

It's Good for People

A few years ago the curriculum of the elementary schools for the Diocese of Raleigh called for a study of Communism, "What You Should Know About Communism and Why," geared to the mentality of the upper grades and which met one hour each week. The tool was an attractive book intended for the boys and girls, well illustrated with graphs and photos of historical action. The response was worth while, a spontaneous enthusiasm for projects which illustrated items of history, geography, religion and a beginners' introduction to Catholic sociology.

Previous to the use of the text we explained what kind of a "subject" this study of Communism was, simply saying that it tells how an individual person gets along with other people. We told the children that sociology helps a person to have a good life in this world so that he may desire with greater hope for the things which Christ, Our Lord, has promised to us in the future life with Him in Heaven. For the fifth time now within the lifetime of our senior citizens, the Holy Fathers have written in great detail on matters of Christian sociology. Each of these encyclicals met an urgent need of a particular decade.

More than anyone else in the world, we Americans dread the rising costs of armament spending, yet Pope Paul writes of the budget of expenditures of wealthy nations, "When so many people are hungry, when so many families suffer from destitution, when so many are steeped in ignorance . . . every exhausting armaments race becomes an intolerable scandal."

When he handed over the twelve-thousand-word document last week entitled "Development of Peoples" for universal publication, Pope Paul simply remarked, "Sta tuto bene" . . . "It is good." He asks that people of the human family see the need of solidarity of human rights: basic social justice and the duty of universal charity.

A few weeks ago at High Point we heard the American-born Anglican bishop of Kimberley, South Africa, describe the horrible pressures under which millions of virtually enslaved people live under the "apartheid," the derivation of the word actually meaning "hatred apart." Remote to us, it is hard to believe that such inhuman conditions exist.

On the other hand, the Wall Street Journal says in part the encyclical is a kind of "warmed-over Marxism which is highly unlikely to help the bulk of poorer nations." The extremes of the misuse of the capitalistic system are cited, especially in the case of India. The Asiatic country, it said, has not provided for its food needs during the years of American relief. Perhaps the "famine even U.S. food cannot eliminate, but which could have been prevented by more sensible domestic policies" is at fault. Capitalism says dependent nations misuse aid.

We on the other hand may offer Israel as a nation that has used aid to assure its solidarity. Fraternal Jewish concern supplied not only financial aid, but initiative, technological know-how, and as a result this small isolated independent nation has used Capitalism wisely and made of itself the garden spot of the Near East.

It may well be a fact that we are "starting to recognize that misused foreign aid impedes rather than advances the development of peoples" as the Journal concludes, but this frustration of ours must not blind or stop our ears to the needs of suffering in the problem nations.

Time magazine sees the Papal document a bit out of date as it says Capitalism today is a continual investment process rather than a medium of amassing fabulous personal fortunes by a few. Surely there have been many mistakes in foreign aid, squandered funds, misappropriated by the under-privileged nations themselves, stolen by politicians, no doubt monetary responses which have even been turned against our intentions by transactions with the Red Line, but we must remember that the sociology of the parable of the "Good Samaritan" remains the Papal way and not that of the almighty dollar.

Secularization . . .

The first time we ever heard the word "Secularization" was its use by our high school teacher when he described the ousting of all teaching and nursing religious by the French government shortly after the turn of this century. As a Christian Brother he was forced to leave his homeland and teach French in America. Upon bringing up the matter at the dinner table, our parents told us of the Secularization of Germany under Bismarck's Kulturkampf, which was a "happy fault" for it brought many religious from that country to meet the tides of immigration to our shores. The only religious community which was officially permitted to remain in France was the Little Sisters of the Poor, taking care of the elderly.

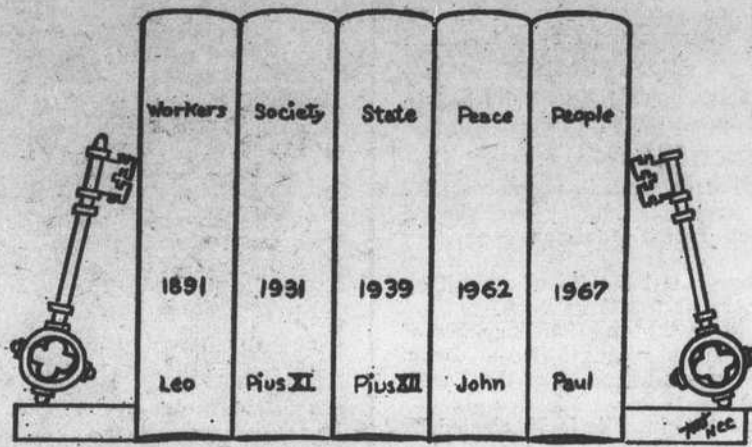
Then the term "Secularization" next came to our attention as we studied for the diocesan clergy and we were classified as "Secular" priests in distinction to "Religious" priests of Community rule. Sometimes we heard the Sisters saying that they were not permitted to eat with the "seculars" meaning, no doubt, the laity.

Then of recent date came a news story of the "Secularization" of a midwestern women's college, owned and operated by Sisters. Editorial reactions were contradictory as different writers had various interpretation of the word . . . from a crass materialistic definition to a stand that it was thoroughly a Catholic-oriented college to be administered by Catholic laity.

Now Catholic headlines add to the confusion of the definition with flags as "Guideline on Academic Freedom Urged to Bishops" or "Urges Education in Conciliar Changes" or "Students, Faculty Consultants as School sets to become Secular" or "Challenge to Catholic Schools: Produce Contemporary Christians," or at the Atlantic City convention last week: "Catholic Higher Education Said Involved in Secularization Progress."

Rational dialogue depends upon a mutual understanding of terminology as well as the acceptance of good will and intention on both parties. Before adding to the present confusion let us consult the dictionary and arrive at some agreement of meaning, so that we are talking about the same thing.

New Papal Best Seller



Archbishop Lucey

Upholds U.S. Vietnam Policy

SAN ANTONIO, Tex. — President Lyndon B. Johnson and a large delegation of Latin American ambassadors and envoys heard Archbishop Robert E. Lucey of San Antonio strongly defend the United States' policy in Vietnam as morally justified.

"Unjust aggression must be halted by the nations as a whole," Archbishop Lucey declared. "Such intervention is not merely allowed and lawful, it is a sad and heavy obligation imposed by the mandate of love."

The Mass was part of a round of activities for the ambassadors and envoys from more than 30 Latin American countries who were in San Antonio for a week-end visit as well as for a series of conferences with the President at the nearby LBJ Ranch.

Stressing that peace is everybody's business, the archbishop noted that during the Vietnam conflict Pope Paul VI has raised his voice repeatedly to aggressors and defenders to come to the peace table to negotiate a cease-fire and an honorable peace.

Archbishop Lucey said that last Feb. 8, President Johnson, in a letter to North Vietnamese President Ho Chi Minh offered to stop the bombings in the North and freeze the U.S. troop level in the South, if Ho would stop his infiltration tactics.

"In view of the fact that the communists cannot win," the archbishop remarked, "this direct action by our President was both historic and magnificent."

Red Attitude

He said the reply of the communist leader was "as usual scornful, arrogant and brutal to his own people."

"Peace is not a blessing which happens by chance," the prelate said. "There must be established the basis for peace and then on that basis peace must be organized — the machinery of peace must be built."

Archbishop Lucey quoted at length from principles proclaimed by the late Pope Pius XII to justify the morality of U.S. intervention in Vietnam.

Archbishop Lucey said that according to Pius XII it is lawful to defend freedom of religion, freedom of conscience, the democratic way of life, and, in general, vital human rights and fundamental freedoms. "The saintly Pontiff," the archbishop added, "goes beyond that to proclaim that the defense of liberty and justice is an obligation of the nations as a whole who are bound if they have the power to defend the nation attacked."

Cites Pacifists

Referring to pacifists who contend the United States should wage peace, not war, the archbishop reminded that Pope Pius XII once declared conscientious objection to the just defense of one's country was wrong. "If history has any lesson for us it is this: unprovoked aggression

imposed by force has seldom been stopped by meekness," the archbishop said.

"If the major nations of the world had agreed to defend justice and peace with force at the turn of the century," Archbishop Lucey said, "we would all be much better off today. If we had made it clear half a century ago that we would defend justice and peace with all our power, the unjust aggressors would have feared to start a war."

Eucharist

Continued from page 1A

overcome as a result of the latest meeting."

The group, it was reported, plans to prepare statements at its next session "indicating the developing convergence and the continuing difficulties in regard to the Lord's Supper."

THE CATHOLIC Bishops' Committee on Ecumenical and Inter-religious Affairs will host the next meeting, Sept. 29 to Oct. 1, in St. Louis. The sixth meeting will be held March 8-10, 1968, at a place to be determined.

Catholic theologians giving papers at the fourth meeting were: Father Jerome D. Quinn, Professor of Old and New Testament, St. Paul (Minn.) theological seminary; Father Thomas Ambrogio, S.J., Professor of Sacramental Theology and Ecumenics, Woodstock (Md.) College; James McCue, School of Religion, State University of Iowa, Iowa City.

Lutheran speakers included: Dr. Bertil Gaertner, Professor of New Testament, Princeton (N.J.) Theological Seminary; Dr. Warren A. Quanbeck, Professor of Systematic Theology at Lutheran Theological Seminary, St. Paul, Minn.; Dr. Arthur Carl Pipekorn, Chairman, Department of Systematic Theology, Concordia Theological Seminary, St. Louis.

ASKED TO AID

Brasilia, Brazil — (NC) — Brazil's president-elect Arthur Da Costa e Silva was asked to aid in completion of the new cathedral here at a Mass of thanksgiving he attended after his election. The request came from Archbishop Jose Newton de Almeida Batista of Brasilia, who celebrated the Mass.

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Catholics' Right to Seek Laws Said Force on Citizens

QUERY: Is it right for Catholics to seek legislation which would impose their views about moral questions on the community as a whole?

Answer: There is question here of legislation which would restrict freedom in a field in which freedom might otherwise be presumed. We are not discussing proposed legislation which would make it obligatory to violate a clearly established requirement of the natural law.

Legislation restricting freedom is quite common under all forms of government. Speed limits for those who drive on public highways would be an example. Another example would be zoning laws, designed to protect existing neighborhood characteristics. When such laws are made, at the instance of those who believe them to be necessary for the common good, all citizens are obliged to observe them.

Large segments within the community have strong convictions regarding such activities as the showing of obscene films, the displaying of pornographic literature and the dissemination of birth control information. They are fully within their rights as citizens when they attempt to have legislation enacted which would restrict or forbid such activities. They are likewise within their rights when they attempt, by lawful means, to keep such legislation in force when it already exists for the same reasons. Those who hold opposite views are not prevented from attempting by lawful measures to have restrictive legislation removed.

Unanimous Vote

It is unsound in principle to suggest that Catholics should not insist on their own convictions regarding the matters under discussion because these convictions are not shared by those of other faiths. It is equally unsound in principle to hold that Catholics should not work for the introduction or retaining of restrictive legislation is of its very nature unwelcome. It will always be opposed; it will never represent, in its application to concrete questions, the unanimous conviction of all to whom it will have reference. Laws are necessary because large numbers of people are not disposed to conform voluntarily to the prescriptions of law.

Necessity

The critical question is not how many people are opposed to the law, but whether or not the law is necessary for the common good. The attitude of Catholics on moral problems such as those under consideration is not determined by the purely disciplinary regulations of their Church, but by their honest conviction that what they believe is morally sound independently of their religious convictions.

Catholics are not bound to yield even to the honest convictions of other groups when they themselves are certain of the moral validity of their own views. The support of state legislation may be lawfully sought by any group within the state who have strong reasons for their own views on moral matters. There is no valid ground, either in natural law, or under the Constitution of the United States, for the assertion that Catholics have no right to oppose legislation that would remove what they regard as restrictions necessary for the moral well-being of society as a whole. (Boston "Pilot")