



## Bishop Kearney's Appointments

APRIL

- 2 Sunday — Sacred Heart Cathedral — Solemn Pontifical Mass — 11:00 a.m.
- 9 Sunday — St. Michael's Church, Newark — Knights of Columbus Mass and Breakfast — 8:00 a.m.  
Mark Twain Hotel, Elmira — Elmira Catholic Family Service Dinner — 6:00 p.m.
- 11 Tuesday — Rochester Club — Catholic Women's Club Dinner — 7:00 p.m.
- 12 Wednesday — Our Lady of Lourdes Hall — Boy Scout Lay Committee Dinner — 7:00 p.m.
- 13 Thursday — St. Theresa's Church — Confirmation — 7:30 p.m.
- 14 Friday — St. Patrick's Church, Victor — Confirmation — 7:30 p.m.
- 16 Sunday — New York City — St. Patrick's Council, Knights of Columbus Mass and Breakfast.
- 24 Monday — McQuaid Jesuit High School — Cenacle Card Party — 8:30 p.m.
- 26 Wednesday — St. Andrew's Seminary — Preside and Preach, DCCW Mass — 8:00 p.m.
- 27 Thursday — Assumption Church, Fairport — Confirmation — 7:30 p.m.
- 28 Friday — St. Joseph's Church, Livonia — Confirmation — 7:30 p.m.
- 29 Saturday — Utica Chapter, Nazareth College Alumnae Mass and Breakfast — 12:00 noon.
- 30 Sunday — Dunn Memorial Chapel, St. Joseph's Hospital, Elmira — Ladies of Charity Affiliate Mass and Breakfast — 8:30 a.m.  
Our Lady of Lourdes Church — Knights of Columbus Fourth Degree — 4:00 p.m.



## Bishop Casey's Appointments

APRIL

- 1 Saturday — Sacred Heart Cathedral — Easter Vigil Service — 7:30 p.m.  
Solemn Pontifical Mass of the Easter Vigil — 8:45 p.m.
- 3 Monday — Sacred Heart Hall — Rosary Guild Mother-Daughter Party — 8:15 p.m.
- 5 Wednesday — Sacred Heart Hall — 35th Anniversary Dinner, Boy Scout Troop 68 — 6:30 p.m.
- 9 Sunday — Sacred Heart Cathedral — Blessing of the Bibles — 8:00-8:45 p.m.
- 9 Sunday — 14 Friday — Sacred Heart Retreat House, Auriesville, N.Y. — Annual Retreat.
- 16 Sunday — St. Aloysius, Auburn — Confirmation — 1:30 p.m.  
St. Alphonsus, Auburn — Confirmation — 3:00 p.m.  
St. Joseph, Weedsport — Confirmation — 5:00 p.m.
- 18 Tuesday — St. Pius X, Chili — Confirmation — 7:45 p.m.
- 19 Wednesday — Sacred Heart School — Open House for Parents — 8:00 p.m.
- 20 Thursday — St. Stanislaus — Confirmation — 7:45 p.m.
- 21 Friday — Sacred Heart Hall — Rosary Guild Benefit Card Party for Holy Childhood School — 8:00 p.m.
- 23 Sunday — St. Thomas, Red Creek — Confirmation — 1:30 p.m.  
St. John, Clyde — Confirmation — 3:15 p.m.  
St. Michael, Newark — Confirmation — 5:00 p.m.
- 25 Tuesday — St. Thomas the Apostle — Confirmation — 7:45 p.m.
- 26 Wednesday — St. Ambrose — Confirmation — 7:45 p.m.
- 27 Thursday — Holy Redeemer — Confirmation — 7:45 p.m.
- 30 Sunday — St. Patrick, Corning — Confirmation — 1:30 p.m.  
St. Mary, Corning — Confirmation — 3:00 p.m.  
St. Mary of the Lake, Watkins Glen — Confirmation — 5:00 p.m.



## Saints of Unity

St. Joseph was born at Vladimir in 1583. He became a monk of the Byzantine Rite and Abbot of Vilna, at the time when the Orthodox Diocese of the Province of Kiev were newly reunited with the Holy See. In 1617 he became Archbishop of Polotsk, but secular interests were against him. In 1623 he was murdered by a mob at Vitebsk in White Russia. His feastday is Nov. 14. An Eastern rite Catholic Church on Hudson Ave., Rochester, is dedicated to his memory.



"Behold the place where the Lord was laid." A Franciscan priest and a young pilgrim to the Holy Land kneel in the tomb where Christ was buried and where He broke the bonds of death by rising to life on the first Easter.

## They Preach to the President

Washington — (NC) — How does it feel to preach a sermon with the President of the United States in the congregation?

According to the two priests in a position to know best, the presidential presence is a source of both new problems and new opportunities.

But Father Martin J. Casey, S.J., and Albert F. Pereira both insist that it doesn't make them nervous.

Between them the two priests figure to preach the bulk of the sermons President Kennedy will hear for the next few years.

Father Casey is pastor of Washington's Holy Trinity church, for which the President has shown a preference since his inauguration. The historic parish is located in the Georgetown section of Washington where the President lived when he was still junior senator from Massachusetts.

Father Pereira is pastor of St. John's church, Leesburg, Va. One of the parish's mission stations is in Middleburg, Va., where the President's leased estate and weekend retreat, Glen Ora, is located. Mass there is offered in the Middleburg community center.

Both priests say the prospect of having the President in their congregations at Sunday Mass has made them extra careful to avoid saying anything in their sermons that might be misinterpreted. They are both conscious that there are newsmen hanging on their every word.

Father Pereira reported he now takes more time preparing his sermons than he used to. But the effort is "mostly negative" — an attempt to avoid possible slips, he said.

Sermons that could be taken in a political sense aren't the only hazard. Father Casey said that after a talk on papal infallibility which he gave in the President's presence, he received letters of comment and criticism from all over the country, as well as overseas.

Many of the writers were non-Catholics who wanted to dispute the doctrine involved. Some cited Scripture and others sent along appropriate tracts, Father Casey said.

He estimated that he received at least 100 letters as a result of newspaper accounts of that sermon.

Since word got around that the President frequents his parish, Father Casey added, his mail has increased great-

ly. Some letter writers are Catholics who would like to burn vigil lights for the Chief Executive or have a Mass said for him. The Holy Trinity pastor said he tries to accommodate his correspondents as best he can, but he can't answer all the letters.

Father Pereira emphasized that he wants to do and say nothing that could be taken as "exploiting" the President's presence.

Asked if he considered newspaper coverage of his sermons a chance to reach people with whom he would not otherwise come in contact, he replied with an emphatic no.

"That would be taking unfair advantage of the situation," he said.

Fathers Casey and Pereira said the presence of reporters, Secret Service men and other members of the presidential entourage does not unduly upset the parish routine.

The Virginia pastor said he has no objection to the influx of newcomers because they "manage themselves so well." And anyway, he remarked, the whole situation is "something you've got to take in stride."

## Vatican Blocks U.S. Bid To Control Narcotics

Washington — (RNS) — Federal Narcotics Commissioner Harry J. Anslinger sharply protested here against the defeat of a key provision in a proposed new international convention against narcotics and blamed it on a last-minute objection by the Vatican.

The provision would have recommended civil commitment of known narcotics addicts to hospitals, a procedure similar to that for commitment of persons with mental disease and to that in a growing number of countries for commitment of chronic alcoholics.

The Holy See, participating in the 70-nation conference in its capacity as a sovereign state, objected on the ground it might interfere with "basic human rights."

Basis of the Vatican's concern was apparently a fear that it would give Communist nations a new legal pretense for persecution of Catholic bishops, priests, and laymen.

Following the statement of the Vatican's objection, which was presented by Msgr. Timothy J. Flynn of New York, who represented the Holy See, a majority of the Catholic countries of Europe and Latin America withdrew their support and abstained, and the provision, strongly supported by the United States delegation, went down to defeat.

The vote was 10 to 7 with 26 abstentions. Delegates from 27 nations were absent because a General Assembly session of the United Nations was in progress on the Congo question at that hour on March 21. A plea by Mr. Anslinger and the U.S. delegation for reconsideration of the vote was subsequently denied and the conference, which opened January 24, closed March 25, after adopting a convention described by Mr. Anslinger as "so watered down" that he is doubt-

ful whether much good will come from its ratification.

Commitment of drug addicts to hospitals, instead of jail, has been a long-term crusade by Mr. Anslinger, who has headed the Treasury's narcotics bureau for 31 years, a term of service outranked in federal law enforcement only by the 36 years in which J. Edgar Hoover has headed the F.B.I.

"An addict is a walking Typhoid Mary," Mr. Anslinger declared. "The principal way in which drug addiction is acquired is through association with another addict. They dearly love, company and are constantly leading friends, male and female, into the habit."

Commitment to a hospital upon proof to a civil court by a panel of physicians that an individual is a narcotics addict is the most effective way of curbing the narcotics traffic, in Mr. Anslinger's opinion, since as long as addicts circulate freely in society their intense craving for the heroin, marijuana, or opiates they require provides a ready market for the nefarious international traffic in illegal narcotics which the international convention is designed to halt.

Text of the statement on behalf of the Holy See, delivered just before voting March 21, in the conference's executive session, has been made public as follows:

"Our delegation endorses every human and effective means of treatment for narcotics addiction. We realize that treatment in a hospital institution is worthwhile and, indeed, one of the most effective means of treatment.

"However, we recognize that there is no general agreement on how drug addiction should be treated. There comes to mind in the case of this resolution a question whether in civil commitment — in the case of an adult without a criminal record, where there is no criminal relevance — there is not involved here a possible violation of human rights.

"There is a fundamental problem of human rights to be protected here and it should be a matter of interest to us to know what limitations are placed on the method of 'civil commitment.'

"We have some grave doubts about the resolution and feel that a method of treatment in a hospital institution is open to potential abuses.

"Therefore, our delegation is of a mind to oppose the resolution. Moreover, we are speaking here of a resolution to be associated with a convention which will have, we hope, world-wide applicability not one which will just be applicable to the United States." Subsequently, Msgr. Flynn said, "It is conceivable and true that in certain countries where there is a well-established rule of law, civil commitment laws could be administered in a way as not to infringe on civil rights."

"But we don't think this belongs in any international treaty," he declared. "Certain countries incarcerate anyone they please in any event. We see no reason to give them, in an international convention, some special basis of legality to deprive a person of his human rights."

Mr. Anslinger, on behalf of the American delegation, said that "the Iron Curtain countries don't need any excuse. It

is tragic that our concern over a few individuals, who will be jailed anyway on trumped-up charges, should be allowed to overcome our humanitarian concern over thousands of persons who need this kind of hospitalization and the millions of persons in free society to whom addicts represent a menace."

Mr. Anslinger said that, to be logical, "the Vatican must now oppose civil commitment for insane persons or for alcoholics or epileptics, since this too could be subject to the same abuse."

However, he said the strongest objection of the American delegation to the Vatican's position is that it was taken too late to be subject to full debate in the 70-nation conference.

"We had been meeting for nine weeks and during most of that time the Holy See had no one present," he asserted. "They had received a copy of that was circulated, and the original draft convention voiced no objection. At the last minute, when delegates were preparing to vote, and more than one-third were absent, they came in with this statement and, of course, the Catholic delegates had no option than to follow the position of their Church."

The District of Columbia and a number of states, such as New York, Illinois, Minnesota, and Texas, now have such civil commitment laws. Such countries as Iran, France, Germany, Spain, Portugal, Brazil, and Argentina also have hospitalization laws.

Mr. Anslinger, by appointment of President Kennedy, headed the U.S. delegation to the conference. Two Roman Catholics, Carl de Baggio and Henry Giordano, both veteran narcotics law enforcement officers, were members of the American delegation and supported the U.S. position.

The conference was sponsored by the United Nations, but admitted a number of non-UN members, including Vatican City.

Throughout the conference U.S. efforts for a strong convention were opposed by the Soviet bloc, leading Mr. Anslinger to charge them with an ulterior motive of protecting Communist China's lucrative traffic in illegal opium. Red China and Outer Mongolia were refused admission to the conference because of charges by Western countries that their police officials are uncooperative in stopping international smuggling.

## Reapings at Random

# UnAmerican Methods of Right Wing Groups

by GERARD E. SHERRY  
Editor, Central California Register

One of the most healthy signs in our national life is the emergence of leading secular newspaper editorials in various parts of the country deploring the unAmerican activities of some so-called anti-Communist groups.

In California, the reputable and conservative Los Angeles Times recently had a series on the John Birch Society, an ultra right wing organization which claims to be fighting Communism.

A semi-secret document called "The Politician" written and circulated by Robert H. Welch, Jr., founder of the Birch Society, almost insinuated that President Eisenhower is a dedicated Communist and that late President Roosevelt was guilty of treason. The pamphlet is replete with accusations of disloyalty against many public officials who are charged with deliberately leading the United States toward Communism.

Only recently J. Edgar Hoover, Director of the F.B.I., had reason to caution anti-Communists against using smear tactics. Furthermore, former Vice President Richard Nixon in a letter to the Los Angeles Times, warned against unAmerican methods in fighting Communism.

He said smears and innuendo do not help the fight. He added that we must be very

careful not to attach a subversive label to anyone simply because we disagree with them. Significantly, the California State Republican Party has come out strongly against the tactics of ultra right wing groups who further their political aims under the guise of anti-Communism.

This is a healthy sign because we are being treated to the spectacle of anti-Communist groups cropping up all over the place. There is nothing wrong with this. Indeed, it could be helpful, but only if such groups are concerned with the problem as part of the broader problem of defending spiritual as well as material values.

This is all related to tactics used by some of our Catholic anti-Communist groups. One has only to think of the Christian Educational Association of Union, New Jersey, which publishes "Common Sense." The publication, which is supported by priests and laity, has a reputation for being anti-Semitic and anti-Negro. Last year it published a story headlined "Kennedy's Marxist Record."

Then there are recent charges made by the Cardinal Mindszenty Foundation against the Foreign Policy Association. The Foundation released old charges against the F.P.A. quoting a presentation of the Grand Jury of Fulton County in Georgia, which is alleged to have declared the F.P.A. a "subversive organization."

I read the Grand Jury presentation a long time ago, when it was first issued. It

did not declare the F.P.A. subversive. It did, however, question the loyalty of one of the writers for the F.P.A.'s "Great Decisions" Program which is conducted through public and Catholic schools. The writer in question, Mrs. Vera M. Dean, is a part time employee of the F.P.A. She denies that she was ever active in any Communist front organization. Some of Mrs. Dean's interpretive writing may not be to our liking, but this doesn't call for us to label her subversive.

There is one more thing on the Foreign Policy Association. Not only is it endorsed by Republicans and Democrats, including Eisenhower, Nixon and Kennedy, it has a Catholic Bishop on its board of directors. The present director is Bishop Robert Dwyer of Reno, Nevada. He succeeds Bishop John J. Wright of Pittsburgh, a former director.

The fact that some leading Catholics endorse the Cardinal Mindszenty Foundation, doesn't give it the right to vilify the Foreign Policy Association or any other group. The Mindszenty Foundation's charges against the F.P.A. have no legal substance. They are mostly innuendo and half truths. The question I ask is this: If the F.P.A. is what the Mindszenty Foundation says it is, why is a Catholic Bishop a member of its board of directors?

Furthermore, it should be pointed out that the Cardinal Mindszenty Foundation has no official standing in the Church. Its views carry no more authority than mine do. I wish the Cardinal Mindszenty Foundation well.

However, I question its attack on the F.P.A. as Catholic action.

There is the ever present danger of the creation of a form of supermarket patriotism which furthers only extreme nationalism. While we must all love our country, we must also love our fellow man. This means seeing in him a person with a divine dignity and an eternal destiny. This means respecting his rights and his liberty. This means being very careful not to injure his reputation through reckless half-truths.

I realize that this is an unpopular view. However, someone must speak out. Anti-Communists we must all be. But if we are Catholic, our anti-Communism must be Catholic. I suspect that much of our anti-Communism has a political rather than a religious motive.

The tragedy of all this is that it splits the Catholic community and the national community at a time when unity is imperative. There is no reason why Catholics can't work together in relation to the Communist menace. But some tactics will have to be changed. The most important change must be in disavowing Catholic anti-Communism from political movements and motives.

I am not interested in fighting Communism merely to replace it with some equally vicious evil. As Catholics, our goal is the establishment of Christ's Kingdom on earth. This then must be the motivation for our anti-Communism.

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MOST REV. JAMES E. KEARNEY, D.D., President.

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