

Father Toole, First Pastor

(Continued from Page 14)

McCann home. Located on the newly acquired site became the rectory and now the new church is situated immediately adjacent, with ample room for the future construction of a school, convent and the needed playground area.

Assuredly the wisdom of the purchase is more evident at this time.

PASTORS since the establishment of the parish: Rev. Thomas J. Toole, 1935-1944; Rev. William M. Cannon, 1944-1949; Rev. Daniel R. Sullivan, 1949-1954 and Rev. Joseph G. Merkel, 1954.

Two assistant pastors have also served at St. Charles Borromeo, they are Father Leo D. Ward, 1946-47 and Father Joseph M. McManis, 1947-49. At the present time assistance for the weekends is being supplied by the Friars of the Atonement from Montour Falls and the Franciscan Friars from Watkins Glen.

During all these years a tremendous amount of catechetical work has been done by the Sisters from Elmira parishes. Up to 1944 the work was done by the Sisters of St. Joseph. Since then the Sisters of Mercy from St. Patrick's convent have cared for the weekly instruction of children in grades one through six, conducted religious summer school classes and prepared and trained the children for their First Holy Communion and the sacrament of Confirmation.

Present Trustees of the parish are Theodore A. Doran and Francis E. O'Leary. Mr. Doran has served as trustee since the establishment of the parish.

William L. Aber and Howard C. Payne are the present auditors.

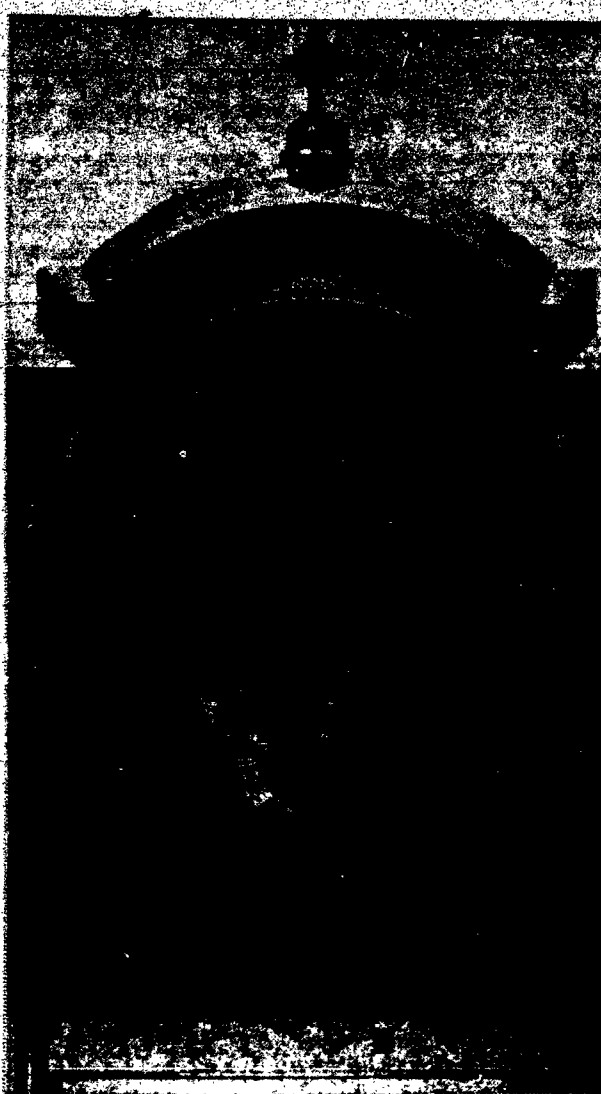
During most of the parish years the formation and direction of the choir was cared for by Mrs. Faustina Gume. She faithfully continued in that capacity until a recent illness forced her retirement.

Pope Happy At UN Drive

Vatican City — (RNS) — Pope John XXIII expressed his "immense happiness" over the forthcoming five-year "Freedom from Hunger" campaign to be launched this summer by the United Nations Food and Agriculture Organization.

During an audience granted here to delegates to FAO's tenth international conference in Rome, the Pontiff said the drive "will find support in the hearts of all men as well as in private and public institutions."

He observed that "millions of humans still suffer hunger, and many others cannot get sufficient quantities of essential foodstuffs." The Pope stressed that "we are all responsible for the world's undernourished populations."



Painting over main altar of new Elmira Heights church shows St. Charles Borromeo, patron of the parish, giving Holy Communion to victims of the plague in sixteenth century Milan.

Puerto Rico Bishop

Scores Governor On Released Time

San Juan, Puerto Rico — (RNS) — A Catholic bishop has criticized Puerto Rican Gov. Luis Munoz Marin for his opposition to released-time religious education programs in public schools.

Bishop James P. Davis of San Juan pointed out in a statement that despite the Governor's doubts on the matter released-time programs have been upheld as constitutional by the U.S. Supreme Court.

Bishop Davis said also that on the released-time issue Gov. Munoz Marin has freely and deliberately chosen the place himself against Puerto Rican Catholics. He said his statement also expresses the views of Bishop James E. McManis, C.S.S.R., of Ponce, Puerto Rico.

A BILL TO establish released-time education programs in public schools is pending in the Puerto Rican House of Representatives. Gov. Munoz Marin has stated that he opposes such legislation.

Under released-time programs public school students are allowed to leave school at their parents' request at specific times during the week to receive religious instruction from the denomination of their choice.

Puerto Rican Catholic leaders recently issued a call for Catholics to join in a mass rally here May 22 to demonstrate their support of the released-time bill.

Bishop Davis said in his statement that natural law obliges the state to give parents the means with which "to exercise their natural right to educate their children according to their own religious beliefs, and not according to a so-called official morality imposed by a decree."

Under released-time programs public school students are allowed to leave school at their parents' request at specific times during the week to receive religious instruction from the denomination of their choice.

THE BISHOP said the released-time question is not a partisan political issue, but is supported by Catholics in all Puerto Rican political parties.

On the Gospel side, beginning at the rear of the church, the Life of Christ continues with five scenes portraying His suffering and death on the cross. The five concluding scenes are of the triumphant Christ, following the subjects of the glorious mysteries of the rosary.

THE BISHOP said the released-time question is not a partisan political issue, but is supported by Catholics in all Puerto Rican political parties.

On the Gospel side, beginning at the rear of the church, the Life of Christ continues with five scenes portraying His suffering and death on the cross. The five concluding scenes are of the triumphant Christ, following the subjects of the glorious mysteries of the rosary.

THE BISHOP said the released-time question is not a partisan political issue, but is supported by Catholics in all Puerto Rican political parties.

On the Gospel side, beginning at the rear of the church, the Life of Christ continues with five scenes portraying His suffering and death on the cross. The five concluding scenes are of the triumphant Christ, following the subjects of the glorious mysteries of the rosary.

THE BISHOP said the released-time question is not a partisan political issue, but is supported by Catholics in all Puerto Rican political parties.

On the Gospel side, beginning at the rear of the church, the Life of Christ continues with five scenes portraying His suffering and death on the cross. The five concluding scenes are of the triumphant Christ, following the subjects of the glorious mysteries of the rosary.

THE BISHOP said the released-time question is not a partisan political issue, but is supported by Catholics in all Puerto Rican political parties.

Windows Depict Doctrine

Father Joseph G. Merkel, pastor of new St. Charles Borromeo Church, Elmira, describes in the following article the significance of the specially designed windows in the just-completed edifice. Father Merkel personally supervised the selection of symbols and the design of the new windows.

The 84 stained glass windows in the new St. Charles Church are catechetical and picture in figure and symbol the teachings of the Catholic Faith as set forth in the Catechism of Trent Catechism, a work prepared in 1564 under the personal supervision of St. Charles Borromeo.

These teachings of our Faith, portrayed in the beauty of stained glass, follow the identical headings of St. Charles' catechism: the Creed, the Commandments, the Sacraments, the Lord's Prayer.

One after another, the twelve articles of the Apostles Creed, the ten Commandments, and the seven Sacraments, and the seven petitions of the Lord's Prayer, are shown in symbol in the upper or clerestory windows and in the rose window.

Special attention is then given in the two large windows in the nave of the church to the Life of Christ, following the sequence of the mysteries of the rosary and including other important points in Our Lord's public life.

The four vestibule windows in the front entrance set forth the unity of the Church; the two vestibule windows in the side entrance introduce us to Our Lady and St. Joseph; the sixteen door panels throughout the church show the purpose of the church building as a house of prayer; while two windows in the priest sacristy direct the mind of the celebrant as he prepares for Holy Mass.

Windows follow depicting by means of a dove "I believe in the Holy Ghost;" and by means of a boat bearing the emblem of Christ "I believe in the Holy Catholic Church."

"The forgiveness of sins" is shown in the next window by the keys superimposed on the cross. The next window shows a butterfly, symbolic of "the resurrection of the body."

"Life everlasting," the concluding article in the Creed, is represented by the name of God in glory.

The twelve segments of the rose window portray in symbol the Law of God. The symbol, commandment, and care was taken in the selection of the symbol with a view to the restricted space in each of the rose window segments.

The top center symbol represents Christ, the Law-giver; it is the Chi-Rho, a symbol from early Christian times, made by superimposing the first letters in Greek of the name of Christ.

The bottom center shows the two tables of the Law of God as we have them from the days of Moses.

Beginning at the Chi-Rho and running clockwise about the window are the individual commandment symbols.

The worship of God as required in the first commandment is symbolized by a smoking censer. Reverence for God's name, the second commandment, is shown by the Hebrew name for God enclosed in a triangle with a circle — the triangle representing the three Persons, the circle standing for the eternal God. The third commandment can be said to require particular worship, the keeping of the Lord's Day, and the symbol used is that of the hands of the priest raising the sacred host in the Sacrifice of the Mass.

Obedience is the theme of the fourth commandment, and St. Paul (Phil. 2, 8) uses as his great example the fact that Christ was obedient even unto the death of the cross. The bare cross is the symbol here to show that we too are to follow Christ in obedience. Peace is required in the fifth commandment; the symbol is that of the dove carrying an olive branch in its beak.

A lamb, represents the purity of body required by the sixth commandment; the balance scale stands for justice, the subject of God's seventh commandment; a lighted lamp, the eighth commandment.

Purity of mind is called for in the ninth commandment and the lily has been selected as its symbol. Justice in thought, the avoidance of covetousness of things, is the theme of the tenth commandment, and the symbol used is that employed by Jesus (Matt. 6) when He spoke against covetousness: "Let thy eye be single or else."

The sacraments and prayer. Beginning at the rear of the church on the Gospel side, the fourteen upper windows show the sacraments and the seven petitions of the Lord's Prayer.

Baptism is depicted in the first by the font overshadowed by the dove representing the Holy Spirit. The Chi-Rho, representing Christ, is shown in the next window by the descent of the Holy Spirit in the form of a dove from which proceed bands of light symbolizing the sevenfold gifts. Next, the challenge and the last request of the Sacrament of the Eucharist.

In the following, the keys showing the source of the power of the absolution, and the scourge, representing the necessary contrition of the penitent, show forth the Sacrament of Penance. Extreme Unction is next shown by the candles, the oil stock, and the hour glass, symbolizing the readiness of death. Holy Orders is then represented by the crossed bands surmounted by a crown and the emblem of Christ.

In the Our Father series, the first petition "Thy Kingdom come" is symbolized by the name of God within a triangle and a circle and surrounded by rays of glory. "Thy Kingdom come" is shown by a crown superimposed on the palm leaves of victory. In the third petition, "Thy will be done on earth as it is in heaven," the earth toward which the hand of God reaches from a fiery cloud represents "Thy will be done on earth as it is in heaven."

The next window shows "Thy Kingdom come" by the crossed keys. One represents the petition "Give us this day our daily bread;" the other, "Forgive us our trespasses as we forgive." A sword striking the earth depicts the next petition, "Lead us not into temptation," while the final petition, "deliver us from evil," is shown by the symbols of flames and thorns.

House of Prayer. Symbols in the door panels of the church entrance ways show the purpose of the church building as a house of prayer.

The main entrance double exterior doors have two panels each; and the four panels remind us that our great act of prayer is the Holy Sacrifice of the Mass; they show the hands of the priest holding the host at 1) the Offertory, 2) the Elevation, 3) the "Breaking of the Bread," 4) the "Domine meus dignus" before the Communion of the people.

The double interior doors of the main entrance have one panel each. These two panels depict the longing of the Christian to assist at the Holy Sacrifice and to be joined with Christ in Holy Communion. The symbols are taken from the Old Testament: 1) Psalm 41, 2, "As the deer thirsts for the running streams, so does my soul thirst for thee, O God"; 2) Psalm 54.

Prayers Asked For Summit. London — (RNS) — Catholic priests and faithful were urged by the bishops of England and Wales to pray "earnestly" Sunday, May 15, for the success of the 1954 four summit conference which opens in Paris the following day.

Buddhism To Be Burma State Faith

Rangoon — (RNS) — Prime Minister U Nu of the Union of Burma, in a step to fulfill a campaign promise made before his recent election, has appointed an Advisory Commission for making Buddhism the state religion.

Heading the commission is U Thein Mon, a former chief justice of the predominantly Buddhist land. The group will visit more than 40 towns throughout the country to interview leaders of Christian, Hindu, and Islamic communities as well as Buddhist leaders and legal experts before making a report to the government.

PURPOSE of the contacts with non-Buddhists, said the commission chairman, is to enable them to express freely their fears, if any, regarding establishment of a state religion and to suggest how their rights should be safeguarded.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

Buddhism has been in a strong revival phase in Burma for the past decade. Some observers have seen the government's support of renaissance Buddhism as a move to thwart Communism, strengthen the regime and unify national consciousness and culture.

In a policy speech before the Chamber of Deputies, Premier U Nu pointed out that the constitution already protects rights of all religious groups and pledged that "none of these rights will be infringed by any action we take in order to make Buddhism the state religion."

**BOB MAY'S
ATLANTIC SERVICE**
REGENT 2-4184
S&H GREEN STAMPS
Oakwood & Glenwood, Elmira Hgts.

LeValley McLeod, INC.
Distributor
Machine Tools, Industrial, Marine,
Electrical Supplies and Apparatus
for
Industry-Contractors-Water Works
Oil and Gas Wells - Ship Building
General Office
Elmira, N.Y.
BRANCH OFFICE AND WAREHOUSE
SCHENECTADY, N.Y. • SYRACUSE, N.Y.
BINGHAMTON, N.Y. • OLEAN, N.Y.

Serving The Area For Over 50 Years
MAY'S DAIRY
AND
DAIRY STORE
RE. 2-7191
169 E. 14th St. Elmira Heights

**DE MUTH'S
COLOR CENTER**
ALTHEA AND FRED DeMUTH, PROPS.
WE SELL AND RECOMMEND
McDOUGALL-BUTLER PAINTS
Dial RE 3-0436
215 E. 14th St. Elmira Heights

**ROSS ORGAN
COMPANY**
CHARTER MEMBER
AMERICAN ACADEMY OF ORGAN
PIPE ORGANS
AND
ELECTRONIC ORGANS
TUNING — ELECTRIFYING
ADDITIONS — MAINTENANCE
NEW INSTALLATIONS
REBUILDING SERVICE
ROSS MULTIPLE ORGAN
DIAL RE 3-1831
750 Howard St. Elmira, N.Y.

GRISWOLD'S FLOWERS
RICHARD L. MILLER, Prop.
Gifts—Hallmark—Greeting Cards
"You Care Enough To Send The Very Best"
DIAL RE. 3-5686
105 E. 14th St. ELMIRA HEIGHTS

**TERWILLIGER
ELECTRIC, INC.**
ARTHUR TERWILLIGER, PRES.
Electrical Contractors
General Electric
Appliances
DIAL RE 3-6628
107 E. CHURCH ST. ELMIRA