

### Life, Liberty and Law



Nancy Murphy

Violence is where you find it. Art, law, philosophy, music, education, theater, government, entertainment, religion, literature. And if indeed these manifestations of today's humanity reflect the identity thereof, ours is not an attractive reflection. And the horror of it is that we have created this cult not because we are ignorant but because we are educated — we are brilliant.

Have we reached the point of saturation? Will we show concern now, or wait in our shelters for the legalization of euthanasia, forced sterilization, genetic engineering and enforced abortion before we finally resist?

Violence is the conception of fear and despair, the direct opposite of order and harmony. It is a moral opiate. Its greatest ally, without whom it cannot achieve social status, is the legion of wordless witnesses who silently watch as violence appeals to man's basest instincts, and who stand disinterested as it intensifies the thirst for self-pleasure with an ever increasing appetite. Violence defeats what it cannot control, and destroys what it cannot defeat. And the society which accepts the notion that a "little bit" of legal violence is both necessary and beneficial, which smoothly accommodates the trademark of nihilism as its own, is on a slippery slope indeed.

Conversely, the major enemy of the concept of violence is the concept of morality. And I did

not say religion. I said morality — a belief in an ordered universe, a belief in self control, a belief in restraint, and in the dignity of the limitations of man. A belief, if you will, in the fulfillment of man's obligations to man.

Read the little book *Trousered Apes*. Published unheralded in the United Kingdom in 1971 and in America a year later, Professor Duncan Williams' analytical gem though totally ignored by the influential London-Sunday Times, the Sunday Telegraph and the Observer at the outset, did finally receive its nomination as the Book of the Year. Professor Williams notes in his epilogue that the book is the result of a paper he delivered to a group of university English teachers in Jackson's Mill, W. Va. in 1966. It portrays in scholarly detail the prominence and impact of shock and brutality in the modern zeitgeist, the intellectual and moral tendencies of the time. He does not shout. He does not argue. He builds. His logic is clear and penetrating, his conclusions positive and challenging.

Malcolm Muggeridge, in the forward to the American edition, says that Professor Williams' theme, "presented with a wealth of apposite illustration and force, was bound to appall the servants of the conventional wisdom — the media pundits and situational clergymen, the crazed professors and lib ladies and Pulitzer prizemen, and randy Catholic fathers, who dominate the literary, artistic and journalistic scene on both sides of the Atlantic, and who continue to propound the notion that change is progress, self indulgence liberation, and novelty originality. Professor Williams' conclusion, to them anathema, is that we cannot live without God, and that when we try, we are fated to relapse into carnality, seeking fulfillment through the senses. Resorting to sex, drugs and violence, and finding only satiety, fantasy and despair, succumbing to megalomania, or erotomania or both."

Every civilization needs some system of beliefs, some basic absolutes. "a philosophy and a faith to achieve a guide to orderly living, in other words a morality." And when we abandon acceptance of the supernatural, when we ignore divine order, we destroy the very source of human dignity, and slip into conscious hedonism. For if there is no reflection of spirituality in man, there must be animalism and violence. And if there is no order in our universe, there is random chaos. And if we destroy our heritage we will have rendered ourselves futureless as well.

To those who have chosen the relative safety of silence toward the manipulated dehumanization of our time, I urge you to read this book. *Trousered Apes*. Read it now if you dare, now before we legalize the dignified suicide clinics and the euthanasia parlors. Join those of us who have recognized the saturation point.

I dare you.

Area Congressmen: Frank Horton [34th], Barber Conable [35th], James F. Hastings [38th], Henry P. Smith [36th], William F. Walsh [33rd] and Howard Robison [27th]. U.S. House of Representatives, Washington, D.C. 20515.

Senator Jacob Javits, U.S. Senate Washington, D.C. 20510.



Judge Named

Donald J. Mark, a member of St. Rita's Parish, took the oath of office as a County Court Judge, Dec. 27. He was recently appointed by Governor Malcolm Wilson to fill a vacancy in County Court created by the appointment of Judge David O. Boehm to Supreme Court. Mark attended St. Andrew's School, Aquinas Institute, Syracuse University and Cornell Law School.

## 'Avoid Display of Proselytism,' Pope Commissions Missioners

Vatican City (RNS) — Some 600 priests, nuns, and lay workers assigned to the Church's foreign mission field received their formal commission and "missionary crucifixes" from Pope Paul during a colorful liturgy celebrated in St. Peter's Basilica on the Feast of the Epiphany.

African drum beats accompanied hymns sung in various African languages. Other native-language hymns sung during the service included Vietnamese.

Thousands of pilgrims from many parts of the world, in Rome for the Holy Year, participated in the special con-celebrated Mass, along with representatives of about 70 Catholic missionary institutes.

Pope Paul was chief celebrant of the Mass of the Epiphany. Among the six cardinals celebrating the liturgy with the pontiff were Cardinal Jean Villot, Vatican Secretary of State, and Cardinal Agnelo Rossi,

prefect of the Vatican's Congregation for the Evangelization of Peoples.

The pontiff, in a homily during the Mass, pointed to the appropriateness of a ceremony that linked the "sending" of Christ's missioners into the world with the mystery of the Epiphany — "the manifestation of Jesus Christ on this earth. His manifestation to the world and to humanity as the Word-of-God-made-flesh."

After stressing the importance of the missioner's witnessing to the Christian faith, the Pope said that the Catholic missioner "must also recognize what is true and holy in other religions and in particular in the treasures of faith preserved by the Churches and Christian communities still unfortunately separated from us."

He told the future missioners that they must "abstain from any display of proselytism" even though, as Vatican II declared, "it is through Christ's Catholic Church alone, which is the all-embracing means of salvation, that the fullness of the means can

be obtained." After his homily, Pope Paul presented the crucifixes to the missioners telling them that the crucifix was "a sign of patient courage, a sign of faith, a sign of liberation, and of joy for those who have the honorable ministry of proclaiming the Gospel."

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CJ 1/22/75

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