

God's World

Mystery of Identity

By REV. LEO J. TRESE

"Why am I, and not someone else?" This is one of life's great mysteries. Each of us has explored it often, but the answer still escapes us.

Even as a child we wondered, "Why am I who I am—and not my older brother or my younger sister? Not the boy next door or the girl across the street?" Now, in later life, we look around a crowded room or at the other passengers on plane or bus and we are acutely conscious of our uniqueness.

"Among all these people I am that sperm and ovum met and that a new life began. But it was no matter of chance that God created our particular soul and infused it into that particular embryo. Speaking of God in human terms, we might say that God already had given a lot of thought to the choosing of the soul which He would create at that specific moment. Even though we cannot know why, in God's plan it had to be (for example) you.

So here you are, a citizen of these prosperous United States, with abundant food and a comfortable home, with medical care and healing medicines at your command, enjoying political and religious liberty and with as much education as you wish or are capable of.

What is more important, you have been given the grace of faith, you have been raised to a supernatural level of being in the sacrament of baptism, with eternal happiness yours for the taking.

There are about two and a half billion people who do not have what you have. "Dear God," you ask again, "why were you so good to me? Why did you pick me for this particular time and place?"

God, for the present, remains silent on that point. However, He has made it plain to us that He did not endow us with such gifts to be used for ourselves alone. This is one of the dominant themes of our Lord's preaching. Whatever we have, we have it to share.

This means that we must be eager to share our faith. So, we bear witness to Christ in our personal lives. In our parish we give active support to the Confraternity of Christian Doctrine and to the parish Inquiry Class. On a broader scale we give generous aid to both home and foreign missionary efforts.

OUR LESSER GIFTS also we must share. "Security" is the watchword today. We want to have ample resources built up to assure ourselves a cozy old age. But there is a limit to the amount of money we may have. Our brothers and sisters, as to many of our brothers (for do have resources today; do not have clothing or schools or the simplest medicines.

So, we contribute liberally to such causes as the Bishops' Relief Fund and the Thanksgiving Clothing Drive. We send CARE packages. We give to the Medical Mission Sisters and to Project HOPE. In short, every undertaking aimed at relieving the physical, mental or spiritual burdens of our brothers, whether at home or abroad, finds in us an enthusiastic cooperator.

We do not need to know why God has chosen to create us at this present happy juncture of time and place. Just let us be sure that we give Him no cause to regret His decision.

Catholic Edition Of RSV Bible

London—(NC)—A Catholic edition of the Protestant Revised Standard Version of the New Testament will be published here early in June. Fathers Bernard Orchard, O.S.B., and Reginald Fuller, who did the major part of the editing, presented a specially bound copy to Pope Paul VI this week.

Differences between the original RSV, New Testament and the Catholic version are slight, and all are enumerated at the end.

Father Fuller said the work cannot be described as a "common Bible," but could be called "the last step on the way to one."



New Officers Installed

ROSARY SOCIETY members of St. Patrick's Church, Elmira, held their installation dinner in the parish center on May 16. In photo, Mrs. Frederick Battersby, new president, is shown with Mrs. Justin McCarthy, retiring president. Other new officers include: Mrs. Walter Smith, vice president; Mrs. William Schiefen, secretary; and Mrs. Henry Call, treasurer.

In Church Rituals

More Tradition to Come

New Orleans—(RNS)—Father C. J. McNaspy, S.J., expressed the opinion here that there will be further changes in the liturgy of the Catholic Church.

"But they will be in the direction of tradition and quite opposite to the traditionalists," he continued. "By this I mean we will have a liturgy that is more meaningful, more functional, and thereby, more sacramental," said the Jesuit priest, considered one of the top U.S. authorities on liturgy.

The author of books and articles on liturgy said the "great problem with the whole traditionalist movement" is that it identifies something of the recent past—the last century—with the whole of tradition.

But the changes that are being made, he declared, are in the direction of "the longer and fuller tradition" being applied to modern times.

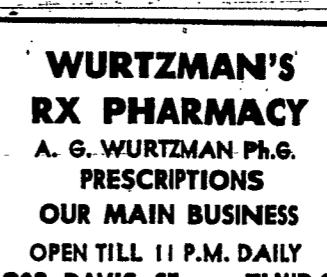
Father McNaspy, associate editor of America, national Catholic weekly, and a member of the National Liturgical Conference board, made his comments during an interview here.

HE WAS ASKED to give his views on the Catholic Traditionalist Movement (CTM), which has received widespread newspaper and TV publicity in recent weeks.

He expressed surprise that the so-called liturgical "traditionalists" don't object to the use of

that only some 20 per cent of U.S. Catholics are satisfied with liturgical changes which he said were brought about by a few "pseudo-experts."

Father McNaspy said he doubts that Father DePauw, as a professor of Canon law, "is in a position" to have a feel of the national pulse on this matter.



The fact that he was silenced by Cardinal Shehan has given impetus to the traditionalist movement, stated Father DePauw.

The CTM, in what they call the "Catholic Manifesto," charges that "so-called liturgical progressivism" is the first step toward "Protestantizing" the Church.

Father McNaspy stated that elements which do look Protestant "are actually Catholic in tradition." But for "accidental reasons," he added, they have not been emphasized for a while in the Church.

They are being "revived." He said that examples are "emphasis on the word of God in Scripture" and "the sharing by all the baptized in the official worship of the Church."

Father McNaspy noted that the Constitution on the Liturgy was approved by more than 2,000 bishops of the whole Church at the Vatican Council with virtually no dissent.

The so-called traditionalists, he stated, fail to realize that the new liturgy "represents decades of study and consultation all over the Church, and is not something contrived by a small minority."

He said polls taken in San Francisco and Detroit show overwhelming approval of the liturgical changes as a whole.

Ninety-two per cent were in approval in the Detroit poll, he said.

Father DePauw had claimed

Mrs. Miskell Heads Livingston Deanery
DANVILLE — At the annual meeting of the Livingston Deanery, Diocese of Catholic Women, Mrs. Charles Miskell of Genesee was elected president to succeed Mrs. John O'Brien, also of Genesee. The meeting was held at the St. Mary's School auditorium with the Rosary Society of St. Mary's Church as host.

Other officers elected are: Miss Marjorie Hannigan of Danville, vice president, Mrs. Frederick Beuerlein of Mt. Morris, recording secretary, Mrs. Russell Bonadonna of Nunda, corresponding secretary, and Miss Mary Parisella of Lima, treasurer.

Father Charles Langworthy, assistant pastor of St. Patrick's Church, Mt. Morris is deanery moderator.

Jesuit to Speak On Poverty
OMAHA — (NC) — Father Daniel Berrigan, S.J., poet and editor, will give the keynote address at the joint National Catholic Social Action Conference-National Catholic Conference for Interracial Justice-convention here Aug. 26 to 29.

Theme of the meeting at Creighton University will be "The Human Face of Poverty: Challenge to Interracial Action." Some 700 Catholic clergy and lay leaders are expected.

Father Berrigan, associate editor of Jesuit Missions magazine, will discuss the theological aspects of poverty. He has long been active in social action work.

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Pope's Farm Paces Progress

Castle Gandolfo, Italy—(NC)—Set a Michelangelo statue or a Bernini fountain among waving fields of Iowa corn and you might create in reverse the effect produced by a visit to the Vatican farm.

Aberdeen Black Angus heifers and bulls graze on a hillside overlooking olive groves and fruit orchards. Further down the slope, a dairy barn, chicken coops and rabbit hutches surround a red brick farmhouse.

Piles of fertilizer and mounds of hay, bellowing calves, clucking hens and bleating sheep add sights, smells and sounds to complete a barnyard scene that could have been painted by Grandma Moses were it not set in Castle Gandolfo, overlooking the Roman countryside, from the Alban hills.

The Vatican farm adjoins the formal gardens and pine groves which beautify the estate inherited from Anzio and the sea where popes spend Italy's torrid summers.

Their intermittent presence in the hills overlooking Lake Albano dates from May 24, 1963, when Pope Plus II was a guest at the villa of his chamberlain, Cardinal Sacramento. Later the papacy itself became a landlord here when Pope Urban VIII (Barberini) built a summer villa at Castle Gandolfo in the 16th century. Other popes followed until the loss of the Papal States to a newly united Italy rendered them prisoners in the Vatican in 1870.

From then until 1929 the summer villa went virtually unused. The Vatican concordat with Italy in 1929 made it possible again for popes again to leave the Vatican to go to Castle Gandolfo.

The dairy farm stands in a central location. After it was built in 1931 it gained a reputation as the most up-to-date dairy in Europe, and still today stands neat and efficient, well ordered and freshly painted.

Here two dozen Canadian Holsteins munch fragrant hay and provide milk for Vatican citizens every 3 a.m., 10 a.m. and 6 p.m. Next door American-born Christy Lad stands guard.

One of two Holstein bulls purchased from the Christoff Farm in Chilton, Wis., is the successor to Christy Homestead Ambassador—first of the Americans to take up residence at the Vatican Farm. In May he will be joined by a Canadian cousin, perhaps later by another American.

All the cattle came to Italy by airplane, as did another herd of Aberdeen Black Angus four years ago. The gift of a group of Midwestern farmers, they were intended for use in experimentation on the possibility of raising Angus in Italy.

Dan Houston of Dunlap, Iowa, donated the bull; 10 farmers from Iowa, Mississippi, Illinois, North and South Dakota each a heifer. Later it was decided experimentation could better be done elsewhere and half the herd was given to the Italian Federation of Agricultural Cooperatives, which turned them over to the Italian government. They are now at an experimental station at Modena in northern Italy.

Rare in this country, they may one day pave the way for a revolution in Italian cattle farming.

Across a courtyard from the barns, clean chicken coops stand in raked yards where thousands of chicken cluck and peck contentedly. Occasionally one strays off into the more majestic splendor of the Villa Barberini to explore.

The rabbit population is less plentiful, no more than a half-dozen of two dozen at recent count. A few lambs come and go. The usual dogs and cats complete the picture. Occasionally an exotic tenant joins them, as during the reign of Pope Plus XI when an African gazelle romped the hillside, the gift of the apostolic delegate in Egypt.

More ambitious than the annual raising is the expense and variety of orchards and vineyards. From 1,774 olive trees come an annual produce of 80,000 pounds of olives and 6,600 pounds of oil. No Vatican wine is pressed from the 1,300 grape vines, perhaps because of the fierce competition and long tradition of the nearby villages whose product is looked upon as among Italy's finest.

But occasionally in season bunches of gigantic grapes show up on Roman tables and the host proudly announces their hallowed origin, even though Vatican fruit is on the market only in Vatican City, intended exclusively for its residents, a few convents and orphanages.

THE HISTORY of the farm is not altogether "picturesque" as peaceful as the present operation would suggest, however from an experimental standpoint it has turned into a lifeline more than once, providing food for the Vatican when little was available elsewhere during the war years; feeding hordes of hungry refugees who sought shelter and sanctuary at the villa during the Allied invasion of Italy.

In February, 1944, scores of bombs were dropped on the villa itself and the farm buildings reduced to rubble. But they were rebuilt the next year and cows meanwhile grazed within Vatican City itself. Throughout the war, farm products were transported to the Vatican in trucks provided safe passage by the belligerents.

Now that peace has returned to the Alban hills, the farm again serves its purpose as an experimental station and a diversion of interest for its burdened landlords.

1000th Joins Extension Work
CHICAGO—(NC)—The Extension Society Volunteers program has accepted its 1,000th volunteer for work with church-related projects in the U.S.

She is Mary Kelly, a senior at the College of New Rochelle, New York, who will receive her Bachelor of Arts degree in English next month.

Miss Kelly, oldest of 10 children of Mr. and Mrs. Patrick J. Kelly of Oyster Bay, Long Island, is slated to serve in the Extension program as a Newman Club coordinator at a non-Catholic university. She has worked with Catholic Charities and with the Catholic Worker movement.

The Extension Volunteers program, begun in 1961, enlists laymen aged 21 to 45, single and married without dependent children, for service in the U.S. home missions. Volunteers agree to serve a minimum of one year but more than 200 have served for two or more and some have been with the program since its beginning.

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