

Forum

Should Clergy Spy for U.S.?

By Robert McCan
Religion Today

Washington — Should clergymen and missionaries be used to gather intelligence for the FBI or the CIA? In the larger sense, should anyone engage in such activity?

This issue has been under heavy debate in the U.S. Senate as part of the consideration of the National Intelligence Act of 1980 (S-2284). The measure was introduced by Sen. Walter D. Huddleston (D-Ky.), and is co-sponsored by Sen. Charles Mathias (R-Md.), Birch Bayh (D-Ind.), and Barry M. Goldwater (R-Ariz.).

As proposed in the bill, clergy or religious institutions could not be used as covers or active agents, but ministers and missionaries could be used as informants.

The sponsors feel this is an acceptable compromise between those who want unlimited rights to use religious personnel and opponents who want them excluded completely.

The Senate bill also raises the question whether journalists and academicians should be prohibited from participation in national intelligence gathering.

In his testimony, Dr. James F. Wood Jr. said, "The solicitation and use of clergy, missionaries, or church workers in the collection of intelligence perverts the Church's mission without accomplishing the state's objectives." Wood is retiring executive director of the Baptist Joint Committee on Public Affairs — representing eight denominations with 27 million members.

"For our government to use clergy and missionaries in this manner would totally destroy their religious credibility," Wood said.

Urging that a wall of separation be maintained between Church and state Wood said, "Religious workers view themselves — and should be viewed by others — as agents of Jesus Christ, with the primary role of carers for the humanitarian and spiritual needs of the people they serve."

"If their work is associated with apprehension and suspicion rather than with confidence and trust... the mission enterprise of the Church will be left in shambles."

On the other side, Adm. Stansfield Turner, director of the CIA, in testimony before the House Permanent Committee on Intelligence, opposed that part of the National Intelligence Act dealing with clergy on grounds that it is too restrictive.

He feels his staff should use restraint in calling on the clergy but that they should be permitted not only to report information, but act as active agents.

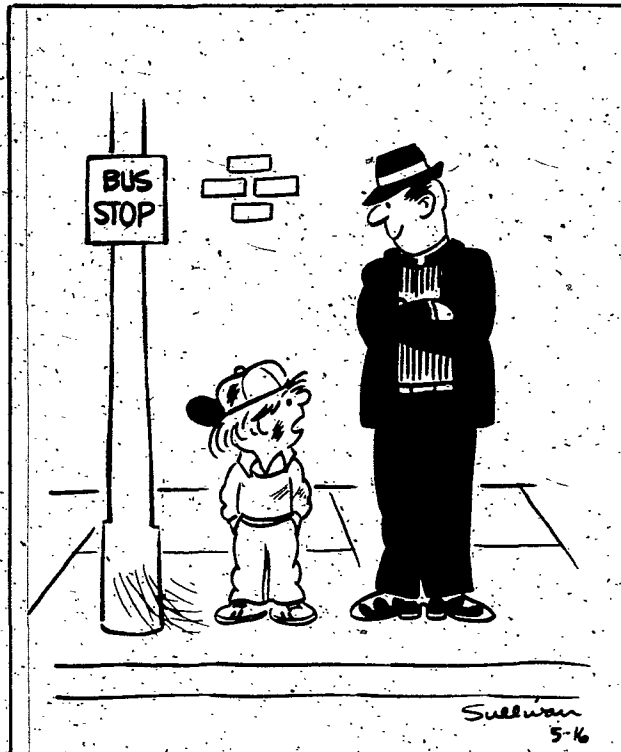
Other churchmen who testified against the current form of the bill included Eugene Stockwell, associate general secretary for Overseas Ministries of the National Council of Churches, John R. Houch, general secretary of the Lutheran Council in the United States, and Anthony Bellagamba, executive secretary of the U.S. Catholic Mission Council.

However, testimony by Dr. Ernest Lefever, president of the Washington-based Ethics and Public Policy Center, prevented the religious testimony from being unanimous. Lefever, a constant critic of established church positions, claimed he was speaking for the "man in the pew." He argued that "all professions have an equal obligation to serve the common good."

Those who support covert intelligence argue that America must understand her enemies and protect her power by all kinds of means, including those employed by the FBI and CIA.

However, they say there is a responsibility to limit the use of these means to those occasions when it is most necessary. The intelligence agencies should not have an unbridled privilege to subvert and destroy; hence, the new charter Congress is trying to develop.

Huddleston indicated his committee still is considering the proper roles of clergy, journalists and academics. No final recommendation to the full Senate is ready at this time.



AM I BEING GOOD? ARE YOU KIDDING? I'M SO GOOD, MY PARENTS THINK I HAVE A PROBLEM.

Looking Back...

75 years ago this week — Big news for Rochester on that May day back in 1905, for Thomas F. Hickey was ordained coadjutor bishop of the diocese. Among the luminaries involved were Archbishop John M. Farley of New York City; Bishop Diomedo Falconio, the apostolic delegate; Bishop P.J. Ludden of Syracuse, and, of course, the bishop of Rochester, Bernard J. McQuaid.

Many other prelates and dignitaries also took part. And banks were advertising interest rates back then too. For instance, the Mechanics Savings Bank of 18 Exchange St. was offering 4 percent on accounts of \$1,000 and under and 3.5 percent on accounts exceeding \$1,000.

50 years ago this week — That time of year. The Page 1 headline proclaimed: "Bishop Will Ordain 22 Young Men in Cathedral, June 7."

Among the 22 were six for Rochester. As listed, William E. Davie of Geneva, Joseph M. McDonnell of Bath, Frances C. Waterstaar of Churchville, Hubert A. Bisky of Rochester, Laurence B. Casey of Rochester, Martin F. Feeney of Rochester.

On an inside page: A clergyman "made sharp criticism of the meddling of the Church in politics and the use of the Church as an instrument for the imposition of social and political panaceas... Never guess who it was. The Rev. Selden F. Delany, rector of the Protestant Episcopal Church of St. Mary the Virgin of New York City."

25 years ago this week — While much of the edition centered on the upcoming ordinations, a Page 7 story told of the dedication of a new convent by Bishop Kearney at Our Lady of Mount Carmel, Father Charles J. Azzi, pastor.

10 years ago this week — And the bishop of Rome was celebrating his 50th jubilee. Page 1 featured a large pencil drawing of Paul VI, arms outstretched. A photo also showed the handsome young man ordained on May 29, 1920: The pontiff used the occasion to express two of the themes of his reign — "Don't Betray Priesthood: Pope Tells Newly Ordained" was one headline while another said: "Pope Again Hits Extension of Wars."

Mary is Basic to Catholic Life

In discussing religion, I've always maintained that Catholic theology is basically reasonable, but the Catholic spirit goes beyond reason.

In other words, reason alone, even when linked to good will and a virtuous life, cannot explain the fullness of Catholic life.

And there's no greater example of this fact than the place of Mary in the Catholicism which has been lived through the centuries.

If you look only at what is said of Mary in scripture, you cannot explain the great devotion to Our Lady which has been fundamental to Catholic life in diverse cultures through many centuries.

Even from theological reasoning, this special devotion is difficult to explain. The humanity of Jesus made Him one with us; He is our Saviour, our Mediator, our Brother. From reason alone, our prayers to Mary to intercede for us with her Son would seem unnecessary.

But Christianity and Catholicism are not just the product of scripture studies and theological reasoning. There is a living reality, a life of Jesus continuing in the worship, the witness, the ministry of his people.

It is unthinkable that Jesus did not experience and manifest a great love for his mother during his life with her; it is also unthinkable that this love and reverence

Fr. John Reedy



Looking for the Lord.

would not be present as the Lord continues his life through his church.

There has been a decline in devotion to Our Lady since Vatican II. This was neither the decision nor the wish of the Council. But the neglect is not hard to understand and it does not represent a permanent change in the devotional life of the church.

The Council was preoccupied with other theological insights. Those matters generated a great deal of Catholic attention for issues like the liturgy, scripture studies, ecumenical initiatives, new structures of ecclesiastical life.

Understandably, much of the thinking, writing and teaching during these years has been concentrated on these new insights. For the most part, this was not a deliberate turning away from Marian devotion; rather, it was a concentration on the major themes which has been stressed by the Council.

This devotion which flourished in the liturgy, the literature, the architecture of the middle ages, which thrived in the faith and the popular religion handed

down to our parents — this devotion is too much a part of the Catholic spirit to be lost in a decade which has been preoccupied with momentous change.

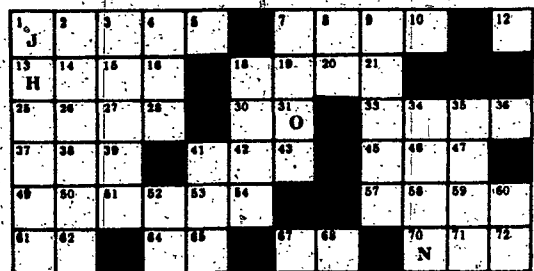
But I have no doubt that the revival will come; it is part of our identity; it is an expression of oneness with Jesus.

And Mary, as a wise, loving mother, who saw the weakness and superficiality of her Son's followers, surely has the patience and love to understand the trendiness and self-inflation which contributed to our neglect during the past decade.

A number of writers (Fathers Greeley and Eamon Carroll among them) are already predicting a revival of Marian devotion. I see signs of it in the interest

Sunday Scripture Quiz

I. Gospel Reading: Jn 16:12-15 — Father, Son, Spirit have a sense of belonging to each other. Below is a key passage from Sunday's Gospel reading. You can determine what this passage is by finding the answers to the questions below the puzzle and then putting the letters in their appropriate box. The first one is done for you.



- 1. Gospel writer: JOHN
1 31 13 70
- 2. No falsehoods: 43 60 19 33 21
- 3. A color: 46 58 35 38 26 72
- 4. Knife wound: 7 54 14 41
- 5. A rodent: 18 48 39 3 16
- 6. Smoothly polite: 65 47 50 15 28

Based on scripture readings for Sunday, June 1, 1980, C Cycle.

Following are key passages from Sunday's scripture readings. Fill in the missing words.

II. First Reading: Pru 8:22-31 — God delights in being with people.

Phrase: Before the _____ were _____ into _____ before the _____ I was brought _____ while _____ as yet the _____ and the _____ were not made, nor the first _____ of _____ to the _____

III. Second Reading: Rom 5:1-5 — Faith enables us to have community with God.

Phrase: And this _____ will not leave us _____ because the _____ has been _____ out in our _____ through the _____ of Spirit who has been _____ to the _____

Answers on page 11.

- 7. Building material: 5 62 4 49 20 38
- 8. Water vehicle: 57 67 8 30
- 9. Average: 68 59 9 27
- 10. Used for exchange: 25 71 52 2 37
- 11. Girl's name: 10 12 64 51 34
- 12. Loan note: 61 53 42

Passage I words: John, mouse, truth, stucco, IOU, boat, money, yellow, fair, stab, Diane, suave.
Passage II words: earth, clods, settled, mountains, world, place, forth, fields, hills.
Passage III words: Holy, God, hope, disappointed, given, hearts, poured, love, us.