

Expensive Way To Save Money

American novelist John Steinbeck, never noted for his religious piety, accepted this year's \$50,000 Nobel Prize for literature with the comment, "We have usurped many of the powers we once ascribed to God. . . . Man himself has become our greatest hazard and our only hope."

The hazard we admit. We believe there is yet a better source for hope.

Evidence of the hazard is easy to come by this week — two examples come from Illinois.

That state's welfare commission voted approval for a tax-paid birth control program for relief recipients and one of the commission's members then proposed similar tax-paid help to finance divorce proceedings for people on welfare dole.

Illinois is the first state to authorize state funds for contraceptive devices.

Other states will probably soon do likewise.

Illinois state auditor Michael J. Howlett asked, "How far are we going to go in interfering with things that are not within the realm of state government?" He said the state provides welfare clients with "food, clothing, shelter, medicine; we send them to hospitals in taxis; we bury them; we are going to buy them contraceptives; and now we're asked to divorce them."

State treasurer Francis S. Lorenz charged that the divorce aid proposal was "an open admission these people are living in adultery, and nothing has been done to prosecute them."

One of the commission's members, James M. Cleary, quit the commission for its birth control ruling.

He said that the program's effect will be to equip the homes of thousands of unmarried, separated and divorced mothers as "houses of prostitution." He said he doubts that it is legal to use tax funds to give contraceptives to unmarried mothers.

"It is against the law," he said. "I want no part of that rotten deal."

More than 80 per cent of the mothers getting public relief assistance from the state live with no man in the house. Under the new policy, any recipient "with a spouse or a child" can secure birth control services and devices at the taxpayers' expense.

"The state now proposes to buy contraceptives not only for married women living with their husbands, but also for women who have no man in the house."

"Is this planned parenthood? Is this 'family planning'? How can families be planned without a father," he said.

The new policy, adopted by a six to four vote, was described by its advocates as able to cut down the cost of public relief by encouraging recipients of state aid not to have any more children.

It simply means contraceptives are cheaper than babies.

We do not deny that state and local budgets are stretched to a breaking point as welfare costs continue to mount.

We do wonder, however, if a nation which prides itself for having its eyes to the future is actually convinced that more birth control and more divorce will make this a better nation. The unwed mothers and broken homes are, in our opinion, a symptom of deteriorating discipline in our country. We are simply doing more and more what we want to do rather than what we should do.

Mistakes inevitably take their own revenge.

We are already forced to pay nine times more to punish criminals than we voluntarily contribute to our churches.

One of these days we will awaken to the fact that morality has economic advantages. For those who believe there are also other advantages, this is the time to pray that God will give us as a nation the wisdom to come to such a realization before we are both morally and economically bankrupt. We are convinced there is still hope that we may learn that wisdom before it is too late.

Krushchev Cabled Persecution Protest

New York — (NC) — Some 45 U.S. religious leaders have joined in a protest to Soviet Premier Nikita Khrushchev against religious harassment in the Soviet Union, particularly of Jews.

The churchmen were listed in advertisements in the New York Times, the Washington Post and other newspapers as signers of a cable to Premier Khrushchev.

The cable accused the Soviet government of "persistent enmity" to religion. It said Catholics, Protestants, Orthodox and other church members in the U.S.S.R. suffer "blanket restraints" in the practice of their religion.

It added that the three million Jews in the Soviet Union are subject to particularly severe harassment and said they are "denied minimal rights and the equal dignity of man."

THE CATHOLIC Courier Journal

Vol. 74 No. 11 Friday, Dec. 14, 1962

MOST REV. JAMES E. KEARNEY, D.D., President
MAIN OFFICE: 15 So. St. — BAKER 5-4216 — Rochester 4, N. Y.
BIRMINGHAM OFFICE: 517 Robinson Bldg., Lakeside — RE 1-6684 or RE 1-6423
AUBURN OFFICE: 76 Capital — AL 1-8832
Second class postage paid at Rochester, N. Y.
As required under the Act of Congress of March 3, 1879.
Single copy 10c; 1 year subscription in U. S. \$4.50
Canada \$5.00; Foreign Countries \$6.00

Court Rules Christian Not a Jew

Jerusalem — (NC) — Israel's High Court has ruled that a Jewish-born Carmelite priest is not entitled to Israeli citizenship simply because of his birth as a Jew.

The court ruled 4 to 1 against Father Daniel, a 40-year-old Polish Jew who was converted to Catholicism while being sheltered from Poland's Nazi conquerors during the war by Carmelite nuns. The priest had asked the court to make the government of Israel recognize him as a Jew and give him an immigrant visa under Israel's Law of Return. The law says all Jews are welcome to Israel as immigrants.

The High Court's decision (Dec. 6) marked the first time Israel has tried to give a legal definition of a Jew. The Israeli Knesset (Parliament) has never officially decided whether a person becomes Jewish by birth, religious observance or belief. Israel's immigration authorities have adopted the view that anyone is a Jew who professes to be one and does not hold other than Jewish religious beliefs.

Before the decision, Father Daniel had stated: "My ethnic origin is and always will be Jewish. I have no other nationality." Israeli authorities told him that he could become a naturalized citizen but that the government would not recognize him as a Jew.

The High Court's ruling upheld that position and means that a Jew cannot be converted to Christianity and then come to Israel and claim automatic citizenship under the Law of Return.

THE COURT expressed sympathy for Father Daniel and gratitude for his work in saving Jews from Nazis in occupied Poland.

But Justice Moshe Silberg said in the majority opinion that the court's gratitude did not give grounds "to deprecate the name and the content of the concept of Jew."

What Father Daniel asked, he continued, was to "strike out the historical and sanctified significance that belongs to the name of Jew and deny all spiritual values for which we were butchered repeatedly during the period of our long exile."

The majority opinion declared that "no man is entitled to ask us for such a sacrifice even if he has such great merits as the petitioner."

It said that there is one thing common to "all people who live in Zion: namely, we do not cut ourselves off from the historic past and we do not deny the heritage of our forefathers. . . . Only a fool would believe or think that we are creating here (in Israel) a new culture."

FATHER DANIEL was born Oswald Rufelsen in 1922 in the village of Zwyz in southern Poland. He was taken into the German army as an interpreter by officials ignorant of his Jewish birth, but had to flee for his life when it was learned that he had arranged the escape of 300 Jews scheduled to be killed.

The Carmelite nuns then sheltered him for 16 months. He joined a partisan group in Belorussia and when the Germans fled that region in 1944 he entered a monastery. He was ordained in 1952.

Reapings At Random

Peace Corps Program Also Needed at Home

By GERARD E. SHERRY
Editor, Central California Register

The recent announcement that plans were afoot to establish a Peace Corps for certain areas of these United States is to be welcomed. The Peace Corps efforts in foreign lands, so far, are considered successful. There have been flaws, but the basic idea has been proved to be sound.

There is no reason why we cannot apply the knowledge gained abroad to some of the problems in certain communities in this country.

Anyone who has traveled from one end of the United States to the other can attest to the need for a national effort to improve the skills and conditions of millions of our own people. For a land blessed with so much abundance, in talent and resources, there can be little excuse for inaction.

All this was brought home vividly to me during my recent cross-country travel from Fresno to Atlanta. The stark contrasts in culture, and economic and social conditions gives any serious person a feeling of great concern. We have always had our poor and our slums, but the extent of these conditions, in a land of plenty, have never been fully realized. I am reminded of Senator Barry Goldwater and other Conservative politicians'

Moslems 'Strangle' Christian Faith Blamed For What Others Do

(The author of the following article is an outstanding student of Sudanese affairs. His name cannot be revealed because of the danger of reprisals by the Sudanese government against persons inside Sudan.)

Special Correspondence
N.C.W.C. News Service

Cairo—Deliberate strangulation of Christianity in the Sudan is proceeding relentlessly and according to plan.

Sudan's Moslem-dominated government aims at extinguishing Christianity in the country and replacing it with the Moslem faith. Yet, though religious interests are at work, the longer goal is political. Islam is being used as a vehicle to propagate Arab supremacy and the ultimate goal is the political triumph of an Arab Africa from the Mediterranean to the Equator.

Victim of this program today is the Catholic Church in Sudan which has seen its schools nationalized and now sees day by day its priests, Brothers and Sisters brought to trial and expelled from the country for teaching and practicing Christianity.

This program of extinction is being carried out with all the trappings of legality. Sudanese officials have been careful not to center the attention of the world on their campaign against Christianity by proceeding drastically.

The first step came in 1957, a year after Sudan became an independent nation, when the government nationalized all schools in the country and replaced the Religious instructors with Moslem teachers. This was done in the name of national unity.

Of Sudan's approximately 12 million people, 8 million are Moslems living in the predominantly Arabic-speaking northern part of the country. In the south the population is made up primarily of members of Nilotic and Negro tribes. Here the country's 470,000 Christians are concentrated. There are in the south some 300,000 Catholics and about 3 million pagans.

Since 1957, conditions have steadily worsened for missionaries and bit by bit the Sudan authorities have put the second phase of their program into action.

The second phase is best exemplified by the new Missionary Societies Act of 1962. This act, which was supposed to have gone into force only on November 15, prohibits all proselytizing and in effect provides the legal basis for expulsion of Christian missionaries.

Within the last two months the following actions have been taken by the Sudanese government:

• October 9, 1962: Father A. Confalonieri was taken to prison and kept in isolation on suspicion of entering a nationalized school. He was kept in prison for 15 days and then released on bail.

• October 16, 1962: Two priests, Father A. Pazzati, F.S.C.J., and Father Sesenna, F.S.C.J., were taken to court for having instructed and baptized minors without the consent of the parents. Another priest, Father M. Plotti, F.S.C.J., was taken to court because two months earlier he had organized a catechetical instruction center without government permission. A nun, Sister Andreina, was also taken to court for teaching religious instruction to Christian pupils of the first grade, a task in which she has been engaged for the past two years.

• October 25, 1962: Six Sisters, three priests and a

Brother working in the Apostolic Vicariate of Wau, pointed out that these missionaries were necessary for the ordinary operation of the churches in his area and that he could not spare them, the authorities replied that these missionaries had come to the Sudan for educational purposes and that, since all schools are now government operated, they are no longer needed.

(When Bishop Ireneus Dud, Apostolic Vicar of Wau, pointed out that these missionaries were necessary for the ordinary operation of the churches in his area and that he could not spare them, the authorities replied that these missionaries had come to the Sudan for educational purposes and that, since all schools are now government operated, they are no longer needed.)

(Bishop Dud pointed out that this was not entirely correct because only two of the Sisters had entered the country for educational missions and the others had registered themselves as missionaries engaged in evangelical work.)

(The authorities replied that their lists were the only official lists and it was not possible to revise the decision.)

• November 15, 1962: Six Sisters, five priests and four Brothers were expelled for the same reasons given above.

On approximately the same date two other priests and the mother superior of the Catholic Sacred Heart Sisters in Malakal were also expelled. The two priests are members of the Mill Hill Fathers. It was also reported that at the same time two American Protestant pastors were expelled from Malakal and two English Protestant missionaries were also ordered out of the country.

Again, at the beginning of November in the Apostolic Vicariate of Juba Fathers Maccari, Clappetti and Leali — all members of the Sons of the Sacred Heart, commonly called the Verona Fathers — were accused of instructing and baptizing minors and were released on bail. Father Augusto Lopez, a Sudanese priest, was also brought to court, charged with warning Christians not to become Moslems, despite the priest's assurances that he had never done so.

Rumors are current within the Sudan that other lists are ready and that therefore further expulsions are to be expected.

It is evident that there are many discrepancies between the provisions of the Missionary Societies Act and the way it is being applied.

For example, the third paragraph of the act states:

"No missionary society or any member thereof shall do any missionary act in the Sudan except in accordance with the terms of the license granted by the Council of Ministers. Such license shall be in the prescribed form and shall specify the religion, sect or belief of the missionary society, and the regions or places in which it may operate and in addition may impose whatever conditions the Council of Ministers may think fit either generally or in any specific case."

Theoretically this act binds both Christians and Moslems. But in practice it binds only the Christians.

Moreover, it was understood by all that the law would come into force as of November 15, 1962. However, Catholic missionaries in Sudan have recently been informed that the government considers it binding since the date of its issuance on May 15. Thus some priests and nuns now face expulsion and trial for transgressing the law, although the act specifically refers to "the date on which

this act comes into force," leaving that date unspecified but obviously different from the date of issuance.

The act requires missionaries to fill out two separate forms "A" and "B" but does not state what those forms consist of.

Form "A" is the application for a license to follow the priestly ministry. It is to be made out by the head of a church on the behalf of all his personnel. It must detail the places where the ministry is to be exercised and give a list of the personnel engaged, whether foreign or Sudanese.

It also has to contain details of the church's income and expenses and also a listing of what properties it owns.

Schedule "B" is a declaration by which the heads of the churches bind themselves and their personnel to comply with all civil injunctions and to abstain from any act which may be prejudicial to the reputation of the Sudan at home or abroad.

It also must include a promise that no member of the church will offer to interfere between the faithful and the civil authorities. This in effect bars priests and other religious of taking any action to protect or defend the rights of the faithful in the face of government action.

Paragraph seven of the act forbids missionaries to do "any missionary act in regions or places other than those specified in its license" and to do "any missionary act towards any person or persons professing any religion or sect or belief thereof other than that specified in its license."

Thus the Church personnel are forbidden to speak of re-

ligion to anyone who is not a member of their community. This, in fact, means that a Catholic, for instance, cannot speak of religion to a Protestant, an Orthodox or a Moslem.

Paragraph eight specifies that "no missionary society shall bring up in any religion, or admit to any religious order, any person under the age of 18 years without the consent of his lawful guardian. Such consent shall be reduced to writing before a person appointed for that purpose by the province authorities."

Does this mean that Catholics cannot have their children baptized by a priest without the permission of the state? In Khartoum the civil authorities have said orally that this does not apply to Catholic parents. However, in the south the administrators have applied this even to Catholic parents, either by direct refusal or by evasion.

One example of the second method can be cited. A test case was carried out by a Catholic father who applied for permission for the baptizing of his newborn child. He was told he must present himself along with his wife. The man returned 30 miles to his home and came the next time with his wife. He was then told the chief of his tribe must also be present. He returned home a second time and then returned with the wife, the chief and himself. At this point he was told that the authorities were too busy and to return sometime later.

The fact is that this permit is only rarely granted and often with much intimidation.

Blamed For What Others Do

By ER. PATRICK O'CONNOR
Society of St. Columban

Karachi — (NC) — Catholics in Pakistan are often blamed for what they cannot help — things done by others and their own inability to do the impossible.

They are blamed for the offensive tactics of some Non-Catholic missionaries. All Christians suffer from the antagonisms aroused by a minority of sectarian propagandists.

Chief offenders are the "Witnesses of Jehovah," who can hardly be called Christians at all, since they deny the Divinity of Christ. To the Muslims, however, who form 83 per cent of the population, they are part of the Christian missions of Pakistan.

Carrying their publications and sometimes photographs, they make house-to-house visits, block the householder from closing his door and almost force their magazines on him. If they get inside, they start playing their phonograph records and are hard to dislodge.

They create a considerable amount of illwill for Christians generally and for the United States.

To a lesser degree the Seventh Day Adventists are tactless and aggressive.

If one Protestant school offends Muslim susceptibilities, Catholic schools share in the opprobrium.

Every educated Pakistani is capable of distinguishing between the Catholic Church and the extremist denominations. But the distinction is rarely made. If a writer or speaker is prejudiced, he will seize on the blunder of one group as a pretext for condemning all.

Unreasonable complaints are also leveled against Catholics when their schools cannot accept all the students who apply. These are private schools with limitations in building and personnel and with limited finances. Yet some of those who cannot be accepted feel that they have a grievance. Some Muslim denunciations of Catholic schools are traceable to this.

Last June a member of the National Assembly, a lawyer, spoke in vehement approval of the communist government in China, by which, he said the "unscrupulous, treacherous and dangerous mission schools, colleges and universities were incorporated under government control and about 300 mission hospitals taken over."

Many of the members of the National Assembly listening to him had their own children in Christian schools and would not dream of withdrawing them.

Recently, according to a Pakistan news service, the parents of 27 students who applied in vain to enter a convent school have filed a complaint against the Sisters with the government authorities. "As there was no (other) suitable institution in that area," the report said, "the students were experiencing great difficulty to carry on their education." As if the Sisters were responsible for that!

Catholics, a very small minority in Pakistan, feel rightly that their institutions have rendered, and are rendering, substantial service to the community at large. They feel, too, that their services are appreciated by many of their compatriots, in private — but are often misrepresented in public.



In The Vineyard.

The Order of Friars Preacher — The Dominican Friars . . . "Champions of the Faith and true lights of the world," is what Pope Honorius III called the Order of Preachers seven centuries ago. These words express the aim and ideal of every Dominican. To preach the sacred truth and to save souls is the end for which the order was founded. The Order of Preachers is both a "contemplative" Order like the religious institutions which preceded it, and an "active" Order like most modern congregations. St. Thomas Aquinas expressed this ideal in these words: "To contemplate, and to give others the fruits of contemplation." Wherever truth is needed, the Order of Preachers is willing to give it.

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There is no reason why we cannot apply the knowledge gained abroad to some of the problems in certain communities in this country.

Anyone who has traveled from one end of the United States to the other can attest to the need for a national effort to improve the skills and conditions of millions of our own people. For a land blessed with so much abundance, in talent and resources, there can be little excuse for inaction.

All this was brought home vividly to me during my recent cross-country travel from Fresno to Atlanta. The stark contrasts in culture, and economic and social conditions gives any serious person a feeling of great concern. We have always had our poor and our slums, but the extent of these conditions, in a land of plenty, have never been fully realized. I am reminded of Senator Barry Goldwater and other Conservative politicians'

derision of President Kennedy's claim that millions of our people did not have adequate indoor plumbing. The claim was made during the 1960 Presidential campaign, when Mr. Kennedy was still the junior Senator from Massachusetts. Senator Goldwater and others said it was an exaggeration, and only gave comfort to our enemies.

Alas, we need no go further than Arizona, the home state of the champion of Conservative thinking. Senator Goldwater should take a trip along Route 66 in Arizona, going off the road occasionally. He would find plenty of outside plumbing, and close to towns at that. Shacks, which the Arizona Senator might call houses, dot the landscape. The families occupying them are of all colors. They are farm laborers and the unskilled workers, whose protection and welfare is guaranteed by Arizona's "paternal" Right to Work Laws.

In Arizona, New Mexico, and Oklahoma, the conditions of many of the minority race groups are deplorable. And here I am ignoring the general question of segregation. The Indians, especially, need our ear and our assistance. We often are told about the rich Indians on whose Reservations oil and other riches have been found. But on many Reservations there is nothing but poor grazing grounds and dire poverty. The federal government has done something. Fine schools and clinics have been built for Indians. Trades are taught some of them. But for the

vast majority, there is little hope and much despair.

I visited one pueblo in New Mexico which is quite a tourist attraction. It belongs to the Zuni tribes. The guide books tell you that all Zuni Indians have made this particular village their home since 1692. They also tell you that members of the tribe are gaining prosperity from the fine quality silver and turquoise jewelry they create. They also have an international reputation as marathon runners and tribal dancers.

One has to ignore the picturesque language of the guide books and see the reality of it all. Most of the so-called houses in the pueblo were nothing more than shacks, some without windows, and with few defenses against inclement weather.

Indeed, in this pueblo, as in many others, and in some towns and villages in the three state area, the only decent building was the U.S. Post Office. No doubt, some astute politicians obtained votes for getting Congress to agree that a modern mailing facility was needed. The trouble is, people can't live in post offices. They need more than stamps to sustain themselves and their families. I will agree, however, that it is comforting to know that although one's six or seven member family is living in a two or three room shack, one's town can boast of a modern post office. It must certainly add to community pride. And

who needs indoor plumbing, anyhow?

There are many Indians, Negroes and poor Whites who need our help in all parts of the country. Some areas are so depressed that they even advertise and plead on billboards for industries to establish themselves in their towns or villages. I saw one sign which said that 350 men could be obtained at once if only someone would bring them work.

I disagree with Senator Goldwater's thesis. Admitting the shortcomings in this land of plenty will not give any more aid and comfort to the Communists than it does now. Our enemies are probably much more aware of the contradictions in our democracy than are the majority of our citizens. The important thing is not only to admit it, but also to do something about it.

That is one reason why I'm glad that we are thinking seriously about a domestic Peace Corps. What we are doing abroad to help the undeveloped countries can be successfully applied here. Anything that can be accomplished in helping people to elevate themselves and their environment to conform with our international symbol as a prosperous and cultured democracy is all to the good.

A domestic Peace Corps would do more to defeat our enemies than all the naive protestations of some of the Conservative politicians.