Devil Blamed For Drop in Vocations

Bay City, Mich. — (NC) — Bishop Stephen S. Woznicki of Saginaw, Mich., declared here he sees the work of the devil in the large number of priest candidates dropping out of the seminary.

"The devil is never quiet, he is always working," the Bishop said. "If you were the devil what would you do against the Lord? Would you get after the seminarians and try to get them out? He would be a poor devil if he didn't."

Speaking at the 10th anniversary dinner of the Bay City Serra Club, Bishop Woznicki said the devil seems to be spreading an attitude of dissatisfaction among seminarians and nurturing a lack of concern for the Church.

"I will ordain four men in June," he said. "Two or three years ago I expected to ordain nine. This problem of fall-outs is becoming a serious problem, especially among philosophers and theologians (major seminarians). Last year we lost five."

Takeover, Red Goal

Notre Dame — (NC) — A University of Notre Dame political scientist back from a year's stay in the Soviet Union says he does not believe an easier life for Russian citizens will soften that nation's world ambitions.

George A. Brinkley gave his view in Ave Maria (May 30), Catholic magazine published here.

Communion for Retarded

Bridgeport — (NC) — A Jesuit psychologist has recommended that the mentally retarded persons should be permitted to receive Holy Communion even if they never reach the use of reason.

Father Robert R. McCall, Weston, Mass., and professor of pastoral psychology at Weston College, Weston Mass., and professor of child psychology at Boston College, contended not have to be reached to so that "the use of reason does cept the sacrament of Holy Communion."

"With proper safeguards and proper training, these severely retarded should be allowed to receive Holy Communion," he said, and added that "this reception of the sacrament would be good for the parents of the retarded and would be good for the Church, since innocent souls would be united with Christ and glory given to God."

Father McCall spoke at the second annual Bishop's Dinner attended by members of Bridgeport's Anchor clubs. Bishop Walter W. Curtis of Bridgeport and Mrs. Joseph P. Kennedy, mother of the late president.

Father McCall declared that "the mildly and moderately retarded can be trained so they can distinguish Communion from bread and know they are receiving the Body of Christ." He said this group "not only can receive Holy Communion, but also can be taught religious truths and practices like Confirmation."

The mentally retarded "are not capable of sinning because they cannot distinguish between right and wrong," he said. "Thus, because their conscience cannot function, they cannot offend God." He said the 5.5 million retarded persons in this country are like "a body of living saints on earth."

Father McCall argued that there is nothing dogmatically incorrect about giving Communion to and infant or one who will never reach the use of reason.

He noted "it was common practice for the first 12 centuries to give Communion to infants until the Council of Trent in 1545 decreed that infants should not receive the sacrament because they did not need it and could wait until they reached the use of reason."

He said he felt this restriction is "basically a pastoral practice," not dogmatic in character.

Braintree, Mass. — (RNS) — A mentally retarded child receives her First Communion. Father Mark E. Breheny, shown here, distributed Communion to a class of six at St. Coletta School for mentally retarded children. The day school chaplain was assisted by two altar boys, similarly retarded. Traditionally the Catholic Church allows mentally retarded youngsters "with the use of reason" to receive the Sacrament. Father Robert McCall, S.J., of Weston (Mass.) College, recently proposed that all such children (with or without "reason") be permitted to receive Communion.

Milwaukee Couple Head For Pacific Mission Post

Geneva, Ill.—(NC)—The first American lay couple to go to the remote South Pacific island mission of the Vicariate of Kavieng were among five missionaries honored in departure ceremonies at Sacred Heart Mission Seminary here.

The lay missionaries are Mr. and Mrs. Roland Starzak of Milwaukee. They will work with Missionaries of the Sacred Heart in a mission area that consists of several islands scattered over 35,000 square miles of ocean and has 20,000 Catholics in a total population of 60,000.

Starzak is presently teaching senior physics at Boys' Tech in Milwaukee. In the missions he will teach at a new boys' boarding school on the island of New Ireland.

Nelda, his wife, is now working as a nurse at Milwaukee County General Hospital. She will continue as a nurse in the missions.

The three priest-missionaries, also headed for Kavieng, are Fathers Martin Kopunek, M.S.C., of Lansford Pa., Gabriel Zepzyk, M.S.C., of Phillips, Wis. and Thomas Burns, M.S.C., of Chicago.

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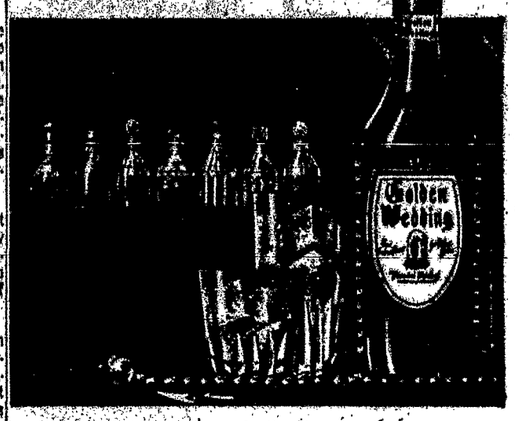

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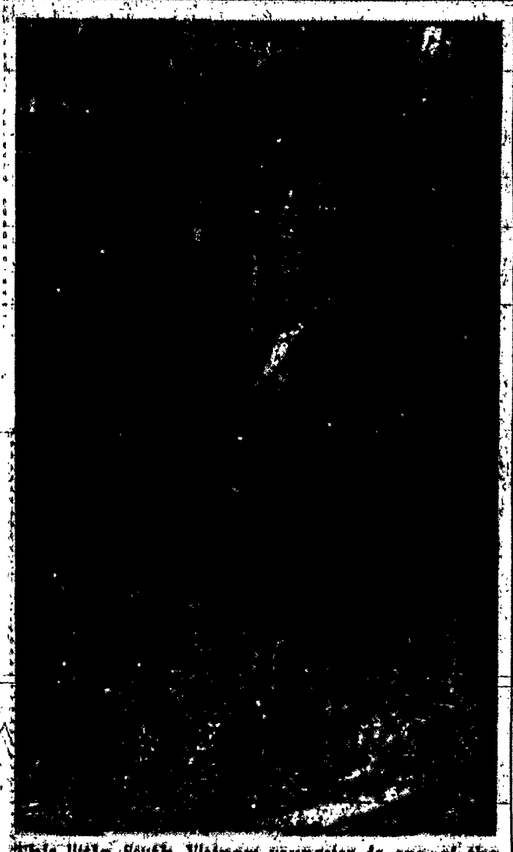

This little South Vietnam youngster is one of the thousands of children helped each year by the Holy Childhood Association, an organization of Catholic children dedicated to aiding their less fortunate brothers and sisters. This boy, son of a South Vietnamese father and Thai mother, is waiting to receive his Christian baptism and Christian name. A primary function of the Holy Childhood adoption program is to raise funds to aid needy children around the world.

Children in Missions 'Adopted' By U.S. Pupils

"Recently while visiting one of the Catholic grade schools within his parish in a medium-sized midwestern community, a priest was confronted by a bright-eyed little miss who was somewhat puzzled about the mission children her class had just adopted.

"Father," she said politely, "I know we don't really adopt the mission babies like big people adopt babies. We give money and Sister says that helps save the babies from evil. She says our pennies help feed the babies and give them homes.

"But Father, are there really kids who don't have anything to eat, or places to live or daddies and mommies?"

The little girl's question was a familiar one. It's heard often by the priests and sisters who direct the Diocesan adoption programs of the Holy Childhood Association, an international children's organization dedicated to aiding the less fortunate youngsters of the world.

"Are there really kids who don't have anything to eat, or places to live or daddies and mommies?"

The answer, of course, is obvious.

But for proof, all one has to do is listen to what is said by the priests and sisters who operate the hundreds of needy missions throughout the world.

"Since this region comprises over 100,000 souls," writes the Rev. Thomas J. Higgins from Ilave, Peru, "and the Indians' notion of charity is, at the very best, very rudimentary, there are many children who are in need of help—especially the newly born.

"WE HOPE to remedy this sad situation by giving them food and medicine. Already we have helped many children through our dispensary which is, at present, being taken care of by a Papal volunteer graduate nurse. We also hope to get underway this year a program of free lunches for the school children, especially those who walk long distances each day into town.

Fortunately the members of the Holy Childhood Association are always ready to aid—Catholic children up to 13 years old helping others by sacrifice and prayer.

And in May, during the Holy Childhood May Adoption Program, there are many extra sacrifices and many extra prayers. For it is then that the words of the bright-eyed little miss become meaningful to all.

School Lunches

New Delhi — (NC) — Frank Senz of New York, program director of Catholic Relief Services — National Catholic Welfare Conference in India, announced here (May 13) the inauguration of a mid-day meal project for primary and nursery school children in New Delhi.

Proposed Text On Jews Bared

Boston—(RNS)—The draft submitted last fall to the Second Vatican Council on Catholic relations with the Jews held that "not only are the Jews not rejected by God, they are forever dear to Him, for the God of Israel is a faithful God, true to his promise and choice."

That draft, according to a member of the Vatican Secretariat for Promoting Christian Unity, warned Catholics against falling into the error of referring to Jews as an "accursed race" or "slayers of God." The burden of "Christ's passion and death," it stressed, is not on one people but on all of "sinful mankind."

It condemned anti-Semitism and persecution of Jews in the past as well as in the present day. A priest's paraphrase of the draft's stand states: "When men are hurt, she (the Church) is hurt; when Jews are tormented, she is tormented."

According to Msgr. John M. Oesterreicher, director of the Institute of Judeo-Christian Studies, Seton Hall University, Newark, N.J., who itemized the main themes of the draft, the Council also was asked to endorse theological studies and "brotherly colloquies" between Christians and Jews.

Speaking before the 28th Diocesan Congress of the League of Catholic Women of the Boston archdiocese, Msgr Oesterreicher noted that some newspapers around the world had published translations of the secret document.

"With its secret broken," he said, "there is no reason for withholding from you the exact text. But the draft is too compact to be easily retained. Hence, I shall arrange its thoughts by points. At times, I shall use my own language and add, here and there, a few interpretative words."

The draft outlined, introduced at the Council's second session on Nov. 19, was not voted on, since there was insufficient time for discussion by Council Fathers before the session's close.

Since that time Augustin Cardinal Bea, prisident of the Secretariat for Promoting Christian Unity; Cardinal Cushing of Boston; and many Catholic leaders have stressed that the document has been "strengthened" through a new draft now being studied by the bishops of the Church.

THE PROPOSED statement of Nov. 19, in the words and interpretation of Msgr. Oesterreicher, made these major points:

1. The Church happily acknowledges that her roots are in the Israel of old. Her beginnings are amid the patriarchs and prophets. They go back to the day when Abraham received the call to set out on the road of faith; they go back to the hour when Moses was chosen to lead the children of Israel on a long pilgrimage through the desert into the promised land.

2. The Church is a new creation. In her, Jews and Gentiles have become one — a union that, by its very reality, announces the reconciliation of the entire earth in Christ. Still, for all her newness, the Church is the continuation of the Israel of old. To say this is to express not only an historical truth but one that quickens the Church's whole existence.

3. The Church's deepest link to the Jewish people is the humanity of Christ. She cannot and will not forget that when the Lord became man's brother, He was born a Jew. In other words, He, the world's Saviour, lived and died a member of the people God's grace had chosen and formed. Nor can the Church forget that His mother was of the house of David; that His apostles and disciples were of Abraham's stock; and that her own infancy was spent among the children of Israel.

4. Though the primitive community of Jerusalem was made up entirely of Jews, the larger part of the chosen people did not accept Jesus as the Christ. It would be unjust, however, to consider Jews therefore an "accursed race," as Christians have often done. Not only are the Jews not rejected by God, they are forever dear to Him, for the God of Israel is a faithful God, true to his promise and choice.

5. It is wrong, too — that is misleading as well as injurious — to call the Jewish people, be it of yesterday or of today, deicides, "slayers of God." Every sin is an attempt, however vain, to ungod God, to dethrone Him; every sin brought Jesus to Golgotha; every sin nailed Him to the cross, which for a Christian can only be the wood of mercy, the tree of love. Hence the burden of His passion and death is not on one group, not on one people, but on the whole of sinful mankind.

6. As the Church unyieldingly rejects injustices committed against any man, any community, any nation anywhere so she laments and condemns the abuse and persecution suffered by the Jews in the past as well as in our own time. When men are hurt, she is hurt; when Jews are tormented, she is tormented.

7. A final point: the proposal suggests theological studies and brotherly colloquies between Christians and Jews so as to further mutual knowledge and esteem. It suggests research and dialogue because of the marvelous heritage Synagogue and Church have in common.

Msgr. Oesterreicher described the document as "a witness to the Church's true teachings: It is to lay bare the heart of her faith, so often concealed, shrouded, obscured by ill-chosen words or one-sided and thus prejudiced explanations."

He noted that the document was not discussed in detail at the Council, but that "an overwhelming majority" of the bishops favored it. Its placement within a schema on ecumenism was opposed by some, he said; many preferred to have it issued as a separate statement of the Council.

He then described the draft declaration as "unmistakably pastoral in character."

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