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What the Irish 'Trouble' Is All About

It there is a grim familiarity about the news from Ireland — British soldiers in the streets of Londonderry, field hospitals being set up in Donegal and other border counties — it is for a solid reason: For nearly 1,000 years the Irish and the English have meant trouble for each other.

In the present crisis it is Irishman against Irishman, but in reality the equation seems unchanged. The Protestant majority of Ulster — "the Prods," as they are known in the Catholic slums of Londonderry — are loyal to England. The Roman Catholic minority, while perhaps not unanimous about the desirability of union with the Republic of Ireland, identify more closely with their coreligionists across the border than with the Ulstermen, who call them Papists.

The antagonisms date perhaps from 1155, when Pope Adrian IV, an Englishman, granted Ireland "as an inheritance" to England's King Henry II. Time has not eased the bitterness.

The Anglo-Irish parliament, meeting at Kilkenny in 1341, expressed its resentment against the misgovernment of "the English by birth."

Six centuries and countless rebellions later, the newly elected Member of Parliament from Mid-Ulster, 22-year-old Bernadette Devlin, told Parliament in her maiden speech last April: "There never was born an Englishman who understands the Irish people."

Adrian was the first of a series of Englishmen in high places who have tried to settle the Irish problem.

It was King John who proclaimed in 1210 that the laws and customs of England should obtain in Ireland, "with the common consent of the men of Ireland." Enforcing this consent often meant bloodshed. With the Reformation religion became a principal

issue, as it has remained, inseparable from politics.

Following the Reformation in the 16th century, English settlers established the Church of Ireland along Anglican lines, while their Scottish counterparts imported the Presbyterianism of John Calvin. Most of the native Irish remain staunchly loyal to Rome for at least two reasons.

One was the refusal of the Church of England to allow an Irish Bible or an Irish prayerbook. The other was social, economic and national differences between the wealthy English and Scottish settlers, who took over the best land, and the mass of native Irishmen. The wealthy looked to England for support and found unity in their common Protestantism. The rest found Rome a convenient symbol of their resistance.

As early as the Elizabethan period, therefore, religion and politics in Ireland were inseparable. Protestantism came to mean English imperialism. Catholicism meant Irish nationalism. And the seeds of the current conflict were planted.

The polarization was reinforced by subsequent events. When William of Orange fought James II for the British throne, for example, the Irish Protestants backed William while the Catholics fought for James.

On Aug. 12, 1689, Protestants lifted a long siege of Londonderry by James's forces, and the date is still celebrated with relish by Orangemen here.

Until the beginning of the 19th century, repression lightened by occasional concessions — Catholics were given the franchise in 1793 — was the most usual English method of dealing with their unruly islanders. The most

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Helmeted police, carrying shields, face a mob of rock-throwing demonstrators in a narrow street in Londonderry. The Prime Minister of Northern Ireland has announced a ban on all parades and outdoor meetings in this country following this violent conflict which injured more than 300 persons. This incident broke out following an annual Protestant parade that commemorates the defeat of Catholic King James II by the Protestant William of Orange in the 17th Century. (Religious News Service)

New Mass Prepared For Thanksgiving

Washington — (NC) — A new Mass for Thanksgiving Day with a unique offertory procession will mark this year's November holiday in the U.S.

The U.S. Bishops' Committee on the Liturgy, issuing the text of the Thanksgiving Day Mass, also suggested the observance of the annual Labor Day in September with a Mass in honor of St. Joseph the Worker.

An introduction to the Thanksgiving Day Mass notes that "From

Notre Dame Expands Non-Violence Course

South Bend, Ind. — (NC) — A new course on non-violence at the University of Notre Dame will accommodate 250 students instead of the original class limit of 20.

The course — titled "Program for the Non-violent Resolution of Human Conflict" — will be offered during the upcoming fall semester. It has evolved from a proposal submitted by 38 student leaders after last winter's campus protest.

The new course was designed to have one section of 20 students but when more than 250 of Notre Dame's 8,000 students signed up, the university added three sections and abolished the limit.

Father Theodore M. Hesburgh, Notre Dame president, said the undergraduate credit course will explore the literature of violence and non-violence, investigate the psychology of human aggression and study the social effects of violence as portrayed in mass media.

earliest times the Church has crowned many non-Christian feasts with Christian fulfillment by instituting its own liturgical festivals. Thus Christmas Day replaced the Roman winter solstice festival.

The texts of the Thanksgiving Day Mass, besides expressing Thanksgiving, are appropriate to the liturgical action they accompany. The entrance song is a psalm of entrance into the Thanksgiving sacrifice. The prayer recalls the Protestant notion of America populated by a covenantal society. In accord with the new Ordinary of the Mass, provision is made for three scriptural readings.

Thirteen alternate selections, six from the Old Testament, four from the epistles of St. Paul, three from the Gospels, suitable to the theme of Thanksgiving are given in the text. Variants are proposed for both offertory and communion songs.

Gifts of clothes and food for the poor may suitably be brought to the church at this Thanksgiving Day Mass and carried to the altar in the offertory procession. "This gesture will serve as a reminder to the faithful of our obligation to share the goods of our stewardship," it is pointed out.

The text supplies antiphons and psalms for the entrance, offertory and communion songs, but any appropriate hymn, psalm or other sacred song may be sung at these times.

Recessional songs may be selected that are appropriate for the occasion, including "Now Thank We All Our God," and "America." A suggested series of formulas for the general intercessions or prayer of the faithful has been appended to the text of the Mass for Thanksgiving Day.



'Postcard' Reminds of Starving Biafrans

Seven-foot high "picture postcards," showing emaciated child, were delivered this week to UN and White House by groups from Rochester's Emergency Relief for Biafra/Nigeria Committee, which to date has raised more than \$31,000 for food and medical aid to civil-war-torn African peoples. Postcards dramatize "feeling of U.S. citizens" that everyone should protest "the massive and preventable famine" there, declaring that "mass deaths by starvation" should be stopped.

Ordain Married Men, Cardinal Suenens Says

Paris — (NC) — Leo Cardinal Suenens of Malines-Brussels has suggested ordaining married men to the priesthood in order to remedy the crisis brought about by the lack of vocations.

Interviewed for a television program here, the cardinal noted that such a step would be contrary to the Church's present discipline, but he said that there had been precedents. He cited the ordination of married Protestant ministers who were converts to Catholicism. Such precedents occurred, he said, even in the time of Pope Pius XII.

Cardinal Suenens stressed that, in his view, the Church of Peter, of Paul or of John is like a large family in which one must be able to engage in dialogue freely.

Cardinal Suenens said the present uneasiness in the Church is due to the fact that the Church is living in a world that is changing radically and that there is inevitably interaction between the Church and the world.

Furthermore, he said, the Church must translate into practice the decisions of the Second Vatican Council, and it is difficult to do so in the same way in all the countries of the world.

"Structures must be put in place,"

the cardinal said. "The fundamental structure has been fixed by the Lord, and for it, there is no evolution."

"But the functioning of this structure can be discussed. The manner of exercising authority must be adapted. All the baptized must collaborate actively in the realization of the necessary transformations."

Asked what he would say to those who reproached him with having criticized the Pope, Cardinal Suenens said: "Criticizing the motor of a car does not mean that you are criticizing the driver."

Read the 'Back to School' Section

This week the Courier-Journal presents a special supplement on the hard facts and pleasant frivolities involved in Catholic education today. Among the topics considered are:

- Are School Uniforms "Sucky" or "Smart"? Page 7A
- Challenge on College Campuses, by Fr. Michael Daly Page 1A
- 1883 Took Courses This Year in Adult Theology Page 3A
- Goal for OCF: Unify Teaching, by Carmen Viglucci Page 1A
- Highlights of CCD Trends, by Fr. Daniel Holland Page 1A
- Nazareth and Fisher: Lots in Common Page 4A
- Schools and the Sports World Page 5A
- Sex Education Will Continue Page 3A
- Superintendent Views Schools' Prospects, by Fr. Richard Tormey Page 1A

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Bp. Defregger Case Closed

By ROBERT R. HOLTON
Special Correspondent for the Courier-Journal

Frankfurt, Germany — (RNS) — Dist. Atty. Dietrich Rahn announced here that he has closed investigation of the World War II incident involving Auxiliary Bishop Matthias Defregger of Munich.

He had opened the investigation earlier this year after extensive publicity given to the case raised the possibility of new evidence being obtained.

Bishop Defregger has publicly admitted that, as a captain in the German army during World War II, he transmitted to a lieutenant an order to execute 17 hostages in the Italian village of Filetto di Camardo. He insists, however, that he resisted the order repeatedly, had the number of victims reduced and transmitted the order only when it appeared that further resistance was useless.

The only charge that could be brought against the bishop is one of manslaughter, on which the statute of limitations has run out, Mr. Rahn said.

There are too many physical reminders of that night in 1944 for the residents of Filetto ever to forget.

There are the widowed women, their fatherless children and the mother's whose sons were taken from them in their teens.

Then there are the material scars — haunting reminders of that night when the village was sacked and their homes were set afire. Since then, the people of this hill town have rebuilt their homes.

With it all — those painful reminders — the people of Filetto somehow had managed to carry on. They spoke seldom among themselves of that night. It was too painful.

A village that was left for dead had risen up again. The fields around

the town were once again bloom. There was a pig or two, a donkey and some poultry in the ground floor of every home.

"That was 25 years ago," said one middle-aged woman who had lived through that night. "We cannot go on living that terrible thing day after day. We had accepted it. We were sad, yes. But we had accepted it. Then this happens."

What the people of Filetto had accepted was the massacre of 17 men and teen-aged boys by a unit of the Nazi Army.

The German unit had moved into the village about a month before.

"They lived in our houses," recalled one woman. "They ate our food. They sat at our tables. They were polite and all went well. But we were always afraid of why they were there."

Nerves grew frayed as the days came and went. Finally, a German soldier was slain. "Some say there were two. One of the Germans there at the time said there were four.

An order was given that the ex-

ecution should be a reprisal. The order found its way down the chain of command to a Capt. Matthias Defregger.

Reflecting on the incident in a recent statement, the former Army officer told how he had pleaded for the lives of the village people. But he said the best he could do was have the order trimmed down — 20 men between the ages of 17 and 85 must face a firing squad, he was told.

The captain said he could have gone further. Outright refusal to carry out the order would have meant his own death, he said.

"My husband was one of them," said a hollow-cheeked woman. "He was only 23 years old and he was a policeman. I was pregnant with his child."

"They took him from the house and shot him. These same people had been feeding at our table for weeks. They came that night, took him away and shot him. I don't want to think about it."

The former captain, in his confession a few weeks ago, said he did not have the stomach to watch the execu-

tion. He said he busied himself checking equipment while the firing squad went about its grisly task.

Another woman said, "It was about 7 o'clock at night when the Germans started going from house to house. They ordered everybody to leave. The women and children were taken off into a field and put behind a barbed-wire corral. The men were taken in another direction. We did not know what was to happen."

From the men, 17 were chosen. The youngest was 15.

"It was about ten o'clock," the woman said. "We heard the rat-tat-tat and we knew they were being shot. We screamed. None of the women with men in the village knew until the next day if their men were shot."

"Then the noise ended and we stayed there behind the fence all night. Early in the morning the Germans came and said we could go."

But where could they go?

"When we returned to the village, everything was burning. I got this

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Filetto: The Town Would Rather Forget

By ROBERT R. HOLTON
Special Correspondent for the Courier-Journal

Filetto, Italy — The simple, impoverished inhabitants of this tiny hill town 100 miles from Rome today are in the painful throes of reliving a 25-year-old nightmare.

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Then there are the material scars — haunting reminders of that night when the village was sacked and their homes were set afire. Since then, the people of this hill town have rebuilt their homes.

With it all — those painful reminders — the people of Filetto somehow had managed to carry on. They spoke seldom among themselves of that night. It was too painful.

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the town's population should be executed as a reprisal. The order found its way down the chain of command to a Capt. Matthias Defregger.

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