

Register, or Stay Home Priests Told in Chicago

Chicago — (RNS) — Arch-bishop John P. Cody of Chicago has issued a formal decree requiring non-resident priests to obtain written authorization from the chancery before taking up residence in the archdiocese or visiting here for a particular mission.

The decree also requires all Catholic institutions to obtain a "certification of credentials" before inviting, or honoring requests from, outside priests to fulfill any commitment.

In a statement clarifying the decree, the chancery office stressed that it is "not a new policy but merely a means of implementing the universal law of the Church."

The chancery explained that the decree "applies chiefly to priests seeking residence in the archdiocese for whom authorization by the local ordinary is required by canon law."

"Moreover, any priest belonging to an external jurisdiction and coming into another diocese for a particular mission is expected to present letters of introduction and credentials to assure the local bishop that his mission is accredited by his own personal superior."

"This is nothing new in Church law. The present decree merely explains the method of procedure common to many of the large archdioceses."

Archbishop Cody's decree was dated Sept. 21, and was signed by Msgr. Francis W. Byrne, archdiocesan chancellor. Addressed to "the reverend clergy, religious and superiors of all institutions of the archdiocese," the decree was marked "personal—not for publication."

10 COURIER-JOURNAL
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MISSION SUNDAY



"For goodness sake, what's so unusual about skywriting?"

Why is Mission Sunday (October 23rd) so important? It is the only time each year that you, as an American Catholic, can assist the Holy Father in helping ALL of the world's wretched—South American families emaciated by starvation, lepers in Africa rejected and dying, children in India foraging in city dumps. Your gift to his Society for the Propagation of the Faith goes directly to him and is distributed by him to the needy all over the world. If you cannot give to all societies, why not give to the one which aids all? Give in church October 23rd or send your contribution to the Holy Father's Diocesan Director, Monsignor John F. Duffy, 50 Chestnut Street, Rochester, N. Y. 14604.

GOD LOVE YOU
Most Reverend
Fulton J. Sheen



The world in relation to the Church can be sometimes right and sometimes wrong. It is wrong, for example, when it bids the Church to give up mortification saying, "Come down from the Cross." It is right when it says to us who fall away from our loyalties to Christ, "But you also were with the Galilean" as the servant girl told Peter. The world today points its finger at the wealth of some in the Church. This criticism should be seriously evaluated, but we should not forget that the Church has been a thousand times more critical of herself on that point than the world.

Take the vow of poverty. What did Vatican II say? Read Chapter 13 of the Decree concerning the religious life. These are some of the points: 1) There should be no owning of great wealth; investments beyond immediate needs in stocks, bonds and real estate are forbidden. 2) Every sign of luxury is to be avoided. 3) Rich religious institutions are to aid the general good of the Church and especially the poor. 4) They will share their wealth with the other members of their society who are in real need. 5) They should not live above the level of those whom they serve. 6) Members should renounce inheritances. 7) The vow of poverty does not mean just dependence on a Superior (asking for whatever is needed or to make a trip) but demands that each member himself be poor.

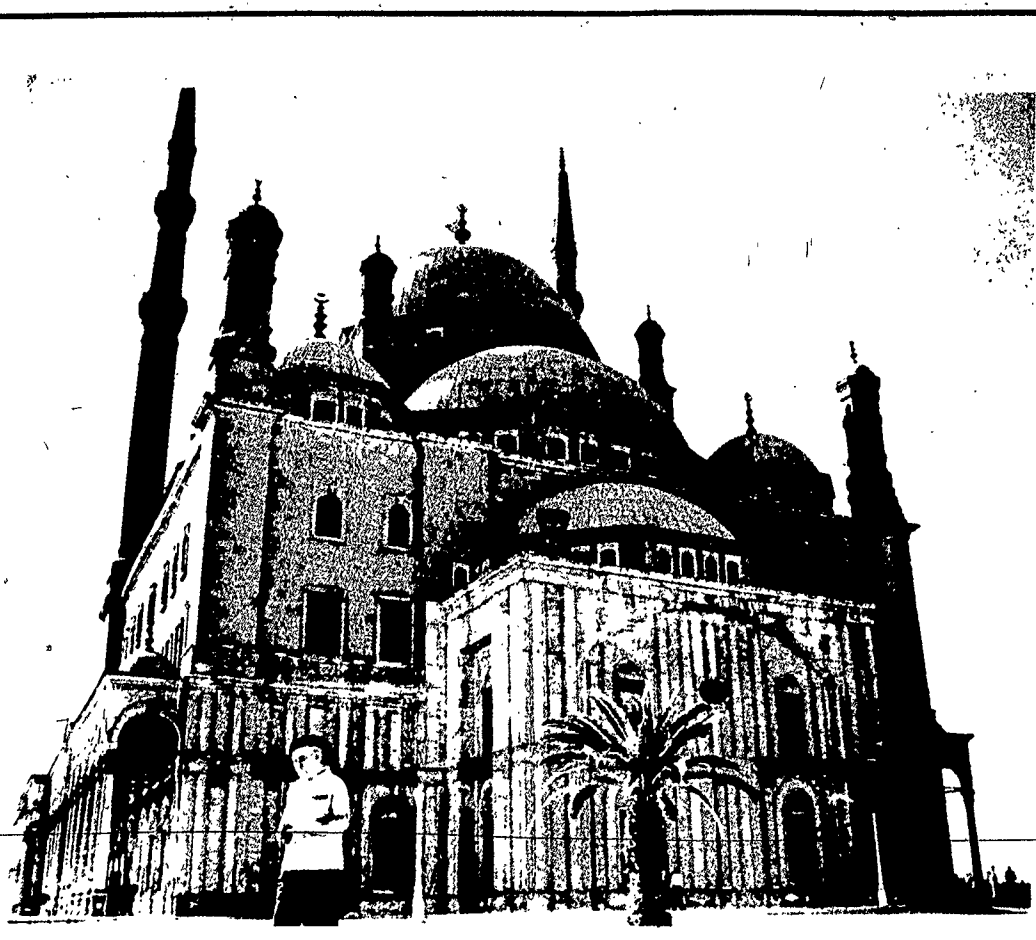
Now, while some are accumulating vast investments, it must be realized that others are not. We know one missionary society which practices poverty by sending 90 per cent of its personnel to the Missions. Only 10 per cent of them remain (for teaching and administration) in the society's houses in Europe. Another religious community has no income except that earned by its members' hard labor. What is left after expenses is sent to The Society for the Propagation of the Faith for the poor of the world and the conversion of souls. Many other religious groups, particularly women, live in a state of poverty far below the level of even the poorest people in big cities.

Give the Church time to put the Council decrees into effect. In the meantime, Catholics can help by cutting down their aid to already rich institutions. It would be good if a certified account of all the money received by any religious group was open to inspection by those who substantially aid them. How much of what they receive is given to the poor? The Society for the Propagation of the Faith has a good system: 1) A certified account of what has been received is rendered every year to every bishop. 2) The Holy Father and his Commission demand that every cent received as alms, over and above expenses, be sent within 12 months to the poor of the world. 3) The Holy Father will not allow his Society to invest one cent of your alms in stocks and bonds or real estate. Your alms must all be used for the poor and to bring the faith to the whole world. Not everyone is bound to such strict observances but this is a good thing to know when you write a will or make a sacrifice which I hope you will do today to show you, too, are poor in spirit.

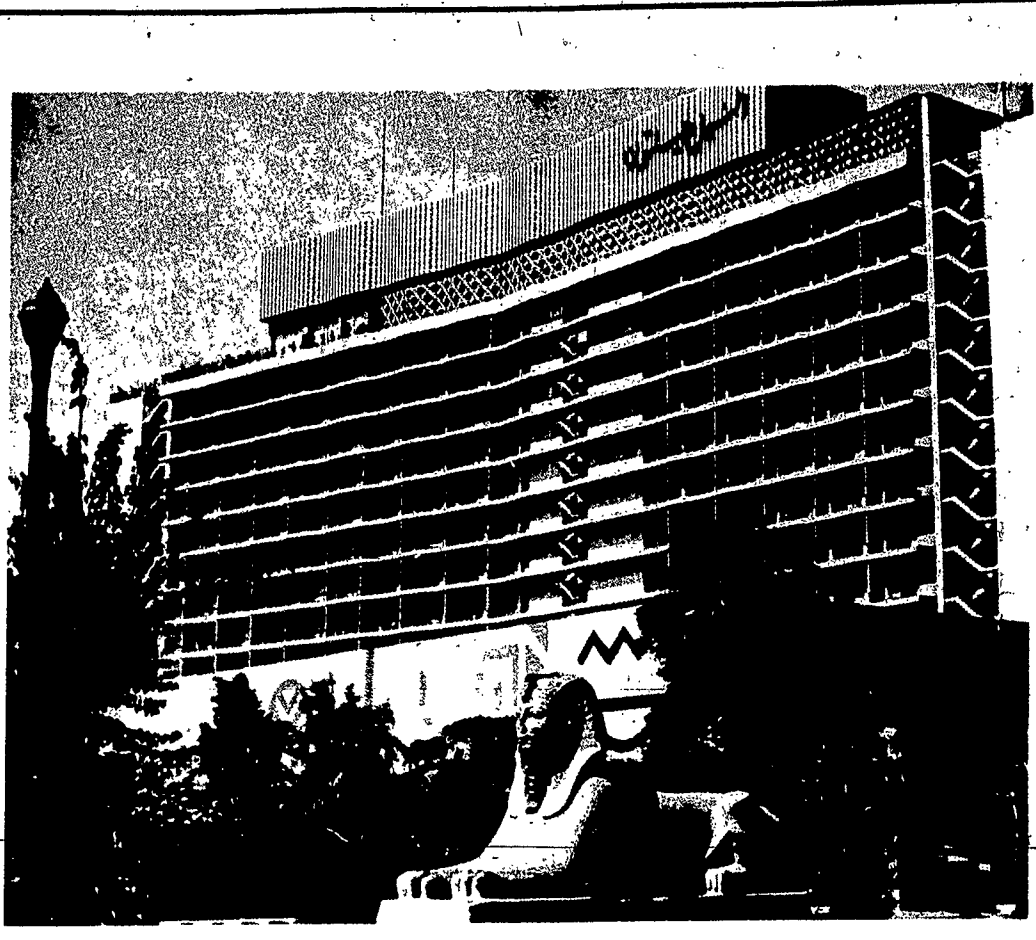
GOD LOVE YOU to Mrs. C.G. "Since our personal finances won't allow us to send you a contribution for your mission work, please accept this jewelry which has only been gathering dust waiting for a busy housewife and mother to wear them.... to Mrs. F.G. for \$100 sent in thanksgiving.

Send us your old gold and jewelry—the bracelet or ring you no longer wear, last year's gold eye-glass frames, the cuff links you never liked anyway. We will resell them and use the money to aid the Missions. Your semi-precious stones will be winning precious souls for Christ. Our address: The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001.

Cut out this column, pin your sacrifices 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 St., Rochester, New York 14604



THE CITADEL is an alabaster mosque built by Mohammed Ali and completed by Said in 1857. The mosque received its name from its position atop a mountain fortress built in 1176.



PAST AND PRESENT meet at the Nile Hilton. The sphinx near the modern hotel marks the entrance of Cairo's famed Egyptian museum, which houses some 100,000 exhibits.

Egypt-Christian & Muslim



THIS ANCIENT IKON of the Madonna is in the oldest church in Egypt, Saint Sergius.

In some ways, Egypt has suffered at the hands of its best friends, the Egyptologists: they have been so effective in making known the glories of ancient Egypt that today's tourist runs the risk of missing the more recent past and the present.

The well-instructed pilgrim recalls, of course, that, far from being an outpost of Christendom, during the early Church Egypt was an important center. Everyone knows the tradition that St. Mark the Evangelist preached the Gospel in Egypt, becoming the first Bishop of Alexandria.

Students of theology remember that the first great school of Christian thought was vigorous in Alexandria: such names as Origen, Clement of Alexandria, as well as the giant Fathers of the Church, Sts. Athanasius and Cyril.

Most of Egypt's citizens are, of course, Muslims — more than 20,000,000 of them. The average tourist is not likely to discover (and his guide is not apt to be of much help here), that some 5,000,000 Egyptians are Christians. The majority of these are known as Copts, an Arab corruption of the Greek word for Egyptian, Aiguptos. After the Arabs conquered Christian Egypt, in 641, these Copts became a minority largely hidden from public view. Edward Wakin wrote a book calling them "A Lonely Minority."

Yet, even before 641, the Copts had become "lonely" with regard to the rest of the Christian world. In 451, at the Council of Chalcedon, their leader Eutyches was condemned for holding "monophysitism," the teaching that Christ had only a divine nature.

I found, however, that today's Copts are really very close to other Christians in their belief in Our Lord's humanity. Out in the desert, in an ancient monastery founded by St. Macarius, a Coptic monk spoke most glowingly of the ecumenical movement and spirit of Pope John and Vatican Council II. "Christ wants us to be one," he assured me warmly, and I was happy to discover that important dialogues are now taking place between Egyptian Catholics and the non-Catholic Copts.

Within the city of modern Cairo, in what is called the Old Cairo, you may visit an ancient center of Coptic Christianity. Near the Bab el Nagog in Egypt, where the Holy Family may have visited, are several venerable churches, notably Abu Sarga (St. Sergius). One senses here the presence of the Holy Land: Israel in Egypt, the Exodus, the later Jews and Christians.

IN THIS PART OF CAIRO, too, the pilgrim does well to visit the Coptic museum, a magnificent collection of ancient Egyptian Christian art. Interestingly, too, you will find a great concentration of Christians in the Karnak-Luxor area of temples and tombs. The children are happy to show the little crosses tattooed on their wrists, designating them as Christians, and their parents tell you that they are descendants of the early Christians who remained loyal to the faith after the Arab conquest.

Today's Arab majority are everywhere in evidence. Guides eagerly show you masterpieces of Moslem architecture, from all periods after 641. The mosque shown here, called the "Alabaster Mosque," is an immensely rich building from relatively recent times.

Today Egypt is once again in the news. The vast energy poured into constructing the Aswan dam is comparable to that expended on pyramids, temples, mosques, and other remainders of ancient and later Egypt. If any land may be called one of contrasts, with its modern Cairo and traditional countryside (pictured here), Egypt is surely such a country. But the visitor should not miss the rich, though hidden, Christian legacy of saints and martyrs.



CHRIST IS DEPICTED in ikon in Cairo's Coptic museum, which houses Coptic art.

THIS IS THE SECOND of a series on the "Crescent of Christianity" written by the Rev. C. J. McNaspy, S.J., of AMERICA magazine following a tour of ancient lands. Photos by the Rev. Elmo Romagosa of the CLARION Herald.



RITUAL DICTATES OVERSHOES FOR TOURIST AT MOSQUE



THE CAMEL—BEAST OF BURDEN AS IN THE TIME OF CHRIST



EGYPT, once a stronghold of Christianity, is now 80 per cent Muslim. Whether walking the streets in modern Cairo or the barren wastelands, Muslim women still wear black veils in public.



COPTIC CHILDREN, members of the strongest Christian group in Egypt, race beside a bus carrying tourists. The Copts tattoo crosses on their wrists as a sign that they are Christians.

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