

# Pope's Topics

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such crimes and bring them before the conscience of the world."

He admitted the killings were "the acts of only a minority of men and young people, exasperated, perhaps, by certain political and social conditions" but warned the terrorists, "One disorder begets another... Blood calls forth blood."

He said the missionaries — at least 130 to date — have died while the world for the most part showed only "impassive indifference."

"The Church cannot and will not forget them," he stated emphatically.

He then personally baptized twelve Congolese converts and talked with them about their work and life at home.

He told priests of Rome, his own diocese, to introduce the new rites for the Mass patiently.

"You will have to alter long-established habits which from many points of view, are respectable," he said. "You will have to encourage the pious and good faithful to adopt the new forms of prayer which they will not understand at first. You will have to unite personal and collective prayer so that people do not pray in church merely according to their own personal wishes," he said.

"The road is arduous but necessary and providential, and we trust it will be one of consolation. The reform will be all the more successful if each and every one of us gets into our mind that we are faced with a great event, demanding from us a great response."

The Pontiff told a group of 200 art students and teachers that they should "enter into the spirit" of the Vatican Council's directives on the design and decoration of churches to fit the new ceremonies "for the benefit of the whole People of God."

POPE PAUL'S request that there be no further public discussion, at least by bishops, on the subject of birth control was revealed to newsmen by Cardinal John Heenan of London when he returned from Rome after attending the rites which made him one of the new Princes of the Church.

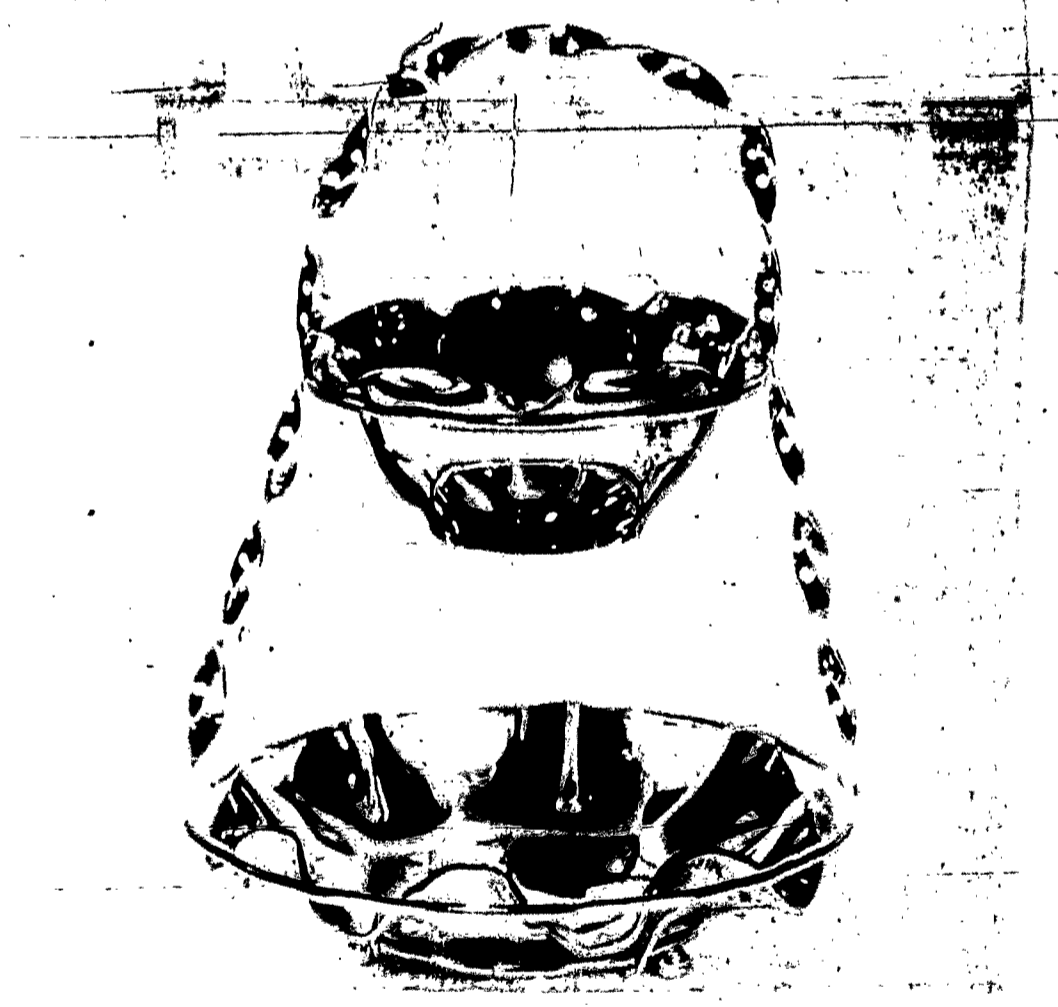
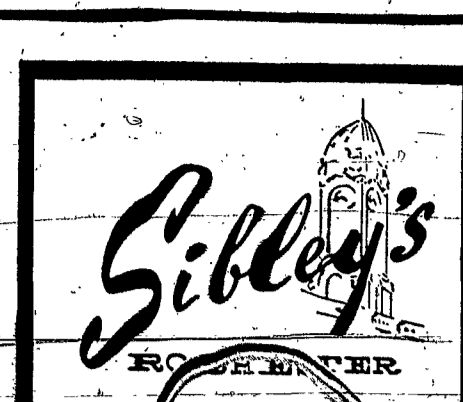
Reporters asked him about the two British priests recently silenced by their superiors for voicing disagreement on the Church's birth control position.

Cardinal Heenan said that "this subject of birth control is being considered by a papal commission of experts from all over the world which is in deep consultation."

He emphasized that "there are to be no more public statements by authorities on this (birth control) until the commission reports." He added he did not know when the report would be made but indicated it would probably be before Easter, April 18.

Cardinal Heenan also noted that the question of mixed marriages is being studied by a special papal commission and said he understood its report "is very nearly ready."

The papal plea for peace came in a message to Latin American officials at celebrations commemorating the 61st anniversary of the gigantic statue of the Christ of the Andes dedicated on March 13, 1904. The statue serves as a symbol of peace between Argentina and Chile.



## QUEEN'S LUSTREWARE

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## Lutherans At Laymen's Retreat

SEATTLE—(RNS)—Twenty-eight Lutheran and Catholic laymen from the Puget Sound area recite the Nicene Creed during a Mass highlighting the first interreligious retreat held in the Seattle-Tacoma area. The Lutherans joined in the retreat at the invitation of Father Francis Coony, C.S.S.R., director of Palisades Retreat House between Seattle and Tacoma. The group engaged in periods of absolute silence, privately and together, in prayer and meditation, and joined in informal discussions

## Scum of the Earth Tar Smears Too Many

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would consider the scum of the earth. And because I'm Irish and have a terrible temper, sometimes I feel like smashing somebody in the face.

"But I've learned that when you look at that door, you must try to see the face of Christ."

Dorothy Day, who at 70 is still stumping the country on lecture tours for the Worker's movement, has said that "any man who walks through the door at Chrystie Street is not an individual, but a person."

As one man at the center said, "these men are pretty independent, but they're independently hungry."

Chrystie Street is as accessible to visitors to New York as it is to the destitute; albeit it is a little off the tourist track.

Often during the week, the Workers sponsor lectures by out-of-area priests and laymen. The lectures, which may be on theology, new developments in the Church or social issues, attract New York University students, "Jesus" seminarians from Loyola Seminary near Nyack, and a group of Bowery habitués who sit around drinking sassafras tea—sold for 60 cents a bag (makes 52 cups).

A young Jesuit, Rev. Joseph Ciparick, who frequently talks at Chrystie Street, talked about sin and love last week.

"Sins can't hurt God," he said. "God's happy in heaven. The real sin is against another person. But, how many of us run to ask God's forgiveness before we ask the other person?"

"Sins committed in the context of trying to love and understand others have no burden of guilt... They're mistakes... But when you love, you're going to suffer... You're going to be crucified."

Catholic Worker ideas expressed in the weekly newspaper published at Chrystie Street (1 cent an issue or as much as you can spare) have laid the workers open for criticism of "Communist" and "Socialist."

They usually advocate passivism and equal care for all people.

"These labels don't bother us a bit," Ritt said. "People have to hang labels on what they don't understand. It's an affront to some that poor exist in the world."

A lay organization, the Workers exist independent of the Archdiocese of New York and with a rather independent attitude toward the Catholic hierarchy. "We get a little silent harassment from the Chancery," Ritt said.

During World War II and shortly after, Catholic Worker Houses of Hospitality similar to Chrystie Street were founded in cities across the country, although the Worker movement has never had a wide following.

Workers exist entirely on contributions.

The St. Joseph's House of Hospitality on South Avenue, Rochester, was founded during this period. It limits its activities locally to feeding and clothing indigent men daily.

## Book Records Council Talks

Washington—(NC)—"Council Daybook: Vatican II, Session 3," is being published here on Feb. 1 by National Catholic Welfare Conference.

The 8 1/2 by 11 inch paperback book contains the day by day news coverage of the council's third session provided by the N.C.W.C. News Service, as well as many speeches and summaries of council documents.

New York—(NC)—The officers of the Catholic Press Association have expressed concern over recent "general criticisms" of the Catholic press by some U.S. bishops.

While acknowledging that there is "reason for some criticism" of a few publications, the CPA officers warned that generalized indictments might seem to implicate all Catholic publications.

"We are fearful," they said, "that the brush used to tar those few will smear all of the Catholic press in the minds of some who are only looking for an excuse to limit freedom of discussion and even to silence the press that has so consistently worked to communicate the teachings of the Church on current issues in the world."

The statement did not refer to any bishop by name. However, in citing recent instances of criticism from the hierarchy, it quoted directly from a Catholic press month pastoral by Bishop Bernard J. Topel of Spokane, Wash., in which he said 1964 would go down as a "year of shame" for the Catholic press because of personal attacks on bishops by a few "Catholic" publications.

"The statement was signed by Msgr. Robert G. Peters, president of the CPA; William Holub, vice president; Msgr. Terrence F. McMahon, treasurer; and John A. O'Connor, secretary.

Admitting that there is room for criticism of the Catholic publications, they said the Catholic press itself has "sharply criticized papers and magazines which have been guilty of excesses."

But, they added, "we maintain that these examples are few, both absolutely and relatively."

They warned that generalized criticisms "tend to undermine public confidence in the Catholic press" which Pope Paul VI has called "a necessary instrument, not a superficial luxury or an optional devotion."

The CPA officers said criticism by the press is "to be desired" at times. They quoted a Catholic press month statement by Lawrence Cardinal Shehan of Baltimore saying that

## 'I Choose the Father'

### Baptism before Execution

By FR. PATRICK O'CONNOR, Society of St. Columban

Saigon — "Which do you choose, the bonze or the Catholic Father?" the youth responded to death as a communist Viet Cong terrorist was asked. He had less than an hour to live.

"I choose the Father," he said. Before he left his cell he was baptized.

Aged 20, he had been arrested Jan. 23 near the Buddhist "Institute" here, during the period of antigovernment agitation. The authorities said he was carrying two mines, a grenade, a written order from the communist superiors and leaflets. On Jan. 28 he was tried by court martial, found guilty under martial law of subversive activities and sentenced to death.

BEFORE DAWN next morning the Catholic and Buddhist military chaplains of Chi Hoa prison were summoned.

"At 4 a.m. I was called by telephone to the prison commandant's office," Father (Major) Peter Tran van Thong said. In the office the commandant told him that to make sure of respecting religious freedom he had sent for the Buddhist bonze.

The prisoner's lawyer, the secretary of the court martial and

the Catholic press should "disturb the comfortable and comfort the disturbed."

"We do not feel," they said, "this legitimate exercise of a basic press function warrants the accusation that the Catholic press in general has adopted certain reprehensible methods and standards which are now harming Holy Mother the Church." (This, too, was a quotation from Bishop Topel's pastoral.)

## Prelate Raps Catholic Press

Spokane — (NC) — Bishop Bernard J. Topel assessed 1964 as "a year of shame" for the Catholic press because of personal attacks leveled by a few Catholic

magazines and newspapers against bishops.

In a Catholic Press Month pastoral letter read from pulpits of every church in the Spokane diocese (Feb. 11), the bishop of Spokane asserted: "The greatest and most serious harm being done is that the teaching authority of the Church is presently being undermined by some of the writings that appear in a few of our Catholic publications."

"The year 1964 will go down in the history of the Catholic press as a year of shame," the bishop said. "For it was in 1964 that a few 'Catholic' magazines and newspapers first began attacking bishops — the successors of the Apostles — by name."

"These attacks on some American bishops have been made more personal and bitter than any that have yet appeared in the secular press. Most of these attacks are unjustified, but even when they are based on fact, they never do good to the Church, rather they harm her," Bishop Topel continued.

"Both Hitler and Stalin made all-out efforts to drive a wedge between the laity and the hierarchy. Both Hitler and Stalin knew that if the laity would lose confidence in the hierarchy the way would be open to destroy the Church. Whether we like it or not, the regard of the Church rises and falls

within the esteem in which the hierarchy is held. Hitler and Stalin did not succeed.

"In their place in the United States, we now have a few 'Catholic' publications which — no matter what their good intentions — do in effect what the Nazis and communists tried to do. They also must not and will not succeed," Bishop Topel declared.

The bishop said a "strong and good Catholic press" is a "necessity" for the Church. He said that 25 years ago there was regret that Catholic publications did not measure up to journalistic desirability. He said the Catholic press today has matured and has become more sophisticated, but "has adopted certain reprehensible methods and standards which are now harming Holy Mother the Church."

In some Catholic publications there is a tendency to downgrade the teaching authority of the Church, the bishop said. He detailed "the obligation of the teaching authority of the bishops and even of the Holy Father himself (except for infallible pronouncements), is being called into question. From reading such writings, our Catholic people draw the conclusions that they are free to form their own consciences in matters of faith and morals. This is completely at odds with the constant teaching of the Church."

## South Africa Is 'Hopeless'

Durban—(NC)—South Africa's racial situation appears to be "beyond human hope," according to Archbishop Denis Hurley, O.M.I., of Durban.

"A situation so full of bitterness can only end in tragedy," he told a meeting of the South African Institute of Race Relations here.

The prelate, long an outspoken critic of this country's official policy of apartheid — strict racial segregation — added that although the white man may regret injustices to non-whites, he "can do nothing about the situation and certainly does not intend to crusade for changes that may wreck his own life in the end."

other officials came. At 5 a.m. in silence, all went to the condemned man's cell. Blinking in the electric light, he guessed what the coming of this official group meant.

His appeal for clemency had been refused and he was to be executed that morning.

So the commandant told him and then asked, in a voice that betrayed emotion, if he had anything to say.

"I say goodbye to my mother," the youth answered.

The bonze moved forward to recite some Buddhist prayers. The commandant asked the prisoner if he wanted this. He gave no answer.

"We have here present a bonze and a Catholic Father," the commandant said. "Which of them do you choose?"

"I choose the Father," the youth said.

Father Tran van Thong thanked God inwardly. Since the previous afternoon, he and the members of the prison Legion of Mary presidium had been praying for the conversion of the condemned prisoner. At his trial the youth had declared that he had no religion.

Time was short now. The priest spoke briefly to the young man to prepare him for baptism. Then he baptized him in