

**St. Bernard's Alumnus**

**Chaplain Wins Vietnam Award**

Salmon (NC)—Father (Lt. Col.) James C. Carroll, a priest of the Hartford, Conn. archdiocese, has been awarded the Legion of Merit for his year of duty as deputy chaplain in charge of personnel at the headquarters of the U.S. Army in Vietnam. (He attended St. Bernard's Seminary prior to his ordination in 1946.)

Chaplain Carroll was well known for his warm personal manner and friendly approach in dealing with problems. His thorough knowledge of the command structure, and firsthand acquaintance with local requirements enabled him to deal with both chaplain assignments and religious coverage responsibilities with unusual effectiveness.

"His deep concern, genuine warmth, and kindly spirit, coupled with a cheerful manner and sense of humor endeared him to all with whom he served."

Chaplain (Col.) Walton G. Suggs, a Presbyterian and Staff Chaplain of the U.S. Army in Vietnam, read the citation to Father Carroll and pinned on him the medal of the Legion of Merit.

Father Carroll's new assignment is at the headquarters of the U.S. 5th Army in Chicago.

Father Carroll already holds two bronze stars for valor in the defense of the Nakdong River, the second for the battle of Massacre Valley in central Korea during the Korean war. He landed with the Second Infantry Division in Korea in August, 1950, and spent 13 months in combat with the 38th Infantry.

Chaplain Carroll planned, coordinated and advised in the procurement and assignment of approximately 320 chaplains during a period of continued command build-up.

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**Cemetery Dormitory**  
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**Chaplain's Aide Vietcong Victim**

By FATHER PATRICK O'CONNOR  
Society of St. Columban

Dong Ha, Vietnam—(NC)—George Pace, who once thought of becoming a priest, fell mortally wounded beside the altar of the Mass he was serving here.

He was due to go home 23 days later.

It was the afternoon of July 4 on this Marine base, 7 1/2 miles below the so-called "Demilitarized Zone" but within range of communist artillery located inside and above the zone. Father (Cmdr.) Joseph E. Ryan of Milton, Mass., senior chaplain in the Dong Ha area, decided to offer the Holy Sacrifice for peace.

First, he heard confessions. Then he "said a few words" about the significance of Independence Day and about the principles on which the U.S. is founded.

George Pace, who had prepared the altar, served the Mass. A 23-year-old Marine corporal from Detroit, he had been Father Ryan's assistant since January. Before that, he had served for seven months in a line company of the 2nd Battalion, 9th

Marine Regiment. He had gone through heavy fighting during Operations Hastings and Prairie last autumn.

As Father Ryan's assistant he seemed to be everybody's friend around Dong Ha base. He helped the doctors over in Delta Med—D Medical Company—where casualties are first brought from the field. After he was killed, airmen around the operations shack and the flight line asked for his folks' address.

They shared the last close call. The blast of the shell that burst outside the thin-walled chapel knocked the vested priest to the ground even as a fragment hit George Pace in the chest. The priest's alb and chasuble were reddened with the blood of his server.

The Mass, attended by 22 men, was almost over. George, a daily communicant, had received his last Holy Communion a few minutes earlier and held the communion paten for others.

The red altar was still on when Father Ryan and other Marines put him hastily into a litter jeep and rushed him over to Delta Med, which is in the same camp. The surgeons, led by Dr. (Lt. Cmdr.) John Hagan, came out of their bunkers at once to attend to him. He had lost consciousness moments af-

ter he was hit. They worked on him for four hours, with rising and falling hopes of saving his life.

Three priests said the prayers for the dying: Father Ryan, Father (Lt. Cmdr.) Norman A. Richard of Springfield, Mass., and Father (Lt. Cmdr.) Patrick K. Keely of New York.

"We said all the prayers we could think of. The doctors did everything I guess God wanted him," Father Ryan said.

"Last year" when Father (Lt. Col.) William J. Barrage of Dubuque, Iowa, U.S. Army chaplain, was killed in a helicopter crash crashed in a combat zone. His assistant died with him. Corporal Pace was therefore the second U.S. Catholic chaplain assistant to be killed in Vietnam.

Thousands of young men like George Pace have met death in Vietnam. He was one of those by whose influence others are helped, some to die better deaths than they would otherwise have died, some to live better lives.

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**Pope Locates the Church**

**In the World, For the World**

Vatican City—(NC)—Though essentially a self-sufficient institution, Pope VI said, "The Church is not a ghetto or a closed society."

"The Church is in the world—not of the world but for the world."

The Pontiff was continuing at his regular weekly audience on July 19 the Second Vatican Council theme he has developed often in recent weeks—the Church's relationship with the modern world.

"THE CHURCH does not prescind from this fundamental fact—that it is immersed in human society which speaking essentially, preexists its conditions and nourishes it," he said. "This constitutes, if we give some thought to the matter, a most worthy and most fruitful relationship between the Church and the world. It is one that has been in the Church since its very birth."

"It will never be anti-social, anti-state, anti-cultural, nor, we may add, anti-modern. The Church will never be a stranger where it has put its roots, because the Church springs from mankind. It is mankind itself raised to a superior grade of new life."

"This does not mean that the Church is revolutionary; reforming, yes—and renewing, but never capable of hating and killing. It is a case of applying to this inborn relationship the words of the Apostle: 'no one ever hated his own flesh' (Ep-1

29). Thus the Church in relation with the world."

The innovation of the Council, the Pope said, consists in "a re-awakening which stirs in the heart of the Church a desire to draw closer once more to society, to the world which, because of certain enormous and formidable transformations of its own, has wandered away from the Church. It is a loving desire, a missionary desire, an Apostolic desire. This desire must, on the one side, strengthen in the Church its awareness of itself and its inner faithfulness and on the other, it leads the Church to pursue the world, to draw closer to it, to understand it, to serve it and regenerate it in a Christian way."

"This problem of the relation between the Church and the world, as you know, today affects the awareness of all the Church's faithful through the formulation of the principle—which was also given prominence in the Council—of the commitment which is incumbent on every Christian to be concerned with the apostolate in one of its forms, in such a way that no member of the Church will be inert, none will be idle, none passive."

"You must be aware of this duty, this call, this honor, which is offered you not so much by the Church as by the Lord Himself. Do you remember His words in the famous parable of the workers in the vineyard: 'Why do you stand here all day long? Go you also into my vineyard' (Matt. 20, 6-7). Yes, beloved sons, there is much work to be done in the vineyard of the Church! We may well say this to you, for we have reason to know. Why not come and give a hand?"

The duty to approach the world presupposes, the Pope said, that Catholics continue in "the awareness, in the doctrine, in the discipline consistent with their markedly Christian being."

The Church is "essentially, indeed, an institution sufficient unto itself which draws from itself its reasons for life, its spiritual strength, its norms for action. Let us remember St. Paul: 'What part has the believer with the unbeliever?' (2 Cor. 6, 15). But the Church is not a ghetto, it is not a closed society, it is not a body which cares for itself alone and isolates itself absolutely from the human environment in which it finds itself. It is not a body which does not possess a historical sense of the maturation and multiplication of cultural forms or which is content with occasional and inevitable contacts with the world."

It is, in other words, an agnostic "heresy" in that it denies possibility of intellectual knowledge of God; it asserts inspiration as common gift to all men, often seeking a psychological explanation.

Modernism was never a formal "heresy" in the sense of representing a school of theology. It never had adherents within the Church as had Jansenism, for example. Rather it was a catch-all for unsuccessful attempts of young scientific rationalists to describe organized religion.

Pope Pius X led the attack against Modernism with his decree, "Lamentabili," issued July 4, 1907, warning against 65 "heretical" propositions in its philosophy, and with his encyclical, "Pascendi," of Sept. 8, 1907.

On Sept. 1, 1910, Pope Pius X issued his motu proprio, "Sacrorum Antidotum," and this document brought the obligatory oath against Modernism.

But it is said to have been nourished most particularly by early investigations into psychology. The philosophy of Modernism holds that the existence of a personal God cannot be demonstrated, that the Bible is not inspired, that Christ is not divine, and that He did not estab-

lish the Church or its sacraments.

Church officials and clerics will instead make a revised profession of faith to which a brief passage concerning five or six "Modernistic errors" has been added. Publication date of the revised profession of faith has not been announced.

Vatican observers pointed out that there has been no change in the Church's position towards Modernism itself, and that "Modernistic errors" are still "heretical" in the eyes of the Church.

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**U.S. Churches 'Reactionary'**

Vienna — (RNS) — A Soviet Radio broadcast, monitored here, contended that Christian churches in the U.S. are the "most reactionary bodies in America" and "exercise strong influence on the country's internal and foreign policies."

The charge was made in a lengthy anti-religious broadcast which spoke of the church in America as a "flourishing concern," and "pointed to its 'wealth' and 'power.'"

"It would seem," the station asserted, "that in no other country in the world is there such a variety and abundance of churches as in the U.S.A. Ultra-modern buildings, comfortable car parks, and firstly new forms of church services—all this shows that the church is a flourishing concern."

"The church is one of the uncrowned queens of America, it owns factories, publishing houses, universities and schools, even sports organizations, such as New York Yankee Stadium." (This was a reference to the Knights of Columbus which owns the land on which the baseball stadium is located.)

Two children who had been in the same car were also killed. Their mother was wounded.

American helicopters brought the wounded and the dead civilians to Hue. Sister Catherine, who was uninjured, came back with the body of Sister Anna. She said that one of the Americans, seeing her religious habit, made the sign of the cross to show her that he was a Catholic, too.

The two Sisters had lived and worked together for 13 years. They had worked for refugees in a country parish until two years ago, when the archbishop had them called to Hue because of the danger from the Viet Cong.

In Phu Cam, Hue's Catholic district, Sisters and lay Catholics prayed beside Sister Anna's plain black coffin resting in an open-fronted room of the motherhouse. Across the tree-shaded yard were the chapel where she had made the annual retreat

The Sisters and others got out of the cars and lay on the road. Sister Anna was hit by two bullets and died almost immediately.

Sister Anna and Sister Catherine Vo thi Thanh, both of the all-Vietnamese Sisterhood of the Lovers of the Cross, were traveling from Hue south to Danang in a civilian car crowded with paying passengers. The convoy was coming north from Danang. Two or three civilian cars, including the one carrying the Sisters, were passing the convoy when the Viet Cong ambush blazed from the hilly roadsides.

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**Cong Ambush Kills Nun**

By FATHER PATRICK O'CONNOR  
Society of St. Columban

Hue—(NC)—A Vietnamese Catholic nun, Sister Anna Nguyen thi Han, aged 63, was one of some 20 civilians killed when the Viet Cong ambushed a Vietnamese military convoy between here and Danang.

Sister Anna and Sister Catherine Vo thi Thanh, both of the all-Vietnamese Sisterhood of the Lovers of the Cross, were traveling from Hue south to Danang in a civilian car crowded with paying passengers. The convoy was coming north from Danang. Two or three civilian cars, including the one carrying the Sisters, were passing the convoy when the Viet Cong ambush blazed from the hilly roadsides.

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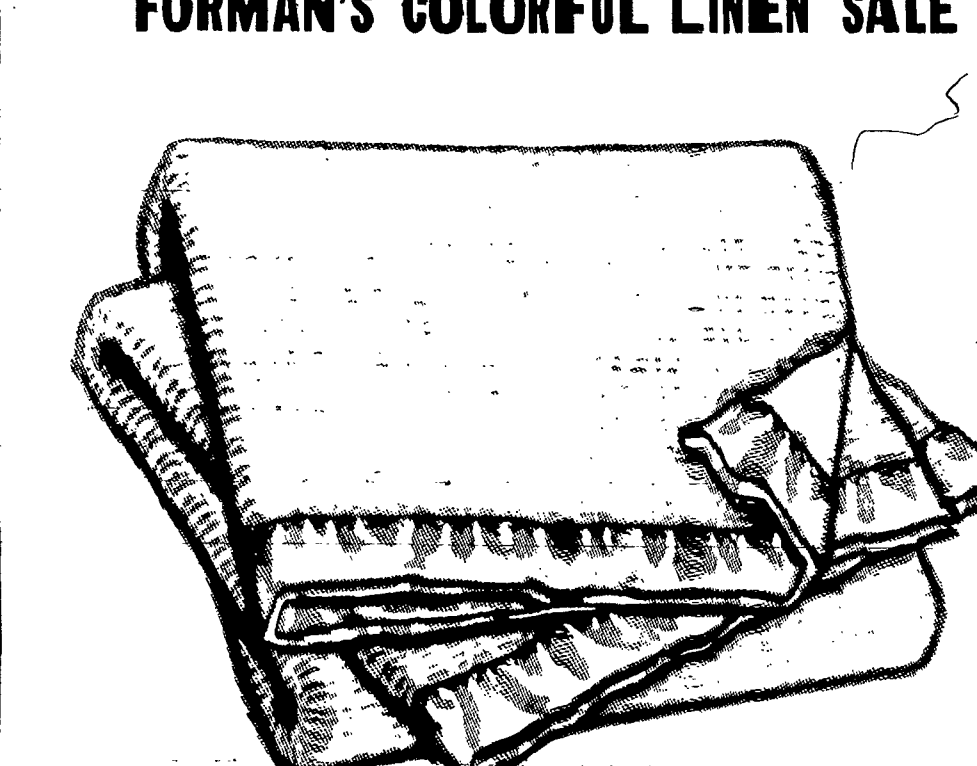
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