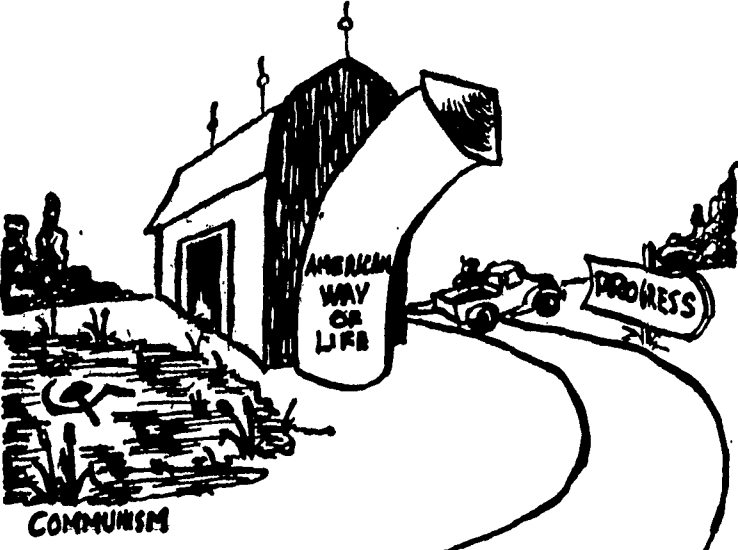


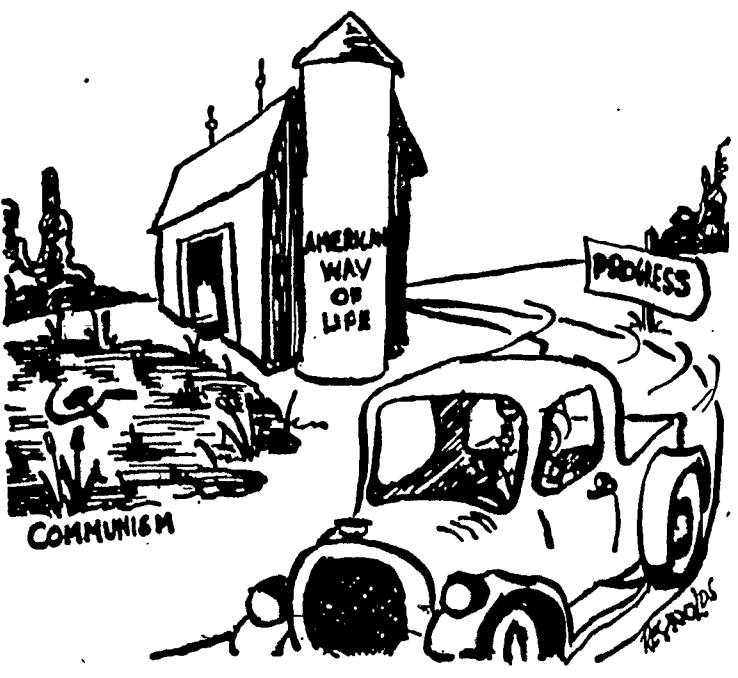
### Politics is like farming



It's dangerous to lean left . . .



. . . and progress stops when things lean right . . .



... so straight, and true is best.

Frequent use of the terms "left-wing" and "right-wing" has raised the question in many minds, "Which side should Catholics be on?"

The terms had their origin in European parliaments which seated members according to their communist or conservative leanings.

Communists, Socialists and groups sympathetic to their programs sat on the left side of the parliamentary halls while Royalists, defenders of the "good old days" and other conservative groups sat on the right side.

Members of the Catholic political groups were seated in the center — neither left nor right — and are still called "The Center Party" in many European countries. Historically, Catholics are neither "left" nor "right."

American Catholics have never formed a political party of their own but belong instead to the existing non-denominational parties.

In our opinion both Democrats and Republicans represent the "center" position in this country — basically agreed on fundamental government procedures but divided by opinions as to how best to carry out the functions of government.

Neither Democrats nor Republicans can be properly termed as "left wing" or "right wing."

The Democrats with their liberal tradition have never advocated leftist goals of radical revision of the Constitution. Republicans with their conservative tradition have never advocated rightist goals of abolishing laws or policies voted into force by a majority. Both parties operate within the framework of our national constitution and enacted laws.

America is, nonetheless, tolerant enough to let its citizens disagree with this arrangement. There are third party groups which year beyond this political orbit and seek to push the nation into a "left-wing" revolution or a "right-wing" stagnation. We admit the right of citizens to have these opinions but we think they do a distinct disservice to the nation by dividing well-established and proven methods of government administration.

We are of the opinion there is wide enough latitude between the liberalism of Senator Hubert Humphrey and the conservatism of Senator Barry Goldwater for all Americans to find comfortable lodging in either of the two existing parties.

A further question also presents itself—"Should the Church involve itself in politics?"

There are times and circumstances when the Church must take a definite position to defend the rights of men in their duties to God and to their fellowmen. Mere partisan involvement, however, has had a sorry record in too many countries to make it an ideal.

Pope Pius XII in a 1947 talk gave, what we think, timeless wisdom to guide us in this delicate subject. "To wish to draw an exact line of separation between religion and life, between the natural and the supernatural, between the Church and the world, as if they had nothing to do with each other, as if the rights of God were valueless in all the manifold realities of daily life, whether individual or social, is entirely foreign to Catholic thought and is positively anti-Christian," the Pontiff said.

Americans, guided by a sincere religious conviction, must, therefore, involve themselves in the current problems of our nation and our world and find progress in unity, not with "left-wingers" or "right-wingers."

## Interview With A Conservative

"I don't see why some people — Catholics and others who support their own schools — should have to send their money to Washington and not be able to get any of it back for their own use."

The man who said that in Rochester is able to back his opinion with action in Congress.

He is Senator Barry Goldwater, Republican of Arizona, who spoke in Rochester Saturday.

He proposed an amendment which will include parochial school pupils in present administration efforts to pour massive financial aid into the nation's public schools.

Then, with a paradoxical consistency, he will vote against his own amendment. Goldwater doesn't believe in federal aid to any schools — public, private or parochial — but does believe if such aid is voted then all pupils should share in the benefits.

Fred J. Eckert, Rochester student at LeMoyne College, Syracuse, interviewed the Arizona Senator for the Courier Journal. From that interview and the Senator's best-selling book "The Conscience of a Conservative" Eckert wrote this profile of one of this nation's top political leaders — the man who may be the bridge by which Catholic pupils will win a fair share of a vast federal fund to strengthen education in America.

The following comments are not meant to endorse or reject any of Senator Goldwater's political positions. The interview is recorded here so readers of this paper can have increased knowledge of the people who will shape Congressional decisions on this currently widely-discussed topic.

What is the man like? What are his ideas? What are the reasons for his tremendous popularity? Will his path lead to the White House as his supporters hope it will?

Barry Goldwater is a distinguished looking 52 year old westerner. He stands 6 feet tall and weighs 180 pounds; the same frame he carried when he played college football. His silver-gray hair recedes slightly and the Arizona sun has placed a healthy bronze tan on his face. His handsome features and pleasant maturity give him the appearance of a picture-book president.

Goldwater's political career began when he sought, and won, a seat on the Phoenix City Council in 1949. In 1952, he was elected to the Senate. In 1958, he was re-elected with a wide plurality.

Barry Goldwater, besides being so respected, is a well-liked man. His fellow senators think a great deal of him. A labor leader who doesn't agree with Goldwater's views on unions called him a "charming rascal" and a political enemy said that "even the people who hate him like him."

A man of many interests, Goldwater devotes the spare time he has to his varied interests. A brigadier general in the Air Force Reserve, he enjoys flying jets and has flown at over twice the speed of sound. The chairman-of-the-board of the Goldwater department store chain, he occasionally lectures on retailing and salesmanship.

Goldwater believes that the liberal explosion which erupted during the Roosevelt years and continues to the present time "has not worked." He sees in liberalism a serious threat to the

freedom and dignity of individuals.

In his fight to extend conservative principles, he has clashed with such liberal Democrats as Senator Herbert H. Humphrey and Walter Reuther.

Democrats, however, are not the only ones who have drawn fire from Goldwater. He has lashed out at such liberal Republicans as New York Governor Rockefeller and Senator Jacob Javits. He believes that Vice-President Nixon lost the election because he was not conservative enough.

"The Conservative approach is nothing more or less than an attempt to apply the wisdom and experience and the revealed truths of the past to the problems of today," Goldwater believes.

"Liberals . . . regard the satisfaction of economic wants as the dominant mission of society" whereas "Conservatism . . . looks upon the enhancement of man's spiritual nature as the primary concern of a political philosophy," he says.

On "States' Rights" he says, "There is a reason for its (the Constitution's) reservation of States' Rights. Not only does it prevent the accumulation of power in a central government that is remote from the people and relatively immune from popular restraints; it also recognizes the principle that essentially local problems are

best dealt with by the people most directly concerned."

He believes that the federal government should not be allowed to get a foothold in the field of education. He believes that our big problem in education is one of quality not quantity. To those who advocate federal aid to education he points out that the government has no funds except those that it extracts from the people; he believes that the people would be better off spending their money at the local level rather than sending it to Washington only to have it come back later "minus the Washington brokerage fee."

"The time has come," Goldwater says, "not to abolish unions or deprive them of deserved gains; but to redress the balance — to restore unions to their proper role in a free society." He is against compulsory unionism, believing that "As long as union leaders can force workers to join their organizations, they have no incentive to act responsibly."

He sees the cold war as a real war and believes that we are losing it because, "Our enemies have understood the nature of the conflict, and we have not." He believes, "If an enemy power is bent on conquering you . . . he is at war with you; and you — unless you contemplate surrender — are at war with him." He believes that much of our trouble today lies in the fact that "Our leaders

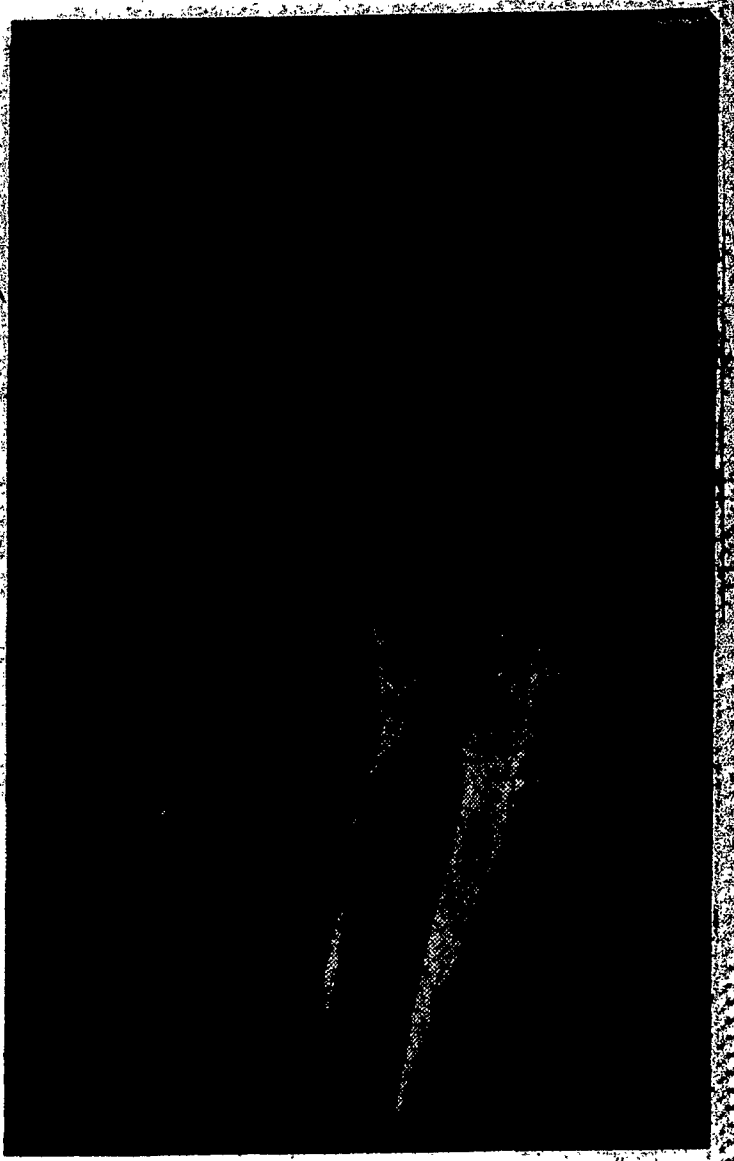
have not made victory the goal of American policy."

He believes that negotiations with the Communists have failed and will continue to fail because the Communists set them up in such a manner that if they are "successful" the result is merely that the status quo is maintained and if they are "unsuccessful" the result is that we lose something and they gain something. Either way, he points out, they can't lose anything and might gain something and we can't gain anything and might lose something.

He is in favor of negotiations only in cases where we, and not the Communists, can gain something and the Communists, and not us, can lose something, such as negotiations over whether or not Hungary and the other satellite countries should be freed from Russian control.

Perhaps the main reason for Barry Goldwater's popularity is the simple fact that people admire a man who believes in certain principles and has the courage to fight for them. Another reason for his popularity is the fact that a tidal wave of conservatism is sweeping large segments of the country's citizenry and see in Goldwater a courageous leader who can save the country from socialism.

Will Barry Goldwater some day be President of the United States? Goldwater himself believes that Pres-



Senator Goldwater during Rochester talk.

ident Kennedy will be re-elected unless he "stubs his toe." Whether or not Barry Goldwater will become President someday is a matter for speculation. But this much is certain: Barry Goldwater is a man reckoned with. The nation will hear much about him and much from him in the years ahead.

## Little Mission Progress in War-torn Laos

(N.C.W.C. News Service)

Laos, the southeast Asian tinderbox that could make the cold war hot, is one of the least Catholic countries in Asia.

While Laos is adjacent to Vietnam, which is second only to the Philippines in its percentage of Catholics in the Far East, the Catholics of Laos constitute only about one per cent of the population. They now total about 24,000 in a population of between two and two and one-half million.

Despite the gains in the past 10 years — resulting partially from an influx of Vietnamese refugees — Christianity has always had rough sledding in Laos.

The land-locked kingdom, roughly twice the size of Pennsylvania, is predominantly Buddhist in culture and religion. But many of the isolated tribes in the lofty mountains which cover much of the country are still involved in demon-worship.

The first attempt to preach the Gospel in Laos — then an extensive kingdom — was made in the 17th century by a Portuguese Jesuit missionary, Joao Maria Leiria. Father Leiria preached for five years in Vientiane, the old capital, and now the administrative capital. But the violent opposition of the Buddhist bonzes forced him to leave the country in December, 1647.

Father Leiria's work had no lasting effect. Vientiane, where he preached, was sacked by the Siamese in 1827, and within a period of years was overgrown with jungle, leaving the remains of the architecturally famous palace and pagoda, but no trace of the Christian mission.

The first missionary efforts in modern times began in 1881, but were in general hamstrung by the civil authorities. It was not until 1893, when the French made Laos a protectorate, that Catholic missionaries had any real

freedom to preach. But the few priests who came to Laos then came mainly to minister to the small Catholic community of Annamites and Tonkinese residing in Laos.

The missions gained official status in June, 1938, when the Holy See erected the Prefecture Apostolic of Vientiane and Luang Parabang. The little Catholic congregation in the royal capital at Luang Parabang had to rely on the pastor at Vientiane. It was then a 10-day boat expedition up the Me-

kong river, and the priest could only get to Luang Parabang two or three times a year. Then in 1940, Luang got a pastor of its own.

During World War II, the Japanese suppressed the French authority in Laos, and the missionaries who were able to remain were subjected to the usual restrictions imposed on nationals of enemy nations.

The French returned in 1945, and gradually granted greater self-government to the

Laotians. This culminated in Laos' independence — within the French Union — in 1949, and finally the withdrawal of French forces in 1954.

The civil war had been raging in next-door Vietnam in the early postwar period, and communist-led forces from North Vietnam invaded Laos on several occasions, especially in 1953-54, when the Vietnamese Reds were aided by the Pathet Lao, Laos' own rebel group.

In February, 1954, Bishop Jean Arnaud, M.E.P., then Prefect Apostolic of Thakhek — the Church jurisdiction in the southern part of Laos which was set up as a prefecture in 1950 and became a vicariate in 1958 — was seized by Red forces. He and three other priests of the Paris Foreign Mission Society were held captive for some time. A Sister and 15 novice nuns were also captured but were let free in five days.

Laos itself has been hit by intermittent guerrilla warfare ever since the end of World War II. The Geneva conference agreement of July, 1954, provided for an end to the hostilities in Laos as well as for the partition of Vietnam. Under the accord, Pathet Lao rebel forces were moved to the two northeast provinces of Laos. The southern of the two provinces, Sam Neua, is the most Catholic part of Laos, and until 1958 was part of the Tonkinese See of Thanh Hoa, now part of communist-ruled North Vietnam.

Peace was restored in 1957, when the Pathet Lao movement was transformed into a legally recognized political party. But the Pathet Lao guerrillas were soon on the move again.

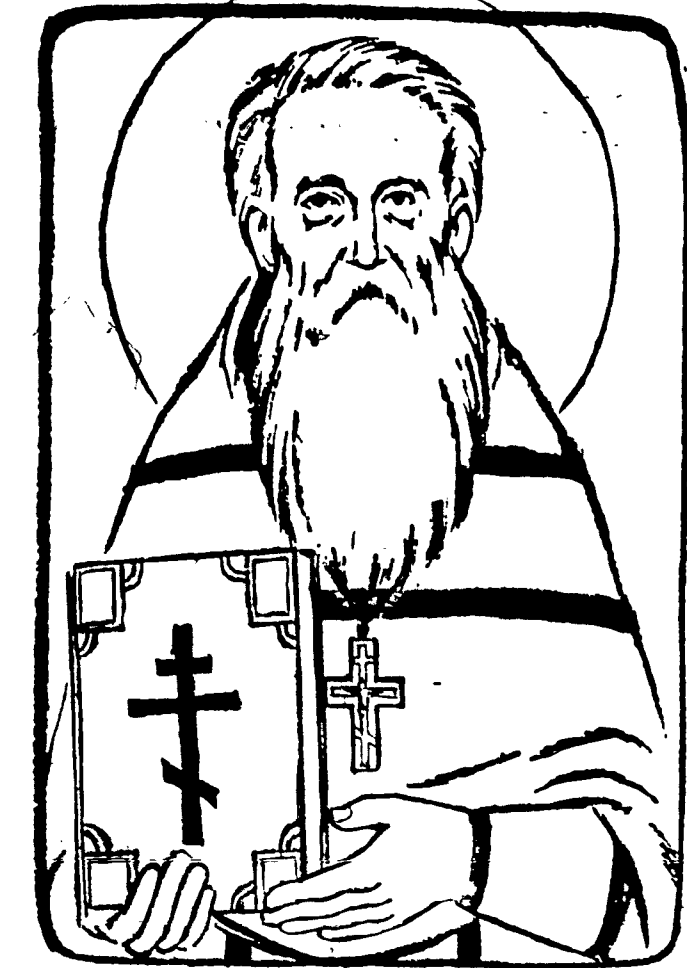
Guerrillas killed a missionary priest in Pakse, in the southwestern part of the country, in January, 1960. Last July, Father Mario Borzaga, O.M.I., a missionary from Italy, disappeared in territory heavily infiltrated by the Pathet Lao.

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Saints of Unity

ST. SERGIUS OF RADONEZH . . . was born near Rostov. He took up the life of a hermit in a forest, some way from Moscow in 1335. Disciples gathered around him, and the famous Monastery of the Holy Trinity came into being. He was in some respects reminiscent of St. Francis of Assisi. He lived to his nearly eighty years old. His vision of the Mother of God is one of the earliest expressions of this kind in Russian hagiography. His feastday is Sept. 25.

### Reapings at Random

## God's Voice Heard In Parents' Counsel

By GERARD E. SHERRY  
Editor, Central California Register

About twice a year, usually in March and October, we have what we term "Vacation Months." It is labeled in such a way that sometimes get the dangerous idea that there is only one vocation in life, that of the religious life or the priesthood.

The truth is, of course, that God calls some people to married life—gives them the vocation of marriage—just as unmistakably as he calls others to a religious life or to a single life in the lay world.

These months, therefore, should more properly be designated "Religious Vocation Months." However, search for vocations to the religious life is a year-round proposition. Hence, I have decided that April is just as good a month to talk about it. Furthermore, we have a definite point to make.

One of the difficulties we have in discerning our vocation is that of deciding just what God's voice sounds like. Many of us seem to expect inaudible words to explode in our minds, saying with the thunder of authority: "I want you to be a priest" or "I've planned for you to get married," or "You're to be a Sister."

only words of advice. He speaks in a much more authoritative, effective, and convincing way. He uses objective realities, as words. If he wants a man to be a musician, he doesn't say, "practice music four hours every morning." Instead he gives actual musical talent, and he inspires the musician with a delight in harmony, counterpoint, and other musical skills.

So when God wants to give a religious vocation to "invite" one of his children to the special service of marriage, that "I" given to his priest, his religious and his brother—he speaks through the realities of their personal life. He gives a man that can handle people's lives. He gives a woman that can handle people's health and families' happiness. He gives a girl group to which he is calling the very girl (work on the "foreign" work, the home differences, and the heart that is really meant to serve, and that is really meant to be a priest or religious).

Vocation directors say that God does not usually "call" by the gift of words and mild persuasion. He does not indicate his desire of a boy or girl for the religious life by leaving them wrapped in prayer, detached from the rest of the world, so attracted to some dancing and parties, that he speaks—calls—by making the home, the street, or the priest

a full human being, then adding to that fullness a persistent thought: "Really, I ought to think seriously about a religious vocation."

The thought is like a yo-yo. You throw it away, then with the least little jerk, back it comes at once.

But this is only half of the story. This is what God's call sounds like—God's "words" as objective realities of head, heart and hand. But how does he convey these words to the person he is calling?

This question is uppermost now in the minds both of laymen who write editorials like this and of the laymen who read them—both hoping that somehow God will give a religious vocation to their children.

Spiritual advisers tell us that God speaks to our children through us. That he issues his realistic call to religious life through our actions. Just as the mind does not usually speak directly to mind, but uses funny-looking things like tongue and vocal cords to express its meaning; so God does not usually speak directly to mind in the child these key qualities of head, heart and hand. Instead, he does so through such impressive instruments as parents.

Without a mother's hour-by-hour patience and protection, no baby could ever hope to

have a body strong and healthy enough for the religious life. Without the year-by-year guidance of mother and father together, nobody could even develop a mind sufficiently, to enter school and to persevere in it till, accepted by the seminary or novitiate. Finally, without quite special example and prayer on the part of parents, no child is likely to acquire that deep desire—that irreplaceable quality of heart—which draws him to the service of God in religion.

The words of God to the growing child are his parents' example of responsibility to duty, their example of esteem for the priestly and religious life, their recognition of the primacy of prayer and the sacraments in the life of a Christian.

In short the vocation—the calling—of God's: "You have not chosen me, but I have chosen you." And the words in which he calls are the objective realities that constitute the character of the person being called—these plus the unmeasurable impulse of grace. But the larynx, tongue and vocal cords that formulate these words—the instruments through which God chooses to talk—are all human agents.

And the most important of these agents—the one without which God's vocation could hardly become actual—is the mother, and father.