

## Yalta - Formosa - Peiping

Sports writers won't see all season as feat a double play on any ball diamond as you can expect to see in international politics within three months. The Yalta papers weren't released just by chance, and certainly not just because the "New York Times had them anyway."

**NBODY WANTS** war, and the present administration wants peace for sure during this next critical, political year. We can't surrender Formosa without losing the last remnants of prestige in the Far East. Neither do we want to risk involving the world in war simply to hold on to a couple little dots in the China Sea. There's the dilemma: we need peace, and we need to keep Formosa free.

Roosevelt didn't hesitate at Yalta to barter a few million people of Poland and the Baltic area in exchange for Russia's few weeks of insignificant military action against Japan.

**NOW THE PRESSURE** is building up to trade in the people of China. Red China doesn't like the threat of a free world outpost on Formosa — but Red China will go along, for the time being, if it can win diplomatic recognition and open trade rights.

Our allies, including those who egged us on to the infamy of Yalta, have already accepted Red China as the official government on the mainland. They want us to play ball with Red China too.

So there's the bargain: we surrender the Chinese people to be victims of their communist invaders, give the Red China government an equal place in the world of nations, and probably a seat in the U.N., and let our ships pour supplies into their ports. All that we trade to keep Formosa free and save our face, which by then would be a very pretty one.

Producing the Yalta papers thus becomes the eye-wash branding P.D.R. as the man responsible for it all. But just because he was wrong at Yalta, we don't see why Washington has to copy his mistake all over again in this Formosa deal.

Yalta, Formosa, Peiping — and freedom is knifed once more. How long before it cuts into the heart of America?

## New Roads To Cost

\$297,000,000,000

Over two million new cars have rolled off Detroit's assembly lines so far this year. And despite the threat of a strike, high production records are expected to be made in 1955.

Congress, meantime, has estimated that \$297 billion is needed for new roads to be built within the next 25 years.

New cars, new roads, America, like of man river, keeps rolling along.

More convenience and effortless driving are not the main purposes, however, for building these multi-million dollar superhighways.

We are a generation with A, H, and C-bombs dangling over our heads. In half a century, we may see a space station circling around us.

Our cities make nice, easy targets. It will take good roads, fast cars, and highly efficient planning to evacuate them in the urgent event of an atomic attack.

If only we could enjoy the scientific progress we make instead of having first to fear it.

## SUNDAY SERMON

## Faith's Reward

### LOW SUNDAY

Easter is the greatest feast day of Christians. For many centuries, it was celebrated for an entire week. Even in the early days of the catacombs, the Easter celebration was kept as best it could from Sunday to Sunday.

**ORIGINALLY**, the outstanding Easter rite was the baptism of new Christians. Garbed in ritual robes all white, the converts wore these garments at their Easter Mass for Lent, Communion and at services throughout the week. On the Sunday after Easter, they wore them for the last time. Thereafter, their souls, and not just their garments, were to be white.

Sometimes, the Sunday after Easter is still called "Sunday in white" as a reminder of the great white-clad congregations that characterized this day. The more familiar "Low Sunday" refers to the more subdued ceremonies as compared with the splendor of Easter itself.

It is still the custom at baptism to bestow a white "garment" to the initiate as a sign of the inner spiritual purity. On that occasion, our sponsors renounced Satan and all the powers of darkness.

Now in our maturity, we should renew their pledge for ourselves. And the way we renounce Satan is not so much by our words as by our works. Our faith must be strong enough that we overcome the world, and its allurements.

**IN THE GOSPEL**, doubting Thomas hears Christ bless those who have strong faith. I will Eucharist, blessed only if I bring Christ in heaven.

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## You Can Win Converts

Bringing Souls to Christ

By

Rev. John A. O'Brien, Ph.D.

(The University of Notre Dame)

I solemnly promise on my

word of honor that I shall strive

to the very best of my ability to

share the precious treasure

of my Holy Catholic faith

with a church, a friend or

neighbor. This I shall do by

my fervent prayers, by my

good example, by explaining

my faith, by joining Catholic literature, by

bringing churchless friends to

Mass and the other services, and

particularly to an Inquiry Class

for systematic instruction.

"In this way I shall strive to

win at least one soul for Christ

each year. So help me God! In

the name of the Father, and of

the Son, and of the Holy Ghost.

Amen.

Such was the solemn promise

voiced by more than a thousand

Catholic men and women who

packed the auditorium of Hill-

crest High School in Dallas at

the launching of the First An-

nuual Crusade for Souls through-

out the entire diocese by Bishop

Thomas K. Gorman. Monsignor

Vincent J. Wolf, director of the

crusade, presided at the meeting

and I had the honor of speaking

a word of encouragement to them.

"It was indeed heartening,"

how enthusiastically the people

responded to your plea to take

their places by the side of their

bishops and priests in helping us

win the churchless thousands for

Christ. With lay workers calling

at homes and recruiting people

for our Inquiry Classes, we

should have thousands for sys-

tematic instruction."

"Yes," agreed Arthur C.

Hughes, the lay chairman of the

crusade, "we should be able to

dig up many prospects. But

frankly, we lay people haven't

had much experience in this sort

of work and we shall need a lot

of help and guidance. Is there

any book that would give us the

"know-how" in winning souls?"

"Yes, Art," I replied. "A book,

"Bringing Souls to Christ," has

just been published by Hanover

House, Garden City, N.Y., to do

the very thing you mention. A

group of twelve experts in con-

vert work—cardinals, bishops,

priests and lay people—describe

the methods by which Mr. Cath-

olic Layman and Mrs. Catholic

Laywoman can recruit prospects

and even instruct them."

"We've needed something like

that for a long time," said Mr.

Hughes. "Tell us a bit more

about it."

"Clare Boothe Luce," I said,

"gives a penetrating analysis of

what she calls 'The Catholic

Mind and the Protestant Heart.'

She explains the large role which

feeling and emotion play in the

religion of most non-Catholics

and points out that, therefore,

our appeal must be not only to

their intellects but to their hearts

as well.

"Archbishop Cushing shows

## Christ Appeared First Easter Night: Gave Apostles Power To Forgive Sins

By REV. HENRY ATWELL

Thousands of Catholics

throughout the Rochester

diocese frequently go to

Confession and Communion. The

record total of five million Com-

munion in 1954 proves that fact

beyond any doubt. There are still

some, however, who need the

Church's strict command to

"make their Easter duty" before

they approach these Sacraments.

"Easter duty" is like Mother's

orders when we were children,

"Eat your spinach. It's good for

you."

**HOLY MOTHER** the Church

knows that the Eucharist, bet-

ter than any other food, is cer-

tainly good for us, and so she

commands us, at least once a

year, to receive Communion.

In order to prepare ourselves

for a worthy Communion, we

know there is no better way

than by a good Confession. In a

world where even those who call

themselves Christians deny the

need for such a sacrament, Cath-

olics are able to think that

Confession is strictly a Catholic

invention.

This article is the first of

three which will point out for

you why we Catholics believe

in Confession, and how a Cath-

olic should go to Confession,

and what it is meant to do for

those who receive it worthily.

Jesus Christ Himself instituted

this sacrament on the first Easter

night.

On that night, the Apostles

were a dejected group of men.

One of them had betrayed their

Lord and in despair hanged him-

self. Another had three times

denied he knew the Master, but

repentant tears couldn't wash

away his guilty conscience. Ex-

cept for John, the youngest of

them all, they had all deserted

Jesus when He needed them

most.

**THEIR SORROW** kept them

together, and their fear kept

them in the locked room. Any

minute, they thought, a knock

on the door would summon them

to a doom like their Master's.

They knew they deserved worse

than death, but the human heart

doesn't even think of pain and

torment.

Frightened, discouraged, alone

without a leader, they huddled

in the shadows as a lamp flick-

ered and sputtered in the oil.

In simple, direct, clear words,

then it was that "Jesus came

and stood in their midst and

said to them, 'Peace be to

you.' And when He had said

this, He showed them His

hands and His side."

The dark night was bright as

day, the heavy hearts were

happy, the Apostles were glad

once again because Jesus had

truly risen and was there, as

He promised.

Christ had come to earth to

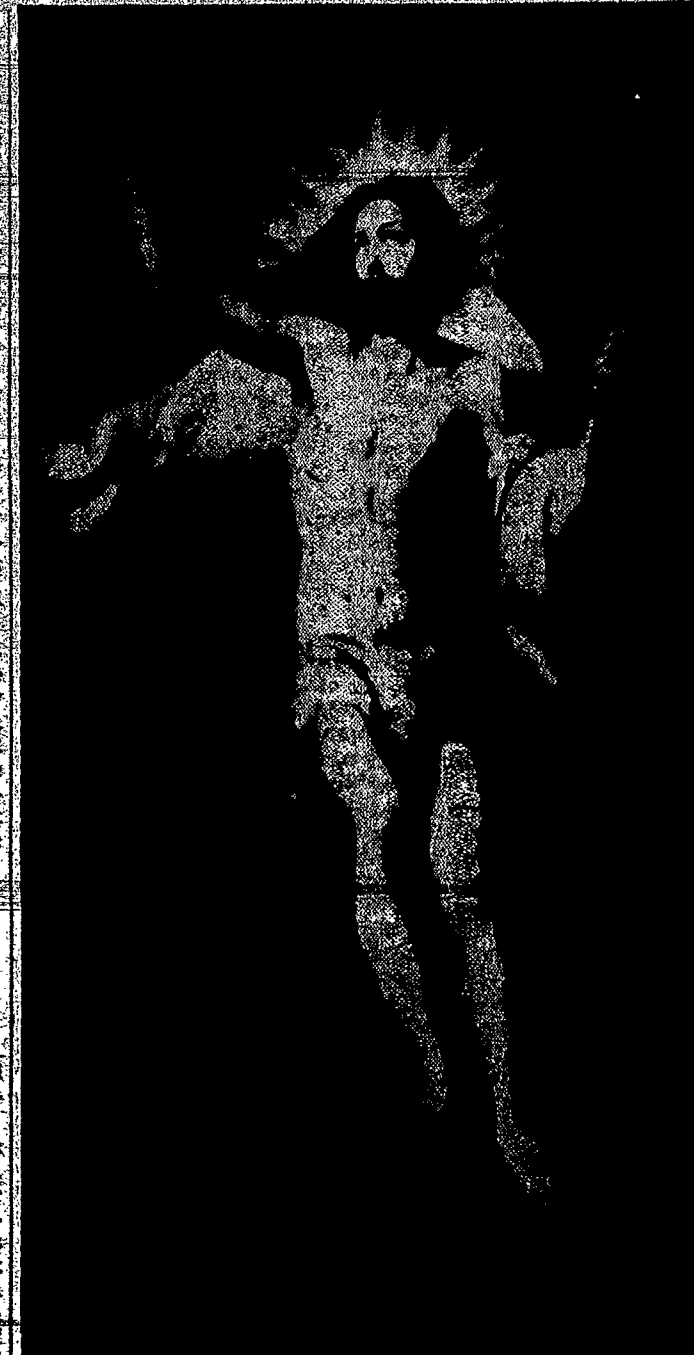
die and rise not just to console

a tiny knot of men. He had

chosen them to go into the

whole world. And He appeared

now to give them the power to



Large illustration depicting a scene, possibly related to the Easter story, with figures in a dimly lit environment.

also other culprits, their crimes

raging from public intoxication,

up and down the ladder of crime

and violence.

Suppose the judge comes in,

looks over the crowd, asks, "Did

you people break the law?" And

you all admit that you did. So

he passes judgment, "All of you,

one year in jail."

Would that be justice? Would

that be the way to enforce the

laws of the government?

You would demand a sepa-

rate hearing: You would say

you are not to be treated as

just a "bunch in a mud hole."

You are an individual citizen

and entitled to individual treat-

ment.

So also when the Church is

entrusted with enforcing God's

laws. Each infraction has to be

reported separately and private-

ly. Each case has to be handled

separately.

Three key words stand out in

the "Luce" statement: "peace,"

"forgive," "retain." And He gives

the Apostles the same power. He

Himself had to forgive or not

forgive sins.

And it also puts the burden

on the Apostles that they have

to decide who does or does not

get forgiven. It is more than

obvious that before they can de-

cide that fact they first of all

have to know the sins, and how

are they going to find them out

unless the sinner tells them?

**SUPPOSE TO NIGHT** you

drive down Main St. 35 or 40

miles an hour. A cop whistles

you to a stop and you have to

appear in court tomorrow. Dur-

ing the night, a degenerate and

habitual law-breaker breaks into

an elderly widow's home, beats

and robs her. He too is caught

and stands in court with you

awaiting the judge. There are

as befits a child of God, and

that's why you kneel in the

tribunal of penance to present

and plead your case and then

the priest will either "forgive"

or "retain" your "sins" as Jesus

Christ said he should.

**CATHOLICS GO TO Confes-**

sion because that is the way

Jesus arranged to forgive sins.

If He wanted us to "confess di-

rectly to God," He would have

told us to do it that way in-

stead.

Right from the start, the

Church recognized this sacred

trust and issued strict laws to

guide priests in their adminis-

tering this sacrament. The "seal

of the confessional" is traditional