

Israel, Egypt Conflict Ignores Christian World

By J. J. GILBERT
N.C.W.C. News Service

The Palestine question is being discussed as though it had only two sides.

It is not an issue between the Arabs and Israelis alone. There is a third side that involves the United Nations and hundreds of millions of Christians throughout the world.

It seems strange that, amidst all the talk about who shall sell arms to whom, and who will negotiate with whom, and on what bases, all sight seems to be lost of the fact that a half-dozen years ago, the United Nations called for the internationalization of Jerusalem as a solution to the problem in that area. Internationalization was favored from other sources, too, as the best possible answer to the Palestine question. It has consistently been the position of the Catholic Church.

"The attitude of the Catholic Church on the Palestine question remains unchanged," Msgr. Thomas J. McMahon recorded last November in reporting to the American Cardinals and Archbishops who make up the board of directors of the Catholic Near East Welfare Association. The Monsignor, national secretary of the CNEWA at the time, said the Catholic Church "still stands for the implementation of the United Nations' decision for the internationalization of Jerusalem, and for justice for 800,000 Arab refugees now exiled from the Holy Land."

"Catholics the world over," Monsignor McMahon continued, "must not be deluded by the wave of propaganda in our press, and we should stand firm on the question of Palestine, remembering that His Holiness Pope Pius XII has written three Encyclical Letters in which he outlined the position of the Church. We should be poor heirs of the Crusaders if we were to abdicate in this our day the position we have taken on the Holy Land of Jesus Christ."

Jerusalem is a place sacred to Christians the world over. They have a very real interest in seeing that the Holy Land is peaceful, and that their shrines are fully protected, and that they will always have free access to them.

That is what was behind the UN decision to call for the internationalization of Jerusalem. Internationalization means that the Holy City itself, and its environs where the Holy Places are located, would be not under the domination of any one nation, but would be under the protection and administration of the United Nations.

The Vatican has said from the first that this course of action is the only one that offers any hope of lasting peace in the Holy Land.

The United States delegation did not support the UN General Assembly vote of late 1949, instructing the UN Trusteeship Council to draw up a statute for the internationalization of Jerusalem. But, after the UN General Assembly had adopted this course with the U.S., our Government said it would back the action.

Despite this promise of support, there have been times when concern was felt over the attitude of the U.S. In his report to Congress in 1950, President Truman said the failure of the UN to effect the internationalization of Jerusalem up to that time reflected an understanding that any such regime must have the support of Israel and Jordan. But President Truman himself ordered American troops into Korea to uphold a United Nations stand which some nations in the area involved, like North Korea and Russia, did not support.

Then, too, protests were made to President Eisenhower when U.S. Ambassador Lawson presented his credentials to the President of Israel in the New City of Jerusalem, which Israel unlawfully claimed as its capital. The U.S. State Department replied that, even in the light of this act by the U.S. Ambassador, our Government still regarded Tel Aviv as the lawful capital of Israel.

The situation in Palestine is tense today, and seemingly becoming more serious all the time. Certainly the internationalization of Jerusalem, if tried, could not have brought matters to any more serious pass than they are at today. It can be seen now that inaction has brought no results at all, and that matters have drifted from bad to worse. Palestine can become a crucial test for the United Nations, not because of the collective action it has taken, but because it has not carried through on a high resolve.

SUNDAY SERMON

A Year Nearly Over

Twenty-fourth Sunday after Pentecost

(The Epistle and Gospel for this Sunday are taken from the Sixth Sunday after Epiphany.)

The Church's official year of feasts and Sunday observances, is rapidly approaching its final. The Last Sunday after Pentecost soon will tell us the dramatic story of the end of the world.

Meantime, this Sunday, the Church is like a happy farmer at harvest time. The seed has produced abundant fruit; the flocks and herds are well fed and healthy; the pantry and larder are well stocked for the winter.

WE LOOK BACK over the past year which dawned on a crisp December morning last Advent. God's seed of grace has yielded a hundred-fold harvest of virtues in our soul. There were times when we stomped by sin on tender virtues, but the sunshine of a good Confession revived the soiled soul once again.

The yeast of the Eucharist invigorated our spiritual life, lifted our souls as leaven lifts the flour and made it a joy just to be a Christian.

THE GOSPEL points out these examples in Christ's parables about the mustard seed and the leaven buried "in three measures of flour."

Actually, this parable describes

JOSEPH BREIG

Wrong-Side-Out Sermon

The communists and I agree about two things: first, that the future depends largely upon how children are educated, and second, that communism's number one enemy is religion.



I refer you to newspaper stories about a pamphlet issued by the Soviet All-Union Society for the Dissemination of Scientific and Political Knowledge.

The pamphlet says that children, if they are to be future builders of communist societies, must be given a godless outlook on life.

They must be "shielded from the fatal influence of religious ideology." Note that word "fatal." Religion is fatal to communism.

In teaching science, history or literature, says the pamphlet, Soviet teachers can lead their pupils to anti-religious conclusions.

WHY, EVEN chemistry classes can be utilized for spreading atheistic ideas, the pamphlet says. The pamphlet addresses itself to parents as well as to teachers, and altogether constitutes a kind of wrong-side-out sermon for everybody who believes in God and God's truths.

It exhorts parents to protect children carefully from religious influences, and to do everything possible to fill their minds with godless ideas.

For instance, children should be taken on excursions through anti-religious museums and exhibitions. All in all, nothing must be left undone to rear youngsters in "the spirit of militant materialism and atheism."

AS I SAID, this pamphlet is a kind of wrong-side-out sermon for all of us.

With a bit of judicious editing, we could have it reprinted and distributed it among our own people.

About all we'd have to do would be to change "godless" to "godly," "irreligious" to "religious," and so on.

Our altered edition would say that children, if they are to be future builders of a Christian society, must be given a godly outlook on life.

THEY MUST be "shielded from the fatal influence of irreligious ideology"—secularism and communism, and so on.

Teachers who believe in God could lead pupils in science, history and literature to religious conclusions.

EVEN IN THE chemistry classes, children could be led to the realization that God exists. How can there be unchanging order in chemical elements and reactions, unless an intelligent being ordered the order?

As for parents, our edited pamphlet would warn them that they must protect their youngsters carefully from anti-religious influences, and do everything possible to open their minds to God and God's truths.

Note that the Soviet pamphlet has no bubble-brained talk about being "broadminded" and exposing youngsters to all kinds of ideas, good and bad, true and false.

The communists, with their oddly warped philosophy, consider atheism good, and religion bad. They educate accordingly?

And if we don't, won't we be turning the future over to the communists, not vacillating to this side or time-serverers with a foot on each side of the fence?

And the communists will sweep through the world unless there is erected against them an impenetrable barrier of convinced Christians, educated in "the spirit of militant religious truth and godliness."

I Had A Hat When I Came In

A veteran Maryknoll Missioner forced from China by the Reds to Formosa, has learned to respect the ingenuity of the aborigines he now works among here.

While watching a local school play, Father Donat W. Chaligny, Maryknoll's first Ambassador to Formosa, and a veteran of 20 years in the Orient, thought there was something very familiar about the costume of one of the actors. But it wasn't until he stopped at the coatroom on his way out that he realized what it was—his straw hat.

"It seems the aborigine youngsters ingeniously and with foresight, set the dressing room up in the coatroom," reports Father Chaligny, "and if they needed a particular garment for a costume, they had a wide variety right at hand."

"But I can't complain, I got the hat back and besides I drew the biggest laughs."

Probably Purgatory?

Church Faces Fact Of Sin, Urges Prayers For Dead

By REV. HENRY ATWELL

Catholics pretty generally take it for granted that they will eventually wind up in Purgatory. The average Catholic is humble enough to realize and admit, "I'm no saint." That cuts out the chance for any immediate entry to heaven.

At the same time, most Catholics have enough trust in God's mercy which makes them confident that they won't go to hell either.

With this "not good enough for heaven but not bad enough for hell" attitude, Catholics conclude that Purgatory is inevitable.

The Church itself in a quite matter of fact way assumes the same attitude when dealing with deceased Catholics, whether they were once eminent prelates or just one of the crowd.

Whether the funeral be for pope or peasant, the Church has the priest at Mass beg of God, "Absolve, we beseech Thee, O Lord, the soul of Thy servant from every bond of sin."

THE CHURCH then assigns special texts for Masses to be offered a week later, a month later, a year later. This constant regard for the departed bears out the belief that souls languish in Purgatory awaiting their full preparation for life's sins.

Except for Catholics, very few people admit belief in Purgatory. Non-Catholics have a wide variety in their concepts of what happens after death.

SOME NON-CATHOLICS say that God disregards the personal sins of the individual and just admits such a soul immediately into heaven. Others state that heaven and hell are determined by predestination long before the person was even born. Many Non-Catholics these days prefer to make no definite statement about what happens after death.

To a great extent, Non-Catholic funeral rites are geared more to the relief of the survivors than to the relief of the deceased. Prayers speak of "consolation" for those who mourn, but there is no prayer asking forgiveness for the sinner.

Ancient pagan ideas are increasingly finding wider acceptance. People who have abandoned Christian beliefs concerning the immortality of the soul see death as the bitter end of a happy life, or the blessed release from a hard life. Death to them is like the death of a pet animal. You just regret it and try to forget it.

Unfortunately, some Catholics are tainted with pagan and other current funeral fads and are therefore unable to understand the Church's own rites and ways in dealing with the dead.

WHEN A CATHOLIC approaches the hour of death, the Church steps in with an almost professional "disregard" for the sorrowing family. Long, monotonous, rambling Latin prayers, elaborate and complicated rites, all seem so "official" like when tender words, gentle gestures would soothe broken hearts so much better.

Even when the soul slips beyond the hour of time, the Church in her liturgy still does not stop to weep nor even to



POOR SOULS' SHRINE at Our Lady of Perpetual Help Church, Rochester; attracts seventh grader Sandra Ogg to pray for the Souls in Purgatory. Shrine was hand carved in the Tyrol, and is believed to be one of three such shrines in the United States. Carving depicts priest offering Mass which wins God's mercy for Poor Souls suffering in flames of Purgatory and releases them to joys of heaven.

sit for long by the side of the bereaved. The Church is concerned about the soul, and insists on majestic ceremonial music, candles, incense and holy water as the climax of that soul's moment of decision when it stands in Judgment before God.

If the Church seems to disregard the living who weep, it is all because of the marvelous, yet obvious fact that the Church cannot be distracted, from its principal task, the salvation of a soul.

As days lengthen into years, flowers fade, tears dry, memories grow dim. But the Church does not forget that soul. At every hour of the day, on countless altars and at every Mass, from now until the last day, that soul will be remembered and prayed for in the "Memento" which begs God's mercy for "all the faithful departed."

The fact of Purgatory is both a comfort and a challenge to every Catholic. It consoles us to know that sinners like ourselves

can hope to make up for sins we commit in life. It challenges us to assist by prayers, Masses, and good works the souls now suffering there.

Non-Catholics when confronted with death are often perplexed. They sincerely search for an answer to the question which has taunted men since creation, "After death, then what?"

Informed Catholics can prudently inform their Non-Catholic friends of the Bible's second book of Machabees which tells how a Jewish general once had sacrifices offered for soldiers slain in battle. Scripture then comments, "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins."

During November, month of the Poor Souls, and at every Mass, devout Catholics fulfill this Scriptural advice to pray for the dead. The souls we aid now by our prayers will someday

then be saints in heaven, and anxious to assist us when in our turn we are expiating our sins in that state of Purgatory.

DOINGS AT THE DALY'S

By Mary Tinley Daly

"A place for everything and everything in its place" is a familiar axiom of Aunt Aurella. And, bless her heart, how she lives up to it!

Result is, of course, that Aunt Aurella always seems at ease. She never spends fruitless hours "searching" and can put her hand on anything—but anything—even in the dark. When one of the great-nieces comes to visit, Aunt Aurella brings out "a doll your mother used to play with"—as easy as finding the piano.

On our last visit home, she gave Ginny a towel I had embroidered (in garish green, red and yellow) when I was Ginny's age!

THIS KNACK—or art—of neatness is one I've always especially admired and really tried to emulate. After every semi-annual housecleaning the resolve has been made all over again, "Now let's keep it this way." Yes, agreed the Head of the House and all the children, we will keep it this way.

Right now, as we start fall housecleaning, the resolve starts again: Trouble is that at our house before you can even start to clean—even the day-by-day brush-ups—you have to unscramble.

If it were merely a matter of picking up newspapers, emptying ash trays, plumping up pillows, that would be easy. That, it seems, is what household hints believe is all there

Order of The Day

is to "freshening up the living room." Not our living room! Today's pick-up is quite typical: a shoe—yes, one shoe—behind the couch; clippings of recycled paper by myself and stuck into the "top drawer" of a chair; a pair of roller skates; Ginny's Girl Scout hat; a couple of toys the grandchildren left; a pair of scissors; a hand mirror; subscription blank for the diocesan paper; two sweaters, and the inevitable hairbrush.

CAN YOU THINK of anything more incongruous in a living room than a hairbrush? I doubt if Aunt Aurella's living room ever had a hairbrush in it. Yet when one finds there of a morning at our house, it seems strange and complex family kept the way an archivist would keep them.

"For heaven's sake, brush your hair," we say to a departing family member.

"But I did brush it!" "Well, brush it again," and we go on packing lunches, doling out milk money, writing notes to the teacher.

"Hey," the offending one calls upstairs, "somebody toss down a hairbrush!"

It lands, sometimes quite forcibly, is used—and abandoned.

AS THE WHEELWREN of departure subsides, we start the "freshening up" process, and find the above-mentioned chaos. Then begins the job of assembling all the things that should be upstairs and are down.

Upstairs, there's a like unscrambling: copies of the new magazines (supposed to be left downstairs until the next issue comes); glasses, dishes, umbrellas, monkey wrench, part of the vacuum cleaner, the iron, a tea towel.

With the two top steps piled with should-be-downstairs gear, the two bottom steps filled with upstairs paraphernalia, it takes many a trip before everything is back in place—and by that time the scramble has started again.

Dear Aunt Aurella: Sorry, but I'm afraid with the axiom "A place for everything and nothing in it."

APOSTLESHIP OF PRAYER

By Sister Margaret Teresa Nazareth College

The General Intention, recommended to prayers of all Associates of the Apostleship of Prayer for the month of November is, "Sorrow-For-Sin."

In the Spiritual Exercises of St. Ignatius, the great reformer has several meditations on sin, the third of which ends with an instruction on how to pray for the "sorrow-for-sin."

THE FIRST is the grace to know my sins and detest them. We have no difficulty understanding the swift pain of fire—the instant it touches our flesh we react to its angry heat. As burn child "will not play" with matches a second time. But we match the true nature of sin indirectly: through what it did to the angels who rebelled against God, through the breadth of its empire in the world of men because of the sin of Adam, through the knowledge that one sin unrepeated can damn a man to hell for good. We see what sin did to the Son of God.

A man could spend his life trying to catch and hold the right attitude towards moral evil. Even then, he would need the grace of heaven to keep his vision clear in the hour of temptation when sin in spite of its real hideousness, looks so good, so inviting and so necessary.

I NEXT ASK of Mary an understanding of the disorder in me which urges me to sin. My mind tells me that a creature of God should never refuse Him the service which will bring it to perfect completion, which renders to God the glory which is his due. But in my bones, there is the urge to be a slave to myself, to live for myself and not for God. There is a devilish impulse in me to thwart God with the very gifts which He has given out of love.

So I ask the Mother of God to help me know and fear my own weaknesses, to warn me to distrust my own strength, to avoid temptation, to lean on Christ. She who knows not sin can lead me into the paths of self-discipline and penance, where a man can win the victory over proneness towards evil.

FINALLY, I WILL ASK Mary, too, for knowledge of the world; of those things outside me, the people who would lead me into sin, the poisonous gases which befoul the breath of life. "Love not the world," says St. John, the Beloved Disciple, "for the things that are in the world, if anyone loves the world, the love of the Father is not in him; because all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life."

The spirit of penance, for which this month we pray, has its roots "well set in the heart, as the eagle of sin's malice, of man's weakness and the world's pride.

The clear vision of these things, the kind-of-seeing-that-transfixes the darkness of temptation, needs the grace of God. Those who would have it must ask it of Mary, the channel of all grace; of Christ, the Redeemer, of the Father, from whom all good things come. The prayer for penance for sorrow for sin, is best said three times in all humility before each of heaven's three great thrones.

And so it has a place in the devotion to Christ's Sacred Heart. When Our Lord came to St. Margaret Mary, so many years ago. He did not speak of sinners in terms of punishment and wrath, but in terms of love. He wanted their restless souls to relax in His arms. At one time those arms were stretched from one end to the other of a Cross, and the pain in them was more than enough to redeem all the sins of the world.

But, in another sense, the sufferings of Christ were not enough. To them must be added the prayers, works, joys and sufferings of all the apostolic-minded who come to Him each day in love, to fill up what is wanting to the completeness of the sufferings of Christ.

Sorrow For Sin

The Pope knows that sorrow engenders love; that Magdalen, risen to her feet is wholly dedicated to Christ and consecrated to His service. At the foot of the Cross, she has left behind her, as a butterfly leaves the cocoon; and that her sorrow has met and mingled with the pain of Christ, to become a part of the ransom for others. True penitence is an apostolic love.

November's intention is as wide as Calvary. On the top of this rock, the Son of Man died, begging God His Father to forgive the sins of men. He has heard for his reverence. Through our prayers and penitential sufferings, He now comes to men and asks them to accept forgiveness of God. They should hear Him because of his love.

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BOOK SHELF

By Sister Margaret Teresa Nazareth College

THE NUN: ST. MARGARET MARY & THE SACRED HEART, by Margaret Trounce. Shp. \$5.29, pp. \$3.50.

No darker foil for the virtues of a St. Margaret Mary could be imagined by a novelist than those history itself furnishes: in her girlhood, the hatred of jealous relatives; in her religious life, the hatred of a clique of noblewomen forced into religion by the policy of their families. Here is the ground work of a great story, for Marguerite by inheritance and by the formative power of a most happy early childhood, was poised for the conflict. From the beginning, too, she was persistently drawn to a solitude of prayer that boded great things.

FOR HER LORD, for the Sacred Heart, this nun's magnificent love was an instrument fully used through eighteen years for the renewal and extension of His conquest of hearts—"truthfully used to borrow the authors' term." The folly of His love for men, well demonstrated in that age and place, filled in through Marguerite great pages in our dry annals. In Paray-le-Monial, god nuns grew better and the worldly nuns saved their souls through her agonies, and the new world-renovating devotion to the Sacred Heart took form and root.

The hillside garden in which these great events occurred becomes for the reader one of those Friday-footprints on the smoothed sands of literature that Stevenson somewhere describes—"It becomes a place to which the mind must return. The

The Nun

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Daily Mass Calendar

By Sister Margaret Teresa Nazareth College

Sunday, November 13—Twenty-fourth Sunday after Pentecost (green). Introit, Gradual, Alleluia, Offertory, and Communion. Masses for the 23rd Sunday after Pentecost: Collect, Epistle, Gospel, Secret, and Postcommunion: from the 6th Sunday after Epiphany, 2nd prayer of St. Didacus, 3rd "A Cunctis—Defend us," Creed, Trinitis Preface.

Monday, November 14—St. Joseph, martyr (red), Gloria. Tuesday, November 15—St. Albert the Great, confessor, doctor (white), Gloria, Creed.

Wednesday, November 16—St. Gertrude, virgin (white), Gloria. Thursday, November 17—St. Gregory, confessor (white), Gloria, 2nd prayer "A Cunctis—Defend us," 3rd at choice.

Friday, November 18—Consecration of the Basilicas of Sts. Peter and Paul in Rome (white), Gloria, Creed. Saturday, November 19—St. Elizabeth, widow (white), Gloria, 2nd prayer of St. Pontianus, Preface of Apostles.

Walks To Church To Be Anointed

Tokyo, Japan—Baptized only last year, 87-year-old Admiral Yamaji recently walked into Our Lady of Tokyo Church and asked to be anointed. This unusual man had an unexpected reason for making his request at this unique church. Admiral Yamaji explained that the priest who had instructed him and who had built

the church, Father Marega, no longer was there. He had been assigned to the Salomon Mission on the island of Kyushu. The Admiral wanted to receive the sacrament of Extreme Unction immediately because he was feeling old and believed himself to be in danger of passing away out any opportunity to call another priest

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