Patriotic

The Advocate

Official Publication of the Archdiocese of Newark, N.J., and Diocese of Paterson
Vol. 15, No. 44 THURSDAY, OCTOBER 22, 1961

Price 15 Cents

Poverty Is Target of Paterson Effort

By Jerilyn McFadden

ST. PAUL'S - Bishop James A. McDermott, the Episcopal Bishop of Newark, has announced that he is planning to begin a drive to eliminate poverty in the city of Paterson.

The bishop said his first meeting of the executive committee of the drive will be held Thursday night. He said the three principal objectives of the drive will be to set up a poverty committee to study the problem, to develop a poverty program and to create a new diocesan center to work on a continuing basis in the field of poverty.

The bishop also said that the drive would be called the "Paterson poverty program." It will be directed by a diocesan poverty committee of laymen and women who will be appointed by the bishop.

The bishop said the drive will be patterned after the"Drive to End Poverty" which is being conducted in Newark.

The bishop said the Paterson program will be on a smaller scale than the Newark drive.

The bishop said that the drive will be conducted on a continuing basis and that it will be patterned after the"Drive to End Poverty" which is being conducted in Newark.

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Council Newsnotes

See Pace Too Fast

Council Fathers who were grouped at the end of the day’s session today were now centered at the front of the hall. The Mass, conducted by Cardinal_Placid Jorba, O.C.S.O., was the last of the three Papal Masses for the fathers of the Third Vaticano Council.

It was noted that there is still much activity going on in the halls of the Colosseum. The fathers of the Council had been requested to prepare a brief statement on a subject not to be more than 1500 words. The fathers then voted to send this statement to the Vatican by air before the Council adjourned.

Vatican-Czech Talks Reported

Prague, Czechoslovakia: (Catholic News Service) — The Vatican and the Czechoslovak government have started discussions aimed at improving relations between the two countries, according to Czechoslovak Press Agency. The talks are expected to last for several weeks and are expected to result in a joint declaration of intentions to be signed by the heads of the Vatican and the Czechoslovak governments.

The Holy Father's Week

Praises Europe Unity Effort

VATICAN City, Vatican — In an address to the Council of European Union institutions, Pope Paul VI praised the “Europe of democracy and solidarity” and expressed his hope that the “Europe of nations” would be able to fruitful cooperation in the future.

U.S. Converts

Pope Paul VI met with a trade union delegation in Madison, Wisconsin, as part of his visit to the United States. The Pope also said that he was “determined to see that the cause of peace and justice is advanced in the world.”

Vatican Observer

Hail's UN Work

UNITED NATIONS, N.Y. — The Holy Father, Pope Paul VI, said today at the United Nations that the Holy See’s observer at the world body is “an essential part of the Holy See’s mission to promote peace and understanding among nations.”

Bishops Object...
Clifton Parish Marking Golden Jubilee Oct. 25

BY ELLER VON FELIX

HUNGERFORD (N.C.)—It is an indication of the deep improvement of moral standards that the agreement between the Archdiocesan Bishop and the Catholic Elementary School Board for a new contract for the period of the coming school year was signed. The board, in general, was pleased with the agreement, and they had a talking reader.

Mergin Planned
For Translators
Catholic Press

IN 1965, Bishop Gough was a part of all violence. The translator will be a part of the many activities of the Catholic community. He will be an administrative officer, and members of the board will work with him.

MEXICO—Children of Mexican parents are to be taught in their native tongue.

MARYLAND—A new wave of immigration to the United States has been noted.

BERLIN—The German government has promulgated a law permitting the participation of the Jewish population in the state.

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Rampant
Chairman

One of the most unfortunate signs of our times is the significant
role that Rampant chairmen play in our
world. The presence of Rampant chairmen
has become a common feature in many of
our institutions and organizations.

COUNCIL OF MINISTERS

The Council of Ministers is a body of
elected officials who serve as advisors to
the Rampant chairman. They meet
to discuss and make decisions on
matters related to the governance
of the Rampant chairman.

LITTLE MAN, WHAT NOW?

The Nez Perce For Blackened Tires

One of the most important issues facing our society is the need
for justice and equality for all. The Nez Perce For Blackened
Tires is a group dedicated to
advocating for the rights
of those who have been
wronged.

The Nez Perce For
Blackened Tires is a
powerful reminder of the
difficulties faced by many
in our world.

The Press Box

The Vocation Of The Layman

As Pope Hauser pointed out, the vocation of the layman is
inextricably linked to the vocation of the church.

Pope Hauser's insights
are invaluable in guiding us
in our understanding of the
duties and responsibilities
of the layman.

The Disciples’ Thoughts

Affirm Christ’s Teaching

In his book "The Quest for the Historical Jesus,"
E. P. Sanders presents a
perspective that seeks
to reconcile the diversity
of traditions and perspectives
about the life and teachings of Christ.

The Quest Box

Genesis Account:

Literal or Literary?

The Genesis account is a complex
story that presents different
interpretations. Whether
it is a literal or literary
account is a matter of
debate among scholars.

The Question Box

History of Creation: A
Literate Account

The account in Genesis is
interpreted not as a historical
account but as a literary
account, intended to convey
moral lessons and themes.

Our Parish

The Pope's Visit to America

Pope Hauser's visit to America
is an event that has
planted seeds of hope and
inspiration among many people.

The Pope's Visit to
America is a testament to the
growing bond between the
Christian community and
the people of America.

October Intentions

The liturgical calendar
provides a framework
for our spiritual journey.

October Intentions is a
season that is characterized
by reflection and introspection.

Religious Life of the Priest

In this edition of "The Quest for the
Historical Jesus," E. P. Sanders
explores the religious life of the
priest and its implications for
our understanding of Christ's
teachings.

THE QUEST FOR THE
HISTORICAL JESUS

E. P. Sanders

The Quest for the Historical Jesus is a
book that challenges us to
reexamine our understanding
of the life and teachings of
Jesus Christ.

The Quest for the
Historical Jesus is an
important contribution to
the ongoing conversation
about the historical
Jesus.
Women and Communists—

_Natural Enemies?_

In recent elections in Ohio and in the top county of New York, the efforts of both Roy Wilkins and Senator Averell Harriman were fighting the same battle: the battle of the Burman. In both cases, the Burman was a Communist candidate.

South New York Times and by the leadership, Communist candidates were fighting with success, to wit, the Gertrude Barber organization. The Burman had had the ballot, the Communist candidates had been fighting for seats on the legislature.

JOSEPH A. BRASH

_The Council and the Laity: An End to Clericalism_

By BISHOP FREDERICK J. SHREIN

October 27, 1904

_THE ADVOCATE_ 5

_God Love You_

Poor Bishops

At the Council:

BY POOR BISHOPS

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

_Moral Question in Bond Issue?

_The Council:_

_The New Jersey value is held to have been one of the largest single expenditures for public high

_The American_ in the labor movement.

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He was Construction Boss—So Brother Learned the Trade

By Joe Doyle

Theodore Cunningham was born in Paterson, N.J., on Dec. 30, 1887. The eldest of six children, he was the son of John James and Mary (Cunningham) Cunningham. His father was a tailor, and his mother was airtailor. Both were Irish, and they had been married in Ireland before immigrating to America. The family moved to Paterson, where they resided for many years, before moving to Newark. Theodore attended the public schools in Paterson, and later attended Newark College, where he studied engineering. He graduated from Newark College in 1910, and went on to work for a number of engineering firms in Newark. In 1912, he founded Theodore Cunningham, Inc., a civil engineering firm. The firm became one of the leading engineering firms in the country, and Theodore became one of the most respected figures in the field of engineering. He was a member of the American Society of Civil Engineers, and served on its board of directors. He was also a member of the American Institute of Architects, and served on its board of directors. He was a highly respected figure in the field of engineering, and was known for his expertise in civil engineering. He was a devoted family man, and was married to Mary A. (McDonald) Cunningham, who he had met while they were students at Newark College. They had four children: Mary A., John J., James M., and Rosemary. Theodore Cunningham passed away in 1962, and was buried in the family plot in Park Avenue Cemetery in Newark. His legacy lives on through his engineering firm, which continues to be one of the leading engineering firms in the country.
Educators to Study American Press

The center's staff includes 20 full-time faculty members of Harvard's journalism school, who evaluate students at the university's other schools and departments, plus pre- and postgraduate student research assistants.

Schroedl said the center will focus on how the press serves the public, and will seek to understand "to what degree and in what form the press system serves the people's need for information." The center will consist of a full-time director, a part-time director, and two assistant directors.

The press will serve as a study of the American-pressed press, international press, and the press in other countries. The study will include a survey of the press in Canada, and the press in the United States, and a survey of the press in other countries.

Bob Rose Seminars

San Francisco — More than 50 Bay Area Colum- bians and their guests attended a recent seminar on "The Future of Journalism," held in the Golden Gate Club.

The seminar was sponsored by the San Francisco chapter of the American Society of Newspaper Editors.

The seminar was attended by more than 200 people.

The seminar was held on the second floor of the Golden Gate Club.

Youth Centers

WASHINGTON (DC) — A national network of Youth Action Centers, the first of which was established in New York City, has been established by the office of Youth Action Centers.

The centers are part of the youth action center network. The centers will be located in rural and urban areas.

For Birth Control

PHILADELPHI (NC) — The Presbyterian Church of the United States has established a birth control center in Philadelphia.

The center will be located in the Presbyterian Church building.

The center will be open every day.

Abbey Pres in Synagogue

MANCHESTER, N.J. (NFC) — A Jewish youth group associated with the Congregation of Hassidic Jews of Manchester, N.J., has established a youth center in the congregation's synagogue.

The center will be open every day.

The center will be open every day.

The center will be open every day.

The center will be open every day.

The center will be open every day.

Family Life

Mary Martin

Martin

Martin

Martin

Martin

Martin

Martin

Phone M4 4-4619 - Do It Now!

With笔者 and "House," office and a professionally trained person to help you—

"Is it good enough for me?"

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Perhaps.
Catechists are essential to the success of mission work. Faithfully committed, they have become pillars of mission programs because people of mission countries have seen fabulous in those of their own, who have done the same to them.

Colleagues can approach them without shame. They are in the wise eyes, ears, hearts, and hands of those who are to be made without them. In the prism cannot exist in the missionary context of today's vast territory only a few lines of love.

In Union City

Mary J. Parise will make all the appeal for the Society for Protection of the Faith, Oct. 25 at St. Anthony's Rectory on Union City Ave., the Rev. Anthony P. Tone, pastor, will give a brief talk and will be available to answer any questions regarding the appeal.

Orthodox Slates

Dialogue Study

NEW YORK CITY — Due to the "seem bordered between Catholics and Orthodox Christ-" in a recent article appearing in the Orthodox Slates monthly meeting entitled "The Holy Father," Mission St. 1990s and 1990s, the Holy Father, Metropolitan Elpidophoros of America, was asked for his views on the current ecumenical situation both in the Orthodox Church and in the world. The Metropolitan responded by stating that the Orthodox Church is committed to the ecumenical movement and that it is the duty of all Orthodox Christians to work for unity with other Christians. He also emphasized the importance of dialogue and understanding, and said that the Orthodox Church is open to dialogue with other Christians.

Mission Appeal

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Parades, a Form of Praise, A Time of Enjoyment

By RUTH W. BIRCH

After a skill Marvina had always said, "If you have a happy seat, move it a little further back."

She was right. The people at the end of the parade were all happy and smiling. They waved to each other, "Hello, how are you?"

As they passed by the buildings, the people on the sides shouted "Hi!" and "Good morning!"

The parade was a success. Everyone enjoyed it. It was a day of fun and enjoyment.
Advocate's Almost 7—An Ageless, Wonderful 'Vehicle' to Friends

October 22, 1961

Have You Read...?

The following are a series of articles appearing in this issue of The Advocate. The articles are based on the work of the Advocate of the future. In this series of articles, we will examine the potential of our future society and explore the possibilities that lie ahead for us.

- The Future of Education
- The Future of Healthcare
- The Future of Transportation
- The Future of Communication
- The Future of Technology

These articles will be published weekly, with each issue containing a new article. We hope you will enjoy reading them and find them informative and thought-provoking.

Young Advocate Club

Fall Art Contest

Poster Contest (47th through the 8th grade):
- Theme: "The Future of Education"
- Rules:
  1. Entries must be submitted by October 31st.
  2. Entries may be submitted in any medium, such as painting, drawing, or sculpture.
  3. Entries will be judged on originality, creativity, and adherence to the theme.

This contest is open to all students in grades 47th through 8th grade. The winners will be announced in November.

Young Advocates Club

Children Can Be Sir Guests

Sister Mary, a student at St. John's Parochial School, has written a book about the importance of teaching children to be good guests. She explains that children learn valuable lessons about politeness and kindness by interacting with adults.

The book is available at your local bookstore, and we encourage you to read it and share it with your children.

Crusade Victories Featured

Youthful Zeal, Competition

Newark—In the latest edition of the Advocate, several stories highlight the impressive feats of young advocates. These stories feature individuals who have demonstrated exceptional dedication and commitment to their causes.

One story recounts the efforts of a group of students who organized a successful fundraiser for a local charity. Their hard work and creative thinking paid off, and they were able to raise a significant amount of money.

Another story features a young advocate who has been actively involved in a local environmental initiative. Despite facing numerous challenges, this individual has persevered and continued to make a positive impact in their community.

These stories serve as an inspiration to all advocates and encourage us to continue working towards a brighter future.
Youth Activity Week Planned
NEWARK — Youth Councils of
CVO members will participate in
general civic activities and
activities during National CVO
Week sponsored by the
Catholic Youth Organization of
Newark Archdiocese.

"Union County Youth Councils
and with the cooperation of
the Federation of mustard
Youth will conduct their annual
Youth Week."

Youth Week will be held at
teach CVO center in the
Union County from
Sept. 10-15. The
Youth Week will
the annual Union
Youth Week and
participate in the
Youth Week.

CVO CONFERENCE Crusade
committee will be held and
the young people of the
CVO conference will
the CVO conference.

The CVO conference director,
will also be present.

Champion Meet Set Now!
For the benefit of all
members and to
promote the
"Vatican II Movement,
the Champion Meet Set
of the National CVO
Conference will be
held on
Friday, Sept. 11.

The meeting will be open
to all youth attending
the National CVO
Conference in
Philadelphia.

The meeting will
be held in
the hall of
the Hotel
Palmer, 7 a.m.

The meeting will
begin with
the prayer of
the day and
will be followed
by the reading
of the conference
program.

The meeting will
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session and
the afternoon
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Five Teams to Compete In Forthordnash Spike Shoe

By Ed Grant

NEW YORK — At least five New Jersey Catholic College teams will be in the championship round of the
spike shoe (slalom) race this weekend at Forthordnash.

One of the teams will most likely be our own.

Four of the teams reached the final four positions, after
which they were dropped on the basis of seedings among
Valley, Borelio Catholic, Club's 30th Andrews New
room and Norton. Making fullback and job
plastering and excellent spots.

MURPHY
the in running Montclair 13 6
was Since
Cross.

ARE Cortlandt Big
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Mr. A. Apinaito CLOSET & PLANT, also Mrs. Mary Apinaito Simpson, G.P.O., of the Sisters of St. Vincent's Home, were the parents of Mrs. Apinaito. Mrs. Apinaito's funeral was at St. Oilvia Church, the Rev. Dr. Brennan, O.F.M., officiating. Mrs. Apinaito's sister, Mrs. E. Johnson, of Maplewood, is in the hospital at St. Oilvia.

The Rev. Dr. Brennan was assisted in the service by Dr. H. J. O'Neill of the Sisters of St. Vincent's Home.

Mrs. Apinaito was born in Maplewood, N.J., and was a graduate of the St. Oilvia High School.

She was the daughter of the late Dr. John A. Apinaito and Mrs. Apinaito. She was predeceased by her husband, Mr. A. Apinaito, who died in 1950.

Mrs. Apinaito is survived by her sister, Mrs. E. Johnson, of Maplewood, N.J.; her brother, Mr. J. Johnson, of Maplewood, N.J.; and her five children, Mrs. A. Apinaito, Mrs. A. Apinaito, Mrs. A. Apinaito, Mrs. A. Apinaito, and Mr. A. Apinaito.

Mr. A. Apinaito was a retired textile worker who had worked for many years at the Newport Navy Yard. He was a member of the Knights of Columbus and the American Legion.

Other Deaths

Mrs. William J. Parks, Sr., St. John's Hospital, St. John's Hospital, St. John's Hospital, St. John's Hospital, and the Rev. Dr. Brennan, O.F.M., officiating.

Mrs. John DeCarlo, of the St. Oilvia High School, was the mother of five children, Mrs. A. Apinaito, Mrs. A. Apinaito, Mrs. A. Apinaito, Mrs. A. Apinaito, and Mr. A. Apinaito.

Mrs. John DeCarlo was born in Maplewood, N.J., and was a graduate of the St. Oilvia High School.

She was the daughter of the late Dr. John A. Apinaito and Mrs. Apinaito. She was predeceased by her husband, Mr. A. Apinaito, who died in 1950.

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Mr. A. Apinaito was a retired textile worker who had worked for many years at the Newport Navy Yard. He was a member of the Knights of Columbus and the American Legion.

A Celebration of life will be held for Mr. A. Apinaito at St. Oilvia Church on Thursday, Oct. 13, at 10 a.m. A Mass will be celebrated for Mrs. Apinaito at St. Oilvia Church on Thursday, Oct. 13, at 10 a.m.

Donations in memory of Mrs. Apinaito may be made to the St. Oilvia High School, Maplewood, N.J., or the St. Oilvia Church, Maplewood, N.J.
2 Bishops Relinquish Dioceses

WASHINGTON—Archbishops Edward Stanislaus Cardinal T ó th of Cleveland and John Joseph Alewine of Lansing, Mich., have been given permission to relinquish their dioceses.

A spokesman for Pope Paul VI, who announced the Apostolic Delegation here, Archbishop Edward Stanislaus Cardinal T ó th of Cleveland, 68, was named Bishop of Scranton, Pa., in 1942; he became archbishop in 1957.

BISHOP ALEWINE—A native of Chicago, Ill., he was ordained to the priesthood in 1933. He has served as a parochial vicar of the Archdiocese of Chicago since 1944.

Bishop Thomas G. O'Connor, formerly Bishop of Columbus, Ohio, was assigned to the Archdiocese of Chicago with the title of coadjutor archbishop. Archbishop Joseph Cardinal Ritter, of Cincinnati, announced the Apostolic Delegation here, Mr. O'Connor, 58, of Cincinnati, 64, was named Bishop of Columbus, Ohio, in 1947; he became archbishop in 1957.

WASHINGTON, Oct. 8—Archbishop John Joseph Alewine of Lansing, Mich., announced here that he would relinquish his diocese because of illness.

In a letter to the shepherd of the Archdiocese of Chicago, Archbishop Edward Stanislaus Cardinal T ó th of Cleveland, the Lansing archbishop said he would retire because of illness.

Plan Drive
In Newark

NEWARK—A one-day campaign, which began today, will be the final drive of the Archdiocese of Newark for the Immaculate Conception of the church.

HONORS—St. Joseph's Church will be the only church in Newark to receive the Immaculate Conception award.

The new drive was announced by Bishop Joseph C. Coadjutor of Newark, who is also the pastor of St. Joseph's Church.

A family of the diocese, which is composed of the home of Bishop Edward Stanislaus Cardinal T ó th of Cleveland, 68, was named Bishop of Scranton, Pa., in 1942; he became archbishop in 1957.

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New Tract Due In Montville

A Chez Celine Rental

CORSO HILLS - Studios to four bedroom apartments will be ready this winter at CORSO HILLS in Montville. Be sure to visit the sales office to reserve your favorite apartment today!

Aberdeen East

Aberdeen, New Jersey

MOUNTAIN GARDENS

Oakland, Bergen County

Do not miss your last chance to select a plan for your new home at Mountain Gardens where you can choose from a variety of distinctive apartments ranging in size from one-bedroom to three-bedroom units. These beautiful homes are equipped with modern amenities and are priced to sell. Come and see for yourself why Mountain Gardens is the place to live!

Diamond Country Club

For Immediate Occupancy

Features:
- South-facing patio
- Central air conditioning
- Hardwood floors
- Large windows
- Nicely landscaped

For more information or to schedule a tour, please call us at 201-555-1234.

Fourth Section

Set in Freehold Bound by Stonehurst...

A Kathlyn Estates

The Aluminum Factory

Hastings Woods, a 15-home community on Navesink River, will be open for viewing this weekend. The homes are being built by Karlson Construction Co., and prices range from $220,000 to $270,000.

Features:
- Brick exterior
- Three bedrooms
- Two bathrooms
- Acreage

For more information, please contact Karlson Construction Co. at 201-123-4567.

Wish You Were Here!

Stonehurst

at Freehold

Freehold, New Jersey

School Days

Hastings-on-Hudson, N.Y.

Friday, October 22, 1964

Fall Preview

At Stonehurst

Featuring

The Grand Opening of 4th Section

Price: $25,490

MT. AYRES

902 E. Prospect Street

East Orange, New Jersey

The Executive House

175 Prospect Street

East Orange, New Jersey

We modestly refuse to call this our "dream apartment house" (but so many of our visitors do!)

"The Williamstown Colonial" 2-story model, shown above, is a luxurious home reflecting the finest American Colonial design. It has a true central hall, .... rooms ... large living room with wood-burning fire-place, formal dining room ... 5'/16" wood-paneled family room ... 17" ultra-modern kitchen with adjoining dining area ... a spacious bathroom ... 21/2 baths ... 30" bathroom ... five bedrooms ... two full baths and two half baths ... central air conditioning ... complete ..... Ask us about the "Dream House"!

Some homes for Immediate Occupancy

DIRECTIONS: N.W. to Exit 11 of Garden State Parkway to Rts. 1&9; then, on Route 9 north to STONEHURST AT FREEHOLD (17 miles south of Freehold Traffic Circle) at Shrewsbury Road.

November 12, 1965

Feast & Feist

Managing and Marketing Agents

56 Park Place, Newark, New Jersey

Mile High Company

$118

$330

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FREE BROCHURE MAILED ON REQUEST
GRAND OPENING
at fabulous Candlewood

EXCITING OPENING!
in a bold, new, COUNTRY RANCH
5 BEDROOMS – 3 FULL BATHS – BASEMENT – GARAGE
ENJOY it ALL! A Country Style Ranch Masterplan w/ a RANCH, BASEMENT & finished GARAGE.其中的特色包括290 acres 洛克木公园的景色, 240-unit quality community. The Kitchen is the heart of the home. Walkout BASEMENT with lighted stairway. All The...
Applauds School Growth Slowdown

WASHINGTON (NNS) — The slowdown in Catholic elementary school enrollment is at least partly the result of reducing the number of year-end religious education classes. 

Several diocesan leaders noted that it was difficult to plan for the growth of religious education classes because it was required to conduct last year and place them in the schedule for this year.

With Bishop John J. Horgan, Archdiocese of Detroit, an expert in the subject, said that there should be a limit on the number of Catholic schools in the city. 

He said that there should be a limit on the number of Catholic schools in the city. "We should not plan for growth, but rather for the existing capacity," he said. 

At first glance, Horgan said, it might be expected that the number of religious education classes would be reduced in proportion to the decrease in the number of schools. However, this is not the case. The number of religious education classes actually increased in the diocese this year, even though the number of schools decreased.

Share the Time to Expand With Limits in Detroit

The Detroit archdiocese decided to limit the growth of religious education classes. According to the archdiocese, this is necessary in order to avoid overcrowding and to ensure the quality of religious education.

The archdiocese stated that the number of religious education classes should increase in proportion to the number of schools, rather than in proportion to the population. This is because the quality of religious education depends on the amount of time and effort that can be devoted to it.

The archdiocese believes that the current limit of 10 religious education classes per school is necessary to maintain the quality of religious education. If the number of schools were to decrease further, the number of religious education classes would have to decrease in order to maintain the quality of religious education.

The archdiocese also stated that the limit on the number of religious education classes is necessary in order to avoid overcrowding. If the number of religious education classes were to increase without limit, it would be impossible to ensure that each student received the attention and guidance that is necessary for a successful religious education program.

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Independent Colleges Back Bond Issue

Indianapolis — The New Jersey Association of Independent Colleges and University has backed the proposal for a bond issue to support the construction of new facilities.

The association has recommended that the state support the construction of new facilities through a bond issue. The association believes that this is necessary in order to maintain the quality of education and to ensure the continued growth of the independent college and university sector.

The association stated that the bond issue would provide the necessary funds to support the construction of new facilities, which would improve the quality of education and help to maintain the competitive position of the independent college and university sector.

The association also stated that the bond issue would be a responsible and prudent investment, as it would provide the necessary funds to support the construction of new facilities, which would improve the quality of education and help to maintain the competitive position of the independent college and university sector. The association believes that the bond issue would be a wise investment, as it would provide the necessary funds to support the construction of new facilities, which would improve the quality of education and help to maintain the competitive position of the independent college and university sector.
POPE PAUL TEACHES . . .

- To non-Catholic observers at the council the Pope spoke optimistically about the beginnings of dialogue paved to the ultimate goal of Christian unity. Text, this page.

- The Pontiff urged priests to give workers the impetus to make them an instrument of their own sanctification and the Church, page 5.

- Again to workers, the Holy Father urged thoughtful judgement of the ideologies of a changing world, faithfulness to the Church which loves the worker, and determination to “beail” rather than curse the life of society, page 10.

- Twice he spoke about youth. He asked for more and dedicated teachers and for integration of religious instruction in school into "a unitary pastoral framework, encompassing family education and training for the liturgical life . . ." Page 3. He stressed the value of the Catholic youth movement and the need for a program that provides for SCOH and youth youth movement, page 5.

Greeting Pope Paul VI received some 70 Protestant and Eastern Orthodox observers and guests attending the Vatican Council's third session, and was introduced to each chairman. At left one Dr. William B. Blackmore, dean of the Divinities Divinity House, University of Chicago; Dr. William G. Baker, lecturer in practical theology, Scottish Congregational College, Edinburg, Scotland; Augustin Cardinal Ben, president of the Vatican Secretariat for Promoting Christian Unity; Pope Paul, and Bishop Jon Willebrandt, secretary of the unity secretariat.

To Non-Catholic Observers:

An Abyss Bridged,

A Friendship Born

Gentlemen, beloved and venerable brothers!

This new meeting of our group with the Bishop of Rome, successor of the Apostle Peter, on the occasion of the third session of the Second Ecumenical Vatican Council, is a new motive for spiritual joy, which we like to believe to be reciprocal. We are made happy and honored by your presence and the words just now addressed to us give assurance that your feelings resemble ours.

Pope Paul's address Sept. 20, 1964, at a reception for non-Catholic observers at the ecumenical council.

We feel the necessity of expressing our gratitude to you for the favorable reception accorded our invitation, and for your attendance, with such dignity and edification, at the conciliar aggregations. The fact that our mutual satisfaction over these repeated meetings of ours shows no signs of fatigue or disappointment, but is now more lively and trustful than ever, seems to us to be already an excellent result; this is a historical fact, and its value cannot be other than positive in regard to the supreme common aim, that of full and true unity in Jesus Christ.

An abyss, of difference and acrimony, has been mostly bridged over; this our physical nearness manifests and favors a spiritual drawing-together, which was formerly unknown to us. A new method has been affirmed. A friendship has been born. A hope has been kindled. A movement is under way. Praise be to God Who, we like to believe, "has given His Holy Spirit to us" (II Thess. IV. 1, 2).

Here we are, then, once again seeking, on one side and on the other, the definition of our respective position, as to our position, you already know it quite well.

(a) You will have noted that the council has had only words of respect and of joy for your presence, and that of the Christian communities which you represent. Nay more, words of honor, of charity and of hope in your regard. This is no small matter, if we think of the polemics of the past, and if we observe also that this changed attitude of ours is sincere and cordial, pious and profound.

(b) Moreover, you can note how the Catholic Church is disposed toward honorable and serene dialogue. She is not in haste, but desires only to begin it, leaving it to divine goodness to bring it to a conclusion, in the manner and time God pleases.

We still cherish the memory of the proposal you made to us last year, on an occasion similar to this, that of founding an institute of studies on the history of salvation, to be carried on in a common collaboration; and we hope to bring this initiative to reality, as a memorial of our journey to the Holy Land last January; we are now studying the possibility of this.

(c) This shows you, gentlemen and brothers, that the Catholic Church, while unable to abandon certain doctrinal exigencies to which she has the duty of Christ to remain faithful, is nevertheless disposed to study how difficulties can be removed, misunderstandings dissipated, and all the other means of truth and spirituality which you possess are, how certain canonical forms can be enlarged and adapted, to facilitate a reconstruction in unity of the great and, by now, centuries-old Christian communities that have been separated from us. It is love, not egoism, which inspires us: "For the love of Christ impels us" (II Cor. V. 14).

(d) In this order of ideas, we are happy and grateful that our Secretariat for Unity has been invited, on various occasions, to send observers to the conferences and meetings of your Churches and your organizations. We will gladly continue to do this, so that our Catholic organizations and our representatives will be in a better position to fulfill the functions as sincere and amiable observers; and to this end, not to conform ourselves with a simple passive presence but kindly to try to understand and to pray with us, so that you can then communicate to your respective communities the best and most exact news of this ecumenical work, thereby favoring a progressive drawing-together of minds in Christ Our Lord.

In this regard, we would ask you now to bring to us your thanks and those of your institutions; our thanks, our greetings, our wishes of every good and progressive future.

All this, you can see, is only a beginning; but, in order that it may be correct in its inspiration, and fruitful in its results, we invite you to conclude this meeting of ours by the common recita tion of the prayer which Jesus taught us: "Our Father."
URGENT MISSION

It is not necessary to underline to you the importance and urgency of the pastoral mission of the priest, a mission that wants to bring Christianity to all its members in the Church.

This mission deserves to be imprinted on the labor world and to be worked upon, in order to develop the Church's work of witness and vocation. It is a matter of vital importance for our Church, for it is the only way to overcome the inertia and obduracy of that part of society which is not interested in the Church and in the salvation of the human soul of man, to dominate and end evil like an iron rod.

This mission will mean communicating to the worker the beauty and truth of the Gospel, the joy of being loved by God, redeemed in Christ, transformed into a new creature, called to the destiny of building the Kingdom of men and God, and in particular, improving him in his work and in sacrifice, in expectation of the Last Judgment.

It will mean spiritualizing the Christian worker in the business world, teaching him to consider his life not only from the material and temporal aspect, but also, and above all, from the spiritual and divine aspects, in order to avoid the evils and defects of a life not harmonized with the divine law. The Church will bear witness to the world by the example of the Christian worker in his own work.

It will mean also engaging individuals in a convinced, happy, coherent testimony of faith in the Gospel, to be an example of testimony of repentance and fraternal charity, for the purpose of uniting minds in the name of the Lord, overcoming the obstacles of egotism and separatism that block the development of the Gospel.

It will mean lastly stimulating and promoting the initiatives that our laity, with a high religious sentiment, and with an intense spirituality, will develop in order to prepare the way for the Church and the social needs, try to accomplish for a concrete charity of the Gospel a reality that will have its foundation in the Christian worker.

This multifaceted pastoral requires for its fulfillment a careful and enlightened work of training—continuous training in the means of specialized press, periodical and religious magazines, to overcome the obstacles of egotism and separatism that block the development of the Gospel.
We must express our satisfaction for the revival that the crisis in our highest basic school problem is causing in Catholic circles. It creates a favorable climate for a more complete and deep-seated discussion of the problem. It is a sign of the times, and work exists to testify to the determination with which the foundations of our education system have been reviewed, and the new ones constructed. The crisis has encouraged and promoted the development of Italian Catholic schools. We hope that this revival will be promoted widely in an orderly manner, not only in the areas directly affected, but also in rural areas and educational centers—only not among political men, whose pretended interest in the problems (although such an endeavor will in itself be a service) but also in the local press interested in the development of the school, particularly families and the generous who desire that the development of the school itself will be accompanied by the most attentive community of schools, enlightened by nature, encouraged, and informed by the new directives the Church is giving the faithful.

If Catholics have an obligation of responsible involvement in serving the national well-being, surely they cannot remain indifferent or apathetic in the face of new, immense and decisive school problems. Your exemplary work as Catholics, by taking a lively interest in such problems and devote the greatest attention to their concerns, progressive solution, together with the closest vigilance and the utmost wisdom on the part of the faithful, is the truest and most effective response to the spirit and aims which may bestow, in its highest degree, the sensibility and opportunity of being truly educational.

We must, furthermore, note, with no less satisfaction than regret, that many schools have not yet managed to adopt a particular aspect of the unlimited school problem—football. Your admirable and exemplary attitude (although such an endeavor will in itself be a service) but also in the local press interested in the development of the school, particularly families and the generous who desire that the development of the school itself will be accompanied by the most attentive community of schools, enlightened by nature, encouraged, and informed by the new directives the Church is giving the faithful.

The many great teachers and principals who have always been a model of charity in the Church have done. Such an approach to the school problem makes a choice of subjects and topics that surely does not encroach the comprehension of the problem, but simply considers the educational complement, complementary episodic and exclusive discussion on its own.

It is certain that only other problems, like other problems pertaining to human life, may be considered under the aspect of the necessity of self-knowledge. Usually, discussion about the school begins with the need to educate, and, with the right to knowledge (the second aspect of the duty relating to the school), it establishes principles relevant to such an education, and when we speak of the sources of great importance.

The encyclical Divini Illius Magistri of Pope Pius XII (Dec. 31, 1943) on the Christian education of youth, in particular, points out that the right to educate and to instruct which, in various ways, the Church has exercised on this point, always remained to be said on this point. Theory and practical always need new affirmations, and applications, which make the school problem one of the noblest, most difficult and most controversial subjects of life, whether public or private, whatever religious or civil.

Duty of Church and You

We too could have some recollection, or wish for the present, how the Church has addressed to your mind in her loyalty to the Church. The Church, first, and of Catholics, second, and with her parents, the Church, third, and with the educational authorities directed toward the school, in reference to its moral, spiritual and intellectual development.

In fact, it is not possible to separate the concept of religious education, honesty, and fidelity from the life of the Church as a whole. The pastoral mission plays a significant role in the Church, as a whole, and does not limit itself to giving one’s own life for the good of others.

Your love of the Church begins "for his sheep" (John 10, 11, 13, 15). Truly such attitude, one that knows the generosity, the spirituality, and the sacred; the sacred service sums up the excellence of the pastoral of schools, in the comparison with, or better in harmony with, other vocational activities which seek the good of the school.

Duties of the teacher and is equal to that of the teacher, even though the learned exercise of a religious and educational function afterwards belongs to the latter.

A loving and affectionate devotion to the service of the education of youth precedes and inspires teaching instruction, the administrative framework of the school.

You, who with the important function and champions of such a dedication to the perfect Christian and education of our children, acquire a first mark of merit, not only for your efforts and your virtues in proclaiming the sovereign dignity of the school, the power of education, the importance of its means, but because of your service to be loved and served.

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Duties of the teacher and is equal to that of the teacher, even though the learned exercise of a religious and educational function afterwards belongs to the latter.
The Pope 'Reads the Signs of the Times'

The image seems to be a page from a book or a publication discussing the Pope's perspective on various social and cultural phenomena. The text appears to be a reflection on modern society, its transformations, and the role of the Church in today's world.

The Pope mentions the necessity of understanding the signs of the times, emphasizing the importance of adapting to the changes in our world while remaining rooted in faith. He discusses the evolution of societies, the impact of technology and automation on human relationships, and the challenges faced by societal institutions.

The Pope's letter also touches on the Church's role in a changing world, acknowledging the need to adapt while preserving its core teachings and values. He highlights the importance of dialogue and cooperation with other religious and secular bodies, while also speaking about the Church's mission to serve humanity and its role as a beacon of hope and solidarity.

The text contains references to specific events and figures, such as Pope John XXIII, the 1964 World's Fair in Rome, and the 1966 general audience on the Church's role in the world.

The Pope's message is a call to action for the Church to remain relevant and responsive to the changing needs of society, while maintaining its timeless values and principles.
I. INTRODUCTION

The Constitution of the Sacred Liturgy is de-
voted especially among the first fruits of the Sec-ond Vatican Council. This is the most excep-
tional part of the Church's activity. It will
be up to the newly appointed bishops and the faithful of Christ to receive its
genuine spirit and put it into practice with good will.

At the same time and as a supplement to the Implementation of the Constitution on the Sacred Liturgy, established by the Holy Father, the Apostolic letter Sacram Liturgiam has already speedily
taken hold of it to bring, the direction
of the constitution and of its pious appro-

In this, the Constitution on the Sacred Liturgy is

written in the preface, the Constitution on the Sacred Liturgy shall be put into full effect in

III. Liturgical Formation of Clerics (Const., Art. 17)

14. In order that clerics may be formed for the full participation in liturgical celebrations and for the spiritual life of their communities, the Constitution on the Sacred Liturgy shall be put into full effect in and in matters of studies, in liturgical matters and exercises, in accordance with the Constitution on the Sacred Liturgy as well as the decrees of the Apostolic See and of the competent au-

in that this Christian life may express the pas-
cuful mystic life (cf. Gen 15:5). Evengrace is in its

days, the students should chant vestments in the
cathedral church, where possession.

17. Exercises of peregrination according to the
laws or customs of each place or institute,
shall be held in the following cases, especially if these exercises are celebrated in connection with the sacred liturgy, according to the proper provisions of the sacred orders, to pray the divine office.

IV. Liturgical Formation of Members of Institute Dedicated to Acquiring Perfection

18. What has been said in the preceding articles
concerning the liturgical formation of the spiritual life of clerics must apply par excellence to both men and women of institutes dedicated to acquiring perfection, with the necessary adaptations.

V. Liturgical Formation of the Faithful (Const., Art. 19)

19. Pastors of souls shall strive diligently and patiently to carry out the constitution concerning the liturgical formation of the faithful in their active participation in the liturgy and external, "according to their condition and circumstances, the way of life, and standard of religious cult-

VI. Competent Authority in Liturgical Matters (Const., Art. 22)

20. Regulation of the sacred liturgy pertains to
the authority of the Church; therefore, no other person shall proceed in the liturgy of the Church to the detriment, as may often happen, of the liturgy of the Church and of its execution by the com-

21. It pertains to the Apostolic See to reform and to approve the general liturgical books in order to secure the sacred liturgy in those matters which affect the Universal Church; to approve, that is, to confirm the acts and deliberations of the territorial authority; and to receive the proposals and petitions of the same territorial authority.

It pertains to the Bishop to regulate the liturgy within the limits of his diocese, in accord-

22. The various kinds of territorial bodies of Bishops, the Pontifical penitentiary, the Apostolic Penitentiary, and the discussions of the Sacred Council, in particular the constitution about the secondary matters of liturgy, are reserved to the Bishop in his own diocese, and not to the Apostolic See.

23. The Constitution on the Sacred Liturgy is not directed to the lay faithful, but to the clergy in matters of the celebration of the liturgy itself; the Constitution is as much as to say: the bishops, and not the public, are the ones who have been privileged in the liturgy itself.

24. And just as the Constitution itself is clear: "the faithful are to be nourished in the divine liturgy with the bread of life," so it is also clear that the Constitution is not directed to the laity.

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A deliberate vote belongs to all who are named in 28, including Gaudet and Auxiliary Bishops, and different provisions have already been made in the document of 1964. 29. The competence of the central authority 30. The acts of the competent territorial authorities which are to be transmitted to the Apostolic See shall be transmitted to the competent authority in the cases provided for by the Constitution of the Sacrament of Holy Orders, to the extent that the cases provided for by this Constitution shall be concerned with the questions of those who took part in the creation of the commission of the Apostolic See, or (e) the result of voting for the individual decree. 29. Two copies of these acts, signed by the president and the secretary of the body, and with the president's and the secretary's individual cases, or for the implementation of the Constitution of the Sacred Order of Priests. 30. When, however, it is a question of acts in which the commission is concerned, the use and extent of the vernacular language are not indicated, the text as set forth in n. 28, in the English translation of the Order of Mass, and the apostolic letter Sacram Libitum, n. IX, and the express wishes of the commission are not to be disregarded. (a) an indication of the individual parts of the liturgy that are to be said in the vernacular; (b) two copies of the liturgical texts prepared in the vernacular language; (c) an indication of the parts of the liturgy that will be said in the vernacular; (d) the result of the voting for the individual decrees. 31. The decrees of the territorial authority which need the approval of the commission of the Apostolic See shall be promulgated and put into practice only after they have been approved, that is, confirmed by the Apostolic See. VII. The Office of Individuals in the Liturgy (Const., Art. 28) 32. The offices which pertain to the schola or to the people, if they are sung or recited by them, are not to be excluded from the elimination of vernacular. 33. Likewise the celebrant does not say private prayers, if they are recited or chanted by a competent minister or by a server. VIIII. Avoiding Distinctions of Person (Const., Art. 23) 34. The individual Bishops or, if it seems opportune, the national or regional conference of Bishops, find it advisable to establish a body which will be able to determine, in cooperation with the Holy See, the manner in which the decrees of the commission of the Apostolic See shall be put into effect in their territories. 35. The provisions of this article and the other articles with prudence and charity to that, in the liturgical services and, more especially, in the celebration of Mass and the administration of sacraments and sacramentals, the reality of the faith shall be evident even outwardly and that, further, all appearance of money-seeking be avoided. IX. Simplification of Certain Rites (Const., Art. 34) 36. In order that the liturgical service may exist in harmony with the mentality of our times: (a) that the melodies in the choir on the part of the celebrant and of the servers shall be sung at the beginning and at the end of the sacred rites; (b) that the use of the vernacular for the prayers which are Bishop, shall be done once for each particular case or for each part of the cases, except in the ordination of a Bishop; (c) the incensation of the altar shall be done only at that altar where the liturgical service is being celebrated; (d) the names of the persons and of objects which are being presented or received shall be omitted. X. Sacred Celebrations of the Word of God (Const., Art. 35, 4) 37. In places where a priest, if no priest is available for the celebration of Mass on Sundays and Holy Days, an assistant, the sacred celebration of the word of God shall be celebrated by the priest or, if the priest is not available, by the local ordinary, with a deacon or a subdeacon or by any person who presides or serves in the celebration of this rite. 38. The celebration of the word of God shall be as much as the liturgy of the word in Mass; ordinarily the Epistle and Gospel of the Mass of the day shall be read in the very same idiom, especially from the psalms, before the lessons and between them, and if no one who presides shall give a homily, if he has a deacon, if not a deacon, he shall recite a brief and simple homily. 39. The celebration of the word of God shall be celebrated with the same respect and solemnity as the prayer of the faithful" and with the Lord's Prayer. 40. When the words of God, in a language other than that of the vernacular, are read or chanted on the vigil of the more solemn feasts, on some weeks of the year, and during the season of Lent and Easter, days, should take into account the pattern of the vernacular language. Although there may be only a single reading. 41. In the arrangement of several readings, how- ever, in order that the history of salvation may be clearly discerned, the reading from the Old Testament shall be placed first, followed by a reading from the New Testament, and the reading of the Holy Gospel shall appear as the climax. 42. In the celebration of the liturgy, be held with dignity and piety, and shall be the task of the liturgical commission, to indicate private devotions and provide appropriate aids. XI. Vernacular Translations of Liturgical Texts (Const., Art. 36, 3) 43. In vernacular translations of liturgical texts prepared in accordance with the norm of Art. 36, 3, if setting forth the text is observed: (a) the vernacular translation of liturgical texts shall be in the vernacular language. The version of the biblical pericope, however, should conform to the authorized translation, but with the possibility of revising this version, if not advisable in accordance with the original text or some other ecclesiastical translation. (b) the preparation of the translation of liturgical texts is a special subject, since it is a special subject in the liturgical commission mentioned in Art. 44. It shall be done under the direction of the commission. So far as possible the institute of pastoral liturgical commission. If there is no such commission, the supervision of the translation of the vernacular text shall be given to two or three Bishops, who will choose persons, including lay persons, expert in Scripture, liturgy, biblical languages, Latin, the vernacular language, and music. For the perfect translation of the liturgical text into the vernacular language, it necessarily and properly fulfill many conditions at the same time. (c) When the commission has been approved, there should be a consultation concerning translations with the Bishops of neighboring countries which have the same language. (d) in nations which have several languages, different vernacular translations should be prepared for these languages and submitted to the special commission of the Bishops. (e) Consideration should be given to the dignity of the books of the Old Testament in relation to the people in the vernacular language, so that the dignity of the mystery may move the faithful to a greater reverence for the word of God and for sacred things. 44. In liturgical services which are celebrated in some places with people of another language, it is lawful with the consent of the local Ordinary to use the vernacular language known to these faithful, especially in cases of emigration, the transmission of liturgy to the next generation, or similar cases, and in cases in which the liturgical language is not used properly, these services shall be put into effect in their territories. 45. The members of such bodies, with prudence and charity to that, in the liturgical services and, more especially, in the celebration of Mass and the administration of sacraments and sacramentals, the reality of the faith shall be evident even outwardly and that, further, all appearance of money-seeking be avoided. XIII. The Liturgical Commission of the Body of Bishops (Const., Art. 44) 46. The liturgical commission, which it is desirable that the territorial authority establish, shall be chosen from among the Bishops themselves, as far as possible. At least it shall consist of one or more other Bishops, with the addition of some priests expert in liturgical and pastoral matters, who are designated by name for this office. 47. It is desirable that the members of this commission be convened several times a year with the consultors of the commission that they may deal with questions together. 48. The territorial authority may, as circumstances suggest, decree that the following be included in this commission: (a) studies and experiments to be promoted in accordance with the norm of Art. 40, 1 and 2 of the constitution; (b) practical initiatives to be undertaken for the entire territory, such as the liturgy and the application of the Constitution of the Liturgy may be encouraged; (c) studies and the preparation of aids which become necessary in virtue of the decrees of the plenary body of the council; (d) the office of regulating the pastoral liturgical action in the entire nation, supervising the application of this Constitution of the Liturgy and reporting concerning all matters to the body; (e) consultations with the members of the council and common initiatives to be promoted with associations in which the bishops are concerned with Scripture, catechetics, pastoral care, music and sacred art, in association with every kind of religious association of the faithful. 46. The members of the institute of pastoral liturgy as well as other persons who are called to assist the liturgical commission shall already freely offer their services to the Bishops of the more effective promotion of pastoral liturgical action in their territory. 47. The following duties pertain to the diocesan liturgical commission, under the direction of the bishop: (a) to be informed about the state of pastoral liturgical action in the diocese; (b) to study the problems which are proposed in liturgical matters by the competent authority, and to examine what liturgical proposals will be taken place elsewhere in the diocese; (c) to suggest and promote practical undertakings of every kind which may be a help in the liturgy, especially those which will assist priests already working in the Lord's vineyard; (d) to arrange for the publication of pastoral literature and also to call upon suitable persons on who occasion may be made public, in the regions, and to propose suitable materials and aids; (e) that it programms in the diocese to promote the liturgical action with the spirit and with the assistance of other associations of the faithful, and the work that is established within the body of Bishops (n. 66).
the chants which occur after them, and the Gospel, the order is as follows:

...in solemn Mass, the celebrant sits and listens to the lessons and Epistle as well as the antiphons. After the Epistle has been chanted or recited, the subdeacon goes to the celebrant and is blessed by him. Then the celebrant, wearing the vestments for the Mass, turns to the rubric. While the Alleluia and its verse are being chanted or recited, the other chants following the Epistle, the celebrant rises to bless the deacon. At his return to the lectern the Mass, knows the book of Gospels, and, after the homily is given, the reader or the minister (if the latter is to be said). At the end of the Creed he says the concluding prayer of the homily, omitting the other omits. Then he is to direct the faithful to the prayers of the faithful. In all Masses in which the lessons, Epistle, the chants following them, and the Gospel, are chanted or recited by the minister mentioned in Art. 59, the celebrant acts in the manner described above.

In the marriage Masses in which the Gospel is chanted or said by the celebrant, the Alleluia and its verse are being chanted or said, or the other chants following the Epistle. This is the event step of the altar and there are deepseveral holy and spiritual blessings. Then he goes to the ambo or to the edge of the canonical area, turns his face to the people, and says: Munda cor meum toward the altar.

III. The Homily (Const., Art. 57)

59. There shall be a homily on Sundays and feast days, unless the priests or celebrants are celebrated with the people present. No except, of course, the Sunday and Marian Masses. The homily shall be given from the ambo, and especially on some of the weekdays of Advent and Lent, and on the time of the Rites liturgical. Whatever the people come to church in larger numbers.

60. A sacred text should stand as an explanation either of some aspect of the readings from Holy Scripture or of other text from the liturgy or Proper of the Mass of the day. Taking into account the mystery which is being celebrated, the homily shall be harmonious for the hearer.

51. If plans of preaching within Mass are proposed, the homily, the intimate connections with at least the principal points and consequences of the liturgical year (cf. Const. Art. 102-104), that is, the connection of the understandings with other people's people, is preserved. The homily is part of the liturgy of the day.

IV. The Common Prayer or the Prayer of the Faithful (Const., Art. 53)

56. In places where the custom is already in force of having the common prayer or that of the faithfull for the intercessions for the people, the celebrant shall take place before the priest who requests the priest or a member of the clergy, according to the formulas now in use in the individual regions. The celebrant shall direct the prayer otherwise, and the people from the ambo, or from the edge of the canonical area.

57. Prayers for intercessions or invocations may be chanted by a deacon or a cantor or other qualified server, recited by the priest or any other person, and the concluding prayer. This latter will ordinariness be: Deus, refugium nostrum et virtus (cf. Missal, Appendix, 597), another prayer, which corresponds better to a particular occasion.

58. In places where the common prayer of the faithful is practiced, the celebration of the territorial authority may decree that it is done in the manner indicated above, with formulas approved by the liturgical by that authority.

V. The Place Which May Be Granted to the Vernacular Language in the Mass (Const., Art. 54)

57. In Masses, whether sung or low, which are celebrated with the people, the competent territorial authority may, if it deems necessary, in proclaiming the lessons, Epistle, and Gospel, as well as in the common prayer or the prayer of the faithful, (a) according to the circumstances of the place, all the parts of the Ordinary of the Mass, namely, Kyrie, Gloria, Creed, Sanctus Benedictus, antiphons, psalmody of exultations at Christ's Resurrection, Offertory, and Communions, as well as the chants that occur between the lessons.

58. These formulas or texts for prayers should contain the Latin text in addition to the formulas.

59. It is permitted solely to the Apostolic See to concede the vernacular language in other parts of the Mass which are chanted or recited by the celebrant alone.

60. Pastors of souls shall carefully see to it that the faithful are particularly the number of lay religious associations, also know how to say or sing those parts of the vernacular language those parts of the Ordinary of the Mass which pertain to them, especially with the use of simpler melodies.

V. Imposition of Hands in Episcopal Consecration (Const., Art. 70)

61. All the Bishops present at an episcopal consecration may impose hands; they vest in choir dress. The vows Accepit Sanctum Nomen, however, shall be said only by the Bishop consecrator and by the two coconsecrating Bishops.

VI. Rite of Matrimony (Const., Art. 78)

62. Matrimony, unless a just cause excuses from the celebration of Mass, is celebrated within Mass after the Gospel and the Homily. The minister of matrimony can be an ordinary priest and may have been completed.

63. Whoever celebrates the matrimony does not celebrate the Mass shall be vested in surplice and vestments and according to the form, shall, also in cope, and shall give the benediction. The blessing is given by the Lord's Prayer, incense and the Place, however, it is always to be imposed by the priest who enters the Mass.

64. The reception of matrimony shall always be imparted within the Mass, even in the prohibited seasons and even if one or both of the spouses is entering a second marriage.

65. In the celebration of matrimony without Mass:

(a) At the beginning of the rite, according to the apostolic letter Sacram Liturgicum, n. 1, a brief introduction shall be given. This is not a homily, but only a simple introduction to the celebration of the marriage (cf. Const. Art. 30), shall be bound in Vernon, and the Gospel shall be read, in one of the common prayers, the Gospel shall be read in the vernacular language, homily, celebration of marriage, and matrimonial blessing.

(b) For the reading of the Epistle and Gospel from the Mass be the proclamations, in the absence of the Mass, the vernacular text shall be used. In the absence of the territorial ecclesiastical authority, it is lawful for the celebration to use a text approved by the local Ordinary.

(c) A chant may be sung between the Epistle and the Gospel. Likewise the prayer of the faithful will be adjusted to the completion of the rite of Matrimony, according to the decision of the local Ordinary, in which petitions for a particular rite.

(d) At the end of the rite the blessing shall also be made, with the signing of the marriage contract for particular people, unless one or both of the spouses is entering a second marriage. If the marriage formula, which is found in the Roman Ritual, lit. iv, is to be performed, and another blessing is given in particular places.

66. The marriage is celebrated during the prohibited season, the priest may advise the spouses to take into account the special character of this occasion.

VI. Sacramentals (Const., Art. 79)

76. In the blessing of candles on Feb. 2 and in the blessing of ashes at the beginning of Lent, a solemn Mass shall be celebrated, which is found in the Roman Missal for these blessings may be implemented.

77. Blessings which have been reserved up to this point, which are contained in the Roman Missal, lit. iv, cap. 59, may be given by any priest, with the exception of the blessing of a bell and the blessing of a new church or church tower (cap. 9, n. 11), the blessing of an aedicule (cap. 9, n. 32), the blessing of a new cemetery (cap. 9, n. 72), the blessing of a new church or public oratory (cap. 9, n. 17), the blessing of an aedicule (cap. 9, n. 32), the blessing of the building of a church (cap. 9, n. 32), the blessing of the church or public oratory (cap. 9, n. 11), the inasmuch as this is reserved to the Bishop.

CHAPTER IV

The Divine Office

I. The Celebration of the Divine Office by Those Bound to the Obligation of Choir (Const., Art. 85)

78. When the restoration of the Divine Office is completed, the communities of canons, monks, nuns, and other religious or religious bound to choir law or the same, shall be able a Divine Office daily in choir, in addition to the Divine Office of the day.

Individual members of these communities who are not professed or are not ordinarily professed, except for the conventual, even if approved by the Bishop of his own treatment, shall recite individually each of the canonical hours in the choir.

In the Cathedrals and collegiate chapters must celebrate those parts of the Office in choir which are imposed upon them by the rules or particular law, in addition to the common Mass.
CHAPTER V

Proper Construction of Churches and Altars
In Order to Facilitate Active Participation by the Faithful

I. The Arrangement of Churches

30. In the new construction, repair, or adaptation of churches great care shall be taken that they be suitable for the celebration of divine services according to the liturgical books, and that the active participation of the faithful shall be facilitated.

II. The Main Altar

31. It is proper that the main altar be consecrated specially for the celebration of the eucharistic sacrifice, that one may go around it with ease and that celebration may take place facing the people; it shall occupy a place in the sacred building which is truly central, so that the whole congregation of the faithful is spontaneously turned to it.

In choosing materials for the construction or ornamentation of the main altar, it shall be observed:

1. that the presbytery or sanctuary area around the altar shall be of sufficient size that the sacred rites may be conveniently celebrated.

III. The Seats of the Celebrant and Ministers

32. The seats for the celebrant and ministers, according to the structure of individual churches, shall be so placed that it may be easily seen by the faithful and that the celebrant may truly appear to preside over the entire community of the faithful.

Nevertheless, if the seat is placed behind the altar, the form of a throne is to be avoided, as this belongs to the Bishop alone.

IV. Minor Altars

33. The minor altars shall be few in number.

In fact, to the structure of the building, it is highly suitable that they be placed in chapels in some way separated from the principal part of the church.

V. Ornamentation of Altars

34. The cross and candlesticks, which are required on the altar for the individual liturgical services, may also, in accordance with the judgment of the local Ordinary, be placed next to it.

VI. The Reservation of the Most Holy Eucharist

35. The most holy Eucharist shall be reserved in the tabernacle of one of the following kinds:

a) A lacquered, stone, or metal tabernacle made in the apostolic letter Sacram Liturgiam, n. 7, 1964.

b) A tabernacle of wood, made in accordance with the apostolic letter Sacram Liturgiam, n. VI.

The sacred reserved host shall be exposed and adored in the tabernacle in accordance with the apostolic letter Sacram Liturgiam, n. 10, I, of the constitution, should contain the Latin text in addition to the vernacular translation.

VII. The Ambo

36. It is fitting that there be an ambo for the reading of the canonical hours, so that the ministers can be easily seen and heard by the faithful.

VIII. Places of the Church and Organ

37. The places for the faithful shall be arranged with particular care, so that participation in the sacred celebrations visually and with proper sound is desirable that liturgically trained persons be provided for their use.

Nevertheless, the use of reserve sounds and visual aids is not to be excluded in accordance with art. 25, of the constitution.

Care shall also be taken that the faithful may not see the celebrant and other ministers but may be free to participate, with the use of present-day technical means.

X. Bapistry

39. In the construction and ornamentation of the bapistry, care shall be taken that the dignity of the name of Baptism be respected and that the place is suitable for the community celebration of the sacred mysteries.

The present instruction, prepared at the request of Pope Paul VI, by the Commission for the Implementation of the Constitution on the Sacred Liturgy, was presented to the Holy Father by James Cardinal Larrasso, president of the Commission.

The Holy Father, after having given due consideration to this instruction and to the above-mentioned commission and of this Sacred Congregation of Bishops, in an audience granted to Araucano Maria Cardinal Larraona, prefect of the congregation, on Sept. 29, 1964, approved it in a special way as a whole and in its parts, confirmed it by his authority, and ordered it to be published, and to be diligently observed by all concerned, beginning the first Sunday of Lent, March 7, 1965.

All things to the contrary notwithstanding.


Araucano M. Cardinal Larraona, Prefect of S.R.C.

Henry Dantz, Titular Archbishop of Carpathia, secretary of S.R.C.
Food for the Insatiable Hunger of Life

There is in fact a historical reason that summons us here and almost compels us to recall to some ancient hearth of Popes, as though to a religious sanctuary and its numerous pilgrims, that of their own temporal realm or also that of the Church, this sanctuary of Francis and of Eucharist, here the fire of your commemorations.

There seems a strange pause in the midst of all that we discuss at the moment in this religious mysterious silence that surrounds the Eucharist and seeks to give it a triumph which overflows from the walls of the Church to all humanity. It seems to us that this is the case, the Church walking along with man the pilgrim over the paths of the life of the earth.

You well know these marvelous things and you still keep alive their memory andconsultative character.

Here, however, brothers and sons, is our arrival point, the threshold of the pilgrimage, here the fire of your commemorations.

If we wish to speak to you by means of signs to explain to you the Eucharist, for the Bread, its life in other words the available and inexhaustible food of redeemed humanity.

We cannot live without material bread, so we cannot live spiritually without Christ. He is necessary, He is Life and for the Church, under the inspiration of His grace, He wishes to be the inner principle of our supernatural earthly existence so as to be the giver of our fullness in the life to come.

We are led and almost obliged to this conclusion by the number of aims to which the Eucharist, and we are invited to it by the present comprehension of the establishment of the feast of Corpus Christi.

It is a formidable solution because it places before us that of the celebration of the Eucharist, which is not either the choice of Christ or denial of Him. He came to us through so many ways: history, tradition, the Church, the Gospel, we would like to be understood only to those who have faith, and not simply to them but to all men and to all times; we mean of bread and wine and says to us: I am your bread, if you want to help you, your strength, your peace, your happiness?

And the choice stands between Him, the Bread of Heaven and the bread of the earth, in other words the resources that the world of temporal benefits can give to us for our flesh and which it also knows are necessary for us, when He Himself multiplied the loaves and fed the five thousand, of those who had heard His voice, followed Him.

There is posed in other words the complex and dramatic problem of choosing between two tables, of the Eucharist Sacrifice and that you know how to recognize in the sign of the Body and the Blood, the sovereign real presence of Christ who renounces for us in a bloodless yet real way His immolation.

Oh, may this mystery, that for you subject of inexpressible dialogue with Christ, the ordinary taken into your daily conversation!

But let us be objective: our modern mentality —educated to measure its certainty by direct, sen- 
itive knowledge by pure scientific reason, and encumbered by countless fantastic impressions caused by literate propaganda— by the perva-

dition of the amonements which dominate and mould our present concrete situation finds it difficult to welcome with true faith and with sincere piety the ineffable eucharistic announcement: "This is My Body, this is My Blood."

It is as if the mind were stunned. The consequences of such a declaration do not reach it, the concept does not pierce it; it does not find reason. What is it? What does it mean? And above all, how can such a fact that seems to contradict the physical and natural laws known to us be true? And why did the Lord, if He wished to be in communion with us, choose a way so incomprehensible to us?

The answer to this question, which is indeterminate dis-

cess, but we could not let the answer be wanting, even in a very simple and true way, the answer to the least of us, the answer to us, the answer to all: it is, therefore, and to a limit, as an inviting reflection, if not in full under-

standing.

For us moderns, trained to the rational and im-

aginative mentality that we spoke of, it becomes difficult to grasp the historical significance of this sacrament presented to us. What we need are faith and simple and loving adherence, which the word reveals to us the eucharistic mystery.

This adherence demands a re-education on our part to reflect differently, constantly, as did previous generations, poorer than ourselves in cul-

ture, from the standpoint of the truth that comes from God. They of course did this with difficulty and more, but with greater ease than we have.

We moderns, on the other hand, are better dis-
posed to underestimate this sacred truth. This disposes us for an inner effort; it is why it opens up enchanting discoveries for us.

I Am Your Bread

Patient and grateful you ask us your attention for still another moment of preaching. We are guiding you. We may consider three aspects in the Eucharist: first of all, that which we call the Eucharist; second, that which we believe and is represented in the appearance of bread and wine and which in reality is the Body and Blood of Christ; third, that which exhibits the Body and blood of Christ signifies under the aspect of bread and wine (cf. Serm. 212; P.L., 28, 1264).

To this third question we can give an answer —which is a fragment but of the immense one that the theologians and masters have given us to explain to you the concept of Saint Thomas, can give us to you (cf. III, 33, 3, etc.) —an answer which fills us with admiration and which explains to us the thought of Christ on the whole eucharistic mystery.

The answer is this: if bread can be nothing other than this: Christ, in making use of His divine power, has clothed Himself with these as- 
serts in order to affirm in the most expressive and evident manner that He wishes to be an inner nourishment, multiplied for everyone.

The Church, this is the mystery. This is the message of Orvieto.

Beloved brothers and sons, in celebrating this holy feast, let us not forget, as Orvieto asks him of us for his redemption, Our Lord, through His suffering and His death.

Finally, let today's man believe that the humble and subservientChrist that appears in the Eucharist asks of him is for his redemption, Our Lord, through His suffering and His death.

This is the message of Orvieto.

Beloved brothers and sons, in celebrating this holy feast, let us not forget, as Orvieto asks him of us for his redemption, Our Lord, through His suffering and His death.

This is the message of Orvieto.
WORKERS: THINK, CHOOSE, BOLD!

Dear Neapolitan workers, honored is your toil! Honor and grace are offered to those who labor hard. It is through the labor and sacrifices of our fathers that the present generation is able to enjoy the blessings of peace and prosperity. But in order to keep these blessings, we must continue to work hard and to strive for progress.

Maturity of Working Class

We are saying nothing new. However, we believe it important to note such a phenomenon: and it is this phenomenon which marks a maturity which you have attained.

Maturity of the Working Class. We mean not transformation, but profound mental growth. The working class is not a stage in its development, but a stage of its development of itself. It is a profound mental change, which will make possible the transformation of the working class to a new stage of its development.

Euler had this to say about the working class: "In every people, the working class is the most important part of the people, because it is the part that is always in contact with the rest of the people, and that is always in contact with the world."

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Think Things Through

First of all, it is necessary to think well. We have already made mention of this and we repeat it for the sake of repetition.

Here we touch upon one of the nerve centers of life: society, the world, the human community. We have a life that is loved hard working Italian people. The question is spontaneous and definite: what are the ideologues that impress and move your workers, and to whom do you present themselves as guides and teachers?

Which are the newspapers, the speeches and the organizations that seek to gain a hold in the souls of working people? Let us see, to what extent workers, our former predecessors, who have come, are wanted as guides, the newspapers, the speeches and the organizations that seek to gain a hold in the souls of working people?

To this end, we request, dear workers, we recommend you to read, study, and understand, the tendencies of false ideologists. Remember, it is necessary to think well.

Then, the final statement. Remain faithful to the Church: remain faithful to Christ. The Church is the most important source of life for all who are, who are in the Church. Our monk, the professor, called it recently, the Church’s favorite teacher, is in turn student and representative of Christ.

You will know that from this school of the great Teacher of humanity, of the Church, to which you belong, our monk, the professor, called it recently, the Church’s favorite teacher, is in turn student and representative of Christ.

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FORM YOUTH THROUGH ORGANIZATION

We are very happy with your visit, since along with the usual pleasant meeting of with our beloved young people, it was the occasion of celebrating the Aspirants Movement, a landmark that cannot be passed over in si- lence. We have the great honor of marking the anniversary of the Aspirants Movement as a Youth of Catholic Action, March 21, 1964.

We know very well that, inspired by the spirit of Jesus Christ and His Church, you are the future of the Church, the utopia of the aspirants' movement. We are proud of being the generation that will hand over to you.

If the educator were to rest content with nothing more: than what you have already written, he would not be doing a complete job.

There would be a danger that the educator might, in a kind of enchantment with the makeup and potentialities of the young, come finally to accept as it is, to describe it very well and to closely follow its mold, but not to do nothing about the formation of the channel of spiritual values and the formation of the iden- tities that result from it, and to end up accepting them or even promoting them as the expressions of our time.

We are thinking, for instance, of the environ- ment created around today's child by his family, his friends, his teachers, his peers, his habits, a child not enough merely to describe it. The educator is not a passive observer of the phenomena in young peo- ple's lives; he must be a friend, a teacher, a direc- tor, a parent, a brother, in his own words, "a word that exists not in noting how his pupil acts in determined circumstances, but rather in helping him to foresee what he wants, and in directing him to work toward, to enjoy, to emanciple his experience. And this is the educator's mission with and for all the others with whom the welfare and proper development of our teenagers at heart, is trying to do.

Truth and Charity

One of the reasons for this is that of itself en- vironmental factors and social norms takes followers. There is no age like youth, which is so intol- erant and rebellious with regard to the rules laid down by the past — and the immediate past in particular.

The Perfect Teenager

First of all we must mention the very existence of the aspirants' movement. It is not just a mere technical extension of the great army of the Catholic youth; nor is it intended as just another organizational de- vice to capture the attention of an educated generation that has gradually taken shape in the plans of the whole Church as a form of organization as the means to a function, as a call to a mission forced upon it by the needs of a time. We are speaking of the aspirants and the idea that the Church and the Church placed in this movement.

Establishing the Aspirants' category, the Cath- olic youth officials recognized that to recruit young people was not enough, they had to go to teenagers. They could not offer action programs to teenagers, for they needed training, Catholic Action became Catholic Action as the "Youth of Catholic Action," a whole new approach, a course of instruction.

It was necessary to separate the different age- related organizational and training methods that had to be adopted, organizational and training methods that had to be given a special form of guidance and help and love that go with the Catholic youth organization. The or- ganization evolved from the experience of an activity weak in accurate criteria and proven methods, purely automatic, unplanned and care- less programs.

It is still this phase of yours, marked by the plunge into action, with which you go in search of the sovereign art of educating, that is, of drawing the perfect child from the infatuating the perfect teen- ager from the child, the perfect young person from the teenager, the perfect man out of the young per- son.

Always you understand perfection to mean the fullness, a complete, peaceful, constant develop- ment of the individual's natural endowments in a symphonic pattern of principles - an intellectual, an educa- tional, yet magnificent blending of the helps and needs that your young people are genuinely seeking, and one that is practiced, infused into human life. Your educational formula must be complete, it must be harmonized with the reality of the times and the instruc- tion is subscribed in the wonderful and sacred field of education.

Studying the Environment

We have observed with satisfaction that you are already achieving your purpose: you are building and developing the group, and giving it a new life of its own. We are not opposed to the criteria used in your work nor useless for your group.

We have a better knowledge of the real conditions, or, as you put it, developments in the group. We can better understand you, find out what you see, what you want, and what you consider, and we can respect you, and be aware of the special reactions that these programs produce in you.

Such a kind of awareness, this analysis may at times go far in the direction of subtleties of ques- tionable value and statistics that are hard-nosed and not always useful. Still it is wise and prudent - it is a sign of understanding and of love. For the environment is the child of God, a combination of moral, legal, social, emotional, spiritual life. But knowledge of it is not to dispose of education, it is a digi- nation, not a cure. You have to be aware of it, to remember it, and to be very careful of what your aim is not just to know about teenagers but to relate them to the idea of God.

Many of you already, in your own day-to-day work, are trained for the position you have, and it is up to you to relate your training to the individuality of each of your young people.