

The Church: 1970

So The Sky Is Falling?

By Fr. Andrew Greeley



It's too bad that the American society is falling apart. Of course we all know it's falling apart. The prophets of doom on television and newspapers assure us that it is falling apart. If they say it, it must be true.

There's plenty of evidence of this collapse:

1. More people than ever before want to be involved in the political process — the blacks want in, the young want in, the middle majority wants in, the white ethnics want in, everybody seems to be concerned about politics. This is obviously a sign of collapse of democracy.

2. For the first time in history, the most powerful nation in the world is being forced to abandon the war because its people, or a substantial segment of it, think the war is immoral. Only in a weak, corrupt nation — one indeed that is on the verge of collapse — could such a moral judgment be effective.

3. Members of minority groups in the United States are making more social progress than they have at any previous time in the country's history and attitudes toward minorities are more enlightened than they have ever been before. Obviously, you can only have this kind of progress in a nation that is basically sick.

4. American Catholics, after a century or more of living in a closed immigrant and counter-reformation ghetto, have now entered the broad educational, social, political, and economic life of the country. (One-third of the college students in the country are Catholic, though only one-quarter of the population is.) Surely, a country that will permit such a rapid integration of an undesirable immigrant group must have something wrong with it.

5. A Republican president is engaged in the establishment of a program of family allowances which dramatically changes the nation's welfare policy. It's bad enough that such change be taking place, but that a Republican president is initiating such change is a real sign of how bad things are.

6. There is a rapidly emerging national consensus on environment which has scared the living daylights out of those who have been polluting the air, water, and land of the nation, and is forcing them to spend vast sums of money, if not in ending the pollution, at least in increasing the intensity of their lobbying efforts. Only a nation where concern about social problems has practically disappeared could produce such a quick consensus.

7. Blacks are being elected to public offices all over the country — to state legislatures, and Congress, as mayors of important cities. The blacks that are being elected are sane, moderate men who are tough, capable politicians. The emergence of such black political leadership obviously is disastrous for the Republic.

8. Religious concern among the young is higher than it has been in the last 50 years. The concern takes weird and bizarre forms but it's there just the same. Any nation whose young so desperately seek for meaning and community and the sacred must be about to go the way of the Roman Empire at the time of Nero.

9. Even though there are some clear instances of police injustice, and even legalized murder, the amount of political repression that is actually taking place in the United States is relatively small — given the temper of the times. Any country that can cope with crises with relatively minimal repression should be quickly prepared for the embalmers.

The silent majority, middle America, call it what we will, may not like the protest demonstrations of the blacks and of the young but, with few well-publicized exceptions, they have not engaged in counter-protest, much less in counter-violence. Indeed, it has rarely engaged in "backlash" voting, despite widespread predictions that it would do so. Any country that can endure the left wing activism of the sixties without experiencing an even more virulent right wing activism is in a bad way, indeed.

Too bad about the United States of America.



"BY GOLLY, YOU'RE RIGHT—I CAN HEAR THE VATICAN."

COURIER / Commentary

On The Right Side

Dies Irae, Dies Illa!

By Father Paul J. Cuddy



Today, July 1, 1970, is a day of anguish and infamy the like of which has never struck our State before.

This is the day when the Majesty of Law, made to protect the innocent, and to punish and when possible, to rehabilitate malefactors, perverts its nature and its role.

This is the day provided by deliberating law-makers, whose will signed into law, was signed by the Governor of our State to legalize the death of the innocent.

This is the day triumphant for many newspapers and magazines, electronics media and lecturers, whose patient, unrelenting brain-washing has brought death to the innocent.

This is the day, worthy of the Anti-Christ, which some churchmen, and indeed some official church bodies, using the Holy Names of Jahweh and of Christ, proposed, promoted and brought about. Their battle cry was in season and out of season: "Compassion for motherhood." There silence was elo-

quent in their no-compassion for babyhood.

This is the day when the Catholic Church must eat ashes of the penitent. This day would not have come had we, together with God-obeying Protestants and Jews, and with decent non-believers, worked as persistently and ardently as the Abortion Blocks.

About a year ago Rochester Channel XXI presented a debate on Abortion in the program called THE ADVOCATES. To show good cause for abortion, the proponents presented in silhouette, a beautiful young woman in her early twenties. The dialogue between the girl and her abortion advocate brought these facts. She a student in a California University. She was keeping company with a student in the same University. She had become pregnant by the student.

She had three alternatives: 1. to marry the student, which neither thought practical; 2. to destroy the child within her womb; 3. to bring forth a live, beautiful baby, and give the child out for adoption.

The girl was asked: "Why didn't you have the baby and give it out for adoption?" She shuddered at the idea and exclaimed: "Oh, no! I could never do that. I wouldn't be able to live with myself knowing that my baby was being brought up by some one else!"

Some months ago I was talking to a professor at a secular University. He remarked that the pregnant co-eds flew to Puerto Rico for their abortions. The trip was well organized by a committee, with a maximum of health protection and a minimum of cost. The committee included a counseling clergyman.

I asked him: "What does your Catholic chaplain do?" He replied: "There isn't much he can do but regret it. Besides, the enthusiasm of the students is against the war. And I suppose he feels that is more important."

This day, July 1, 1970, is a day of anguish and infamy, the like of which has never struck our State before.

The Morriss Plan

On Tolerance Of Dissent

By Frank Morriss



Truth is tolerant of error, but error cannot afford to be tolerant of truth. That is why the American Revolution, which truly was one in behalf of justice and liberty, produced no real domestic purge of its enemies, whereas the French Revolution, which was actually an anarchical frenzy, had not one bloody purge, but a number of them.

This thought came to mind as I read of the editorial misgivings by the liberally jaundiced Washington daily press at a patriotic rally to be held this July 4 at the Washington monument.

The editorial line roughly is this: A display of patriotism, support for the American form of government, insistence on the rule of law, in a word, a show of enthusiasm for all the things that made past America great will only serve to make present America more divided.

This illustrates the point I presented at the outset — the truth of patriotism is not only foreign to the new error of American anarchy, but is seen as actually hostile to it and therefore must be opposed at every turn. Truth is made the villain, and error is thereby excused.

I am rather tired of hearing dissent elevated to the position of virtue alongside patriotism. Automatically, in some circles, a person who criticizes is called the new hero of our country, and the dropouts and

deserters are called the new patriots.

The fundamental error in this is to put an emphasis on the mere fact of dissent, or drop out, or desertion, and not the political and philosophic content that dictates these actions.

There are dissenters like Hitler and Lenin, both of whom seriously wounded our civilization, even though one was defeated and the other has seemingly had some sort of materialistic triumph. There were many who did, and some who still do, praise Hitler and Lenin as patriots because they waved new flags and ancient tyrannical ideas and called those flags and ideas patriotic. The sure giveaway that they were not actually patriots is that these dissenters once in power immediately stifled all dissent, and not simply as an emergency measure but actually as a way of "patriotic" life for all time.

Dissent is neither patriotic nor anti-patriotic per se. It is neither moral nor immoral, creative nor destructive. The only question to be considered is what does that dissent oppose and what does it offer. The dissent of 1776 by the American patriots was against a badly corrupted monarchical system, that, in league with a badly corrupted parliamentarian system, was completely contemptuous of human rights. Men of considerable genius placed their energies and their fortunes — yes, their very lives — at the

service of the truth that God made men free. In behalf of this truth, America mounted a sane, tolerant, benign revolution in behalf of law, especially the natural law.

Certainly merely waving Old Glory doesn't make one a true patriot. The Stars and Stripes can be, and have been, waved in dishonor. But the Red Flag of proletarianism can be waved only in dishonor, for it stands for a dishonorable idea, that of state idolatry or materialistic anti-religion.

"Power to the people" means nothing necessarily good, for power in itself is philosophically and morally neutral, and is just as dangerous in the hands of the people as it is in the hands of officials.

"Rights to the people" means everything, for it is philosophically and morally good, and is what the people are owed as their just due.

The American Flag has stood for rights to the people. It was conceived at the beginning to represent that good, and it has flown in protection of that idea until this day. I am proud our country has chosen the path of sacrifice in order to show the world what our flag does stand for.

Now, those who prefer power to rights are telling us that to present this idea on July 4 will divide the country. What they really mean is that they cannot tolerate dissent from their views.

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