

FR. HENRY ATWELL

Toward Tomorrow



The "liberty and justice for all" U.S. government has mustered its forces to convict two priests, the Berrigan brothers, for wanting peace too much.

I've met Father Philip Berrigan on at least a few occasions and Father Daniel Berrigan on many occasions. Father Dan used to come to Rochester to give retreats at the Cenacle Convent when I was chaplain there. He is quiet, generous, kind, Christ-like. And for all that, he's behind bars and the U.S. government wants to keep him there.

Meanwhile, calloused criminals increase their dope traffic and wreck thousands of young lives — but the vaunted FBI, which posed its agents as birdwatchers to trap Father Dan Berrigan, can't stem the swelling narcotics tide, nor all the violent crimes it triggers.

And also, meantime, our beloved President Richard Nixon listens to choirs singing Christmas carols about "peace on earth" after ordering a thousand air strikes to drop ghastly anti-personnel bombs that kill and maim civilians as much as soldiers in North Vietnam, Laos and Cambodia.

And, finally, meantime, most



"WHY THAT'S MARVELOUS, YOUNG MAN! AND HOW DO THESE WINDOWS REMIND YOU OF BILLY GRAHAM?"

Americans, including the U.S. Catholic bishops, don't seem much upset by this newest of grisly presidential atrocities as long as it's only the lives of Asians that we destroy or ruin.

Whatever may be the alleged conspiracy which chains the Berrigan brothers from freedom, we who boast that we are Americans are all of us conspirators by our silent consent to an international crime which dwarfs not just the Berrigan crime, if it be true, but most of the rest of the crime which festers in our nation like cancer today.

I think psychologists could explain that our guilt for what we silently consent to as witnesses—the patently immoral warfare waged in Asia — erupts in our violence against each other.

Undoubtedly many ordinary Americans are wholly frustrated because their prayers to God, their petitions to government officials, their work for peace, all seem so futile. I think it is this frustration which drives some people to such irritating action as occurred recently at Our Lady of Lourdes Church in Brighton — interrupting a Mass by their parade in the aisles with banners, inciting precisely a wave of bitterness and violence even in the House of God, the Lord of Peace.

I think we need to be excessively prudent, to be most careful about letting our emotions dominate our common-sense.

Archbishop Fulton J. Sheen stated frequently, and I think most perceptively and correctly, that people are becoming more and more polarized—left or right, black or white, hawks or doves.

Our task as Christians is, as a still popular song says, to build "a bridge over troubled water."

We must listen not just to the strident voices nor merely read the scrawled banners of protest but realize that these are symptoms of a deep malaise, a massive, national guilty conscience, for which there shall be no absolution until there is the doing of much penance and an amendment of national life, not excluding the President.

FR. PAUL J. CUDDY

On The Right Side



One of the finest men I have known is Mike Luckey. He was a lieutenant at my first Air Force assignment at Dothan, Ala. in 1943. He was a pilot and an instructor of pilot candidates; ruddy faced, loose-jointed, cheerful, serious. He was unusually intelligent and knowledgeable about many things, including aeronautics, literature and religion. He was a graduate of LaSalle College in Philadelphia and recalled with affection and admiration the Christian Brothers who taught him. In 1948 I visited him at Rutgers U. where he was teaching. Later he went to the language school at Yale to study Chinese.

In 1950 all the world was pilgrimaging to Rome for the Holy Year. I was at Assumption College at Windsor, Ont., and wrote Father Kress: "Let's take a trip to Europe. We may never be able to do so again." My motive was neither piety nor pilgrimage; but was simply travel and experience. Fr. K. agreed, and on June 23 we were at the bus station in NYC ready for the airport. I said: "We better get some more film." We headed for a drugstore and to my astonishment, bumped into Mike Luckey, now a colonel.

"Mike Luckey! Where have you been! I haven't heard from you for years." As we shook hands he beamed: "I just got back to the States from China. Been there two years."

We had heard dire reports of savagery and oppression by the Communists in China, so I thought: "Here's a man from the scene who can give the true story." So I asked: "What were you doing there, Mike?"

"I was Air Force military attache in Peiping. Just got back last week."

"We've heard many reports. What about the Communists?"

With earnestness he said: "They're doing a fine job. Under Chiang Kai-shek there were all kinds of corruption, graft, mismanagement, dope. The Communists have stamped out corruption and gotten things in good order.

"As for dope, there's absolutely no dope used in China. Of course the Communists don't fool around. A man caught selling dope gets one warning. Caught a second time, he's beheaded. They don't fool around. Within six months dope was stamped out. They're doing a fine job."

How often I have thought of this drastic method to bring about good management and freedom from dope; and contrasted it with our U.S. system of justice which seems to over-emphasize the right of malefactors and minimize the loss of rights and freedom of the law-abiding citizens. The January Catholic Digest reads: "The longest murder trial in Britain's history lasted less than four weeks. And an English judge remarked, after studying the Manson 'family's' ten-month, \$1 million legalistic circus: 'We'd have disposed of that matter in ten days at the most.'" (p. 53)

I have read with wonder the agitation in behalf of the convict leaders of the Attica riots. Two things strike me: 1) what little publicity was given about the harassment of the decent convicts who were manipulated by the convict leaders. For example, one decent convict said: "Four cons came to my cell with clubs and pipes and said: 'Are you with us or with the establishment?'" He discreetly chose against the establishment, and was led off by the leaders; 2) that convict leaders, killed in the riot, were touted as if they were the Community choices as "Men of the Year." Seldom were published the records of any convicts-become-martyrs. And the records are not pretty.

Notre Dame president, Father Hesperberg, said during the collegiate riots a couple of years ago, that America is in danger of losing its liberty. The reason: because people will become so discouraged or angered or frustrated by constant and unrequited agitation and destruction and divisiveness of the lawless, that the law respecting citizens will hand a hapless government over to a director or a strong oligarchy, and with it, they will hand over their liberties. Not a happy thought, but one well prospected from the historical past.

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