

## Peter's Pence For Pontiff

My dear People:

On next Sunday, June 26, we shall take up the annual Peter's Pence Collection, your personal gift to our Holy Father, Pope John XXIII. This annual offering from all the churches in Christendom is both an expression of devotion and loyalty to the Holy Father and also an important source of assistance for the many appeals which come to him from all over the world.



May I ask, therefore, that the Peter's Pence Collection of next Sunday be very generous. I am sure that our Divine Lord, whose Vicar on earth is the object of our help, will reward generously our help to the Holy Father.

Thanking you sincerely for the generous assistance you have always given to the Holy Father on this occasion, I am  
Your devoted Shepherd in Christ,

*James J. Kearney*  
Bishop of Rochester

The Peter's Pence Collection is to be taken up at all Masses on Sunday, June 26, 1960.

## Spectacles Of Faith

Highlights of this summer's religious calendar include a score of important meetings around the world.

For Catholics, the greatest spectacles of faith will take place in Europe—and both in Germany.

At Munich, the 37th International Eucharistic Congress will climax August 7th with a radio address by Pope John XXIII to the thousands at an outdoor Mass.

Other thousands will attend the daily performance of the once-every-ten-years Oberammergau passion play.

In the United States, four thousand are already enrolled for the Liturgical Week to be held in Pittsburgh August 22 to 26 with the theme "Liturgy and Unity in Christ."

The Catholic schedule for the summer will open in Santander, Spain, where the Sixth Congress of the International Union of the Catholic Press will meet July 6-10. This meeting is regarded as of exceptional importance because it will deal especially with freedom of the press, with obvious reference to the tight control over the printed word in Franco Spain.

Among the U.S. delegates will be Father Thornton N. Davis, editor-in-chief of America, national Catholic weekly, who will deliver a keynote address upholding freedom of the press as essential to world harmony and understanding.

On July 10, experts from all parts of the world will gather in Vienna, Austria, for the congress of the International Film Office at which speakers will urge full support for producers interested in turning out films that are morally sound as well as technically and artistically competent. Attention also will be paid to the production of films that clearly and adequately present Christian answers to modern problems.

Another top event on the Catholic schedule is the three-day congress of the World Union of Catholic Teachers that opens at Bruges, Belgium, on July 9. Speakers are expected to stress recent papal pronouncements outlining the special responsibilities of both parents and teachers in regard to the religious training of children.

The problem of integrating Catholic immigrants will be the general theme of the fourth congress of the International Migration Commission which will open at Ottawa, Canada, Aug. 21 and continue through the 25th. This problem will be studied especially in the light of cooperation between government and religious organizations on the national and diocesan level.

Meanwhile, the 28th International Congress of Catholic Esperantists will be held in Munich to coincide with the Eucharistic celebration there. Feature of the congress will be the recitation of prayers in Esperanto and talks by leading authorities stressing the value of Esperanto in building understanding and friendship among peoples everywhere.

Besides these and many other specifically Catholic meetings, there are several Protestant and Orthodox events of significance.

Of particular interest is the Pan-Orthodox Conference—the first since 1921—which will be held Sept. 15 at the island of Rhodes to discuss the position of the various Orthodox Churches in the face of Pope John's unity gesture.

Of special interest also in view of the political and social ferment in Africa will be the Second All-African Lutheran Conference at Antananarivo, Madagascar, at which leading missionary experts are expected to speak on the future of the Christian movement in areas undergoing rapid change.

On Aug. 3, the World Council of (Protestant) Churches Faith and Order Commission, which meets every three years, will open a five-day meeting at St. Andrews, Scotland.

All these meetings indicate a sincere searching for ways and means to bring our Saviour's teaching and example into the maze of modern problems. Even for us who cannot attend the meetings, we can watch their progress with interest, support them by our prayers and learn from their deliberations how we too can work with the Church better in the future.

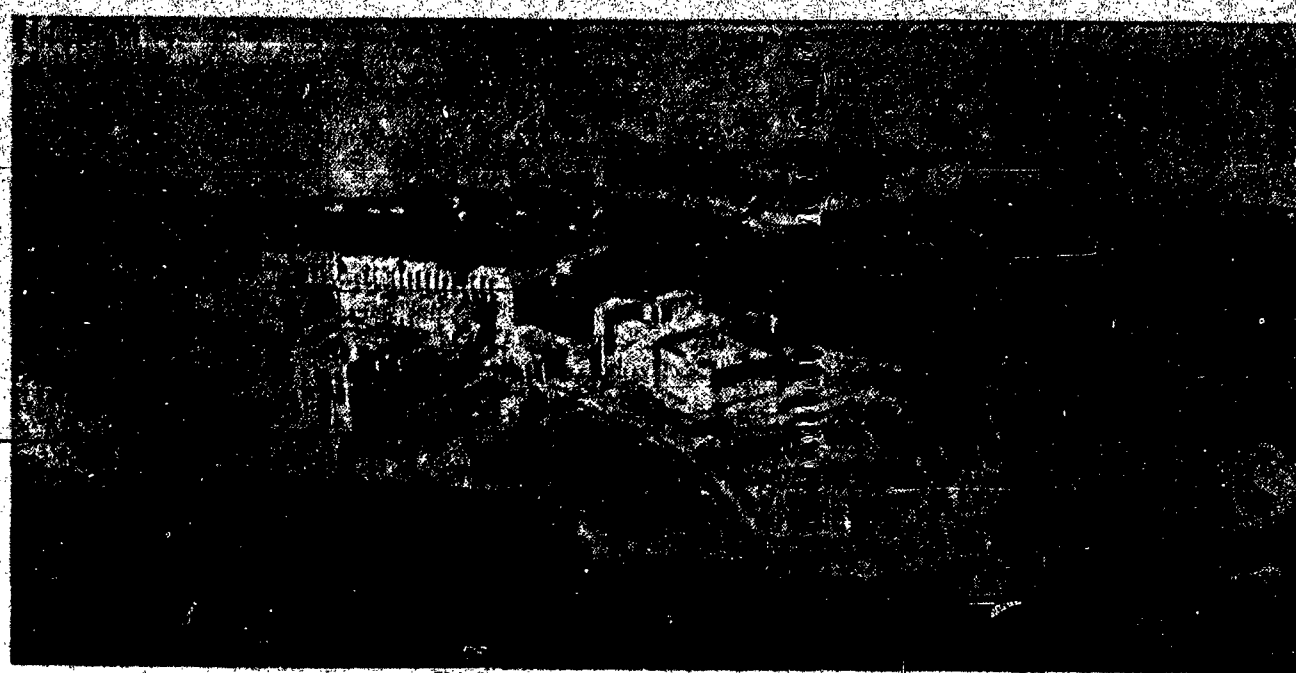
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The island of Philae with its remnants of ancient temples will be isolated by massive retaining wall as artificial lake forms behind Egypt's new Aswan Dam.

## Ancient Shrines Doomed

# When Progress Creates A Problem

Two mammoth projects are underway in Egypt — one building for the future, the other in a race to save the past.

The Aswan High Dam, a six-year construction job, will create a lake 320 miles long and 25 miles wide where the Nile River now pours from the Sudan into Egypt.

THIS AREA—the ancient land of Nubia—is a treasure chest of temples, monuments and relics dating as far back as 4000 B.C. All are doomed to a watery grave unless rescue operations can be completed before the six-year deadline.

The Egyptian government, aided by UNESCO, will finance a stone-by-stone moving project to relocate centuries-old pagan temples on higher ground and even ring an island with its own massive retaining wall to hold back the rising waters.

Among the world-famous temples of Ramses II and Queen Nefertiti, Christian towns and churches of fourteen centuries ago dot the Nile shore where the new lake will rise.

The stored-up waters will provide irrigation for thousands of acres of new farm land and control the seasonal floods which have wiped out other thousands of acres into the Mediterranean Sea. The Aswan Dam will ensure Egypt a prosperity and food supply it has craved since the Biblical days before the Exodus.

CHRISTIANITY may have been brought to Nubia by St. Thomas the Apostle. According to early Christian tradition, the saint preached the Gospel in Ethiopia, which at that time included a part of Nubia. It is said that Sayed Ali el Mirghani, a noted Moslem leader, used to go barefoot across a certain part of Nubia because, he stated, "a great Christian apostle is buried here."

But according to historical sources, Nubia's conversion to Christianity began during the reign of the Roman Emperor Justinian (527-565) and the Empress Theodora. The emperor was a Catholic, but his wife was a Monophysite, a member of a heretical sect which held that Christ had only one nature, not two distinct natures, divine and human.

In 549 Theodora sent a Monophysite priest, Julian, to convert the Nubians to that sect's beliefs before Catholic priests dispatched by the emperor could reach the area.

In the same year King Silko of Nubia—one of the three kingdoms that existed along the Nile valley south of Egypt at that time—was



The Great Temple at Abu Simbel on the Nile River was designed so the sun at its equinox strikes the altar. Christians later used such temples for Holy Mass. Egypt's Aswan Dam threatens to bury monuments like these in watery grave.

converted along with all his people.

During the next decade the Kingdom of Makuria to the south of Nubia was converted to Catholicism by the priests sent by Justinian.

In 565 Bishop Longinus, a Monophysite, arrived in Nubia. He built chapels and converted some pagan Egyptian temples into churches, as can be seen from the pictures of the Apostles among those of pharaohs and gods, and from the crosses carved on the temples' thresholds.

Despite the opposition of the Catholics of Makuria, Longinus then converted to Monophysitism the Kingdom of Alwa, southernmost of the three Nile valley countries. From Sobat, Alwa's capital near the modern city of Khartoum and the confluence of the White Nile and the Blue Nile, Christianity was extended upstream some 200 to 300 miles. Christian ruins can still be seen on the shores of the two rivers.

Christianity in the Nile valley kingdoms reached the peak of its splendor about the middle of the eighth century. The kings of Nubia were often priests and were allowed to celebrate Mass as long as their hands kept shed no blood.

Because of a long vacancy in the Catholic patriarchate of Alexandria (577-731), the Catholics of Makuria had to depend on the Monophysite patriarchs for their bishops and priests. Eventually the

country became Monophysite.

Less than a century after its establishment, Christianity in the Nubian region was threatened by invasions of Arab Moslems. The Arabs conquered Alexandria in Egypt in 641 and two years later went to Aswan, overlooking the frontier of Nubia, which they regarded as first a territory for occasional raids.

Raid, invasions and punitive expeditions were made by both Moslems and Christians for some two centuries. It was only in the 900s that the Arabs began a systematic invasion of Nubia and settled there.

Then in 1273 the Arabs overran Makuria and destroyed its capital, Dongola. The church in Dongola, described as "full of gold," was burned.

In 1315 an Egyptian army marched into Nubia to overthrow its last Christian king, who was taken to Cairo as a prisoner, and put a Moslem on the throne.

Christianity survived in the southernmost Kingdom of Alwa until the 16th century. It was extinguished at that time by Moslem invaders from the north and Moslem religious teachers who came across the Red Sea from Arabia.

The cooking school has been an immediate success, with maximum enrollment from the day it opened. During the first two months the school taught only cooking, but has now expanded to include courses in religion, ethics, child care, budgeting and nutrition.

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## Sacred Heart Year

### The Feast

By REV. LOUIS J. HOHMAN

Today the Church celebrates the feast of the Most Sacred Heart of Jesus. In a certain sense it is the culmination of the whole Easter Cycle. It is the concluding scene in the great drama of Redemption.

As if the Church were saying to us: you have seen the love of Jesus Christ in his passion and death for us. You have seen his love in his resurrection and his gift of the Holy Spirit to our weak natures.

You have, on last Thursday recalled the incomparable gift of himself in the Holy Eucharist. Now today rejoice in the love of Jesus Christ and, rekindling in your hearts a surpassing love for him.

As you know, this feast of the Sacred Heart is quite modern, originating in the eighteenth century, following upon the revelations to St. Margaret Mary. But the idea behind it is as ancient as the Church itself.

The history of this feast focuses upon two things: reparation to Christ for the insults and injuries which have been done to him not only in his physical body but in his Mystical Body, in us his members; secondly, upon the pierced side of Christ from which flow all blessing upon mankind and in which we can find eternal refuge.

THAT GREAT apostle of the love of Christ, St. Bonaventure expresses far more aptly than we could, the sentiments which should fill our hearts on this feast: "Beloved brethren, since it has been ordained by a merciful Providence that the Church should be formed from the side of the crucified Christ and that the words of Scripture be fulfilled: They shall look upon him whom they have pierced — a soldier armed with a lance opened the Sacred Breast.

"The blood, mingled with water, which was shed from that pierced side, was the price of our salvation. Flowing from the hidden fount of the Sacred Heart, it gave to the sacraments their power of conferring the life of grace, and to those already living in Christ a draught of the living fount quenching forth unto life eternal.

"Arise, therefore, O soul friendly to Christ! Cease not your vigil; bring close your lips that you may draw water from our Saviour's fountain. Oh, how good and how pleasant it is to dwell in this most Sacred Heart. Your Heart, dearest Jesus, is the great treasure, the precious jewel which we will find in the dug field of your Sacred Body. Who is there who would throw away this jewel? Rather would I throw away all my own jewels, my thoughts and my affections, and cast my cares upon your Sacred Heart, which will nourish me without fail.

"I beg of you, sweet Jesus my God, place my prayer among those that you will answer. Draw me wholly into your Heart. For unto this end your Heart was pierced, that an entrance would be open to us. Unto this end your Heart was wounded, that dejected from worldly tumult, we would be able to dwell in it.

"But above all, Your Heart was wounded so that a visible scar would enable us to see the invisible wound of your love. For how could the ardor of your love be better shown than by this, that not only Your Body but even Your very Heart was pierced with a lance? Truly the wounds of the flesh showed

forth the wounds of the spirit. Who is there who would not love One so loving? My dearly beloved, let us pray that the Sacred Heart may design to wound our heart still so hard, still so impatient, and bind it with the sweet bonds of His love."

Pardon, the cliché, but we live in a cold world. It needs warmth and affection as it has never needed it before. Would that the world, or rather, would that we as Christians find that warmth and affection for God and for each other in the Sacred Heart of Jesus Christ. God forbid that our blindness and hardness of heart be like that of the Pharisees who had "eyes to see but did not see."

## Charity Out Of Chaos

Chol Chol—Man's misery to man was evident in the recent earthquakes here.

When the little town of Puerto Saavedra, some 30 miles from here, was first jolted by an earthquake and then demolished in the tidal waves that followed, the inhabitants were left stranded on the surrounding hills without food or clothing.

"Immediately our missionaries here in Chol Chol asked their parishioners to gather up food and clothing for their stricken neighbors," says Maryknoll's Father Thomas F. McDermott, of Worcester, Mass.

"It was touching to see people, the poorest of the poor, giving what they had—a loaf of bread, an egg, a chicken, a coat or shirt right off their backs."

## Daily Mass Calendar

Sunday, June 26 — Third Sunday after Pentecost (green), 2nd prayer of St. John and St. Paul, Creed, Trinity Preface, 1912 — Rev. W. Gleason, 1935 — Rev. Sebastian Englerth.

Monday, June 27 — Mass as yesterday except no Gloria, no Creed, no 2nd prayer, common preface VR.

Tuesday, June 28 — St. Irenaeus, martyr (red), Gloria, 2nd prayer of the Vigil of St. Peter and St. Paul, or Mass of Vigil (purple).

Wednesday, June 29 — St. Peter and St. Paul (red), Gloria, Creed, Preface of Apostles.

Thursday, June 30 — Commemoration of St. Paul (red), Gloria, 2nd prayer of St. Peter, no Creed, Preface of Apostles.

Friday, July 1 — Most Precious Blood of our Lord (red), Gloria, Creed, Preface of the Holy Cross, 1937 — Rev. John McMahon.

Saturday, July 2 — Visitation of the Blessed Virgin Mary (white), Gloria, 2nd prayer of St. Processus and St. Martinian, Creed, Preface of our Lady.

## Reapings At Random

# Mediocrity Inc. - Summer TV Is A Bore

Summer Television is a bore.

Your eye, your ear, we are treated to the spectacle of reruns of discredited horse and soap operas which do little honor to the network and local program directors.

Television's preoccupation with sin is an understandable one. After all, it is mostly presented in the media as virtue — and if not as virtue, certainly as something for the courageous, the down-trodden, and the idealists.

Literature, or so called literature, has the same faults in modern-day publishing. Murder, vice, crime are at the top of the best sellers. The penny dreadfuls have become fifty cent dreadfuls, expressing the sadism and perversion of the hack writers who produce them.

People in general are fed on a diet of immorality and corruption — to such an extent that it becomes the accepted norm in life. The young suffer from literary malnutrition and become less and less articulate in the good things of life.

Of course, if we have had literature — and the good world never runs dry — we would have a more articulate and more intelligent people. It will continue to be so until we have a more intelligent and more articulate people.

is a diet of escapism, carefully tailored to suit the needs of the passive, the disinterested, and the spiritually dead.

It is not sufficient to blame the network or local program directors. They provide what they believe the people want. They believe the people want mediocrity and perversions, the so-called romances, and the thrillers.

This because they get paid by any adverse reaction to such hack stuff. TV stations rightly presume that the viewer is satisfied.

We get plenty of reaction on the phone, in conversation with readers, and in letters. Our readers seem surprised when we suggest a letter to the TV station in which a protest is registered against such programs.

It is amazing how receptive television stations are to such letters. They certainly want to please the viewers. In this competitive age, it is necessary to please or go out of business.

TV has been touted, in the past couple of years, as an excellent educational medium. It certainly has that potential, but few programs appear to seek scholarship or literary enlightenment. It will continue to be so until we have a more intelligent and more articulate people.

harvest of good entertainment except perhaps some of the old, but still classical, late, late movies. Local stations seem satisfied with homely type quiz shows. They are entertaining but not in any elevating sense of the term. Of course, it is something for nothing — a gimmick which always has an appeal for the common man and woman.

We do not intend to be entirely negative in these ramblings. There are a few (alas, a few) programs which do elevate the mind and give the viewer something to think about. It is a great surprise that these few go under the label of public service programs. Very seldom do they find a sponsor. Spotters, like program directors, invest in what they think the people want.

One has only to think of NBC's program "Wide World of Sports" or CBS's "Face the Nation" or ABC's "College Conference." These are worthwhile programs. So are the many specials put out by the networks in relation to pressing national and international problems. Such personalities as Humphrey and Brinkley, Ed Murrow, and John Daly all add spice to an otherwise dull routine.

On a local level, too, there have been some good educational programs and presentations of community interest. The trouble is there is no chance of them to effect the desired change in the viewer's mind.

According to top TV executives they serve only what the viewers want. These highly paid executives live by the rule of the tuxedo or some other such poll system. By these means they discover the "housewives' choice." If they are right (and if the polls are reliable) then indeed we are just becoming a society of secular morose.

When you come to consider the state of the world and the dangers which threaten our civilization, it seems tragic that we must still consider escapism as the only answer to our problems. I suppose the historians of the twenty-first century will look back at us from their atom-proof, underground, educational establishments and lament our error.

One way out of all this is to show the TV industry that we are not slaves to their machine; that our children can entertain themselves and be happy without "Ski King," "Fury," "Restless Gun" and "Dennis the Menace." If only parents would realize that there is a hierarchy of values involved and that entertainment and leisure are an important part. Of course, the best training against the seduction of mass TV is to watch off the set, maybe hold a couple of the tubes and tell the repair man you're broke.