

Message of Gospel Prime Mission Aim, Pope Paul Declares

Vatican City — (RNS) — Pope Paul VI declared that preaching of the Gospel message of "seeking first the kingdom of God" should be the primary concern of Roman Catholic missions throughout the world.

The pontiff spoke at a special Mass in St. Peter's Basilica to mark World Missionary Day. Some 450 missionaries, assigned to countries throughout the world, along with a large number of delegates to the Synod of Bishops, attended the Mass.

A place of honor was reserved for 20 Samoans from the Polynesian island of Apia, visited by Pope Paul last November during his Far East pilgrimage.

The Pope warned the missionaries against giving "total priority" to the battle against hunger and slavery. This does not mean, he explained, that

"we must not often, in fact, redeem man from slavery and hunger, before preaching religious matters to him." But, we must not relegate these matters so far to the background that "we lose sight of the priorities expressed in the New Testament."

Jesus tells us, the Pope added, "Seek first the kingdom of God." Preaching this Gospel message is "of itself, an extremely important factor for the development of peoples and the furtherance of justice in the world," he said.

At the same time, the pontiff warned, Catholic missionaries should not use the spreading of the Gospel merely "as an instrument for social development."

If missionaries lose sight of the primarily religious content of their work, he said, there is danger of "neo-colonialism."

Several Synod Delegates Champion Women's Rights

Vatican City — (RNS) — Woman's rights in civil society and in the Roman Catholic Church are a growing preoccupation of the Synod of Bishops.

Archbishop Leo C. Byrne of St. Paul declared, "It is a basic Christian principle that women are essentially equal to men. Any law or custom to the contrary is unjust, despite the fact that even in many so-called 'advanced nations' women are treated today as objects to be exploited by men."

Modern woman, however, does not regard herself as inferior to man but as different, as a unique person in her own right. "This is wholesome and eminently Christian," he said. "It is liberation in the best sense."

"No argument," he stated, "should be used to exclude women from any service to the Church if it stems from male prejudice, blind adherence to merely human traditions that may have been rooted in the social position of women in other times, or questionable interpretation of Scripture."

"Christianity," he said, "despite its respect and love for the Mother of God continues to act as if only man were capable of giving direction in the Church. Civil laws even in Islamic countries are beginning to repair the injustice done to women. May it not happen, as it happens too often, that once again the Church will be slower to move than the government. On the contrary, we should be prophets."

Cdl. Mindszenty Moves to Vienna

Vienna — (RNS) — Cardinal Joseph Mindszenty, exiled Roman Catholic Primate of Hungary, has taken up residence here in Pazmaneum College, a seminary for Hungarian priests.

His arrival in Vienna caught the Austrian government and Catholic archdiocesan authorities quite by surprise.

Msgr. Egon Gianoni, the rector of Pazmaneum, said he received notice by telephone of Cardinal Mindszenty's plans "only 100 minutes" before he actually landed at Schwechat Airport. The 79-year-old prelate had been the guest of Pope Paul VI at St. John's Tower in the Vatican since Sept. 28, when he arrived after having spent 15 years in asylum at the U.S. Embassy in Budapest.

Diplomatic sources speculated that the exiled Primate wanted to force the hand of government and local Church authorities, both reported to be apprehensive about his living so close to the Hungarian border.

The Cardinal was whisked past customs, since he was traveling on a Vatican diplomatic passport.

In 1944, during the Stalin era, Cardinal Mindszenty was convicted by a Communist court of "treason and anti-state activities" and sentenced to life imprisonment. He was freed for four days by Hungarian "freedom fighters" during the abortive 1956 uprising and took refuge in the American legation. He steadfastly refused to leave unless the government "rehabilitated" him by admitting he had been falsely convicted.

Last month, the cardinal acceded to a request of Pope Paul, who was growing increasingly concerned over the prelate's age and health, and agreed to go into exile.

Does His Best

Mike West, Aquinas swimmer, puts his head down in exhaustion after completing 200 laps in the CYO Swimathon Sunday, Oct. 31. The affair raised more than \$6,000 towards swim equipment for CYO programs.

Vatican Abandoned Ukrainians Primate Tells World's Bishops

Vatican City — (RNS)—Cardinal Josyf Slipyi, Primate of the Ukraine, who spent 18 years in Siberian labor camps, has accused the Vatican of failing to help Ukrainian believers "who are suffering persecution for their faith."

Pope Paul VI attended the 26th session of the Synod of Bishops in which the 79-year-old prelate described himself and the Catholic Church in the Ukraine as "victims of Vatican diplomacy."

"Because of diplomatic negotiations," Cardinal Slipyi charged, "Ukrainian Catholics, who have suffered so much as martyrs and confessors, are pushed aside as inconvenient

witnesses of past evils. We have become an obstacle for Church diplomacy."

"Cardinal Slipyi does nothing for his Church," it is being said," the cardinal continued. "But what can we do? The Vatican has interceded for Latin Catholics, but has kept silent about our 6-million Ukrainian faithful who are suffering for their faith."

Recently, five Ukrainian Rite Catholic bishops of the U.S. in an appeal entitled "Defense of the 'Silent Church,'" called upon international leaders and church hierarchies to intercede on behalf of "persecuted" Christians and Jews in the Ukraine.

The Music Bag

The Night They Drove Old Dixie Down

By THE MISSION SINGERS

The Night They Drove Old Dixie Down is a story of a young man who lives in the South during the last period of the Civil War, 1865. Not only is he out of a job because of the war — the Yankees ripped up the rail lines he used to work on — but his brother was shot dead in one of the last battles of the war.

Aside from the rather obvious fact that Joan Baez, who sings this song, will never be mistaken for anyone named Virgil Caine, why should she take on the part of this tired, lonely, young-but-already-old rebel boy? If we can judge by any of her past songs, she doesn't give an up-to-par performance on this one, so why did she bother at all?

Perhaps her political involvement could explain it somewhat. For years she has sung and organized against the war in Vietnam. Her husband, David Harris, recently finished a jail sentence that resulted from his form of protest against the war: refusal to be drafted.

At last report, she and her husband were attempting to prevent the return to Vietnam of an American aircraft-carrier docked on the West Coast.

In light of such activity, it is possible to see this song as a statement not only about the Civil War, but also about the present struggle in Vietnam.

In 1865, the war between the states was all but over. The South was defeated in every conceivable way, except on paper — treaty paper. So what was the fighting for? What was the dying for? Why the continued destruction in a land that had already lost its soul?

In this light, the connection between this Civil War song and the fighting in Vietnam is too obvious to drag out.

Yet, the song is not a commentary on the war but a reflection of the South: what it was, where it came from, and what it is.

For the past several months, we have been travelling through the South on a concert tour. We've travelled and stayed in almost all the southern

states, from Texas to Georgia, from North Carolina to Louisiana.

All of us are Northerners — Yankees, if you choose — and we wouldn't be honest if we did not admit that the South seems a different world from what we're used to. To be blunt as well as honest, we must say it also seems a hostile world as well. Some examples:

Our drummer is black; we've been refused rooms at local motels. Our organist has hair down to his shoulders; we've been kicked out of restaurants.

Driving along a highway at three o'clock in the afternoon, we stopped to let a convoy of school buses cross the road. One, two, three, four, five half-empty, quite new school buses came past — white children only. One, two, three, four packed, crowded, dirty ancient buses followed — all black children.

To imagine seeing such a scene is not to come even close to the actual emotions that are aroused when viewing the real thing. One is almost tempted to

Virgil Caine is the name and I served on the Dansville train. Til Stoneman's Cavalry came and tore up the tracks again. In the winter of '65 we were hungry, just barely alive.

By May 10th Richmond had fell,
It's a time I remember oh so well,
The night they drove old Dixie down,
And the people were singing,
The night they drove old Dixie down
And the people were singing,
They went la la la la la la la la la.
Back with my wife in Tennessee,
When one day she called to me,
"Virgil, quick, come see,
There goes the Robert E. Lee."
Now I don't mind chopping wood
And I don't care if the money's no good.
Ya take what you need and you leave the rest
But they should never have taken the very best.
Like my father before me,
I will work the land just like my brother above me.
Who took a rebel stand.
He was just 18, proud and brave,
But a Yankee laid him in his grave.
I swear by the ground below my feet
You can't raise a Caine back up when he's in defeat.
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say that if this is the South, then maybe the "very best" mentioned in the song has really been taken away from the land.

On the way to a concert we passed through a town of 2,000 population. There were 15 Christian churches in that small dot on the map. Yet we

stopped at a gas station in that town and noticed two complete sets of rest room facilities — one for whites and one for blacks. These Christians, now they love one another. To their shame, it seems "the night they drove old Dixie down," a lot of people lost their souls and their spirit.