

AT POPE'S ANNIVERSARY MASS



Pictured following the Solemn Mass in the crypt of the National Shrine of the Immaculate Conception, Washington, on the occasion of the fourth anniversary of the Coronation of Pope Pius XII, are left to right: Right Rev. Msgr. Patrick J. McDermott, Acting Rector of Catholic University; Archbishop Ambrogio Giovanni Cincinatti, Apostolic Delegate to the United States; Madame Henriqueta Soares, sister of the Brazilian Ambassador, and Count Robert Van Der Straeten Ponthoz, Belgian Ambassador to the United States. Read Newspapers, (N.C.W.C.)

Children, Not Schools, Benefit By Bus Law, State Jurist Asserts

SEATTLE—Children and not the schools which they attend benefit by the use of school buses, it is contended by two of the four Justices of the State Supreme Court who wrote dissenting opinions in the recent 5-4 decision which held unconstitutional the State law providing pupils of parochial and private schools to ride in buses provided by public school systems.

The dissenting Justices were John E. Robinson, Joseph A. Mallory, Walter E. Cook and C. G. Jeffers.

"I venture to say that, however violently opposed, on principle, to parochial schools a man might be, he would not hesitate in making a trip taking him past a parochial school to pick up a child struggling through snow or rain to get to that school, on the grounds that he was by such an act supporting parochial schools," Justice Robinson said. "If charged with no doing, would he not justly reply: 'I wish only doing a kindness to a little child?'"

"The statute under consideration was professedly enacted for the welfare of the children, not for the support of the schools, though they may get some indirect benefit from it. I am not convinced that it authorizes a forbidden diversion of school funds, or that its purpose or its effect is to apply public money to the support of a religious establishment; nor am I at all able to conceive how or in what manner it can possibly subject schools, supported in whole or in part by public funds, to parochial control or influence."

Chance Meeting in Africa Brings Two Ukrainian Club Officers Together

AUBURN — Capt. Miles Cymberek and Pvt. Pete Wlaschuk, two Auburn boys, now in the service, who have not seen each other for over a year, met while they were sightseeing in a small town in Africa.

The corporal and the private were both officers of the Ukrainian National Club in Auburn.

Corporal Cymberek, a son of Mr. and Mrs. Peter Cymberek of 44 Grant Street, had been away from home for a year. Private Wlaschuk entered the service only last December and he apparently left for foreign parts after completing his training in America.

In letter to their parents in Auburn the soldiers told of the chance meeting in Africa and also said they met Edward Bednar, Mike Kuzmar, Joe Tyhanik and Pete LaPey, all members of the Ukrainian Club in Auburn.

18,049 Children New York.—A total of 18,049 children were cared for in the Archdiocese of New York during 1942 by the Division of Children of the Catholic Charities, according to a preliminary report for the year just issued.

Evidence Guide Manuals Needed

WASHINGTON.—The need of copies of the "Catholic Evidence Training Outline," a manual for new members, was made known today by Harry J. Mack, president of the National Catholic Evidence Conference. The book is out of print.

It was suggested by Mr. Mack that other members who possess copies of the book might wish to pass them on. This, he said, might be done through Edward J. Kaffron, secretary-treasurer of the national organization, 1223 Wisconsin Avenue, N. W., this city.

Mission Unit Aids 16 Army Chaplains

CONVENT STATION, N. J.—The Mission Unit of the College of St. Elizabeth has extended assistance to 16 chaplains in the armed services by sending numbers of sermons, pamphlets and prayer-books to servicemen.

At a reception held for the benefit of the Chaplains Aid Association a complimentary meeting in the aid of War Savings Bonds was held.

DOG MATIC EXPLANATION GIVEN FOR SACRED HEART DEVOTION

By Linus Riordan

The whole Christ is worthy of adoration because the humanity of Christ is inseparably joined to His Divinity in the most sublime union. But, even though every part of Our Lord's humanity is adorable, special worship is not to be rendered to every part, but is to be paid to those only in which there shine forth either the mysteries of the Incarnate Word or His divine perfections.

The Church, down through the centuries, exercising an office that belongs to her and to her alone, has judged and decreed what parts of Christ's humanity and to which of the Divine mysteries connected with His life it is fitting for the faithful to render special worship.

Thus in the course of time, she has instituted the Feasts of Our Savior's Nativity, Resurrection, Ascension, etc., in which the mysteries of Christ's life are duly honored. She has also prepared for special public adoration His Most Holy Wounds and His Most Sacred Heart, for they manifest in a particular way Christ's love and the awful price of redemption.

Whole Christ

In all these devotions, however, the object of worship is always the whole Christ. In adoring Christ at His birth, Christ suffering, Christ rising from the grave, etc., we are not just adoring His activity or His wounds or His resurrection, but we are worshipping the Incarnate Son of God as His manifested Himself in some particular part of His humanity.

In the worship of the Most Sacred Heart of Jesus, then, we adore the whole Christ, for we are worshipping the Person of the Incarnate Word symbolized in His heart and burning with love for us. The physical living, and animated heart of Jesus, according as it is a most noble part of His body hypostatically united to the Son of God and the symbol of the love with which Christ offered His life for us on the cross, is worshipped by us solely because of the excellence of the Divine Person of the Son of God. But we also pay to the Sacred Heart of Jesus adoration reserved to it alone because, as the symbol of love, it especially manifests to us the unending charity of Christ. For this reason it is neither the fleshly heart of Christ that is adored apart from the Word nor Christ's love alone that is worshiped separately from the heart, but we adore the Incarnate Word Himself manifesting towards us in His own heart, as in the symbol of His love, both a created and an uncreated charity.

Way for Devotion From the first centuries the worship of the love of Christ enjoyed high favor in the Church, but the first ten centuries prepared the way for the worship of the Most Sacred Heart of Jesus, which nowhere seems to have appeared as a special devotion. But in this there is nothing strange; the Church now proposed as something to worship more distinctly and explicitly what before was recognized and honored though more confusedly. But from the 12th century there flourished in many communities the worship of the Sacred Heart and from the 13th century this devotion was honored with public

worship and speedily propagated all over the world. In 1856 the feast was extended to the universal Church by Pius IX, and by Leo XIII, in 1899, was raised the feast to a double rite of the first class. Finally, in 1925, Pius XI, in order that the fully correspond to the already solemnity of the feast might more widespread devotion, raised the Feast of the Sacred Heart of Jesus to a double rite of the first class with the octave; moreover, that reparation might be made for the violated rights of Christ the Supreme King and most loving Lord, and to express sorrow for the sins of nations, he commanded that on the same feast day an expiatory prayer should be recited in all the churches of Christendom.—The Western Catholic.

'Dawn Patrol' Prays For Service Alumni

BROOKLYN.—While the alumni of St. John's Preparatory School here are fighting for the nation, they are receiving spiritual support from the "Dawn Patrol," formed by students to pray for former graduates and students now in service.

The boys attended Mass daily and this far have offered 2,112 Masses, 1,677 Holy Communion and 1,048 Rosaries for the intentions of the alumni in the armed forces. The Rev. Michael Mulvey, C.M., is moderator of the "Dawn Patrol."

K. of C. MEMBERS War Bond Drive—Funders' Month—March 29 - April 25

Are You Saved, Brother?

If it hasn't happened to you yet, it's bound to, sooner or later. You'll be standing on a street-corner, waiting for the light to change, or maybe you'll be on a train with your nose harmlessly buried in the morning paper, when some zealous fanatic will put the question.

"Are you saved?"—You think of your state of grace. You feel an unholly irritation at this particular moment but, apart from that, all seems well with your soul. And, really, that's about the only answer you can make: "Sorry, buddy, I don't know. I know I'm on the right track and I'm doing the best I can. The rest is up to the Almighty."

With that encouragement, of course, he'll be likely to badger you to the end of your patience with stories of his "conversion," how he was wallowing in sin until he saw the light, and now he's saved, etc.

That sort of person obviously belongs to the lunatic fringe of Protestantism—but for many non-Catholics of the church-going variety, "being saved" consists in a big emotional grandstand, felt at one time or another in their lives, a feeling of guilt and perver-

past sin, possibly open confession (from the "mourner's bench"), with the wrapping of a solid fist around the idea that Our Lord has done all the work for them. They squeeze their eyes tight shut and stave, an act of faith in the belief that now their worries are over. Come what may, the Lord Jesus will look after them. From then on, they have been converted. They are saved. They can't possibly go to hell as long as they believe they can't—or so they think.

But they have Our Lord all wrong. Christ spoke of this life as constant crucifixion: "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me."

No one had more faith in Our Lord than St. Paul, and yet he tells us we must work out our salvation "with fear and trembling." And then he was forever begging prayers of others, "not perhaps after preaching to others," as he writes, "I myself should be rejected."

If even St. Paul wasn't sure of his salvation, how can we be sure of ours? And yet if he wasn't saved, who will be?—Rev. Richard Glaser

BERGER KADIN MEN'S WEAR OPEN FRIDAY and SATURDAY 11 P. M. - 2 A. M. ELmira, N. Y.

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Make Sunday Your Funday ... Forget your cares. Enjoy DINNER — FAMILY STYLE at the Mark Twain Hotel 12 a. m. to 9 p. m. Served in main dining-room and coffee shop