

EXIT OF McNAMARA REALLY BUGS CAPITAL
WAR POLICY CHANGE IS REGARDED UNLIKELY

By HENRY CATHCART
Central Press Washington Correspondent

WASHINGTON—The departure of Robert S. McNamara has caused a greater stir in Washington than the resignation of any Cabinet member in recent history. Most of the commotion centers around the circumstances of his departure and the effect it may have on U.S. prosecution of the war in Vietnam.

Both "doves" and "hawks" considered McNamara a restraining influence on the nation's military leaders who have consistently advocated a larger and more intensive military effort against North Vietnam. Some influential members of these opposing camps believe that, with the lack of that restraint, the U.S. will escalate the fighting.

McNamara undoubtedly has had a great influence on governmental policy in Vietnam, but to credit him with the kind of power implied in the above assumption is somewhat unrealistic. In the first place the current Vietnam policy evolved over a period of time and was established because it was consistent with all of the factors, military and economic, foreign and domestic, that had to be considered. Any change would also occur only over another period of time, and only to the extent that the many factors shifted. Further weighing of these factors could never be the function of any one man, or of any one official, save only the President. And the clinching fact is that a significant shift away from present Vietnam policy would be politically detrimental to Johnson's effort to win re-election to the presidency.

Much is being written about a "cooling" between McNamara and the President. Maybe. But it is far more plausible to accept the simple explanation that McNamara is a physically exhausted man who has been at the toughest of jobs for seven years, and he wants a rest.

● **SUMMIT SUBSTITUTE**—Apparently President Johnson has decided against publicizing his decision-making role in the Vietnam war by foregoing another Asian summit conference.

Johnson met with Asian leaders in Manila in October, 1966, and with Vietnamese and American leaders on Guam in March. He said he wanted to have such a meeting about twice a year, but the declining public support for his policies seems to have caused a change in plans.

With such gatherings obviously necessary, Mr. Johnson has decided on a substitute for the highly-publicized summit meetings. Apparently he plans to bring back his ambassador to Vietnam, Ellsworth Bunker, rather frequently for discussions, where the press and photographers have fewer opportunities to spread the story across page one and prime TV time.

● **COMFORTING THOUGHT**—Regardless of his position in opposition to U.S. policy in Vietnam, and what it may do to the world situation, former government official and eminent economist and author Kenneth Gallbraith has devised an unusual use for his own personal bomb shelter.

Gallbraith got the shelter when he bought a residence near the Harvard campus which already had a concrete bunker constructed on the premises. Gallbraith uses it to store dog food.

Joseph A. Breig

Toward A More Civilized Dialog

I renew my appeal for civilized and Christian dialog in the Church. In doing so, I beg indulgence for citing a recent example of what seems to me to be the wrong sort of approach to discussion of problems. In mentioning persons, I ask to be absolved of any intent of being personal.

It was a mistake, I think, for Archbishop Robert E. Lucey of San Antonio to use the term "heresy" in his criticism of certain views set forth by Jesuit Father John L. McKenzie, the

Scripture scholar, in his book, "Authority in the Church."

A heresy, if we will get down to the root of the matter, is simply a theological error. With all kindness we can say that a man is mistaken, without imputing anything to him, and without diluting our defense of truth. But to accuse someone of heresy is to conjure up a host of unnecessary ugly connotations.

It need hardly be said furthermore, that Archbishop Lu-

At Our House®
And A Very Happy New Year!



By MARY TINLEY DALY

"Our hope is ever livelier than despair, our joy / Livelier and more abiding than our sorrows are."

These words of the poet Robert Bridges seem to sum up the spirit of the New Year, oldest and most universally celebrated of festivals.

You at your house, we at ours, all of us are buoyed up with the hope that springs eternal. No matter how bad the dying year was, its successor is bound to be better.

It's our custom in America to send out the old year with a whoop and holler, ring bells and raise all kinds of "mullaboo," send old 1967 into the limbo where it belongs. 'Tis the same sort of noise all over the world: whistles and horns will blow, gongs clang, guns and rockets roar.

Built-in human reaction to the off-with-the-old, on-with-the-new, this noisemaking dates back to antiquity when the original purpose of the racket was to scare away evil spirits, expel demons and witches. Even the wedding bell stems from the time when this custom was adapted to ward off demons from the bridal couple.

In ancient England, we read, on New Year's Eve bells were muffled until the stroke of midnight, then rang out clear and loud. Here church bells ring to proclaim welcome and gladness. In the Jewish religion at the start of Rosh Hashana, the shofar is blown, that trumpet kind of musical instrument made of a ram's horn.

How They Started

In an interesting little book, "New Year History, Customs and Superstitions" by Theodore H. Gaster we find origins of other New Year customs most of us have accepted since childhood.

Sometimes rooted in superstition, nevertheless many of the customs have a poetic symbo-

lism and some good common sense:

● Family get-together with breaking bread on New Year's Day, supposed to cement ties of kinship. (Supposed to? Does!)

● The house should start the year thoroughly cleaned: relic of purification and forerunner of "spring cleaning."

● Whatever happens on New Year's Day is portent of what to expect in the course of the year. (With a good resolution in your heart, why not?)

● 'Tis a holiday but a few minutes should be allotted to one's normal occupation: "Keep your hand in" as it were. Housewives in medieval Germany sewed token stitches on that day, a practice the Church denounced as a "heathenish" superstition.

● Wear new or clean clothes. The Romans wore white on January 1 as evidence of assuming a new character, symbol carried over to bridal dress and the veils of novices.

● No borrowed article should remain over New Year's Day, to pre-empt dependence on others. (Return those library books, take back that cup of sugar!)

● No light or candle should be extinguished, hearthfire kept burning as symbol of fortune and continuance.

● Wassail ("hot pin") and cakes were to be dispensed to neighbors, symbol of friendliness, and the companion custom in monasteries of old, the "Loving Cup," when a bowl of wine would be put on the refectory table, passed around to the monks by the superior.

● To bring luck a man (never a woman) should enter the house first on January 1, preferably a man with his arms loaded with gifts. Santa Claus, come again? Beautiful!

Our wish for readers is epitomized in this quatrain, "The New Year" by H. N. Powers:

"A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the Year that for you waits
Beyond tomorrow's mystic gates."

Mr. Clean Needs Help



By Father Paul J. Cuddy

The theology books that pour from the presses vary greatly in content, in clarity, in orthodoxy and in value. Some present the teachings of the Church with inspiration, and developing but orthodox thought. Some seem to be written for shock treatment.

Of still another type Father Joseph Gaynor, erstwhile associate pastor of Clyde used to say: "Why, this is just a lot of words. It doesn't say anything."

I was thinking of this when the relative of a holy nun remarked: "Some of the young Sisters in my cousin's convent retreat to their rooms to read Teilhard de Chardin. They leave the other Sisters to do the cleaning of the convent."

Religious romanticists are like Saul, who while persecuting the Church of God, thought he was doing a great thing for God. Romantic-religious, like superwomen, soar out toward noosphere, but they enjoy the comforts of this present sphere provided by the labors of their Sisters in religion.

Three years ago a good natured priest whose eyes are set toward the sunset of life smiled: "I've tried to read Teilhard but can't get much out of him, excepting perhaps 'The Divine Milieu.' The only ones I know who seem to have little difficulty understanding him are some of the youngish nuns. They

must have a charism of comprehension unshared by the rest of us."

A brilliant Jesuit educator said to me a year ago: "Teilhard is a poet and a romanticist. It will take a hundred years and a poetic mentality to penetrate what he is saying."

A scholarly metaphysicist said three months ago: "I've been reading Henri Lubac's 'Teilhard: The Man and His Meaning' (Mentor-Omega Press.) Lubac is a great admirer of deChardin. All through his book he explains why and how other experts who wrote Teilhard misunderstand him and misinterpret him."

Then the professor added dryly: "It's a strange book which has to have a special author write a book explaining why other expert authors misunderstand him."

A young priest told me a year ago that a university friend of his from India was able to understand Christianity only through Teilhard. And so it goes.

Certainly no one would suggest that our holy young nuns not save their souls in the nebulousness of an author whose name to drop marks her as quite, quite "in."

But God's justice as well as charity suggests that first things

come first. Leading the mop, the pail and Mr. Clean on the less intellectually stratospheric Sisters while Sister Alpha solves into Omega is hardly cricket or loving or Christian.

Dag Hammarskjold in his "Markings" gives a thought good for all of us: "We have to acquire a peace and balance of mind such that we can give every word of criticism its due weight, and humble ourselves before every word of praise."

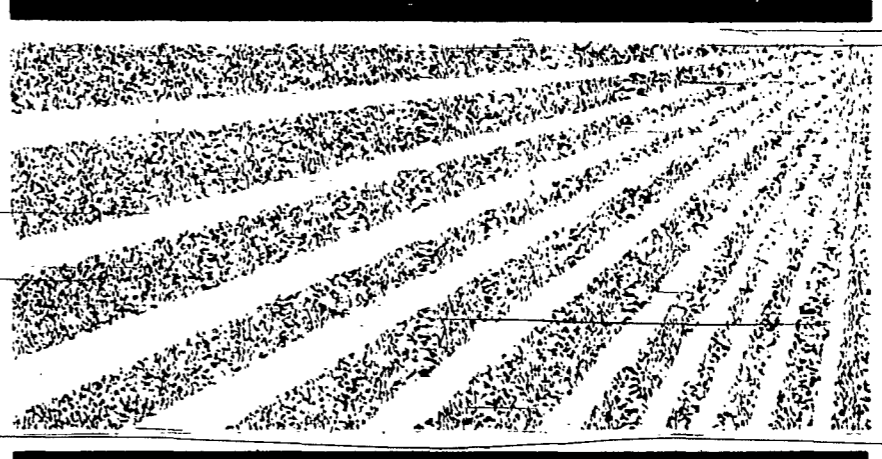
Even for the reasonably humble, praise can be more dangerous spiritually than honest criticism.

American Students Ordained in Rome

Vatican City—Fifty-two seminarians from the United States were ordained priests recently in St. Peter's Basilica.

Ordained for the Rochester diocese was Douglas C. Hoffman of West Webster. His parents, Mr. and Mrs. Robert J. Hoffman, attended the ceremony.

The ceremonies were conducted entirely in English, rather than Latin. The new priests, who are at the North American Pontifical College, will return to their dioceses at the end of the academic year.



Spectrum Of Opinion

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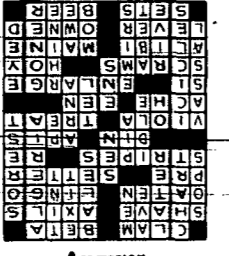
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WEEKLY CROSSWORD

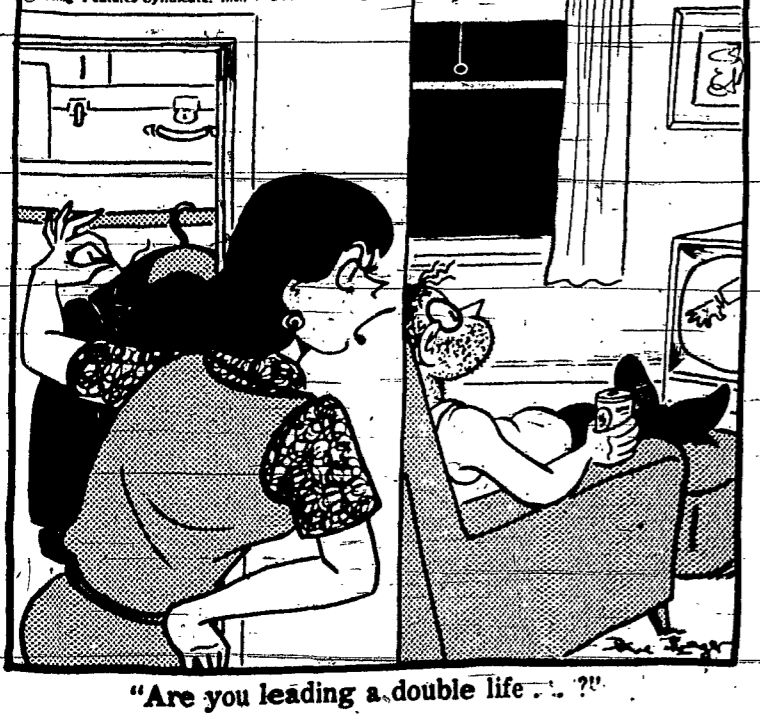
- ACROSS**
- Bivalve
 - Greek letter
 - Fare
 - Angles of leafstalks
 - Made of certain cereal
 - Jargon
 - Before: prefix
 - Hunting dog
 - Bars
 - Music-note
 - Clamor
 - Sacred bull:
 - Egypt
 - Stringed instrument
 - Medicate
 - Pain
 - Even: poet
 - Yes: Sp.
 - Expand
 - Gets out: al
 - Barge
 - Excuse
 - New England state
 - Fry
 - Possessed
 - Places
 - Lager
- DOWN**
- Map or graph
 - Tardier
 - Prayer
 - Male adults



Answer

- Lost cause: slang
- Ogled
- Cleave
- Incite
- Crowd
- Solemn wonder

MISTER BREGER



"Are you leading a double life...?"

'Crisis of Change'

Topic of TV Series

New York — (RNS) — Four half-hour telecasts exploring the problems, meanings, and effects of the "crisis of change" in the Roman Catholic Church have been scheduled for the four Sundays in January on the National Broadcasting Company network.

Entitled "The Catholic Faith — A New Perspective," the programs will be produced in color by NBC in association with the National Council of Catholic Men as part of its "Catholic Hour" series.

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