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## The Advocate - Sept. 24, 1964

Catholic Church

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op's control and are directly responsible to the Holy See.  
The problem was solved in theory centuries ago. In those matters where the work of an order or congregation touches directly on the life of the diocese, the Bishop has the final word; in the internal affairs of the order the community answers directly to its own superiors.  
But keeping the lines of authority drawn sharply has not always been easy in practice. At times rivalry between the secular and the order clergy has burst into jealous flame. Even where they are on the best of terms, problems arise. What happens, for example, when an "exempt" order wants to start a new college or university?  
May a Bishop demand that members of religious communities give up some favorite work in order to meet the pastoral needs of his diocese?

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Another controversy hinged on the Latin expression "mediatrix," applied to Mary as a devotional title to point up the fact that she played a pivotal role in the redemption of the world by her Son.  
To complicate the issue, the word is also used in connection with a proposed doctrine by which all the graces dispensed on mankind from heaven are mediated through the mother of Christ.  
The doctrine is vigorously opposed by many Bishops who feel either that there is not sufficient theological justification for it or who believe it is time to reassert the Christocentricity of Catholic thought.  
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Others, mostly from lands where the cult of the Blessed Virgin is highly developed saw in this ecumenical caution a kind of ungallant "minimalism" toward the mother of Jesus.  
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the Church" are devotional expressions, but neither contains a binding Catholic truth. There is no good reason why the council should use them in a conciliar decree, especially since their use could widen the gap between Catholics and other Christians and thus defeat one of the major purposes of the Council, he said.  
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PAPAL AUDIENCE — Rev. Gerard M. Santora, pastor of Holy Rosary, Jersey City, and his sister, Mary, are received by Pope Paul VI. Father Santora led a pilgrimage to the Shrines of Europe and the Holy Land. He received the papal blessing for members of the group, and parishioners of Holy Rosary.

that 85% of all the saints canonized were members of religious orders and a good 90% came from three European countries.  
He also would like to see not only an internationalization of the Roman Curia — last year's watchword — but a broader representation of all races, nationalities, classes, and occupations among the certified saints.  
It is not that candidates are lacking.  
The problem, the Cardinal said frankly, is money. Canonization, with its long painful investigations by ecclesiastical courts, is an expensive business. Only religious orders can afford it, or at least are ready to put up the necessary cash.  
To get around this class difficulty, the Belgian Cardinal suggested fewer saints and more terminal blessed or beat — currently "beatification" is a step along the way to full canonization. These would be heroes of only local interest and significance and they could be beatified by the local Bishop. Full canonization would be confined to persons whose lives were meaningful to the whole Church and would be the special prerogative of the Pope.

Anticipating the wedding he is to perform next week, Msgr. John E. McHenry, pastor of Visitation, Paramus, was "studying up" — but happily, convinced that the marriage ceremony will be "far more effective."  
THE USE OF English had effects on the priests similar to those felt by the people. Praying in their conversational language makes a priest "feel closer to the people" said Father Latzko.  
It even enhances the priest's understanding of his priesthood, he added. "I was given a new sense of the authority of the priest when in the absolution I said the phrase, 'to the extent of my power.'"  
Most priests found themselves speaking more audibly and enunciating more clearly, as did Father Rugel during the anointing of a sick person at Alps Manor nursing home. "I felt I didn't want the sick person to miss a single word."  
GENERALLY, among those priests who have anointed during the week, there was a feeling of regret when the patient was not conscious enough to hear the prayers of the sacrament. The widespread feeling was that introduction of English will go a long way toward emphasizing that the sacrament is for the sick, rather than the nearly-dead.  
"The prayers themselves refer to the restoration of health and strength," Father Rugel pointed out. "When the real meaning is understood, as it will be now, the way will be cleared for one intended effect — restoration of the will to live."  
A Paterson priest recalled an incident that applies. The patient who seemed ill almost to the point of unconsciousness at the start of the anointing amazed priest and family at the completion of the prayers of the sacrament by exclaiming in a hearty voice, "My, wasn't that beautiful!"  
THERE WAS NO way of checking one priest's dry observation that a baby he baptized Sunday was very impressed by the use of the vernacular. The effect here actually was upon the godparents, parents and other observers as the "social nature" of Baptism was emphasized.  
For Shirley De Heer, 18, who was baptized by Father Rugel on Saturday, the fact that English was used was a double delight. It made more vivid the Catholic ritual which had drawn her, in awe and admiration, to the Church; and it removed what had been one of the obstacles in her approach, the unintelligibility of much of it.

Use of English . . .

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In the hospitals, the repeated announcement by the priest, "Body of Christ," as he moves from patient to patient with Communion, has, according to Father Latzko, a particularly stirring effect.  
INTRODUCTION of the vernacular into the sacramental ritual was a change that placed little burden of study upon the people and posed little or no problem in the parishes.  
The question of when the penitent was to recite the Act of Contrition was settled in varying ways. Some pastors had directed that the prayer be recited before or after the confession so the penitent could listen to the words of absolution which had previously been spoken in muted Latin during the penitent's prayer. In other parishes confessors waited with the absolution until after the recitation of the Act of Contrition.  
In Our Lady Help of Christians, East Orange, where confessions are heard every evening except Sunday, Rev. David A. Ernst became one of the first priests in the area to use the vernacular in the absolution — on Monday, the date of the change.  
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SEVERAL BISHOPS, themselves members of orders, argued that the international character of the orders makes it mandatory that the exemptions be kept intact. Jesuit Bishop James Corboy of Northern Rhodesia, for example, criticized the schema for not being strong enough on the point.  
Other Bishops thought the schema went too far in upholding exemptions. They argued that superiors in far-off Rome or elsewhere do not always understand local conditions.  
The most concrete suggestion came from American-born Jesuit Bishop John McElenev of Kingston, Jamaica. He proposed that a new office be established which would regulate relations between Bishops and the orders working in their dioceses.  
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Collegiality . . .

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schema on the Church.  
The schema uses the words "the council solemnly teaches," but not "the council defines," the Bishop said. "So far, the council has not asked for a solemn definition with all its niceties and careful distinctions. What seems to be called for is an 'authentic teaching' of the Church on collegiality."  
IN EARLIER voting, the Bishops approved the initial

two chapters of the Church schema. The first, titled "The Mystery of the Church," was voted in 2,114 to 11, with 63 approvals with reservations and one null vote.  
The second chapter included a "little statement" on the Jews and a condemnation of racism inserted by Bishop Robert E. Tracy of Baton Rouge, La.  
It was approved 1,615 to 19, with 553 voting "yes" with reservations and three null votes.  
WHILE THE Bishops overwhelmingly approved collegiality, there were objectors. Bishop Franjo Franic of Split, Yugoslavia, spoke for them, and charged that the doctrine "does not safeguard the dogmatic teaching of Vatican I on the primacy of the Roman Pontiff," he said.  
"If Bishops are co-sharers of this supreme power, then they would have with the Pope and under the Pope the right to co-govern the entire Church."  
"A downgrading of the primacy of the sovereign Pontiff would be unavoidable."

HE WAS followed by Archbishop Pietro Parente, Assessor of the Congregation of the Holy Office, who argued for the draft.  
He said it left the Pope's supremacy intact, but put it in a more attractive light. Moreover, he stated, the college of Bishops would have no authority "except with Peter at its head," and it must operate with the Pope and never without him.  
Archbishop Parente said collegiality had sufficient backing in Scripture and was based on Church Tradition, not on new opinions. He said the word "college" was not used in the ancient sense of a college of equals. He recalled that both Popes Pius IX and Pius XII, in defining the doctrines of the Immaculate Conception (1854) and the Assumption (1950), consulted the Bishops beforehand.

Peace Plea To Tyrol

VATICAN CITY (NC) — The Holy See has again sent a plea for peace in the South Tyrol region of northern Italy, where violence has flared anew between German-speaking and Italian-speaking groups.  
South Tyrol was taken over by Italy from Austria after World War I. The present dispute, marked by periodic violence, involves interpretation of an agreement between the two countries giving broad political and administrative authority to the German-speaking people of the area.  
The plea was made in a letter from Amleto Cardinal Cicognani, Papal Secretary of State, to Bishop Giuseppe Gargitter of Bolzano-Bressanone, leading prelate in the area.

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FRANZ CARDINAL Koenig of Vienna, a member of the Theological Commission which prepared the text, then introduced the statements for the Fathers' approval.

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Overseas With AID

# Young Marrieds Making an Investment

By ANNE BUCKLEY

**PATERSON** — After 21 months in construction work in Morocco and Venezuela, Jim Dette, an eager young civil engineer from Passaic, was seriously disturbed about the poor image Americans were creating abroad.

He didn't like the way Americans enshrined themselves in their own little cultural ghettos among other things, but he confessed, "I didn't know what to do about it."

Then one winter morning in 1961 as he drove through the pre-drawn darkness toward New York's Belleaire Ski Center, his delicately pretty blonde fiancée, Evelyn Egli, read him an article in The Advocate which they had picked up after 5:45 a.m. Mass at Holy Trinity Church, Hackensack. It was about the Association for International Development (AID) which sends Catholic professional people to emerging nations with the goal of "creating a world society that is fully human and truly Christian."

**AID WAS EXACTLY** the sort of thing Jim was looking for, and last week as he and Evie celebrated their second wedding anniversary they were packing for their assignment as AID representatives in Ecuador. Jim will be doing construction work in the vicinity of Quito with a firm that is building badly-needed roads. But this time, he says with infectious enthusiasm, he goes equipped with the things he lacked before: techniques of leadership and a firm understanding of his Christian commitment resulting from a four-

month AID training program. "We would hope," he said, "that not only through the work I'll be doing but by personal contacts we will help people, and that by our example we will be a witness to our faith."

They will be the first North Jersey couple to go overseas for AID, which has over 100 representatives in Latin America and Africa.

Evie, who's 29, and Jim 34, talked about it in their less-than-elegant three room apartment at AID headquarters as their winsome 15-month-old daughter, Karen, romped happily.

Downstairs, in similar quarters, Linda and John Naughton talked about it too. They will be the second North Jersey AID couple in foreign service; they are awaiting assignment sometime in December, following the birth of their second child.

A total of five married couples and one single man are overseas-bound with AID and will be honored at a departure ceremony next Sunday. They were selected from among 50 to 60 applicants from all over the country, and underwent extensive testing to determine their adjustability, leadership qualities, and general suitability to the work before they were admitted to the training program.

**ONE REQUIREMENT** of married couples is that they be wed at least a year. It was on the Naughtons' first anniversary, last Jan. 12, that John, 30, trudged through a driving snowstorm from their Clifton apartment to mail the letter of application.

For John, a Seton Hall graduate and a biology teacher most recently at Clifton High, the saga had begun over three years ago when he met Bishop Thomas Manning, O.F.M., at his alma mater, St. Bonaventure High School here. He accepted the Bishop's invitation to visit Coroico, Bolivia, his mission prelacy, and spent a summer looking at schools in need of teachers and people in need of the bare necessities of life.

"It opened my eyes to the needs of other people in the world," he said. Soon after he returned, he began dating Linda Trippodi of Hasbrouck Heights. They talked a great deal about religion, and eventually Linda became a Catholic, followed into the Church by her parents and her brother. Then they talked about "doing something more, making some contribution to society."

Of the "set pattern" of comfortable garden apartment living, Linda, who is 24, says, "There was a kind of nothingness." The decision to apply to



**WAITING** — Linda and John Naughton have to wait for their AID assignment until December, after the birth of little Helena's brother or sister.

AID at literally the first possible date was, they agree, "easy."

**BOTH COUPLES** will undergo three months further training in language, culture and AID techniques of influencing social groups in Bogotá, Colombia, before proceeding to their assignments.

For John Naughton the basic work will undoubtedly be teaching, with perhaps some athletic coaching (he played football and baseball at St. Bon's). Beyond that, AID members are committed to action in whatever areas of society in which they find the need and the opportunity. This could mean founding or cooperating with Christian Family Movement groups, or influencing professional societies or economic reforms.

For Linda, a former telephone service representative, and Evie, a medical assistant and an international secretary, the ground rules of the job will be flexible.

"The main role of the AID woman is as a wife and mother," Evie explains, "but if she has the time she could add something else. For me it could be helping out in a medical office, or perhaps bringing to the women the ideas of the La Leche League, which encourages breast-feeding of infants. In a country of poor sanitation and nutrition this could be of real value to the women."

"We are expected to set up a home that is comfortable, a warm friendly place for the local people to come to," said Linda, her black eyes glistening. "My relationship with the

people will be neighbor-to-neighbor as it would be here. Perhaps by example I will be able occasionally to teach women things about sanitation and balanced meals."

**THE IDEA OF** the AID member's home as a "gathering place for the Christian community" is a basic they learn during their training period, when they actually live a community life in the ancient building on Main St. that used to be the Community Center.

Evelyn Dette, a quiet, ethereal girl, confesses the idea was frightening at first. But both couples prize the experience—for its emphasis of the community of Christians and also for the stimulating experience of spontaneous and impromptu discussions about the exciting formation they were undergoing during the training period administered by AID staffers and guest lecturers.

This program has been described by AID director James Lamb as "a slow-burned curdillo," the reference being to that intense spiritual exercise of several days duration which evokes from participants a new and firm commitment to the Faith and its social implications.

"It formulated my whole idea of what it means to be a Christian," Linda explained. "It made me understand the duty of involvement, of openness... that you've got to open yourself to other people."

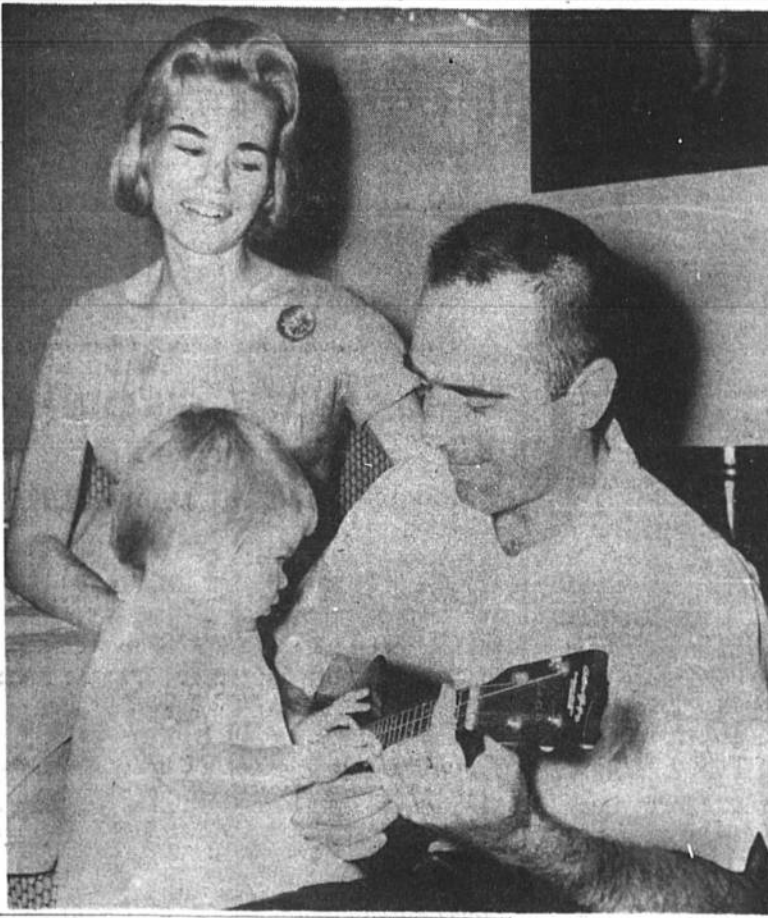
"It awakened us to the whole idea of the Church today, the idea of the People of God, not only responsible for ourselves and our own salvation, but re-

sponsible for everybody," said Jim.

"We are different now. If we were to go back to our old neighborhood (Weehawken) people would find us different. We have been exposed to the new liturgy and we have a whole new concept of Christianity. When you are no longer a spectator but a participant, you think in terms of being a Christian every day, of carrying the experience of the liturgy into your daily life."

**AID DOES NOT** ask its people to "sell all they have" and live in extreme poverty. Generally speaking their approach is to the middle classes in the countries where they work. Financial arrangements vary with the assignment. Jim Dette, for example, will be drawing a good salary from the company he will be employed with. The Naughtons on the other hand are being assisted by their parish, St. Andrew's, Clifton.

Both couples expect to serve overseas for three years, possibly longer. And even after their return they will remain active with AID locally. Jim Dette summed up their feeling about the work as he answered a question about the economic set-up. "We were able to save enough since we were married to carry us through these months of training," he said. "We decided we wanted to do it that way, and we also plan to repay AID for any support they may have to give us. We think of this as a personal benefit, as an investment that will be with us for the rest of our lives."



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**REHEARSING** — Evelyn and baby Karen listen as Jim Dette practices a tune on his ukulele, which will be a tool for fostering friendships in Ecuador.

Gregorian Goes Native

## Trapp Family Chaplain Eyes Fiji Mass

**AUCKLAND, New Zealand** (NC) — A missionary in the Fiji Islands, a former musical director of the Trapp Family Singers of Austria, is making a collection of Fijian folk songs he hopes someday to incorporate in the liturgy of the Church.

He is Msgr. Franz Wasner, who was here to represent Bishop Victor Foley, S.M., vicar apostolic of Fiji, at the consecration of Bishop Brian Ashby of Christchurch. Msgr. Wasner has been pastor at Naiserelagi in Fiji for four years — since the Trapp family disbanded as a singing group which toured the world gaining great fame.

In Fiji, Msgr. Wasner took a special interest in native music and collected many meke (dance) melodies and songs he hopes to incorporate in the liturgy. "I would like to have the entire native music incorporated into the liturgy because it has great dignity and beauty," he said.

**MSGR. WASNER** explained that one of the present obstacles is that people have become attached to European hymns and ways of worship. When the first missionaries came to Fiji, the native melodies were not regarded as fitting for Christian worship. "Only the foreign ones were

acceptable to God," Msgr. Wasner said with a smile. Because of this, people have grown away from their own forms.

"My secret wish is to celebrate Mass in a Fijian house in the way the Fijians do their own ceremonies," the priest confided.

He described their kava (a drink made from a plant) ceremonies in which they sit on the floor in a semicircle. He said that there is a strong sense of participation which could be made use of in the liturgy.

He added that Fijians, because of the strong tone of their voices, do not need the

musical accompaniment of their traditional drums and bamboo sticks.

**SO FAR** Msgr. Wasner has introduced the local children to Gregorian chant and had some of the psalms translated into Fijian. Now with another priest he is translating into Fijian the ritual for the administration of the seven sacraments.

He said that liturgical changes in the Fiji Islands require the choice of fitting vernacular; in cities English is the general language, while in inland villages Fijian is dominant, and Indian languages are used by several scattered communities.

## Generating Friendliness

# Seminarians in the Hootenanny Biz

By SUSAN DINER

**NEWARK** — One of the young men was leaning on his banjo, another was picking a tune on his guitar, the third was just relaxing during a rare break as they discussed the impact of hootennannies on people. Later after a three-hour song session, they happily filled requests for lingering parishioners, answered questions, and discussed their instruments with eager youngsters.

Summer vacation for the South Gate Singers would soon be coming to a close and they would return to their studies at Immaculate Conception Seminary, Darlington, where they are candidates for the priesthood.

Jack Martin, a deacon, is from Our Lady of Mercy, Park Ridge; Leonard "Skip" Sikora, a third year theology student, is from Mt. Carmel, Ridgewood, and Fred Sharkey, also a third year theology student, is from Ascension, New Milford.

Other seminarians appear with the trio from time to time, among them Hubert Mautlshy of Paterson and Ray Holmes of Irvington.

**IT ALL STARTED** three years ago in a CYO summer day camp, Sikora recalls. They picked up a few instruments and began plucking away because it was one way to "keep the youngsters quiet and busy" and to "create a feeling of unity and companionship between the youngsters and the counselors." It wasn't long before the children looked forward to these "fun sessions."

Soon this seminary version of the Kingston Trio was packing banjos, guitars and bari-tone ukuleles, donning identical sport shirts and heading beyond the seminary's South Gate during vacation days to provide an afternoon of enjoyment at some parish functions.

The reason they discovered that the hootenanny is a generator of friendliness, particularly appropriate for a parish; that a hootenanny provides, as Martin puts it, "a



**SINGING 'N' STRUMMING** — Fred Sharkey, Leonard Sikora and Jack Martin of Darlington seminary render a folk song at a parish social.

tremendous opportunity for people to meet people"; that, as Sikora says, it gives people a feeling of "unity," of "oneness."

"**IT'S ALSO A BOND** of communication for us with young people who might have some strange ideas of what seminarians are and what seminarians are like," notes Sharkey. Some teenagers, he continued, think of seminarians as "some-how distant" and "not relevant" to their own times.

High school groups, Sikora comments, are perhaps the most difficult to play to because they are extremely interested in rock 'n' roll.

Their appearances are limited to vacations when they conduct hootennannies on their own at conventions and parish functions. Their fame even led to an invitation to perform at the World's Fair.

Their credits include the CFM convention, the Young Christian Students summer session at Marymount College, Tarrytown, N.Y., and vacation rallies at Seton Hall.

Parish appearances average one or two a week. Recently included were Our Lady of the Lake, Verona; Assumption and St. Vincent's, Bayonne; Queen of Angels, Newark; St. Paul's, Ramsey, and Nativity, Midland Park.

**WHEN THEY** started, their songs were the simple ones everyone knew. Gradually their repertoire expanded as they listened to folk song records and elaborated on their routines. Now they sing approximately 35 songs, ranging from "When the Saints Go Marching In," to "Jessie James," with "Michael Row Your Boat" and "Rock My Soul in the Bosom of Abraham" among those frequently requested.

Additional songs include "Go Make Your Peace My Brothers... Do Not Be Afraid" a psalm adapted by Rev. James J. Carroll to a Japanese hit parade recording. "Rise and Shine," a popular song among grammar school children, was also adapted to music by Father Carroll.

Spontaneity sparks their act

as they change part of their routine while on stage or as two of them casually mingle with the audience activating more participation.

**SUDDENLY A HUSH** comes over the audience as they hear Ray Holmes begin an unfamiliar tune and lyric: "The day was a bright one in Dallas; the sun it shone bright and clear..." his own interpretation of Nov. 22, 1963. Audiences are invariably moved to tears at the folk-ballad ending. "... John Kennedy he loved his country; he loved his ideals and his goals. He shed his blood for his people just as Jesus shed His for our souls."

During the three-hour program, Bill Milling, a friend of the South Gate Singers, interjects his comedy routine or another group such as the Four Winds (a teenage group from St. Paul's, Ramsey) renders a few selections.

Participation reaches a high point as the members of the audience join hands and led by all the singers chant the Negro rights anthem, "We Shall Overcome... Someday."

everyone agrees... **STEINWAY** is the greatest and **GRIFFITH** is the only place you can buy a Steinway in Northern New Jersey.

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# Prelate Tells Steelworkers: Purge Prejudice From Labor

ATLANTIC CITY (NC) — A Catholic Bishop from the deep South has asked organized labor for a square deal for the Negro and other minorities, unorganized workers and the destitute.

Archbishop Paul J. Hallinan of Atlanta, Ga., in his keynote address to the United Steel Workers convention here questioned the nation's "vast labor force."

Archbishop Hallinan said the situation touches "the very nerve of our national complacency" but he added, "it seems to me that religion and labor are particularly suited to provide the solution — religion because it has the moral answers. . . and labor because it personally touches millions upon millions of people who must supply the moral will to act."

persecution in the cause of justice for the minorities, for the unorganized, for the destitute."

He said labor's record in the nation on the whole has been good in regard to the rights of all citizens. But, he added: "A curious flaw right from the beginning has come from the fear of competition with minority workers. . . Organized labor blessed and began to push the legislation that resulted in the tough Immigration Act of 1924. The aim was to cut down the labor force."

**BUT TODAY** "intelligent and responsible elements in labor are much concerned about the unfavorable response of some workmen to the Civil Rights Act, and to our national guarantee to the American Negro that he will finally get the equality due to him since 1863."

"How deep was the reaction of laboring men," the Archbishop asked "to the fear-some questions recently put by a political candidate against a more open system of immigration: 'These immigrants will need jobs but where will they find them? Are you willing to give yours?'"

"This is strange talk in a nation where many of our parents and most of our grandparents came to these shores without jobs and remained to build the most powerful economy in the world," he declared.

"THIS PREJUDICE against the immigrant, the Puerto Rican, the Cuban, and especially against the American Negro is unworthy of man of labor. Your long tradition of fighting for what is right cannot afford the luxury of loopholes."

"For 25 years you have struggled to establish the right of all workers to form a union of their own choosing. In the words of Msgr. Edward Head of New York, 'The objective must now be the right of all working men to join these unions so formed — all men, regardless of race or color,'" the Archbishop said.

"IT IS OUR duty — we in the churches, you in the unions — to reach their hearts with a mission of justice," Archbishop Hallinan said.

"Men of religion and men of labor have been persecuted because they fought for just causes in the past. Now we must risk a more respectable

## Architect Display At Seton Hall

SOUTH ORANGE — Award winners of the N.J. Society of Architects are being exhibited in Bishop Dougherty Student Center at Seton Hall University.

The exhibit to run through Oct. 3, is open to the public from 10 a.m. to 10 p.m.

Displayed are works judged outstanding by N.J. architects during the past year. Included are shopping centers, schools, churches, theaters, office buildings and residences.

"WHAT IS going to be done about justice for the Negro and other minorities? For the unorganized? For the dispossessed, those who live below the line of decent sustenance?"

The Archbishop emphasized these are moral questions — not primarily political or economic. "We are permitting a jobless class, impoverished and permanent, to co-exist with abundance, more jobs, more wages, more profits, more wealth. The first two questions feed the third — the concern of the Negro and the unorganized simply aggravate the problem of our jobless class."

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## Asks for Help in Feeding Bombay Congress Visitors

BOMBAY, India (NC) — Valerian Cardinal Gracias of Bombay has asked Pope Paul to help obtain additional food for visitors attending the 38th International Eucharistic Congress Nov. 28 to Dec. 6.

Specifically, he has asked the Pope to pass the request on to Bishop Edward E. Swannstrom, head of the American Catholic overseas aid agency, Catholic Relief Services — NCWC.

India is in the midst of a food shortage, and there is concern here whether there will be sufficient supplies for

the 100,000 visitors expected at the congress. The Indian government has already earmarked additional stores for Bombay.

Cardinal Gracias said Catholic Relief Services-NCWC has already sent food, clothing and medical supplies worth several million dollars to India. He said the present request was for a special allocation for the duration of the congress.

Gifts for the Eucharistic Congress have arrived or have been promised from all parts of the world.

Pope Paul has donated 500 copes and stoles and material for vestments. A woman in Argentina is sending two million small hosts and 20,000 Mass hosts for the congress. Austrian Catholics are sending a monstrance. French Catholics are sending 456 bottles of Mass wine, and promised from America are vestments, sacristy supplies, photographic supplies and food.

As preparations for the congress neared completion, it was announced that British Archbishop John C. Heenan of Westminster would deliver the principal address at the opening session of the congress on the theme: The Eucharist and the New Man.

## Priest Resigns Vietnam Post

SAIGON, Vietnam (NC) — A political pressure group in the state University of Hue in Central Vietnam has obliged Rev. Paul Cao Van Luan to resign as rector.

His resignation came after several months of intermittent agitation against him led by a small group of politically active professors.

Father Luan stayed apart from political controversy. As a Catholic priest, however, though academically equipped, he has been the target for indirect attack.

Father Luan has been rector of the university since its foundation in 1957 except for three months last year when he was summarily dismissed by the government of the late President Ngo Dinh Diem, apparently for not supporting the government's measures. At that time most of the university's deans and professors resigned in protest against his dismissal.

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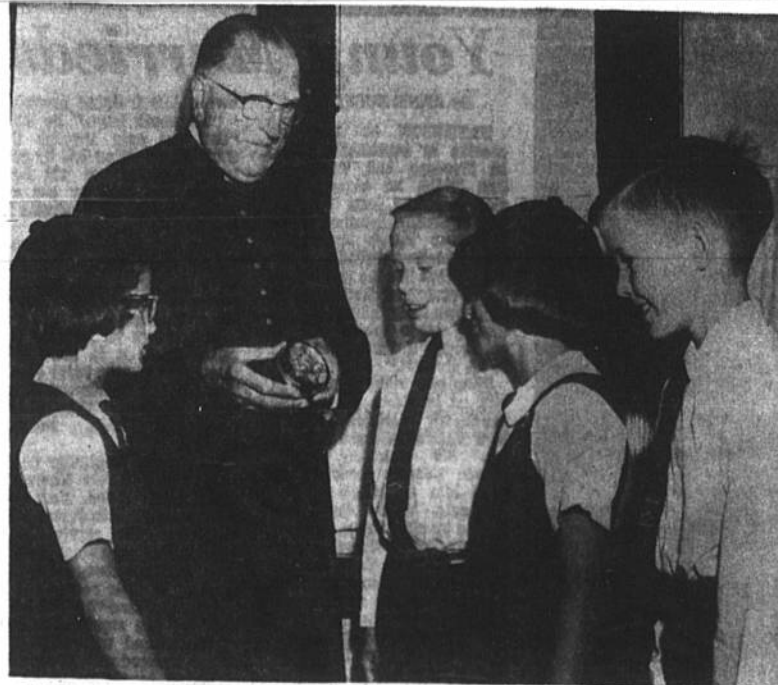
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**SAINTS' RELIC** — Msgr. John H. Byrne, pastor of Our Lady of Sorrows, South Orange, shows four children at the parish school the relic of St. Therese which is being venerated during the current novena to the Little Flower there. Left to right are Barbara Cuozzo, David Connolly, Theresa Purcell and Jeffrey Murphy.

## Extension Bids For Volunteers

NEWARK — Speakers for the Extension Lay Volunteer Program will appear at three colleges in the Archdiocese of Newark next month to recruit volunteers for 1965.

They will be at Seton Hall University Oct. 14 at 2:30 p.m. in the Bishop Dougherty Student Center, at St. Peter's College Oct. 15 from 11 a.m. to 1 p.m. and at Caldwell College Oct. 29 at 11 a.m.

Arrangements for the programs have been made through the Newark Liaison for the Foreign and Domestic Lay Apostolate.

## Marianists Establish Sodality Secretariat

BALTIMORE (NC) — The Society of Mary has opened a National Sodality Secretariat here to coordinate Marianist effort in the sodality field.

## Question Is Raised On Religious Holiday

EATONTOWN — A Catholic member of the board of education here has questioned the consistency of giving teachers days off with pay for religious holidays at the same time that children are not permitted to pray in the schools.

Gregory J. Guarino brought up the matter at a Sept. 14 meeting of the board when it voted on the applications of six teachers to take off Sept. 16 (Yom Kippur). He cast the lone negative vote among the six members of the board.

GUARINO SAID that he was not taking his stand against any particular group, but wanted a "policy of consistency among teachers and pupils and among teachers themselves." He noted that last year a Catholic teacher had been refused a day off on Nov. 1, the Feast of All Saints.

Another member of the board, William Greenwood, suggested that teachers be given the day off for religious reasons, but that it be charged against the time all teachers are allowed to take off for personal reasons. Guarino refused the compromise, stating that the issue should be met on his merits.

He said that he had agreed with the ban on compulsory prayers in New Jersey schools, but argued that a period of silence should be given each day so that children could pray or meditate privately if they wish.

PRACTICE on days off for religious reasons differs with each N.J. community. Some will give the teachers off with pay, some deduct the pay, while others deduct only the

amount necessary to pay the substitute that day. In Jersey City, the school system is closed on Yom Kippur because of the inability to get sufficient substitutes to cover the classrooms.

While Catholic teachers are generally not granted the privilege of a day off on such holy days as All Saints and the Immaculate Conception, pupils of all faiths may take off such days as have been designated by the state with the assistance of a committee of religious leaders. School systems with a large proportion of Catholic students, sometimes close school on these days.

## Paulist Press Head To Receive Award

NEW YORK — Rev. John Carr, C.S.P., executive publisher of the Paulist Press of Glen Rock, will receive the Edith Stein Award at the 10th annual Communion breakfast Oct. 10 at the Statler Hilton Hotel.

The breakfast will follow a 10 a.m. Mass at St. Francis of Assisi Church, celebrated by Rev. Alexis Morris, O.F.M., who will also preach. The principal speaker at the breakfast will be Rev. Myer Tobey, S.J., of Baltimore. Both priests are converts from Judaism.

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## Tertiaries Meet In Philadelphia

PHILADELPHIA — Several Franciscan Third Order Secular fraternities from New Jersey will be among those attending the second regional conference at the Benjamin Franklin Hotel here, Sept. 26-27.

Theme of the conference is "The Obligation of the Tertiary in the Changing World." It will open with a Mass offered at old St. Mary's Church, with a sermon by Rev. Kevin R. Keelan, T.O.R., of Elizabeth, provincial.

The keynote address will be by Mayor Arthur J. Holland of Trenton.

## Paterson CCD Sets Program

CONVENT — The Paterson Diocesan Confraternity of Christian Doctrine will hold a CCD Plan-for-Action Day Oct. 3 at the College of St. Elizabeth here, 1:30-4:45 p.m.

Leader-participants engaged in CCD work will speak on organizing CCD in parishes, teaching, discussion clubs and the parent-educator program. Guests may choose the phase they are most interested in.

A Bible Vigil, investiture of new members of the college CCD unit and Benediction will end the program.

## Paterson Dinner Aids Church Fund

PATERSON — The Father Conte Mission Aid group will hold a dinner Sept. 26 at 7:45 p.m. at the Alexander Hamilton Hotel here for the benefit of the new church at the Paterson Diocesan mission in Caranavi, Bolivia.

Msgr. Joseph J. Gallo, rector of Blessed Sacrament Church, will speak at the dinner, which will also be attended by Msgr. Carlo Cianci, pastor of St. Michael's.

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# Local School Boards Hold Key to Religious Study

TRENTON — The question of how much, if any, religion-study may eventually be incorporated into an individual school in New Jersey will eventually be determined by local boards of education acting on their own initiative.

An informal study is presently being conducted by the Department of Education, in consultation with the Attorney General, of the ways in which religion might legally and pro-

ductively be incorporated in the curriculum. But there is no plan to set up a general plan of studies to be imposed on the schools by the state board.

INSTEAD the education office will act as a resource to which individual school boards can turn if they decide to include a study of religion in their curriculum. At present, there are no such plans ac-

tually in practice in North Jersey though several boards have been requested to initiate studies.

A LETTER from Neale Sweetman of North Haledon to Dr. Frederick M. Raubinger, commissioner of education, brought the state's plans to the light. Sweetman's letter was also read by Gov. Richard J. Hughes, who answered that the Supreme Court prayer decision "specifically stated that it did not preclude the study of the Bible or of religion when presented objectively as part of a secular program of education."

Sweetman had also appealed to his local board of education on two counts, first to permit his children to read the Bible and pray in schools voluntarily, and second to introduce a course in theism to counteract what he called the agnostic or atheistic viewpoints found in science textbooks. He was turned down on both requests.

Hughes' letter revealed that the state had begun "an exploration of the ways and means by which the curriculum and education programs of our public schools can be strengthened to provide the youth of New Jersey with an appreciation of the religious heritage of this nation."

The building program will include a church, school and parish hall. The new school, with eight classrooms, will open next year and will be staffed by

# Americans Seem Indifferent to Reds

WASHINGTON (NC) — Americans are too complacent about the everyday works of Communist activists in their midst, and Reds who spread "Hate the U.S." propaganda in foreign lands, the House Un-American Activities Committee says.

"Many Americans tend to scoff at, dismiss lightly, and underrate the importance — and the danger — of routine, day-to-day, Communist agitation and propaganda activities," it asserts.

a major role in paving the way for Communist revolutions and the destruction of freedom in a number of nations," the committee's annual report says.

"Moscow has accomplished more through them (the rank and-file Communists) than some would-be world conquerors of the past could accomplish through the use of all their military power," says the committee.

The Communists' "Hate America" barrage pays off "in the bombing of U.S. Information Service libraries abroad, the storming of U.S. embassies, and open insults hurled at diplomatic representatives abroad the report says.

At home it results in traitorous activities by some of our own people, it claims.

# Weekly Calendar

**FRIDAY, SEPT. 25**  
Catholic Family Action, St. Mary's, Rutherford — General meeting, school cafeteria, 9 p.m. Mr. and Mrs. John McDermott, chairmen.  
Our Lady of the Highway Council, Little Falls — Weekend retreat at the San Alfonso Retreat House in West End, N.J.  
St. John Nepomucene Church, Guttenberg — Annual bazaar, school auditorium. Bazaar will continue through Sept. 27.

**SATURDAY, SEPT. 26**  
St. Joseph the Carpenter Council, Roselle — Open house, Columbia Club.  
Dr. McDowell Council, Madison — Card party, Columbus Club, 8 p.m.  
St. Agnes Church, Clark — Fall buffet dance, parish hall. Arnold Hanley chairman.

**SUNDAY, SEPT. 27**  
Third Order of St. Francis, Mt. Carmel, Orange — Congress for English group at school.  
Catholic Club of Union County — Monthly dance, Kingston Restaurant, Union, 8 p.m.  
Gregory Club of New Jersey, Upper Montclair — Fall picnic, South Mountain Reservation, 11 a.m. Harry Wilson and Jean Marie Cronin chairmen.

**MONDAY, SEPT. 28**  
Dr. McDowell Council, Madison — Public lecture on narcotics by Detective Paul McKenna of Morris County Prosecutor's Office, following 8:30 p.m. meeting at Columbus Club. Members, wives and teenagers (15 and over) invited.

**TUESDAY, SEPT. 29**  
Essex County Chapter, Catholic One Parent Organization — Monthly meeting, Parrillo's, Belleville. Election of officers.  
St. Benedict's Prep Alumni, Newark — Annual reunion at school cafeteria. Buffet-supper, 7 p.m. William Mealia, chairman.

**THURSDAY, OCT. 1**  
Catholic Lawyers Guild, Archdiocese of Newark — Annual Votive Mass of Holy Spirit (Red Mass), Sacred Heart Cathedral, 8 p.m. Msgr. Thomas M. Reardon, moderator, celebrant. Communion supper following at Thomm's.

**FRIDAY, SEPT. 25**  
Archdiocese Office for Interracial Justice — Meeting for interracial justice leaders, Essex Catholic High School, 8:15 p.m.  
Citizens for Educational Freedom, Morris County — Meeting, home of Mr. and Mrs. Chester J. Grelecki, 24 Riverdale Dr., 8:30 p.m.

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**TO BE PROFESSED** — These six theology students at St. Mary's Abbey, Morristown, will profess solemn vows as Benedictine monks at St. Mary's Abbey Church, Newark, Sept. 26 at 9:30 a.m. Left to right are Frater Sean (Raymond) Cunneen, O.S.B., of Orange; Frater Bruno (Alfred) Uglino, O.S.B., of Harrison; Frater Matthew (Stanley) Woteko, O.S.B., of Linden; Frater Donald (Robert) Fox, O.S.B., of South Orange; Frater Colman (Thomas) Clohosey, O.S.B., of South Orange, and Frater Charles (William) Findlay, O.S.B., of East Orange. Abbot Patrick M. O'Brien, O.S.B., will receive their vows. The Mass will be celebrated by Very Rev. Michael Collins, O.S.B., prior of the abbey. Rev. Martin Burne, O.S.B., of St. Mary's Priory, Newark, will give the Sermon.

# Break Ground Sept. 27 At Holy Spirit Parish

UNION — Groundbreaking ceremonies will be held for the new parish plant of Holy Spirit Church here Sept. 27 at 3 p.m. It was announced this week by Rev. George D. Drexler, pastor.

The building program will include a church, school and parish hall. The new school, with eight classrooms, will open next year and will be staffed by the Sisters of St. Dominic of Caldwell.

# Rochford Named To K. of C. Post

JERSEY CITY — James C. Rochford of this city has been appointed master of the First New Jersey District, fourth degree, Knights of Columbus, by supreme master William Mulligan.

# Fall Lectures Set By St. Peter's

JERSEY CITY — Norman Thomas, many times Socialist candidate for President, will appear during the fall public lecture series at St. Peter's College here on Sept. 29 at 11 a.m.

Thomas will speak on "Some Issues and Answers in this Political Year 1964." Now 80 years old, he ran six times for the Presidency on the Socialist ticket and also campaigned for city and state offices in New York. He has been involved in many free speech controversies, one of them in this city during the 1930's.

The set of speakers announced this week also includes English novelist John Braine Oct. 9, movie critic Judith Crist Oct. 19, social critic Martin L. Gross Oct. 29, education editors Grace and Fred Hechinger Nov. 9 and actors Ossie Davis and Ruby Dee Dec. 2.

All lectures in the series are open to the public and are held in either Dinneen Auditorium or the senior lounge of McDermott Hall.

The series opened at the school's Michaelmas Convocation Sept. 23 with a talk by Bayard Rustin, civil rights and

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In Texas Panhandle

Jersey City Doctor Is A 'Good Samaritan'

By RUSSELL SHAW

WASHINGTON (NC)—Maybe it's true that charity begins at home, but for Dr. Lena Edwards it surely hasn't ended there.

Dr. Edwards went to Hereford in 1961, giving up a private practice in Jersey City to devote her medical skills free of charge to migrant farm workers.

For the past three years Dr. Edwards, 62, has operated her own 25-bed maternity hospital and clinic for the wives of migrant workers and other poor in the Texas Panhandle town of Hereford.

To get her hospital under way, Dr. Edwards donated \$14,500 — her entire savings — to the project.

FRESH FROM the White House, where she and 29 other distinguished Americans — including Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame — had received Presidential Medals of Freedom from President Johnson, Dr. Edwards was anything but senti-

mental in discussing her experiences as a Good Samaritan.

"I'm giving myself one more year as a lone worker," she said in an interview. "But if the community hasn't found some way of continuing my program by then — well, there's no point in my committing suicide."

Dr. Edwards had a coronary attack last year and "another little flutter" a month or so ago. That's why, these days, she is thinking a lot about the future of her hospital.

"I've told the town fathers that I'm just one person," she said. "One priest isn't a church, one teacher isn't a school, and one doctor isn't a hospital. You have to have community help to perpetuate a project like this."

But while serving as a one-woman medical staff, she has kept her standards of treatment at a high professional level.

Hereford honored Dr. Edwards last year as its Citizen of the Year. But some influential people in the community drive her to distraction by refusing federal assistance for badly needed programs to aid the poor in housing, day care, and health — because they don't want any "federal interference."

Dr. Edwards says she is serious about packing up and leaving in a year if the town doesn't begin to see things more her way. But she has hopes it will.

"I keep after them," she said. "Either they break you or you break them, and I'm not worried about them breaking me."



PRESIDENTIAL CITATION — President Johnson congratulates Dr. Lena Edwards, a recipient of the Presidential Medal of Freedom. Dr. Edwards, former Jersey City physician, is the foundress of Our Lady of Guadalupe Maternity Hospital in Hereford, Tex.



PLAN CONFERENCE — Five members of the Benedictine Sisters of Elizabeth meet to plan the institute for elementary school teachers to be held Sept. 26 at Benedictine Academy. Left to right are Sister Marie Therese, O.S.B., principal of Blessed Sacrament, Elizabeth; Sister M. Theodora, O.S.B., principal of St. Genevieve's, Elizabeth; Sister M. Georgine, O.S.B., principal of St. Henry's, Bayonne; Sister M. Thomasine, O.S.B., community supervisor, and Sister M. Winifred, O.S.B., principal of St. Joseph's, Maplewood.

Benedictine Sisters Plan Teachers' Institute Sept. 26

ELIZABETH — The Benedictine Sisters of Elizabeth will sponsor an institute for elementary school teachers at Benedictine Academy here Sept. 26 from 9:30 a.m. to 3:30 p.m.

Brother Anthony, F.S.C., consultant to the secondary school division of the National Catholic Education Association, will deliver the keynote address, entitled, "The Apostolate of Teaching."

Five Sisters, all principals in area schools, will conduct a panel discussion on supervision in the elementary school. Sister M. Georgine, O.S.B., of St. Henry's, Bayonne, will be chairman and Sister M. Alexandrine of St. James, Springfield, will summarize the dis-

I Was Thinking...

Sisters Aren't 'Mysterious'; Know Them as Individuals

By RUTH W. REILLY

One of our young friends entered the Benedictine Convent not long ago. Five days later we were among those who saw her on visiting day.

Each postulant was the nucleus of a circle of relatives and friends spread out on the convent grounds. Friends in her own age group laughed or wept as each embraced her in greeting, and then stood back to inspect her new garb.

As we visited within our circle it was surprising to find how little most of us knew of the background of the Sisters.

The girl's parents told us they had accompanied her to the convent the day she entered. They waited while she left them to change from street clothes to the habit of a postulant. On her return they were invited to the chapel for Benediction.

SHE TOLD US that during the five intervening days she kept wondering how her daughter was, if the routine was difficult, what her quarters were like, and so on.

Now she found that there had been a welcome party the first night, and a trip to the shore two days later! O yes, one of the dormitories is painted pink and the other blue... and her daughter will be going to Seton Hall University for classes three days a week.

We all agreed that there is a great need for the average person to become better acquainted with Sisters, as individuals and as people.

I was educated in public schools and as a child was greatly confused because the Sisters at children's Mass did not receive Holy Communion. By hindsight, long after the years had taught me that Sister received at an earlier Mass, I realized just how deeply this misapprehension had distressed me.

All my children have gone to Catholic schools, but with the older ones there was little Sister-parent contact. We passed a real milestone about

five years ago when, for the first time, we invited a Sister to dine with us. We had a relaxed, merry, and most enjoyable visit. "She's so easy to be with," we marvelled.

SEVERAL YEARS ago our parish organized the St. Venantius Guild. It is a fund raising organization, linking the laity with the problems of the school and parish.

When our school hall was under repair, the Sisters made the convent basement available to the Altar Society for meetings. When the St. Venantius Guild held a family picnic, the Sisters opened the convent kitchen to us.

These "mysterious" women live in a cheerfully decorated home, and they do their own housework. They are a singularly joyful group. And they serve God largely through service to our children, and prayers for them and for us.

Recently I read that the Sisters of Charity of Cincinnati, who teach grade and high school, have inaugurated a program of informal visits to each pupil's home at least once a year. This is a huge undertaking, but it will give the pupil's family an opportunity to see Sister as a friendly interested human being, and will open to Sister the varying backgrounds of her students and their problems.

I'm glad our Sisters are in the process of updating not only their habits, but their approach to the changing world.



Open Doors To Laymen

LODI — The Felician Sisters opened the doors of Immaculate Conception Junior College to its first lay students on Sept. 9 with an enrollment of 36, according to Sister Mary Justina, C.S.S.F., dean.

Founded in 1923 as a teacher training institute for the Felician Sisters, it became a junior college in 1942.

Three Sisters have been added to the teaching staff to accommodate the additional students. Orientation and registration was held Sept. 9-11 following a testing program. Classes began Sept. 14.

The college offers courses in liberal arts and education to students who will transfer to a four-year college to complete their degree. It also offers general courses for those seeking only a junior college degree.

Expansion to include lay students is in response "to the many requests for applications from young women," Sister Justina said. The college's aim, she notes, is to "benefit the people in this area. During these two years a girl can orient herself if she wants to continue her education."

The junior college, will be able to accommodate 150 day-hop students. It has been accredited by New Jersey and is affiliated with the Catholic University of America.

CCW to Meet

NEWARK — The Essex-Newark District Council of Catholic Women will hold its first 1964-1965 quarterly meeting Sept. 27 following 3 p.m. Benediction in St. Bridget's. Msgr. Vincent P. Coburn will discuss racial justice in a city mission.



ACADEMIC CONVOCATION — Five principals of the academic convocation marking the 25th anniversary of Caldwell College for Women pause following the Sept. 19, presentation of honorary degrees to Gov. Richard J. Hughes and Mother Dolorita, O.P., superior general of the Dominican Sisters of Caldwell. Left to right are: Gov. Hughes; Msgr. Edward J. Fleming, executive vice president of Seton Hall; Mother Dolorita; Msgr. James A. Hughes, vicar general, and Sister M. Marguerite, O.P., Caldwell College president.

Governor's Commission Reports Future Plans

CONVENT — The New Jersey Commission on the Status of Women met Sept. 17 at the College of St. Elizabeth to present a report of its activities and future plans.

The commission, patterned after President Kennedy's commission, was formed to make recommendations to Gov. Richard J. Hughes on ways of developing woman's

potential and of using her abilities more effectively.

The subcommittee on education and counseling, on which Sister Hildegard Marie of the College of St. Elizabeth is serving, is studying the level of education of New Jersey women as compared with national statistics, drop-outs, vocational training, educational problems relative to racial and minority groups, educational costs, loan programs and scholarships.

MRS. WALTER Bock, state CDA regent, is serving on the subcommittee on women in employment which is working on a pilot study of state employment practices.

The subcommittee on home and community is considering home management advisory services, child care services, homemaker services, health and rehabilitation services and household employment. Also considered is a program whereby women will advise and direct the immigrant population and help them adjust to their new situations.

Sets Workshops

NEWARK — The State Court of New Jersey Catholic Daughters of America will hold three workshops on duties of court officers. They will take place Sept. 26 at the Robert Treat Hotel; Oct. 3 in St. Mary's auditorium, Perth Amboy, and Oct. 4 in Court Stella Maris Clubhouse, Atlantic City.

Mrs. Thomas Dinan of Court Lucina, Jersey City, state secretary, and Mrs. Charles Scanlon of Court Columbia, Paterson, state vice regent will preside.

Representatives of 44 courts from the Newark and Paterson Sees will attend.

North Jersey Date Book

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. Listings will cover Sunday through Saturday activities. All notices should be mailed. Publicity chairmen are invited to make use of this service. We will make the name of your organization, location, event, time, date, place, full name of speaker and topic and the name of the chairman.

SUNDAY, SEPT. 27 St. Anne's Rosary, Fair Lawn — Cake sale after Masses, hall; Mrs. Joseph Dooley, chairman.

Immaculate Conception Sodality of St. Ann's, Hoboken — Cocktail dance, 4 p.m., Union Club; Grace Pacilli, Virginia Gallo, chairmen.

St. Cassian's Auxiliary, Upper Montclair — Membership

tea, 3 p.m., auditorium; Mrs. Edward Ruffing, chairman.

St. Francis de Sales Rosary Altar, Lodi — Cake sale, after Masses, auditorium; Mrs. Charles Bello, Mrs. Joseph Higgins, chairmen.

WEDNESDAY, SEPT. 30 Patricia Guild, Newark — Meeting-supper, following 5 p.m. rosary in St. Patrick's Pro-Cathedral; "Face of 40 Million," film.

FRIDAY, OCT. 2 Court Short Hills CDA, Short Hills — Card party, 7:30, Mayfair Farms, West Orange; Mrs. Anthony O'Conne, chairman.

SATURDAY, OCT. 3 St. Thomas Rosary Confraternity, Bloomfield — Communion breakfast, 9 a.m. Mass; breakfast in auditorium; Mrs. Joseph Lauter, chairman.

Court Loyola CDA, South Orange — Day of Recollection, St. Paul's Abbey, Newton; Rev. Pius R. Kiernan, O.S.B., recollection master.

Bibles Are a Gift

MONTCCLAIR — St. Vincent's Hospital has received 120 copies of the New Testament for use by patients and two copies of the King James version of the Bible from the Goodwill. The King James version will be lent on request.

EUCHARISTIC PILGRIMAGE TO BOMBAY Under the Patronage of The Most Reverend James J. Navagh, D.D., Bishop of Paterson For The 38th International Eucharistic Congress BOMBAY, INDIA November 25 to December 16, 1964 TWO WONDERFUL TOUR PLANS TO CHOOSE FROM

MAIN TOUR 21 Days Visiting: Rome, New Delhi, Bombay, Cairo, Egypt; Holy Land; Jerusalem, Bethlehem, Nazareth, Haifa; Mt. Carmel. Optional extension to Paris and to Dublin. Nov. 25 to Dec. 16, 1964 \$1525.00 AROUND THE WORLD TOUR 25 Days Visiting: Rome, New Delhi, Bombay; Bangkok, Thailand; Hong Kong, China; Tokyo, Japan; Honolulu, Hawaii; Los Angeles, California. Nov. 25 to Dec. 20, 1964 \$2300.00

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# Your Ideas Can Win Contest Dollars

By SUSAN DINER

September is the beginning of many things — autumn, school, the third session of Vatican Council II — and for the Young Advocate Club, it's the beginning of the Fall Art Contest.

Last year response to this contest was overwhelming. Members of The Advocate staff had to inch their way around all the boxes to get to the lunch room. There were 1,824 entries.

Some people are asking what kind of a response we'll have this year (perhaps with an eye to planning their route to lunch). I bet there'll be more. We've reserved a room again this year especially for your entries. Everything is just about ready; now it's up to you.

**YOUNG ADVOCATES** in the fifth through eighth grades will be members of the senior division. Make a party favor for any kind of party. There are only two restrictions — your entry cannot contain food, and it can't be larger than 12 inches square.

Thanksgiving with its traditional turkey dinner, its horn of plenty and big football game might get you started with a few ideas. But because

we should be thankful all year for things big and small which God grants us, party ideas should be as bountiful as our blessings.

Modern day explorers might find Columbus Day an ideal time to display their talented shipbuilding. Imagine the Nina, Pinta and Santa Maria being tossed by raging seas as they carry strong-hearted men in search of a new route to India. Or imagine explorer scouts charting their way

down the river in canoes.

**WINTER** — ITS bleak skies and raging wind, voluminous snow and holiday season — blows in quick favor ideas: snowmen built by happy children, cars stuck in traffic during a snowstorm and Christmas with all its gaily and glory.

Although you're too young to vote, the presidential election in November will give patriotic hearts thoughts worth pondering and ideas for campaigning for a classroom election or giving a party for the victor.

But parties are year-round. There's New Year's when you might design the centerpiece for your parent's party. There's Valentine's Day, Easter, Lincoln's and Washington's birthdays.

A spring party for planting flowers, a summer lawn party. Baseball, basketball, tennis or hockey might be party excuses and party favor ideas as well.

**YOUNG ADVOCATES** in kindergarten through fourth grade have a special art project. We would like each member of the junior division to draw a picture of his favorite saint. You don't have to tell us why the saint is your favorite, unless you want to, we do want to know who it is.

Last year St. Francis of Assisi and St. Theresa were top favorites. Others were school patrons like St. Dominic, St. Michael and St. Leo.

St. Lucy, founder of the Religious Teachers Filippini, and Blessed Elizabeth Ann Seton, founded the Sisters of Charity, two communities well known in this area. Perhaps one of them is your favorite. Is it St. Jerome who is noted for translating the Bible, St. Helen who found Our Lord's cross, St. Joseph sometimes called the saint of the worker, or perhaps the good thief who became a saint as he hung on a cross beside Christ.

**ST. JUDE**, patron of hopeless cases and things dispaired of, is usually shown holding a picture of Christ. He's sometimes referred to as the forgotten saint because people confuse his name with that of Judas.

Other favorites include St. Anne, St. Bridget, St. Augustine, St. Charles and St. Edward. Which saint are you going to draw?

There's your contest and some suggestions. Now it's up to you to put your ideas into action and send them to us. You may be a student of either a parochial or public school and you may submit more than one entry. Each must be accompanied by the coupon on this page or a copy of it but be sure it's fastened securely so you don't risk being disqualified.

Prizes of \$5, \$3 and \$2 will be awarded to first, second and third place winners in each division. The contest closes Wednesday, Oct. 28, and winners will be announced in November.

Your entry makes you a member of the Young Advocate Club. Be sure to check whether or not you're a member so we can send you a membership card if you're not.

Good Luck!



**GIVING A PEEK** — Addie is giving Young Advocates and a couple of squirrel friends a peek at her Fall Art Contest entry. Even the tree is giving an assist by posing. Addie is looking forward to hearing from all her Young Advocate readers and expects to be quite busy opening contest entries. She's predicting a need for a larger room to hold the entries. Don't forget to send yours.

## Have You Read . . . ?

The following questions are based on articles which appear in this issue of The Advocate. The answers are printed at the bottom of the column with the

page on which the answering article can be found.

1. Of the 19 North Jersey Catholic high schools which placed 47 students in the semi-finals of the National Merit Scholarship program for 1964-65, the school which led with eight students is
  - (a) Essex Catholic
  - (b) St. Benedict's Prep
  - (c) Bergen Catholic
2. The former Jersey City doctor now running a hospital in Texas recently
  - (a) Broke ground for a new hospital wing
  - (b) Received the Presidential Medal of Freedom
  - (c) Opened a school of nursing
3. John Naughton began thinking about being a lay apostle
  - (a) On a ski trip
  - (b) In Morocco
  - (c) In Bolivia
4. What important doctrine received an important boost during the voting at the ecumenical council?
  - (a) Collegiality
  - (b) Mary as Mother of the Church
  - (c) Infallibility of the Pope

ANSWERS: 1-(a), page 1; 2-(b), page 10; 3-(c), page 7; 4-(a), page 12.

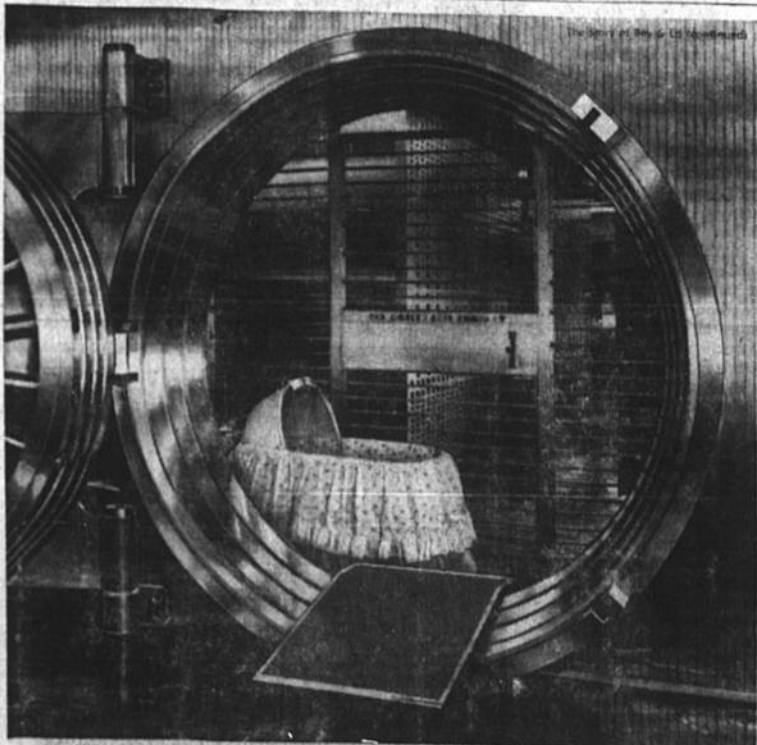
## Young Advocate Club Fall Art Contest

**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 kindergarten through fourth grade.) Draw a picture of your favorite saint.

NAME \_\_\_\_\_ GRADE \_\_\_\_\_  
 ADDRESS \_\_\_\_\_  
 CITY \_\_\_\_\_  
 SCHOOL \_\_\_\_\_  
 I am a member  I would like to join

- RULES:**
- (a) Entries should be sent to Susan Diner, Young Advocate Club, 31 Clinton St., Newark, N.J.
  - (b) All entries must be mailed by Wednesday, Oct. 28.
  - (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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# Veteran Sudan Missioner Dies

MONTCLAIR — Rev. Arnold Violini, F.S.C.J., 59, who spent 28 years as a missionary in the Sudan, died suddenly Sept. 21 at the Verona Fathers House here. A Solemn Requiem Mass will be offered Sept. 24 at Mt. Carmel Church.

Father Violini was born in Urbania, Italy. He entered the Missionary Sons of the Sacred Heart (Verona Fathers) in 1929 and was ordained in 1931. After post graduate studies in England, he was sent to the Sudan in 1933 and remained there until expelled in 1961.

During his years in Africa, he served as chaplain of the leper colony at Khor Melang and also founded a seminary at Bussere for the native clergy. His specialty was the study of phonetics and he put the native language in written form for the first time.

In 1961, Father Violini came to this country and served for two years at the seminary conducted by the Verona Fathers in San Diego, Cal. He was transferred to New Jersey last March to prepare for the new seminary at Columbia, N.J., and also assisted on weekends at the residence here.

## Archbishop Gawlina

ROME (NC) — Archbishop Jozef Gawlina, 71, a longtime spokesman for the world's exiled Poles, died suddenly of a heart attack at his residence in Rome Sept. 21.

Archbishop Gawlina was never able to return to his homeland after World War II, during which he served as chaplain general of the Polish armed forces. He was secretary of the World Federation of Sodality of Our Lady, a member of the Consistorial Congregation and of the Holy See's Supreme Council of Emigration. He visited the Newark Archdiocese twice.

Born in Strzelnik, Poland, in 1892, he was drafted into the German army during World War I.

He was captured by the British in Egypt, and returned to Poland after the war to finish his seminary training. He

## Catholic Club Opens Season

UNION — The Catholic Club of Union County will open its 1964-65 season with its regular monthly dance at the Kingston Restaurant here.

The club is open to single Catholics, 21 and over. It meets at St. Michael's Hall, Elizabeth, on the second Sunday of each month and at the Kingston on the fourth Sunday.

In addition to social activities, the club assists Rev. Francis A. Reinbold, its chaplain, with his work as chairman of the Mt. Carmel Guild Union County Apostolate for the Deaf.

## Family Life

**CANA CONFERENCES**  
Friday, Sept. 25  
Nativity, Holy Family, 8 p.m. Parent-Child, Rev. James McHugh, Dr. Ana Lucia.  
Northvale, St. Anthony's, 8:15 p.m. Rev. James Johnson.

Sunday, Oct. 4  
Verona, Our Lady of the Lake, 8:30 p.m. Husband-Wife, Rev. John A. Meyer.

**PRE-CANA FOR THE ENGAGED**  
Oct. 4-11 — Ridgely, St. Matthew's, WH 5-1130.  
Oct. 11-18 — Kenilworth, St. Theresa's, 299-6278.  
Oct. 18-25 — Chatham, St. Patrick's, JE 8-0400 or ME 5-3118.  
Oct. 18-25 — East Orange, Holy Name, OR 2-5555.  
Oct. 18-25 — Jersey City, St. Bridget's, HE 2-5561.

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was ordained in 1921.

As a priest he founded the Catholic Press Agency in Poland. In 1933 he was made a Bishop and military chaplain. During World War II Bishop Gawlina fled to France and then to England where he was named a Lieutenant General in the Polish Army of exile.

Created an Archbishop in 1952, the Polish prelate traveled all over the world visiting his countrymen. He was a scholar and could speak Russian, German, French, Italian and English as well as Polish.

He had recently completed a series of volumes on the millennium of Christianity in Poland.

He lived very simply in Rome, often giving away his money and going into debt to help the needy.

## Other Deaths . . .

Mrs. James J. Hogan, 78, of Woodbury, mother of Auxiliary Bishop James J. Hogan of Trenton, died Sept. 20 at her home.

Anthony J. Piechocinski, 59, of Linden, father of Rev. Thomas A. Piechocinski of St. Ann's, Wildwood, died Sept. 16 at home.

Mrs. Michael J. Onacilla of Bayonne, sister of Sister Mary Joseph Elizabeth, O.P., of St. Mary's, Paterson, died Sept. 16 at Bayonne Hospital.

Mrs. James A. Barry, 60, of Union City, mother of Rev. James P. Barry of St. Bridget's, Newark, died Sept. 16 at St. Mary's Hospital, Hoboken.

Angelo DeFeo, 94, of North Bergen, father of Brother James, S.S.P., died Sept. 17 at home.

Archbishop Leone Giovanni Battista Nigris, 80, secretary general for the Pontifical Commission for the Propagation of the Faith, died Sept. 21 in Rome.

Joseph C. Linnon, 72, formerly of Newark, father of Sis-

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- PHILOSOPHY: Fundamental Philosophical Problems** Ae 127  
An examination of the nature of Philosophy as a critical approach to the real. Tuesday, 7:00-8:00 P.M. September 29-December 15.
- THEOLOGY: Vatican II and the Evolving Church** Ae 143  
A study of the deliberations of Vatican Council II and their implications on the Twentieth Century Christian. Wednesday, 8:10-9:10 P.M. September 30-December 16.
- PSYCHOLOGY: Social Psychology and Man's Behavior** Ae 163  
An investigation of the social behavior of man in the light of present problems: Divorce, juvenile delinquency, narcotics, alcoholism. Thursday, 8:10-9:10 P.M. October 1-December 10.
- LITERATURE: Masterpieces of Fiction** Ae 183  
Readings and discussions of the modern novel, with special emphasis on the works of Dostoyevsky, Flaubert, Balzac, Woolfe, Joyce, and Proust. Wednesday, 7:00-8:00 P.M. September 30-December 16.
- ANTHROPOLOGY: The Origin and Racial Differences of Man** Ae 201  
A critical examination of the antiquity of man with special emphasis on his racial differences and biological and technological evolution. Thursday, 7:00-8:00 P.M. October 1-December 10.

No entrance requirements. Students may register by mail until Friday, September 25, and in person until the first meeting of class. Tuition is \$20.00 per person or \$30.00 per married couple.

Registration form . . .

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# Aggression Called Immoral

SHERTOGENBOSCH, The Netherlands (NC) — Even before the opening of the nuclear age, war was no longer a reasonable means for solving disputes or achieving national aims, a canonist told the international congress of Pax Christi here.

Rene Coste, professor of canon law at Toulouse University in France, declared that Pope Pius XII condemned aggressive war in very strong terms, and that the condemnation was elaborated by Pope John XXIII.

According to Pope Pius, said Coste, armed action is only justified after all peaceful means have failed and when the evil of the fighting is not greater than the injustice being fought.

BERNARD CARDINAL Alfrink of Utrecht led off the three-day congress with a call for world peace in order to save the human race. An atomic war, he said, would inevitably result in the end of civilization.

The London Institute for Strategic Studies, told the delegates that the world situation is more stable than most alarmists believe. But he said the continuation of such stability depends on four factors: the succession of prudent and responsible statesmen on both sides, that nations will not seek to expand their influence, that the spending of enormous quantities of money for nuclear arms will not corrupt moral values, and that regional conflicts in Asia and Africa do not start larger wars.

# Archbishop Hakim to End American Visit in Paterson

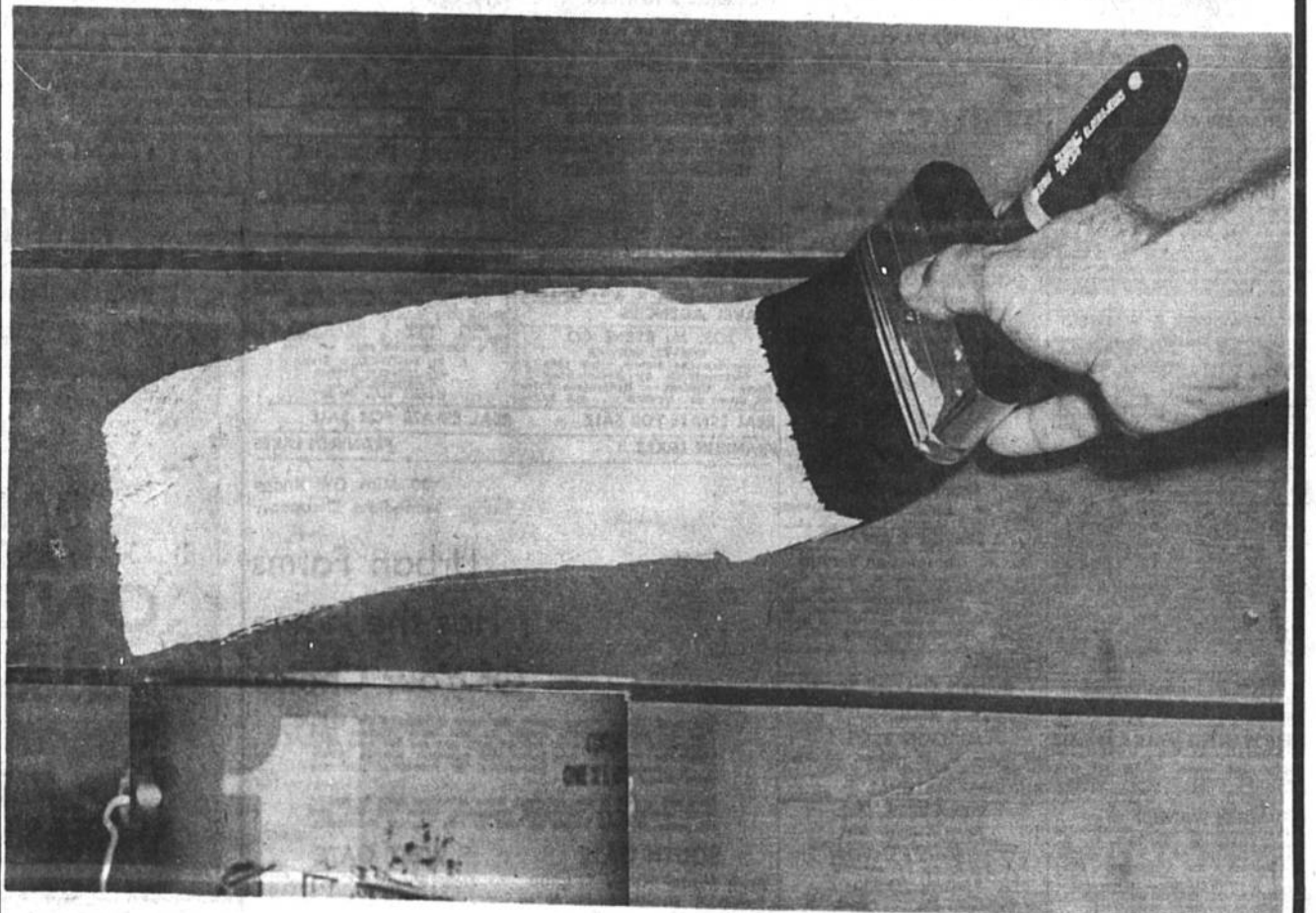
PATERSON — Archbishop George Hakim of Nazareth will celebrate the solemn Pontifical Liturgy at St. Ann's Melkite Church here Sept. 27 at 10 a.m.

Prior to the Liturgy, the Archbishop will dedicate the new eikonostasis altar screen recently erected in the church. Assisting the Archbishop will be Rev. Albert Gorayeb as deacon and Msgr. Cyril

Anid, pastor of St. Ann's, and Rev. Nicholas Arkingy of Brooklyn. The choir will be directed by Rev. Maxim Chaloub of St. Ann's.

Bishop Hakim is winding up a two-month tour of the United States, during which he presided at the North American Melkite Congress. After a dinner in his honor at St. Ann's parish hall, he will leave for the Vatican Council in Rome.

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**RECORD MORTGAGE** — The \$11,728,500 mortgage on the first section of Mediterranean Towers in Fort Lee (above) represents the largest single mortgage in New Jersey insured under the FHA's 207 program. Both the construction loan and the permanent financing were arranged by the Underwood Mortgage and Title Co., Irvington. The 21-story apartment structure is now under construction at Linwood Ave. and Main St. Sponsors are John and Michael Inganemort and the La Sala Construction Co.

**Two New Models At Skyview**

*A Cherenon-Carroll Release*

**LEDGEWOOD** — Construction of two new models at Skyview-at-Roxbury, the 110-home community rising off Mooney Rd., which joins Rt. 10 near Ledgewood, is moving ahead of schedule according to Ernest Gottdiener developer.

Both of the new models will be unveiled within three weeks, the builders said.

The so-called "summer lull" was anything but that at Skyview. Gottdiener also pointed out.

Crews have been on a full-time schedule of laying sewer lines and constructing the sewage plant to handle the needs of the families who will begin moving in during the fall.

"In addition," he said, "with the weather perfect for construction, we're moving ahead with the grading and finishing of the streets which will wind through the community."

**New Section For Brookwood**

*A Kaylon Release*

**JACKSON TOWNSHIP** — Homes in a recently-opened section of 200 plots are being built for spring delivery dates at the Brookwood community here where the original tract of 1,200 homes is just about sold out.

Builder Robert J. Schmetz, president of Robit, Inc., is gearing construction for early 1965 deliveries.

He also reports that the recent addition of the Monmouth ranch model to other homes has accelerated sales activity.

The Monmouth features three bedrooms and is priced at \$14,990. Also on display are the Salem Cape Cod (\$15,900), the Lexington split-level (\$16,500), Huntington-bi-level (\$17,300) and the Mt. Vernon Colonial two-story (\$19,500).

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Woodcliff Lake is proud of The Old Mill Pond, its swimming, picnicking, day camp and athletic fields are open to residents all summer long and make this a wonderful rural area in which to live. Public schools, parochial schools, shopping centers, houses of worship, golf and country clubs are all nearby. Transportation to New York City is excellent and the exits and entrances to the Garden State Parkway are minutes away.

DIRECTIONS: From the George Washington Bridge, take Route 17, turn right on Route 12 to the Garden State Parkway, turn right on the Garden State Parkway (South) and turn right at Exit 28B, to Washington Ave. Turn left on Washington Avenue (top of exit ramp) to Van Emburgh Avenue. Turn right and continue on Van Emburgh Avenue. Van Emburgh Avenue becomes Warren Road, which leads into Overlook Drive in Woodcliff Lake.

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Yet you are within a short drive of Lackawanna trains that reach Newark in 32 minutes... express buses to Newark and New York are within walking distance... Downtown Boonton shopping and movies; public and parochial schools from elementary through high school are all within walking distance... you're just a 4-minute drive from Route 46, and the new Route 287; 3 blocks from the Boonton Municipal Beach and Recreation Areas, near numerous golf courses and the fabulous Jersey Lake area.

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# Collection Sept. 27 For Peter's Pence

Following is the text of a letter from Archbishop Boland ordering that the Peter's Pence collection be taken up Sept. 27.

On Sunday, Sept. 27, the Peter's Pence Collection shall be taken up at all the Masses in every parish, mission and institution of the Archdiocese of Newark.

Our Holy Father was "greatly heartened and encouraged" during the first year of his pontificate "by the readiness with which his beloved children come to his aid with their prayers and prayers and generous offerings" which make it possible for him to continue the manifold works of charity which fall to him as the Spiritual Father of all Christendom.

**THE NEEDY** and afflicted from all parts of the world seek material assistance from him, and with a loving and paternal heart, he stretches forth his hands, offering them not only aid, but also hope and love, with an assurance of his deep concern for their physi-

cal, as well as their spiritual welfare.

**IT IS UPON** the charity of Catholics the world over, and especially of the United States, that His Holiness so heavily depends in order to sustain the many burdens of his apostolic office. Writing to you from Rome, within the shadow of the Vatican, I can assure you most earnestly of the need the Sovereign Pontiff has of your help to be able to answer at least in some measure the countless appeals that daily come to him for relief.

In his acknowledgement of our last year's Peter's Pence offering, His Holiness directed his secretary of state to express his cordial gratitude to all who contributed, and as a pledge of His abiding appreciation, bestowed his apostolic blessing upon all of us — Bishops, priests, religious and laity — of the flock of Newark.

May I therefore beg you to continue to pray for the welfare of Our Holy Father, and as a tangible evidence of your devoted loyalty to Our Lord's Vicar, to contribute generously to this collection.



## Neumann Week At Pavilion

NEW YORK — The week of Oct. 4-10 has been designated as Blessed John Neumann Week at the Vatican Pavilion of the New York World's Fair. The program will include a daily Mass in the pavilion chapel at noon, the one on Oct. 4 to be celebrated by Bishop James McManus, C.S.S.R., an Auxiliary Bishop of New York.

The sermon will be by Rev. Joseph Manton, C.S.S.R., of Boston.

Each of the New York and Philadelphia area Redemptorist parishes have been allotted a special day for Neumann Week.

A relic of the beatified Bishop of Philadelphia will be offered for veneration each day.

## Speakers' Guild Plans for Year

JERSEY CITY — The John F. Kennedy Memorial Speakers' Guild opened its 1964-65 season Sept. 22 at St. Patrick's School, with a general meeting that laid plans for the coming year.

The guild offers speakers, without charge, to any fraternal or religious group on a variety of subjects, among them the Vatican Council, racial justice, church and state, and family life.

Sponsored by the Hudson County Holy Name Federation, the guild also has units in the other counties of the archdiocese.

The chairmen are Anthony Coppola in Essex County, Roger Lay in Bergen County, Edward Tunis in Union County and Harold J. Ruvolet in Hudson County. He is general director.

Plans were formulated at the meeting for a Communion breakfast Nov. 21.



**FOR NEW CHURCH** — Msgr. James A. Hughes, vicar general, breaks ground for the new Immaculate Conception Church, Newark, Sept. 20. At left is Rev. Joseph J. Cesaro, administrator of the church, and at right Msgr. Anthony DiLuca, pastor of Holy Family, Nutley.

## Lawyers' Mass at Cathedral

NEWARK — The annual Red Mass of the Catholic Lawyers Guild of the Archdiocese of Newark will be held Oct. 1 at 6 p.m. in Sacred Heart Cathedral, it has been announced.

Msgr. Thomas M. Reardon,

moderator of the guild, will celebrate the Mass. Among those invited will be members of the local judiciary and Catholic lawyers.

A Communion supper will follow the Mass at Thomm's Restaurant.

## Sisters 'Evict' Bishop—Politely

FAIRFIELD, Conn. (NC) — In a polite sort of way, 13 nuns "evicted" Bishop Walter W. Curtis of Bridgeport from his residence here.

The 13 School Sisters of St. Joseph's High School in nearby Trumbull. But when the school term opened, their consent was not quite finished. So the Bishop moved out, turned over his residence to the nuns, and moved into the rectory at St. Mary's parish in Bridgeport.

The Sisters don't have to rush to move out either—Bishop Curtis is at the third session of the Vatican Council.

## New Approach To Smut Fight

NEW BRUNSWICK — A new approach to combatting the sale of objectionable publications to minors was suggested last week by Middlesex County Prosecutor Edward J. Dolan at a meeting with police chiefs here.

Dolan asked the chiefs to request newsdealers to take several weekly tabloid newspapers off the stands to prevent minors from buying them or browsing through them.

If the dealers sell the publications to minors, Dolan suggested the police arrest them on the charge of contributing to the delinquency of a minor.

The papers in question, he said, do not qualify as obscene literature under U.S. Supreme Court standards and so it is not possible to ban their sale.

## At Protestant Church

# Ministers Hear Newark Priest

JERSEY CITY — The first priest to address the Presbytery of the Palisades here Sept. 19 said that it was necessary to offer "personal and common witness to the existence of moral principles grounded in religious belief."

Rev. Aloysius J. Welsh, director of social action for the Archdiocese of Newark, spoke to a group of about 100 ministers and elders at the First Presbyterian Church.

He said first that it "must be a matter of common concern to us that great numbers in the United States in particular, show an evident tendency to conduct their lives as if there were no God to whom they are responsible."

DISCUSSING the ecumenical movement, Father Welsh said "It prompts us to stress what is common rather than what is divisive, to pursue truth rather than argue error, to substitute mutual respect for respective suspicion."

"However, he said, 'it must be noted . . . that we cannot be content with a 'least com-

mon denominator' sort of theology."

Father Welsh said the "so-called religious revival" in America today will be influential only "to the extent that it is made relevant to personal life, when it is a daily source of strength to personal, family and social morality."

Commenting on a pamphlet entitled, "Associations between United Presbyterians and Roman Catholics," he said that there was much that could be done in such matters as world peace, the fight for interracial justice, relocation of refugees, juvenile delinquency and the raising of moral standards.

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## Just a Minute

# Capsule Opinions

**On the Laity** — Without the layman and his activity in the world, the Church is unable to fulfill the mission entrusted to it. Only the layman — who is involved in business affairs, who holds political office and shapes the patterns of society, who is caught up in the complexities of family life — can translate Christianity into the innumerable expressions it is meant to take in the lives of men. — Rev. Bernard J. Cooke, S.J., of Marquette University to the Newark Congress in Milwaukee.

**The Catholic Image** — There was a time, not too long ago, when the Catholic image was negative. A definition of the Catholic, given by one outside the Church, would have included the following characteristics: A Catholic is a person who does not eat meat on Friday, allow divorce, practice birth control or see condemned movies . . .

But this is not the definition of a Catholic which will serve the times in which we are living. The modern Catholic should be defined with the following attributes: A Catholic is meek, a peacemaker, poor in spirit who really hungers and thirsts after justice. — Philip Scharper, editor of Sheed and Ward publishers, New York, to the Newman Congress.

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Also ideal for boatmen, fishermen, and campers. Shoots a 3500-ft. beam. Great for reading house numbers. A red warning flasher is for highway safety. It has a sure-grip handle, chrome-plated head, separate switches for spot and flasher. Includes battery. A big \$10.00 value!

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Home Address \_\_\_\_\_ Home Phone \_\_\_\_\_ Home Long \_\_\_\_\_ Own Home   
Employer \_\_\_\_\_ How Long \_\_\_\_\_ Income \$ \_\_\_\_\_ Per Week \_\_\_\_\_  
Address \_\_\_\_\_  
Name and Address of Bank \_\_\_\_\_ Checking  Savings   
Mortgage \_\_\_\_\_ Monthly Payment \$ \_\_\_\_\_  
Date \_\_\_\_\_ Signature \_\_\_\_\_



Pope Paul concelebrates Mass with 24 Bishops in unprecedented liturgical opening of the third session of Vatican Council II, Sept. 14.

# TOPIC

The Advocate

## POPE PAUL TEACHES . . .

- For the effects of unity and renewal from the council, the Pope asked the involvement of "every member of the Mystical Body" through prayer (especially on Sept. 27) and penance (especially on the Ember Days). Page 3.
  - He talked of a more active apostolate for nuns and announced that women would be named auditors at the council. This page.
  - Recalling warnings of past Popes in wartime, Paul issued his own plea for the troubled present—peace through love. Page 6.
  - The Pope said his first encyclical, would announce the methodology the Church must follow today — its conscience, its renewal, its dialogue. Page 5.
  - The developing philosophy and changing methodology of mission work are discussed in a talk that emphasizes the responsibility of all Catholics to the mission apostolate. Page 8.
  - General audiences evoked from the Pope analyses of his successorship to St. Peter, Page 8; his representation of Christ to His people, Page 4; and the nature of the Church as the community of Christians. Page 4.
  - Appreciation of the workers' dignity and problems were the topics of two talks. Page 7.
  - A sense of judgement, rather than a "vexing restraint," is the ecclesiastical mission toward movies and other arts. Page 2.
- (Texts provided by NCWC News Service)

# For Nuns: 'Higher Honor, More Efficiency'

Beloved daughters in Christ:

It is a reason for great spiritual consolation for us to celebrate the feast of the Nativity of the Most Blessed Mary with you all, good and dear religious women!

Often, when celebrating sacred solemnities, our mind grows anxious about the understanding, about the participation of the faithful who attend the rite. We have reason to doubt whether they understand, whether they are united in the prayer of the Church, whether they fully realize the meaning of the mysteries remembered, of the prayers offered, of the spiritual and moral value of all that worship should offer to our souls.

This thought, this doubt, does not exist here! We are certain that all of you are with us in giving full significance and fervor to this holy Mass in honor of Mary's birth; and this for three evident reasons, which concur in making this ceremony solemn and memorable.

### The Perfect Creature

First, it compels us to recall the appearance of Our Lady in the world as the arrival of the dawn which precedes the light of salvation, Jesus Christ; as the opening on the earth, all covered with the mud of sin, of the most beautiful flower ever to have blossomed in the desolate garden of mankind — of the birth, that is to say, of the human creature who is the most pure, the most innocent, the most perfect, the most worthy of the definition God Himself gave man when creating him: the image of God, the likeness of God, that is to say supreme, profound beauty, so ideal in its being and its form, and so real in its living expression as to let us perceive that this first-formed creature was destined, on the one hand, to the conversation, to the love of its Creator in an ineffable diffusion of the most blessed and beatifying Divinity and in an abandoned response of poetry and of joy — such as is the "Magnificat" of the Madonna — and destined on the other hand, to the regal dominion of the earth.

What was to appear and vanish miserably in Eve, God, by a design of infinite mercy — we might almost say by a desire to reconquer, like the artist who, seeing his work destroyed, wants to remake it more beautifully and more in keeping with his creating idea — caused to live again in Mary: "ut dignum Fili tui habitaculum effici mereretur Spiritu Sancto cooperante praeeparasti" (who, by the cooperation of the Holy Spirit, deserved to become a suitable dwelling for Your Son) (from the prayer said at the conclusion of the Divine Office during the season of Pentecost) — as the prayer says which is well-known to you all; and today, the day dedicated to veneration of this gift, of this masterpiece of God, we remember, we admire, we exult; Mary is born, Mary is ours, Mary restores to us the figure of perfect mankind, in her immaculate human conception, stupendously in keeping with the mysterious conception of the divine Mind of the creature who is the queen of the world.

And Mary, by a new and supreme joy, enchanting joy of our souls, attracts our glance to herself only to lead it to look further, to the miracle of light and sanctity of life which she announces on being born and will bring with herself, Christ the Lord, her Son, the Son of God from whom she

Pope Paul's address to nuns of the Albano Diocese, Italy, at Castelgandolfo, Sept. 8, 1964.

herself receives everything. This is the celebrated play of grace which is called the Incarnation and which gives us a presage, in Mary, the lamp carrying the divine light, the doorway through which heaven will wind its steps toward the earth, the mother who will offer life to the Word of God, the advent of our salvation.

You know, beloved daughters, all these things; you ponder on them, you honor them, you imitate them; Mary gives you their sublime picture, in which she triumphs in unequalled humility and glory. Is this not a reason for making us happy — to know that you are all closely associated with this joy of the Church and with the glorification of Our Lady?

Secondly, you celebrate with us this sweet and intimate feast, like a day of the family, like a domestic event, which binds the hearts in dear and common sentiments. It is the feast of the common, heavenly Mother; and we understand how your devotion is strengthened by the fact that you are celebrating it together with this common and earthly Father, with the Pope. And this pious satisfaction also gladdens us, who feel your devotion uniting itself to ours, your prayer to ours, and your trust to ours.

It seems to us, dear and good religious women, that you are this morning the bouquet of flowers with which we present ourselves before Mary to express to her our greetings — oh, let us rather say our homage — on the anniversary of her birth. A kind of childish speech rises to our lips: See, Mary, what we are offering you, these flowers; they are the most beautiful flowers of the Holy Church; they are the souls of the single love, of the love for your divine Son Jesus; they are the souls who have truly believed in His words, who left everything to follow Him alone; they heed Him, they imitate Him, they serve Him, they follow Him, with you, yes, to the Cross; and they do not complain, they are not afraid, they do not cry; on the contrary, they are always joyous, they are good, Mary, these daughters of the Church of God!

We hope that the Most Blessed Mary will listen to these simple words, and that she may feel honored by the offering of all of you religious which we are making to her today. We will say more: [the offering] of all the religious women of the holy Church; and we hope that she may look at them all, she the blessed among all, with ("illos tuos misericordes oculos . . .") those merciful eyes of hers, that she may gladden them, protect them and bless them; because they are hers, and they are hers because they are of the Church!

It seems to us that this meeting particularly emphasizes this aspect of your religious life. Why are you so glad today to be attending the holy Mass of the Pope and to venerate with him our Blessed Lady? And why is the Pope himself glad to have you with him? Because, as we said, you are of the Church; you belong, and with bonds of a particular tenacity, to the Mystical Body of Christ, and have a special place in the ecclesiastical community: you are the joy of the Church, you are the honor, you are the beauty, you are the consolation, you are the example! We may also add: You are the strength! By your piety, by your humility, by your docility, by your spirit of sacrifice, you are the dearest daughters of the Church.

### Broader Horizons

This meeting must revive in you the "sense of the Church." It happens at times that this "sense of the Church" is less realized and less cultivated in certain religious families owing to the fact that they live a secluded life and that they find within the framework of their community every object of immediate interest and know little of what happens outside the bounds of the occupations to which they are completely dedicated. It happens at times that their religious life has limited horizons, not only as regards the development of the things of this world, but also as regards the life of the Church, its events, its thoughts and its teaching, its spiritual fervor, its sorrows and its fortunes.

This is not an ideal attitude for the religious woman. She loses the complete and great vision of the divine design for our salvation and for our sanctification. It is not a privilege to remain on the margin of the life of the Church and to build for oneself a spirituality which prescind from the circulation of the word, of the grace and of charity in the Catholic community of the brothers in Christ.

Without taking from the religious woman the silence, the meditation, the relative autonomy, the style which her proper form of life needs, we look to more direct and fuller participation restored to her in the life of the Church, particularly in liturgy, social charity, modern apostolate in the service of the brothers. Much is being done in this direction; and, we believe, with benefit both for the sanctification of the religious woman as well as for the edification of the faithful.

We remember that in Milan, on the occasion of this very feast, we invited the dear Sisters of the Infant Mary to attend our solemn Mass in that duomo which is certainly one of the most beautiful and largest cathedrals of the world, and which is indeed dedicated to the nativity of Mary. None of those Sisters had felt called through her own devotion to participate in the solemn and splendid rite in honor of Mary's birth in the cathedral of the town where they have their motherhouse and a magnificent network of charitable activities: it was the Archbishop who invited them. Then, they came to the cathedral every year, on Sept. 8, and in large

# Moral Norms and the Movies

You are welcomed! We welcome you with great affection and interest. You bring to us the homage of your Catholic Association of Motion Picture Managers. You bring to us the echo of your national congress. You renew in us an awareness of the great problems connected with motion pictures. You permit us to come into your souls — souls that are involved, perturbed, stimulated by these problems.

*Text of Pope Paul's remarks July 7, 1964, to the Italian Catholic association of motion picture theater managers.*

You ask us for words of guidance and comfort for your kind of activity, in itself so removed from the priestly ministry and yet which has become so close to the exercise of your pastoral office.

You are welcome! We know the importance of your work. We know the difficulties and hopes that it presents. We admire the goodness of the sentiments that engage you in your work. We are grateful for the devoted expressions and noble aims, that, through the word of your excellent and zealous president, Msgr. Francesco Dalla Zuanna, you have now manifested to us. We are very grateful to you for this and are greatly consoled by it.

## Experience, Suggestions, Trust

Thus there is repeated in this audience a feeling that arises in our spirit when we happen to receive groups of persons that are competent and specialized in a particular field of science and action. In other words, we feel a desire to listen rather than to speak.

The same occurs in your case. It would please us to hear from you what is necessary to know and to think with reference to the activity exercised by you; to hear from you news of your experience and as to the evolution that it requires; to receive from you proper suggestions deriving from the facts in which your responsibility is implied and your observation required.

You, as informers, could be our teachers, rather than our disciples, expert as you are in questions that relate to your organization and the aims that it pursues.

This attitude of ours already bespeaks to you the consideration given by us to the report presented by your president to the congress and also tells you of the esteem and trust that we place in you. Our attitude should also make your hearts confident of being heard and understood by him who now speaks to you.

And he speaks to you on the matter in which you deal and which you experience, regardless of his constant desire for new insights, though still sufficiently informed.

The opportunity which was ours during our episcopal ministry in Milan to know this matter in its varied aspects — the organizational, administrative, pedagogic, pastoral — was not a wasted opportunity.

Nor useless, we feel, was our good fortune and honor in lending our services to our predecessors who have left to the Church a sum total of masterly teachings on the spiritual, moral, cultural and artistic phenomena deriving from motion pictures in the field of ecclesiastical competence.

The fact furthermore that it was given to us to issue the council's decree on the communication media, authorizes and urges us to pursue with particular interest what refers to the upright application of the constitution itself. This serves to say, in general, how interested we are in your activity and in the problems that it involves.

## Faithfulness to Church Teaching

We do not now intend to look deeply into such problems. The ecclesiastical teaching authority has already issued a series of documents that dispense us from saying more. These same documents, however, counsel us to make to you, who are or are becoming specialists in motion picture problems, first of all a recommendation. It is that you become well acquainted with the documents in question. Be sure to learn well the thought of the Church with reference to your activity. Be not reluctant to place the well-thought out, authoritative, and humane teachings of the ecclesiastical teaching authority ahead of the theories of profane teachers, the modern ideas of artists and critics.

Our doctrine, also in this field, where phenomena is in continuous evolution and opinions each day are new and changeable, is not a vexing restraint that halts our steps in pursuing facts and ideas that are rapidly changing. Instead it is a safe support so as not to become submerged in them. It is a sense of judgment that aids us in understanding all things, to judge all things and classify all things rightly. It is a source of thought and of experience that qualifies those who possess it to hold the field with authority, with honor, with an ability for guidance, understanding and aid.

It is a title for maturity, we might say " . . . that we may be now no longer children, tossed to and fro and carried about by every wind of doctrine. . . ." (Eph. 4, 14).

This refers principally to those who deal in the problems of shows in their intrinsic aspects. But

we know that you, managers of motion picture halls under the supervision of ecclesiastical authority, also take an interest, and rightly so, in cultural problems that are related to motion picture shows. Therefore it also refers to you as persons co-responsible in the influence that motion pictures exercise on the souls of those who attend your halls.

In this respect we cannot help reminding what the decree on the communications media affirms as basis for the reasons why the Church occupies itself in means of social communication. In the fourth paragraph, the council's decree says:

"For the proper use of these media it is most necessary that all who employ them be acquainted with the norms of morality and conscientiously put them into practice in this area."

## Requirements of Moral Order

The moral order! We know how unpopular it is to recall such a word, such an idea, such a higher imperative. We know how annoyed many appear to be when someone dares refer to it when certain artistic aspects of a show are under discussion. We know that many producers, artists critics and spectators boast that they are free from the usual norms of the moral order. We know that unfortunately the attraction of a large part of the production of films comes from the ambiguous and often unprincipled and exciting portrayal of immodest scenes, or of equivocal situations, or of negative concepts of the values which we must hold as fundamental and sacred for the genuine life of man.

But we also know that it is the unchangeable mission of our ministry to affirm as perennial and absolute the moral postulates which sustain and defend man's true life, his dignity, his goodness and his natural and supernatural destiny.

We know furthermore that those who rebel against the requirements of the moral norms, who often deride and scorn as weak and enslaved spirits all those who are scrupulous of offending such norms; who vaunt the justification of license or moral indifference, feel within their consciences the discomfort of their stand.

They furthermore admire and regret — often without admitting it and often concealing through sarcasm their inferiority and the superiority of others as well — the phenomenon of beauty and strength of those who in their customs give testimony of a heroic rigorosity of the vital truth which is precisely moral law.

We know lastly that the introduction of moral opinions in the field of representative art does not mortify art itself, does not impoverish it, does not deprive it of great esthetic reasons and of complex problematic play.

Yes, if an artist is such, he will make art greater in superhuman proportions and in dramas of incomparable power, and will make it richer in inexhaustible psychological, pedagogic and imaginative subjects.

## Shepherds, Teachers

At any rate, dear managers of our modest — though by now not to be disregarded — school, recreational, parochial, motion picture halls, moral requirement can never be forgotten or neglected in an activity such as yours. The more so because your activity does not wish to be limited to making motion picture shows harmless, but claims to want to make them good recreation, also educational and formative.

Such activity becomes grafted into a plan for pastoral aid, that is not content in offering tolerable amusement to a public that we wish to defend from harmful impressions, but a plan which would want to make ensue from this wonderful and powerful means of performance, its best pedagogic, cultural, spiritual virtues.

You have knowledge of such aspirations; and we shall say no more.

We will limit ourselves to exhort you to continue your delicate task with the aims, as we were saying, of making it worthy of the pastoral ministry into which it becomes apart, making use, as much as possible, of the collaboration of faithful and experienced laymen. You may reserve the presentation and comments of the show, so as to encourage in the public that attends, particularly the young, a critical attitude, a reflex act of sensible impression, a renewal of the personal faculties over the enchanting suggestion of the show. Become educators, as well as managers!

We also recommend that you remain united in your organization. It is a guide, a defense, a power! You know this. And with its "Halls Aid Service," it is a means most useful for the accomplishment of your function.

A recommendation in the council's decree suggests: " . . . patronizing or jointly sponsoring theaters operated by Catholic and responsible managers."

Thus we recommend that you remain united not only with the "Ente dello Spettacolo" (Shows' Corporation) — for you it is a need, a duty — but also with the national office for shows, recently established by the conference of Italian Bishops. See how many wonderful institutions there are! They only now need one thing: to be effective!

We have faith that your association, these well-deserving organizations, will thus be effective if united, if operative, together with our apostolic blessing.

# 'Honor, Efficiency . . .'

(Continued from Page 1)

numbers; and they were happy to feel on that day that they were the dearest of the Church, as we were when greeting them during the homily and in blessing them as exemplary and worthy of our benevolence.

We also remember how edifying it seemed to us to see in the churches of the flourishing missionary communities in Southern Rhodesia and Nigeria the Sisters of the various religious families attend, in reserved seats, the Sunday functions, to their great honor and to the great consolation and admiration of all the faithful.

Indeed, this meeting, we repeat, will serve to rekindle in you and, we hope, in all of the immense flock of women religious, love for the Church, and to bring you into ever closer communion with her. This, remember, is a great thought which can open the window on the spiritual reality to which you have dedicated your life: the Church is, in fact, the work of salvation established by Christ — a great thought which can comfort and sustain the simplicity and the hidden nature of your occupations: the Church is the kingdom of God; those who belong to it and serve it participate in the dignity, the fortune of this kingdom. — A great thought, yes, it is the Church which opens up for your oblation the way whereby it can be ever more fruitful in apostolic results, in wise charity, in immense merits.

## Women at the Council

I believe the day has come to give higher honor and more efficiency to the religious life of women, and that this can be achieved by perfecting the ties uniting it to that of the whole Church. In this regard we reveal to you that we have arranged that some qualified and devout women may also attend several solemn rites and several general congregations of the forthcoming third session of the Second Vatican Ecumenical Council as auditors; we mean those congregations at which questions of special interest to the life of woman are being debated. In that way — perhaps for the first time — we will have present at an ecumenical council some small — obviously — but significant and almost symbolic representation of women, first of all of you religious, and then of the great Catholic women's organizations, so that woman may know how much the Church honors her in the dignity of her being and of her human and Christian mission.

While we are glad to announce this to you, we are saddened by the thought of the many manifestations of modern life in which woman appears to have fallen — from the lofty spiritual and moral level accorded her by good civil usage and by elevation to the Christian vocation — to the level of moral insensibility and often to pagan license; while the paths to the most dangerous and morbid experiences are open to her, woman is deprived of true happiness and of true love which can never be dissociated from the sacred meaning of life.

And we are also pained to see how many feminine souls, made for high and generous things, are no longer capable today of giving to their lives full and superior meaning because they lack two factors of inner fullness; prayer, in its complete, personal and sacramental expression, and the spirit of dedication, that is to say love which gives and vivifies. They remain poor tormented souls to whom external distractions give a false remedy.

Here, then, we come to the third reason for our spiritual joy in this meeting which consoles us: It is that of noting by your number and your fervor, that there are still today pure and strong souls who thirst for perfection and who are neither afraid nor ashamed to wear the religious habit, the habit of the total consecration of one's own life to the Lord.

Truly, in this respect also, we should make a twofold and not very happy remark; that is to say that religious vocations, even of women, are decreasing, and that the Church and secular society both have a growing need for such vocations. This is one of the problems of our time, for whose solution it will be necessary to work and pray.

But let us now dwell on the proof of religious vitality which your presence offers us. We thank Our Lady for this consolation, which enables us to perceive her providential and maternal assistance to the Church. It offers us the example of an ever re-flowering Christian generosity, which makes us think of the whole treasure of good works to which your life is consecrated.

We pray to Our Lady for you: May she give you the certainty of the goodness of the choice you have made. It is the best, it is the most difficult and at the same time the easiest. It is the one nearest to that of the Most Blessed Mary, because, like hers, it is wholly governed by a simple and total surrender to the divine will:  *fiat mihi secundum Verbum tuum* (Be it done unto me according to your Word!)

We will pray to her that she may make you strong. Religious life today demands strength. Yesterday, it was perhaps the refuge of many weak and timid souls; today, it is the workshop of strong, constant and heroic souls.

Lastly, we will pray to Our Lady that she may make you glad and happy. Religious life, however poor and austere, can be true only in inner joyousness. That is what we wish you, in memory of this meeting, while asking all of you for prayers for the council and for the whole Church, and giving to you all our benediction.

# As the Council Drew Near, the Pope Planned

To our venerable brother: health and apostolic benediction.

The resumption of the Second Vatican Ecumenical Council is now at hand. The third session, as already decided and announced, will begin on Sept. 14, the day which the liturgy devotes to the feast of the Exaltation of the Holy Cross of our Lord Jesus Christ. This date for the resumption of the

*Pope Paul's Sept. 1 1964, letter to Eugene Cardinal Tisserant, dean of the presidents of the ecumenical council.*

conciliar work was not arrived at by chance, but, as it were, to indicate the source whence springs our salvation and whence the Church draws its trust in the happy outcome of this great synod — that is to say, from the Passion of our most merciful and most beloved Redeemer.

We wish to give due honor to this great mystery, celebrating its perennial and salutary memory, by offering to God at the opening of the conciliar session the Holy Sacrifice of the Mass which represents and renews in an unbloody manner the work of our redemption. We intend to perform this sacred rite as a first and essential act of the ecumenical council, which is about to assemble again, by means of a solemn concelebration by 24 conciliar Fathers chosen from various orders and regions, and united to us.

## One Heart, One Soul

We wish this for the council so that the infusion of hearts and souls may be more evident to all and more efficacious in the sight of God, forming "one heart and one soul" (Acts 4, 32), of all those who are taking part in the holy assembly. We wish also through it to implore divine assistance for our common labors — that assistance which is our supreme guide in the arduous and humble search for the divine will on the part of the whole Catholic Church. In fact, the ecumenical council convened around the successor of St. Peter is, as everyone knows, a true representation of the universal Church, a fact which was stated by the Council of Trent and the First Vatican Council.

We write this to you, our venerable brother and dean of the Sacred College, so that you whom we

have confirmed in the very high office of first member of the council of presidents of the Second Vatican Council, may exhort in our name and authority, the conciliar Fathers to come punctually to the ecumenical synod itself, and to prepare their souls for it, as for an exceptional moment in the life of the Church.

The Church can hope all the more to be inspired and led by the Holy Spirit the more intensely, the more harmoniously and the more humbly are souls mutually disposed to receive grace. Such an extraordinary moment must be lived with inner meditation, with intense fervor, with humble piety, with absolute faithfulness to the precepts of Christ, with vigilant attention to the needs of the Church and the world.

Nor should your exhortation be limited to the conciliar Fathers to celebrate the great event with spiritual fullness. We desire that you extend it also, through the pastors whom you address, to all the faithful: to priests first of all; to religious men and women; to all the family of Catholics who aspire to live in conscious and close communion with the Church; also to those afflicted with disease of mind or body, who are already joined to the Church; and to innocent boys and girls — the joy and adornment of the Church.

It is necessary indeed that each member of the Mystical Body of Christ consider this singular and historic event of the ecumenical council as pertaining to himself, and that each participate in the council with an attentive and ardent fellowship. True, when the earlier sessions of the ecumenical council began, an invitation of this sort went out to the whole Church. However, it seems wise to reiterate it — on the one hand because people's interest can diminish the more accustomed they become to this assembly — and against this we must guard; and on the other hand because the gravity of the council's acts and decisions is increasing, as the discussions of the various topics suggested for study and deliberation by that body are being brought to conclusion.

## Penance, Prayer

There are two forms, proven by usage as is evident, whereby the faithful as individuals as well as the Church in community can join spiritually in an event of such religious and moral value, and

contribute to its success: penance and prayer. By the former, man is disposed to remove the obstacles from his soul — that is to say sin and perverse tendencies — which stand in the way of his reconciliation with God. By the latter, he is prepared to receive the abundance of heavenly mercy.

Both are opportune to make way for the divine action of renewal, and each contributes to that ineffable meeting, so to speak, of two wills: the will of man which is purified when it submits itself in humility and is prompted urgently to ask and to hope; and the Will of God, which can penetrate freely the vacuum of man's heart and, in that encounter, infuses and inflames it with love transcending nature.

We should like, therefore, that from your own voice, venerable brother, as if it were the voice of the whole council, the whole Catholic Church might be exhorted to some special acts of penance and of prayer.

This is our suggestion: This year let the Ember Days which fall on Sept. 23, 25 and 26 be sanctified. Let those who can fast on these days do so, and let everyone regard it as an obligation to practice some exercise of mortification and penance. And let all feel it a duty to address the Lord special prayers of expiation and supplication. And on Sunday, Sept. 27, throughout the world, in every gathering of the faithful and in every ecclesiastical community, universal prayers should be recited for the successful outcome of the ecumenical council. This could be accomplished significantly through a solemn recitation of the "Our Father."

As everyone knows, we regard as a happy outcome of the council the renewal of the spirit of Jesus Christ in His Church, the reincorporation into its unity of the brothers who are still separated from us, the weakening of the religious conscience in the world, the strengthening of justice and peace among men. These are aims for the highest and general good. No one, we hope, will fail to share the strong desire for the fulfillment of these wishes, for you, venerable brother — a prophet as authoritative as you are benevolent — will certainly be given sincere and prompt adherence by pious and generous-hearted people.

For this understanding which we all share, we express our gratitude to you in advance, while we grant you, as well as to the universal Church and to the world, our apostolic benediction.

Our welcome is inspired by sentiment of lively admiration and of sincere esteem for the chosen mission which is unfolded in behalf of suf-

*Text of Pope Paul's speech, July 3, 1964, to leaders of Italy's Association for Aid to Ex-Convicts.*

fering brothers who are returned to society upon expiation of the guilt committed and at the delicate moment reentering civil life. Perhaps they are fearful and uncertain or perhaps well disposed to begin a new life, but at times embittered by the pains of the past and by the unknown difficulties of the future.

## Provident Work

Our gratitude for your deserving work is increased furthermore when we consider that your careful attentions and solicitudes — untiring in seeking connections and support with other assistance and beneficent institutions — are directed with truly paternal care also to families of the imprisoned, organizing what is necessary to procure for them financial aid, clothing and in particular, work for the purpose of alleviating the harshness of such painful situations, and to instill hope and trust above all in those who innocently bear the burden of the crime of their relatives.

No one could help but see the human, social, civic value of your action and, particularly, the Christian, exemplary, evangelical value of your presence and testimonial in a specific area in which very properly both the talents of your professional preparation and the sincere endowments of your heart as citizens and Christians go hand in hand.

As vicar on earth of Him who said: "... as long as you did it for one of these, the least of my brethren, you did it for me." (Matt. 25, 40), we feel it is our duty to encourage you, to praise you, to thank you for all of this.

The Catholic Church is continuing in the world the work of Christ: "... and he went about doing good..." (Acts 10, 38). It has unfolded and unfolds with uninterrupted, loving interest, in His name, an immense and irreplaceable work in behalf of sufferers, sees you as valuable collaborators and allies, finds in you faithful and generous sons, and is happy to make available its organization for assistance when requested, for increasingly effective results of your united efforts.

It gave us truly great satisfaction, Mr. President to learn, from your report of the fruitful contacts for collaboration which your Council for Patronage maintains with our Pontifical Aid Society.

Be assured that the Pope encourages and blesses you from the heart in your initiatives, aimed at unifying on a national scale the different works un-

## 'I Was in Prison And You Came'

dertaken in behalf of those freed from prison, for their re-education through work, sports and sound amusement, as well as in behalf of the families of prisoners, particularly in behalf of children, adolescents and youths, who must not be made to carry unjustly — to the detriment of their future as children of God and as honest citizens — the burden of crime not committed by them, of unjust suspicions and of dangerous isolation.

This is a form of assistance that we could not praise and encourage too much. We too have noted how in many cases punishment inflicted upon a guilty citizen has very grave repercussions upon his family, often entirely innocent, that, together with the economic and material damage which befalls the family due to the detention of their relative and which as times reduces it to hunger and poverty, undergoes formidable moral injury, being struck as it is in its unity, in its peace, in its honor, at times in an irremediable manner.

Assistance to families of prisoners is an exceedingly providential work and still in need of providential development.

Be assured that the Pope accompanies you with his thoughts and his prayers, invoking for you the continued aid of the Lord to sustain you in the serious and diverse difficulties of your daily duty.

Be assured that the Pope rejoices with you and exhorts you to give to your mission a supernatural and eternal value which may summarize, crown and seal all other equally noble human values, and seeing in those assisted by you not only the anonymous face of the needy, but discovering in them, hardened by suffering, the face itself of Christ: "... I was in prison and you came to me." (Matt. 25, 36).

## Total Giving

May we be allowed another particular exhortation, which derives from a thoughtful awareness of this dignity, of this vocation to which you are called. We mean to say that a work such as yours requires more than any other a patient, enduring, continued and, may we say, a total giving.

A patient giving, that does not tire in reaching out to so many needs, though results might seem scanty and indeed not corresponding to the intensity of the effort which they require.

An untiring giving, that does not want to determine all things on a level of the normal reasonableness of human reckoning and of what can be foreseen, but a giving that knows how to wait and

understand, knows how to evaluate and excuse man's heart, knowing its hesitations, its renewals, its surprising and sudden possibilities of recovery.

A continued giving, that is never interrupted, that never stops and does not take a vacation because it knows through experience the tragic reality of many urgent needs, pressing for a just and prompt solution.

Lastly, a total giving, in the sense that it must succeed in lending means and forms of aid proportioned to the needs, which are immense and which, if satisfied only in part or in insufficient manner, may remain and give way to doubt as to whether they could ever be remedied, and whether the partial care directed at them would not after all be wasted.

The reentry into society of the unfortunate man just out of prison is a very serious and complex operation, and will bring satisfying results only if effective and complete. If done half way, it might perhaps be a work done in vain.

It is therefore necessary that aid surround in every way the person assisted, that it envelop his embittered spirit which often is relapsing precisely because of difficulties; at times despairing of a return to a normal life and to the esteem of his own family and of society; also that aid surround him in the solution of hundreds of practical problems involved in his resuming honest and gainful work.

## Reaching a Person's Heart

In this regard we praise your experience and your sensibility that always endeavors not to make your aid weighty, always bearing respect for the personality of others, a personality so justly jealous of its own inviolable intimacy and dignity.

We would like to congratulate you for knowing so nobly how to overcome the easy temptation to publicize your work, even at the cost of a lesser effectiveness of same: this however is an excellent method, because what counts is to reach into a person's heart, to do good for our brethren, to prove to them that, regardless of everything, there are people who, next to an affirmation of the rights of justice, know how to extend the testimony of charity, making the spark of a new light of hope and trust shine forth.

Lastly we extend to you a paternal wish: keep a heart so great as to never be satisfied with what you have done; keep a vigilant eye to see and discover needs; maintain the ingenuity of always finding new ways and forms to meet needs of those in your care.

May the apostolic blessing which we are very happy to impart to you and your dear ones strengthen you in your aims and be a pledge of eternal recompense for your beautiful and holy undertaking.

# At the General Audiences: Talk of the Papacy . . .

Beloved sons and daughters!

We believe that each one of you taking part in this audience in St. Peter's Basilica might be searching with your eyes for the capital letters that form the decorative band over the pillars of the monumental hall and know how to discover a word that in singular manner resounds in the soul of every person present: "Tu es Petrus" (you are Peter).

*Text of Pope Paul's remarks during farewell audience July 15, 1964, before departing for Castelgandolfo for the summer.*

At once this word appears to make itself heard, the voice of Christ who spoke it in Caesarea of Philippi transforming the disciple Simon into the Apostle, in fact the prince of the Apostles and head of the entire Church.

## . . . the People

(The Pope called his weekly general audience "a truly ecumenical encounter," observing that people of all nationalities, occupations, and rank in the Church flock to it in increasing numbers.)

*Text of Pope Paul's talk at a general audience, July 1, 1964.*

. . . Truly (general audiences have) become a considerable and significant part of our apostolic ministry. That which in the past occurred less frequently, now has become commonplace, tending to become more numerous, to assume an increased rhythm and to grow larger in attendance.

We praise God! And we assure everyone that all are welcomed with great pleasure and gratefulness and that we shall always endeavor to give to these audiences enough time and feeling to make everyone happy to have at least seen the Pope and to have received his blessing.

Here, however, certain practical problems arise which are not easily solved; to begin with that of space to contain the multitudes that gather here. However, with the aid of providence, we shall find a remedy for this.

There also arise spiritual problems: what form should a composite and occasional audience such as this take? What significance, what value should we attribute to it? We will ponder how best to answer these obvious questions. But we say immediately that we will take care to preserve for this meeting the aspect of a brief dialogue, as we have in the past.

Though simple and brief our word may be, it seems to us that it should not be lacking. Because, unless we deceive ourselves, it comes as a dialogue — spoken and external on our part; inner and silent on your part — on certain recurring subjects, that the audience itself awakens in the souls of those who take part in it. For example: Who is the Pope? What is the Church? What are the relations of every person here present with this center of faith and unity? And so forth.

Thus a catechesis is born, a conscience is being formed, a fervor is being kindled, we hope.

Let us endeavor, for example, to begin anew this dialogue of ours, to see what are the sentiments that are created by this meeting.

The sentiments proper to a general audience! We shall state our own; and this is sufficient for today.

Our sentiments? It is not easy to express them. They spring from the conscience of our mission, of our responsibility. Could we remain indifferent to your coming here, to your presence? Of course not.

We feel resounding in ourselves, as a leaven, as a torment, the words of the Apostle Paul (to Greeks and to foreigners to learned and unlearned): "I am debtor" (Rom. 1,14).

The universal character of our apostolic mandate gives us no peace. We seem to have some initial understanding and some minimum though exalting experience of the magnificent words of Jesus, from which we understand the limitlessness of His heart: "I have compassion on the crowd" (Mark 8, 2.) Christ's heart went out to everyone! "Come to me all you. . ." (Matt. 11, 28.)

And we, who have the sublime and tremendous mission of representing Him, shall we not willingly receive all who come to us?

You are therefore welcome, beloved sons and daughters!

You bring us great consolation by the mere fact that you come to see us! We are immensely grateful to you for this. Your affluence comforts us in our inadequacy; sustains our hope!

The promise made to Abraham appears to us here, in some form, as fulfilled! ". . . I will multiply thy seed . . . and as the sand that is by the seashore." (Gen. 22, 17.) Thus be assured: in entering here you will find outstretched arms, open heart, love for all.

It is with this love that we give you our apostolic blessing.

Afterwards the word, "Tu es Petrus," takes shape, forms into a person and rests over the Pope, robed in white, who has appeared in your midst.

The spiritual suggestion of the audience, we know, springs chiefly from recalling the mysterious and immortal Gospel word that, after 20 centuries, takes a living form in man's humble aspect that not only appears as successor, but as though he were the same person returned to life: "Tu es Petrus."

## The Pope: Truly Peter?

To those who know how to reflect over this historic and Gospel echoing, which becomes a present and living reality, it almost brings a hesitancy and gives rise to an inner elementary question: "Is the Pope truly Peter?"

Obviously, the question is extremely serious and complex, and can cause long and edifying meditation; but if we now stop to consider its sensitive and external value, in other words a comparison between the figure of Simon Peter and that of the Pope, we note an evident difference that all those present at the audience would like to define and possibly solve.

The figure of the Pope appears in this picture of majesty and splendor. In solemn ceremonies in fact this outer appearance is emphasized by even more honorific signs.

The picture of the basilica, which envelops us, lifts us into a vision of greatness, of dignity, of power, that is almost bewildering.

An atmosphere of glory seems to invade the radiant scene. Again the question arises: "Is this Peter; why such solemnity?"

There are those who are exalted and edified in taking part in this sacred and solemn scene and who enjoy the almost prophetic reflection that seems to be projected from the Church triumphant in heaven over this Church on earth, which is still a pilgrim, militant and sufferer.

A great consolation, and ineffable hope shows onto the soul of those who know at once how to see both the Peter of the Gospel and the Peter of heaven in his modest, though so honored successor, the Pope who is present here.

## Making Identification

There are instead those that find some difficulty in making this identification of Peter with the Pope, thus presented, and ask the reason for such a showy external appearance, that tastes of

## . . . and the Church, the 'Meeting'

We believe, we hope that this meeting with the Pope and with many pilgrims and visitors coming from different nations, here at the tomb of the Apostle Peter, upon whom the Lord desired to establish the mysterious structure of His Church, here in this basilica that became the hall of the ecumenical council, we believe and hope that this meeting may give rise in your hearts to a question, not new, however at present in more urgent need of an adequate answer: what is the Church?

*Text of Pope Paul's remarks June 2, 1964, at a regular weekly audience.*

And while all of us think that we have a ready answer, one that catechism teaches and that our experience presents to us, all of us feel that such an answer is not easy and when we try to phrase it in our own words, we find that the answer is incomplete.

This because it is difficult to define the Church. It is well that we notice this difficulty because then we begin to understand that the Church is an immense and complex reality which we cannot limit to the terms of a hasty definition. There is always something more to be said in reference to the Church.

Last Sunday's Gospel made us understand how the kingdom of God, that in the parable of those invited to the great supper foreshadows the Church, starts by means of a call, a convocation. And we know that the word "church," means precisely "convocation."

The Church is the meeting of those called by God. It is the people whom God has brought together, it is the assembly of those who have been called.

It would be good to bear in mind this root idea of the Church, because it reveals many things to us.

Above all, it reveals that the Church does not make itself but is born of a divine initiative; it rises from a thought of God; who wants to bring men together in a religious society in which His mercy manifests itself in a very particular way. It then reveals to us that this call demands minis-

ters, those who bear the invitation and promote the meeting. The Gospel we refer to says the host sent his servant to announce to those invited the hour of the feast.

A phrase by St. Ambrose serves our case: "Prior to calling the Church, the Son of God works through his servant."

The Church is born of the Apostles, is born of the hierarchy. There is in the Church he who has the mandate to call and he who is called; there is the Church that calls, that convokes — the teaching Church — and there is the Church that is gathered, the "congregatio fidelium" (St. Thomas); together they form the community of Christians (cf. Bellarm. De Eccl. mil., 1).

This root idea of the Church also reveals how membership in the Church is founded on free acceptance on the part of the faithful. The Church is a voluntary society; however it results from the responsible, supreme and decisive choice of the man who has understood what moral obligation and what happy destiny did arise from the loving divine call to the happiness of the kingdom of heaven.

Freedom and duty are at the human basis of the Church, as gratuity and love are at its divine basis.

These simple considerations must assume full significance at this time, to solicit your minds to understand the Church as a vocation, as the first and immense benefit which mankind receives from God. St. Paul says: "And those whom he has predestined, them he has also called; and those whom he has called, them he has also justified, and those whom he has justified, them he has also glorified." (Rom. 8, 30).

To belong to the Church is a mysterious thing, a great thing, a happy thing, a decisive thing. We must thank God for having called us to this dignity, to this fortune. We must listen within our own selves for the profound, grave and sweet echo of the call of our souls to faithfulness for Christ and the Church.

We must confirm here, at the tomb of the Apostle Peter — called by Christ to the great office of calling mankind to put together His Church — our grateful and firm answer to always want to hear this voice.

May our apostolic blessing exhort and comfort you toward the above.

And with this wish, we bless all of you from our heart.

# The Church in Its Newest Encyclical . . .

Beloved sons and daughters:

This weekly audience, always new in the crowd of pilgrims and visitors, is always uniform in its development and especially in the thoughts it carries with it, which cannot detach themselves from the memory of what forms its center and is seen here, in so many concrete and almost symbolic images, reflected in the meeting of the Pope with so many of his sons. We mean the Church.

An audience like this obliges one to think and

Text of a talk given by Pope Paul VI at a general audience at Castelgandolfo on Aug. 5, 1964.

to speak of the Church. The subject therefore repeats itself. But it is so great and so complex that it offers varied and fecund aspects, so that it does not seem to us that each time we must say the same things in this brief speech of ours, even though each time we must speak of the same reality, the Church, and of doctrine or events relating to it.

## Encyclical Letter Finished

Today, for instance, we have a new title to present to you regarding the life of the Church. And we announce it to you as a sign of the pleasure which your visit gives us and as an expression of our fatherly affection. In fact we will entrust to you information — which perhaps in current usage might be called a press conference, perhaps the first to be made by a Pope in this new style.

And the information we entrust is this: that we have finally finished writing our first encyclical letter, which will bear the date of the Feast of the Transfiguration of Christ, tomorrow, Aug. 6, and which in the Latin text will begin with the words (which will then serve to identify it), *Ecclesiam Suam*.

It will be published, we hope, next week.

We say "our first" precisely because it has the character of an official encyclical letter and refers to the beginning of our pontificate. But we cannot forget that we have addressed to the Church many, many speeches and not a few other documents, among which is the apostolic letter on seminaries, *Summi Dei Verbum*, of Nov. 4, 1963, issued in commemoration of the fourth centenary of their institution by the Council of Trent.

## What Is an Encyclical?

You know what an apostolic letter is. It is an epistolary document sent by the Pope to the Bishops of the whole world. Encyclical means circular. It is a very ancient form of ecclesiastical correspondence, characteristically denoting the communion of faith and the charity existing between the various "churches," that is among the various communities that make up the Church.

In early times the heads of the principal communities also sent circular letters to their brother Bishops and also to all the faithful, and therefore they were also called "catholic," that is addressed to the whole Christian people. The fourth-century historian, Eusebius, says: "They were directed to the universal believers in Christ" (His. Eccl. V, 17).

In more recent times, encyclicals are addressed either to a group of Bishops of a given region or to the whole episcopate in communion with Rome, and at times are also extended to all the faithful and even to all men of good will. It depends on the content and purpose of the document.

An encyclical may be doctrinal or dogmatic, when it deals with truths or errors relating to the Faith.

Or it may be exhortatory when it aims at strengthening the sentiments and resolutions of Christian life in those who receive it and at strengthening the bonds of discipline, union and fervor which must bind the Church internally and sustain it in its spiritual mission.

## This Letter Is Exhortatory

The encyclical about to be published may be put in this second category. It does not, therefore, treat of particular theological or doctrinal questions, although many of these questions are close to our apostolic attention. We wanted to abstain from treating these things specifically because it does not seem to us to conform to the character of a Pope's first encyclical, which should rather be discursive and confidential, and also because we deliberately wanted not to enter into subjects which the ecumenical council has put on its program.

We limit ourselves to establishing an epistolary and spiritual relationship with our brother Bishops now that God's mysterious design has placed us among them as the head of the Catholic Church and Vicar of Christ.

Our letter is precisely a qualified announcement that we have taken the Chair of St. Peter. And it is a manifestation of our sentiments and of our thoughts, rather than an objective and organic exposition of a given subject. We would prefer to speak of our mind and of the attitudes which we would lead into the souls of the Bishops and of the

faithful, rather than of particular problems.

## The Paths to Be Followed

But what finally do we say in this encyclical?

We say what we think the Church should do today to be faithful to its vocation and to be equal to its mission. That is to say, we speak of the methodology which the Church, in our opinion, must follow to proceed according to the will of Christ the Lord.

We can, perhaps, entitle this encyclical: The Paths of the Church. And the paths we point out are three.

The first is spiritual. It concerns the conscience which the Church must have and on which it must nourish itself.

The second is moral, and it concerns the ascetic, practical and canonical renewal which the Church needs to be in conformity with this conscience, to be pure, holy, strong and authentic.

And the third path is apostolic. We have designated it with the term in vogue today: the dialogue. This path, that is, looks to the manner, art and style that the Church must infuse into its ministerial activities in the dissonant, voluble and complex concert of the contemporary world.

Conscience, renewal and dialogue are the paths which open up today before the living Church and which form the three chapters of the encyclical.

## Deference to Vatican Council

It may seem to some that we have neglected to deal with the grave and urgent problems of our times. But if so, we have already mentioned the reasons, particularly that of not impeding free and adequate consideration of the problems themselves at the ecumenical council now under way. But we have wished to invite the minds of the faithful to

## . . . And in Its Ancient Gospel

Beloved sons and daughters!

Today we cannot forget that the Church celebrates the Feast of John the Baptist, particularly the Roman Church which, to the title of its cathedral, dedicated to the Savior, has added the title of the saint who was its forerunner, so that the principal basilica of Rome is commonly called "St. John Lateran."

We who find ourselves in the Basilica of St.

Text of Pope Paul's speech on June 24, 1964, at an audience in St. Peter's Basilica.

Peter cannot think of the Basilica of St. John without asking ourselves whether between the two saints, John and Peter, there was not some special relationship.

And the answer comes from the Gospel of another John, the evangelist, who tells in the first chapter that Simon, who was later to be called Peter, was, with his brother Andrew, one of the disciples of John the Baptist.

We cannot understand how these fishermen of Galilee had become followers of the prophet-hermit who preached and baptized in the region of the Dead Sea, near the mouth of the Jordan in that sorrowful sea. But the fact is this: that Peter was a disciple of the Precursor and exactly because of this he became a disciple of Jesus.

John's mission, whose birth foretold him as the herald of the Messiah, we remember today, had in Simon, Peter its happiest fulfillment.

John was to re-awaken the messianic conscience of the Hebrew people, whose history had been oriented and sustained by expectation of the Messiah, in announcing, no less, that at last the Messiah had come, that He was already amidst the people, though unknown ("... but in the midst of you there has stood one whom you do not know" (John 1, 26)).

John furthermore was to reveal the true character that the Messiah would assume; the people's imagination expected one great, one mighty, a conqueror of a temporal kingdom, rich and glorious; John instead announced the identified and him in the figure of an innocent victim.

One day when Jesus Himself arrived on the banks of the Jordan, John recognized Him as He who was sent from God, but in the semblance and function of a humble lamb, and cried out: "Behold the lamb of God, who takes away the sin of the world" (John 1, 29).

That cry must have totally impressed Andrew, together with another disciple of John who, in meeting Simon, said to him: "... We have found the

predispose themselves for dealing with them in the best way.

We have wished to indicate a few directive criteria so that they may be better considered in the light of Christ and so that they may be solved according to the guidance of the Holy Ghost.

And it will be found that many of these problems emerge in the unfolding of our modest document, with allusions to peace, to the relationship between Christian life and economic life, and especially with some assessments regarding the dialogue of the Church with the profane world and the world without God, then with the world of non-Christian religions, and then with the choir of Christian religions that are still separated from the Catholic Church, and finally with the very community of the brothers, clergy and faithful, who make up our holy Church of God.

## The People Not Forgotten

As you see, the horizon is not restricted. Even if the encyclical, *Ecclesiam Suam*, addresses itself directly to the episcopate, it does not forget the Christian people. And while it concerns itself by preference with internal Church matters, it does not ignore external Church problems.

We like to hope that this pontifical and pastoral message of ours will be favorably received in the great Catholic family, and we hope it will also have some benevolent welcome even beyond its boundaries, because the love which inspired it reaches out beyond those boundaries.

And we like to hope, beloved sons and daughters, who now have had from us the first announcement of our encyclical letter, that you will read it and meditate upon it. And in this trust, with the wish that it may be a messenger of higher light for you also, we bless all of you wholeheartedly.



Messiah (which interpreted is Christ) . . . And he led him to Jesus. But Jesus, looking upon him said: 'Thou art Simon, the son of Jona; thou shalt be called Cephas,' (which interpreted is Peter)' (John 1, 40-42)

This scene anticipates that of Caesarea of Philippi where Jesus is to repeat this new name given by Him to the fisherman Simon, after the latter, struck by a divine revelation, had proclaimed the divinity of Jesus: 'Thou art the Christ, the son of the living God' (Matt. 16, 16).

St. John had prepared Peter for the great discovery, for the great profession of faith. St. Ambrose well says: "Perhaps this is a mystery that also today is fulfilled in our life. There precedes in fact in our soul, when we prepare ourselves to believe in Christ, a certain influence of John, so that he predisposes the ways of our soul toward faith." (Commentary on Luke's Gospel — 1, 38).

Between John and Peter there is Jesus. John summarizes the entire Old Testament and links it to Jesus Christ (cf. Luke 1, 17); Peter announces the New Testament and derives it from Jesus; one and the other announce to us His identity.

And the Church, first the Roman one, in dedicating its two major basilicas to these two saints, shows how greatly it has understood the historical and religious picture in which Jesus Christ, the center of history and of the Faith, presents Himself to the world.

Thus we will find wonderfully joined, in fact fused and coinciding in the Church, the two terms that commonly define the religion of Jesus: Christianity and Catholicity.

St. John, honored in the first Catholic cathedral of the world, will tell us how the Church gathers and possesses what is intended for Christianity; St. Peter, honored in the greatest church of the world, will tell us how the Catholic Church is undoubtedly authentic Christianity.

And to us, who remember today's Feast of St. John at the tomb of St. Peter, it will be easy and joyful to celebrate the two-fold mystery of Christ, His Incarnation and His Redemption, one human, the other divine, with their voices inspiring our faith in the Lord Jesus: You are the Son of the living God, you are the Lamb of God who takes away the sin of the world.

Such a profession of faith, that together we will sing in reciting the Credo at the end of the audience, will be accompanied by our apostolic blessing.



## Toward a New Europe, More United, Fraternal

*Text of June 23, 1964, by Pope Paul to participants in 10th regular session of the Assembly of the Western European Union.*

... Your task is both important and difficult. You are the ones who must bring about progress with concord and justice in the slow work of helping Europe mature.

And although each of the partners is aware of the advantages accruing to him from this association, it is also necessary for him to devote himself generously to the accomplishment of the duties placed upon him by the agreements made with the others. For without such reciprocity, the union could neither endure nor bear the fruits which proceed from harmonious exchanges and fortunate collaboration on the European level.

This is to say to you that we easily understand how heavy your agenda must be and how important will be the effects of your decisions. Also, without departing from our domain to impinge upon your field of responsibility or taking political positions which would not be appropriate to the office we hold, we want to profit from today's meeting to express to you again our encouragement. We earnestly exhort you to continue in a task which certainly does not lack difficulties, but which seems to be of immediate necessity and permits us to anticipate a better future for the countries of the Union.

Moreover, while following with paternal and benevolent heart the progress of your work, we are not failing to express to God fervent wishes for the success of your noble undertaking, that is, for a Europe constantly more united, more fraternal and more conscious of the mutual support which its members owe to each other reciprocally and of the duties they have with respect to other people less favored by nature.

This is why we are asking with all sincerity for generous divine blessings on your work, yourselves and those who are dear to you.

## Church Expects Much From Women Today

*Text of Pope Paul's statement July 4, 1964, to diocesan leaders of Women's Catholic Action in Italy.*

... We take this occasion, valiant and generous leaders, to say to you, and to say to all your members, that the Church still expects much, very much from you; because of your Catholic, profound, genuine, strong and serene training; because of the testimony that the Catholic name, culture and customs, in a word Catholic life, expect from your youthful ranks, which are flourishing in the Faith, in purity, in joy, in confidence.

Much is expected of you also in the defense of the Christian values which the spiritual dialectics of modern society are continually bringing up for debate. These values perhaps could receive no better personally-experienced defense than from you, dear daughters of Catholic Action.

We shall repeat what we said once before: you can do a great deal! The cause of Christ awaits your new, joyous, victorious profession; the inner life of the Church demands of you a flow of lively and pure fervor!

In this regard we should express satisfaction for the central topic of the course of study you are now pursuing: "The spirituality of the lay, adult, young woman."

A powerful topic, which your experience and the skill of the teachers of the course have expressed in its ample and delicate terms. We encourage such a study, that surely entails a review of the spiritual training ordinarily offered to young women of our society; review because of possible insufficiency and superficiality; review in reference to general ideas which over a long period of time have shaped habitual guidance: passive tradition; the emotions, not too well nourished by profound religious and moral truths; conformism to environment, to fashions, to the world.

A review with reference to two facts that could have a determining influence on the spirituality of youth, upon reaching the age of responsibility: The increased and aggressive power of external life; no need to speak of it now; it weighs in thousands of ways upon the spirituality of whoever tries to give meaning and value to life. On the other hand, the opening which the Church offers to lively souls to her religious and moral, sentimental and artistic operative and associative treasures: you are acquainted with this marvelous phenomenon of our times, that the council has made clamorous and grand; whoever desires to nourish his own soul with the true word, with lively grace, can do so now. To you we say: now he must.

And it is for the pleasure of seeing your youthful caravan on the way to these fountains, towards these ascents, that we express to you our praise and reserve for you a special blessing.

# The Anniversary of Two Wars: Sad Memories, Brave Hopes

Your presence, in such numbers and such variety, with such filial cordiality, opens our heart today to the confident expression, not of the usual familiar and spiritual colloquy of our weekly general audiences, but to some serious thoughts, which occupy our mind in deep meditation, and which are aroused by two stimulating motives.

*Pope Paul's appeal for world peace at a general audience at Castelgandolfo, Aug. 26, 1964.*

First of these is the 50th anniversary of the first World War and also of the 25th of the second war, both of which broke out at this time of year: the former at the beginning of August, the latter at the beginning of September. The second motive is the acute disagreements, already stained with blood and pregnant with menacing omens, existing today between various countries.

## War and Popes

As the 25th anniversary of the outbreak of the second World War approaches, there rises up in our mind the touching remembrance of the evening of Aug. 24, 1939, when, because of our service and duty to Pope Pius XII, of venerable memory, we had the fortune to be present during the broadcasting of his message, vibrant with strength and anguish, in pronouncing which his voice was grave and solemn, like that of a prophet of God and father of the world. Those resounding words still echo in our heart:

"Today, when the tension of men's minds seems to have reached the point that the unleashing of the terrible whirlwind of war is judged to be imminent, we make with paternal concern a new and warmer appeal to governments and to peoples. . . . It is by the strength of reason, not by that of arms, that justice imposes itself. And those empires not founded upon justice are not blessed by God. Politics freed from morals betrays the very ones who wish it so emancipated. The danger is imminent, but there is yet time. Nothing is lost by peace. All can be lost with war. Let men return to understanding one another. Let them start again to negotiate" (A.A.S., 1939, p. 334).

Those words remained unheard by those who dreamed of a rapid and decisive war, productive of power and glory. And the war, one week later, broke out.

It was the second World War. The first, of which the 50th anniversary has been recently commemorated, had it then taught nothing, with its millions of dead, mutilated, wounded and orphans, with its fearful ruins? It is true, even after the first World War noble and powerful efforts were made to organize the nations into a society of peace, but they were made without that sufficient evolution of men's minds and of international acts toward trust in truth and love, which must make all men brothers, and stimulate them to build a world of mutual respect and common well-being.

The drama of fury and blood of the first world war also heard from our predecessors wise and urgent admonitions, words of deploration and of sorrow. It is wrong, it is absolutely antihistorical, to accuse a meek and humble Pope like St. Pius X — yet some have dared to write thus — of co-responsibility in the outbreak of the war of 1914.

And there still re-echoes with terrible truth in the hearts of those who suffered through that war the well known phrase of Benedict XV, who referred to it as "a useless slaughter." At that time, too, the voice of the Vicar of Christ, though it resounded deeply in the hearts of peoples and won tardy recognition from the minds of thinkers and historians, yet had only scarce and inefficacious reception on the part of the governors of nations and the leaders of public opinion.

The diffidence which surrounded the warning interventions of papal teaching does not discourage us from renewing our paternal appeal for peace whenever the moment of history, and especially the duty of our apostolic office, require it. The solemn and pregnant words which our immediate predecessor, John XXIII, of happy memory, addressed to the world in his encyclical, *Pacem in Terris*, have not echoed in vain. The world senses that his words had the twofold fascination of wisdom and of goodness.

It seems to us that the anniversary recurrences, one of 50 years, the other of 25, of the two world wars, which bloodied the first half of our century, offer a propitious occasion to recall those messages of peace, and to keep alive and active their tonic memory and admonition.

Peace is a supreme good for humanity living (not in eternity but) in time. But it is a fragile good, arising from mobile and complex factors, in which man's free and responsible will is in continual play. Therefore peace is never completely stable and secure; it must at every moment be

rethought and reconstituted; rapidly it weakens and degenerates, if it is not incessantly brought back to those true principles which alone can generate and preserve it.

## The New Symptoms

We are now witnessing this frightening phenomenon: the crumbling of some of those basic principles on which peace must be founded, and the firm possession of which was thought achieved after the tragic experiences of the two world wars. At the same time, we see the rebirth of several perilous criteria, which are once again serving to guide a short-sighted quest for equilibrium, or rather of an unstable truce in the relations of nations and of the ideologies of peoples with one another.

Yet again there is obscured the concept of the sacred and inviolable character of human life, and once more men are being calculated in function of their numbers, their possible efficiency in war, and not by reason of their dignity, their needs, their common brotherhood.

New symptoms are noted of a regrowth of divisions and oppositions between peoples, between the various races and different cultures. This spirit of division is guided by nationalistic pride, by prestige politics, the armaments race, social and economic antagonisms.

There returns the illusory concept that peace can only be based on the terrifying power of extremely homicidal weapons; and, while on the one hand noble but weak discussion and efforts are made to limit and abolish armaments, on the other the destructive capacity of military apparatus is being continually developed and perfected.

Once again the terror and excretion of war grows less, war as a vain means of resolving international questions by force; and in various parts of the world episodes of war explode in fearful sparks, exhausting the mediating capacity of the organizations instituted to maintain peace in security, and to ensure to the method of free and honorable diplomatic negotiation the exclusive prerogative of conclusive procedure.

Thus arises political and ideological egoism as the direct expression of the life of peoples. Attempts are made upon the tranquility of entire nations, by the organization from outside of subversive propaganda and revolutionary disorders. Even pacifist declamation is misused to promote social and political contrasts.

Thus arise egoism, exclusivist interests, passionate tensions, hate between peoples. And thus falls the esteem of loyalty, of brotherhood and of solidarity. Thus dies love!

## Love and Peace

If the security of peoples still rests on the hypothesis of a lawful and collective use of armed force, we must recall that security reposes still more on an effort at mutual understanding, on the generosity of loyal mutual trust, on the spirit of collaboration for common advantage and for aid, particularly to developing countries.

In a word, it rests upon love! And it is still this golden word that we mention and praise, in order to spread over the memories of the past atrocious wars the white mantle of peace.

We would wish to spread that mantle over the war cemeteries, so that there might finally be laid at rest therein the bodies of those of the fallen which still await this last gesture of human pity, and expect still to be visited and honored by their bereaved families; so that the tragic sleep of so many victims may keep ever alive in the surviving and successive generations the warning memory of that terrible drama which must never more be repeated.

We would wish to raise that mantle, as a banner of friendship and hope, over the pavilions of international meetings, for the glory and consolation of those who, with wisdom and rectitude, labor to make men brothers.

We would wish to see it transfigured on the horizon of present and future history, as if to show that its ideal light cannot but come from the sun of the living God: for without faith in God how can peace be sincere, free and secure?

Men of good will! Listen to our humble voice, that of a brother and a father, evoking the undying memories of the two fearful wars, not to project upon the world's present stage empty and frightening phantoms, but to extend to the depths of men's hearts an invitation to wise and responsible reflection, an exhortation to place, above every other interest, every other value, that of human dignity and fraternal concord, and a foretaste of joy and prosperity which can never again be born of war, but only of peace in sincerity and goodness.

It is God who places this message upon our lips. And we trustingly transmit it to the world, with our greeting and our apostolic blessing!

# What the Church Offers the Christian Worker

Dear Christian workers, let it be clear to you and to those that you represent here that the Pope loves you, that the Church appreciates and aids you.

We desire, also, that this hour of mutual conversation and of mutual prayer might convince you, even more strongly, that the Church understands you.

Again, the raising of May 1 to a religious feast, what does it actually convey to you? That the Church has for you a particular understanding. Nothing could be more contrary to truth than to doubt the Church's understanding of the labor world.

And should doubt arise (and it still does among many of your colleagues, who stay away from the Church and who are badly informed about her) to the effect that the Church does not know you, that the Church looks after other things rather than your life, that the Church prefers other friendships rather than your own; well then the feast which we are celebrating here in honor of St. Joseph the

*Text of Pope Paul's address, May 1, 1964, to members of the Italian Association of Christian Workers.*

Worker and over the tomb of St. Peter, the fisherman — also a worker — is sufficient to show how the Church keeps close to you, not only with her solemn teachings, but also with an affectionate and respectful welcoming of your visit, of your conversation, of your experience.

And it is this meeting, like the others, that gives us immense consolation and, even more so than the joy that your presence brings to us, it gladdens us, we might say, because it gives us occasion to say to you and to give to you something of our own.

What can we say to you and what can we give you? We ask ourselves this often before the Lord, such is our desire to give proof of the sincerity and effectiveness of our sentiments.

We often ask ourselves, in fact, in reflecting over our pastoral duties, what do our workers want, what do they expect from us, from the Church?

You who have come to see us today, and to thus show us your faithfulness and devotion; what do you want from us?

## A Religious Word, Above All

Let us see. You undoubtedly wish a word on religion. Perhaps a new religious word; almost a revelation. You are Christians, you preserve your Faith, you still frequent your churches. Bless you. Be perseverant. Be strong.

However, we seem to glimpse in your spirits some difficulty with regard to religion, somewhat of a weightiness. It is no longer as simple as it used to be to go to church. We are not now making an analysis of such a state of mind, in other words of an inner effort which working men today feel toward believing, praying, toward professing Faith, toward practicing their religion. It would take too long.

We would have to list the objections, some of them stout and commonplace, some subtle and alluring, that often trouble workers' minds, young workers particularly, in reference to the Christian concept of life, and particularly in regard to the Church.

We point out only two conclusions, which are rather two impressions, that present day workers easily reach in this field: one is the impression of blindness, obscurity, short-sightedness, at least in everything that concerns religion; thence the temptation that often becomes in practice the rule of not taking an interest in religion itself.

The other impression is one of discomfort, pessimism, desperation, that remains deep in the heart, a little bit about everything, about mankind, life, the world.

The first impression comes to the surface and is manifested, we were saying, in a disinterest in God's things and the things of the soul; the other impression instead, heavy as lead, remains nearly always silent and secret, and lays deeply on the conscience, sad and bitter.

And then it occurs that you, who still appreciate and preserve the spiritual values, come to us, you come to the Pope, to the Church — mother and teacher — to ask of her (today your very presence in this basilica is like a question) to ask of her a new word, a lively word, yes, a revealing word. Is it still possible today to say to the labor world — which means the scientific, industrial, technical, social world — a word of Christian Faith that will go straight to its heart? Is this word, if it is there, still useful, true, regenerative?

## Secondly, Moral Impulsion

Beloved sons! Yes, there is such a word and it is a lively one, a true one and for you! The Church preserves it, the Church still offers it to you! I repeat: it is new because it is true and because it is lively, though still substantially the same; it is eternal. What word, you ask, is this? And I answer: it is the Gospel. Yes, the Gospel, light of the world, the science of God, the code of life.

It is the Gospel that opens at the first page with

the mute language of St. Joseph, guardian, almost the doorkeeper of the Kingdom of God, brought to the world by Christ the Lord; it is He who says to you: this is the way in; entrance (to the kingdom) is through a humble, strong and sacred life of work.

In other words, in the Christian understanding of labor we (the Church) have the door — you workers have the key to enter the world of the spirit, of faith, of the religious light which gives life its meaning, dignity and destiny.

For others, work is the introduction to the kingdom of matter. For you Christians, it is the introduction into the higher life of the soul.

Beloved! You already know these things. You come to us to hear them repeated and to be assured that, in following the Christian concept of life, you are not mistaken. No, you are not mistaken even when the Christian concept, the ideology as you say, becomes immediately a concrete program of life, becomes custom, becomes a pledge.

In other words, you want from us, aside from religious words, moral leadership as well. You want an infusion of energy in order to be consistent with your ideology, to be people of character, people who can give testimony to your Faith even if it is only by your way of living and speaking.

Well, beloved sons, the Church can also give you this, not to hamper you with man's restrictions, but to stir in you those spiritual forces which are called virtues and which make a man a real man, a strong man, a free man. The Church can give you this true and complete human training if you follow her teachings: she will give you word and grace; so great will be the beauty of that experience that you will not be so easily satiated; you will want it continued and you will want more of it, to the great consolation, even though with overwhelming burden, of those that know how to dispense word and grace, your good priests!

## 'Social Comfort'

Is this all? Cannot the Church give you anything else?

Oh, you know that the Church can still give you something; and that is what troubles your minds the most, being anxious even at this moment to have also here an answer to your practical problems that give you anguish and envelop your life, not only in its economic needs, but also in its concrete personal, family and professional reality and exactly in reference to what socially defines you, in other words, labor.

Well then the Church, this you also know well, regards it as her duty and right to offer to you, Christian workers, and to all the vast and varied

## Message to YCW

### 'Be Proud of the World of Work'

Dear sons and daughters of the Young Christian Workers,

We are here in your midst to congratulate you and we rejoice with you on this great European rally which brings you together at Strasbourg. Two thousand delegates — more than 20,000 participants

*Pope Paul's message to a rally, Aug. 1, 1964, of Young Christian Workers in Strasbourg, France.*

of 14 nations — in the capital of Alsace, this city whose European vocation seems to have been inscribed from all time in geography and history: what a wonderful spectacle, truly, how consoling and encouraging!

1. First of all, we greet in you the working youth: he who knows work and suffering; he who knows better than others the cost of the effort and sacrifice; he who senses with sorrow the disregard of his dignity; and perhaps at times also the lack of recognition by society of all your strength — youthful and full of promise — that you bring to it.

Dear sons, may all this not break your faith and courage. Never allow depression, disillusionment, pessimism penetrate your souls. And, above all, remain ever proud of belonging to the world of work. May all your experiences therein exalt your souls and urge you to want and to build — today for yourselves and tomorrow for your children — a world which is more human, more just and more brotherly.

2. We greet in you the Christian working youth: whom the Lord has raised to the heart of our century by means of one of his priests: your admirable and energetic founder — yours and our dear Msgr. Cardijn. Through his infectious ardor, he has kindled in the hearts of other priests, through the leaders they have trained, the YCW has taught you to become worthy sons of the Church, true apostles of Christ, courageous witnesses to His Gospel amongst your brothers at work: all that calls to mind this new word, which through you has found its way into language of men — that fine name of Joieite, borne by thousands of young people today, head high, facing the world.

ranks of your coworkers, her word which we may define as being of "social comfort."

She knows that you still have need of it, that you still have a right to it.

The Church knows that at this moment new difficulties have arisen in the economic and social fields, that all suffer from them and that not a few among your ranks suffer from a lack of bread, from lack of the basic needs of life and of the indispensable security of material and moral conditions.

She knows how very difficult a tranquility of the spirit is for you; with on the one hand the controversy over safeguarding your economic interests, embittered by fluctuations of the present economic situation and on the other hand the ideological differences that separate you from your very coworkers (Communists and extreme Socialists).

The Church knows how the transformation of society must resolve itself also to your advantage, and must not injure, but rather guarantee and promote freedom and justice for all.

The Church knows that the whole of present progress needs moral principles to preserve it from inhumanity and needs spiritual forces to direct it toward to superior aim of our life, which is its immortal destiny, revealed by Christ and made accessible to us. That is to say that religion, today more than ever, has its enlightening and elevating function to fulfill, to guide and sustain the great human phenomena of work with which your life is closely linked.

Therefore the Church does not deny to you her "social comfort," but grants it to you with an assiduity and abundance of teachings of affirmations, exhortations, which to you must be a motive for honor and trust.

She renews this comfort to you today, assuring you of her assistance and inviting you to qualify yourselves increasingly for what you are, Christian workers; to find in other words in your adherence to Christ the originality, the reason for being, the strength, the style, the assurance, pride in your social activities.

May thus the Master teach you to find in His doctrine the principles of your concept of life; may He teach you the dignity and honesty of your toil; may He teach you to make yourselves immune to the many errors and the many temptations which threaten you as workers; teach you how it is possible to be strong without hating, but instead loving and serving one's own interests in conjunction with the common good; teach you to be friends and apostles among your coworkers; teach you to console and ennoble your work through faith and prayer.

Dear sons, this is your noble title: make yourselves more worthy of it each day. Never forget that the YCW is, first and foremost, an apostolic movement.

3. Lastly, we greet in you the European working youth, desirous of developing an international and a community spirit amongst young workers of fourteen countries and anxious to show that Christian young workers are concerned about European problems and mean full well to participate in the building of this continent.

In this, too, the Church encourages you, dear sons. For she is not indifferent to anything that brings men closer together, and she is well aware that it is by stages that the world makes its way towards unity. Work, then, as your movement asks of you, preparing the inventory on the situation of the European young workers of today, suggesting possible improvements to be brought to the various legislations on work of young people; courageously proposing practical applications regarding the enterprise, the school, the family. By drawing up a kind of statute of the European young worker, you will contribute as well in a spirit, not of complaint, but of service; not of antagonism and rivalry, but of understanding and brotherly help; not of negative criticism, but of constructive efficacy.

And, in so doing, you shall have done your part in laying down the foundations of a peaceful and united Europe, prelude to a world where people will at last come to know, to respect and to love one another.

May your rally give you a deeper sense of the real value of this great brotherhood of Christian young workers; may it urge you to lead your brothers to its source and sublime model: Christ. It is His love which brings you together today around the altar; may it always be the sustenance and motive of your union, of your joy and your conquering zeal. Forward, dear sons and daughters of the Young Christian Workers! The Church follows you with love and asks for your apostolate the grace that will make it fruitful.

To all chaplains, organizers, delegates, young workers at Strasbourg, and all YCWs dispersed throughout the world yet near to you at this moment in thought and spirit; we accord, as a token of our paternal benevolence, a great and affectionate apostolic blessing.

# WHO WAS ST. PETER?

*It's a Matter of Theology*

*Rather Than Biography*

Beloved sons and daughters:

In this basilica and during this month we cannot fail to remind this audience, which brings all of us together at the tomb of the Apostle Peter, that his feast is near.

We thus ask all of you to make an act of veneration to his memory, to his sepulcher, to his relics, and here where the mission conferred to him by Christ is performed, to profess in the Gospel message preached by him and confirmed by his martyrdom, and faithfulness to the Church, whose center and foundation is Peter.

*Text of Pope Paul's remarks to pilgrims in St. Peter's Basilica, June 17, 1964.*

This act of adherence to the First Apostle might also give rise in your heart to the desire to have of him a more exact and fuller concept than that which his simple name awakens in our soul.

In other words there comes easily to everyone's mind the question: Who was St. Peter? It is not easy to give a prompt and complete answer to such an easy question.

If in your mind you seek such an answer you will notice that it takes two directions: one that looks to the man Peter, whose name was Simon, son of Jona, and whose brother was Andrew, both from Bethsaida in Galilee, and who were fishermen, of lively and enthusiastic temperament, though impressionable, etc.; in other words the answer involves a biographical sketch of the Apostle.

The Gospels, together with the Acts of the Apostles, the letters of St. Paul and the two of St. Peter, together with some other considerations in his historical documents, offer to us sufficient and very interesting elements to describe his personality and life. We have beautiful books on this subject.

However this answer is not sufficient; another is necessary, based on the words and thoughts of Jesus Christ, to learn what the Lord truly wanted to do with Simon, whom He called Peter.

In the long run, it is no longer the biography but the theology of St. Peter that interests us. That is to say: who was St. Peter in the will of Our Lord?

The answer, which appears easy: he was the disciple, the first called Apostle together with the other eleven . . . becomes complicated when one remembers the images and metaphors which the Lord used to make us understand what this chosen one of His was to be and to become.

Let us see: The most obvious symbol is that of a stone, of rock; Peter's name proclaims it. And what does this term mean when applied to a man simple and sensitive, we might say voluble and weak?

A stone is hard; it is strong and stable. It is lasting; it stands at the base of the structure and supports all of it . . . and the edifice is called the Church: "On this rock I shall build my Church."

However there are other symbols which refer to Peter that would deserve explanation and meditations; images used by Jesus Himself, full of profound meaning. For example, the keys, that is to say power given to Peter alone, among all the Apostles, to signify a fullness of faculties which are exercised not only on earth, but even in heaven.

And the net, Peter's net, thrown out twice in the Gospel for a miraculous catch? "Henceforth thou shalt catch men," said the Gospel of St. Luke last Sunday (Luke 5,10).

Here again: The humble image of fishing, assumes the immense and majestic significance of the historical and universal mission entrusted to that simple fisherman of the lake of Genesareth!

And what of the figure of the shepherd? "Feed my lambs . . . Feed sheep"; (John 21, 16-17), Jesus said to St. Peter to make us realize that the design of our salvation implies a necessary relationship between us and him, the supreme shepherd.

And so forth; though, in looking more carefully in the pages of scriptures we should find other significant images, such as that of the money (Matt. 17, 25) fished by Peter on Jesus' order to pay the tribute; such as that of the boat of St. Peter, in which Jesus goes out to teach (Luke 5, 3); as well as that of the sheet lowered from heaven in Joppa's vision (Acts 10,3); as well as that of the chains that fall from the wrists of Peter (Acts 12, 7) and that of the cock that crows to remind Peter of his human frailty (Mark 14, 72), and that of the belt that one day, the last, will encircle the sides of Peter to signify the martyrdom of the Apostle, (John



*Artist's representation of the statue of St. Peter in the basilica that bears his name in Rome. Generations of pilgrims have worn away part of the foot with their kisses of homage.*

21, 18); not to speak of the images that refer to Peter together with the other Apostles: "You are the light of the world . . ." (Matt. 5, 13-14).

All of these images, typical of the Biblical and particularly of the evangelical language, contain great and precise significance. Under the symbol there is a truth, there is a reality which our mind can explore and can see immense and divine.

Devotion to St. Peter thus leads us to meet the thought of Jesus.

This is the spiritual encounter that we wish you, too, to have at this moment, and then always. St. Ambrose wrote the famous words: "Ubi Petrus, ibi Ecclesia" ("Where Peter is there is the Church") (Ps. 40, 30; P. L. 14, 1082); we can add: where Peter is and with him the Church, there is Christ! It is thus.

With this thought, we greet and bless you.

## MISSIONS TODAY

### New Methods

### For Serious Hour

. . . While our thanks rather look to the past, they become, as is obvious, an encouragement for the future. Yours is a field always in need, always worthy of new work. In fact our exhortation, that joins those of our venerable predecessors, becomes even stronger, more urgent, more imploring, in the light of the new circumstances that touch upon missionary work.

You know what these circumstances are. The conscience of the Catholic world gives you a greater account of them day by day. The ecumenical council makes its own a consideration of the missionary problem as it exists today. Missionary interest increases in proportion to the complexity of the data

*Pope Paul's address May 15, 1964, to the general assembly of the pontifical missionary societies.*

regarding such a problem. Your action becomes the more important and responsible. It will be necessary that your pledge become even more conscious and active, because the hour of the missions has reached increasing seriousness.

There is growing in the Church the consciousness of carrying in itself a universal message and to hold the mandate of giving eloquent and active testimonial before the present day world. The missionary movement stirs and sustains the spirituality and activity of the Church. The idea is spreading that the missionary duty is not limited to those who give their name to the Institutes for the Missions, but is also a matter of concern for the hierarchy of the Bishops and the entire community of the faithful.

*The Missionary Duty  
Belongs to the Community  
Of the Faithful*

The doctrinal principles of missionary work are clarified and developed, acknowledging on the one hand the human values of every people and of every civilization as well as the consequent duty, not to suppress and replace them with other values drawn from another civilization, happily penetrated by Christianity, but to understand them, adapt them, purify them, to bring them close to those which we believe to be useful and universally valid, and to vivify them in Christ with their own and original expressions.

Thus, while there is acknowledged the subjective freedom of those who profess non-Christian religions according to their conscience, or who, un-

fortunately, in practice do not profess any religion, there is reaffirmed, as the more faithful to the divine design of salvation, the obligation that cannot be delayed of a solicitous and sage universal evangelization. This is a stirring problem that reaches deeply into God's secrets.

Meanwhile, difficulties of missionary preaching are increasing in many countries, while the roads of the Gospel are becoming smoother in other regions.

Methods of the missionary effort are changing, and the program, for example, of welcoming in countries of a developed civilization young people coming from developing countries and who wish to be trained, has proven today to be practical and proper.

And so it goes. All of this confirms what we were saying: that today the missionary vocation is most lively; that therefore the devotion that you—as an example and as a spur for those who work for the missions — offer to the pontifical societies dedicated to the evangelization of the world is providential.

Added to our exhortation for practical activity is the usual, though always beneficent one, of the evaluation of divine action in the surroundings that our humble human initiatives wish to open to it.

We remind that this evaluation, the more it is fathomed in its theological component parts, the more clearly it will show not only the indispensable character of such divine action, but also the prevalent character; thus we will still come to acknowledge that it is God that operates for the salvation of mankind more so than we who, purely, as St. Paul says: ". . . are God's helpers" (1 Cor. 3,9.)

The supernatural factor of missionary work must have its place and its reckoning in its operative framework, always demanding of our humble strength a full offering, the utmost output, but making of prayer and of faith in God the true conditions for the effectiveness of our efforts and for the tranquility of our spirits.

Thus, in now extending to you our apostolic blessing, we wish to the best of our ability to give added support to your activity and to that of the multiform and immense missionary equipment to which your thoughts and your aid are turned, and from our heart we repeat to you the words of the Apostle: "Watch, stand fast in the faith, act like men, be strong" (1 Cor. 16, 13).

# FALL FESTIVAL of HOMES

Lovely exhibit home having passed its first birthday is now eligible for sale. This gracious 4 bedroom Colonial has set the pace here at Upper Salem Ridge . . . a locality of luxurious homes. It now has earned the right to become a real home for some lucky family. Many fine features are included . . . rugs . . . drapes . . . intercom . . . fireplace . . . finished basement . . . patio . . . and many other extras. Truly a fine investment at . . . \$42,500

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## A FEW LEFT IN SECTION III! OCCUPANCY THIS YEAR!

Greenview Estates is fast becoming North Jersey's most popular new community—and no wonder. Here you'll find a selection of 4 beautiful models—there's one for any size family, large or small. Features include large "dine-in" kitchens with wall ovens, countertop ranges and exhaust fans, one full and two half baths, 3 or 4 bedrooms, attached garages, ample basements and dozens of luxury features.

The community is in desirable Pequannock, a "small" town with a lot of big pluses including the finest public and parochial schools, churches of all denominations, handy bus and train service to Newark and New York AND, a swimming and recreation area for the private use of residents and their guests.

Greenview Estates itself includes a 30-acre park site right on the property, sanitary sewers, (no septic) city water, paved driveways, street lights, curbs, all utilities, natural gas, fully landscaped lots and no through streets (for your child's safety.) See it yourself today... while they're still available!

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**THE POMPTON**—3 or 4 bedrooms • 1½ baths (or 1 full and 2 half baths) • "dine-in" kitchen • formal dining room • 23 ft. living room • attached garage, full basement.



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(ADJACENT TO WAYNE)

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Sales agent: A. Marshall Jones, Jr., Broker • 569 Rt. 23, Pompton Plains • TE 5-5880. Open Weekdays 1 P.M. to dark... all day Saturday and Sunday. Site Phone: 696-2335.

**DIRECTIONS:** Route 46 to Route 23 traffic circle; north on Route 23 to Huffman and Boyle circle (Pompton Plains) left to Jackson Ave. left to Newark-Pompton Ypk., bear right to Lincoln Park Road, right to Slingerland Avenue, left to West Parkway, right to models.

Models decorated by Huffman and Boyle.

## Builder Opens Third Section In Pequannock

A Kaylor Release

PEQUANNOCK — Sales opened last weekend in the third section of 59 homes at the 263-home Greenview Estates community here.

Builder William Dudiak reports sales up to the 104 mark with homes priced from \$19,490.

The developer has moved 39 families into the community and plans to move in about nine more buyers before Oct. 1.

Dudiak is offering four models in Cape Cod, Colonial, split-level and bi-level designs at the tract. The homes are available with 10% down, 30-year conventional financing. A Marshall Jones Jr. of Pompton Plains is in charge of sales.

Greenview is the largest housing community in Morris County and the fastest selling job in the northern part of the state. Homes are being built on fully landscaped plots averaging 100 by 175 feet.

Models on display are the Montville bi-level, the Wayne Cape Cod, the Pompton two-story and the Lincoln split-level.

The Montville bi-level has a white pillared entrance up a few steps into a foyer.

The upper level has a living room with bay window, an adjoining dining room, a kitchen with dinette, the master bedroom with walk-in closet and lavatory, second and third bedrooms with closets and the main bath. There also is a linen closet in the hall.

The kitchen includes a built-in wall oven, counter top range with exhaust fan, wood cabinets in a choice of finishes with or without candles and Formica counter top.

SUPPLEMENT TO

# The Advocate

September 24, 1964



**MODEL HOME** — This is the Candlewood County Ranch with five bedrooms, three full baths, basement, garage, brick front. It is priced at \$22,990.

## Candlewood Offers Two New Models

An S.O.T. Release

HOWELL TOWNSHIP — Two new model homes are now open for public inspection at Candlewood, according to Herb Hutt, vice president in charge of sales for U.S. Home and Development Corp., builders of the large community.

The two new home designs incorporate a number of features for better, easier and more comfortable living, says Hutt. One model is a five-bedroom country ranch with three full baths, basement and garage.

The country ranch features "wide-open" first level living, with a central hall entry, sweeping living room and dining room area, a first-floor master bedroom-and-bath suite, a spacious U-shaped kitchen plus separate dinette, a large paneled family room with wide glass doors, and a convenient, same-level laundry

room. The brick-front home is priced at \$22,990 with a \$1,290 down payment on a 30-year mortgage. There are no closing costs.

Five other popular home designs at Candlewood, ranging in price from \$18,490, are the ranch split-level, bi-level, Cape Cod and colonial. These, with the two new models, provide an unusually wide selection of homes for the buyer at Candlewood.

Visitors at the popular development on Rt. 9 can also see the Candlewood Swim and Field Club in operation, where there has been a full summer of activity.

The current fall school season will open with a new public school right at the property. Also newly completed is St. Veronica's Catholic Church and school, adjacent to Candlewood.

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If you have an eye for beauty and a nose for value, here's your final chance to satisfy both. The homes at Mountain Gardens are moving rapidly.

And no wonder. You get an Approved Value Design home. With large rooms. With loads of closets. With kitchens right out of a lady's dream.

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Although Mountain Gardens is right in the heart of scenic Bergen County, you still get the most wonderful facilities. Excellent public and parochial schools. Modern shopping. All houses of worship. Recreation activities galore. And you're only 30 minutes from New York City or Newark for very easy commuting.

One visit and you're sure to recognize the value. Come on over this weekend while the choice is excellent.

**Better Homes**  
and  
**Landmarks**  
APPROVED VALUE DESIGN

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|--|---|---|
| <input type="checkbox"/> 3, 4 or 5 bedrooms  | <input type="checkbox"/> Fireplace                      | <input type="checkbox"/> Oversized 2-car garage     |
| <input type="checkbox"/> Eat-in Kitchen      | <input type="checkbox"/> 2, 2½ or 3 baths               | <input type="checkbox"/> Poured concrete foundation |
| <input type="checkbox"/> Paneled family room | <input type="checkbox"/> Sunken tub                     | <input type="checkbox"/> Hot water baseboard        |
| <input type="checkbox"/> Sun deck            | <input type="checkbox"/> Paneled master bath (Hi-Ranch) | <input type="checkbox"/> 2-zone heating             |

# MOUNTAIN GARDENS

IN OAKLAND, BERGEN COUNTY



HOMA DEVELOPMENT CO., INC. Builders of distinctive quality homes

**DIRECTIONS:** Take Garden State Parkway to Exit 160, Turn left on Passaic Street to Route 4 west. Then Route 208 north to exit "Route 202 North." Proceed north on Route 202 approximately 2 miles to model homes, corner Route 202 and Andrew Avenue.

MODEL HOMES OPEN UNTIL 8 PM EVERY DAY. Phone 337-8926

# Birkshire Village Studies Effect of Rental Policy

**A Cherson-*Carroll Release***  
BOONTON — Birkshire Village, a new two-family-home and custom one-family-home community on Hillside Ave., off Main St. here, opened for sales last weekend.

A unique "rental preview" opening — the first of its kind ever held in New Jersey — preceded the sales opening by a week and builder Sam Herzog says that he and other builders are interested in what effect, if any, the earlier rental unveiling will have on home sales.

"At present it is too early to tell how the rental opening will relate to sales," Herzog said, "but it appears to have generated considerable interest. A couple of people who came with renting in mind told me they are now considering buying one of the homes themselves."

It was advance interest which made Herzog decide on his precedent-breaking rental preview. "More than 250 people

who stopped at the tract throughout the summer expressed an interest in renting," he explained.

"These rentals can actually be a service to the buyer of a two-family home at Birkshire

Village," continued Herzog, "since the buyer will have an opportunity to get a ready-made tenant paying a rental of \$155 per month and upwards to help meet the mortgage payments."

## Neptune Ground Broken For Senior Citizen Housing

**A Cherson-*Carroll Release***  
NEPTUNE — Ground breaking ceremonies took place this week for the 50-unit senior citizen housing program here, it was announced by Edward Schwartz, sales director for The Robbins Construction Co., Union, general contractors for the project.

The senior citizens housing is situated on Davis Ave. and will incorporate 50 dwelling units in 12 buildings. In addition, the Robbins Construction Co. will also create a recreation area for the project, including shuffleboard courts, outdoor benchways and an en-

closed recreation hall for indoor activities.

The Robbins Construction Co. is an affiliate of the Robbins Companies, leading industrial and residential builders.

The Robbins Companies, headed by Lester Robbins, have built more than 5,000 homes in the East as well as numerous commercial and industrial centers throughout the country the last 25 years.

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*Unspoiled Natural Beauty*  
ROUTE 206 SUSSEX COUNTY ANDOVER, NEW JERSEY  
HOME SITES PAVED ROADS WATER MAINS

# Elegance

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These luxurious 4-bedroom, 3 bath, double garage, brick front homes include such custom features as foyer entries, Chrysler Air Temp central air conditioning, step-down living room, cathedral ceilings, 28 ft. master bedroom suite with two walk-in closets, private bath and dressing room, compartmented family bathrooms with wall-to-wall mirrors and built-in bathroom furniture... Gourmet kitchens with General Electric Refrigerator and Dishwasher and the fabulous Caloric Built-in Oven featuring "Programmed Cooking", and the Caloric cook top range with "Magic Brain" burner... richly paneled recreation rooms, stately fireplaces and bookcases, full basements with outside entry; and many other custom features down to such details as "Silent Touch" electric switches.

Your home will be majestically set on a 125 x 200 ft. 1/2 acre estate, professionally landscaped under the supervision of Mr. Lawrence DeMont, A.S.L.A., a landscape architect with 14 years' professional experience.

Juniper Farms is ideally located near schools, shopping, transportation, all houses of worship, and just 3 minutes from downtown historic Freehold — the county seat of Monmouth County. See it this week-end!



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50 Minutes to Newark — 65 Minutes to New York

DIRECTIONS: Garden State Parkway South to Exit 123 or New Jersey Turnpike South to Exit 31, then Route 9 South to Juniper Farms approximately 2 miles South of Freehold Raceway near Von Brothers Store. OPEN SATURDAY AND SUNDAY 11 AM to 7 PM. Or WEEKDAYS NOON to 6 PM. Phone HO 2-9652.

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**BRICK AND FRAME COLONIAL**  
Wooded acre with view of lake. Construction beginning on brick and frame 4 bedroom Colonial. Center hall plan, big living room has brick wood-burning fireplace, full dining room, large family kitchen with plenty of cabinets built-in range and dishwasher. Adjoining family room has hand-hewn beamed ceiling. Convenient laundry and power room all on 1st floor. Bedrooms and 2 full baths up, basement, 2-car garage. \$38,200.  
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**PRIVATE POOL!**  
**LUXURIOUS 4 and 5 ROOM APTS.**  
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**PHONE: 325-1666 or 238-8579 or 228-1367**

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**GRAND OPENING** **EXCITEMENT**  
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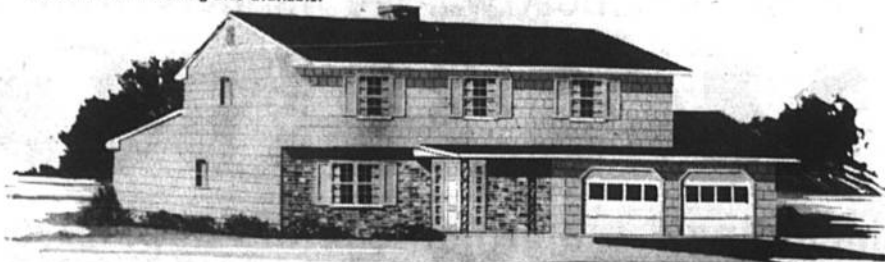
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COMPLETE PRICE

**\$22,990**

ONLY \$1,290 DOWN



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**ALL HOMES FEATURE GENERAL ELECTRIC, NORGE AND CALORIC COLOR-MATCHED APPLIANCES; CERAMIC TILE BATHS; BIG 150' x 100' LANDSCAPED LOTS.**

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Our ample resources and known popularity of our homes permit us to construct homes in advance of sales for those who desire occupancy at once!

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**EXCITEMENT**

WITH ALL THESE EXISTING COMMUNITY FACILITIES



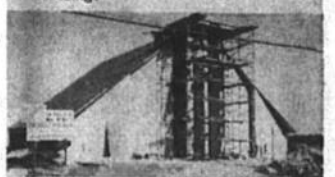
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Over 80 fast, air-conditioned buses daily to North Jersey and New York

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Garden State Parkway south to Exit 123 or N. J. Turnpike south to Exit 111, then Route 9 south (follow signs) to Candlewood.