

'We shall not forget,' says the Hebrew word repeated on a memorial wall at a Los Angeles synagogue. Erected to honor the six million Jews killed by the Nazi regime, the monument also honors other victims of a still continuing anti-Semitism.

Anti-Semitic Christians

Decrees Don't Cure Diseases

Jews are "lustful, rapacious, greedy, perfidious ban-dits" whose goal in life is "to fill their gullets, get drunk, to kill and to maim." A synagogue is "a house of the devil . . . a den of thieves . . . a theater and house of prostitution."

Jews are guilty of the "odious assassination of Christ" and for their crime there is "no explation, no indulgence, no pardon possible."

Jews to the present day still bear the burden of "the judgment of condemnation by God."

Are these quotations excerpted from speeches by Adolph Hitler? No. They are statements by two Catholic bishops-one a saint, John Chrysostom, who lived in the fourth century, the other a prelate, Luigi Carli, who lives in Italy today.

Anti-Semitism is obviously a virus that has infected



In the United States, a New Magazine

By WILLIAN A. RWAN

Washington -(NC)- At one point in "Morte D'Urban," the popular novel by J. F. Powers, Father Urban reflects that while there may indeed be much to say for the conservative point of view, he is not at all sure that the wandering Shrapnel brothers are the ones to say it.

It is difficult to escape completely from a kindred uncertainty in conversation wth L. Brent Bozell, editor of Future, the forthcoming magaziñe aimed primarily at conservative Catholics. Every so often, the lawyer-scholar and convert to Roman Catholicism seems, like so many of us, to be not overly burdened with a profound grasp of the theological and historical underpinnings of recent devel-opments in the Church.

But as editor of a monthly periodical, Bozell will mot rely solely on his own considerable skills to speak a message that well-deserves-the-speaking.-Hewill be even more engaged in the task of seeking other thinkers, of encouraging them to provide readers with another side of the many issues confronting the Church of today.

He has already enlisted the talents of many, and Future articles will include pieces by such formicable scholars as Christoper Dawson, the historian; philosopher Gabriel Mar-cel, Charles Cardinal Journet,

and Gary Wills, the columnist.

Bozell says that Future will attempt to break what he sees as a kind of liberal stranglehold on Catholic journalism. "We're all for dialogue in the Church, but only the liberal side gets heard," he states. "Future will provide an altermative to the

monolithic views that are expressed in the Catholic press."

Asked to explain how the momolith arose, Bozell' replies that he does not suspect a conspiracy. He also seems to equate the "liberal" position in the Church with secularism in the modern world. "Most people in Catholc publishing or in positions of authority in the Church tend to be liberal. But the non-Catholic press shows the same tendency. The ten-dency is secular. It is the 'zeitgeists'," the spirit of the age, he explains.

"There are strong, vocal voices in the Church which wish to accommodate with the world. I think their noise does not reflect the opinion of the faithful." he says.

When the first issue of Future appears in August it will represent nearly nine months effort on Bozell's part. He laid the groundwork for the magazine at the Second Vatican Council last fall when he called his plans to the attention of about 15 American bishops. Bozell understandably wanted to gain the goodwill of the bishops, and to give them the assurance that Future aimed to serve the Church "in a more helpful fashion than most of the existing Catholic journals of opinion.'

He says there is considerable interest in the magazine among several members of the hier-archy, attributes this to the increasing awareness on the part of the bishops that there are

several sides to most issues. Bozell emphasizes that Future munion with Protestants is very unfortunate." He also warned on what he says was a widespread reluctance to distinguish will not claim its vews are of-

ficial Church teaching, and says that no magazine should even hint at such a claim.

Since early this year, Bozell has spent much of his time on a-subscription and fund-raising campaign. One well wisher contributed a sum "in four fig-ures," Bozell says, while most donations to Future have averaged about \$15 to \$20. There are 5,000 prepaid subscribers.

A single subscription costs \$7.50.

Born in Omaha, Bozell was sent by his Episcopalian parents to a Jesuit high school, Creighton Prep. There he met a Jesuit scholastic named Lucius Cervantes whom he credits with being instrumental in his conversion to Roman Catholicism. Bozell's actual entry into the Church came when he was 20, in 1946, after he had served in the Navy, and entered Yale University. William Buckley, the syndicated columnist and editor of the National Review, was a fellow student. When Bozell married Buckley's sister, Patricia, in 1949, he called on his Jesuit friend, Father Cervantes to perform the ceremony.Bozell says he still considers Father Cervantes one of his closest friends, but deplores the priest's current "liberal" views. Father Lucius F. Cervantes, S.J., is now professor of sociology at St. Louis Unversity, and special assistant to his brother, Mayor A. J. Cervantes of St. Louis.

Bozell does not believe that the Church to which he was converted has changed beyond. recognition. But "some very well-meaning people are dissatisfied_with_the_Church_of Pius XII. I am not," he states.

Characterizing himself as a

"triumphalist with a pessmistic prognosis," Bozell says the Church should always consider itself under seige, and should seek triumph over the world. Elaborating on that he states that "The Church should seek to shape the world according to its own norm, and not shape itself according to the norms of the world."

Bozell says he believes it will take several decades for the good effects of the Second Vatican Council to become fully manifest, pointing out that "you can't put a time-schedule on the Holy Ghost." He predicts that over the long haul one of the major accomplishments of the Council will be providing an impetus for Catholics to think more deeply about the meaning of their Faith. Meanwhile, however, confusion in the Church "betrays a very great immaturity among the fathful" and "a lack of imagination in responding to the aggiornamento called for by Pope John."

Bozell cited several developments in the Church which he said might be characterized as "excesses." Several dealt with facets of the ecumenical movement.

He is not overjoyed by the efforts of some to "rehabilitate" Martin Luther and other historical figures. Bozell says that Luther had a complaint against abuses, such as the selling of indulgences, but points out that such sales were never sanctioned by the Church's official teaching. He says he has seen nothing to date which would convince him that Luther's own teachings need be the subject of new scrutiny by Catholics.

agement given by some that we may be moving into Holy Comthe difference among the be-liefs of Catholics and others. "It is all right to call attention to what we have in common, but it is not correct to obscure the dissimilarities," he sad.

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"Ecumenical discussions are profitless unless those who en-gage in them emphatically af-firm the point of view they brought into the discussion," he noted. 🕡

Bozell believes that there is current dangerous tendency to flatter people of other religions. In that category he consigns the suggestion made recently by a well-known Catholic editor and columnist that Catholics cease referring to the first part of the Bible as the Old Testament, out of respect for the Jews. Bozell remarked, however, that the editor's suggestion "sprang from the purest motives."

Bozeli expressed strong disagreement with a suggestion by some persons that Catholics should renounce the policy of seeking converts to the Church. He said he would regard this view as almost a betrayal of the Faith.

Bozell-promises that Future appearing once a month will not be grim, but witty and urbane. It will also devote some attention to problems that are no longer fashionable, for example, the fact that the Church is still persecuted in many parts of the world. There will be accounts of the state of the Church by roving correspond-ents in Asia, Africa, Latin America and Europe.

Another department will interpret the essential components of current theological developments. This will be done by theological experts, Bozell says, but in terms understandable to lavmen.

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Final Profe often passes wit are simple and l with so many other this day, on which dedicate their live petual observance of poverty, chastity ence, is of great si them and to the pa

In France, a Warning from the Bishops

Paris -(NC)- The French bishops have warned the nation's Catholics against those who in the "name of fidelity to the past" oppose the principles of Church renewal adopted by the ecumenical council.

Those censured by the bishops have accused the French episcopate and clergy of betraying the Church by what they call "excessive modern-

"He used to come to hear confessions on Fridays at the cathedral. I withdraw that facout

Bishop Desmazieres also re-

of the renewal being carried

tions or erroneous statements that the bishops are first to condemn, these Christians generalize unduly from isolated instances and accuse the bishops and priests of France of a tendency in which -- according to the evidence of recent publications-they are not even afraid to implicate the Holy Father himself.

mined by the collective organizations of the episcopate; that the social teaching of the Church has been distorted by progressivism, and that the faith of numerous clergymen has been perverted by serious moral and doctrinal errors.

"They oppose the application being made of the liturgical decree. They criticize apostolic

Lady in the economy of salvation, in the supreme authority of the pope. In all dioceses the Church is applying itself to promote religious instruction and has decided to maintain Catholic schools. It is taking care of the sanctification of the people of God through a truly evangelical morality as well as through an authentic liturgical renewal. Finally, it is showing a constant missionary activity and is counting more than ever on the laity for an apostolic dialogue with the modern world.

ops, believe in the divine pres-ence of Christ in the Eucharist,

in the eminent role of Our

ulty.'

called that last year he had demounced a book, "The Faith in the Fashion of the Times," written by Father Coache under the pseudonym Jean-Marie Reusson.

In their warning the French

bishops noted that most Cath-

olics have joyfully accepted the

Vatican Council's efforts for

"But," they added, "a minori-

ty with assertive boldness pro-

tests, in the name of fidelity to

Church renewal.

the past, against the principles

"Using as a pretext exaggera-

Bozell said that "the encour-

the Church for a long time.

Americans are liable to shrug off the problem as if it were isolated to Europe and, if a bishop in Italy today has such notions, he's undoubtedly an anomaly.

A recently completed five year study of anti-Semitism in the United States will quickly disabuse American Christians of any such complacency however.

Sol Littman of the Anti-Defamation League of B'nai B'rith reported the study to Rochester priests, ministers and rabbis at a meeting last week.

The study was published in April by two sociologists, Charles Y. Glock and Rodney Stark of the University of California at Berkeley.

Their nationwide survey showed 33 per cent of the nation's Protestants and 29 per cent of the Catholics are prejudiced against Jews.

The survey also indicated that the more staunch were the Christians in their own beliefs and practices the more they tended to be anti-Jewish.

The survey has unleashed a nationwide soul-searching of Christian consciences.

The initial response of the Christian clergy at the Rochester meeting was to assume that the people surveyed didn't happen to be "total" or "authentic" Christians.

The clergy pointed out that Christianity is rooted in the concept of love and that its members obviously shouldn't thrive in hate-a truism if ever there was one.

Littman said such was the reaction of clergy at similar previous meetings he attended. In New York City, however, Presbtyerian minister Theodore Gill of San Francisco said, "In my own dumb, non-technical way, I buy this study." He said the excuse that anti-Semitic Christians were not authentic Christians didn't wash with him. "Jews," he said, "are confronted by the whole Church-the authentic and the spurious.'

In an editorial in Ave Maria magazine, James F. Andrews says one of the basic insights of the recent Vatican Council was that the Church is, and has been, a human Church made up of people like us who are, despite our efforts to the contrary, sinners. In pre-Council days, the Church was too often pictured as if it just came from a Monday morning washtub-scrubbed, clean, spotless-a lovely picture but not a realistic one.

The humble honesty of the bishops at the Vatican Council in calling for the renewal and reform of the Church is thus documented as urgently needed in at least this aspect of its life-the way its members think and act toward the Jews.

What can be done?

We can, of course, point to the Vatican Council's statement on the Jews which said emphatically that Catholics must not think of the Jews as cursed or condemned but rather, as St. Paul told the Romans, the Jews are still "most dear to God for the sake of their fathers, for He does not repent of the gifts He makes nor of the calls He issues."

Diseases aren't cured by decrees, however.

Bishop Carli attended the Council but wasn't much affected by it. And 29 per cent of U.S. Catholics who are anti-Semitic probably haven't been changed by the Council's decree either.

Pope Paul, at the Council's closing rite in December, said, "The Council is now over, its work has just begun!"

The Glock-Stark survey shows one place where preachers, who sometimes are in a quandary as to what topic to preach on, could begin to enlighten Christian people on the authentic doctrine of the Church vis-a-vis the Jews. And it creates the suspicion that other surveys might reveal we aren't very authentic in our Christianity in many other areas of faith and practice either. As Pope Paul indicated, we've only begun to accomplish

The warning of the standing committee of the French episcopate-drawn up at its June 21-28 meeting incre-was aimed at a number of periodicals that have published irticles by leaders of the small group of "traditionalists." It was released to

the press on June 27 by Msgr. Dominique Pichom, director of the episcopate's public relations office. Msgr. Pichton said the warn-Portland — (NC) — Catho-lics shouldn't "run scared" ing was made public only after an unsuccessful effort by the

Foyer, a monthly published by

Mr. Lemaire, a mative of An-

gers. In 1957 Lemaire, who now

lives in the Laval diocese, was

Bishop Henri Chappoulie of An-

gers. Another is the Paris mag-

zine, Le Monde et la Vie. The

latter is not a specifically re-

ligious periodical but in June

published an article by Father

Coache, pastor of Montjavoult

In his diocesan Religious Bul-

letin of June 18, Bishop Steph-

ane Desmazieres of Beauvais

censured Father Coache for the

article-"The New Religion"-

saying that the priest had writ-

ten it despite his "formal pro-

"Under the pretext of de-nouncing certan abuses," the

bishop wrote, "he threw suspi-

cion on conciliar renewal and

the bishops of France. This can

only spread dissersion and con-

fusion among souls

in the Beauwas diocese.

worthy.

hibition."

bishops to discuss the matter about the drop in conversions privately with those responsible or vocations accompanying the for the articles' publication. The current transition period in the list of periodicals censured in Church, Auxiliary Bishop James the bishops' statement is not P. Shannon of St. Paul, Minn., complete, Msgr. Pichon told resaid here. porters, because the bishops are The prelate discussed transistill trying to contact personal-

tion in the Church during an ly the directors of other publiinterview where he has been cations they regard as blameconducting the annual retreat for priests of the Portland arch-Among those singled out in diocese and Baker diocese. the warning wore Defense du

"Dislocations and tensions were foreseen by Pope John, Pope Paul and the Council Fathers," he asserted. "But the great benefit from renewal is sharply criticized by the late certainly of far greater value than the dislocations of the transition period.

> "The Catholic Church probably enjoys wider respect around the world today than it has in many centuries," he said.

He rejected the term "crisis of authority" as the product of an "iceberg syndrome" among some journalists and others who view isolated instances of a simllar nature as "all connected underneath." "I prefer," the bishop said, to use the word 'problem.' "

There is a new permissiveness in procedures of the Church," he continued, "and this has generated much more discussion than we have been accustomed to. The new climate

"They assert that the teaching of religion is in crisis; that Catholic schools are in danger; that the personal authority of the individual bishop is under-

movements and their methods They call on priests and Catholics to unite to save the Church from the decadence into which it is being led irrevocably by its pastors.

"Now, after as before the Council, the Catholics of France, united with their bish-

still such a thing as a code of

gentlemanly conduct," and stu-

dent rebellion, "in many in-

stances has gone beyond the

limits of reason and courtesy."

He referred to recent public

walk-outs of faculty and stu-

dents from graduation exercises

at New York University and

Amherst as:"inexcusable" when

there are "so many other ave-

nues of public protest - plat-

forms, demonstrations, and so

forth. Nor-does-it-in-any-way

"I tell my students there is

Long active in the civil rights

movement, Bishop Shannon said

its energy should now concen-

trate on "a positive program of

education and training for

Negroes to qualify them tech-

nically for the vastly expanded

opportunities open for the m

-"In the rhetoric of the civil

rights movement, we're reach-

ing the point of diminishing re-

turns on public demonstrations,"

he said. "If they become a daily

a difference between being

emancipated and merely being

help the cause.

unbuttoned," he said.

event, they lose their impact."

"The Church must candidly admit that civil rights leadership in the United States has not come from the churches -Catholic or others," Bishop Shannon said. "But whatever the reasons for our late entry into the movement, we must push ahead to meet present needs. The Church has a great tradition of education, and here it can now make its primary contributions."

Bishop Shannon, recently named assistant episcopal chairman of the N.C.W.C. Press Department, described the Catholic Press as "becoming more professional" and called it "the logical instrument for the very extensive job of education we have in the Catholic Church since the council."

"Unfortunately, the average Catholic doesn't know much about the council," Bishop Shannon said. "The job of interpreting and explaining the council documents for people both inside and outside the Church is too much for a 10-minute Sunday sermon, or retreats or CCD classes. CCD classes can reach the children, but we need the Catholic press to reach your mother and father and my mother and father."

"Council documents contain enough wealth to provide editors, writers and others with material for 10 lifetimes," he said.

Nuremberg Trials, Vatican Council, and the G.I.

By GARY MacEOIN

Americans are not easily stirred up by a theoretic issue. When they forme face to face with a concrete moral conflict, however, their sense of right and wrong does not yield to that of any other people. We were pretty bored when"the Vatican Council was splitting rails 44 as it seemed to many - over conscientious objection. "Our law is clear," I was told more than once. "This is a problem for the Italians who can't conceive of a private, whether in the army or in the Church, using his own head. He does what they tell him."

Adam R. Weber, Jr., has changed all that. He is a 24 year old Negro from New Orleans, am expeminarian. He is not a conscientions objector in the United States understanding of the term. He does not believe that war is necessarily wrong in every situation.

of war remains and there is no compe-tent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense, once every means of peaceful settlement has been exhausted."

But in the very same paragraph 79 of the Constitution on the Church in the Modern World, the Council spells out in detail the limitations to the right of defense in regard both to the objectives sought and to the means permissible in the pursuit of those objectives. And, in line with the Council's constant stress on, the importance of human dignity and the responsibility of the free human person. it declares explicitly that each individual has to judge for himself whether these. conditions are being met. If his conscience tells him that they are not, he may not cooperate. "Blind obedience cannot excuse those who yield" to orders commanding actions they judge criminal.

ple established at the Nuremberg trial of Nazi war criminals. One can see the relationship, but it is not the same. In so far as the Nuremberg trials established a principle, it was that one cannot plead the orders of one's superior as a defense for commission of acts "in violation of the law of nations." The Vatican Council principle is twofold. One must judge for himself whether the orders of the superior are lawful. If the judgment is negative, one must refuse to obey.

now."

Casuistic theologians of the pre-Vatican II era used to say that in case of doubt about the legitimacy of a particular war, one might properly assume that the government's position was not unjust the position of one's own government, of dourse. I do not see how any theologian can continue today to feed this baby food to adult Christians.

In case of doubt, one's moral duty is to study the available evidence regarding 79, 80 and 81 of the Constitution on the Church in the Modern World, Blind obedience is out in the civil area no less than in the religious, in which the Coun-cil explicitly rejected it in paragraph 43 of the same Constitution. Fortunately, our media of communications are today so highly developed that, in spite of government efforts to deceive them and their readers, the Christian who wants to obey the Church has substantial opportunity to weight the evidence.

I am not suggesting for a moment that Adam R. Weber, Jr., has reached an ob-jectively correct decision on the morality of killing Vietnamese. The issues he raises for us are entirely different ones.

I have written the President of the United States urging that, as command-) er-in-chief, he give this young soldier a citation for his bravery in obeying his conscience, and that as president he initi-

"Twenty-four Sist seph of Rochester final profession in the community's on East Ave., July lived with the co eight years-one y lants, two as novi as junior profess their temporary vo They have all h

perience in their of apostolic work nursing, house They have now a tion of what it me members of a relig nity.

In the presence ilies and friends, ters of the commu Monsignor Richard siding, each Sister vows of "perpel chastity, and obed

After all of the their profession Burns blessed the bound crucifixes been the outward than 300 years of professed^p. Sister-Monsignor gave Sisters her cross prayer that she wo ly endeavor to car ly in her heart" s fully living and love of the cross w might also triump His glorious Resu

A Mass of Tha offered by Father mon. After the Sisters returned mission convents celebrated with and friends at a and afternoon re

The Sisters in Final Profession

Sister Ramon ter of Mr. and I Bishop, St. Anth

Hornell P Chaplain ROTC C

of St. Ann's ch has been called for 45 days at th ficers Training Devens, Mass. thru July 31. Father : Lane,

Rev. James C.

of Lieutenant Co vide Catholic cha 1500 ROTC cad 900 supporting t train these cadets

These cadets a the ROTC progr leges in the N England area. T completed their these colleges. commissioned s onte in the II!

which you are entitled to make communication that is in keepa few mistakes — before you ing with the new permissiveget older when it costs more to ness, but also consonant with make mistakes.' the tradition of authority and However, he said "there is

'Don't Run Scared' on Changes

The former St. Thomas College president, who served until last month as chairman of the Association of American colleges, said he was "not disturbed" by current ferment on college and university campuses.

He said that faculty unrest at St. John's University in New York is "not typical of the situation at Catholic colleges, and I am not apprehensive about its spreading."

"The average highly publicized instances of student unrest could be explained at least in part by bad administrative handling of student problems," he added.

"The vast majority of students at most campuses are not concerned about rebelling." Bishop Shannon said. "They are articulate and they want justice. When there are open opportunities for discussion and a free press on the campus, these tensions don't seem to blow up."

"The great error of many administrators is over-reaction to student criticism — slapping it down with a Howitzer when

of opinion poses problems both they could use a fly-sweater," for persons in authority and for he added. "Your college years persons under authority. We are supposed to be years in must work out some method of obedience in the Church."

