



Bishop Sheen at St. Charles Church, Greece, Sunday afternoon.

Peace with All Men

(Continued from Page 1)

of the Eucharist, he became the Suffering Servant and washed the feet of dirty humanity. While we are rightly condemning violence on the parts of others, we must not forget that the Lord told us that His kingdom is gained by violence and only the violent carry it away. But this violence is to be against our own egotism, our hate, our selfishness, our isolation from the burdens, frustration, rages, poverty, hunger and thirst of others. God is not pleased with us unless we relieve in a concrete way the sufferings of humanity. Through the Prophet Amos he spoke:

"I hate, I despise your feast, and I take no delight in your solemn assemblies. Take away from Me the noise of your songs; to the melody of your guitars I will not listen. But let justice roll down like waters, and righteousness like an overflowing stream."

Are we not the first forgetters of reconciliation, as we do less and less penance, whittle away bit-by-bit the wood of the Cross until we have left only the plastic Christ on a plastic Cross.

TO THIS END, may I make three concrete proposals: First, that the priests of the diocese for the next month make a solemn fast day. Forget the act of faith, only with the blood transfusion which we receive in the Mass, God grant that we may become once again in the community the vivifying Presence of Christ.

Second, may we ask the laity, who are the Church, to make common cause with the world's pain, that they concretize the liturgy—going to neighbors in sorrow, saying: "let me carry it for you", just as they would speak of carrying a suit case. Our contribution to building big churches and educational institutions, that rival the wings of an airport, cannot make up for our failure to concern ourselves with the delinquent and to make a home for all the homeless folk.

Third, we speak to a special army in the diocese whose whole purpose is reconciliation. It works at night, when many sin. It has one condition of admission—to answer the question of Gehemane: "Can you not watch one hour with me?" Once a month, these eight hundred men pledge their membership to spend one whole night before the Blessed Sacrament atoning for the sins of the world and for the sins of the Church.

According to participants there were surprisingly few obstacles to an ecumenical approach to religious education in evidence at the conference.

Dr. Donald Peppard, a Catholic layman of Oak Park, Ill., said that his biggest surprise was to learn that the "condition of the Protestant Sunday School is just as bad as that of the Catholic Sunday School."

Sister M. Angelica of Clarendon Hill, Ill., a teacher of biology at St. Gregory High School, said, "I have listened to Protestant youth workers here and when I learn what they hope to teach, and what goals they profess, I find nothing which I as a Catholic teacher can't support and join."

Dr. Scott S. Libbey, director of the educational program division of the Board for Homeland Ministries, said that the ecumenical conference was the first of its kind in the United States.



Compromise Ends Conflict

Bonn—(NC)—A long-standing cold war between civil officials and peasants in Poland's Kielce District drew to a peaceful close when officials eager to put lightning rods on farmhouse roofs and peasants eager to retain the traditional rooftop crosses agreed to put of cross-shaped lightning rods.

Commenting in Zycie Gospodarcze, a Polish journalist predicted that this might set a path for future coexistence between science and religion. "Certainly," the author added, "it is an example of cooperation which should prove satisfactory both to the fire department and to St. Florian."

(St. Florian is the martyr-saint regarded in central Europe as a protector from fire.)

Religion, A Fact of Life

Hillsboro, N.H.—(RNS)—Worthwhile religious education programming must be ecumenical, staffed by trained teachers and must help young people to come to their own conclusions about God and man's relationship to Him, according to a conference on Christian education here.

Catholic and Protestant teachers and pastors agreed that the trouble with Sunday church schools is that they are too sectarian, and they advocated replacement, or supplementation, by non-sectarian, comprehensive programs of religious instruction crossing denominational lines.

Delegates to the conference, sponsored by the Christian Educational Division of the United Church of Christ's Board for Homeland Ministries, suggested that such a new program might be operated within the framework of the public school systems.

The Rev. John LaBrake, a Roman Catholic priest from Swanton, Vt., who is a federal project director for an experimental program which incorporates religious education within the public school system of Swanton, said that religious education was even ineffective in parochial schools.

"In our Catholic schools we do a better job of teaching algebra than we do of teaching religion," he said. "Yet the purpose of our schools is to assure our children of an opportunity for effective religious instruction."

He said that in Swanton churches are experimenting with religious education in the public schools. A building, containing classrooms, lounges and snack bars, is located on the school grounds, he said. Religion courses are offered as electives.

"I think that we shall have to realize that religion is a fact of life, like physics and geometry, and we ought to treat it as such," he claimed. "We ought to put up the money to hire competent teachers and offer a voluntary program that will stand on its own merit."

All conference participants did not agree with Father LaBrake that religious instruction should be incorporated in public education, but most seemed certain that religious training must be in a framework broader than the local church.

The Rev. Rodney Peters, Christian education director of the First Presbyterian church, Oak Park, Ill., said, "When you see all the new Christian education buildings going up around town, and you realize that we are all competing, rather than working together to help our children discover ways to build a worthwhile life, it makes you ashamed."

The Rev. Oliver G. Powell, minister of the First Congregational church (Unitarian Church of Christ), also of Oak Park, observed that "we don't even know what the other churches are doing. We never think about whether the Jewish congregations, or the fundamentalist Christians are carrying on programs that we could supplement, rather than duplicate."

The consensus of the conference was that Christian education needs a community approach.

Missions Caught In Tribal War

Lagos, Nigeria—(NC)—Bishop Thomas McGettrick of Ogoja has been cut off since July 13 from contact with the greater part of his diocese.

Within the cut off Ogoja area are nine priests, two Holy Child Sisters, five Medical Missionaries of Mary (including one Ibo) and seven laymen (one Irish, one English, one Scottish and four believed Ceylonese—all teachers).

The Ibadan paper, the Sunday Sketch, reported that the Ogoja cathedral had been damaged by a grenade thrown through the roof to dislodge defending Biafrans. The sketch has a photo showing the cathedral (built in 1958) with glass doors and windows blown out.

It is not known whether other Ogoja mission buildings are damaged but the hospital, mission, church and convent in the Ogoja border station 30 miles from Ogoja were to some extent damaged in the fighting there and all were thoroughly looted in the aftermath.

Fighting in Biafra, formerly the Eastern Region of Nigeria, which declared its independence in June, broke out in July following months of growing tensions among the tribal groups making up the Nigerian federation.

The Easterners or Biafrans, are made up mostly of Ibo tribesmen who possess much power within the federal system. Although they managed a coup that put an Ibo leader at the head of the Nigerian government, he was unseated soon afterwards in a second coup that witnessed the massacre of thousands of Ibos by hostile Hausas, the predominant tribe of the North.

Political conflicts, severe enough in themselves, have been aggravated by the religious differences between the partly Christian Ibos and the overwhelmingly Moslem Hausas.

During the fighting a Obudu, the mission staff withdrew to a school at Aquilobodu, three miles back, and ran a dressing station treating the wounded from the front. Sister Theopane, a Medical Missionary of Mary,

performed several surgical operations there on a small table. The Sister-physician is now working either in the Afikpo Medical Missionary hospital, or in Abakaliki.

The remaining staff from Obudu (three priests and five Medical Missionaries of Mary Sisters) have been dispersed to Abakaliki and Ikom.

Lagos Radio reported (July 23) that a battle is in progress for Ikom town, and also reported fighting at Nkalagu on a back road from Nsukka to Enugu, still in the Ogoja diocese.

The Medical Missionary of Mary Sisters staff Nakalagu hospital, the property of the cement factory located there.

Two dioceses, Ogoju and Enugu, have so far been the scene of the fighting. All missionaries in the battle areas of Ogoja escaped injury, though one layman, believed to be Vincent Kearney, a teacher in a mission trade school, was grazed by a machinegun bullet when firing broke out in the Ogoja-mission compound after the arrival of the federal troops.

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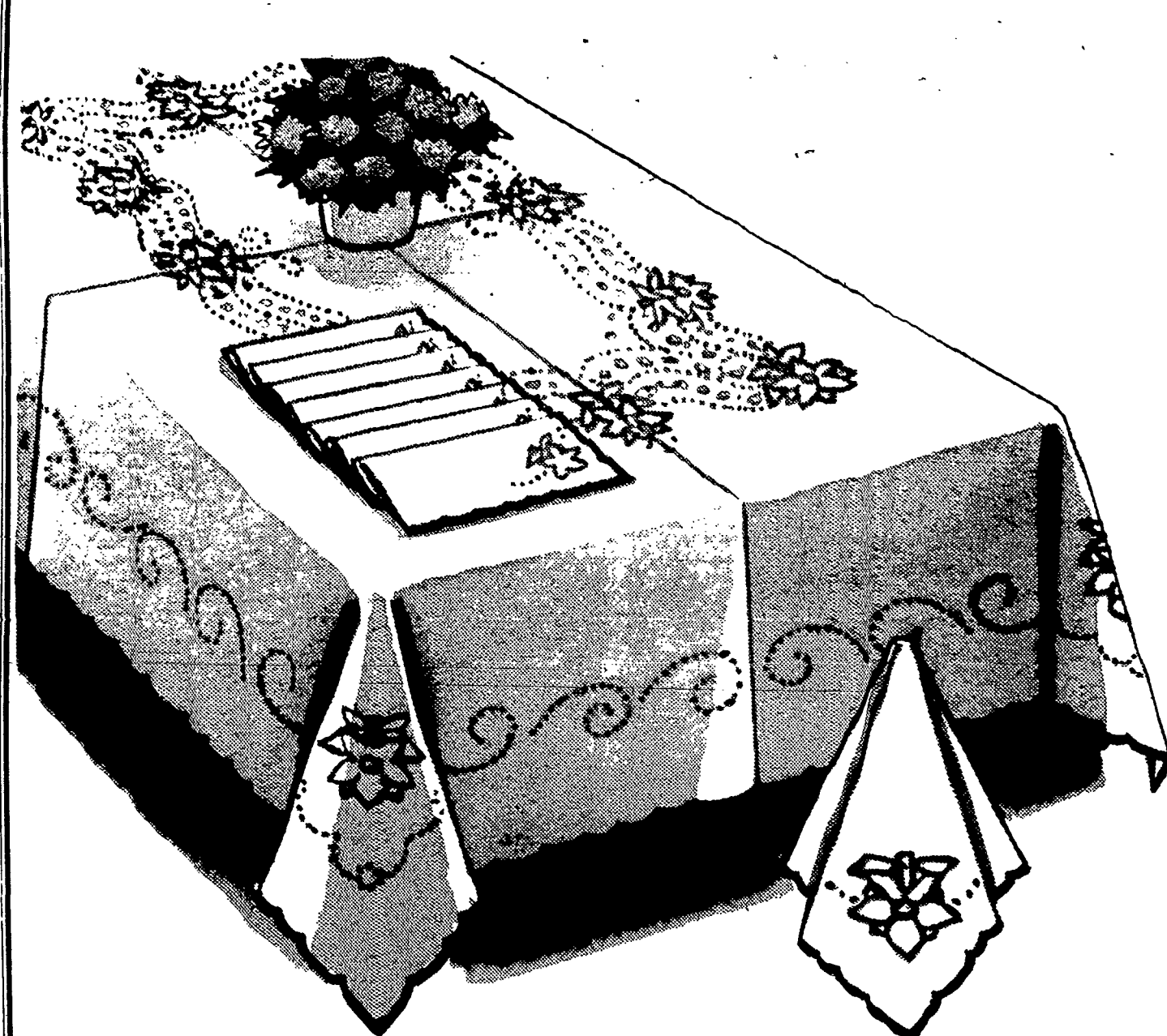
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Jubilee Concert
London—(NC)—A concert in the Royal Festival Hall here July 12 will mark the 25th anniversary of the Council of Christians and Jews.



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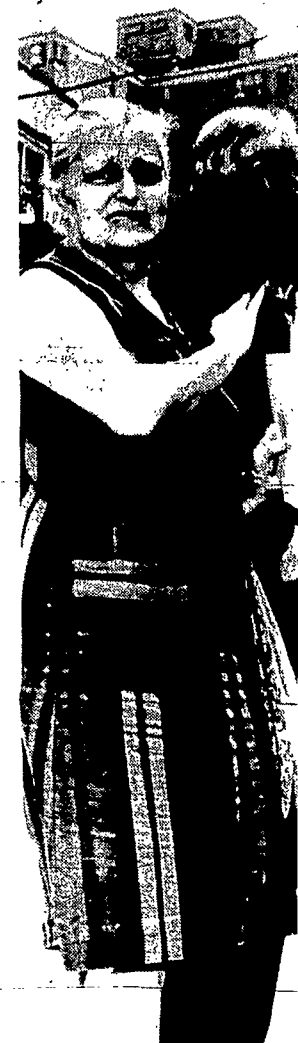
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Kinshasa, Congo — (I) References to God as "the whites" or "the blacks" were deplored by Archbishop Joseph A. of Kinshasa in a pastoral read in all churches in the diocese.

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"There is only one true God," the archbishop said, "the God of all people. This is the first article of the creed. Christian Faith."

Taipei — (NC) — The States Catholic Relief S.S.C.

Taipei — (NC) — The States Catholic Relief S.S.C. has supported 272 projects in the past two years under new self-help or food-program.

In the some 15 years past to the inception of the program, CRS in Taiwan distributed surplus food received from the U. S. Department of Agriculture to the needy, asking that work be performed in return for the donated food. That was in accord with the policy of the department applied to all voluntary agencies.

However, as rapid economic progress took place here, the national income per capita rose rapidly, the need for direct relief lessened.

"As the need for relief came less, natural gifts were appreciated even by those who received it," said Paul J. Duchesne, M.M. program director here. "Some of the programs, especially the one which was the most known as family-became obsolete. About years ago it was decided

Rub a Nose, Poses Quand

New Orleans — (NC) newly effected liturgical in the United States was long ago in Thailand, Archbishop Michael Samphithak of That N. S. E. N. G., Thailand, said here.

The change involves the number of times a priest kisses the altar during Mass. The reason in Thailand that people don't kiss. They understand the meaning priest kissing the altar bishop Kien said.

"But how in the world make rubbing noses par rubrics of the Mass?" the prelate asked. "How make it a natural gesture respect for God? In son there will always be a tween us and the West. Despite the coming of modern ways the people keep their old customs. Archbishop said. This is son for another change. "We are seeking to ac nuptial Mass to include putting of a piece of around the bride's head anointing with limes water," he said.