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God Love You

Today, it is not unusual to hear good but bewildered Catholics involved in ecumenical discussions ask, "Has Lent lost its meaning?" "What is the meaning of Lent?" "Should it mean the same to each of us?" "Is there a common denominator?" We are all sons of Adam. We need only to look at the effect of his sin in us: our disordered appetites, our darkened minds, our weakened wills. If Adam had such an effect on humanity, shall Christ have less? It is here that our faith is tested. During Lent when the Church concentrates on the humanity of Christ, should not we, His Mystical Body, identify ourselves more closely with the Passion and Cross by voluntary sacrifices?

Christ knows what it is to suffer. Two-thirds of mankind knows what it is to suffer. But how many of us love Christ in His suffering humanity enough to take on voluntarily just a touch of suffering by sacrificing for them during Lent? Sacrifices come from those who enter into the suffering of the poor and who see in them the sufferings of Christ. Sacrifices come from those who have the vibrant faith it takes to let the love of God replace the love of self.

How does your faith measure up? When you look at a crucifix do you see that Christ in His individual manhood has gathered into Himself every form of pain? When you look at a photograph in a newspaper of a wounded, war-scarred refugee, do you see Christ living in his homelessness? If someone shows you a picture of a leper, do you see Christ suffering in the unspeakable loneliness and agony and nakedness of his disease? These represent just a drop of His suffering. On Calvary He drank the whole cup. "He emptied Himself," to buy us back so that we might take possession of our heritage as children of God. We become most like Christ when we pour out to our brethren the love that made Him sacrifice Himself for us.

Think about it! Is this the meaning of Lent for you? How far are you willing to identify yourself with Christ? Why not completely—by identifying yourself with Him as He suffers today in the poor, the sick, the homeless of the world? Real faith is seeing Our Lord become partaker of our human nature in all its bitterness, hunger, thirst—the whole mass of human sorrow. Whatever you have given up or decided to do for Lent you can turn into alms. Whatever you send to the Holy Father goes immediately to aid your brothers and sisters in Christ. Turn your sacrifices into dollars and send them to The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001.

God Love You to N.S. for \$200. "This Lenten sacrifice really hurt! It's the cost of joining a ski-house for the season."... to B.H.&J. for \$38. "This is what we would have paid to have dinner out on Valentine's day. Please use it for those who have no food at all."... to A.O.S. for \$80. "I desperately wanted a new suit for a special party and then I saw the pictures of the poor in MISSION and knew I didn't really need it."

It is never too early to think about your future! First make out a Will. If you want to continue doing good after your death, leave everything to the Holy Father who through his Society for the Propagation of the Faith will give it within the year of your death to the poor missions of the world. The other way to provide for the future is to take out an Annuity, receive an income while you live, reduce your taxes, and let the remainder go to the Holy Father to be distributed that year. This is the great advantage of giving to The Society for the Propagation of the Faith, the "middle man" for the Holy Father who gives it to the poor. For more information write to me at 366 Fifth Avenue, New York N.Y. 10001. God Love You!

Cut out this column, pin your sacrifice to it and mail it to Right Reverend Edward O'Meara, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001, or to your Diocesan Director, Rt. Rev. Magr. John F. Duffy, 50 Chestnut Street, Rochester, New York 14604



'Mikado' Listed for Local Showing

THE LORD HIGH EXECUTIONER, played by John Reed (right), has a few words for the wedding chances of "Nanki-Poo" and "Yum-Yum," played by Philip Potter and Valerie Masterson, in the D'Oyly Carte Company production of "The Mikado," the Gilbert-and-Sullivan favorite to be presented by Warner Bros. in widescreen and Technicolor on March 8 and 9 at the Paramount Theatre, Rochester.

Heroic Virtue Needed Just To Pray in China

Hong Kong — (NC) — Christianity has virtually no chance of survival in Red China under the present regime, a Pax Romana seminar was told here.

Marie Yen, director of the Union Research Institute here, speaking at a panel discussion of the Asian seminar sponsored by Pax Romana's International Catholic Movement for International and Cultural Affairs (ICMICA), declared that the

Pius XII Aide, Dies in Rome

Vatican City—(RNS)—Father Robert Leiber, S.J., a German-born confidential assistant of the late Pope Pius XII, died here at the age of 79 on Feb. 18.

While serving as a professor of Church history at the Pontifical Gregorian University, Father Leiber was called on by Pope Pius XII for special assistance on German questions, a service which he had also performed when the Pope, as Cardinal Pacelli, was the Vatican Secretary of State.

survival of Christianity is highly questionable in China since "heroic virtue is needed even for silent prayer" within that communist-dominated country.

Theme of the ICMICA seminar was "Can Christians Survive in a Non-Christian Asia?"

Miss Yen said that in Red China even "mental prayer is a dangerous habit as one might murmur prayers while asleep and be betrayed by an eavesdropper."

"This has happened," she said. "The eyes, ears and voice of the government are always present—the voice of the Church never."

"Most Catholic parents fear to teach children religion, not for their own safety, but that of the children."

The approach to evangelization was summed up by an Anglican layman, Dr. Philip Shen, professor at the Chinese University. He said the "principle of the Incarnation—the Gospel—must take native forms and be received into the cultural milieu of the people."

"The Christian reaction to evil is different in different circumstances," he declared. "Which means that sometimes he must protest openly, sometimes resist silently, sometimes only suffer or perhaps die. It's the way of Christ."

The best-known of Father Leiber's determined anti-Nazi activities was his service, during World War II, as an intermediary for Pope Pius XII when the German anti-Hitler resistance was in contact, through the Vatican, with the British Foreign Office.

At that time (the end of 1939 and the beginning of 1940), despite the risks involved, the Pope declared that "the Germans who oppose Hitler deserve a voice." He therefore consented, in the interests of peace, to serve personally as the channel of communication between the conspirators in Berlin and Britain's minister to the Vatican, Sir d'Arcy Osborne.

Father Leiber was born near Freiburg in Baden, April 10, 1887. After his retirement from the Gregorian University, he became a counselor at the German-Hungarian College.

Poor to Live In a Palace

Seville—(RNS)—In the face of an acute housing shortage in this area, Jose Maria Cardinal Bueno y Monreal, Archbishop of Seville, has offered his residential palace and local church facilities to provide temporary accommodations for the homeless.

He called on Catholic churches to provide space to those in need, and notified government housing authorities that living space would be available in religious buildings.

Expressing concern over the housing shortage, Cardinal Bueno y Monreal emphasized that "this present situation is one which must not be allowed to continue for a single day longer."

"We cannot call ourselves Christians if we tamely allow our brethren to remain in a condition of utter destitution," he said.

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No Taxes for Church, No Salary for Bishop

Montevideo—(NC)—A Uruguayan bishop, in his weekly article in a local daily, has ridiculed the idea that the Church has wealth.

Commenting on a letter to the editor on the Church's wealth, Bishop Miguel Balaguer of Tacuarembó, one of the country's poorest regions, said the Uruguayan clergy is not only poor but "near dire misery."

The bishop pointed out that he does not receive any salary "simply because the hierarchy cannot afford it" and that he must deprive himself "of things which not even a simple worker" is deprived of.

The bishop stressed that while the government has an income from taxes levied on its people, the Church has no people it can tax.

He added that many who claim to have sympathy for the poor, "such as communists, spend millions on propaganda and do nothing to lighten the economical burdens of the people." But, he said, "the Church does much to help the needy in spite of a lack of funds."

"If anyone wishes to know what it is like to live on voluntary contributions," he wrote, "then let him become a priest; if not, come closer to the ecclesiastical reality and learn about it at first-hand instead of from the enemies of the Church."

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