

Pope to Seminarians

Keep Devotion To Our Lady

Vatican City — (NC) — Pope Paul VI told students at Rome's major seminary that they must never let their devotion to Our Lady flag and must become aware of "the relationship between the Madonna and our individual souls."

Pope Paul left the Vatican to celebrate a 7 a.m. Mass in the seminary chapel dedicated to Our Lady of Fruit, whose feastday is observed at the seminary on Feb. 8.

THE POPE took the opportunity to praise Marian devotion enthusiastically. He said:

"The panoramic vision of theology centered in the humble Handmaid of the Lord must never disappear from our spiritual eyes. We must first honor the most holy Madonna before we invoke her. Our plea, the faithful pupil of tradition, must preserve its full objective expression of worship and imitation before assuming the subjective expression of praying for things for our comfort and benefit."

In praying to Our Lady, the Pope said, Christians "celebrate in her the mysteries of the Lord and venerate her greatness and her privileges, praise her beauty, admire her goodness and study her virtues and example."

The Pontiff said that the "modern development of Marian piety must for us follow this furrow which the most ancient and authoritative tradition of the Church offers to the spirituality of the Christian people. Thus by honoring Mary we arrive at the discovery of

her superlative action in the economy of salvation and particularly her action of intercession. . . . Thus we arrive at the discovery of a personal relationship between the Madonna and our individual souls, a relationship which each soul can develop with salutary effectiveness and which becomes a tribute of honor and love for Mary, the fount of all sorts of graces for souls."

Collections Exchanged

Birmingham — (BNS) — In what was believed to be the first such ecumenical gesture in Britain, a Roman Catholic and an Anglican church here exchanged collections for the poor as a practical expression of goodwill.

Special collections for the needy were taken up on the same day at St. Gregory's Catholic church and the neighborhood Anglican church of St. Mary's, and were afterwards exchanged.

Msgr. H. Francis Davis, pastor of St. Gregory's, said he had heard such exchanges were widely practiced on the European continent.



No More Princess

Princess Irene of the Netherlands, a convert to Catholicism, announced she would relinquish her rights to the Dutch throne to marry Spanish Prince Carlos Hugo of Bourbon-Parma. The princess, 24, whose family belongs to the Dutch Reformed Church, was second in succession to the throne, after her 25-year-old sister Beatrix. Prince Carlos, 33, is the son of Prince Xavier of Bourbon-Parma, a claimant to the Spanish throne. It was reported earlier that Princess Irene was expected to marry last year into the Catholic Church.

'One Flock' Eventually Says Prelate

San Francisco — (RNS) — Archbishop Joseph T. McGucken, speaking here before the annual convention of the Protestant Episcopal Diocese of California, told some 800 clergy and lay delegates that eventually all Christians would become "one flock with one Shepherd."

In a precedent-setting appearance before the Episcopal body, Archbishop McGucken said he was "encouraged to be confident" about reunion of the churches.

He said that "by many signs that all Christians—Orthodox, Protestant, Anglican and Catholic—are responding to Pope Paul's plea that we open our hearts in prayer to our Common Father, that we may, indeed, in God's good time, respond to the grace that He will surely give us to become one flock with one Shepherd."

The approach that all should take to realize this goal, he said, "must be based on respect for each other's convictions, the desire to know and understand each other's beliefs and commitments."

Discussing attempts at reunion of the churches, the archbishop said "the polemic approach to religious discussion is predestined to failure." But, he added, the new movement seems to contain "a new spirit—perhaps a Pentecostal wind—carrying in fresh ideas and opening up our minds and our hearts."

Archbishop McGucken spoke against attempts to "conquer each other in argument."

"What we need," he stressed, "is not dialogue but dialogus in Christian charity."

Mzuzu Laid 'Right Arm' Of Church

Los Angeles — (NC) — Laymen are the right arm of the Church in Mzuzu, Nyasaland. Every year they prepare 2000 adults for Baptism.

These adult converts receive four years of instruction. The instruction comes mainly from laymen.

Now there are 22,000 Catholics in the Southeast African diocese of Mzuzu. Almost every adult among them is a convert. The first generation of "born Catholics" is just now being baptized.

The story of his "most precious auxiliaries" was told here by Bishop John Jobidon of Mzuzu where the Church exists much as it did in apostolic times.

Next July 6 Nyasaland will become the fully independent nation of Malawi.

"Malawi means Land of the East," Bishop Jobidon explained. "It was the name the country had before the white man changed it."

Mild and scholarly, Bishop Jobidon is a native of Quebec. He joined the White Fathers of Africa in 1933, was ordained a priest in 1943 and immediately sent to Africa. He has been there ever since.

"The first priest came to Mzuzu in 1893," he recounted. He himself came there in 1933 as missionary bishop after 15 years in Tanganyika.

Mzuzu, with a population of 450,000, is the size of Massachusetts and New Jersey combined and is divided into 10 parishes.

"I have 33 priests, members of the White Fathers, and three African priests. I have also 12 lay missionaries, five from Los Angeles and seven from Switzerland," the Bishop said.

AT THE HEART of the Church's educational and spiritual activity in Mzuzu are lay catechists.

"We have a lay catechists' training center headed by one priest and two laymen."

"We pick adult men. It is preferable that they be married because they have a family standing and influence in the community."

"They have to be 30 years or older," the Bishop explained, "and they must have proved themselves model fathers and husbands."

"One catechist will have 200 or 300 families to care for," the Bishop said.

"The catechist is in charge of the Sunday services when a priest cannot come for Mass. He leads the people in prayer, in singing and he also instructs them, usually giving a comment on the Gospel. The service lasts about one hour."

"These are my right hand," the Bishop said, "my most precious auxiliaries."

God's World

Christ in Us

By REV. LEO J. TRESE

We are familiar with the fact that Jesus gave us Himself in the Holy Eucharist to be the food of our soul. Just as the grace of baptism, which is a spiritual cleansing, is received at the moment the water is poured upon the head, so also the grace of Holy Communion, which is a spiritual nourishment, is received at the moment the Sacred Host is swallowed.

There is one great difference between the physical food of our body and the spiritual food of our soul. When we consume food for our body, our digestive organs change the food into our own substance; the food becomes a part of us, a part of our own blood and tissue.

When we receive the Holy Eucharist, however, we do not change Jesus into ourselves. The process is reversed. We are transformed into Jesus.

With each Holy Communion we become progressively more Christlike. That is, we become more thoroughly and intimately united to Jesus. Our soul more clearly reflects His image. We become more responsive to the movements of His grace. We become more and more "possessed" by Jesus, so that He can act more easily through us for the doing of His work.

If you are one who receives Holy Communion frequently, you may find this hard to believe. You may be inclined to say, "Holy Communion doesn't affect me that way. I don't feel one bit more holy than I did a week ago, a month or a year ago."

Once God made His decision (as He did from all eternity) and set His plan in motion, He was committed to letting human freedom run its course. God could not constrain us to do good only, without destroying our freedom. To be free and yet not free—this would be a contradiction in terms—much like speaking of a triangular circle.

Yes, but why cannot God do this: every time He sees a person about to perform an action which will cause suffering, why cannot God strike that person dead? Better yet, why create that person in the first place? The answer, again, is that God might as well have called the whole thing off before He began. The human race would quickly have been an extinct species.

CAN YOU, for example, honestly say that you never have caused a moment's pain to anyone? Is there any person of your acquaintance of whom you can say, with certainty, "He never caused a moment's pain to anyone"? If God struck dead, or left uncreated every perpetrator of pain, it would be an empty world.

As far as physical suffering is concerned, especially for sickness and pain is inherent in our physical nature. Conceivably God could have made us pure spirits or "out bodies," but He already had made the angels. We were to be a new species of beings, new sources of love and new witnesses to God's glory. God did offer freedom from suffering as a very special gift to Adam and his descendants in return for Adam's love. Our forefather Adam, as we know, struck the gift from God's proffering hand.

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Catholic Wedding

Fetham, England — (NC) — St. Laurence's Catholic church here was the scene of a wedding for the Rev. H. Leonard Tibbert, 56, an Anglican pastor, and a nurse, Margaret Mary Brown, 54, who is a Catholic. Archbishop John C. Hennan of Westminster granted the dispensation for the marriage.

Pittsburgh — (RNS) — A Pittsburgh-edited magazine devoted to examination of issues which concern Catholics, Protestants and Orthodox will make its appearance soon.

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New Slate Installed

NEW OFFICERS of the Holy Name Society of St. Peter and Paul Church, Auburn, were installed at the annual meeting of the organization held at the Ukrainian National Club Sunday. In photo are: William Jull, vice president; Myron Masloy, retiring president; Rev. Peter Orlisko, assistant pastor, spiritual director; Michael Elgo, marshal; Robert Coleman, president; William Golembink, secretary and Rev. Basil Ostas, pastor. (Tarby Photo)

In Pursuit of Ideal

No Right to be Wrong

Fairfield, Conn. — (NC) — A Jesuit law professor said here that the doctrine of states' rights can't be used to justify

protection of the laws or any other federally protected rights," said Father William J. Kenealy, S.J., of the Boston College law school.

Father Kenealy, in a Lincoln Birthday lecture at Fairfield University, praised the U.S. Supreme Court for "its humility, its courage, its love of the Constitution, and its constant pursuit of the American ideal."

Noting the charge that the court has "usurped" states' rights by its school segregation rulings, the priest commented: "The court has not told the states how they shall run their own schools or local activities. The court has simply told them how they shall not do so, which is a vastly different matter."

Father Kenealy commended the court for reversing the "separate-but-equal" justification of segregation that had been upheld in an 1896 ruling. He called the reversal "clearly necessary to promote justice."

"Even supposing the impossible hypothesis of actually equal facilities and the absence of racial supremacy overtones," he said, "racial segregation would still be objectively wrong."

"It would deny in practice the natural unity of the human race which impels men to cooperate for the common good. It would deny in practice the natural liberty of men to associate with companions of their choice for their mutual good."

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'Cotton Padre' At Work

Musoma, Tanganyika — (RNS) — Father John F. Wymes, a Maryknoll missionary from the Bronx, N.Y., lives up to his nickname of "Cotton Padre"—or "Cotton Padre"—by helping a family sort cotton near his mission at Musoma, Tanganyika. Concerned for both the spiritual and social welfare of his people, the priest has become an expert in cotton and knows that a good crop means decent food and improved living conditions for his parishioners.

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