

Laymen Hold 'Mass' in Canada

Fort Qu'Appelle, Sask. (RNS)—While their priest was attending the recent Western Priests Conference, laymen at the Church of Our Lady here conducted a service that included Holy Communion.

According to a recent letter giving permission for Communion in the absence of a priest, the Catholic laity gathered at the church, prayed the Rosary, read the Epistle and Gospel, distributed Communion and prayed for the 330 priests gathered at Regina for their annual meeting.

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Father Jacob Kutarma of the Catholic Center in Regina said the blessing at the end of the service was similar to one used to end the Mass:

"May Almighty God bless you, keep you from all evil, and bring you to everlasting life."

Father Kutarma said the service was a true sign of the acceptance by the people of their responsibility as people of God.

On the Line

Another Green Beret

By Bob Considine



The Calley case has caused enormous controversy in this land and overseas. Within families, too.

Frank Marasco, a partner in an insurance agency in Bloomfield, N.J., fired his son Bob the other day. Mrs. Marasco agreed that this was the only thing to do with their pride and joy, who was being groomed to take over the old man's end of the business. Seems he came out for Calley, whom he doesn't know, but in a most extraordinary way.

Bob Marasco, a reserve captain who served in Vietnam with the Green Berets (who, incidentally, never call themselves Green Berets) was emotionally moved by a new book titled "Court Martial," a fictionalized account of the murder of a double-agent in Vietnam by Green Berets a couple of years ago. It was written by Robert Moore and attorney Henry Rothblatt, who has defended a number of accused servicemen in this war.

What bugged Marasco, he told me the other day, was that the authors of "Court Martial" printed classified details about his participation in the murder of the double agent that he himself had not been able to use in his own defense. He and a half dozen others were held for six weeks in solitary at Long Binh jail, then mysteriously released before their trails could start.

Marasco called Moore after

reading the book and in the course of their conversation stated that his case resembled Calley's — but he went free and Calley got life. He wanted to do something about that, even at risk of being recalled into the Army and put on trial. Moore suggested that he tell his story to the New York Times.

The Times "sent a young fellow over to interview me, a long-haired fellow," Marasco related. The young fellow soon had himself quite a story.

Marasco told him about the last days of Thai Khac Chuyen, a \$250-a-month agent so trusted by the Berets and the CIA that they put him in charge of other native spies on the payroll.

One of these others turned in Thai Khac Chuyen, and, as evidence, produced a picture of the man with his arm around a Viet Cong general. Confronted with the picture, the agent swore that he was faithful to the American side.

The Berets urged the CIA to send the agent away for a year, during which time he would lose his enemy contacts. According to Marasco, the CIA said it had no capability of doing that. "Elimination is the best course of action," Marasco says the CIA ruled. So the man was knocked out by morphine, shot through the head twice, admittedly by Marasco, and buried at sea in a weighted mail sack.

When the Times front-paged

the story, Marasco's parents were shocked. The father shut the door between their offices, and fired him. The reserve officer's wife, who knew the story, stood by him. "I love him," she told the parents.

"I don't know how I'm going to pay the rent," Marasco said with a mirthless laugh over a drink at "21" the other day. "But I'm content that I did the right thing. If Calley is to go to jail, so should a lot of others. Anybody who ever took part in an atrocity in this war should now step forward."

He hasn't heard from his father. Or the Army.

College to Train Parish Leaders

Greensburg, Pa. — A new degree course to train lay leaders for parish and community service will be inaugurated next September at Seton Hill College.

The four-year program, which leads to a bachelor of arts degree, is the first of its kind, according to the college announcement. The curriculum is built on courses in education, the humanities and social sciences. A three-summer workshop, which may be taken by undergraduates, is planned especially "to prepare those who will be gradually moving from the Catholic school system into parish work at all levels," according to the director, Sister Marita Ganley, SC.

The Church: 1971

A Breath Of Fresh Air

By Fr. Andrew Greeley



No one has ever accused Father Theodore H. Hesburgh of lacking guts. In one glorious week last winter he managed to take on both the Pope and the President. But his speech recently to the convention of the National Federation of Priests' Councils show that courage at Notre Dame is not limited to Joe Theismann battling the Texas Longhorns or Austin Carr the UCLA Bruins.

Father Hesburgh's words were the only bright spot in the dreary parade of self-serving clichés that emerged from the NFPC meeting — a meeting which sounded so dreadful as to make the annual meeting of the hierarchy look lively by comparison.

His ringing cry for "dedication in the evangelical tradition" and for "shock troops that will carry the day against the monumental powers of darkness that presently threaten the people of God" comes like a breath of fresh air at the end of a muggy summer's day.

And his words, "Let them marry and leave to a small but totally dedicated remnant the main and central work of the kingdom of God," was a challenge that the NFPC ought to have pondered at great length.

Poor deluded Father Hesburgh; he really thinks that dedication is important, that totally committed religious leaders are essential, that the people of God are looking for priests whose enthusiasm and zeal command respect, and that the priesthood is still relevant

even when one doesn't go to jail. I bet he even thinks that large numbers of rank and file lay people are fed up with priests who can't seem to get their minds off the celibacy issue.

But then Father Hesburgh is a square. He wears a Roman collar (which must have made him quite distinctive at the NFPC meeting). He says Mass every day. He probably never had an identity crisis. He certainly has never gone to jail, and he may even say the rosary. How irrelevant can a man be?

And yet as someone who moves (at very much lower levels) in the same world of government, higher education, and foundations that Ted Hesburgh moves in, I can say without the slightest doubt that he is the most influential clergyman in America — and not because he tries to be "relevant," not because he is "just like everyone else," not because he can drink and tell dirty jokes with the best of them. On the contrary, he is respected precisely because at all times he is a completely dedicated priest, because he knows who and what he is and is not in the least ashamed of the ground on which he stands.

It is too bad that there are not more men like him in the American Church. I may have had disagreements with him on a number of higher educational matters, but I must confess that I can't help admire the man who still remains what we so desperately need in the Church — a dedicated priest.

To Whom It May Concern:

I AM FOR CELIBACY OF THE ROMAN CATHOLIC PRIESTHOOD AS IT HAS BEEN TRADITIONALLY ACCEPTED FOR HUNDREDS OF YEARS.

Concerned that many good Catholics will be dismayed by recent decisions of Priests Councils, both national and local, and possibly be lured into thinking that this represents the will of all Catholic priests, I take this means to speak up in protest feeling the time has come to stand up and be counted.

I am unalterably opposed to optional celibacy for the following reasons:

1. OPTIONAL CELEBACY WOULD SOON MEAN NO CELIBACY AT ALL FOR THE CATHOLIC PRIESTHOOD. In the preface of a recent major publication of the Church of England, "Crockford's Clerical Directory," an Anglican clergyman writes: "All the evidence of experience suggests that once the secular clergy are allowed to marry, after a short time, married status would become the norm."

2. MARRIED CATHOLIC CLERGYMEN WOULD IMPOSE AN INTOLERABLE FINANCIAL BURDEN ON THEIR PARISHIONERS. Quoting again from the same source as above, the author goes on to say: "This would necessitate very considerable changes in the arrangements for housing and paying the clergy as well as limiting their freedom of movement. The financial implications alone would be enormous. No doubt the Roman Catholic authorities are well aware of this, but it is important that Anglicans recognize it. Having themselves given up the requirement of celibacy some four centuries ago, they are naturally inclined to sympathize with those Roman Catholics who want their Church to follow suit, but they should appreciate how devastating would be the consequences in a time which is one of great difficulty."

In other words, at a time when the loss of so many teaching Sisters is making it practically impossible to maintain the Catholic School System, married priests would require their congregations to double and triple their present salaries so that each could maintain a separate home and raise a family.

3. INCREASING THE EXPENSE OF MAINTAINING A MARRIED CLERGY WOULD NOT MEAN GREATER EFFICIENCY. In the keynote address of the convention of the House of Delegates of the National Federation of Priests' Councils held in Baltimore recently, Father Theodore M. Hesburgh, President of Notre Dame University said: "If half of the priests under thirty are wavering because of their 'desire to marry' let them marry and leave to a small but totally dedicated remnant, the main and central work of the Kingdom of God . . . This I know: that celibacy is important to the totally dedicated apostolate, even though there may be less totally dedicated apostles in the Church . . . The present crisis is such that we will not be able to do what must be done if we cannot count on total dedication in the evangelical tradition for some number of priests . . . Married priests will not be the shock troops that will carry the day against the monumental powers of darkness that presently threaten the people of God . . . We have indulged ourselves in too much nonsense which has cheapened both ourselves and our perception of our priesthood."

In conclusion, if these views represent a minority opinion, I am not dismayed, recalling that Jesus was in the minority on the first Good Friday.

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