

Red China In U.N.

The recent announcement from the Churchill-Eisenhower Conference that Britain intends to vote Red China into the U.N. comes as hardly a surprise but certainly as a big disappointment. It is just another indication that the world is still a long way away from having a Christian conscience.

International politicians persist in the attitude that "you have to face facts." Whether these facts are good or bad, right or wrong, just or unjust, doesn't seem to enter their mind. The Chinese people are victims of invasion, aggression, persecution, enslavement. That is the actual fact we must face.

The invaders, aggressors, slave-masters happen to control the Almighty Dollar (and the Pound Sterling) and so we submit them as partners in business and welcome them to the conference rooms of the United Nations, the very organization founded to protect the helpless little people of the world from aggression.

If Red China is admitted to the U.N., we betray the poor, the oppressed, the down-trodden with the same callous indifference as Judas betrayed the innocent Christ, and for the same reason: cash!

In 1948, our Holy Father Pope Pius XII voiced the hope that the United Nations would become an expression and a symbol of international solidarity for peace. The Holy See is associated with many of the Commissions and Agencies of the U.N. as a proof that our Church is anxious to see the U.N. achieve its purpose which is peace with justice.

If we are indifferent to the present critical issue, we can abandon our hopes for world peace. Our prayers during these days should include special mention that God may guide the leaders of the nations in making a right, even if costly, decision in favor of truth and human rights.

Summer Jobs

Children invariably adopt the attitudes their parents have. If Mother always scowls when it's time to do dishes, if Dad growls for a week because he has to paint the porch, if older Brother or Sister moans because they had half an hour overtime—then, it is little wonder if younger children complain when given tasks at home and whine, "Do I have to?"

Many High School students will be attempting their first "outside job" during the summer months. This can be one more link to unite parents and children to one another, rather than the usual effect of dividing them even more. Mom and Dad and High Schooler can talk over their work, their associates, the conditions and conversations.

If parents can radiate a two-fold attitude about work—patience and apostolate—then the "job" becomes an even higher source of union, union with God Himself. Weariness and monotony in our work are the consequence of sin, and if accepted and endured in that spirit, our work day can be fruitful for eternity. The second thought: apostolate.

Instead of being degraded and corrupted by the pictures or stories which make the rounds, we can tactfully use those virtues of counsel and fortitude given in Confirmation to lead our associates at least one step closer to the loving Savior.

The Precious Blood

Catholic Devotion traditionally sets aside July as the month in which we honor the Precious Blood shed by our Lord to redeem us from our sins. St. Paul tells us that "without the shedding of blood, there is no forgiveness of sin."

Over thirty-five hundred years ago, the Jews were enslaved in Egypt. God was about to send His avenging Angel to strike terror into the hearts of their captors and He gave His chosen people the key to their safety: "Sprinkle your doorposts with the blood of a year-old lamb." The homes so marked were spared, but the homes of the Egyptians were visited with death to the eldest son. The resulting fear which held the Egyptians, released the Israelites to freedom.

In a far higher sense, we also have been set free by Blood. The Blood of the Cross which Christ poured out for us released us from sin and Satan's bondage, set us free on our journey to the heavenly land of heaven.

At every Mass, as the priest elevates the chalice, we want to recall that in it is the price of our redemption, and devoutly receive the Flesh and Blood of Christ frequently in Communion.

Sunday Sermon

UNITED AT GOD'S ALTAR

In the Gospels of these Sunday days after Pentecost, we hear again and again Christ's insistent teaching—we travel to heaven, not in isolation, but in company with others. We heard the Church described as a shepherd, as a net filled with fish, as a banquet, and in this coming Sunday's Gospel, we see a congregation at Mass, offering our gift with one another.

This idea of "community" is one of the most deeply rooted concepts about the Church. The big, worldwide Church, however, lives its life in two smaller communities: our family, and our parish. These are like the blossoms on a flower which draw in the sunshine and give forth the fragrance of the plant. So also, through family life and parish life, we receive God's life and practice our Christian vocation.

OUR LORD once told us, "Where two or three are gathered in my name, I am in the midst of them." When husband and wife and children kneel for family prayer or listen to spiritual reading, there Christ stands in their midst to enrich them with all those graces they need for Christian family life.

Especially is this true when our parish family gathers for

Holy Mass, to hear the word of God, to pray together, to offer our great sacrifice. The Mass is the supernatural sun which gives warmth, light, grace, joy to all who assist at it devoutly, who participate in it with that spirit of oneness with each other which leads us to oneness with God Himself.

Sanctuary

Far from the rush and noise—Neath arching canopy of trees On the green we find repose, Pause, and rest in the breeze.

Or serene, in some shady nook Take solace in silence so sweet; Find refuge, and forget in books As image of new friends we meet.

Struggle or play at fishing Out where waves meet the blue; Forget what it is we are wishing—Linger on from dusk until due.

But I know real repose is where God's golden sun shines through The windows of His House, He is there In His Sanctuary, waiting for you!

—M.R.W.

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JOSEPH BREIG

By Hook
Or By Crook

Occasionally I find it necessary to argue with some father or mother about sending the children to Catholic schools.

Now it occurs to me that in some cases there may be an unspoken misunderstanding between the parents and me.

They assume, perhaps, that I am fighting for the Catholic school system. I am not. I am fighting for them, and for their children. It is their family welfare and happiness that I am concerned about.

God does not need you and me, or anybody or anything else. We are not here for the benefit of God's Church; His Church is here for our benefit. That is equally true of Catholic schools. In the absolute sense, we need them, but they don't need us at all.

We are so small-minded and self-centered that we don't realize that we are the Church's burden. We are Christ's cross—and brother, we're heavy, too. If Christ didn't love us in spite of our unbelief, He'd drop us with a crash and go His way.

WHAT IS TRUE of Christ is true of His Church, which is His bride, and our Mother in the spiritual order. We are the Church's burden, the Church's cross, the Church's exasperating children. And if the Church didn't love us with the love of Christ, He'd desert us and leave us to our own devices.

There is an old story about bishops and their crozier. The crozier is the bishop's ornamental staff, which he carries in his right hand. It is a crozier, and it is a crozier. Some humorist remarked long ago that the bishop carries a crozier because it is his business to get us into Heaven by hook or by crook.

Maybe you think of a bishop's crozier as a crozier. But it is a crozier, and it is a crozier. Some humorist remarked long ago that the bishop carries a crozier because it is his business to get us into Heaven by hook or by crook.

WHEN THE BISHOPS of the U. S. decided that there must be Catholic schools, it wasn't because they wanted to keep us under their thumb, or any of that junk. They heard from missionaries like Fr. John A. O'Brien and other Americans—United for Separation of Church and State.

There are Catholic schools for one reason only—because Christ, after Himself making the supreme sacrifice for us, picked up the terrible cross of our salvation and laid it on the shoulders of His Apostles and their successors, the bishops. If you think He gave them a leadpipe cinch, think again. Think of yourself, is the business of getting you to Heaven a leadpipe cinch? Don't make me laugh. You've probably been as much of a problem as I've been.

THE BISHOPS established Catholic schools because as the twig is bent, the tree is inclined. They were worried about your children and my children. They wanted our youngsters' minds pointed in the right direction—in the direction of eternal happiness, and for that matter, earthly happiness, too.

Good Catholics are not merely on their way to heaven. They have a foretaste of Heaven right here. There is an enormous amount of joy in Catholic family life, shot through with Christ's charity, with mutual love and respect. The bishops created Catholic schools because they were concerned for our happiness from the cradle right on into eternity.

WHY DO YOU BOTHER with your children?—train them, guard them, watch over them day and night? Because you love them. If you didn't love them, you'd make yourself comfortable, strug them off, and let them go their wild way into any old smash-up. It's the same way with the Church. She's an anxious mother, watching over your youngsters more sleepily than you do.

The Catholic schools are for our benefit, and the benefit of our little ones. It's because I care about my friend's children that I argue with them about giving the kids an education in Christ. It's because the bishops care that they insist upon that. And if we really care, and if we aren't blinded by silly prejudices and pride and social ambitions and all that rot, we'll co-operate enthusiastically.

Poetry For Summertime

By SISTER MARGARET TERESA
(Professor of Literature, Nazareth College, Rochester, N. Y.)

Summertime. Keep cool with a poem, taken slowly, some rare essence of thought, aged in the heart by years much living. Here's one quoted by a recent Retreatmaster: He is speaking of days that go too smoothly, that

Test love's mettle
With too much ease.

And he adds the poet's warning:

Bramble and briar
Will soon discover
Who is the liar
And who is the lover.

A MORALIST, you see, which most poets and most readers are, most of the time. Is not that modern, unpunctuating radical, who lately published his Nonlectures just moralizing in good human vein when he describes Mr. and Mrs. Anyone this way?

When by now and tree by leaf
She laughed his joy she tried his grief
Bird by snow and stir by still
Anyone's any was all to her . . . they
Said their never they slept their dream
Stars rain sun moon
(and only the snow can begin to explain
how children are to forget to remember
with up so feelingless bells down)

One day anyone died I guess
(and none stopped to kiss his face)
Busy folk buried them side by side
Little by little and was by was
none and anyone earth by april
wish by spirit and if by yes

That's full of sweet compassion—the poet is made in the image of God, and knows they know what they do, and loves them. "BUT NOT MORALIST!" Like just to stand still and see how fair the world is?

Annihilating all that's made
To a green thought in a green shade?

Well, sniff the hay—"Yesterday's flowers am I," it says. Or notice the wind blowing the meadows:

The country washes to my door
In wave on wave of soft uproar . . .

Or watch the splendid coming
The moving waters at their priestly task
Of pure ablution round earth's human shores . . .

And in your delight maybe you'll
Turn to share the transport: oh, with whom
But you, deep buried in the silent tomb!

Or perhaps the beauty of the late evening, the wonderful wide mystery of the sky reminds you of straining threads of words trying to net the picture:

Ereast, earthen, attunable, vault, voluminous, stupendous
Evening strains to be time's vast, womb-of-all, home-of-all
beast-of-all night
Her fond yellow hornlight wound to the west, her wild hollow
hoarlight hung to the height . . .
Her earliest stars, earl stars, stars principal, o'erblend us . . .

MAYBE YOU'VE something more serious to cool off than heat; it could be the futile anger that another nation has been paralyzed over to the devil. A poet whose "privilege and pain is to be mortal . . . and with Here and Now for anvil!"

Song of the Fallen Nations
There is no seal of harvest upon this
Afflicted autumn at the end of rain:
When every ear of earth runs bold again . . .
No, it is in the way of leaves we go
Now we are cast between the earth and sky
Borne up by pain and passion and unreason.
We ride the wind of a most lonely season . . .

Makes you wonder if

This is a beautiful time, this last age, the age of the Holy Spirit.
This is the long awaited day of His reign in men's souls
through grace . . .
Oh, hear Him tonight crying all over the world
A last desperate summons of love to a dying race . . .

OF BOOKS—there's a new one on Don Camillo by Guarechi, despite the fact that he is sweltering in jail in amused (no doubt) annoyance for having libeled Dr. Gasper. And there are some pleasant novels floating out by Alice Krone, so I'm told, with modern Ireland for the setting. There is a new Bernadette by Michel de Saint Pierre, a penetrating and affectionate retelling that finds a real child, a spirited child who was "good" with an effort sometimes, and a real nun, a religious who grew into sainthood. There are four Pius X's advertised in this paper, all different, all good.

Sixty Percent Loss Of Faith Cited In Mixed Marriages

Notre Dame, Ind.—(NC)—Six out of every ten Catholics who contract mixed marriages become lost to the Faith, according to Father John A. O'Brien, noted author and marriage counselor.

Four attempt marriage outside the Church and are thus lost immediately, Father O'Brien said, while two out of the remaining six who marry before a priest grow careless and indifferent and ultimately cease to practice their faith altogether.

FATHER O'BRIEN reported the findings of extensive investigations of mixed marriages over a ten year period in an address to the Newman School of Catholic Thought held recently at the University of Notre Dame. More than a hundred Newman Club members at secular colleges and universities and their chaplains attended the sessions.

About one-third of all the valid marriages contracted by Catholics in the United States are mixed marriages, Father O'Brien reported, "and the trend instead of decreasing is on the upward. Much more surprising and disturbing, he said, is the large number of Catholics, indifferent and nominal ones for the most part, who contract civil marriages before justices of the peace and even non-Catholic ministers.

The author of The Truth About Mixed Marriages told the college students that only about 4% of Catholic marriages end in divorce while 14% of mixed marriages

You Can Win Converts The Easiest Way

By

Rev. John A. O'Brien, Ph.D.
(The University of Notre Dame)

Rev. William Lambert Brant, a Protestant minister, was conducting a series of revival meetings in a town in Indiana. He was lodged with an elderly couple who did everything possible to make his stay pleasant.

"One evening," he relates, "while awaiting the call to dinner, I noticed a little paper on the living-room table. I picked it up and glanced over its pages. It was a copy of Our Sunday Visitor."

"One of the articles aroused my interest, and I asked my hostess if I might take it to my room. She consented, saying that she did not know where it came from, but thought that some friend must have given it to her."

"I went directly from dinner to my preaching service, at the close of which I felt a strange, compelling urge to hurry to my room and finish my perusal of the Sunday Visitor. Arriving at the house, I rushed upstairs, dragged a rocking chair out under the electric light and reached eagerly for the paper."

"Before I had read far I found myself confronted by some very disturbing thoughts. I had condemned the Catholic Church at times and ignored it at others. Even in my most restless moments, I had never considered even the bare possibility that it might prove to be the one, holy, universal and apostolic Church which alone could satisfy the demands of my reason and the deep cravings of my heart."

"What did you do next?" I asked.

"I walked the floor for a while," he replied, "and soon I knew what I must do. It was imperative that I investigate the claims of the Catholic Church, carry that investigation to a conclusion and act accordingly."

"I went to New York, called at St. Andrew's rectory, took a complete course of instruction and was received into the fold of Jesus Christ. In the Mother Church of Christianity I have found the answer to the cravings of my heart and the demands of my intellect. It was my picking up that copy of Our Sunday Visitor that started me on the path that led me to Christ and to His Church."

DR. BRANT tells the whole moving story of his pilgrimage to the Church in "The Way to Emmaus" (McGraw-Hill, \$4) a volume of fascinating convert stories, chiefly of Protestant ministers. His experience shows how a Catholic newspaper or magazine can often be instrumental in leading outsiders into the one true Church. In this case it happened to be Our Sunday Visitor, which for so many years has been carrying the truths of our holy faith into many non-Catholic homes week after week. But it might just as well have been any of the splendid diocesan newspapers which depict the life, teachings and practices of the Catholic Church so vividly and so well.

The Catholic newspapers of the United States and Canada have advanced in recent years to new peaks of journalistic excellence. We can be justly proud of them. They are indispensable means for keeping the faithful in touch with the developments in the life of the Church at home and abroad, and for the interpretation of secular happenings in the light of the Gospel.

THERE ARE two ways in which every Catholic can help the Catholic Press and himself: subscribe for your diocesan paper for yourself and for at least one non-Catholic friend. In addition, pass on your own copy to a churchless friend or neighbor. Coming each week into a non-Catholic home, a Catholic paper will remove misconceptions and acquaint the non-Catholics with the beautiful ideals and teachings of our holy faith. Ultimately it will lead thousands of them to embrace the faith. They will be jewels in your crown in Heaven.

Do no delay. Reach now for your pen and ask the editor of the Catholic paper you are now reading to send the paper for a year to your non-Catholic friend, enclosing the subscription price. This is the simplest and easiest way for you to win a soul for Christ.

Object of Diplomacy
Diplomatic tact is the art of winning a point without making an enemy.

Using Tradition
Tradition is a fine thing if used to set a course in life—not as an anchor.

Happiness
Happiness comes to those who, exert it—not to those who have been willed it.

Lenin Ideas Discarded So Soviet Leaders Push Restoration Of Family

By JUDITH LISTOWE
(Written for N.C.W.C. New Service)

London—(NC)—The Soviet regime has been forced to recognize the dignity and importance of the family. In a recent broadcast over the Moscow Radio, a prominent Red spokesman proclaimed: "The family, as an integral part of the Soviet social order, is one of the most important factors contributing to the further development and strengthening of our society."

This is a far cry from Lenin's day, when the family was belittled as a reactionary bourgeois institution, and marriage an unnecessary formality. Divorce could then be obtained by postcard, abortion was free, and women were told to work for the state and let the state bring up their children.

IT NOW APPEARS, from the words of the Red broadcaster—professor Viktor Nikolayevich Kolbanovsky—that Lenin's views on marriage and the family have been discarded and replaced by new concepts which stress the rights and duties of parents.

There has been no lack of compelling reasons why the Soviet authorities should radically revise their attitude toward family life and the role of parents as molders of their children's character.

The effects of Marxist philosophy on family life have been undeniably disastrous. Since the beginning of the Five-Year plans, loose morals, poor education and lack of discipline have been the bane of Soviet leaders. More and more Soviet publications have been coming out against individuals tainted with dishonesty, cynicism and indifference. Older persons have been complaining of the bad manners and disrespectful attitudes of young people. Meanwhile, graft and corruption have penetrated the Soviet body-politic to an alarming degree.

THE SOVIET leaders now admit that morals, manners and discipline must be inculcated in children at an early age, and that state kindergartens and schools cannot supplant a mother's care. Their new attitude was reflected by Professor Kolbanovsky when he answered a question: "Will the family become a perilous urban conspiracy?"

This is quite a new theme in Soviet philosophy—and broadening. Just as during the war, when the Kremlin wanted the Russian people to fight the Germans, the ban on religion and religious practices was lifted, so now, when the Soviet leaders are worried over immorality, lack of discipline and indifference to responsibility—they are trying to restore the family and to rehabilitate the dignity and authority of parents.

"In socialist society," the professor said, "the family is a lengthy reply, the basis of a marriage is mutual love of man and woman, enriched by their deep

Apostleship of Prayer

By REV. JAMES J. LYNCH, S.J.

ANGOLA AND MOZAMBIQUE

During the month of July, the Holy Father asks all Associations of the League of the Sacred Heart to unite their prayers with His for the Church in Angola and Mozambique.

Angola and Mozambique are the two Portuguese sections of Africa. Angola's four million inhabitants, 2,000,000, or one-fourth of the population, are Catholic. And it is one of the poorest of the world's nations. There were 115,000 catechists under instruction.

In the one archdiocese and two dioceses, there are 374 priests, 80 Brothers and 315 Sisters. Six hundred candidates are enrolled in seminary courses, and 7,000 are studying to become catechists. Catholic schools provide instructions for 18,000 in the primary grades and 5,000 in high schools and technical schools.

Mozambique has six million inhabitants, of whom only 282,000 are Catholics. However, in 1951 there were 120,000 under instruction. Its one archdiocese and two dioceses are served by 243 priests, 108 Brothers, 372 Sisters and 1,000 catechists. Its one thousand elementary schools have 133,000 pupils. There are nine high schools and 70 technical schools.

In both the Gospel was preached by sixteenth-century missionaries; yet, the result of the Church's effort is so different in the two places—25% of the population is Catholic in Angola, 7% in Mozambique. The reason for the difference is that in the first years of the twentieth century, Portugal's anti-religion laws effectively stifled all missionary activity in the territory of Mozambique, whereas, in Angola, the repression was not as severe.

Twenty years ago, there was a change for the better in Portugal, undoubtedly as a result of the apparition of Our Lady at Fatima. And, in 1940, a Concordat was signed between the government and the Holy See. The government schools in the missions were offered to the Religious Orders, and they accepted the administration of as many as they could.

Of course, the Church in Angola and Mozambique still labors under the three difficulties that have become inseparable from missionary work in almost every part of the world.

The first one, an insufficient number of missionaries, is being slowly overcome by an increase of the missionary spirit in Portugal itself.

The second one is the disturbing influence of Communists, who hope to cut off these two provinces from Portuguese control by that type of intrigue which will result in their own control of the government.

The third is the aggressive attitude of other Christian sects to establish themselves. Once they join a non-Catholic Christian sect, they are sealed off from Catholic missionary effort. As Our Lady of Fatima saved Portugal itself from going the way of so many other European nations, so her intercession will aid missionaries to preserve the Church in Angola and Mozambique. The words through the Immaculate Heart of Mary: "I was added to the Morning Offering long before the revelations at Fatima in Portugal, but because of these revelations the devotion to the Immaculate Heart has now taken its rightful place beside the devotion to the Sacred Heart. In the minds of the Faithful, surely her Immaculate Heart will seek special blessings for the Portuguese territories of Africa."

Value of Prayer
As a physician, I have seen men; after all other therapy has failed, lifted out of disease and melancholy by the serene effort of prayer.—Dr. Alexis Carrell.

It Could Be Worse
Things could be tougher. You still can read the other fellow's paper over his shoulder, park at a meter on what's left of his nickel, and get through a swinging door on his push.—Minneapolis Tribune.