

International News

Chaplain in War ... Touch of Home

Saigon—(NC)—His assignment is Vietnam—from the demilitarized zone in the north to An Thoi in the south—and he administers the sacraments at a cathedral, at lonely outposts, in barracks and in messhalls.

He travels by helicopters, plane, jeep, boat and any other way he can find in this war-torn Southeast Asian nation.

For Msgr. (Capt.) James J. Killeen is force chaplain for U.S. Naval Forces, Vietnam. Of the 29 chaplains he commands, only five are Catholic.

He says his chaplains are terrific. They carry out their busy schedules "with enthusiasm and disregard to their own personal comforts," he said.

Two work in the hospital at Da-nang, "where they keep the spirit of the wounded alive, kinde courage and make pain bearable," he said.

The two chaplains in the Mekong Delta, he explained, "are like salesmen going on a circuit covering 12 places."

Others literally "cover the water front," he added, administering to the men in the hundreds of small boats that the Navy uses to keep the Viet Cong from moving arms and supplies on the many waterways in the republic.

"And some, like the Seabee chaplains," he continued, "are called upon to be all things to all men: ministers,

builders, newspaper editors, entertainers, director of civic action projects, etc."

Chaplain Killeen tries to see each one of his chaplains every two months and arranges for them to see each other. Most say they draw strength from his encouragement, dedication and happy disposition.

But Msgr. Killeen does more than just work with naval personnel. He also spends many hours with civilian priests—both U.S. and Vietnamese—and works with the U.S. Army, Air Force, United Servicemen's Organization (USO) and Vietnamese groups.

Although the Mass he offers each Sunday noon in the Saigon cathedral is primarily for the military, he is like a "touch of home life" for the English-speaking civilians in Saigon, many of whom consider him their pastor away from home.

He was ordained in St. Patrick's Cathedral, New York City, May 30, 1942. He spent the next nine years serving at St. Mary's Church, Yonkers, N.Y. He joined the Chaplain Corps in the U.S. Navy in 1951 and was promoted to captain in November, 1967.

During the Korean War, Chaplain Killeen served in the Philippine I-Cubi Point. Prior to reporting to duty lands with the Navy's Seabees at sea in Vietnam in June, 1967, he was assigned to the Naval Air Station, Memphis, Tenn.



FATHER GABEL

Father Gabel Dies; Catholic Press Figure

Father Emile Gabel, A.A., a Parisian journalist who lost his life in a plane crash March 5, was "a towering figure in the Catholic press field" to his United States colleagues, and "a giant who will never be replaced."

Father Gabel, secretary general of the International Union of the Catholic daily newspaper *La Croix*, was killed in a crash that took 68 lives in Guadeloupe, French West Indies. He had been on his way home from Colombia.

Pope Paul VI, in a message to the International Union, called Father Gabel a "fervent, religious and illustrious servant of the world Catholic press."

The priest, a journalist for 25 years, was born in the Alsatian village of Drussenheim and educated at Louvain. He taught theology for nine years after his ordination in 1934.

The "towering figure" description came from the Catholic Press Association of the U.S. and Canada and from the I.U.C.P. at the United Nations.

Their joint statement added:

"His greatest efforts in recent years have been on behalf of the press of developing countries, and it was this dedication which necessitated the travel that took his life."



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Catholicism Shows Rise in India

By MSGR. JOHN G. NOLAN
(NC News Service)

Trivandrum, India — There are now 35 times as many Catholics in India as when St. Francis Xavier landed at Goa in 1542.

He found 20,000 Catholics already here, their faith dating back to St. Thomas the Apostle.

Today the number of Catholics is past the 7,000,000 mark, and the rate of growth is increasing sharply. Catholics in India now double in number every 30 years.

This despite official discouragement of foreign missionaries, the altogether unofficial opposition of native ex-

tremists, and an understandable wariness by newly independent Indians cool to Western influences.

The sharpest increase in Indian Catholicism is within the native Eastern rites. Since Indian independence, Eastern-rite Catholics have increased from 986,318 to 1,886,056.

The most phenomenal increase has been among Catholics of the smaller, younger Malankara rite. Established in 1930 by Pope Pius XI to accommodate Christians reconciling with Rome from Syrian Orthodox communities in South India, the Malankara rite has tripled in numbers, 57,737 to 158,844, in only 20 years.

Morality of Viet War Debated

Westfield, N.J.—(NC)—Two priest-journalists debated the morality of United States involvement in the Vietnam war before a capacity audience here.

Father Daniel Lyons, S.J., chairman of the Free Pacific Association and authority on the Far East, asserted: "A noisy minority of Americans has half convinced this nation that communism is not the real enemy in Vietnam."

Father John B. Sheerin, S.C.P., editor of the Catholic World magazine, contended that "by intervening in Vietnam the United States has left itself open to the charge of obstructing a national movement aspiring to social progress," namely the National Liberation Front of South Vietnam.

The priests exchanged opinions in Holy Trinity High School auditorium here, debating the topic, "Is the United States Waging a Just War in Vietnam?"

The United States and its allies are waging a just and moral defense against communist aggression in Vietnam, Father Lyons said. He added: "There are lots of excuses for us to pull out of Vietnam, but there are no good reasons," because to

abandon Vietnam and the rest of Southeast Asia to communism "would lead inevitably to further wars of 'liberation' by the communists."

Moscow, Peking and Hanoi are cooperating very closely in this—their so-called war of 'liberation' against South Vietnam," he said, because "they want to know whether we can stop their infiltration, their subversion, their terrorism, and their guerrillas."

Father Sheerin emphasized that "former colonial peoples in Latin America, Asia and Africa are struggling for freedom to determine their own destinies by choosing their own economic, social and political institutions."

He said "These emerging nations are frequently Marxist-oriented but they are not playing the game of world communism."

Father Sheerin said "Some say we are doing more than insuring a free vote in Vietnam, that we are employing our military colossus there to check the advance of the communist war machine that aims to dominate the entire world."

"This is the language of 20 years ago in the days of the 'cold war,'" he continued. "Today the gargantuan

communist monolith is pretty badly shook up."

Father Sheerin said he "would like to echo the plea of Pope Paul VI, the South Vietnamese bishops, the World Council of Churches and the National Council of Churches for cessation of the bombing of the North." He added: "It is a calculated risk according to some military men, but other military men say that the bombing has not stopped the infiltration of men and material into the South."

"It was easy for us to get into this war but we need the help of God, flexible leadership and enlightened public opinion to get us out of it," Father Sheerin said.

Father Lyons said "The role of a soldier in defending innocent people is that of a policeman. Non-violence is no more a solution to international crime than it is to crime on the streets at home. Nor is a war unjust if some soldiers act unjustly—to give up on the field of battle in a fight against aggression is like pulling policemen off the streets."

Italian Urges More Flexible Social Guides

By FATHER ROBERT A. GRAHAM, S.J.
Special Correspondent

Vatican City—(RNS)—The end of the traditional papal social encyclicals is foreseen by an Italian sociologist writing in an influential Catholic review of Rome. The writer also recommends dropping the term "Catholic social doctrine."

That term, he says, has a "bad sound" today and is an "unfortunate expression" that deserves to be discarded. The Vatican Council itself, he said, avoided use of the term whenever it could.

This view was advanced by Father Bartolomeo Sorge, S.J., in the *Civiltà Cattolica* (March 2), of which he is vice-director.

Similarly, in his view, the idea of Catholic social doctrine has taken on the meaning of a rigid and even political program.

The article is not so radical as it sounds. It was written against certain Italian reform groups which argue that the Church has no competence in social matters and should confine itself to other worldly matters. They consider that the papal social program enunciated in the encyclicals, even those of Pope John, infringes on the liberty of Christian choice.

Some of the criticism stems particularly from Catholic fringe groups working in close relation with the Communists. They find the papal strictures on Marxism as a bar to progress along this line.

Father Sorge argues that the most recent encyclicals such as *Mater et Magistra*, *Pacem in Terris* and *Populorum Progressio*, along with the conciliar decrees, set a new style. They present not detailed, ready-made programs of action but simply general guiding principles which individuals may apply in various ways according to the concrete social or economic situation.

Church Should Adjust to Castroism Papal Diplomat Declares

London—(NC)—A papal diplomat serving in Cuba says the Castro revolution has achieved a new social justice and the church should find its place within the new society.

Bishop Cesare Zacchi, counselor to the apostolic nunciature in Cuba said in an interview.

"If the Church in Cuba realizes that this is 'once and for all, its country, and if the government realizes that the Church will work with it, and not against it, then many things may improve."

The interview, with an Inter Press correspondent in Havana, appeared in a recent issue of *Latin America*, a newsletter published here.

The Vatican representative explained that his status provided "a link with government circles which is still denied to (local) authorities of the Church."

He said that government mistrust of the Church and the secular clergy had been alleviated by the emigration of anti-Castroites to the United States, but "only time can bring about the disappearance of mutual bitterness."

"But it is certain," he said, "that there are priests who have changed their thinking, and the government has contributed with some acts of tolerance. For example, priests who had been exiled for political reasons have obtained permission to return and are working in the parishes once again."

"The middle class who used to live in Cuba were the principal contact the priests and bishops had with Cuban society through their work in parish and church functions," Bishop Zacchi said.

"Inevitably, their political ideas

were transmitted to the priests. In this way, the clergy almost always had a twisted view of the revolutionary process. Since these people have gone, the clergy has been getting in contact with another type of Catholic and consequently sees things from another angle."

The bishop said that in Cuba there has been "a redistribution of wealth and social benefits and there is a social justice which before did not exist."

"The Church," he said, "must adapt itself to all regimes because its duty is the care of souls and it must not abandon the flock."

"The Church has realized that the revolution is irreversible," he continued. "Up to a few years ago the priests thought it was provisional, that any moment the situation would change, the atheist regime of state socialism would collapse and it would be no more than a bad dream. But now socialism has become institutionalized and the achievements of the revolution have proved lasting."

"In this stabilized situation, the Church ought to begin to think of its place inside the new society."

The bishop said he saw "no harm" in a Catholic "adopting Marxist economic theory in the practical areas of his conduct as an active member of a revolution." He declared that "a Catholic ought to integrate himself into the mass organizations of the society in which he lives."

"In this interchange certain ideals of Catholic thought, certain concepts of life, can be introduced into the ideas of the revolution," he asserted. "The revolution will, in this way, truly represent all the forms of national feeling."

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