Pray for Us' Became a Mocking Chant

By James Flannery

Franklin, Mass. — "Pray for Us" was not merely a tag line of the anti-Catholic group that lawyers for a New England school were trying to have declared obscene and unprofessional. To the schools' consternation, the sign had become a chant of sorts, sung by large groups of students at stage-struck meetings and rallies.

But it was not the only problem. The courts had been so slow to act in the school's favor that the case had been delayed for months, and the school's reputation had taken a hit. The media had focused on the school's high-profile legal battle and the claims that its principal was a "Christian warrior." The few dissenting voices had been drowned out by the rising tide of public opinion, which was against the school.

Parents transported by bus from nearby towns and villages have turned out to "Pray for Us," as the sign says. They are the school's neighbors, and they see their children's education as an extension of their own. The sign is a symbol of their love and support.

Early in the day, the crowd gathered outside the school, where the news conference was scheduled to take place. Parents and students mingled, discussing the case and the future of the school. They were resolute and determined, ready to fight for what they believed in.

Atop the roof of the school, the students had strung up a large banner that read "Christian Warrior." The sign was a statement of solidarity and a symbol of the school's strength.

Suddenly, a loud noise broke the silence. It was the sound of a truck. The signs began to move, as if by magic. The students looked up and saw a group of people coming down the road. It was the news conference, and it was time for the principal to speak.

"This is a difficult time for our school," said the principal, "but we will not be silenced. We will continue to fight for our rights and for our children. We will not be intimidated by a few people who want to do us harm." The students cheered, and the parents smiled. They knew that the fight was far from over, but they were ready to face it.

The day ended with a prayer, said by a local priest. "We ask for your prayers, for our school and for our community. We ask for your support, for our rights and for our future. We are a strong and united family, and we will not be defeated." The students and parents left the school, feeling hopeful and determined.

But the fight was not over. There was still work to be done, and the principal knew that it would not be easy. The school's future was uncertain, and the battle was far from won. But the students and parents knew that they were not alone. They had each other, and they had the support of the community. They would continue to fight, and they would continue to pray. For the school, and for the future.
Liturgical Reform Demands An Early Implementation

As the document discusses liturgical reforms, it is important to understand the context in which these changes were being proposed. By 1967, the Second Vatican Council had been convened by Pope Paul VI to address various aspects of the Church, including the liturgy. The Council was a significant event in the history of the Catholic Church, as it marked a turning point towards modernizing the liturgy and making it more accessible and relevant to the faithful.

The reforms proposed in the document, including the use of vernacular languages, were seen as a way to renew the liturgy and make it more engaging for the faithful. This was a reflection of a broader trend in modern religious practices, where there was a push for more participatory and inclusive practices.

In conclusion, the document is a representation of the ongoing process of liturgical renewal that took place in the Catholic Church during the 20th century, influenced by both Vatican II and the broader cultural changes of the time.
Sees French Move Boost to Reds

By REV. PATRICK MCDONNELL, S.A.

SALONI (N.C.) — The French Foreign Ministry reportedly has sent a diplomatic recognition. They may have been incorporating the French government's handling of the situation in the region.

The announcement indicates it will not be the first time the French government has been considering recognition of the Communist government in Asia. The French government has been a long-time supporter of the Chinese Communist government in Asia.

The Chinese Communist government currently is resisting the French government's request for recognition. The French government is reported to have been considering recognition since last month.

The French government has been considering the issue for several years, but the Chinese government has been resisting recognition due to a number of reasons, including the Chinese government's desire to maintain its position in the region.

The Chinese government has been resistant to recognizing the French government's request due to the possibility of increased French influence in the region. The Chinese government has been concerned that recognition would lead to increased French influence in the region, which could be detrimental to China's interests.

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Text of UN Draft Treaty on Religious Tolerance

Following is the text of a draft declaration on religious discrimination issued in New York by the UN Human Rights Commission.

The Declaration reads:

1. No one shall be subjected to discrimination solely on grounds of his or her religious beliefs or practices.

2. Everyone has the right to freedom of religion or belief, which shall be exercised without any discrimination as to religion or belief, obstruction or hindrance.

3. Everyone has the right to freedom of religious observation or belief, his sacred or moral sentiments, the expression or observation of which shall be protected by law, subject only to such limitations as are prescribed by law in respect of religion or belief, the public order, health, or morality, or the protection of the rights and freedoms of others.

4. No official or public authority shall impose on anyone the belief in or non-belief in a religion or religious observation, nor shall anyone be compelled, by way of an act of prosecution or any other measure, to profess any particular religion or religious observation.

5. Everyone has the right to freedom of religious observation, and in particular:

a) to enter and leave places of worship;

b) to worship in private or public places;

c) to attend religious worship;

d) to transact religious observances;

6. Everyone has the right to freedom of religious education, and in particular:

a) to attend religious schools, classes, or other institutions;

b) to have religious education in public schools;

c) to teach religious education in public schools;

7. Everyone has the right to freedom of religious association, and in particular:

a) to form religious associations;

b) to belong to religious associations;

8. Everyone has the right to freedom of religious propaganda, and in particular:

a) to propagate religious teachings;

b) to publish religious literature;

9. Everyone has the right to freedom of religious worship, and in particular:

a) to conduct religious worship;

b) to worship in private places;

c) to worship in public places;

10. Everyone has the right to freedom of religious manifestation, and in particular:

a) to demonstrate for religious purposes;

b) to assemble for religious purposes;

11. Everyone has the right to freedom of religious conscience, and in particular:

a) to exercise freedom of conscience;

b) to manifest freedom of conscience;

12. Everyone has the right to freedom of religious order, and in particular:

a) to observe the rules of an order;

b) to belong to an order.

Full Church-State Separation Rejected by Lutheran Group

NEW YORK (AP) - A special committee of the Lutheran Church in America has rejected a proposal to separate church and state in this country after a two-year study.

The committee, which included leaders of the Lutheran Synods of America, Canada and Puerto Rico, said in a report released today: "There has been a serious misunderstanding among many people that separation of church and state means that the church has no role in public affairs at all level and that church leaders have no right to speak out on any issue of general public concern, no right to fight for the cause of the church or of religious liberty, no right to contribute to the education of the citizenry, in fact no right to be involved in any way at all in public affairs at any level."

Employers to Meet

NEW YORK (AP) - Lutheran church officials met with representatives of the Lutheran Church in America today to discuss the future of the church in this country.

The meeting was called by the Rev. Dr. John C. Ernst, president of the Lutheran Church in America, to discuss the future of the church in this country.

"The Lutheran Church in America is committed to the principles of religious liberty and the importance of a vibrant and engaged church," Ernst said in a statement. "This meeting is an opportunity for us to continue that commitment and to work together to ensure that our church remains a vibrant and engaged church in this country."
A Crack in the Wall

The "Wall of Separation" between Church and State that Protestantism would like to see torn down and replaced with the two simple blocks of "freedom of religion" and "religious freedom". The Lutheran Church, as a matter of fact, was one of the most important that in favor of this movement. The"Wall of Separation" in the country would consist of a solid block on the one side, and the other side. This Wall is also based upon the idea that the State, not the Church, is the authority in religious matters. The Wall is therefore a symbol of the separation of Church and State, and not of the freedom of religion.

According to the Catholic Church, any attempt to remove the "Wall of Separation" would be a violation of the Church's rights and privileges. The Church would not be able to maintain its independence and sovereignty if the "Wall of Separation" were removed. The Church would then be subject to the will of the State, and its teachings and practices would be controlled by the State.

However, the Protestant Church, on the other hand, believes that the "Wall of Separation" is an unnecessary barrier and that the State and the Church should work together to serve the common good. The Protestant Church argues that the separation of Church and State is not effective in practice, and that the two should be merged to form a single religious authority.

In conclusion, the "Wall of Separation" is a symbol of the conflict between Church and State, and it is up to the citizens of the country to decide whether or not it should be removed. The American citizens have a right to choose whether they want to maintain the separation of Church and State or whether they want to merge the two into a single religious authority. The decision will be based on the citizens' beliefs and values, and it will be up to them to decide what is best for the country.

Construction Creus Earn Less Than People Think

Construction Creus Earn Less Than People Think

BY MURG. GEORGE O. BLOOM

A recent cartoon in one of the more influential American newspapers portrayed a typical construction worker standing beside a beautiful house. The worker was shown holding a sign that said, "I built this house." The cartoon was a commentary on the discrepancy between the earnings of construction workers and the cost of housing. The cartoonist was making a point that construction workers earn less than the cost of the houses they build.

The cartoonist was right. According to the Bureau of Labor Statistics, construction workers earn less than the average salary in the United States. In fact, the average salary for construction workers is less than half of the average salary for workers in other industries.

The reason for this discrepancy is that construction workers often work long hours and in dangerous conditions. In addition, they are often paid piecework, which means that they are paid according to the amount of work they do. This can lead to low wages, especially for inexperienced workers.

In conclusion, construction workers earn less than people think. The discrepancy between their earnings and the cost of housing is a result of the conditions under which they work. The government and the construction industry should work together to improve the wages and working conditions of construction workers.

The Question Box

Asks About Title Of 'Of Co-Redemptrix'

Q. Can 'Of Co-Redemptrix' as...?

A. "Of Co-Redemptrix" is a title given to the Vatican Council II document that was promulgated in 1964. The document deals with the role of the Church in the salvation of humanity and the relationship between the Old and New Covenants. The title "Of Co-Redemptrix" refers to the fact that the Church is considered to be a co-redeemer with Christ in the salvation of humanity.

The Council's purpose was to renew the Church's relationship with the world and to adapt its teaching to the modern age. The Council's decisions have had a profound impact on the Church and the world, and they continue to be studied and discussed today.

In conclusion, 'Of Co-Redemptrix' is a title given to a document of the Vatican Council II that deals with the role of the Church in the salvation of humanity and the relationship between the Old and New Covenants. The document has had a profound impact on the Church and the world, and it continues to be studied and discussed today.

Crowd Demands

Sign From Heaven

Our Lord had worked miracles in the name of His disciples, and the crowds grew. Many people were attracted to His teachings and were eager to see Him perform more miracles. The crowds began to press around Him, and the disciples had to push their way through to keep Him safe. The people were curious to see Jesus perform more miracles, and they were eager to see Him perform something spectacular.

Jesus had been teaching about the Kingdom of God, and the people were eager to see Him perform miracles that would demonstrate His authority and power. The disciples had been teaching the people about the Kingdom of God, and the people were eager to see Jesus perform miracles that would demonstrate His authority and power.

In conclusion, the people were eager to see Jesus perform miracles that would demonstrate His authority and power. They were curious to see Him perform more miracles, and they were eager to see Him perform something spectacular.

February Intuitions

The new app "February Intuitions" is now available for download. The app is designed to help users make predictions about their future by using artificial intelligence and machine learning algorithms. The app is based on the idea that the future is determined by the present, and that by analyzing the present, one can predict the future.

The app is available for free download on the App Store and Google Play. It is compatible with all devices, and it is user-friendly and easy to navigate.

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A Bloodhound in Israel

Time to Update Scout Policy?

Editor:

If you've just received a CVV (Cook, Vander and Leader) policy manual, which states the following: "We believe in our leaders, we believe in our members,..."

Do you really believe in your leaders? Do you believe in the boy's scout oath?

The goal we can pursue (and what we should pursue) is not to raise the boy's scout oath to the level of our own words in our own minds. It should be the common purpose of all the youth boys to get together to form a boy scout character. It can't be said too often that we are all part of the same team and that we have to support each other. It is also important to have a good leader in order to guide the boy's scout activities.

Implementing Liturgy Decree

Editor:

The Archdiocese of Philadelphia has recently adopted a new liturgical canon, the "Liturgy of the Mass". This canon provides the liturgical guidelines for the celebration of the Mass in the Catholic Church. The new canon is designed to improve the quality of the liturgy and to make it more accessible to the faithful.

Note of Thanks On 'Topic'

Editor:

I would like to take this opportunity to express my gratitude to the readers of the Advocate for your continued support. Your encouragement and feedback have been invaluable in helping me improve the quality of my work.

Arab-Israeli Tension Continues to Grow

By Gary Byers

The Advocate

Your World and Mine

Mass Calendar

February 13, 1964

THERE S A SHOP-RITE Near You — Call ESS EX 5-7300
‘House of Truth’

Architects’ Prerogy Designed Prizewinning Churches

By ANNE BUCKLEY

Two of the most notable construction projects of the community and their designers are now open for public inspection. Father Rigolo of St. John’s University Church, who features in the recent Syracuse University Press, has designed the new church for this diocese, which is currently being completed. The building will be the largest of its kind in the diocese and is expected to be completed in March.

Two schools and a hospital have been designed by the architectural firm of Carroll & Associates, who are sponsors of the Syracuse University Press. The schools will be completed in the near future and the hospital will be open for inspection soon.

College Prospers

On Give-and-Take

UNIVERSITY HIGHLIGHTS

This year’s report of the university has been published and is now available in the campus bookstore. The report gives an overview of the academic year and includes a financial statement.

The report highlights the increase in enrollment and the quality of the educational programs offered. The university continues to expand its facilities and improve its teaching methods.

The financial statement shows a balanced budget and a surplus of funds. The university is in a strong financial position and is well-positioned for future growth.

Before the General Press

Bothered About the Pope . . .

WASHINGTON — “It’s something Catholic,” said one observer of the Pope’s recent visit. “But it’s also something for the people.”

It was expected to be a significant event for the Church and a major undertaking for the Pope. The visit was preceded by extensive preparation and planning.

The Pope arrived at the airport and was greeted by a large crowd of well-wishers. He proceeded to the presidential suite where he was met by the President of the United States.

The Pope then proceeded to the White House where he was welcomed by the President and First Lady. A joint press conference was held where the Pope and the President discussed the state of the world and the future of the Church.

Padre Makes a Purchase

Soft Touch for Handtack

REVERE, Mass. — Father John Rigolo, pastor of the St. John’s University Church, purchased a new pair of shoes today. He said the shoes were for his personal use and not for church purposes.

The purchase was made at the local shoe store and the shoes are expected to arrive next week.

Report From Chaplain

7th Fleet Sailors Leave

A Wake of Good Deeds

Coral Gables, Fla. — A wake was held yesterday evening for the 7th Fleet sailors who were killed in action in the Gulf. The service was held at the local Catholic Church and was attended by hundreds of mourners.

The sailors were remembered for their service and their sacrifice. The Church provided a place of solace and comfort for the families and friends of the sailors.

Fishing for a Break

FISHING (cont.)

The campaign has now swung up a gear. The men have returned to their home ports and are now focusing on the next fishing season.

The campaign has been successful so far, with several boats returning to the port with a cargo of fish.

Moonlighting!

Bull School

CORTLAND, N.Y. — The three hundred pupils of the Bull School, a high school located in the city of Cortland, have been busy preparing for their moonlighting jobs.

The moonlighting jobs are a popular activity among the students and are a way for them to earn some extra money.

The students have been working long hours and the school is expected to see a significant increase in their income.

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New Kitchen at Hospital

On the site of the former kitchen in the old St. Francis Hospital has been erected a new kitchen which is now ready for use. The kitchen includes a new food service which will make it more modern in every way. It is expected that the new kitchen will be fully utilized by the end of the month.

Eugene B. Faller, Jr.

St. Mary's Plans Charity Ball

A drawing of the new kitchen has been sent to the St. Mary's Hospital auxiliary and it is expected that they will be interested in the new facility. The auxiliary has been involved in the planning and construction of the kitchen and is looking forward to its opening.

Religion Courses at St. Philip's

The religion courses at St. Philip's College will begin on February 12th. The courses will be taught by Reverend Father John B. O'Connell, the president of the college.

Dr. H. F. McNulty

Takes First Vows

Dr. H. F. McNulty, S.J., has taken his first vows in the Society of Jesus. He entered the college last week and will remain in the novitiate until next year.
Sighthless See, Serve, Strengthen the Sighted

By BETH W. REDDY

I loved The Advocate picture of Pope Paul VI, telling a small boy in his motor chair to stand. I noted the surprised and exasperated looks on the faces of the people standing on line behind the pope. I thought of the pope's message of "Love and Service," his fight against want and poverty, his concern for the poor and the hungry, his call for peace and brotherhood. I thought of the pope's message of "Love and Service," his fight against want and poverty, his concern for the poor and the hungry, his call for peace and brotherhood.

Perhaps this first Sunday after Christmas is the best time of the year to make a new and determined effort to serve the sightless of my community. The need is real, not just for the blind but for the partially sighted as well. The needs of the blind are many and varied. They include the need for transportation, the need for special education, the need for vocational training, the need for social services.

The blind cannot see with their eyes, but they can see with their minds. They can see the world of tomorrow, the world of opportunity, the world of possibility. They can see the world of beauty, the world of love, the world of hope.

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There are many ways to help the blind. One way is to support organizations that work for the blind. There are many organizations that work for the blind. There are organizations that work for the blind.

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I hope you will join me in this effort. I hope you will join me in this effort. I hope you will join me in this effort.
Pope Asks Children to Make Sacrifices

IN MY NAME

Young Advocates, you called recently for sacrifices on the Feast of St. John Vianney, the Curé of Ars. You will be happy to know that a few days after your appeal, the Father General of the Vincentian Fathers, the Rev. Joseph W. Minchetti, S.V.D., has sent a letter to all countries expressing the blessing of the Pope and asking that you join in fasting, prayer, and sacrifice.

The letter begins: "I am pleased to acknowledge the letter you sent me expressing an interest in the work of the Vincentian Fathers, and I wish to urge you to make sacrifices in the spirit of your prayer. The sacrifice of a little fruit or a piece of bread may mean a lot to those who are hungry.

The Curé of Ars, who was canonized by the Pope, is remembered for his sacrifice and love for the poor. He lived a simple life, but he gave everything to help the poor and the sick. He was so kind and patient with all people, even those who were difficult to please. He always tried to be a good example for others to follow.

The Pope wants you to remember the Curé of Ars and his example. He wants you to sacrifice something every day to help others. This is a way to show your love for the Curé of Ars, who showed love for others.

The Pope also wants you to remember that sacrifices are not only good for others, but they are also good for you. When you make sacrifices, you show that you are willing to do something for the benefit of others. This is a way to grow in love and kindness.

So, let us all make sacrifices today. We can each give something to help others. We can give a little fruit, a piece of bread, or a little money. Whatever we can, let us give it to help others.

We will all be happy to know that you are doing something good for others. The Pope will be pleased, and you will be happy too. Let us all make sacrifices today, and let us all be good examples for others to follow.

Yours in Christ,
 Pope

BOOK FOR YOUTH

Dream Inspired Founder of Order

SISTERS OF THE BROTHERHOOD OF CHAITY

By Dr. John J. Conaty

A brief history of the founding of the Sisters of Charity, their work in the United States, and their influence on American society.

Unexcelled for QUALITY!

WEBCOR Stereo Hi-Fi FM/AM Tubes

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Sisters of Charity Awards Presented by the Catholic Daughters of the Americas at the Pentagon in Washington, D.C.

February 13, 1984
THE ADVOCATE

CAMP ST. JOHN'S

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Boys and Girls Ages 6 to 16

The Family of Saint Joseph is a Catholic Family Organization for boys and girls ages 6 to 16.

Baltimore, Maryland

ST. JOSEPH'S HOME

Camps located at Saint Joseph's Home, Baltimore, Maryland.

All sports and activities included.

Includes all meals, transportation, and accommodations.

Rates for 1 week: 3 boys/day, $125; 4 boys/day, $150;

Rates for 2 weeks: 3 boys/day, $250; 4 boys/day, $300;

Rates for 3 weeks: 3 boys/day, $375; 4 boys/day, $450.

All rates include transportation, meals, and accommodations.

Charges for additional activities: $50 per week.

Contact: St. Joseph's Home, 1200 St. Joseph's Road, Baltimore, Maryland 21207.

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In Feb. 15 Final

CYO to Select Leading Seller

UNION CITY - The first boy

sellers in the New Jersey Arch- ~

diocese and 13 others who

finished high in their respec-

tive county CYO competition

were honored at the annual

awards meeting held here at Holy Family

Parish Feb. 15 at 7 p.m.

Each of the four winners, David Ascoli, Newark; Vincent David, Newark; Vincent L. Dunne, Elizabeth; and Thomas F. Sisti, Orange, received $10, cash prizes for winning.

The CYO is a Lay Catholic Community Organization. It is sponsored by the Archdiocese of Newark.

Opening Night - David Cooper, president of the Midland Bank or the Bergen Bank on Wall, Paramus, welcomed the Bergen County CYO to a new era when the organization held its opening night Feb. 15 at the Bergen Mall. Accepting the welcome are Rev. Edward A. Kipper, Bergen County CYO director, and Bishop John A. Kiley, Newark Archdiocese CYO director. The county office was formerly located in Fort Lee.

In Your's Corner

Jersey CYO Produces 'Fair' Plan

By H. HOLLANDER

This year the CYO is putting on a 'Fair' plan to help those in need. The special prize was an art collection in the fair and now exists on a drawing card. The drawing will be held on New Year's Eve. The drawing will be held on New Year's Eve. The art collection is made up of art work by famous artists.

Squires Open Loop

SQUIRES OPEN LOOP - The Falls

School Squires recently sponsored

their first open loop for the young

boys. This open loop took part in

the New Jersey Catholic CYO

championships for the North Jer-

sey Squires. The open loop was

part of the Falls School's annual

sports day, and it was a great

success.

A Workshop of Dates

ONE OF THE earliest of many special dates planned for the fall will give students an opportunity to be among the first to see the many exhibits and places to which they are invited. The CYO is proud to announce that special tours have been arranged for the students to attend the fair and see the exhibits. The fair will be held on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve. The CYO is planning to hold a special fair on New Year's Eve.

The Front Line Needs Men

NORTH JERSEY - The CYO chairman

has announced that a special program

will be held for men who are interested in

joining the CYO. This program is designed

to help those who are interested in

joining the CYO. This program is designed

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NEWARK — The tournament will — which will begin for Catholic basketball experts Feb. 10. The Top Ten fabulous games will start with Bob Easton's 20th Century Classic, the opening round, and end with the final round on March 17. The games will be played on the home court of each of the ten teams.

The Top Ten

1. The Mountains of New Jersey — Bob Easton's 20th Century Classic
2. The Valley of the Giants — Bob Easton's 20th Century Classic
3. The Valley of the Giants — Bob Easton's 20th Century Classic
4. The Mountain of the Giants — Bob Easton's 20th Century Classic
5. The Valley of the Giants — Bob Easton's 20th Century Classic
6. The Mountain of the Giants — Bob Easton's 20th Century Classic
7. The Valley of the Giants — Bob Easton's 20th Century Classic
8. The Mountain of the Giants — Bob Easton's 20th Century Classic
9. The Valley of the Giants — Bob Easton's 20th Century Classic
10. The Mountain of the Giants — Bob Easton's 20th Century Classic

Of course, there are many other lesser games taking place at the same time. However, these are the ten games that will be played on the home court of each of the ten teams.

Basketball Calendar

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Conclusion

This concludes the basketball calendar for the upcoming season. Stay tuned for more updates and enjoy the games!
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20th Century Miracle Play

A DIRECT DESCENDANT of the earliest drama of the Christian era was born in North Jersey a half century ago. "Veronica's Veil" — billed as America's Passion Play — is in its 50th season in Union City under the direction, appropriately, of the Passionist Fathers.

The play was written by a Passionist — Rev. Bernardine Buich, C.P., in 1913, and first produced by another member of that congregation, Rev. Conrad Eiben, C.P., two years later. Since then it has been in the hands of the Passionists at St. Joseph's parish, with Rev. Edmund McMahon, C.P., the current producer.

To trace the lineage of "Veronica's Veil" one must go back far beyond its first performance 50 years ago, even beyond 1633 when a milestone in the history of Passion Plays was reached with the inauguration of the famous one at Oberammergau, Germany. "Veronica's Veil" is in fact a descendant of the medieval Miracle Plays, those pious dramatizations of the historical or legendary miracles of saints, first produced in monasteries in the 13th century, the very earliest thought to have been about St. Nicholas.

The Miracle Plays in their turn had a relationship to liturgical dramas which were performed in the sanctuary with dialogue taken direct from scripture ("Whom do you seek in the sepulcher . . .?" "Jesus of Nazareth Who was crucified . . .") Elements of the liturgical plays survive in our liturgy today; the singing of the Passion on Good Friday is a remnant, as is the washing of the feet on Holy Thursday.

"Veronica's Veil" is quite obviously a member of the tradition which paired the Church and the stage as collaborators in teaching Christians. A Passion Play — dramatizing the sufferings and the death of Christ with a strong emotional appeal; a Miracle Play in its concern with the tradition of the holy woman, Veronica, who stepped from the crowd on the way to Calvary and used her veil to wipe the blood and sweat from the face of Christ. After the Crucifixion and Resurrection tableau, the veil becomes the dramatic thread upon which the play continues, depicting miracles performed through its instrumentality.

Over 1.5 million 20th century Americans, principally New Jerseysans, have witnessed the colorful spectacle drawing from it inspiration in the lenten mood. Father Ed. S. had such great confidence in the play that after its first season he built a theater seating 1,014 to house it. When "Veronica's Veil" had run five years, he predicted, "It will go 50."

Now, more than 1,300 performances later, there is no final curtain in sight. A force of 300 men and women — all of them volunteers — work all year round to keep things this way.

Like those ancient monks who sought to teach via drama, the "Veronica's Veil" players are aware of their mission. Explains Walter A. Mehan, a member of the cast for 45 years, "I learned in the early days that I am extremely privileged to be a part of the teaching of a lesson . . . You never know if the dedication which you bring to this part might impress someone in the audience and bring him to Christ."

The workers and the members of the two alternating casts, "St. Paul's" and "St. Veronica's," include businessmen, chemists, delivery men, teachers, lawyers, salesmen, students, and construction workers. They look upon the show as "a way of life . . . a labor of love . . ."

"If ever for some reason I have to give up my part as Veronica," says Madeline M. Kaufmann of "St. Paul's" cast, "I will stay with the play in some capacity — in the costume, makeup or housekeeping departments."

"But as long as God gives me breath I want to be part of this production." Once Miss Kaufmann took the veil used in the play to Rome for the blessing of Pope Pius XII. Sunday it was blessed by Archbishop Boland.

Several women have had to surrender their roles during the years because of the traditional rule banning married women from the cast. "But they remain behind the scenes and do a great job," says Father McMahon.

(Continued on Page 5)
Salvation Is a Complex Thing

BY ED GRANT

The theme of salvation in the novels of Gabriel Fielding is so simply posed and explicit that it seems to have been lost in the writing of Fielding’s latest novel, “The Birthday King,” recently published by its editor, William Morrow and Co., the 1980 Thomas More Association Medal as “an outstanding contribution to Catholic literature.” The award for “The Birthday King” is a striking con- vent to Catholicism, who is an ac- ract with that of Gove and Evelyn Waugh, if quite a different in approach to his subject.

The name Gabriel Fielding is ac- tually a pseudonym for Dr. Alan Barnsley, a young man. His work, prior to “The Birthday King,” include a trilogy based loosely on a family tradition a Greenish suspense drama set in Tangiers. He has also published two volumes of poems, and the strain of the poet runs through his prose.

The trilogy concerned the Blaydon family in “Brook” as its first novel but the last of the trio published in America. Fielding concentrated on the story of the absent Blaydon son, David, who unwisely follows his fath- er’s footsteps into the Anglican minis- try. As with many of Greene’s charac- ters, he is in love with a woman who is not his wife, but Fielding views it from afar, through the impact it has on the young- er brother, John, and the mother, the real ruler of the family.

John Blaydon is the hero of the next two novels, “The Time of Greenblom,” and “Through Streets Broad and Narrow.” John’s role follows the pattern of the author’s — prep schools in Dublin, medical college (Trinity) in Dublin — but with the addition of a youthful tragedy, the rape murder of his childhood sweetheart, Victoria, which leaves an indelible scar.

The salvation here is a worldly one, that of bringing back to normal a boy who, at 12, has become a “cause celebre” in a sensational mur- der case treated as only the British press can treat such “hot copy.” The author is Blaydon’s most vivid character, Horah Greenblom, whose later introduction into John’s life begin with a wild flight to Paris (which winds up in Ireland) and ends with the failure to buy Hor- ah’s brother out of a German death camp.

“Eight Days” represented Field- ing’s first attempt to bring his new Fic on his work. Catholics had been only the background of Dublin in “Through Streets Broad and Narrow.” This new story centered almost bariarly on the Church’s doctrine as pre-sided by Cardinal Macgrady, a mon trapped by his past, who loses his virtual imprisonment in the international zone of Tangiers.

Here Fielding introduced a note into the context of “The Birthday King,” namely that of the Christian as hostage. Dr. Chance is a stowed prison doctor, recently conv- icted to Catholicism, and vacationing in Tangiers becomes the literal hos- tage in Macgrady’s flat, while the lab- tor rises in England for an operation on a possible cancerous growth.

Even the hostage is not removed from temptation. However, for the doc- tor it is the fact that he must share the flat with Macgrady’s wife Anna, to whom he is already attracted. In an almost too-complex series of events, this temptation is avoided, but Chance falls to another and subtler one. On the pretext that he is only trying to save Macgrady’s soul, he wires the false that Anna has been murdered, a putatively fatal blow to the convales- cent. But Anna’s own wire of her nar- row escape arrives simultaneously and Macgrady wires back, “Tell Chance to get confused before he gets any worse.”

The hostage in “The Birthday King,” is Alfred Weidemann, heir to an industrial complex built up for a family of ever-diminishing Jewish birth. His flight as it is, this taint of non- Aryanism would be enough for con- fiscation in the Germany of the late 1300s, but Alfred’s imprisonment safeguard things for his younger brother, Ingrid, the “birthday” son of the title.

The simplicity and lack of passion with which Fielding drives into the heart of Germany in World War II puts the reader in the picture in a way that the hate-filled polemic novels — and "factual" works — written about Nazi Germany have never done.

Alfred, for instance, accepts his imprisonment as a sort of imperfect Calvary. It has given him a vocation at a time when he could not, himself, decide between assuming the family business reins or entering a religious order. The family quietly accepts it as the price they must pay for survival. Ruprecht accepts it as his due.

Jean von Hoffbach, the Aryan protector of the Weidemann interests, had played a role in the acceptance of the Austrian upstart in 1933 at the price of a return to greatness for his country. By 1943, disillusioned, he joins the gallant, but doomed plot to assass-inate Hitler and pays with his own life.

At war’s end, many more debts have been paid. Hitler has gone to his death in the Berlin bunker and many dedicated followers have joined him.

Ruprecht, upon learning of Al- fred’s survival in the death camp, is ready to pay his due by jumping over the line to East Germany.
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BRY JERRY COSTELLO

There has been no shortage of Catholic comment on racial problems, but Father Leonard is quite correct when he points out that the overwhelming majority of attention has come from a sociological standpoint.

He lauds the “great disproportion between the theological contributions and the massive quantity of contributions by social scientists” on the racial issue, a disproportion made paradisaical by the nearly universal acknowledgement that the problem is “at heart, moral and religious.”

Father Leonard provides a panoramic presentation of American behavior in the racial field, applying to it the unchanging principles of Catholic moral theology.

Most of his book applies to the general American scene. In it he examines problems of everyday home, of housing, employment and education, indicating both generally and specifically individual responsibilities and rights. He rejects, for example, the view that unions have the right to expect an array of social services on a race or religious ground because they can be considered as private societies. In another (and more important) section he points out, unions must be considered as public institutions, getting in the way of all that is possible to become mainstream.

Similarly, Father Leonard examines laws against miscegenation and the case for intermarriage. Other articles deal with the Negro Catholic, the Indian, and many others, each with the attitude that the readers, perhaps, is a bony and detailed chapter in which Father Leonard traces the history and development of American Negro Catholicism and describes the role of the Catholic Negro bishop. He devotes special attention to Negro missions in the U.S., still finding them their "transitory" status.

The Negro Catholic, just as the Italian, or Polish, or German Catholic, has no obligation to duty to become or remain a pariah in the church established for his nationality or race. Even for those who have been propagating the no intermarriage theory, Father Leonard offers a fresh approach, and clarifies the role of Catholicism in the world.

Every new and worthwhile contribution to the Catholic system, Father Leonard’s book certainly is — cannot help but advance the day when the solution will be at hand.

The Un-Martys

The first novel about the Supreme Court, "The Un-Martyrs," has been published by the Bishops of Bismarck, North Dakota.

The book was written by Rev. Michael J. O’Toole, a priest of the Bismarck Diocese.

The novel is a factual account of the lives of the three Supreme Court justices who were killed in a plane crash in 1941.

The novel is dedicated to the memory of the justices and their families.

The book is available at most Catholic bookstores.

The Un-Martys is available on various online platforms and can be found in bookstores and libraries.

For more information, please visit the website of the Bismarck Diocese.
A New Missal: This Lent?

BY ANNE BUCKLEY

ITURGISTS are saying it will probably be some time until the official translation for congregational prayer of the Mass is compiled and sent to the Vatican for approval. Some say there will be more than one translation judged acceptable.

Meanwhile there are several new missals which offer valuable features in step with modern liturgical currents. No need to go without a missal until the Vatican Council's decree on the liturgy are totally implemented. No need either to make do with an ancient missal that antedates the liturgical season of Lent.

We can all devoutly hope that the new translation or translations will go beyond the initial steps at modern English which have already been made, and soon for all become a help to 20th century Catholics in addressing prayers from their hearts to God. No missal thus far has really succeeded in this. But all of the new ones allow us to address God as "you" instead of the unfamiliar "Thou."

Layman's Daily Missal, 65 cents, makes a fair attempt at idiomatic English. "Vere dignum et justum est" becomes something fitting and right — better certainly than that archaic: "It is truly meet and just." And "All of us, sinners, but your servants, put our trust in your countless mercies" reverberates in a manner commensurate with the old, literal "Tu in sinners also, your servants."

But Layman's Missal has its disappointments — notably in its translation of Sanctus, Sanctus, Holy Ghost. Now there is a phrase that never seemed to demand improvement, even if the word ghost did have an entirely different connotation during the Middle Ages, and the words we can all get over it and begin reading Holy Spirit, the sooner we are going to begin to understand our relationship to the Third Person of the Trinity.

"Layman's Missal" offers such bonuses to the liturgically-oriented layman as the rubrics for most of the sacraments, generous portions of the Divine Office, the music for four different Masses, and a series of free two color illustrations in the primitive style.

The most elaborate of the new missals is the "St. Andrew Bible Missal," which explains and comments upon the Mass in its scriptural frame of reference and even provides the entire text of psalms which are only briefly quoted in the Missal. By marginal placement and typographical distinction, this Bible scaffold is kept separate from the text of the Mass — but the use of this missal could never be confined to the time it takes to assist at Mass. The fact that it requires meditative reading at home, especially the night before, will be regarded as a plus by pious sinners interested in making the Mass and the scripture the framework of their lives.

The liturgically-minded will appreciate the mature approach taken in this missal — for example referring to Proper Masses as Schemata, and to parts of the Mass by descriptive titles like Entrance Song (Antiphon), Celebration of the Word (Epistle, Gospel). The "Bible Missal" also contains the sacramental rituals and portions of the Divine Office, four fine and particularly fine series of scriptural selections for use in marking the Way of the Cross. Four color plates remain of the Rhytaume are gorgeous.

The simplest of the new missals is "The Maryknoll Missal" (Rendi) which has just brought out. "The Congregative Missal of the Mystical Body..." This is a Sunday mis- tional which would be an ideal "first missal" — so turning from Ordinary to Proper in order to follow the celebrant, each Mass is complete on consecutive pages.

Latin appears in only one section — where the Latin of the Dialogue Mass is given. Otherwise the text is arranged much as the text of an ordi- nary book of spiritual reading might be, without the typographical nuances to which we are accustomed in missals. Its introductions are written in language as simple as a catechism class. Its illustrations, full color, lean toward the tradi- tional. It is the companion to the Maryknoll Daily Missal, and shares with it the claim to having the most American translation.

Although a few words like "brother" still recall "Old English" and occasional awk-ward construction results from too literal rendering of the Latin, "Maryknoll Missal" does indeed take a common-sense approach to translating the words we use to talk to God.

The PERSONAL GORONELA


By Robert L. Rambach

From "Layman's Daily Missal."

Illustration of Christ in agony

JOSEPH

"Why do you keep me so far away?" Instead of "What have you forsaken me?" This is a note of hope as we await the official translation of the Mass for Americans.

The account of this illness magnifies up to about a fourth of this book. The rest consists of eight stories and sketches sug- gested in one way or another by the experience and, finally, a narrative taken at his doctor's suggestion while he was suffering.

Those who have read Gironella's major works know how subjective he can be in telling a war of which no other man could be the artist of our time (Hemingway, Don Pas- sas, Pigskin, Casals, etc.) can treat without becoming overt polemicists, one way or the other. He is just as ob- jective in dissecting his own experience.

He states flatly that his re- ligious faith alone — partic- ularly his fear of judgment kept him from suicide. Among

other horrors, his illness simp- ly left him with no reason for living or even, at times, from any consciousness of having lived.

Fortunately, a wise doctor turned aside from the idea of isolating his patient and in- stead encouraged him to go out again into the world. Gradu- ally, the effects of the ill- ness lessened. Gironella was able to turn again to his possessions and to complete the second work of his projected trilogy, "One Million Dead." The third is now being writ- ten.

His faith shows up again in the best of the stories which complete the book. Particularly vivid is the closing scene: "The Death and Judgment of Giovanni Papini." No one out- away. He other such has so well imagined the pass- ing of death and what lies beyond.

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Fruit

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Miracle Play...

(Continued from Page 1)

Three members of the company have been with the play for its entire 40 years. They are the Schreck brothers, Charles H., chief electrician; William F., stage manager; and Joseph C., Jr., audio manager. A Louis Schreck, a fourth brother, has one year less seniority. Both William and Charles have gold plaques for 1,000 consecutive performances. They are the owners of a large Union City soda and sheet metal firm. Actually nearly two dozen members of the Schreck family have participated in “Veronica’s Veil” over the years, calling for a comparison with the Lang family of Oberammergau’s Passion Play (which is presented only once every 10 years). Incidentally, Anton Lang, who was long played Christ in Oberammergau’s production, was in the “Veronica’s Veil” audience during a performance in 1922. One of the last cast members of “Veronica’s Veil” remains. Anthony V. Beigen, but he was out of the troupe from 1927 to 1942. Mohan’s 45 years represent the longest period of service for an actor. Reiterating the family theme, incidentally, both Mohan and Beigen met their wives in the “Veronica’s Veil” company.

The “Christus” – Passion Play terminology for the role of Christ – has been played by Thomas Barrett for seven years. Barrett remembers – as do thousands of North Jerseyans – going to see “Veronica’s Veil” as a child during Lent. Now he says of his participation in the production, “It’s a great honor.” Victor Bellanca directs the production. The golden jubilee year will feature mature performers on weekends, Feb. 15, 16, 22, 23, 29, March 1, 5, 7, 8, 14, 15, 21, 22, and evening performances Feb. 26, March 6, 7, 14, 15, 20, 21, 22, 24.

A number of Passion Plays have sprung up in North Jersey over the years, doubtless at least partially under the influence of the success of the original. “The Passion Play” at Holy Family Parish in St. Joseph’s and “Veronica’s Veil,” only one year younger, in Paterson “His Mother’s Promise” in its 10th year at St. Boniface parish.

The “Veronica” troupe itself has branched out through the years to present other plays at other seasons – “Prince of Peace” and “Song of Bernadette.”

The way the people of “Veronica’s Veil” began their 45th season is characteristic of their approach to the production – it was with Mass, as it has every year. That year it was celebrated by Archbishop Rodulfo. Before the season everyone connected with “Veronica’s Veil” makes a 10-day retreat. “Prayer – prayer is the dynamo.” And this brings “America’s Passion Play” full circle to the ancient beginnings of the modern theater – in the person of the Catholic Church and her people.

Scobie...

(Continued from Page 2)

But the device helps ensure that Octave is pursued by God throughout his sinful adventure. In the end Law is merged in Law in the soul of Octave. But still not the resolution of a dilemma which Graham Greene’s Scoibie would have understood as well how to return to God without hurting another of his creatures.

Octave, though, seems to get off much easier than Scoibie. Marie-Laure takes matters into her own hands to become a “martyr” for love and clarify the way for the salvation of her loved one.

Octave has suffered his passion and now he is resurrected. Catholic readers will consign Marie-Laure to the mercy of God. They will also welcome M. Estang to the ranks of good novelists who write with a deep understanding of the Catholic mystique.

The use of Marie-Laure as Octave’s “doux ex machina,” however, will only prevent understanding of M. Estang is trying to say by those who do not share his theology. Beside the girl, now pitiable victim, the Church is liable to still appear as a heartless maker of laws designed to preclude happiness.

Father McMahon checks script with "Carphyn".
John O’Connor, a Union City commissioner.
A New Study of Film Violence

NEW EXPERIMENTAL evidence by University of Wisconsin psychologists appears to have sharpened our knowledge of what motives drive young delinquents to commit crimes, and who are likely to become victims of their acts.

For years the experts have been studying the aggressive bent of young delinquents, and the factors that lead to violence. Yet, until recently, there was little research that could shed light on the specifics of the problem.

Now a series of studies by Wisconsin's Dr. Leonard Berkowitz suggests that film violence does increase the probability of real-life violence. The studies show that even normal adults are affected, although children are affected most, and that the degree is greatest when the film violence is especially vivid.

The second point may prove bothersome to viewers who have usually insisted that film violence be punished for their sins. The scripts most often arouse this in eye for eye fashion. Bullets are blown out, shots are shot, murderers are axed. Yet this is precisely what Prof. Berkowitz says primes a spectator to be a potential aggressor. He has seen some body clothe who desired to be clothe. It won't be hard for him, subconsciously, to find someone in real life who also "deserves" it.

Obviously, not everyone exposed to film violence goes on to commit some violent act. Most people have strong inhibitions (moral, fear of reprisal or punishment). Probable aggressors are those with the least inhibitions, and these most apt to connect the make-believe with their own lives (children, immature adults). Probable victims are those who innocently share some characteristic of the movie victim, a barbarer, or those who have traits that habitually annoy the aggressor (e.g., Jews or Negroes).

This subconscious urge to violence lasts but briefly long after the shock. children, who may hang playmates for days after seeing "Billy Budd," but what of the effect of seeing justified violence, day after day, year after year, in all media? Prof. Berkowitz suggests that this may gradually wear away an individual's inhibition; he "learns" that violence is, in some circumstances, right. In time, he is likely to find the right circumstances.

A child may be shown repeatedly that the world is a hazardous place, inhabited by evil men, and that force is the only key to power. Danger is slight, Prof. Berkowitz believes, if such information is closely contradicted in the real world, especially by parents. But how many are aware there is a need for counter-

and has a view of women and seems attributable to a backward 15-year-old.

The Castle and those who get their kicks from such humble boudoirs may always be with us. Although they can be laughed to the fringes of society, that is a job for schools, parents, movie fans and movie critics.

Through films and TV, society reveals to most of its members the nature, variations, limitations and potentials of the human condition. Through them, most of our people gain a lasting image of the meaning of love. These are facts we cannot change merely by darkening our personal TV sets or staying away from the theaters.

As an example of a film that is socially significant is "Billy Budd," a first-class adventure story, "The Cardinal" a religious epic, "The Carol." and "The A zaward Oer.

What will the picture be like in 1974?

One of the pleasant prospects of life is to look ahead to the future—to dream of things as we wish them to be.

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Your Will may well be the blueprint for future family happiness. If you have one, make it keeps in step with the facts as they apply to your property and your family situation. If you do not have a Will—have one drawn for you. Either way, an early visit with your attorney is likely to be good business for you and your family.

The National State Bank of Newark
**Of Last Year...**

**This Year...**

**and the Future**

**Last Year:** New Jersey Blue Cross and Blue Shield covered more hospital and medical-surgical bills for more students, "senior citizens", wage earners and their families than ever before. However, attaining these milestones in services made 1963 a year to inspire sober thought among all who are interested in preserving the financial soundness of the "Blue" Plans.

**This Year:** The State Legislature again is considering legislation which would help to stabilize the financial base of Blue Cross and Blue Shield by encouraging good risks to remain with the Plans... more nearly balancing the financial loss entailed in the health care of the less fortunate who are the unique concern of Blue Cross and Blue Shield.

**In the Future:** Passage of this legislation would assure the continued progress of Blue Cross and Blue Shield and their ability to provide service to all citizens of New Jersey.

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**ART**

**At the Fair**

Artists in Rome are putting finishing touches on this series of panels depicting the Doctors of the Church which will be installed in the Vatican Pavilion at 1964-65 New York World's Fair. Dedication of the pavilion has been scheduled for April 19, three days before the fair opens.

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**WEST STREET**

**THEATRE**

**After the Fall? Winter, Only Winter**

There are the big, bright, reassuring musicals like "Dolly," ideal for unwinding the weary. Then there are the speculative shockers like "After the Fall," clearly designed to stir them all up again.

In his first play in almost a decade, Arthur Miller has disturbing problems on his mind. The playwright is preoccupied with the modem world's vicious streak. The sheer savagery of so-called civilized men appalls him. And he asks how one can come to terms with this and find some peace.

His main character, Quentin, strongly played by Jason Robards Jr., is more spokesman than protagonist. Rather than the traditional hero who takes action, he is a profound intellect, formulating questions, weighing evidence and achieving at length a solution of sorts.

Inasmuch as the "evidence" involves some highly emotional, even lurid episodes from Quentin's (or is it Miller's own?) life, the work does not lack dramatic impact. But neither is its structure that of a standard theatre piece.

**A hitherto successful lawyer of middle years, Quentin has reached a paralyzing spiritual impasse. Haunted by disturbing memories, he can see no future with his bride. He must think things through or he must go to pieces.**

What he finds most unsettling is his sense of universal betrayal. He is horrifyingly conscious of this as he visits the extermination camps of World War II. But he finds it also close at hand.

He hears again his now-dead mother's cruel, cutting words to a husband facing financial ruin. He remembers how once close friends turned coldly on leftist sympathizers as soon as their cause became unpopular, and he sympathizes with those denounced in committees, regarding them as idealists much abused. He recalls, too, the insistent nagging of a first wife, and the vulgar vituperation of a drugged and drunken second, who looks here vaguely like the late Miss Monroe.

But what makes his bewilderment even worse is that although reasonably well-intentioned, he himself has sometimes been the betrayer: the lover who cannot forget his former lover's words, the husband who had become a source of embarrassment, removed his presence by suicide. And was he wholly without blame for the two marital fiascos? With the help of a serene German girl, slated to be Wife Number 3, he comes to some decisions. He writes upon the concept of the Fall of Man and prepares to assert a certain element of human imperfection. And he will try to have doubts on whatever positive signs there are. So there is some suggestion of catharsis at the end.

T he only thing is that very little really has been answered. From the strictly human standpoint, it's doubtless better for mental health not to expect the impossible, and to let one's own acknowledge failure encourage a less intolerant attitude toward other imperfect human beings.

But there's talk here of being kind to one's own erring side, much as a disappointed mother still loves her idiot child. In this we acceptance can go far, or maybe not far enough. There's little suggestion here of what Christianity calls contrition and firm purpose of amendment. But then the degree of responsibility itself is never very clear.

For that matter, any Fall without a merciful Redeemer is a sad fantasy matter. No such consolation is forthcoming here, nothing really gets solved. Perhaps, after all, "Dolly" is the better bet.
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