publicly their religious be-

He conceded that "many

Catholic theologians have

long taught the electrine" and

that the history of some European and Latin Amer-

ican countries is "replete"

with instances where it was

invoked "to the detriment of

the personal wights of religi-

ous minorities."

freedom."

allye, he said...

liefs would be curtilled."

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

A bishop, a historian and an jority in the United States it Fund for the representation of others to practice Fund for the Republic offi-would be expected that the Catholics and their fellow Americans.

Bishop John King Mussic of Steubenville, Chio, 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."

Msgr. John Tracy Ellis, professor of Church history at the Catholic University 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."

John Cogley, a member of the executive staff of the Fund for the Republic, saw no immediate solution to one major issue dividing Catholics. and Non-Catholics - the socalled "Catholic State thesis," widespread notion that a Catholic majority must sup-press Non-Catholic minorities.

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. They appear two days listening to speaches and participating in discussions.

Bishop Muzzlo said that for. a religious believer American freedom is "essentially a faithpreservation. Under its prolection a man care follow out the dictates of his properly formed commeience." Professor Thomas O'Des,

Foreign

Affairs

n o t e d historian and soci-

ologist, has predicted that

come more important in the

dialogue about foreign affairs,

and mere involved in foreign

Writing in "Social Order"

(monthly magazine of the Na-

tional Jesuit Social Science

Center) O'Dea notes, while .

past and present relations be-

tween U.S. Catholics and the

secular community remain characterized by "aloofness" and "askewness," that "From

now on Catholics will play a

larger part in the general or-

ganizations of American life

and will in many important:

respects be more like their Non-Catholic fellow Amer-

Immigration problems,

class hostilities and educa-tional and social deficiencies

among Catholics in the nine-

teenth century were given by Professor O'Dea as causes of

Catholic algorness from the

main erranisations of Ameri-

can life, and specifically from

organizations that previde

the context of opinion forms-

tion concerning international

In the same issue of "So-

cial Order," which is devoted

to the theme "American Cath-olics and International Life,"

the Most Rev. Robert J. Dwy-

er, Bishop of Reng, Nevada,

analyzes, according to the edi-

tors of "Social Order," the rise of "trusteelsm" in the

early 1800's as contributing to

"the relative unconcern of the

American Catholic laity for

international affairs and, in-

deed, for the public life of the

relations."

affairs education."

American Catholics "will be-

"We Catholics know that as this freedom applies to us, it also applies to all others," he said. "And we know that every time its true spirit is violated by anyone, all suffer . . . It is elementary fact to the Catholic that killing freedom for others is singing lis requiem for us.

He continued: "Because in his mind freedom and America are synonymous, the Catholic has always been willing to give his life for the protection of his country. He knows that in its custodianship of true liberty, the power of the state has its authority from God. And so the American Catholic gives to the service of his country that same spirit of lovel service he gives to his Church. To him, each in its own sphere leads him rightly through life to God.

"This same Catholic could never properly recognize an the nutherity of God what would depute men, no maiter what their background, race or pursuanton, of their inherent right to worship God as conscience dictates. Precipily because the Catholic is a man publict to authority date he revers and preserve with his life this tencept of American liberty."

"Force has no place in the love of Christ, and we Cathelies are rooted by dedication in that love," he said. "We treasure the American way precisely because it preserves for each man the true freedom of loving God to his full

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 maacceptable one in Catholic or clest in other words, that American Catholics - should the quite unlikely eventually occur where they would find heroselves a clear and powerful majority in this country would then be compelled by their theological commitpent to bring about union of Church and State or proceed

He predicted that if Calholies ever should become dominamt in this country, they would hold that "public tran-quility and the public interest" require freedom for all religions.

Mr. Cogley declared, how-

to curtail or suppress the re-

ligious freedom of those out-

ever, that the assurances which Catholics can give Non-Catholics on this point are However, Mager, Ellis comtinued, side by mide with this "not wholly reassuring." "traditional" teaching. "there is, and has been, another the "thesis" about the duties of a "Catholic state" not only school of thought in Catholic

theology that has espoused a exists in our theological fextbellet in universal religious books, and is taught in some American Catholic class-He said this school of thought finds its theological basis in the necessary freerooms, but is actually put in

practice in a few Catholic dom that there must be for countries and instances of religious intolerance in the act of faith, in other. these countries are rarely, if words, in the sancilty of the individual conscience." ever, even criticized in the American Catholic press" "In Catholic teaching there "The Non - Catholics will

is nothing that supermedes at continue to mistrust the deman's conscience in the acceptance or non-acceptance of the ing to theories which justify religious intolerance; Cathotruths of faith, nor is he ever compelled to recognize an allies, perhaps as a compensalegiance or authority higher than his conscience," he said. tion for feeling that we are not quite trusted, will con-Msgr. Ellis warned it would tinue to nurture the memory be "foolish" tor suppose that of persecutions based on the dispute between the "tratheories of tolerance," hessid...

ditional" school and the de-"What is needed in a work: fenders of religious liberty of reason that will purge the has ended within the Church. ancient fear and dispel the "The issue is yery much historic resentments. For these rank and file, living side by Nevertheless, he added, it side has to a great extent done should not be thought "that this much, Simply talking tothe position of the so-called gether might accomplish as traditional school is the only much for their leaders."

SERMONETTE

HAPPY ARE THE PELACEMAKERS, FOR THEY

SHALL BE CALLED THE CHILDREN OF GOD.

EATT. V.

a lump on your head, or a fat lip, is to mosey around among strangers or friends looking for a quarrel to

settle. The canualty rates for unsolicited peace-makers

are notably high. How, then, does Christ call peace-

makers "happy" and "children of Godf" He must be

referring to someone other than the bumptious third

unhappy with each other. He prepares the battlefield,

nets the stage for war and finds in the ensuing conflict

further proof for his gloomy verdict that people its

The percennaker Christ referred to in this besti-tude is I believe, not the "intervener", the "quariel-settler," but rather the counterpart and exact opposite

having perace of soul himself because of his right re-

lation to God, quite unconsciously contributes to a spirit of peace and foy in the society in which he

moves. He doesn't so much stop conflicts, he simply

prevents them from arising or becoming serious by

or two persons of your actual nitance in whose presence it would be slmost impossible in stage a quarrel. These are the children of God, and Christ is recommending

here that we learn the secret of their happiness.

Think hard and you can probably conjure up one

of the troublemaker. Christ's peacemaker is one

direction.

Let's mo at it from the other

a peacemaker? A war monger, or,

maker! The troublemaker typical-

ly is unhappy within himself and

seems to feel a compulsion to ex-

termailie his unhappiness and spread it among others. Dissatisfied

within himself, he is a chronic complainer, oriticizing, belittling

and generally spreading dissails-

faction. He infects the spirits of

others, poisons their joys and ren-

derm as many people as possible.

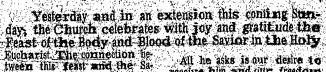
the every day level. a trouble-

What is the opposite of

party we think of as a typical peacemaker.

Corpus Christi

BY REV. LOUIS J. HOHMAN



ored 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. The refore it consists in a mutual sharing of goods. Love seeks unlors above all, and if it cannot give self 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 pance of imminent separation from those he loved. But to wide and so deep was his love that he found a way to leave and yet to stay.

Pius XII in the encyclical 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 Euchariet His most Holy Mother and the priestly office communicated to us"

Just before the Last Sup-per 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 mmong 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 gloser 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

In the milent darkpear of the catacombs, in the great cathedrais of Europe, amid the splendor of a pontifical Mass in St. Peter's, in the Arctic wastes of Alaska, a prison hut in Southern China, Jesus Christ comes to his friends at ocese whose names are listed the commund 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 precious golden tabernucles resplendent and artful. We cannot think of ourselves as other Marys worthy to bear the Son of God within us We cannot think even 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 face is that in all the world we could find no claim on Christ. It must be unthinkable that he would .

That is precisely when and why lesus does come to us. He wants to embrace us like the hurt and dirly children we are. He wants to heal our wounds, dry our lears. Christ desires to embrace us with his mercy, to hold us close to Saturdsy, June 25-St. John him and teach us how to love the Baptist (white), Glorhim and teach us how to love in return.

All he asks is our desire to receive him and our freedom from serious rebellion against him - mortal sin. With our puny little minds and souls, which of us could hope for such love?

Before such amazing generosity what can we say? We can only do our very best to learn to appreciate the gift and the love of the giver. We can make better use of it and he shares himself with us.



Partron Saint Of Diocese

The feast of St. John Fisher, patron saint of the Rochester Diocese, com .. Thursday, June 22.

He was the last Catholic bishop of Rochester, England, arrested and martyred by King Henry VIII in 1835.

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

Bishop Bernard J. Mc-Quald, first-bishop of Roches ter dedicated the diocesin preparatory seminary in honor of St. Andrew, the name of the Old World Rochester cathedral taken over by the state centrolled Church of Fisher was arrested

Daily Mass Calendar

Priests of the Rochester Dibelow died on the date indicated. Your prayers are 16

quested for them.
Sunday, June 19 — Second Sunday after Pentecost (green), Gloria, 2nd prayer of St. Juliana, Creed, Trinity Preface, 1917 - Rev.

William McDonald. Monday, June 20 - St. Sile verlus, martyr (red), Gloria, 2nd prayer of Sundays.

Tuesday, June 21 - St. Aloynius Gonzaga (white), Glor-ia. 1911 — Rev. Francis Mc-Wednesday, June 22 — St. John Fisher, marry (red),

Gloria, 2nd prayer of St. Paulinus, 1928 — Rev. Herman Schaefer.

Thursday, June 25 - Vigil of St. John the Baplist (purple). VR.

Eriday, June 24 - Sacred Heart of Jessus (while), Gloria, Creed, Preface of the Sacred Heart.

ia, Creed.

THE CHILD PROPERTY OF THE PROP

Reapings At Random

Eichmann's Arrest, International Banditry

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

Eichmann, a former Nazi official, in acc cuted of playing a major role in killing some 5,000,000 Jewa Israel has said that it will put Eichmann on trial. The Argentine government has demanded that the Israelia 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 povernment in seeking to bring to account a man who allogodly in responsible for the deaths of so many of their energy salets. Indeed, if the charges are proved, deserves the same punishment as these evinduals tried by Allied tribunals after

Yet, they have not denied published reports that their seculled volunteer agents abducted Eichmann under the most flagrant filegal conditions. It seems that the former Nati was given the choice of on-the-spot axecution or a free trip to Israel.

mimply ne good.

the kind of person he is.

No matter how you look at it, the larmell action does not further the cause of justice. Eichmann had been in Argentina since \$252. And that government had every right to offer its projection to him. He im turn is entitled to its protection until such time as the Israelli ask for his transfer to them.

The Israeli government's kidnapping of Richmann is neithing more than international handlery — no loss nerious than the actions of Communist agents who have been abeliet-ing anti-communist mationals in Worldton Es-

If the Izraeli government's action is condened under intermettenel how, no one im the world is safe from the despotic actions of a foreign government. Let me give a comple of examples which I believe could be justified

The Bungles have record Vice President Visus, Secretary of Sule Merty, Uniter Se-vincy Dungles Miles and a best of outle

national peace." They could, therefore, send their agents in here, kidnap those they accuse and stage a trial in Moscow, Kiev or what-

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

Even your Rosper, who once or twice walked in Moscov, could be hauled on curpet. It all sounder as silly and farfetched. Hewever, one a precedent has been established, there's hardly any protection arainet its repetition.

Indeed, if this was the standard of international law, subsequent American governments could carry out the same type of in-ternational banditry ignimat Communist na-tionals and the whole world could become

If Elchminn is runly he should be brought to trial and punished. But the question can be logically solled. Is the Israeli government the correct legal arm to do this. he Jews whom he is accused of killing were to Israeli citizens — they were Germans.

And formit want's swill a minis when the

If Eichmann is to be brought to trial then it should be before an international tribunal. He should have the same rights and protection that was accorded other accused war criminals. One can see no harm in brack insisting upon a trial, but it should be done with strict regard to international law.

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 exlinction 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 rovernment to return Eichmann to Argenting. Due process of law can then take over and justice will be done.

We can sympathize with the Israell dewpoint, but elementary justice leads us to comclude that they have acted in a high-hinded lashion which could lead to more serious imnational consequences. There's enough



Our Bomb Causes Tokyo Riots

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 Arabian monarchs who refuse to admit Jewish Amer-

icans or Christian worship within their territories. There was, it is true, considerable hub-hub raised about the President visiting Franco in Spain but that came from the segment of citizenry who also complain about the President visiting Franco in Spain, but that

Armada was lurking off Long Island). Japanese Christians, a mere \$20,000 in a population well over 20,000,000 warned President Eisenhewer to post one his visit to "avoid the danger of anti-Kishi feeling 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 meles.

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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Friday, June 17, 1960

48 Grant Ave., Audi

MOST REV. JAMES E. KRARNEY, D.D., Frontier

REMIRA OFFICE SIT Mathem Bile. Late St. RE. 1-240 at RS. 2-3498

net an movinet along matter in the Pape Office at Seabspace, Mr. I An existent model this det wil Officials of March & 2016.