

Is there any place left in the Church for a Catholic conservative?

By MSGR. J. D. CONWAY

Q. In view of the encyclical "Mater et Magistra" what I want to know is this: Is there any place in the Catholic Church anymore for a conservative?

A. The majority of Catholics I know are conservative, and it seems to me that *Mater et Magistra* is conservative too. It certainly is not radical; it is simply a sound application of the principles of justice and charity, to the problems of the modern world.

The major portion of the new encyclical is a re-statement of the traditional teachings of previous Popes, especially Leo XIII, Pius XI and Pius XII. Even the new applications which Pope John makes of proven principles, e.g. to agriculture and international relations, have long been taught in most Catholic colleges and universities, and have guided most nations of our western world for a generation.

The problem is: What do you mean by a conservative? The meaning of the word has become much confused in recent years, because various demagogues—claiming to be conservatives—have been proclaiming the economic theories of Adam Smith, the sociology of the *ancient regime*, and political concepts borrowed from Adolf Hitler.

If you hold that economic activities should be free of moral restraints and should be regulated only by free competition, that the only sound economic motive is personal profit, that the State should refrain from all intervention in the business world, then you have been out of step with official Catholic teaching for 70 years.

IF YOU HOLD that labor unions are largely an evil, something to be restrained, hampered or merely tolerated, it is time someone reminded you of the clear contrary teachings of Pope Leo XIII.

If you hold that wages should be as low as the labor supply will permit, that the employer has no concern for the health, morality or religion of his employees, no concern about unemployment

or welfare problems, no conscientious worry about working conditions then you should go back two generations and read *Rerum Novarum*.

One of the great services of Pope John is that he has called to mind the clear teachings of Leo XIII: that work is not a commodity but an expression of human personality, that wages cannot be left to the mechanical working of the market—of supply and demand—but must be regulated by justice and charity—by the needs of the worker and his family.

SIMILARLY on the functions of the State, *Mater et Magistra* largely repeats the teachings of *Rerum Novarum*: The State exists for the common good, it cannot keep aloof from the economic world, must often intervene to promote a sufficient supply of needed goods, to watch over the rights of all citizens, especially the weaker ones, to contribute actively to better working and living conditions, to see that justice prevails, and that human dignity and civil rights are not violated.

All these teachings of Leo XIII were confirmed thirty years ago in *Quadragesimo Anno*, and Pope

Pius XI particularly insisted on the social character of private property, on the partnership which should exist between employer and worker—the participation of labor in management and ownership—and on fair distribution of the profits of industry. Justice and charity, based on the needs of the worker and his family, should govern wages and working conditions. And there should be an end to the hard, cruel, relentless trend of economic life, in which financial imperialism constitutes a dictatorship.

The human teachings of Pope Pius XII were particularly notable regarding the family wage and international cooperation. The rights of a man to sustenance take precedence over the right of property. And the world is clearly becoming a vast global community, with its various parts closely interdependent.

IN HIS FURTHER applications of the sound doctrinal and moral principles of these previous popes, John XXIII takes particular note of the fact and need of increased intervention of government in social welfare: in insurance, health, housing, education, professional practices, and social security. And

while endorsing this inescapable trend of our modern complex society he shows his true conservatism by insisting on the principle of subsidiarity. When voluntary groups can do the job properly, government should stay out, when local government can do it, intervention of the central government is not warranted. But the vast problems of our intricate social and economic structure cannot be ignored, and the common good must be our constant guide.

Here are a few of the teachings of *Mater et Magistra* which might give some "conservative" pause for meditation and an examination of conscience:

SOCIAL PROGRESS must keep pace with economic growth; all classes of citizens must participate in increased productivity.

Participation of workers in ownership and management is encouraged.

The common good should prevail over privileged classes.

Economic cooperation should eliminate unfair (Continued on page 9)

the CRITERION

Says personal liberty is essential to peace

WASHINGTON—Cardinal Amleto Cicognani, papal Secretary of State, said here that there can be no peace in the world without liberty.

He told an audience at the National Press Club that His Holiness Pope John XXIII has made peace "his symbol and the aim of his pontificate, peace which is an indispensable condition for the life and progress of mankind."

"Without liberty," Cardinal Cicognani declared, "there is no peace, but rather a violent imposition of things, an unstable order, not accepted by the human mind."

The papal Secretary of State stated the Catholic Church feels "sincere satisfaction" with the United States, which is "pledged to the construction of the values of freedom, justice and peace."

He expressed "the fervent and confident hope that such a dignified and honorable effort may be crowned with success, and that to the entire world it may be granted to enjoy universal peace."

Cardinal Cicognani's Press Club address was a highlight of his visit to this capital city where he arrived on December 22 and left on Dec. 25, as Apostolic Delegate in the United States.

His appearance before the Washington press corps had a precedent in a similar occasion in 1938, when Cardinal Eugenio Pacelli, papal Secretary of State and later Pope Pius XII, spoke at the Press Club.

Cardinal Cicognani praised the newsmen in his audience for their fidelity to the service of those grand ideals of peace and justice, treasured by people of every age and in particular by those, he said, who "cherish those ideals are especially threatened."

"In the mission, delicate and indispensable, which today belongs to the press, the United States distinguishes itself, as a nation born under the star of liberty and pledged to defend liberty for itself and for others as a most precious possession," he added.

In his discussion of Pope John and his pontificate, Cardinal Cicognani gave special emphasis to the Pope's desire for world peace.

He recalled that in his first radio message to the world, the day after his election as Pope in October, 1958, Pope John "made himself the interpreter before the heads of nations of the voice and of the desires of all peoples, especially those classes whose sufferings and hardships would be lessened or even ended if the efforts and the resources en-

played for the purpose of armed security were used instead for the betterment and peaceful welfare of populations."

HE CITED the link between peace and liberty, and said: "That is why you, worthy enlighteners and founders of public opinion in the United States and in the world, see peace indissolubly linked with liberty and, with laudable ardor, you defend the cause of the one and the other, verily in unison with . . . Pope John XXIII."

Cites Pontiff's emphasis on public authority role

By JOHN J. DALY, JR.

DALLAS, Tex.—The papal Secretary of State said here that the Pope's emphasis on the "positive role of public authority" in his encyclical "Mater et Magistra" is particularly pertinent because of the complexity of modern economic life.

Cardinal Amleto Cicognani, in a comment on the encyclical at a news conference (Nov. 30), said the stress of His Holiness Pope John XXIII on public authority "does not appear unreasonable in view of the complexity and interdependence of modern economic life—especially in the case of newly developing nations."

The Cardinal, without taking direct note of the discussion in the U.S. over the meaning of Pope John's counsel on government's role in economic life, said, nevertheless:

"Surely he will not be misunderstood if due weight be given to the strong emphasis he throws on the primary role of public authority, whether acting as an individual or within associations that respond to his natural social sense and offer him against undue state intervention."

Cardinal Cicognani made his comments during a meeting with newsmen at the congress of the Confraternity of Christian Doctrine. He said that the encyclical—to which he gave an English title, "Christianity and Social Progress"—contains concrete proposals which the Pope thinks should win approval of all men of good will if the proposals are rightly understood.

He listed five such proposals and said "all of these do not seem to you Pontiff, even in the specific orientation he gives them, very radical or very different from the line laid down in social encyclicals written by his predecessors."

They are:

- That working men should receive a wage sufficient to raise a family;

- That forms of social security should be available everywhere;

- That workers should have a voice in the running of the enterprise to which they devote their lives;

- That workers ought likewise to have a more active voice in the councils that determine national economic policy;

- That the wage contract ought to be modified by some form of partnership or some sharing in profits.

Cardinal Cicognani said that the principles in the encyclical are meant for the entire world and it is up to each country to apply them wisely.

HE NOTED that Pope John himself said this in his encyclical, predicting that "conflicts over interpretation and over specific applications will arise."

He repeated the Pope's warning, however, that Catholics in such conflicts should preserve mutual respect for their opponents and avoid being so engaged in debate that they fail to take (Continued on page 9)



A SPINNER OF TALES—Nazarea Flores, colorful custodian at the Center for Intercultural Formation in Cuernavaca, Mexico, loves to tell stories about his experiences in Mexican wars and revolutions of yesteryear. A Catholic editor tells the first-hand story of the center—a unique training center for lay missionaries—on Page 2.

Links Church unity and peace

DALLAS, Tex.—"Christian Churches—now divided—ought to be united for the sake of the peace of the world," declared Cardinal Joseph Ritter, Archbishop of St. Louis, while here to attend the 4th Inter-American Congress of the Confraternity of Christian Doctrine.

At a news conference Cardinal Ritter pointed out that good relations and confidence now exist between the various Christian Churches. "We are now on speaking terms," he asserted.

The cardinal added that one common enemy—communism—had contributed to the trend toward Christian unity, and that although reunion between Christian Churches would take time, it might come quickly in the face of some great crisis.

VOL. II, NO. 10

INDIANAPOLIS, INDIANA, DECEMBER 8, 1961

Official Father Joseph Clancy dies at the age of 78



Since the Vigil of Christmas, December 24, falls on a Sunday, the customary fast and abstinence is dispensed with. The faithful are reminded, however, that December 20, 22 and 23 are Ember Days. Fast and partial abstinence are to be observed on Wednesday and Saturday and fast and complete abstinence on Friday of that week.

"We here call attention to the Sunday within the octave of the Feast of the Immaculate Conception of the Blessed Virgin, December 10, as the day designated by the bishops of the country for the renewal of the Legion of Decency Pledge. The renewal of this praiseworthy pledge is to be made by the faithful throughout this Archdiocese." Statute 93 No. 1 of the Seventh Archdiocesan Synod of Indianapolis.

"In the name of the Father and of the Son and of the Holy Ghost. Amen.

"I condemn indecent and immoral pictures, and those which glorify crime or criminals.

"I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

"I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise further, to stay away altogether from places of amusement which show them as a matter of policy."

The Chancery Office By Order of the Most Rev. Archbishop

Adult Confirmation

Archbishop Schulte will officiate at an Adult Confirmation ceremony Sunday, December 10, in SS. Peter and Paul Cathedral at 4 p.m. All unconfirmed adult Catholics in the Marion County area may receive the sacrament at this time.

Father H. Francis Van Bellen, Cathedral rector, has announced that candidates for the assemble in the Cathedral at 3:30 p.m. with their sponsors for a brief instruction on the procedure. The Cathedral clergy will assist with seating arrangements and the checking of Confirmation cards, which must be obtained from the candidates' parishes.

A Pontifical Funeral Mass will be offered in St. Francis de Sales Church, Indianapolis, at 11 a.m. (fast time) tomorrow (Saturday) by Archbishop Schulte for Father Joseph Clancy, 78, who died Wednesday, December 6, after a long illness. Office of the Dead will be recited at 10:30 a.m. Burial will be in the Priests' Circle in Calvary Cemetery. On Friday afternoon beginning at 3 p.m. his body will lie in state in St. Francis de Sales Church.

Father Clancy had served as pastor of St. Francis de Sales since 1934. Earlier this year he was named pastor-emeritus. Assisting the Archbishop at the Funeral Mass will be Father Ralph Doyle, assistant pastor; Father Joseph Klee, deacon; Father Bernard Voges, subdeacon; Fathers Amos McLoughlin and James Hamigan, deacons of honor; and Msgr. Henry Hereman, master-of-ceremonies. The Clergy Choir will sing.

A NATIVE of old St. Joseph parish, Indianapolis, Father Clancy studied for the priesthood at St. Mary's Seminary, Kansas, and at St. Meinrad, Ind.

His first appointment was as assistant pastor of Sacred Heart Church, Clinton. In 1910 he was assigned as rector at Diamond, and two years later was named to the same post at St. Mary's, Daviess County. He served the Daviess County parish until his assignment as pastor of St. Francis de Sales, Indianapolis, in 1934.

FORMER 'RENEGADE'

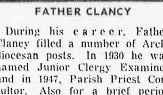
Lay apostolate leader coming to Indianapolis

Young working and professional people of the Indianapolis area will be challenged to take a good look at themselves when Romeo Maione, former international president of the Young Christian Workers, speaks in St. Michael's parish hall at 20th and Tibbs next Wednesday at 8 p.m.

Maione, though he would argue at the description, is, at 36, living proof of the effectiveness of the lay apostolate movement promoted with such urgency by Pope John XXIII and his predecessors.

Son of Italian immigrants to Canada, Maione quit school at 14 to work on a railroad track-laying gang. For the next several years, Maione drifted from job to job. At 22, he was working in a Canadian crane factory and was out of the Church. One night a buddy

HOUSING CO-OP AVELLANEDA, Argentina—Bishop Emilio Di Pasquero of Avelaneda presided at a community meeting on housing problems here at which it was decided to found a stock-issuing cooperative for the construction of 9,000 homes.



FATHER CLANCY

During his career, Father Clancy filled a number of Archdiocesan posts. In 1930 he was named Junior Clergy Examiner and in 1947, Parish Priest-Counselor. Also for a brief period during the 1930's he served as editor of the Indiana Catholic and Record.

During his long priestly career, Father Clancy took a personal interest in youth and their projects and activities. In his earlier years, he frequently took part in their sports activities.

For the past several years, he has lived in semi-retirement because of failing health.

asked him if he'd like to attend a meeting on unions.

ARRIVING at the meeting place, they found four other fellows and a priest. Maione kicked his friend, "What's the priest doing here?" I thought this was a meeting on unions." And it was.

This was Maione's introduction to the Young Christian Workers, a movement which aims at building Christian leaders in all areas of life.

Discussion at the meeting that night showed that most union members in the area seldom, if ever, attended their locals' meetings. The next week Maione, a member of the IAM (mechanists union), attended his. He got up to speak and was told to sit down. At the YCW meeting the next week, Maione reported that he was through with unions. It went back, though, taking some other members with him. It took several months, but Maione eventually became chief steward in his union, and was also back in the Church. It wasn't long until he made another major decision—to make a full-time job of building up YCW, then in its infancy (Continued on page 9)

Council may open during 1962

DALLAS, Tex.—The Second Vatican Council may convene by the end of 1962, but a definite starting date has not yet been determined, the papal Secretary of State said here.

Cardinal Amleto Cicognani, asked at the Confraternity of Christian Doctrine congress here to comment on reports that the council may open on December 9, 1962, said this is not certain.

He told a press conference that a letter formally announcing the council will be sent to all Catholic bishops during this Christmas season. Such a letter or declaration, he explained is called a letter of indication.

The letter will not set a date, he stated, but added that Holy See officials in charge of preparatory arrangements for the council hope they can finish their work within the next 12 months.

In response to another question, he said Protestant observers will be invited to the council, but he cannot announce which churches will be extended invitations.

VATICAN CITY—His Holiness Pope John XXIII told the cardinals and Vatican officials joining him in his annual pre-Advent retreat: "Perhaps We shall be able to announce the council at Christmas time."

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A subscription to *The Criterion* would be a most appropriate gift from a Catholic to a non-Catholic. There are already many Protestants and Jews who are regular and enthusiastic readers of *The Criterion*. Catholics would be happy to receive a gift subscription—\$7.00; one year subscription—\$1.00; two gift subscriptions—\$7.00; three gift subscriptions—\$9.00. Mail the coupon (and attached sheet of additional names) to *The Criterion*, P.O. Box 174, Indianapolis 6.

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