

National Unity Global Vision

The man who was elected to the White House eight years ago because he was a general in war will enter the pages of history as the president of peace.

His farewell to the nation on Tuesday evening was evidence this was his own personal preference. He also revealed the humility of truly great men in resting his hopes for peace not in his own efforts in this direction but in the Providence of God.

"You and I," he told Americans, "need to be strong in our faith that all nations, under God, will reach the goal of peace with justice."

The precedent shattering smoothness in which the Kennedy administration will take over the responsibility of government is graphic proof Dwight D. Eisenhower achieved a greater victory than even the election of his chosen candidate to succeed him. This victory is the unity of the American people.

Such unity is this nation's most powerful deterrent weapon in its arsenal of defense. There can be little doubt what advantage would be taken by hostile nations if they could find this country's citizens sharply divided among themselves.

The Eisenhower achievement is all the more remarkable when one considers the chasms which could divide the nation — the racial conflicts, from Little Rock to New Orleans; the religious battle lines, as drawn so sharply during the autumn presidential campaign; the explosive political party alignments — plus the economic hazards of a recession and the obvious growth of the Communist menace. Any one of these factors could have tripped the nation into violent situations whose only result would be disaster.

Whatever his critics may allege against him, they must admit today that Mr. Eisenhower bridged the chasms and that leaves us the task of cementing the breaches lest we stumble on our way toward the new frontier.

Another vision the retiring President has given this nation is its global mission — to come out of the cocoon of isolationism to play our role in a world where men must live as neighbors or they won't live at all.

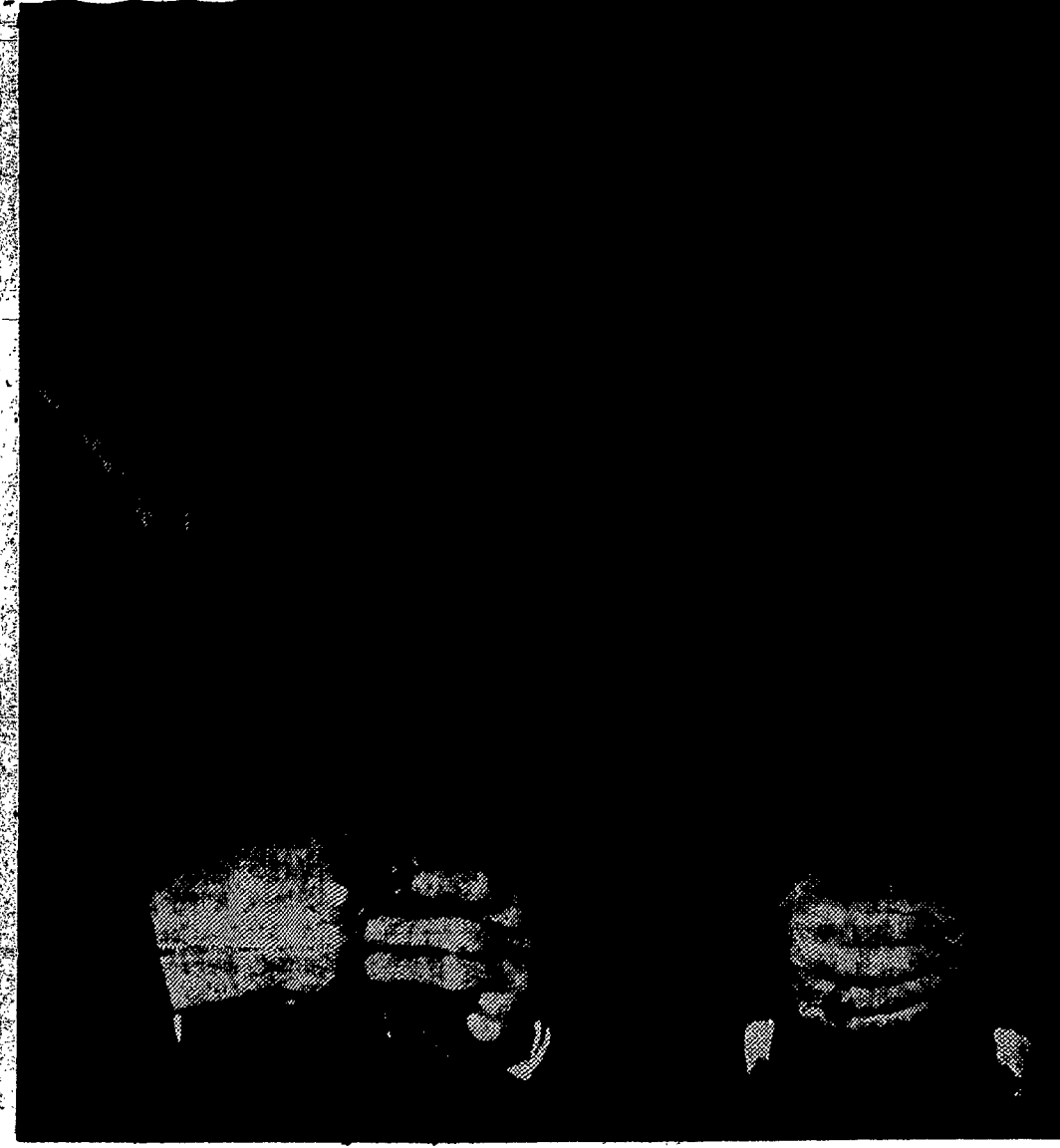
With this record to his credit, it seems a paltry charge to say another nation beat us with a sputnik into space or with a dog in orbit.

He of course has other items to his credit, not least his D-Day decision which decided the course of World War II and led to victory over Nazi tyranny.

We are confident his fifty years of service to the nation will be a chapter of increasing significance in our national history as we advance in new directions by the strength of the heritage he has given us.



President Eisenhower had a military man's ability to grasp facts — and he recognized the important role religion plays in daily life. His administration began and ended with his voicing a prayer for peace. He also saw the value of service to the community made by religious groups and invited them to advise him on matters of national policy — as in this month's White House Conference on the Aging or an earlier Conference on Youth. He has paid



public tribute to American Catholic schools by visiting their campuses and honoring their pupils. He counts as friends prominent Churchmen including Pope John and the late Cardinal Mooney of Detroit who was Rochester's fourth bishop. His crusade in Europe won the war but his presidency in America has been a work for peace.

Pitfalls In Unity Dialogue

New York — (NC) — The "dialogue" among religious groups in the United States holds out great hopes, but contains pitfalls as well.

That is the consensus voiced by 12 Catholic and Non-Catholic scholars writing in the January 14 issue of America, national Catholic magazine published by the Jesuits.

The magazine notes in an editorial that there has been "a change in the climate of interchurch relations," symbolized recently by the historic meeting between Pope John XXIII and the Archbishop of Canterbury.

America cautions, however, that "nothing would be more damaging to the ecumenical cause than to foster false hopes of speedy progress toward unity . . ."

Contributors to the America symposium are Father Raymond T. Bosler, editor of the Criterion, newspaper of the Indianapolis archdiocese; the Rev. Robert McAfee Brown, professor at Union Theological Seminary; Father John Courtney Murray, S.J., professor at Woodstock (Md.) College; Dr. William Lee Miller, consultant to the Fund for the Republic; Kenneth Underwood, professor at Wesleyan University; Father Avery Dulles, S.J., also of Woodstock College.

Father John B. Sheerin, C.S.P., editor of the Catholic World magazine; Dr. John C. Bennett, dean of Union Theological Seminary; Father Cyril O. Vollert, S.J., of St. Mary's College, St. Marys, Kan.; the Rev. Georges Florovsky of the Harvard University Divinity School; Philip Scharper, editor with the

Sheed and Ward publishing company; and Bishop John J. Wright of Pittsburgh.

A separate article on "Interchurch Relations" was written by Father Bernard Leeming, S.J., British theologian and author.

Each of the contributors to the symposium was asked to reply to the question: "What hopes and what misgivings do you entertain regarding the currently emerging religious dialogue in America?"

Father Bosler warned in his reply against self-deception that the "dialogue" has achieved more than in fact it has.

"The problem of Church unity is a little like the problem of the alcoholic; it will not be conquered until we realize how helpless we are and how much we need God's help," he said.

Dr. Brown expressed the hope that inter-religious communication "can destroy some of the caricatures we have of one another."

"The clearing up of misunderstandings will not come about as insulated Protestants talk about Catholicism to one another, and vice versa. It will come about only as Protestants and Catholics talk to one another, and listen to one another," he said.

Father Murray declared that in the field of biblical scholarship "the possibilities of agreement between Protestant and Catholic are considerable."

He warned, however, that there is no chance for agreement on strictly theological issues "when both parties to

the dialogue must admit that they differ radically about the meaning of the word with which the traditional creed begins, 'Credo.' I believe."

Dr. Miller said he has "misgivings" about the fact that the dialogue so far has been carried on by "religious professionals and intellectuals, without reaching very deeply into the lay communities."

Professor Underwood expressed concern that there has been too little dialogue on "a local or parish level." He complained that the dialogue has largely centered on traditional "religious or church issues" without giving enough attention to "a whole range of urgent political, economic and communication problems."

Father Dulles declared that up to now in the U.S. "Protestants, Catholics and Orthodox have not confronted each other as believers in the same Lord, but merely as fellow citizens of the same republic."

"Today, however, there are signs that a more strictly theological encounter is in the making," he said.

Father Sheerin noted that the dialogue was "once confined to the catacombs of official disfavor and popular indifference," but now "enjoys prestige in Catholic circles."

Among the causes of this change he listed Pope John's announcement of the coming ecumenical council and the establishment of a Secretariat for Promoting Christian Unity in connection with the council.

Dr. Bennett urged that the dialogue concern itself with differences over Church-State issues. He added, however,

that it should not stop there, but should go on to "more definitely theological and religious" matters.

Father Vollert also cited biblical studies as a field in which great harmony has been achieved between Catholic and Non-Catholic scholars.

He added: "While there is no prospect that similar concord may be attained throughout dogmatic and moral theology, we have such phenomena as Catholic theologians holding, without neglecting the invaluable function of tradition, that all revealed truth is somehow contained in the Bible, while Protestant theologians, without giving up the Bible as the rule of faith, are more clearly perceiving the indispensable role of tradition in scriptural interpretation."

Dr. Florovsky said participants in the dialogue must expect to discover radical "dissonance and disagreement" between the positions of the various churches.

"And one should not be upset by it," he said. "Nor should one be tempted to bridge over the gulf by cheap and easy devices of any sort."

Mr. Scharper urged that each church promote an "inner dialogue" among its own members to develop a "theology of toleration."

Such a theology must be developed not only by Catholics, but by Non-Catholics too, he said. He argued that the religious tolerance of Jews and Protestants is apparently "based less upon a full-bodied theology of toleration than upon a starveling philosophy of skepticism or a practical postulate of civic harmony."

Speedy Progress Said False Hope

Reapings at Random

'Mature' Movies Warp Teenage Audiences

By GERARD E. SHERRY
Editor, Central California Register

When our Bishops issued their recent statement on the state of motion pictures, they made it very plain that all was not morally well with Hollywood productions.

Spokesmen for the motion picture industry piously chanted "foul" and said that it wasn't a question of morals but one of maturity. They gave the impression that they weren't any more interested in accepted standards of public morality.

Following the Hollywood spokesmen came statements from Protestant and Jewish groups agreeing with our Bishops that many movies were bad and that something should be done about it.

One would have thought that with both Catholic and Non-Catholic officials sounding the tocsin the movie moguls would have sat back, read the statements, and then meditated on what they could do to improve the moral tone of their productions. Alas, not only did they refuse to accept the findings of religious leaders, they also publicly declared their intent to establish a new man-made morality under the guise of freedom of expression.

Eric Johnston, head of the Association of Motion Picture Producers, said last week that Hollywood will continue to make films for the mature mind, not the mass mind. That, he said, is what the public wants. Johnston added: "The public has grown up intellectually. It is mature. The mature audience requires material that is up to its own intellectual level."

Johnston made no mention of the recent criticism by Church groups, and many civic organizations. He saw 1961 as a good year for motion pictures — "good for the audience and consequently good for the industry."

Hollywood's recent output of such movie themes as dope, adultery, and prostitution doesn't seem to have raised any concern in Mr. Johnston's mind. One can only conclude that he bases maturity on a person's willingness to enjoy moral poison. The contradiction here is that Mr. Johnston's "mature" people are obviously in a minority — this, because the industry admits that very few of these "mature" movies have made money.

The movie industry seems to be investing in the future. It must have made a pretty bleak judgment of our present day moral standards and must be banking on a rapid deterioration. What is the answer to Mr. Johnston and his colleagues in Hollywood?

Obviously, the best way would be to influence them to see the error of their ways; and get them to help the people elevate rather than lower the standards of public morality. The alternatives include legislation and policing of the industry by the courts.

Whenever the movie industry is criticized, their spokesmen send up smoke screens about censorship and denial of freedom of expression. Yet, any objective person reading the recent statement on movies by the American Bishops must agree that the Bishops do not want censorship.

They would much prefer the industry

to police itself. However, if there is no self reform by the movie makers, more drastic alternatives have to be sought to protect the people. Children are the main audiences for Hollywood producers and we all have to be concerned because of it.

There is a code of standards which Hollywood imposed upon itself. Our Bishops have asked for the code to be applied to current movie making. If producers will not do this, why the hypocrisy in having the code?

The present day themes which accent adultery, homosexuality, dope, and the like, are said to be designed as adult themes. However, let these Hollywood producers visit movie houses throughout the country. It is hard to find the adults. The places are crowded with impressionable teen-agers. Indeed, many movie house managers admit that adolescents form the bulk of the audience at so-called adult films. Why do they let them in? Here is an answer from one movie operator I talked to:

"These 'adult' labeled films are about the only thing available at the moment. The shock treatment of some of these movies draws the crowds for a week, especially the high school kids, but not enough for a profitable long run. So I look for another movie maker of the same kind. Naturally, it is the same audience.

"The occasional good family picture which we are able to book does bring in the business, but there is not enough of them. I have got to keep the place filled in order to live.

It is not me you should get after, but the boys who make them."

This theatre operator like many others I have spoken to admit the industry is really sick; but he doesn't want legislation that will curb his audience through the enforcement of the "adult only" label. Theatre owners also admit that very few mature people will be seen inside their movie houses. Only immature teen-agers and the so-called "intellectually liberal" freedom lovers will grace the foyers of their building.

The answer to Hollywood is going to be found in serious constructive opposition from both Catholic and Non-Catholics. This opposition can take many forms. One of the most effective is for parents to clamp down on the movie-going activities of their children. Religious education must be followed by religious action.

Parents must inquire as to the Legion of Decency standing of the movies their children want to see. On any questionable movie in categories B to C there should be no ifs or buts. Immature persons should not be allowed to view them. Even the category A3 requires careful consideration before young people are permitted to attend them.

If enough teen-agers have effective parental restraint, Hollywood will feel the effect in no time. Then, if they don't want to go out of business, movie producers will have to elevate their standards. Legislation should be the last resort. However, we shouldn't be afraid to push for it. I am all for freedom of expression, but not at the cost of my children's souls. It is as simple as that.

Tells Where We Agree

Armidale — (RNS) — Australia Anglican Bishop John S. Moyes of Armidale attended the opening of a new building for St. Mary's Catholic School, marking his first participation in a Catholic function during 30 years in this diocese.

The Anglican prelate had been invited to the ceremonies by Catholic Bishop Edward J. Doody of Armidale. In an address, Bishop Moyes declared: "In a day when Communism and other forces are against the world of religion there are things we do agree on — that education is not primarily the acquisition of knowledge, but of wisdom."

Last year Bishop Moyes told Bishop Doody at a civic reception that he would attend the forthcoming Vatican Council as an observer were he to be invited.

Here Comes The Bride

Sanlago — (NC) — Primitiva made sure her bridal trip to the altar would be smooth. She did everything herself.

"When Primitiva, the cook at a Maryknoll mission here, finally hooked her boy friend," Father Charles E. McCarthy, M.M., of San Francisco said, "she made sure nothing was going to go wrong at her wedding."

On the morning of the big day she was in the church cleaning and making preparations. Then she went home and prepared her wedding feast. At 3:30 she was back in the church putting up decorations. At seven she left and was back in a half hour all decked up in her wedding finery.

SERMONETTE

PEACE IS ALWAYS POSSIBLE

By Rev. Richard Madden, O.C.D.

When we start talking about peace, we better put our tongue in our cheeks because this is a word that really needs defining.

Peace, as a fruit of the Holy Spirit, does not by any stretch of the imagination mean freedom from war. As a matter of fact, I don't think we will ever beat the war rap. Our Blessed Lord promised us that there would always be wars; and if He says so, that's enough for me. In the past 3337 years, there has been only one year of peace for every 14 years of war. No, the peace of the Holy Spirit is not freedom from war.

The peace of the Holy Spirit is something that touches individuals, not nations. It is grace that brings into the soul of a man a certain ability to relax. Do you ever wonder how in these hectic days some men are able to avoid enlistment in the ulcer brigade? Possibly this is very presence of the fruit of peace within their souls for how else can a man remain unruffled as he feeds himself, almost by instinct, into the cauldron of the morning and evening rush hours? Or how can he keep calm when the boss promises a two week, all expense paid trip to Hawaii, to the salesman (and his wife) who comes up with the best sales record for the month? How, too, can he remain what psychologists call a well adjusted person when he knows that half the people who occupy hospital beds are in there because of some form of nervous disorder? It takes something a bit more than human to remain calm in the fierce melee of modern competition.

The peace of the Holy Spirit may not prevent a man's brow from being furrowed with thought, but never with worry. For he does not have to worry. He knows that he can get far more done in calmness than others might be able to get done in a frenzy. But to the awareness of God in his life, he knows that he need not worry about the past. He did his best; he can do no more than that. The future does not frighten him because God makes the future and God knows what he is doing. And he has no, unduly great concern for the present for God is with him. In the face of an emergency, give me the cool, steady type every time . . . the man who enjoys the internal peace of the Holy Spirit.

Paved Parking Lots Stir POAU Protest

Milwaukee — (RNS) — The common council of West Allis, a Milwaukee suburb, will continue to provide labor and equipment to help pave church school playgrounds and parking lots, despite protests that the practice was illegal and violated Church-State separation.

It was disclosed recently that the city of West Allis had spent \$20,043 in labor and equipment to pave and grade 15 church and church school projects in the last three and one-half years. Officials said the practice had been followed for years, but earlier figures were not available.

Members voted 8 to 1 to continue the practice. One alderman abstained.

Several citizens objected and Protestants and Other Americans United for Separation of Church and State (POAU) protested the practice in a letter signed by its special counsel, Edward P. Felker, Washington, D.C. Mr. Felker said he had read about the practice in The Milwaukee Journal.

"There is a series of court cases which have delineated the issue," he said. "It is obviously a direct violation of the principle of Church-State separation."