

Church Prospers in Moslem Iraq

BY JOSEPH McLELLAN
Boston — (NC) — Whatever problems the Church may be having in other Muslim countries, Catholics in Iraq enjoy cordial relations with their non-Catholic neighbors.

This is the conclusion one reaches after an hour's conversation with Patriarch Paul II Chelkho of Babylon, spiritual leader of Iraq's 190,000 Catholics who worship in the Chaldean Rite.

The bearded, 57-year-old priest speaks softly and calmly, radiating an air of humble spirituality. He has nothing but good to report of the followers of Mohammed who form the vast majority in his native country.

"The Muslims are good people," he said in an interview, "and often they give an example of religious devotion and charity that Christians would do well to imitate."

"They are friendly to us and they respect the Christian Gospel, believing that it contains the truth. The Koran teaches them to respect priests, monks and bishops," he continued.

"The Government of Iraq leaves Christians completely free to practice their religion," he said, "and is truly eager to help us."

He noted that the Government of Iraq has given the Chaldean Church large tracts of land on several occasions, particularly land to be used for educational purposes.

On the level of personal relations, he said there is a similar cordiality between individual Christians and Muslims. There are very close interfaith friendships, and there are Christian and Muslim families which have a tradition of close friendship that goes back through many generations, he related.

Christians suffer no discrimination; they work together with non-Christians in agriculture, in trading centers, as teachers and in government offices; Catholics serve as officers in the armed forces and are readily accepted in all levels of society, the Patriarch said. Although there are some villages which are entirely Catholic, the usual pattern is for Christians and non-Christians to live together in mixed communities, he declared.



Cardinal Cushing welcomes his guest, Patriarch Paul II Chelkho of Babylon, spiritual leader of some 190,000 Chaldean Rite Catholics. Chaldeans are found throughout the Near East, in Europe, Africa and North and South America. They use Syriac and Arabic in their services.

One reason for the easy acceptance of Catholics in Iraq is undoubtedly the fact that their roots go far back into the country's history, the Patriarch said. The Chaldean Church traces its ancestry back to the fifth century, two centuries before the spread of Islam.

More than 1,000 years of this history were spent in schism from Rome, but in 1552 a majority of the Nestorian schismatics renewed their allegiance to the papacy, becoming the Chaldean Rite of the Catholic Church. The liturgical languages are those of the people, Arabic and Syriac, and, as the patriarch observed simply, "We are considered a church native to the country."

The 75,000 Nestorians still since the Second Vatican Council opened, the patriarch said, "our relation has been intensified, although no formal steps toward such reunion have yet been taken. The Nestorians recently decided to adopt the Gregorian calendar, used by the Catholic Church (most Eastern Orthodox churches still use the Julian Calendar). This will have its effect at the beginning of the next liturgical year, the first Sunday of Advent, the patriarch said.

In the United States, he estimated that there are about 2,000 Catholics of the Chaldean Rite, including three parishes in Detroit, Chicago and Turlock, Calif. Patriarch Paul will be visiting these communities returning to his permanent residence in Mosul, Iraq early in August.

During a busy first week in the U.S., the patriarch ordained a Chaldean Rite priest, Father Hilkmet N. Emmanuel, S.M., a native of Baghdad, who completed his studies at Weston (Mass.) College, Jesuit seminary. He also paid courtesy calls on Cardinal Cushing of Boston and Cardinal Spellman of New York and sang a Solemn Mass in the Chaldean Rite at the Vatican Pavilion of the New York World's Fair.

This is the first visit to the U.S. of the patriarch, who was born Nov. 19, 1908, in Alqosh, Republic of Iraq, ordained Feb. 18, 1930 and raised to his patriarchal See on Dec. 13, 1953. Before becoming patriarch, he also served as Chaldean bishop of Akra, Iraq and of Aleppo, Syria.

Prayer Amendment Nears Journey's End
Bishops' Advisory Scored

Washington, — (NC) — The Catholic initiator of the so-called Becker amendment has assailed the Legal Department of the National Catholic Welfare Conference for its statement advising "caution" toward such constitutional revision.

Rep. Frank J. Becker (R-N.Y.) said he was shocked by the "implications" that the department's announcement could be considered as reflecting the opinion of the U.S. bishops.

The statement, issued in the name of the Legal Department not of the American hierarchy, did not openly commit itself as being for or against the Becker legislation. It advised "caution" in school prayer bills, however, saying that "the 'free exercise' and 'no establishment' clauses are guarantees too vital to be tampered with lightly."

"They are only an advisory group," Rep. Becker said in a press statement. "To my knowledge, many of the cardinals and bishops of the U.S. have expressed open support of a constitutional amendment to permit prayer in public schools."

He said: "I am amazed that such a statement was released to the news media of this country without first getting the opinion of all the Catholic bishops of the U.S."

"I AM ALSO positive," Rep. Becker added, "that the National Catholic Welfare Council is not speaking for the Roman Catholics of the U.S."

"How is it that the Connecticut State Council of the Knights of Columbus and hundreds of other Knights of Columbus councils throughout the U.S. have endorsed my amendment?"

"It would seem to me that the National Catholic Welfare Council (NCWC), like some other individual theologians who testified before the Judiciary Committee in opposition, are as one witness expressed it, generals without armies."

Rep. Becker said he had "the evidence in my hands that the great mass of the American people, regardless of their individual religious affiliation, want the Supreme Court decisions reversed."

(In the case of Bishop Sheen's testimony, the noted prelate did not recommend a revision of the First Amendment to the Constitution. He did say, however, that he thought use of the words "In God We Trust" would constitute a suitable prayer for the public schools.)

Throughout Mr. Becker's press release, issued here, reference was made to the "National Catholic Welfare Council. The proper reference would be to the National Catholic Welfare Conference, administrative arm of the American hierarchy."

He said: "I am amazed that such a statement was released to the news media of this country without first getting the opinion of all the Catholic bishops of the U.S."

God's World

The Sacred Heart

BY LEO J. TRESE

As any well-instructed Catholic knows, we do not have to believe in private revelations. The only truths which are a matter of faith are the truths revealed by God through the patriarchs and prophets of the Old Testament and, above all, by our Lord Jesus Christ through His apostles. With the death of St. John, the last apostle to die, public revelation was ended.

Even the Holy Father, even a General Council of the Church cannot command us to believe in private revelations made to the saints. In such matters, our credence or non-credence will depend upon our intelligent appraisal of the evidence.

If dispassionate examination makes it seem certain that Our Lady did appear to St. Bernadette at Lourdes and to the three children at Fatima, then of course we should be acting unreasonably if we refused to believe. Our unbelief would be stupid but not heretical. We still would remain Catholics in good standing.

In practice, of course, it is not possible for us to make a personal scrutiny of all the evidence pertaining to private revelations. Even if we had the time and opportunity to do so, not many of us would have the technical knowledge and training for the task. Consequently we have to depend upon the findings of recognized experts who have made an exhaustive examination of all evidence pertaining to supposed visions and private revelations. We do well to accept the verdict of such experts.

There are no persons more skeptical and harder to convince than are the bishops and theologians who are charged with the investigation of apparent mystical phenomena.

AMONG THE FEW private revelations which have been accepted and approved by the Church are the revelations made by our Lord Jesus to St. Margaret Mary concerning devotion to His Sacred Heart. Devotion to the Sacred Heart can be traced back as far as the 13th century, but it was not until our Lord's appearance to St. Margaret Mary that this devotion began to become universally popular.

Margaret Mary Alacoque was born in France in 1647. At the age of 24 she entered the convent of the Visitation nuns at Paray-le-Monial, where she led a life of profound prayer and severe mortification. Our Lord chose her to be the apostle of devotion to His Sacred Heart. He appeared to her several times, and on one occasion showed her His Heart, wounded, circled with thorns, surrounded by flames and surrounded by a cross.

The burden of our Lord's messages to St. Margaret Mary was the depth of His own love for men, and His hunger for the return of that love. Even as He had wept over Jerusalem, Jesus now expressed to St. Margaret Mary His sorrow that He should meet with such coldness and indifference on the part of those

whom He loved so much, those whom He desired so much to help.

Jesus asked St. Margaret Mary to promote devotion to His Heart as the symbol of His love for men, and especially He asked for acts of reparation to the sins of those who repulsed His love. He pleaded particularly for Communions of reparation on the first Fridays of the month, and for the institution of a feast of reparation in honor of His Sacred Heart.

St. Margaret Mary died in 1690. As a result of her visions, made public by her spiritual director, Blessed Claude de Colombiere, devotion to the Sacred Heart of Jesus spread rapidly. With customary caution, however, the Church moved slowly. It was more than a hundred years after St. Margaret Mary's death before Pope Pius VI, in 1794, gave official approval to this devotion, granting indulgences for its practice. Margaret Mary's canonization took even longer. She was declared Venerable in 1824, Blessed in 1844, and finally a Saint in 1920.

Layman Defied A King

(Continued from Page 1)

A bystander commented to Carroll that he would easily escape any royal vengeance because there were many Charles Carrolls. Unhesitatingly, Carroll took the pen again and added the words "Carrollton" to the name he had already written, thus giving positive identification in case he had to answer for his "reason."

Whether that story is true or not, a search of documents reveals that Carroll had been using the designation "of Carrollton" since 1765.

On August 2, 1826, the 50th anniversary of the signing of the Declaration of Independence, Carroll was the only signer then alive. Visited by an official delegation from New York City, the venerable patriot was asked to make a statement.

His statement: "Grateful to Almighty God for the blessing which through Jesus Christ our Lord, He has conferred on my beloved country in her emancipation, and on myself in permitting me, under circumstances of mercy to live to the age of 89 years, and to survive the 50th year of American Independence, and certify by my present signature my approbation of the Declaration of Independence, adopted by Congress on the fourth of July, 1776, which I originally subscribed on the 2nd day of August of the same year, and of which I am now the last surviving signer."

Carroll expressed what his Catholicism meant to him. He said: "I have lived to my 89th year. I have enjoyed health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow — public approbation, esteem, applause — but what I now look back on, with the greatest satisfaction to myself, is that I have practiced the duties of my religion."

Shortly before his death in Baltimore on Nov. 14, 1832, Carroll expressed what his Catholicism meant to him. He said: "I have lived to my 89th year. I have enjoyed health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow — public approbation, esteem, applause — but what I now look back on, with the greatest satisfaction to myself, is that I have practiced the duties of my religion."

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Federal Funds or Doom

Without federal aid to supplement voluntary support, private colleges and universities will soon be doomed, the president of St. Louis University warned this week.

Result Father Paul J. Reineck, speaking at the University Family Planning for Academic Quality, predicted that many private colleges and universities may die if they are denied this aid while the government supports public institutions of higher education.

Rochester's St. John Fisher College was also reported as facing this same hazardous future.

The Jesuit educator predicted that in the near future only 20 per cent of all college students would be attending private colleges and universities.

Describing a possible "new face" of the future, Father Reineck said that most freshmen and sophomores would be found in junior colleges, transferring later to universities; there would be no fraternities or sororities; major varsity sports would disappear; and the 12 schools, he feels, the arts and humanities have been neglected by government in the smallest four-year and two-year liberal arts colleges.

Father Reineck called for a more effective relationship with the Federal Government. Particularly private higher education, he said, "must be interested in the federal government both as a beneficiary and as a benefactor."

A RECENT survey of Catholic colleges and universities disclosed, he said, a dissatisfaction with federal assistance because of government red tape, rejection of projects without sufficient explanation, a lack of matching funds, and the inability of smaller colleges to meet the political pressure necessary for favorable action.

The same survey on the other hand, Father Reineck reported, showed that governmental programs often stimulate research that federal officials do not interfere with school policies and that fairness and impartiality are accorded institutions, regardless of size or affiliation.

Father Reineck called for more information about the availability of federal funds, while admitting the beneficial results of government assistance in scientific work at leading graduate and professional schools, he feels the arts and humanities have been neglected by government in the smallest four-year and two-year liberal arts colleges.

Very Rev. Charles F. Lavery, C.S.B., president of St. John Fisher College in Rochester, agrees with the opinion of Father Reineck.

Basilian Father Lavery says: "It is imperative that private education be preserved in our country in order to safeguard freedom of choice in education as well as freedom of thought. The preservation of public and private dialogue is necessary for the country and to do this the smaller private liberal arts colleges must receive support both from business corporations and from government."

FATHER LAVERY commented that St. John Fisher College has received federal assistance in the form of loans for dormitory construction, scholarships for students and certain grants for research. In no instance, said Father Lavery, was there an instance of federal control or interference.

The major issues involved in education-government relationships, according to Father Reineck, are the issues of Church-State, federal control and racial segregation. He commented on each as follows:

On Church-State: "In the face of the growing part played by state and municipal institutions, the nation needs private higher education (church-related and non-church-related) in much more direct and tangible way than it needs private elementary and secondary schools, and the emotionalism which marks disputes over the First Amendment at these lower levels is not present in higher education."

On federal control: "The danger of undue federal control will always be imminent but due control and supervision, especially for large appropriations, are to be expected."

On segregation: "Desegregation has been more rapid in higher education than in elementary and secondary schools. There are few conflicting views on the segregation issue; it is either an educational issue with legal, moral and ideological overtones, or it is an overriding issue of civil rights, with educational overtones."

Father Reineck concluded: "The voice of higher education must be heard in Washington, in the states and in the districts of the states — not as a cumbrously of scattered individual sounds, but as one clear, loud but harmonious voice."

The first Married Couples Retreat will take place July 10-11-12. The Married Couples Retreats open Friday night at 8 p.m. and close Sunday at 1 p.m. The first Retreat will be conducted by Rev. Henry Sattler of the National Catholic Family Bureau, Washington.

The second Married Couples Retreat will take place August 21-22-23. This Retreat will be conducted by Rev. Gerald E. Dunn, director of the Catholic Family Bureau of Rochester.

Donation for these Retreats is twenty-five dollars. Fifteen dollars of this donation is to accompany the reservation. Reservations may be made by writing Notre Dame Retreat House, 246 Alexander St., Rochester, 14607.

Two Retreats Listed For Married Couples

Two retreats for married couples will take place at the Notre Dame Retreat House, 246 Alexander St., and are for couples of all faiths. Talks will center around the problems and difficulties of the married state and the means of helping to solve these problems and of obtaining a deeper and greater love in marriage.

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Faith Practice Stifled in China

Hong Kong — (RNS) — New pressures on Christians by the regime in Red China are aimed at prevention of adult baptism and the eradication of the last vestiges of Sunday schools throughout the country.

Measures recently made effective by the Communists were described here by refugees, including a Catholic priest.

The first law enacted requires a clergyman liberally to guarantee forever that the adult baptizes will not commit an offense against the state.

Under its provisions the names of candidates for baptism must be submitted to the Office of Religious Affairs. That office checks names against lists of known "landowners," counter-revolutionaries and critics from labor reform.

Should a candidate pass this first test the onus is placed on the clergyman. Before the baptismal ceremony is permitted he must guarantee that the candidate will never be guilty of "anti-state" activity and infraction of any law is considered "anti-state" by the regime.

The refugee priest, whose identity was withheld, said that no clergyman "can guarantee that tomorrow he himself will not break some new law of the Communist government, much less that someone else will not."

For that reason, he said, the remaining Catholic clergy in Red China are hesitant to accept the "responsibility" inherent in adult baptism.

A second measure is designed to guarantee that Chinese children will have no religious training until they reach the age of 18. Its effect, refugees said, was to close down church instruction, since parents are fearful of the law.

The law holds that parents must not permit their children to become influenced by "religious affairs" until age 18 — an age, the regime said, when they are able to decide for themselves whether they are interested in religion.

As a result, refugees reported, most Sunday schools in the few churches still operating have closed.

The developments, they said, indicated that Red China intends to wipe out the last traces of religion. Communist youth training through age 18 will kill most interest in religion, and the few "survivors" who show interest will be deterred by the barriers against baptism.

Mountain-Top Chapel

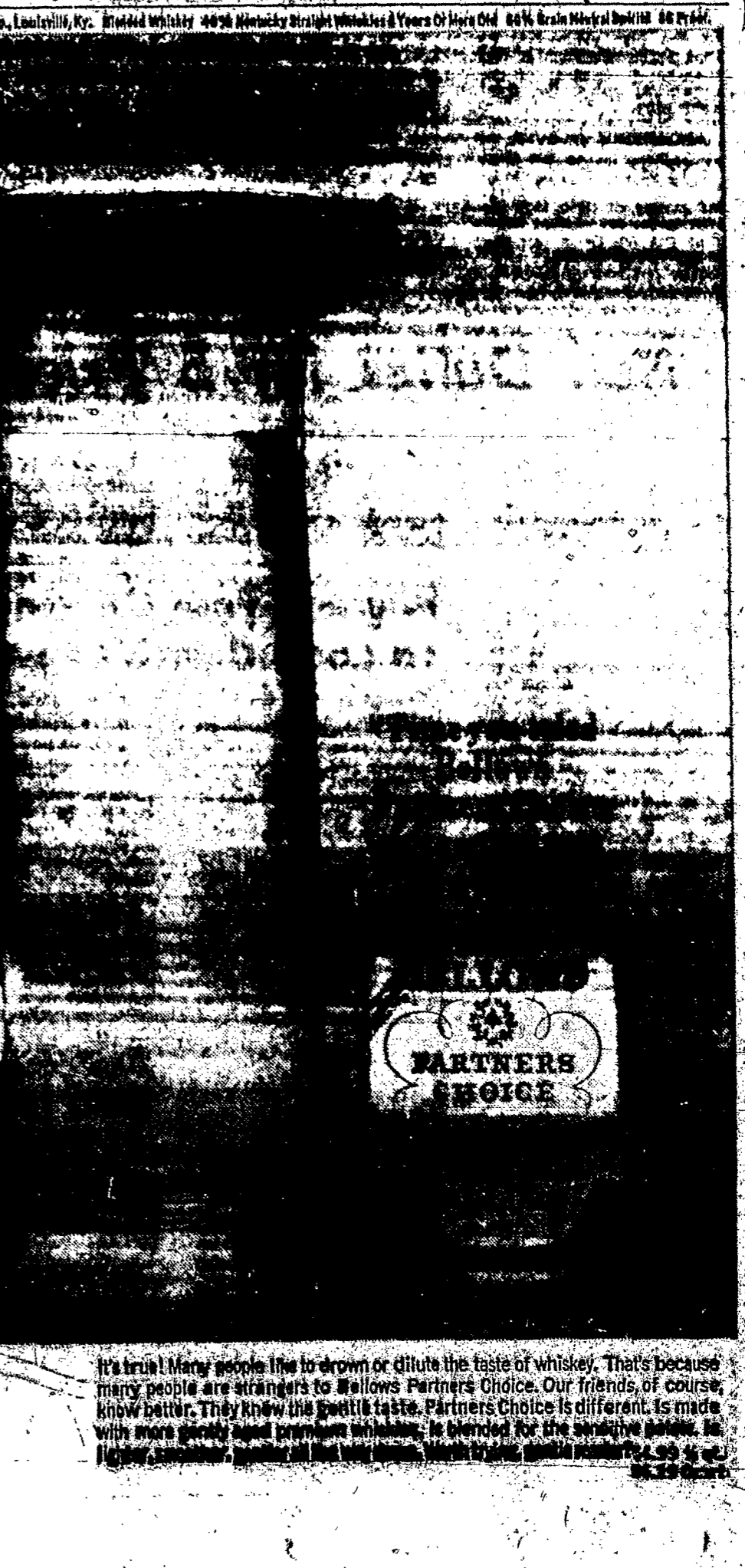
Camberga, Australia — (RNS) — A mountain-top Roman Catholic memorial chapel in New South Wales was dedicated to the memory of Pop John XXIII, President John F. Kennedy of the U.S., and Australian servicemen killed in action.

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It's true! Many people like to drown or dilute the taste of whiskey. That's because many people are strangers to Wellows Partners Choice. Our friends, of course, know better. They know the sweet taste. Partners Choice is different. It's made with more gently aged premium whiskey. It's blended for the sensitive palate. It's the only whiskey that's been aged in oak barrels for 12 years.