



Berlin, Decisive For The World

"The future of Berlin," said its mayor, Willy Brandt, is decisive for the whole of Europe."

He could have added, "and for the whole world."

The mixed-up metropolis, so often shocked by crisis after crisis, stands as a symbol of two worlds — the free and the communist.

Soviet Premier Nikita Khrushchev in his recent Moscow speech repeated his threat to lock Berlin securely behind his Iron Curtain.

As long as half of Berlin is free, it can mock Communist claims that the Soviet system is a workers' paradise. Since 1945, 4,000,000 East Germans (out of a total 17,000,000 population) have used Berlin as an escape hatch from the Red "paradise."

Walter Ulbricht, head of the East German Communist government, bluntly stated, "We must wage a decisive battle against this migration."

How that battle will be waged is still an unannounced secret but if the Kremlin goes all the way into total war, freemen and communists will quite likely die mutually in atomic annihilation.

A year ago, Khrushchev boasted that Soviet technicians were at work developing "incredible arms." This week, reports from Washington hinted what one of these weapons might be — a neutron bomb which destroys life but does no damage to buildings. Pentagon officials are said to be locked in debate whether the United States should develop such a costly weapon.

Senator Thomas J. Dodd of Connecticut recently urged the government to go ahead with the project. "It would do next to no physical damage, it would result in no contamination," he said in describing its effects, "but it would immediately destroy all life in the target area. This, of course, would make it an ideal battlefield weapon . . ."

If the Kremlin triggers global war in its struggle to seal off Berlin, the description of neutron battles given by Senator Dodd leaves a terrifying vision of great cities like New York, Paris, Moscow, London — all their streets and structures intact but reeking with the millions of victims of the unheard, unseen death rays.

Frightening as all this may be, we think Americans have an immediate responsibility to be willing to back whatever military, diplomatic or economic strategy needed to block any Soviet takeover in Berlin.

Cardinal Cushing recently stated, "It takes men of strong moral fibre and great courage to draw the line where it must be drawn and to use all the resources at their disposal for survival."

Surrender in Berlin will not only betray 2,000,000 West Berliners to Communist slavery but it will open the door to more and more Kremlin conquests by crisis.

The Cardinal Bishop of Berlin, Dr. Julius Döpfner, in a 1959 speech to honor the memory of victims of Communist tyranny, said, "It must be a necessary conviction for us that all those who die for justice and humanity or take burdens upon themselves, have done this for us."

When we in America take our holiday on Tuesday, July 4, we should reflect that the freedom we enjoy is the heritage given us by those who preceded us willing to bear the burdens and the battles. We need now in these our times to rely "on the protection of divine Providence," as our nation's founding fathers did, that we may have wisdom as a people to preserve peace but the courage, if need be, to wage war rather than surrender to tyranny.

Join The Y? Prelates Differ

Santa Fe — (RNS) — Catholic Archbishop Edwin V. Byrne of Santa Fe has forbidden his flock to "become board members of the YMCA, contribute financially to it, and/or become members of the association or attend its activities."

These restrictions depart notably from the position taken by Bishop Thomas K. Gorman of Dallas and Fort Worth, who was quoted recently as saying he had no objections to Catholics "living at the YMCA, or participating in its recreational programs. Of course they should not participate in the religious exercises."

In his announcement Archbishop Byrne said: "Because the YMCA is a religious organization whose history, purpose, principles and control have always been and still are Protestant, the Sacred Congregation of the Holy Office has forbidden Catholics to participate in it."

Arthur W. Hollister, general secretary of the YMCA here, said: "This is strictly a matter between the archbishop and the members of his Church." He said Roman Catholic membership in the YMCA is about 20 per cent on the national level, and "we would probably conform with the percentage in the country." He said several of the 30 members of the Santa Fe board of directors are Roman Catholics.

Man in a Fishbowl

Back in early 1960 when John F. Kennedy was still a long way from the White House he said there were more important issues before the American public than the label of a candidate's religion.

His religion has remained a continuing topic for prying reporters.

Every Monday we are given a report whether the President attended or "skipped" Mass and this week we were given the information that he sat while others knelt, a seeming sad commentary on the intensity of his meditation.

But most important news of all for one reporter — while the world tottered on the brink of battle in Berlin — Pierre Salinger, presidential press secretary, had to correct his Friday announcement that Mr. Kennedy had his "usual" breakfast which includes orange juice, bacon and eggs, toast and coffee.

Then the question, "Bacon on Friday?"

Salinger checked with the White House and replied, "No."

If that's news for the nation, then it's time to beat our presses into ploughshares and let backyard gossips take over the job of the newspapers.

Daily Mass Calendar

Sunday, July 2 — Sixth Sunday after Pentecost (green). Gloria, 2nd prayer of the Vigilation, Creed, Trinity Preface.

Monday, July 3 — St. Irenaeus, martyr (red). Gloria, 1930—Rev. Edward Dwyer.

Tuesday, July 4 — Mass as Sunday except no Gloria, no 2nd prayer, no Credo, common preface.

Wednesday, July 5 — St. Anthony Zaccaria (white), Gloria.

Thursday, July 6 — Mass as Tuesday.

Friday, July 7 — St. Cyril and St. Methodius (white), Gloria. First Friday Mass in honor of our Lord's Sacred Heart permitted.

Saturday, July 8 — St. Elizabeth (white), Gloria, 1945 — Monsignor Joseph Baierl.

Reapings at Random

We Need to Take a Stand on Great Issues

By GERARD E. SHERRY
Editor, Central California Register

There can be little doubt that we live in an age of public relations.

We are being told how to win friends, how to influence people, how to get ahead in business and how such things as positive thinking will help make us successful.

Likewise, we are told how to share a party line, how to get along with our neighbors, our in-laws, or spouse, and, especially, with our children.

Now, all these are good things. But I think that, as it is with most good things, we tend to overdo it.

In our desire to get along with other people, I wonder if we sometimes find ourselves unwilling to tell them how we feel about things for fear our ideas offend them?

We are becoming afraid to take a stand. We don't go to our friends with our problems.

"Don't tell anyone your troubles," someone once said. "Fifty per cent of the people aren't interested — and the other 50 per cent are glad to hear you're finally getting what you deserve."

A little too quiet, perhaps, but there's

Fourth of July is for the Whole World

By FRED J. ECKERT

When the Second Continental Congress formally approved the Declaration of Independence, on July 4, 1776, it took a crucial step toward the fulfillment of the American Revolution.

The American Revolution, of which the Declaration of Independence is a vital part, began, in the words of John Adams, "in the minds of the people" several years before. By the time that the Declaration of Independence was signed, the thoughts which had been going on in the minds of the people had blossomed out into a revolution which was destined to continue far into the future.

The American Revolution is still going on today. It has not stopped, and it will not stop until people all over the world are able to reap its rewards — freedom, governmental recognition of the dignity of the individual, rule by law.

Today, the world is torn between two revolutions — the Communist Revolution and the American Revolution. These two powerful and totally contrasted revolutions have clashed in history and are struggling against each other. They are so strikingly different that their very natures dictate that one revolution must triumph and the other must crumble and fade away.

These two competing revolutions constitute a tremendous conflict that truly makes our times "times that try men's souls." One revolution, the Communist Revolution, hurls mankind into the great danger it has ever faced. The other revolution, the American Revolution, pushes mankind to the threshold of magnificent opportunity.

THE COMMUNIST Revolution holds the belief that the individual is merely mortal and that he is but a servant of the state. This revolution denies the individual political liberty and personal rights and thereby debases his dignity. This is a revolution based on rule by men.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.

—American Declaration of Independence, July 4, 1776.

THE AMERICAN Revolution is anchored in the realization that the individual has an immortal as well as a mortal side and that it is the mission of the state to serve both sides of his nature. This revolution acknowledges that the individual has "certain unalienable rights" — life, liberty and the pursuit of happiness — and thereby asserts his dignity. This is a revolution based on rule by law.

The philosophy of the Communist Revolution constitutes a reactionary effect on the history of man's endeavor to be free; it attacks the progress of freedom; it renounces the dignity of the individual. It runs counter to the natural law and therefore clashes with the very nature of man.

The Declaration of Independence, which contains the philosophy underlying the American Revolution, is a turning point in the history of man's endeavor to be free. It presents to mankind a new nation which contains the way to freedom in its doctrine of truths which are so fundamental, so basic, that they are "self-evident." All men are created equal; God has given man certain rights which only he can take away; governments derive their just powers from the consent of the governed; if a government seeks to deprive its people of their rights, it is the right of the people to abolish that government and establish a new government.

The truths embodied in the Declaration of Independence are taken from the natural law. The Declaration of Independence is so profound, so dynamic, so revolutionary, because it uses the precepts of the natural law as the ideology of a great revolution which guarantees political

liberty and personal rights.

Born out of love for freedom, nourished by the character of the American people and lovers of freedom everywhere, threatened by all who would deny freedom to others, the American Revolution is today both a promise and a challenge.

It is a promise because it fulfills and insures that very thing which the nature of man demands and which men have for so long dreamed of, hoped for, and struggled for — freedom.

It is a challenge because a vast portion of the world is dedicated to its destruction. It is a challenge because now, more than ever before, Americans must make great sacrifices if the American Revolution is to bring to all nations and all people what it has brought to America and her people.

Many of our country's great leaders have recognized that the American Revolution belongs not only to America and her people, but to all nations and all people.

Thomas Paine once wrote, "The cause of America is in a great measure the cause of all mankind."

Abraham Lincoln believed that our Declaration of Independence means "liberty not

alone to the people of this country but hope to the world for all future time." Lincoln realized that "our defense is the preservation of the spirit which prizes liberty as the heritage of all men in all lands everywhere."

Woodrow Wilson once said, "A patriotic American is never so proud of the great flag under which he lives as when it comes to mean to other people as well as to himself the symbol of hope and liberty."

President Kennedy has warned that "we have allowed the Communists to erode us from our rightful estate at the head of this worldwide revolution." The President believes that "if the title deeds of history applied, it is we, the American people, who should be marching at the head of this worldwide revolution, counseling it, helping it to come to a healthy fruition."

Richard M. Nixon believes that "the American Revolution . . . did not end at Yorktown. It is a living vital idea today; it is the idea which we believe can most surely satisfy the aspirations of people the world over for economic progress, individual freedom, and national independence." The former Vice-President believes that "the best answer to the Commun-

ist Revolution in the kind of life produced by the American Revolution. The most effective antidote to Communism is a program of intelligent, articulate, positive Americanism."

Today, we stand at a crossroads in man's history. We can sit back and merely await with indifference the triumph of the Communist Revolution by foolishly believing, with a sort of historical determinism, that it is destined to triumph or, utilizing the greatness which has made this nation the magnificent arsenal of freedom that it is, we can crush Communism and extend freedom to all men everywhere by defending and fighting for the great truths of the American Revolution.

If we allow the fallacies of the Communist Revolution to triumph over the truths of the American Revolution, we will fail as a nation; we will fail as a people.

If, however, we face the future with the determination to not only defend, but to extend the American Revolution and the rights and truths contained in the United States Constitution and the Declaration of Independence, we will give to all mankind the freedom that rightly belongs to it and we will have taken enormous strides toward achieving what mankind has for thousands of years dreamed of achieving — peace on earth, good will toward men.

When all nations and all people live under freedom, the American Revolution will be finished. But until that day arrives, we must be prepared to defend and fight for our revolution.

Controls on Reds

New York — (RNS) — Catholic publications differed in their editorial judgments of the U.S. Supreme Court decisions which tightened controls over the Communist Party.

America, national Catholic weekly, approved the court's ruling wholeheartedly and criticized the dissenting opinions of Justices Hugo Black and William O. Douglas as "judicial blindness" by "doctrinaire liberals."

Commonweal, weekly journal of opinion edited by Catholic laymen, thought that the decision may have weakened American freedoms. It sided with the court minority.

The Advocate, official newspaper of the Archdiocese of Newark and Diocese of Paterson, greeted the court's ruling enthusiastically as "one long in coming."

Ave Maria, a weekly magazine published by the Congregation of Holy Cross, said it was "proud of the results," but singled out for praise the dissenting opinion of Justice Black who opposed the decision.

In upholding the constitutionality of the Internal Security Act of 1950 and a provision of the Alien Registration Act of 1940, the Supreme Court approved laws which require "Communist action" organizations to register with the government and make it a crime to be an active member of a party that advocates the violent overthrow of the government.

America, in halting the decision — "The U.S. Supreme Court recognized the Communist Party for what it is" — said that the Constitution "does not oblige our government to give legal existence

and protection to a revolutionary organization dedicated to the violent overthrow of the government."

Citizens cannot, it said, "have a constitutional right to band together for the destruction of the Constitution. The law never contemplates its own violation as a legally protected activity."

In referring to Justices Black and Douglas as "doctrinaire liberals," the editorial said that "Justice Black and those who think as he does, communism is merely a hated idea" which a free society must tolerate. Of course communism is in fact not only an idea but a program of action, and the Communist party makes no secret of being its tool.

America said it cannot "share the judicial blindness of men who refuse to see that membership in a revolutionary conspiracy is not and cannot be a constitutional right."

The Advocate's editorial stated: "At long last our Supreme Court is recognizing communism for what it is. Its avowed purpose is the conquest of the world to the way of life proposed by Karl Marx. . . . In our own hemisphere we hear and know that communism is making serious inroads and is becoming a serious threat to our

American way of life . . .

"Now that our Supreme Court has defined and spoken, it is up to the Department of Justice to carry on its work in the enforcement of the law of the land . . . We congratulate our Supreme Court on its decision. It was long in coming. Now that we have it we can feel a greater security in the great heritage we possess of a land of the free and the home of the brave."

Commonweal, on the other hand, said there was "sound reason to fear" that the decision held "implications the results of which are not yet in sight."

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JAMES E. KEARNEY, D.D.,
Bishop of Rochester

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Saints of Unity

St. Euphrasia refused to leave the convent in Egypt where she had been brought up, to marry the senator to whom she had been promised. She chose to spend the rest of her life in the convent in great austerity and humility, and died in 420 A.D. Her feastday is March 13.

a grain of truth in this philosophy.

We really feel no compunction to communicate. We feel we have done our share. We are tired because we have been working for so long. Whatever victories we have had are too small to be counted and even our defeats are paycaine. We have no Normandy landings to electrify us; nor do we have any Pearl Harbors to shock us out of our lethargy.

The annihilation of space; the abolition of time; the relentless advance of the machine at the expense of man, symbolized so graphically by the H-Bomb; the stifling massing of men in the ever-spreading cities and the manipulation of men by the propagandists and the persuaders; all of these hammer away at us until we just throw up our hands and quit.

But there are great issues left. They may not be as apparent as they were 20 or 30 years ago, but they are still there.

The fight to raise economic standards in our nation and in our world; the fight against injustice of all kinds; racial discrimination; all these battles are now being waged and will continue to be waged for years to come.

We should be interested. Indeed, we need to be interested. But are we really interested?

Here is where I think our newspapers

come in. There are a great many things wrong with newspapers — we could never deny that.

All the general indictments which have been made of a society can rightly be made of its newspapers. Newspapers are a reflection of the society in which they are published. This is their function.

But they have a deeper function, too, and here I think they have let us down a little.

Whereas at one time our newspapers walked hand-in-hand with justice and the defense of our liberties, today too many cater only to the dollar sign.

If this seems a harsh criticism, let us look at the record. Newspapers are selling to their readers, not on content or quality of writing, or sincerity of purpose, but primarily on the use of gimmicks. Their readers are offered the chance of getting easy money or the tranquillizing "dope" of hack writers who peddle advice to the leviathan, gossip about gossipers, inside tips on imaginary happenings from Peking to Timbuktu, and solutions to every problem from nuclear warfare to perforated ulcers.

It all seems so simple. But it isn't — and it shouldn't be. It's time to stand up. We have real problems and they are not the same old ones. They can't be solved any more

dreamed away by "positive" thinking. They need to be worked out. And we need to know that, to be told that by our newspapers.

The fact is that many of the things wrong with our secular newspapers are wrong with our Catholic papers, too. However, the Catholic Press has improved and is continuing to improve all the time. We aren't great and we aren't always doing the best job that we should be doing — but we're beginning to realize that and work toward remedying it and this, I think, is a good sign.

We know you have only so much time. We want to say what we have to say as rapidly as possible. We don't want to bore you, to bog down in unnecessary details about what color vestments the bishops wore at the groundbreaking, or the like. We're trying to streamline our product, to make it easier for you.

Likewise, we are putting emphasis in our news columns on the things we think you need to know. You may not like them. We sometimes don't like to tell you that we think you need to know them.

We want you to know that at last peace and order — that there are a great many important things to be concerned about under our very noses which we discuss in detail.