

Are Catholics a Cog or Monkey Wrench in U. S.?

Sacred Heart Year
Corpus Christi

By REV. LOUIS J. HOHMAN

River Forest, Ill. (NC)—Is the Catholic Church a vital cog in the machinery of American society, or a monkey wrench which threatens to wreck it?

That question, viewed from the perspectives of theology, sociology and history, received major attention at a symposium here on "The Present Position of Catholics in America."

A bishop, a historian and a fund for the Republic official devoted their talks to analyses of tensions between Catholics and their fellow Americans.

Bishop John King Musko of Steubenville, Ohio, declared: "The American Catholic gives to the service of his country that same spirit of loyal service he gives to his Church. To him, each in its own sphere leads him rightly through life to God."

Magr. John Tracy Ellis, professor of Church History at the Catholic University of America, stated that even if Catholics became a majority in this country, they would have no "theological commitment" to "bring about union of Church and State or proceed to curtail or suppress the religious freedom of those outside the Church."

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The symposium, cosponsored by the Thomas More Association and the library science department of Rosary College here, brought together leading Catholic scholars and interested laymen from many parts of the country.

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Remnants of the Nagasaki Cathedral and radiation victims are constant reminder of atom bomb's fury.

Our Bomb Causes Tokyo Riots

Foreign Affairs

This week's bitter riots in Tokyo are not to be blamed entirely on the Communists.

Japan under the Kishi regime is having its own troubles and the intended Eisenhower visit was viewed as an endorsement of his policies.

Most Americans have long since gotten used to the idea that diplomacy requires you do business in a friendly sort of way even with those you don't like. We've done it repeatedly with Khrushchev and with Stalin before him. We've also given lavish welcomes to Arab monarchs who refuse to admit Jewish Americans or Christian worship within their territories.

There was, it is true, considerable hub-bub raised about the President visiting Franco in Spain but that came from the segment of citizenry who also complain about the President visiting France in Spain, but that Armada was lurking off Long Island.

Japanese Christians, a mere 630,000 in a population well over 90,000,000 warned President Eisenhower to post-one his visit to "avoid the danger of anti-Kishi feelings, merging with anti-U.S. sentiments."

The "merging" they feared has erupted in the riots in Tokyo and banners of the missionary staffed colleges waved next to red flags in the melees.

The Japanese have been on the receiving end of extensive aid to rebuild their war shattered islands. U.S. troops have protected them during years when they were an easy prey to a Communist take-over. Americans naturally wonder why there is now still a simmering anti-U.S. sentiment.

Perhaps they resent our repeated boast that our nation believes "all men are created equal" that we believe in "liberty and justice for all" and then make laws which prevent Orientals to immigrate to America.

Perhaps they remember the atom bombs of Hiroshima and Nagasaki.

We have silenced our consciences on this score with the stock reply, "Well that ended the war and that's what we wanted to do." But we don't have to look at the victims who survived — "mutated" in many instances with horrible growths and diseases, the delayed effects of radiation.

So shocking is a glimpse of such people that Albert Einstein, whose research led scientists to invent the bomb, that he concluded, "If I had only known, I would have been a locksmith."

Whatever prompts the rioters in Tokyo to their violent reactions, we must remember that our bomb lies at the root of the turmoil. These people have not just heard about "massive retaliation," they experienced it and they want no more of it.

They may be mistaken in how peace can be maintained in the face of Kremlin goals but their fear of war is an understandable condition. We can sympathize with them and determine to be more effective in fulfilling our boasts which are the true basis of peace — equal opportunity for all men.

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Professor Thomas O'Dea, noted historian and sociologist, has predicted that American Catholics "will become more important in the dialogue about foreign affairs, and more involved in foreign affairs education."

Writing in "Social Order" (monthly magazine of the National Jesuit Social Science Center) O'Dea notes, while past and present relations between U.S. Catholics and the secular community remain characterized by "aloofness" and "awkwardness," that "From now on Catholics will play a larger part in the general organizations of American life and will in many important respects be more like their Non-Catholic fellow Americans."

Immigration problems, class hostilities and educational and social deficiencies among Catholics in the nineteenth century were given by Professor O'Dea as causes of Catholic aloofness from the main organizations of American life, and specifically from "organizations that provide the context of opinion formation concerning international relations."

In the same issue of "Social Order," which is devoted to the theme "American Catholics and International Life," the Most Rev. Robert J. Dwyer, Bishop of Reno, Nevada, analyzes, according to the editors of "Social Order," the rise of "trustalism" in the early 1900's as contributing to "the relative unconcern of the American Catholic laity for international affairs and, indeed, for the public life of the Church."

Magr. Ellis assigned Non-Catholics "misgivings about the Church to 'the so-called traditional teaching that holds that error has no rights, that if Catholics came into a ma-

Reapings At Random

Eichmann's Arrest, International Banditry

The official admission by Israel that its "volunteer" security agents had kidnapped Adolf Eichmann in Argentina and had taken him back to their country drew justifiable protests from all over the world.

Eichmann, a former Nazi official, is accused of playing a major role in killing some 6,000,000 Jews. Israel has said that it will put Eichmann on trial. The Argentine government has demanded that the Israelis return Eichmann to them and that his abductors be punished.

Failure to comply with these demands will result in the case being brought to the United Nations. The Argentine government is said to be willing to consider a legal request for his extradition by Israel in accordance with international law.

One can well understand the attitude of the Israeli government in seeking to bring to account a man who allegedly is responsible for the deaths of so many of their countrymen. Indeed, if the charges are proved, he deserves the same punishment as the war criminals tried by Allied tribunals after World War II.

The Israeli government claims that Eichmann will be brought to justice and given a

SERMONETTE

HAPPY ARE THE PEACEMAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD. (MATT. V.)

by the Rev. Paul Courtney

Probably the quickest way in our society to get a lump on your head, or a fat lip, is to mess around among strangers or friends looking for a quarrel to settle. The casualty rates for unsolicited peace-makers are equally high. How, then, does Christ call peace-makers "happy" and "children of God"? He must be referring to someone other than the bumptious third party we think of as a typical peacemaker.

Let's go at it from the other direction. What is the opposite of a peacemaker? A war monger, or, on the every day level, a troublemaker! The troublemaker typically is unhappy within himself and seems to feel a compulsion to exorcise his unhappiness and spread it among others. Dissatisfied within himself, he is a chronic complainer, criticizing, belittling and generally spreading dissatisfaction. He infects the spirits of others, poisons their joy and renders them unhappy people. He spreads the seeds of war and finds in the ensuing conflict further proof for his gloomy verdict that people are simply no good.

The peacemaker Christ referred to in this beatitude is I believe, not the "intervener," the "quarrel-settler," but rather the counterpart and exact opposite of the troublemaker. Christ's peacemaker is one who, having peace of soul himself because of his right relation to God, quite unconsciously contributes to a spirit of peace and joy in the society in which he moves. He doesn't so much stop conflicts, he simply prevents them from arising or becoming serious by the kind of person he is.

Think hard and you can probably conjure up one or two persons of your acquaintance in whose presence it would be almost impossible to pick up a quarrel. These are the children of God, and Christ is recommending here that we learn the secret of their happiness.

They could, therefore, send their agents in here, kidnap those they accuse and stage a trial in Moscow, Kiev or whatever.

The same goes for politicians, journalists, authors and other citizens who have stirred the wrath of the Communists.

Even your Reapers, who once or twice joy walked in Moscow, could be invited on the carpet. It all sounds so silly and far-fetched. However, once precedent has been established, there's hardly any protection against its repetition.

Indeed, if this was the standard of international law, subsequent American governments could carry out the same type of international banditry against Communist nationals and the whole world could become quite a mess.

If Eichmann is guilty he should be brought to trial and punished. But the question can be logically asked: Is the Israeli government the correct legal arm to do this? The Jews whom he is accused of killing were no Israeli citizens — they were Germans.

And, Israel won't even state when the accused was kidnapped. Eichmann would be prosecuted under domestic laws.

Yesterday and in an extension this coming Sunday, the Church celebrates with joy and gratitude the Feast of the Body and Blood of the Savior in the Holy Eucharist. The connection between this feast and the Sacred Heart is quite obvious. For the Holy Eucharist is the great gift of the lover.

Love ought to manifest itself in deeds rather than in words. Therefore it consists in a mutual sharing of goods. Love seeks union above all, and if it cannot give itself it must give possessions.

It is separation from those we love which causes the most pain, which is why we do our best to avoid it. Granted there may be a great deal of selfishness in giving to those whom we love, it still is a basic desire of all of us.

WHEN OUR Divine Lord was about to leave this world, he too felt the pang of imminent separation from those he loved. But so wide and so deep was his love that he found a way to leave and yet to stay.

Pius XII in the encyclical on the Sacred Heart says, "Who in truth could describe in a worthy manner those beatings of the Divine Heart, the indications of His infinite love, when he bestowed his greatest gifts on man, that is, himself in the Sacrament of the Eucharist, His most Holy Mother and the priestly office communicated to us?"

Just before the Last Supper Our Divine Lord said to the Apostles, "With desire I have desired to eat this Pasch with you before I suffer." No wonder. It was to be the means of perpetuating his presence among his beloved.

He would take bread into his holy hands, bless it, break it, and give it to his disciples saying, "Take, and all of you eat of this: for this is My Body." And again with the cup of wine. Now he was closer to his Apostles than he had ever been.

With what love he added the sentence, "Do this in remembrance of me." He could look down through all days, even to the end of the world, and see his priests solemnly pronouncing those same words over bread and wine, commanding him to be present, and he with perfect love only too willing to answer their summons.

In the silent darkness of the catacombs, in the great cathedrals of Europe, amid the splendor of a pontifical Mass in St. Peter's, in the Arctic wastes of Alaska, a priest huts in Southern China, Jesus Christ comes to his friends at the command of a priest.

There must be great joy for us in Holy Communion when we realize why Jesus is there in the first place. We cannot think of ourselves as proud owners of golden tabernacles resplendent and artful. We cannot think of ourselves as other Marys worthy to bear the Son of God within us. We cannot think of Christ saying to us, "You have loved me much; therefore you are worthy to receive me." Our sins are too many, our follies too frequent.

We have often failed and it is difficult to envision much improvement in the future. The simple fact is that in all the world we could find no claim on Christ. It must be unthinkable that he would come to us.

That is precisely when and why Jesus comes to us. He wants to embrace us like the hurt and dirty children we are. He wants to heal our wounds, dry our tears. Christ desires to embrace us with his mercy, to hold us close to him and teach us how to love in return.

On the basis of the facts now in our hands, Israel has no jurisdiction in the Eichmann case. This is not to say that they are not a vitally interested party. It was the principle of international justice which brought about the creation of the state of Israel. And it has been the constant application of this principle which has saved Israel from extinction by its Arab neighbors.

It is not too much to ask, therefore, that Israel abide by international law.

We hope our American Jewish friends will use all their influence to get the Israeli government to return Eichmann to Argentina. Due process of law can then take over and justice will be done.

We can sympathize with the Israeli viewpoint, but elementary justice leads us to conclude that they have acted in a high-handed fashion which could lead to even more serious international consequences. There's enough chaos in the world without creating any more.

—GILBERT L. SHERRETT

Patron Saint Of Diocese

The feast of St. John Fisher, patron saint of the Rochester Diocese, is on Thursday, June 27.

He was the last Catholic bishop of Rochester, England, arrested and martyred by King Henry VIII in 1535.

Bishop Kearney obtained Vatican permission to honor him as patron saint of this Diocese (the Sacred Heart of Jesus is "primary" patron).

Bishop Bernard J. Noonan, first bishop of Rochester, dedicated the diocesan preparatory seminary in honor of St. Andrew, the name of the Old World Rochester cathedral taken over by the state-controlled Church of England when St. John Fisher was arrested.

Daily Mass Calendar

Priests of the Rochester Diocese whose names are listed below during the day indicated. Your prayers are requested for them.

Sunday, June 23 — Second

Sunday after Pentecost (green). Gloria, 2nd prayer of St. Juliana, Creed, Timothy Preface, 19:17 — Rev. William McDonald.

Monday, June 24 — St. Basil, martyr (red). Gloria, 2nd prayer of Sunday, VR.

Tuesday, June 25 — St. Barnabas, martyr (white). Gloria, 19:11 — Rev. Francis McFetrick.

Wednesday, June 26 — St. John Fisher, martyr (red). Gloria, 2nd prayer of St. Paulinus, 19:28 — Rev. Herman Schaefer.

Thursday, June 27 — Vigil of St. John the Baptist (purple). VR.

Friday, June 28 — Sacred Heart of Jesus (white). Gloria, Creed, Preface of the Sacred Heart.

Saturday, June 29 — St. John the Baptist (white). Gloria, Creed.