

Complete Text of Archbishop Mooney's Address at Inter-Faith Dinner

"This is an interesting and significant gathering which brings together in common devotion to the ideals of neighborliness, of civic cooperation and united patriotic service an impressive representation of groups that are divided by the deep cleavage of fundamental religious differences.

"Speaking for the Catholics of this city, whom I am happy to see so well

represented here tonight, I might perhaps content myself with voicing a cordial and sincere approval of the purposes of this reunion as stated by the committee which has sponsored it. It would be easy, too, to find a justification for confining myself to such generalities in the circumstance that I am a new comer to Rochester, as also in the opportuneness of using the time at my disposal to thank the members of religious communions other than my own for their signal demonstrations of kindness on the occasion of my coming here and to tell them how happy I am to have the privilege of meeting so many of them personally under the favorable auspices which this dinner affords.

But a deep desire to see this laudable initiative result in more than a passing gesture of good-will among fellow-citizens, and a firm conviction that a clear understanding makes good friends, embolden me to attempt to do more than this and to point out briefly what I conceive to be the hazards which a movement of this kind must surmount as well as the hopes which it may inspire.

Deplores Religious Differences "It is idle to recall that a good cause is oftentimes endangered by the attitude of friends who are more enthusiastic than discriminative. It is not beyond imagining that some such enthusiasm might be so thrilled by the unusual spectacle of nine hundred Jews, Catholics and Protestants who sit down to dine and chat together in neighborly fashion that they would seem almost to exult over our divisions, as though it were worth while for us to be thus divided in order to set the scene for such an edifying spectacle, or as though diversified religion were as healthy a civic symptom as diversified industry.

"Now I take it that you all deplore our religious disunion as much as I do, and I do deplore it deeply. Do not be startled when I say that I would wish nothing quite so much as that all Christians should be Christians and all Catholics Catholics—but that, as a good Catholic, I could not wish this to be brought about by anything but the power of personal conviction. Religious disunion, however, is a fact which must be faced—together with the problems which it brings in respect to our effective co-operation in the interest we share as neighbors and fellow-citizens. This gathering is a pleasing pledge of the kindly spirit in which we are determined to face and solve these problems.

Must Recognize Differences "More serious perhaps is the danger which this movement may encounter on the part of devoted supporters who will hail it as the harbinger of religious unity to be attained by a kind of dogmatic serapping process which makes a strong appeal to the spirit of an age not noted, to say the least, for its close study of exact theology. To entertain any such view of this movement is, of course, utterly to misunderstand it; to countenance any such view of this movement is, as I see it, fatally to handicap it from the start.

"On the contrary, this praiseworthy initiative rests on the frank admission of religious differences as also on the deep appreciation of each man's sincerity and good faith in holding the convictions which mark those differences. These attitudes are, in fact, the very bases of the virtue of tolerance. Now tolerance, by definition, governs one's action in regard to what he honestly believes to be wrong, and tolerance, by particular application, enables men to surmount the barriers of religious difference in working together with hearty good-will in all that touches the common good of neighborhood, city, state and nation. This is pre-

cisely the high purpose and aim of the committee at whose invitation we are gathered here tonight.

Mutual Trust Must Continue

"Finally, a third danger which threatens the kind of co-operation we have in mind may come from interests that are opposed to basic ideals of morality we hold in common and that may think to promote that opposition cause by keeping our religious principle perpetually at odds with one another.

"What I have in mind is perhaps best illustrated by an incident which happened in eleven-and-a-half years ago and in which a friend of mine played a part. As the pastor of an important Catholic parish he was invited to the local conference of representatives of religious groups whose purpose was to promote a combined effort for the eradication of an out-standing social evil. He found himself seated beside a Baptist minister of his acquaintance and almost opposite a prominent Jewish Rabbi.

"As the discussion progressed there was clear evidence of genuine good will and an ardent desire to work together in a good cause. The minister was enthusiastic as he turned to the priest and said: 'Well, Father, we ought to accomplish something this time.' 'Yes,' replied the priest, 'if we are wise enough and jibe enough to keep on it, otherwise another as we seem to do today. If we are individually strong enough to resist the insidious effort that will surely be made to play up sectarian prejudices, irrelevant historic misunderstandings or downright polemic rations of the issues that divide us in order to break up the first, intelligent spirit of co-operation that prevails here today. But tomorrow of the day after an unscrupulous agent of the interests against which we ourselves ranked together will approach you or some of your colleagues with the confidential information that the movement we are promoting conceals a duplicitous design to secure a certain measure of Catholic political control and that he, in fact, stands in fact that the Vatican has issued secret orders on the subject, or the same poison-dropper will corner the Rabbi and myself and point out certain members of the committee who in his certain knowledge were, in their day, members of the Klu-Klux Klan, or again he will happen to meet the Rabbi alone and tell him of a plan he has discovered to exclude Jews from the executive board of this movement.'

"I had no occasion to follow the work of that committee, but I remember that a later inquiry of my own brought out the information that the movement never got very far and the social evil in question continued to flourish! This is a true story and it points a moral for the consideration that has brought us here tonight together.

Co-operation for Common Good "If I have seemed to expiate dangers, it is not that I do not cherish hopes for the attainment of the aims we have in view. It is rather that I do entertain hopes that are fervent enough to inspire the deep desire to offset the dangers that threaten the success of our enterprise.

"The common good. If I have appeared to stress differences it is not that I forget the deep spiritual truths and moral principles we hold in common.

"Under all our recreatable differences, radical and essential as they are, we who are gathered here tonight and those whom we represent share the deep conviction of man's spiritual nature, of man's supreme responsibility to God his Creator and of the measure of that responsibility as outlined in the Commandments that God gave to Moses on Sinai. This, to my mind, no man dare forget who hopes to save a tottering civilization which with all its accomplishments, has in large measure, forgotten even the simple tenets of an old scribe, the scribe of David the Psalmist: 'Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it. Most opportunely then has this committee remarked in its statement that the confusion of the time challenges us to emphasize these common principles, not indeed, I might add, with a view to making them the made limit of religious profession, but with a view to finding in them serious religious motivation of united aspiration and effort in the common good.

"How wide and promising is the field for that effort, you men and women who are familiar with conditions in Rochester will know much better than I who have so recently come here. But projects that invite the kind of co-operation referred to are set before us all in terms so clear that 'he who runs may read.' "Our Community Chest, whose annual campaign will shortly open, is a civic project of prime importance. It has a definite moral bearing not only in the work of benevolent sponsors, but also in the motives to which it appeals. We, as citizens with a religious and moral outlook have a duty to support it wholeheartedly and an opportunity to incite its support on motives that rise above business opportunism, even above a laudable humanitarianism and tap the profound sources of inspiration that lie in our love of God. For as St. John so pertinently remarks: 'This commandment we have from God, that he who loveth God loveth also his brother.' St. John 1, 4, 20.

Problem of National Morality "Again, one of the major national anxieties of the present day has to do with an alarming increase of crime, and particularly of juvenile crime. A senatorial committee is conducting a nation-wide investigation to find adequate remedies for this engrossing national problem.

Assigned to Rome



Rev. Dr. Charles E. Fitzgerald, of St. Joseph's Church, New York City, who has just been named Spiritual Director of the North American College in Rome, succeeding the Most Rev. Moses E. Kiley, recently consecrated Bishop of Trenton. Dr. Fitzgerald was born in Livingston Manor, N. Y., and was educated at St. Charles College, Ellicott City, M. D., St. Joseph's Seminary, Yonkers, the North American College and at Fordham University, receiving the degree of Doctor of Philosophy from the latter institution in 1927.

This problem has obviously a legal aspect and upon it has been proposed a law which would make proposals looking to a practical reform of national policy in that will make the processes of justice both surer and speedier.

This problem also has obviously a recreational aspect and sociological aspects. It is a matter of better facilities for leisure time, employment and their associated care. This evening we do not seek that deeper than legal or recreational considerations, the prime problem is a problem of national morality or who does not agree with George Washington in his belief that reason and experience have led us to expect that national morality can prevail in the absence of religious principle? Yet religious freedom is one of our sacred and fundamental principles. It is a right which is not to be infringed upon by the government. It is a right which is not to be infringed upon by the government. It is a right which is not to be infringed upon by the government.

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INTER-FAITH GROUPS MEET AT DINNER

(Continued from Page 1)

celebration of the city in which Bishop McQuaid said: "Fifty years ago, it would not have been possible to do what today may be done with pleasure to most of our fellow citizens, and certainly without stirring up bitterness in the mind of many. In my long experience and in several sections of the country, I know of no city whose pulpits are freer than those of Rochester from the fierce onslaughts of polemics, which hurt and never help. The Rochesterian who has been some time in Rochester catches the tone of the city and soon learns that his ministrations will be more acceptable to his hearers, if the spirit of charity pervades his discourses."

In his address Dr. Nixon declared that those gathered at the dinner were united by a common pride in the religious achievements of the city's past and by certain common convictions as to the essentials of worthy human life in the present. Dr. Nixon said in part: "The first of these convictions, that man's supreme responsibility to God has thus far been the basis of morality in our Western civilization. Take this conviction away that man is responsible to some power higher than himself for the conduct of his life and I wonder how long morality would be able to maintain itself above the level of mere expediency."

Stating that the situation in respect to basic religious conviction on the part of all these communions through out the whole of Western civilization is critical in America, Dr. Nixon said: "Scores of Colleges. "A Yale professor commenting in one of our recent magazines on the goals and objectives of American life sees those goals reflected in the colleges. He then says that the colleges by the major emphasis they place on courses leading directly to money-making and by the prominent position they give to the stadium in their equipment are saying that the American people are supremely interested in just two things, money-making and entertainment. He then reminds us that most of these colleges were founded by religious people to secure some kind of religious and higher cultural training for their children, to insure the passing on of an essentially spiritual inheritance. He concludes by asking whether civilization can be held together merely by the interest in making money and entertainment. He may well ask it for we recall that the population of Rome in the declining years of the Empire was conformed largely with simply "bread and spectacles." Surely in keeping alive and strengthening this common belief in the spiritual nature of man, this common conviction that man's supreme responsibility to God, the responsibility in God, the members of the Catholic, Protestant and Jewish communions have a great common cause whose triumph is essential to the maintenance of civilization itself.

In presenting Archbishop Mooney, the Rev. Mr. Yeaple extended a welcome to the new Catholic Bishop of Rochester and noted that the occasion was on the evening of Archbishop Mooney's silver anniversary of ordination in the Catholic priesthood. "Complete Text of Archbishop Mooney's Address Appears on This Page of This Issue."

YAZARETH GRADUATE ON COLLEGE DEBATING TEAM Miss June Guncheon, daughter of Mr. and Mrs. Ward C. Guncheon, 347 West Avenue, and graduate of Nazareth Academy is a member of the College of New Rochelle debating team which recently faced representatives from Syracuse University on the subject of the British versus the American system of radio control. Miss Guncheon defended the American system of broadcasting.

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Henrietta Virginia Ham Dinner will be served at the Church of the Good Shepherd, 1000 Henrietta Road, Wednesday evening, April 11. Supper will be served from five o'clock until nine o'clock. The Rev. Victor J. Hildebrand, pastor of the Church, extends an invitation to all members and friends of the Church to attend. The dinner will be served at 7:30 p.m. and the program will be in charge of the Henrietta Church Men's Association. The dinner is a part of the Good Shepherd's annual fund-raising campaign.

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