

Council Paved Way for Interfaith Progress

Censorship or Common Sense

Where is Freedom Most in Danger?

We're in favor of liberty.
We're against censorship.

But that doesn't mean we agree with the recent statement of Supreme Court Justice William O. Douglas or the annual lament of the American Civil Liberties Union.

Justice Douglas in a booklet titled "Freedom of the Mind" favors full freedom even for sex-stirring books and magazines.

The Liberties Union repeats its theme — censorship is on the increase.

Both the Justice and the Union think secrecy regulations of the government are too stringent.

The two are also emphatically opposed to "purity" leagues. Quite simply, the two alleged champions of liberty want all other opinions censored.

Chief thorn of contention is the growing tide of pornography which floods newsstands and mail boxes.

Anybody who voices a suggestion to stem this tide is promptly labeled a censor, a witch-hunter, a Puritan, a reviver of the Inquisition, Fascist, book-burner, kill joy or blue nose. Not many people relish such titles.

FBI chief J. Edgar Hoover once stated that sex-centered publications were "helping create criminals faster than we can build jails to house them."

The Civil Liberties Union claims restricting such publications won't reverse the soaring crime statistics "... rarely does the evil recede when the censorship is imposed." Justice Douglas denied that young people are affected by such books or magazines.

We'd like to see some proof for these conclusions.

All the evidence is in the opposite direction.

Common sense indicates what people read they think about and what they think about they'll eventually do — it's as logical as the sequence of grandmother, mother, daughter.

If book reading doesn't get translated into action then why should Americans pay millions of tax dollars annually for textbooks for children?

If bad books are harmless then, with equal logic, good books are worthless.

The biggest problem with smut control is that we've still got far too much smut and only a dribble of control.

We have no sympathy for peddling magazines of sadism, fetishism, imported erotica, promiscuity, homosexuality with ads for guns, switch blades, brass knuckles and other ads promising even more extreme obscenity and brutality — all under the protecting mantle of constitutional freedom. We think the authors of our nation's Constitution had higher goals than this.

There may indeed be hazards to other legitimate publications in any restrictive action against such trash but we have confidence that our democratic balance of liberty under law can find a way to eliminate evil without destroying what is good. We are able to restrict narcotics without cutting off needed drug supplies, channel traffic without destroying freedom to go where one wishes and even tone down noisy commercials without interference in free trade.

Hoodlums and vandals are spawned and fed in many cases by obscene publications. The increasing contempt for law and decency jeopardizes the rights of good citizens to their life and property. Daily headlines are a litany of this sad fact.

We think Justice Douglas and the Civil Liberties Union would do a greater service in defense of freedom if they opened their eyes to this fact and waged their crusade in areas where lie the greater hazards to our freedom.

Vatican Extends Use Of Mass for Unity

Vatican City — (NC) — The Sacred Congregation of Rites has granted permission to celebrate a Mass "For the Unity of the Church" whenever there are congregational religious devotions which pray for Christian unity.

The permission was granted in a decree dated September 3, 1962, following the request of Father Charles Boyer, S.J., president of the International Unitas Association.

The permission for the Mass states that it may be offered as a votive Mass of the second class only once during the devotions so long as it is not celebrated on the day of a first class feast.

The permission is for five years and is granted to any group of Catholics who gather to pray for Christian unity.

By FATHER PLACED JORDAN, O.S.B.

Geneva — (NC) — "The Second Vatican Council marks a tremendous progress in interfaith relations," the Rev. W. A. Visser 't Hooft, secretary general of the World Council of Churches, said here.

The Council, whose headquarters are here, is made up of representatives of 198 Non-Catholic churches in 60 different countries with a total membership of about 350 million members.

"Compared to the situation prevailing in the earlier stages of the ecumenical movement," Dr. Visser 't Hooft said in an exclusive interview, "we may be proud that in our life time we have witnessed developments within its scope that one would have considered almost impossible only a few years ago."

The welcome extended to the Non-Catholic observers at the ecumenical Council meetings, in Dr. Visser 't Hooft's opinion went beyond all expectations.

"The hospitality granted to them was deeply appreciated."

he said. "Evidently the observers were made to feel that they were more than just that."

"While they did not engage in formal conversations, many Council Fathers showed a lively desire to acquaint themselves with their point of view, availing themselves of an opportunity such as probably never existed before."

As an instance, he referred to contacts established with the Non-Catholic observers by Spanish bishops. As a result, he continued, the position of Protestant groups in Spain and also in some Latin American countries may now be better understood by Catholic authorities.

Dr. Visser 't Hooft was emphatic in pointing out that in other territories such as Austria or Belgium where there is a Catholic majority, Protestants are not being discriminated against.

"If the ecumenical Council were to adopt some sort of pronouncement stressing religious tolerance as a theological principle, this would be a great help. After all, truth can never be arbitrary, and never can it be imposed by force," he said.

In this connection, Dr. Vis-

ser 't Hooft pointed out that the dogma of papal infallibility still is considered a stumbling block by Protestants eager to promote Christian unity.

"Likewise some apprehension is felt," he said, "in regard to the efforts of certain Catholic theologians to have the ecumenical Council adopt a new dogmatic definition of the Blessed Virgin Mary as the mediatrix of divine graces."

"There is no doubt that many in our camp today approach Mariological issues in a different mood than in the past, but we are apprehensive lest too much emphasis be put on them rather than one concentrating on Christ as the center of our faith, just as misgivings were voiced when the Pope decided to have St. Joseph's name incorporated in the Canon of the Mass."

"Here again we feel that Scripture and not tradition should first be consulted, and we wonder whether the partnership of the bishops in the magistracy of the supreme pontiff is sufficiently recognized."

But Dr. Visser 't Hooft added:

"The clearly expressed desire of so many Council

Fathers to promote a truly ecumenical spirit justifies our hopes in this respect, especially since the challenge of a renewal of the Church from within as advanced by the Pope was reflected to so gratifying an extent among his fellow bishops."

Dr. Visser 't Hooft stressed that misconceptions on the part of Protestants also had been lessened through the informal interviews observers had with Council Fathers and theologians.

"For instance," he said, "we had an impression that the American hierarchy as a body was not greatly interested in interfaith relations. But we now can see that we were mistaken."

The World Council of Churches representative at the ecumenical council, the Rev. Lukas Vischer, reported extensively to Geneva headquarters about Council proceedings, Dr. Visser 't Hooft explained.

He said Dr. Vischer's reports enabled "us to acquaint ourselves confidentially with what went on in Council meetings, just as fully as the Council Fathers themselves."

"Besides," Dr. Visser 't Hooft added, "our observers

were invited to many gatherings and receptions which offered rare opportunities for profitable conversations."

"The wealth of information thus obtained," he said "was most gratifying, so I don't hesitate to say that our decision to accept the invitation to send observers extended to us by Cardinal Bea on behalf of the Pontiff has been fully justified."

"Our observers truly have become pioneers of a new dialogue between the Roman Catholic Church and the other Christian churches," he declared, and added:

"This dialogue, we hope eventually will take in all the Orthodox churches as well. I have real hopes — on the strength of conversations with some of their authorities in Rumania a few days ago — that the Orthodox churches which so far have not seen their way clear to send observers to the Council will be in a position to do so when its second phase opens in September."

When asked about the prospects of Christian unity, Dr. Visser 't Hooft said:

"For all to be one in Christ we must recognize that we

have in common the faith in the Godhead. We must become more fully aware all the time of the central verities of Divine Revelation as they come to us in Holy Writ.

"This is all the more true since in this day and age of being submerged in a these verities are in danger of being obscured by the vague syncretism which obscures the fundamental truth.

"To bring to life what I would term the Christocentric task, we can begin to cooperate among Christians of all creeds, in practical application, in the missions, in the promotion of Christian fellowship in the underdeveloped countries, in extending effective aid to the refugees and so forth.

"A real hope now looms that the progress so far achieved in these and other fields will continue.

"We don't know what decisions the Council ultimately will adopt, but an auspicious beginning has been made. That all may be one remains our fervent prayer — that the peace of Christ may become our common heritage in the coming of the kingdom of Christ brought home to us especially now, during this Holy Advent season."

Repressive Laws Stall Mission Work More Than Tithe From A Thief

By FATHER PATRICK O'CONNOR

Society of St. Columban

Colombo — (NC) — The First Communicants from a school that was formerly under Catholic ownership and management numbered 25 this year, where in previous years they numbered about 90. The school is one of the hundreds of Catholic schools taken over by the Ceylon government since December, 1960.

What happened to the other 65 children?

A score of them were prepared for their First Communion in one of the 34 "private" Catholic schools that the government has allowed to survive but won't allow to collect tuition fees. The rest are required by an "area school" law to attend schools that are largely Buddhist. Legally a Catholic teacher is entitled to give religious instruction to Catholic children in such schools.

But to find and transport enough nuns and lay teachers to give religious instruction to Catholic children now scattered in many local schools is a huge problem.

And the government must know it.

The regulations that has produced this situation came into force throughout Ceylon last January. It compels parents to send their children to primary schools within a two-mile radius of their homes and to no other.

Thus many thousands of Catholic parents have no freedom of choice in schools. They must enroll their children in a school within a limited area, irrespective of difficulties in obtaining religious instruction.

Only for relatively few children can the "private" schools — which at least have no area restrictions — offer a

solution. There are just 34 of these formerly "assisted" Catholic schools left for all



In The Vineyard

The Dominican Sisters of St. Catharine of Siena — The Sisters of the Third Order of Preachers, more commonly known as the Dominican Sisters, are members of the great family of Saint Dominic, organized toward the middle of the thirteenth century in Europe. Following the holy rule of St. Dominic these Sisters grew in numbers as they spread throughout the world manifesting zeal in courage and contemplation as they sought to sanctify themselves and extend the kingdom of God. Over one hundred years ago this spirit arose in the United States when the first community of Dominican Sisters was founded in this country by Fr. Samuel T. Wilson, O.P. Nine valiant young women began the Dominican way of life in what was to become St. Catharine, Kentucky, the oldest and mother community of many Dominican foundations in the United States.

Ceylon. And the government has taken pains to make their survival difficult and to discourage pupils from attending them.

IT HAS done more than impose paralyzing economic conditions on these schools. It has also imposed the following disabilities:

1. It has barred the teachers of these schools from the teachers' pension system.
2. It has barred them from the needed extra employment of correcting examination papers and from receiving the teacher's railway warrant for three free journeys a year.
3. It has barred these schools from having the cadet corps that they formerly had.
4. In these schools it has discontinued the free school lunch of a bun and a glass of milk, made from flour and powdered milk donated by the people of the United States through American foreign aid (AID) for the needy children of Ceylon. This food, distributed by CARE, with inland transport, baking cost and other charges paid by the Ceylon government, was formerly given to all assisted schools, which then included these. When the government took over the rest of the schools, these were taken off the list for the free lunch.
5. The regulations on teacher training and the taking over of all Catholic training colleges (normal schools) will make it difficult to recruit new teachers.

Non-Christian parents who wish — and many do wish — to send their children to these Christian schools are forbidden to do so. No Buddhist, Hindu or Muslim child may be enrolled in a "private" formerly assisted Christian school without special permission from the department of education. That permission is very rarely given.

A remarkable fact is that many government officials, from the Prime Minister, Mrs. Sirimavo Bandaranaike, down,

received their education in Catholic and other Christian schools and chose these same schools for their children.

Some Ceylonese feel that the discrimination against Christian parents and Christian schools will continue and may even get worse. There are indeed menacing signs, but some significance may be attached also to recent utterances by responsible members of the government.

Felix R. Dias Bandaranaike, minister without portfolio, a trusted adviser as well as a family connection of the Prime Minister, told this correspondent recently in an interview: "The Christian schools have done a very good job, I think, for all members of the community, non-Christians as well as Christians. They have rendered great service in the cause of education."

Two days earlier, Minister of Justice Sam P. Fernando, speaking at a dinner of St. Aloysius (Catholic) College, Galle, alumni, said: "It was never meant... to hinder the valuable education imparted by institutions like St. Aloysius College. The traditions and values set by these Christian educational institutions and the worthy contributions they have made towards education in this country have not faded from the minds of those who know the principles on which these institutions were run and continue to be run today."

Youngsters Resist Reds

Rome — (NC) — Bishop Joseph Schroeffer of Eichstaett, a diocese near East Germany, has stated that most Catholic children in Red-ruled East Germany are resisting the strong pressures brought against them to abandon their religion.

Cincinnati — (NC) — We'll cut you in for a third."

This offer was made to Father Charles Dismas Clark, S.J., famed as the "hoodlum priest," at 2 a.m., recently by an ex-convict who said he and a partner were about to "knock off a supermarket."

Father Clark, here to receive the annual St. Francis Xavier award from Xavier University, said he explained to his caller that he didn't approve of stealing, even for the support of his own work in rehabilitating criminals.

He went on to talk the would-be contributor out of his proposed burglary.

The energetic, sandy-haired Jesuit disclosed his experience as he addressed more than 500 local alumni of Xavier on the occasion of Xavier's Universal Communion Sunday.

Outspoken in his criticism of the American penal system, Father Clark said it usually hardens the criminal. But he admitted that the public is becoming more concerned about rehabilitation of criminals.

"Half-way Houses" for ex-convicts are being planned in Chicago and Cleveland, he said, and he praised U.S. Atty. Gen. Robert Kennedy for establishing three such refuges under Federal auspices.

Of the 1,500 men who have resided at Dismas House which he established in St. Louis in 1959, only 15 have returned to prison, he said, while the national average of ex-convicts who return to jail is around 80 per cent.

Father Clark's citation for the medal was read by Nick A. Seta, lecturer in the Xavier psychology department.

Reapings At Random

By GERARD E. SHERRY

Editor, Central California Register

One of the most difficult tasks I have ever had is to try and sit down with a confirmed segregationist and discuss the problem in a rational manner. So much emotion is involved that temper, rather than reason, rears its ugly head.

I recently had a long session with a Southerner who sought to put me straight on the racial issue in the Deep South. His arguments were familiar. The main one went to the point that the Negro is so inferior, culturally, that it is futile to attempt integration at any level until the Colored are better educated.

My Southern friend did not deny that Negroes had been exploited by the Whites, but he justified it all on the grounds that they were indeed inferior; and that was that.

This extremist attitude is surely the background for that part of the U.S. Bishops' statement of 1958 on Racial Problems, when they said: "Today we are told that Negroes, Indians, and some Spanish speaking Americans differ too much in culture and achievements to be assimilated in our schools, factories and neighborhoods."

It is suitable to recall the following from the Emancipation Proclamation Anniversary, January 1, 1861, by Archbishop John Ireland, of St. Paul, Minn.:

"What do I claim for the Black Man? That which I claim for the White Man, neither

Too Much Emotion in Integration Discussion

more nor less. I would blot out the color line. While men have their estrangements. They separate on lines of wealth, of intelligence, of culture, of ancestry... But let there be no barrier against mere color.

"I would open to the Negro all industrial and professional avenues — the test of his advance being his ability, but not his color. I would in all public gatherings and in all public resorts, in halls and hotels, treat the Black Man as I treat the White. I might shun the vulgar man, whatever his color, but the gentleman whatever his color, I would not dare push away from me."

It is interesting to note that this statement was made some 70 years ago. It gives the lie to those who suggest the Church and its leaders have only recently stood up to be counted on the problem of segregation.

One of the basic troubles with all the Southern extremists, ingenious as they are, is that they suffer from the ill-fated weakness of irrationality. Not only is the law of the land against them, but also those who combat them want to use, in the majority of cases, strictly legal means, working in the knowledge that the law is on their side.

Certainly no religious group can support the extremists, except perhaps some Calvinist pulpits, more appropriate to South Africa. Those who promote racial discrimination can only appeal to passion and prejudice and end up with purely negative considerations. They lay themselves open to political and social schemers. This in turn brings strife, not only

to the door of the extremists, but also to innocent bystanders.

Southern leadership, which in many cases has abandoned itself to the extremists, must be approached and urged to lead the people along the road to peace and justice. One of the most amazing factors in this whole problem has been the failure of moderate leadership. Except for a few courageous White leaders, the majority of the moderates have remained silent — fearful of the economic and social reprisals that follow. Someone must influence the moderates to speak up, to give wise counsel and to proposed sound ways of leading the people to accept what was inherent in our American dream from the beginning.

Were our Founding Fathers hypocrites when they blazoned across the earliest pages of our history the idea of equality? Being realistic they knew that this ideal could not be overnight, but could they not expect one hundred and ninety-three years to produce some progress?

The Supreme Court authentically mirrored our best ideals in its 1954 decision: those who oppose it are the ones who hold up what is base and corrupted in our fallen nature. Certainly the corrupters need an approach. Certainly someone must act as a mediator to bring them into conformity with what America really stands for, to lead them out of the reversion to tyranny.

My Southern friend stressed that America is becoming increasingly pagan and that Chris-

tians should stand together and not fight over segregation. Paganism is nothing new to the Christian Church. Did our earliest Fathers in the faith compromise? Did they suggest that Doctrine be watered down? Did they ignore the letters of their Bishops, the Epistles? The inherent paganism of racial discrimination is so obvious that Hitler's propagandists did their research in the works of those late nineteenth century agitators who first passed segregation laws.

Another angle of my friend was that we are all trying to judge the culture of the mass of American Negroes in terms of the culture of a minority. Is it not the glory of America that the individual counts? The basic assumption of our political sense is that there is not such a thing as a mass. Persons, and only persons, have rights. When I meet someone I should not see blue eyes, red hair or green pants, and on the basis of this color, make a judgment about him; but rather I meet him, the person, and make a judgment of him as he is, not as all redheads are, or all blue-eyed persons are.

This is the very point of the whole problem: how can we assure to every man, whose skin is dark, the right to be treated as a person and not as a lump in a mass?

The Church has made it abundantly clear that good relations between racial and ethnic groups within a community is a moral question and a matter of objective right and wrong — there is no other way to treat it. That is why the Church has made it plain that any legislation to establish compulsory racial segregation is itself a moral injustice.

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