

U. S. Catholics Set Prayer Day For Persecution Victims

Washington, D. C. — (NC) — Thirty million American Catholics will join in a tremendous one-day surge of prayer for the persecuted peoples of the world in a nationwide reparation day, Sunday, December 28.

This is in accordance with a decision arrived at by the Bishops of the United States at their recent annual meeting in Washington.

In towns and cities throughout free America, Catholics will stage a "peace bazaar" or sacrifice, prayer and acts of mortification for those facing martyrdom in the Orient and behind the Iron Curtain. Churches will hold special services in the semi-annual observance.

The tens of thousands of priests and religious and millions of Catholics who have suffered under the greatest religious persecution in history will be remembered on the Feast of the Holy Innocents and the day preceding the Feast of St. Thomas Becket, who for centuries has stood as the symbol of the persecuted Church.

In a statement, Bishop Charles J. Coughlin of the Archdiocese of New York said: "The day of prayer and sacrifice is a day of thanksgiving to the Church and to the world."

This will be the second annual observance of reparation day on the last Sunday of the year. Last year, on December 30, churches throughout the United States held special services and displayed exposition of the Holy Innocents. In some rural areas, Catholics came through snow drifts and bitter cold to join in the country's prayer for persecuted people in other lands.

Holy Hours were observed in city churches and bishops urged Catholics of their dioceses to observe. Holy Communion, American Catholics had the opportunity to participate in the "Church of the Holy Innocents" in the sacraments and in prayer.

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which is being endured by persecuted people abroad.

The statement emphasized the propriety of having the reparation Sunday so close to the feast of St. Thomas a Becket who — like many present-day martyrs — died as a traitor in the eyes of the regime controlling his country, but as an illustrious martyr in the eyes of the Church.

St. Thomas a Becket, who opposed attempts of King Henry II to make the Church subservient to his government, was murdered while at prayer in England's Canterbury Cathedral in 1170.

The Bishops of America this year called upon American Catholics to write the deeds of today's martyrs upon their hearts. "God grant that the glorious death of our martyrs may be the source of new life to millions of their fellowmen in every land," the Bishops' statement said, "and may their example hasten the return of the modern world to Christ."

German Alarmed On Red Propaganda

Munich — (NC) — The Church in Germany has raised her voice against the anti-Christian teachings and deeds of national socialism and likewise protest, before the whole world, against the persecution of Christians in communist-dominated countries.

A statement issued by the Archdiocese of Munich, which contains this declaration, calls on all Catholics to exercise the "greatest alertness and prudence against the enormous peril from the East that menaces our people and the Christian Faith. . . . Let, through our own fault, new disaster befall us."

The statement was read from all pulpits on the first Sunday of Advent. Norbert of Munich's Archbishop Josef Wendel to the College of Cardinals had been announced the day before.

Ordained in India

Kanagapur, India — (NC) — Three American Jesuits were among a class of 30 ordained here by Archbishop Ferdinand Xavier, S.J., of Calcutta.

The students were ordained at the Jesuit theological college here on a \$400,000 Indian loan.

MISSIONERS TO AFRICA



During his recent visit to Chicago, Bishop Bigrumwani, vicar apostolic of his native diocese of Rwanda-Urundi, Central Africa, is shown blessing Miss Peggy Siret shortly after she took her oath to serve the church in the mission fields. She with two other young lay missionaries are enroute to Rwanda with the bishop. They are members of the lay missionary group, the Society of International Auxiliaries, founded in 1933.

Lepers Vanish When Reds Take Over China Asylum

Hong Kong — (NC) — At least one group of lepers has not believed the Red propaganda about the benevolence of the Peking regime.

They gave dramatic proof of this when they suddenly left the leper asylum formerly conducted by the Franciscan Missionary Sisters of Mary at Chefoo, Shantung province. It all happened when the lepers found out that the government was preparing to take over the asylum as it had seized all the other charitable institutions carried on by the nuns at Chefoo.

THE REGIME took over the asylum, but the lepers were gone. They had escaped to the country districts where they would not easily be recognized.

The story of their escape was related here by the last two foreign nuns to leave Chefoo. They are Sisters Maria Berolina Temer, a Czechoslovak nun who labored in China for 20 years, and Sister Rosely Bates, a Hungarian nun in China for 25 years. Both have arrived here.

Pope Honors Bishop's Mother

St. Louis, Mo. — (NC) — Mrs. Catherine Jacoba Bartholome, mother of Bishop Peter W. Bartholome, Coadjutor of St. Louis, was honored by Pope Pius XII today with the "Pro Ecclesia et Pontifice" medal.

The 89-year-old mother of 11 children was chosen first Catholic Mother of the Year on May 4, 1942 — her birthday and the Feast of St. Monica, patroness of mothers. Besides Bishop Bartholome, another son is in the service of the Church, Msgr. John N. Bartholome, pastor of St. Felix Church, Wabasha, Minn.

Msgr. Hawks, Convert From Anglicanism, Sees British Coronation Oath 'Outmoded'

In this article, Monsignor Hawks challenges a recent statement by Dr. Edwin Morris, Anglican Bishop of Monmouth, who questioned the accuracy of the oath by which Queen Elizabeth II will bind herself at her coronation "to maintain in the United Kingdom the Protestant reformed religion established by law." Dr. Morris declared the Church of England is not a Protestant church but is "the ancient church of the land, reformed indeed, but Catholic — still." Monsignor Hawks, who became a convert from Anglicanism in 1908, is an authority on non-Catholic efforts toward unity among themselves and in relation to the Catholic Church, and has written a number of books on this subject. He is a priest of the Philadelphia Archdiocese.

By MSGR. EDWARD HAWKS
(Written for N.C.W.C. News Service)

English Catholics can sympathize with Dr. Edwin Morris, the Anglican Bishop of Monmouth, who objects to the oath which Queen Elizabeth II will take at the ceremony of her coronation, but they will do so for a different reason. To them the declaration that she made at the opening of parliament, describing herself as a "faithful Protestant" as well as the oath that she will take to maintain in England and Scotland "the Protestant Reformed Religion established by Law" seem to be out of date, especially as about half her English subjects are not Anglicans and many that are so rarely attend the official worship.

Although the Bishop of Monmouth, as a member of the Disestablished Anglican Church of Wales, is not directly concerned with the oath, his objection to it is understandable. Like many modern non-Catholics of every variety, he dislikes being called Protestant. He is literally correct in saying that the formularies of his church have never described it as such, but this is true of every other religion which is popularly called "Protestant." The sole exception that comes to mind is the Protestant Episcopal Church in the United States of America, with which the Bishop is in communion.

"PROTESTANT" LIKE the word "Christian," was originally adopted by common usage to express a vital distinction, rather than as a theological term. It is notorious that all schismatics claim to be the true exponents of the religion which their forefathers once professed, and none of them will admit that they renounced the Church of Christ.

Thus, although we understand that the word "Protestant" has become objectionable, we cannot accept the reason which the Bishop gives for his objection. He claims that the Anglican Church has maintained "continuity and identity" with the Catholic Church from the beginning of its foundation. The Scottish Presbyterians make the same claim for the same reasons. At this moment a reunion movement is being promoted by prominent members of both bodies on the basis of a common belief. Everyone wants to be called a Catholic; very few wish to be called Protestant.

STRANGELY ENOUGH, Anglicans once called themselves Protestants in distinction to Presbyterians, and they do so to this day in the North of Ireland. When the Protestant Succession was secured by the exclusion of the Catholic Stuarts, William of Orange, at his Coronation was legally compelled to declare that he would maintain "the Reformed Protestant Church."

His successors at their coronations were also compelled to add a declaration, in the presence of all the Anglican bishops, peers and people assembled that "the Sacrifice of the Mass as it is now used in the Church of Rome is superstitious and idolatrous."

GEORGE IV and his successors made this declaration when they

succeeded to the throne or opened their first parliament. Edward VII, who was always a great friend of Catholics, loudly objected to this declaration and is said to have deliberately mumbled it. In his reign parliament changed the declaration so that future sovereigns would simply call themselves "faithful Protestants." It is instructive to note that the renunciation of the Mass was, to the English, a mark of their Protestantism.

The claim to continuity and identity, which the Bishop of Monmouth made must be judged by facts. The Catholic Church is not made up of groups of those who regard bishops as necessary, although that bishops may be out of communion with one another. It is and has always been an organic unity of faithful people bound together by obedience to the See of Peter which teaches the infallible truth and dispenses the living Sacraments.

THE ANGLICAN Church, on the other hand, was completely subjected after the Reformation to the authority of the State. The slogan was "passive obedience and non-resistance." It had no continuity of faith for it regarded essential dogmas of the Catholic Church. It had no continuity of worship, for it destroyed all the altars and persecuted to the death every priest who attempted to say Mass. It had no unity of regimen, for all the lawful bishops refused to continue their succession, and the new hierarchy, descended from bishops without sees, ordained their successors by a new rite from which every trace of sacerdotal authority was, with careful premeditation, excluded.

It is worthy of note that from the time of Gregory the Great to the death of Cardinal Pole every Archbishop of Canterbury had received the Pallium, the sign of metropolitan authority from the Pope. Moreover, the pre-Reformation bishops held their own courts and ruled in accordance with Canon Law without any relation to the civil government.

THE ONLY continuity left is the occupation of the royal supremacy. It is the same supremacy which is now compelling the Archbishop of Canterbury to describe the Queen as one who will maintain the Reformed Protestant Church, the purpose of this being to prevent all possibility of a Catholic revival.

These common sense facts are penetrating the minds of English people who are becoming critical of a situation where the religion of a minority is allowed to dominate the conscience of the king. Although we sympathize with the Bishop of Monmouth, his implied criticism of the Archbishop of Canterbury made in the historic Benedictine abbey of Westminster, seems rather out of place as coming from orally. Has he thought what his sermon involves? If the Queen refuses to call herself a Protestant then the Anglican Church may lose its privileged position and social standing and the abbey itself may even become a museum like the empty churches of Russia.

Church Seen Japan-Filipino Amity Link

Manila — (NC) — Augustine M. Kanayama, first counselor of the new Japanese mission here, stated that Catholicism is the only real basis for a lasting friendship between Japan and the Philippines.

MR. KANAYAMA arrived here with four other members of the first Japanese mission to Japan to the Philippines. The team, headed by Tauro Nakagawa, is to establish trade, commercial and cultural relations between the countries. Mr. Kanayama and his family are Catholics.

Mr. Kanayama is a convert to Catholicism from his student days at Sofia University in Tokyo. His wife became a convert at their marriage. He served as Japan's envoy to the Vatican for the past twelve years. Six of his nine children were born and baptized in Rome.

Speaking of his present mission, Mr. Kanayama said: "Our task is a difficult one, but we have faith in the good will and the Christian spirit of the Filipinos."

HE TOLD OF THE growth of Catholicism in Japan and asked that Filipino missionaries be sent to his country.

The Japanese mission was warmly received at its arrival, which augurs well for the success of its future work.

In a radio interview, the head of the mission said that they had been warned of the ill-feeling which still prevails among the majority of the Filipinos. But most of the educated Filipinos feel that in the face of the impending communist threat in East Asia, it would be wiser to "forgive and forget" in order to keep Japan out of the Russian orbit.

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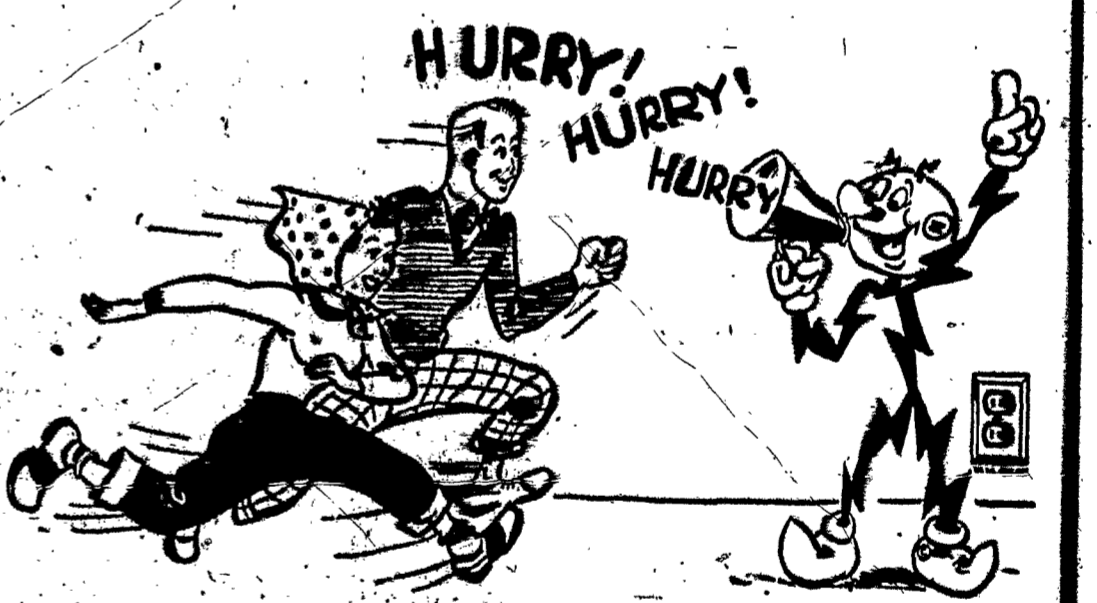
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WHO CAN ENTER?

The Cookie House Contest at the R.G.&E. is open to all boys and girls between the ages of eight and sixteen.

HOW TO ENTER

1. Visit the R.G.&E. at 89 East Avenue or your local R.G.&E. office and ask for your official entry blank and Cookie House Recipes and instructions.
2. Start planning and making your Cookie House so you will have it ready by Monday, December 15th — the deadline for entries.
3. Bring your Cookie House to the R.G.&E. and it will be put in our Cookie House Village for public display. The winners will be decided by public voting of visitors to the R.G.&E. Cookie House Village from December 16th through the 20th.

WIN ONE OF THESE BIG PRIZES!

There will be a first, second, third, fourth and fifth prizes in the contest. You may see the prizes on display on our main floor at 89 East Avenue or at your local R.G.&E. office. You'll be surprised and thrilled when you see how attractive and valuable they are.

VISIT THE R.G. & E. FOR ALL DETAILS

Whether you plan to enter the contest or not, you'll want to have a Cookie House of your own design to display during the holiday season. Stop in at the Rochester Gas and Electric and get your Cookie House Recipes and tips from the Home Service Department.

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