

Pope Paul, at 'School of Gospel' in Nazareth

Following is a translation of the French address delivered at Nazareth, Jan. 5, by Pope Paul VI during his pilgrimage to the Holy Land.

At Nazareth our very first thoughts must be turned toward Mary most holy to offer her the tribute of our devotion and to nourish that devotion with reflections that will make of genuine, profound and unique, just as the plan of God intends it to be. We offer our homage to her who is full of grace, the immaculate, ever-virgin Mother of Christ, the Mother, therefore, of God and our Mother, whose body and soul were taken up into heaven, our most blessed Queen, the model of the Church, and the source of our hope.

Before all else we offer her our humble, filial promise ever to venerate her with that special devotion which recognizes the wonders which God has accomplished in her, with that singular homage which calls forth the holiest, the purest, the most affectionate, the most personal and the most confident movements of our hearts. Such devotion should raise her high above the world as an example of human perfection in whom the world may securely place its trust.

Then we present our prayers for what is closest to our hearts, because we wish to honor both her goodness and the power of her love and intercession. We pray that she may preserve in our hearts a sincere devotion to her. We beg her to give us that understanding, the desire, the confidence and the strength that stem from the purity that should direct soul and body, feeling and word, art and love: the purity that the world of today can neither shock nor

Faith, Freedom At College

(Continued from Page 1)

the then Monsignor Montini when assigned to the Vatican's secretariat of state in 1930 while continuing his studies in canon law. As an aide to the future pope, he witnessed "the keen mind, the exacting work, the total dedication" of Monsignor Montini.

"When he was elected pope, I was not surprised — I must admit I was surprised when Pope John was elected — but not Pope Paul. He was the one who was far above all the others.

"Perhaps at the beginning he suffered in comparison with Pope John... but he is catching up.

"God has given the Catholic Church in the pope of the last few years a great heritage, a great inspiration, a message of love which is the message of Christianity," said the Archbishop.

BISHOP KEARNEY expressed thanks to the papal delegate for coming to Rochester for the dedication of the two new college buildings. He told of his desire, born soon after his coming as Bishop here, to build a college to be named in honor of St. John Fisher who died rather than default in his loyalty to the "Clear of Christ, the pope at Rome.

"He saw clearly that breaking away from the pope would wreck the unity of Christendom into numberless national fragments. Now we are trying to put those fragments back together but this task will never be done except in loyalty to that figure whom our divine Lord put at the head of His Church as its source of unity," Bishop Kearney said.

He described his first trip to Rome soon after he was consecrated Bishop of Salt Lake City when he chanced to attend the canonization of St. John Fisher and St. Thomas More, little suspecting that someday he would have the same title of "Bishop of Rochester" as the sixteenth century English martyr.

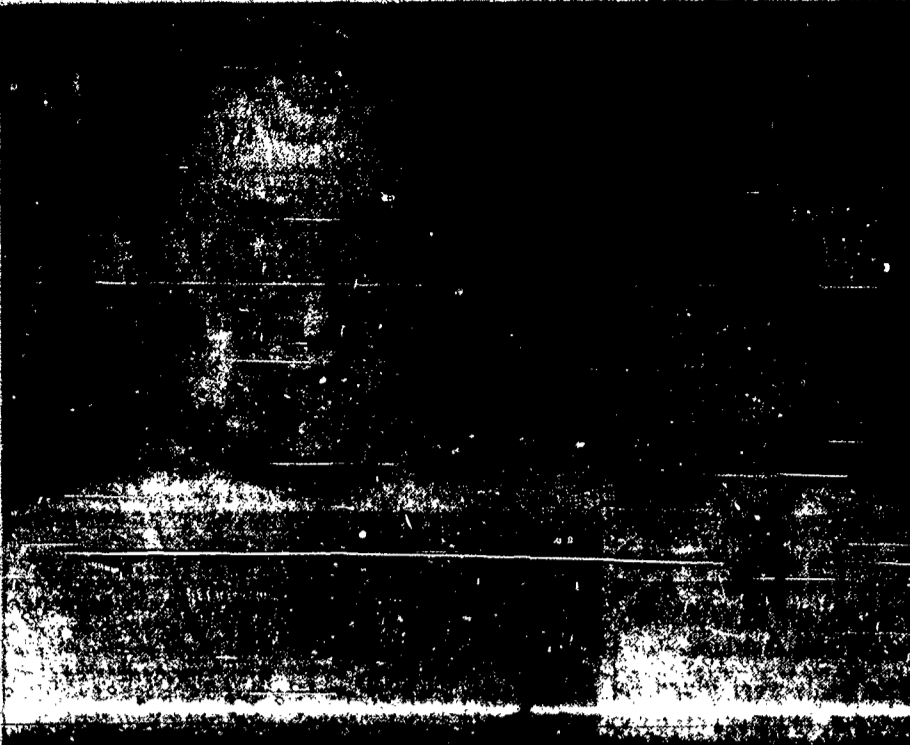
The two buildings dedicated Sunday represent a major step in a multi-million dollar program to complete the St. John Fisher College campus by 1975.

The dormitory, named the Sarah Wood Hall in honor of one of the College's first major benefactors, is a strikingly modern six-floor brick and glass building on still. Besides its quarters for 270 students, there are a spacious main lounge, recreation room, cafeteria and laundrette.

The gymnasium is a cross-vault structure with a 1200 spectator capacity.

St. John Fisher College, begun in 1948, is directed by the Basilian Fathers and has a current enrollment of 712 students. Present plans call for construction of new facilities to expand capacity to 12 students in ten years on the 125 acre campus.

More than 2,000 people toured the new buildings during the "open house" program, also held at the college Sunday afternoon.



Jerusalem — (RNS) — Five-year-old Samir Najjar, Arab polio victim, smiles contentedly in the arms of Pope Paul VI who, after hearing that the boy had waited for hours for a glimpse of him during this Holy Land pilgrimage, had him brought to the Apostolic Delegation in Jerusalem. The Pope asked the parents about the treatment the child was getting and if they needed help. He then beckoned to an aide, who gave him the equivalent of \$250 which he placed in the youngster's hand.

violates, the purity to which Christ has linked one of His promises, one of His beatitudes, that of penetrating even into the vision of God Himself.

We ask therefore the favor that she, the Mother of God, the mother of the home of Nazareth, will allow us to join her humble but courageous spouse, St. Joseph, in the intimacy which both of them share with Christ, her human and divine Son, Jesus.

School of The Gospel

Nazareth is the school of initiation into the understanding of the life of Jesus. It is the school of the Gospel. Here one learns to observe, to listen, to meditate and to penetrate into the profound and mysterious meaning of that simple, humble and lovely apparition of God among men. Here one learns almost imperceptibly to imitate Him. Here one learns the way by which we can enter into the understanding of Christ. Here one understands the need of observing the setting of His dealings with us, the place, the time, the customs, the language, the religious atmosphere — all of which Jesus used to reveal Himself to the world.

Everything speaks to us. Everything has a meaning. Everything possesses a twofold message.

The first is exterior, that which the senses and perceptiveness of the spectators can derive from the Gospel scene. It is the impression gained by those who look merely at the externals, who study and examine only the philological and historical trappings of the holy books, the part that in Biblical terminology is called "the letter," precious, but opaque to one who steps at them, and capable of engendering illusions and intellectual pride in one who does not observe the external elements in the Gospel with a clear view, a humble spirit, a good intention and sincere prayer.

There is a second element, distinct from "the letter," which communicates the interior message, that is, the revelation of divine truth, of supernatural reality, which the Gospel not only contains but also manifests. It is to be sure, only to the person who puts himself under the influence of its light, an influence which is due partly to uprightiness of spirit, that is,

of mind and of heart. Such uprightness is a subjective and human condition which depends on the personal initiative of each person. At the same time the influence of the light of the Gospel flows from the mysterious, free and unmerited outpouring of grace which, in keeping with the mystery of mercy which governs the destiny of mankind, is never lacking, indeed, at the proper time and in the appropriate manner it never fails, any man of good will. This second element, distinct from "the letter" of the Gospel, is called "the spirit."

If it is here, in this school, that one comes to grasp how necessary it is to be spiritually disciplined. If one wishes to follow the teachings of the Gospel and to become a follower of Christ, one must learn to become a child again and to return to learn our lessons in this humble and yet sublime school of Nazareth. How we would like to repeat so close to Mary, our introduction to the genuine knowledge of the meaning of life and to the higher wisdom of divine truth!

Lesson of Nazareth

But our steps are hurried, and we must leave here the desire for this never-ending education in the understanding of the Gospel. But we cannot depart without recalling briefly and fleetingly some fragments of the lesson of Nazareth.

The lesson of silence: may an appreciation of this stupendous and indispensable moment of spiritual opportunity return to us, deafened as we are by so much tumult, by so much noise, by so many voices of our chaotic and frenzied modern life. The silence of Nazareth teaches us recollection, reflection and eagerness to heed the good inspirations and words of true teachers; it teaches us the need and the value of preparation, of study, of meditation, of personal and interior life of prayer which is seen by God alone in secret.

The lesson of domestic life: may Nazareth teach us the meaning of family life, its harmony of love, its simplicity and austere beauty, its sacred and inviolable character; may it teach us how sweet and irreplaceable is its pedagogy, how fundamental and incomparable its sociology.

The lesson of work: Nazareth, house of the "Son of the Carpenter," how we would like to

understand and to praise here the austere and redeeming law of human labor, to restore here the consciousness of the dignity of labor, to recall here how work cannot be an end in-itself, and how free and elevated it becomes, beyond its economic value, in proportion to the values which motivate it: to salute here all the workers of the world and point out to them their great "workings," their Divine Brothers, the Champion of all their rights, Christ the Lord!

Divine Teacher. And so our thoughts leave Nazareth and range those mountains of Galilee which once provided a natural school for the words of the Divine Teacher. Time falls us, sufficient virtue falls us, to reaffirm at this moment the divine and precise message. "But we cannot omit to cast a glance at the neighboring Mount of the Beatitudes, the synthesis and summit of evangelical preaching, and listen to the echo of that discourse which, engraved as it were in this mysterious atmosphere, now seems to be audible to us.

It is the voice of Christ promulgating the New Testament, the new law which both absorbs and surpasses the old, and human endeavor to the very peak of perfection. The great motive of man's labor is a sense of duty which involves the exercise of his freedom. In the Old Testament it was fear; and at all times including our own it is instinct and self-interest. But for Christ, who is the Father's gift of love to the world, the motive is love.

He was taught to obey through love; it is love that moved Him to set us free. According to the teaching of St. Augustine, "God gave easier precepts to those who still had to be bound by fear, and through His Son He gave more difficult ones to those whom He had deigned to free by love" (The Lord's Preaching, I, P.L. 34, 123).

Christ in His Gospel has spelled out for the world the supreme motive and the nobler driving force for action and hence for liberty and progress.

LAST WEEK'S PAID CIRCULATION 67,305

love. No one can surpass it, nor can any one subdue or supplant it. The only sound law of life is His Gospel. The human person reaches his highest level in Christ's teaching. Human dignity finds therein its most original and powerful unifying force.

Our Century. We believe, O Lord, in Thy word: we will try to follow and live it.

Now we hear its echo reverberating in the souls of the men of our century. It seems to tell us: Blessed are we, if in poverty of spirit we learn to free ourselves from false confidence in material things and to place our chief desires in spiritual and religious goods, treating the poor with respect and love as brothers and living images of Christ.

Blessed are we if, having acquired the meekness of the strong, we learn how to renounce the perverse power of hate and vengeance. Then we shall have the wisdom of preferring to the fear of armed force, the generosity of forgiveness, the alliance between freedom and work, and conquest through goodness and peace.

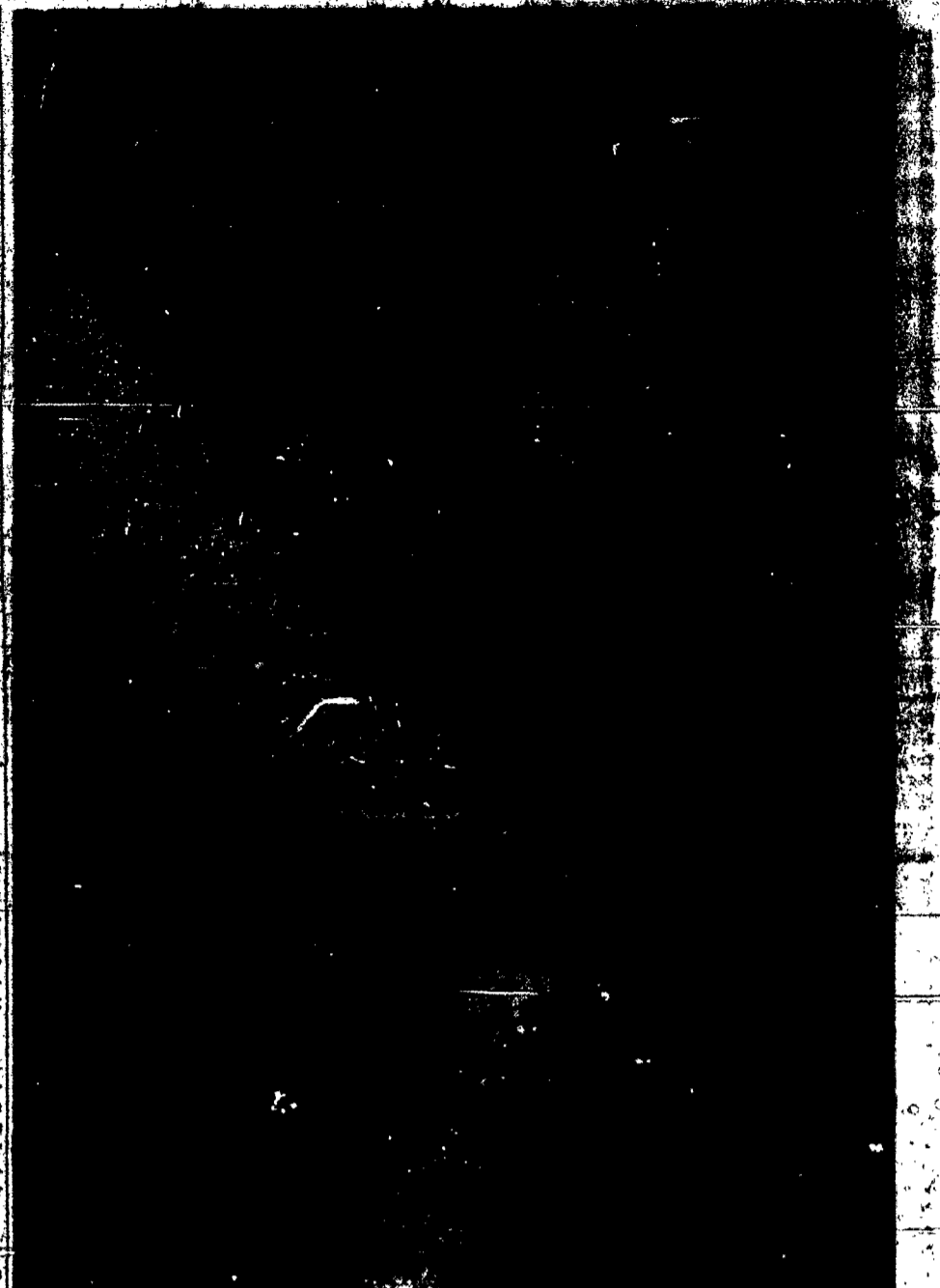
Blessed are we, if we do not make egoism the guiding criterion of our life, nor pleasure its purpose, but learn rather to discover in sobriety our strength, in pain a source of redemption, in sacrifice the very summit of greatness.

Blessed are we, if we prefer to be oppressed rather than to be the oppressors and constantly hunger for the progress of justice.

Blessed are we, if for the Kingdom of God in time and beyond time we learn to pardon and to struggle on, to work and to serve, to suffer and to love.

We shall never be deceived. Thus today we seem to hear again His voice. Then it was stronger, sweeter, and more awe-inspiring; it was divine.

But even now, trying to recapture some resonance of the Master's words, we seem to be won over by His disciples and to be genuinely filled with new wisdom and fresh courage.



Off To South America Mission

SISTER ROSE ALMA, Spanish instructor at Nazareth College and former principal of St. Agnes High School, boarded a plane last Sunday at Rochester-Monroe County Airport in the first step in establishing a mission of the Sisters of St. Joseph in Latin America. Sister will pursue a 12-week course at the Center of Intercultural Formation in Petropolis, a suburb of Rio de Janeiro, in which the language and culture of Brazil will be accentuated. Other Sisters of the diocesan order will be prepared for the mission in the near future with the hope of establishing a foundation in 1965. Sister Rose Alma was seen off at the airport by Mother Agnes Cecilia, Mother General of the Rochester Sisters of St. Joseph, Sister Helen Danile, president of Nazareth College and a large group of her fellow Sisters.

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Three honorary degrees were awarded at St. John Fisher College as part of dedication rites for two new buildings on the East Avenue campus Sunday afternoon. Father Charles Lavery, second from left, and Bishop Kearney conferred the degrees and symbolic academic hoods. Recipients were Lieutenant Governor Malcolm Wilson, U.S. Apostolic Delegate Archbishop Vagnoni and the College's first president, Father John K. Murphy.