

Monsignor Conway

Priests and parishioners in the chill sunshine of this past Monday morning laid to rest the beloved and revered pastor of Holy Family parish in Auburn, As Dean of the Cayuga Diocese, he was animated not only with the spiritual care of his own large parish but had the added responsibility of supervising his fellow priests in the Auburn area. His true humble spirit is proved by the fact that those who were subject to his authority recognized him more as a friend than as a superior.

Monsignor Conway played a long and fruitful role in the apostolate of Catholic education, establishing the Auburn Holy Family High School and assuring success for the Mt. Carmel High School now under construction.

As pastor at Corning and Auburn, he has guided and directed countless souls who came to him for Confession and his sermons inspired all who listened to serve God faithfully as he himself showed by his own example.

The diocese mourns its loss in the death of this kind prelate but rejoices in the sure knowledge that God will now reward him for a life of generous devotion and faithful service.

African Dilemma

The terrorist Mau Mau movement in central Africa has torn at the heart of native African Catholics. True to land of their birth, African Catholics naturally resent the colonial rule of a foreign power which has often exploited them. The nationalist Mau Mau, however, has resorted to anti-Christian, pagan, obscene rites and brutal attacks and murders to achieve independence. While the Catholics are sympathetic with the Mau Mau aims, it is impossible to cooperate with them, and the Catholics thereby are marked as victims for the terrorist attacks.

At a recent Catholic Action congress in Uganda, delegates from Kenya, where Mau Mau is strongest, said that they as Catholics "live in two worlds and are accepted in neither." The white man sees them as inferiors, their fellow dark-skinned natives consider them as traitors to their tribal traditions.

Native African nuns have been slashed and murdered; missionaries attacked; lay Catholics live in danger of their very lives.

As news reports continue to report the developments in this trouble spot, we can at least appreciate the conflicting forces that tear at the heart of the African people.

Advent Observance

The first Sunday in December will be the beginning of a new church year. The Advent season of preparing for Christmas was once a time of charming family customs. Our stores are featuring advent cards this year and these can help restore the religious spirit of these four weeks before Christmas.

Far more significant, much more truly Christian, however, are the customs described in the illustrated booklet "Family Advent Customs" available from "The Liturgical Press" at Collegeville, Minnesota for only 10c a copy, or obtainable through local Catholic supply stores.

The booklet explains the meaning and gives directions for making an Advent wreath, St. Nicholas Day's Speculatus cookies, a Christ-candle, Christmas manger, and many other items to assist the whole family prepare for our Lord's birthday. Prayers and Advent hymns complete the 86-page book, written by a young mother who has found that Christian family life means a happy and holy life in her home.

President Eisenhower told the National Council of Catholic Women that the security of the nation and of the world depends on our homes, and on the mothers in these homes. It is through family prayer and family group activities that the family will be more closely knit and train its members in a vital Christian spirit to permeate their own lives and radiate it to others.

SUNDAY SERMON

End Of The World

Twenty-fourth Sunday After Pentecost
This Sunday marks the last Sunday of the Church's year. In selecting the striking narrative of the end of the world, the Church shows us that the liturgical year is meant to be a symbol of world history.

It is a soul-stirring experience each year to hear about the collapse of the universe and the coming of Christ in great power and majesty. The Church does not simply intend, however, to describe some distant future event; the Church is concerned about the present. In standing ahead to the end of the world, we are taught to form and master our lives in the light of the inevitable "end of the world" for us as individuals, the moment of our own death, of which we "know not the day nor the hour" it will occur.

ANCIENT CHRISTIANS lived in anxious expectation of the second coming of Christ. They thought, "He was to return even during their lifetime, and in consequence, they led generous, whole-hearted Christian lives."

DURING THE Middle Ages, this expectation gave way to a fear and dread of what the end was to be like. The famous sequence of the Requiem Mass expresses this foreboding. It would be good meditative reading to look over this sequence during this last week of the Church's year.

Which attitude ought to characterize the Christian of this twentieth century? The Church leaves that choice to each of us, but whether we fear or yearn for the last day of life,

the Church insists that we watch and prepare for it.

OUR LORD in the Gospel account does not satisfy the idle curiosity about details of time or circumstances. He does dwell at length, however, on the "consequences." The end of the world, the end of our life, are days of tremendous importance.

As we are at the moment of death, we should be for all eternity. If we die in sin, separated from God, then our eternal destiny is the pain of hell. If, on the contrary, we live our last day in union with God, then we step into an eternal embrace in heaven with Him.

We as Catholics have the wonderfully-consoling assurance that we can be sure of union with Christ for all eternity if we permit Him to come to us often in Communion. He has promised that those who receive Him, to them He gives everlasting life. Those who welcome Him as He comes time and time again in His eucharist as Judge.

It would be most appropriate as we assist at Mass this Sunday if we would all beg God to grant us the GIFT of Penitence in His grace, that we may live and die always united to Him.

Thanksgiving Day

We Give Thee Thanks, O Lord, For All Thy Benefits...

By REV. HENRY ATWELL

Devout Catholics traditionally keep every Thursday sacred to the thought of the Eucharist, just as Friday is set aside in memory of Christ's suffering and death. The word "Eucharist" in Greek means "thanksgiving" and recalls the words of Christ at the Last Supper when "He gave thanks" and then consecrated bread and wine into His Precious Body and Blood. Every Thursday, therefore, is a "Thanksgiving Day" for those who live close to our loving Savior.

It is all the more striking that our entire nation should make the last Thursday of the Church's liturgical year a country-wide "Thanksgiving Day." God in His Providence has arranged that all fellow citizens should observe this day each year as a day of gratitude for all the graces and blessings that have come to us through the year of grace, the feast and fasts of the liturgical year.

The fact that our Thanksgiving Day originated in 1621 by decree of the Pilgrim Governor Bradford does not mean that we as Catholics should consider it as a sort of "Protestant" festival. There is nothing uniquely Protestant about thanking God for His gifts. It ought to be a characteristic of all God's children. As a matter of fact, our Protestant neighbors for the most part do not observe the Eucharist as we do, and that means we as Catholics have Christ's own "thanksgiving" to offer our heavenly Father on our nation's great holiday.

It is also true that we are, in a sense, pilgrims too. On route to our heavenly home, we are exiles on this earth, seeking a safe harbor from the storms of life and security in the midst of a world of trial and temptation.

We recall the friends who made our childhood bright—companions, playmates, and later those whose affection taught us love and generosity and service. Then thank God for associates who have made our life happy.

We were given talents, ideas, skills, which kind teachers developed, trained, and guided. We had a good schooling to equip us to find a job and a place in life. Then thank God for the wisdom and strength and the schools He has given you.

We were entrusted with a family or the vocation to serve Him. All these have made us like Christ in His sufferings, so thank God for the trials we endure.

And the way to heaven—His revealed truth entrusted to us. Holy Mass: the place where God comes down to our earth; moments of deep prayer, when our heart is in certain union with so good a God, that thank Him for His goodness, thank Him for His mercy, thank Him for what He in your Father

and friend and loving Savior.

With thoughts like these, we can lift the Offertory's bread and wine as tokens of our whole-hearted gratitude. We will assist at Mass not because we have to, but because we want to. It will be a holiday not by official decree but by the insistence of our hearts.

In our modern world, we enjoy so much that we take too much for granted. In one swift moment, our strength and our wealth could be wiped away. Even then, we still could know that God has a reason and say "thank you" to Him. How much more so must we express our sincerest thanks when we realize that our spiritual and material blessings are a gift from God, which the first Pilgrims had when they began this custom which it is our privilege to perpetuate.

AND THE WAY OF THE CROSS: suffering, heartache, loneliness, the betrayal by friends, the insults from enemies, the neglect of those we rely upon. All these have made us like Christ in His sufferings, so thank God for the trials we endure.

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Children lead the way in thanking God for His numerous favors given to us throughout this past year.

ed for you. The priests who have given up home and family to be your counselor, guide and friend. The priest who will appoint you and say your Requiem. Thank God for the priests whom He has set over you.

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BOOK SHELF

Padre Pro

By Sister Margaret Teresa
PADRE PRO, by Fanchon Royer. Kennedy, 1964. 248 pp. \$3.50.

There is surely no story of Mexico, no matter how rich the author's palette in local color, no matter with what labyrinthine twists of motive and misery he bedevils his characters, that can hold a candle to the actual life of Father Miguel Pro, martyred in that land in 1927.

Those who have known him through Mrs. Blohm's fine little biography, GOD'S JESTER (Benjamin, 1930), have thought of him as the real exemplar of Mexican piety, living and dying under the grim hand of the Mexican Revolution. They have guessed, at least, that life south of the border was hopelessly misunderstood in the United States.

American tourists even of the last two decades not seldom return as if from visiting a rather elaborate stage setting. They have seen beauty, they bring lovely photos and pottery and sombreroed souvenirs, and the notion that the Faith, too, is local color in a land that may turn into a country any day, dispels all that. They remove, too, the tendency to think of Father Pro as distinct from his land and somehow accidentally victimized in the rioting of "those crazy revolutionary Mexicans."

PADRE PRO really presents Mexico with all its deep-footed, four hundred-year-old and colorful Catholic culture. In the life of the Pro family, associated for generations with the mining industry, and in young Miguel's devoted service to the miners, there are clues to the real nature of change in the old order. Miss Fanchon is a much more than a superficial assessment of governmental needs, and of the deliberate tyranny of the Catholic faith, first of the children, then and with iron-clad violence on the adults, of 85% of the population.

ALL IS SETTING for one Jew's life, the gay, brilliant, heroic sanctity of Miguel Pro, who according to the *Courier-Journal's* front-page account of October 8, may soon be called Saint Miguel. From boyhood the jewel sparkles in adventure, in fun, in disaster, in mother's tears, and perhaps gleams the brighter for the soft glow of so much family goodness, mother, father, sisters, brothers, knit in a wonderfully practical love.

Little brother Humberto, too, was a martyr, not his too-early death, but his priestly vocation. Yet Miguel's vocation was bewildering and difficult. And physical pain was his intimate foe. The eight years of his novitiate was extreme, and culminated in a stomach operation endured without anesthetic. Mental pain was a commonplace, the danger of losing a loved family, but his many years of persecution.

And studies? I. They never say for Miguel. In the last months of his life, when he was a commonplace, the danger of losing a loved family, but his many years of persecution.

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PARISH CEMETERIES

Nestled close to many rural or suburban churches of this diocese is a parish cemetery. Here, parishioners who were the pioneers of the faith rest in "God's acre" awaiting

we honor their graves, to build even greater monuments of faith, as proof that we keep the faith in which they lived and died.

These parish cemeteries, therefore, can serve not merely as objects for our patient care but as a constant reminder that we in our turn must achieve even more for God and souls than did they. They laid foundations without the advantages we enjoy.

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JOSEPH BREIG

Essay On A Dog

My wife got me on the phone at the office and asked, "How many prayers have you been saying that we would get rid of the dog?"

I hadn't been saying any. I have more important things to pray for. And, anyhow, and the children would pray against me.

However, I did not mention all that to my wife. Instead, I played a little trick on her that I have learned from observing her and other women.

HAVE YOU ever noticed that women practically never answer a direct question, except by asking another or by changing the subject, or by going out at a tangent?

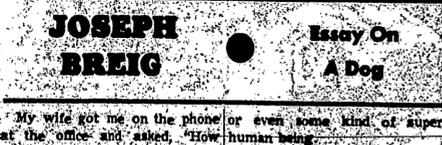
I have an idea that women do this to avoid committing themselves. A woman always likes to leave herself an out. I sympathize with lawyers who have to question women in court.

Be that as it may, I did not answer my wife's question. I shot back at her:

"What's happened? Has Lady got herself hit by an automobile?"

My wife promptly crossed me up. Instead of evading, she gave me a direct answer. She must have been upset or she wouldn't have done that. She said:

"No, she broke her back and she's gone. We've searched the neighborhood, and we can't find her."



Remembrance

(FOR SISTER M. JEROME)
Sister M. Jerome, of the Sisters of St. Joseph and one of the co-founders of St. Joseph's Hospital in Elmira died Nov. 11, 1964 at the hospital where she had served since 1906. The following obituary was written by a friend of many years.

OUR LADY'S Day I learned that you were dead... And fell upon my knees in prayerful dream... With you again in glow of candle-beam

In old St. Joseph's little Chapel, fed, Love-banqueted, "in breaking of the Bread." How oft your hands had hovered, bringing gleam Of beauty chaste to Altar for the Stream Of hallowed Blood in countless Masses said?

BUT NOW I wake to hear November toll Its lonely requiem for all of you. Who pioneered God's work in path so new... A Christlike group who made Love's honor-roll. Ah! you who died to self that souls might live, Pray now for us who weep, our faults forgive!

—SISTER MARY CLAIRE, O.S.F.

TEEN TOPICS

Elizabeth Ann Boyle
Nazareth Academy

A career in science is the goal post at present for Elizabeth Ann Boyle, senior honor student at Nazareth Academy, and it sounds like an exciting prospect with, as she says, "so much to be discovered."

But study in science is only part of a full curriculum that Elizabeth has to tackle and her success has been rewarded with membership in the National Honor Society.

Life for Elizabeth is not all test tubes and microbe hunting, however, she loves to dance and remembers the Junior Prom as one of her big thrills at Nazareth. Her favorite devotion is the Mass and Elizabeth tries to receive Holy Communion at least twice a week. In fact, she feels to be and stay a good Catholic



COURIER-JOURNAL
November 19, 1964
Vol. 66 - No. 1
MORT REVEREND JAMES EDWARD KEARNEY, D.D., President
Published every Friday by the Catholic Press Association.
MAIN OFFICE: 240 N. State St., Rochester 4, N. Y.
AUBURN OFFICE: 43 Grant Ave., Auburn 3-2611
SARASOTA OFFICE: 111 Brady Blvd., Phone 2-9111 or 3-4433
Second class postage paid at the Post Office at Rochester, N. Y.
An approved carrier for the U.S. Mail, authorized on March 2, 1916.
Single copy price 5 cents. Subscriptions in U.S. \$4.00.
Outside U.S. \$6.00. Foreign Countries, \$7.75

New Marian Feast
2nd Class "Double"
Some (Rochester, N.Y.) - The Feast of Mary, Queen, to be observed universally on May 31 has the rank of "double of the second class."
A liturgical rank is attached to feast days to arrive at the relative degree of solemnity with which they should be observed. It also helps to resolve difficulties arising from the coincidence of two feast days. A "double of the second class" is a feast day of the second highest liturgical rank.