

Students Observe Vigil For Peace in Cathedral

Pittsburgh — (NC) — An eight-day peace vigil, extending from Dec. 2 to Jan. 1, was carried out in St. Paul's Cathedral here by students protesting the war in Vietnam.

The students subsisted on bread and water and vitamin pills, and their sleeping was confined to kneeling or sitting positions.

Organizers of the vigil were Charles R. Strain and James McKenzie, both of Pittsburgh and Duquesne University, and John Robinson of New Rochelle, N.Y., and Ohio State University.

They were joined during their vigil by scores of sympathetic people, Catholic and non-Catholic. The Society of Friends sent a representative to pray with them, Miss Ruth Dodd. Larry Reiter, a member of the Catholic Worker movement in New York City, traveled to Pittsburgh to join in the vigil after reading news accounts in the daily press.

THE STUDENTS described their vigil as a religious, not a political demonstration. However, before beginning the vigil, they issued a statement protesting American policy in Vietnam.

The principles they described as a motivating element in their "witness" were basically those of the Catholic Peace Fellowship.

The students granted no interviews during their vigil. A spokesman for them, Dr. William G. Storey, history professor at Duquesne, said that the original intention

was to carry out the vigil in complete privacy.

"They (the students) worried about doing it publicly, when the Gospels emphasize private prayer," Dr. Storey commented. "It seemed to them a form of self-display. But there is another Christian tradition of prayer, one of public prayer. In times of public danger or disaster, periods of public prayer would be proclaimed. When you feel strongly enough you act publicly to demonstrate your concern. So they decided on a public witness, but they're more embarrassed than anything by the publicity."

Bishop John J. Wright of Pittsburgh granted use of the cathedral to the students for their day-and-night vigil after they had written to him telling him of their plans and requesting permission to "keep vigil in the cathedral church" of the diocese.



OUR LADY OF ATONEMENT, a patroness of the Franciscan Friars of the Atonement of Graymoor, Garrison, N.Y., who are collaborating with the World Council of Churches in New York City this year in sponsoring the Week of Prayer for Christian Unity, Jan. 18 to 25.

Pope Paul: Leader of Unity

By Titus Cranny, S.A.

Last December 4, Pope Paul VI set the pattern and tone of prayer for Christian Unity. He took part in the services in the Basilica of St. Paul and preached a short homily in which he said: "A great stretch of the road remains to be brought behind us, but we have begun to love one another."

Both his words and his example are a lesson and guideline for all the members of the Church. There must be prayer for and with other Christians; and there must be true love for all members of the Christian family.

There were 65 observer-delegates who took part in the ceremony representing 38 Christian churches. Nearly a thousand bishops and 70 cardinals were present in this church where on January 25, 1959 Pope John had announced his intention to convoke a general council.

"Brothers and friends in Christ" was the salutation of the pope. "The great problem of the re-establishment of unity in the visible Church which pertains to all those who have the good fortune and responsibility to call themselves Christians must be studied in its depth. If not today, perhaps then tomorrow it will be possible to find its solution—slowly, gradually, generously."

Such ought to be the intention of those praying for the religious unity during the Unity Octave of January 18-25. No one knows exactly how the Holy Spirit will lead and guide all Christians during this period of ecumenical prayer and activity. Who could have predicted, even a few years ago, the events which have taken place at the present time?

But we can be absolutely certain of the need and purpose of prayer for this holy cause. Pope

Paul has reminded everyone of the necessity of praying "that all be one."

No one must think that unity can come easily. It will require sincerity, humility, charity and prayer. At first when Christians pray together, they may find it awkward, but love can help to give confidence and assurance. For so long a time everyone has been praying in a kind of triumphant way, as though God were on "our" side and He simply did not listen to people of other faiths.

What the Pope has done in a public way all Catholics should do in his own sphere of activity: to pray, to greet other with love, to act generously. This is surely a pattern for all to follow.

There was a Catholic detail to the ceremony which is surely biblical and very meaningful. At the conclusion of the prayers, the homily, the recitation of the Our Father, the monks sang the Magnificat. It was a way of honoring Our Lady's twofold Motherhood: of God and of men. For Mary is the Mother of all men, and surely of baptized who are marked with the sacramental sign of her Son. It is through her intercession that the cause of unity will advance and deepen and while Catholics must base their love of Our Lady on solid ground they must never fear that true devotion to her can in any way prevent or inhibit genuine striving for Christian Unity.

The Holy Father expressed his love for all our brethren, saying: "Your departure with the end of the council leaves in us a loneliness which before the council we did not know and which now makes us feel sad. We would like to have you with us always!"

Chinese Scholar Ordained at 62

Rome — (NC) — A pilgrimage begun almost 35 years ago by a Chinese teacher has climaxed with his ordination to the priesthood at the age of 62.

The pilgrim is Louis Wei Tsing-sing, who was born into an old Catholic family in Shanghai and became a teacher in Hong Kong in 1929. Two years later he set out on foot for Rome. The walk took him two years to complete but he reached Rome on March 25, 1933, in time to witness the solemn opening of the extraordinary Holy Year proclaimed by Pope Pius XI, who granted him a special audience.

He remained in Italy translating Italian literature into Chinese until 1939, the eve of the outbreak of World War II. He went to France, where he learned French for more translating. And he earned his doctorate from the Sorbonne in 1961. The same year he entered a Paris seminary. At his request he was authorized to come to Rome for his ordination.

He was ordained by Eugene Cardinal Tisserant, dean of the College of Cardinals, at the church at nearby Storta.

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