



**Layman in the Pulpit**

Layman Peter Francati spoke from the pulpit at Sunday Masses at St. Ambrose Church, Rochester, recently to promote attendance at a retreat for men of the parish to be held this weekend at Notre Dame Retreat House.

**Wednesday Forum  
Draws 110 in Webster**

Wednesday Forum, the adult education course at Holy Trinity Parish, Webster started Wednesday of last week with Father Edward Dillon, lecturer in Sacred Scriptures at St. Bernard Seminary, leading the 110 adult students in a discussion of how to interpret the Old Testament.

Some of the points which generated the most discussion were: What is the dual nature of inspiration? How does one separate the important from the unimportant in religious myths? How important is historical accuracy in the Old Testament?

**CHAIRMAN** Richard Urban says it is not too late to join the group. Wednesday Forum will convene again Sept. 28 and Oct. 5 under the direction of Father Dillon.

Father Peter Sheehan, C.S.B., Chairman of the Theology Department at St. John Fisher College, will lead the group for their last three meetings, Oct. 19, Nov. 2 and 23. Books will be available for any newcomers and oldcomers who did not purchase them last time. Meeting time 8:30 to 10:00 p.m. Holy Trinity School Auditorium.

**GOD LOVE YOU**  
Most Reverend  
**Fulton J. Sheen**

I thank God that I have been called to serve all the Missions, or the Church throughout the world, instead of one segment of it. It gives me a sense of being truly "catholic" because one cares for all. From this vantage point one is confronted with Christ on Calvary, not as He was but as He is now—still crucified. Three classes of men gathered beneath His gibbet on Golgotha: three classes of men gather today beneath His crucified Body above and below the 30th parallel—the antipathetic, the apathetic and the sympathetic. The antipathetic are those who put Christ to death. The apathetic are the gamblers who "sat and watched," totally indifferent. The sympathetic are those who consoled Simon of Cyrene, the pious woman, the three Marys, John and the Roman soldier who proclaimed Christ's Divinity.

Today the antipathetic crucifiers are still numerous. They are not only the Communists but all who neglect their neighbor, all who sin: "Know you not that as often as you sin you crucify Christ anew." The apathetic also can be found in great numbers in all the indifferent who gamble away their lives when they are often so close to the impoverished Christ that they can throw their stocks and bonds at Him—prolonging His Redemption: "The sympathetic are the millions and millions, not only among the faithful but among the Jews and Protestants who send their little sacrifices to help feed the famished. Some give as much as they have, like the woman in the temple, others give a drink to a thirsty leper, like the soldier at the Cross, and still others, like the pious woman on the way of the Cross, wipe clean the wounds of those suffering in mission lands.

Quintus once said, "If I had my army at Calvary, they would never have crucified Christ." Wrong! It would have been no different. Christ is in agony until the end of the world. What do we do for the plighted Christ today, crucified in the famished, the lepers, the impoverished missionaries, the slum dwellers, we would have done for Christ then. We walked to Golgotha that day, and the role that we play in what we do today. It is comfortable to blame the Jews and to blame the Romans, but we are the Jews and we are Romans. Or are we the holy women, the Josephs of Arimathea, the Nicodemuses? What do we do now for the Body of Christ we would have done to Him when He hung on the Cross. Time evaporates. One drama abides.

May we invoke you as sympathizers for the sake of the Crucified, the apathetic, the crucifiers? We are co-servers of them all. But you ask why we plead for the poor Christ in the Missions? Because the hungry must eat, lepers must be given sulphur, missionaries must build and teach each day. The Lord gave you one day of rest a week; we give you six days of rest from the needs of the Missions. So it is not much to ask is it? My dear sympathizer, write to me. God Love You!

Bishop Fulton J. Sheen's talks used privately for over 40 years to help people of all faiths find meaning and deeper happiness in life, are now available to the general public on 25 records—THE LIFE IS WORTH LIVING SERIES. In 50 talks of 30 minutes each, His Excellency offers wise, inspiring guidance on problems affecting all age groups: love, marriage, raising children, suffering, anxiety, loneliness, alcoholism and death, as well as principles of the Christian faith. A wonderful thought for schools, clubs, colleges, rec-torials, prisons, the LP high-fidelity album, manufactured by the RCA custom dept., can be ordered from Bishop Fulton J. Sheen, 366 Fifth Avenue, New York, N.Y. 10001. \$57.50.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001, or to your Diocesan Director, Rt. Rev. Msgr. John F. Duffy, 50 Chestnut Street, Rochester, New York 14604



THE SOLEMN SPHINX seems to shroud the mysteries of mankind, left. These oldest monuments of human technology, cut from solid rock, are overpowering in size. They were ancient when God called Abraham.

A RIDE on the primitive camel helps in grasping the immensity of pyramids which cover 13 acres and reach up as high as a skyscraper. Here are the pyramids of Chephren (2650 B.C.) and Cheops (2690 B.C.).

**Man's oldest works**

By the REV. C. J. McNASPY, S.J.

Now that most travelers have rediscovered Western Europe, where the ancestors of most of us came from, every summer a larger and more venturesome group is making the bigger leap to the Middle East.

For there we come to touch and feel our earliest spiritual homes — where our spiritual ancestors came from. And by "spiritual" homes I mean the several Holy Lands, where God began and fulfilled His promises to man, and those lands where mankind began the long pilgrimage of civilization.

Of course, neither the Bible nor modern anthropology tells us where our first ancestors were created. Many scholars today believe it was in Africa. Most of them are pretty sure that the greatest revolution in human history — the discovery of agriculture and all it led to — took place in the Middle East, perhaps not far from the city that boasts of being the oldest in the world, Damascus. Also in this general area we meet the remains of the two oldest civilizations in the world: in the Fertile Crescent and Egypt.

SINCE THE ORDINARY tourist-pilgrim has only three weeks to spend on such a trip, he has to choose carefully. Most of the early traces of civilization in the Fertile Crescent are hard to get to, well buried in sand, or more conveniently available in museums scattered about the world.

Besides, even in this age of jet travel, you still need time, and distance still makes a difference. So the high spots to be mentioned in this series are picked with an eye on only two things: their importance (visible to the non-specialist) and their reachability. You don't go to the Holy Lands mainly to be chic or a name-dropper of "way-out" places.

As you fly into Cairo's airport (out near Heliopolis, once an important religious capital), your first impression is one of extreme light and no less extreme heat. The narrow oasis that is the Nile valley runs like a belt of green and life, between sand and absolute desert. It is hard to realize that the Sahara — the Arabic word for "desert" — was once fertile and inhabited. This was some ten thousand years ago, in prehistoric times. For history, here, begins as the Nile became tamed and used by man.

After villages came cities, with elaborate social organization, effective writing that made it possible to accumulate and hand down knowledge — all the elements that make up what we call civilization. The Nile valley civilization may not be the very oldest in the world, but it is a challenger to the title, and its ancient monuments are the best preserved.

IF YOU REACH CAIRO toward evening, you will arrange to go out to the "Sound and Light" program at the Pyramids and

THE CRESCENT OF CHRISTIANITY is the term given by the author, Father McNaspy, to the area extending from Egypt, through Jerusalem, into Greece. This is the first of a series of stories dealing with the lands where Christianity was born. (Copyright, Sept. 1964, CLARION Herald)

Sphinx. There, just beyond the suburb of Cairo called Giza, you see these oldest monuments of human technology silhouetted against the sandy, reddish twilight. You remember that they were ancient when God called Abraham — still older when Moses led the Chosen People out of Egypt; thousands of years old when the Holy Family (if they came here) looked up at them.

Even today, their size is overpowering, but their meaning even more so. Listening to a dramatic sound track, while lights play on these structures, you recall the history of this mysterious land of light and dark, of death and immortality, of inhumanity and humanity. You relive the human epic.

In the morning, while it is still relatively cool, you visit the Pyramids again and experience the whole thing a gain in the piercing light of day. You will not be disappointed, clambering about the vast stones (some 3 million of them in the single Pyramid of Khufu or Cheops).

THE PRIMITIVE CAMEL ride, if you are hardy enough to risk it, will help you grasp the immensity of it all: some 13 acres covered by one Pyramid, which soars upward more than 400 feet to the height of a modern skyscraper, and all achieved long before man had discovered the use of metal or invented the wheel. When Moses gazed at it, in the 13th century before Christ, he saw a smoothly polished marvel; even today, stripped of its surface, it is overwhelming.

You will want to take a flight "up" (that is, South since everything in Egypt is based on the Nile, flowing "down North") to the area of Luxor - Karnak. Here, in ancient Thebes, the capital of Egypt for roughly a thousand years, stands the most imposing complex of temples in the world.

You will cross the Nile by boat to Western Thebes and visit more wonders: the Temple of Ramesses II, "greatest builder of antiquity"; the brooding colossal statues of Memnon (Armenia, phis III); and especially the Valley of the Kings. You enter the tombs of many Pharaohs, where wall frescoes are almost as dazzling as three millennia ago, and visit the smaller but more famous tomb of young King Tutankhamon ("King Tut"), discovered only in 1922.

IF TIME WERE NOT so short — as it has to be on such an exploratory trip — you would want to go on to Aswan and see the most massive human effort in Egypt's history since the terraces were built, the great dam; and further to the giant statues of Abu Simbel. But you have to choose; so you return to Cairo to visit the incredibly rich museum, where the treasures of King Tut's tomb and most of the remains of ancient Egypt's glory are shown (those, that is, that were not carried off to London, Paris, New York and Chicago).

But as you stroll through Cairo, with its five teeming millions of humanity, by far Africa's largest city, you know that it is much more than a museum of antiquity. No more than elsewhere did history stop in Cairo with the coming of Greeks and Romans. In fact, Cairo is a relatively modern city, engulfing many exciting moments of the past — a Moslem city, with many rich Christian traditions. The visitor must not miss these, and our next article will deal with Christian and Moslem treasures of past and present.

**About the author**

The Rev. C. J. McNaspy, S.J., is associate editor of AMERICA, Jesuit weekly magazine that is published in New York. He is author of the book "A Guide to Christian Europe."

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This article, and others to follow, are being written by Father McNaspy following a tour of ancient lands extending from Egypt to Greece.



THE GOLDEN mask of Tutankhamon (King Tut) is hammered from plates of the finest gold. King Tut died in 1325 B.C. at the age of 19.



RAMESSES II, one of the great builder kings, was Pharaoh of ancient Egypt at the time of the Exodus. The statue is in the temple of Karnak, largest of the great temples, which was built by rulers over hundreds of years.



THIS WALL inscription inside the tomb of King Seti I, father of Ramesses II, tells of the exploits of King Seti. The tomb, which extends 330 feet underground, is best preserved among the 64 royal graves discovered in the Valley of the Kings. Here rulers of the 18th, 19th, and 20th dynasties prepared rock-hewn tombs for themselves. Walls are covered with reliefs and hieroglyphs.



THE TEMPLE OF LUXOR is situated in the center of the city of Luxor on the bank of the Nile. The city, known as the "queen of winter resorts," is part of ancient Thebes, the capital city of the Egyptian empire. It was long the most important city in an area of the world which was the cradle of Christianity. Here begins the land of our earliest spiritual homes, the Holy Lands where God began and fulfilled His promises to man, the lands where mankind began the long pilgrimage of civilization. Thousands each year travel to the Middle East to see and reminisce over the endless wonders.

OUR LADY OF PERPETUAL HELP, Rochester, Ladies Guild Benevolent Association per meeting Monday, Sept. 19, parish hall at 8 p.m. followed by business meeting. Mrs. Nienmips, president. Dial hour, branch 977.

ST. JEROME, East Rochester supper Monday, 26 at 8:30 p.m. Hostess: Donadone, president of Society. Guests requested bring dish to pass and setting.

MT. CARMEL, Rochester Rummage Sale, Friday, Sept. 23, in school hall from 4 to 6 p.m. and Saturday, Sept. 24, from 10 a.m. to 9 p.m. at 55 Ontario. Clothing for adults and children.

ST. MARGARET M., Rochester. Altar and Society rummage sale Sept. 24 and 27. Mrs. Thomas P. chairman.

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