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their neighbors would oppose

a Negro on the block; but only one third said they them-

selves were opposed.

• Some 82% thought their

neighbors would move; only 18% said they themselves would move.

· At least three Negro fam-

ilies were living in white sec-tions of Ridgewood at the time

#### Understanding the Race Problem

# Fair Housing Groups Rely on Education

Last in a series of articles on fair housing presented as part of our continuing series on interracial problems.

By JOHN R. SULLIVAN

Housing is a peculiar necessity. For the family the home more than providing shelter may well determine how the lives, how well educated its children are - and what their beliefs and prej-

udices are.

Most families stak the maprity of their money into housing. The transaction is accompanied by a great deal of soul-searching and emotional feeling tional feeling.

A GROUP of Columbia University researchers recently traveled to Ridgewood to de-

traveled to Rugewood to de-termine just what some of these feelings are. The results were surprising

They found, for instance, that two thirds of the 204 re-sidents interviewed had no ob-jections to Negroes as neigh-bors. But only one in five bors. But only one in five would sell his home to a Ne-

Why? "Concern for neigh-bors," fortified by "ignorance among Ridgewood residents about each others feelings" accounted for the apparent contradiction, said project leader Kenneth J. Lenihan.

LENIHAN based this conclusion on the following sta-

· More than half thought

and 60% of the respondents

THERE IS A growing num-ber of citizens who are in-creasingly aware of the contradictions and paradoxes revealed by Lenihan's research. and who want to combat them.

Most have banded together
in more than 50 fair housing

councils in Northern New Jer (Continued on Page 2)

# Interracial Leaders Schedule Meeting

Catholic interracial justice leaders will be held Sept. 28 at Essex Catholic High School. All interested groups are in-

vited to send representatives. Rev. Aloysius J. Welsh, co ordinator of the programs in the Archdiocese of Newark, said the meeting will include a report of events and pro-grams finished or scheduled, an interchange of views on future programs and an evaluation of completed works

FOUR COMING events are being brought to the attention of leaders in the various areas of the archdiocese:

· A regional conference on

Lady of Peace, New Provi-

· A Bergen County conference religion and race Nov. 11 at Bergen Catholic High School, Oradell.

 An interracial home visit day in Teaneck Nov. 1 with Rev. Henry Goodwin, O.Carm., of St. Anastasia's and Frank E. Hall as chairmen.

 A leadership conference sponsored by the New Jersey Conference on Religion and Race Dec. 1 at the labor-management institute building at Rutgers University, New Brunswick. Attendance is by invitation only. Those interest ed can contact Father Welsh at

# English in Sacraments Pleases Priests, People

By ANNE BUCKLEY

NEWARK — After confes-sion the little girl came around to the priest to thank him for "the very special prayer."

The mother of a bride whose own wedding had been quick rectory ceremony be-ore she became a Catholic felt, as she listened to the words of the nuptial blessing

#### No Confession By Telephone

The Chancery Office of the Archdiocese of Newark has received many complaints concerning tele-phone calls received from one representing him-self to be a Father Steiner, suggesting to those whom he contacts that they make their sacramental confes-sion over the telephone. The Chancery Office has

stated that there is no priest by the name of Father Steiner assigned within the Archdiocese of Newark and that further, such practice of telephone confession is not telephone confession is not morally permissible and has been so declared by the Sacred Penitentiary of the Catholic Church that "This was something for me, something I'd always

In a hospital corridor, as the priest making his Communion rounds said "Behold the Lamb of God. . ." the kneeling nurses looked up with new attention while the patients in surrounding rooms waited with a sharper appreciation of the ap proaching moment.

THESE WERE some of the reactions from North Jersey Catholics as English was sub-stituted for Latin in the administration of the sacraments It was the Church's most far reaching response to-date to the Vatican Council's Constitu-

tion on the Liturgy.

Appreciation, like that expressed by the child at expressed Sacrament, Newark, to Rev. Patrick D. McGrath

"A very sincere 'Thank you, Father,' came at the end of most confessions Saturday," said Rev. James Rugel, pastor of Our Lady of the Valley,

As the Liturgy Constitution had predicted, being able to un-derstand the words evoked a derstand the words evolved a deeper-felt response. "It's good," said a woman in Sa-cred Heart, Bloomfield, "to be told God forgives your

lies and Edward Bievnue in St. Antoninus, Newark, Satur-day, found herself feeling a kinship, "a link" she said, with the Old Testament women held up for imitation in the nuptial blessing.

It was Judith's mother, Mrs.

Leo Oberlies, who had felt something added to her own marriage through hearing the

light that the many non-Cath-ollies at the wedding "could understand what was going on" and made a point of telling him how impressed

they were Over and over it was a case of people doing the things they have done since childhood, but with a sense of their significance that was deeper, more conscious, than before. The external result was the unprecedented "reverence and attention" that Rev. George J. Latzko noticed on his Communion rounds in St. Elizabeth's Hos-

pital, Elizabeth.

SOME OF THE spontaneous reactions indicated that the vernacular brought with it some astoundingly deep ef-

Angela Kinsella of Kearny, for example, maid of honor at the wedding of Judith Ober-

For the father there was de-

(Continued on Page 2)

Bishops Speed Work VATICAN CITY — The counwhelming approval to the principle of collegiality as they raced through 12 votes on the subject in two days.

Passage of those provisions

left 28 more — comprising the key third chapter of the schema on the Church — to be voted on.

The Bishops have approved

the first two chapters by wide

THE COLLEGIALITY provisions, and the votes follow:

Bishops are the successors of the Apostles, just as the Pope is the successor

St. Peter; 2,166 yes, 53 no, 1 Peter, instituted to carry on the mission of salvation throughout the world; 2,012 yes, 191 no, 3 null.

The mission of the Bish-

ops endures until the end of time; 2,103 yes, 106 no, 1 null.

• The mission of the Apostles is the mission of the Bish-

ops, as that of St. Peter is that of the Pope; 2,091 yes, 115 no, 1 null.

The Bishops succeed the Apostles by divine institution:

2,198 yes, 50 no.

The episcopacy is a sacrament; 2,201 yes, 44 no. 1

null.

• The fullness of the Sacrament of Holy Orders is con-curred through episcopal con-secration; 2,117 yes, 123 no.

secration; 2,117 yes, 123 no.

• Episcopal consecration with the duty of sanctifying also confers the powers of preaching and ruling, which by their nature can be exercised only in union with the head of the college and other Bishops; 1,917 yes, 328 no, 1 null.

Only Bishops through conferring Holy Orders may assume new members into the episcopal body; 2,085 yes, 156

 Just as Christ willed that
St. Peter and the other Apostles made up one apostolic college, in the same way the Roman Pontiff and the Bishops as successors of St. Peter and the other Apostles are joined together; 1,918 yes, 322 no, 2

null.

• A person is raised to the episcopacy by virtue of conse-cration by members of the col-lege and with communion with the Roman Pontiff; 1,898 yes, o The colle

• The college of Bishops has no authority except with the Roman Pontiff, the successor of St. Peter, as its head and that his power of primacy over all, both Bishops and faithful, remains intest; 2114 over all, both Bishops and faithful, remains intact; 2,114

ACCEPTANCE of collegiality — the sharing by Bishops and the Pope of the rule of the Church — will have far-reaching effect on other coun-cil votes which hinge on this doctrine. doctrine.

doctrine.

Some have stated that this chapter alone fulfills one of the purposes of Vatican II, completing the work of Vatican I, which defined the Pope's infallibility.

But it is unlikely that Vatican I will pronounce collegiality as a dogma a Vetical

ality as a dogma, as Vatican ality as a dogma, as Vatican I did the principle of the Pope's infallibility. This was brought out by Bishop John J. Wright of Pitts-

burgh, a member of the com-mission which framed the

(Continued on Page 3)



Collegiality Approved;

IN ROME - Pope Paul VI received Dr. Martin Luther King Jr., noted American Negro Baptist integration leader, in a 25-minute private audience in the papal library. With Dr. King was a close associate, the Rev. Ralph D. Abernathy of Atlantic, Ga. (right). Shown with them is Msgr. Paul C. Marcinkus of Chicago, member of the Vatican Secretariat of State, who acted as interpreter. "I am a friend of the Negro people," the Pope told Dr. King.

# Msgr. Shea Is Named To Council Press Panel

An Advocate News Summary VATICAN CITY — Msgr. George W. Shea, rector of Immaculate Conception Semi-nary, Darlington, has been named to the U.S. Bishop's press panel for the third ses-

More on Council, Page 2

sion of the ecumenical coun-

He joins seven other American priests — all council ex-perts — who were selected by Archbishop Joseph T. Mc-Gueken of San Francisco.

THEY IMMEDIATELY b gan their job of advising the reporters covering the council at daily meetings in the cellar of the USO club near the Vat-ican. The sessions started with some confusion over a set of rules for council experts an-nounced by Archbishop Pericle Felici, council general secre

Some journalists and panel members were concerned with the Archbishop's admonition to observe the secrecy surrounding the council commissions. Others felt their work sions. Others felt their work would be unhampered.

MSGR. SHEA, a former col-umnist for The Advocate, has been seminary rector since Sept. 1961. He has accom-panied Archbishop Boland to all sessions of the Vatican Council, and was named an expert at the end of the first session.

expert at the end of the first session.

He was ordained in 1936 at the University of Innsburck, Austria, after attending Seton Hall University.

Except for three years as a Navy chaplain in World War II, Msgr. Shea has taught at Immaculate Conception Seminary since 1940.

For eight years, he contributed a weekly column "Faith in Focus" to The Advocate, and is a prolific writer of phil-



MSGR. SHEA osophical theological

His work in the field of Mariology was acknowledged in 1961 when he received the annual award of the Mariological Society of America. On the roster of experts, he is listed as a specialist in dogmatic theology. matic theology.

THE OTHERS named to the

THE OTHERS named to the Bishops' press panel were:
Rev. Francis J. Connell, C.SS.R., former dean of the School of Sacred Theology of Catholic University; Msgr. Mark J. Hurley, chancellor of the Stockton, Calif. Diocese; Rev. John J. King, O.M.L., superior of the General House

of Studies in Rome for Oblate priests; Rev. Francis J. Mc-Cool, S.J., professor at the Pontifical Biblical Institute in Rome; Rev. Frederick Mc-Manus, professor of Canon Law at Catholic University of Law at Catholic University of America; Rev. George Ta-vard, chairman of the theolo-gy department of Mt. Mercy College, Pittsburgh, and Rev. Robert Trisco, professor of Church history at Catholic Un-iversity of America and asso-ciate editor of Catholic His-torical Review.

Director of the panel is El-mer Von Feldt, news editor of the NCWC News Service in

Washington.

The panel was founded at the second council session by the American Bishops and the National Catholic Welfare Conference to give newsmen access to expert help in develop

THE RESTRICTIONS on the council experts announced by Archbishop Felici were not new, but his announcement in-cluded the threat that violators — there have been some may be stripped of their "ex-

The rules require that the experts only answer questions put to them by commission or council Fathers; that they re-frain from lobbying and expressing their own opinions, and that they do not criticize

## Collection For Pope On Sept. 27

VATICAN CITY (RNS) Discussion moved at break-neck speed during the first week of the Vatican Council's

Last year a complaint com

Last year a complaint commonly heard in Rome was that the council was proceeding at a monkish pace. But in the first few days of the third session even Cardinals were told abruptly to get on with it and state their point please. Archbishop John Carmel Heenan of Westminster, England, acknowledged that there is a big difference in the mood of the council. When even the

of the council. When even the venerable Augustin Cardinal Bea is cut off for exceeding

the 10-minute time limit, the

Archbishop said, it must signify that the moderators really mean business. Some of the original enthusiasm has

gone out of the council, but "we're getting more profes-sional."

DISCUSSIONS are frequent-ly interrupted for votes on al-ready discussed material. A

ready discussed material. A good number of the Bishops find this constant shifting of attention confusing. "Much of the time I feel like a nun who has lost her place in the missal," is the way one African prelate put it.

In a mere four days the council Fathers, hurrying through the all-important schema on the Church, touched on a number of issues

that have been the source of historic arguments within Catholicism and even today are matters of profound dis-

agreement.

Among these were the relations between Bishops and religious orders; the redemptive role of the Blessed Virgin

Mary; the authority of Bish-ops in the Universal Church; the rights and privileges of secular governments to nom-inate new Bishops or to veto

names proposed by the Holy See, and the present elaborate procedures for the canoniza-tion of saints.

WITH THE emphasis Vati-can II has placed on the Bish-ops' responsibility for the spir-

ops responsionity for the spiritual welfare of the whole Church, it was inevitable that attention would be drawn to the fact that members of religious orders, like the Jesuits and Dominicans, are largely exempt from a diocesan Bish-

(Continued on Page 3)

third session.

NEWARK — The annual Peter's Pence collection will be taken up in all churches of the Archdiocese of Newark, Sept. 27, according to a letter from Archbishop Boland read at Masses Sept. 20.

The Pope was "greatly

#### Text of Letter, Page 18

heartened and encouraged" during the first year of his Pontificate by the genrosity which made it possible for him "to continue the manifold works of charity which fall to him as the spiritual father of HE NOTED that the Pope

Catholics the world over, and especially of the U.S., to sustain the burdens of his office. "Writing to you from Rome, within the shadow of the Vatican I can assure you.

"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," the Archbishop said.

#### Topic Returns This Week

This Week

Topic, the weekly tabloid feature supplement to The Advocate, returns this week after a summer pause in publication.

Texts of a number of Pope Paul's recent talks are the subject—on the council and convicts, to workers and women, about changes in such aspects of Church life as the missions and religious life.

Next week Topic will resume its veekly schedule: an instructional issue, followed by an issue devoted to book reviews and the arts, then by an in-depth feature treatment of an aspect of Church life in North Jersey, and finally, the monthly collection of papal texts.

#### Msgr. Christopher Requiem Held SOUTH ORANGE - Msgr.

Joseph P. Christopher, 74, pro-fessor of classical languages at Seton Hall University, died Sept. 19 in his room at the faculty residence here. A Sol-emn Requiem Mass was of-fered Sept. 23 at St. Aloysius Church, Jersey City.

There was also a Mass for the students of Seton Hall Sept.

The Mass at St Alovsins was

offered by Msgr. Martin W. Christopher of Washington, D.C., a nephew of the de-Msgr. Edward J. Flem-ing, vice president of Seton Hall, was deacon. The eulogy was given by Msgr. John J. Cassels of Immaculate Concep-

tion Seminary. A NATIVE of Peru. III.. Magr. Christopher was educated for the priesthood at Mt. St. Mary's College, Emmitsburg, Md., and the College of the Propaganda in Rome. He was ordained there in 1916, as a classmate of Francis Cardinal Spellman.

Spellman. After five years in the Diocese of Rockford, Ill., Msgr. 17 years, earning his master's degree and doctorate while there. He also attended Oxford

University.

He first came to the Archdiocese of Newark in 1938 as a professor of classical languages at Immaculate Conception Seminary and remained there until 1949 when he returned to Catholic University. He came to Seton Hall in 1959 and had been an active teacher



from then until his death. Msgr. Christopher wa raised to the rank of domesti prelate in 1956 by Pope Pius XII.

He was also an honorary canon of the Archdiocese of Tuam, Ireland.

Tuam, Ireland.

He served as English editor of the Confraternity of Christian Doctrine edition of the New Testament and was also a co-editor of the English edition of the Raccolta, a collection of prayers

A Latin specialist, his trans-lations included the "synodal statutes," laws and regulations for many dioceses throughout the country.

Surviving, in addition to Msgr. Martin Christopher, is another nephew, William Chris-topher of Allendale.

# The Liturgical Renewal

# Restoring the Lay Function

By REV. JAMES C. TURRO

On Dec. 4, 1963, Pope Paul VI promulgated a document known as the Constitution on the Sacred Litur-gy. Although this document was evolved only recently, in the crucible of the Second Vati-can Council, it did

can Council, it did not come as a bolt out of the blue. It came rather as the outgrowth of a move-ment within the Church that reaches back at least 60

During those years, through the lit-argical movement,

trgical movement,
the Church was
readying itself for the step it eventually took in the constitution: the revamping of its official worship. The
research, the findings and experiences
of those years of experiment and
discussion are reflected in the present constitution.

IN ITS OPENING paragraph, the institution rehearses the goals of the uncil. These are broadly the same als of the constitution itself: "to apart an ever increasing vigor to

the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen

modate itself to the various languages and cultures of the contemporary world.

AS IMPLIED above, the constitution is the natural issue of the coun-

This is the first in a series of articles on the forthcoming changes in the Mass. The author is a teacher at Immaculate Conception Seminary and a member of the Archdiocesan Liturgical Commission. He studied at Catholic University, the Biblical Institute in Rome, New York University and Columbia University.

whatever can help to call the whole of mankind into the household of the

In order to realize these purposes the Church has taken a long back-ward glance to the years of its youth; not simply to rediscover and mechaninot simply to rediscover and mechanically revive the usages of bygone years. Instead the hope was to find in the Church's vastly rich past, the

worship.

To look back of course was not enough; the Church wanted to take into account the needs of the present in re-shaping its patterns of worship. In the best interests of the people, the Caurch saw that it must accom-

cil and is throughly impregnated with cil and is throughly impregnated with its spirit. In the spirit of the coun-cil, it is pastoral in the sense that it is chiefly and directly concerned with the welfare of the people. It is theological in that the practices it enjoins are shored up by firm doc-trinal considerations.

trinal considerations.

It is at least to an equal degree scriptural, that is, it has been made to rest securely on Scripture. Whenever possible it expresses itself in the very words of the Bible. IT IS LASTLY personalist. That is to say, it is motivated throughout by a concern for the individual, For ex-ample the constitution is anxious for each class of persons to assume its

role.

No longer ought the clergy to fulfil its part and then do what by tradition has been assigned to the laity.

Now the laity will participate actively in the Church's worship, carrying out what has been prescribed specifically for them: "each person, minister or layman, who has an office to perform, should do all, but only, those parts which pertain to only, those parts which pertain to his office by the nature of the rite and the principles of liturgy." The constitution ranges widely over the field of Christian worship.

SOME OF THE noteworthy fea-SUME OF THE noteworthy features of the constitution are: (a) its brilliant articulation of the mystery of redemption; (b) its concern for a dynamic Christian life sparked by the liturgy, the "summit toward which the activity of the Church is directed.... the found from which all her power.

activity of the Church is directed . . . the fount from which all her power flows"; (c) its affirmation that liturgical functions are "celebrations of the Church."

The constitution presents an exciting picture of the liturgy as an experience in which "God still speaks to His people and Christ still proclaims His gospel."

# His Prison—A Room in the U.S. Legation

By ELMER VON FELDT

BUDAPEST (NC) — The prison of one of the highest dignitaries in the world flies the American flag in the center of a Communist capital.

The ironic address is Szabadsag Ter (Freedom Square) 12.

A sign on the door below the flag identifies it as the American legation.

THE PRISONER is in a room on the third floor. He is the 72-year-old Primate of Hungary, Jozsef Cardinal Mindszenty, who is just as effectively cut off from his flock and the administration of his and the administration of his See as when he was im-prisoned behind Red bars after a quick trial in 1949. He was accused of treason, plot-ting against the Communist regime and illegal currency

He was sentenced to life imprisonment.

Since his arrest almost 16 years ago, he has known only a few days of freedom. This blessing came at the end of October, 1956, when Hungarian revolutionaries freed him from his prison monastery and brought him in triumph to Budapest to preside over to Budapest to preside over his flock. But when the mas-sive onslaught of Soviet troops and tanks suppressed the rev olution, he sought and was granted refuge in the Ameri-

HOW SOON he may leave this self-chosen prison, in view of the new agreement between Hungary and the Holy See, remains to be seen. The general impression is that the Cardinal wants to see definite improvement in the Church's freedom of operation before he

consents to leave the country.
Permission for him to enter rermission for him to enter the American legation resulted from a chance establishment of radio communications be-tween the legation and U.S. authorities in Washington. A small radio transmitter and small radio transmitter and receiving set had been set up in the building and after many

attempts was successful in contacting Washington.
Officials reported the invaon, policy was discussed and Washington indicated that if Cardinal Mindszenty should seek asylum it should be granted. Then radio contact faded, never to be reesta-

IT WAS SOME time later that an American Marine guarding the entrance yelled through the door with a problem. There were hundreds of frightened Hungarians in the

street and park fronting the legation. But he had orders that no one should be admitted.

"There's a guy here in a bright red hat," the Marine yelled. "He says he's the Cardinal and wants to come in What shall I do?"

On the strength of the ra-dio conversation with Washington, the Cardinal was admitted. He has never left the legation since. He was accompanied to the legation door by Msgr. Egon Turcsanyi, his Msgr. Egon Turcsanyi, his secretary, who was later sentenced to life imprisonment by the regime on the charge of sacking the office of the government's church affairs burchaud during the uprising. He was released under an amnessity in March 1982. ty in March, 1963.

SINCE THE Soviets crushed the revolution, the U.S. guards

have been withdrawn from the

But a Hungarian uniformed guard is stationed beside a wooden booth near the legation door. Two plainelothes-men were with him as I strolled past on a Sunday afternoon. Another plainclothes-man sat in the driver's seat of a car parked about 10 paces away.

AT THE STREET intersection, 50 yards away, stood another uniformed guard, his eyes fixed on the legation door the was standing next to the car with the door open. It was manned by a plainclothes driver. Fifty yards down a side street adjoining the legation, another uniformed guard stood next to the wooden shed with a complex of telephone wires. a complex of telephone wires Beside him was a car with a plainclothes chauffeur.

cord, L'Osservatore Romano

Vatican City daily, said it do not imply doctrinal approv of a communist regime.

IT ALSO said "that to have provided several vacant Hun-garian Sees with Bishops or to have given auxiliaries to Bish-ops burdened with years would

not much change the existing de facto situation if the Buda-pest government did not rec-

ognize and guarantee - as in fact it is doing — certain pre-rogatives which are essential for religious and ecclesiastic life.

"The act signed in Budapest

facto situation of the Church

in support of a statement say-

in support of a statement saying:

The Jews of today are not responsible for the death of Christ and that even in the time of Christ they could not be held responsible for the Crucifixion.

Support for strengthening

the present draft declaration on the Jews and for giving support to the already strong

statement on religious liberty was indicated at the meeting by a standing vote. A partici-pant in the meeting described

the vote as "almost unani

ard Cardinal Cushing of Bos-

ton will speak on both decla-rations when they come to the council floor for debate. This will be the first time Cardinal

Cushing has spoken at the

therefore improves the de

# Rev. Joseph M. O'Malley of Englewood, Colo., has been named president-designate of the American Correctional Chaplains Association. Mr. and Mrs. Ugo Chjavac-cini, who are retiring after 25 Fair Housing . . .

sey which are affiliated with the New Jersey Committee Against Discrimination in

Rev. Andre Phus of Ger-many has been appointed in-ternational director of the Blue Army, a devotional movement associated with Fatima which was fourfield by

was founded by Msgr. Harold Colgan of Plainfield.
Rev. Louis Mattas of St. Joseph. Kans., has been named national chaplain of the Forty and Eight Society of the American Legion.

Forty and Bight Society of the American Legion.

Rev. John T. Corr, C.S.C., will be inaugurated president of Stonehill College, North Easton, Mass., on Oct. 9.

Sister Jeanne D'Arc, S.S.J., has been named president of Regis College, Weston, Mass.

Rev. Joseph M. O'Malley of Englewood, Colo., has been named president-designate of

founded by Msgr. Harold

Their activities range from public housing and neighbor-hood renovation work in cities like Jersey City and Elizabeth to helping Negro doctors find \$30,000

Union County.

Many councils have sprung up in the suburbs. There are very active groups in West-field and in the Oranges and Maplewood.
Others exist in name only.

Their membership after an initial period of apostolic zeal, has gone on to other, less painstaking pursuits.

"THEY ARE effective mainly in educational and legislative work," said Rev. Gerard J. Murphy, S.J., of St. Peter's College, who is a vice president of the state Committee Against Discrimination in Housing.

"Catholic participation" in these efforts has been spotty," said Father Murphy, "and var-ies directly in proportion to the enthusiasm of the parish priest

"If he boosts it from the pulpit, or pushes the Family Life Apostolate or the Holy Name Society, Catholics be-come instrumental in fair housing work."

If the parish priest is hostile or indifferent, his parishioners stay away in droves. But re-gardless of the priests' at-titudes, Father Murphy said, Catholics are holding back their participation their participation.

has on file "good neighbor" pledges by 1,500 homeowners, in which they promise to be good neighbors to Negro families who may move in. Occasionally, they promise to sell their homes on an open occupancy basis if and when they do sell. they do sell.

The pledges are only one part of a fair housing group's work, which usually starts with elementary education forums on race relations.

"Our job here," said Father Murphy, "is to dispel some of the myths surrounding Negro home ownership. We have to teach people that their homes won't drop in value if they don't sell in panic; that a Negro who can afford a \$20,000 home will keep it up just as well as a white person, and

Then comes the pledge campaign.
And then, instead of de-

> CONTINENTAL FOOD Thomm's Luncheon & Dinner
>
> 80 PARK AVENUE
> NEWARK
> HU 4-7200

ASSETS

years with the Apostolic Dele-gation in Washington, have been awarded the papal honors of Knight of St. Gregory and the Benemerenti Medal, re-spectively.

People in the News

Rev. Edward A. Conway, S.J., director of the Center for Peace Research at Creighton University in Omaha, Neb., has received a "Citation of Honor" from the U.S. Air Force Association.

Rev. Gordon V. Daly, a parish priest in Auckland, New Zealand, has become the first priest elected chairman of the New Zealand Red Cross.

Rev. John M. Martin, C.S.P., has been named procurator general of the Paul-ist Fathers in Rome and chap-lain delegate for U.S. armed forces in the Mediterranean area.

nouncing the local real estate

agent, they approach him and the realty board to establish

what Father Murphy calls a "continuous dialogue," to work out their differences — if any. That's education. The Negro

homehunter still has to get in-to a house before his neigh-bors have a chance to live up

TOWARD THAT end, an or-

ganization called CHOICE was formed about a year ago by the Urban League and the

American Friends Service

Its purpose is simple; CHOICE is a listing service for whites who are willing to sell their homes to Negroes

and Negroes who are looking

for homes in the suburbs. Sales are handled by the par-

CHOICE has found homes

for about three dozen families.

mostly doctors and profes-sional people who could afford the suburbs' \$20,000-and-up

It has been successful to the

at has been successful to the extent that it might soon become a permanent arm of the Urban League, said Mrs. Arthur Shara of West Orange,

local fair housing groups in obtaining names of sellers and buyers," she said, "although we seldom see either party.

one of CHOICE's workers. We work closely with the

their pledges.

Committee

ties involved.

prices.

#### Council Newsnotes-

# Know Your Document

of a council document without a scorecard. So here is the ranking of the types of documents the council can adopt.
'A "votum" is the least im-

portant pronouncement. This council "votum" is different from the type of "votum," or statement, released last week by the consultors to the Biblical commission

Next comes a "proposition." hen a "decree." The most Then a "decree." The most important type of pronouncement is a "constitution." Thus last year there was the cree of Communications Media and the Constitution on the

Ranking with decrees and onstitutions are "declaraconstitutions are "declara-tions," inasmuch as these are also debated, voted on, amended and given a final vote in the presence of the Pope who alone can promu-gate them. No declarations debated, voted have been approved so far but two are on the agenda, one on the Jews and one on re-ligious liberty. They started out as part of a formal schema on ecumenism but in the interim between sessions it was decided to make them separate declarations.

The Biblical commission "votum" referred to above was a statement giving the opinion of Biblical scholars in was a composition of Biblical scholars in copinion of Biblical scholars in Rome that there is not sufficient basis in the Bible for ficient basis in the Bible for the doctrine of episcopal collegiality. It was distributed by Legiality. It was distributed by Legiality and Pericle Felicity. Archbishop Pericle Felici, council general secretary, to the council Fathers on open-ing day, it became known

Archbishop Felicf, it was re-

vealed, requested the opinion of the scholars in Rome last May 27 "at the command of the Pope." An urgent response was requested because

meeting of the council coor-dinating commission May 31. According to NCWC News Service, the Biblical commission has 31 consultors, but only 12 of them are residents of Rome. It was said that it had to be limited to the Rome scholars because of the ur-

gency. Rev. Francis J. McCool, S.J., of New York, a member of the faculty of Rome's Pon-tifical Biblical Institute, said the form of the votum "seems negative." At the same time, he said, some scholars "might find Scrip-tural basis for collegiality from the very texts used in the votum."

Among measures taken to Among measures taken to speed up proceedings was the lengthening of council sessions by a half hour to 12:30 p.m. and closing of the popular cof-fee bar in the council hall until 11 a.m. Council Fathers were told it would be "useless to knock on the doors" before

Too, council moderators —
there are four of them and
they take turns presiding over
the daily deliberations — have
been faster with the gavel.
Julius Cardinal Doepfner of Berlin brought speakers up short five times on Sept. 18 alone, interrupting one speaker twice for straying from the point. The speaker was halted the second time and told to hand in the text

Council Fathers who injure

themselves during the course of the session need have no fear about the medical bills. The Holy See has provided ac-cident insurance for them and accidents can be reported to the administrative commis-

"Cherchez la femme" was the cry of journalists at the council until Pope Paul lifted the suspense by naming Marie Louise Monnet of France as the first woman auditor

On the second day of the council the journalists thought they had their first woman auditor. But the "woman" turned out to be a non-Catholic observer whose flowing robes gave him a feminine appearance from a distance. pearance from a distance

Miss Monnet's appointment lifted the suspense. A sister of Jean Monnet, one of the prime movers of a united Europe, she heads a group dedicated to promoting apostolic action among professional people and executives executives.

executives.

Her appointment was informally announced by the Pope at a Sunday Mass in St. Peter's Basilica. She and members of her organization were in the audience but she had no previous knowledge of the move and was visible. move and was visibly sur prised. Official announcemen awaits publication of the full list of women auditors.

# Greek Relic Returning

ROME (NC) - Catholic ROME (NC) — Cambie Rome began a special three-day period of veneration of the relic of St. Andrew the Apostle prior to its return to the Orthodox Archdiocese of

the Orthodox Archdiocese of Patras, Greece, where the Saint was martyred.

A papal mission headed by Augustin Cardinal Bea, president of the Secretariat for Promoting Christian Unity will return the relic to Greece Sept. 26.

THE RELIC, held to be the skull of St. Andrew, was enahrined at Patras until about 357 A.D., when it was moved to the new imperial capital of Constantinople. During the sack of that city in 1204, crusaders from the West stole the relics from the Orthodox and brought from the Orthodox and brought from the West stole the renes from the Orthodox and brought them to Italy. Enshrined first at Amalfi, the skull was brought to Rome five centur-

ies ago. Albert's A Full Course R \$4.25 DINNER Party of 10 COCKTAILS DANCE BANQUETS

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agreed upon."

Among the results was the Vatican's insistence on its right to name Bishops "without obstruction from civil auth-orities." The appointment of five new Bishops was an-nounced at the time the document was signed and they and six other Hungarian prelates are now at the Vatican Council.

Agreement was also reached, he said, on the oath required of the clergy "swear-ing loyalty to the state and

Msgr. Casaroli indicated that the old oath of allegiance which the Hungarian govern-ment had required of the cler-gy had been altered to make it more acceptable to the Catholic hierarchy. But he did not specify how the difficulty was solved.

It was also agreed, he said, that young priests will be per-mitted to leave Hungary to study in Rome.



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ON THE DOTTED LINE — Document ending 15-year estrangement between Holy See and Hungary is signed in Budapest Sept. 15 by Msgr. Agostino Casaroli, left, and Jozsef Prantner, head of Hungarian State Office for Church Affairs. Standing are Msgr. Luigi Bongianno (left) of the Vatican Congregation of Extraordinary Ecclesiastical Affairs and Hungarian government officials

# Reveals Details of Talks Between Vatican, Hungary

ing protocol and both sides

have declared these binding too. Among them he listed freedom of diocesan govern-

ment and the priestly ministry, training of the clergy and reli-gious instruction of youth.

However, he noted, "Assurances received by the Church on these points are still far from satisfying the requests of the Holy See and the requirements of Catholic life."

"These and other problems discussed are officially re-ferred to in the document, as

and reservations tabled in the hope of broader results in the future," he said.

in commenting on the ac-

ROME —American Bishops at the Second Vatican Council, meeting at the North American College, pledged action to strengthen a disputed revised draft declaration on Cátholic-Jewish relations.

The Bishops also agreed to seek changes in the medical declaration of the medical declaration on Cátholic-Jewish relations.

seek changes in the wording of a draft on religious liberty. Archbishop Boland presided at

THE ORIGINAL version of the Catholic-Jewish declaration

emphasized that all mankind, and not the Jews alone, was responsible for the death of

Now, however, the new text

reportedly states only that Catholics should "refrain from accusing the Jews of our times

U.S. Bishops Vote

For Strong Stand

On Draft on Jews

as the claims, advances

An Advocate News Summary

VATICAN CITY - Further details on the document signed by the Holy See and the Com-munist government of Hun-gary were made known here with the return of the Vatican negotiator, Msgr. Agostino Casaroli, undersecretary of the Congregation for Extra-ordinary Ecclesiastical Af-

He gave a statement to Vat-ican Radio and was inter-viewed by L'Osservatore Ro-mano, Vatican City daily, which also provided its own

MSGR. CASAROLI said it mscr. CASAROLI said it was an overstatement to describe the document as an accord, a treaty or an agreement. He said it was really a joint announcement of "partial results" and a statement of church-state problems. However, he said, the document is "binding." binding."

Discussions leading to the statement, he said, began last year. At this time, he added, both parties thought it was useful to make an official an-nouncement on the partial re-sults that have so far been

IN ADDITION, he said, certain "assurances or promises" were given in the accompany-



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that in Westfield — has
strong representation from
Holy Trinity parish," he said. FATHER MURPHY has been one of the hardest work-ers and active organizers of local fair housing groups. He strongly supports their educa-tional efforts and those of THE WESTFIELD CHOICE. He also realizes that this personal appeal approach is not enough. "Local fair housing groups

"Local fair housing groups have also been effective in applying pressure to change the state law's housing provisions," he said. "We are banking on their support in the future to make the law more effective." more effective." When that law is more ef-

fective, and when the people are convinced that they should support this law, as Rutgers Law School Dean Willard Heckel pointed out two weeks ago. there will be real gain made for all New Jersey residents.

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# Speed Work

(Continued from Page 1) 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 dio-cese, the Bishop has the final word; in the internal affairs of the order the community answers directly to its own super-

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 ex-ample, when an "exempt" order wants to start a new college or university?

May a Bishop demand that

members of religious com-munities give up some favorite work in order to meet the pas-toral needs of his diocese?

SEVERAL BISHOPS, themselves members of orders, argued that the international character of the orders makes it mandatory that the exemp-tions 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 up-holding exemptions. They argued that superiors in far-off Rome or elsewhere do not always understand local con-

The most concrete suggestion came from American-born Jesuit Bishop John Mc-Eleney of Kingston, Jamaica. He proposed that a new of-fice be established which would regulate relations be tween Bishops and the orders working in their dioceses.

FOR A WHILE the discus-

sion of the Blessed Virgin Mary seemed to be dangerous-ly confused. Much of it cenly confused. Much of it cen-tered around conferring on her a new title. Mother of the Church, a suggestion that de-lighted some and struck oth-ers as theologically meaning-"The Church is our Moth er. If Mary is the mother of the Church, then she must be our grandmother," one opponent noted caustically

ponent noted caustically.

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

To complicate the issue, the word is also used in connec-tion 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 justifica-tion for it or who believe it is time to reassert the Christo

centrism of Catholic thought.

Some Fathers felt that any use of the word "mediatrix" would be misleading and subject to misunderstanding by

ject to misunderstanding by Protestants.
Others, mostly from lands where the cult of the Blessed Virgin is highly developed saw in this ecumenical caution a kind of ungallant "minima-lism" toward the mother of

THE LUCID Bernard Cardinal Alfrink of Utrecht reminded the assembly that there could be no question of "maximalism" or "minimalism" in regard to Mary, It was not a question of develop but not a question of devotion but of faith that was before the council — not what piously was thought but what was authoritatively taught by the

"Mediatrix" and "Mother of

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.

THOUGH LAST year the Fathers of the council in a test of opinion voted over whelmingly in favor of collegiality — the notion that the Bishops in union with the Pope have responsibility for, and exercise authority over, the whole Church, the issue has not been finally settled.

whole Church, the issue has not been finally settled.

There is still a powerful, strategically placed minority who oppose collegiality on both theological and pragmatic grounds. They believe Peter was given full powers over the Church without regard to the Church without regard to the other Apostles. They are also persuaded that Catholicism will fare better if the present disputed power of the Roman Catholicism and the catholicism will fare better if the present disputed power of the Roman Catholicism and the catholicism are catholicism. Curia is not diminished through the Bishops playing a larger role in the government

of the Church. of the Church.

Bishops were the subject of discussion again when Bishop Antonio Pildain y Zapiain of the Canary Islands argued that the Vatican should be completely free in making episcopal appointments and not be dependent on the auroval or the production. pendent on the approval or fa-

or of any secular power. This Spanish prelate's intervention was of more than or-dinary interest since the con-cordat between Spain and the Holy See, signed in the early 1950's, gives General Franco a strong voice in the selection of Spanish Bishops.

LEO CARDINAL Suenens of Belgium brought up the deli-cate subject of "in-group" can-

Cardinal Suenens pointed out

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 can onized were members of reli-gious orders and a good 90% came from three European

countries. He also would like to see not only an internationaliza-tion of the Roman Curia last year's watchword — but a broader representation of all races, nationalities, classes, 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 ecclesiseties. clesiastical courts, is an ex-

pensive business. Only religious orders can afford it, or at least are ready to put up the necessary cash.

To get around this class dif-ficulty, the Belgian Cardinal ficulty. the Belgian Cardinal suggested fewer saints and more terminal blesseds or beati — 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 be the special prerogative of

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.

(Continued from Page 1)

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 previous ly 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 con-fessions are heard every even-ing except Sunday, Rev. Da-A. Ernst became one the first priests in the area to use the vernacular in the absolution — on Monday, the date of the change.

"I brought a little typed card into the confessional," he

Use of English Anticipating the wedding he 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 priest-hood, he added. "I was given a new sense of the authori-ty of the priest when in the absolution I said the phrase, 'to the extent of my power."

Most priests found them

"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 dur-ing the week, there was a feeling of regret when the patient was not conscious enough to hear the prayers of the sacra-ment. The widespread feeling was that introduction of Eng-lish will go a long way toward emphasizing that the sacra-ment is for the sick, rather

than the nearly-dead.
"The prayers themselves refor 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 ef-fect — 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 ob-servation that a baby he bap-tized Sunday was very im-pressed 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 unintel-ligibility of much of it.

# **Collegiality** schema on the Church.

The schema uses the words "the council solemnly teach-es," but not "the council de-fines," the Bishop said. "So far, the council has not asked for a solemn definition with all its niceties and careful distinc-tions. What seems to be called for is an 'authentic teaching' of the Church on collegiality."

IN EARLIER voting, the Bishops approved the initial

#### 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 be-tween German-speaking and Italian-speaking groups.

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 Cicognai, Papal Secretary of State, to Bishop Giuseppe Cargitter of Bolzano-Bressanone, leading prelate in the area.

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 Ro-bert E. Tracy of Baton Rouge, La.

It was approved 1,615 to 19, with 553 voting "yes" with with 553 voting "yes" with reservations and three null

WHILE THE Bishops overwhelmingly approved collegial-ity, there were objectors. Bish-op Franjo Franic of Split, Yugoslavia, spoke for them, and charged that the doctrine "does not safeguard the dog-matic 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 pr macy of the sovereign Pontiff would be unavoidable."

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

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.

without him.

Archbishop Parente said collegiality had sufficeint 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. beforehand.

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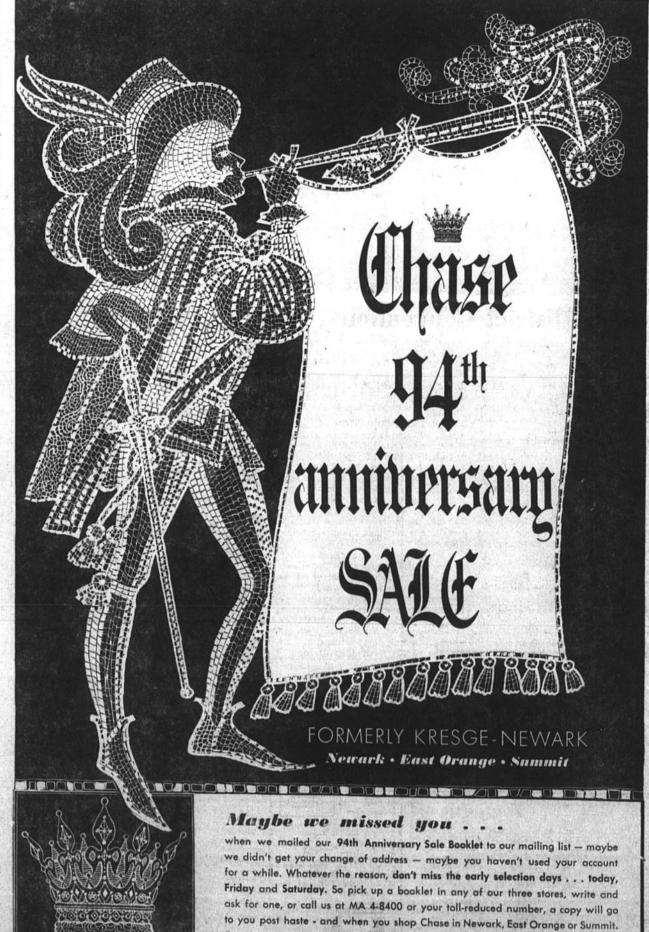
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#### The Catholic Vote

Since Pope John announced commencement of the Church's aggiornamento, the Church, the papacy and hiererchy, the Catholic way of life, and individual Catholic leaders have been receiving unparalleled attention in communications media.

MOST OF THIS publicity, while on occasion slightly inaccurate in details, has been sincere and well-meaning. Last win ter's widespread controversy on "The Deputy," for example, was generally handled objectively by press and television. Regardless of the personal motives of the German playwright and the American producer, the over-all result was a greater realization of Pope Pius XII's delicate position and positive achieve-ments, coupled with a salutary universal self-examination of man's duties toward his fellow-men.

An article by Catholic author Michael Novak in the last issue of The New Republic, "The Catholic Vote is Confused," is typical of a contrary tendency.

His thesis is that the "Catholic vote" in this post-Kennedy year might shift in a conservative direction. He claims to see as factors "the similarity between Goldwater rhetoric and much Catholic rhetoric" and Governor Wallace's "significant appeal" in Catholic-dominated election districts. Almost identifying "most Catholics" as former anti-intellecelection tual McCarthyites, he accuses his co-religionists of failing to understand or appreciate the post-1932 social revolution in America.

"The National Review." charges, "is widely read in Catholic chanceries and rectories; Young Americans for Freedom is remarkably strong on Catholic campuses . . . (while) Jesuit Colleges . . . are at last teaching the social encyclicals . . . , (their) student bodies are swept by Goldwater enthusiasm. The Evelyn Waugh style of Catholic who pines for the middle ages can settle on Barry Goldwater as a half-way house The philosophy of so many Catholics is a protest against the modern age.'

ANYONE WITH THE slightest familiarity with American Catholic chancer-ies, rectories, campuses (whether Jesuit or otherwise) or with Catholics at large will testify that the image of the Church placed before The New Republic's largely non-Catholic readership by a professedly Catholic writer is loaded with halftruths and distortions.

Most political analysts have failed to find a "Catholic vote." Most Catholics, like most citizens of other faiths, plan to vote in November on the basis of what they regard as best for the country. Neither the cause of the Church nor that of objective truth is served by blurring the Church's image. The ethical standards of the responsible journalist should surely override the temptation to sensation-mongering.

# Peter's Pence for Paul

The Peter's Pence collection originated in England in the eighth century. We are told that annually on the Feast of St. Peter, every Catholic home was taxed a penny for the Holy Father.

COLLECTIONS, HOWEVER, have been associated with the Church since its earliest days. It was at the first Council of the Apostles at Jerusalem that they determined to take up a collection from all the Christian communities in the entire world for the poor in Jerusalem.

This collection was more than a charitable work. It could almost be called a liturgical act. By it the Apostles hoped to symbolize the real unity of all Chris-

While all the Apostles promoted this universal collection, it seems that for St. Paul it had a theological significance. Everywhere he went he spoke of it. In his letter to the Romans, for instance, he tells that he is ready to "set out for Jerusa-lem" with the contributions for the poor he had collected in Macedonia and

One of the purposes of the present liturgical renewal is to emphasize the concept of the community of God's holy people. On one level it is strengthened by the "Breaking of Bread."

But on another level this concept is made strong by a community of goods, which for St. Paul was the visible sign that "the company of those who believed were of one heart and one soul."

IT IS FROM another Paul that the universal appeal comes today. Not only does he ask for alms for the poor of Jerusalem, but for the poor of the world. His request will be carried to every corner of the world by the Bishops, the Fathers of the present council in imitation of their predecessors at the Council of Jerusalem. And Catholics throughout the world will demonstrate their unity one with another and with the Vicar of Christ by their generous response.

# Serra's District Convention

On Friday evening, Sept. 25, a group of laymen will converge on Atlantic City. For the first time in the history of the ecclesiastical province of New Jersey there will be a district convention of all the Serra Clubs in the state. Seven clubs will represent the archdiocese; two clubs each will represent the Dioceses of Paterson and Trenton. Observers from four other clubs in formation will be present.

ORDINARILY conventions are covered by news articles, but in this case the significance of the Serra convention is such that both the aims and achievements of the Serrans deserve comment. Much has been said in the past two years of the burgeoning role of the laity in the Church of the 20th century. The men of Serra stand in the forefront of the ranks of laity that are making a real contribution to the aggiornamento.

The men of Serra are dedicated to the priesthood. Theirs is the especial re-alization that the continuation of the Church is as dependent upon a continuing priesthood as the foundation of the Church was upon the sacrificial Priest-hood of Jesus Christ. Theirs is an especial dedication to the cause of the priesthood,

its defense, its validity, its necessary contribution to the grace-life of contempor-ary Catholicity. It is no strange thing Serra has been made an affiliate of the Pontifical Society for Vocations for Rome herself has realized the potential latent in this organization.

IN THE DEDICATION of approximately 500 men to the cause of vocations lies the answer to the charges that ours is a wholly materialistic society interested solely in wordly concerns. When, in the midst of all the social and economic pressures which confront men in this computer age, 500 men can choose to dedicate their time, their talents, their experience, their prayers and sacrifices to working for vocations, things are not in a hopeless state.

When the concept of the priesthood can magnetize these men of the market place, then the times are not so evil as they are represented to be. When a desire to guarantee that priestly vocations will be recognized and encouraged can inspire men to countless hours of sacrificial labor for the goals of Serra throughout the world, then truly the priesthood has not lost the vitality given it by Christ.

-But Is Our Lord God? By FRANK J. SHEED

They Want to Stone Him

At a Pharisee's table, Our Lord had charged the Phar-isees with vainglory and with isees with vainglory and with formalism obscuring true charity. Both were humiliating, but were nothing next to the third item: "Woe to you scribes and Pharisees, hypocrites, because you are like whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and all fillthiness."

ONE OF the guests, a law-yer, asked Our Lord if lawyers were included in the indict-ment. Won to him and his caste, Our Lord replied, be-cause they made all sorts of observances binding upon oth-ers, while finding wholly legal ways out for themselves; be-cause they honoured dead prophets, yet were themselves planning the death of the greatest Prophet of them all; because they claimed control of the way to true knowledge of God's law, but in fact they

had remained outside it them-selves, and had kept others from it.

We remember here the in-structions He gave us not to judge others, lest we should incur divine judgment our-selves. Is He breaking His own rule? In fact the rule does not apply to Him for two reasons. apply to Him for two reasons: We cannot read their souls, where guilt and innocence lie, and He could; and we our-selves are stained with our own guilt, and He was not.

own guilt, and He was not.

HE WAS justified in judging, but we can hardly be surprised that the judged did not see it so. They "resolved to hunt Him down mercilessly... they lay in wait for Him hoping to catch some word from His lips which would give them ground of accusation against Him."

This was the position between Our Lord and the spiritual leaders of the Chosen People when He went to Jerusalem for the Feast of the

Dedication, late in December, The feast had been established by Judas Machabeus 200 years before, when the altar of the true God, profaned by An-tiochus Epiphanes, was con-secrated again. It was called also the Feast of Lights. also the Feast of Lights.

They asked Him: "How long do you hold our souls in suspense? If you are the Christ, tell us plainly." It was the same demand for a categorical statement that the Baptist's disciples had made. But no categorical answer was given instead her made answer was given instead her answer.

given. Instead he made a claim compared with which the question "was He the Christ" was a mere trifle.

HE ADDS A phrase we have not heard from His lips be-fore: "I and the Father are

one."
The Jews grasped what He was saying: they took up stones, they saw instant death as the only thinkable penalty for a man who made Himself



# **Automation Commission** Step in Right Direction

By MSGR. GEORGE G. HIGGINS Director, Social Action Dept., NCWC

The Catholic Bishops of Can-ada in their 1964 Labor Day statement called on business, labor and government to coop erate actively in solving the problems created by automa-

"In order to insure a satisfactory solution, there must be cooperation among these agencies," they said, stressing that both the benefits and disadvantages of technological changes must be shared by all. Similar statements have

changes must be shared by all.

Similar statements have been made in the U.S. in recent years by churchmen of all faiths and by responsible representatives of labor, management and government. But there is no mechanism through which the parties concerned. which the parties concerned can effectively cooperate.

CONGRESS RECENTLY moved to remedy this situa-tion, at least in part, by en-acting H.R. 11611, to establish a National Commission on Technology, Automation and Economic Progress. This bill provides for the creation of a commission of 14

persons appointed by the President and confirmed by the Senate to be broadly representative of labor, management and the public.

THE COMMISSION'S signed responsibility will be:

To identify and assess the past effects and the current and prospective role and pace of technological change;

To identify and describe the impact of technological and concerning the past of the past of technological and the past of the past o

economic change on produc-tion and employment;

• To define those areas of

unmet community and human needs toward which applica-tion of new technologies might effectively be directed;

• To assess the most effec-tive means for channeling new technologies into promising di-

• To recommend administrative and legislative steps which should be taken by the Federal and State govern-ments relative to such tech-nological developments.

The commission must com-plete its work and make a fi-nal report before July 1, 1966. is an important step in the right direction.

THE MEMBERS of the commission have yet to be named, but presumably they will be

#### For Vocations

Members of the Apostolate for Vocations can gain a plenary indulgence under the ordinary conditions on: Sept. 24, Our Lady of

Mercy
And once a week for reciting daily, with piety, any prayer for vocations apprayer for vocations apprayer for the ecclesiastical proved by the ecclesiastical authority. A partial indulgence of

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

of the highest com-

petence. We wish them all well, and we hope that in the rush of trying to complete their very difficult assignment they will find the time to read the late Pope Pius XII's several

The Press Box We Left It

To Billy By ANNE BUCKLEY Feature Editor

One night last July in Medford, Mass., a teenage dance erupted into a free-for-all with fists after a Negro boy tried to cut in on a white couple. It made me think of my own high school days and a boy I will call Billy.

It was not a very integrated high school, Billy was, in fact, the lone Negro in a class of over 100, in a student body of 500.

Billy was Mr. Nice Guy, gentle-mannered, warm-grin-ning, dryly witty. He played football with unspectacular efficiency, got pretty good grades, and was liked by everybody. Once when a group of girls were helping one of the Sisters after class the conver-sation got around to whom we considered the "nicest boy in our class." One girl said Billy and the rest agreed. When the Sister asked if we would date Billy, one girl said, "He'd never ask us."

SOME PEOPLE would say solid. FEPTLE would say Billy "knew his place." At our school dances you could often look up in the balcony of the gym and see a lonely figure there in the shadows, watching the gay dancers below. It haunted a lot of us—Billy up there alone. "knowing his there alone, "knowing his place." But nobody ever did anything about it.

You couldn't do anything that might seem patronizing, we reasoned. In the mannered we reasoned. In the mannered charade of social decorum it had to be the boy who asked the girl to dance, so you couldn't very well make an exception for Billy. And you couldn't discuss this with Billy because you would feel terribly uncomfortable talking about race with a Negro, and surely he would feel the same.

A YEAR of the offer could

he would feel the same.

A YEAR or two after graduation when we had a class reunion someone must have made an overture, because Billy said he'd come with his date, and gallantly we warned the management of the plush restaurant that if a Negro coule we not welcome we ple were not welcome we would take our business else-where. But that was all.

Nobody in our class ever felt we were cruel to Billy. We figured liking him was the best we could do; we didn't know what the next step ought to be. The situation was bigger than

ects of automation.

They are required reading for anyone who is sincerely in terested in seeing to it that automation becomes a bless-ing rather than a curse to modern society.

statements on the human as

all of us. We were leaving the initiative to Billy, that lone Negro among us:

IF BILLY had taken the initiative, if he had, say, cut in at a dance on a couple who had offered him the kind of half-friendship which was the best we knew how to give, it wouldn't have been as it was in Medford, Mass. But really, could he have been sure of

Now, because members of Billy's race are taking the initiative, we can only wonder how it would have been if white people had begun it. If they had bent a little backwards in their rigid mores to invite true integration. If they had gone out of their way to show how they felt in their hearts about equality. If they had run the risk of feeling a little uncomfortable to see if their Negro acquaintances wanted to talk about racial problems. If they had, in short, offered genuine, unselfcon-scious friendship.

Instead it was left to the injured to heal the injury. It will heal, in time, as a wound wil according to the laws of nat

But the fever and deli-rium will rage for a while, as it did that night in Medford, Mass. The cool hand of a per-son interested in the patient's recovery can sooth the fever and shorten the wild delirium. Such a hand ought to have been offered to the Negro long ago.

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Subscripton Prices 3 youth.

The Question Box

# Anointing of Sick For Seriously III

Readers desiring to have questions answered in this column may address them to: The Question Box, The Advocate, 31 Clinton St., Newark, New Jersey 07102.

Which is the correct name of the sacrament, "Extreme Unction" or "Anointing of the Sick"? Also, how close to death does a person have to be to receive this sacrament?

A. Both names are correct, but "Anointing of the Sick" is the better, more proper and more fitting name according to the explicit teaching of the Second Vatican Council (Con-stitution on the Sacred Litur-

gy, paragraph 73).

In commenting on this point of nomenclature, Archbishop Hallinan of Atlanta, who is a member of the Council's Commission on Liturgy, observed:

"It is difficult to see how the 'It is difficult to see how the term 'Extreme Unction' was ever understood. The two words are heavily Latinized and 'extreme' surely sounds

A person does not have to be "close to death" at all to receive this sacrament. The council emphatically teaches that this "is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful be-gins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived."

Perhaps the easiest rule of Perhaps the easiest rule of thumb in this matter is simply to remember that whenever a Catholic becomes "seriously ill" in the common parlance meaning of this phrase, he qualifies to receive the Sacrament of the Anointing of the Sick. We say this, because "serious illness" of its very nature includes an inherent danger to life which satisfies the theological and canonical requisites for the lawful adrequisites for the lawful ad-ministration of this sacrament. This remains true, notwith-

standing the fact that in many cases of "serious illness" mod-ern medical science and won-der drugs render death unlikely in particular cases. A person should not be deprived of this wonderful supernatural help in times of serious sickness just because our present-day medical and surgical ex-cellence can prevent the ser-ious illness from terminating in death.

Those in the Church charged with the pastoral care of souls, from Popes to local priests. from Popes to local priests, have long lamented the wide misunderstanding on the part of the faithful of the "danger of death" clause in the con-ditions for the reception of this sacrament. In some instances, priests themselves seem un-duly besitted about administ duly hesitant about administering the Sacrament of the Sick. Yet, the official teaching of the Church has always emphasized that the judgement of "danger" need not even be certain; it suffices that there be some prudent probability that such danger exists. And, of course, this is verified in every instance of "serious ill-ness" which is truly serious.

Pope Pius XI, some 41 years ago (therefore, after the prom-ulgation of the present Code of Canon Law which lays down the "danger of death" requisite) unequivocally encouraged the practice of anointing even when the danger of death is neither certain nor proximate. It might prove helpful to quote his words here:

"We are particularly anxious souls, has given rise to the practice of not anointing the sick with holy oil until death is imminent and they have all but lost, or lost altogether,

their faculties. For it is not necessary either for the valid-ity or the lawfulness of the sacrament that death be feared as something proximate; rather, it is enough that there should be a prudent or probable judgment of danger. And if in such conditions anointing ought to be granted, in the same conditions it surely can be granted. And he who sees to its administration of Mother Church, but carries out her wishes with filial piety and with profit to souls."

(A.A.S., 15, 105)

Q. Isn't the Sacrament of Anointing considered the "last rites" of the Church?

A. No. The "last rites" of the Church are administration of Viaticum (Holy Commun-ion) and the special prayers for the dying found in the of-ficial ritual books. The Sacrament of Anointing is part of the "last rites" of the Church only when the priest is summoned after the sick or elderly person has approached "close to death."

Q. What are "sacramentals," and how many of them are there?

A. The new constitution on the Sacred Liturgy of Vatican II describes sacramentals as "sacred signs which bear a resemblance to the sacra-ments; they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession." It then states their purpose: "By them men are disposed to receive the chief effect of the sacra-ments. (sanctification) and ments, (sanctification), and various occasions in life are rendered holy."

With regard to the exact

number of sacramentals, it is impossible to give an answer. Sacramentals, of course, are instituted by the Church, and instituted by the Church, and since they may be established or abolished in various ages of the Church's history, their number is not limited or clearly defined. The more common classes of sacramentals are prayers, blessings, anointings, use of holy water, almsgiving, images, medals, and the like. and the like

Q. I am expecting a baby in two months and would like my two older children (ages 14 and 15, both confirmed) to act as godparents for the new arri-val. Is this allowed? I write because my parish priest says he never heard of such an ar-rangement before.

A. Such an arrangement is definitely not contrary to any Church law or regulation on godparents at Baptism, Your two older children, therefore, may act as sponsors for your new baby, if you so wish. No special permission for this is required, either from the Chan-cery or from the pastor. Your cery or from the pastor, parish priest's remark is merely an observation on what is the usual custom.

#### October Intentions

The Holy Father's general intention for October

That the problems pre-sented by the growth in world population may be solved according to charity, justice and divine law. The mission intention rec-

ommended to the Apostlo-ship of Prayer by the Pope

That interest in the missions may increase in Cath-olic countries.



"Here comes the bus . . . The bus is yellow . . . . the bus . . . it takes us to school . . . .

Editor: Until relatively recent times, American Catholic hymnody reflected a woeful deficiency in both text and music. Thank God, however, that after 400 years we are beginning to bring our heads out of the

Following the example of the English Catholics in the excellent "Westminister Hymwe are finally realizing many of those "heretical Protestant hymns" are really beautiful; in fact many of them take their inspiration or even the very text itself from the Psalms. What better way to praise God than with the beautiful, inspired words of the Psalmist? In general Protestant hymns have a far greater musical quality than most of the saccharine-coated hymns we try to foist on the world as "good Catholic mu-

Fortunately, recent years have seen intelligent efforts to remedy the shameful situation. Perhaps the crowning glory of these efforts came with the recent publication of the "Hymnal of Christian Un-ity." Our vote of deep gratiity." Our vote of deep grati-tude should be given to the Gregorian Institute of America, and to Messrs. Hume and Bennett for allowing some of Pope John's fresh air into American Catholic hymnals.

American Catholic hymnals.

With all due respects to the gentlemen suggested as examples of "great Catholic musicians" (Letters, Sept. 17) a far more realistic listing must include such men as Rev. Russell Woollen, C. Alexander Peloquin, and Paul Creston.

With the work of these "greats" along with the efforts of those "fine musicians being trained and encouraged right here in the archdiocese,"

right here in the archdiocese.' the future of Catholic music in America should be a bright one, an inspiration to all God's children to join in praising Him in Song 

#### Family Needs Understanding

Editor: I am pleased with the dia logue in your columns on the size of the Catholic family. Disagreement is to be expected for we are just beginning to formulate an adequate theology of marriages and family

At least we can agree on he minimum size: Two — justiand and wife. But when hese two become mother and father we have to consider a number of factors:

· Financial aspects. There is an obligation to provide suf-ficient food, clothing, and shel-ter for the parents and each child. An adequate opportun-ity for formal education is something most parents want to provide these days. Medical expenses are growing.

· Needs of the mother. She must maintain sufficient physical strength to perform the often exhausting tasks of the home and maintain the emotional stability to deal with the ordinary but difficult prob-lems of family life. Some mothers can find their complete realization in the home: others do need time for outinterests.

· Needs of the father. A stable family life can be very important to a man who is subject to many physical, in-tellectual and emotional de-In many jobs, the father must be away from his family for extended periods of time, put-

God Love You

ting an extra burden on Needs of the children. A

score of physically and emo-tionally healthy children can be handled easier than one or two with handicaps of either variety. Some children are comparatively indepen-dent; others require a great deal of attention to achieve the emotional security which is so vital to their develop-

I do feel that we run into blind alley when we talk about the "ideal size" of a Catholic family. Rather let's talk about the "ideal Catholic family." But by all means let us continue to discuss the Christian We haven't begun to understand it enough.

Frank Koch

#### Wants Defeat Of Bond Issue

College doors will open to Jersey if the \$40.1 million bond issue is approved Nov. 3, a Newark Sunday News article promised recently. promised recently.

Rutgers would receive \$19,069,000, most of it for its new campus at Camp Kilmer Rutgers in Newark would re-ceive \$3.76 million plus a fed-eral grant of \$200,000 for classroom and laboratory buildings Rutgers in Camden, \$2.98 mi

Rutgers in Camden, \$2.98 million for classroom and office building; Rutgers in New Brunswick, \$1,494,500 plus a \$700,000 federal grant for scientific and medical reference center and library and a graduate school of library science to cost \$850,000 more. to cost \$850,000 more

Newark State College would receive \$4.1 million. Jersey City State would get \$3.3 million; Paterson State, \$3.1 mil-lion; Montclair State, \$2.85 mil-lion, Glassboro State, \$3.4 mil-Trenton State, \$1.65 million, and Newark College of Engineering, \$2.63 million.

Catholic and other private Catholic and other private and independent colleges and universities in New Jersey are obliged to support themselves and provide for expansion out of the student fees and con-tributions of their supporters. When are we, as taxpayers and citizens, going to assert our right to some reasonable share of public tax monies for edu-cation in the private and in-dependent colleges which pro-vide a vide adventional. vide a vital educational service to the people of New Jersey? Rejection of the prosed \$40.1

Edward Dunphy Rutherford

#### Birch Column's Faulty Logic

million bond issue on Nov. 3 would be a logical place to

Editor: Although I am not a member of the John Birch Society, I feel the unsupportable logic of the editor of "The Question Box" demands a refutation.

The editor claims that the program of the Birch Society "based on a religious sub-tivism . . . which requires . a mere natural 'gentlejectivism men's code of ethics,' far short of the genuine Christian com

The editor apparently be-lieves that an organization which does not agree on a def-

# Help Needed For 2 Sisters

By BISHOP FULTON J. SHEEN

There have come to our office two of the most remarkable women of God it has ever our privilege to know. were Religious. One founded a community 12 years ago which now has 270 mem-bers and whose purpose is the service of the poor. In addition to the vows of poverty, chastity, and obedience, a chastity, and obedience, a fourth vow is taken, that of always serving neighbor in preference to self.

This community has already had 16,000 converts in India.

THE OTHER Religious is tarting in Africa the first con-templative community for lep-ers in history. This nun, an American, has as her prioress a French contemplative who was taken prisoner by the Jap-anese in Southeast Asia during the war.

The prioress escaped, found-ed the first contemplative or-der for Africans and now one

der for Africans and now one of her "daughters" is doing the same for lepers.

Imagine a community in which only stumps of hands will hold the breviary for Divine Office, in which some will crawl to choir and in which the passive acceptance of suffering will be crowned with the active surrender of

will in the hard discipline of

HOW MANY of our readers HOW MANY of our readers would be willing to send \$5,000 to help start this contemplative convent for lepers and to further other sacrificial work in the mission world?

We will not divulge either the name of the religious or the community. Both wish to remain hidden and unknown. It is better that you wait until

It is better that you wait until the day of judgment for the joy of knowing how many sins you have made up for by any sacrifice made in Christ's

GOD LOVE YOU to J.C.P. for \$100: "Inspired by your article, "What I saw at the for \$100: "Inspired by your article. What I saw at the Council," I'm once again enclosing \$100 for you to take to the council to distribute among the poorest Bishops you meet there.

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

inition of God (compatable with Christian: i.e. Catholic, principles) cannot be sup-ported by Catholics. Thus the political parties, the NAACP and all organizations not spon-sored by the Catholic Church are prohibited to Catholics. Obviously, any organization

Letters to the Editor

name and address of the writer must be included in a letter ded for publication, but they will be withheld if requested.

in a country without a state religion must leave personal religious convictions up to the individual members. Beliefs must be subjective. The fact that the John Birch Society af-firms the existence of God should be a large point in its favor.

To continue. ". . . Mr. Welch demands that those who join his society . . . must 'believe' in him and unquestioningly accept him as leader," says the editor. The implication is that Mr. Welch is trying to set himself up as anti-Christ.

Membership in the Birch society requires of the initiate only an agreement with the majority of the views of the Birch society and not with a majority of the views of Ro-bert Welch, Also, the "acceptance" of Welch as leader is quite a step behind the pseudo-religious loyalty oath required of some delegates at the Democratic convention

To quote again from the column, "The Birch 'Bible' inculcates that government, 'the greatest enemy of man,' necessary merely to prevent anarchy, is 'basically a non-pro-ductive expense,' 'always and inevitably an enemy of indi-vidual freedom,' which of its very nature tends 'toward a restriction of the individual's rights and responsibilities.''

The natural state of man, taught Rousseau, was the con-dition of anarchistic savagery. Every man in this state had total liberty (or license) to do as he pleased. In any society, however, modes of conduct must be enforced. These are usually for the better, at least in the near primitive state, but they nonetheless restrict individual liberty. These modes of conduct are, of course, basic to the nature of government.

Government seeks to perpet-uate itself, and the method is always the same. It seeks pow er over those who could des-troy it — not only over foreign enemies, but also the only poenemies, but also the only po-tential enemies from within the citizenry.

When Mr. Welch describes government as a "non-produc-tive expense," he is referring to adventures in fields di-vorced from its legitimate ends. To support him one need only quote Parkinson's lates

law — "All government enter-prise tends toward bank-ruptcy."

David T. Dinan

#### Birch Attack Vague, Absurd

Although I am not a member and could find numerous points upon which to attack the John Birch Society, the distortions and half-truths of which the Question Box article (Aug. 27) was composed, de

(Aug. 27) was composed, deserve comment.

It may seem strange to some that an organization labled out of bounds for a Catholic should have Rev. Richard Ginder, editor of Priest magazine, as a former member of azine, as a former member of the executive board, and number among the present mem-bers of the executive board, Dean Clarence Manion, former dean of Notre Dame Law School and Rev. Francis E. Fenton, a parish priest who received permission from Bishop Curtis to join the John Birch Society.

The two main points appear to be that Robert Welch es-pouses a doctrine akin to agnosticism and insists that all his religious beliefs. Secondly, that he "proposes heresy" and tends to "undermine the foundations of religion," hence the Blue Book is forbidden by Canon 1399 of Church law.

As far as imposing his reli-gious beliefs on others, a read-ing of page 57 of the Blue Book would appear to quickly dispel this notion, "the true fundamentalists in our midst, whether Catholics, Protestants or Jews are the moral salt of the earth. We desparately need their unshakable confidence in absolutes, in eternal principles and truths. And nothing I say now, nor any of the plans I outline tomorrow is intended to question, weaken or disturb any fundamentalist faith in the

On page 146 of the Blue Book, Mr. Welch describes his own belief in God, without any attempt to discredit other re ligions or to commit his audience to his views. To construe the words of Mr. Welch as "proposing heresy" and "un-dermining religion" would be patently absurd.

The remainder of the Ques tion Box is concerned with even more vague attacks, none of which seem to be accurate which seem to be accurate after reading the Blue Book. J. E. McDonald, M.D. Elizabeth

# Demonstrably Different

By JOSEPH A. BREIG

While thousands of delegates were whooping it up at one of this summer's conventions, a TV commentator mentioned a suggestion from a foreign visitor.

The visitor felt that if, in future, such American political gatherings are to be broad-cast worldwide somebody ought to explain to the overseas viewers what the tumul-tuous, placard-waving, aisle-blocking, demonstrations for this or that candidate are all

Europeans might otherwise be reminded of the rallies through which Mussolini and Hitler rose to power.

THEN THE TV man glanced down at the throngs and with a wry smile wondered aloud whether it is at all possible to explain to people in other countries the difference between an American political demonstration and the affairs staged by totalitarian rulers.

Of course it is possible. In fact, the difference is so fun-damental and so plain to see that no explanation should be necessary.

It is the difference between a mob and a meeting; between a barked command and a con-sultation; between a forced massing of nameless subjects. and a gathering of free and responsible persons who worked long and hard for the privilege of being there.

ONE EVIDENCE of the dif-

ONE EVIDENCE of the difference is the tireless interviewing of delegates by television reporters.

Whatever his position, the
delegate is approached with respect, and is given equal opportunity to voice his views —
or his grievances.

Another evidence of the difference is the good humor, the
patience, the articulate reason
ableness, and the self-respect
of the delegates.

But for the moving convincing proof of the difference between a Hitler-type rally and
an American nomination convention, it is needful only to

turn to the rostrum.

INVARIABLY, the candidate's wife and children are with him. They are there be-cause he wants them to share his moment of glory.

It is the smiling candidate It is the smiling candidate with his smiling family who is the best evidence that the tumult and the shouting in a presidential year is just good clean fun, which hasn't the remotest relation to the totalitarian business of herding people into public squares to shout dutifully for a dictator whom they secretly detest. they secretly detest.

#### Forty Hours

Newark Sept. 27, 1944
Hineteenth Sunday After Pentecesi
Our Lady of Good Counsel, 604 Summer Ave., Newark
St. James, 230 Ladayette St. Newark
St. Eocco's, 208 Hunterdon St., New

St. Rese of Lima. 11 Gray St. Newark St. Joseph's. 61 Monroe St., East Ruth-erford Holy Rosary, 528 Elizabeth Ave., Eliz-abeth abeth St. John's. 239 Anderson Ave., Fair-St. Anne's. 215 2nd Ave., Garwood St. Joseph's. 460 Hudson St., Hackenion, 113 Coolidge Pl., Roselle Assimption, 113 Coolings Pl., Roselle Park
Marylawn of the Oranges, Scotland
Rid., South Grange
Oratery School, Morris Ave, Sumnit
Oratery School, Morris Ave, Sumnit
Ave, Weets, Elth St., and Willow
Ave, West Orange
St. Joseph's, 767 Prospect St., Maplewood

Twentieth Sunday After Pentecost Stephen's. 141 Washington Ave. Arny edictine Sisters Motherhouse, 851 Broad St., Elizabeth Anne's, 1-24 Lyndcrest Ave., Fair Ann's (Lithuanian), 337 Woodward L. Jersey City John's, 235 Harrison St., Leonia stivity, 311 Prospect St., Midland Nativity. III Prospect S. Billian Park Our Lady of Peace, 1167 Springfield Ave., New Providence Our Lady of Mil. Carmel. I Passaic St. Gabrielt, S. Saddle River Rd., Saddle River Borough Our Lady of Libers, 3508 Rennedy Bitd., West New York

Paterson Minetaenth Sunday After Pentecost
Paul's, 124 Union Ave., Cliffon
Catherine's, Stirringwood
Vincents', Stirring
Stirring
Twentieth Sunday After Pentecost
Remodants, 135 E. 1et St., Citton
Sould Hospital, 96 Mt. Kemble Ave.,
forristows

#### CCD Needs College Grads

Where are the Catholic ed-ucated men and women of this archdiocese? We have a great university, and many of its graduates have settled down within the archdiocese. Where are the Catholic grad-lates of the "prestige" uni-

uates of the "prestige" universities and colleges? Some of them are living here, too.

Their educations can be put to good use in the Confraterof Christian Doctrine which needs many good teach-

ers.

They have the benefit of advanced understanding of re-ligion and should pass it on. Mrs. J. Hofmann Linden

#### Mass Calendar

- Sunday, 19th Sunday after 2nd Class, Green, Gl. Cr. Pentecost: 2nd Class, Green. Gl. Cr. Pref. of Trinty,
Sept. 23 — Monday St. Wenceslain,
Sept. 23 — Theeday, Dedication of Sept. 23 — Theeday, Dedication of St. Michael the Archael, 1st Class,
White. Gl. Cr. Common Pref.
Sept. 30 — Wedneaday St. Jerome,
Priest, Coafessor, Doctor 2rd Class,
White. Gl. Cr. Common Pref.
Sept. 30 — Wedneaday St. Jerome,
Priest, Coafessor, Doctor 2rd Class,
White. Gl. Crd. Common Pref.
Common Pref.
Sunday (19th after Penl.) 4th Class,
Green, No. Gl. or Cr. 2nd Coll. St.
Remigius, Common Pref. Or. St.
Remigius, Bishop, Confessor, White. Gl.
Common Pref.

Common Prei.
Common Prei.
Common Prei.
Common Prei.
Common Prei.
Common Prei.
CPP. No Cr. Common Prei.
CPP. No Cr. Common Prei.
CPP. No Cr. Common Prei.
Cot. J. Saturday. S. Teresa of the Child Jesus. Virgin. 2rd Class. White.
Gl. Common Prei.
Cot. 4. — Sanday. 20th Sunday after Pentecost. 2nd Class. Green. Gl. Cr.
Prei. of Printing. Cr. Creed: C. from Key; Gl. Glorias of Body Spirit. N. Archdloceae of Newars; P. Diocesa of Paterson; Coll. Collect: Pref. Preface.

# Ministers Joyfully Respond To a Catholic Retreat

By REV. JOHN SHEERIN, C.S.P.

What are the reactions of Protestant ministers to a re-treat conducted by a Catholic priest? At Marydale Retreat House in Erlanger, Ky., I preached such a retreat recently to 42 ministers from Kentucky, Ohio, Wisconsin, Illinois and Michigan.

A few jotted down their reactions, others communicated them to me verbally. The general reaction was one of relief that the Catholic Church had changed its attitude to-ward Protestants.

WHAT WAS THIS former attitude as it seemed to them? They felt that the Catholic Church had formerly considered them "second class" citizens of the kingdom of God, but that this retreat was a clear reflection of the radical change that had come over Catholic-Protestant relations as a result of the Council.

One minister wrote: "The cause of antagonisms then cause of antagonisms then hinges around any im-plications that my status is lesser in the eyes of God than Patrick O'Brien's or that the Presbyerian Church must be stamped Oleomargarine, Any discriminatory policies, whether active persecution or childrearing promises, threaten me and drive me towards defensiveness and suspicion.

I NOTICED that the mixed marriage promises came in for close scrutiny especially because the ministers felt that because the ministers felt that the canon law on the promises revealed a disdain for Protes-tant religion. They claimed also that priests who baptize already-baptized Protestant converts to Catholicism reflect a contempt for Protestant bap-tisms. tisms.

Many of the reactions expressed a sense of joy and re-lief that the Catholic Church now regards Protestants as genuine Christians. There were questions about Father DuBay, federal aid to Catho-lic schools and Marian doc-trines such as the Assumption, but the underlying interest of the ministers seemed to be this matter of the changed Ro-man Catholic attitude.

AS TO THE retreat itself. several ministers described it as "a rich and rewarding ex-perience." One said it was helpful in dissipating caricatures of Catholicism; another

wrote that it relieved resent-ments caused by pastoral re-lationships with priests; still another declared that it gave him courage to resist the pres-sure to deliver anti-Catholic sermons.

Most seemed interested in round-table discussions and chats with the retreat master or one of the priests who were on hand. As one minister said, he could pray and meditate at home but he almost never had an opportunity to discuss reli-gion with a priest. One of the most rewarding phases of the retreat for me was that several ministers consulted with me on intimate, personal prob-

"Involvement" was the word one minister used in describ-ing his reaction. He felt that the retreat had erased from his mind "images of irresponsible and immoral clergy sible and immoral clergy" but more importantly, he had be-come involved in the "great new fact of our time, which is

the ecumenical revolution."

He was grateful to God for
this opportunity to taste "the
joy of ecumenical fellowship" and he resolved: "I will have to return again and again to deepen this involvement."

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to reject a disagreeable past.

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Silvas for Mr. Charlis — Violent, Silvas for Mr. Charlis — Silvas for Mr. Charlis — Dienty well and sensual. Deputy — Weak, poorty constructed play leveling the wild charge that Poop Filus XII acted basely in failing to condemn formally the Nadi masterial of the silvast market and the silvast market mar

rius All acted basely in failing demm formally the Nasi masdemm formally the Nasi masOut-Fade in Bright, satiric musical with Carol tas a chorine of the 30s rocketmovie stardon, similar to comedy, and the satiric musical comedy, by effective, in which two people into their romance more g when obtacles are devised, of Cirl Entertaining musities of the satirity of the satir

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promoter. Some suscreptions of 
unusually suggestive Winner Situ — Graceful, old-dashioned operetta in German, with romantic Strauss music. Aburdly complex 
plot concerns a philandering count.

#### 13 New Titles In Image Series

NEW YORK — Thirteen vol-umes were added last week to the paperback Image Book series by Doubleday. Included are "The Catholic Reformation" by Henri Daniel

Reformation" by Henri Daniel Rops in two volumes, "Letters From Vatican City" by Xavier, Rynne, a two-part Volume 6 in the Image version of "A History of Philosophy," Mich-ael de la Bedoyere's biogra-phy, "Francis," "These Are the Sacraments" by Bishop Sheen and "We Hold These Truths," by John Courtney Murray, S. J. Truths," by John Courtney Murray, S.J.

#### September 24, 1964 Offers 3rd Order To Modern Teen

HACKENSACK — Modern teenagers are looking for answers to the social complexities they face says Rev. Timothy Chiappetta, O.F.M. Cap., of St. Francis Parish in a new pamphlet promoting the Third Order of St. Francis.
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in the blessings and indulgen-ces of the priests and Broth-ers of the First Order and the Sisters of the Second Order. while remaining in the state personally consecrated to

The pamphlet is available from Sacred Stigma Tertiary Province, Silverside Rd., Wilmington, Del.

#### Corian Club Picks 'Pajama Game'

BLOOMFIELD—The Corian Players Guild of Sacred Heart, Players Guild of Sacred Heart, Bloomfield, will present the musical comedy "Pajama Game" as its annual winter production, Jan. 29-30, 1965. Auditions will be held next





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7:20 a.m. (5) — Christophers. "Count Your Blessings." 8:25 a m. (9) — The Christophers.
8:20 a.m. (7) — For Thou Art With Me." "Church, State and Council." Rev. F. P. Canavan. S.J. 9:30 a.m. (4) — Talk About God. Maryknoll Sisters. 10:30 a.m. (2) — Look Up and Live. "Freedom, Authority in Church," Magr. George W. Shea.

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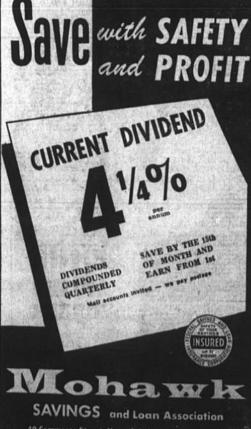
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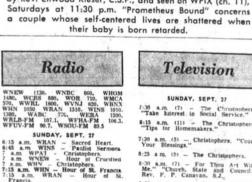
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DRAMA ANTHOLOGY — Vera Miles and Mark Richman are shown in a scene from "Prometheus Bound," the

Sept. 26 offering in the TV drama series, "Insight," created by Rev. Ellwood Kieser, C.S.P., and seen on WPIX (ch. 11),

7:15 a.m. WHN — Hour of S. Francis.
7:15 a.m. WHAN — Hour of Sl.
Francis.
7:30 a.m. WHOM — Sacred Heart.
8 a.m. WPAT — Sacred Heart.
8 a.m. WPAT — Sacred Heart.
8 a.m. WPAT — Sacred Heart.
8:10 a.m. WCRS — Aud Maria Hour.
85. Rita of Cascia.
8:20 a.m. WARC — Christian in Action.
8:20 a.m. WARC — Christian in Action.
8:45 a.m. WART — The Hour of St.
8:50 a.m. WANN — The Catholic Hour.
8:45 a.m. WART — The Hour of St.
9:20 a.m. WWN — Living Resary.
Rev. Edward J. Hayes.
19:20 a.m. WRN — Ave Maria Hour.
11:20 a.m. WRN — Ave Maria Hour.
11:20 a.m. WRN — The Training." ncia.

a.m. WVNJ — Living Resary,
Edward J. Hayes.
a.m. WRAN — Ave Maria Hour.
a.m. WERA — Bour of Crucified.
op Extremes of Training."
a.m. WFHA (FM) — For Better

World, 12 noon, WFUV (FM) - Mass From Blue Chanel, 12 noon WRLB (FM) - Ave Maria an oson WRLD (PM) — Ave Maria Hour.

New MyHA (FM) — Our SpirLinal Mother.
Ly-45 p.m. WyLV (FM) — Sacred Heart Soanish Frogram.

1 pm. WRLB (FM) — "Mother of All," Mary Productions.

2 pm. WRLB (FM) — Sacred Heart.
2:50 p.m. WNBC — Catholie Hour.

4 pm. WYLV (FM) — Mary Productions.

5 pm. WYHA (FM) — Mary Productions.

5:05 p.m. WVNJ — "Implications of Brettherbood."

Brotherbood."

5:15 p.m. WFHA (FM) — News, Views and Interviews, Mary Productions.

6 p.m. WBNX — St. Jude Novems.

6 p.m. WBVX — St. Jude Novems.

7 p.m. WFUV (FM) — Hour of Cruct-Hed. "Two Extremes of Training."

9 p.m. WFUV (FM) — Georgetown University Forum. 45 p.m. WBNX - Novena. p.m. WFUV (FM) - Fordham Lec-ture Séries. "Problem of Venereal Di-

sease."

9 p.m. WFUV (FM)—Liturgical Music.

10 p.m. WABC — Pilgrimage. "Protestant View of Vatican Council."

11 p.m. WINS — Trialogue.

12 midnite WABC — Religious Composite. MONDAY, SEPT. 18

6 p.m. WFUV (FM) - Sacred Reart 7:30 p.m. WSOU (FM) - Ave Maria. 7:45 p.m. WBNX - Novena. TUESDAY, SEPT. 29 6 p.m. WFUV (FM) - Sacred Heart. 7:30 p.m. WSOU (FM) - Seripture. 7:45 p.m. WSOU (FM) - Sacred Heart. WEDNESDAY, SEPT. 36

8 p.m. WFUV (FM) — Sacred Heart.
7.30 p.m. WSOU (FM) — Scripture.
7-45 p.m. WSOU (FM) — Scripture.
7-45 p.m. WSOU (FM) — Forms and
Sp. WFUV (FM) — Forms and
Sp. WFUV (FM) — Forms and
McNappy, S.J.

THURSDAY, QCT. 1 6 p.m. WFUV (FM) — Sacred Heart. 7:30 p.m. WSOU (FM) — Threshold of Secretity.

FRIDAY, OCT. 1 8 p.m. WFUV (FM) - Sacred Heart 8 p.m. WBNX - Novena. SATURDAY, OCT. 1 5 p.m. WWRL — Ukrahian Hour. 6 p.m. WFUV (FM) — Sacred Heart. 5:05 p.m. WOR — Family Theater.





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icans enshrined themselves in their own little cultural ghettos among other things, but he confesses, "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 Belleayre Ski Cen his delicately pretty e fiancee, Evelyn Egli, blonde fiancee, Evelyn Egli, read him an article in The Advocate which they had picked up after 5:45 a.m. Mass at Holy Trinity Church, Hack-ensack. 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

AID WAS EXACTLY the sort of thing Jim was looking for, and last week as he and Evie celebrated their second wed-ing anniversary they were packing for their assignment as AID representatives in Ecuador. Jim will be doing con-struction work in the vicinity of Quito with a firm that is building badly-needed roads But this time, he says with in-fectious enthusiasm, he goes equipped with the things he lacked before: techniques of leadership and a firm under-standing of his Christian com-mitment resulting from a fourmonth 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 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 I Smoothed

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 some time in December, following the hirth of their second child. A total of five married cou-

ples 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 ex-tensive testing to determine their adjustability, leadership qualities, and general suitabil-ity to the work before they were admitted to the training program.

ONE REQUIREMENT married couples is that they be wed at least a year. It was on the Naughtons' first anniver-sary, 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. Bonaven-ture 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. her parents and her brother Then they talked about "doing something more, making some contribution to society."

Of the "set pattern" of com-

fortable garden apartment liv-ing, Linda who is 24, says, "There was a kind of nothing-ness." The decision to apply to

WAITING — Linda and John Naughton have to wait for their AID assignment December, after the birth of little Helena's brother or sister. AID at literally the first possipeople will be neighbor-to-neighbor as it would be here. ble date was, they agree, "easy." Perhaps by example I will be able occasionally to teach women things about sanitation and balanced meals." BOTH COUPLES will un-dergo three months further training in language, culture and AID techniques of influ-encing social groups in Bogota, Colombia, before proceeding to their assignments

THE IDEA OF the AID member's home as a "gather-ing place for the Christian community" is a basic they learn during their training pe-

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 community of Christians and also for the stimulating experi-ence of spontaneous and im-promptu discussions about the exciting formation they were undergoing during the training period administered by AID

nomic reforms.

For Linda, a former telephone service representative, and Evie, a medical assistant and an international secretary. period administered by AID staffers and guest lecturers. This program has been described by AID director James Lamb as "a slow-burned cursillo," the reference being to that intense spiritual exercise of several days duration which evokes from participants. 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 medievokes from participants a new and firm commitment to the Faith and its social implical office, or perhaps bringing to the women the ideas of the La Leche League, which en-

cations.

"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 responsible for everybody," said

"We are different now. If we 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 a weekley and we have a second to the new liturgy and we have a weekley were a second to the new liturgy and we have a weekley were a second to the new liturge and we have a second to the new liturge and the li whole new concept of Chris-tianity. When you are no longer a spectator but a partic-ipant, 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 peo-ple to "sell all they have" and live in extreme poverty. Gen-erally speaking their approach is to the middle classes in the countries where they work. Fi-nancial arrangements vary with the assignment. Jim Dette, for example, will be drawing a good salary from the company he will be em-ployed with. The Naughtons on the other hand are being assist. the other hand are being assist-ed by their parish, St. An-drew's, Clifton.

Both couples expect to serve overseas for three years, pos-sibly 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." a question about the economic





**Gregorian Goes Native** 

# Trapp Family Chaplain Eyes Fiji Mass

In Fiji, Msgr. Wasner took (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 in-corporate in the liturgy of the

He is Msgr. Franz Wasner, who was here to represent Bishop Victor Foley, S.M., vi-ear 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 fam-ily disbanded as a singing group which toured the world gaining great fame. 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 ob-stacles is that people have be-come attached to European hymns and ways of worship. When the first missionaries came to Fiji, the native mel-

odies were not regarded as na-ting 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-cele-

brate 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) cer-emonies 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, be-cause of the strong tone of their voices, do not need the

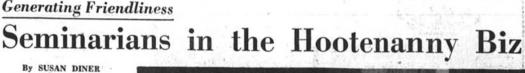
musical accompaniment of their traditional drums and bamboo sticks. SO FAR Msgr. Wasner has

introduced the local children to Gregorian chant and had some of the psalms translated into Fijian. Now with another priest he is translating into Fi-jian the ritual for the admin-istration of the seven sacraments.

ments.

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





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 ac-tion in whatever areas of sec-

tion in whatever areas of soci-

ety in which they find the need and the opportunity. This could mean founding or cooperating with Christian Family Move-ment groups, or influencing professional societies or eco-nomic reforms.

the ground rules of the job will

courages breast-feeding of in-fants. In a country of poor sanitation and nutrition this could be of real value to the

'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 glisten-ing. "My relationship with the

be flexible

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 hostpannies on the impact of hootenannies on people. Later after a three-hour song session, they happily filled requests for lingering parishioners, answered ques-tions, and discussed their in-struments 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

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

Other seminarians appear with the trio from time to time, among them Hubert Maultsby 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 instru-ments and began plucking away because it was one way to "keep the youngsters quiet and busy" and to "create a feeling of unity and compan-ionship between the youngsters and the counsellors." It wasn't long before the children looked forward to these "fun ses-sions."

Soon this seminary version Soon this seminary version of the Kingston Trio was packing banjos, guitars and baritone 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 function

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

"IT'S ALSO A BOND of communication for us with young people who might have some strange ideas of what seminaries 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.

own times. High school groups, Sikora comments, are perhaps the most difficult to play to be-cause they are extremely in-terested in rock 'n' roll.

Their appearances are limited to vacations when they conduct hootenannies 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 vocation 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 and Nativity, Mid

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 ords and claborated on their routines. Now they sing approximately 25 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. ham" among those frequently

requested.
Additional songs include "Go
Make Your Peace My Brothmake four reace My Broth-ers . . Do Not be Afraid' a psaim 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 Fa-ther 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 come 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 interpre-tation of Nov. 22, 1963. Audication of Nov. 22, 1963. Audi-ences are invariably moved to tears at the folk-ballad end-ing, "... John Kennedy he loved his country; he loved its ideals and its 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 Ne-gro rights anthem, "We Shall Overcome . . . Someday."

3

# Prelate Tells Steelworkers: Purge Prejudice From Labor

Catholic Bishop from the deep South has asked organized labor for a square deal for the Negro and other minorities, unorganized workers and the

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

"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 suste-nance?"

The Archbishop emphasized these are moral questions — not primarily political or econot primarily political or eco-nomic. "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."



Archbishop Hallinan said the situation touches "the very nerve of our national compla-cency" 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 be-cause it personally touches millions upon millions of peo-ple who must supply the moral will to act."

"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 Bishep Dougherty Student Center at Seton Hall Univer-

Sity.

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.

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

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 herisaire the beginning has come from the fear of competition with minority workers. . . Organ-ized labor blessed and began to push the legislation that resulted in the tough Immigra-tion Act of 1924. The aim was to cut down the labor force."

BUT TODAY "intelligent and responsible elements in la-bor 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

"How deep was the reaction of laboring men," the Arch-bishop asked "to the fearbishop asked "to the fearsome 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

parents came to these shores without jobs and remained to build the most powerful econ-omy in the world," he declar-ed.

"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.

not afford the luxury of loop-holes.

"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.



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 am. 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.

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 a monstrance.

a monstrance, French Cath-olics are sending 456 bottles of Mass wine, and promised from America are vestments, sacristy supplies, photographic supplies and food.

As preparations for the con-

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

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gress neared completion

# Asks for Help in Feeding Bombay Congress Visitors the 100,000 visitors expected at the congress. The Indian gov-ernment has already ear-marked additional stores for Borbari

Bombay.

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

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

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

#### **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

tent agitation against nim 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 in-direct attack. Father Luan has been rector.

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



# On Religious Holiday

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

He said that he had agreed

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

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ASSETS EXCEED

WHY TAKE LESS???

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 Scott Al.

embers of the board.

GUARINO SAID that he was not taking his stand against any particular group, but wanted a "policy of con-sistency among teachers and pupils and among teachers themselves." He noted that last year a Catholic teacher 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 given the day off for retigious 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.

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. they wish.

# **Question Is Raised**

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 class-

While Catholic teachers are 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

#### Paulist Press Head To Receive Award

The breakfast will follow

CULTURE

systems with a large propor-tion of Catholic students, sometimes close school on these days.

NEW YORK — Rev. John Carr, C.S.P., executive pub-lisher of the Paulist Press of lisher of the Paulist Frees of Glen Rock, will receive the Edith Stein Award at the 10th annual Communion breakfast Oct. 10 at the Statier 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 Se-cular fraternities from New Jersey will be among those attending the second regional conference at the Benja-min Franklin Hotel here, Sept.

Theme of the conference is "The Obligation of the Ter-tiary in the Changing World." It will open with a Mass of-fered 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.

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

#### 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 Hamil ton Hotel here for the benefit of the new church at the Pat-erson Diocesan mission in Caranavi, Bolivia.

Msgr. Joseph J. Gallo, rec-tor of Blessed Sacrament Blessed Sacrament Church, will speak at the din-ner, which will also be at-tended 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 evi-dently be determined by lo-cal boards of education acting on their own initiative.

An informal study is present-ly being conducted by the De-partment of Education, in consultation with the Attorney General, of the ways in which religion might legally and prothe schools by the state

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-

# 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 Commit

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

IT IS THE rank-and-file Communists, peddling party literature from door to door, distributing handbills on street corners, speaking at front meetings, holding minor union offices, teaching in schools, or agitating in a remote village in a distant land "have played

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

more through them (the rank and-file Communists) than some would-be world conquer-ors of the past could accomp-lish through the use of all their military power," says the committee.

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

"Moscow has accomplished

The Communists' "Hate

At home it results in traitor-ous activities by some of our own people, it claims.

TUESDAY, SEPT. 29

7 p.m. William Mealia, chair

THURSDAY, OCT. 1

FRIDAY, SEPT. 25 Catholic Family Action, St. Mary's, Rutherford — General meeting, school cafeteria, 9 p.m. Mr. and Mrs. John McDermott, chairmen. 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,

Weekly Calendar

Our Lady of the Highway Council, Little Falls — Week-end retreat at the San Alfonso Retreat House in West End,

St. John Nepomucene Church, Guttenberg — Annual bazaar, school auditorium. Bazaar will continue through

SATURDAY, SEPT. 26 St. Joseph the Carpenter Council, Roselle — Open house, Columbia Club.

Dr. McDowell Council, Madi-

son — Card party, Columbus Club, 8 p.m. St. Agnes Caurch, Clark —

Fall buffet dance, parish hall. Arnold Hanley chairman. SUNDAY, SEPT. 27

Third Order of St. Francis, Mt. Carmel, Orange — Con-gress for English group at

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.

Bergen County Catholic Choir Gulld — Meeting at Fischer's Music Studio, Glen Rock, 8 p.m., to discuss liturgi-

MONDAY, SEPT. 28

Dr. McDowell Council, Madi-son — Public lecture on nar-cotics by Detective Paul McKenna of Morris County Prosecutor's Office, following 8:30 p.m. meeting at Columbus Club, Members, with and Club. Members, wives and teenagers (15 and over) in-

Archdiocesan Office for Interracial Justice — Meeting for interracial justice leaders, Es-sex Catholic High School, 8:15

p.m. Citizens for Educational Freedom, Morris County — Meeting, home of Mr. and Mrs. Chester J. Grelecki, 24 River-

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the curriculum. But there is no plan to set up a general plan of studies to be imposed

tually in practice in North Jersey though several boards have been requested to initiate A LETTER from

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. Richwas also read by Góv. 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 approaled.

Sweetman had also appealed to his local board of educa-tion on two counts, first to permit his children to read the Bible and pray in schools vol-untarily, and second to intro-duce a course in theism to counteract what he called the agnostic or atheistic view-points found in science text-books. He was turned down both requests.

Hughes' letter revealed that the state had begun "an ex-ploration 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."

#### CFM Hears Plea To Support CEF

MOUNTAIN LAKES — The August-September meeting of the Christian Family Movement of the Diocese of Paterson heard a plea from Rev. James L. Fallon, chaplain, to give cooperation to the Citizens for Educational Freedom, which has recently formed several chapters in New Jersey.

The meeting, held at St. Catherine of Siena here, at-tracted the largest attendance in the two-year history of the group. It also considered lay apostolate actions to be under taken in such areas as foreign language Catholics, equality in education, religious education for youth and race relations.

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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) Wotelko, O.S.B., of Linden, Frater Donal (Robert) Fox, O.S.B., of South Orange; Frater Charles (William) Findlay. O.S.B., of Linden, Frater Donal (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. Drex-

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.

The new church will have a seating capacity of 950, while the hall will accommo-

while the Hall date 650,
Msgr. James A. Hughes,
vicar general, will represent
Archbishop Boland at the cere-

Also present will be Mother M. Dolorita, superior general of the Sisters of St. Dominic.

#### 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 Mulligan.

Rochford will have jurisdic-Rochlord will have jurismic-tion over all fourth degree as-semblies in the Archdiocese of Newark, comprising 4,000 members. He has chosen John P. Gallagher, past grand knight of Greenville Council, as his secretary.

# Fall Lectures Set By St. Peter's

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.

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, discontinuity of the control of the education editors Grace and Fred Hechinger Nov. 9 and actors Ossie Davis and Ruby actors Ossie Dee Dec. 2.

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

pacifist leader, on "The Role of the Academic Community in America's Social Revolu-

Thomas will speak on "Some Inomas 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 of-fices in New York. He has been involved in many free speech controversies, one of them in this city during the 1930's.

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





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GOOD

DEAL -

# Jersey City Doctor Is A Good Samaritan

By RUSSELL SHAW

WASHINGTON (NC)—May-be it's true that charity be-gins at home, but for Dr. Lena Edwards it surely hasn't end-

ed there.
Dr. Edwards went to Herefor in 1961, giving up a private practice in Jersey City to devote her medical skills free of charge to migrant farm workers. Before that she had lived a life filled with enough activity for two or three other people.

MOTHER OF six children (one of them now a Gray-moor priest), she was 43 and a widow before she could be-gin her medical residency in her specialty, obstetrics.

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

To get her hospital under way, Dr. Edwards donated \$14,500 — her entire savings — to the project. Currently she delivers a hundred bables a year, sees another 150 to 200 prenatal cases annually, and treats an average of 75 to 100 women weekly for var-fous allments in her outpa-tient clinic.

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 ex-periences as a Good Samari-

tan.
"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."

mitting 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" that

"Tve 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.

ment 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."



lates 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 Ma-ternity 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.

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,

#### Benedictine Sisters Plan Teachers' Institute Sept. 26 ELIZABETH - The Bene-

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

Brother Anthony, F.S.C., consultant to the secondary school division of the National Catholic Education Associa-tion, will deliver the keynote address, entitled, "The Aposto-late of Teaching."

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

In the afternoon, Dr. Bernard H. Gundlach, consultant for mathematics with Laidlaw Brothers Co., will speak on modern mathematics.

#### District Council Meeting Planned

Meeting Planned

TENAFLY — The first 19641965 quarterly meeting of the
Bergen-Paramus district of the
Newark Archdiocesan Council
of Catholic Women will be held
Sept. 30 at 8:15 p.m. at Mt.
Carmel here.
Kay Connolly, archdiocesan
council treasurer, will speak
on public relations; Eleanor
M. McGlynn will discuss how
the speakers bureau of NCCW
can be of service to you.

# North Jersey Date Book

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

Governor's Commission

make recommendations to Gov. Richard J. Hughes on ways of developing woman's

#### 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 Sopt. 25 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 preson, state vice regent will pre-

n, state vice regent will pre-

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

potential and of using her abilities more effectively.

The subcommittee on education and counseling, on which Sister Hildegarde Marie of the College of St. Elizabeth is serving, is studying the level of education of New Jersey women as compared with national statistics, dropouts, 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 statistics.

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 pop-ulation and help them adjust to their new situations. considered is a

Information must be received by 10 a.m. on Monday of the week of publication if it is to be included in relication if it is to be included in a construction of the control of the control

SUNDAY, SEPT. 27

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

Million," film.
FRIDAY, OCT. 2
Court Short Hills CDA, Short
Hills — Card party, 7:30, Mayfair Farms, West Orange;
Mrs. Anthony O'Cone, chair-

SATURDAY, OCT. 3 St. Thomas Rosary Confra-

ternity, Bloomfield - Communion breakfast, 9 a.m. Mass, breakfast in auditorium; Mrs. Joseph Lauter, chairman.

Court Loyela CDA, South Or-range — Day of Recollection, St. Paul's Abbey, Newton; Rev. Pius R, Kiernan, O.S.B.,

#### Bibles Are a Gift

MONTCLAIR - St. Vincent's MONICLAIR—St. VINCER'S Hospital has receive 120 copies of the New Testament for use by patients and two copies of the King James version of the Bible from the Gideons. The King James version will be lent on request.

# **EUCHARISTIC PILGRIMAGE TO BOMBAY**



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I Was Thinking . . .

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 cir-

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

By RUTH W. REILLY

One of our young friends en-tered the Benedictine Convent not long ago. Five days later The girl's parents told us The girl's parents told us they had accompanied her to the convent the day she en-tered. 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. 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

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

Now she found that there 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. iversity for classes three days a week

We all agreed that there is

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. ter 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 milester should

passed a real milestone about

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

SEVERAL YEARS ago our

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

These "mysterious" women live in a cheerfully decorated home, and they do their own housework. They are a singuhousework. They are a singu-larly joyful group. And they serve God largely through service to our children, and prayers for them and for us. Recently I read that the Sis-ters of Charity of Cincinnati,

ters 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 opportun-ity to see Sister as a friendily interested human being, and will open to Sister the vary.

mile 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.

LODI — The Felician Sisters opened the doors of Immaeulate Conception Junior College to its first lay students on Sept. 9 with an enrollment of 36, according to Sister Mary Justinia, C.S.S.F., dean.
Founded in 1923 as a teacher training institute for the Felician Sisters, it became a funior

cian Sisters, it became a junior college in 1942. Three Sisters have been added to the teaching staff to accomodate the additional students. Orientation and regis-tration was held Sept. 9-11 fol-lowing a testing program. Classes began Sept. 14.

Open Doors

To Laymen

The college offers courses in liberal arts and education to students who will transfer to a

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 Justinia 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."

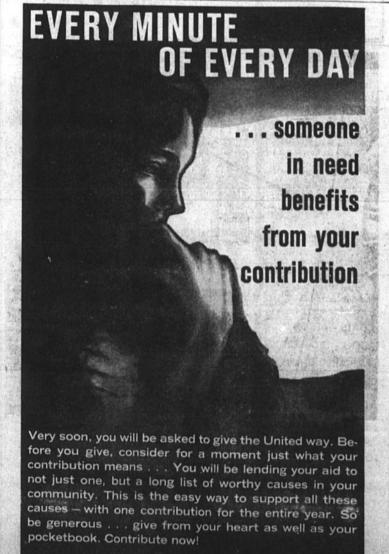
The junior college, will be able to accommodate 150 day-hop students. It has been ac-

hop students. It has been ac-credited by New Jersey and is affiliated with the Catholic Un-iversity of America.

#### CCW to Meet

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





give the UNITED way

ST. JUDE, patron of hope-less cases and things dis-paired 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.

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 are

There's your contest and some suggestions. Now ir'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.

winners will be announced in November.



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 ex-pects to be quite busy open-ing contest entries. She's predicting a need for a larger room to hold the entries. Don't forget to send yours.

Young Advocate Club

and may not contain food

SCHOOL

Fall Art Contest

SENIORS: (Boys and girls from the

RULES: (a) Entries should be sent to Su-

Club.

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

san Diner, Young Advocate Club, 31 Clinton St., Newark,

ber of the Young Advocate

(b) All entries must be mailed by Wednesday, Oct. 28.(c) Your entry makes you a mem-

(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.

fifth through the eighth grades.) Make a party favor for any occasion. Favors may not be larger than 12 inches square

#### 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

i would like to join

page on which the answering article can be found.

1. Of the 19 North Jersey Catholic high schools which placed 47 students in the semifinals 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 Presiden-tial 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

Apples Church (c) Infallibility of the Pope

4-(a), page 1. 2-(b), page 10; 3-(c), page 7; VNSINERS: 1:(3)\* base 15!

Your Ideas Can Win Contest Dollars we should be thankful all year 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 he beginning of the Fall Art Contest for things big and small which

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

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

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

#### 500 Women Enter Nursing

NEWARK — Approximately 500 women from the Newark Archdiocese and Paterson Dio-

Archdiocese and Paterson Dio-cese are entering Catholic schools of nursing this fall. Newark Archdiocese: St. Mi-chael's Hospital, Newark (64); St. Vincent's, Montclair (prac-tical nursing, 22; Infant care technicians, 34); St. Eliza-beth's, Elizabeth (40); St. Mary's, Hoboken (25); St. Francis, Jersey City (diploga-Francis, Jersey City (diploga-Francis, Jersey City (diploma school, 42; lab technician, 10); St. Mary's, Orange (28), and Holy Name, Teaneck (89).

Paterson Diocese: St. Jo-seph's, Paterson (64); All Souls, Morristown (29), and St. Mary's Passaic (31).

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 gaity and glory. glory. Although you're too young

to vote, the presidential elec-tion in November will give pa-triotic hearts thoughts worth pondering and ideas for cam paigning for a classroom elec-tion or giving a party for the

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 excessed and party for party excessed and party for planting flowers. cuses and party favor ideas as

YOUNG ADVOCATES in kindergarten through fourth grade have a special art proj ect. We would like each mem-ber of the junior division to draw a picture of his favorite saint. You don't have to tell us why the saint is your fav-

orite, unless you want to, we do want to know who it is. do want to know who it is.

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

St. Lucy, founded the Religious Teachers Filippini, and Blessed Elizabeth Ann Seton, founded the Sisters of Charity, two communities well.

ty, 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. 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.

#### 2 Pronounce Vows

HAWTHORNE, N.Y. - Sis-HAWTHORNE, N.Y. — Sister M. Dorothy Korbelak and Sister M. Anne Malloy, both formerly of Bayonne, advanced as Dominican Sisters, Servants of Relief for Incur-able Cancer, during Sept. 14 ceremonies at the motherhouse here.

Sister Dorothy formerly of St. Andrew's, pronounced per-petual vows.

Sister Anne, formerly of Star of the Sea, renewed annual

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

not. Good Luck! vows. 

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baby from the bank."

"Now Ed, stop being silly," said Bev, "We're going to have our own baby. What we'll be borrowing from the bank is money. Money to furnish the baby's room with. This way we won't have to touch our savings. Now, aren't you thrilled?

National State has all kinds of loans for all kinds of people. Find out about them and the many other banking services offered by National State in our new booklet, "The Story of Bev and Ed." Write or call for your FREE copy, today.



# Plan Leadership Training Institute For Parish Youth Moderators

JERSEY CITY — A day-long Priest' Institute on Lead-ership Training will be held for parish CYO moderators of the Newark Archdiocese at the Catholic Youth Center, 380 Bargen Ave. Sent. 28

Catholic Youth Center, 380
Bergen Ave., Sept. 28.
Two student speakers at the institute will be Thomas Farrell, Seton Hall Prep, president of the archdiocesan Young Christian Students (YCS) Federation, and Kathy Quinn, St. Aloysius, Jersey City, secretary of St. Paul of the Cross YCS.

In announcing the institute

In announcing the institute, In announcing the institute, Msgr. John J. Kiley, archdiocesan CYO director, said that next to their spiritual welfare, the development of the potential of leadership of our young people "should be uppermost in our efforts in order that they might find themselves."

Rev. Thomas A. Kleissler of Our Lady of Mercy, Park Ridge, is director of the in-stitute, which opens with reg-istration at 10:30 a.m. An explanation of the YCS program and its place in the CYO will be given by Rev. Michael J. Darcy of Star of the Sea, Bay-onne. Group discussions with YCS moderators will follow. Msgr. Kiley will address the priests at noon.

A panel of priests anl lay-men active in YCS will explain their respective roles in the leadership training program and answer questions from the floor. The speakers

#### Fall Dance Held

ORANGE - Our Lady of the Valley High School Scholastic and Athletic Association held its first fall dance and entertainment at the school auditorium, Valley and McChesney Sts., Sept. 18.

and their subjects are:
Philip Cheevers of Harrington Park, leadership courses for high school students: Rev Joseph J. Sherer of Seton Hall Prep School, weekend semi-nars; Mrs. Dottie Doctor of Woodcliff Lake, for the leader ship training newspaper; Rev. Robert Ulesky of St. Paul of the Cross, Jersey City, study day on youth apos-tolate; Rev. John F. Mc-

Dermott of Our Lady of the Lake, Verona, nuns' ap-ostolic commission; Mrs. Marcella Bruggeman of Ramsey, adult YCS moderators; Rev. James F. O'Brien of St. Francis, Ridgefield Park, YCS sum-mer session; Rev. Charles A. Reilly of Our Lady of Fatima, North Bergen, tutoring service; and Grace Rice, YCS secretary, the leadership train-ing office.

#### Golden Knights Chalk Up **Double Drum Corps Victory**

NEWARK — The Blessed Sacrament CYO Golden Knights cut into the winning margin of St. Lucy's Cadets in this year's drum and bugle rivalry between the two local corps by edging the Cadets twice over the weekend. St. Lucy's still holds a slight advantage in victories gained at the expense of the other.

On Sept. 19 at Bell Stadium, Orange, the Golden Knights topped a field of seven with 83.07 points. St. Lucy's was runner-up with 82.12 after be-ing penalized one point for the pick-up of a dropped drum-stick. St. Patrick's Cadets, Jer-sey City, placed third with 78.35. St. Brendan's, Clifton, placed sixth.

THE GOLDEN Knights again topped the Cadets Sept. 20 at Livingston High School field in a contest sponsored by the Hilltoppers, Livingston. The Knights scored 82.57 to St. Lucy's 81.73.

Two more clashes are sched-uled this week between the two top local corps, at Bergen-field High School field Sept. 26 in the evening and at Roose

velt Stadium, Union City, Sept.

The Golden Knights will start the weekend with a televised exhibition between games of a N.Y. Mets baseball twi-night doubleheader at Shea Stadium Sept. 25.

#### Essex Council Sets Planning Meeting

MONTCLAIR — Delegates from 26 parishes are expected to attend an organization and planning meeting of the Essex County CYO Teenage Council at St. Catherine of Siena School Cedar Grove Section 2 School, Ledar Grove, Sept. 27 at 7:30 p.m.

Louis Pangaro of Sacred Heart CYO, Bloomfield, council president, has scheduled con-stitution revisions and an iscreased participation program outline

#### Must Teach Koran

DACCA, Pakistan (NC) — East Pakistan has adopted a rule requiring all denomina-tional schools to teach the Koran, the Moslem holy book, to all Moslem pupils to all Moslem pupils.

SONG OF THE WINDS — The Four Winds, quartet from St. Paul's CYO, Ramsey, show folk-singing style that has attracted attention in recent appearances including one at the New Jersey Pavilion of the World's Fair. Left to right are Jim Pulfrey, Bill Dillon, Bob Pulfrey and guitarist Tom Maglienti.

#### Quartet Proves There's Music in The Four Winds

RAMSEY — What began as a glee club activity with St. Paul's CYO here has blossomed into a round of hootenannies for four Don Bosco High School students now known as The Four Winds.

The quartet of Thomas Mag-lienti, Bill Dillon and Bob and Jim Pulfrey made its first public appearance June 25 at a local CYO parents night. Then followed performances at the New Jersey Pavilion of the World's Fair and hootenannies sponsored by various parish organizations

The four folk singers sang together with St. Paul's Ram-

sey Singers before forming their own group. The Four Winds are next scheduled to sing at a hooten-anny at Immaculate Heart ship, Oct. 25 and plan to com-pete in the Bergen County CYO folk song competition later this year.

#### Knights Slate Parochial Meet

ROSELLE — The second annual track and field competi-tion for parochial schools spon-sored by St. Joseph the Car-penter Council Knights of Col-umbus will be held at the Ro-selle Catholic High School (ed.) selle, Catholic High School field

Featured events include 100-220-and 440-yard races and a one-mile high school relay. Christian Brothers Academy, Lincroft, will attempt to win that event for the second straight time.

Academy, Washington Town-

straight time.
St. Paul of the Cross, Jersey
City, grammar school winner
last year, will be challenged
by St. Elizabeth's, Linden, and
St. Joseph's, Roselle, who St. Joseph's, Roselle, who placed second and third last Semifinalists

# National Merit Program Names 47 Area Students

NEWARK — Nineteen North Jersey Catholic prep and high schools have placed 47 stu-dents in the semifinals of the National Merit Scholarship National Merit Scholarship Corporation's 1964-65 program. They are among 14,000 who were outstanding in qualifying tests given in March at 17,000 high schools.

To become finalists they must perform well in a second examination, be endorsed by their schools and fulfill some routine requirements All Merit Scholars will be selected from the finalist group and will be eligible for scholarship awards. scholarship awards.

MERIT SCHOLARS will be announced April 28, 1965. Each Merit Scholarship is a four-year award up to a \$6,000 maximum Finalists designate their colleges and courses of study. In 1964, 1,625 Merit Scholarships were awarded. About 98% of semifinalists become finalists.

Essex Catholic with eight

#### **Publications** Conference Set

VILLANÓVA, Pa. — The 15th annual School Publications Conference scheduled for Villanova University here Sept. 26 is expected to attract 5,000 students representing 230 eastern high school and prep schools. Rev. Louis A. Rongione, O.S.A., university librarian is chairman of the day-long conference. conference.

Lectures, exhibits and panel discussions involving professional journalists are set up. Rev. John A. Klekotka, O.S.A., university president, will welcome the participants, Samuel Boyle, city editor of the Phila-delphia Evening Bulletin, will give the keynote address.

Faculty members and advis-ors will also attend the conference which opens with registra-tion at 8:30 a.m.

ACADEMY OF SAINT ELIZABETH
SECONDARY SCHOOL FOR GIRLS SISTERS OF CHARITY JEfferson 9-1600

semifinalists, and Bergen Catholic and St. Benedict's Prep with seven each, lead the

North Jersey list.
The list of area semifinalists follows:

ACADEMY OF HOLY ANGELS, Fort Lee — Patricia Geoghegan.
BAYLEY-ELLARD, Madison — Barbas below the street of the s Della Arton School, Morristown

Jack Barton School, Morristown

Jack Tracevall

Jack Tracevall

Judith McNalty

E55EX CATHOLIC, Newark — Joseph Disabaio, Thomas Fuchs, John

Gruszkos, Raymond Lovey, Joseph

Marchesani, John Nolan, Fred Weisbrot,

Norman Will orman Will. HOLY TRINITY, Westfield - Laura HOLY TRINITY, WEMPEND - LAND BANDERS, AND LY ROSARY ACADEMY, Union City — Therese Von.

LIMMACULATE HEART ACADEMY, MARIST, Babber Cumming, William Rounds.

MARYLAWN OF THE ORANGES, South Orange — Carol Pasquale, Joan Sonnicky. outh Orange — Lard Fasquais, Joan osnicky, OUR LADY OF THE VALLEY, Or-inge — Elaine 'Lardieri, POPE PIUS XII, Passaic — Helen lannan.

QUEEN OF PEACE BOYS, North Arington — John Davey.

ROSELLE CATHOLIC — Robert

ROSELLE CATTORIO
Wischusen,
John Fitzpatrick, Robert Grace, Brian
Kenny, Francis Maginnis, John Ritger,
John Fitzpatrick, Robert Grace,
Kenny, Francis Maginnis, John Ritger,
John Milliam Deoley, William Deoley, John
William Dooley, William Deoley, John

William Dooley, William Dwyer, John Hutnick, Michael Yachmetz, SETON HALL PREP, South Orange — Audrew Knoedler, Vincent Mace,

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The Meaning of Marriage to a Catholic—What makes mar-niage holy? ... the Sacrament of Matrimony ... the good marriage ... the poor mar-riage ... the Holy Family a means to return to God ... this first miracle at Cana.

elationships with People: the nangement Period and After Klissing, embracing, neck-les, petting . . . steady dating the engagement . fam-y, friends, in laws . . when ne engagement is called off . , seeking advice.

The Marriage and the Honey-moon—The wedding..."male and female created He them" . . competition between the sexes . . the honeymoon . .



RICHARD CARDINAL CUSHING,

FOREWORD AND

Archbishop of Boston



A CATHOLIC DOCTOR BOLDLY ANSWERS THE VITAL QUESTIONS WITH WHICH

TODAY'S CATHOLIC COUPLES ARE CONFRONTED - BEFORE AND AFTER MARRIAGE







# The NEW CATHOLIC MANUAL for SUCCESSFUL MARRIAGE AND HAPPY LIVING

The first complete Catholic Marriage Manual written by an outstanding gynecologist and obstetrician who is also the father of five children and a knowledgeable Catholic layman.

Based on the questions asked of the author during fifteen years at Pre-Cana Conferences—and of those asked of a Catholic doctor by his patients.

Newlywed? Recently engaged? Head of a rewiywed: Recently engaged? Head of a growing family? Grandparent? Regardlesshere is mature, practical guidance for all Catholics in fulfilling the Christian concept of marriage and marital love . . . inspiring guidance to help the married couple to a fuller, deeper realization of the joys and wonders, the beauties and blessings to be shared in the black. and blessings to be shared in the Holy Sacrament of Matrimony . . . approved guidance for broad-ening the Christian's understanding of marriage from every aspect including the spiritual, physical, social, economic, psychological, ethical and

Only a doctor could have written this extraor-Only a doctor could have written this extraordinary guide. Because only a doctor sees marriage in all its day-by-day revelations. He meets marriage in all its stages: "... for better, for worse, for richer, for poorer, in sickness and in health ..." And only a doctor—only a knowledgeable Catholic doctor—can guide with authority his fellow-Catholics on such sensitive, with the sense of the sen wital topics as: conjugal relations . . . frigidity and impotency . . . selection of a marriage part-ner and premarital examinations . . . functions of the male and female in the act of marital love . . . pregnancy and infertility . . . contraceptive pills and devices . . . diseases . . . birth control and the rhythm method . . the menopause . . . menstruation . . . periodic continence.

Combines the Practical Advice of a Doctor With the Accepted Doctrines of the Church

A MARRIAGE MANUAL FOR CATHOLICS was inspired by the recurrent questions asked of its author, Dr. Lynch, by his patients over a fifteen year span as an outstanding gynecologist-obstetrician. The tremendous need for this guide -a guide which is in strict accordance with the teachings of the Church—was further substantiated by the doubts and fears and the incredible misconceptions with which married and unmarried couples sought Dr. Lynch's advice at Pre-Cana Conferences and Newman Club dis-

. a reverent, practical, and realistic source of information about the physical, emotional, and aesthetic aspects of marriage."
Richard Cardinal Cushing, Archbishop of Boston

In the introduction to Dr. Lynch's MAR-RIAGE MANUAL FOR CATHOLICS, His Eminence Richard Cardinal Cushing continues:
"The past few years have witnessed the publication of many books to defend the Christian concept of marriage and marital love. Most of them, however, have been authored by priests. I am very pleased to write-the foreword to this book on marriage written by a knowledgeable book on marriage written by a knowledgeable Catholic layman who is also an outstanding gynecologist and obstetrician.

"For almost fifteen years Dr. William Lynch has been doing an extraordinary service for the young people of this Archdiocese. He has given over 300 Pre-Cana Conferences and is constantly in demand to present lectures on marriage to Newman Clubs, Catholic colleges, and Catholic high schools. His frank discussions with young men and women on these occasions have led him to realize that there is a dearth of material on Catholic marital morality comprehensible to the layman, that most Catholic colleges which do offer a course on marriage do not approach it from a realistic and mature point of view, and that many of our engaged couples have to re-sort to pseudo-scientific and hedonistic-oriented books on marital technique because matters of this nature are often treated in a superficial manner by Catholic authors...In presenting this book to the Catholic public, the author has done a valuable service...

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for 10 Full Baya!

Dr. Lynch has generously, permitted the publisher to send immediately a FREE EXAMINATION copy of his MARRIAGE MANUAL FOR CATHOLICS to all those requesting it—either to be used at home or as a gift. After the free examination period, you may return the book and owe nothing or home or ur invoice for only \$4.95, plus postage and handling, as payment in full. Your First Edition copy of this guide will be mailed immediately and in a plain, unmarked wrapper. But, don't

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County Catholic Conference football campaign should be a rough scramble as all five teams appear stronger in vary

ing degrees.

Although St. Cecilia's, last year's unbeaten loop champion, appears to be as formidable this year, a marked in-crease in the strength of Don Bosco, which failed to win a conference game in 1963, poses one of the biggest threats to the defending champs. A complete new coaching staff headed by George Pfanner, and three gridders from St. Mich-ael's, Union City, may prove to be equalizing factors.

Queen of Peace, North Ar-lington, also benefited from transferring Irish athletes. Pope Pius, Passaic, boasts a goodly share of experienced talent and Bergen Catholic shows a hard nucleus of talent. It is as unlikely that the

Saints can repeat their un beaten loop campaign as it is that the Dons will fail to win a game. The winner of the 1964 crown should have to be satisfied with three victories. A co-championship is likely. Here is a team by team

rundown with 1963 records in parenthesis.

BERGEN CATHOLIC (7-2) - The Crusaders' hopes this season will depend on how the quarterback and line candidates develop. "Backs will be very strong," says coach Keith Krayer. "Question mark is the line. Egan, Gaynor and Garcia are very good; others must come along fast if we are to win."

The three linemen mentioned are among the seven returning lettermen. John Egan (6-3, 205) is co-captain and end. Kevin Gaynor (195) is a tackle and Manuel Garcia (175) is a guard. Other lettermen are Chris Erstling (180) center, and halfbacks David Stack (165), Paul McMenimen (205) and co-captain Terry Meisse (155)

Gary Mattola (160) will be backed up by junior Ed Lavery (170) at quarterback. Jun-

NEWARK - Two impatient

prep schools, archdiocesan ri-vals St. Peter's, Jersey City, and St. Benedict's here, will

unveil the 1964 scholastic foot-

ball season in what could be one of the best tussles of the campaign Friday night, Sept. 25, at Roosevelt Stadium, Jer-

At the same time, Harrison

High School has scheduled a warm welcome for Queen of

Peace, North Arlington, in a

THESE two tilts start off the

opening weekend of grid action

traditional opener for both.

Setonia Starts

Soccer Schedule

SOUTH ORANGE - Seton

Hall University soccer coach Nick Menza faces the start of

his seventh campaign at 10 a.m. Sept. 26 when Jersey City State comes to Setonia Field.

Eight regulars and three let-

termen returning will form the backbone of the 1964 squad that faces a rugged schedule

but coach Menza will miss All-East goalie Johnny Monteleon and halfbacks Al Fleische

and halfbacks Al Fleischer and John Briscoe. Monteleone's understudy last

year, Ken Cross, is battling two others for the goalie spot, Johnny Sielski and Jim Queli.

BOTH fullbacks, Ray Ba-binski and Larry Hall are re-

turning while at halfback Norm Hymowitz and Don Czer-niak, who started in some games last season, will side right halfback Kobilynk. Ko-

bilynk was second top scorer last year. Zack Yamba, top scorer in

the school's history, starts at center forward. Bob Stephen goes at outside right and Lee Cruz at inside right. Sopho-more Steve Bereza has

grabbed the outside left spot but the inside left berth was unsettled.

Veterans Richie Brown, Tom Sullivan and sophomore Dan Dominquez are forward candi-

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sey City.

Sports Spot =

ior James Miller (175) is full-back. Other linemen include end Rich Greeder (6, 180), guard Al Vermiere (190) and tackle Dave Sottili (205).

Tri-County Teams Face Scramble For Crown

DON BOSCO (2-7) - Pfan ner has so much backfield tal-ent he has switched returning junior starter Ed Devine (6-1, 180) to tight end to release another junior, James Higgins (185), for guard duties. The line is the weak point.

Six starters are among the eight returning lettermen for eight beturning lettermen for the Dons. Two lettermen from Pfanner's old team at St. Mich-ael's, Union City, who are used to his pro-type T offense, are left halfback Dominick Borrello (160) and flanker back Howard Heatherly (170). A third ex-light gridder Tense Howard Heatherty (170). A third ex-Irish gridder, Tom McEnroe (6-1, 170) will go at quarterback. Paul Nezi (180) athalfback rounds out a speedy running group.

Larry Purtell (6-1, 175) at split end, junior Mike Andrews (190) at guard, and tackle Walt Stefanski (190) make up the other returning line starters. Sophomore Tom Linter (185) will be center. Other lettermen set for defensive ac-tion are Bob Dunn (165) cornerback and Bob Ozar (160).

POPE PIUS (1-3) - Injuries are bothering coach Bob Gut but not enough to dampen his optimism. "We have a good crop back. if we can hold onto them. Our backs are strong. We may go this time."

Of the 10 lettermen back, seven are seniors. Captain Gerry Waller (185) a halfback, Gerry Waller (185) a halfback, was out last year with a broken arm. Fullback and line-backer Steve Del Collo (180), recovering from a broken leg, will be replaced by junior Rich De Luca (180). Other backfield returnees are halfback Dan Kocsis (160), and Joe Lukos (165) who is fending off Brian (165) who is fending off Brian McTernan (170) for the quarterback job.

Line returnees include Steve Pogorelic (195) and Ted Zol-cinski (230) tackles, Fred Testa (175) right guard and Bill Anderson (5-11, 165) left end.

Gridders, Pickers Begin Clashing

which includes nine other games involving North Jersey Catholic schools. Only one con-test has loop conference over-tones, Our Lady of the Valley at Oratory in the Big Eight Conference.

onference. Scheduled Saturday, Sept. 26,

are Bergen Catholic at St. Jo-seph's, West New York, Seton Hall at Bloomfield, Delbarton at Morris Catholic and Para-

mus at Don Bosco, Ramsey.

THE FOUR independent

frays Sept. 27 include Essex Catholic at Ferris, DePaul at Pope Pius, Passaic; Memorial, West New York, at St. Cecilia's

Englewood, and Marist, Ba-yonne, at St. Luke's, Hobokus. In accordance with the an-nual custom of predicting the

nual custom or predicting the winners of games, we have marked our choices below with the usual trepidation that stems from past experi-ence with coaches' ap-praisals of their own and other teams.

Fighting for the other end spot are Ken Bigos (6, 190) and Terry Cantwell (5-10, 170). Tony La Mantia (180) goes at left guard and Matt. Gesicki (205) at center.

ST. CECILIA'S (6-3) - When you have 13 lettermen among 22 seniors returning from last year's conference championship team, you feel warm inside, Coach Ralph Cavalucci even feels warm outside, although his Saints represent the smallest school in the loop smallest school in the loop.

An unusual feature of Cava-lucci's squad is the height, which averages over six feet ranging from 5-9-to 6-3

ranging from 5-9-to 6-3.

Backfield returning lettermen include co-captain Joseph Mele (170) at fullback, and junior halfback Frank Cavagnaro (160). The experienced line includes ends John Carroll (185) and Charles Rott (173), tackles co-captain Ed Mullins (190) and Richard Arcaro (190), guards John Heffercaro (190), guards John Heffercaro (190), guards John Heffer-nan (175) and converted end Don Ryan (185) and converted tackle Patrick Hart (175) at

Junior Bob Trenta, (6-2,-180), who backed up starter John Grosso last year, will call the signals. He is a fine passer. Halfback Joseph Rin-aldi (170) rounds out the of-fense. John Feddock (220), James Eckner (195), Reggie Paquet (185) and Henry Heidt (185) are main defensive cogs in a proposed two-platoon sys-

QUEEN OF PEACE (6-3) -Coach Ralph Borgess rates his outlook as "fair," citing the loss of 19 lettermen (18 start-ers) "with the usual suicide schedule." Spirited underclassmen and competition for posi-tions may offset some weakness in experience.

Returnees include backfield speedster Herb Murphy (160) and tackle John Scott, (190), backs Don Haller (165) and Dennis Hyland (170), Mike Venutola (200) at guard and Joe Lynch (200) at tackle His Joe Lynch, (200) at tackle. Hyland is the only junior.

by John Teehan

Tom Egar (185) is set to go

FRIDAY, SEPT. 25
St. Benedict's at St. Peter's (8 p.m.)
Queen of Peace at Harrison (8 p.m.)
SATURDAY, SEPT. 24
Seton Hall at Bloomiteld
Bergen Catholic at St. Joseph's (WNY)
Delbarfon at Morris Catholic
Paramus at Doss Bosco

SUNDAY, SEPT. 27

Essex Catholic at Ferris
DePaul at Pope Plus
Memorial (WNY) at St. Cecilia's (E)
Marist at \$1, Luke's
O. L. Valley at Oratory\*
\*Hig Eight Conference

Athletic Letters

Without Prestige

LAKE MOHAWK

Athletic director Ken Slat-tery wound up with a lot of letters when Our Lady of the Lake changed its name to Pope John XXIII before

the summer-a lot of OLL

them to be exact. And they

So now Slattery would like to find a team that not only fits the letters but also

the silver gray and blue

colors.

athletic letters - 350

at fullback and Al Heding (155) has the edge on quarterback prospects Brian Murphy and Joe Scott, Steve Guidetti (220) should fill a defensive tackle slot, John Nocera (165) and John Langan (165) are ends with Mike Ferranti (160) at

Others slated for action include ends George Sammaro (180) and Pete Diglio (165), halfback Howie Stroebel (185) and guard-tackle Jimmy Fil-

The 1963 conference stand-

#### George Germann Named Captain

SOUTH ORANGE — George Germann was named this week by coach John Gibson as captain of the Seton Hall University cross-country and track teams for the 1964-65 season, as the Pirates prepare to open their harrier campaign Sept. 26 with Fordham at Van Cortlandt Park, New York.

George and his twin brother, George and as twin prother, Herb, will form the nucleus of the Pirate squad along with Bruce Andrews. The other two men will be chosen from Bob O'Rourke, Vadim Schaldenko, Richie Myers and Frank Ha-

The Seton Hall prospects are hampered by the slow re-covery of veteran Tom Tushingham from the arch troubles which sidelined spring. Gibson also has to re-place Kevin Hennessey, who graduated in June.

The freshman squad is promising, according to Gibson, with leading candidates including Ken Perry of Pope Pius, Tim Greening of Parsippany, Joe Law of Seton Hall Prep and Bob Thompson of Roxbury.

Seton Hall has its heaviest harrier schedule in years with four triangular and five dual meets leading into the Met and IC4-A championships. The top triangular meet will be Oct. 16 against Georgetown and Fair-leigh Dickinson at South Moun-tain Reservation.

#### St. Peter's Sets 11 Tilts

JERSEY CITY - St. Peter's College soccer coach Phil Kutt opens his third campaign leading the Peacocks Sept. 30 with a contest against Seton Hall University at South Orange.

Only two of the 11 games schedules are at home. The schedule:

Sept. 20, at Seton Hall. Oct. 3, Newark State, at home: 7, at Paterson State: 17, at Newark College of Estate: 17, at Newark College of Control (Conn.); 28, at Jersey (Conn.); 28, at Hoomeld Conference of Connection Control

#### Saint James

A small school for 40 Cathelle boarding boys and a tew day students. Classes are small and the program is wide and floorough in scope. One teacher for such? 5 students. Gradea 4 through 12 such 5 students. Gradea 4 through 12 students. But inclusive.

#### Here is the schedule with selections marked in boldface Saint James School, Berlin & Con \*\*\*\*\*\*\* \* BROADWAY BANK \* \* & Trust Company \* See A Panorama of **ANTIQUE CARS!** Greatest See The × **Amphicar** Auto featured at the World's Fair plus big surprises Show ★ Free Souvenirs \* Free Refreshments See The ALL New on display BROADWAY BANK PARKING LOT WEST BROADWAY, PATERSON, N.J. FREE ADMISSION \*\*\*\*\*\*\*\*\*



WILL THE ESSEX CATHOLIC EAGLE

CYO Football

#### Sacred Heart Eyes 13th Straight League Win

NORTH ARLINGTON — De-ending champion Sacred fending champion Sacred Heart, Jersey City, which has increased its winning streak to 12 and St. Paul of the Cross, Jersey City, which has snapped a 12-game losing skein, will be aiming at two straight victories in the Hud-son County CYO Football League at the local high school field, Sunday, Sept. 27.

Five loop games are sched-uled that day starting at 11:45

a.m. sharp.

St. Paul of the Cross takes on St. Michael's, Union City, in the first game. Sacred Heart meets St. Andrew's, Bayonne at 1:15 p.m. St. Aloysius, Jersey City and Queen of Peace sey City, and Queen of Peace battle in the third game, St. Paul's, Jersey City, then faces Our Lady Star of the Sea, Bayonne, and Our Lady of Mt. Carmel challenges Our Lady of Victories in the final game

FOUR teams remain unde-feated after the first week of action. Quarterback Bill Curran passed to George Grual for

two touchdowns as St. Paul of the Cross blanked the local Queen of Peace team, 19-0. Queen of Peace team, 19-0. Tom Berman scored twice for Sacred Heart to down Star of the Sea, 13-0. Fernando Carvajal blocked a punt, recovered and ran 70 yards to score the winning touchdown for St. Michael's over Our Lady of Victories, 14-12. Bob Mason passed to Kurt Reinhart for two touchdowns for the losing

Ken Scheid plunged over in the final three minutes to give St. Paul's a 6-0 decision over Mt. Carmel. Wayne Conroy ran a punt back 37 yards in the final two minutes to gain a 7-7 tie for St. Aloysius with St. Andrew's.

Dan Wilkinson's 14-yard run with a recovered lateral gave

STANDIN	GS				
	W	L	TP	TS	
St. Paul of Cross	1	0	0	2	
St. Michael's	1	0	0	2	
Sacred Heart	1	0	0	2	
St. Paul's	1	0	0	2	
St. Andrew's	0	0	1	1	
St. Aloysius	0	0	-1	1	
Queen of Peace	0	1	0	0	
Mt. Carmel	0	1	0	0	
Star of the Sea	0	1	0	- 0	
Our Lady of Victories	0 -	1	0	0	

Flying Start

# Eagles' Harriers Serve Notice; Hayes Ties Ryan

ELIZABETH - Essex Catholic proved it is more than ready for a second year of domination over the North Jersey schoolboy cross-country scene with its performance in the first weekly development meet of the New Jersey Catho-lic Track Conference, Sept. 19 at Warnings Park at Warinanco Park.

The meet failed to give a full

picture of what to expect in the major competitions which will open with the Hudson County CYO meet at Lincoln Park Oct. 3, because the Eagles' top rival, Christian Brothers Academy, Lincroft, did not field its varsity team due to a dual meet the day before

Three Essex runners paced the field in last Saturday's meet, Greg Ryan and Tom Hayes coming across together in 12:40.4, with Fred Lane third in 12:42.

THIS WAS Hayes' first try at two and a half miles, but he obviously is ready to challenge Ryan for the gold medal this year. Lane showed great improvement over last year when his best time was 13:-24.8, winning the junior var sity title. Art Martin eighth and veteran Frank D'Allesandro was home 10th

#### Maliff, Letwink Named as Rival School Coaches

NEWARK - Two area athletic rivals, St. Peter's Prep, Jersey City, and St. Bene-dict's Prep here have chosen the same week to announce new track coaches. Gene (Tippy) Maliff, former

St. Michael's (JC) and Villa nova star, has been named to replace Paul Roedell as track and field coach at St. Peter's

Wayne Letwink, former Gray Bees' star, has been named track and cross-country coach to replace Fran Murphy. He has been Murphy's aide for eight years. Murphy retired in June after 10 years as mentor for St. Benedict's.

MALIFF ran with St. Michael's in 1951-53, anchoring his team to two medal-winning performances at the Penn Relays in his senior year. He then went to Villanova, where he ran on the mile-relay team with Olympic champion Charlie Jenkins and helped set an indoor world's record for an

Roedell resigned the St. Peter's post to accept a fellow-ship at Murray State College, his alma mater, where he will also be freshman coach.

Letwink was the private school 880-yard champion beschool 880-yard champion be-fore entering Seton Hall University, where he received a degree in education. He is a teacher in the Newark school

400 E, ST. GEORGES AVE.

Roselle Catholic gave the next best showing of the 12 next best snowing of the 12 competing teams. The Lions had junior Mike Garvey seventh in 12:57, with Bob Hoffman, Bob Gill and Charles Scanella finishing in the top 12. This kind of running will make Frank Gagliano's team hard to beat in Union Counter. hard to beat in Union County this year.

CBA triumphed, 16-39, over the Shore's top public school team, Brick Township.

The NJCTC championships, originally scheduled for Oct. 24 have been pushed back one week to Oct. 31 to avoid a conflict with the Fordham University Eastern championships at Van Cortlandt Park.

Final plans for the season will be made Sept. 30 at Roselle Catholic in a meeting scheduled for 8 p.m. . Essex also had the junior varsity winner last weekend in Martin Liquori, timed in 13:29.9 conflict with the Fordham Uni Liquori, timed in 13:29.9 . . . Pat McDonough of CBA won the frosh race in 6:50.5. Tim McLoone of Seton Hall, and Kennedy and Bruce Raf-ferty of DePaul trailed the top

Sept. 26. NJCTC Development, Wari-Oct. 2, Middlesept. 30. NJCIC Development, Warlnance Paris, Middlesex County, New
Branet, 2 Hudson County, Dickinson Invitation, Lincoln Paris, 10. Dickinson Invitation, Lincoln Paris, 10.
John's Invitation, Van Cortlandt Paris,
John's Invitation, Van Cortlandt
Paris, 30. Cesseral Jersey, Warinanco
Paris, 31. NJCTC Championships,
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Nov. 3. Hudson County, Lincoln Paris,
Nov. 3. Hudson County, Lincoln Paris

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Guntly, Warianaco Park;

Bergen County, Demaresti Park;

Bergen County, Denville;

Jensey City,

Lincoin Pari; 18, New Jersey Inde
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Park, A. Championalbys, Warianaco

#### **lurato Paces** Rams' Second Tourney Win

PATERSON — Bart Iurato's no-hitter Sept. 20 gave Don Bosco Tech its second straight championship in the annual Paterson Catholic Conference fall baseball tournament. The Rams de-feated St. Mary's, 80, at Pennington Park

Pennington Park.

Iurato struck out 15 batters and led the attack with two of the winners' six hits. It was his second straight tourney victory. His five inning performance Sept. 17 held St. John's hitters at bay while the Rams scored 11 runs. In the other semifinal on that day, St. Mary's topped St. Joseph's, 9-2, despite back-to-back home runs by Dan Warren and Ted Bruning for the losers.

Sam Baldino, who got credit for the win, was the loser in the final as the Gaels failed to hit a ball out of the infield. Two batters, walked by Iurato, did not advance any further.

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GETTING ORIENTED - Members of the Extension Lay Volunteers from the Archdiocese of Newark chat with Rev. John J. Sullivan, national director, during orientation sessions at Barat College, Lake Forrest, III. Left to right are Robert Engler, Sharon Schaible, Jacqueline Laderman, Helen Kraus, Maureen Hickey, Mary Jo Powers, Joan Scully, Wolf, Kathleen Camblin, Anne Devlin, Barbara Nappa and Donna Murphy.

# **Extension Volunteers** Assigned to Posts

LAKE FORREST, III.— Fourteen members of the Extension Lay Volunteers from New Jersey recently com-pleted an orientation program here and are now on duty at their assignments throughout

Robert Engler, of Tenafly, the lone male in the group, has been assigned as a campus worker at the University of Colorado; Sharon Schaible of Glen Ridge will do parish work in Batesville and Newport, Ark.; Jacqueline Laderman of Fair Lawn will be a secretary at Extension headquarters in Chicago

Helen Kraus of Elizabeth is teaching secondary school in El Reno, Okla. Also in that state are Mary-Jo Powers of tary teacher in Yukon; Kath-leen Camblin of Ridgewood, a parish worker in Andarko; Donna Murphy of Westfield, a teacher and publicity worker in Oklahoma City, and Ellen Harkins of New Brunswick, a teacher in Canute

Maureen Hickey of Englewood Cliffs is an elementary teacher in Waco, Tex.; Joan Scully of Maplewood an ele-mentary teacher in Carthage,

Marian Wolf of Glen Ridge, is a parish worker in Gil-lette, Wyo.; Ann Devlin of South Orange a parish worker in Alma, Kan.; Barbara Nappa of Bloomfield, an elementary teacher in Chicago, and Patri cia Kenyon of West Orange, a parish worker in Sheridan, Wyo.

#### Mission-Sending Groups to Meet

WASHINGTON (NC)-Some 1,000 priests, religious and lay persons active in U.S. Catholic mission work are expected to attend the 15th annual meeting of U.S. mission-sending societies here Sept. 28-30.

Theme of the meeting will e "Reappraisal: Prelude to Change.

Rev. Frederick A. McGuire C.M., executive secretary of the Mission Secretariat which sponsors the annual meeting will preach at and celebrat the opening Mass at which the Worldmission Award will be presented to a layman who has made an outstanding contribution to mission work.

#### Missioner at 73

DUBLIN (NC) — Rev. Ar-thur Cox, who was ordained last December at the age of 73, has left Dublin for Monze, Northern Rhodesia, to become a missionary.

# **Clifton Departure Ceremony Honors 11 AID Volunteers**

CLIFTON — Rev. Daniel Berrigan, S.J., poet and theo-logian, will speak at the an-nual departure ceremony of the Association for Interna-tional Development Sept. 27 at St. Andrew the Apostle par-

#### **WEEK-END RETREATS** FOR THE LAITY

SPEND A WEEKEND WITH GOD For: MEN, WOMEN HUSBAND and WIFE

Conducted by the monks of Saint Paul's Abbey Write for information to Queen of Peace Retreat House St. Paul's Abbey, Newton, N.J.

October Rosary at

Convenient

ish here in this city.

The ceremony will honor five married couples and one layman who are being accept-

ed into AID membership service in various parts of the world. It will open at 5 p.m. with a Mass celebrated by Rev. Francis J. Nead of Seton Hall University.

AMONG THE AID volunteers this year are two New Jersey couples, Mr. and Mrs. James Dette of Weehawken and Mr. and Mrs. John Naughton of this city. Dette is a civil engineer and Naughton is a teacher and biologist.

Msgr. John J. Sheerin, vicar teneral, will represent Bishop general, will represent Bishop Navagh at the ceremony and the mission cre

200

>0<

OCTOBER PILGRIMAGE

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Other members of AID present will renew their pledges for Christian service. Two couples have already

left for service in Latin Amer ica. Mr. and Mrs. Donald War-wick have gone to Lima, Peru, to work with a program of na-tional social research, spon-sored by the University of Michigan and the Agency for International Development

International Development.

Mr. and Mrs. Noel McGinn
of Santa Barbara, Calif., who
have previously worked in
Guadalajara, Mexico, will now
be located in Venezuela, where
he will serve with a team of
educational specialists assisting the yovernment in cross ing the government in creat-Guayana, a planned city

mann of Syracuse will join the Dettes and Naughtons for the next four months in an inten-sive South American language-culture course at Bogota, Columbia, before taking their positions in Latin America. Edward Butler, who recently returned from service with Catholic Relief Services in Mexico and Chile, will go on to further social work study in this country.

Nearly all of the new AID nembers will join existing seams working in eight Latin American countries. The AID family now includes more than 200 men, women and children serving on four continents.

#### Working in India

# Mission Schools Exert Christian Influence

out as the mother and the ed-ucator in view of the vast number of primary schools conducted in her missions Wherever she has the liberty of action and the necessary means, she opens wide the portals of her educational in-stitutions to children without regard to class or social stand-

ng. The Church is conferring an appreciable benefit on human society by means of the ex-tensive work of her mission schools.

The industrial schools may be expected to bring economic well-being and progress to en-tire communities. The ad-vanced schools become an absolute necessity to mission work among people possess-ing a high degree of civiliza-tion and culture. It is mainly through them that the Christian religion can exert its pro per influence on the so movements current today.

Your support of schools in mission lands is urgently needed today. When making your next gift to the Society for the Propagation of the Faith, won't you earmark it for a mission school or mission schools.

#### Rectory Drive At \$3,040

The drive for \$11,000 to build a rectory for two Paterson priests establish-ing a mission in Ica, Peru, has reached \$3,040.

Donations are being accepted by Msgr. William F. Louis, 24 DeGrasse St., Paterson, N.J., 07505, Latest donations received are as follows:

Anonymous \$500, Katherine Ken-nedy \$100, Vita Racamato \$15, Mrs. Teresa A. Soden \$5, Mrs. Gertrude A. White \$1, Anonymous \$1.

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ROBERTS needs bedrooms, washrooms, an? a study-workroom for his evergrowing "family." \$750 will pay for the foundation. \$300 will pay for each dormitory-bedroom (six are needed). The workroom will cost \$600 . . . Like to help these boys speak? Send what you can. Even \$1 will be a Godsend.

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Rev. Msgr. William F. Louis 24 DeGrasse St., Paterson 1, N.J. Phone ARmory 4.0400 Hours: Daily, 9 a.m. to 5 p.m.; Saturday, 9 a.m. to 12. Donations to the Society for the Propagation of the Faith are income tax deductible.

#### Grateful People

'Serve in Gladness'

Thanking the Society for the Propagation of the Faith for a recent gift to his missions, Bishop Louis L.R. Morrow of Krishnagar, West Bengal,

says:
"We owe you so much,
and we appreciate how good and thoughtful you are of this missionary friends of yours.

"I have just completed my rounds of many villages and find our people extremely grateful for the little chapels we have put up for their spiri-tual needs. We remind them to remember you in their prayers.

After the war it became most difficult to get manpower from overseas into India. There was only one thing to do, and that was for Bishop Morrow to raise this power lo-

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or loosely woven bamboo. The hut has no lights, running water, or sanitary facilities . . . Small wonder that, in KERALA STATE, where

our Priests and Sisters are hard at work, the Communists may be re-turned to power next February! . . .

Our priests and Sisters, few in num

cally. This he has done and for both his manpower and wom-anpower who "serve the Lord in gladness," he asks for help in support of their work.

#### Pray for Helpers At Full Hospital

Sister M. Lina, O.P., priosister M. Lina, O.P., prioress general of the community at Oakford in South Africa, says the local mission hospital "is full to overflowing" — these are 166 patients while 60 more had to be turned away due to lack of space. space

"The hospital church," she "toward which your help has been extended by giv-ing a chalice and ciboria, is growing apace. Archbishop Hurley has already laid the fluriey has aiready laid the foundation stone. Now, one of the corridors linking some buildings is used Sundays for Mass, and it would do your

"We must build another ward on the men's TB sec-tion. Please pray that some good helpers will come along.

#### Aspiration: Education

"Education is everybody's aspiration today," writes Rev. Manuel de Izu, O.F.M. Cap., of Our Lady (" Lourdes Seminary at Tagaytay City in the Philippines. The tremen-dous population growth has posed a most acute problem in education. "The schools cannot keep up with the fast growing population," he

Some 6,000 elementary and high school pupils are enrolled in schools conducted by the Capuchins, while a far greatCapuchins

"Today's students are tomorrow's citizens. Father Manuel writes. "Please pray for us and help us. We need money to educate these fine people — to help give every child a chance at schooling."

#### Mission Appeal At St. Aedan's

Msgr. John F. Davis will make an appeal for the Society for the Propagation of the Faith Sept. 27 at St. Aedan's, Jersey City, Bish-op Martin W. Stanton, pastor. The Bishop is director of the Propagation of the Faith but is in Rome for the Vatican Council.

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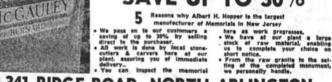
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The Holy Fasher's Mission Aid for the Oriented Church their struggle against overwhelming odds, of course. They need churches, schools, clinics, credit unions, in their struggle against Communisms.

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...... Zone ..... State .....

# Veteran Sudan Missioner Dies

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

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 secre-tary of the World Federation of Sodalities 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 Stribnik, Poland, in 1892, he was drafted into the German army during World

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 King-

ston 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 activi-ies, the club assists Rev. ties, the club assists Rev. Francis A. Reinbold, its chap-lain, with his work as chair-man of the Mt. Carmel Guild County Aposotlate for the Deaf

#### Family Life

CANA CONFERENCES
Friday, Sept. 25
Holy Family, 8 p.m. ParentRev. James McHugh, Dr. Anu hvale, St. Anthony's, 8:15 p.m. Sunday, Oct. 4 Our Lady of the Lake, 8:30 Husband-Wife, Rev. John A.

PRE-CANA FOR THE ENGAGED let, 4-11 - Ridgefield, St. Matthew' WH 5-0120.

PRE-CAMA FOR THE EMGAGED
Oct. 4:1. Bidgefield, St. Matthew's,
WH 5-0120.
Oct. 11:12 — Kenilworth, St. Theresa's,
295-273.
The 205-275. — Chatham, St. Patrick's,
JE 5-005-9 of ME 5-5118.
Oct. 18-25. — East Orange, Holy Name.
Oct. 18-25. — Jersey City, St. Bridget's,
IE 3-5541.

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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 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

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

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. Brid-get's, Newark, died Sept. 16 at St. Mary's Hospital, Hoboken.
Angelo DeFeo, 94, of North
Bergen, father of Brother Bergen, James, S.S.P., died Sept. 17 at home.

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

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

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ter Marie Christopher, S.S.J., of St. Thomas More School, Baltimore, Md., died Sept. 21 at Hartford, Conn

In your prayers also rememthese, your deceased priests:

#### Newark . . .

Rt. Rev. Msgr. Edward F. Quirk, Sept. 25, 1932 Rev. Pasquale Peluso, Sept. 25, 1948 Rev. Henry Freda, Sept. 26,

1960 Most Rev. John A. Duffy, Sept.

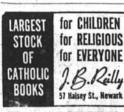
27, 1944 Rt. Rev. Msgr. John D. Carty, Sept. 27, 1958

Rev. Celestine McGonigal, C.P., Sept. 28, 1963 Rev. William J. Manning, S.J., Sept. 28, 1962

Rev. Charles F. Marshall, Sept. 28, 1917 Rt. Rev. Msgr. Francis P. McHugh, Sept. 29, 1924

Rev. John P. Sullivan, Sept. 29, 1955 ev. Raymond J. Mullin, O.S.B., Sept. 29, 1956 Rev. Benedict Huck, C.P., Sept. 30, 1963 Rev. John J. Endler, C.P.,

Oct. 1, 1957 Rev. Thomas J. McDermott, Oct. 1, 1943





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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

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, Belzac, Woolfe, Joyce, and Proust. Wednesday, 7:00-8:00 P.M. September 30-December 16.

ANTHROPOLOGY: The Origin and Racial Differences of 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 mall 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.

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# Aggression Called Immoral

SHERTOGENBOSCH, Netherlands (NC) — Even be-fore the opening of the nuclear age, war was no longer a reasonable means for solving disputes or achieving na-tional 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 ag-gressive war in very strong terms, and that the condemnaelaborated 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 be-ing fought ing 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 in evitably result in the end of

Alastair Buchan, director of

London Institute the London Institute for Strategic Studies, told the dele-gates that the world situation is more stable than most alarmists believe. But he said the continuation of such sta-bility depends on the stathe continuation of such sta-bility 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 nu-clear arms will not corrupt moral values, and that region al conflicts in Asia and Africa do not start larger wars.

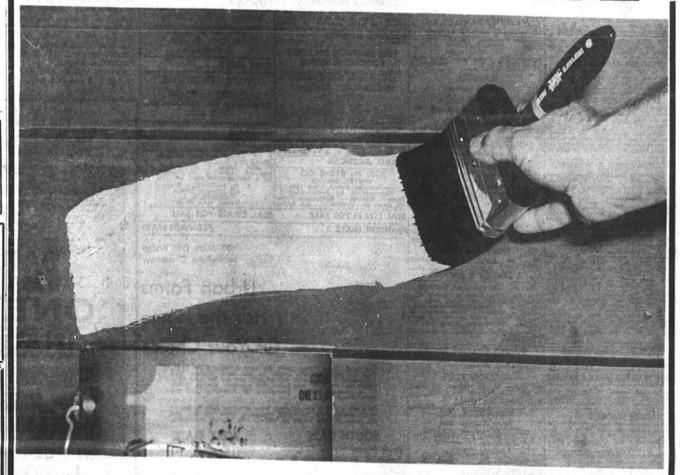
# Archbishop Hakim to End American Visit in Paterson

PATERSON — Archbishop George-Hakim of Nazareth will celebrate the solemn Pontifi-cal 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 Arktingy of Brooklyn. The choir will be di-rected by Rev. Maxim Chal-houb of St. Ann's.

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



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Fr. Halton To Preach

SUMMIT — Rev. Hugh Halton, O.P., of St. Stephen's Priory, Dover, Mass., will be guest preacher at the solemn

pilgrimage holy hour at the Rosary Shrine here Oct. 4. Devotions will begin at 3:30 p.m. under the direction of Rev. Harry A. Kelly, O.P., chaplain. There will be a ro-sary procession, followed by the act of consecration of the Immaculate Heart of Mary and

Benediction.

Special intentions will include the success of the Vatican Council.

Solemn Novena In Englewood

ENGLEWOOD — A solemn novena in preparation for the Feast of St. Therese will begin Sept. 27 at St. Cecilia's Church here and continue through Oct. 5.

Prayers will be offered at each service for the success of the Vatican Council. Rev. Quentin J. Duncan, O.Carm., director of the eastern shrine of the Little Flower, will preach on "Mary's Role in the Church in the Light of the Ecumenical Council."

Services will be held each day at 3:15 and 8:15 p.m., it First Statewide Conference Scheduled by Serra Clubs

ATLANTIC CITY — Over 250 representatives of 11 clubs will attend the first fall con-ference of the Serra Clubs of New Jersey at the Clairidge Hotel here Sept. 25-27.

The conference will open with a 6:30 p.m. Mass Sept. 25 at St. Nicholas Church, with Msgr. William N. Field, chaplain of the Serra Club of the Oranges, giving the ser buffet supper will fol-

At Atlantic City

low, at which Joseph Fitzger-ald of Miami, vice president of Serra International, will give the keynote address. A COMMUNION breakfast Saturday morning will hear Msgr. John F. Davis, chap-Msgr. John F. Davis, enap-lain of Bloomfield Serra, and Matthew H. McCloskey III of Philadelphia, past president of Serra International. The rest of the day will be taken up

with workshops and panels. At the banquet that evening, Msgr. Thomas M. Reardon, pastor of St. James, Newark, will speak on changing patterns of parishes.

The conference will wind up

Sunday morning with a Comsunday morning with a Com-munion breakfast at which vo-cations talks will be given by Msgr. William F. Furlong, chaplain of Montclair Serra and director of vocations for the Newark Archdiocese, and Sister Elizabeth Jose of the Sisters of Charity, Convent. In addition to the delegates from member clubs in the four dioceses of New Jersey, representatives of three clubs in formation will attend, as well as observers from Serra units in several nearby states.

#### Mt. Carmel Guild Plans Seven Braille Classes

NEWARK - The Mt. Carmel Guild plans seven classes in Braille this fall for sighted persons who wish to transcribe textbooks for blind children.

Three will be held at head-quarters of the Apostolate for the Blind here, the others in Jersey City, Clifton, New Market and Ridgewood. There will also be a class in Braille for the blind at headquarters.

The classes here begin Sept. 24 under Mrs. Leo V. Norton, Oct. 2 under Ted Stetz and Oct. 7 under Mary Kiernan. All are scheduled for 7:30 p.m. Sister Bernadette Maria will teach the class at St. Joseph's.

Jersey City, which is to start at 4 p.m., Oct. 8 while Mrs. Ted Stetz will 'teach the class at 139 Union Ave., Clifton, opening Sept. 23 at 7:30 p.m. At Newmarket, Mrs. Mary Racek will teach a class at Our Lady of Fatima Church

our Lady of Fatima Church hall, opening Oct. 5 at 9:30 a.m. Mrs. Edith Kelly will handle the Ridgewood class, which begins Oct. 8 at 8 p.m. at 432 Jefferson St.

The class for the blind will open Oct. 3 at 10:15 a.m. with

Ann Russ as teacher Registration for all of the classes may be made by calling 622-1460.

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- Four Huge Bedrooms
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  Room & Recreation Room

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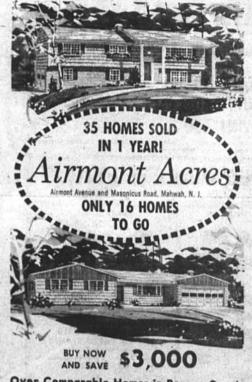
Woodeliff Lake is proud of The Old-Mill Pond, Its swimming, picnicing, day camp and athletic fields are open to residents all summer long and make this a wonderful rural area in which to live. Public schools, parochial schools, shopping centers, houses of worship, golf and country clubs are all nearby.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

From the George Wathington to e.g., Notice on Route 17 to the Garden staff Parkway (Rotth) and turn gift artistic and, on Wathington Alexaus (top of sail rays) with and continue on Van Emburgh as Weremus Road of which judi into Overlons Weremus Road of which judi into Overlons

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RECORD MORTGAGE - The \$11,728,500 mortgage on the first section of Mediterranean Towers in Fort Lee (above) rist 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 consruction at Linwood Ave. and Main St. Sponsors are John and Michael Inganemort and the La Sala Construction Co.

# Introduce New Split-Level

A Cherenson-Carroll Release

WOODBRIDGE — The Jefferson, a home of split-level design offering an unusual amount of living space, will be unveiled this weekend at Woodbridge Colonial Park, the new 236-home community situated on Tappen St., off Carteret Rd., here.

The community, introduced by developers Kaplan and Sons of New Brunswick two weeks ago, is the first step in a massive building program which will eventually see the creation of seven communities

encompassing more than 2,000 new homes.

new homes.

The new model, priced at \$21,490, shows a 22-foot covered front portico opening into a formal entry foyer with spacious guest closet. The entry level also features a 17-foot recreation room with floor-to-ceiling sliding glass doors forming a "window-wall" between the room and the rear patio area. The recreation room also offers access to the garage. Also located at this garage. Also located at this level is a finished den or extra bedroom, a powder room and a huge walk-in storage closet.

unveiled within weeks, the builders said. New Section

For Brookwood

est Gottdiener developer. Both of the new models will

A Cherenson-Carroll Release

LEDGEWOOD - Construction of two new models at Sky-view-at-Roxbury, the 110-home

community rising off Mooney Rd., which joins Rt. 10 near Ledgewood, is moving ahead of schedule according to Ern-

A Kaylon Release

JACKSON TOWNSHIP 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. Schmertz, president of Robilt, Inc. gearing construction for early 1965 deliveries.

He also reports that the eccent addition of the Mon-mouth ranch model to other homes has accelerated sales activity.

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 Verner Cod. 300) and the Mt. Vernon Colonial two-story (\$19,500.)

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

out.

Crews have been on a fulltime schedule of laying sewer
lines and constructing the
sewage plant to handle the
needs of the families who will
begin moving ip during the

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

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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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You may select from three two-family models. In each, the second floor apartment features three bedrooms; and the first floor apartment has either two or three bedrooms. All include a two-car garage, Full poured concrete basement with plenty of storage area for you and your tenant. Aluminum window screens. Double driveways, Two separate heating systems. Two separate water heaters. Large color-coordinated kitchens with broad countertops and plenty of cabinet space. Generously sized closets throughout.

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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 in-stitution of the Archdiocese of Newark.

Our Holy Father was "great-

first year of pontifi-"by which

come to his

ferings" which make it pos-sible for him to continue the manifold works of charity which fall to him as the Spiritual Father of all Christende

whic-ederings"f s h r d l u u

THE NEEDY and afflicted
from all parts of the world seek material assistance from him, and with a loving and pa-ternal 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 physical, as well as their spiritual welfare

IT IS UPON the charity of Tris 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 Veiland. 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 direct-ed 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

ops, priests, religious and laily
— 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 Vicar, to contribute generously to this collection.

#### Just a Minute

# Capsule Opinions

On the Laity - Without the layman and his activity on the Laity — without the layman and his activity in the world, the Church is unable to achieve fully 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 Newman 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.

#### THEADVOCATE September 24, 1964 Neumann Week At Pavilion

NEW YORK — The week or 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 daily Mass in the paymon chapel at noon, the one on Oct. 4 to be liebrated by Bishop James McManus, C.SS.R., an Auxiliary Bishop of New

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

Each of the New York and Philadelphia area Redemptor-ist parishes have been allotted special day for Neumann Week.

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

#### Speakers' Guild Plans for Year

JERSEY CITY - The John F. Kennedy Memorial Speakers Guild opened its 1964-85 season Sept. 22 at St. Patrick's School, with a general meet ing 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 archdio

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

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

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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. Cestaro, 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 Arch-diocese of Newark will be held Oct. 1 at 6 p.m. in Sacred Heart Cathedral, it has been announced.

Msgr. Thomas M. Reardon

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

W. Curtis of Bridgeport from his residence here.

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

The Sisters don't have to rush to move out either—Bish-op 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 publica-tions to minors was suggested last week by Middlesex County Prosecutor Edward J. Dolan in meeting with police chiefs

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

If the dealers sell the publications to minors, Dolan sug-gested 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 ssible to ban their sale

At Protestant Church

# Ministers Hear Newark Priest

JERSEY CITY - The first JERSEY CITY — The first priest to address the Presby-tery 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, di-

rector of social action for the Archdiocese of Newark, spoke to a group of about 100 minis-ters and elders at the First Presbyterian Church Presbyterian Church.

Presbyterian Church.

He said first that it "must be a matter of common concern to us that great numbers in the world at large, and in the United Stafes 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-

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mon denominator' sort of theo-

mon denominator sort of theo-logy."

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

Commenting on a pamphlet

Commenting on a pamphlet

entitled, "Associations between

United Presbyterians and Ro-man 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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# 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 war time, Paul issued his own plea for the troub-led 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 responsibilitity of all Catholics to the mission apostolate. Page 8.

· General audiences evoked from the Pope • General auasences evokea from the rope 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.

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

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

thee arth.

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 Filli tul habitaculum effici mereretur Spiritu Sancto cooperante praeparasti" (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 Dio cese, Italy, at Castelgandolfo, Sept. 8, 1964.

herself receives everything. This is the celebrated play of grace which is called the Incarnation and play of grace which is called the incarnation and which gives us a presage, in Mary, the lamp carry-ing 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

you ponder on them, you honor them, you initate them; Mary gives you their sublime picture, in which she triumphs in unequaled 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 initimate 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. trust to ours

ing 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 no 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 for 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 plety, by your humility, by your docility, by your spirit of sacrifice, you are the dearest daughters of the Church.

#### Broader Horizons

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 shoughts 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 one-self a spirituality which prescinds 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

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 Archblshop who invited them. Then, they came to the cathedral every year, on Sept. 8, and do 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 Pic-ture Managers. You bring to us the echo of your ture Managers. You bring to us me ecno or 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

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

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 prestul 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 special.

to speak.

The same occurs in your case. It would please 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

This attitude of ours already bespeaks to you 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

nis 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 tic phenomena deriving from motio field of ecclesiastical competence.

The fact furthermore that it was given to us to lastic the council's decree on the communication me-dia, authorizes and urges us to pursue with partic-ular interest what refers to the upright application of the constitution itself. This serves to say, in gen-eral, 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 ecclesiastic teaching authority has already issued a series of documents that dispense us from saying more. These same documents, how, ever, 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 ecclesiastic teaching authority ahead of the theories of profane teachers, the modern ideas of artists and critics.

Our doctrine, also in this field, where phenom-

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 "

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 doc-

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

we know that you, managers of motion picture halls 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 it-self 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 ith 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 have that many producers artists grides and specartistic 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 progrative excepts of the and exciting portrayal of immodest scenes, or of equivocal situations, or of negative concepts of the values which we must hold as fundamental and sa-

cred 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 de-

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 scenarios. al indifference, feel within their consciences comfort of their stand. They furthermore admire and regret -

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 heauty and strength of those who in their customs give testimony of a heroic rigorousness 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 in-comparable power, and will make it richer in in-exhaustible psychological, pedagogic and imagina-

#### 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 formating.

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 pedagoic, cultural, spiritual virtues.

You have knowledge of such aspirations; and

shall say no more.

We will limit ourselves to exhort you to con-We will limit ourselves to exhort you to con-tinue your delicate task with the aims, as we were saying, of making it worthy of the pastoral min-istry into which it becomes apart, making use, as much as possible, of the collaboration of faithful 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.

of your function.

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

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

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 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 I believe the day has come to give higher honcouncil 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

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 festations 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 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.

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 generoesity, 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 eastest. 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 mihl 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 Ecumeni-The resumption of the Second valuean 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 sprin our salvation and whence the Church draws it 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 mys-

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 Northern experiments. 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 We wish this for the council so that the infusion one 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 mem-ber 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 the Church.

The Church can hope all the more to be in-spired 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 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 hearn an invitation of this sure want out to council began, an invitation of this sort went out to the whole Church. However, it seems wise to re-iterate it — on the one hand because people's in-terest can diminish the more accustomed they be-come 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 recon ciliation 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

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 fither of the state of the second supplication. day, sept. 21, inroughout the world, in every gather-ing of the faithful and in every ecclesiastical com-munity, universal prayers should be recited for the successful outcome of the ecumenical council. This could be accomplished significantly through a sol-emn 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 repersal good No one we here will fail to shore the general good. No one, we hope, will fail to share the strong desire for the fulfilment of these wishes, for you, venerable brother — a prophet as authoritative as you are benevolent — will certainly be given sin-cere and prompt adherence by pious and generoushearted 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-Convicty.

fering brothers who are returned to society upon explation 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

#### 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 beneficient 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

proparation 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 brethern, you did it for me." (Matt. 25, 40), we feel it is our duty to encourage you, to praise

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. Pres-

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 unifying on a national scale the different works unifying the second se

#### 1 Was in Prison And You Came

dertaken in behalf of those freed from prison, for 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, ado-lescents 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 bur-den 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 guil-ty 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 ex-

ceedingly providential work and still in need of providential development.

Be assured that the Pope accompanies you with

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 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). (Matt. 25, 36).

#### Total Giving

May we be allowed another particular exhorta-tion, 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

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 scauty and indeed not corresponding to the intensity of the effort which they require.

An untrinse giving that does not want to do.

An untiring giving, that does not want to de-termine all things on a level of the normal reason-ableness 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 be-cause it knows through experience the tragic real-ity of many urgent needs, pressing for a just and prompt solution

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, it 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 in-volved 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.

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 very a pateeral with heart.

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 dis-cover needs; maintain the ingeniousness of always finding new ways and forms to meet needs of those

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 un-

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

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

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 Cesarea 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 rythm 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 . Truly (general audiences have) become a con-

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

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 ne 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!

daughters!

bring us great consolation by the mere

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 apos-

It is with this love that we give you our apos-

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 Pet-

#### The Pope: Truly Peter?

To those who know how to reflect over this his-toric 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 com-parison 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

all those present at the audience would have 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 envelopes us, lifts us into a vision of greatness of diguity, of

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 showers 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 Indentification

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

glory and victory, while no one surely forgets the

glory and victory, while no one surely forgets the many afflictions that always weigh over the Church and the Pope. Also how imitation of the humble divine Master is his duty.

Would not the poor cloak of a fisherman and of a pilgrim give a more faithful image of Peter than his pontifical and regal mantle which his successor is preprinted. cessor is wearing?

Perhaps so. But this mantle does not rule out that cloak!

Now it is necessary to understand the signif-

Now it is necessary to understand the significance and value of this exterior solemnity that seeks to identify the Pope, thus robed, with the Apostle Peter.

What does this grandiose dress mean, first of all? It signifies an act of faith that the Church, after many centuries, still pronounces with certainty: "Yes, this is he, Peter."

It is like a chorused chant: "You are Peter," it is a repetition that in magnificent worship celebrates the miracle accomplished by Christ; it is a read a vain splandor but it is as a devout effort to has a repetition that in magnificent worship celebrates the miracle accomplished by Christ; it is not a vain splendor but it is as a devout effort to give evidence and resonance to a Gospel fact, decisive in the history of the world and the spriitual fate of humanity.

#### Honor to Christ

If it is thus, every one will understand that the honor attributed to the Pope as the successor of St. Peter does not extend to his human person that, as in the present case, might be lowly and poor, but extends to the apostolic mission entrusted to him, it extends to the keys, in other words, to the authorities placed into his hands, it extends to the authority of teacher, priest and shepherd conferred upon him. ferred upon him.

Then we will also understand how the honor attributed to the Pope does not stop at him or earth-properly speaking, at Simon Peter, but rises to the glorious Christ, to whom we owe everything and to whom we can never render honor enough.

We can well say, and with greater reason, what Pope Leo the Great said of himself: "In the hum-Pope Leo the Great said of himself: "In the humbleness of my person, let us see him and let us honor him (that is Peter—and we can explain: m other words, Christ) in whom the solicitude of all shepherds is contained. .. and whose dignity is not wanting in an unworthy heir" (Serm. 2 in ann.)

Make these thoughts your own, and you will draw from this pontifical audience a beneficent spiritual impression, a profound religious lesson, that which makes us find Peter in the Pope and Christ in his vicar.

And with this wish we bless all of your term.

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

# 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 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 ques-tion, 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 in-

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 to-gether, 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

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 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 (cfr. 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 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

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, a great thing, a happy thing, a decisive thing, a great thing, a happy thing, a decisive thing 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 Apos-These simple considerations must assume full

We must confirm here, at the tomb of the Apos-tle 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

May our apostlic blessing exhort and comfort you toward the above

# 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 de-velopment and especially in the thoughts it carries velopment and especially in the thoughts it carries with it, which cannot detach themselves from the memory of what forms its center and is reen 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

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 Del 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

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 is in the life. tain it in its spiritual mission.

#### This Letter Is Exhortatory

The encyclical about to be published may be put 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

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 ex-position 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 to-day 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

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

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

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 impending 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

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 ac-cording 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 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 pas-toral 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.

# . . 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 eathertral, dedicated to the Savior, has added the title of the savior was its forgetting the savior when the savior than the savior who was its forgetting the savior which was its forgetting the savior who was its forgetting the savior which it is savior which was its forgetting the savior who was its forget 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 with-out 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 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 char-acter that the Messiah would assume; the people's imagination expected one great, one mighty, a con-queror, the founder 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



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)

(Commentary on Luke's Gospel — 1, 38).

B-tween John and Peter there is Jesus. John summarizes the entire Old Testament and links it to Jesus Christ (cfr. Luke 1, 17); Peter announces the New Testament and derives it from Jesus; one and the announce to use like identity. 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 re-ligious picture in which Jesus Christ, the center. I history and of the Faith, presents Himselt to the

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 au-thence, will be accompanied by our apostolic bless-

#### Toward a New Europe, More United, Fraternal

Text of June 23, 1964, by Pope-Paul to par-ticipants 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 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 tortunate collaboration on the European level.

This is to say to you that we easily understand.

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 posi-tions which would not be appropriate to the office tions 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 proceed to 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

... 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 jow, in confidence,

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 receat what we said once before: you

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 forwar!

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."

woman."

A powerful topic, which your experience and he 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 ansufficiency 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 varié-ty, with such filial cordiality, opens our heart today to the confident expression, not of the usual familiar and spiritual colloquy of our weekly general audi-ences, but to some serious thoughts, which occupy our mind in deep meditation, and which are aroused by two stimulating motives. 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 be-

#### War and Popes

As the 25th anniversary of the outbreak of the second World War approaches, there rises up in our 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:

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). 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.

was the second World War. The first, of 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 they were made without that sufficient evolution men's minds and of international acts toward trust in truth and love, which must make all men broth-ers, 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.

A nd 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 bloodled 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 fragila 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 peril-ous criteria, which are once again serving to guide a short-sighted quest for equilibrium, or rather of

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 responsible of disc.

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 antageriems. nomic 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 execration 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.

tive 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 subvertice procedure. sive propaganda and revolutionary disorders. Even pacifist declamation is misused to promote social and political contrasts.

Thus arise egoism, exclusivist interests, pas-sionate 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.

peated.

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.

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 Pepe 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 underyou, even stands 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 friendslip 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 fisher-Worker and over the tomb of St. Peter, the fisher-man — 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

ioy 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. 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 foday, 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 to 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

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

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, pes-

The other impression is one of discomfort, pes-simism, desperation, that remains deep in the heart, a little bit about everything, about mankind, life,

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? 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 termal. What word, you ask, is this? And I answerr 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 inute 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

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

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 gold the property of t 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 on, 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

ranks of your coworkers, her word which we may

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

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 dif-

ferences that separate you from your very co-workers (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 pro-mote freedom and justice for all.

The Church knows that the whole of present

mote 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 the strength, the style, the assurance, pride in your social activities.

May thus the Master teach you to find in His 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 apposites among your coworkers; teach you to accompany to the common good it is the common good and serving one of the common good it is the common good in the common good it is the common good it apostles among your coworkers; teach you to con-sole and ennoble your work through faith and pray-

#### 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,

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

First of all, we greet in you the working youth: who knows work and suffering; he who knows 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 exait your souls and urge you to want and to build — today for yourselves and tomorrow for your children. for yourselves and tomorrow for your children — a world which is more human, more just and more

2. We greet in you the Christian working youth: 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 enkindled 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 Jociste, borne by thousands of young people today, head high, facing the world. Dear sons, this is your noble title: make your-selves more worthy of it each day. Never forget that the YCW is, first and foremost, an apostolic

3. Lastly, we greet in you the European working youth, desirous of developing an international and a community spirit amongst young workers of four-teen 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. ing of this continent.

In 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 being that the chool the family. prise, 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 efficacity.

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 ers 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 characters experience delegates

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 can not 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 venera-tion 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 mes-sage preached by him and confirmed by his mar-tyrdom, and faithfulness to the Church, whose cen-ter 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

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 the his torical 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.

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 The answer, which appears easy: he was me 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 medita-tions; images used by Jesus Himself, full of protions; 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 as

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.

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 tribule; such as that of the boaf 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 aiways. 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 aidd: where Peter is and with him the Church, there is Christ! It is thus is thus.

With this thought, we greet and bles3 you.

#### MISSIONS TODAY

# **New Methods**

# For Serious Hour

The Missionary Duty Belongs to the Community Of the Faithful

Butholish and the latter of the second

Managara da kanana k

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. . While our thanks rather look to the past,

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.

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 Bishops and the entire 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 freedem 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 re-

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

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 eval-uation of divine action in the surroundings that our humble human initiatives wish to open to it.

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

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 Apostles "Watch, stand fast in the faith, act like men, be strong" (1 Cor. 16, 13).

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rections: Just one traffic light from Bridge, Rt. 4 to Rt. 17, North on Rt. 17 first traffic light (Big Grandway Store on Left), Bear right and north Van Emburgh Avenue about ¼ mile to Hampshire Rd. Right on Hampere Rd. (3 blocks) to model.

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

Greenview Estates is fast becoming North Jersey's most popular oreenview 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 livery features.

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

Greenview Estates itself includes a 30-acre park site right on the property, sanitary sewers, (no septics) 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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AT PEQUANNOCK

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

Models decorated by Huffman and Boyle.

#### **Builder Opens** Third Section In Pequannock

A Kaylon Release

PEQUANNOCK 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,

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

Dudiak is offering four mod-els in Cape Cod, Colonia, split-level and bi-level designs at level and bi-level designs at the tract. The homes are avail-able with 10% down, 30-year conventional filancing. 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 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-The kitchen includes a built-in wall oven, counter top range with exhaust fan, wood cab-inets in a choice of finishes with or without candles and Formica counter top.

SUPPLEMENT TO

# 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 fea-tures for better, easier and more comfortable living, says Hutt. One model is a five-bed-room country ratich with three full baths, basement and ga-

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

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, Cape Cod and colonial. These, with the two new models, provide an unusually wide selection of homes for the buyer at Candle-

wood.
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 sea-son 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 Candlewood.

Extraordinary values in a choice location



#### FINAL SECTION NOW OPEN. IMMEDIATE OCCUPANCY

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. And with lots of room outside, too. Each home is set on a wooded half-acre site right in the beautiful Ramapo Mountains.

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

#### MOUNTAIN GARDENS HOMES OFFER THESE LUXURY FEATURES

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  Eat-in Kitchen
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  Sun deck
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  2,2½ or 3 baths
  Sunken tub
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9 4 4 37 MODEL HOMES OPEN UNTIL 8 PM EVERY DAY. 1 Phone 337-8928

# Birkshire Village Studies Effect of Rental Policy

A Cherenson-Carroll Release A Cherenson-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

ever held in New Jersey — preceded the sales opening by a week and builder Sam Her-zog says that he and other builders are interested in what effect, if any, the earlier rent-al unveiling will have on home

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

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

stopped at the tract 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 Cherenson-Carroll Release

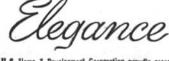
NEPTUNE — Ground break-ing ceremonies took place this week for the 50-unit senior citi week for the 30-unit senior citi-zen housing program here, it was announced by Edward Schwartz, sales director for The Robbins Construction Co., Union, general contractors for the project.

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

door 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.

> OFFICE CONSTRUCTION TRAILERS Sale or Rent CL 6-0070



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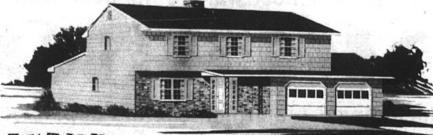


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