Where Do We Stand?

American forces in Lebanon have pushed the world to the brink of war, a war with weapons which threaten to exterminate mankind.

What position should an American Catholic take in this complicated situation?

SPIRITUALLY, our attitude is one of confidence and humility. We trust that the prayers of the people of the world for peace are not in vain; we are also painfully aware that the world's sins expose us to the wrath of God, a God who is, fortunately, merciful.

POLITICALLY, our attitude is loyalty to legitimate authority.

Spiritually, Catholics of the world are united; politically, they are divided.

In the crisis torn Middle East prominent Catholics, lay and clerical, are in opposite camps.

In Lebanon itself, a Catholic layman is probably the one person most responsible for the current brink-of-war situation. President Camille Chamoun is the man who appealed for support from U.S. military forces to bolster his allegedly threatened power.

Lebanese Patriarch Paul Meouchi, personally appointed by Pope Pius XII to be spiritual head of Catholics in that oil-rich country, is uncompromisingly opposed to Chamoun. The patriarch has openly accused the president of falsifying election returns, packing the parliament, and has demanded his resignation.

Patriarch Meouchi, a U.S. citizen who served parishes in Indiana, Massachusetts, and California, before his 1955 appointment to Lebanon, was reported this week as publicly against the landing of American troops there.

U.S. statesmen defended the troop landings with the claim that the overthrow of King Faisal's government in neighboring Iraq was instigated by Soviet Russia and the United Arab Republic, and constituted a threat to Lebanon's integrity and the over-all security of the Middle East.

Two Boston Jesuit priests simultaneously stated that the Iraqi uprising was born of that nation's desire to be neutral rather than from any inclination to Communism. The two priests have first hand knowledge of the Iraq situation from 20 years teaching assignments in Baghdad's Jesuit college.

Jordan, also a steaming cauldron of political unrest, asked British troops to bolster the threatened throne of young King Hussein, cousin to the assassinated King Feisal of Iraq.

Here as in other Middle East countries emotions are easily stirred to a boiling point because the calming influence of a middle class is lacking.

A few, very few, are enormously rich; the majority are abjectly poor.

The Sheikh of Kuwait, as an example, has a personal income of over $200 million a year. This benevolent Sheikh provides quite lavishly for his 205,000 population but in other nearby nations the extreme division between rich and poor is a constant source of trouble.

American industrial and diplomatic actions often give the impression in these areas that our country is simply determined to make the rich richer and keep the poor poor.

It is also obviously true that Communist and Arab nationalists exploit these divisions to stir up the people to lead them into a worse slavery under Moscow's domination. Ultimately, the Middle East will make its enduring progress only after the masses of people are adequately educated to play their role in a democracy — a goal toward which our government has already spent billions of dollars.

The only conclusion possible is that any conclusion is impossible. Issues are obscured, confused. There are points to defend both sides.

Meantime, we have a duty of loyalty — to follow the leadership of the Pope in intense prayer, to follow the policy of our president, Mr. Eisenhower, in firm support of his interim program of military action awaiting a United Nations decision.

Smile In Church

A survey conducted in Iowa reveals that "friendliness" is what most people said they liked about their church.

Catholics were not included in the survey.

The survey showed that only 4 per cent of the churchgoers listed their denomination's teachings as the basic reason for their membership.

Even the minister's personality and the architectural style of the church rated higher than the church's creed in attracting its members.

Well instructed Catholics, of course, would rate the infallible teaching authority of the Church and the fact that our Lord Jesus Christ established but one true Church as the principal reasons for their attending church Sunday after Sunday.

The survey could, however, suggest a practical apostolic action for Catholics.

Visitors from other denominations from time to time attend Catholic services. Perhaps a bit of "friendliness" from Catholics would be the needed impetus the visitor looked for to lead him deeper in his knowledge and appreciation of the faith.

Certainly a "cold shoulder" is hardly a Christian way to welcome these visitors.

Packed congregations in Catholic parish churches with Mass scheduled every hour on the hour don't leave much time for "friendliness" but it does seem possible that even Catholics could develop this characteristic a bit better.

St. Paul told the people, "Salute one another with a holy kiss." Maybe we can't go that far but at least in our elbow-to-elbow congregations we could smile at entrance and exit time.

JOSEPH BREIG

Guess I'm An Oddball

Yep, I guess I'm an oddball. So many things in our modern world give me a pain. I don't like the movies, I don't like the plays. I don't like most of the magazines and books. I don't like a lot of things about the newspapers. And I'm afraid I would dislike TV if it weren't so frankly nearly nothing. It is difficult to dislike nothing — especially when it doesn't much pretend to be anything.

Breig

I don't like the movies because often they are indecent, or at least suggestive, or at least immodest, or at very least drooly. Sometimes, I will grant you, they do succeed in rising to the stature of being merely silly. Am I exaggerating? Oh, I suppose so, but not much. Not very much.

I DON'T LIKE the plays because the legitimate theater smells of decomposition. It is dead and unburied. Nobody that I can recall has written a drama worth a tinker's dam for years. "Cat on a Hot Tin Roof" — that's about the level to which the theater has sunk. And the theater doesn't even have the grace to blush for itself.

The theater has become the solemn plaything of a coterie with time on its hands and boredom in its soul. Now and then, a bewildered visitor from America does wander into a Broadway house, but for the most part the audiences are a special breed — bred, you might say, for that purpose — and for that breed the plays are produced.

YOU CAN SEE the sad reality in the faces of the devotees as they arrive for the ceremonies. They know what to expect. They could have written the play themselves if they hadn't been tired. The legit theater is a kind of club of initiates. Indeed, it is a conspiracy among the authors, producers, directors, players and viewers.

There is an understanding among them. The audience comes to hear a few naughty words, and to watch some staged sin, interlarded with sermonistic juvenile philosophizing and what everybody like to call social significance and "compassion."

A bystander feels himself growing ill at that word "compassion." Everybody mouths it to mean whatever they mean, if they mean anything, which apparently they don't.

THE AUDIENCE comes prepared. The habitues in the seats know in advance, by experience and tacit understanding, when they are expected to laugh, when to become lugubrious, when to tense, when to feel a shock or thrill, and when to applaud. In the language of the boxing ring, all the punches are telegraphed — if you can use the term punches for swings and misses. I don't like the magazines because at best they are, frothy, at worst they are indecent and impure, and by and large they are the most empty-headed publications ever printed on this earth.

What they consider deep and heavy is barely better than imbecilic, and what they mean to be light is heavy-handedly arch and tiresome. They go in for sex but their understanding of sex is adolescent. They try their hand at humor but have long since forgotten what laughter is. And when they turn serious they become preposterous.

THE BOOKS — I mean the books that get all the blurbing and are "discussed" everywhere, and are read by all the gum-chewing girls and bored housewives — are ugh. Consider what these books do to minds.

Compare that with the possibilities, the aspirations and the down-to-earth goodness instilled into readers by writers of the past. Then, I think, you will know what I mean. People used to be depicted as people. Now they are depicted as animals drooling after one another.

Folks who are combating pornography are doing a great work for their country, fighting off a terrible peril. But who is going to educate us against all the slop and slobber that is not pornography but is deadly junk?

Vatican Office Guides Catholics' Daily Life

By JAMES C. O'NEILL

Vatican City — (NC) — A priest reading his breviary daily, a family abstaining from meat on Friday, a man getting up earlier than usual to go to Mass before work on a holy day of obligation — all are obeying the decrees of the Sacred Congregation of the Council.

This congregation has the difficult job of drawing up and enforcing those rules which seek to insure that Catholics will have, at the very least, a minimum of contact with the spiritual life.

Its name is unfamiliar to many Catholics. But the Congregation of the Council touches the lives of diocesan priests and laymen almost every day. This congregation, however, does not include members of religious orders who have their own special congregation.

Canon law broadly describes the Council's duty as watching over the discipline of the clergy and the faithful.

It supervises catechism instruction, administers the laws of fast and abstinence and guards the observance of Sunday and holy days of obligation. It is a decree of this congregation which obliges priests to recite the Divine Office daily.

Its jurisdiction and authority extends over pastors, confraternities, pious associations, Catholic Action, pious legacies, benefices, offices, and ecclesiastical properties, taxes and tributes.

All this involves interpretation and application of the Church's Canon law. Thus the Sacred Congregation of the Council often serves Pope Pius XII as legal advisor, answering the many thousands of questions on precisely how a specific law is to be applied in a specific case.

One of the oldest of the 12 major administrative offices of the Church known as Roman Congregations, the Congregation of the Council is the product of historical reaction and a bulwark thrown up in the Counter-Reformation.

Pope Pius IV established it in 1564 to interpret and carry out the decrees of the Council of Trent. That great council of the Church had been called to correct the abuses which gave rise to the Protestant Reformation.

Though in the course of centuries it has lost many of its earlier powers, the congregation today shapes the decisions and policies which mount guard on the legal relationships of the vast society which is the Roman Catholic Church.

Its present prefect is His Eminence Pietro Cardinal Ciriaci, a 72-year-old retiring man who has spent most of his 50 years as a priest in the diplomatic service of the Holy See.

In all there are 23 Cardinals on the congregation's plenary board, including Rochester's fourth bishop who is now His Eminence Edward Cardinal Mooney, Archbishop of Detroit.

Cardinal members living in Rome meet every Saturday to consider major items of business. On the first and third Monday of each month Cardinal Ciriaci reports to the Pope, submitting to him the Congregation's decisions for final disposition.

A MAJOR TASK of this Congregation is to examine and approve all decrees issued by provincial and plenary councils. A provincial council is made up of all bishops and high officials of a metropolitan archdiocese. A plenary council includes all the bishops of an entire country meeting under the presidency of a papal legate.

These councils lay down the general laws and policies governing their jurisdictions. To make sure that these decrees are in accord with the spirit and tradition of the Church, the Congregation of the Council must check them thoroughly.

The consultors study the decrees in question. If necessary, they suggest corrections. When all revisions have been made, a plenary session of cardinals of the Congregation reviews the decrees and passes them on to the Pope for his approval.

Much time and effort is spent advising and supervising religious instruction around the globe. The congregation has praised the parochial school system of the United States as an ideal means of meeting the obligation of teaching religious truths to the young.

Since few countries, however, can match the U.S.'s educational system, the congregation has tried to encourage alternate means of dealing with the problem of providing adequate religious instruction.

The congregation points with particular pride to the formation of the Latin American Bishop's Council (CELAM). This council, representing more than 400 Bishops, coordinates religious activity throughout South and Central America.

Cardinal Mooney (left), Archbishop of Detroit, former Bishop of Rochester, works with Rome Cardinal Siri to guide daily spiritual life of Catholics through directions from Congregation of the Council.

The congregation also has sanctioned the pooling of parish facilities in neighboring parishes, particularly small centers, where cooperation can best meet the need for religious instruction.

It has counseled pastors to anticipate growth patterns. It has called attention to the mushrooming of suburban areas and the decline of former urban Catholic population centers, providing guidance and advice on how to deal with the shifts.

A Central Catechism Office is maintained by the congregation. Into it flows a stream of reports from dioceses throughout the world. The reports, which must be submitted by a diocese every five years, outline in detail how religion is being taught, what the problems are and what possible solutions have been worked out.

Decrees of excommunication have come from its offices. But so too have come other decrees mitigating the positive law of the Church out of consideration for the convenience of Catholics in special cases.

The Catholics who brought Cardinals Alojzije Stepinac of Yugoslavia and Jozef Mindszenty of Hungry to trial and imprisonment felt the weight of excommunication pronounced by the Congregation of the Council.

On the other hand, the congregation took a look at the August vacation plans of thousands of Catholics and switched the obligation of fast and abstinence on the vigil of the Assumption (August 14th) to the vigil of the Immaculate Conception on December 7th.

Robert Murphy

Diplomat In Lebanon

Washington — (NC) — The tall man interrupted testimony he was giving to the Senate Foreign Relations Committee to take what he was told was an urgent telephone call.

Returning to the committee a moment or two later, he said he has been called back to the State Department, to depart for Lebanon in the next few hours.

The witness was Robert D. Murphy, Deputy Under Secretary of State for Political Affairs. The brief scene in which he played the central role was in keeping with the tension that gripped this city when it was announced that U. S. Marines had landed in Lebanon.

MR. MURPHY left for Lebanon by the swiftest available aircraft. It was a record-holding Air Force jet tanker, put at his disposal. He made the flight from an airfield in Massachusetts to Lebanon in 11 hours. It was the first non-stop flight between the two countries.

His instructions from President Eisenhower were to "do everything possible to restore peace and tranquility and to assist" Lebanon's President Camille Chamoun in ending the political turmoil.

He met with President Eisenhower, Secretary of State Dulles, Secretary of Defense McElroy and Gen. Twining, chairman of the Joint Chiefs of Staff, just before leaving Washington. He also talked for a half-hour with Charles Malik, who is Lebanon's Foreign Minister.

THE PRESS has described Mr. Murphy as a "veteran diplomat," this country's "top diplomatic trouble-shooter" and "ace diplomatic fireman." He is all of these. His extraordinary missions have been numerous and varied, beginning with the negotiations with the French prior to the Allied invasion of North Africa in 1942, talks since credited with saving many American lives, and extending through the French-Algerian crisis a few months ago.

Mr. Murphy has long carried on his important work in the State Department while poised to leave on a moment's notice for some spot where his considerable talents were needed.

Robert Daniel Murphy was born in Milwaukee 63 years ago, and attended Marquette Academy and Marquette University in that city.

He entered the Government service in 1916, and was with the Post Office and Treasury Departments before going permanently to the State Department in 1921. Jesuit-conducted Marquette University awarded its illustrious son an honorary doctorate in 1943, but had to confer it in absentia. The war on, and Mr. Murphy was in North Africa for President Roosevelt. The hood, symbol of the degree, was later conferred in person in 1955, when Mr. Murphy spoke at Marquette commencement exercises.

ROBERT MURPHY
trouble shooter

Wise Worms

A farmer stood watching the golfing novice trying to hit the ball. Earth was flying in all directions, and the would-be golfer's face was crimson.

"My word," he blurted, turning to the farmer, "the worms will think there's an earthquake."

"I don't know," replied the farmer, with a twinkle in his eye. "The worms be crafty little beggars round these parts. I guess most of 'em be hiding under that ball for safety."

The Bell Tower

Progress

A little boy asked his mother, "Did God make grandpa and grandma?"

"Why, of course," she assured him.

"And did He make you and dad?" the boy asked.

"Why, yes," his mother replied.

"And did He make little Susie who lives across the street?" the boy went on.

"Yes, He did," his mother told him.

The boy was thoughtful for a moment and then he said, "Golly, He's getting better all the time, isn't He?"

Trapped

A hillbilly who had to spend a night in the city saw an electric light for the first time in his life. Returning to his mountain shack, he told his wife: "I don't know how them city folks catch any sleep. There was a big light burning in my room all night."

"Why didn't you blow it out?" asked his wife.

"Dang it, I couldn't," grumbled the hillbilly. "It was in a bottle."

Daily Mass Calendar

Sunday, July 27 — Ninth Sunday after Pentecost (green), Gloria, 2nd prayer* of St. Pantaleon, Creed, Trinity Preface.

Monday, July 28—St. Nazarius, martyr (red), Gloria; VR.

Tuesday, July 29 — St. Martha, virgin (white), Gloria, 2nd prayer* of St. Felix; VR.

Wednesday, July 30 — Mass as Sunday except no Gloria, 2nd prayer* of St. Abdon and St. Sennen, no Creed, common preface; V R.

Thursday, July 31 — St. Ignatius Loyola, founder of the Jesuits (white), Gloria.

First Friday, August 1 — St. Peter in chains (white), Gloria, 2nd prayer of St. Paul, 3rd* of the Maccabees, no Creed, Apostles Preface. First Friday Mass in honor of our Lord's Sacred Heart permitted.

*—omitted at High Mass.

VR — Votive or Requiem permitted.

Making Marriage Click

Children Influence Parents

By MSGR. IRVING A. DeBLANC
(Director, Family Life Bureau, N.C.W.C.)

The Government reported recently that children have a remarkable influence on the buying habits of their parents. We can go much farther; children have a remarkable influence on how parents live. Generally what the children love, the parents love, be it religion, sports, school, or what have you.

Monsignor DeBlanc

Some, of course, think children have too much influence on the lives of their parents. A certain lady, for instance, says with some humor that she has never tasted the white meat of a chicken. When she was young she was always told to save this particular part for the old folks; now that she has become "old" she is expected to save the white meat for the children!

MANY WONDERFUL young people have a real sense of joy which bubbles and effervesces like Christmas itself. When asked to clean the yard or tidy up the house, they do not look as if stricken with toothache and gumboils, but are still as "gay as laughter."

Few proofs are more impressive for a God-made Christianity than to see the joy of a Christian. For them life has succeeded. They do not look like frustrated airdales, when they walk they do not rattle like ice cubes; when they are disappointed they do not cry like a bath tub overflowing. Rather, they are constant proof that it is wonderful being a Catholic.

A truly happy people must sing or at least attempt to. It is not only in Church that we say, "whoever sings well, prays twice." This can be equally true at home. "The home that sings is a happy home." If a youngster rarely laughs it is often because he lacks health. He is a sick child. He needs help — emotionally, physically, spiritually. But if he is a normal, happy person, his influence, especially on adults, is inestimable; they crave his company.

TO AFFECT the lives of his elders a youngster must learn several necessary traits. He must give himself generously to others. He must not, for instance, expect pay for what he or she does for another, especially in his own home. A worthwhile principle is that he always remember what others do for him and forget what he does for others.

Each youngster wants an assigned chore around the house even if it is only to keep the ash trays clean. It is his way of belonging. He wants to feel needed.

Youthful missionaries are especially concerned with their little friends from mixed marriages who may often be deprived of some Catholic activities. They invite these friends to Catholic socials, to join the Catholic choir, to meet Catholic companions.

These youngsters are less interested in outlooks, more in looking out for others. For instance, they send the weekly church bulletin to a brother or a friend in the military service or to someone else who is away from the influence of an old home parish.

Some have initiated with the Pastor a service for the parish; they give information concerning the Legion of Decency, offering their own telephone numbers for specified hours each week.

As people do not learn to work naturally and easily, so these "missionary" efforts result from constant effort and practice.

Courier Journal
OFFICIAL NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 69 No. 43
Friday, July 25, 1958

MOST REV. JAMES E. KEARNEY, D.D., President

Member of the Audit Bureau of Circulations and the Catholic Press Association. Subscriber to National Catholic Welfare Conference News Service, Religious News Service.

Published every Friday by the Rochester Catholic Press Association.

MAIN OFFICE — 35 Scio — BAker 5-6210 Rochester 4, N. Y.

AUBURN OFFICE — 43 Grant Ave. Auburn 2-5114

ELMIRA OFFICE — 312 Realty Bldg. Ph. 2-5188 or 2-4123

Entered as second class matter in the Post Office at Rochester, N. Y., as required under the Act of Congress of March 3, 1879

Single copy 10c; 1 year subscription in U. S. $4.50; Canada $5.00; Foreign Countries $6.25