



'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 bandits" 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 explanation, 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 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 trauma if ever there was one.

Littman said such was the reaction of clergy at similar previous meetings he attended. In New York City, however, Presbyterian 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 wash-tub—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 our tasks.

—Father Henry A. Atwell

Liberal-Conservative Tensions Grow

In the United States, a New Magazine

By WILLIAM A. RYAN

Washington—(NC)—At one point in "The 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 with L. Brent Bozell, editor of Future, the forthcoming magazine 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 developments in the Church.

But as editor of a monthly periodical, Bozell will not rely solely on his own considerable skills to speak a message that well deserves the speaking. He will 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 formidable scholars as Christopher Dawson, the historian; philosopher Gabriel Marcel, 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 alternative to the

monolithic views that are expressed in the Catholic press."

Asked to explain how the monolith 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 Catholic publishing or in positions of authority in the Church tend to be liberals. But the non-Catholic press shows the same tendency. The tendency is secular. It is the 'zeitgeist,' 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 of 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 hierarchy, attributes this to the increasing awareness on the part of the bishops that there are several sides to most issues. Bozell emphasizes that Future is not a Protestant venture; it is very un-Protestant. He also warned on what he says was a widespread reluctance to distinguish will not claim its views 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 figures." 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 Episcopal parents to a Jesuit high school, Creighton Prep. There he met a Jesuit scholar 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 University, 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 Plus XII. I am not," he states.

Characterizing himself as a

"triumphalist with a pessimistic prognosis," Bozell says the Church should always consider itself under siege, 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 faithful" 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.

Bozell said that "the encouragement given by some that we may be moving into Holy Com-

the difference among the beliefs 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 said.

"Ecumenical discussions are profitless unless those who engage in them emphatically affirm 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 cites 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."

Bozell 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 correspondents 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 laymen.

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 modernism."

The warning of the standing committee of the French episcopate—drawn up at its June 21-22 meeting here—was aimed at a number of periodicals that have published articles by leaders of the small group of "traditionalists." It was released to the press on June 27 by Mgr. Dominique Pichon, director of the episcopate's public relations office.

Mgr. Pichon said the warning was made public only after an unsuccessful effort by the bishops to discuss the matter privately with those responsible for the articles' publication. The list of periodicals censured in the bishop's statement is not complete, Mgr. Pichon told reporters, because the bishops are still trying to contact personally the directors of other publications they regard as blame-worthy.

Among those singled out in the warning were *Defense du Foyer*, a monthly published by Mr. Lemaire, a native of Angers. In 1957 Lemaire, who now lives in the Laval diocese, was sharply criticized by the late Bishop Henri Chappoulet of Angers. Another is the Paris magazine, *Le Monde et la Vie*. The latter is not a specifically religious periodical but in June published an article by Father Coache, pastor of Montfauvent in the Beauvais diocese.

In his diocesan Religious Bulletin of June 18, Bishop Stephane Desmarieres of Beauvais censured Father Coache for the article—"The New Religion"—saying that the priest had written it despite his "formal prohibition."

"Under the pretext of denouncing certain abuses," the bishop wrote, "he threw suspicion on conciliar renewal and the bishops of France. This can only spread confusion and confusion among souls."

"He used to come to hear confessions on Fridays at the cathedral. I withdrew that faculty."

Bishop Desmarieres also recalled that last year he had denounced 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 Catholics have joyfully accepted the Vatican Council's efforts for Church renewal.

"But," they added, "a minority with assertive boldness protests, in the name of fidelity to

the past, against the principles of the renewal being carried out.

"Using as a pretext exaggeration 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."

"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-

of opinion poses problems both for persons in authority and for persons under authority. We must work out some method of communication that is in keeping with the new permissiveness, but also consonant with the tradition of authority and obedience in the Church."

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

they could use a fly-sweater," he added. "Your college years are supposed to be years in which you are entitled to make a few mistakes—before you get older when it costs more to make mistakes."

However, he said "there is still such a thing as a code of gentlemanly conduct," and student rebellion, "in many instances has gone beyond the limits of reason and courtesy."

He referred to recent public walk-outs of faculty and students during graduation exercises at New York University and Amherst as "inexcusable" but there are "so many other avenues of public protest—platforms, demonstrations, and so forth—nor does it—in any way help the cause."

"I tell my students there is a difference between being emancipated and merely being unbuttoned," he said.

Long active in the civil rights movement, Bishop Shannon said his energy should now concentrate on "a positive program of education and training for Negroes to qualify them technically for the vast expanded opportunities open for them now."

"In the rhetoric of the civil rights movement, we're reaching the point of diminishing returns on public demonstrations," he said. "If they become a daily

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.

Brotherhood

Sister Elizabeth her mission crucifix, Sister made her Sister and Father Erb Seminary a few is for Peru. Pres reunion in Fair

24 St. Take

Final Prof. often passes with some simple and with so many other on this day, on which dedicate their lives perpetual observance of poverty, chastity, etc., is of great significance to them and to the world.

Don't Run Scared on Changes

They have all experience in their apostolic work nursing, house. They have now a notion of what it means members of a religiosity.

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

Americans are not easily stirred up by a theoretic issue. When they come 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 hard when the Vatican Council was splitting rails—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."

Hornell Chaplain ROTC Cadets

Rev. James C. of St. Ann's has been called for 45 days at the ficers training DeWitt, Mass. thru July 31.
Father Lane of St. Ann's College Catholic chaplain 1500 ROTC cadets 900 supporting to train these cadets.
These cadets are ROTC program in the England area. They completed their colleges. They are commissioned sergeants in the US Army and they are graduate colleges in June.