


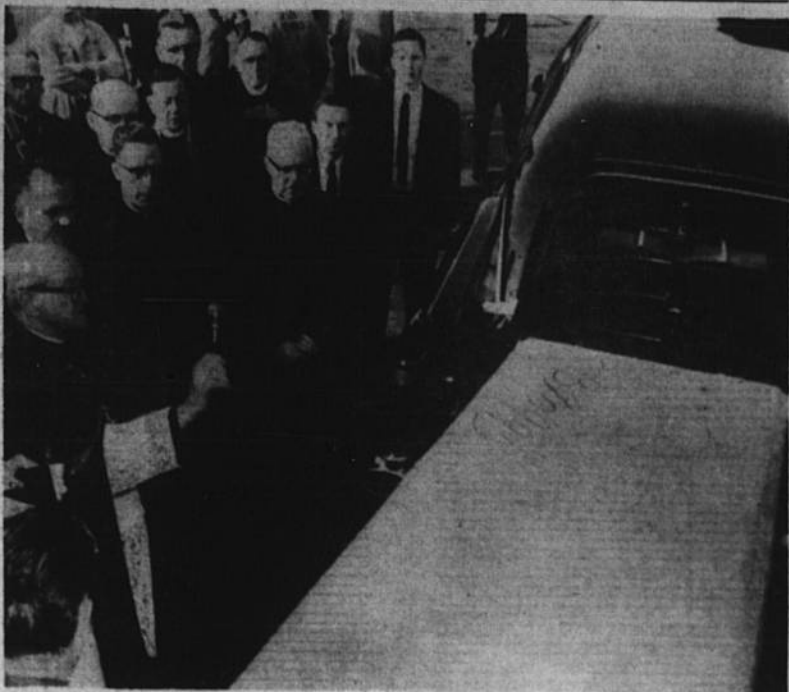
10-17-1963

The Advocate - Oct. 17, 1963

Catholic Church

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SAD RETURN — The body of Bishop Leo Smith of Ogdensburg, N.Y., who died in Rome while attending the Vatican Council, was accompanied back to the U. S. by Bishop Navagh, his immediate predecessor in the New York See. Above, Msgr. Edward P. Hoar, vicar general of the Brooklyn Diocese, blesses the coffin at Idlewild Airport Oct. 11. Representing the Ogdensburg Diocese is Msgr. Robert Farmer of Old Forge, N.Y., next to Bishop Navagh. (Story on Page 17)

Demonstration Is Oct. 26

Urge Catholic Participation In Trenton Rights March

NEWARK — Catholics this week were urged to take part in the civil rights march on Trenton Oct. 26.

Suggestions that they take part came from the office of the Archdiocesan Coordinator of Interracial Programs and the chairmen of the civil rights committees of both the men's and women's councils of the archdiocese.

IN A NEWSLETTER to pre-moderators of Catholic adult organizations and to the archdiocesan officers of the Councils of Catholic Men and Women, Rev. Aloysius J. Welsh, the archdiocesan coordinator, said that the march, "as an orderly, public demonstration in behalf of interracial justice, is endorsed in principle."

Father Welsh noted that in August the Bishops of the U.S. had reaffirmed moral guidance they had given in the past, especially their letter of 1958 on the race issue.

They reminded us, Father Welsh said, that "the heart of the interracial problem is moral and religious" and that the Church and its members should be leaders in the quest of racial peace based on Christian justice and charity.

"THEIR STATEMENT preceded the now celebrated March on Washington," he wrote. "As racial tensions continue and the quest for interracial justice moves on, the problems are still with us, as potential threats to understanding and progress in brotherhood under God."

"As a follow-up and counterpart of the Washington event, and in order to emphasize the

major areas of conflict, actual or potential, in New Jersey, a combination of civil rights groups has planned a 'March on Trenton' for Oct. 26 to begin there at 5 p.m.

"Catholics are urged to consider participation in accord

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with their abilities and opportunities. . . . More particulars as to objectives, sponsors and possible transportation pools may be had from march headquarters in Trenton or in Newark from 138 W. Market St."

WILLIAM HOLUB, chairman of the interracial committee of the Archdiocesan Council of Catholic Men, and Mrs. William Armstrong, his counterpart in the women's council urged Catholic men and women "to participate if at all possible" in the march.

They both cited the recent statement of Archbishop Boland to the ACCM executive board "that responsible efforts towards achievement of social justice for all men were public matters in which Catholics, as citizens, have an obligation to be involved personally."

The committee heads said that peaceable demonstrations "patterned after the Washington march are a positive way for men and women to do something about the crucial domestic issue facing this country."

They said that Archbishop Boland, Bishop Navagh

and other members of the hierarchy have pointed out strongly that Catholics can no longer be "spectators in this crisis, but must become involved, that this is no longer a matter of choice, but indeed a duty, personal and social, demanded by Christian justice and charity."

THE MARCH on Trenton, they concluded, will help focus attention on demands for complete citizenship for all men regardless of race or color.

"This demonstration is an opportunity for Catholics to act. They should pray for the objectives of the total effort and lend their support to this just cause."

"Specifically they are invited to march in Trenton for civil rights Oct. 26."

Archbishop Beran in Villa

'Change in Vatican Policy' Led to Release, Reds Say

PRAGUE (RNS) — The release of Archbishop Josef Beran of Prague and four other prelates was made possible by a Vatican "change of policy" toward communist countries — not through negotiation between the Czechoslovakian government and the Holy See, Prague Radio claimed.

The broadcast stated that Archbishop Beran and Bishop Karel Skoupy of Brno are now living at a Catholic villa for

Council Gives Qualified Approval

Ballot Delays Liturgical Reforms

VATICAN CITY — Approval of the second chapter of the Vatican Council's schema on the liturgy was unexpectedly delayed this week as council Fathers voted to send it back for rewriting. A spokesman emphasized, however, that the chapter has not been rejected.

The development came Oct. 14 when a ballot fell just 78 votes short of general approval. Individual amendments in the chapter, including that which authorizes full use of the vernacular in

the Mass, were considered with simple "yes" or "no" votes, but Fathers voting on the overall chapter were given opportunities to mark their ballots "yes," "no," or "yes, with reservations."

A total of 1,495 affirmative votes were required for final approval. Those giving an unqualified approval numbered only 1,417, however, with 781 prelates expressing approval with reservations and only 36 voting in the negative.

On Oct. 15, council Fathers voted overwhelmingly to substitute modern languages for Latin in weddings, funerals, Baptisms and other ceremonies. Only the actual words by which a sacrament is conferred need remain in Latin. In Baptism for example, only the words "I baptize thee in the name of the Father, the Son and the Holy Ghost" would necessarily remain in Latin.

Vote on this change was 2,103 to 19. Council Fathers voted by 2,143 to 35 to change the name of the sacrament of Extreme Unction to the Anointing of the Sick, emphasizing that it is not intended solely for the dying.

IN ADDITION TO the opportunity to vote approval with reservations on the second chapter, a second reason for its temporary sidetracking was the fact that the chapter involved more than the topics dealt with in the successful balloting on the amendments.

The defeat of the text was explained by some Bishops by the fact that in dealing with concelebration of the Mass —

the offering of the Holy Eucharist by two or more priests jointly at the same altar — the chapter stated that permission for concelebration could be granted by "the Ordinary."

Such wording, these Fathers said, would allow permission to be granted not only by the diocesan Bishop — the Ordinary of the place — but also certain other churchmen, such as Abbots, who also enjoy "ordinary" jurisdiction over their communities. These

(Continued on Page 2)

Role of Bishops Looms as Major Council Question

An Advocate News Summary VATICAN CITY — The collegiality of Bishops and a full definition of their role in the Church loomed as major issues of the Second Vatican Council as discussions on the Nature of the Church continued this week.

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Debate on the role of the Bishops was interspersed with further discussion on the lay diaconate and with votes on the second chapter of the liturgy schema.

Key votes were scheduled for Oct. 17 on both the lay diaconate and the collegiality of the Bishops.

THE CENTRAL theme of the week, however, was collegiality of the Bishops — a phrase which is relatively new but a concept which goes back to the early days of the Church.

The basic question is this: Does the body of the Catholic Bishops of the world, successors of the Apostles, also have a real stake in the government of the universal Church? If it has, what are the conditions under which this power can be exercised?

THE TENOR of the week's debate indicated a general affirmative view on the question of episcopal power and responsibility, but some expressed reservations.

The reservations turned on whether it was proper to think of an individual Bishop as a successor of an Apostle by divine law, whether the Bishop of an individual diocese had concrete responsibility for the Universal Church and, if so, whether an excessive insistence on the collegiality of the Bishops does not inevitably

ly if implicitly depreciate the authority of the Pope.

Archbishop Lawrence J. Shehan of Baltimore replied to the last fear. The exercise of papal authority, he pointed out, can never be conceived as exercised against or without the consent of the Church. This is so, the Archbishop continued, because the body of Bishops cannot be separated from its head.

WHAT WILL be the practical consequences of the new emphasis on the body of Bishops? Surely a greater inspiration for mutual help and shared responsibility can be looked for, observed Rev. Edward Duff, S.J., special correspondent for Religious News Service. He suggested another possibility:

"Perhaps some sort of senate of the Church, a permanent organ of consultation, composed of the Cardinals, geographically selected residential Archbishops or representatives of national Bishops, conferences, meeting with the Pope, will be one concrete fruit, as suggested by several, notably by Ukrainian Rite Archbishop Maxim Hermaniuk of Winnipeg, Canada, and as hinted at by Pope Paul VI in his address to the Roman Curia on Sept. 12, announcing substantial reforms to come."

THE FIRST to speak on the subject was Achille Cardinal Lienart of Lille, France, who said that "the treatment of the collegiality of the Bishops and their relationship with the Roman Pontiff could give the impression that there is a question of two antagonists, one of whom must eventually be sacrificed to the other."

This is an erroneous impression, he said. (Continued on Page 2)



DAILY START — The four Cardinal-moderators named by Pope Paul to direct the work of the Vatican Council's second session stand at the start of the day's proceedings. Their desk stands at the front of the council hall in the middle aisle of St. Peter's Basilica. From the left they are Cardinals Gregorio Agagianian, Giacomo Lercaro, Julius Döpfner and Leo Suenens.

Beatify Bishop Neumann In Rites at St. Peter's

VATICAN CITY (RNS) — Amid traditional pomp, augmented by the presence of Bishops from throughout the world for the Second Vatican Council, a 19th Century American was beatified in St. Peter's Basilica Sunday.

The new addition to the Church's calendar of saints and blessed is John Nepomucene Neumann, C.S.S.R., Bohemian-born fourth Bishop of Philadelphia, who died Jan. 5, 1860, and is the first naturalized male U.S. citizen to be beatified.

Another immigrant who became a U.S. citizen, Mother Frances Xavier Cabrini, is the only American saint. Two other Americans are candidates for canonization — Blessed Elizabeth Seton, who was beatified last March, and Blessed Rose Philippine Duchesne, who was beatified in March, 1940.

ARCHBISHOP John J. Krol of Philadelphia celebrated the Mass which climaxed the proclamation of the new blessed. In a subsequent afternoon ceremony held in honor of Bishop Neumann, Pope Paul VI cited him as proof of "the capacity of American Catholics to reach the level of Christian perfection," saying:

"This beatification is the best documentation of that (capacity), which disproves for us the false opinion that American Catholicism is not oriented to singular and sublime expressions of sanctity, but rather to those common and popular in the ordinary Christian life, not dissimilar from the present atmosphere of modern life."

The Pope, who spoke in

Italian, added a few words in English, declaring that "this is a special day of joy for the Catholics of the United States of America. An adopted son of the nation is shown to the universal Church as an example of holiness."

Present at the rites were the beneficiaries of two miraculous cures submitted and authenticated as evidence of the blessed's effective intercession in heaven — J. Kent Lenahan Jr., of Villanova, Pa., an auto

accident victim, and Eve Benassi Pantani of Sassuolo, Italy, who had diffused tubercular peritonitis.

THE BEATIFICATION had originally been scheduled by the late Pope John XXIII for June 23, but it was postponed because of the Pontiff's death. A leaflet distributed to those who attended the ceremony said the main motive for Pope John's interest in his cause was "the joy and consolation" (Continued on Page 3)

In Newark, Paterson

Jesuits to Preach At Mission Rallies

Jesuit missionary priests will preach at the Mission Sunday ceremonies to be held at Sacred Heart Cathedral, Newark, and St. John's Cathedral, Paterson, Oct. 20 at 3:30 p.m. Rev. James J. Meany, S.J., prefect general of studies of the Philippine province of the

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Society of Jesus, will speak at Sacred Heart Cathedral. Rev. Samuel R. Wiley, S.J., who has spent 10 years in the islands, chiefly as a missionary professor, will speak at St. John's.

MSGR. JAMES A. Hughes, vicar general, will celebrate Solemn Vespers at Sacred Heart. A prayer for the missions will be recited at every Mass in the archdiocese that day and enrollment of members in the Society for the Propagation of the Faith will take place.

Assisting Msgr. Hughes will be Rev. Joseph A. Carroll, pastor of St. Cecilia's parish, Kearny, deacon; Rev. Eugene A. Fanelli, administrator of Our Lady of Libera, West New York, subdeacon, and Rev. Joseph B. Ryan of the

cathedral staff, master of ceremonies. The Schola Cantorum of Immaculate Conception Seminary will sing.

MSGR. WALTER H. Hill, rector of St. John's Cathedral, will preside at the ceremonies there, assisted by Rev. James J. Daly, pastor of St. Agnes, Paterson, and Rev. Thomas J. Trapasso of Blessed Sacrament, Paterson, deacon and subdeacon. A pastoral letter from Bishop Navagh was read at all churches in the diocese Oct. 13.

There will also be four regional mission rallies for the youth of the diocese in the week following Mission Sunday. Rev. Daniel Driscoll, S.V.D., who has spent nine years in the missions of Australia and New Guinea, will speak at the rallies.

The first will be held Oct. 21 at 2 p.m. in East Side High School, Paterson. The others will be Oct. 22 at 2 p.m. in St. Mary's School, Oct. 23 at 2:15 p.m. in Pope Pius High School, Passaic, and Oct. 24 at St. Elizabeth's College, Convent.

At all four rallies, awards will be presented to schools which have distinguished themselves for mission activities during the past year.

Schools, Children Share

Subscription Drive Opens Oct. 21

NEWARK — Starting Oct. 21 and continuing through Nov. 4, students in schools of the Newark Archdiocese will be approaching Catholic families to solicit subscriptions for The Advocate.

The youngsters will be shooting for cash prizes in excess of \$100 in The Advocate's annual School Crusade. Last year some 15,000 youngsters took part in the drive and each received a minimum of 25 cents for each subscription sold. In addition their schools also became eligible for awards with the top award there being \$250.

THE DRIVE is conducted only in those parishes where the pastor has not enrolled his people in the Complete Parish plan. The subscription price is \$4.50 and we ask our readers to renew in this manner so their parish schools can share in the proceeds. Each participating school has appointed a crusade director for the drive and a meeting for the new directors will be held at the Chancery Office Oct. 18 at 3:30 p.m.



AFTER THE PARADE — John Budd of the Mt. Carmel, Bayonne, marching band and Anthony Felz of the fourth degree, Knights of Columbus, meet Msgr. James A. Hughes, vicar general and pastor of St. Aloysius, Jersey City, and Msgr. James A. Hamilton, moderator of the Hudson County Holy Name Federation, after marching in the Holy Name parade in Jersey City, Oct. 13.



MORRISTOWN MARCH — Reviewing the Holy Name parade in Morristown Oct. 13, were, left to right, Msgr. Andrew V. Stefan, vice chancellor, Msgr. John J. Sheerin, vicar general and pastor of St. Margaret's Church, Rev. Leo P. Carey, director of Bayley-Ellard High School, who gave the sermon, and Msgr. William A. Looney, pastor of St. Patrick's, Chatham.

See Anti-Semitism Waning

Jews No Longer Afraid of Council Pronouncements

The climate of Catholic-Jewish relations has changed radically in our times. In past centuries, when the Church called a council, the Jews would pray and fast for three days because of fearful anticipation of the condemnations that might be pronounced against them.

By DR. JOSEPH L. LICHTEN

In a larger sense the word ecumenism can mean a movement which embraces the entire world — an ecumenism of love, social justice, and intergroup harmony; an ecumenism not only of theological unity but unity of human hearts.

This is the fundamental reason so much interest has been expressed in the council by the Jews.

A MORE immediate reason is the growing dialogue and with it feelings of greater mutual understanding among Catholic and Jewish communities.

The affection the late Pope John displayed toward the Jews was the most visible sign of these new attitudes.

In John's words, "We say from the bottom of our heart: All men are brothers, and all are sons of the same Father. Certainly the council will help prepare this new climate."

We see now that this "new climate" is emerging. In fact, the anticipation of this "new climate" led Jews to look forward to this council's proceedings with positive attitudes rather than with foreboding.

The connotations of his own definition of ecumenism were broad enough for him to empower the Secretariat for Promoting Christian Unity to enter into and maintain contact with representative Jewish groups, some of which have responded by sending memoranda to Rome containing their views.

THE ECUMENICAL council is an internal Church matter; the Jews cannot participate in its deliberations. And yet the facts cited above and the fact that for the first time in history Jews do not need to fear pronouncements of the council — all these elements prompt us to make our sentiments known.

What do we hope for?

Jews throughout the world are deeply satisfied with the increasing harmony in relations with Christians and they want to see it continue to grow. Like a plant, interfaith accord needs two kinds of

treatment to flourish: negatively, weeds that threaten to choke it must be uprooted; positively, it must be fertilized and watered.

SOME OF THE weeds have been dug out already. An instance is the repeated condemnation of anti-Semitism in every form.

The mood of the council indicates that the Fathers will probably avoid negative statements of any kind — and yet the council could do great good by stressing the point made frequently in recent years that prejudiced attitudes and behavior are incompatible with Catholic dogma.

The council could also make recommendations along the lines suggested by some Jewish leaders: deletions of derogatory references to the Jewish people and their religion from the liturgy, from catechisms and other Catholic teaching

materials, from pictorial representations, from sermons. The fact that Pope John ordered three passages offensive to Jews to be dropped from Catholic ritual prayers made a profound impression on Jewish communities.

Most damaging is the Christian indictment of the Jewish people, past and present and future, for deicide. As numbers of Catholics have pointed out, the New Testament contains no justification for this thesis; neither Jesus' own words nor those of his disciples can be construed as condemning the Jews as a group for the death of Christ. Yet this is one of the two roots from which spring most of the weeds around or plant.

THE SECOND root is the "myth" of the Jewish people that finds welcome in the imaginations of many Christians. This consists of attitudes — predispositions toward mis-

trust, alienation, even hatred — that will remain even when the first root and the stalks of the weeds are cut away; but it will wither if our plant is nourished.

The council might lead the Church, for instance, to emphasize the similarities between our aims and aspirations as citizens of the world. The Church recognizes the contributions of Judaism as the source of many of her beliefs and practices, but the Catholic layman knows little of our common heritage, so inextricably intertwined that scholars refer to it as Judeo-Christian.

Much has been done, particularly in the subtle area of attitudes or traditional postures. A thorough eradication of prejudice will take generations. The council, with its great moral power, can ease the change.

Protestants Await Council Statement On Religious Liberty

Religious News Service

Of all the pronouncements the Second Vatican Council is expected to make, none is regarded by Protestant delegates and observers as of more vital interest than that in which it will deal with religious liberty.

However, although a draft on religious freedom has been prepared by Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity, Vatican sources have so far not indicated when it will come for discussion. At the moment it appears that the matter will be deferred until the third session meets next year.

MANY OF THE Protestant observers make no secret of the fact that their interest in the projected council definition stems from the situation in some predominantly Catholic countries, notably Spain, where religious pluralism is seen as a threat to the country's unity of faith and something that must be accepted cautiously even though it be in the interests of a global common good.

Cardinal Bea has expressed the desire for a "more accurate and modern definition of religious liberty," a desire, he stressed, which is shared by both Catholics and non-Catholics in many countries.

He said the draft he has submitted upholds "the necessity of recognizing a man's right to follow the dictates of

his own conscience in matters of religion" and emphasizes "the duties of civil society in all its forms, including the state, to respect in practice the citizens' inalienable rights to religious liberty."

Last month, Rev. John B. Sherin, C.S.P., editor of the Catholic World and a noted expert on ecumenical matters, predicted that the American Bishops would give strong support at the council to the proposed statement on religious liberty.

IN SPAIN, meanwhile, Catholic Bishop Pedro Cantero Cuadrado of Huelva, speaking in Madrid, came out in favor of granting wider rights to the comparatively small Protestant minority in this country.

But he cautioned that the Church must proceed cautiously in "such a delicate matter," because Spain at the present time was "neither mentally nor psychologically prepared for the exercise of religious liberty to the extent regarded as normal and even indispensable in other countries."

In August, in an article in America, Foreign Minister Castiella declared that Spain was now "trying to find a way to adapt her practice (in regard to the non-Catholic minority) to the teaching of Pacem in Terris," but "she expects the Vatican Council to indicate the road she must follow."

Council News Notes

Clarifies Marian Statement

Statements read over the telephone to reporters have a way of getting garbled despite the newsmen's best intentions. Archbishop Paul J. Hallinan of Atlanta found that out when a news agency story, on a statement by him implied that the Church was downgrading the place of the Blessed Mother. The story was widely circulated in the U.S.

There was no such implication in his statement, the Archbishop said, noting that he had simply outlined "the traditional teaching about the Blessed Virgin Mary." This is what the Archbishop actually said:

"If Our Lord Jesus Christ is kept in the center of the Christian's life of prayer and worship, all other elements appear in their proper place. Surely the place of His Mother Mary was made clear by Christ Himself at the wedding feast of Cana and at Calvary, by Mary herself, and should be clear to all of us. Because she is the mother of Christ she has a claim upon our filial love and our proper veneration.

"But to attempt to center our religion in Mary, to exaggerate her cult, to multiply her devotions, in such a way that Christ is obscured or forgotten would be a blasphemy to the Son, an embarrassment to the memory of the Mother, and a pathetic deviation on the part of those baptized in Christ."

Melkite Rite Archbishop Philippe Nabaa of Beirut, Lebanon, told a press conference that he has asked the council to change existing marriage laws so as to recognize the validity of mixed marriages at which non-Catholic ministers officiate.

Archbishop Directs Study

ROME — Archbishop Boland presides at the weekly meetings of the American hierarchy at which council matters are discussed. The Archbishop was named head of the Bishops' study committee at the first session and still holds that key role.

The American Bishops meet every Monday at the North American College here, where the Archbishop himself studied. The meetings begin at 4:30 p.m. and last about an hour and a half.

He said he did so because "problems arising from mixed marriages are among the most serious obstacles to the reunion of the Catholic and Orthodox Churches."

His proposal, he said, would recognize as valid those marriages involving Catholics performed by valid ministers, such as Orthodox priests. The Archbishop is one of the council's five undersecretaries.

Among other proposals either put before the council or suggested at the many news conferences being held in Rome was one that the status of deacon be entrusted temporarily to laymen on specific occasions.

The suggestion was made by Bishop Paul Sani, S.V.D., of Den Pasar, Indonesia, who sees it as an alternative to the establishment of a permanent diaconate. The permanent diaconate has been objected to by some because the deacons could be married men.

In the council itself, Benjamin Cardinal de Arriba y Castro of Tarragona, Spain, recommended that a central office be set up in Rome to help promote social justice everywhere by coordinating the study of basic economic problems in contemporary society.

His talk followed several appeals that the Council should declare the Church's interest in the plight of the poor. "We should not leave to the Marxist the task of improving the social conditions of the vast masses of the poor," he said.

Richard Cardinal Cushing of Boston, a recent "convert" to the cause of the vernacular, drew a substantial laugh at a dinner in Rome at which he was asked to say Grace.

Looking around at the group of 13 Bishops and some 50 priests representing a great number of countries and languages, he smiled, shrugged his shoulders and gave the blessing—in English.

"I'm striking a blow for the vernacular," he explained.

Thunders of applause resounded throughout the central nave of St. Peter's when a bearded, 72-year-old Ukrainian Rite prelate, freed only last year from 18 years of Soviet detention, rose to address the council for the first time.

Council Fathers from all over the world rose in a spontaneous gesture of acclaim as the name of Archbishop Josyf

Slipiy of Lwow was announced. The presiding officer admonished the Father, saying that applause was out of order. But they applauded again the moment Archbishop Slipiy, who now resides in Vatican City, began to speak.

New places of honor have been given to Eastern Rite Patriarchs. Previously they had been assigned places in the first row of the section reserved for Archbishops. Now they have a special place directly opposite the seats reserved for Cardinals.

This is recognition of the claim of the Patriarchs that they enjoy right of precedence equal if not superior to Cardinals. There has been discussion in the council about the place of the Eastern Rite Patriarchs in the Church and in the College of Bishops.

A 13th layman has been named a council auditor. He is Dr. Emil Inglesis of Greece and the supposition in Rome is that he is to represent the laity of the Eastern Churches.

The first anniversary of the opening of the council was marked by services in the Basilica of St. Mary Major Oct. 11. More than 1,000 council Fathers attended the ceremony and heard Pope Paul deliver a homily in which he prayed to the Blessed Virgin to inspire and guide the Fathers, Christians separated from Rome and all mankind.

Taught Here

Name Abbot To Council

JERUSALEM — Abbot Leo Rudloff, O.S.B., of the Benedictine Abbey on Mt. Zion, a former instructor at Immaculate Conception Seminary, Darlington, has been named a Father of the Second Vatican Council by Pope Paul VI.

Abbot Rudloff was a member of the community of St. Mary's Abbey in Newark before being named to the post in Jerusalem in 1953.

Abbot Rudloff was made a full council member along with all other members of the Vatican Secretariat for Promoting Christian Unity who do not have episcopal rank.

A native of Germany and a noted Hebrew scholar, Abbot Rudloff is a naturalized citizen of the U.S.

Role of Bishops . . .

(Continued from Page 1)

Several prelates supported the concept of collegiality with Scriptural references, notably Albert Cardinal Meyer of Chicago.

He said Sacred Scripture shows that as a college the Apostles chose a successor to Judas, appeared for the first time before the world on Pentecost, and also decided on the institution of the diaconate to meet the needs of the Church.

Thus, he said, in the New Testament the collegiality of the Bishops is stated as clearly as the foundation of the Church on Peter.

In short, the Cardinal's talk continued, the unity of the Church is expressed and assured in Peter and his successors, the Popes, while the universality of the Church is expressed and maintained by the body of Bishops as successors of the Apostles — who with and under Peter were commissioned as a group to go and make disciples of all nations.

TWO SPEAKERS expressed direct opposition to the collegiality of Bishops — Latin Rite Patriarch Alberto Gori, O.F.M., of Jerusalem, and Archbishop Dino Staffa, secretary of the Sacred Congregation of Seminaries and Universities.

Patriarch Gori's opposition to the teaching of collegiality was based chiefly on the fear of a deterioration of unity because of "more marked trends to greater autonomy."

Archbishop Staffa held that the First Vatican Council taught that supreme power over the faithful is entrusted to Peter and to Peter alone. Therefore, he said, it would be advisable to "retain the doctrine" that full and supreme power is vested solely in the Pope, "independently of consultation with others."

The Bishops of the world must cooperate with the Roman Pontiff, he said, but it belongs to him to exercise eventually the supreme power of decision.

TWO COUNCIL Fathers briefly debated whether the entire question had a place on the council's agenda.

Coadjutor Archbishop Segundo Garcia of Oviedo, Spain, stated bluntly: "It is not sufficiently proven that the Bishops are the successors of the Apostles. It does not seem possible to prove that the twelve, as the twelve, had jurisdiction in any case, this whole question seems to be one which is highly controversial and really should not be discussed in the council."

Bishop Luigi Carli of Segni, Italy, rose to say that "whatever may have been the opinions of former theologians, it is the responsibility of this council to decide whether or not the time is right for the Roman Pontiff to make the collegiality of the Bishops an official doctrine of the Church."

THE FIRST Vatican Council's teaching on the Pope's primacy and infallibility was brought up by Archbishop Joseph Descuffi, C.M., of Izmir, Turkey. His remarks turned on the phrase used by the First Vatican Council: "Ex sese, non ex consensu ecclesiae" (of himself and not by consent of the Church).

Archbishop Descuffi said there should be a special

paragraph in the text explaining how the privilege of infallibility makes the definitions of the Pope irreversible of themselves, by virtue of special divine assistance and not by virtue of the consent of the Church.

It is true, he said, that the Universal Church is likewise infallible, but this is not in conflict with the infallibility of the Pope.

The Holy Father's infallibility comes from Christ, not from the Church; it confirms the infallibility of the Church, he said.

FERNANDO CARDINAL

Quiroga y Palacios of Santiago di Compostella, Spain, raised the issue of the juridical aspects of the collegiality of the Bishops, Cardinal Quiroga said.

"It is not clear whether the Bishops have been constituted by the will of Christ into a juridical moral person or whether the term 'collegiality' designates only the totality of the Bishops. It is true that the college of Bishops by the will of Christ, in union with its head, has the power to make laws. But this power does not necessarily constitute a college in the strict sense."

"If the Bishops form a college only in virtue of moral union, deriving from the pursuit of one same end and the use of common means, then there is no doubt about collegiality."

"But if the term means that the Bishops, in union with the Pope, enjoy legislative power over the entire Church, then we must determine clearly whether this is divine or only ecclesiastical law. That it is divine law does not yet seem to be conclusively proved."

A NEW NOTE was raised by Coptic Rite Bishop Isaac Ghattas of Thebes, Egypt. He was the first Eastern Rite prelate to speak in the assembly against the "Latinization" of the schema.

He said: "Though it is universal in intention, the schema is decidedly Latin in execution. The treatment seems to regard the Universal Church as being only the Latin Church, with certain privileges granted to the Oriental Churches."

The core of his complaint was that the schema failed to give the Patriarchs their proper place in the College of Bishops.

He said: "This identification of the Latin Church with the Universal Church is the root of all difficulties with the Orientals. They cannot accept any such mentality."

ANOTHER EASTERN viewpoint was expressed outside the council by Melkite Rite Patriarch Maximus IV Saigh of Antioch. In an interview for the Divine Word news service, he held that while the doctrine of the primacy of the Pope is not an obstacle to union, "excessive interpretations" are.

Patriarch Maximus IV said that once freed from exaggerations in doctrine and practice, the "Roman primacy will not only cease to be a principal obstacle to unity

among Christians but will become the chief force which seeks and maintains this union. The primacy is absolutely indispensable as a center of unity for the Church."

Thus, he said, it is the task of the Second Vatican Council "to clarify and complement the words of the First Vatican Council on the primacy in the light of the doctrine of the divine institution of the episcopacy and its inalienable rights."

Liturgical Reforms . . .

(Continued from Page 1)

Fathers indicated that the vote might have been different had the chapter restricted permission for concelebration to the "Ordinary of the place."

ARCHBISHOP PERICLE Felici, secretary general of the council, emphasized that the chapter has not been rejected.

It was explained that each council Father who voted yes with reservations would be required to submit a written explanation of the revision he favored. These will go back to the liturgical commission which drafted the document. It will make changes and re-submit the document.

The chapter was debated last year in a series of votes last week, all by overwhelming majorities, council Fathers approved 19 amendments individually.

THE MOST noteworthy of the approved amendments is that dealing with the vernacular. The amended text makes it possible to use the vernacular in the "parts pertaining to the people."

How much or how little of this concession would be applied was left to the national hierarchies. At a press briefing, it was explained that "parts pertaining to the people" could include all the chants of the Ordinary (Kyrie, Gloria, Creed, Sanctus and Agnus Dei) and of the Proper (Introit, Gradual, Offertory and Communion).

It was not said but could be assumed that the vernacular could be used in these parts whether recited or sung.

FOUR STEPS must be taken before use of the vernacular will actually be witnessed in the Mass. They are:

- Approval of the chapter — now to be voted on again once it is rewritten.
- Promulgation of the constitution by Pope Paul VI and the council.
- Approval of the national hierarchies.
- Preparation of the texts in the vernacular to be used.

WHILE THE amendment on the vernacular attracted the most attention in the world press, other amendments approved will have important bearing for Catholics. One presents the "homily" — or sermon — as an integral part of the Mass, and sets forth requirements for a sermon at every Sunday and holy day Mass.

Other amendments dealt with Holy Communion.

Amendment 10, for example, recommends that the people take part in the Mass by receiving Communion and from Hosts consecrated at the same Mass, rather than from Hosts consecrated at a previous Mass.

In treating the reception of Holy Communion under the species of both bread and wine, the original text gave only one example — the Mass of ordination. The 11th amendment added two others: the Mass of religious profession and the Mass celebrated after the reception of Baptism.

THE PREFACE and first chapter of the schema on the liturgy had already been passed at the first council session. These dealt chiefly with a statement of principles.

Chapters two to seven of the schema on the liturgy deal with specifics. The second chapter, now being voted on, "On the Holy Mystery of the Eucharist," is followed by chapters on the other sacraments and the sacramentals, the Divine Office, the liturgical year, sacred music and a final chapter on sacred art and sacred furnishings.

Before the voting began, Giacomo Cardinal Lercaro of Bologna, one of the four council Moderators, gave the assembly a brief report on how the Liturgical Commission prepared the amendments. Bishop Jesus Enciso Viana of Mallorca, speaking in behalf of the Liturgical Commission, gave a background explanation to the amendments.

"CONFRONTED AS it was with vastly different recommendations on the use of the vernacular in the liturgy" Bishop Enciso said, "the commission preferred to adopt a middle-of-the-road position. This would insure that no particular group would be able to impose its views on others."

He added that in the use of the vernacular "provision will be made for varying practices in different localities, always under the control of compe-

tent ecclesiastical authority."

The commission, Bishop Enciso added, followed the basic principle that "no door should be closed and the entire purpose of the proposed text was to allow for greater freedom of action."

He then outlined the commission's recommendation regarding the reception of Holy Communion under both species (bread and wine).

"THE MIND OF the commission here again was to avoid any universally binding regulation." The Spanish prelate told the Fathers. "After weighing carefully the arguments for and against the restoration of this practice — even on a limited scale — the commission preferred to phrase its recommendation in such a way as to allow a certain elasticity of practice."

On the question of concelebration (celebration of the Mass by more than one priest), Bishop Enciso noted that changes proposed in the text of the chapter sought to increase the number of situations in which concelebration would be allowed.

"While always maintaining proper dependence on legitimate ecclesiastical authority, it was the mind of the commission," he said, "to make provision for situations in which concelebration might be regarded as desirable, even to practical considerations."

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Council Newsmaker

Toward Understanding

When Archbishop Lawrence J. Shehan of Baltimore took a leading role in the Vatican Council's debate on the role of Bishops this week, he was following a pattern of leadership long evident in the Baltimore See — America's oldest.

His predecessors include Archbishop John Carroll, the first U.S. Bishop; Bishops Francis P. Kenrick and Martin J. Spalding, both of them prominent in early Church history there; Bishop James Roosevelt Bayley, the former Bishop of Newark who played a key role in the First Vatican Council; and James Cardinal Gibbons, America's leading 19th-century prelate.

DISCUSSING PAPAL infallibility in its relation to the collegiality of the Bishops, Archbishop Shehan went back to the First Vatican Council to quote another American, Bishop Vincent Gasser, who said at that time:

"We cannot separate the Pope from the consent of the Church because this consent is never wanting. Since we hold that the Roman Pontiff is infallible, we automatically teach that his definitions will have the consent of the Church because the body of the Bishops cannot be separated from its head and the entire Church cannot be found wanting."

The Archbishop urged that the schema on the nature of the Church be amended so as to make the doctrine of papal infallibility more understandable to non-Catholics.

He said that because the doctrine gives rise to many difficulties with "our separated brethren," good care should be taken to show that the personal infallibility of the Roman Pontiff is not completely separated from the great body of the Church.

WHEN ARCHBISHOP Shehan was named Coadjutor Archbishop of Baltimore in 1961, he returned to the city where he was born Dec. 18, 1896. He studied at St. Charles College, Catonsville, Md.; at St. Mary's Seminary, Baltimore, and at the North American College in Rome. He was ordained in Rome Dec. 23, 1922.

He became assistant pastor of St. Patrick's Church, Washington, and pastor in 1945. In November of that year — when Washington was still part of the Baltimore Archdiocese — he was named Auxiliary Bishop of Baltimore and of Washington.

WHEN THE Bridgeport Diocese was formed in 1953, Bishop Shehan was named its first Bishop. He remained there until July, 1961, when he was named Coadjutor Archbishop with the right of succession to Archbishop Francis P. Keough of Baltimore.

He has achieved national recognition for his leadership in campaigning against racial discrimination.

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Says Race Evils Need Attention of Council

NCWC News Service

(The author is a native of Capetown, South Africa, who became a Bishop in 1947, when he was 31 years old. Archbishop of Durban since 1951, he served on the Central Preparatory Commission of the council and is an elected member of its Commission for Seminaries, Studies and Catholic Schools.)

By ARCHBISHOP DENIS HURLEY

Racism has not yet appeared on the agenda of the Second Vatican Council. Whether or not it will depend in large measure on the joint commission set up after the first session to compile a draft on "The Effective Presence of the Church in the Modern World."

Pope John XXIII launched the council to bring the Church up to date in its methods and presentation, but those who directed the council's preparatory stages never realized what he meant. They saw the Church as perennially perfect.

Pope John obviously meant something entirely different. He wanted his aggiornamento, and the way he spoke about it indicated that he expected it to be quite a shake-up.

A MONTH BEFORE the council opened he spoke along these lines in a radio allocu-

tion. He said that the Church aimed at evoking, through the achievements of the council, a more vigorous response in the modern world to the two-fold manifestation of her vitality — internal, by which she teaches, prays and imparts life, and external, by which she involves herself in the solution of mankind's problem. This was again the burden of the allocution that opened the council on Oct. 11, 1962.

It was an incredible and incongruous situation. We sat there listening to one of the most revolutionary speeches ever made by a Pope, with a packet of schemas in our hands that, in the main, would have damped down the French Revolution itself.

What happened to the bulk of these schemas — characterized by the then Cardinal Montini, in an article in the Dec. 2 issue of Italia: "imense, excellent, but disconnected and uneven" — is now history. In dealing with them the council found its soul, the soul that Pope John had been trying to infuse into it.

THE COUNCIL also found its purpose, a purpose magnificently formulated by Cardinal Suenens of Belgium last Dec. 4, in which he suggested a plan for the future work of the council.

The theme, he said, should be the Church, Light of the Nations, and all conciliar declarations should fall under the two headings: The Church in itself, ad intra, and the Church to the world, ad extra. A special commission should take up the problem of the Church to the world.

That commission in due course received a splendid lead from Pope John's last testament to mankind: Paeam in Terris. This encyclical spoke out against racism. Whether or not the council will treat of the problem is not yet clear, but taking all things into consideration it looks impossible for the council to avoid it.

WHEN WE TALK of racism today we think mainly of the black-white class. We should certainly not overlook the fact that anti-Semitism had its racial as well as religious implications. There are many who hope that the council will formulate a clear Catholic attitude in this field. But black-white relations remain the outstanding racial issue.

When you reduce the problem to its principal areas of conflict you find them geographically very limited: the U. S., the Republic of South Africa, Southern Rhodesia, and, to some extent, Australia. For that reason the problem hardly seems worthy of the attention of an ecumenical council.

On the other hand, there is no escaping the fact that the racial conflicts of the U. S. and Southern Africa reverberate around the world. This is because no matter what the philosophers may say about the empirical nature of man's mind, it thinks in universals.

The black races the world over are insulted by the racial sins of American, South African and Rhodesian whites, because they are so deeply conscious of their identification with what feels the lash of the white man's scorn in the U. S. or Southern Africa.

RIISING AFRICAN intellectuals indulge understandably in an almost frenzied assertion of African cultural values to wipe out the memory of past humiliations.

The response of the Westerner may not always be easy. He needs a deep humility — a humility capable of dissolving his old arrogance and of arming himself against what may appear to him at times unreasonable criticism.

Such humility is not possible without powerful motivation. For Catholics that motivation must come from their faith — a faith inspiring a positive, considerate, repentant charity.

The beauty of this kind of humility is that it stands every chance of evoking a similar attitude in others, even those who have every reason for being unreasonable. We cannot but hope, therefore, that the problem of racism will appear on the agenda of the council.

Serra Medal Bill Sent to President

WASHINGTON (NC) — The House has passed and sent to President Kennedy a bill providing for striking 300,000 commemorative medals in honor of the 250th anniversary of the birth of Rev. Junipero Serra, O.F.M.

Father Serra, born in Spain Nov. 23, 1713, was a pioneer missionary in California. The bill says the missions he founded were "the nucleus of civilization" there.



A DAY TO BE REMEMBERED — The parents of the infant at the left will no doubt recount many times how Pope Paul VI, during a general audience, leaned far out from the gestatorial chair on which he was being carried and blessed the baby, held up over the heads of the larger pilgrims.

The Holy Father's Week

Stresses Marks of Church

VATICAN CITY (NC)—Pope Paul VI told thousands of people attending his regular weekly audience here that in Rome they can see the Church's mark of unity and that in themselves they exemplify the Church's mark of catholicity.

Speaking in English, the Pope said:

AT AN AUDIENCE like this it is natural to think: 'Here is the Church! Here we see her true countenance!'

"When you see in Rome the magnificent churches with their past history and present use, when you meet the Vicar of Christ, Peter's successor, and receive his blessing, you feel the joy and ecstasy of seeing the Church in her fullness.

"This is so, beloved children, because here the Church's visible marks are more manifest, her history clearer and more glorious, her supreme authority and divine gifts nearer and more lively. In the second century a Bishop from Phrygia named Abercius came to Rome to contemplate the royal house and see the queen vested and shod in gold. This was the Church in Rome, even then, persecuted and hidden in the catacombs, shining with spiritual splendor. How much more splendid is she today as you visit and admire her here.

"HERE IS the Church's center where the most evident of her four marks is her unity. But the Church exists wherever there are baptized and practicing Catholics guided by their legitimate pastors. It is in our homes far away that another mark of the Church, her catholicity is more manifest.

"These two marks complete and complement each other. United here today, you receive the blessing of the Pope. But you wish it to reach out also to your families, your activities, parishes, dioceses, countries and nations. With you we also think of your children, your loved ones, the aged; and your homes, schools, places of work, your churches where you were baptized, where you attend Mass; your cemeteries, where your loved ones rest. For where the Faith is, there is the Church. And where the Church is, there also is Christ."

Curia Thanks Pope for Talk

VATICAN CITY (NC) — Eugene Cardinal Tisserant, dean of the Sacred College of Cardinals, sent a letter of thanks to Pope Paul VI for his speech to the Roman Curia calling for reorganization of the central administrative offices of the Church.

The French-born Cardinal said that by his office it fell to him to express the thanks of all curia members for the Pope's Sept. 21 address. He expressed gratitude for the "words of appreciation and esteem which you have had for your curia, for the delicacy with which you chose to recall, in particular, those who in the past shared 'the labors, responsibilities, studies, experiences, joys and sorrows'."

Cardinal Tisserant also said he wished to thank the Pope for the "trust which you have demonstrated in this complex and singular organism, and for which you now propose the goal of perfecting in order to make it an instrument always more active and efficient in the tasks entrusted to it in relation to needs of the Church and the world."

CLEARANCE

Publisher's sale: 1963 Directory of the Archdiocese, 188 pages, CYO Press, 101 Plaza St., Newark, NJ, postpaid.

Brotherhood

VATICAN CITY (RNS) — Pope Paul VI, receiving a group of about 100 American Jewish clergy and lay leaders at a private audience stressed the bonds of brotherhood between Christians and Jews and expressed the hope that these ties would be strengthened.

He said the bonds he was speaking of included the psalm and other prayers from the Old Testament recited by Catholic priests. The Old Testament held in common by Christians and Jews, the pontiff stated, was a source of divine revelation and "authorizes us to invoke the same God Whom we all love that He will guide and counsel us."

The group consisted of members of a four-day United Jewish Appeal study mission in Rome to assess aid programs of the American Joint Distribution Committee.

Pope Paul said he wished to express his respect and admiration for the work done by Jewish welfare agencies in aiding their fellow men.

The Pope also said he wanted to serve as a "bridge" between nations to bring better understanding among their peoples.

Message for Priests

VATICAN CITY (NC) — Pope Paul VI, blessing the cornerstone of the Mexican seminary under construction in Rome, urged all Mexican Catholics to "persevere in the sincere and open profession of the Catholic religion."

The Pope thanked Bishops of the U. S., Spain and Germany for their help in the training of Mexican seminarians.

Pope Paul noted that he was blessing the stone on the anniversary of the discovery of the New World, Oct. 12.

Cites Radio Role

VATICAN CITY (NC) — Pope Paul VI said here that "modern means of broadcasting may help true progress

toward greater brotherhood among men."

The Pope spoke in a broadcast to a radio week being held in Switzerland under the auspices of the European Broadcasting Union.

Confirm Prohibition On Rome Sale Of Council Books

An Advocate News Summary

ROME — The Vicariate of Rome has "substantially confirmed" a report that Catholic book stores here have been instructed not to sell certain books, according to NCWC News Service.

The best information is that the books are those by the late Rev. Teilhard de Chardin, S.J.; Rev. Hans Kueng, "Xavier Rynne" and Robert Kaiser. The latter two are American authors, Rynne being a pseudonym.

EXCEPT FOR Father Chardin, whose works have been the subject of a warning by the Congregation of the Holy Office, all have written books on the council. The Rynne and Kaiser books do not carry an imprimatur but neither would have required one for publication.

Roger Straus Jr., president of Farrar, Straus & Co., Inc., publisher of Rynne's book, has complained to U. S. Ambassador to Italy G. Frederick Reinhardt about the suppression. He asked Reinhardt to take steps to "protest and nullify this uncalled for interference" with distribution.

According to a spokesman for the Vicariate, headed by Clemente Cardinal Micara, no written directives have been issued on the matter but ver-

bal instructions were given to the bookstores. It was suggested that "they do not display books by the four authors and refrain from selling them."

A COMMUNICATION was sent in Cardinal Micara's name to the Vatican Council itself although the communication was not made public. But the council press office communicate said it referred to "unspecified volumes which have appeared with ecclesiastical approbation and which have been found to contain error."

The communication urged council Fathers to take steps to counteract the influence of such books lest the impression be given that the Church is tolerating error.

Rosaries Asked For Council

PATERSON — The Passaic County Holy Name Federation is conducting a campaign to have families pray the rosary once a day for the success of the Vatican Council.

Placards are being circulated for display in homes and store windows. Copies of the placards may be obtained from the Truth and Literature Committee of the federation at P. O. Box 122, Passaic.

Cardinal Suenens Discusses Schema 17, 'People of God'

By REV. PLACID JORDAN, O.S.B.

ROME — Leo Cardinal Suenens of Malines-Brussels, Belgium, in a press conference here made public the first information on Schema 17 which deals with "The Presence of the Church in the World."

The Cardinal, one of the leaders of the progressive group at the council, also gave his views on the Church as the "people of God," the collegiality of the Bishops and the diaconate.

SCHEMA 17 — which most likely will not come up for discussion until the third session — comes to grips with a number of modern problems such as population control, war and peace, family life, etc.

Both the general and specific aspects of such problems facing the Church are being considered, Cardinal Suenens said. On the former, he said the council will probably express itself in generic terms. On the latter, only certain general instructions are likely to be issued, he said. Their practical application will probably be studied later on.

DISCUSSING all the baptized as the "people of God," the Cardinal said:

"All the baptized are alike and there is no superlatism for the clergy. Furthermore, both clergy and hierarchy are there to serve the people of God, not to dominate them. This is especially true since all the faithful have missionary tasks and all should realize — in reference to the basic catechism question — that 'we must not only know God, but also make God known; not only love God, but also make God loved; not only serve God, but also have God served by bringing the Gospel to all creatures.'"

"This means that each and every person in the Church has a duty of evangelization to propagate the fullness of the

truth in which we believe."

THE CARDINAL also referred to the debate on the collegiality of the Bishops.

The collegiality of the Bishops means that they as a college, or group, in union with the Pope, can act with supreme authority. It means that besides having jurisdiction in his own diocese, a Bishop has a responsibility as a member of the college of Bishops in the life of the Universal Church.

The Cardinal said that the problem of the collegiality of the Bishops should not be considered as presenting an alternative — with the bishops acting either "under Peter" or "with Peter," since they must act both under and with the Pope as the Church's supreme head. This in turn should help to emphasize the ecumenical aspects of the schema on the Church, since the Bishops must act in unity with the Pope, just as all other members of the Church are called upon to act in unity with their shepherds, he said.

AS FOR the diaconate, the Cardinal said he favors opening the door for it. The problem of the celibacy of deacons is in his view of secondary importance.

"Here," he said, "we have

a tangible opportunity to practice collegiality by leaving it to the individual Bishop to introduce the lay diaconate where it is actually needed but forcing it upon the whole Church."

Consecrations Set

VATICAN CITY (NC) — An American and an Italian who spent most of his youth in the U. S. are among the 14 Bishops being consecrated by Pope Paul VI in St. Peter's Basilica Oct. 20.

The American is Bishop Arnold R. Cotey, S.D.S., of Natchitoches, Tanganyika, a native of Milwaukee. Also being consecrated is Archbishop Igino Cardinal, Apostolic Delegate to Great Britain, who lived in Boston and Brooklyn.

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Honorary Degree 'Ruling' Denied

WASHINGTON, D.C. (NC)—Msgr. William J. McDonald, rector of the Catholic University of America, said that he has not received a decree from Rome on granting honorary doctorates, much less any notification that the decree has been suspended for the U.S.

Newsweek magazine reported in its Oct. 14 issue that the Roman Curia recently "issued a worldwide decree ordering all Catholic colleges and universities to submit well in advance the names of any persons they planned to honor so the Curia could make sure they were deserving."

The indignation of officials in U.S. Catholic colleges, Newsweek said, "led to the indefinite suspension of the decree for the United States."

"OF COURSE, if it were a case of granting an honorary degree in Sacred Theology," Msgr. McDonald said, "we au-

tomatically refer it to the congregation. That has always been done."

He added that the matter never came up during the early September meeting of rectors of pontifically-erected Catholic universities throughout the world which took place at Catholic University.

In September, officials of the Sacred Congregation of Seminaries and Universities said that the congregation had under study a proposal to require its approval before a Catholic university could grant an honorary degree in any field.

The officials pointed out that under Pope Pius XI's 1931 apostolic constitution Deus Scientiarum Dominus, which is still in effect, permission of the Congregation of Seminaries and Universities must be received before degrees can be granted in theology and other ecclesiastical studies.



CHURCH WINDOW — Daily Mass to which his mother often took him sowed the seeds of the future holiness of young John Neumann in his native village of Prachatitz, Bohemia. The artist has portrayed the scene in this stained glass window.

Beatification...

(Continued from Page 1) was "joy and consolation his beatification will bring the faithful in the land of his birth, behind the Iron Curtain."

Bishop Neumann was born March 28, 1811, in Prachatitz, Bohemia, in what is now Czechoslovakia. He entered the diocesan seminary of Budweis and finished his schooling at the University of Prague. He landed in New York June 2, 1836.

After his ordination by Bishop John Dubois of New York Father Neumann labored among the German immigrants for four years in Northern New York when he resigned his post to enter the Redemptorist novitiate in Baltimore. He took his vows as a Redemptorist on Jan. 15, 1842, and for the next several years

worked in the mission regions of Maryland, Virginia and Pennsylvania.

Father Neumann had been a Redemptorist for only five years when he was made provincial of the order's American vice province and superior of all Redemptorist priests in the New World. On March 28, 1852, he was consecrated fourth Bishop of Philadelphia.

One of his prime accomplishments was in organizing the U.S. parochial school system, which he built up rapidly. Death struck him down at the comparatively early age of 49 while walking along a Philadelphia street.

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U.S. Aid Program in Colombia Helps Sustain 1.6 Million Daily

By WILLARD K. DODGE

BOGOTA, Colombia (NC) — A Catholic welfare worker, whose eight-year-old program here is now feeding 1,650,000 people daily, has moved on to direct the work of the U.S. Catholics' relief organization in Lima, Peru.

Jim Noel, 27, a graduate of Franklin and Marshall College, Lancaster, Pa., is one of 25 Catholic Relief Services-NCWC representatives in Latin America, one of 150 in the world. But his work is typical of how the CRS-NCWC program works in the 19 countries it serves in Latin America, and in the 67 countries it serves throughout the world.

THE BISHOPS of the U.S. created CRS-NCWC in 1943 as a voluntary agency to channel

relief goods, both government and private, to needy nations. Principally CRS-NCWC distributes surplus food supplies from the U.S. Department of Agriculture, but clothes, drugs and other supplies are also sent. Last year, CRS-NCWC distributed a total value of \$95 million worth of surplus foods, a total value of more than \$17 million in used clothing, and another million dollars in medicines and medical supplies to some 40 million people.

WHEN JIM NOEL was sent to Colombia in 1955, there was no CRS-NCWC program, no Catholic welfare organization in Colombia. In every country it enters, CRS-NCWC has two overall objectives: to help the poor with food and other relief goods, and to help establish a local Catholic charity organization, usually called Caritas.

Caritas is the local counterpart of CRS-NCWC in every country. It is usually organized along the lines of the Church's diocesan and parochial structure.

Soon after opening an office in Bogota, Jim Noel and CRS-NCWC began their program of food and clothing distribution.

Since that time, the Caritas program in Colombia has branched out into other social welfare programs and in general strives to serve as the Church's coordinating body for all social welfare programs.

CRS-NCWC distributed a half million pounds of clothing to Colombians last year as well as medical and other relief supplies. For example, 20,000 people in the city of Pasto were recently inoculated with medicines channeled through CRS-NCWC from private donors in the U.S.

AS WITH ANY direct relief program, domestic or international, critics charge that such "giving" creates dependency and lessens the stimulus for self-help on the part of the recipient. Jim Noel acknowl-

edges that there is a growing preoccupation on the part of many in the program with the fact that keeping people from starving by day-to-day food relief does not solve the underlying problems.

But, in answer to criticism of CRS-NCWC's mammoth food distribution programs, he said before leaving: "There can be no question about it; the food is filling a basic need: hunger."

Aside from hunger the program also fills other needs. In the city of Cali, for instance, Caritas has more than 1,500 active lay volunteers who do everything from visiting homes of applicants to dishing out vegetable oil.

In the last two years, Caritas conducted eight two-to-four month training programs for their volunteers in the major cities of Colombia.

IN REPLY TO another common criticism regarding the fact that the program works through Church structures or through Church-affiliated groups, Noel simply pointed out the "reality of Colombia."

"We try to work through existing organizations and in this country 85 per cent of the social welfare projects are Church-related," he said.

Jim Noel's departure for Peru did not mean there was to be a let-up in the work of CRS-NCWC in Colombia. An acting CRS program director is already on the scene — Edward J. Furlong, a native of Omaha, Neb., and an alumnus of St. Thomas College, St. Paul, Minn., and of the University of Minnesota.

Claim Reds Took House

BERLIN (NC) — Bishop Wilhelm Pluta of Gorzow, Poland, said that Polish government officials have seized a retreat house at a Marian shrine in Rokito to use it as a home for retarded children, according to reports reaching here.

The house belonged to the Sisters of St. Borromeo. The building was partly destroyed during World War II and was repaired by the diocese. It recently served as a center for religious courses and as a retreat house for both laity and clergy.

Earlier, government officials seized three buildings belonging to religious seminaries, a retreat house in Saczcin, and a house belonging to a convent in Miedzynadroje.

CLASSIFIED advertising forms close Monday at 4 p.m. For information Call MA 4-0700, ext. 22.

People in the News

Rev. Dominique Pire, O.P., Belgian-born Dominican who was winner of the 1958 Nobel Peace Prize, will arrive here Nov. 18 to start a U.S. lecture tour seeking support for two of his peace institutions.

Brother Lambert Thomas, F.S.C., has been named provincial of the Christian Brothers' St. Louis Province, succeeding his blood brother, Brother Ireneus Philip F.S.C.

John W. McCormack, Speaker of the House, will receive the 1963 Gibbons Medal, highest honor of the Alumni Association of the Catholic University of America.

Mgr. Iginio Cardinal, Chief of protocol of the Papal Secretariat of State, has been named Apostolic Delegate to Great Britain and will be consecrated an Archbishop.

James T. Carey, University of California criminology instructor who helped found various interracial councils in California, and Percy H. Williams, member of the President's Committee on Equal Employment Opportunities, will receive the 1963 James J. Hoey Interracial Justice Awards given by the New York CIC.

Bishop Stephen S. Woznicki of Saginaw, Mich., has re-

sumed full duties after recuperating from a heart attack suffered in August.

Mgr. Romano Guardini, 78, internationally known theologian and writer, will be succeeded as professor of the philosophy of religion at the University of Munich by another scholar of world renown, Rev. Karl Rahner, S.J.

Rev. Gilbert V. Hartke, O.P., head of Catholic University of America's speech and drama department, is one of 10 alumni to be honored by the university Nov. 2.

Rev. Martin Luther King Jr. will receive the St. Francis Peace Medal of the North American Federation of the Third Order Secular of St. Francis for his "truly Christian approach" to racial problems.

Sarah Christie, assistant school superintendent in Trenton, received an honorary degree from St. Joseph's College, Emmitsburg, Md.

Causes . . .

Vicente Villar David, layman killed during the Spanish Civil War. Beatification process opened in his behalf in Valencia, Spain.

Archbishop Beran . . .

(Continued from Page 1)

of him for almost a decade. He was arrested in 1951.

The broadcast said Cardinal Koenig had neither visited Czechoslovakia nor negotiated with its representatives. It then added that the Bishops' release "is not the result of negotiations with the Vatican either."

Describing the Bishops' release as an "amnesty," the Prague Radio said the regime's action was "another proof of Czechoslovak government goodwill."

"The move," it said, "has been made possible by change of Vatican policy towards Socialist countries under the late Pope John XXIII."

ARCHBISHOP Beran, the broadcast continued, has been working on "a scientific document" which is to serve as a "thesis for canonization" of Blessed Agnes of Bohemia (1205-1282).

(Blessed Agnes was the daughter of King Ottokar I of Hungary and a cousin of St. Elizabeth of Hungary. She became a Poor Clare nun in 1236 in the Prague center she and her brother, King Wenceslaus, had built for St. Clare. A hundred women followed her into the order. At the request of Pope Gregory

IX, she served briefly as abbess of the convent at Prague.)

The Archbishop, according to the regime's statement, was barred from "executing his pastoral office" because he "refused to take an oath of allegiance to the republic."

"Under valid Czechoslovak laws," it said, "the government will give approval for execution of office by church dignitaries on condition that they pledge themselves not to misuse their position for spreading policy which would be in contradiction to existing laws."

In all its references to Archbishop Beran, the government

called him "the former Archbishop of Prague," an indirect way of saying he would not be permitted to take up his See.

IN ROME, Franziskus Cardinal Koenig of Vienna was asked if he saw any prospects of improvement in relations between the Church and the communist governments in Eastern Europe. He replied: "We must not expect miracles in this field. But we should understand that in communism, too, there is a difference between theory and practice."

"The tensions in Church-State relations in the communist countries here and there appear to have lessened somewhat, and there is hope that conditions may slowly improve rather than deteriorating further. After all the principal consideration is whether anything can be done to alleviate the situation for the benefit of the Christians behind the Iron Curtain. The outlook in this respect may well improve, if at least we establish and maintain contacts, no matter how limited in scope they may be."

"The good news of the release of Archbishop Beran of Prague and four other Czech Bishops is a proof of this even though this move on the part of the communist regime in Prague for the time being remains coupled with some question marks."

Repeal Sought Of Jesuit Ban

BASEL, Switzerland (NC) — Switzerland's Foreign Minister has appealed to the nation's Protestant community to support repeal of the constitutional provisions which bar Jesuits from Switzerland and forbid the founding of new religious orders.

Friedrich T. Wahlen, addressing the convention of the Swiss Evangelical Church here, said that "real tolerance, limited only by one's conscience and one's sense of responsibility, will help the Church to find her way in the labyrinth of political discussions." Then he said:

"Very soon people of Switzerland will be asked to show special interest in an old political dispute with a religious background: the articles of exception (against the Society of Jesus and new orders) . . ."

"The Protestant Church cannot avoid taking a stand on this question . . . Could we pray, with tranquil conscience, for the peace of the world, if we are not able to bring a concrete contribution to the promotion of religious peace in our own country?"

Adams Appointed To Lay Position

MONTCLAIR — John Q. Adams of Montclair has been appointed to represent the food industry on the co-ordinating committee of Catholic lay organizations in the Archdiocese of New York. He is president of the Manhattan Refrigerating Co., of New York, and the Union Terminal Cold Storage Warehouse Co., Jersey City.

Farm Land Donated By Peru Prelate

CUZCO, Peru (NC) — Archbishop Carlos Maria Jurgens Byrne, C.S.S.R., of Cuzco has transferred some 28,000 acres of Church land to Peru's land reform program.

Top Court Implements Ruling On Religious Accommodation

WASHINGTON (NC) — A new action by the U.S. Supreme Court underlines its conviction that the state must accommodate the religious beliefs of citizens.

On the first public working day of its new term the Supreme Court moved to implement this Church-State doctrine which it had spelled out anew only four months ago.

THE HIGH COURT sent back to the Minnesota Supreme Court "for further consideration" the case of a woman sentenced to jail on contempt charges because she refused on religious grounds to serve on a jury.

In doing so the court referred to a ruling it handed down last June 17. That decision upheld the right of a Seventh Day Adventist woman in South Carolina to receive state unemployment compensation funds even though she refused—on religious grounds—to accept available Saturday work. The state had denied her the money.

In its action in the Minnesota case, the high court directed the state Supreme Court to reconsider the case "in light of" last June's ruling.

The Minnesota court could still reach the same conclusion. But if it did, the case would probably come again

before the U.S. Supreme Court which would be sure to give heavy weight to its ruling of last June in deciding it.

IN OTHER actions the same day the Supreme Court:

- Denied without comment the motion of several intervenors who had asked it to vacate its judgment of last June in a Florida public school prayer case.

- Refused to review the conviction of an Ohio man fined for violating a state law against Sunday business activity.

Catholic Library Group Plans First Meeting

NEWARK — The newly-formed Northern New Jersey unit of the Catholic Library Association will hold its initial meeting Oct. 19, at 1:30 p.m. at Essex Catholic High School.

Sister Gertrude Marie, O.P., of St. Dominic's Academy, Jersey City, chairman of the unit, has invited school principals from the Newark Archdiocese and Paterson Diocese to attend. The speaker will be M. Richard Wilt, executive secretary of the Catholic Library Association.

A panel of local speakers will explain the benefits that can be expected from the

five years for conspiring to import obscene books.

- Rejected the appeal of three individuals and the West Coast News Co., all of Fresno, Cal., who are under a 19-count mail obscenity indictment in Michigan and sought transfer of the case from Michigan to California.

- Refused to review the conviction of an Ohio man fined for violating a state law against Sunday business activity.

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Churches Closed In West Ukraine

BERLIN (NC) — Two hundred churches and chapels have been closed in one section of the western Ukraine in the past three years, according to the Moscow Communist Party daily Pravda.

The paper said that the closings resulted from the "very intensive education work of the party." The area involved, once part of Poland, was absorbed into the Soviet Union after World War II.

Decent Literature Group to Meet

CHICAGO (NC) — Plans to curb the traffic in obscenity will be reviewed at the national convention of Citizens for Decent Literature Oct. 18-19 here.

Charles H. Keating, Jr., a Cincinnati lawyer who is founder of the organization, will give the keynote address.

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Pope John Hailed U.S. Aid to Latin America

NCWC News Service

Following is the text of a letter sent by Pope John XXIII to Richard Cardinal Cushing of Boston, chairman of the U.S. Bishops' Committee for Latin America, expressing thanks for help given by U.S. dioceses and religious congregations to the Church in Latin America. It is dated April 21, 1963.

With profound joy have we examined the report of the apostolic collaboration which the dioceses and religious congregations of the United States of America have contributed to Latin America from August of 1961 up to January of this present year!

We cordially felicitate all those who initiated in the past and are promoting at present this collaboration, and we are heartily grateful for the ready generosity of proposals and of actual achievements by which the Church of your country, so rich in promise and hopes, has once again responded to our heartfelt appeals. Nor is this response surprising, since we are well aware of the eager cooperation which the American Bishops and religious have always given to every praiseworthy undertaking.



AT SODALITY MEETING — Five members of the Newark archdiocesan delegation to the national convention of sodality directors in Cleveland, Oct. 7-10, were, left to right, Eileen Prendergast, executive secretary; Maria C. Jensen, prefect of the Seton Hall University Nursing School Sodality; Msgr. Leo L. Mahoney, archdiocesan director; Diana Ostenski of Seton Hall Sodality and Stanley P. Kosakowski, moderator of the Seton Hall Sodality. Msgr. Mahoney was named chairman of the communications committee at the convention and Rev. Stanley M. Grabowski of Mt. Carmel, Bayonne, was elected recording secretary.

Strike Affecting Paper Is Over

KINGSTON, Ont. (NC) — The Canadian Register, Canada's largest Catholic newspaper, has resumed publication following settlement of a union jurisdictional dispute.

The dispute between the typographical and pressmen's unions was settled when the two groups accepted compromise proposals resolving their quarrel over who has authority over offset printing processes. The Register does not use or plan to use offset printing.

The union dispute had forced the Register to cut down on its publishing operations after its Sept. 14 edition and to suspend entirely after its Sept. 21 edition.

Cites Common Doctrine

Episcopal Bishop Speaks at Mass

PUEBLO, Colo. (NC) — A Protestant Episcopal Bishop, speaking at a Roman Catholic Mass here, said the sharing by the two churches of certain doctrines should "bind us into a determination that we shall again be one."

Episcopal Bishop Joseph S. Minnis of Colorado emphasized "the central core of Catholic doctrine" at the Mass, held on the Colorado State Fairgrounds. It was sponsored by the Knights of Columbus Pueblo Council and was televised statewide.

Less Opposition To Catholic

PRINCETON (NC) — The percentage of voters who say they would vote for a well-qualified Catholic candidate for the presidency has increased from 71% in 1960 to 84% in 1963, according to the Gallup poll.

The poll said that in 1940 only 62% of voters said they would vote for a qualified Catholic candidate.

The South still leads other sections of the nation in its opposition to a Catholic president. The poll also said young persons are much less likely to be opposed to a Catholic president than are persons over age 50.

Ex-Minister a Priest

Wife, 3 Children Attend First Mass

ZWOLLE, The Netherlands (NC) — As newly ordained Rev. Jacobus Loos, a convert, offered his first Mass here in his native city, his wife and three children assisted.

Father Loos, 55, a former Calvinist minister, had been ordained a priest the day before by Bishop Petrus Nierman of Groningen. He is the first married man to be ordained a Latin Rite priest in the Netherlands.

Father and Mrs. Loos

and their children then came back to Zwolle. Others at his first Mass in addition to his family included many ministers of the Dutch Reformed Church, former colleagues of the new priest, and an old friend who is a vicar of the Church of England.

Father Loos became a minister in 1933 and served in pastoral work in the Dutch Reformed Church until he resigned in 1955 to be received into the Catholic Church. Mrs. Loos became a Catholic the same year.

Father Loos earned his doctorate in theology at the Catholic University of Nijmegen two years ago and has been a lecturer at Dutch Catholic seminaries since that time. He will continue giving lectures on ecumenical affairs to theology students and will conduct a theology course for lay people.

THE KNOWLEDGE that this effort is not made without sacrifices touches us deeply; and this is also a guarantee of its certain success. We realize that it is not superfluous personnel that is sent to those countries, but that grave domestic needs are curtailed in order to grant laudable aid to the Church in Latin America.

which you regard as a wider field of action to which the active concern of Catholics must be channeled, in order to assist so important and imperiled a member of the Mystical Body of Christ.

It is with edification and consolation that we recall the priceless work of our venerable brothers, the Bishops of the United States, who not only encourage men and women religious to undertake new foundations in the South, thus depriving themselves of such services, but have, with their diocesan clergy, assumed the direction of numerous parishes.

We are soled by the knowledge that 40 dioceses have already sent priests, and that 52 others are at present preparing projects of collaboration. Among all these initiatives special recognition is due to the Pious Society of St. James the Apostle, founded by you, beloved son, which has already furnished 78 priests, half of them from your own archdiocese.

veloped among the more than 10,000 Latin American students who attend your universities and colleges.

It is, however, natural that the numerically more important contribution should be made by the religious congregations and institutes, so flourishing and so rich in vocations; and we are pleased to note that our expectations have been satisfied and will be even more completely fulfilled, we feel confident, in the near future.

In fact, we have learned with gratification that 85% of your clerical congregations have shown lively interest in the pastoral ministry, and that since August of 1961 no less than 41 new foundations have been made, and 279 priests sent, thus raising to 1,478 the total of religious priests engaged in apostolic activities on that vast continent.

THE LAY congregations, too, have not been remiss in this field, being represented by an admirable group of 209 teaching Brothers, by six very recent foundations, and by several projects to be put into immediate execution. The 1,410 Sisters and the 51 new foundations since August of 1961 are a very eloquent testimony to the active participation of congregations of women religious of the United States in some of the most important sectors of Catholic life.

We cannot pass over in silence the excellent project promoted by our venerable brothers of the hierarchy in recruiting men and women volunteers, many of whom are

already carrying on their self-sacrificing and hidden labors in several dioceses.

From the consideration of these multiple activities, developed in a very few years, we are prompted to express once more our sincere thankfulness to you, beloved son, to the other U.S.A. Cardinals and Bishops, and major religious superiors of men and women and also to send our words of encouragement to persevere fervently therein.

THE MOST SERIOUS problem to be worked on in Latin America, namely, the shortage of clergy, is still far from its hoped-for solution. We obtained authoritative and sorrowful confirmation of this from the Latin American Archbishops and Bishops who came to Rome for the ecumenical council, and who described this shortage to us in all its extent as their urgent need and their preoccupying trouble.

We confidently trust, therefore, that the American dioceses and religious congregations will, in the years ahead, fulfill with solicitude the various more extended programs which have been proposed. Indeed, we would wish that the greatest efforts be made, as far as possible, during this time, so that they may assume added significance as the ecumenical council's priceless gift to the Catholic people of the Western hemisphere.

We are certain that, by means of efficacious collaboration between your various organizations set up by the hierarchy and religious, and our

Pontifical Commission for Latin America, so providently instituted exactly five years ago by our predecessor Pius XII of venerated memory, all activities will be fruitfully coordinated.

WE ASK YOU, beloved son, to convey to the Bishops and religious superiors of the United States the concern and the hopes we have expressed to you, and to examine with them the best way of achieving ever greater results.

With these sentiments, as a token of paternal benevolence, we bestow upon you, beloved son, upon the other Cardinals, Archbishops and Bishops, the congregations and institutes of men and women of your country, our special apostolic blessing in pledge of heavenly grace.

New Latin Aid Agency Formed

CHICAGO (RNS)—Announcement was made here of the formation of the Inter-American Cooperative Institute (ICI), a new self-help program for Latin America under Catholic auspices.

The program, which will rely heavily on the establishment of cooperatives and credit unions, will have its headquarters here and conduct training programs at St. Mary's University in Ponce, Puerto Rico. Rev. Harvey Steele, S.F.M., is director.

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Put Prayer Back

We learn that certain public school teachers have forbidden children to bring a prayer-book to class or to read a Bible in school. In another case, the Attorney General of West Virginia ruled that silent prayer in schools is illegal, but silent meditation is not.

MANY SCHOOL BOARDS throughout the country, and not just Hawthorne, N. J., have decided to test in the courts how far the prayer decision of the Supreme Court applies. Lawyers feel that the ruling applies just to cases before the court, and that state laws are yet to be tested.

Injunctions are usually based on the opinion of a state attorney general. It is not unethical to challenge the decision of a court or the opinion of an attorney general. Segregation laws have been challenged and repealed. To challenge is not to defy. Such a challenge becomes a moral duty when the law interferes with the deepest religious convictions of people or makes children's public prayers contraband.

All through the nation, judges, constitutional lawyers, and intelligent leaders

from all walks of life are voicing opposition to what they consider the Supreme Court's making of new laws instead of interpreting the Constitution.

THERE ARE 60 DIFFERENT resolutions before Congress for a constitutional amendment to permit prayer in public schools. These resolutions are now all bottled up in the Judiciary Committee of the House. Congressman-Becker of Brooklyn, sponsor of House Joint Resolution 9, the one which seems to have the best chance of success, has filed in the House a Discharge Petition No. 3, which if signed by a majority of House members would force his resolution to the floor of the House for a vote. His prayer amendment has the support of Catholic leaders including Cardinal Spellman.

New Jersey Catholics should join other groups in voicing intelligent and organized opposition to the prayer-ban and demand amending legislation. Let your congressman know that you want some action in Congress on a prayer amendment. Specifically, write to him now and ask him to sign Discharge Petition 3, or explain why he refuses.

Essential to the Church

Judges are seldom popular. Guardians are frequently less so. It is no surprise, then, that the Holy Office is not the most popular among those congregations organized for the use of the Catholic Church. The Holy Office was born of a desperate need to strengthen the weakening dikes of orthodoxy during the revolts led by Calvin and Luther in the 16th century.

ANY ORGANIZATION that is born of fear in the face of crisis is likely to need reorganization as the crisis recedes and the fear begins to fade. From time to time this reorganization has taken place in the Holy Office. Never has the principle upon which this congregation was founded been called into doubt. Intelligent men have recognized from the moment of its inception that the Holy Office was necessary not only to guard from attack from without but to preserve from corruption within.

It is because this congregation is so essential to the healthy moral and dogmatic life of the Church, that the Holy Father, himself, is the prefect of the group. The importance of this congregation is so great that nine of the wisest and most experienced of the Cardinals form its backbone.

In the area of doctrine alone, 10 men especially qualified as the most erudite men in the Church consider the questions which will come before the office itself.

Here, then, is no creaking, outdated vestigial excrescence upon the body of the Church. It is a vital congregation impressively qualified by learning and experience to be acutely aware of the moods of the age.

It would be impossible to think of these men tossing out decisions, warnings, prohibitions and condemnations in a whimsical arbitrary manner. Such an attitude would be completely contrary to their background and intellectual discipline. Nor are they capriciously reactionary. When the Holy Office examined the novels of three contemporary English Catholics, the examiners found theological errors in all three but issued no condemnation for they found the novelists to be writing in good faith.

NO ONE CAN DENY the dangers that threaten the Church in the 20th century. No one would be imprudent enough to suggest that the Church abandon that congregation, the Holy Office, which has stood the test of time and trouble at a moment when danger has never been more proximate. It may well be that the Holy Office will have to devise new ways of recognizing error and, above all, new ways of communicating with faithful Catholics and intelligent men of the world over. The principle upon which the Holy Office rests and the purposes for which it is commissioned make it essential to the life and growth of the Church.

'Boycotting' Christmas

It is ironic to read in the recent secular press of a plea to "boycott" Christmas. The ironic truth is that the holy feast of Christmas has been "boycotted" in recent years — or to be more exact "over-coated" with a materialistic cloak of commercialism, designed to conceal, even to distort, its true meaning.

COMMERCIALIZATION OF Christmas, the attempts to literally exile Christ out of Christmas, have increased in recent years to the point almost of physical nausea. A few years ago, the pitchmen, the hucksters of a Christless Christmas had the relative decency to wait until after Thanksgiving to make their pitch.

Little by little they stepped up their "time-invasive" tactics — to mid-November, then late October.

The custom of exchanging gifts at Christmas-time is a praiseworthy custom — if it is based on charity and practiced with the true history and meaning of this feast in mind. It is for this reason

that we do not concur with the current plea for a "boycott" of Christmas gifts to bring about racial justice. There is no doubt such a "Christmas boycott" would hurt the economy of the country, probably to the extent of several billions of dollars. But who would be hurt? All would be hurt, especially all children of all races. The mechanics of Christmas gift-giving necessarily involve a certain amount of commerce, but not crass commercialization. It, therefore, puts people to work, pays the rent, puts food on the table, etc.

CHRISTMAS gift-giving, in the spirit of the Infant Jesus, consequently brings benefits to many people, both spiritual and temporal. The proper use of this custom and the absence of the current abuses will help to focus the attention of all men of good will on the central historical truth of Christmas:

It is the Birthday of Jesus Christ, the Son of God, the Second Person of the Blessed Trinity.

Christ's Sermon On the Mount

By FRANK J. SHEED

Our Lord's baptism had taken place in January; the definite call of the Twelve was in June. It had been a crowded half year — with the Temptations in the Desert, the Descent of the Dove, the scourging in the Temple courtyard, the wedding-feast at Cana, the setting in Cepharneum, the series of clashes with scribes and Pharisees.

We now look at the nine months or so which still remained of His ministry in Galilee.

SO FAR HIS teaching seems to have followed the line of the Baptist's — that the Kingdom was at hand, and that the preparation for entry into it must be a change of soul.

This time when He spoke He went up onto the hillside. And there He preached the Sermon on the Mount.

St. Luke gives a short account in his chapter VI, St. Matthew a longer account in his chapters V, VI, and VII. There are things in one account not in the other.

WE MAY BE certain that our Lord did not dismiss people who had come so far with a 20-minute sermon. Even Matthew's account is only a summary of what He must have said. Of course He would have uttered the same great truths again and again, every teacher does — and very often in the same words.

How perfect were the words He found. Think of some of the things that everybody knows, even if he doesn't know that they are in the Sermon on the Mount — "Consider the lilies of the field," "You cannot serve God and Mammon," "By their fruits you shall know them," "Turn the other

cheek," "Love your enemies, do good to them that hate you," the Our Father, the Golden Rule.

It is not quite clear whether the crowds were there for all of it. Certainly some of it could hardly have been meant for them but only for the Twelve: "You are the salt of the earth," "You are the light of the world." Much of it was of application to everyone, to everyone there, to everyone everywhere.

BUT THE WHOLE of it is the equivalent of a special training course for the men upon whom He was going to build His Kingdom. They were not simply to be rulers wielding authority. They were to be "lights," both to the darkness of the pagan world and to the dimness of the Chosen People. The whole sermon was a commentary on the "repentance," metanoia, change of soul, that was at the heart of the Forerunner's message. And of Christ's.

Operation Understanding



Are Catholic Schools Really Inferior?

This column is being written by Father Greeley while Mgr. George G. Higgins is in Rome for the ecumenical council. Father Greeley is an author-sociologist from the Chicago Archdiocese.

By REV. ANDREW M. GREELEY

It seems to be open season again for attacks on Catholic schools. The latest fashion is the agonized letter of a Catholic parent telling how, after long prayer and thought, he and his wife have regrettably decided to take their children out of Catholic schools.

The reasons are standard: class rooms are overcrowded; Catholic schools do not do as good a job academically as other schools; students in

Other School Views Page 20

these schools are isolated from their fellow Americans; the teachers are not as well trained; parents have no control over what their children are taught; graduates of Catholic schools are not as well prepared for the problems of life as are those who have gone to public school; there is no respect for the dignity and freedom of the individual child in the Catholic school.

Catholic schools — like all schools — need to be improved. Nevertheless, there are some observations that ought to be made about the current fashion of taking one's children out of Catholic schools.

FIRST, THERE does not seem to be too much evidence to back up the criticism made by dissatisfied parents. While there has been relatively little research on the effects of Catholic education, the overwhelming impression one gets from available research material is that with the exception of the religious training received, Catholic schools are not very much different educationally from other American schools. They are about as good (or if one wishes, about as bad) as are the other schools of the land.

Indeed, research suggests that when they are compared with Catholics who went to public schools, the graduates of parochial schools are more likely to have gone on to college, to be successful economically, to be liberal politically, to be active in community affairs.

For Vocations

Members of the Apostolate for Vocations can gain a plenary indulgence under the ordinary conditions on Oct. 27 — Feast of Christ the King.

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

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

They are more likely to report that their teachers were personally interested in them, to claim that they had a say as students in the activities of the school and that they were able to protest when they thought they were treated unfairly.

Not too much should be made of these differences because they are not very large. But the point is that on these indicators of the effects of education, the Catholic schools do not seem to be inferior.

IT ALSO MIGHT be noted that neither is there any evidence that Catholic schools are not keeping up with the expansion of the Catholic population. Although only one third

of the Catholic adult population attended parochial schools, more than two-fifths of the Catholic children in the country are currently in Catholic schools. Actually the proportion of Catholics in Catholic schools has increased despite the immense costs and the ever increasing pressures of an expanding population.

Finally, it should be observed that the question of teacher training and classroom size is largely a myth created by professional educators. There is no research evidence to demonstrate any relationship between either the number of education credits a teacher has or the size of her classroom and the educational results of her teaching.

This is not to argue that Catholic schools should not maintain high standards in both these areas; they certainly should, but more for the welfare of the teacher than of the students.

The Press Box Recognizing A Principle

By JOSEPH R. THOMAS Managing Editor

Money talks. Or at least enough people claim that it does that the idea has to be given some consideration.

Thanks to the New Jersey Real Estate Commission we'll soon see if it talks loud enough to shout down bigotry — or if it talks only in whispers when it comes from black hands.

FOUR NEW RULES adopted by the commission to buttress state legislation barring discriminations in the sale or rental of certain types of housing go into effect Dec. 1. Proven violation of the rules will be cause for suspension of the guilty broker's license.

Real estate agents have been fingered as the chief culprits in maintaining the housing status quo, although why we expect realtors to provide a moral leadership that we ourselves are unwilling to exert is beyond me. Still, they are in a key position in the housing market, being able to thwart either buyer or seller or both. So what action they do take can have important consequences.

ONE OF THE rules adopted by the commission for the guidance of the state's 25,000 licensed brokers and salesmen requires agents to submit to their clients all bona fide offers made on a particular piece of property. This should guarantee that if a Negro makes an offer on a home, the sale of which is subject to the anti-discrimination law (and thousands upon thousands of homes are not) his offer will at least be transmitted to the seller.

It's at this point that we'll see whether prejudice is more than pocketbook deep. Consider, for instance the plight of the fellow whose attitude

is "Negroes are all right in their place, but their place isn't here" if he receives one offer of \$18,500 for his home and another of \$20,000 but from a Negro.

Of course, the fact that the Negro feels he has to bid \$20,000 on a house someone else values at \$18,500 is a social commentary in itself.

BEYOND THAT it is reassuring to find the Real Estate Commission attempting to alleviate the problem even though it feels compelled to attach a dollar sign to morality.

Realtors by their bitter and powerful opposition to a more extensive fair housing law have effectively blocked progress in Negro efforts to achieve equality of opportunity in an important area. They can help overcome the image of moral bankruptcy which they project by abiding by the new rules.

BESIDES providing for the submission of bona fide offers to clients, these rules require the realtor to inform clients of the state's anti-discrimination law, to refrain from engaging in block-busting tactics and to avoid indicating to a buyer that persons of a particular color, race or religion are preferred over other applicants.

The Question Box Lawyer May Defend A Known Murderer

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

Q. My lawyer-husband just laughs when I raise this scruple to him, but I am still concerned about his spiritual welfare, and would like you to give me a firm answer on this matter. May a Catholic lawyer defend in court a person he knows full well to be guilty of a serious crime, for example, deliberate murder?

A. Yes. The state cannot convict and punish a man for a crime unless and until it can be demonstrated beyond all reasonable doubt that the person is guilty. To protect the innocent from unwarranted accusations and unjust convictions, the state functions with well established codes of legal principles and norms governing process, proofs and evidence. And the accused person has the legal and moral right to avail himself of the fullest protection provided by the system.

The attorney's task is to help his client in the process, to use his own legal training, knowledge and expertise to compel the state to furnish unchallengeable proof of its serious charges according to the established forms. In assuming the defense of an accused citizen, the lawyer is performing a great Christian service to his fellow man and all of society.

Q. Must a person return to the confessional immediately if, after he leaves the confessional, he remembers a mortal sin which he forgot to confess?

A. No. Honest forgetfulness is a faultless human liability. And since the sorrow expressed in the original confession extended to all sins, the forgotten sin was already forgiven. The only obligation in this case is to mention the sin in the person's next confession, whenever that might be, and indicate that it was forgotten in the previous confession.

Q. Could you tell me what the age limit is for single women who want to enter the Sisterhood?

A. Church law sets a minimum age for the various steps to final profession as a religious Sister, but, as far as we know, the maximum age is left to the Rules and constitutions of the individual orders and congregations. For example, a girl's novitiate cannot begin before she has reached her 16th year. Then at least a year must elapse before she takes temporary vows in a religious community, and she may not take solemn or perpetual simple vows before she reaches the age of 21.

Normally religious communities prefer young women between the ages of 16 and 30 as candidates. But in some cases provision can be made in favor of an older applicant if she shows suitable signs of a religious vocation. The Sisters charged with the acceptance of candidates usually have some discretionary power in this regard.

October Intentions

The Holy Father's general intention for October is:

The conversion of those who persecute the Church. The mission intention recommended to the Apostleship of Prayer by the Pope is:

The spread of the Gospel in Oceania.

We recommend to our questioner, and any other "older" women who are similarly interested, that they consult their pastor or regular confessor and then discuss the matter with the Sisters at the nearest mission of the congregation of their choice. It would also be worthwhile to consult Rev. Thomas McCarthy's "Guide to the Catholic Sisterhoods of the United States," Washington, D.C., (Catholic University Press), 1958.

Q. When I ask a priest to offer Mass for someone, does he mention the name of the person during Mass?

A. Yes. In every Mass, just before the consecration of the bread and wine, there is a short prayer called the "Memento" or Commemoration of the Living. It begins, "Be mindful, O Lord, of your servants and handmaids N. and N." At this point the priest makes special mention of the name or names of the persons for whom he is offering Mass, along with any other personal intentions he might have.

Then, after the consecration and elevation of the Host and chalice, there is a similar prayer for the dead, which begins "Be mindful, O Lord, also of your servants and handmaids, N. and N., who have gone before us with the sign of faith and rest in the sleep of peace." Here the priest mentions by name the deceased for whom he may be offering the Mass, and any others of whom he wishes to make special remembrance. (The "N." in the text of the Mass is the Latin abbreviation for "name.")

Also, in a requiem, anniversary or simple daily Mass for the dead, when black vestments are used, the name or names of the persons for whom the Mass is offered are made explicit mention of in the "proper" prayers assigned to those Masses.

However, we note, the application of the benefits of the Mass to a particular person or intention depends solely on the priest's intention, so that, even if he does not know or remember the proper name of the beneficiary, the application of the Mass is still valid. Explicit mention of the name during the Mass is not required. Hence, if you ask a priest to say Mass "for a special intention" and that intention happens to be for a particular person, living or dead, the priest cannot mention the name, since he does not know it. But the Mass benefits that person just the same.

The Advocate

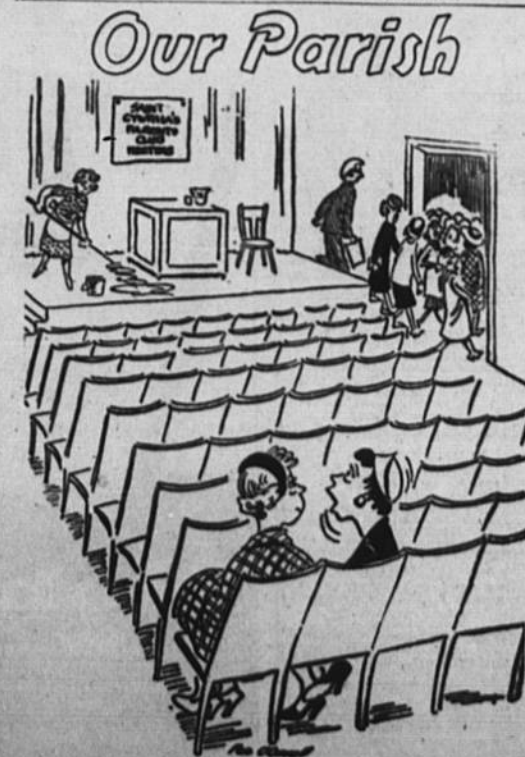
Official Publication of the Archdiocese of Newark and the Diocese of Paterson.

Published weekly by The Advocate Publishing Corporation, Most Rev. Thomas A. Boland, S.T.D., President; Rev. Mgr. James A. Hughes, P.A., J.C.D., V.G., Vice President; Rev. Mgr. James J. Loner, P.A., A.M., Secretary; Rev. Mgr. Paul Knapp, P.A., Treasurer; El Clinton St., Newark 2, N. J. Market 4-0706.

Member of the Catholic Press Association and the International Union of the Catholic Press. Subscriber to N.C.W.A. News Service and Religious News Service.

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Managing Editor: Joseph R. Thomas. Subscription Price: \$4.50 yearly. Second Class postage paid at Newark, under act of Mar. 3, 1879.



... then I went to Blois and saw the same dress for \$12.98... Don't tell me the meeting is over!

Council Leaders In TV Interviews

NEW YORK—Cardinals, Bishops, lay auditors, and non-Catholic observers of the Second Vatican Council will be seen in filmed interviews on "The Council and the World," Sunday, Oct. 20, at 10 a.m., ch. 2.

Among council Fathers interviewed are Leo Josef Cardinal Suenens, Brussels; Valerian Cardinal Gracias, Bombay; Joseph Cardinal Ritter, St. Louis; Archbishop Denis E. Hurley, Durban, South Africa; Archbishop John Kodwo Amissah, Ghana; Archbishop Paul J. Hallinan, Atlanta, and Bishop Joseph Blomjous, Tanganyika.

opening address. "The Council and the World" will be available after broadcast for church and school groups. Inquiries should be addressed to the National Council of Catholic Men, Radio-TV Dept., Room 4508, 405 Lexington Ave. New York 17, N.Y.

Films on TV

Following is a list of films on TV Oct. 18-25. There may be changes in some due to cuts for TV use, but generally the original Legion of Decency ratings may be accepted as correct.

FAMILY	ADULTS	ADOLESCENTS
Adventures of Tom Sawyer	Locky Me Married Before Breakfast	On Borrowed Time
André Truys Texas	Miraculous Journey	Most Frank Wins On
Benito of Shrewsbury	Mountain Music	Conrad X
Black Knight	My Favorite Blonde	Cradling Las Vegas
Case of Red Monkey	Omaha Trail	Creeper Unknown
Champ of Oxford	Operation Manhunt	Day Time Wife
Dodge City	Sky Commando	F.B.I. Girl
Flying Tigers	Tail of a Scorpion	Fort Detrick
Gift From Calcutta	Tarzan & Mermaids	Good Girls Go to Paris
Girl of Golden West	Thunder Over Plains	Hangover Square
Hawaiian Luau	Troubadour	Hummering
Hawaii's Buckaroo	Yank in R.A.F.	Jump Into Hell
Holiday in Mexico		Kissing Booth
International Settlement		Lady In Red
Killer App		Long Night Home
Little Princess		Man I Married
		Manila Calling
		Night & Day
		Notorious
		Oklahoma Woman

The program opens with an introduction by CBS's Rome correspondent, Winston Burdett, followed by a short sequence showing the opening ceremony of the second session, with a brief excerpt of key points from Pope Paul's

ADULTS
Heroes Die Young
Mystery Eye

ADOLESCENTS
Auntie
The Girl Who Came to Supper

OBJECTABLE

Adventures of Don Juan
Breaking Point
Candida
First Comes Love
The Girl Who Came to Supper
The Girl Who Came to Supper
The Girl Who Came to Supper

New Play at Blackfriars?



EDITH STEIN STORY — In a scene from "Eternal Sabbath" now playing at Blackfriars' Theater, New York City, (left) Lucille Hauser portrays the Jewess who became a Carmelite nun and was arrested by the nazis, here portrayed by Ray Fisher and Eric Nord. Above, Dorothea Griffin of Caldwell, N.J., plays the superior of the Cologne Carmel. (Reservations: CI 7-0236)

Plays in Brief

By JOAN T. NOURSE

New Plays
A new monthly column by Joan Nourse begins in Topic, this issue.

Case of Libel — Emotion-charged trial drama based apparently on the Reynolds-Pegler suit. Lawyer hero accepts ex-art-marital affairs as "normal" and refers tastelessly to Christ to prove a legal point.

Corruption in the Courts of Justice — Somber European play in which some judges accused of taking bribes discover how complex guilt can be.

The Private Ear and the Public Eye — Two clever short British plays, one gaily and one poignantly insisting that city life can be rewarding to those attuned to beauty.

Semi-Detached — Cool, tough-minded farce pointing up the selfishness and greed of a middle-class Briton bound for success. Much comic emphasis upon illicit affairs.

A Fanny Thing Happened on the Way to the Farm — Loud, lewdish farce, often suggestive, based upon comic mix-up going back to "Fanny" in American Dream and "The Story" — Two off-beat short plays by Edward Albee harshly critical of American middle-class standards. Occasionally use raw lines to shock.

Beyond the Fringe — The sharp and witty social commentary of a quartet of young Britishers. Includes very amusing satire of Shakespeare's history plays.

Blacks — Rancorous, bitter comedy blasting all conspirators responsible for racial injustice. Both dialogue and general spirit are neatly yodging.

Cakes With Everything — Frantic British play in which some young RAF recruits find class barriers still hopelessly rigid.

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MOVIES

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Cattle King
Dennis in Chair
50 Days at Peking
Flippers
Gathering of Eagles
Golden Goes to Rome

Great Escape
Hercules & Captive Women
How West Was Won
Kim
King vs. Goddard
Last Days of Pompeii

Lilies of Field
Nitty Professor
Rock-A-Bye Baby
Sergeants 3
Stage of Saxons
Student Prince
Tummy & Doctor

Tarzan's 3 Challenges
13 Frictioned Girls
Thriller Affair
3,600 Leagues Under the Sea
Ugly American

Unobjectionable for Adults, Adolescents

Any Number One
Win
Bully Budd
Call Me Bwana
Courtship of Edith's Father
David & Lisa
Days of Wine & Roses

Donovan's Red
Duel of Titans
Eternal Mark
4 Days of Naples
Good Soldier
Schindler's List
Great Imposter
Hunting
House of Damned

Blues
Lawrence of Arabia
Lord of Flies
Mating on Beauty
One Doctor
Squire of Violence
Sudden Impact
Taste of Honey
Tops in Aid
V.I.P.
West Side Story
Whoever Happened to Baby Jane?
Who's Got Action
Young Americans

Morally Unobjectionable for Adults

Beach Party
Caravaggio
Come Blow Your Horn
Crisis's Choice
Come With Me
Don't Give up Ship
Hawaii's Aloha

HalfFire Club
I Could Go on Singing
In French Style
Leopard
Love Back in Anger

Love at 30
Oscar's 11
Period of Adjustment
Ransom Me!
Surrealist's Can't Stand
Swamp's Mountain

Taste of Honey
Tops in Aid
V.I.P.
West Side Story
Whoever Happened to Baby Jane?
Who's Got Action
Young Americans

For Adults (With Reservations)

This classification is given to certain films which, while not morally offensive in themselves, require caution and some explanation as a protection to the uninitiated against wrong interpretations and false conclusions.

Advice & Consent
Divorce: Italian Style
Rape
Happened in Hollywood
Johnny Cool
No Exit
Queen of Sheba
Pharaoh's Woman
Wives & Lovers
Wynona's House

Morally Objectionable in Part for Everyone

Chapman Report
Confidential
City of Sin
Grip
In Cold Blood
1 Minute to Live

Follow the Boys
For Love or Money
Gun Hunters
No Exit
Queen of Sheba
Pharaoh's Woman
Wives & Lovers
Wynona's House

It Happened in Hollywood
Johnny Cool
No Exit
Queen of Sheba
Pharaoh's Woman
Wives & Lovers
Wynona's House

Condemned

My Life to Live
1 Capital Sin

Radio

SUNDAY, OCT. 20

6:00 a.m. WJCL — Hour of Gratitude.
6:30 a.m. WJCL — Pauline Bernard.
7:00 a.m. WJCL — Christianity.
7:30 a.m. WJCL — Hour of Gratitude.
8:00 a.m. WJCL — Sacred Heart.
8:30 a.m. WJCL — Sacred Heart.
9:00 a.m. WJCL — Ave Maria Hour.
9:30 a.m. WJCL — Ave Maria Hour.
10:00 a.m. WJCL — Ave Maria Hour.
10:30 a.m. WJCL — Ave Maria Hour.
11:00 a.m. WJCL — Hour of Gratitude.
11:30 a.m. WJCL — Ave Maria Hour.
12:00 p.m. WJCL — Pauline Bernard.
12:30 p.m. WJCL — Christianity.
1:00 p.m. WJCL — Hour of Gratitude.
1:30 p.m. WJCL — Sacred Heart.
2:00 p.m. WJCL — Sacred Heart.
2:30 p.m. WJCL — Ave Maria Hour.
3:00 p.m. WJCL — Ave Maria Hour.
3:30 p.m. WJCL — Ave Maria Hour.
4:00 p.m. WJCL — Ave Maria Hour.
4:30 p.m. WJCL — Ave Maria Hour.
5:00 p.m. WJCL — Ave Maria Hour.
5:30 p.m. WJCL — Ave Maria Hour.
6:00 p.m. WJCL — Ave Maria Hour.
6:30 p.m. WJCL — Ave Maria Hour.
7:00 p.m. WJCL — Ave Maria Hour.
7:30 p.m. WJCL — Ave Maria Hour.
8:00 p.m. WJCL — Ave Maria Hour.
8:30 p.m. WJCL — Ave Maria Hour.
9:00 p.m. WJCL — Ave Maria Hour.
9:30 p.m. WJCL — Ave Maria Hour.
10:00 p.m. WJCL — Ave Maria Hour.
10:30 p.m. WJCL — Ave Maria Hour.
11:00 p.m. WJCL — Ave Maria Hour.
11:30 p.m. WJCL — Ave Maria Hour.

Television

SUNDAY, OCT. 20

7:00 a.m. (3) — Hour of St. Francis.
7:30 a.m. (7) — Christianity.
8:00 a.m. (4) — Talk About God, Maryknoll Sisters.
8:30 a.m. (2) — Christianity.
9:00 a.m. (2) — The Church and the World.
9:30 a.m. (2) — Look Up and Live.
10:00 a.m. (4) — The Catholic Hour.
10:30 a.m. (1) — Christianity.
11:00 a.m. (1) — Christianity.
11:30 a.m. (1) — Christianity.
12:00 p.m. (1) — Christianity.
12:30 p.m. (1) — Christianity.
1:00 p.m. (1) — Christianity.
1:30 p.m. (1) — Christianity.
2:00 p.m. (1) — Christianity.
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6:00 p.m. (1) — Christianity.
6:30 p.m. (1) — Christianity.
7:00 p.m. (1) — Christianity.
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10:00 p.m. (1) — Christianity.
10:30 p.m. (1) — Christianity.
11:00 p.m. (1) — Christianity.
11:30 p.m. (1) — Christianity.

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SUNDAY — 1:00 - 3:40 - 6:20 - 9:00

'Song of Bernadette' Opens Oct. 26 at Veronica's Veil

UNION CITY — The Veronica's Veil production of Franz Werfel's "Song of Bernadette" will open Oct. 26 at Veronica's Veil Auditorium here. Rev. Edmund McMahon, C.P., producer, reports rapid advance sales with the Nov. 3 performance near sellout.

The play will be presented at four matinees, Oct. 26 and 27, and Nov. 2 and 3.

This is the fifth time the troupe has presented the Bernadette drama as its fall offering. This year its Passion Play, "Veronica's Veil," will mark its golden jubilee, having been presented 1,350 times before 1,750,000 people.

Victor Bellacosa is directing "Song of Bernadette" which is the story of the ap-

paritions of Our Lady at Lourdes to Bernadette Soubirous, later St. Bernadette. The title role will be played by Anne Bellacosa, who plays Miriam in "Veronica's Veil."

Others in the cast are Madeline Kaufmann, Elbert Dougherty, Evelyn Tuttle, Warren Johnson, Lawrence Buckley, Edward Gardaldi, Thomas Monahan and Elena De Michele.

Reservations: UN 5-2325.

Topic: The Arts

Book reviews, art, movies and drama are the subjects in this week's Topic, second section.

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Italy's 'Red Belt' Has Plucky Pastor

By MSGR. JAMES I. TUCEK

FERRARA, Italy (NC) — "It isn't easy to be a priest in this territory."

Rev. Camillo Pancaldi is pastor of Sant'Apollinare parish in Tresigallo, in Italy's notorious "Red Belt."

The "Red Belt," a stretch of Italy running 100 miles wide and 200 miles deep in the Province of Reggio Emilia, embraces such important cities as Parma, Mantova, Bologna and Ferrara. It is the most ferociously communist territory in a country that contains the strongest Communist Party outside the Iron Curtain.

Tresigallo, has a population of some 5,000, all of whom are baptized Catholics. However, only about 30% practice the Faith. "And that's a great deal better than it used to be," added Father Pancaldi who has been stationed there for a period of 25 years.

FATHER PANCALDI'S people call him Don Camillo: not after the fictional character of Giovanni Guareschi, whom he closely resembles, but because of a customary manner of addressing a priest which predates the book by centuries.

In Italy a religious priest is called "Padre," but a diocesan priest, if he holds no prelatical honors, is called "Don" as a title of respect added to his baptismal name.

Don Camillo Pancaldi, who stands six-foot-two, was born and raised in the territory so he knows how to fight his opponents on their own terms: he knows their strength and their weaknesses.

During the war, Father Pancaldi recalled, he was in danger of his life from the fascists. After the war, the communists became the threat.

"But fascist or communist," he explained, "our people have always been strongly anticlerical . . . from the time of the Papal States."

Now 49, Don Camillo spent his childhood during the rise of fascism, and was ordained of the outbreak of the second World War.

AT THE CLOSE of World War II he was assigned to San Nicola parish near Bologna. On his second day in the parish a series of conflicts began which have continued to the present day. A Communist Party functionary walked into the rectory and asked him to come bless the "House of People." Don Camillo knew that, although the "House of People" had been built as a community center, it was in fact a meeting house for the Communist Party and a recreation center designed to draw the youth away from the Church.

He said that a "den of anticlericalism" would never have the blessing of the Church. On the following Sunday a communist senator, who had already been scheduled to speak at a political rally to be held in the town square in front of the church, mounted the platform and cited Don Camillo's action as proof that the Church is against the working man.

Don Camillo was there to challenge him immediately and with a voice loud and clear declared to the whole populace the reasons for his actions. It was a debate that the senator did not want to continue, so instead he called on the town marshal to conduct Don Camillo to his church where he was authorized to speak.

This was all that the young priest wanted. He proceeded to steal the attention of the crowd with a discourse on freedom of speech and the true face of communism. The communist rally was defeated and the local communist powers discovered a new generation of priests — and Don Camillo is only one of many here — who with true heroism strive to halt the invasion of Marxism.

AFTER THIS there was direct interference in the affairs of the parish, and open hostility shown to its sacred functions. In those years — 1954 to 1956, as Don Camillo recalled — there was sometimes an act of violence by the communists. His only course, Don Camillo said, was to respond in kind as best he could.

When the children of communists showed up at the parish hall for catechism class a communist "goon squad" would go to the home of the parents. Next time the children would be absent from class.

Don Camillo would then go to the parents and try to persuade them to continue seeking the interest of their children and not to be afraid of threats. In time the "goon squads" were compelled to soften their approach.

"I remember once when we had a public religious procession," said Don Camillo, "a group of communist men sat sullenly with their hats on as the Blessed Sacrament passed by. I stopped the procession right there and demanded to know if the men did or did not respect Our Lord in the Blessed Sacrament. They stood and removed their hats and nothing like that ever happened again."

REPEATEDLY he has appeared in the public square during a Communist Party leader's speech. If the Church was attacked, Don Camillo challenged the speaker.

One such speaker, Don Camillo recalls, "grew so angry that he shouted out that I should meet him in a certain place after the meeting and remove my collar. I suppose he meant he wanted to fight. Anyhow, when the meeting was over, I removed my Roman collar, got on my bicycle and rode through the middle of the village to meet the man so that everyone could see. I couldn't find him anywhere."

Time and again he has offered to meet the communist leaders in public debate "to discuss religion, social action and economics." None of them ever accepted.

In 1954 the communist leaders saw that something had to be done about Don Camillo. Within a two-month period there were at least a dozen attempts to break into the rectory at night. Twice gun shots were aimed at the rectory windows.

"TIMES HAVE changed since then," Don Camillo continued. "There is never any act of violence. Just words, and those are softening. But recently — I would say within the past year or two — there have been more children at catechism and there has been a noticeable increase of men in church."

Don Camillo has 700 children in catechism classes daily during Lent. And there are about 150 Catholics at the Communion rail on Sunday.

"We still have many great problems. There is the hardness and indifference of the adults and their stubborn unwillingness to contribute to the support of the parish. Parents will give more to their children for a movie than they will give to the pastor for his food. After four Masses on Sunday my average collection is \$,000 lire (\$5). The pastor before me literally ran away, he was so discouraged and hungry."

"THE COMMUNISTS attract the youths with recreation centers and athletic programs. Where am I going to get that kind of money? I am doing well to keep myself in food and clothing. I can't even pay for the repairs on the church roof that was falling in when I came."

"But we have only ourselves to blame. We diocesan priests should be more coordinated in our activities and we could learn something from the communists about helping each other, even on a national level. We have ourselves to blame too for not having the courage to instruct the people about their duties toward the Church."

"The people here are not malicious. There is not a home in this village that I cannot walk into freely, as I have done often. They are bound by a traditional anticlericalism that distorts all their thinking. They are communists only for economic reasons. They don't know what communism is, but the produce cooperatives are in communist hands and they know clearly what that means."

DON CAMILLO'S health is broken after 25 years of this kind of ministry. But he may live to see the victory of a parish life that has been a constant daily battle.

In the 1961 communal elections the Communist Party lost 300 votes.

"That may not seem like much to you," he said, "but it is the first crack in a wall that has never cracked before. The crack will widen."



SOCIAL WORKER — Sister Moira, native New Jersey, greets a Chinese refugee woman at the Maryknoll Sisters welfare center in Hong Kong where she is a social worker.

Jersey in Hong Kong

Caring for Body, Soul, Mind

By ANTOINETTE VALDATI

Maryknoll's work in Hong Kong is "all embracing" writes North Bergen's Sister Moira. "Body, soul, mind . . . the whole man is cared for by our clinic, nursery, school, welfare center, community center and catechumenate."

A social worker in Maryknoll's Catholic Welfare Center, Sister Moira deals every day with the problems of readjustment of refugees from the China mainland. The refugees range from university people to simple peasants, all with the same culture, the oldest in the world, she said. But they

come to a port city which is an amalgam of many cultures.

"THESE PEOPLE have been uprooted from a country where at least 80% of the provinces were self-sufficient . . . where ancestral homes and fields were handed down from generation to generation, where the 'clan' lived in security because they were blood brothers, where the village elders could be depended on to make proper village decisions," she said.

"Although there was poverty, there was never dire need. . . The sons would be respected when they came to

manhood and daughters knew there would be a day when the beautifully decorated bridal chair would be at the parental home to carry them to a new life in another respectable home."

These are the people who have sacrificed all they loved to live again as free men, and face many problems, she observed. "Each family is now a single unit; the ancestral home is exchanged for a poor shack on a hillside; there is no security clan and no elders to consult. . . and each unit must struggle to retain its native culture."

WORK IS difficult to find and in some cases impossible, she noted. Men and women take positions beneath their social standing and often too strenuous for their health. Women are not exempt. While once their place was in the home, they now work in factories. "Family budget, paying bills — these are new terms for them and must be learned, usually the hard way," she said. They have also departed from their traditional dress. Women wear foreign dresses in place of the "lovely Chinese long gown" and men wear suits instead of the short jacket.

The children have also been affected — "They were quite confident they they would one day finish high school; now they roam the hillsides, wondering if they will every have a chance to go to school again."

One of the saddest things to Sister Moira is watching two Chinese, trying to understand each other's dialects.

THE GREATEST problem and "our greatest privilege is to help these people regain what they have lost — their beautiful family spirit," Sister Moira said. "Love and respect for parents, fulfillment of parents' desires for children, a home where there is really one heart and one soul, confidence and security. . . and now that they are Catholics, where God is the center of all their thoughts and actions."



COLLABORATION — Msgr. Joseph M. Kelly, right, and his Jewish neighbor Wilfred Yudin present to Bishop Dougherty a check for \$5,000 establishing a scholarship at Seton Hall in the Kelly-Yudin names.

Msgr. Kelly and Friend

Setonia Scholarship Is Interfaith Item

BELLEVILLE — A Catholic pastor and a Jewish leader have together established a scholarship at Seton Hall University.

Msgr. Joseph M. Kelly, pastor of St. Peter's parish here, advanced \$2,000 toward the scholarship—the sum he received as a golden jubilee gift from his people in 1957.

Wilfred Yudin, Belleville businessman and religious leader, along with his sister, Freda Yudin Tilkin, contributed the remainder of the \$5,000 principal in memory of their parents.

THE BASIS of the partnership between Msgr. Kelly and Yudin dates back to 1932. At that time Yudin's father, Barnett Yudin, returned from a European trip which had included a visit to Germany. He was alarmed by what he had observed of Adolf Hitler, his son recalls, and together they organized a protest meeting at their synagogue "to arouse both the Jews and the Gentiles of Belleville to the danger."

The meeting was held at Temple Ahavath Achim, which Barnett Yudin had helped found, and of which his son later became president.

"We invited Father Kelly to speak at the meeting," Yudin remembers, "and he accepted. The publicity which resulted was substantial, and made many aware of the danger of Hitler."

THE YUDINS never forgot this. Through the years they maintained a deep admiration for St. Peter's pastor. After the death of Barnett Yudin in 1950 his son and daughter began carrying out his request that charitable contributions be made from time to time in memory of him and his late wife, Anne. "Knowing Msgr. Kelly's interest in education we began in 1952 an educational fund which he administered and to which he added his own personal gift," Yudin said.

"Seton Hall University is Msgr. Kelly's alma mater, and now we have the scholarship combining his parish, his

West Orange Estate Becomes U.S. Base for Augustinians

By JOE DOYLE

WEST ORANGE — A once-deserted estate here sprang to life last July 31 when it became the provincial headquarters for the Recollect Fathers of St. Augustine.

Unofficially, the roomy hilltop mansion which was formally owned by the late Mrs. Charles Schweiner, will be known as St. Cloud Monastery. It is headquarters for the Province of St. Augustine, which maintains 20 parishes, 3 seminaries, and 6 communities throughout the U. S., Mexico and the Dominican Republic.

Besides Rev. Theopane Mayora, Provincial Superior, it houses his secretary, Rev. James McGuire, O.R.S.A., and two aides, Rev. Leonard Racca, O.R.S.A. and Rev. Amalio Fernandez, O.R.S.A.

HERE, THEY teach graduate theology courses to newly ordained Augustinian Recollects — at the moment only two — and are available for Mass and confessions at parishes in the Archdiocese.

They also have established a missionary post in Newark. The former convent in St. Rocco's parish has been renovated to accommodate three priests who work among the Spanish speaking people in St. Bridget's, St. Patrick's and St. Columba's.

St. Augustine of Hippo founded the Augustinians in the fourth century; the Recollect branch was established in Spain in the 16th century.

A COMBINATION of events lead the small group of priests from Omaha, Nebraska, where they had been since 1918, to their present site.

The chain started in 1952 when the Recollects established Tasgate Monastery in Suffern, N. Y. With the dedication of another monastery in Norfolk, Conn., in 1959 gradual drifting to the east was established.

The final motivation was provided when the

small Holy Ghost parish in Omaha started to expand and became unsuited for the provincial headquarters.

AFTER A three-year search for a new home, they received permission to locate in the Newark Archdiocese. However, their status in West Orange was still unclear.

Since the provincial house would also be used as a graduate school, it was necessary for new zoning laws to be effected to allow the Augustinian Recollects to teach there. A hardy campaign by the pastor of nearby St. Joseph's parish, Msgr. Thomas B. Glover, persuaded the town to change the laws and clear the way for the priests to move in.

Extensive renovation still has not been completed on the 17-room mansion which was deserted in April, 1961, when the last inhabitant, Frederick L. Schweiner, died.

A new roof, plumbing system, rewiring of the entire electrical network, and painting inside and out as well as the building of a new chapel are expensive as well as extensive projects.

HOWEVER, parishioners of St. Joseph's have willingly donated time, money and effort to make their new neighbors comfortable.

Soon after the priests moved in, people came with money, food, linen, a floor polisher, an electric toaster and other items. The painting of the house will be paid for by one neighbor and an architect's fees for the chapel by another. A promise to donate stained glass windows for the chapel also has been accepted.

"I have been all over," says Father McGuire with a smile. "And this is the friendliest diocese I have been in. The co-operation and encouragement from the people as well as Archbishop Boland is fantastic. There would have to be something wrong with someone who didn't like it here."

CAIP Approach:

Peace Isn't Just War's Absence

WASHINGTON (NC) — "Peace" a dirty word?

With communists and others appropriating "peace" for their own purposes, it sometimes has seemed that way. For the small but prestigious Catholic Association for International Peace (CAIP), however, peace is neither slogan nor dodge, but a goal and a commitment.

"The Catholic approach is positive," said the CAIP's newly elected president, William E. Moran. "Today there is a growing awareness that true peace is not just the absence of war, but demands justice, charity and dignity."

Moran discussed international issues and the role of the CAIP at Georgetown University's School of Foreign Service, where he is dean. Among the points he made were these:

• Isolationism today is "arrant nonsense." In this connection many Americans, including many Catholics, "must be dragged kicking and screaming into the 20th century, and somebody had better start to do the dragging."

• U.S. Catholics are widely ignorant about the Church's teaching on peace and other contemporary issues "because they have so rarely been talked to as Catholics about these subjects. . . How often do you hear a sermon on Meter et Magistra or Pacem in Terris, or on Catholic social teachings as they apply to any of the major issues in the world today?"

• It is Catholic social doctrine that rich nations are obliged to help poor nations. But the U. S. foreign aid program isn't above criticism



WILLIAM E. MORAN

Foreign aid is needed — and so, too, are reforms.

MORAN is well qualified to discuss such issues. He was an FBI agent from 1940 to 1945, an economic analyst with the U. S. Embassy in Brussels from 1945 to 1946, and assistant to the Atomic Commission's security director from 1947 to 1949.

He then served as a U.S. aid administrator for 10 years, 1949-1959, in Belgium, Morocco and at foreign aid headquarters here.

From 1959 to 1961 he headed the Africa research program at Stanford Research Institute, Menlo Park, Calif.

ELECTED president of the CAIP at its recent 35th annual conference here, he envisages a broadened and

stepped-up program for the peace association. He hopes to increase the membership and organize the CAIP on a regional basis.

He also plans to develop a CAIP college program. The CAIP, Moran emphasized, "Does not exist to tell Catholics what to think, but rather to challenge them to think, and to suggest Catholic social principles which are applicable to current issues."

HE PULLS NO punches in rejecting isolationism as an intellectually viable position in the 1960s. The threat of nuclear war, the interdependence of national economies, the essential role of foreign trade — all these make isolationism an anachronism, he believes.

On foreign aid, he said Catholic social doctrine teaches that "we have a responsibility in our wealth to help the poor, and this extends to the international field."

But, he added, U. S. aid programs are presently "an awful hodge-podge" that needs reform.

SPECIFICALLY, he believes that money for military and political purposes should be distinguished from funds for genuine economic assistance and development, and the public should rest with the agencies directly involved — the Defense and State Departments — rather than with a harassed foreign aid administrator.

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Race and Religion

Clarifies Negro Mass 'Ban'

SELMA, Ala. (NC) — A Catholic pastor here said that if Negroes were denied admittance to his church, as charged in a local paper, it was done without his knowledge.

Rev. Thomas G. Lorigan made the statement after the Selma Times-Journal said in a front page story that Negroes were denied admittance to the Church of the Assumption Sept. 29.

FATHER LORIGAN learned after the newspaper story appeared that some parishioners had organized a committee to keep Negroes out of the church.

The next Sunday, Oct. 6, Father Lorigan found two white parishioners standing outside the church. When he asked what they were doing there, they replied: "Just waiting." He told them either to enter the church for Mass or to go home.

In his statement, Father Lorigan said he "would like to correct any misunderstanding that might arise" from the news item.

"The pastor of the Church of the Assumption em-

phasizes the teaching of the Catholic Church regarding the dignity of all men and their equality before God," Father Lorigan said. "If any Catholics were denied admittance to the Church of the Assumption on Sunday, it was without the knowledge of the pastor and the congregation."

"It would be most regrettable to see the House of God become an arena for those who wished to prove their racial equality or racial superiority," he said.

School Withdrawal

WASHINGTON (NC) — Two Catholic Brothers quit a business school here because of its policy of not admitting Negroes.

Brothers Charles Feldmann and Richard Gordon of the White Fathers of Africa withdrew from Benjamin Franklin University where they had been enrolled in an accounting course.

Rev. John A. Bell, W.F., White Fathers' superior, announced their decision in a letter to the director of the school. Father Bell said he had "no other choice than to do my duty as a Christian and a citizen" by encouraging the Brothers in their action.

How Long a Wait?

BOSTON (NC) — A priest who teaches law here said that

a false type of prudence is being used to promote the doctrine of gradualism in solving the racial crisis in this country.

"The great cardinal virtue of prudence is being misused as an excuse for not practicing the great moral virtues of justice and charity," said Rev. William J. Kenealy, S.J., professor of law at Boston College Law School.

He told a meeting of the Catholic Sodality Alumni that prudence is being urged as a reason for gradualism, and it is "becoming a dirty word for cowardice."

Interracial Visits

ST. PAUL, Minn. (NC) — Visits to Negro families by 40 white couples of the Christian Family Movement here are being planned for Oct. 27.

At a preliminary meeting, the couples will be briefed by a panel that includes members of the Urban League and the Catholic Interracial Council.

To Picket Wallace

PROVIDENCE, R.I. — The Catholic Interracial Council will join other organizations in picketing Alabama Gov. George C. Wallace when he speaks at Brown University Nov. 7.

Pledge on Housing

MEDINA, Ohio (NC) — St. Francis Xavier parish here joined with 11 Protestant churches in asking members to sign interracial housing pledges stating they would welcome any responsible person as a neighbor.

CAIP Backs Rights Bill

WASHINGTON (NC) — The Catholic Association for International Peace has backed the Kennedy administration's civil rights bill and urged its passage by Congress "without crippling compromise."

The CAIP said in a statement that the rights guaranteed by the legislation pending in Congress "derive from the very nature of man." It said:

"THE CATHOLIC Association for International Peace supports the civil rights bill not because it will, if enacted, reduce the threat of widespread violence — although it may do that; not because it will enhance the prestige of our country in other lands — although it may do that; not because it will increase the strength of our economy — although it may do that."

"The CAIP supports this bill and urges that it be enacted without crippling compromise because it is designed to remove from the Negro unjust burdens under which he has so long labored, because it is designed to ensure for the Negro the exercise of rights which he has been so long denied."

UN Program in Newark

NEWARK — Msgr. Edward J. Fleming, executive vice president of Seton Hall University, will preside in place of Auxiliary Bishop Dougherty at the celebration of Newark

Priest to Lawyers: 'Rear Guard Action' On Rights Untenable

NEW YORK (NC) — Lawyers, especially Catholic ones, "dare not fight a rear guard action" in the civil rights field, a priest told members of the legal profession attending a Red Mass in St. Patrick's Cathedral.

Very Rev. Joseph T. Tinnelly, C.M., president of St. John's Preparatory School in Brooklyn, said that all lawyers "have a grave moral obligation to participate in the nation's current efforts to deal justly with all its citizens regardless of race, color or creed."

"AS CATHOLIC lawyers," he stated, "we have an even greater obligation because we do not postulate our rights or those of our fellow citizens upon such vague and ephemeral concepts as 'the American way,' the 'democratic process,' or 'the will of the majority.' Rather do we believe that we are all creatures of God with an immortal soul and an immortal destiny."

Father Tinnelly, said no lawyer can entirely escape in-

volvement in the present civil rights crisis.

"Neither barbed wire, nor restrictive covenants, nor discriminatory legislation can stop the tide of history nor halt the progress of our Negro fellow citizens toward an ever-increasing share in the rights, privileges, advantages and blessings which all Americans should enjoy," he said.

"The lawyer dare not fight a rear guard action," he continued. "The Catholic lawyer, in particular, dare not shut his ears to the voices of those whose wrongs cry to God for vengeance. For these oppressed people are his brothers in Christ, and how can he dare claim to love God, whom he does not see, if he does not love his brother, whom he sees?"

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NEWARK — The New Human Rights Commission has a print of the film, "Property Values and Race" available free of charge to any interested schools or organizations.

The film, lasting 24 minutes, is based on the work of Dr. Luigi Laurenti, University of California economist. His study was made on the sale of 10,000 homes in San Francisco, Oakland and Philadelphia.

Organizations wishing to obtain the film should contact the commission at Room 214, City Hall.

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'They Were So Young,' Priest Says of Dead

NEWARK — "I sure hope there will be peace from now on; the ones who were killed were so young."

The writer was Rev. John F. Egan, priest of the Newark Archdiocese assigned to Tegucigalpa, Honduras, where a military coup headed by Col. Lopez Arellano recently overthrew the government of President Ramon Morales Villeda. Father Egan wrote an account of the revolt to Rev. Vincent J. Pretera, superior of the Honduras mission who is winding up a leave here this week. The letter was written Oct. 4 and received by Father Pretera at his parents' home in Union Oct. 15.

THE NEWARK priests were awakened at 4:30 a.m. on Oct. 3 by noises they thought at first to be "fireworks in honor of Francisco Morazan" (founder of Honduras) but later learned they were rifle and pistol shots in the streets, accompanied by low-flying planes circling the area.

"The Guardia (civil police) had decided to fight it out with the army," Father Egan explained.

"Father Eid appointed two of the dead," Father Egan reported.

"There were others he couldn't get to because of crowds of people looting the place."

By 5:45 the priests were in their church, with Father Egan celebrating the only Mass there would be that day. Outside there were more shots — "Two Guardia were running after some army men" Father Egan wrote, "but we don't know what happened. After Mass we locked the church and went home."

THE LOW-FLYING planes and sporadic shooting in the streets continued all day, Father Egan wrote. The Red Cross, he said, attended the wounded without interference. Radio Comayagua interspersed martial music with news reports. A curfew was

announced with severe penalties attached to it, and, quipped Father Egan, "I am not likely to disobey."

As he wrote, on Oct. 4, Father Egan observed that Villeda had fled to Costa Rica and soldiers in full battle dress were directing traffic in place of the Guardia, who had been crushed. "The Guardia seemed poorly trained and disorganized," he observed. "The army, well-trained and well-organized."

He reported that the Guardia losses were heavy; the army's, six men.

"I sure hope a just and orderly government will be established" Father Egan wrote,

"and that there will be great socio-economic betterment for the mass of the people."

FATHER EGAN, who joined the Honduras mission team only recently, will be leaving in a week for a four-month training program at the Center for Intercultural Formation at Cuernavaca, Mexico, after which he will rejoin Father Pretera, Rev. Frederick M. Eid, and Rev. John J. Landers in Tegucigalpa.

Father Pretera, who will return to Honduras Oct. 19, noted that the foreign minister of the new government there is the attorney of Newark's parish, Jorge Fidel Duron.

The Church in the U. S.

'Rhythm' Clinic Plan Revealed

PORTLAND, Ore. (NC) — The possibility of a Catholic-staffed clinic to provide "rhythm" family planning information to Catholic parents who are public welfare recipients and to others has been disclosed here.

The disclosure coincided with the opening of a Planned Parenthood Association clinic in Portland. The clinic began after the Oregon State Welfare Commission authorized caseworkers to refer, on a voluntary basis, public welfare recipients to such agencies.

The Planned Parenthood Clinic will offer no counseling on the rhythm method. If a patient wants such advice from a Catholic doctor, he will be referred directly to one. If a Catholic clinic is opened, patients interested in natural birth control will be referred there.

Birth Control Bid

HARRISBURG, Pa. (RNS) — The Pennsylvania Department of Public Welfare has been asked to lift its ban on birth control information to women on public assistance, except where religious scruples are involved.

At present, state caseworkers may make referrals to birth control clinics only if a public aid recipient asks for such information.

The Allegheny County Board of Assistance asked for the ruling. There are cases, the board said, where caseworkers should advise persons to use the local Planned Parenthood Center.

17. On that day two-man teams will make a door-to-door survey of every home in connection with an archdiocesan census, the first taken since 1957.

Census questions will be asked only of Catholics.

Censorship Loses

ATLANTA, Ga. (NC) — The Georgia Supreme Court has struck down an Atlanta ordinance requiring movies to be submitted to city officials for ratings prior to public exhibition.

The Supreme Court, in an opinion by Judge T. S. Candler, held that the Atlanta ordinance violates constitutional guarantees of free speech.

Honor Late Msgr. Rinaldi For Role in Italian Relief

ROME—The late Msgr. Caesar M. Rinaldi of Union City was among four U.S. priests honored last week as organizers of America's assistance to Italy during and immediately after World War II.

The occasion was the 20th anniversary of the founding of Catholic Relief Services, NCWC, originally known as the War Relief Services when it began in 1943.

Msgr. Rinaldi, pastor of St. Anthony's Church in Union City, entered Rome with three other priests in October, 1944, to organize the relief program.

Since its founding, the organization has furnished more than \$200 million in relief to Italy.

Currently Catholic Relief Service's main role in Italy makes it a partner with the U.S. government in the Food

for Peace campaign. Distribution of the surplus food is supervised by the Pontifical Relief Commission, operating through welfare agencies in each of the 310 Italian dioceses.

The food nourishes five million people, including children in schools and summer camps, as well as the aged and infirm in institutions.

Worker's Guild Sets Retreat

NEWARK — The annual retreat for the male members of the Guild of St. Joseph the Worker will be held Oct. 25-27 at Carmel Retreat House, Mahwah.

Rev. Aloysius J. Welsh, moderator, also announced that the annual Mass for deceased members will be held Nov. 6 at 6:30 p.m. in the chapel of Essex Catholic High School. The Mass will mark the beginning of the monthly evenings of recollection.

After the Mass, an informal "interacial guidelines" dinner will be held, at which Rev. Frank Hertz of Christ the King, Jersey City, will speak on "A Negro Priest Considers the Interracial Problem."

The talk will be followed by a discussion of the trip made to El Salvador this summer by members of the Young Christian Workers group of St. Paul's, Ramsey.



WITH A WILL — Rev. Francis F. Boland, pastor of Church of the Most Blessed Sacrament, Franklin Lakes, gets set to break ground for the new parish school Oct. 12. Waiting to take their turn are, left to right, Rev. Michael A. Patete, assistant pastor, Rev. Colman Dunne, O.F.M., pastor of St. Elizabeth's, Wyckoff, Rev. W. Gordon Byrne, pastor of Our Lady of Perpetual Help, Oakland, where the Franklin Lakes school had temporary home this year, and architect Paul C. Reilly.

Reception Planned For Br. Edward

MONTCLAIR — A reception for Brother Raymond E. Fleck, C.S.C., president of St. Edward's University, Austin, Tex., will be held by the executive committee of the National Conference of Catholic Employers and Managers Nov. 2 at the Montclair Golf Club.

Invitations have been sent to the 80 men who received the "Coronet Award" from the university last May, as well as to candidates for future awards.

NEW YORK (RNS) — A Chilean public health official said here that his government was planning to introduce birth control clinics in an effort to halt a high rate of abortions and maternal deaths from abortion in Chile.

Dr. Guillermo Adriasola, of the University of Chile's School of Public Health, made this disclosure at a family planning seminar sponsored by the International Planned Parenthood Federation.

Although Chile is 90% Catholic, Dr. Adriasola said, there will soon be nine birth

Birth Control Clinic Planned in Chile

control clinics operating there under government auspices.

According to Dr. Adriasola, induced abortions occur in 35 to 40% of all pregnancies in Chile and 40% of all maternal deaths in the country each year were caused by such abortions.

BUT HE STRESSED that although the Church disapproves strongly of the pro-

San Juan Prelate Affirms Position on Birth Control

SAN JUAN, P.R. (NC) — Archbishop James P. Davis of San Juan has reaffirmed Church opposition to the Puerto Rico government's widespread birth control program.

In an official statement released here, the island's ranking prelate denied that the Church had withdrawn its previously voiced opposition to the government's distribution of contraceptives and other measures to limit birth.

BUT HE STRESSED that although the Church disapproves strongly of the pro-

gram, it has never pretended to impose its attitude on those who do not share its moral viewpoint.

The Archbishop apparently was answering unofficial reports here of an agreement that the Church would relax its criticism of the birth control program if instructions on the "rhythm" method of birth control were given in clinics.

"The Catholic Church," said Archbishop Davis, "cannot approve, nor endorse, a program conducted by public or private agency which has as its purpose the distribution of contraceptive practices."

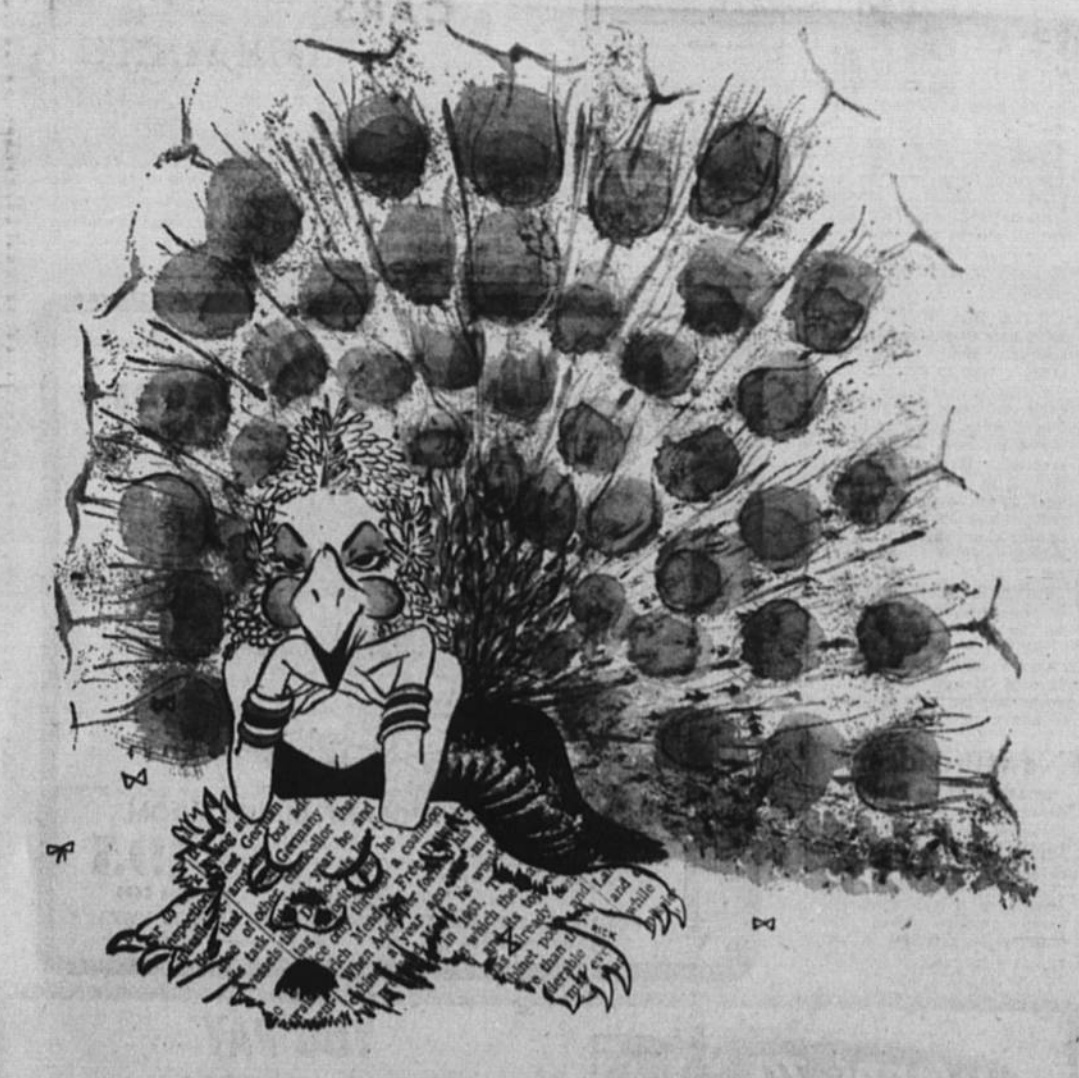


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North Jersey Date Book of Women's Activities



ECUMENISM IN ACTION — Sister Lioba Katherine, right, a Protestant Episcopal nun was the guest at a breakfast of the Cenacle Retreat League. With her is Mother Genevive Donohue, left, superior of the Cenacle Retreat House, Sacramento, Calif.

Episcopal Nun Guest At Cenacle Retreat

SACRAMENTO, Cal. (RNS) — The ecumenical spirit on a person-to-person basis was promoted here by members of the Roman Catholic Cenacle Retreat League at their annual Communion breakfast.

An honored guest was a religious of the Anglo-Catholic branch of the Protestant Episcopal Church, Sister Lioba Katherine, a member of the Community of the Transfiguration, directs St. Dorothy's Rest, an Episcopal retreat center at Camp Meeker, Cal., along the Russian River.

Most of the year she is in San Mateo, where nuns teach in the Episcopal grade school of St. Matthew's parish. In the fall, she goes to St. Dorothy's Rest where 14 retreats are given for women, men and teenagers. The order's apostolate includes teaching, nursing and missionary work.

Kindness, Simplicity and Joy. This was the exact same spirit I felt at the Cenacle and it made me feel completely at home.

Sister Lioba explained that daily Mass is offered in her Anglican convent in San Mateo and that sung Masses are a common occurrence in St. Matthew's Church on Sundays and Holy Days.

"MANY OF OUR Holy Days are the same as yours," she explained, "however, we observe some that you do not and vice versa."

Sister Lioba recalled her personal invitation to attend the retreat from Sister Frances Loring, R.C., directress of retreats at the Cenacle.

"When I explained to Sister Loring," she said, "that I would have to get permission to attend from my superior, Sister Helen in San Mateo, Sister Loring told me to go ahead and work on my superior and that she would invoke the aid of the Holy Ghost."

"I passed this information along to Sister Helen and her immediate reaction was: 'I cannot argue with the Holy Ghost. I'm outranked!'"

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

Publicity chairmen are invited to make use of this service. We will send the name of the speaker if any and topic, and the name of the chairman.

THURSDAY, OCT. 17
 Marylawn Mothers' Club, South Orange — Luncheon-fashion show, Chanticleer, Millburn; Mrs. John Mahon, Orange, chairman.
 Court Gracia CDA — Dessert card party, St. Mary's gymnasium, Nutley; Mrs. D. M. DePoto, Mrs. John Drukten, chairmen.
 Sacred Heart Orphanage Guild, Kearny — Card party, 8 p.m., Italian Community Center; Mrs. John O'Hare, chairman.
 St. James Hospital Guild, Newark — Card party, 1 p.m., auditorium.

FRIDAY, OCT. 18
 Manhattanville College Alumnae — Meeting 8 p.m.; Student Center, Seton Hall University, South Orange; Mother E. M. O'Byrne, president Manhattanville College, speaker; Dimensions of Manhattanville, topic.

SATURDAY, OCT. 19
 Court Bernadette CDA, West Orange — Luncheon-bridge-fashion, noon, Graulich's, Orange; Mrs. Reynold Kelly, chairman.
 Marywood College Alumnae, New Jersey, New York and Connecticut — First tri-state Communion breakfast, Lady Chapel of St. Patrick's Cathedral, New York City, 10 a.m.; breakfast Waldorf Astoria; Mrs. Rosemary Kazimer, Sister Mary St. Mary, speakers; Mrs. Walter Murphy, Hackensack, Marie T. Walsh, Ocean Bay, chairmen.

SUNDAY, OCT. 20
 St. John the Evangelist Rosary Altar, Bergenfield — Dance, 8:30, hall; Mrs. Walter Flanagan, Mrs. Oscar Boos, chairmen.
 Madonna Rosary Confraternity, Fort Lee — Card party, 8 p.m., cafeteria; Mrs. Martha Barland, chairman.

MONDAY, OCT. 21
 St. Paul's Mothers' Auxiliary, Clifton — Sisters tea, 2:30, hall; Mrs. Philip Alfieri, Mrs. Anthony Vivinetti, chairmen.
 Court Bayley CDA, Elizabeth — Social, 8 p.m., Columbian Club, Elizabeth.
 St. Cabrini's Guild of St. Elizabeth's Hospital, Elizabeth — Meeting 8 p.m., educational building.

TUESDAY, OCT. 22
 Columbiettes, Central Chapter — Meeting, 8:30, 78 Gamewell St., Hackensack.
 a'Kempis — Day of recollection, Sacred Heart Cathedral, Newark, 10:30 a.m.; Rt. Rev. Charles V. Corrison, O.S.B., abbot of St. Paul's Abbey, Newton, retreat master.

WEDNESDAY, OCT. 23
 St. Vincent's Hospital Auxiliary, Montclair — Membership tea, home of Mrs. Joseph A. Fleming; Mrs. John A. Sullivan, Jr., Mrs. Philip C. Belber, chairmen.
 St. Cassian's Auxiliary, Upper Montclair — Meeting, 8:15, auditorium Sister Assumpta Mary, Gerald E. Rubacky, M.D., speakers; How to Help Your Teenager, topic.

THURSDAY, OCT. 24
 Marylawn of the Oranges, South Orange — Bazaar benefit of missions; buffet supper 5-7 p.m., cafeteria; Vivienne Comissa, Newark, chairman.
 St. Brendan's Mothers' Auxiliary, Clifton — Card party, 8 p.m., hall; Mrs. Joseph Vineis, Mrs. John Cartwright, chairmen.
 Montclair Auxiliary for Retarded Children — Card party, 8 p.m., hall Immaculate Conception Church; Mrs. William A. Bright, Caldwell, chairman.

FRIDAY, OCT. 25
 St. Stephen's Rosary, Kearny — Card party, auditorium, 8 p.m.; Mrs. Kenneth Blume, Mrs. Thomas Cantlon, chairmen.
 Our Lady of the Visitation Rosary, Paramus — Card party-fashion, 8 p.m., auditorium; Mrs. Malter Gehringer, Mrs. Robert Koehler, Jr., chairmen.
 St. Mary's Abbey Benedictine Mothers League, Morristown — Card party, cafeteria; proceeds to building and Benedictine priesthood education funds; Mrs. Vincent Burry, Mrs. Walter Hammill, chairmen.

SATURDAY, OCT. 26
 St. Cabrini's Guild of St. Elizabeth's Hospital, Elizabeth — Luncheon-fashion, 12:30, Elizabeth Carteret Hotel; Mrs. Eugene J. Leahy, Mrs. Joseph A. Whelan, chairmen.
 New Jersey State Court CDA — Luncheon, 12:30, Kenney's Suburban House, Cherry Hill; Mrs. Dorothy F. Bock, chairman.
 St. Vincent's Marian, Bayonne — Dance, 9 p.m., auditorium; Mrs. Foster Smith, Mrs. John Massarelli, chairmen.
 Union-Elizabeth District NCWC — Communion luncheon after 11 a.m. Mass, St. Teresa's, Summit; Battle Hill Inn, Madison; Mrs. Lucielle McLead, chairman.

SUNDAY, OCT. 27
 Court Rosari CDA, East Orange — Communion breakfast after 8 a.m. Mass, Our Lady of All Souls, East Orange; Hotel Suburban, East Orange; Rev. H. Gallagher, O.F.M., speaker; Mrs. Daniel Deeney, Mrs. Francis J. Mulvihill, chairmen.
 Court Queen Universe CDA, Newark — Communion breakfast after 9 a.m. Mass, St. Charles Borromeo; breakfast in auditorium; Mary C. Kanane, supreme secretary, speaker.

relations; Mrs. Thomas Crosson, racial justice, and Mrs. John B. Quinn, discussion group tape from Christ the King, Jersey City.
 Georgian Court College Club, Bergen and Passaic Counties — Luncheon-meeting, 12:30, Cambridge Inn, Paramus; Pegeen Crawford Jones, speaker.

SUNDAY, OCT. 20
 Catholic Women's College Club — Afternoon of recollection, 3-5 p.m., St. Dominic Monastery, Newark; Elizabeth Quinlan, Newark, chairman.
 St. Elizabeth Rosary Altar, Linden — Cake sale, hall, after masses; Mrs. John Shoplock, Mrs. Maximo Lepore, chairmen.
 St. Agnes Rosary Altar, Clark — Communion breakfast after 8 a.m. Mass, Shackamaxon Country Club, Scotch Plains; Mrs. Henry Cwieka, chairman.

MONDAY, OCT. 21
 Polish Ladies Unity, Elizabeth — Communion dinner, 11 a.m. Mass, St. Adalbert's; dinner 1 p.m., Polish Falcon Hall; Mrs. Victoria Ostrowski, Mrs. Jean T. Zagurek, chairmen.
 St. Dominic Academy Mothers' Club, Jersey City — Mother, daughter Communion breakfast, 10 a.m. Mass St. Aedans; breakfast Hotel Plaza; Rev. James O'Brien, Christ the King Church, speaker; Mrs. Gerard Guterl, Mrs. William Flanagan, chairmen.

TUESDAY, OCT. 22
 Catholic Teachers' Sodality of Northern New Jersey — Day of Recollection, 9 a.m., St. Peter's College, Jersey City; May Smith, chairman.
 St. Adalbert's Rosary Confraternity, Elizabeth — Communion breakfast after 7:15 Mass, Elizabeth Carteret Hotel; Rev. Stanley Adamczyk, Immaculate Conception Seminary, speaker; Mrs. Benjamin Hill, Mrs. Edward Sakowicz, chairmen.

WEDNESDAY, OCT. 23
 Mt. St. Vincent College Alumnae — Communion brunch, noon, Cardinal Spellman Hall at college, Riverdale, N. Y.; Mrs. William Duffy, Maplewood, regent for New Jersey Chapter.
 Sacred Heart Mothers' Guild, Clifton — Cake sale after masses; Mrs. Anthony Campani, Mrs. Norman Widerman, chairmen.

THURSDAY, OCT. 24
 Holy Cross Visitation and Rosary Societies, Harrison — Communion breakfast, after 7:30 Mass; Thom's Restaurant, Newark; Msgr. James A. Stone, Holy Trinity pastor, Coatesville, speaker.
 Our Lady of the Valley Rosary, Orange — Communion breakfast after 8 a.m. Mass, The Rock, West Orange; Dr. Vincent C. Zamoyta, Seton Hall University, speaker; Mrs. Emil A. Paletta, chairman.

FRIDAY, OCT. 25
 Union-Elizabeth District NCWC — Communion breakfast after 8 a.m. Mass; St. Genevieve's auditorium, Elizabeth.
 Bayley-Seton League of Seton Hall University, South Orange — Meeting-social, 3 p.m., campus theatre; "The Hensons" entertain; Mrs. John Glare, chairman.

SATURDAY, OCT. 26
 Kappa Gamma Pi, New Jersey Chapter of St. Elizabeth College, Convent Station — Welcoming tea, 2:30; Mrs. Nicholas F. Palladino, chairman.

MONDAY, OCT. 21
 St. Paul's Mothers' Auxiliary, Clifton — Sisters tea, 2:30, hall; Mrs. Philip Alfieri, Mrs. Anthony Vivinetti, chairmen.
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SUNDAY, OCT. 27
 Court Rosari CDA, East Orange — Communion breakfast after 8 a.m. Mass, Our Lady of All Souls, East Orange; Hotel Suburban, East Orange; Rev. H. Gallagher, O.F.M., speaker; Mrs. Daniel Deeney, Mrs. Francis J. Mulvihill, chairmen.
 Court Queen Universe CDA, Newark — Communion breakfast after 9 a.m. Mass, St. Charles Borromeo; breakfast in auditorium; Mary C. Kanane, supreme secretary, speaker.



MUSICAL EXTRAVAGANZA — Salvatore Baccaloni, Metropolitan Opera star, is shown discussing Chopin with (left to right) Sister Marie Consilia, Sister Ursula Marie and Sister Marie Navarette. The Sisters were laughing because Baccaloni told them that "Chopin was great but he wasn't Italian." The concert to be held Nov. 16 at 8 p.m. at Synder High School, Jersey City, is for the benefit of the building expansion program of Mt. St. Mary's College, Newburg. Bryan Judas, 15-year-old Jersey City pianist, will also be featured. Tickets can be obtained by writing to Baccaloni, 286 Garfield Ave., Jersey City or calling HE 4-7688.

I Was Thinking... A Rosary Has Many Powers

By RUTH W. REILLY

Mary's rosary is so much a part of the life of a Catholic, almost from the time he is born. Who has not seen a young mother hand her restless child a rosary to finger during Mass or at a church service?

In homes where the Family Rosary is offered, he learns the prayers of the rosary as naturally as he learns to speak. By the time he receives his First Holy Communion the child usually has a rosary of his own.

HOW MANY TIMES has the rosary been used to calm and comfort and even tranquilize and prepare for sleep on a troubled, restless night? Or to ease the pain of the sick? Or the darkness of the dying?

I shall never forget a scene I witnessed in the lobby of the court house one day. A circle of people had gathered around a critically stricken man as he lay back, gaunt and panting, awaiting an ambulance. A man stepped from the group to loosen the injured man's belt and give him physical comfort. Then a young woman stepped forth and put the crucifix of her rosary to his lips for him to kiss, as she reverently bowed her head and softly spoke the holy name of "Jesus." How truly great a work of mercy was her act!

THERE ARE SO many indulgences attached to the rosary. Sometimes when I see people praying the rosary in church I wonder if they are aware that (I quote The Raccolta) "those who piously recite a third part of the rosary in the presence of the Blessed Sacrament publicly exposed or even reserved in the tabernacle, as often as they do this, may gain: A Plenary Indulgence, on condition of confession and Communion."

In the instructions for acquiring indulgences it says: "In order that one who is capable may actually gain the indulgences, he must have at least a general intention of acquiring them and must fulfill the prescribed works . . . and when confession and Communion are prescribed they "can be made within the eight days which immediately precede the day, or again both conditions may be satisfied within the following eight days."

Hence if you go to confession every second week and receive Communion at your Sunday Mass, all you have to

do to gain a plenary indulgence when you offer the rosary before the Blessed Sacrament is to want to gain it! The indulgence may be applied to yourself, or to the souls in Purgatory. It's so simple it's almost unbelievable!

We have such riches at our disposal. If only we will use them.

ON A DAY WHEN everything goes wrong and you feel useless and discouraged, make a visit to church. Offer the rosary before the tabernacle and know that you free a soul from purgatory to fly before the face of God. Know that it is through you that God wills this tremendous work to be accomplished. On a day when the world is your oyster, offer your rosary indulgence as a thanksgiving gift.

Part of the Offertory prayer for the Mass on the Feast of the Most Holy Rosary says: "Like a rose planted on the rivers I have borne fruit." Through Mary's rosary it is made easy for each one of us to bear fruit in abundance.

New President

LAKESIDE — Patrick R. Clynes, music lecturer and director of the Georgian Court College Glee Club, was elected president of the Catholic Intercollegiate Women's Glee Club Association it was announced here. Clynes joined the Georgia Court faculty in 1960 and is a member of the New Jersey Madrigal Singers.



CANCER VOLUNTEER AIDS HONORED — The American Cancer Society's 1963 "Year of the Volunteer" award was presented to the National Council of Catholic Women at a regional NCCW Leadership Training Institute in Berkeley, Calif. Dr. Eugene G. Miller, is shown presenting the award of his national organization to Mrs. Joseph McCarthy of San Francisco, national NCCW president.

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Define Status Of Women

WASHINGTON, D.C. — The President's Commission on the Status of Women has presented a program of 24 major recommendations urging removal of discrimination against women.

After 22 months of study some of the recommendations were drastic revisions of education enabling women to complete their formal education and an awareness of their responsibilities in home and community. Certain tax deductions, health and rehabilitation services were suggested.

Equal opportunity for women and adherence to an eight-hour day or 40-hour week were stressed as well as widows benefits under federal old-age insurance. The program also encourages women to seek elective and appointive offices on all levels of government.

Margaret Mealey, executive director of the National Council of Catholic Women, was a member of the 24 member commission and the chairman of its committee on protective labor legislation.

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Verona Boy Relates Film Experiences

VERONA — Garbed in after-school clothes, blond hair ruffled from climbing atop the play house in his back yard, 8-year-old Michael Kearney broke away from his game of Hercules to open the front door of his home.

Michael looks like any other third grader. Perhaps he is in your class at Our Lady of the Lake School here.

But there is a difference — he's in movies and will soon be seen in "All the Way Home" which will be released in a few days.

plane ride to Knoxville, Tenn., where the outdoor shots were taken.

Back in New York, Mike was fascinated by the way a house could be built on a set, "but it missed one thing that our house has — no roof," Mike recalled. Another funny thing was the second floor being next to the first.

On and off the set Mike called Jean Simmons and Robert Preston mama and papa because "I was so used to calling them that during rehearsals."

MIKE SAID he disliked people in Knoxville standing around "staring and watching me act" just as he disliked the stares of people who would watch him in New York when they took a lunch break and he had to wear a "modern coat and hat and the 1915 pants."

Although he didn't mind wearing woolly nickers and middy tops, long socks and high shoes may be standard 1915 dress, but Michael Kearney doesn't mind them a bit as he shares the spotlight with Robert Preston in "All the Way Home."

PERHAPS AT ONE time or other you wished you were in movies because you could get out of school and homework, meet many famous movie stars and live your own adventure. In a way you'd be right, but let's have Michael tell you his story.

For four months last year his classroom was transferred from Verona to the set of Paramount pictures where he was tutored each day. Added to his regular course of studies was the memorization of a script and many hours of rehearsals and actual shooting.

After returning to Our Lady of the Lake, Michael said, "I was happy to see my friends but school is now five hours instead of three."

Michael portrays a young boy with a very close father-son relationship. His father (Robert Preston) dies while the boy is still very young.

WHO IS MICHAEL'S favorite movie actor? Robert Preston. Mrs. Kearney recalls seeing the two playing games together or just sitting and talking.

"There were times," Mike recalled, "when Robert Preston would be lying down on the set and I would sit on his chest, just laughing and talking."

His favorite movie actress naturally is Jean Simmons. "She used to kiss me every morning," Mike said.

Mike was chosen over 600 children for the part. Nine interviews and two screen tests led to his role as young James Agee who became a noted author and playwright.

THE FIRST TWO weeks were spent learning his script and just walking through the scenes. "The first thing I did when I received the script was to look at the final page. Brother, there were 197," Mike recalled many wonderful experiences such as the



AND THEN THERE'S 1963 — Michael Kearney relaxes with his father as they thumb through pictures from "All the Way Home" and compare types of clothing worn in 1915 with the more comfortable style of 1963.

high shoes, Mike quipped that he wouldn't want to have lived in 1915 "because they didn't have television then."

While playing with a doctor's kit (he says he wants to be a doctor when he grows up) Mike said the scene he remembered most was when he ran out of the house screaming after he was told his father had died. "It was one of the most difficult," he said, "it



WOOLLY BUT — Woolly knickers and middy top, long socks and high shoes may be standard 1915 dress, but Michael Kearney doesn't mind them a bit as he shares the spotlight with Robert Preston in "All the Way Home."

Scouts Design, Carve Stations for Retreat

RIDGEFIELD — Nine senior scouts of Troop 79 of St. Matthew's here spent a sizeable portion of their summer making Stations of the Cross for use at their annual retreat.

Andrew Leuffgen, scout master, said the boys project was difficult "because the boys didn't know anything about it when they started. They had to learn how to do the entire job."

Each boy designed a station and submitted it to Leuffgen for his approval. Leuffgen also did a station and some boys worked jointly to get them all done.

THE STATIONS are represented entirely by symbols such as the Maltese Cross for Our Lord and a spear each time He fell. After the boys received approval for their design, they were drawn on the wood and carved by hand. The background which appears white was hand fluted and then varnished.

The frame around each station is 11½ by 14 inches. The frame and most of the symbols are finished in red-wood stain. A minimum amount of color paint was used. The cross above each station and the number of the station are carved and filled in with gold paint.

The first station is represented by a pair of hands, a bowl and towel representing Pilate washing his hands of the blood of Jesus and delivering Him to the Jews. The veil of Veronica is shown with a crown of thorns imprinted upon it representing the sixth station.

THE WORK of the scouts can be applied toward their wood carving badge and, according to Robert Slips, demonstrates "the link between Catholicity and Boy Scouting in the Catholic-sponsored troop."

Rev. Peter Oddo, chaplain of Troop 79, blessed the stations prior to having them posted on trees around the circular driveway.

The stations were used by 628 scouts and leaders attending the 13th annual retreat for Boy Scouts of northern Bergen County at Camp No-Be-Bo-Sc near Blairstown.



WE ADORE THEE O'M CHRIST . . . — Victor D'Angelo, left, and Robert Slips, right, hang one of the Stations of the Cross designed and carved by the senior scouts of Troop 79. The stations were used at the annual scout retreat.

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.

- Jerry Leopoldi of Verona is trying to interest high school students in
 - Vocations
 - Labor Peace Corps
 - Vatican Council
- The Chalice of Antioch is
 - The one used at the Last Supper
 - Probably the oldest in the world
 - Made of lindenwood
- The senior Boy Scouts of Troop 79 spent much of their summer
 - Cutting grass
 - Carving Stations of the Cross
 - Studying a new course in math
- A vote at the Vatican Council this week delayed changes in
 - The Liturgy
 - The Curia
 - The Missions

Rev. Peter Oddo, chaplain of Troop 79, blessed the stations prior to having them posted on trees around the circular driveway.

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New Student Library Opened

UNION CITY — At ceremonies Oct. 7 the library at St. Anthony's School here opened officially. Four hundred books are available for grades up to four.

Sister Angelina Pecoraro, M.P.F., principal, said that books on the fifth and sixth grade levels will be added next year and the library should be completed in 1965 with the addition of books for the next two grades. The library is set up by the Paulist Press.

Mothers of the P.T.A. serve as librarians from 2 to 4 p.m. and are sponsoring a campaign to purchase the additional books.

Religious to Get Edith Stein Award

JACKSON HEIGHTS, N.Y. — The eighth annual Edith Stein award will be presented to Mother Kathryn Sullivan, R.S.C.J., it was announced here.

Mother Sullivan is a professor of religion and research in sacred scripture at Manhattanville College of the Sacred Heart, Purchase, N.Y. The award is named after a Jewish German philosopher, who became a Catholic then a Carmelite nun, and was executed in 1942 by the Nazis.

SHOOTING HOURS were irregular. There were times when he had to get up at 6 a.m. in order to be on the set at 7:30. Other times they slept during the day because the script called for night scenes.

When not dispensing pills from his doctor set or studying, Mike can be found playing with his brother and some of his friends or his "monster" toys. Regarding his future film career, Mike said, "I hope if I do another picture it'll be about monsters. — S. D."

Young Advocate Club Fall Art Contest

SENIORS: (Boys and girls from the fifth through the eighth grades). Make a party favor for any occasion. Favors may not be larger than 12 inches square and may not contain food.

JUNIORS: (Boys and girls from the kindergarten through the fourth grades). Draw a picture of your favorite saint.

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RULES: (a) Entries should be sent to Susan Diner, Young Advocate Club, 31 Clinton St., Newark 2, N.J. (b) All entries must be mailed by Wednesday, Oct. 30. (c) Your entry makes you a member of the Young Advocate Club. (d) Prizes of \$5, \$3 and \$2 will be awarded in each division. (e) Each entry must be accompanied by this coupon or by a copy of it.

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Sacred Heart Looks To Oust Contender

JERSEY CITY—If anyone is going to catch Sacred Heart (JC) in the Hudson County CYO Football League race it may have to be St. Aloysius (JC).

The Aloysians will meet St. Michael's (UC) in a key game Oct. 19, the first of three slated at High School Field. Since they are the only other unbeaten team in league play besides Sacred Heart, the Aloysians can't afford a loss.

ST. ALOYSIUS won two games last week, beating Holy Rosary, 21-0, and St. Andrews (Bayonne), 14-6.

Sacred Heart showed why it will be the team to beat, disposing of defending CYO champion St. Paul's, 33-0, and previously-unbeaten Queen of Peace (North Arlington), 28-0. St. Michael's was idle, but the Irish rose as one of the league's finer teams. Led by quarterback Joe Light, St. Michael's ran past three opponents before dropping a heart-breaking one-point decision to Our Lady of Victories (JC).

OUR LADY OF VICTORIES, after an opening loss to Sacred Heart, won its fourth straight by tripping Our Lady Star of the Sea (Bayonne), 29-0. Dennis Gibney was the whole show for the Golden Eagles with three TDs and a TD pass. In the second game, OLV will meet St. Paul of the Cross.

Sacred Heart appears to have an easy assignment,

clashing with Star of the Sea in the final game. Star of the Sea will be looking to snap a three-game losing streak.

St. Andrew's and Holy Rosary will meet in the opening game of a doubleheader Oct. 20 at Bayonne Stadium.

Mt. Carmel (Bayonne) and St. Paul's each gained its first win last week. Mt. Carmel topping St. Paul of the Cross, 7-0, and St. Paul's trouncing Holy Rosary, 20-0. The Mounties and Paulists will meet in the nightcap.

THE STANDINGS

Sacred Heart	5	0	0
St. Aloysius	3	0	0
Q. L. Victories	4	1	0
Queen of Peace	3	1	0
St. Michael's	3	1	0
St. Andrew's	1	1	0
Star of the Sea	1	1	0
St. Paul's	1	1	0
Holy Rosary	1	1	0
Mt. Carmel	1	1	0
St. Paul of the Cross	0	4	1

Garbie Leads

JERSEY CITY — Bob Garbie of Sacred Heart (JC) has regained the scoring lead in the Hudson County CYO Football League.

He scored four touchdowns last week for 56 points on nine TDs and two extra points. Dennis Gibney of Our Lady of Victories (JC) is second with 43 points followed by Joe Light of St. Michael's (UC) with 42.

The scoring:

Player	TD	PAT	PTS
Garbie, Sacred Heart	9	2	56
Gibney, O. L. Victories	7	1	43
Light, St. Michael's	6	0	42
Darrocky, Sacred Heart	6	0	36
McGinnis, Sacred Heart	6	0	36
Terranova, St. A's	4	2	27
Catano, St. Michael's	4	2	26
Hurley, Q. P.	3	0	18
Solan, St. Andrew's	3	0	18
Adomaitis, Mt. Carmel	2	2	14
Smith, Sacred Heart	2	2	14



JOURNALISM SESSION — Patricia Cizeski (left) and Margaret Brennan of St. Vincent's Academy (Newark) discuss with Rev. Louis A. Rongione, O.S.A., chairman, the 16th annual publications conference at Villanova University Oct. 12. More than 5,000 students heard advice on improving high school newspapers and yearbooks from professional journalists.

Seniors Start

NEWARK — Byron Smith of St. Leo's (Irvington) rolled a 572 series and high game of 202 to highlight the opening night of play in the Essex County CYO Bowling Leagues Oct. 13.

Betty Smith of Immaculate Heart of Mary led the woman's division with a 477 series and a 174 game.



FIRST SLATE — Two of the first class representatives of the new Roselle Girls Catholic High School, Johanna Gillard (left) and Susan Rendino, are shown with, left to right, Rev. Joseph L. Donnelly, pastor; Sister Ann Marguerite, principal, and Rev. Joseph M. Doyle, director, at installation ceremonies.

Bergen CYO Sets Contests

FORT LEE — Plans for photography and journalism contests and a hobby show were announced by Rev. Edward J. Hajduk, Bergen County CYO director.

The photography contest open to students from the sixth to 12th grades, has an entry deadline of Nov. 20. Black and white or color prints may be

entered in any of five categories — CYO events and school activities, people, pictorials, animals and pets and nature.

Hobby show entries must also be made by Nov. 20 for competition to be held Dec. 3 at the CYO Center, Jersey City.

Entries in the journalism contest may be made in either newspapers or magazines and must be submitted by Nov. 27.

Boystown Bids For 4th Win

KEARNY — After recovering from its only loss of the season, Boystown will be looking to strengthen its position in the Inter-County Division of the All Blois Football League here Oct. 20 in a game with the Jersey City Indians at Kearny High School field at 2 p.m.

The locals, who share first place in their division raised their record to 3-1 with a 13-12 decision against the North Bergen Giants Oct. 13. The West New York Recreation Tigers hold the other half of the leading rank.

In Youths' Corner

Creating Awareness Is Half of Battle

By ED WOODWARD

Making people aware is considered more than half of the battle in fighting so many things, from cancer to communism.

Jerry Leopoldi of Our Lady of the Lake parish (Verona), who is president of Local 447, IUE, a union at ITT Labs, Nutley, is mostly concerned with creating an awakening—and action — on the latter problem.

DURING THE summer, The Advocate reported on his proposed Labor Peace Corps, a movement designed to provide volunteer workers and funds to aid distressed areas in Latin America as a method of combatting the rise of Red influence there.

It left the proposal stage last week when the organization was legally incorporated and two pilot target areas were selected.

Through various means, primarily personal speaking appearances, Leopoldi has promoted his idea and received encouraging response.

BUT, THE Labor Peace Corps idea has been spread, until now, mainly to adults. "We would like very much to encourage youths to help us, and at the same time help themselves by making them conscious of what is going on in the world."

"We hope to affiliate high school students, perhaps those from one town could adopt the children of a town in Latin America," he continued. "They could run fund drives or hold dances to raise money."

"The important thing," Leopoldi emphasized, "is that they would become conscious of the great need and they would be doing something about it instead of asking: 'What is there for me to do?'"

AFTER AN extensive investigation of program areas, ("There are so many," Leopoldi points out), that two picked for assistance are Recife, Brazil, where a school will be constructed, and Nicaragua, where a hog farm will be started.

The school's aims will be primarily to teach its students how to work in and form co-operatives; instruct in hygiene and train monitors who will go to the hill country and teach those who can not attend school.

An estimated \$9,000 will be needed to start the hog farm, which will not only provide work, but also stimulate business in the area. "This is a self-help approach," Leopoldi noted. "We'll give them the money to get started. If they want to repay us, we'll use the money somewhere else."

HOW DOES ALL of this apply to North Jersey Catholic high school students? Leopoldi would like to come around to your school and explain just that.

Grammar Harriers To Debut Oct. 20

JERSEY CITY—The New Jersey Catholic Elementary Track Conference will launch its 1963 fall season at Lincoln Park Oct. 20 with eight relay events, including a cross-country race.

The conference has scheduled development meets for Oct. 27 and Nov. 3 at the same site, with the championships listed for Nov. 10. Competition will start each day at 1 P.M.

The cross-country race will be 2-1/4 miles with two boys running laps of three-quarters of a mile and two others splitting a lap. There will also be one boys' relay on the track and six girls' relays.

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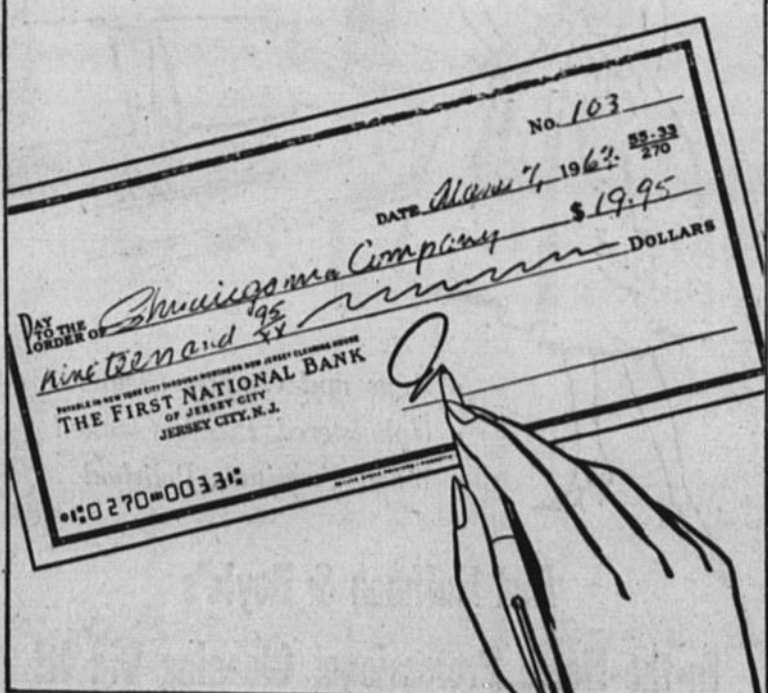
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OUR LADY of the Lake High School's band received a trophy recently for its participation in the 50th anniversary celebration of Franklin. The band, which is less than one year old, is the only Catholic corps in Sussex County.

Tee-Off Time For Paterson

MONTECLAIR — About 100 golfers are expected to tee off in the first annual golf tournament for the benefit of the Paterson Diocesan CYO Oct. 17 at the Upper Montclair Country Club. An awards dinner will follow at 7 p.m. at the club banquet hall.

Proceeds will be given to Rev. Leo P. Ryan, diocesan CYO director and honorary chairman of the tournament, for use in expanding the CYO program. Dennis J. Fenelon is chairman.

The Bishop Navagh trophy will be given to the winner.

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Offense-Defense Clash Seen in Big Eight Battle

MONTECLAIR—Certainly the most explosive and perhaps the best offense will try to offset the most stubborn defense here Oct. 20 in a showdown clash which has taken most of the attention in the Big Eight Conference football race.

Immaculate Conception, which installed itself as an offensive powerhouse in a 51-6 rout of Bayley-Ellard Oct. 12, will take on DePaul, which displayed its rugged defensive skills in a 35-6 victory against St. Mary's (R) the same day.

ST. LUKE'S will be trying to preserve its unblemished Big Eight record in a visit to Bayley-Ellard and Oratory will be at Morris Catholic in other conference contests.

Our Lady of the Valley, which hiked its first-place record to 3-0 with a 13-0 triumph against Morris Catholic, will meet Harrison at the latter's field Oct. 18 at 8 p.m. and St. Mary's will entertain Don Bosco Oct. 20 in non-conference matches.

TWO OF THE three players who are sharing the individual scoring lead in North Jersey, Pat Quarto of Immaculate Conception and Jim Koshlap of DePaul, will be meeting head on in this contest. Each

has 36 points, but Koshlap's points all came in league play giving him the individual edge in the Big Eight. Quarto is third with 18 points behind Rick Kettel of Our Lady of

the Valley with 24 points. Besides taking a giant stride toward a possible conference championship, Immaculate Conception would like to win this game to avenge its two

losses in two meetings with DePaul. In their only previous games, DePaul won, 14-0 and 19-0.

Although it ran up a decisive margin of victory, De-

Paul showed its strong defense with the defenders setting up most of the touchdowns. In fact, one was scored on an intercepted pass and another on one of two punts which the Spartans blocked.

AFTER SCORING just one touchdown in each of its first two games, St. Luke's found the scoring key when Mike Bowler was installed as quarterback and he hit Greg Bushman with three touchdown passes, the last to decide the game in a 20-14 victory against Emerson. That gave the Lucans two wins after an opening loss.

The Big Eight debut for Morris Catholic failed to produce a win, but it did make conference coaches take notice of a team which is bound to be a factor in the race as its good running game proved against Our Lady of the Valley.

The Crusaders came close to scoring several times, but couldn't punch through a determined Valley defense. Oratory was idle as it prepared to attempt another halt to a losing skid which has reached 22 games.

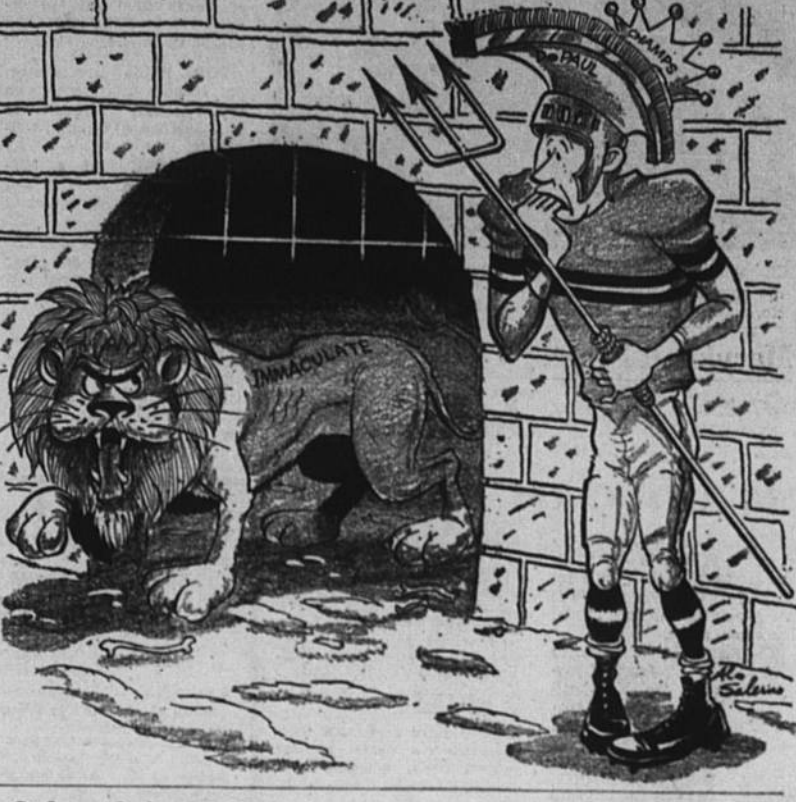
Terry Cunningham's sharp quarterbacking and Kettel's bruising running sent Valley to its third straight, but the Orange team will not have an opportunity to build its lead since it has a non-conference match with an always-tough Harrison team. Valley will be watching the DePaul-Immaculate Conception struggle since it may be battling with the survivor for the crown later in the season.

THE STANDINGS

Team	W	L	PP	PA
O. L. Valley	2	0	71	19
Immaculate	2	0	21	9
St. Luke's	2	0	21	9
Morris Catholic	1	1	21	9
Bayley-Ellard	1	1	21	9
Oratory	0	2	0	0
St. Mary's	0	2	0	0

Individual Scoring

Player	TD	PAT	Pts
Koshlap, DePaul	6	0	36
Kettel, O. L. Valley	6	0	36
Quarto, Immaculate	3	0	18
Cunningham, O. L. Valley	2	0	12



Other Schools Enter

Essex Catholic to Skip NY Meet

By ED GRANT

NEWARK—Several New Jersey Catholic Track Conference teams will enter the eastern interscholastic cross-country meet sponsored by Fordham University at Van Cortlandt Park, the Bronx, Oct. 19, but Essex Catholic will be resting up for the NJCTC championships Oct. 26.

The Eagles posted a major victory in the "A" division of the Dickinson invitation meet Oct. 12 and would be among the favorites if entered in the New York meet. But coach Fred Dwyer says that he is not going to risk any injuries, "just to prove something to those New Yorkers."

DWYER FEELS that a team must practice regularly over the Van Cortlandt hills to avoid the risk of a turned ankle on the treacherous slopes. "We have a good season before us, so why risk it for one race," he adds.

Essex Catholic left no doubt of its superiority in New Jersey harrier circles with its showing in the Dickinson meet. The Eagles finished five boys in the first 14 placings to score 40 points as against 70 for second place Hanover Park. Westfield was third, followed by Bergen Catholic, Seton Hall and Christian Brothers.

Greg Ryan again led Essex Catholic in second place, about 50 yards back of Hanover's Jack Endrikat, last year's state Group III cross-country and mile champion. Don Hobbs placed third, John O'Leary ninth, Larry Rooney 12th and George Bauer 14th.

ENDRIKAT WAS clocked in 12:40 over the 2-1/2-mile distance. Tim McLoone of Seton Hall placed seventh and Gerry Mahle led Bergen Catholic in 16th spot.

It is quite probable that Hanover Park and Westfield will take the state Group III and IV honors at Warinanco Park in November, just as it seems certain that Essex will win parochial honors. So the Columbus Day victory may turn out to be the biggest one of the season for the Eagles.

In the "B" division, Bob Kennedy of Our Lady of the Valley placed second in 12:50. The top Catholic school in this

division was St. Aloysius, which tallied 237 points for seventh.

NJCTC teams completely dominated the sub-varsity competition. Essex Catholic romped to the junior varsity

crown with 22 points as Art Martin and Fred Lane ran 1-2. Bergen won both freshman divisions, with Essex providing the individual winners in Jim McLaughlin and Martin Liguori.

For T-CCC Debuts

Dons, Crusaders in Warm-ups

Don Bosco, the defending champion, and Bergen Catholic, the top contender, will have one more week of preparation before they launch an attack on a two-game lead which St. Cecilia's has built in the Tri-County Catholic Conference football race.

Both the Dons and the Crusaders will make their 1963 T-CCC debuts Oct. 27. Meanwhile, Don Bosco will visit St. Mary's (R) and Bergen Catholic will be host to Seton Hall Oct. 20.

ST. CECILIA'S, which raised its record to 2-0 with a 19-13 victory against Queen of Peace Oct. 12, will be at home with Xavier and Queen of Peace will visit St. Joseph's (WNY) in other games involving T-CCC teams that afternoon. Pope Pius, the fifth member, will meet intra-city foe Passaic Oct. 19.

Following a tough, 6-0 loss the previous week, St. Cecilia's rebounded to nail down a Queen of Peace bid for possible league honors in the lone league game last week.

The Saints' Bill Jordan, who opened the season with three touchdowns against Pope Pius, repeated his effort against the Queensmen to bolster his league-leading total to 36 points—a 29-point edge over runner-up Mike Marrone of Queen of Peace, who has seven points.

After losing its first two games, Don Bosco handed Brooklyn Prep its first loss, 25-14, Oct. 12 on the scoring of Terry Wolfe. The Dons will try to level their record at 2-2

in a contest with a St. Mary's team which has not won.

BEFORE BEING blanked, 25-0, by Paramus Oct. 12, Bergen Catholic had shut out two foes and the Crusaders will be looking to recover those winning ways against an always-tough Seton Hall squad.

The Pony Pirates have not won in three games, but they did tie in their last two times out, the latest a 7-7 standoff with Red Bank Catholic Oct. 13. Bergen Catholic would like to stave for some of the one-sided defeats which it has been handed in recent years by Seton Hall.

In two attempts, Pope Pius has not been able to score and the Eagles may find trouble annexing that first victory again this week. Passaic, which had been buried the previous week by Clifton, surprised Garfield last week to set the stage for its hometown struggle with Pope Pius.

THE STANDINGS

Team	W	L	PP	PA
St. Cecilia's	2	0	33	13
Bergen Catholic	2	0	0	0
Don Bosco	0	0	0	0
Pope Pius	0	0	0	0
Queen of Peace	0	1	13	19

Individual Scoring

Player	TD	PAT	Pts
Jordan, St. Cecilia's	6	0	36
Marrone, Q. P.	7	0	42
Clare, St. Cecilia's	1	0	6
O'Farrell, Q. P.	1	0	6
Grossi, St. Cecilia's	1	0	6

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Pirates Run Past Two Foes

NEW YORK — Seton Hall University had its first outing on the Van Cortlandt Park cross-country course Oct. 12 and scored a double victory in a triangular meet with Central Connecticut State and Kings Point.

The Pirates defeated Connecticut, 32-35. Bruce Andrews led the Pirates in third place, followed by Herb Germann, fourth; Tom Tushingham, sixth; George Germann, seventh, and Joe Kroh, 12th.

ST. PETER'S opened its season with a 20-35 defeat of Trenton State at Lincoln Park Oct. 7. Dick Harvey set a record of 26:51 for the Lincoln Park course and was followed over the line by Richie Marino, Tom Kraft and Dan Toomey. Freshmen Don Snyder and John Bondar, running unofficially, trailed Harvey and Marino, respectively.

The Seton Hall frosh scored a 24-31 victory over Central Connecticut with Richie Myers and Vadim Schaidenko placing 1-2, the former clocking 16:42.

Kopil Cops

PORT WASHINGTON, L. I. —Former Villanova star Johnny Kopil of Bayonne scored an upset victory in the metropolitan A.A.U. 25-kilometer championship Oct. 13 here. Pointing toward the Olympic marathon trials in 1964, Kopil covered the 15-1/2-mile course in 1:26:29.2.

Risk-Running

When a crystal-ball gazer predicts upsets, he runs the risk of coming off with a high percentage of setbacks. The Advocate's resident seer tabbed a few surprises which didn't surprise last weekend and was left with nine correct selections in 15 games.

The season record dropped to 28 in 40 tries, a drop to 700.

school grid slate

(Advocate selections in boldface)

Friday, Oct. 18

O. L. Valley at Harrison, 8 p.m.

Saturday, Oct. 19

DePaul at St. Mary's 4

Admiral Farragut at Delbarton

Central at St. Benedict's Prep

Pennac at Pope Pius 6

Sunday, Oct. 20

DePaul at Immaculate

Oratory at Morris Catholic

St. Luke's at Bayley-Ellard

Bayonne at St. Peter's Prep

Don Bosco at St. Mary's (R)

Ferris at O. L. Lake

Marist at Essex Catholic

North Bergen at St. Michael's (DC)

Queen of Peace at St. Joseph's (WNY)

Seton Hall at Bergen Catholic

Xavier at St. Cecilia's (E)

—Big Eight Conference

Results Last Week

Carleton 7, O. L. Lake 0

Delbarton 40, Montclair Acad. 8

DePaul 25, St. Mary's 4

Don Bosco 25, Brooklyn Prep 14

East Orange 26, St. Benedict's 14

Emerson 21, St. Michael's 13

Essex Catholic 37, Xavier 6

Immaculate 21, Bayley-Ellard 6

O. L. Valley 23, Morris Catholic 9

Paramus 25, Bergen Catholic 0

St. Cecilia's 19, Queen of Peace 13

St. Joseph's 21, Dickinson 0

St. Luke's 20, Emerson 14

St. Peter's 25, Ferris 6

Seton Hall 7, Red Bank Catholic 7

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SOUTH ORANGE — The 100th anniversary of Intercollegiate sports at Seton Hall University will be marked Oct. 22. The Pirates defeated Fordham, 20-16, in baseball Oct. 22, 1963.

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Among Independents

Delbarton Awaits Crucial Test

MORRISTOWN — A number of attractive independent clashes await North Jersey Catholic schoolboy football teams, but none holds the importance of the one facing Delbarton, which has been the power of the parochials to date.

The Green Wave, riding the crest of three victories, will be at home to undefeated Admiral Farragut Oct. 19 in a game which may decide Delbarton's chances for an undefeated season.

ALSO FEATURED in this group the following afternoon will be games between Bayonne and St. Peter's Prep at Roosevelt Stadium, Jersey City; Marist and Essex Catholic at Schools Stadium, Newark, and North Bergen and St. Michael's at Roosevelt Stadium, Union City.

St. Benedict's Prep will entertain Central Oct. 19 and Our Lady of the Lake will be home against Ferris Oct. 20 to complete the independent agenda.

DELBARTON brings a seven-game victory skid into this big battle, the last loss coming at the hands of Farragut last season. In fact, Delbarton hasn't been able to stop the Sailors since the teams started playing each other in 1960.

However, the margin was slim—12-7—last year and coach Bill Regan's team is moving in high gear in 1963. When Delbarton blasted Montclair Academy, 48-0, Oct. 12, it raised the victors' point-total to 100, the highest among North Jersey clubs.

Quarterback Micky Guerrero's passing and running and Alan Guenther's receiving have been the features of the Green Wave offense thus far.

ST. PETER'S Prep coasted into the victory column—28-0 against Snyder—after an opening deadlock with St. Joseph's and the Petreans will find their hopes for a South Hudson title on the line this week.

Bayonne, which is 2-0, celebrated its first success in years against St. Peter's last year and the Bees have their eyes on the crown as well. The Petreans must beat both Bayonne and Lincoln to stay alive in the race.

Marist, although unable to

play last week because of a lighting foul-up in a game with Pope Pius, is rolling to its best season ever and would like to make Essex Catholic its third straight victim. The Eagles will not prove an easy catch, however, as their 37-6 triumph against Xavier Oct. 13 illustrates. This could be one of the top games of the weekend.

ST. MICHAEL'S, still recovering from its first setback—a 27-13 defeat by city-rival Emerson—is practically jumping from the frying pan to the fire with North Bergen's big, strong eleven. Still, Memorial proved that the Bruins can be

topped and St. Michael's would like to repeat Memorial's success.

St. Benedict's bowed to superior forces when East Orange, perhaps one of the state's best, piled up a 38-14 victory. But, that could be the end of the loss total for the Gray Bees who should right themselves this time out.

Our Lady of the Lake was left not only without a win by its 7-0 loss to Carteret School Oct. 12, but also without a point in two games. Ferris is not one of the stronger Jersey City teams, but it did get past Union Hill for its first win last week and it may be too much for the Lakers.

Enrollment Dips

Irish Will Drop Grid Sport

UNION CITY — Football, which has carried St. Michael's High School to athletic heights during the past decade, has fallen victim to population shifts and the opening of a new all-boys high school in Jersey City.

Rev. Godfrey Kasper, C.P., director, announced Oct. 14 that interscholastic football will be dropped from the athletic program following the current season.

"IT HAS BECOME increasingly difficult to field a full squad for football with the small enrollment of boys (366) at St. Michael's," Father Godfrey pointed out. "For years, St. Michael's has played a schedule much beyond its strength or capacity. To play smaller high schools or an easier schedule has been deemed impractical."

He added that about 85% of the football team consists of Jersey City boys. When the

new archdiocesan regional school opens in Jersey City next fall, a sharp drop in enrollment at St. Michael's is anticipated.

"Our school administrators feel they can better maintain the educational and spiritual objectives of St. Michael's by discontinuing this sport," he said.

SIX EMERSON High School students were suspended last week for smearing blue paint on St. Michael's High School prior to a game with the Irish. This was discounted as prompting the dropping of football, however. Father Godfrey explained that the decision had been made before the season started, but was being withheld until after the final game of the season.

"But, the news leaked out," Father Godfrey said, "so, I decided to make the formal announcement rather than let it spread as a rumor."

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As a rule there are far too few catechists, as even the most meager wage makes a heavy drain on the mission budget. And catechists have families, too, who must be clothed and fed.

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the catechists' salaries, which run from \$25 a month? The Society for the Propagation of the Faith will gladly forward catechist support to missions needing this help the most.

Jailed Missioner May Now Be Aided

Rev. George Wong, a Chinese native who spent the first seven years of Jesuit life in the U.S. is now spending another seven at a Shanghai prison—seven years of horror and hell, confessing the faith to confound communist persecutors.

A means of alleviating a bit of his suffering by supplying the barest necessities of life, has just been granted by a change of regulations behind the Bamboo Curtain. Small contributions may be sent monthly through a Jesuit confere. Are you interested?

Crucial Times In Latin America

"Latin America's 180 million Catholics need 12,000 more priests to care for their present needs," writes Bishop Pinera of Temuco, Chile. He says the "working people want to see us defend their rights, fight for justice, and even more — share their privations and humiliations."

"One sees that the Church here is faced with the tremendous challenge of saving not only souls, but of civilization itself. If the Church does not assist in remaking Latin American society in accordance with Christian teachings, the leftists will remake it in accordance with an atheistic

concept of man's life and destiny," says Bishop Pinera.

Bishop Pinera points out that how this society is remade is of tremendous importance not only to Latin Americans but to North Americans as well. "None of us can take a disinterested attitude," he explains. "Confronted with the travails of the Church and its people in Latin America, Catholics in the U.S. can take no isolationist view — a view which so far as the universal concept of Catholicism is concerned is utterly repugnant."

"We would be truly lacking in Catholic vision, the vision of a great family of the children of God, if we were to close our eyes to the problems confronting our Church in Latin America."

Bishop Pinera begs North American Catholics to give substantial help to his people financial as well as prayerful. The Society for the Propagation of the Faith will gladly accept your offerings for his cause.



DEVASTATION — Most of the Catholic churches in Haiti were devastated by Hurricane Flora. This is an air photo of the church at Aquin where many Haitians who sought refuge from the storm were killed when the roof collapsed.

N. J. Location For Mission Unit

WASHINGTON (NC) — The Consolata Fathers are moving their headquarters from here to Somerset, N. J., the society's superior in this country announced.

Rev. Ambrose N. Ravasi, I.M.C., said the society has purchased a 93-acre tract located on Rt. 27 between Princeton and New Brunswick. The move will be completed in December. The society's magazine, Consolata Missions, will be published in Somerset, but its house of studies will remain in Washington.

The Consolata Society for Foreign Missions was founded in 1901 in Turin, Italy, by Rev. Joseph Allamano. It takes its name from the Shrine of Our Lady of Consolation in Turin.

Maryknoll Project Co-op in Bolivia Is Cited as Model

DETROIT (NC)—A small cooperative of Brazil-nut and rubber workers in the jungle region of northeastern Bolivia is being pointed out as a model for other areas.

The Blanca Flor cooperative is a 125,000-acre tract of jungle land to be developed by the Maryknoll Fathers by the Bolivian government to form a buyer and consumer cooperative.

REV. JOHN A. Dietrich, M.M., of Detroit, now home on furlough, arrived in the area after ordination in 1957 and found a few scattered families.

Blanca Flor has grown to a cooperative village of almost 600 people. Father Dietrich has taught and watched them become self-reliant leaders of

a large cooperative. The cooperative has three operations — a Brazil-nut plant; a rubber processing plant and a plant for making Brazil-nut oil.

Six years ago Blanca Flor had one path 10 miles long. Today, it has 47 miles of roads plus a mile-long airfield built by the workers.

Plans have also been completed for a model housing project by a volunteer New Jersey architect, Joseph Di Bernardo.

Disaster Areas Receiving Aid

An Advocate News Summary

Church forces in the U. S. and Rome mobilized to aid victims of last week's two major disasters — the flood in northern Italy caused by a landslide at Valcut Dam and the devastation in Haiti and Cuba caused by Hurricane Flora.

POPE PAUL VI ordered relief supplies into the Belluno region of Italy where the city of Longarone was almost wiped out.

The Pontiff sent a telegram expressing his grief and also a personal contribution to aid relief work.

Caravans of trucks were dispatched from Rome and other cities to supply material collected by the Pontifical Relief Organization.

Catholic Relief Services-N.C.W.C., the American agency which is the world's largest relief organization, sent \$15,000 in cash and 100 tons of U. S. government surplus foodstuffs to the stricken area. A supply

of clothing was also sent by the agency's European office. Another \$8,400 was made available to CRS by a non-denominational British relief organization.

POPE PAUL also sent messages of sympathy and relief funds to Haiti and Cuba. Thirty tons of medical supplies were shipped by the Catholic Medical Mission Board in New York and additional supplies were sent out by CRS. Food, clothing and blankets were shipped to the Island of Martinique by CRS.

On Sunday, Pope Paul led 30,000 people in St. Peter's Square in reciting the Angelus for the victims of the two catastrophes.

The Holy Father prefaced the prayer by saying "we ask of Mary eternal peace for the victims, consolation for the survivors, and reward for all those who from this common disaster find reason to exercise human piety and togetherness."

Mission Appeal At Cathedral

Magr. John F. Davis will make an appeal on behalf of the Society for the Propagation of the Faith on Oct. 20 at Sacred Heart Cathedral, Magr. Joseph A. Doyle, administrator.

Bishop Stanton thanks Magr. Doyle and other pastors of the archdiocese for making these appeals possible.

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Father Sheenan Receives Mission Cross Oct. 20

NEWTON—Rev. Mark Raymond Sheenan, O.S.B., of St. Paul's Abbey will receive his mission cross from Abbot Charles V. Coriston, O.S.B., at a solemn departure ceremony here Oct. 20 at 7 P.M.

Father Sheenan, who is assigned to work in South America, will be the second member of his family to enter the mission fields. His sister, Sister Mary Rosanne, S.C.M.M., is stationed at a Medical Mission Sisters' hospital in Ghana.

A native of Dunellen, Father Sheenan attended St. John's School there, St. Peter's High School, New Brunswick, and St. Peter's College. He entered the Benedictine Missionary Seminary here in 1953. Father Sheenan was ordained in 1960 after completing theological studies at St. Mary's Abbey, Morristown. He has since served as assistant director of the Queen of Peace retreat house.

Bishop to Pay Tax on Estate

DENVER, Colo. (RNS) — Auxiliary Bishop Fulton J. Sheen of New York may pay a tax of \$575 on an inheritance of \$7,454 left him by a 93-year-old Denver woman.

Denver County Judge David Brofman ruled the bequest listed in the will of Barbara C. Bach, who died Jan. 21, 1961, was made to the prelate personally and not to a religious organization.

Bishop Sheen submitted a letter in which he agreed to accept the inheritance in behalf of the Society for the Propagation of the Faith, the mission-aid organization he heads. But a representative of the attorney general's office said it would not be legally possible to change the will and that so long as there was no description of the Bishop in the will other than as an individual, the tax could not be waived.

CHAPEL APPEAL THAT FAILED

We hate to admit defeat. Usually we are successful in raising the modest amounts necessary for some chapel. They rarely go above \$5,000 and we have many generous missionary-minded readers. Occasionally someone wishes to make a MEMORIAL of the chapel in honor of a loved one, a wife or mother or other relatives. The Near and Middle East are dotted with these. But in the case of the chapel at BERAZIO in Ethiopia, we did a very poor job as our representative in Rome reminded us. Only \$499 of the needed \$5,000 came in from our appeal. The people of BERAZIO had done their share, had given what they could afford. They had piled up a huge amount of stones at the building site. These had been carried there with prolonged and strenuous effort from many impassable places. . . . Perhaps another try on our part and this appeal will be successful. The people of BERAZIO will long remember you when they come together to pray. Please help now.

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The doctors are agreed that leprosy can be cured in not too long a time if enough care and the proper medicine can be given. Your \$1 a month donation to our DAMIEN FUND goes for this much-desired purpose. The Feast of St. Francis of Assisi this month recalls his love for these sick persons. A \$1 a month carries on his spirit. Send it when you can.

THE MOVING FINGER WRITES

Today vocations are rising in Asia and falling in many parts of the world. A mystery of grace surely. Our task is to cooperate with God's grace. One of the best ways is to help a poor seminarian or Sister towards a great and holy goal. \$2 a week for six years finances a seminarian like JOSEPH AYYANCOLIL or SISTER CLARET; \$3 a week for two years pays a Sister's training. The \$600 or \$300 can be paid in installments over the years. You will share in their joys and blessings and you will truly be doing a missionary's work. A wonderful thought.

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THE HOLY SOULS

November will soon be with us and the age-old custom of remembering the SOULS IN PURGATORY in a special way. We love them in life. Let us love them in death. If memory serves correctly, it was the belief of St. Jerome that their suffering ceased while Mass was being said for them. Our missionary priests will gladly remember YOUR LOVED ONES and the MASS STIPEND will cover their day's needs in so many cases.

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Catholic Rural Unit Backs Sale of Wheat

GRAND FORKS, N.D. (NC) — The National Catholic Rural Life Conference has endorsed sale of U.S. wheat to Russia and Soviet satellite countries.

The NCRLC said in a telegram to President Kennedy that there are "both moral and practical reasons" for stepped-up trade relations with communist bloc nations, including the wheat sale.

President Kennedy announced at his press conference Oct. 9 that he has approved sale of U.S. wheat to Russia and East European satellites.

THE AMOUNT of wheat involved is expected to total seven million tons, worth \$375 million. Other nations allied with the U.S., including Canada and Australia, have recently made extensive wheat and flour sales to the communist bloc.

The NCRLC took its stand on the wheat sale issue during

a meeting here of its board of directors.

The resolution said the contrast between communist food shortages and U.S. farm surpluses is "clear proof of the superiority of our free, family-type farms over the state-operated farms of communist nations."

The statement said: "Almighty God gave us the resources to produce an abundant food supply to nourish people. Christ our Lord warns that severe judgment will be meted out to those who refuse to feed their hungry brethren."

"Hence, only the most serious reasons justify our withholding food from hungry people regardless of the nation in which they live."

The statement referred to Pope John's comments in his encyclical *Pacem in Terris* to the effect that changes in communist regimes may make it possible to consider "a new policy" toward them.



RED MASS — Msgr. William F. Louis, chancellor, celebrated the annual Red Mass for the Catholic Lawyers Guild of the Diocese of Paterson Oct. 10 at St. John's Cathedral. His server is Joseph M. Keegan, a lawyer from Paterson. The sermon by Rev. John T. Catour, assistant chancellor, was devoted to the Supreme Court prayer decision.

Plans 'Long Rest'

Jesuit Freed by Soviets After 23 Years as Prisoner

NEW YORK (NC) — Rev. Walter M. Cizek, S.J., a prisoner in the Soviet Union for 23 years, returned home Columbus Day — tired and a little nervous, but "very happy" to be back in the U.S. Newsmen greeted the 58-year-old Jesuit at Idlewild Airport and asked him when he was last called "Father." The priest paused, his eyes misted and he replied: "When I was in Poland" — nearly a quarter-century ago.

FATHER CIZEK was released along with an American student, Marvin W. Makinen, 24, of Ashburnham, Mass., in exchange for two Soviet spies. They were freed in a dramatic and previously unannounced two-for-two prisoner exchange. Released at the same time and sent back to the Soviet Union were Ivan D. Egorov, 41, a Soviet personnel officer for the United Nations secretariat, and his wife Aleksandra, 39.

At Idlewild to greet him were two of his sisters —

Brothers See Freed Priest

NEW YORK — Two brothers from North Jersey were among the relatives who gathered here to meet Rev. Walter Cizek, S.J., freed by the Russians after being held for 23 years. They are John Cizek of Jersey City, and Jacob Cizek of Union City. Other brothers and sisters are located in Hartford, Conn., Washington, D.C., and Shenandoah, Pa.

Mother Mary Evangelina, provincial superior of the Bernardine Sisters of the Third Order of St. Francis, Reading, Pa., and Mrs. Helen Gearhart of Washington, D.C. Mrs. Gearhart said Father Cizek would take a "long rest" and would meet later with other members of his large family, which includes 10 brothers and sisters.

FATHER CIZEK was born Nov. 4, 1904, in Shenandoah, Pa. After completing high school in Shenandoah, he entered St. Cyril and Methodius Seminary at Orchard Lake, Mich., to study for the priesthood.

Five years later, in 1928, he joined the Jesuits. He then studied at St. Andrew on Hudson Novitiate, Poughkeepsie, N. Y., St. Isaac Jogues Novitiate, Wernersville, Pa., and Woodstock (Md.) College, where he completed his philosophy studies.

In 1934 he was sent to Rome to study theology. While there he joined the Byzantine Rite. He was ordained in 1937 and in 1938 was assigned to a mission in Albrityn and Slonim, Poland. In 1940, that sector of Poland was taken over by the Soviets. Later that year, Father Cizek was arrested by the Soviets and charged with using a Soviet passport under the name of Lipinski and engaging in espionage. He was sentenced to jail for 15 years.

RELUCTANT to relate many details of his imprisonment and exile, Father Cizek did say he spent the first five years of his sentence in Moscow's Lubyanka Prison. At the end of his term there he was sent to Norilsk, a forbidding Siberian wasteland on

the Arctic Ocean, where he was forced to labor in Soviet coal and nickel mines. In 1956 Father Cizek was sent to the warmer Siberian region of Krasnoyarsk, and sometime later to Abakan, a town bordering Outer Mongolia. There he worked as a garage mechanic and enjoyed the relative freedom of the town. He said his relations with the Soviet people whom he met were "very friendly."

England Eases Tuition Rates

LONDON (NC) — Parents of children attending England's grant-aided Catholic schools will pay smaller tuition fees this year because of changes introduced by the Education Ministry. Parents with more than one child in a grant-aided school, who previously paid the same amount for each, will now pay only half the amount for each child after the first. Most of the children in the schools have scholarships, but fees must be paid for the rest — although the full fee is reduced according to the parents' income.

Meeting in Canada For School Heads

WASHINGTON (NC) — U.S. Catholic diocesan school superintendents will hold their annual meeting at Assumption University, Windsor, Ont., Oct. 22-24. Topics to be discussed include the relationship between the superintendent and the religious teacher, the lay teacher and diocesan boards of education.

North Jersey Calendar

FRIDAY, OCT. 15
Gregory Club of New Jersey, Upper Montclair — Lecture by John Dankowski on "History, Culture and Language of the Far East." Commonwealth Club, 9 p.m. Terry Wiltraikis and Dan Lindo co-chairmen.

SATURDAY, OCT. 16
Lawrence Catholic Club, New York — Third Saturday dance, St. John's Hall, West 30th St.
Parents and Friends Association, Mt. St. Dominic Academy, Caldwell — Lumen benefit bridge at the school, 1:30 p.m. Shoe fashion show Mrs. William Blaszewicz chairman.

SUNDAY, OCT. 17
Star of the Sea Council, Bayonne — Trip to New York Giant-Dallas Cowboys football game Yankee Stadium.
Benedictine Oblates of St. Mary's Abbey, Morristown — Day of recollection at Delbarton School, given by Rev. Christopher Lynn, O.S.B., 11 a.m.

MONDAY, OCT. 18
Newman Club for Students Attending Paterson State College — Meeting, Our Lady of the Valley parish, hall, Wayne, 8 p.m. James Lamb, director of the Association for International Development, speaker.
Raphael Club, Ridgefield Park — Communion luncheon. The Chalet, Rochelle Park, following 12:15 Mass at St. Francis Church, Rev. Alexander Sokolich, Seton Hall University, speaker.

TUESDAY, OCT. 19
Fathers Club, Marlway of the Oranges, South Orange — First meeting of year at school, 8 p.m. Sister Mary Cecilia, principal, and Sister

czak, pastor of Sacred Heart, Irvington, speaker. Jan Zaprawa-Ostromekie chairman.
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Raphael Club, Ridgefield Park — Communion luncheon. The Chalet, Rochelle Park, following 12:15 Mass at St. Francis Church, Rev. Alexander Sokolich, Seton Hall University, speaker.

THURSDAY, OCT. 21
St. Peter's College — Public lecture "The Myth of Soviet Supremacy in Education," by M.S. Handler of the New York Times, 11 a.m.
Immaculate Heart of Mary, Elizabeth — Parish bazaar 7-10 p.m. (Also Oct. 25-26.)

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Fathers Club, Marlway of the Oranges, South Orange — First meeting of year at school, 8 p.m. Sister Mary Cecilia, principal, and Sister

czak, pastor of Sacred Heart, Irvington, speaker. Jan Zaprawa-Ostromekie chairman.

WEDNESDAY, OCT. 23
Fourth Degree Assembly, K. of C., Bayonne — Formal installation of officers.
Class of '38, Seton Hall University — Silver jubilee reunion dinner, Bishop Dougherty Student Center.
Raphael Club, Ridgefield Park — Roundtable discussion and instructions on religion and current events, St. Francis School hall, 8:30 p.m.

THURSDAY, OCT. 24
St. Peter's College — Public lecture "The Myth of Soviet Supremacy in Education," by M.S. Handler of the New York Times, 11 a.m.
Immaculate Heart of Mary, Elizabeth — Parish bazaar 7-10 p.m. (Also Oct. 25-26.)

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Kraft to Address Archeology Group

SOUTH ORANGE — Herbert C. Kraft, director of the Seton Hall University museum, will address the Archeological Society of New Jersey at its fall meeting on the campus here Oct. 19.

Following a luncheon at Bishop Dougherty Student Center, the members will adjourn to McLaughlin Library for the meeting. Kraft has prepared an exhibit on "The Origins and Prehistory of Man."

Plan Seminar On Prayer

SOUTH ORANGE — The Apostleship of Prayer of the Archdiocese of Newark will hold its annual seminar for teachers at Seton Hall University Nov. 17 at 2 p.m.

Msgr. Anthony J. Connell, archdiocesan director, will conduct the seminar which is open to teachers of Catholic grammar, high school and Confraternity of Christian Doctrine classes. The talks will concern the use of the Apostleship of Prayer in forming the prayer and apostolic life of children.

The seminar will be held in the new Bishop Dougherty Student Center. The principal address will be given by Msgr. William F. Furlong, archdiocesan director of the Apostleship of Prayer.

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Father Foley of Elizabeth Dies at Debate

ELIZABETH — Rev. Paul Anthony Foley, O.S.B., 65, assistant pastor at Blessed Sacrament Church and a teacher at Sacred Heart High School, died Oct. 12 at St. Peter's Prep, Jersey City, while serving as moderator of Sacred Heart's debating team. A Solemn Requiem Mass was offered Oct. 15 at Sacred Heart Church.

Born in Worcester, Mass., Father Foley was an alumnus of Holy Cross College. He entered the Benedictine order in Montreal and was ordained June 14, 1924. Father Foley served at two Massachusetts parishes before coming to New Jersey in 1940 to teach at the newly-founded Delbarton School.

After two years at Delbarton, he was transferred to the faculty of St. Benedict's Prep, Newark, where he remained until 1954 when he came to Sacred Heart. He served as athletic director for some years and then as moderator of the debating society.

Very Rev. George Sherry, O.S.B., prior of St. Mary's Priory, Newark, offered the Requiem Mass, assisted by Msgr. Thomas J. Donnelly, pastor of Immaculate Conception, Elizabeth; Rev. William Norman, O.S.B., of Sacred Heart High School and Rev. Christian Casper, O.S.B., of Sacred Heart parish. Abbot Patrick M. O'Brien gave the final Benediction.

Father Foley is survived by a brother, Jeremiah A. Foley of South Hadley, Mass., and a sister, Mrs. C.A. Callahan of Newburgh, N. Y.

Bishop Smith

ROME (NC) — A Pontifical Requiem Mass was offered for Bishop Leo R. Smith of Ogdensburg, N.Y., in Our Lady of Mercy Church here by Bishop James J. Navagh of Paterson, his longtime friend with whom he was consecrated as a Bishop. Nine Cardinals and 300 Bishops attended the Mass.

Bishop Smith, 58, who was named head of the Ogdensburg Diocese last February, died of a heart attack Oct. 9 in a Rome convent where he had resided while here to attend the ecumenical council. The Bishop had been slightly ill for several days but had at-

tended council sessions until the day before he died. Bishop Smith's body was flown to the U.S. Oct. 11, accompanied by Bishop Navagh. In Ogdensburg, Bishop Navagh offered a Pontifical Requiem Mass Oct. 15 in St. Mary's Cathedral.

A Native of Attica, N.Y., Bishop Smith attended Canisius College, Buffalo, and the North American College, Rome. After his ordination in Rome in 1929, he took additional studies at the Pontifical Seminary for Juridical Studies.

He served as assistant pastor of St. Joseph's Old Cathedral in Buffalo, as assistant chancellor and then chancellor until his appointment as Auxiliary to Bishop Joseph A. Burke on July 9, 1952.

Bishop Smith and Bishop Navagh were consecrated in the same ceremony in St. Joseph's Cathedral in Buffalo Sept. 24, 1952. When Bishop Navagh was transferred from Ogdensburg to Paterson in February, Bishop Smith was named to succeed him.

Eugene G. Boyle of Bayonne, brother of Sister Evangelista, S.S.J., of Good Counsel, Newark, and father of Sister Alla Anne of the Congregation of Notre Dame, Bourbonnais, Ill., died Oct. 8.

Professor Camillo Coarsano, 73, prosecutor in the Vatican City tribunal, died recently in Rome.

Archbishop Salvatore Silino,

Other Deaths . . .

Rev. Edmund O'Keefe, Oct. 19, 1923
Rev. Salvatore Barbato, C.F.C., Oct. 19, 1940
Rev. John J. Finnerty, Oct. 19, 1955
Rev. Herbert McDevitt, C.P., Oct. 19, 1957
Rev. John Joseph O'Brien, Oct. 21, 1934
Rev. Alphonsus M. Schaeken, Oct. 22, 1915
Rev. Joseph J. Gately, Oct. 22, 1922
Rev. Michael P. Corcoran, Oct. 23, 1928
Rev. John Ivanow, Oct. 23, 1944
Rev. Gideon De Vincentis, Oct. 24, 1930
Rt. Rev. Msgr. Michael Mercolino, Oct. 24, 1945

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Rev. Vincent W. Palozzo, Oct. 19, 1938
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MARK E. DAL

CCD Sets Workshop For Parish Leaders

SOUTH ORANGE — A workshop for members of the Fraternity of Christian Doctrine parish executive boards and for others assisting in the management of parish programs will be held Oct. 20 at Seton Hall University.

Joseph Reilly of Mt. Carmel, Ridgewood, will address

Math on Tap For Teachers

NEWARK — A mathematics workshop for high school principals and teachers will be held Oct. 19 at St. Vincent's Academy under the direction of Sister Mary Alexandra, supervisor of schools for the Sisters of Charity of St. Elizabeth.

The workshop is designed to guide high school teachers in their daily presentation of new mathematical techniques. Talks will be given by Sister M. Mercedita of Holy Trinity, Westfield; Sister Mary Gabriel of St. Aloysius Academy and Sister Mary Albert of St. Aloysius High School, Jersey City.

Between the talks, Sister Helen James of St. Mary's, Elizabeth, will discuss the importance of encouraging self-reliance and verbal precision, a readiness to look for general principles and a questioning attitude toward mathematics.

the general session at 2 p.m. in Archbishop Walsh Auditorium, with Daniel Russell, president of the archdiocesan executive board, serving as chairman. There will then be seven workshops and a special session for CCD high school principals at 2:45 p.m.

JAMES MERRIMAN, vice president of the archdiocesan executive board, will be chairman of the workshop on parish organization. Other chairmen will be George Wrasman, fishers; John Munro, helpers; Elizabeth McNamara, discussion clubs; Willie Hicks, apostolate of good will, and Mrs. Raymond Murphy, parent educators.

Sister Mary Catherine of the Daughters of St. Paul, Staten Island, will address the fishers' workshop on the techniques of home visiting in order to recruit children to attend religion class.

The program will end with a general assembly.

St. Peter's Names Publicity Director

JERSEY CITY — St. Peter's College has announced the appointment of Frank Bianco of Syosset, L.I., as director of public relations.

Bianco replaces Mary Stengle, who retired Oct. 4. He is a graduate of St. John's University and was most recently connected with Lever Brothers.

Tercentenary Lectures Set

TRENTON — Five New Jersey Tercentenary lectures have been scheduled for Catholic colleges or seminaries, it was announced this week by the tercentenary committee.

The first was held Oct. 16 at Don Bosco College, Newton, where Dr. Richard P. McCormick, professor of history at Rutgers University, spoke on "New Jersey and the Founding of the Nation."

On Oct. 18, John T. Cunningham, author of several books about New Jersey, will speak at Immaculate Conception Junior College, Lodi, on "The 19th Century: Transition from Agrarian to Industrial State."

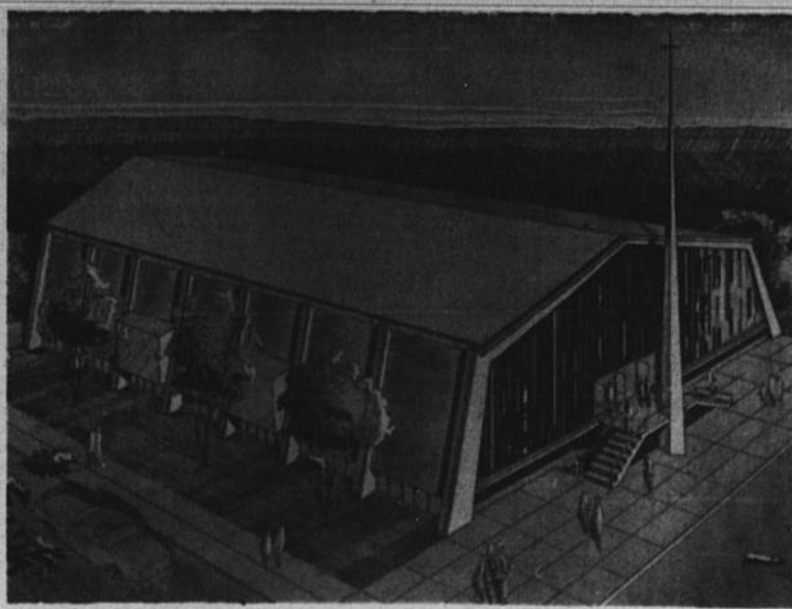
Other lectures are listed for St. Peter's College, St. Michael's Monastery and Don Bosco College in March and April.

Reads Paper On Arthritis

JERSEY CITY — Dr. John Calabro of the Seton Hall College of medicine delivered a paper at the Pan-American Congress on Rheumatology in Santiago, Chile, Oct. 16, on the studies made of rheumatoid arthritis at the college.

Dr. Calabro heads a research team that has been studying arthritis in children.

Two other papers were also delivered by Dr. Calabro and an associate, Dr. Ralph Heimer, on other aspects of arthritis. Other members of the team are Drs. Edward Luczynski, Margaret Edwards and Francoise Levin.



NORTH BERGEN CHURCH — This contemporary-design church will be erected for the new parish of Our Lady of Fatima, North Bergen, later this year and will be ready for service in 1964, according to Rev. George A. O'Gorman, pastor. The architects are Comporetto and Kenny of Jersey City.

Plan Contemporary Church For North Bergen Parish

NORTH BERGEN — The new church for Our Lady of Fatima parish will feature a front exterior of colored glass and a trillion bell tower which will be visible for miles.

Rev. George A. O'Gorman, pastor of the parish which was

created last June, said groundbreaking ceremonies will be held soon and that the lower level of the church should be ready for Mass sometime next summer.

OUR LADY OF Fatima is

presently having its Sunday Masses at the North Bergen Gardens, but will move into the auditorium of Horace Mann School Nov. 3, with services scheduled for 7:30, 9, 10 and 11 a.m. and noon.

The church will be erected at the northwest corner of Hudson Boulevard and 81st St. Future plans include a 12-room parish school and combination gymnasium-auditorium.

The glass front of the church will be a myriad of two-inch thick slabs set in mortar within a number of aluminum frames, forming abstract designs of a devotional nature. Father O'Gorman said "they will be a colorful reminder to us of the ancient truths of Christianity and provide inspiration for our parishioners and all who pass by."

THE CHURCH will be air-conditioned and will seat 1,000 parishioners. It will be eight feet above street level, with a general assembly room in the basement beneath.

The altar will be free-standing with seating on three sides, bringing the celebration of Mass closer to the congregation. There will be the usual auxiliary rooms, including a "cry room" for mothers with infants.

Plan for Chapel Can Win Prize

EAST ORANGE — A competition for the design of a Catholic chapel on the campus of a secular college has been announced by the New Jersey Society of Architects.

The competition is open to architectural students or draftsmen who are residents of New Jersey, under 30 years of age, not registered architects and presently engaged in architectural studies or employed in an architectural office.

Awards totaling \$300 have been donated by Neil J. Convery of the firm of Convery, Harnack and Trotta, Newark. Additional information may be obtained from the New Jersey Society of Architects, 120 Halsted St., East Orange.

UN Names Unit To Study Facts In So. Vietnam

An Advocate News Summary

A fact-finding commission will be sent to South Vietnam by the United Nations to investigate charges that Buddhists are being oppressed by the government of President Ngo Dinh Diem.

The UN General Assembly agreed to the proposal—made by the South Vietnam government—without objection.

In other developments concerning the troubled Asian nation this week:

● Ceylon's Ambassador to the UN, Sir Senerat Gunewardene, exonerated the Catholic Church in its official capacity from any blame for alleged violation of Buddhist rights.

● A Catholic who formerly served in Diem's government and is now a professor at the University of Missouri said that only a revolution will restore civil and religious liberties in South Vietnam.

● President Diem told NCWC News Service he has done nothing he considers harmful to Catholic prestige.

THE UN'S fact-finding commission was named by Dr. Carlos Sosa Rodriguez of Venezuela, General Assembly president. Its members are Ambassador Abdul Rahman Pazhwak of Afghanistan, chairman; Ambassadors Joao de Araujo Castro of Brazil, Fernando Volio Jimenez of Costa Rica, Louis Ignacio Pinto of Dahomey, Ahmed Taibi Benhima of Morocco and Matruka Prasad Koirala of Nepal, and Sir Senerat, the Ceylonese ambassador.

In New York Nguyen Xuan Bao, official representative of the General Association of Buddhists, expressed fear that any investigating committee will see only what the Diem regime wants it to see.

SIR SENERAT said that while Catholicism does not bear responsibility for persecution in South Vietnam, the evil exists nevertheless.

He explained that while religions are granted constitutional guarantees of freedom, Buddhism is classified not as a religion but as an association or club. He said that Catholics, Protestants, Jews and Moslems enjoy full recognition as members of religious organizations.

He also claimed that Catholics receive undue privileges. For example, he charged, all government employees, regardless of religion, are required to attend Mass on the President's birthday and to participate in Catholic religious ceremonies on holy days which have been proclaimed public holidays.

"**VARIOUS NATIONS** send food for distribution," he continued. "The food is distributed through the office of Archbishop Ngo Dinh Thuc; of course there is some war material, but even the food sent for distribution becomes saleable and the funds are used for purposes not meant by the nations that send food."

In Washington, a spokesman for the Agency for International Development, the U.S. government agency in charge of sending relief foodstuffs to Vietnam, denied any discrimination in its distribution.

Catholic Relief Services-NCWC also expressed disbe-

lief in Sir Senerat's charges.

NGUYEN THAI, journalism professor at the University of Missouri who was director of South Vietnam's official news agency from 1954 to 1961, predicted a revolution in his country as "almost inevitable."

He said self-reform is unlikely. He noted that the struggle is essentially political rather than religious and that many Catholics and Catholic organizations are united with the effort to reshape the government.

PRESIDENT DIEM outlined his views for Rev. Patrick O'Connor, S.S.C., NCWC correspondent in Saigon.

"As President," he said, "I am, so to speak, in the position of a father for all Vietnamese citizens, whatever their religions may be, and I have acted accordingly. I have never done anything whatever that could expose the Catholic religion to injury."

"You know how people who plot against the security of the state in time of war are punished," he said. "You know better than I how these people are treated in the U.S. under American law..."

"Vietnam is at war, and it must take the measures that all governments, including the U.S., must take in such circumstances, above all when this war is a subversive war, that is, civil war..."

"If the progress of this movement continues without meeting major obstacles, we shall have all freedoms in two or at most three years."

Parish Bazaar In Elizabeth

ELIZABETH — Immaculate Heart of Mary parish will sponsor its first annual Halloween bazaar, Oct. 24-26, for the benefit of the church redecoration fund. It will be open from 7 to 10 p.m., Oct. 24 and 25, and from 1 to 10 p.m. Oct. 26.

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Family Life

CANA CONFERENCES

Sunday, Oct. 20
East Orange, Holy Name, Husband-Wife, 8 p.m. Rev. Paul Wickham, Elizabeth, St. Mary's, Parent-Teen, 8 p.m. Rev. Joseph Sherr, Dr. Raymond Levine.
Union City, St. Anthony's, Husband-Wife, 8 p.m. Rev. Dominic Marconi.
Friday, Oct. 25
Englewood, St. Cecilia's, Husband-Wife, 8 p.m. Rev. Bernard Lickie, O. Carm.
Sunday, Oct. 27
Ridgefield Park, St. Francis, Parent-Child, 8 p.m. Rev. Robert Lamm, Dr. Anthony Baratta.
North Arlington, Queens of Peace, Husband-Wife, 8 p.m. Rev. James John, Garfield, Mt. Virgin, Husband-Wife, 8 p.m.

PRE-CANA FOR THE ENGAGED
Oct. 27-Nov. 2 — Chatham, St. Patrick's, Oct. 27-Oct. 3 — Bayville, St. Mary Star of the Sea, HE 3-061.
Oct. 27-Nov. 2 — Plainfield, St. Mary's, EL 3-3897.
Nov. 17-24 — Maplewood, Immaculate Heart of Mary, OR 2-888.
Nov. 17-24 — East Paterson, St. Leo's, WH 3-0120.

HUSBAND-WIFE RETREATS
(PL 8-1841 or OL 2-3272)
Oct. 25-27, Nov. 15-17 — St. Joseph's Retreat House, Middletown, N. J.
Nov. 1-3 — Queen of Peace Retreat House, St. Paul's Abbey, Noroton.

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Model Home: 244-9502. Even. BE 1-8364
DIRECTIONS: Rt. 10 in direction of Dover to 3rd Dover out-off (Center Grove Rd. at Coast Mobil Service Station), right 1/2 mile to Van Nostrand Ave., left 1/2 mile to Reservoir Ave., left 2 blocks to Greenwood Ave., right 1 block to Ann St. right to models.

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RANCH MODEL — This is the "Roxbury" ranch model at Coachmans Hill, Roxbury Township.

1st Section Open At Roxbury Tract

A London Release
ROXBURY (PFS) — Sales have been initiated in the first section of 17 homes at Coachmans Hill, new residential community located on Hillside Ave., off Rte. 10 here. Lackland Bros. are the builders and Brounell and Kramer, Union realtors, are the sales agents for the project's ranch, split-level and bi-level homes which are priced from \$19,450. Terms of 10% down with 30-year mortgages are available to qualified buyers. The homes are situated on plots with an average area of

three-quarters of an acre. They have three or four bedrooms; colored ceramic tile bathroom plus two half-baths or two full baths plus powder room; entrance foyer; paneled recreation rooms with sliding glass patio doors; big picture-windowed living rooms; full-size dining rooms; Caloric color-coordinated kitchens with complete dinette area, built-in wall oven, counter-top range with ventilating hood and fan, natural finish wood cabinets with Micarta work counters; laundry rooms and oversized garages.

Only Four Homes Left At Lincroft Community

A Kayton Release
LINCROFT (PFS) — Only four homes remain to complete the sellout at the 40-house Hidden Valley at Lincroft community on Swimming River Rd., off the Garden State Parkway and Newman Springs Rd., where 33 of the 36 buyers have taken deliveries.

Builders David Shane and Marvin Stoloff of Lincroft also report the other three buyers

are due to move into the community this month.

Of the four homes remaining to be sold, two are bi-levels and two are split-levels. All four are available for immediate delivery.

One of the models on display is the eight-room Georgian bi-level and the builders are offering homes from \$22,990 on landscaped plots a half-acre and larger.

The Georgian bi-level model has more than 2,300 square feet of living area and features a covered entry into a foyer.

The level a few steps up includes a living room with triple window, formal dining room, and a kitchen with breakfast area, rear door to the yard, and a built-in wall oven and counter-top range. There is also a master bedroom with a walk-in closet and an adjoining bath.

Lake Sales Top \$1.5 Million

A Cherson-Carroll Release
STILLWATER (PFS)—Lake Success, the 1,200-acre vacation community located along the Appalachian Trail off Rt. 206, above Stillwater, is aptly named. Its success as a vacationer's dream site was dramatically underscored this weekend when the \$1.5 million mark in homestead sales was achieved.

Executive Vice President Frank Aceto was on hand as John and Marie Tortorelli of Orange purchased a large, heavily wooded lot in the Orerlook Section at Lake Success, which brought the company's total sales volume to \$1,500,796.

Sparta Woods Homes Debut

A London Release

SPARTA (PFS) — Sparta Woods, a 65-home community, is making its formal debut this weekend on Stanhope Rd., near Lake Mohawk, offering contemporary-styled dwellings priced from \$15,390.

The property involved in the development is the former McMickle Farm, across the line in Byram Township, but within a half-mile of the Sparta (regional) High School which is on Stanhope Rd.

Harold Walsky of Hillsdale, operating as the Harlen Construction Corp., is the developer-builder. He has completed and on display two model houses—a ranch priced at \$16,990 and a bi-level priced at \$17,990.

The homes are offered on easy financing with 10% down

and the balance on 30-year conventional mortgages to be supplied through the Carteret Savings and Loan Association, Newark.

Feature of the subdivision is the effort of the builder to retain the wooded lots, which are 75 by 125 and larger depending upon the layout of the rolling terrain. The property overlooks Tomahawk Lake, available to residents in the Sparta Woods community.

New Model At Fox Hill

A Cherson-Carroll Release

DOVER (PFS) — The Lexington is the name given to a new Colonial home which debuts this weekend at Fox Hill at Dover, a grouping of 15 luxury homes located on Greenwood Ave., off Reservoir Ave., in the High Point section. It was announced by co-developers William Richards and Leonard Robbins.

Priced from \$29,890, the Lexington features an exterior of hand-split cedar shakes, red brick mortar, and a covered front entranceway. This home has been designed so that the various "activity" areas of the home may be reached directly from the oversized reception hall.

To the right of the reception hall is the formal 25-ft. living room running the entire depth of the house with a front-facing multi-pane picture window. Directly in front of the reception area is the stairway leading to the sleeping wing as well as the large paneled recreation room with sliding glass doors leading to rear lawn.

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News About Education

Rules Shared Time Is Legal

SALEM, Ore (NC) — The principle of shared-time education has been approved by Oregon Atty. Gen Robert Y. Thornton.

The ruling grew out of a request to the South Lane School District that it consider accepting for instruction in certain classes in the public junior high school, seventh and eighth grade students who attended the parochial schools located in the district.

Thornton, referring to the compulsory school law, stated that "resident pupils attending a parochial school are entitled to enroll in the public schools to attend select classes offered by the public schools which are not available in the parochial schools."

Although tuition, he noted, is permissible for students "receiving instruction in educational programs or courses of study which are not a part of the regular school program," the courses referred to... "are a part of the regular school program of the particular school district."

New York Protest

NEW YORK (NC) — Protestant, Catholic and Jewish leaders have protested exclusion of religious groups from the panel that decides the makeup of the New York City Board of Education.

In a joint statement calling on Gov. Nelson Rockefeller and Mayor Robert Wagner to change the law, they declared:

"It is a source of deep concern to us that the religious communities are not now included among those civic, educational, labor, business, professional and community organizations to whom the legislature has given the responsibility of presenting names for possible appointment to the Board of Education."

For many years, the board has had three Catholic, three Jewish members. But when a Catholic resigned in April of this year, he was succeeded by a Jewish appointee.

The religious leaders' joint statement noted "Mayor Wagner was provided a list of candidates that included no Catholic candidates for a 'Catholic vacancy' and for the

first time in many years the balance of school board members according to religious affiliations was changed."

The statement was signed by Rabbi Israel Mowshowitz, president of the New York Board of Rabbis; Canon William S. Van Meter, executive secretary of the Department of Christian Social Relations, Protestant Council of the City of New York; and Msgr. John J. Voight, education secretary of the New York Archdiocese.

Television Project

CLEVELAND (NC) — Educational television will be tried as a pilot project in 15 schools of the Cleveland Diocese by the end of November.

The TV instructions are produced by the Purdue University Midwest Program on Airborne Television Instruction. Programs are telecast from an airplane which flies in a large figure eight 23,000 feet above Indiana.

Participating schools pay \$1 a year per pupil, with a minimum of \$200 and maximum of \$850.

No 'Fourth R'

SAN FRANCISCO (NC) — Off-campus organizations may not use Stanford University facilities for teaching religious subjects, Wallace Sterling, university president, has ruled.

The steering committee of the university faculty recommended refusal of a request by Hillel Foundation for use of class space for night courses in Jewish history and the Hebrew language, Sterling said.

He noted: "It has always been the policy of the university to insist that formal instruction on the campus be given only by persons holding university appointments. This applies to all fields."

Bible Reading Out

DENVER, Colo. (RNS) — Colorado's public school teachers no longer may read the Bible to their classes as a devotional exercise, Attorney General Duke W. Dunbar said here.

Dunbar said in an opinion the 1963 U. S. Supreme Court ruling "prohibits Bible reading in the public schools as a devotional exercise, no matter who the sponsoring or supervising agent or agency."

Laymen Named

DETROIT (NC) — Lay persons have been named to the Detroit Archdiocesan School Board for the first time.

Two laymen and two laywomen were appointed to serve with four priests and two Sisters.

What and When to Teach? Educators Think it Over

WASHINGTON (NC)—An upgraded high school? Elementary level courses taught only by specialists? Less stress on formal doctrinal instruction?

Twenty Catholic educators, with the aid of outside experts, are looking at such questions in a project whose outcome could affect the structure of Catholic education.

It is a discussion of what to teach and when to teach it, an issue educators call "articulation." The problem is familiar to parents whose children move from one school to another, but find that courses do not correspond.

KNOWN FORMALLY as the work of the Articulation Committees on Elementary and Secondary Education of the National Catholic Educational Association, the project is concentrating on religion, English, foreign languages, mathematics, science and social studies.

Organizers of the project are Sister Mary Richardine, associate secretary of the NCEA Elementary School Department; her assistant, Sister Mary Nora; and Rev. C. Albert Koob, O. Praem., who is associate secretary of the NCEA's Secondary School Department.

Sister Richardine, said the goal of the project is to suggest to Catholic schools ways to meet the strong pressures—also being felt by public schools—for innovations.

"THIS IS WHAT is behind

the problem of the student who goes from one grade to another, or from one school to another, only to find he is expected to take a course he already has been through or meets similar problems," noted Father Koob.

"There is great pressure," he added, "for schools to accept new movements, ranging from foreign language in grade school to the 'new' mathematics. But what happens is that one school accepts an innovation, another does not and the pupil gets caught in between."

Sister Richardine elaborated by noting that some elementary schools teach algebra today.

"But then," she said, "the pupil goes on to high school and may find he must take algebra again."

Father Koob described the issue, which he said is intensified by the high mobility of American families, as "the biggest problem" of American education.

SOME OF THE trends and changes under study by the NCEA committees include these:

• Much more modern foreign languages in the grade schools.

• Departmentalization of grade schools. "This would mean that a class of children would be taught by a variety of experts, or specialists, instead of by one or two teachers. It would be a major change and deeply affect the

training of teachers," Father Koob said.

• More emphasis in religion courses on the spiritual formation of children as related to the sacramental and liturgical life of the parish. It would mean less stress on understanding and perfect recitation of doctrine.

• A Catholic high school without formal grade rankings.

• Rearranging social studies courses so that students would begin in the 9th and 10th grades to study world geography and world history.

Sister Richardine admitted that if such proposals are implemented, it will mean additional financial strain on Catholic schools.

Art Workshop At Seton Hall

NEWARK — An art workshop for elementary school teachers from the Archdiocese of Newark and Diocese of Paterson will be sponsored by the school of education of Seton Hall University Oct. 26 at the University College here.

George C. Lindemer, assistant professor, will direct the workshop, which will concentrate on the use of crayons and found materials in developing moral, intellectual, aesthetic and physical growth, as well as psychological development.

Sessions will be held from 9:30 a.m. to noon and 1-3 p.m.

Protestants Affirm Stand on School Aid

WASHINGTON (NC) — Protestant church spokesmen have told Congress they remain firmly opposed to federal aid for church-related elementary and secondary schools.

Led by a representative of the National Council of Churches, a panel of Protestants told the House general subcommittee on education they did favor, however, federal aid for public schools.

THE STAND affirmed their position expressed in previous hearings on President Kennedy's proposal (H.R. 3000) to spend \$1.5 billion in four years to help construct schools.

One spokesman, the Rev. Gerald E. Knoff, executive secretary, Division of Christian Education, National Council of Churches, said the

national council, representing 31 Protestant and Eastern Orthodox bodies, values non-public schools as an alternative educational system.

"But non-public schools serve as an alternative and corrective to public schools only if and as long as they remain truly independent," he said.

He then predicted that if such schools "become dependent upon public funds," two "grievous outcomes" would result:

These schools would become properly subject to control of public policy and cease to offer any alternative, or they would resist public controls and persevere in policies "without regard to the wider public supporting them."

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End Old-Fashioned School Planning, Educators Advised

COLUMBUS, Ohio (NC) — A top spokesman for Catholic education in the nation said here that parishes should stop going it alone when they open and operate schools.

Msgr. Frederick G. Hochwalt called parish-centered school planning "an old-fashioned tradition" which today must be replaced by diocesan-wide planning and organiza-

tion to equalize burdens.

THE DIRECTOR of the NCWC Education Department, speaking at the Ohio Catholic Educational Convention, said the decentralized state of Catholic education is basic cause of questions today about its strength.

"Looking back into history," he said, "we may be discomfited by the fact that when we had less money, fewer Catholics and when great sacrifices were called for, we seemed to do better than we are doing at present."

"Are we now arriving at a point in history which makes us conscious of the need for diocesan-wide planning instead of clinging to the old-fashioned tradition of parish-centered planning and organization because for a long time it served us well?"

"Are we fearful of even a larger step of statewide or even national planning? And how do we really feel about sectional and national consideration of our problems?"

"Do the strong really intend to help the weak? Or shall we continue along the old lines of parochial plans holding aloof from the needs of the others and even blinding ourselves to these needs?"

WHAT IS needed, he said, is for Catholic education "to get down to more basic questions: the involvement of the parent, the pastor, the principal — and their interrelationship."

"The basic problem will be a total examination of parochial, diocesan and statewide resources with determination and the heartfelt intention to use these resources in common to the best of our abilities."

Education Post To Fr. Hourihan

SOUTH ORANGE — Rev. John P. Hourihan has been appointed chairman of the department of special education at Seton Hall University, it was announced this week by Msgr. Edward J. Fleming, executive vice president.

Father Hourihan will remain in his present positions as director of the Apostolate for the Deaf of the Mt. Carmel Guild. Msgr. Fleming said that the joint appointment was possible because of the close relationship between the guild and university programs in special education.

"This appointment will bring about a greater integration and coordination of programs, for the handicapped at the education and service level in the archdiocese," Msgr. Fleming said.

Father Hourihan is a graduate of Seton Hall University and received his licentiate in theology from Catholic University. He also held a master's degree in special education from Columbia and is a candidate for his doctorate from the same institution.



FATHER HOURIHAN

Since 1955 he has been director of the Apostolate for the Deaf.

He has contributed to many professional publications and is a member of several professional societies, including the American Speech and Hearing Association.

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TOPIC

The Advocate

ART

Treasures From The Christian Past

LESS THAN A MILE from the bustling George Washington Bridge a treasure of art from the Christian past is sequestered within a serene monastic world known as The Cloisters.

More than a million people annually enjoy the rich experience of viewing masterpieces of painting and sculpture from the Gothic and Romanesque periods in the authentic architectural setting of The Cloisters.

The Metropolitan Museum of Art first assembled these medieval works in 1914 from the extensive collection of George Grey Barnard. It is still being expanded through a large bequest from the late John D. Rockefeller Jr.

Since 1938 the collection has been housed in The Cloisters at Fort Tryon Park at the Hudson River edge of New York City, a roomier and more peaceful escape from the city than its former location on Fort Washington Ave., which was opened in 1914.

The museum is themed on the architecture of five French monasteries of the 12th to 15th centuries — St. Guilhem-le-Desert, St. Michel-de-Cuxa, Bonnefort-en-Comminges, Trie and Provillle.

Against authentic reproductions and reconstructions of their masonry and scale, are displayed the treasures — carved stone doorways brought from medieval European churches, Romanesque statues in wood layered with paint through the centuries, the Arlanza frescoes from the 13th century Spanish monastery, the Nine Heroes Tapestries, one of only two sets of 14th century tapestries which survive near-complete in the world today.

And more — stained glass windows from French Gothic churches, bizarre column capitals from the St. Guilhem and Cuxa monasteries, silver and gold reliquaries, delicately carved altar pieces in wood or alabaster, the earliest Pieta sculptures, ancient chalices and ciboria.

Among the sacred vessels on view is the Chalice of Antioch, perhaps the oldest surviving chalice. Composed of an undecorated silver cup inside a larger, elaborately carved and gilded one, the chalice was long the subject of a legend — the inner cup was said to have been the Holy Grail of the Last Supper. Museum authorities place it in the late fourth or early fifth century.

One of the most recent additions to The Cloisters is the Fuentiduena Chapel, a 12th century Spanish Romanesque apse reconstructed almost stone for stone in its original dimensions. Work on reconstruction of the apse began in 1958 and was completed in 1961.

One of the most popular pieces at The Cloisters is also one of the smallest — a 10-inch high silver-gilt 14th century Gothic reliquary shrine which depicts the Virgin Mary enthroned with the Christ Child, flanked by a pair of angels and surrounded by panels illustrating scenes from her life in an elegant display of color and intricate detail.



Cloisters

Arcades and gardens like this one set the scene for the dazzling display of medieval art on view at The Cloisters, Fort Tryon Park, New York City, a branch of the Metropolitan Museum. Above scene is part of the reconstruction of the St. Michel-de-Cuxa Cloister — even the apple trees and the semi-formal arrangement of iris are authentic to the Cuxa monastery.



Crucifixion Early 16th century German carving is elaborate conception of the Death of Christ done in lindenwood. At left is detail of the Crucifixion Group, showing soldiers and others in contemporary garb of the Middle Ages.



Photos: The Metropolitan Museum of Art.



Chalice The storied Chalice of Antioch was once said to enclose the actual cup used by Christ at the Last Supper. It is now thought to have originated in the late fourth or early fifth centuries, still making it probably the oldest chalice in existence.



Triptych The Annunciation altarpiece by the 15th century Flemish painter Robert Campin is one of the most famous pieces at The Cloisters. Meticulously detailed are Our Lady and the Angel Gabriel (center), St. Joseph in his shop (right) and two benefactors (left) — all in the dress of Campin's day.

BOOKS

Two Theologians From Tuebingen

THE COUNCIL IN ACTION, by Rev. Mons. Kueng. Sheed & Ward. 276 pages. \$4.50.
THE JOHANNINE COUNCIL, by Rev. Bernard Haring. C.S.S.R. Herder & Herder. 155 pages. \$3.50.

Considering the number of books the Second Vatican Council has spawned before it has gotten well into its work it bids fair to become the greatest boon to Catholic book publishing since the Bible.

It speaks well of the trade, however, that most of the books have made a significant contribution to public understanding of the greatest religious event of our time. These two offerings are no exception, although they will appeal to different audiences.

On the basis of the success of his first book, "The Council, Reform and Reunion," along with a number of other factors — his easy style, his identification with the hopes of the man in the pew — Father Kueng figures to do better over the counter.

Father Haring, a product of the same Tuebingen University at which Father Kueng is dean of the theological faculty, takes a more theological approach to the council and consequently won't be as irritating as Father Kueng to those who don't hold similar views

although his book is somewhat more difficult to follow.

"The Council in Action" consists of 17 chapters written during the first session.

Father Kueng, who apparently speaks for the council majority on many subjects, makes no pretense of impartiality and is candid about his purpose, which is no less than exerting upon the council what influence he might have. His overall theme is the need for renewal in all aspects of Church life and since this was the goal set by Pope John himself hardly anyone will be inclined to quibble with his main thesis.

In the practical realm, he argues for freedom, decentralization, more use of the vernacular, better parliamentary procedure and less secrecy at the council, more consideration for Protestants, a new look at the requirements of the missions, etc. All by now are familiar themes but no one has put the case for these changes so effectively and brilliantly as Father Kueng.

One writer would make changes cautiously, the other regardless of 'risks'

But like most people irrevocably wedded to a given position, Father Kueng tends to overstate his case and consequently we get statements such as these: "Dogmas are nothing more or less than emergency measures to which the Church is driven by heresies." "Every human statement of truth, being human and limited, borders on error." "Truth contains error, error contains truth." No wonder theologians — and Bishops — who disagree with him deride his views.

Discounting such transgressions, "The Council in Action" is a magnetic and forceful plea for sweeping changes in the Church, although some will wonder if Father Kueng has considered the problems as well as the opportunities his proposals present.

Father Haring, now a lecturer at the Academia Alphonsiana and the Pastoral Institute of the Lateran in Rome, takes up many of the same subjects. Always, however, he does so by relating them to unity — the unity of God the Father, Son and Holy Ghost,

the unity of the Church and our unity with the Triune God.

It is his position that "we cannot have an authentic theology in our time without dialogue with contemporary men." In this regard he stresses the primacy of love as outlined in the Gospel of John the Evangelist whence, linked to John the Baptist and John XXIII, comes the title "The Johannine Council."

While Father Haring too is for sweeping changes, he is for prudent, patient change, not change "no matter what the risks," as Father Kueng puts it. Perhaps his most drastic opinion is that in today's world emphasis on Catholic Action — the participation of the laity in the work of the hierarchy — is overstressed at the expense of the layman's true function, that of giving witness to the Faith in his own environment. He sees Catholic Action more as an "auxiliary function of the laity."

His main point, however, is that everything touching the Church should be examined by the council in the light of unity and love. It would appear that the council Fathers are doing just that. — JOSEPH R. THOMAS

That Layman Again

THE MIND OF THE CATHOLIC LAYMAN, by Daniel Callahan. Scribner's. 208 pages. \$3.95.

Publishers joked that since books about Lincoln, doctors or dogs inevitably sold well, the ideal book would be about Lincoln's doctor's dog. In the 1960s, the Catholic layman appears to be at least as sure-fire a subject as that imaginary canine — no implications intended.

The thing which sets Callahan's work apart is that it gives the first solid account of the development of the Catholic layman in America, going back to the earliest days of the republic.

Certainly the relations of clergy and laity in the 20th century cannot be understood without reference to the trustee problem of the 19th century.

Nor can the present relation of the Catholic to American society be understood without reference to the Know Nothingism and nativism of a century ago.

Callahan traces the history of the American Church from the immigrant period when priest-laity relations followed the pattern of rural Europe through the brief rise of lay prestige with the backing of such liberal Bishops as Ireland, Spalding and Keane in the last years of the 19th century and to the decline which followed when certain decrees from Rome in the queer matter of the "Americanist heresy" (actually a European heresy) put a wet blanket on these brave efforts.

Callahan sees a revival in our day, but with some cautionary notes. An associate editor of *Commonweal*, he mirrors that magazine's distrust of the "prominent Catholic laymen" whose activities in public life are too closely controlled by the clergy. He obviously prefers the independent type, though he agrees that both have their place. He is simply afraid that there will be no room for the latter unless more freedom is introduced, not just into lay-clergy relations, but also between the rank and file clergy and the hierarchy.

His stirring defense of lay freedom leads him to one

unfortunate analogy: "(A layman) has no similar duty to support, say, a local Chancery Office's desire to have zoning laws changed in order that an extension may be built on a parochial school." (The comparison is with the duty to support the Church's divorce laws.)

A cursory examination of recent zoning cases would have revealed to Callahan that they follow the same pattern whether directed against a Jewish synagogue, Catholic school or private rest home — they are attempts by powerful private interests to exclude from a community or neighborhood land uses they oppose for religious or financial reasons of their own.

They are almost inevitably defeated in court without any need to force a law change by political means. (In fact, the law changes are usually made by the other side, viz.



Daniel Callahan

Hobokus, Saddle River, Montclair, etc.)

This may be a minor point, but it may also be symptomatic of an attitude which has appeared in other works by the author, i.e., if a Catholic church and a community are having trouble, it is almost inevitably the church that is in the wrong. This attitude is just as questionable as the opposite which Callahan rightly decries.

— ED GRANT

Strange Way Indeed

STRANGE WAY HOME, by Nancy W. Faber. Regnery. 288 pages. \$4.95.

Pre-publication news releases breathlessly detailed the protests which advance copies of this book allegedly aroused. The publisher and the author, we learn, "suddenly found themselves assailed by criticism from leaders and/or laymen representing the Catholic, Protestant and Jewish faiths."

The "protests" are puzzling. There is nothing offensive to a Catholic reader; Protestants are referred to only fleetingly, and come off very well, and as far as Jewish readers are concerned — well, what's the "tsimmes"?

The story, inspired by a real event, is that of a well-to-do Jewish boy whose tutor spirits him off from his New York home. The tutor, who was about to be dismissed from his job because he insisted on taking the boy to

Mass, is an ex-seminarian with an intensely devout but hopelessly confused sense of values.

In the French Canadian town where he is taken, young Henri abandons his attempts to return to New York, finds a friend in the Father Guardian of a Capuchin monastery, and — still living with the tutor — is raised as a Catholic. He completes his education in the seminary, comes close to marriage with a girl in the village, and finally becomes a priest.

There is not much substance to the novel; most of its people move woodenly.

In the throes of a decision between marriage and the priesthood, Henri does some soul searching.

"Why hadn't he tried harder and longer to find his family? Why, indeed . . . What answer did he have for Jeanne Marie? For himself?" Good question.

— JERRY COSTELLO

THEATRE

The Many Splendored Thing

Theater-goers with a yen for romance have quite a choice this year. "Here's Love" is at the Shubert; "The Irregular Verb to Love," at the Barrymore. And up at 49th St. is last season's buoyant "She Loves Me!"

Most plays, actually, deal with some aspect of love. Looking over the current roster, we find widely varying conceptions.

Love of God might appear the obvious theme of so wonderful a work as Osborne's "Luther." Yet rarely is this manifested in the protagonist. He is seen mostly as sick, fearful, anxious, furious or defiant. Love may underlie these outpourings, but it is more recognizable dramatically in the efforts of his Augustinian brothers to help him find peace.

Heroic surrender of self to God is, however, very much the concern of Mary Drahos' "Eternal Sabbath" at Blackfriars. Here the brilliant Jewish convert Edith Stein joins the Carmelites, offering her

life for her own people and in atonement for Nazi atrocities that would eventually include her own gas-chamber martyrdom.

Married love, in general, is rarely drawn as ennobling. Few plays may show it in the coruscating terms of Albee's "Virginia Woolf." But there is bitterness about an unhappy union in "Here's Love!" And there are cynical betrayals of vows in "How to Succeed," "The Rehearsal," and "Stop the World."

Among the more appealing married stage couples are the royal pair in "Tovarich," and the two played by Cyril Ritchard and Claudette Colbert in "Irregular Verb." Yet the latter picture of an idyllic merger is marred by the husband's sudden revelation of a recent illicit affair of which he is "not ashamed."

The courtship love of young people is pleasantly, if scrappily, treated in "She Loves Me!" in "Semi-Detached" and "Irregular Verb," however, the stress is on unsavory pre-

marital liaisons, which are finally made more respectable.

Curiously enough, the love of parent for child comes off better. The young adults of "Here's Love!" may be rude to each other. But both unite with the musical's compassionate Santa Claus to bring hope and joy to a small girl. There is also honest concern for offspring in "Enter Laughing" and "Irregular Verb," and a sense of sympathy for a child's needs in "Oliver!"

Even in works in which the love element is not so readily categorized, certain insights may be developed. Anouilh's "The Rehearsal," for instance, may be morally dubious in that it glorifies an illicit relationship. Yet within its wordy context it does show that real love is not just a convenient business arrangement or a sensual bond. It is something spiritual, demanding sacrifice.

On the other hand, two new imports suggest what love should be, if only by negative examples. The haughty contempt for the recruits shown



An associate professor of English at Seton Hall University, Joan Thellusson Nourse writes drama reviews for six Catholic newspapers and Report magazine, and lectures frequently on the theater. Daughter of a New York City school principal, she is a graduate of Manhattanville College and holds the Ph.D. from Fordham University.

by the officers in "Chips with Everything," points up their denial of Christian brotherhood. And the ruthless manipulation of the young in "Semi-Detached" makes homes without self-denial seem dreadfully bleak.

So all things considered there's much to be learned of love in today's theater. May there be in the future even more positive examples, maturely observed and developed.

'Mr. Catholic' Folds

THE HACK, by Wilfrid Sheed. Macmillan. 279 pages. \$4.95.

Bertram Flax was a pious young man who wrote articles and stories and poems for Catholic magazines. His stuff was not very good literature and rather slight theology but it might help at least somebody. And through it Bert managed to support his wife and five moppets in worn-carpet Christian fashion.

The trouble was that smack in the middle of Christmas Bert was losing the feeling. Besides this, his religion had gone flat; he was no longer serene, and this kind of thing can really knock the stuffing out of a fellow. Furthermore, it was becoming a downright nuisance that simply because Bert was losing his Faith he could no longer manage to support himself by writing about it.

There was the added awkwardness when Bert, known to many as (heaven help us all) "Mr. Catholic" began to give scandal, especially in front of his non-Catholic wife whom he yearned, ironically, to convert. Maybe his loss of Faith was partly Betty's fault; not that she ever kept him from Mass, but because she gazed up at him as a serene saint cast in plaster.

A Primer of Faith

FRIENDS, ROMANS, PROTESTANTS, by Joseph T. McGloin, S.J. Bruce. 156 pages. \$2.50.

Father McGloin says we have progressed from crisis and tragedy as experienced in fiction to crisis and tragedy in actuality, an experience which leads to the eternal question, why? Why are we here? How did we get here? What are we supposed to be doing?

From proof of the existence of God and His causality, he progresses logically building board-by-board through Revelation past signposts of truth to the final acceptance of God. It could easily be a recording of a convert class or a conversation with an interested half-believer.

Father McGloin draws upon events like the Finkbine abortion and the Van de Put infanticide cases in 1962 to bring home the urgency of recognizing Christ's heritage. John Glenn and Russian Cosmonaut Titov debate the existence of God.

An analogy between historians and the works of the Evangelists is employed to demonstrate the authenticity of God's Revelation.

"Friends, Romans, Protestants" is "a help to get to God," a beginning to make one delve deeper.

— SUSAN DINER

wardness when Bert, known to many as (heaven help us all) "Mr. Catholic" began to give scandal, especially in front of his non-Catholic wife whom he yearned, ironically, to convert. Maybe his loss of Faith was partly Betty's fault; not that she ever kept him from Mass, but because she gazed up at him as a serene saint cast in plaster.

Or maybe it was the fault of Father Chubb, editor of the Passenger, who'd let Bert carry off the pietistic bit all these years, even encouraged him to write drivel figuring it might help the old ladies who didn't need helping.

Bert himself figures it's the fault of his old school chum, Gilbouley; the blasphemies and obscenities Gilbouley used to pummel Bert with were perhaps, at age 32, just taking effect. So Gilbouley had to pick now to come back into the Church. Fine thing.

Of course you couldn't overlook Bert's mother-in-law. She tended to unnerve him with her crusades for Planned Parenthood and fluoridation (in a N. J. town called Bloodbury which has Tudor storefronts, a chic population, a proximity to East Orange and Rte. 46, and altogether quite a resemblance to Upper Montclair, where Author Sheed lived recently.)

And of course, the System — the priest in the pulpit measuring the heat of Purgatory, the men's groups who paid Bert to talk about communism, suburban New Jersey itself, and the changing Church which put him out of date at age 32.

Wilfrid Sheed is a very clever writer. His dialogue is Kerrific — even funnier than it was in his first novel, "A Middle Class Education" three years ago. His satire is sharp and suave and double-edged. Many of his criticisms are valid.

The trouble is that after Bert disintegrates and the reader is left to sort out the blame, there is really very little of a constructive nature to measure it all against. Mr. Sheed would never in a million years agree, but even satire ought to help somebody.

— ANNE MAE BUCKLEY



Dorothy Day

Revolution of Heart

LOAVES AND FISHES, by Dorothy Day, Harper and Row. 215 pages. \$2.95.

"The greatest challenge of the day," writes Dorothy Day, "is how to bring about a revolution of the heart, a revolution which has to start with each one of us."

She and many others who have worked with her believe that one answer to that challenge is through the Catholic Worker movement, which she co-founded with Peter Maurin in New York more than 30 years ago.

"When we begin to take the lowest place," she continues, "to wash the feet of others, to love our brothers with that burning love, that passion, which led Christ to the Cross, then we can truly say, 'Now I have begun'."

She began during the depression as editor of The Catholic Worker, an eight-page monthly tabloid, which, she says, "concerns work and men and the problems of poverty and destitution — and man's relationship to his brothers and God."

The movement itself has no formal organization, but is identified by its houses of hospitality — such as the first of its kind in New York City where Dorothy Day lives and works — and its "communitarian" farms — such as Peter Maurin Farm on Staten Island.

Many of her beliefs — pacifism and anarchy, for example — have classed her and the Catholic Worker as radical.

However, in applying her journalistic skill to something which she has lived for so many years, Dorothy Day has provided a thought-provoking account of the devotion a person can have to his fellow man.

— ED WOODWARD

Shoring the Wall

RELIGION AND THE SCHOOLS, by Paul Blanshard. Beacon. 265 pages. \$4.95.

The sub-title of this latest work of America's leading anti-Catholic polemicist is "The Great Controversy." Certainly nothing in these pages is likely to diminish the heat of the controversy. Mr. Blanshard is nothing if not a flame-stoker.

Some advance notices on this book have indicated that it represents a change in Blanshard's attitude. No longer, it is said, does he blame the Catholic Church alone for the attempts to break down his cherished wall of separation between State and Church. Now the blame must be shared by Protestants. Don't be alarmed, you Catholics who suffer from low blood-pressure — this book is just as much an antidote as any past Blanshard tome.

Blanshard begins his book with an examination of the recent Supreme Court prayer decision and includes some interesting information on the background of the church-state question in this country. There is much of value to a student of this question — the trouble is to pick the wheat from the chaff.

(Suggestion: take anything Blanshard writes with one grain of salt and, when Catholics are mentioned, increase the dosage a million-fold.)

Unlike the first Blanshard epic — which we recently saw at a used-book sale priced at 40 cents — this latest work appears to have hit the country with all the effect of a World War II dud. Perhaps this is due to the old habit of ignoring someone who constantly cries "Wolf"; perhaps it's due to a man named John, who has made anti-Catholicism somewhat outdated.

Probably both theories apply. Blanshard offers little that is new in his attacks on the Church. He is still crying about the "captured" public schools of the mid-West without ever detailing the history of these schools which would give the lie to his charges. (According to Blanshard, "captured" schools are public schools turned into quasi-parochial schools; actually, they

are parochial schools rented by small public school districts with no buildings of their own and a small number of non-Catholic children to educate in formerly all-Catholic communities.)

There is hardly room here to go into a point-by-point refutation of Blanshard. Suffice to give this example of his style: a Catholic taking a position against that of the hierarchy is "courageous"; a Protestant or Jew taking a position other than that followed by a majority of his faith is "unrepresentative and unimpressive."

This is not a book to be read by someone who has only a sketchy knowledge of the field covered. It can, in fact, only be fully enjoyed by someone who has done sufficient reading of Protestant, Catholic, Jewish and secular opinions, as well as some homework on the major legal decisions.

— ED GRANT

Paging . . .

CHRISTMAS IN BETHLEHEM AND HOLY WEEK AT MOUNT ATHOS, by Christopher Rand. (Oxford, \$4)

Sometimes vivid, sometimes vague first-person report of the way Christmas is celebrated in Bethlehem variously by Latin Catholics and Protestants, Greek Orthodox, and Armenians; picks up when the author reaches Mt. Athos and details the Holy Week rites among the largest monastic community of the Greek Orthodox Church.

TO LIGHT A CANDLE by Rev. James Keller, M.M. (Doubleday, \$4.50)

Father Keller's autobiography which necessarily becomes the story of the Christopher Movement he founded in 1946 to demonstrate that "you can change the world" through a sense of personal responsibility.

ANOTHER PATH, by Glodys Taber. (Lippincott, \$2.95)

A long essay on the author's conquest of grief, enriched with common-sense reflections, but stunted by a kind of natural religion which accepts the comfort and peace God gives while hardly ever considering the duty of worship.

CINEMA

Freud, Gleason, Fellini, 'Hud' . . .

Imaginary questions recently posed by imaginary readers:

Q. Don't you ever see any funny movies? All you seem to write about is Freud, violence and sexual peculiarities.

A. It's the state of the market. No film reviewer is fully prepared without a course in abnormal psychology. Five years ago the only sick characters were in torn-shirt drama. Now they show up in Doris Day and Vincent Price movies.

Since New Year's I've seen just one really funny movie: "Divorce, Italian Style."

Q. Who are the good current movie comedians?

A. The question implies visual comics, rather than primarily word men (like Bob Hope).

The great ones can produce poignance as well as hilarity. The current master is probably Franco's Jacques Tati ("Mr. Hulot"). But the best recent example was Jackie Gleason's "Gigot," which was liked, apparently, only by

Gleason and myself.

Q. I see "Hud" got the top award citation recently from the International Catholic Office of the Cinema at Venice. How come you panned it?

A. "Hud" is a well-made film that defends human values; at Venice, there were few of these to choose from. But I felt that the amoral hero came across as too attractive. It's also hard to get interested in psychopaths, whether they're good guys or bad guys. As a man incapable of moral choice, "Hud" chiefly bored me. Also deplorable is the trend even in films with a "good" set of values to concentrate on the deviant and wicked while ignoring available characters with universal problems. The approach is valid but the motive is too often box-office.

Q. Are any Catholic artists making movies?

A. It matters most if the artist has control; the one who has most control is the director who also contributes to the script. If you really mean ar-

list, and Catholic by faith, and that his Catholicism has real relevance to his picture-making, the most important is Fellini.

Like many Catholic artists he makes applications of his faith that might not be accepted at every Communion breakfast. He is challenging and disturbing and sometimes in error. But "La Strada" and "La Dolce Vita" will be studied for decades as achievements in Christian art.

It's easier to talk about Catholic pictures, since a man's personal religious orthodoxy is often slippery. In the spirit of America's Rev. Harold C. Gardiner, who describes as Catholic any work that conveys the true worth of man and his relation to God, Catholics should follow closely the films of Ingmar Bergman ("The Seventh Seal" "Virgin Spring") and other directors who frequently choose, or are chosen by, relevant themes — George Stevens, Fred Zinnemann, Bryan Forbes, William Wyler, David Lean, etc.

Q. As prisoner-of-war films,

are "The Great Escape" and "Bridge on the River Kwai" comparable?

A. Only as adventure movies. Lean's "Kwai" is more than that: a psychological study of a man with admirable values that have become warped. It also implies the absurdity of war. "Escape" never quite reaches this level, although several characters, irrationally dedicated to escape as a supreme value, would seem fit subjects for analysis. The purely physical and emotional excellence of "Escape" is stunning in its way, but there must be grounds for separating the great from the merely good.

Q. What, if anything, is wrong with Catholics as filmgoers?

A. A very personal answer: We tend to use Legion of Decency ratings as guides to good movies, when their purpose is to point out possible occasions of sin. As a result, we see a lot of bad movies and good movies lose money.

Perhaps we make moral judgments too much in terms



James W. Arnold

James W. Arnold is assistant professor of journalism at Marquette University, Milwaukee. He has reviewed films, TV, music and drama for daily newspapers and Catholic weeklies and written drama for live TV. Arnold was educated by the Jesuits at Xavier High School, New York, and Marquette. He holds the M.A. in journalism from Stanford University, and is currently on leave at Wisconsin University working for a Ph.D.

of sex, and not enough in terms of artistic quality combined with meaning and ultimate values. We seem to think little of exposing children or ourselves to shabbiness of the spirit. Finally, we don't write enough real notes to laboring movie critics, who are then obliged to think up their own.

A Man's Faith

WHAT I BELIEVE, by Francois Mauriac. Farrar, Straus, 139 pages. \$3.95.

"Why have you remained faithful to the religion into which you were born?"

The question has followed Francois Mauriac through his long and splendid literary career, and in this brief and deeply-felt work he answers: it was Christ alone . . . "not the beauty of Christianity and not the spell of the liturgy."

He finds Christ in the Church not because it is a perfect organization ("St. Peter's was built with money from indulgences which cost the Church half of the people who joined the reformation; this was putting architecture at too high a price") but because it has safeguarded Christ's truths and legacy.

Mauriac's confession is a frank and immensely readable work, peppered with fresh observations of the society which exists outside the world of Christ. "I have no regard for the miracles of technology if they unfold in a materialistic prison . . . I have no interest in reaching the planets if what the remote-controlled rocket carries is this poor body destined to rot away and this poor heart, which will have vainly beaten for creatures who themselves are dust and ashes."

The Christianity of Francois Mauriac is an intensely personal way of life. He rejects — as always, with charity — Rev. Teilhard de Chardin's enlargement of Christ to the dimensions of the cosmos. Instead, the deepest mystery in the eyes of Mauriac "is that of the Creator reduced to the dimension of each creature."

The author's long disenchantment with the practicalities of Church organization seems to have been resolved with the reign of John XXIII, for whom he felt an unbounded admiration.

With Pope Pius XII, however, he deals with regrettable harshness.

But Mauriac has chosen not to withhold the beliefs he knows will be unpopular; he is giving us the depths and the heights of one man's Christian experience. — JERRY COSTELLO

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