

Endorse 'Non-Violence' Peace Unit Asks Bishops

New York—(RNS)—Charging fellowship said it had been advised from Rome that Schema 13's article on Christian conscience and modern war will be presented to Vatican II "in its mutilated form," the Catholic Peace Fellowship has called on members to petition their bishops "to continue and increase efforts to build a just society non-violently."

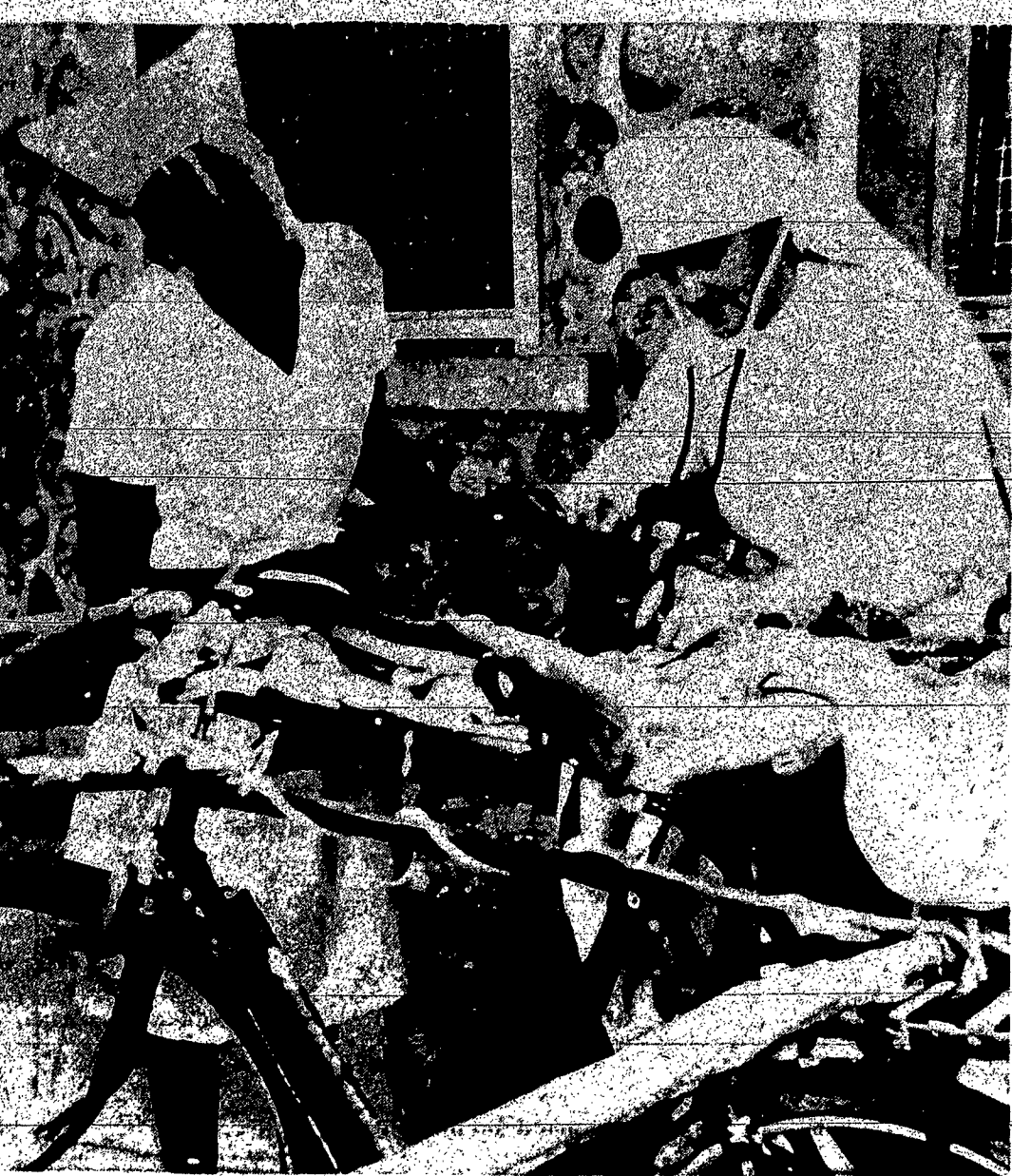
The Catholic Peace Fellowship is described as an educational service conducted by Catholic members of the Fellowship of Reconciliation, an inter-religious organization of pacifists.

In a letter to members, the

Troops Rescue Nuns, Hostages

Leopoldville—(NC)—Fifteen European nuns were among 19 persons who arrived here after being rescued by government troops from rebels in the northern Congo.

The nuns, along with a Protestant missionary nurse from Britain and another woman with two children, are among the survivors of a rebelled massacre in the town of Buta May 30, during which 31 European priests and Brothers were killed. The 19 women and children were found by government troops in a hut deep in the forest near Basali, about 20 miles from Buta.



Ambulance -- African Style

Tanzania—(RNS)—A litter strapped to two bicycles served as an ambulance for this Africa emergency patient being examined by Sister Marian Jan, a physician at Tanzania's Kowak Hospital, operated by the Maryknoll nuns. The former Marion Puszczyk of Yonkers, N.Y., Sister Marian Jan has served in Maryknoll's Tanzanian missions since 1957. Before entering the religious order she specialized in obstetrics and gynecology at Albany (N.Y.) Hospital. Her busy days at the Kowak mission include many maternity cases, as well as emergencies. Scattered in various parts of the world, the Maryknoll Sisters include, besides doctors and nurses, catechists, teachers, and domestic, social service and office workers.

The Two Lives of Dr. Freemesser

(Continued from Page 1)

dained to the priesthood in 1958, and his ordination brought the whole question into my mind again."

"I kept wondering if there were not some way in which I could be both a priest and doctor, perhaps a medical missionary," he remembers.

An article about a priest-psychiatrist who was practicing at the Seton Institute at Baltimore caught his eye one day, and the germ of an idea was born.

He made inquiries of several religious orders, to see if they would be interested in having a priest-psychiatrist in their ranks. He received polite, but negative replies.

Discussing the matter with a Basilian priest, Father Russell Pendergast, who had been his counselor since College days, Dr. Freemesser was surprised to hear him say:

"Did you ever think of the Basilians?"

"Perhaps—I was too close to the Basilians, who had taught me for 8 years," says the young doctor, "but once the suggestion was made, I thought, 'Why not indeed?'"

The Basilians, in the person of their Superior, the Very Rev. George Flahiff, were very much interested. Father Flahiff came to Rochester, interviewed Dr. Freemesser, and agreed to accept him in the Basilians.

The next question was—When should he interrupt his medical training—at this point, or get his internship, at least, finished first?

The advice of a well-known Catholic psychiatrist, Dr. Karl Stern, who had known several priest-psychiatrists in his career, to Dr. Freemesser was in effect:

Finish your year of internship first, so that you are qualified to practice medicine, then enter the seminary.

This was agreeable to the Basilians, so young Dr. Freemesser spent the year 1960-61 interning at St. Mary's hospital in Rochester. (He now holds medical licenses in both—the United States and Canada.)

In August of 1961 he doffed his white medical jacket for a black cassock and went into a new world—the Basilian Novitiate at Pontiac, Michigan.

A year later, he started a 3-year course in Theology at St. Basil's major seminary in Toronto.

In May of this year, he took his final vows as a Basilian and was ordained to both the subdiaconate and the diaconate.

The cassock and white coat have been worn alternately however, as each summer for the past three years, he has returned to St. Mary's hospital to fulfill his residency requirements. As a resident he's specialized in Internal Medicine, a good general foundation for the Psychiatric study ahead.

When he's at St. Mary's, he functions like any other resident, taking his turn on floor duty, emergency ward, etc. He has also put in considerable time teaching Medical students there.

BUT when his hospital hours were over, George Freemesser, Basilian seminarian, returns to the Order's house on Augustine Street, and lives like any other student for the priesthood.

To most priests, and probably to as many psychiatrists, the idea of uniting two such clearly distinct vocations in one man, is fraught with many difficulties.

"Most people I talk to, are concerned about reconciling two such varied disciplines," Dr. Freemesser admits.

Personally, the tall, slender doctor-seminarian sees no particular conflict between religion and psychiatry, although he's well aware of the long feud that ensued with the rise of modern psychiatry in the person of Sigmund Freud, an articulate and sometimes sarcastic agnostic.

"The study of theology for me has been an illumination of my medical knowledge, not an argument against it. I am constantly amazed to find a compatible synthesis of the two different approaches to man—one of faith, one of experimental research," he explains.

For Dr. Freemesser, the basic unity of the human person has only emerged more clearly as a result of his diversified study.

"I would hope, in time, to be able to help both priests and doctors take a more total view of man, and thus be even more effective in their own fields," he says earnestly.

In the tradition of Teilhard de Chardin, Dr. Freemesser feels a great desire to reconcile the secular vision of scientific truth with the religious vision of revealed truth. He knows that the path will not be an easy one, that it may even be a painfully lonely one. As one veteran priest told him:

"You may find that you are completely accepted by neither priests or psychiatrists, that you don't quite 'belong' to either group."

George Freemesser has taken a long thoughtful look at the path, and decided to take it, even if it means traveling alone.

—Father Robert Kanks

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Congo Terror Adds 31 to Martyr Rolls

Leopoldville — (NC) — Sixteen Belgian and 15 Dutch missionaries were bound hand and foot and then murdered with lances and knives by rebels on May 30 in the north Congolese town of Buta.

The rebels, known as simbas (lions), threw the missionaries' bodies into the Rubi River.

The victims included 21 Crosier Fathers, seven Brothers of St. Gabriel and three Capuchins. Seven European lay people — four Greeks and three Portuguese — were also massacred.

Fifteen Sisters, reportedly Belgians, were taken from Buta by the rebels when they were forced out of the town. Also taken as hostages were a Protestant nurse and a woman with two children.

They were among 48 Europeans said to be missing in the northern Congo. They were at first believed to have been taken to Banalia south of Buta. But government forces reaching that town found no trace of them, reports said.

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Birch Priest Says Red Peril Gains

Cherry Hill, N.J.—(NC)—A priest who is an official of the John Birch Society told a meeting here he is disappointed over the "apathy, complacency and lethargy of the average American concerning the future of this country."

He was more critical of "the one force which ought to be in the front line of the battle—the churches."

Centering his message around the menace of communism and measures to defeat it, Father Francis E. Fenton, pastor of Blessed Sacrament parish, Bridgeport, Conn., called the John Birch Society "the most effective organization on the American scene to combat the diabolical threat of communism."

Father Fenton cited what he called instances where individuals, groups or publications, knowingly or unknowingly, aid the advance of communism. He mentioned the Sign, Ave Maria, and Commonwealth magazines, the National Catholic Reporter newspaper and several priests involved in journalism and remarked:

"With help like this, the communists hardly have need of friends."

Father Fenton also mentioned the Wanderer newspaper, which he said published his article, "A Catholic Priest Looks at the John Birch Society." He recommended the paper to his audience.

Father Fenton termed the United Nations "that godless monstrosity in New York" and called it the principal instrumentality of the Soviet Union. He added that it is a nest of spies and implacable enemies of the United States.

He urged Birch members to swing into action and alert their fellow-citizens of the dangers in the communist conspiracy. He claimed communism would crumble in a few months if it were not for "what Americans naively call the government of the United States."

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Papal Patio On Rooftop

Vatican City — (NC)—Work has begun on a new terrace space atop the Vatican Palace to provide a recreational area near Pope Paul VI's private apartment.

The terrace will be completed at the top of the east end of the palace that surrounds the so-called Courtyard of the Holy Office.

Workmen started on the project by removing roof tiles from the top floor, which is adjacent to the papal private apartment. The terrace is planned so as to afford the pope maximum privacy but without necessarily obstructing the facade of the building.