtain bus transportation.

After Mass we drove to Manhattan and boarded two buses at 5:30 a.m. Most people tried to sleep until our stop in Delaware. There we got our first impression of the march. Hundreds of buses could be seen. People got on and off with great patience despite the crowding and waiting for food and restroom facilities.

It was here that I met Rev. Robert Fennell of Seton Hall University and part-time curate at my parish church, St. Joseph's in West Orange. He and 13 other priests from Seton Hall and the Newark Archdiocese were in a bus arranged by Rev. Thomas Carey, pastor of Queen of Angels, Newark.

On the bus someone passed song sheets and we sang the freedom songs: "We Shall Not Be Moved" and "We Shall Overcome." The men and women from the A.M.E. Zion Church sang with conviction and beauty that came deep from the heart.

As we neared Washington about 11 a.m., Rev. McKinley instructed us to maintain order and dignity under any circumstances. We were given envelopes which contained badges, programs and other necessary information. All of us had brought sufficient food for the day.

AS WE ENTERED the city, we were moved by the presence of hundreds of Negro families waving to us from porches and sidewalks along the route. The same people would be there to wave a thankful "farewell" later in the day.

At the assembly point at the Washington Monument, the quiet and order were unbelievable with the thousands around us. I did not see during the entire day one single person who was out of order. This was the most fascinating thing about the whole march.

We unfurled our CIC banner and began our march along Constitution Ave. toward the Lincoln Memorial. Television cameras were everywhere. We saw groups from every part of the country, all with a common commitment to justice for all.

The seating space had been taken so we stood nearby to listen to the program, a combination of speeches and entertainment. The climax was the speech of the Rev. Martin Luther King. He spoke like a great prophet of the Old Testament, making every sentence a prayer and protest at the same time. A quarter of a million people hung on every word. Then it was over.

THE BUSES left at 6 p.m. as quietly as they came. The historic march for jobs and freedom had ended. For those who were there, the experience will last a lifetime.

Those who stayed home might question the purpose and impact of this event. The patience and sincerity of the marchers, as seen on television, however, surely touched the country's heart. The national conscience was exposed to public view. The unfinished

work of our great democracy was set forth for all to see and ponder.

Frank Koch, West Orange.

Exaggeration And Fr. Kueng

Editor: Msgr. Shea's Aug. 29 article raises some points which call for further comments.

He states that his rhetoric course "taught that the large liberty of exaggeration allowed to humor, whimsy, and poetry is not permitted to serious discourse." I hope he has not been applying this principle ever since his college days, because it is false. But that does explain why he so misinterprets Father Kueng. Although exaggeration is more common in humor and poetry and not usually found in purely scientific works, it is often called for in speeches, and this is what Father Kueng was giving.

Msgr. Shea infers that by the very rules of rhetoric Father Kueng's words cannot be watered down to mean "in varying degrees in different times and places." This is true only if one accepts Msgr. Shea's rules. But since this is a question basically of what Father Kueng meant, a good way to answer it is to look at his text.

MSGR. SHEA insists that Father Kueng denies all freedom from oppression by authority and admits only freedom of grace. If his text is not clear enough, I would suggest that the well-publicized facts that many authorities permitted Father Kueng to be heard proves the existence of the former freedom. Just as the refusal of Catholic University to allow its students to invite him is a proof that lack of said freedom also occurs.

In regard to the analogy of arguments Msgr. Shea makes, I would agree that if a home merely has some untidiness and an occasional cooking odor, ordinarily it would be uncalled for that anyone say "someone looking at it from within keeps noticing afresh the lack of cleanliness in every nook and corner of it, and on every floor a constantly recurring, appalling odor."

If, however, only the rooms are clean and tidy, but half the closets have garbage piled on the floor, then in such a case such language would be quite in order in calling up the health department.

Gerald J. Dalcourt, Maplewood.

Would End 'Bickering'

Editor: Enough! Have done with this bickering commentary on the Kueng-Shea differences. Theologians will always debate. That is their function. Keeping in mind Pope John's views on agnoscere and making haste slowly, this is even desirable.

When imprudent laity, eager to display their "knowledge" though not wisdom, enter lists in which they are as familiar as a penguin in the Sahara Desert, they appear ridiculous. The mere stringing together of so much wordage does not necessarily mean there is intelligence in them. Dr. Kueng's work must logically have merit. He could not have reached his eminent position if he was "nonsense." The same may be said of Msgr. Shea.

Their divergent view points are mature, carefully

considered and worthy of respectful attention.

There must be joy and relief in high ecclesiastical circles that the laity is so evidently learned that yards of Scripture, pronouncements of Popes, Cardinals and Bishops are immediately recited at the drop of a parish envelope. . . . Joseph Hrdina, Newark.

He'd Abolish The Index

Editor: Msgr. Shea's fifth installment (in the series on Father Kueng) attempts to marshal arguments in favor of the anachronistic Index of Forbidden Books. . . .

One wonders how Msgr. Shea and other apologists for the Index explain the fact that it would be impossible for a Catholic college student to gain a liberal education if he sincerely tried to observe the Index's prescriptions. To give two examples only, a large area of modern French literature would be automatically excluded as well as the writings of most of the great political philosophers of the Age of Enlightenment.

Surely Msgr. Shea is not serious in citing the invention of the printing press as an argument for the Index. The almost unlimited flood of printed material of every type makes any kind of realistic censorship impossible. It should be obvious that the only valid solution that is consonant with Catholic intellectual tradition and with the integrity of today's educated Catholic is the "freedom with responsibility" proposed by Father Kueng.

John Gabriels, New York.

Finds Term Misleading

Editor: I would like to extend my deep appreciation to Msgr. Shea for his enlightening articles. May I offer, however, one possible solution? Perhaps this whole controversy would fade into insignificance if a permanent moratorium would be called on the expression "monarchical hierarchy."

To many outsiders, this term conveys the image of an autocratic "spiritual bossism" within the Catholic Church. It certainly does not convey the true image of the Church which is essentially a fellowship. For this reason the expression has already been dropped from the Vatican II Schema on the Church.

Further, John XXIII himself preferred the expression "Pater et Pastor" as the best authoritative symbol in the Church.

All of us understand what is meant by a fatherly authority. It is much easier to obey a "father" than an impersonal Church law such as the Index which only in 1897 removed the lay Missal from the list of forbidden books (Hans Kueng's "The Council in Action").

Authority in the Church comes from God the Father. Therefore, the whole concept of authority in the Church should be "father-centered."

Dora Diekman, Bayonne.

Likes Column

Editor: I appreciate the information received from the new column by Gary MacEoin.

Chester Pogorzelski, Harrison.

Reply to Hans Kueng—IX

By MSGR. GEORGE W. SHEA, S.T.D. Rector, Immaculate Conception Seminary



My comments on the Kueng lecture have been condemned as opposing free expression, for they "tend to deny the basic freedom of poetic license . . . to Father Kueng," and to deny "the basic freedom of self-criticism within the Church."

The first charge I answered last week. As to the second, my quarrel is not with honest self-criticism but with exaggerated, unwarranted criticism, especially when — as in Dr. Kueng's case — it is criticism not of self but of others, and on a vast scale at that.

THE SAME correspondent claimed I failed to allow Dr. Kueng a true "sense of purpose," failed to acknowledge that his chosen subject was not "Christian obedience" but "the responsibilities of Church authorities."

Actually, the lecture's clearly stated theme was the relations between "freedom and order," the delicate balance between freedom from authority and obedience to authority. That this escaped the above correspondent confirms my contention that Dr. Kueng's presentation of his subject was unduly weighted against authority — he unwittingly had his thumb on the scales.

My third article (July 25) brought to bear on his lecture the Ascension Thursday sermon of Cardinal Montini, then Archbishop of Milan, now Pope Paul VI. Two readers objected, saying the homily was but a simple pastoral exhortation to those who were disobedient in the Milan Archdiocese and in no way referred to theologians, or that at most it was speaking of attitudes among the faithful of that archdiocese, rather than passing judgment on foreign scholars.

BUT, IF ONLY a routine, however beautiful, appeal for obedience and of purely local significance, why was the sermon reported at length in the Vatican City's L'Osservatore Romano?

It was, in fact, much more than a rebuke of simple disobedience out of human frailty. The latter poses no great threat to the Church's unity, whereas the Cardinal warned vigorously against just such a threat: the threat from that disobedience which tries to justify itself on one ground or another at the expense of authority, including the Church's teaching authority. The sermon referred to these theory-based evasions of obedience, and implicitly to the theories' authors, in the following words:

"The dutiful and provident function of authority is questioned, criticized, and sometimes denied. One speaks, as of a victory to be gained, of a pluralism of ideas on the incontestable truths of the Church's heritage of faith. Here and there some speak with ludicrous rashness of 'humble disobedience' to the hierarchy as of a right and a brilliant discovery of the spiritual life. The clear and responsible instructions of ecclesiastical authority are vivisectioned to find through arbitrary interpretation the arguments for evading their grave meaning."

THESE ATTITUDES and

Forty Hours

Newark

Sept. 8, 1963 Fourteenth Sunday After Pentecost St. Joseph's, 812 Rebecca Pl., Elizabeth Madison, 601 Church Lane, Fort Lee Sacred Heart, 183 Bayview Ave., Jersey City Our Lady of Sorrows, 126 Davis Ave., Kearny Holy Family, 28 Brookline Ave., Nutley St. Nicholas, 442 Brinkerhoff Ave., Palisades Park St. Mary's, 232 Central Ave., Rahway

Paterson

Sept. 8, 1963 Fourteenth Sunday After Pentecost St. Anthony of Padua, Butler St. Rose of Lima, East Hanover Immaculate Conception, 75 Church St., Franklin

Paterson

Sept. 15, 1963 Fifteenth Sunday After Pentecost St. Joseph's, 170 Soanes Ave., Newark St. Peter's, 13 William St., Belleville St. John the Evangelist, 29 N. Washington Ave., Bergenfield Immaculate Conception, 425 Union Ave., Elizabeth St. Ann's, 315 Second Ave., Garwood Holy Cross, 18 Church St., Harrison Corpus Christi, 206 Washington Pl., Hasbrouck Heights St. Joseph's, 81 Monroe St., Hoboken Our Lady of Sorrows, 93-95 Clark St., Jersey City Holy Family, 2709 Parkway Ave., Linden (Tremley Point) St. Teresa's, 208 Morris Ave., Summit

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the theories behind them are not confined to the Milan Archdiocese. But whether in his criticisms the Cardinal also had "foreign scholars" specifically in mind I do not know, and so my article was content to opine that for like reasons such criticisms were applicable also to the Kueng lecture: "In my opinion, Father Hans Kueng falls into that category and under those criticisms, by reason of the way his lecture . . ."

And this judgment I later confirmed by noting Dr. Kueng's carping criticism of the Church's use of her authority in the field of censorship, as well as his upholding of a genuine right of a Catholic to disobey the infallible teaching authority of the Church, to reject a dogma if the latter were against his conscience. Moreover, a later article would have discussed the lecturer's ideas on theological pluralism — "one faith — but different theories, systems, styles of thought, different conceptual apparatus and terminologies . . ."

MY THIRD article drew fire because it read: "The Reformers . . . believed Baptism emancipated the children of God from the commandments" — it was objected that only a minority of the Reformers so held, and so "to

give the impression that all our separated brethren believe they do not have to keep the commandments is unfair, untrue, unecumenical and harmful."

For one thing, I said "the Reformers believed," not "present-day Protestants" — it is well known that the latter's beliefs do not necessarily coincide with the Reformers'. Further, what I actually wrote was more broadly based and more truly descriptive of the various Reformation positions — "the commandments of God and of His Church." The editor cut this down to "the commandments."

FINALLY, if a Catholic reader is so solicitous as to protest a supposed slur on our separated brethren, why does he not also protest the genuine disparagements of the Church in the Kueng lecture? These are indeed "unfair, untrue, unecumenical and harmful."

Other major criticisms of my comments will have to wait until there is more room. Meanwhile, to the reader who remarked that I was silent on the subject (of the lecture) when Father Kueng was in the country, it is enough to reply that the lecture was not published until after his departure.

We're Already One in Christ

By JOSEPH A. BREIG

One of our troubles as human beings is that we've got to communicate piecemeal, one word after the other. This leads to vexing problems of emphasis, and to inadequacies in understanding one another.

Every newspaper is painfully aware of the difficulty. How shall the story be written to achieve as much balance as possible, without sacrificing interest and drama? I have sometimes written a first paragraph as much as 20 or 30 times.

The Boston Pilot not long ago had a headline which read, not very ecumenically, "Catholics at Lutheran Meeting Stress Unity in One True Church." I mean to say, those words "one true" can be like sandpaper if taken as implying that all else is false.

NOW OBSERVE the evolution in meaning as we move from the headline through the story. The first sentence quotes a Jesuit theologian that "Catholicism recognizes the Lutheran Church as a 'genuine Christian Church' — although not on the same level as the Catholic Church."

The theologian was Rev. Johannes Witte of Rome's Gregorian University, an official Catholic observer at the assembly of the Lutheran World Federation in Helsinki, Finland.

Answering a press conference question, Father Witte said that "Roman Catholics cannot acknowledge the Lutheran Church as the true Church because Jesus Christ founded one Church, and this one Church is guaranteed by Jesus Christ Himself until the end of time."

BUT, FATHER WITTE went on, "Roman Catholics recognize the several elements of the Church which are outside the Roman Catholic Church . . . All Christians having received Baptism in faith, are in this sense within the one communion of Christians . . . This is the basis for the ecumenical movement which strives for reunion of all these Christians in one unique Church of Jesus Christ."



At this point, I am sure, we are all feeling much more ecumenical than when we read the headline. Still, we have the feeling that Father Witte's remarks stopped just when they could have become most enlightening.

Lutherans are baptized, and so are we. Now what has Baptism done to us? It has done something altogether wonderful which we try, with words that badly limp, to describe by saying that we have been made cells in Christ's Mystical Body; that His life flows in us in a way analogous to the life of a vine line in all the branches.

AS CHRIST acted in His own body while on earth, now He acts in and through us — He speaks truth and loving-kindness with our tongues. His compassion is seen in our eyes. He does merry with our hands, and He in us, and we in Him, give worship and glory to God.

We say, too — and truly — that by Baptism we are made God's family destined to share His divine life forever. This being so, we are, by Baptism, more closely related to one another than is a son to his mother.

UNITY? Yes, we seek perfect unity — the unity for which Christ prayed. "That they all may be one, Father, as Thou in Me and I in Thee; that they may be one in us; that the world may know that Thou hast sent Me." But why?

We seek the perfection of unity because already, in a most marvelous manner, we are one in Christ, and Christ's life in us draws us toward one another despite all our misunderstandings and human feelings.

And this, rather than raising comparisons between Churches, is what is vital now.

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God Love You

The Anglicans Said It

By BISHOP FULTON J. SHEEN

The Anglican Church, recently meeting in Toronto, presented its clergy and faithful a boldly militant and world-conscious program. Rt. Rev. Stephen F. Bayne, its executive officer, pleaded "for the death of the familiar."

In relation to the poverty of the world, he said that in the future, "every congregation will be asked to spend as much time and money in aiding the church abroad as it does at home. This means the end of the familiar view that mission work is an option — something that we do with our surplus after local needs."

Continuing with a deep sense of Christian solidarity, he added: "The 'have' congregations will be expected to forego many desirable things in order to help the 'have-nots.'"

AS THE LORD praised the faith outside of Israel, so may the Church praise the mission-mindedness of the separated brethren. A spiritual truth to all who know the world situation is that we will either share our wealth with the impoverished, or our hoarding will bring spiritual impoverishment.

Reducing this to the concrete, should not the Church in the U. S. resolve to some such spiritual and material and material plan as the following:

- 1 To give priority to the basic needs of Africa, Asia, Oceania and Latin America before we satisfy our so-called wants.
2 To limit the cost of churches and cathedrals to \$1 million in order that the Eucharistic Lord might at least dwell in huts in the slums of the world.
3 Religious societies who do missionary work will forego building up capital investments in order that the poor missionaries may live on what would represent interest.
4 Young people who are rich enough to have their own cars will give the equivalent of a gallon of gas a week to buy food for the 10,000 who die daily because of starvation.
5 All expenditures for making us comfortable will be

self-taxed a small percentage to help the dregs of humanity in Recife who buy water at 16 cents a keg.

AS THE LANDOWNERS of Latin America indirectly help produce communism, so does exaggerated spending on our wants in the United States bring the spiritual decline of the world. The Anglicans are right. There must be "the death of the familiar."

Do what you can — in your parish, your diocese, your home, and with yourself to announce this death by making yourself responsible for the underfed and under-clothed.

SEND US your old gold and jewelry — the valuables you no longer use but which are too good to throw away. We will re-sell the earrings, gold eyeglass frames, flatware, etc., and use the money to relieve the suffering in mission lands. Our address: The Society for the Propagation of the Faith, 366 Fifth Ave., New York 1, N. Y.

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

Table with 2 columns: Date and Mass Calendar details for various parishes and events.

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Your World and Mine The U.S. Talks Back In Latin America

By GARY MAC EOIN



Latin America has become the prime target for the operations of the U. S. Information Agency, a change resulting from Washington's concern with increased communist propaganda through radio and literature. In the past six months the Soviet Union has doubled its short-wave broadcasts to Latin America, and its European satellites send an equal amount of propaganda. The Chinese communists also devote a very substantial amount of radio time to Latin America.

A recent survey identified 328 Latin American news papers and periodicals as communist or following the Red line.

THE MAJOR U. S. counter-effort is the USIA, which for 1963 has a Latin American budget of \$10 million. A sig-

nificant new strength has been given to its efforts by a transmitter complex recently brought into operation in North Carolina.

In addition, to counteract the effects of communist literature, the USIA is currently distributing some 8 million cartoon books contrasting the failure of the Cuban revolution with the promise of the Alliance for Progress.

Potentially even more dangerous than the identifiable communist voice is secret infiltration of the general press. Delegates to the recent Inter-American Press Association meeting in Jamaica heard a charge that communists already hold high positions in journalism schools in many Latin American countries.

ANOTHER MAJOR contribution to fighting communism in the hemisphere is the In-

ter-American Press Association's training program for Latin American newsmen. The first seminar for 27 executives from 21 newspapers was held at Mexico City in April, and three more are planned, all financed by a U. S. foundation.

In this work, IAPA is following the lead of the Catholic Press Association of the United States. Regrettably, it has no major foundation support.

Nevertheless, its continuing program includes studies in mass communications in Peru, Nicaragua, Honduras and Venezuela to help develop the Catholic Press in those countries, on-the-job-training on U. S. Catholic papers of 20 staff workers from Latin American Catholic publications, and training seminars in several Latin American cities for Catholic newsmen.

Look Who's Going Back to School

By JUNE DWYER

NEWARK — We're going back to school again! The Advocate is — as a weekly text for students. At least we're going to ask if we can go back.

Last year was our first official year — even though we were 10 years old. We went because the teachers asked us to come. They said they were using the paper in the classroom every week but some of the students were forgetting to bring us to school. Wasn't there some way that each student could have his own paper delivered to the classroom at a reduced rate?

Who are we to say "no" to teachers? We offered any class or school the rate of five cents per issue for each order of 10. We promised to deliver the papers right to the school.

The results were amazing to us. Twenty schools invited us into the classroom as a textbook. That meant 1,758 subscriptions were going to schools each week.

MARYLAWN of the Oranges signed right up for the entire student body of 210. In a report, Sister Mary Cecilia, principal, said: "During the school year we used The Advocate in religion classes principally. It was used for discussions of things Catholic, current events helping to bring more understanding of things Catholic on the local scene."

"Some of the classes in English and history found suitable material for comments and discussion from your excellent editorial page. On the whole the school-wide use of the paper seemed to stimulate much interest."

IMMACULATE, Heart of Mary Academy, Washington Township, not only led our schools with a total of 750 subscriptions, but was the first to experiment.

On Oct. 1, Sister Annette Marcella, C.S.J., ordered 65 copies asking us to increase the order to 750 copies—one for each member of the school—at the request of Sister M. Louis, C.S.J., principal. We were thrilled and naturally asked why.

"We got results," said Sister Annette Marcella. "The papers never sit around unused. They are virtually read from cover to cover."

"We like receiving the paper Thursday," she



continued. "I can glance through the issue and mark the articles I want the students to read. Fridays they take the paper and read it over the weekend. Almost all of the Monday class is spent discussing The Advocate."

SISTER Annette Marcella also told us that it was the students themselves who asked if they could take advantage of the reduced rate. "So often," she said, "they would try to buy the paper at church and find them sold out. This way they know they will be able to keep up on church devel-

opments." Other high schools using the paper in religion or history classes were St. Michael's, Union City; St. Michael's, Newark, and Holy Angels Academy, Fort Lee.

THE GRADE schools were no less enthusiastic about the plan. In fact it was Sister Catherine Christopher, O.P., of St. Ann's, Newark, who agreed to test the idea for us in 1961 with her eighth grade boys.

We checked the results in April, 1962, before submitting the plan for all schools. Her enthusiasm was contagious. She summed it up with: "I couldn't work without The Advocate now. As soon as the boys get the paper you have that beautiful stillness that you love in a classroom."

We even sent a representative into the classroom to talk with the boys. We questioned them about the coming ecumenical council, the encyclicals, the organization of the Church in America, recent editorial stands, their opinions on religious questions, vocations and the future. We learned something. Not only that they were reading the weekly developments in the Catholic Church as reported in our paper, but their religion was an exciting, real and living truth to them.

SO WE'RE back again offering ourselves to principals if they would like us to come. We will be a text for each child who would like us for five cents an issue on orders of 10 or more. We will come for a month or for the whole school season if you would like.

We're proud to be a part of the educational picture of North Jersey. We like the idea of being used in religion, civics, reading, spelling, English and guidance classes. We promise to give the best coverage we can to the reopening of the council, the questions of federal aid to private schools and prayer in public schools, the activities of Pope Paul, and to the local news of our clergy, institutions and laity.

If you want us, we're ready right now. All we need is an invitation by contacting Allen C. Bradley, The Advocate, 31 Clinton St., Newark 2, N. J., or by calling MA 4-0700.



BAMBINO-SITTER — Year-old Mary Muniz gets ride around St. Francis Monastery, Burlington, Wis., from Brother Robert Ruhnke, Redemptorist seminarian, while her mother attends annual Mass for Spanish speaking workers.

West Orange Jesuit

University Prof Does Mission Work Too

By ANTOINETTE VALDATI

CAGAYAN DE ORO, Philippines — It's about nine in the morning. The figure in the white cassock, with a bulging briefcase of test papers and books, makes his way across the coconut palm-dotted campus. Students call out "Hi Father" in their native Visayan tongue. For Rev. Joseph del Tufo, S.J., another day of missionary work has begun.

Father del Tufo is an English professor at Xavier University on the northern shore of Mindanao in the Philippines. He is also dramatics coach, basketball coach, director of the English department and the college of liberal arts, and a veteran of about eight years in the Philippines. Most important, he is an American missionary — native to West Orange — engaged in the formation of an educated Catholic laity.

His day begins at 5:30 a.m., the hour at which most Filipinos rise, he notes. But classes don't begin until 4 p.m. With a break for supper, they last until 9 p.m. Daytime classes are for high school students.

Until classtime Father del Tufo is occupied planning lectures, club activities and department meetings, correcting test papers, and coaching the basketball team. Occasionally his day is punctuated with the

siesta, customary in the area.

OF THE 2,000 students, about 90% are Catholic. Father del Tufo writes, and "they attend classes in everything from Grade 1 to M.A. classes in English, sociology and economics." The university is housed in eight buildings, re-enforced concrete structures with galvanized iron roofs. In the main building are most of the classrooms, laboratories and administrative offices. The gymnasium, chapel, the grade-school building, two student dormitories and the faculty residence complete the facilities. To avoid direct sunlight all buildings most extend in an east to west direction. This eliminates any worry about heating bills.

Two of the greatest problems facing the university are the shortage of textbooks and the language problem. Father del Tufo reports. All texts are acquired by the school and rented to students. "With the present prices of books, we face a major problem," he says. "Most of the texts come

from the states where the prices are already high. By the time they get here those prices may have increased by 50%. The necessary reference books for graduate work, although we need only a few copies of each, usually strain the paper-thin ceiling of our library budget."

All instruction is in English — this is true of all the colleges and high schools in the country, he explains. Outside class, students speak Visayan, one of the major dialects. The result is that students are weak in English and hence weak in other subjects too," he writes. "To compound the problem the government has been trying to spread the use of what is called the National Language ... a foreign dialect in this part ... And matters linguistic are further entangled because the government obliges colleges to teach 24 units of Spanish in four year courses. We need a literal Pentecost."

"THE GREAT NEED in this predominantly Catholic coun-

try, an educated laity and more Filipino vocations, spurs our efforts here," he noted. "Usually we have to be satisfied with the hope that we are succeeding. Recently, however, I was up in the mountains which lie south ... and spoke with some of the priests who work in parishes there. I was delighted to hear that our graduates exert the type of Catholic influence for which we labor."

"They are giving example to thousands of poorly-instructed men who have felt for generations that only Catholic women need go to Mass and Communion."

"Communism offers but token resistance to democracy, and the people are loyal allies of the American people," Father del Tufo continued. "The armed rebels, the Hucs, were all but wiped out in recent years. But unless something is done to raise the economic level of the country, it may yet bear the hated red tree."

"ALL IN ALL the work I am doing is vastly different from what I pictured years ago when the good Sisters at Our Lady of Lourdes in West Orange first planted the desire for the missions. We bought Chinese babies then and most of us thought of a missionary as someone living alone and working to convert pagans," he wrote.

He attended Seton Hall Prep and applied to the Jesuits in 1941. He went to the Philippines in 1946 and three years later began to teach in one of the Jesuit colleges there.

He recalled that it was only after returning to the Philippines for the second time in 1961, after having finished theology and obtained his doctorate at Fordham, that he began to sense the missionary aspect of his work. As he put it, "I began to realize that the second step, the educating of a Catholic laity, was as much missionary work as the more glamorous and visible work of the parish priest."



TRANSITION — Primarily missionaries, the Immaculate Sisters have just begun their first N. J. teaching stint at St. Joseph's, Mendham. The teachers, above, are Sisters Maria Bernadette, Bonifila, Mariella, and Francis de Sales.

Pioneers In N. J.

By SUSAN DINER
NEWARK — Like pioneers moving West, two orders of Sisters in North Jersey are now reaching out toward new horizons.

On Sept. 5, the first day of school, the Missionary Sisters of the Immaculate Conception (Immaculata Sisters) and the Franciscan Sisters of St. Elizabeth opened their arms and hearts to embrace approximately 300 students, aged 4 to 10, in the Paterson Diocese.

Until now, North Jersey was simply the place where the Immaculata Sisters trained to go elsewhere — the foreign missions or schools in other states. And until now the exclusive work in this area of the Franciscan Sisters of St. Elizabeth was the operation of day nurseries and an orphanage.

THE FACT THAT vocations to Sisterhoods have not kept pace with the burgeoning enrollments of parochial schools is the reason behind the call to the two congregations. They have answered it out of



NEW HORIZON — Sister John Mary and Sister Vincent are looking over the schedule for the coming year at St. Pius X School, Towaco, the first school in the U. S. to be taught by Franciscan Sisters of St. Elizabeth.

a sense of mission, and also because they see the probability of new vocations to their own ranks as a result of their contact with North Jersey children.

In addition to the expanded activities of the two local Sisterhoods, the 1963-64 school years sees the arrival of two groups of Sisters who are newcomers to North Jersey. Daughters of Our Lady of Mercy, from Newfield, N. J., came to Little Flower School, Berkeley Heights; and Oblate Sisters of Providence, from Baltimore, look over Queen of Angels, Newark.

The Immaculata Sisters, whose provincial headquarters are in West Paterson, opened the doors of St. Joseph's elementary school, Mendham, to students in four grades, planning to add a grade a year for the next four years. The school, completed last February, is the first for the parish.

The Franciscan Sisters of

St. Elizabeth staff the new school at the young parish of St. Pius X, Towaco, which was launched with five grades.

FOR THE FOUR Immaculata Sisters in Mendham, the assignment is very different from what they might reasonably have expected when they joined the congregation, known officially as Missionary Sisters. But Sister Bonifila, M.S.I.C., St. Joseph's new principal, points out that in addition to South America, Formosa, Africa and Germany, they have schools in other parts of the U. S. Her own most recent assignment was pioneering a new elementary school in Midland, Tex., where she was principal for 12 years.

And asked how they feel about setting aside their dreams of mission labors in distant lands, the group said they feel just fine, because they "realize there is mission work to do here as well."

Sister Bonifila added that the Sisters welcome the opportunity to open a school in the Paterson Diocese as a way of showing appreciation to the Bishop of the See where they operate their provincial headquarters and train their young Sisters.

THE FRANCISCAN Sisters have long hoped to add parochial school teaching to their nursery school and orphanage work. Sister John Mary, who is the principal at St. Pius X, spoke of an old request by Bishop McNulty that their first teachers be made available to a school in the Paterson Diocese.

"We weren't expecting to be doing it quite so soon," Sister John Mary smiled, "but we are very happy about it."

And this move, occasioned by a need for more Sisters, has a special significance, as the congregation has arranged things. Sister John Mary is named after the late Bishop John J. Bennett of Lafayette, Ind., who welcomed the Sisters from Italy and gave them permission to begin a novitiate in his diocese.

Sister John Mary was the first to join the congregation in the U. S.

Nostalgic Day for Relatives Of Four Deceased Paulists

OAK RIDGE — In a day spent at the Paulist novitiate here, 150 people were assured that their close ties with the Fathers had not been severed by the death of their Paulist relatives.

In quick succession last January, the Paulists lost three of their active priests — Rev. John Tarrant of Jersey City, Rev. J. Edward Nugent of South Orange and Rev. Martin Lombardi of Roslyn, N.Y. A few years before, Rev. Maurice McMahon of New York, the only other member of the ordination class with Fathers Nugent and Lombardi, had been killed in an automobile accident.

Very Rev. William A. Michell, Paulist superior general, wanted the relatives of these four Paulists to feel that they were still welcome as a part of the "family." This called for a more informal occasion than the annual Mass of Requiem to which the families are invited each year.

THE RESPONSE to the family day was enthusiastic. Everyone from tiny babies to venerable grandmothers poured into Mt. Paul for the Saturday outing. Two Dominican Sisters and a Christian Brother were among them.

Father Michell, along with Rev. James Finley, Paulist Vicar General, and Rev. Walter Sullivan, consultant, were hosts. The novices served food, supervised games, manned sailboats, and acted as lifeguards for young swimmers.

Father Michell recalled that a nun who has a Paulist brother once said, "To say farewell to a son seminary-bound is a wrench for every parent. Fathers and mothers of Paulist seminarians soon make a delightful discovery. The Paulist family welcomes not only their son, but extends the warmth of its friendship to the family as well." During the day at the novitiate the families expressed their gratitude to the Paulists for seeing that the warmth of this friendship is so enduring.

The Advocate

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WASHINGTON

Weekends — \$45.00 — Friday night to Sunday night. Leave: Sept. 27, Oct. 25, Nov. 1 8.

Price includes same as New England above. Visit the Shrine of the Immaculate Conception, the Franciscan Monastery Church of the Holy Land, the Catacombs, and other places of National Interest.

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46 Candidates Progress as Felician Sisters

LODI—Forty-six women advanced as Felician Sisters in ceremonies held Aug. 6, 11 and 15 at the Immaculate Conception Convent chapel here. Eleven postulants pronounced first vows Aug. 6. The habit and veil were received by 23 new postulants at ceremonies Aug. 11. Final vows were pronounced by 12 Felician Sisters Aug. 15.

Shown in photo at lower left with 12 Felician Sisters who pronounced their perpetual vows Aug. 15 are: Sisters Mary Sperantia, Mistress; Mother Mary Virginette, provincial superior; Rev. Joseph Landowak, O.F.M., chaplain; and Rev. Gervase R. Walters, O.F.M.

NEW SISTERS in the second row are: Sister Mary Thomasine, Reading, Pa.; Sister Mary Genevieve, Reading, Pa.; Sister Mary Claire, New York City; Sister Mary Martina, Mt. Carmel, Pa.; Sister Mary Antonea, Reading, Pa.; Sister Mary Miriam, Linden, and Sister Mary Amabilis, Reading, Pa.

Third row: Sister Mary Joselma, Newark; Sister Mary Amadea, South Amboy; Sister Mary Deofilia, Baltimore; Sister Mary Joanita, Reading, Pa., and Sister Mary Jacqueline, Wilmington.

PICTURED WITH 11 novices who professed first vows Aug. 6 (lower right photo) are left to right, seated: Rev. John Frega, O.F.M. Cap., Rev. Adam J. Otterbein, C.S.S.R., and Father Zandowski; Second row: Mother Mary Virginette; Sister Mary Karen, Linden; Sister Mary Wanda, Baltimore; Sister Mary Jean, Hasbrouck Heights, and Sister Mary Inez, South Amboy;

Third row: Sister Mary Gerardine, Reading, Pa.; Sister Mary Marita, Wilmington; Sister Mary Francine, Cresskill; Sister Mary James, New Milford; Sister Mary Richard, Wallington, and Sister Mary Jonathan, Wilmington.

INSTALLED AUG. 11 were 23 new postulants, who are shown with principles in photo

at top right: Elizabeth Anna DeLucia, Trenton, now Sister Mary Lawrence; Mother Virginette; Father Frega; Msgr. Joseph Przesiecki of Darlington Seminary; Father Landowak; Sister Mary Doloretta, Novice Mistress, and Josephine Macuk, Wilmington, now Sister Mary Julita;

Second row: Dolores Bieszczyńska, Reading, Pa., now Sister Mary Renata; Angela Marie Undzila, Camden, now Sister Mary Luke; Patricia Ann Rogucki, Bloomfield, now Sister Mary Damien; Patricia Muldowney, Trenton, now Sister Mary Simplicia; Patricia Ann DiSabatino, Trenton, now Sister Mary Celestine;

ALSO, LEONORA Murowski, Bayonne, now Sister Mary Cantalica; Teresa Karnaszewska, Irvington, now Sister Mary Jane; Shirley Mendolia, Hammonton, now Sister Mary Ruth.

Gemma: Carol Ann Dzitko, Jersey City, now Sister Mary Vincent, and Mary Ellen Kosiol, North Syracuse, N.Y., now Sister Mary Sophia.

Third row: Annette Fitzgibbons, Ogdensburg, now Sister Mary Patrice; Rosalie Zdanowicz, Clifton, now Sister Mary Jude; Barbara Kemmerer, Reading, Pa., now Sister Mary Joannice; Ursula Beineck, Trenton, now Sister Mary Germaine; Dorothy Sajczuk, Trenton, now Sister Mary Clara;

Also, Edna Smialowicz, Rahway, now Sister Mary Angelica; Bernadette Hickey, Wilmington, now Sister Mary Joachim; Bernardine Powinski, Wilmington, now Sister Mary DeChantal; Theresa Turkowski, Bayonne, now Sister Mary Ignatia; Karen Egan, Teaneck, now Sister Mary Donata, and Barbara Danelski, Bloomfield, now Sister Mary Ruth.



NEW HABIT — Pictured are 23 newly invested postulants who received the habit and veil. Ceremonies were held Aug. 11 at the Immaculate Conception Convent chapel, Lodi.

Vernacular Society Elects Jerseyans

PHILADELPHIA — Mr. and Mrs. Reinhold Kissner of Passaic were elected president and secretary-treasurer respectively by the Vernacular Society at its annual meeting here.

The Vernacula Society, has about 2,500 members.



FIRST VOWS — Eleven Felician Sisters who pronounced their first vows Aug. 6 at the motherhouse are shown above with principles.



FELICIAN SISTERS — Shown above are 12 new Felician Sisters who pronounced their perpetual vows Aug. 15.

I Was Thinking...

Peanut Butter Has Prominent Place on Pantry Shelf

By RUTH W. REILLY

When I picked up a three-pound jar of peanut butter from the shelf of our local foodmarket the other day, a fellow shopper gave me a broad grin and said: "What would we do without it?" A two-pound jar of jelly was the next item to go into my basket.

Returning after a vacation, one of the boys confided: "I missed your cooking." My little glow of satisfaction was promptly pricked when he added, "and peanut butter and jelly."

I used to feel bad on days when I could offer nothing but peanut butter and jelly sandwiches for school lunches. Now it doesn't bother me a bit. More than once I've had a choice of ham, bologna or chicken turned down in favor of peanut butter and jelly.

I CONTINUE to make tuna or egg salad for a Friday special, and when we have meat loaf I make an extra one to slice for sandwiches. I carefully slice left over roast beef or veal too. But honestly, the younger members of the family would just as soon have peanut butter and jelly every day of the week.

We tried peanut butter sandwiches with plenty of crisp lettuce to give it bite. I like the combination, but plain old peanut butter and jelly is still tops with the majority. From lettuce it was a small step to celery stuffed with peanut butter, which has gained favor as a snack and has become a standard part of our picnic packing. At first sight it shocks our friends, but most of them like it too.

Peanut butter on soda crackers is a treat. With a glass of milk it is a good pick-up for the children when they come in after school, whether alone or with friends. It's good as an after-homework or T.V. snack too.

Peanut butter comes in two varieties, smooth and crunchy. One small visitor, aged five, violently objected when I served him crunchy. He made a great project of carefully picking out the tiny bits of peanut.

THE TASTE for peanut butter and jelly extends to all ages and positions. One of our older boys is sometimes asked to go out for sandwiches for the personnel in the store where he has a part-time job. It's hard to keep the orders straight he told us: "but I never have to worry about getting the right thing for the boss. He's strictly a peanut butter and jelly man."

With peanut butter a staple on so many pantry shelves these days, I thought a few facts about peanuts might be interesting:

More than a billion pounds of peanuts are grown in this country annually. That's a lot of peanuts. The peanut's fancy name is *Arachis hypogaea*.

The original home of peanuts is uncertain, but it was probably Brazil. In our country they were first grown in Virginia and North Carolina. When the boll weevil became a menace to cotton, farmers in other states turned to peanuts which, crucially enough, are immune to any known disease.

IT WAS NOT until machinery for harvesting and shelling peanuts was developed on a large scale that peanuts became an important commercial crop. Since 1900 the uses and production of peanuts have increased tremendously.

Resides being used as food

for man or beast, peanuts have other uses. The oil is used in making soap, for lubrication and sometimes for illumination. The ground shell is used for polishing tin plate and the ash of the shells for fertilizer.

Peanuts are rich in protein and fat and contain a surprisingly small percentage of starch and water. They are a good source of phosphorus and vitamin B and a fair source of iron. Peanut dishes are not only digestible and nutritious, but they are easy on the budget as well.

When I think of peanuts I think of Saturday evening shopping trips to Mulberry St. with my parents and huge bags of hot roasted peanuts to feast on and shell for Papa as he drove us home... and I think of peanut butter!



Cosmetics: Vice or Virtue?

MINNEAPOLIS, Minn. — The use of cosmetics is "far from a vice — it is often the most charitable thing you can do," Auxiliary Bishop Leonard P. Cowley of the St. Paul Archdiocese told women attending the National Association of Legal Secretaries, adding that the use of cosmetics "is not worldliness."

Being a lady, he added, is demonstrated through "exterior manifestations of internal satisfactions," such as hats, cosmetics, "elegant entertaining" and a well-designed home.

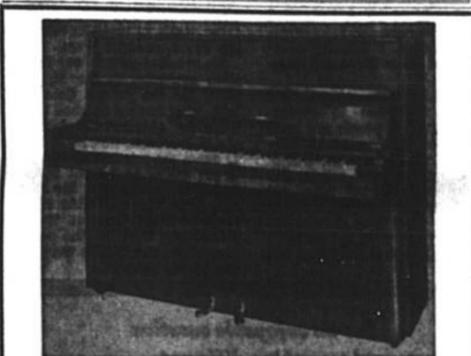
"IF I LOOK at the kind of clothes you wear and the home you live in, I can tell you what kind of a character you have," he said. "A man is repelled from a woman who is too masculine or too plain."

"We in religion spend too much time denouncing sin when what really should be jumped on is bad taste," Bishop Crowley said. "People don't mind being accused of sinning, but it kills them to be accused of bad taste."

"A lady never offends," he continued. "She's comfortable to be around and she keeps others happy... Don't be foolish and not care what other people think of you. It's your obligation to be attractive."

BISHOP Crowley also reminded the women of their "spiritual responsibility as ladies." "You must keep your thinking and speaking that of a lady," he said.

"You can't be a saint unless you are a lady first," he said. "Feminism, or the Greek term 'mysterion,' is what makes a lady a lady."



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For further information and/or application, please contact:

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Seton Hall University
South Orange, New Jersey
or telephone:
South Orange 2-9000, Extension 448.

St. Vincent's To Graduate 38

EAST ORANGE — St. Vincent's Hospital, Montclair, will hold graduation exercises for 38 at Holy Name Church here on Sept. 8. Twenty will receive certificates from the School of Infant Care Technicians and 18 diplomas will be awarded to School of Practical Nursing graduates.

Abbot Patrick M. O'Brien, O.S.B., of St. Mary's Priory, Newark, will preside; Rev. Thomas H. Reilly, Holy Name pastor, will present each group and Rev. Alexander Sokolich of Seton Hall University will speak.

St. Elizabeth's Plans Technician's Course

ELIZABETH — St. Elizabeth's Hospital will begin a training school for x-ray technicians Sept. 10, it was announced by Sister Ellen Patricia, administrator.

The course, which will consist of classroom lectures and clinical training, will run for two years with a period scheduled for vacations and practical experience in the hospital x-ray department.

THE FIRST CLASS will be

graduated in May, 1965, with qualifications to take the N.J. State Registry examination.

Applicants must be high school graduates with background in chemistry, physics and mathematics. Registration will be limited to 10.

Sister Clare Maureen, administrative assistant in the x-ray department, will coordinate the program. She received her bachelor's degree in radiological technology from St. Louis University.

North Jersey Date Book

- 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.
- Publicity chairman are invited to make use of this service. We will need the name of the speaker (if any), topic, and the name of the chairman.
- THURSDAY, SEPT. 5
Our Lady of Valley Rosary, Wayne — Meeting, 8:30, multi-purpose room; Paul Cavaliere, speaker on wills.
Our Lady of Visitation Rosary, Paramus — Meeting following 8 p.m. novena.
- FRIDAY, SEPT. 6
Our Lady of Visitation Rosary, Paramus — Charity festival, Bergen Mall.
SUNDAY, SEPT. 8
Marymount College Alumnae — Tea, 2 p.m., home of Mrs. H. K. Marten, Tenafly, chairman.
- MONDAY, SEPT. 9
League of St. Mary's Hospital, Orange — Meeting, 8:30, Nurses' Educational Building, Mary F. McCann, Mrs. Daniel Deeney, chairmen.
St. Thomas the Apostle Rosary, Bloomfield — Meeting following 8 p.m. novena, auditorium; Marie Rieper, speaker.
Sacred Heart Rosary, Vailsburg — Meeting, 8:30; auditorium.
Our Lady of Czestochowa Mothers Guild, Harrison — Meeting, 7 p.m., hall.
- TUESDAY, SEPT. 10
St. Joseph's Rosary, Hoboken — Meeting, 8 p.m., hall; Mrs. Louise Mongiello, chairman.
Christ the King Regina Mundi Guild, New Vernon — Meeting, 8:30, hall.
College of St. Rose, Jersey Alumnae — Meeting, 8:30, home of Mrs. Frank Farinella, chairman, Union.
St. Elizabeth's Rosary, Linden — Meeting following 7:30 novena, auditorium.
- WEDNESDAY, SEPT. 11
Central Auxiliary Holy Name Hospital, Teaneck — Executive meeting, 1 p.m., regular meeting, 1:45, Marian Auditorium.
FRIDAY, SEPT. 13
Court Patricia CDA, Maplewood — Card party, 8 p.m., St. Joseph's, Ceal Farley, Mrs. George Beisel, chairmen.
- SATURDAY, SEPT. 14
International Federation of Catholic Alumnae, Suburban Essex Circle — Luncheon, Mayfair Farms.
SUNDAY, SEPT. 15
St. Venantius Altar Society, Orange — Breakfast following 8 a.m. Mass, auditorium; Msgr. Anthony J. Connell, speaker; Mrs. James R. McCusker, chairman.
Marians of Kearny — On-shore cruise party, Towers, Cedar Grove.



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Have You Read...?

The following questions are based on articles which appear in this issue of The Advocate. The answers are printed at the bottom of the column with the page on which the answering article can be found.

1. Bishop Kocisko will be installed as the first Bishop of the new Eparch (Diocese) of Passaic Sept. 10 by
 - (a) Archbishop Vagnozzi
 - (b) Archbishop Boland
 - (c) Bishop Navagh
2. French will now be taught

'Seton' College To Honor Grad

EMMITSBURG, Md. — Sarah Christie, assistant superintendent of New Jersey schools, will be awarded an honorary doctorate of laws Oct. 5 at St. Joseph's College here.

Miss Christie, a graduate of St. Joseph's College, has been chosen as "exemplar of the goals and ideals which St. Joseph's has endeavored to instill into its students from the days of Mother Seton to the present time."

The rites will honor Blessed Elizabeth Ann Seton, foundress of the college.

- with a new method at
- (a) Locadaire, Montclair
 - (b) St. Nicholas, Jersey City
 - (c) Pope Pius XII, Passaic
3. How old was The Advocate when it started school?
- (a) 5 1/2
 - (b) 25
 - (c) 10
4. What two teams will be playing their first full varsity schedule this year?
- (a) Our Lady of Lake and Morris Catholic
 - (b) Roselle Catholic and Holy Trinity
 - (c) DePaul and St. Bonaventure

ANSWERS:
1. (a) 10
2. (a) 10
3. (a) 10
4. (a) 10

Money To Go To Boy's Town

NEW YORK — Gov. Richard J. Hughes is honorary chairman of the 1963 designer's ball to be held Oct. 3 aboard the S.S. Nieuw Amsterdam, Pier 40 here.

Proceeds of the affair will go to Boys' Town of Italy. Mrs. Mary G. Roebeling of Trenton will serve as hospitality chairman.



ADDIE TOO — Addie has polished her halo and dusted her wings. She's all cleaned up and ready to start school. For the next nine months she'll study very hard to learn all she can. Come June she plans to have another floor completed in her skyscraper of knowledge.

Build That Skyscraper of Knowledge!

By **SUSAN DINER**
Why did God make you? God made me to know Him, to love Him, to serve Him and to be happy with Him forever in heaven.

When I learned this question and answer, I don't know, but I am quite certain that I learned it from my mother when I was very young and before I went to school. Like you I learned little prayers shortly after I learned to talk. As I grew older I learned more prayers. I learned to count, to know my colors and to say my alphabet. I learned the many things my parents thought were important and many little things not quite so important.

THEN the September before I was six years old my mother took me to the cathedral grammar school. The time had come for me to learn about more things — nature, geo-

graphy, mathematics, reading and catechism. The major part of my education was placed in the hands of those specially trained to guide children, to help form their minds and to make them better persons.

Over the years my knowledge of God and the world He made grows. Each piece of knowledge is added to the foundation started by my parents years ago. Each year adds another story to my skyscraper my own library enclosed in my mind and each year it continues to grow.

Each year people like you,

like me, all over the world continue to learn in a never ending process. Each year new teachers receive their degrees so they can give us the best they have. Each year new schools are built or additions completed to make the best available. New methods of teaching are constantly developed so we can become better people.

Every book we read teaches us more about the world, about God's creations. Even the new method of contemporary mathematics is His creation because He works through us, through the ability He has given us to learn and to do. The more we learn, the more we learn about God and the more we love Him.

EACH DAY, each month, each year we build our skyscrapers ever upward. And the higher we build, the better able we are to serve God, to do what He wants us to do.

This week, Young Advocates, we are starting to build another story to our skyscrapers of knowledge. This week we are returning to school. How high our skyscrapers grow will depend on us. The harder we work at it, the stronger, more lasting our "educational structure" will be.

So pick up those tools — the pencils and paper, the books and studytime — and start another addition to that skyscraper of knowledge, of God and of His world.

Council Fathers Are Remembered

NEWARK — Essex Catholic High School here will be host to an elementary school principals' meeting Sept. 5 when a spiritual bouquet will be presented to Archbishop Boland.

Vincent Keane, speech therapist for the Mt. Carmel Guild, will give a report on speech and hearing services of the special education office. The spiritual bouquet of 150,000 Masses, Holy Communion, rosaries and visits to the Blessed Sacrament has been offered for the Archbishops and other Fathers of the ecumenical council. The presentation will be made by Msgr. Joseph P. Tuite, superintendent of schools, on behalf of the school children.

CWV Names Verona Girl

VERONA — Anne-Marie Hilsop, a recent graduate of Our Lady of the Lake, here, received second prize in the Catholic War Veterans' national safety essay contest. Mrs. Claire Gordon, state president of the CWV Ladies Auxiliary, presented the winner with a charm bracelet and engraved disk.

Anne-Marie will attend Immaculate Conception High School, Montclair.

Students to Learn French a New Way

By **JUNE DWYER**
MONTCLAIR — For years now language teaching has been going through reforms, but Sister Rita Thomas, O. P., French teacher at Lacordaire School here, just wasn't convinced.

She had taught French by the traditional manner for almost 20 years at Mt. St. Dominic Academy, Lacordaire and Caldwell College and she wasn't convinced that the expensive new language equipment was bringing results. "Prove it," she would say as she continued teaching grammar and demanding that all be in conversation French.

BUT NOW scepticism has been replaced by enthusiasm and a modern "method" that has been proved over the years" will be tried at Lacordaire for the first time. Voix et Images de France, as it is called, will start in the fourth grade and run through the high school curriculum.

Sister Rita Thomas and Sister Jean Adrienna, also of Lacordaire, went to Philadelphia this summer to see the method in action and to learn how to teach it. The program is offered free of charge by Chilton Co., which hosts a language center for curriculum development, disperses material for the program and offers scholarships to train teachers.

"I believe in it so much," said Sister Rita Thomas. "Audio-visual by itself is too much like teaching parrots. For a bright student you need more than hearing and seeing. After six months of this method the student is taking dictation and writing compositions."

"This is the way French should have been taught," she said. "It is audio-lingual-visual, and has been proved."

THE FRENCH National Ministry of Education is responsible for the research. In 1957 they set up a commission to study teaching French to help the many foreign students who were coming to French schools to study.

They compiled a list of the most used expressions, and

published "Le Francais Fondamental" in 1954. The commission also set up a teachers college to develop material and methods. It was known as the Ecole Normale Supérieure de Saint-Cloud. They produced the Saint-Cloud method which is also known by the initials CREDEF.

The program was so successful that foreign students could take a seven-week intensive course and then fit in to any classroom in the country.

In 1962 the Chilton Co. was chosen by France to sponsor the linguistic program in the U.S.

"OVER 700 schools are already using the material," said Sister Rita Thomas. "We plan to start in the grade school this year for the first time and in five years we will have the complete curriculum. That will mean that our juniors will be reading classical works by then."

Lacordaire looked into the Saint-Cloud method because it was the only one which offered teacher training. "It is all well and good for researchers to give us the best materials for the classroom," Sister Rita Thomas said, "but what good are they if we don't know how to use them properly."

Voix et Images does not stop its program with entrance into the curriculum. Sister Rita Thomas and Sister Jean Adrienna will be going back to Philadelphia for additional

Mt. St. Vincent Has New Head

NEW YORK — Sister Mary David, former English teacher at Mount St. Vincent's College has been appointed president by the board of trustees.

courses leading to certificates and diplomas in language.

Looking forward to the opening day of school the tiny French teacher who has sought a better method for over 20 years was building over. She has studied at Seton Hall University, Western RE-

Math Class For Students, Teachers

SOUTH ORANGE — Teachers and students of the Newark Archdiocese will be attending demonstration classes in contemporary mathematics Sept. 25-27, according to a newsletter released by Msgr. Joseph P. Tuite, superintendent of schools.

Contemporary mathematics designed to encourage students to think math in work-a-day problems gives a sound introduction to the entire field of mathematics of the space age.

MSGR. TUIE described the method as "understanding math rather than memorizing." All Archdiocesan schools will introduce this method to the first and second grades.

Classes at nine centers will include principals, religious and lay teachers, and students. Each class will be limited to 25 students. Dr. Foster Grossnickle and Dr. Robert Wyman of Holt, Reinhart & Winston Publishing Co. and Dr. John Ducan of Jersey City State College will conduct the demonstrations. The classes will give teachers the opportunity to observe teaching methods.

THE OLDEST continuously published Catholic newspaper in the U. S. is The Catholic Telegraph Register of Cincinnati, founded 124 years ago.

serve, and has been to Europe on a grant, but for the first time she feels that her American students are going to learn the perfect French of the Frenchman.

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Sainthood For Girls

SIXTY SAINTS FOR GIRLS, A Joan Windham Omnibus; illustrated by Renee George. Sheed and Ward. 376 pages. \$3.95.

This is the kind of book that belongs to the family. Certainly Catholic girls will thrill at the stories of the holy women — young and old — who won the crown of sainthood or who may some day win it.

Mom and dad will find hints on names for that new baby girl and a Christian heritage for her to follow. Catholic Boys may sit in wonder that "girls" could accomplish so much.

THE COLLECTION offers variety in selections, which is important for the variety of young ladies who will be reading it.

The style is narrative making the true-life accounts as digestible for the young as fairy tales. In fact, the preschoolers might prefer these to hearing tales on occasion.

It is a worthwhile addition to the individual's library or to that of a classroom or school. — June Dwyer

Convention Set

MILWAUKEE, WIS. — First Catholic Slovak Ladies Union in the U. S. and Canada will hold its 28th convention here Sept. 16-19. Fifteen delegates from the Newark Archdiocese will attend.

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In CYO Baseball

St. Francis Eyes Share of 1st

NEWARK—St. Francis Xavier (Newark) will be bidding for a tie for first place with St. Rose of Lima (Newark) in the second-half standings of the Essex County CYO Intermediate Baseball League Sept. 8. It will meet Sacred Heart (Vailsburg) at 3:30 p.m. at Branch Brook Extension field. St. Francis trails St. Rose, which has completed its schedule, by a half game. If St. Francis wins, St. Rose and St. Francis will clash for the second-half title Sept. 15. A St. Francis defeat would give St. Rose the league

place also exists in the second round among the Cathedral, St. Thomas the Apostle and St. Antoninus. The championship will be resolved through a playoff. A three-way tie for first

place also exists in the second round among the Cathedral, St. Thomas the Apostle and St. Antoninus. The championship will be resolved through a playoff.



PRAYER CARD — This illustration of Pope Paul is on a prayer card which will be used to promote National CYO Week Oct. 27-Nov. 3. The theme is "The Young Catholic in the Lay Apostolate."

At J. C. Stadium

Corps to Seek World Open Title

JERSEY CITY — Fifty junior and 30 senior units are expected to compete for the first World Open drum and bugle corps championships here at Roosevelt Stadium Sept. 14-15. Among the groups entered are a number of North Jersey Catholic corps led by the Blessed Sacrament CYO Golden Knights, St. Patrick's Cadets (Jersey City), St. Lucy's Cadets (Newark) and St. Rose of Lima's Imperial Lancers (Newark) are entered and a few others are expected to join the field.

Knights of Boston, St. Ann's Loyalties and St. Raphael's Golden Buccaneers, both of Bridgeport, Conn., St. Rocco's Golden Aces, Brooklyn; St. Joseph's, Batavia, N. Y., and the Royalaires, Chicago. A portion of the proceeds of the event will be given to the fund for a church in the new parish of Our Lady of Mercy (Jersey City) of which Rev. Edward J. Wotjycha is

pastor. Father Wotjycha was long associated with drum corps through his St. Vincent's Cadets in Bayonne. The program will open Sept. 14 with junior preliminaries at 8 a.m. The top ten corps will compete for the title at 8 p.m. that day. The senior eliminations will start at 8 a.m. the following day with the finals scheduled for 2 p.m.



KNIGHTS' DRUMS — Some of the drummers from the Blessed Sacrament CYO Golden Knights drum and bugle corps are shown in action as they will be in the first annual World Open Sept. 14-15 at Roosevelt Stadium, Jersey City. They are one of several North Jersey units entered.

news of Catholic Youth

Anybody See, Anybody Do



By REV. JOSEPH T. MCGLOIN, S.J. Being human beings, we are somewhat prejudiced in our own regard. We have an expression "Monkey see, monkey do," which, while based on some solid fact, doesn't really go far enough. When it comes to doing imitations, human beings can rival any monkey. You see little kids imitating their father's walk and little girls dressing up like their mother, and even smearing on a coat or two of paint with an expression that is funny to everyone except mother.

THE IMPORTANT thing, since we are imitators, is that we make sure we choose the right models. Some characters imitate the filthy language of the loudmouth, because they mistake noise for maturity, or because they've noticed that it's the language of adults when the kids are supposedly tucked in for the night. Consider temperament. What a ridiculous thing to look up to someone because of his uncontrollable temper, mistaking tantrum for strength instead of recognizing them for puerility. When you're looking around for people to imitate have the good sense to model yourself on the unselfish, the even tempered, the soft spoken, the generous person. ONLY THOSE with genuine intellectual, spiritual, moral, and social ideals are worthy of our imitation (only the stupid look up to mediocrity). So when you pick out a model, pick one with the good sense and energy and faith to love God above all things, not just in word but in action. Follow the model who knows that a vocation is not just a whim or a chore, but the best way to get to God. Look up to the one who understands the incredible privilege of being able to get to Mass and receive Christ in Holy Communion daily, or to visit Him in the Blessed Sacrament any time he takes the short few minutes required to pop into a church and say "hello." Pick a man or woman for your model. TAKE THE GOOD example you see in your parents or in any other adults, and use your youthful sense and energy to imitate it, letting any other example, flashier and noisier, stop dead with its foolish perpetrators. Let the kooks who date too early do so, and let teen steadiers continue to prolong their infancy as they gaze soulfully into each other's eyes and swear perpetual love long before they can even understand what mature love is and, above all, what it demands. Thank God for the good example there is. You can imitate the wrong people, or you can imitate the right ones. You can go to hell or heaven too.

Education Theme WASHINGTON (NC) — The National Catholic Educational Association will hold its 1964 convention in Atlantic City March 31-April 3. The theme will be "Catholic Education and National Needs."

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Seniors Seek Membership

MONTECLAIR — Plans for a membership drive to expand its social, spiritual, cultural and athletic activities are being made by the Essex County CYO Senior Council. The young adults will discuss the program at their first meeting of the season Oct. 11 at 8 p.m. at St. John's (Orange). Membership is for persons between the ages of 18 and 26 years. Jane Cuzzza of St. Anthony's (Belleville) is 1963-64 chairman. Her fellow officers are Carol Hoffman and Mary Lou Shible, both of Immaculate Heart of Mary (Maple-

wood) and Karen Booker of St. Leo's (Irvington). Eugene Adana of St. Paul's (Irvington) is the delegate and Rev. John J. Rock of St. John's moderator.

200,000 Latins in Miami Diocese

MIAMI (NC) — The Latin-American population in the Miami Diocese is nearing the 200,000 mark, it was reported here. Half are Cuban refugees, while others represent every Central and South American country.

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Vermont CYO Backs Rights Bill

WINOOSKI PARK, VT. (NC) — A resolution supporting President Kennedy's civil rights proposals was adopted at the 12th annual Vermont Catholic Youth Organization congress at St. Michael's College here. The CYO also adopted a resolution submitting to the authority of the U.S. Supreme Court's decision on separation of Church and State, but protesting against its interpretation of banning God from public life. In a third resolution, the congress criticized the "unwarranted extension" of the prayer decision by the Ver-Supreme Court to the public schools.

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The history of missions relates that again and again the missionaries were the first, or among the first, to cross uncharted seas and to blaze the trails through unknown countries. The mission cross opened the lanes of the world. There is seething unrest to-

Society for the Propagation of the Faith
Archdiocese of Newark:
 Most Rev. Martin W. Stanton, S.T.D.
 Very Rev. Msgr. John F. Davis
 31 Mulberry St., Newark 2, N.J. Phone 623-5368.
 Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12.

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day in many of the mission countries where priests, Sisters and Brothers are doing God's work. You are asked to pray and sacrifice that their work will continue and flourish. Mission interest is not a matter for them alone. It is a Catholic interest that calls upon all Catholics to do their share.

By joining the Society for the Propagation of the Faith and by your gifts and prayers for the missions, you are participating in the consecration of all nations to Christ.

Bishop to Talk In Livingston

Bishop Stanton will make an appeal on behalf of the Society for the Propagation of the Faith on Sept. 8 at St. Philomena's, Livingston, Rev. William A. McCann, pastor.

Bishop Stanton thanks Father McCann and other pastors of the archdiocese for making these appeals possible.

New Prefecture Has Many Needs

Comprising an area about half the size of Indiana, the new Prefecture of the Transvaal District of the Republic of South Africa has a little over 500,000 inhabitants. Pope John XXIII entrusted this area to the Irish Province of the Missionaries of the Sacred Heart on Dec. 27, 1962.

Mostly members of the Bantu tribe, the prefecture has 3,847 Catholics and 973 catechumens. Caring for these people are 16 missionaries, one diocesan priest, 18 Sisters, 20 catechists and 15 teachers.

Many needs have made themselves obvious, requiring help far beyond any received up to now. The prefect apostolic, Very Rev. John Thomas Durkin, M.S.C., will greatly appreciate financial assistance. He also asks for your prayers on behalf of his co-workers and the good people they are trying hard to serve well.

Sense of Humor A Mission Asset

At night no lullaby is required to induce sleep for the Medical Missionaries of Mary at St. Luke's Hospital, Anua, East Nigeria. The Sisters do not always sleep in peace because "babies do not arrive according to schedules and hernias do not always strangulate by daylight," writes Sister Dr. M. Dominica Dean.

"One night," writes Sister Dominica, "a new Sister was on call when the telephone rang furiously. Upon investigation, I saw a nurse under my window holding a person by the arm. Surprised, I inquired what was wrong with him. 'Sister, he is teething,' the new Sister said. I thought she said 'He is teething,' so I instructed the astonished nurse to take the man to the hospital and put him to bed."

The Medical Missionaries need a lot of help in order to carry on. For whatever you may do for them they say "God will surely bless you."

Anti-Communism Plan Offered

Rev. John F. Cronin, S.S., suggests a few things that can be done to offset communism's threat to freedom, as follows:

"Those who want to do something here at home to fight communism could help raise funds for scholarships for students in mission schools in Africa, or poor students from Latin America or Asia. They might cooperate with a local school or university in offering social and job opportunities for such students.

"The Soviets have a university that will give students from developing nations full scholarships. They are not laggard in training the leaders of tomorrow in these emerging areas of the world."

Home Mission Field Draws 300

CHICAGO (NC) — Three hundred Extension Lay Volunteers completed their final training program for the 1963-64 term and left for mission assignments in 14 states in the West and South and in Puerto Rico.

Albert Cardinal Meyer of Chicago offered Mass and presided at a mission commitment ceremony which climaxed the training program at Barat College, Lake Forest, Ill.

A domestic counterpart of the Papal Volunteers for Latin America, the Extension Lay Volunteer program is administered by the Catholic Church Extension Society. Since its organization in 1960 the ELV program has sent more than 500 young men and women for a year or more of full time lay mission service as teachers, parish census and C.C.D. workers, nurses, social workers and Newman Club organizers in the missionary areas of this country.



PRACTICAL EXPERIENCE — These Maryknoll seminarians decided to spend their summer roughing it in preparation for future life in the missions, so they traveled by boat from the Maryknoll seminary at Glen Ellyn, Ill., down the Mississippi to New Orleans. In rear boat, from left are Dennis Murray of Chicago; Bill Scheer, Miami; Pat Hoffman, St. Louis. In front boat, from left are Al Stumph, Indianapolis; Michael Moreau, Lake Charles, La.; and Dick Harman, Cuyahoga Falls, O.

Dedicates Byzantine Chapel At Blue Army Headquarters

LISBON (RNS) — Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals, officiated here at the inauguration of a new Byzantine chapel in the headquarters of the Blue Army of Our Lady of Fatima, where Mass is offered every day for world peace and the conversion of Russia.

Three hundred Americans were among the pilgrims attending the ceremony. They were led by Msgr. Harold V. Colgan, pastor of St. Mary's Church, Plainfield, who founded the Blue Army in 1947 to "combat the Red Army of communism by prayer and penitence."

The Blue Army has more than 16 million members in nearly 60 countries.

The new chapel is in the same style as the ancient Basilica of the Assumption inside the Kremlin walls of Moscow. Designed by Rev. Pavel Bliznetov, a Russian priest who fled from his homeland after the 1917 Revolution, it has a blue cupola and a square altar against a screen painted in Byzantine style.

In a talk after the ceremony, Cardinal Tisserant, who is the protector of the Blue Army, declared that "the conversion of Russia depends upon the progress of piety among both clergy and people."

At a Blue Army congress it was decided that Bishop Joao Pereira Venancio de Leiria, in whose diocese Fatima is situated, should be the spiritual director of the organization.

The Blue Army's international council accepted recommendations that a greater degree of responsibility should be accorded to lay members, with full recognition of the authority of the clergy, and that there should be an international executive in addition to an international council.

Talk on China

MT LAKES—John Dankowski, an authority on Chinese culture and language, will speak to the Siena Club Sept. 8 at 8 p.m. at St. Catherine's hall. Single Catholics over 21 are invited.

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Sees Need to Mobilize All In Church Mission Effort

CINCINNATI (NC)—Mobilization of all members of the Church is needed if the Church is to fulfill its missionary role in the world, a mission expert declared here.

Rev. Ronan Hoffman, O.F.M. Conv., Professor of missiology at the Catholic University of America, told a national meeting of seminarians that too many Catholics have an idea of the missions which is "narrow and inaccurate." He spoke at the biennial meeting of major seminary representatives of the Catholic Students Mission Crusade at Mt. St. Mary Seminary of the West.

"It is no longer accurate," said Father Hoffman, "in fact it never was accurate, to consider the foreign mission apostolate as an isolated part of the divinely appointed mission of the Church."

In an interview, Father Hoffman pointed out that the notion is widespread among Catholics that the foreign mis-

sion apostolate is "principally the concern of a minority group of separate, professional missionary agents."

The universal "missionary commitment" is "perhaps one of the least understood duties of Catholics," said Father Hoffman. "It is possible that the concept of 'church support' is presented in too narrow a fashion. Suppose we phrase it this way: 'Support of the Mystical Body of Christ,' for this will help us see that such assistance goes far beyond mere financial support, and also far beyond one's parish limits."

Party for Missions

NEWARK — The 21st annual card party to aid a mission in Yunguyo, Peru, where Rev. Donald C. Cleary is stationed is planned for Sept. 16 at 8:30 p.m. in the Sacred Heart School cafeteria. Kathleen Morris is chairman.

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Church Support for Rights Seen Proved by March

WASHINGTON (NC) — Civil rights leaders said the Aug. 28 March on Washington proved that members of traditional Christian churches and synagogues are now "substantial allies."

"It has been slow, like approaching a cold body of water, but we are in now," said one of the 10 co-chairmen of the march, Matthew Ahmann, executive director of the National Catholic Conference for Interracial Justice.

"THE CHURCHES are finally on the move," said Rev. Jay Moore, associate director of the Commission on Religion and Race of the National Council of Churches, a federation of Protestant and Orthodox church bodies.

Rabbi Joachim Prinz, president of the American Jewish Congress and another co-chairman of the march, said he was "deeply gratified" by the large turnout of religious groups and the spirit of interfaith cooperation he saw evident in the demonstration.

Nearly 250,000 persons dramatized the wants of Negroes in America by walking from the Washington Monument to the Lincoln Memorial where they heard a two-hour program of speeches and songs which stressed that the orderly demonstration was only a beginning in their movement.

WASHINGTON police estimated that about 30% of the crowd was white and Ahmann said he thought this happened because of the increasing involvement of predominantly white churches and synagogues.

He estimated that 10,000 people marched under Catholic banners alone.

"The Negro leadership felt that for the first time the churches were there in depth," said Ahmann, who spoke at the memorial and was part of a delegation of leaders which called on President Kennedy and on leaders of the House and Senate.

Ahmann is convinced there will be deeper involvement of the feelings of churches and white people were

strengthened by the March. We have developed a new coalition of conscience that unites Negro civil liberties groups and religious bodies," he said.

ONE OF THE most impressive aspects of the March was its strong religious undercurrent. Three clergymen — Catholic, Protestant and Jewish — offered prayers at the Lincoln Memorial ceremony and several other religious leaders gave addresses. But many of the other speakers also gave major stress to the moral and religious aspects of the struggle for racial justice.

Many of the marchers attended special Masses and other services before the demonstration. Area churches in large numbers opened their doors to provide housing and refreshments for the marchers.

Voices of a Catholic University of America alumni

group singing "Holy God, we praise Thy name" blended with other voices singing "His truth is marching on" and "We shall overcome."

Fifty or more Catholic groups were represented in the march, including inter-racial councils, seminaries, parishes and schools.

A VATICAN radio broadcast said Catholic participation in the march had the support of "Christian principles and the teachings of the Church."

"All the moral authority of the principles of Christianity and of the teachings of the Church stand at the side of those who work to overcome every prejudice and every racist formula in the relations between men. For this reason the Catholics of the U.S. officially support the civil rights march," the broadcast said.

In Louisiana

Bombing Brings School Closing

NEW ORLEANS, La. (NC) — Archbishop John P. Cody has ordered the closing of a Catholic school at Buras, La., which was heavily damaged by an explosion and fire.

"To protect the lives of the priest, Sisters and children of Our Lady of Good Harbor parish, I can do nothing else," the archdiocese's Apostolic Administrator said in a statement. He said it was "an outrage that must be deplored by every right thinking person."

Three five-gallon gasoline cans, one still full of gasoline, were found on the roof of the school by state fire marshals. Rev. Christopher Schneider, O.F.M., pastor, said investigators believed that gasoline had been poured through ventilators. A burned path about 50 feet long led away from the school and apparently was used as a fuse.

THE EXPLOSION blew out two walls of one classroom and blew blocks out of the wall of an adjoining classroom. The roofs above both rooms were set afire. The damaged section had been built in 1961.

Nuns who staff the school received anonymous phone calls that afternoon warning that the school would be bombed.

Schools of the New Orleans Archdiocese were integrated last fall. The Buras school was the first Catholic school in the archdiocese to open with integrated classes. Several students attended classes the first few days but classes were then boycotted. The school remained open daily the rest of the school year but no students showed up after the first few days. It was scheduled to reopen Sept. 3.

Pray For Them

Requiem Held for Fr. Beatty

NEWARK — A Solemn Requiem Mass for Rev. Owen I. Beatty, O.P., was offered Sept. 3 at St. Antoninus Church, where he had served as assistant pastor since 1957.

Father Beatty, 54, died of cancer Aug. 29 at the priory. He had been nationally known as a speaker and author. He had appeared on radio and



FATHER BEATTY

television and had contributed to Our Sunday Visitor, Catholic Home Messenger, The Torch, Dominica, Mary and other publications. A native of Paterson, he was graduated from Gonzaga High School in Washington in 1947. He received his bachelor's degree from Providence College. He was active in athletics in high school and college.

Social Work Task Listed

NIJMEGEN, The Netherlands, Aug. 31 (NC) — Catholic social service workers agreed here that "The most important task of social work is making itself superfluous."

"After a person has been helped, social work has to disappear out of his life as soon as possible," according to a summary of findings made by delegates at an international conference on Catholic social work.

On the international level, it was urged that Catholic social workers increase their contacts with world organizations, particularly with international trade union groups. In the developing nations, it was said, social workers should work for changes but at the same time respect the existing local organizations, and retire from activity when these organizations have developed to a sufficient point.

Slovak Pilgrims Leave for Europe

NEW YORK (NS) — Some 10 pilgrims representing the First Catholic Slovak Union left here for a pilgrimage to Europe.

Highlights will include attendance at the Sept. 15 blessing of the Institute of SS Cyril and Methodius in Rome and ceremonies honoring the 11th centenary of the apostolic work of SS. Cyril and Methodius, who in 863 spread Christianity among the Slovaks.

SCHOOL CRUSADE time (Oct. 21-Nov. 4) is a good time to renew subscriptions.

Father Beatty entered the Dominican Novitiate at St. Rose Priory in Springfield, Ky., in 1949. After finishing his philosophical studies in the Dominican House of Philosophy at Somerset, Ohio, he went to the Dominican House of Studies in Washington in 1953.

In addition to his B.A. degree, he received degrees of Bachelor of Sacred Theology, Licentiate of Sacred Theology (cum laude) and Lector of Sacred Theology from the Pontifical Theological Faculty of the Immaculate Conception in Washington.

He was ordained June 8, 1956, at St. Dominic's Church in Washington and returned to the Dominican House of Studies for his fourth year of theology. He was then assigned to St. Antoninus, where he was in charge of the CYO, the Holy Name Society and convert classes.

He is survived by his father, Albert R. Beatty, assistant vice president of the Association of American Railroads; his stepmother, a half-sister, Deborah Marie, a half-brother, Thomas Albert, all of Chevy Chase, Md., and his grandmother, Mrs. Willa S. Pierson of Washington, N. J.

Mother Mercedes

CHICAGO — Mother Mercedes Bell, a native of Paterson, N.J., and mother superior of the St. Francis X. Cabrini Retreat Home in Des Plaines, Ill., died here Aug. 15.

She joined the Order of the Missionary Sisters of the Sacred Heart in Sacred Heart Orphanage, Kearny, N. J. in 1908. She was stationed at Columbus Hospital here for 32 years before being transferred to Columbus Hospital in New York 13 years ago. She had been superior of the retreat house since January, 1962.

Survivors include three brothers, John of Toms River, William of Harrison and James of Newark, five sisters, Mrs. Ann Dorey of Rahway, Mrs. Catherine Bergmann of Harrison, Mrs. Elizabeth Cunningham of Kearny and Mrs. Matilda Wagner of Union Beach, and Mrs. Helen Layden of Woodside, N.Y.

Other Deaths . . .

John J. Conroy, 78, of Jersey City, father of Rev. John J. Conroy, S.J., of St. Francis Xavier Church, Houston, Tex., died Aug. 28 at Jersey City Medical Center.

Bishop Zelasz Kaczmarek of Kielce, Poland, whose trial and imprisonment during the Stalinist regime in Poland for alleged anti-state activities was branded by the U. S. State Department as a "mockery of justice," has died. Vatican Radio reported.

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Paterson Plans Mass for Cubans

PATERSON — A Mass in honor of the patroness of Cuba, Our Lady of Charity, will be celebrated in the presence of Bishop James J. Navagh at St. John's Cathedral Sept. 8 at 5:30 p.m.

Celebrant of the Mass will be Rev. Stanislaus B. Chang, administrator of Our Lady of Providence Mission here. The sermon will be preached by Msgr. Jose Salvador Basulto, vicar general of the Diocese of Camaguey, Cuba.

THERE WILL BE a procession following the Mass, during which the statue of Our Lady of Charity will be carried in procession while the ro-

sary is recited. After the service, an informal reception will be held at St. Boniface auditorium, where the Bishop will meet the Cuban members of his flock.

Bishop Navagh has asked that the feast be celebrated with appropriate solemnity for the hundreds of Cuban families in the diocese.

As a prelude to Sunday's services, a triduum will be held Sept. 5-7 at 7:30 p.m. at Our Lady of Providence Church, preached by Msgr. Basulto. There will be a Mass for Cubans of the Dover area at noon Sept. 8 in Our Lady Queen of the Holy Rosary Church there.

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Racial Developments

Charleston Schools Integrated

CHARLESTON, S.C. (NC) — Fifteen Negro students were enrolled in four former all-white Catholic schools here as racial integration of Charleston diocesan schools went in to effect.

The enrollment of the 15 was announced by Rev. J. Fleming McManus, diocesan superintendent of schools. They registered Aug. 29 and 30, a week after Bishop Francis F. Reh of Charleston had directed that the diocesan schools be integrated.

The Catholic integration plan was speeded up by a court decision which ordered public schools to integrate.

Father McManus said the 15 Negroes applied out of a possible total of some 200 Negro students attending the all-Negro Immaculate Conception School.

Negro students were given the choice of continuing at Immaculate Conception or registering at four previous all-white schools.

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Negro students were given the choice of continuing at Immaculate Conception or registering at four previous all-white schools.

Permanent Basis

WINSTON-SALEM, N.C. (RNS) — Protestants, Catholics and Jews joined here in forming a permanent Conference on Religion and Race and Community Betterment, replacing a similar temporary organization.

Leaders plan a huge rally at Memorial Coliseum during which clergymen are to "Make concrete and real our conscience as a community in wanting to achieve equal dignity, opportunity and rights for all our citizens." They also plan a seminar on racial relations for clergymen.

Hospitals Integrate

KNOXVILLE (RNS) — Three religious affiliated hospitals in Knoxville have desegregated smoothly, according to their administrators.

Presbyterian, Baptist and St. Mary's (Catholic) Hospitals began admitting Negro patients early in August. When the integration date came, the administrators said, it was "just like any other day."

Backs Rights Bill

BURLINGTON, Vt. (NC) — Bishop Robert F. Joyce of Burlington has urged all Catholics in Vermont to support the civil rights legislation now pending in Congress.

"It ill behooves any of us to remain silent or merely passive when we know that fellow Americans, children of God as much as ourselves, suffer from serious discrimination," he said in a pastoral letter read in all churches.

Conference Set

INDIANAPOLIS, Ind. (RNS) — Bishop Charles F. Golden, head of the Birmingham-Nashville area of The Methodist Church's Central (Negro) Jurisdiction, will deliver the keynote address here at an Indianapolis Conference on Religion and Race Nov. 16.

Protestants, Catholics and Jews will participate in the conference which is aimed at establishing guidelines for improving race relations in this area. Discussion group sessions are planned.

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Sodalists Warned Against Limiting Role of Religion

NEW YORK (NC) — A mid-western liturgist and pastor cautioned here against a "compartmentalization" of life that would separate religion from other concerns.

The result of separating worship and life could be "new formalism and new Pharisees," warned Rev. Joseph T. Nolan of Galena, Kan., former board member of the national Liturgical Conference. He spoke at the Sodality Congress of the Lay Apostolate, stressing the need for a "family sense" in worship.

"This is not just a matter of chumminess," he explained. "We should have social worship, corporate worship ... We have to discover that we belong to each other, we need each other, and serve each other."

Rev. Thursten N. Davis, S.J., editor-in-chief of America, weekly magazine, told the convention the fad of favoritism for the current political right among today's college students is incompatible with the teachings of recent papal encyclicals.

In the keynote speech, he described the so-called conservative position as "a phenomenon which appears to have grown out of, and remains rooted in, the out-moded economic liberalism of the 18th and 19th centuries." He said the current move has "little if anything to do with genuine conservatism."

"If you are puzzled by my criticism of it," Father Davis said, "test the so-called conservative position ... against the doctrine you will find clearly enunciated in the recent papal encyclicals and the consultant teaching of the Catholic Church."



NEW SERRA CLUB — Archbishop Boland presented the charter to the new Serra Club of Hudson County Aug. 29 at the Hotel Plaza, Jersey City. He is shown above with Edward Hall, secretary; George Blaney, second vice president; Frank McInerney, president; Rev. Donald Cooney of St. Aloysius parish, and John Gilvey, first vice president.

Common Bible Is Possible, Biblical Scholars Assert

SAN FRANCISCO (NC) — Scholars attending the Catholic Biblical Association of America meeting here agreed that a common Bible acceptable to all faiths is a possibility.

They credited the Second Vatican Council for increased interest in Biblical studies and noted that scholars are coming to closer agreement on the original text of the Bible.

"A common Bible is not a project that will be realized overnight, however," Rev. Eugene B. Maly, president of the association, said. Father Maly is an official theologian for the council and professor of Sacred Scripture at Mt. St. Mary's of the West Seminary, Norwood, Ohio.

With Father Maly at a press conference at the University of San Francisco were Msgr. Patrick W. Skehan of the Catholic University of America, Washington, D.C.; Rev. Raymond E. Brown, St. Mary's Seminary, Baltimore, and Rev. Louis F. Hartman, C.S.S.R., Holy Redeemer College, Washington.

At a press conference, they said more Scripture should be incorporated into the Mass, the present one-year liturgical cycle being increased to at least three years to allow for wider coverage of Scripture than currently exists.

"There is a sacramental value to reading the Bible as the Word of God and Catholics should be exposed to more of the Scriptures not only in their own private reading, but in their common liturgical worship," Father Maly said to newsmen at the conference.

Guild Reception For Bishop Navagh

PATERSON — More than 700 persons are expected to take part in a reception for Bishop Navagh here at the Mt. Carmel Guild Social Service Center at 8:30 p.m. Sept. 6.

The center is operated under the direction of Msgr. William N. Wall as part of a program of rehabilitation for alcoholics.

Chaplain Needs Vestment Case

TRENTON — The Catholic chaplain at the state prison here, Rev. August Newman, is in need of a usable vestment case.

Anyone able to supply one is requested to contact him at New Jersey State Prison, Trenton 6, N.J. or call OW 5-6281. Callers are asked to leave return telephone number and name if chaplain is not available.

Apostleship of Prayer

Intention Is For Vocations

"That vocations to the priesthood and religious life may increase by means of the council" is the Holy Father's intention for which all members of the Apostleship of Prayer are asked to pray during September.

The lack of priests and religious is acute all over the world. Even here in the U.S., while the number of priests in the last decade has increased by 22.2%, the Catholic population as a whole has increased by 33.9%.

Prior to the first session of the Vatican Council, the late Pope John said "this problem of religious and priestly vocations is the daily worry of

St. Adalbert's Events Listed

ELIZABETH — Polish and American standards will be blessed in services at St. Adalbert's Church here Sept. 8 at 12:15 in a ceremony sponsored by the Polish National Home Organization.

Other Polish activities scheduled for St. Adalbert's include a card party Sept. 28, a luncheon honoring Rev. Frederick Kochan Oct. 10, a Mass on Oct. 20 to precede the 25th anniversary dinner of the Ladies Unity Society, and a concert Dec. 8.

To Dedicate Shrine Bells

WASHINGTON (NC) — Dedication services for the 56-bell carillon recently consecrated and installed at the National Shrine of the Immaculate Conception here will be held Sept. 8.

Arthur Bigelow, bellmaster at Princeton University, will give concerts in the afternoon and evening. Archbishop Patrick A. O'Boyle of Washington; Luke E. Hart, Supreme Knight of the Knights of Columbus; members of the K. of C. supreme board of directors and other dignitaries will attend the afternoon concert, which will be followed by Benediction.

The bells and the Knights Tower which houses them are gifts to the shrine from the Knights of Columbus.

To Lay Cornerstone In West Orange

WEST ORANGE — Archbishop Boland will lay the cornerstone for the new Our Lady of Lourdes Church here Sept. 9.

The new church, located at the corner of Eagle Rock and Mississippi Aves., will be completed in May of next year when the parish will celebrate its 50th anniversary.

AFTER THE ceremony, there will be a procession to the present church where the Archbishop will speak and bless the workers who will participate in a fund campaign to help defray the cost of construction.

The campaign, to raise a minimum of \$350,000, will be inaugurated Sept. 18 at a general meeting of all volunteer workers.

The new church will have a seating capacity of 950 in

the nave, with additional room in the choir loft. It will be air-conditioned and its exterior will feature a large statue of Our Lady of Lourdes, overlooking a three-level water fountain.

Vatican Contributes To Refugee Program

GENEVA (RNS) — New contributions to a special appeal for funds to complete programs for resettling the last of Europe's postwar refugees included \$10,000 from the State of Vatican City, it was announced here.

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Westwood Knights Schedule Film

WESTWOOD — A film, "our Noble Heritage," will be shown at an open house meeting of the St. Thomas More Council, Knights of Columbus, at 8:30 p.m. Sept. 10 at the Old Hook Inn.

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Nine From North Jersey Join Christian Brothers

WEST PARK, N.Y. — Nine young men from North Jersey were among the members of the Christian Brothers of Ireland who received their habits at ceremonies held here and at St. Gabriel's College, Lakewood.

Very Rev. Brother William C. Penny, F.S.C.H., provincial of the American province, presided at Santa Maria Novitiate here and Brother Joseph A. Heeran, F.S.C.H., novice master, officiated.

Brother Francis V. Chapman, F.S.C.H., invested the novices at Lakewood.

For the next year, the novices will be stationed here or at South Kortright, N.Y.

Those from North Jersey assigned to West Park are Brother John Brennan, F.S.C.H., of Rim Ridge, a graduate of Immaculate Conception High School; Brother

James Eiseker, F.S.C.H., of Bloomfield, a graduate of Essex Catholic High School; Brother Richard Grendin, F.S.C.H., of Nutley, a graduate of Essex Catholic; Brother Victor Lish, F.S.C.H., of Nutley, a graduate of Essex Catholic.

Also, Brother Carlo Nittoli, F.S.C.H., of Newark, a graduate of Essex Catholic, and Brother Richard Stepan, F.S.C.H., of New Providence, a graduate of St. Gabriel's, who also attended New Providence High School.

Assigned to South Kortright are Brother Alexander DeLorenzo, F.S.C.H., of Nutley, a graduate of Nutley High School; Brother James Milani, F.S.C.H., of Hasbrouck Heights, a graduate of Bergen Catholic, and Brother Francis Pomar, F.S.C.H., of New Milford, a graduate of Bergen Catholic.

Judge Deplores Film Influence

CINCINNATI (NC) — A former jurist condemned movies "which preach mixed-up morality" and the "more than casual" drinking among teenagers in the principal address at the 15th biennial convention of the Catholic Koplins Society of America here.

John W. Keefe, former Appeals Court judge here, told some 500 delegates that bad films are among "many eroding and harmful influences which threaten the institution of wholesome and well-ordered family life."

A convention highlight was the presentation of the 1963 Koplins Award to Charles H. Keating, Jr., Cincinnati attorney who founded and is president of the nationwide Citizens for Decent Literature organization.

Jerseyans Begin Religious Life

BROOKLINE, Mass.—James Dimichino of Nutley will enter the novitiate of the Pauline Brothers at St. Paul Monastery in Camfield, Ohio, Sept. 8. He joined the society a year ago and completed a year of preliminary training in Staten Island.

Francis Miccio of Dumont and Richard Reese of Leonia recently entered Queen of Apostles Seminary, Derby, N.Y., to begin studies for the Brotherhood and priesthood, respectively, in the high school department there.

Jerseyans Attend Iowa Study Week

DAVENPORT, Iowa — A total of 96 delegates from New Jersey attended the fourth annual Study Week on the Apostolate at St. Ambrose College here.

The New Jerseyans came from Seton Hall Prep and parishes in Park Ridge, Verona, Jersey City, Oakland, Ridgefield Park, East Orange and Kenilworth.

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Roundup of U. S. News

Birth Control Program Protested

MIAMI — Catholic leaders here have sharply criticized a program of birth control by the Dade County Public Health Department for mothers on relief rolls.

At a press conference, Bishop Coleman F. Carroll of Miami said he was "greatly concerned" with the program in which seven women are being given oral contraceptives in an experiment to determine whether a birth control pill is practical under clinic conditions.

Among those protesting were the Catholic Welfare Bureau, the Catholic Physicians Guild, Dr. Franklyn E. Verdon, secretary of the National Federation of Catholic Physicians Guilds, and Dr. Edward R. Annis, president of the American Medical Association. Dr. Annis, a Catholic, practices in Miami.

In their statements, they shared the program is "morally wrong" and "physically dangerous."

Birth Plan Okay

RICHMOND, Va. (NC) — City Attorney J. Elliott Drinard has held that it is legal for the League of Planned Parenthood to give out oral contraceptives and advise on their use in city health clinics. The Richmond Study Committee, an opponent of the contraceptive program, said shortly after the opinion was issued that it will seek a hearing before the City Council to appeal the ruling.

Population Plan

WASHINGTON (NC) — Sen. Joseph S. Clark has introduced a resolution calling upon President Kennedy to greatly increase federal research into world population growth. The Pennsylvania legislator's resolution (S. Con. Res. 56) says results of American research should be given to countries requesting assistance in dealing with population expansion.

It also urges that the President set up a Commission on Population to study population problems here and abroad and make recommendations for action.

Laud JFK Proposal

NEW YORK (RNS)—Protestant, Catholic and Jewish agencies were among 72 organizations signing a letter com-

mending President Kennedy on his proposal to eliminate the national origins quota system. The organizations participating also represented leading civic, educational and labor organizations across the country.

In the letter to the President, the groups praised him for "the historic step you have taken... in calling for the elimination of the national origins quota system."

Catholic groups which signed included: Catholic Committee for Refugees; Catholic Relief Services; NCWC's Department on Immigration; and National Conference of Catholic Charities.

Tough Smut Law

HARRISBURG, Pa. (RNS)—Legislation doubling the maximum penalties for sale or distribution of obscene publications to youth has been signed into law by Gov. William W. Scranton of Pennsylvania.

Effective immediately the penalty for such sales is increased from a maximum of \$500 to a maximum of \$1,000, and the jail sentence, which may be in lieu of or in addition to the fine, from one year to two years.

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Spanish Parish Plans First Cane Conferences

DOVER — Cane conferences will be given for the first time in Spanish in the Diocese of Paterson in October at Our Lady Queen of the Holy Rosary Church, it has been announced by Rev. Vincent E. Puma, pastor.

The conferences will incorporate the assistance of a medical expert as well as the usual conferences given by a priest director. Plans have also been announced for a series of medical conferences to be given to the women of the parish during the next two months by Dr. Luis Fernandez, a pediatrician.

An intensive English course is now being arranged between the Board of Education and Holy Rosary Church for Spanish-speaking Americans only. It will be given four hours a week, Mondays and Thursdays, by Mrs. Luisa Gonzalez, a teacher in the Lake Hopatcong grammar schools.

Father Puma has also announced an increase in the Mass schedule for his parish with two Masses for each First Friday, starting Sept. 6, at noon and 8 p.m. and three Masses on Holy Days of Obligation at noon, 6 p.m. and 8 p.m.

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Cedar Grove Couple Mark Anniversary
CEDAR GROVE — Mr. and Mrs. Joseph F. Engleke of this community celebrated their 60th wedding anniversary at a Mass of Thanksgiving Aug. 31 at St. Catherine of Siena Church.
The couple received the Papal blessing of Pope Paul VI and also a blessing from the Apostolic Delegate, Archbishop Egidio Vagnozzi.

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To Broadcast Lectures On Council

NEWARK — The potential audience for a series of lectures on the councils of the Church by Magr. Henry G.J. Beck at St. Rose of Lima this fall has been greatly enlarged, it was announced this week.

Rev. James A. Pindar, director of the Seton Hall University FM radio station, WSOU, reported that plans have been completed to broadcast the lectures, which will begin Sept. 19 and continue each Thursday evening through Nov. 21 with exception of Oct. 3 and 31.

THE STATION'S power recently has been stepped up, Father Pindar said, making its reception clearer and available in a wider area.

Each of the 21 councils — beginning with the Council of Nicea in 325 and including the present Second Vatican Council, which will reconvene Sept. 29 — will be covered, according to Rev. Robert A. O'Leary, moderator for the series.

Question and answer periods will be conducted after each lecture.

Franciscans Assigned

NEW YORK — Several changes of assignments at Franciscan parishes in both the Newark Archdiocese and the Paterson Diocese have been announced by the Province of the Most Holy Name, effective Sept. 3.

Except for assignments to the monasteries at St. Bonaventure's, Paterson, and St. Anthony's, Butler, each of the priests will serve as an assistant at his new parish.

COMING TO St. Bonaventure's as a weekend retreat master is Rev. Winfred Ryan, O.F.M., from St. Bonaventure University. Also formally assigned to St. Bonaventure's is Brother Gabriel Hughes, O.F.M.

Rev. Edward Sullivan, O.F.M., and Rev. Bernardine Kessing, O.F.M., have been transferred to St. Anthony's. Father Sullivan was at St. Francis, Brookline, Mass., and Father Kessing was stationed at Bishop Timon High School, Buffalo.

THE NEW curates include: Rev. Killian Donohue, O.F.M., to St. Joseph's, East Rutherford, from Sacred Heart, Rochelle Park.

Rev. DePaul Genska, O.F.M., to St. Anne's, Fair Lawn, from St. Leo's, East Paterson.

Rev. James McKee, O.F.M., to St. Leo's from St. Bonaventure.

Rev. Felix McGrath, O.F.M., to Sacred Heart from Newman Club chaplain, Georgia University.

Rev. Simon Iocco, O.F.M., formally assigned to Our Lady of the Angels, Little Falls, where he has been stationed.

Rev. Stephen McMahon, O.F.M., to St. Joseph's, Echo Lake, from St. Anthony's, Boston.

PRIESTS WHO have been transferred from area parishes to assignments elsewhere are: Rev. Declan O'Rourke, East Rutherford, to St. Stephen's, Croghan, N. Y.

Rev. Aquinas Crowley, O.F.M., from St. Anne's to St. Anthony's, Boston.

Rev. Augustine Lazanski, O.F.M., from St. Joseph's, Echo Lake, to St. Benedict's, Winston-Salem, N.C.

Rev. Kieran McMahon, O.F.M. from St. Anthony's, Butler, to St. Augustine's, Thomasville, Ga.

List 3 Retreats For Families

MIDDLETOWN, N.Y. — The Carmelite Sisters at St. Joseph's Retreat House have scheduled three autumn retreats for married couples, two of them to be given by New Jersey priests.

Very Rev. Luke Misot, C.P., of St. Michael's, Union City, will conduct the Sept. 27-29 retreat, and Rev. Gerard J. Murphy, S.J., of St. Peter's College, Jersey City, the retreat set for Oct. 25-27. The third retreat will be Nov. 15-17, with Rev. Armand D'Asseseville, O.F.M.; Cap., of St. John the Baptist, New York, conducting.

The retreat house accommodates children during couples' retreats, but there are openings for children only for the November dates.

Children in Focus RIDGEWOOD — Members of the Mt. Carmel Holy Name Society will hear about "Problem Children in the Home" at 8:30 p.m. Sept. 10.

The speaker will be Rev. Benedict J. Groeschel, O.F.M. Cap., chaplain at Children's Village in Dobbs Ferry-on-Hudson, N. Y.

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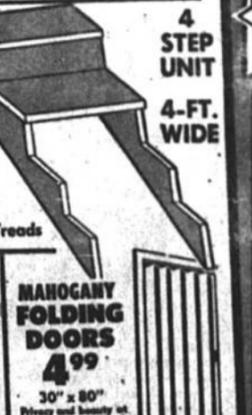


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