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Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 11, Folder 5, Anti-Catholicism, 1976-1983.

CAMPUS MINISTRY, ARCHDIOCESE OF BOSTON

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Supported by the Archbishop's Stewardship Appeal

TELEPHONE: 267-5577

June 15, 1976

Dear Mr. McDonnell:

Your provocative article, "Catholic-Jewish Ties Must Work Both Ways", The Pilot, June 11, 1976, merits a detailed response. I am taking your central thesis to be that despite the general excellence of the relationship between American Catholicism and American Judaism, Andrew Greeley is correct in his observation "that there is a strong and powerful anti-Catholic feeling in the Jewish community". You say that this charge "is the point at which the issues must be joined". Examples are then given to support your position.

One who would criticize your article is led to deal with your "proof points". I will do so without, however, granting the correctness of the original assumption. You supply no evidence or hard data that would support your contention and your own argumentation is insufficient in the extreme and a perilous kind of tack to take. Even your wording, like joining issues, is suggestive of a willingness to contest and lay siege, and you are arbitrary in electing the most serviceable point at which to embark on your exercise.

You claim that the Catholic stand on abortion gets no organizational help or sympathy from the Jewish community. This is, of course, patently false. But the immediate effect of such an argument is to enforce the incorrect impression that abortion is the Catholic issue; the Church is the moral leader and all ethically alert groups will follow along and sympathize. But it is not the Catholic issue. It is an issue for the whole society and the total religious community. The effort to achieve moral standards in this matter is ill-served if the issue is repeatedly presented in denominational and sectarian terms. Moreover, blaming others for moral inferiority is a questionable process at best. To do so falsely is indefensible. The opposition to abortion in Judaism is substantial, Orthodoxy's praise for the Catholic position has been oft-repeated, and the use of media by Jewish-sponsored agencies, in every issue of Commentary, for example, is extensive.

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It is unfair and sadly short-sighted, I think, to say that opposition by Jewish groups to aid to parochial or non-public schools is a sign of anti-Catholicism in the Jewish community. I challenge you to find any suggestion of anti-Catholicism in the testimony of Leo Pfeffer on behalf of the American Jewish Congress. The Jewish position in this area is serious and has historic demands. It was a nasty shot that Greeley took and I am sorry to see you repeat it. There are compelling reasons for the Jewish insistence on separation. Catholics should be sensitive to them. Anti-Jewish legislation, the denial of Jewish rights, second class citizenship, and ghettoization have occurred consistently when religion and state have been united. Greeley is bored, as you are, by the repeated urging of Jews which he calls the "interminable hectoring about separation". Let there be more of it. The more the better, for the safety of human rights.

When people write against the Jews there is sure to be found some hints of arcane conspiracies and talk about media power. It is difficult to tell here where it is you and where it is Greeley, but the McDonnell/Greeley picture of the Jews at the NYRB defining who are the self-liberated Catholics fit to write for their publication is petulant and a bit strange. So is your material about Norman Lear. There is an important point to be made here. There is, indeed, a good deal of offensive stereotyping of religions by Television. The program a few years ago with the newly married Jewish man and Catholic woman, with her starchy priest-brother and their absurd parents, had everybody cringing for its lack of taste and insulting characterizations. But this is the point that must be demanded. Any misrepresentation of one religion is an offense to all. Are you suggesting that the Jewish community relishes shabby presentations of Catholic persons and issues? Do Catholics laugh when Jews are hurt? Any amount of good faith and an awareness of the way people are would tell you quite the opposite. To make Norman Lear a barometer of the Jewish community, and the writers, producers, and directors of offensive, stereotypical material more than they are, is prejudice. When

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are we going to learn, and how much horror does history have to record before the lesson takes that the venality, vulgarity, or offensiveness of the individual cannot lead to a predication of the whole group? Why are we so prepared to do this with Jews?

The point about Jewish writers who are not able to leave Jesus alone appears to be all yours. The people you mentioned are not Jewish writers. They are writers who are Jews, or so it seems to you. There is an enormous, and qualitative difference here which you do not observe. With what other group would we study the names, check the parentage, to find out the race or religion and then draw conclusions about the "community"? In fact, there is a Jewish writing about Jesus, a Jewish scholarship. There was none at all for nearly nineteen-hundred years with most of the material coming since the middle of the 19th century. Martin Buber is, perhaps, the most noteworthy of these authors. In Two Types of Faith he wrote: "From my youth onwards I have found in Jesus my great brother. That Christianity has regarded and does regard him as God and Saviour has always appeared to me a fact of the highest importance which, for his sake and my own, I must endeavor to understand." (p. 62) Other Jewish writers who have contributed to Jewish scholarship on Jesus are Claude Montefiore, Franz Rosenzweig, Joseph Klausner, Leo Baeck, and many more. Their works are of enormous value, sensitivity, and insight. They represent a significant effort within the Jewish community to understand Jesus as part of Jewish religious history and an effort to understand the content and implications of Christian belief about Jesus... Your lament that Catholics are dreary of Jewish writers "who can't seem to leave Jesus alone" is in need of a more thoughtful context.

I know that my comments to you, Mr. McDonnell, have been very strong and harsh and I regret any offense I have given. But we have come so far in the last decade, exposing the Christian roots of anti-Semitism, beginning to face our own

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history of persecution and our complicity in the persecution by others, that reversions to damaging ways of thinking and writing are particularly regrettable. One author (Hannah Arendt) has said that we must "bear the burdens that events have placed upon us". We Christians have burdens to bear for the way we have acted and the way we have thought. The issues on which you have written merit the greatest care, knowledge, and sensitivity.

Sincerely,

Robert W. Bullock
Catholic Chaplain
Brandeis University

RWB:emj

ROME (NC) — The Rome chapter of Italy's most prestigious ecology organization is trying to block construction of the first mosque ever to be built in Rome. The mosque is slated to be constructed on a hill near the banks of the Tiber in northern Rome. The ecologists object that the zone is one of the few green areas left in overcrowded Rome.

VATICAN CITY (NC) — Pope Paul VI has received the formal endorsement of the Polish bishops for his policy of diplomatic dealings with Poland's communist government. The bishops told the pope in a message released Dec. 16 that the pope's decision to receive Poland's Communist Party leader Edward Gierek in private audience Dec. 1 was both "positive" and "historic."

PEOPLE

VATICAN CITY (NC) — President Ignatius Kutu Acheampong of Ghana has conferred the country's highest award on U.S.-born Sister Jane Evelyn le Frois of the Missionary Sisters Servants of the Holy Spirit, Vatican Radio reported.

CHICAGO (NC) — Cyril Ritchard, the Australian-born actor-director who won acclaim throughout the English-speaking world for his comic performances, died in Chicago of heart failure on Dec. 18.

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LEFTIST PRIEST, NUN HELD IN KIDNAP-MURDER CASE (180)

QUITO, Ecuador (NC) — Police are holding a nun and a priest while looking for further leads in the kidnap-murder case of industrialist Jose Antonio Briz.

But Christians for Liberation, a leftist group of Catholics, have demanded the release of their leader, Father Pedro Soto of Cuenca, saying there is nothing to substantiate charges of complicity with the kidnappers.

Sister Francisca Lopez is also being held. She is accused of being in charge of carrying the ransom money to Father Soto who, according to the police, was to deliver it to the kidnappers. Briz was decapitated and his head left at a courtyard of the nun's convent.

Ecuadorian authorities have offered a \$40,000 reward for information leading to the capture of the kidnappers. Briz was abducted by eight armed men in broad daylight at a busy street in downtown Quito Nov. 29.

Apparently he was killed when private negotiations with the relatives for a \$600,000 ransom failed and police intervened. While acknowledging that they have no substantial leads, investigators claim Father Soto and Sister Lopez acted as go-betweens in the negotiations.

6 - 12/20/77

CATHOLIC HISTORICAL ASSOCIATION HONORS THREE (440 — EMBARGOED for Thursday, Dec. 29. NOT to be published or broadcast before that time.)

DALLAS (NC) — The American Catholic Historical Association, meeting in Dallas, has presented its annual awards to three scholars for their works on Catholic history.

Sarah Rubin Blanshei, associate professor of history at the University of Tennessee, Knoxville, was awarded the third annual Howard R. Marraro Prize, worth \$500, for her book, "Perugia, 1260-1340: Conflict and Change in a Medieval Italian Urban Society." The prize goes each year to the author of a distinguished scholarly book dealing with Italian history or Italo-American history or relations.

Timothy Tackett, an assistant professor of history at Marquette University in Milwaukee, received the John Gilmory Shea Prize for his book, "Priest and Parish in Eighteenth-Century France: A Social and Political Study of the Cures (Priests) in a Diocese of Dauphine, 1750-1791." The \$300 prize is given annually to the American or Canadian author who makes "the most original and significant contribution to the historiography of the Catholic Church" in a book published during the 12-month period ending Sept. 30.

The Peter Guilday Prize of \$100 was given to Mark A. Gabbert of the University of Manitoba, Winnipeg, for his article on "Bishop 'Avant Tout': Archbishop Sibour's Betrayal of the Second Republic," which is to be published next July in the Catholic Historical Review. The prize is awarded to the author of the best article submitted to the Review each year by previously non-published authors.

At the Dec. 28-30 meeting in Dallas, the American Catholic Historical Society also announced its new officers, elected by mail ballot, for 1978.

J. Philip Gleason of the University of Notre Dame in Indiana became president of the organization. He was elected first vice president by the general membership last year and automatically succeeded John A. Lukacs of Chestnut Hill College, Philadelphia, in the office.

Msgr. Joseph N. Moody, professor of late modern European history at Boston College and St. John's Seminary, Brighton, Mass., was elected first vice president for 1978, and will become president in 1979. Sister Joan Bland, vice president of Trinity College, Washington, D.C., and a historian of American Catholicism, was chosen to be second vice president.

Father Robert Trisco, professor of church history at the Catholic University of America in Washington, and Msgr. Harry C. Koenig of Mundelein, Ill., remain in their present offices of secretary and treasurer, respectively.

New members of the executive council, elected for three-year terms, are Francis Oakley, professor of history and dean of the faculty at Williams College, Williamstown, Mass.; and James D. Tracy, professor of history at the University of Minnesota, Minneapolis; Zoltan J. Kosztoinyik, associate professor of history at Texas A and M University, College Station, won a three-year term on the Committee on Nominations.

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NOTED LITURGIST DIES (170)

LONDON (NC) — Canon J.B. O'Connell, well known for his work on the liturgy before the Second Vatican Council and the only priest from Britain on the council's preparatory commission on the liturgy, has died at the age of 89.

Born in Ireland, he studied at the Irish College in Rome and was ordained in 1913. In Britain he was a priest of the diocese of Menevia, which covers the whole of rural Wales.

His major work was "The Celebration of the Mass." He was a frequent contributor of articles on the liturgy to the Clergy Review, a professional publication for priests, and author or editor of numerous other liturgical articles and books.

In a tribute to him in the Catholic Herald of London, Father James Crichton wrote of his contributions to liturgical thought: "He sought meaning and, at a time when liturgical writing, much less liturgical reform, was not exactly popular, he did much to prepare people for the changes that were to come — changes that he happily accepted though in his late 70s."

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PRIESTS' SENATE IN NEWARK URGES AN END TO SEXISM (130)

KEARNY, N.J. (NC) — In a unanimous resolution, the Senate of Priests of the Newark Archdiocese has called for an end to policies, attitudes and actions which discriminate against women.

The resolution, approved at the senate's regular monthly meeting, calls on the archdiocese to "affirm the rightful place of women in ministries and church structures which in principle are now open to women." With that wording, the priests avoided a position on the ordination of women to the priesthood.

The senate urged the archdiocese to challenge discrimination in hiring practices and "the pattern of ascribing stereotypical roles to women" in volunteer work as well as paid employment.

It also asked support for efforts to eliminate sexist language in preaching and teaching, liturgical celebrations, pastoral letters and directives, and in religious education materials.

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VOCATIONS GROUP HONORS IOWA PRIEST (60)

CLARKSTON, Mich. (NC) — The National Conference of Religious Vocations Directors of Men has given its St. Matthew Award to Father Fred Rudolph of Epworth, Iowa, for 18 years of outstanding service in the vocation ministry.

Father Rudolph is a priest of the Society of the Divine Word. He received his award at the conference's national convention in Clarkston, Mich.

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DIOCESES SHOW GAINS IN FINANCIAL REPORTS (650)

By NC News Service

The financial situation is improving in many American dioceses, if annual reports issued by five of them reflect a nationwide trend.

Reports from the archdioceses of Newark, N.J.; Chicago; and Oklahoma City and the dioceses of Reno-Las Vegas, Nev., and San Diego all show increases in diocesan contributions and-or significant debt reduction in recent years.

The Newark archdiocese is operating in the black after a decade of deficit financing, and has decreased its unsecured debt by \$3 million in less than two years, according to a financial report issued in December by Archbishop Peter L. Gerety.

In the last year, income of the archdiocese went from \$32.2 million to \$33.2 million through regional school fees, grants, assessments on parish income, cemetery income, contributions, investment income, and donations to the Archbishop's Annual Appeal. This did not include parish income or income from unconsolidated operations.

While expenses increased from \$31.3 million to \$32.4 million, they were still \$800,000 under income.

The report showed that the unsecured debt — debt exclusive of mortgages and similar obligations — decreased from \$24.4 million in December 1975, to \$21.5 million in June 1977.

In the archdiocese of Chicago, total parish related contributions increased by about \$3.9 million — from \$134,015,000 to \$143,146,000. The average yearly donations per family rose from \$127 to \$131.

The archdiocese's deficit, however, went from \$1,631,000 to \$1,986,000, largely as a result of "significant increases" in the cost of health care and insurance. Operating expenses grew by more than \$2.7 million to \$34,973,000.

Besides summing up the financial status of the Chicago archdiocese, the 1977 annual report focused on pastoral services to senior citizens, including parish senior citizen clubs, visitation programs, senior citizen centers, a newsletter for seniors, and institutional homes for the aging.

The Oklahoma City archdiocese reported an operating deficit of \$167,280, but in an interview accompanying the 1976 financial report, Frank Carey, archdiocesan director of finance, said Oklahoma City is in "a strong financial position" and said most of the deficit will be eliminated in 1978.

Archdiocesan income increased from \$1,032,646 to \$1,034,984, the report showed, but expenses rose from \$862,870 to \$1,202,264. The deficit was caused by a decrease in the interest received by the archdiocese on invested monies, Carey said.

The report was issued because "the people should have an understanding of the financial condition of the archdiocese," Carey added. "We believe the people have a right to know how their money is being spent."

The Reno-Las Vegas diocese has reduced its debt obligations by \$3,651,236 in the last four years, a report issued by Bishop Norman F. McFarland said. Parishes and other institutions decreased their collective

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debt from \$1.7 million to \$216,000, while the Church of Nevada reduced the amount owed to banks, bond holders and others from \$6.3 to \$2.6 million over the last four years.

Despite the debt reduction, many churches have been refurbished or built during that period, the report said. It also pointed out that the diocesan chancery office spends only 8.5 percent of its own income in salaries and administration, indicating that most chancery disbursements go for subsidies to needy parishes and the funding of programs and services in the diocese.

The San Diego diocese reported a financial surplus of \$482,819 during the past fiscal year. Although expenses remained similar to last year at \$5,674,884, receipts increased by nearly \$1 million to total \$6,157,703. The increased funds are primarily in the diocesan loans-in-aid program, where money is lodged in advance of building new churches or other properties.

Costs of education and Catholic Community services both increased by about \$140,000 to around \$670,000 for each department, and diocesan insurance costs jumped from \$10,998 to \$103,508. The cost of capital expenditure went from \$184,000 to \$872,000, mostly due to the acquisition of land for future parish sites.

Decreases came in the areas of seminary and diaconate programs, clergy continuing education, and clergy retirement and medical expense payments.

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INTERNATIONAL LIAISON OPENS OFFICE IN WASHINGTON (90)

WASHINGTON (NC) — The International Liaison, the U.S. Catholic coordinating center for lay volunteer ministry, has opened an office in Washington, D.C., and has a new executive secretary.

The office, at 1234 Massachusetts Ave. N.W., is headed by Matthew Paratore. He succeeds Father George Mader, a priest of the archdiocese of Newark, who founded the International Liaison in 1963 and has directed it since then.

The International Liaison, an affiliate of the U.S. Catholic Conference, has as its episcopal advisor Auxiliary Bishop Joseph A. Francis of Newark.

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FRANCISCAN COMMUNICATIONS GROUP ELECTS OFFICERS (80)

LOS ANGELES (NC) — Franciscan Father Roy M. Gasnick, director of the communications office of order's Holy Name province in New York, has been re-elected president of the National Franciscan Communications Conference.

At its annual assembly in Los Angeles, the group also re-elected Father Allen Gruenke, communications director of Detroit's St. Joseph province, as vice president; and Sister Florence Roling, director of communications for the Franciscan Sisters of Wheaton, Ill., as secretary.

The conference represents the more than 100,000 Franciscans of all branches of the order in the United States.

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BLOODLESS BULL FIGHT SPONSORED BY CATHOLICS DRAWS PROTESTS (200)

By Gerard E. Sherry

SAN FRANCISCO (NC) — A bloodless bull fight, sponsored by Portuguese Catholics, took place (Dec. 17) at South San Francisco's Cow Palace, despite the wrath of hundreds of animal lovers throughout California and beyond.

The event was part of a fund-raiser organized by St. Elizabeth's Portuguese parish in Sacramento, marking its annual observance of the feast of Our Lady of Fatima.

The organizers emphasized that none of the bulls would be killed or injured in any way. Humane society officials were present to ensure the series of seven bull fights would be bloodless. However, advance notice of the event raised the hackles of animal lovers, and the archdiocese of San Francisco was inundated with letters and phone calls protesting the event.

While California has a law banning bull fights, there is a legal loophole, which the organizers used, since exceptions are made for religious observances as long as the animals are not injured.

Seven bulls and three Mexican matadors were imported for the affair, which was watched by a crowd of about 3,000. Outside the Cow Palace, pickets paraded with signs stating "Even bloodless is bad" and "Teasing is terror."

Officials from the San Francisco Peninsula Humane Society monitored the performance and examined the bulls afterward to see that they were still in good condition. While the crowd roared its approval of the matadors' performances, the organizers did not appear to be as enthusiastic.

Father Valdemiro Fagundes, pastor of St. Elizabeth's, said there probably would be no profit from the event, and they would be lucky to break even. He added: "We'll have to think long and hard before we decide whether to try and do it again."

Eric L. Sakach, a field representative of the Humane Society of the United States, said the organization would try to close the loophole in the state law concerning religious observances.

"This crowd is bored," he observed. "The next thing you know they'll be wanting to really kill the bull, and that's just another step to bull and bear fights, and we'll be back in the dark ages."

Permission to hold the Cow Palace event was granted to Father Fagundes by Bishop Alden J. Bell of Sacramento. In accordance with Church customs, the archdiocese of San Francisco was notified of the affair last May; but no mention was made of the bull fights at that time and the archdiocese had no connection with the event.

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YOUTHS URGE ALL GENERATIONS TO FORM 'PLACES OF SHARING' (460 —NC photo to come)

BREDA, Netherlands (NC) — Following several weeks of living on junks in the China Sea, Brother Roger Schutz and an international team of youths called on Christians of all ages to form "places of sharing where struggle and contemplation are closely related in day-to-day living."

The Council of Youth's "Letter to All Generations" was written aboard junks shared for several weeks with poor Chinese off the coast of Hong Kong, and read during an international youth meeting at a vegetable market in Breda, Netherlands (Dec. 10). The council was founded in 1974 by Brother Schutz, Protestant prior of the Brothers of Taize, an ecumenical community in France.

In the letter, the youths said the places of sharing would be "places offering simple hospitality, dwellings using the simplest of means," operating independently and consisting of "a few people or a community, a family or a couple, or sometimes one person living alone who gathers others around him."

Those who form the communities "will not flee the contradictions of a society which gives rise to inequalities, the pursuit of profit, unbridled consumption, racial segregation, terrorism..." the letter said. "In their struggle for a world of greater justice, they will necessarily come to grips with all these contradictions, sustained by a hidden prayer life, even if at times they are able to share with others nothing but their weakness and their powerlessness."

The "Letter to All Generations" followed one written a year ago by Brother Schutz and another team of young people after they lived with the poor in Calcutta, India. The earlier letter asked churches and individuals to establish a "seven-year plan" to "give up everything that is not absolutely indispensable."

During the meeting at Breda, Brother Schutz announced the Council of Youth's backing for "Operation Sharing," which will gather contributions for displaced persons, political exiles from all countries, and inhabitants of poverty areas. The program will be coordinated entirely by volunteers who will be paid only "the minimum necessary to live on."

Brother Schutz, who plans to live with the poor in Italy in the near future since "poverty areas exist in Europe too, not only in the Southern Hemisphere," said he visited an Indochinese refugee camp in Thailand on his return from the China Sea.

"After this visit we were confronted by the necessity of finding a concrete way of sharing intended not just for political refugees, but also for displaced persons and inhabitants of poverty areas," he said.

The community at Taize will take in some Indochinese widows and their children, as well as some orphans, he told the youth. "But we do not have the necessary resources to assume the enormous efforts which such a form of sharing will entail. It is up to you to show enough imagination and creativity to mobilize public opinion."

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POPE APPEALS FOR END OF VIOLENCE AGAINST NATIONS, INDIVIDUAL LIFE, INCLUDING UNBORN (900)
VATICAN CITY (NC) — In his annual message for the World Day of Peace (Jan.1), Pope Paul VI has appealed for an end to violence against nations and individuals, including the unborn.

"Our war against war has not yet been won, and our 'yes' to peace is rather something wished for than something real," wrote the Pontiff in his message addressed to "the world and to humanity."

He urged all men to "consider and exalt peace even outside the trenches" on the 11th celebration of the World Day of Peace, an observance which he himself established. This year's theme is "No to Violence, Yes to Peace."

His 16-page message contained a special appeal to doctors in the "ministry of medicine" to ally themselves with the Church in defence of human life.

"We cannot fail to disapprove of each and every offense against nascent life, and we must appeal to every authority and to everyone who has due competence, to work for the prohibition of procured abortion and for its remedy," wrote the Pope.

The message explicitly condemned "acts of pitiless terrorism," crimes against the innocent, vendettas, and the mounting arms race.

For the first time, the papal Peace Day message was especially addressed to "the great planners and operators of the world arms market."

Peace, said the Pope, cannot be based on the "infernal destructive capacity" of arms.

The Pontiff said that "war is being kept in check by the terrible nature of its own arms which it would immediately have at its disposal."

But fear of a possible "cosmic conflagration," wrote the Pope, "is more an imagined restraint than a real one."

The Pope had high praise for "the lofty and rational effort being made at the highest political levels" to insure peace.

He also lauded the upcoming special session of the U.N. General Assembly on the problem of disarmament and the 1975 Helsinki Conference as signs of progress in the search for peace.

(The Vatican announced that copies of the Peace Day message were being distributed to participants in the Belgrade Conference, a follow-up to the Helsinki meeting.

(The message is also being distributed to government leaders by apostolic nuncios and delegates around the world, to delegations of all member countries of the United Nations, to heads of international organizations and world religious bodies.)

Political peace efforts, said the Pope, must not tend so much "toward balancing the forces of the possible contenders as toward showing the supreme irrationality of war."

He urged world leaders to establish "relationships between peoples which are ever more interdependent, with ultimate solidarity, and ever more friendly and human."

(MORE)

Discussing acts of violence against individuals, the Pope said that "private" violence is taking on "alarming proportions to the extent that it is becoming habitual."

Decay of moral conscience and "social pessimism" are often responsible for extinguishing "the taste for and the commitment to honesty professed for its own sake," wrote the Pope.

"What is possible takes the place of what is honest. The only restraint is the fear of incurring some public or private sanction," he said.

"Violence is not courage," insisted the Pope. "Violence does not ennoble the man who has recourse to it."

"Violence distrusts normal legal processes and is always clever at evading the observance of these processes by devising, almost by force of circumstances, criminal undertakings that sometimes degenerate into acts of pitiless terrorism, the final result of a wrong choice of road and the cause of deplorable forms of repression," said the Pope.

The papal message condemned the "structural violence of some political regimes" as a faulty basis for peace.

But it also insisted that violent revolution is not the path to winning freedom.

The Pope asked doctors to join with the Church in "affirming and defending human life in those exceptional contingencies in which life itself can be jeopardized by deliberate and evil designs of the human will."

"In our 'yes' to peace there rings out a 'yes' to life," wrote the Pope. "Human life is sacred from the moment it comes into existence."

A new feature of the Pope's 1978 peace message is a concluding section addressed to children. He calls them "the most vulnerable sector of society" in regard to violence, "but likewise the hope of a better tomorrow."

"You children of a new age must get used to loving everybody, to giving our society the appearance of a community which is more noble, more honest, more unified," wrote the 80-year-old Pope to children.

"You children are often led to quarrel," he continued. "Remember: It is harmful vanity to want to appear stronger than your brothers and sisters and friends by quarreling, fighting and giving way to anger and revenge

"If you want to be strong, be so in spirit and behavior. Learn to control yourselves, learn how to forgive and quickly make friends again with those who have offended you," said the Pope.

Speaking to all, the Pope said: "Our love for peace must remain on guard."

"Peace is not a state of public indifference in which those who enjoy it are dispensed from every care and defended from all disturbance . . .

"Peace is an equilibrium that is based on motion and continually gives forth energy of spirit and action. It is intelligent and living courage," said Pope Paul.

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SCHOOL OFFICIALS HAVE MIXED REACTIONS TO RELIGIOUS HOLIDAY OBSERVANCES (710)

By Nancy Frazier

NC News Service

Despite protests in Florida and Texas about Christmas celebrations in public schools there, officials of many major American cities seem to be unconcerned that observances in their school systems will overstep the boundaries of church-state separation.

In Chicago, a spokeswoman for School Superintendent Joseph P. Hannon said no directives had been issued warning school administrations against religious observances of Christmas or Hanukkah. "Chicago is a very Catholic city," she said, "which may account for us having no problems."

The problems have arisen in Florida, where the state Education Commission warned public schools to keep Christ out of their Christmas observances, and in Texas, where a Jewish mother filed a lawsuit charging that those religious observances violated her right to direct the religious upbringing of her children.

School systems in Washington, D.C., and the city's suburbs were also cautious about what they called "winter holiday observances." In the District and in Prince Georges County, Md., school officials distributed long memorandums to school principals reminding them of "religious neutrality" and "pluralistic societies."

In Fairfax County, Va., each school has a parent-teacher committee on religion to help in planning any holiday observances. At Washington-Lee High School in Arlington, Va., there had been rumors that this year's door decorating could include no religious symbols whatsoever and that carols would be banned from the "Winter Holiday" choir program.

But school principal William S. Sharbaugh told students his directives had been misinterpreted. "I had no intention of ending the usual traditional practices — Christmas trees are fine, and so are signs saying Merry Christmas and the door decorating is encouraged," he said. "I simply want there to be a concern for the rights of others."

In other cities, however, there was less concern. Milton J. Pensak, public relations assistant for the New York City school system, said the only directive that had been issued by the chancellor's office had advised schools not to have dangerous Christmas trees that could catch fire.

"That's the only warning that's gone out," Pensak said, "so there obviously will be Christmas observances."

A spokeswoman for the Boston school system said administrators were guided by an administrative manual which quotes from a 1963 opinion of the state's attorney general. It says school officials should take care to "respect all religious beliefs" and allows for students to be excused from any Christmas observances at their parents' request.

But no special directives have gone out this year, said Helena Lagos, secretary to Boston's deputy superintendent. "It's just like any other year."

(MORE)

New Orleans' public schools have "never had problems" with Christmas observances, said Kathy Behrman, director of informational and community services. As a 15-year employee of the school system, she said she could recall no directives ever issued about such observances in New Orleans, which she called "a traditionally Catholic community."

In San Francisco, school officials said no memorandums had been distributed this year on the subject, but that schools were required to conform with a state ordinance which prohibits the use of any religious artifacts such as Nativity scenes during the holidays.

In Providence, R.I., the Rhode Island affiliate of the American Civil Liberties Union sent public school principals throughout the state a listing of religious symbols that it said should not be permitted in public schools.

The list included crosses, creches, menorahs and Christmas trees. The ACLU recommended that "more neutral symbols of a season, such as greenery, ivy, pine boughs, holly, poinsettias and snowflake silhouettes" be used in classrooms."

Outside of schools, religious symbols used in relation to other government groups drew criticism. Atheist leader Madalyn Murray O'Hair filed a federal court suit in Austin, Tex., against the Nativity scene which appears on the rotunda of the state Capitol in Austin.

The suit, which seeks \$9 million in punitive damages from Texas Gov. Dolph Briscoe, state Attorney General John Hill and Homer Foerster, director of the state Board of Control, charges that the scene is "sectarian" and violates the separation of church and state.

"If they are going to have this, they should have Hanukkah...and a representation of the birth of Krishna," Mrs. O'Hair said. Announcing what she called "a year of litigation," she added: "If you think the Negroes put up a good fight, or the women, wait until you see the atheists."

- - - -

17 - 12/20/77

KILL and SUBSTITUTE (110)

To update 10-12-20, Undated — Dioceses show gains...KILL the 10th, 11th and 12th paragraphs beginning, The Oklahoma City archdiocese... and SUBSTITUTE the following:

The Oklahoma City archdiocese reported in its 1977 financial report that it had erased a \$167,280 deficit and ended the fiscal year \$73 in the black.

Archdiocesan income increased from \$1,034,984 to \$1,150,818, the report showed, and expenses fell from \$1,202,264 to \$1,150,745.

Frank Carey, archdiocesan director of finance, said the large fiscal 1976 deficit was caused by a decrease in the interest received by the archdiocese on invested monies. The archdiocese began publishing the reports, he said, because "the people should have an understanding of the financial condition of the archdiocese. We believe the people have a right to know how their money is being spent."

(PICK UP with original 13th paragraph beginning, The Reno-Las Vegas diocese...)

- - - -

18 - 12/20/77

MSGR. WIRZ NAMED AUXILIARY OF MADISON (140 — With NC Photo to come)

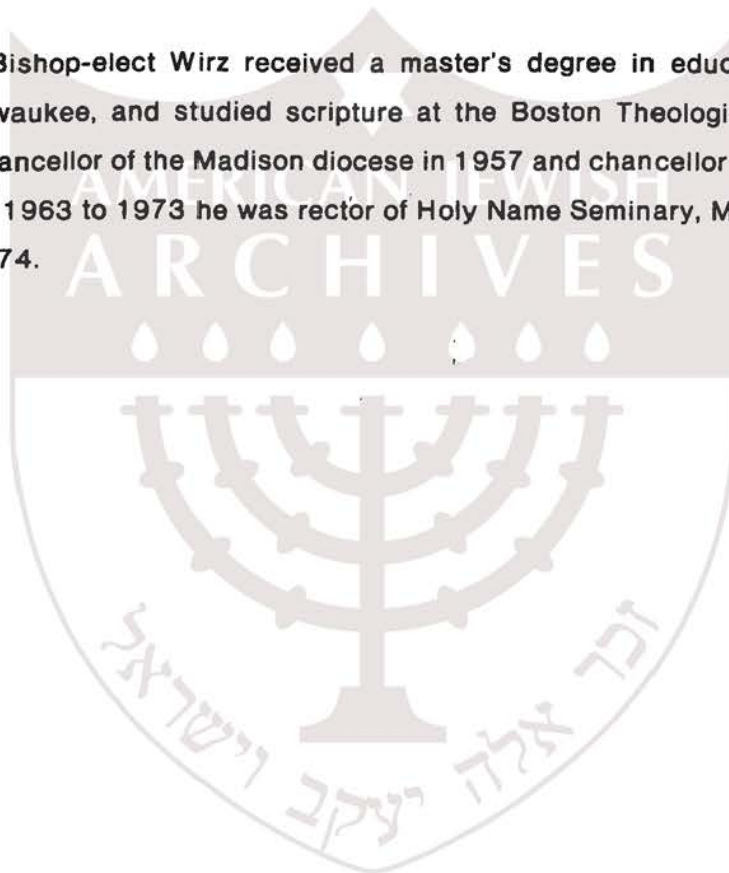
WASHINGTON (NC) — Msgr. George Wirz, pastor of St. Bernard's Church, Madison, Wis., has been named auxiliary bishop of the Madison diocese.

The appointment was made by Pope Paul VI and announced in Washington by Archbishop Jean Jadot, apostolic delegate in the United States.

Bishop-elect Wirz, 48, was ordained in 1952, following studies at St. Francis DeSales Seminary, Milwaukee, and the Theological College of the Catholic University of America, Washington. He is a native of Monroe, Wis.

After his ordination, Bishop-elect Wirz received a master's degree in educational administration from Marquette University, Milwaukee, and studied scripture at the Boston Theological Institute.

He was named vice chancellor of the Madison diocese in 1957 and chancellor a year later. He remained in that post until 1963. From 1963 to 1973 he was rector of Holy Name Seminary, Madison. He has been pastor of St. Bernard's since 1974.



Feb. 18, 1978

Mr. C. L. Sulzberger
The New York Times
229 West 43rd St.
New York, N. Y. 10036

Dear Sir:

I saw your reference to the Virgin Birth:

a constitutional monarchy works
"only in Christian nations pre-
pared to believe in legends like
virgin birth." (12-24-77 column
in N. Y. Times)

and felt, since I regularly check your weekday column and
occasionally clip one, that you might consider my comments.

1. Virgin Birth, a fulfilled prophecy. It was prophesied,
Is. 7. Although your work indicates a non-religious man, per-
haps even an Atheist, I notice you have quoted Scripture.

2. The prophecy was conveyed by a person above suspicion,
Isaiah, and his book has been in charge of the Jews, a people
least open to suspicion of favoring us Christians.

3. So we have the prophecy and its miraculous fulfillment.
Many, many miracles are described in the Old Testament books
preserved by the Jews - why should this one be more incredible
than the others?

4. Jesus Christ: some fulfilled prophecies. Have you paid
much attention to these?

He will have a forerunner, Mal. 3; Is. 40:3

He will be born an infant, Is. 9

in Bethlehem, Micah 5

a descendant of David and of Judah, Is. 11; Gen. 49

at a time when the fourth monarchy should have

come, Dan. 2 and 7

when Daniel's seventy weeks were ended, Dan. 9

when the sceptre had departed from the line

of Judah, i.e., the Roman Herod as king,

Gen. 49

and, in addition to the foregoing, before the

destruction of the second temple, Dan. 9

He will be called out of Egypt, Exod 11:1

He will appear chiefly in Jerusalem, Is. 58

He will be called the prince of peace, Is. 9
 or Emmanuel, Is. 7
 He will blind the learned and wise, Is. 6 and 29, but
 rejoice the humble, Is. 29
 He will open the eyes of the blind, give light to those
 in darkness, Is. 42
 He will be the teacher of the Gentiles, Is. 42, 49, and 65
 He will be poor and ride a lowly colt of a donkey, Zach. 9
 He will be the corner stone, Is. 28
 a stone of stumbling and offense to Jews, Is. 8
 a stone the builders will reject, Ps. 117
 He is to be rejected and despised, Ps. 108; Is. 53
 betrayed by one He trusted, Ps. 40
 sold, Zach. 11
 mishandled, Is. 52: 13-15
 spit upon, buffeted, mocked, given vinegar to drink,
 Ps. 21: 7-9 and 68
 pierced, Zach. 12
 His feet and hands pierced, Ps. 21: 17-18
 slain, a victim for the sins of the world, Is. 53
 on a day when the sun set at noon and the earth was
 darkened, Amos 8:9
 with lots cast for His raiment, Ps. 21: 19-20
 He will rise again, Ps. 16:9; Acts 13: 35-37
 on the third day; He Himself foretold He would rise on
 the third day, as the Pharisees acknowledged, Matt.
 27: 62-66. Paul says He was raised to life on the
 third day, "in accordance with the scriptures",
 1 Cor. 15: 3-6
 He will ascend to Heaven to sit on the right hand, Ps. 109,
 victorious over His enemies whether kings, princes, or
 nations
 Kings and nations will worship Him, Is. 60
 He will establish a new covenant, Jer. 31 and Is. 42,
 and place His law not in externals but in the heart,
 Jer. 31; Joel 2:13

5. The Unbelieving Jews: consider some fulfilled prophecies regarding their fate.

They would reject Jesus, Dan. 9; Ps. 108 and 117
 and be rejected, Deut. 32 and Is. 65
 and the heathen chosen, Deut. 32; Is. 65; Mal. 1
 The Jews would be blinded, Is. 6 and 29; Jer. 5
 God will take no pleasure in their sacrifices, Jer. 6:20,
 but will accept that of the Gentiles, Mal. 1:11
 The Ark will no longer be remembered, Jer. 3: 15-16
 The temple should be rejected, Jer. 7: 11-15
 The order of Aaron's priesthood should be replaced by
 that of Melchizedek introduced by the Messiah, Ps. 109
 The name of the Jews should be rejected, and a new name
 given, Is. 65:15
 The Jews would be without a king, without a prince,

without a sacrifice (Dan. 9), without a shrine,
 Osee 3, and without prophets, Amos 1 and 7
 But they will continue as a people, Jer. 31: 36
 They will be scattered, Deut. 4 and 28; Is. 27 and 65;
 Ez. 5; Amos 8

They will be a people to serve as a witness to the Messiah,
 Is. 8; 43; and 44. They keep the books and love them,
 but God's revelation is a sealed book to them, Is. 29.
 Deceived by the poor and ignominious advent of the
 Messiah, they became His most cruel enemies, and in
 that state they were least open to corruption in keep-
 ing the books, for if all had been converted, they
 would become questionable witnesses.

Jesus Christ has been proved by the righteous Jews who
 received Him and by the unrighteous who rejected Him,
 Is. 53; Ps. 68 and 117.

The prophecies are the strongest proof of Him. For them
 God has made the most provision, for the event which
 fulfilled them is a miracle. Consider that God raised
 up a succession of prophets during sixteen hundred
 years, and during four hundred years afterwards He
 scattered all these prophecies among the Jews, who
 carried them into the world. Such was the preparation
 for the birth of Jesus Christ in order to make it be-
 lieved and embraced by the whole world.

6. Why didn't more Jews pay attention to and accept these
 fulfilled prophecies? Was it because they were unspiritual
 (defined in 1 Cor. 2: 14), carnal, coarse-minded? It is reported
 the carnal Jews thought the Messiah was to be a great temporal
 prince, in whom they would seek for a carnal greatness, and that
 by military aggrandisement He would bring them a triumph and an
 empire at once. These unspiritual Jews rejected Him, arguing
 that He had not subdued the nations with sword in hand, had not
 given them the riches and spoils of war; they were hostile to
 the hidden and spiritual meaning of the prophecies under the
 carnal meaning they loved. But the spiritual Jews embraced Him,
 and saw that His empire was to be a spiritual one, that, as David
 foretold, their enemies, from which He would deliver them, were
 sin and men's passions, rather than the Egyptians and the Baby-
 lonians.

7. Why not take stock - before final audit day? Given sin-
 cerity of inquiry, why shouldn't a man of your gifts recognize
 the proofs of Jesus as Messiah.

Yours very truly

A. H. Caser
 20 South Maple St.
 Mt. Carmel, Pa. 17851

Feb. 22, 1978

Rabbi Marc Tanenbaum
Rabbi Henry Siegman
Rabbi Arthur J. Lelyveld

Knowing of your interest in evidence of Jewish anti-Catholicism, I enclose a copy of my letter of Feb. 18, 1978 to C. L. Sulzberger, the New York Times columnist.

He is an individual with a long record of instinctively ill-mannered, unnecessary ridicule of Catholics, a man quick to charge antiSemitism but apparently of the idea that antiCatholicism is his inherent right.

I welcome your comment.

Yours truly

A. H. Caser

A. H. Caser
20 South Maple St.
Mt. Carmel, Pa. 17851

cc Rabbi Marc Tanenbaum
American Jewish Committee
165 East 56th St.
New York, N. Y. 10022

Rabbi Henry Siegman
Synagogue Council of America
432 Park Avenue South
New York, N. Y. 10016

Rabbi Arthur J. Lelyveld
23737 Fairmount Blvd.
Cleveland, Ohio 44121

MEMORANDUM

THE AMERICAN JEWISH COMMITTEE
Long Island Chapter

Date July 3, 1979
To Executive Board & Advisory Council
From Kurt Kelman, Chairman, Interreligious Affairs Committee
Subject Catholic-Jewish relations

Earlier this Spring, a student newspaper at City College published a front-page photograph purporting to show a Roman Catholic nun engaging in sexual activity. The photo, which Catholics throughout the area found deeply offensive, was denounced in a press release issued by AJC's national office.

Our Long Island office shared copies of the statement with officials of the Diocese of Rockville Centre with whom we have established close working relationships during the past year. As a result, our national office received the attached letter of thanks from the Most Reverend James J. Daly, Auxiliary Bishop of Rockville Centre, which I thought I would share with you.

Best wishes for the summer.

79-805-19

K.K.

M.T.

Say Catholics Suffer From Increased Bias

10-16-73

By DAVID E. ANDERSON

City News 17

The Rev. Andrew Greeley, the combative priest-sociologist calls it America's "ugly little secret." Sen. Daniel Moynihan says it at least partially responsible for the defeat of tuition tax credit legislation.

And Eleanor Holmes Norton, head of the Equal Employment Opportunity Commission, thinks it may be rampant in the boardrooms and upper management level of the United States' largest corporations and financial institutions.

The "it" is anti-Catholicism and a growing number of both Catholics and non-Catholics are beginning to express concern that religious bias is again raising its head.

Religion in America

At the same time, neither Protestant nor Catholic officials believe that interfaith relations on the official level have been hurt nor do they foresee any breach of those relations on the official level.

Anti-Catholic bias has a long history in the United States and was particularly rampant in the "Know Nothing" era of the last quarter of the 19th century and the first decades of the 20th.

Kennedy Made Move

It was supposedly officially put to rest in the presidential campaign of 1960 when Catholic candidate John F. Kennedy made his famous appearance before conservative and evangelical Protestant ministers in Houston.

Even the Ku Klux Klan, which once opposed Catholics with as much hatred as it poured out on blacks and Jews, announced during the

heat of the anti-busing controversy, that it would accept Catholics as members.

Bias, however, has a life of its own and, even while officially pronounced dead, still appears to be part of the fabric of American life, according to Greeley, Moynihan, Mrs. Norton and others.

Sen. Robert Packwood (R-Ore.), a co-sponsor with Moynihan of the proposed tuition tax credit legislation, recently wrote supporters of the bill saying that "there were at least some senators who voted against" aiding parents with children in private elementary and secondary schools "because of religious bigotry."

Moynihan, in an interview with the independent, lay-edited National Catholic Reporter, blamed the tuition tax credit defeat at least partially on "residual anti-Catholicism that has gotten institutionalized in thought and attitudes."

Can Go So Far

Mrs. Norton, in an interview with National Catholic News Service, the official Catholic information agency in the United States, said that while "Catholics and Jews have indeed been able to penetrate the work force... there are particular industries where there are artificial cutoff points, normally at a fairly low middle-management level, for people who are not Anglo-Saxon Protestants."



VICAR OF NASSAU COUNTY
DIOCESE OF ROCKVILLE CENTRE
50 NORTH PARK AVENUE
ROCKVILLE CENTRE, NEW YORK 11570

June 27, 1979

American Jewish Committee
165 East 56th Street
New York, N. Y. 10022

Gentlemen:

I would like to thank the members of the American Jewish Committee for their prompt and straightforward condemnation of the actions of the editors of the City College paper in publishing photographs that were deeply offensive to women in general and to Catholics in particular. I agree with you that the incident was an affront to all decent people and cannot be defended on the basis of rights guaranteed by the First Amendment.

As a non-Jewish friend and fellow citizen, I commend your courageous action and I appreciate your support of ideas and ideals that reflect the best in our American Society.

With all good wishes, I am

Sincerely yours,

Most Reverend James J. Daly, D. D.
Auxiliary Bishop of Rockville Centre

Catholic Elite: How Do They Reflect Their Faith?

By Colman McCarthy
Washington Post Staff Writer

The devout and the curious who converge on the Mall this afternoon will have to depend on Divine Providence, luck or human civility for a look at the pope, but an elite group of Catholics had their moment with the Holy Father yesterday at the White House, and with considerably less bother.

As presidential receptions go, the two-part gathering on the North and South lawns was crushingly large. In all, some 10,000 people, not all of them Catholics, attended. But in a nation with a Catholic population of 54 million, the selectivity suggests that those on the White House guest list claiming church membership represent the Chosen People of John Paul's American flock.

This coming together of the church's lustrous and influential prompts an examination of the remarkable acceptability that Catholics now enjoy in the larger secular society. It also raises a number of questions about the nature of contemporary American Catholicism.

Do Catholics who lead powerful corporations look to papal social teaching for guidance in the making of boardroom decisions? In the homes of Catholics blessed with wealth and prominence, is the Bible read and respected? Does the ancient faith elicit sacrifices or suffering, or self-denial of any sort? Do rich Catholics lithe to the poor, not just until it hurts but after it hurts?

The privileges and esteem heaped on so many political, professional and social leaders who happen to Catholic—as opposed to Catholics who happen to be leaders—create a tension: Can membership in a spiritual institution grounded in other-worldly concerns be squared with allegiance to a system of secular values.

Throughout much of its American experience, the demands of faith and tradition obliged the Catholic Church to think of itself as set apart from the

national power pageant. In 1885, though, Pope Leo XIII's encyclical "Immortale Dei" specified the mission of individual believers in the world of man, signaling the end of Catholic insularity. "All Catholics," wrote Leo, "should do all in their power to cause the constitutions of states and legislatures to be modeled on the principles of the true church."

Commentary

In America, this call to action heartened the faithful—and alarmed many in the non-Catholic majority. As recently as 1960, when his friend Richard Nixon was seeking the presidency, Billy Graham argued that the candidacy of John F. Kennedy presented "certain problems for Protestants because the Roman Catholic Church is not only a religious institution but also a secular institution with its own ministers and ambassadors."

However, there is little evidence that many Catholics successful in the secular world see themselves as "ministers and ambassadors" of their church or are perceived as such by others.

Hyman bookbinder, the Washington representative of the American Jewish Committee, says that "compared with 30 or 40 years ago, I no longer think of Catholics as part of a monolith. It's much better now. A person's Catholicism has become irrelevant to me. I mean in a positive way. I can deal with him straightforwardly."

Rev. James T. Burtchaell, a Holy Cross priest who directs the center for continuing education at the University of Notre Dame, distinguishes between the universal church and the American church. "Internationally, Catholics are becoming remarkably identifiable in their opposition to totalitarian governments," he says.

Burtchaell believes that in the United States Catholics "have tried to be good Americans. The external of faith that once set us apart in noticeable ways have in many instances van-

ished: birth control, meatless Fridays, Sunday mass, the Latin in the liturgy. The sociologists used to love Catholics because we were so measurable.

The hierarchy wonders about other things. The National Catholic Reporter recently wrote about the charges of some bishops that Catholics are "theologically illiterate" and know little about their Catholicism.

The bishops are probably right, but illiteracy seems less the problem than simple confusion. More shiftings in attitude have occurred within the American church in the past 15 years than in any previous period since pious English Catholics fled persecution at home to establish their church's foothold in English-speaking America two centuries ago in present-day Maryland.

The small furor stirred by John Paul's views on women's ordination is proof that if there is still a Catholic religion in America there is no longer a unified Catholic culture.

Other signs are easily noticed. In past centuries, such open dissent would have been denounced as the work of heretics. Difference led to outright schism and ignited barbaric religious wars. Today, the church has spats and skirmishes instead. A recent one involved The Catholic Standard, the Washington archdiocese's weekly newspaper, and Georgetown University's Jesuit president, the Rev. Timothy Healy, who had requested that the Catholic formulary—the sign-of-the-cross—be dropped at campus gatherings attended by non-Catholics.

This was out of order, wrote the Standard's editor, veteran Catholic journalist Dale Francis. He argued that it was false ecumenism for Georgetown to forsake something so basically Catholic as the sign-of-the-cross.

Francis, who has seen university presidents come and go in a career that stretches back to the 1930s when he was an organizer of the Newspaper Guild along with Heywood Hale Broun, describes himself as a "newspaper man doing Catholic newspaper work." He acknowledges that Catho-

lics are doing well in American life. But he isn't comfortable about what he sees as the tendency of successful Catholics to restrict the expressions of their faith.

"We haven't impressed upon the laity that their mission is to bring their principles of faith to the world," he says. "Large numbers of Catholics think that participation in the church must be in churchy things—like being lectors at mass or ministers at communion. But it's more than that. Participation in the church has to mean participation in the world—as Catholics."

The achievement and participation in the man-made world that Leo XIII called for have become less institutional and more personal. Professing the faith in such small things as supporting some of the Catholic intellectual journals would be quite enough in the minds of some.

Peter Steinfels, the editor of Commonweal, a left-leaning biweekly that pushes along on with a circulation of less than 25,000, said in an interview in the current National Catholic Reporter that "the Catholic community is well-educated enough, affluent enough, that it ought to be able to support an intellectual journal of the same quality and same influence as, say, the neoconservative journals, *Commentary* or *Public Interest* . . . I don't know whether it's because of the traditional Catholic reliance on the hierarchy, or what. There simply hasn't been a willingness among laity to support such endeavors."

In the end, that is much the question about the elite of American Catholicism: what endeavors do they support? The answer is probably best found in looking at the trade-off that has occurred in the past century: The Catholic outsiders of the 1870s have become the American insiders of the 1970s.

A century ago, secular society looked at an individual's Catholicism first and his actions second. Today, with secular power in the hands of Catholics in all professions, society looks at the actions first, and only occasionally at the Catholicism, if at all.



CATHOLIC LEAGUE for Religious and Civil Rights
1100 WEST WELLS STREET · MILWAUKEE, WISCONSIN 53233
414/289-0170

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Flushing (N.Y.) Hospital Emergency

David J. Young, Esq.
Attorney at Law, Columbus, Ohio

Hon. Clement J. Zablocki
U.S. House of Representatives

February 24, 1981

Dear Catholic Friend,

Archbishop John R. Roach, president
of the U.S. Catholic Conference, applauds
the Catholic League, saying:



"The Catholic League for Religious and Civil Rights
was established to counter defamatory treatment of
Catholic beliefs and practices, and to defend the
legal and moral rights of believers of all religions
to give witness to their faith in civil society.

"I have seen that group first-hand speaking strongly
in behalf of issues of great concern to the Church.
I heartily endorse their efforts."

Archbishop Roach is not alone in supporting the League.
Thousands of priests and bishops are making membership
contributions to the League, as are some 30,000 Catholic
laity. I invite you to join them.

What is the Catholic League? It is a national Catholic
anti-defamation and civil rights union. It defends Catho-
lic religious and moral beliefs. It defends the religious
freedom rights of Catholics and others.

In its efforts to protect religious freedom, the Catho-
lic League is defending the right:

Of Catholic priests and bishops to speak out on moral
issues;
Of Catholic laity to lobby for pro-life laws;
Of aged citizens living in federally funded housing
to have in-house Sunday Mass;
Of the Church not to be libeled in tax-supported
student newspapers;
Of unborn children to life;
Of Catholics not to have their beliefs defamed and
ridiculed in the mass media;

Michael Schwartz
Director of Public Affairs

Orlan Love
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James A. Ecks
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Eva M. Soeka
Associate General Counsel

Robert A. Destro, Esq.
General Counsel

Stuart D. Hubbell, Esq.
Chairman, Legal Advisory Committee

Of private school children to share in education tax funds;
Of doctors and nurses to refuse to perform or assist in abortions;
Of public school students to have voluntary prayer sessions during off-school hours;
Of Northern Ireland Catholics to enjoy fundamental human rights and to share equitably in the nation's political and economic life;
Of college students to refuse to pay medical fees for abortions, and many other religious freedom rights.

We at the League are working to eradicate anti-Catholic prejudice from radio, television and the print media, and to defend the religious freedom of Catholics and others.

In an atmosphere that is increasingly hostile to religious influences, the protection of religious freedom is vital and integral to the Church's social justice apostolate. (Please note the enclosed column, which juxtaposes the League's activities with the Holy Father's statement on religious freedom.)

The League recently completed a study of 64 randomly selected inner city private schools, and found that education is perhaps the Church's most important apostolate to inner city blacks and Hispanics.

To publicize the results of this study, we produced a documentary television film called Miracle in the Inner City, which has been very favorably reviewed.

We have been working with the Hispanic community in Milwaukee to eliminate discrimination in housing and employment.

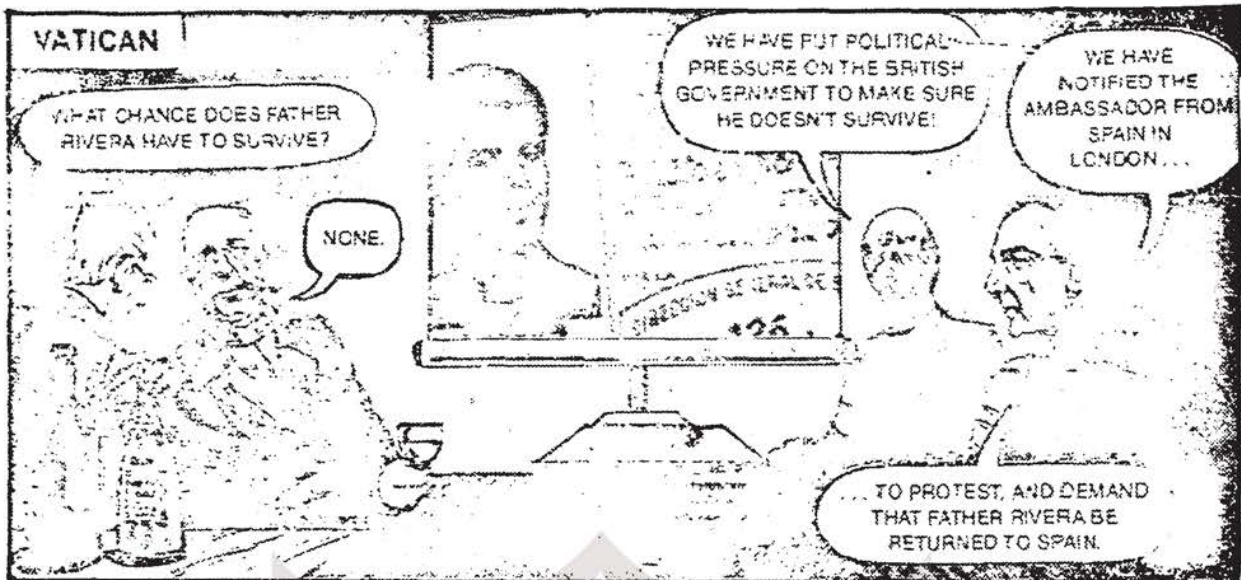
Our religious freedom rights need to be protected. The Catholic League is striving to protect them. To do this, though, we need your support. You can help by making a tax-deductible contribution to the League. In return, you will receive monthly the Catholic League Newsletter, which details our efforts to defend religious freedom.

Any assistance you can give us will be deeply appreciated.

Sincerely yours in Christ,



(Rev.) Virgil C. Blum, S.J.
President



Anti-Catholic comic book "Double-Cross," published by Chick Publishing Co., depicts worldwide

manhunt by Vatican authorities for priest who assertedly rescued dying nun from convent.

Religion Notes

Anti-Catholic Figure Called Fraud

A man claiming to be an ex-Jesuit—the subject of two anti-Catholic comic books published in California—has been exposed as a fraud, the evangelical Protestant magazine Christianity Today said in its edition published Friday.

Catholic sources earlier said there was no record of an Alberto Rivera, also known as Alberto Rivera Romero, ever having been a Jesuit priest based in Spain.

But checks into the Alta Loma resident's background by freelance writer Gary Metz, published by the magazine, indicated Rivera was expelled from a Protestant seminary in Costa Rica "for continual lying and defiance of seminary authority" and was working for Protestant churches much of the time in the 1960s when he claimed to have been a priest. He also had two children during that time, Metz said.

Alleged Rescue of Nun

Two warrants were issued for the arrest of Rivera in Florida in 1969 in connection with a missing bank credit card and a stolen automobile, the magazine report said.

The latest of two comic books published by Jack T. Chick in Chino, "Double-Cross," tells of Rivera's alleged rescue of his sister from a convent in England where she was a nun bleeding to death from

flagellation and other mistreatment. A Protestant church worker in England, said, however, that "Rivera did not rescue his sister because she wasn't a nun but rather a maid working in a private London home," according to Metz.

"Double-Cross," a sequel to "Alberto" which first aroused Catholic objections, also claims that the late Kathryn Kuhlman, a faith healer, was a secret agent of Rome and that the Rev. Jim Jones, leader of the Jonestown mass suicide-murders, was secretly a Jesuit.

An independent Catholic newspaper, Our Sunday Visitor, recently announced it was offering a \$10,000 reward for proof of any of several charges made in the Chick Publishing Co. books. "(The) lies are so hard to refute because they are so huge and monstrous," the newspaper said in announcing the reward.

Attempts by The Times to reach Rivera were unsuccessful. Metz wrote in his magazine article that Rivera posed so many restrictions to his proposed interview "that a legitimate interview was not possible. He did say that any wrongdoings prior to his conversion to Christ in 1967 were done under the orders of the Catholic church, and that any wrongdoings since his conversion are fabrications by conspirators."

Other religious activities in Southern California:

3/14/81
L.A. Times
cc: H.A.
orig: J.P.

Does U.S. Promote Ar

Education Illustrates Prejudice

WASHINGTON (NC) — Fr. Andrew Greeley, sociologist and author, has accused U.S. educational leaders of being "heavily influenced, albeit unconsciously perhaps, by anti-Catholic attitudes and thought."

Anti-Catholic "nativism, not to say racism" has shaped the reaction of the "upper levels of the American educational enterprise" to white ethnics and Catholic schools, Fr. Greeley said in an address here to a meeting sponsored by the U.S. Office of Education.

HE ACCUSED U.S. educational leaders of failing to undertake research to examine why discrimination still exists against Catholics of southern and eastern European ancestry in the United States; and of ignoring the work of the Catholic schools in providing inner-city blacks with an alternative to the public schools.

He cited a finding of the National Opinion Research Center (NORC) of the University of Chicago which indicates that discrimination against eastern and southern European Catholics in some cases is as great as that against blacks.

RESEARCH BY the Institute of Urban Studies in Chicago "shows that Italians and Poles are only a tiny minority of corporate board members in that largely ethnic city."

He continued: "If the same finding had been reported about blacks and women, it would have received national



Father
Andrew
Greeley

publicity, and it would have deserved to. But when it is Poles and Italians who are under-represented, Americans take it to be a matter of course; and there is nothing in the behavior of the American education enterprise to challenge that nonchalance."

Calling under-representation "prima facie evidence" of discrimination against Poles and Italians in the upper reaches of American society, Fr. Greeley said: "If there was a willingness on the part of the educational enterprise to fund research, to examine its own conscience in this area, then one would not be inclined to suspect that enterprise of nativist bigotry. But when, in the absence of systematic research and self-examination, one hears the hoary cliché of Catholic intellectual inferiority, then one may be pardoned for being skeptical."

THE PRINCIPAL public and private funding agencies, except the National Affairs Division of the Ford Foundation, Fr. Greeley said, "have

systematically refused funds for basic historical, sociological, anthropological and psychological research on ethnic diversity and on the ethnic miracle of economic success without cultural assimilation."

Accusing the "higher educational enterprise" of continuing to propagate the notion that the Catholic religion is a barrier to intellectual eminence, Fr. Greeley cited an article published in Science magazine a year ago. He said it "asserted that nativist cliché about Catholic intellectual inferiority based on out-of-date data and sloppy methodology, ignoring a considerable body of literature that used stronger evidence to support contrary propositions."

"If such allegations about intellectual inferiority were made about women or blacks, the outcry from the American educational enterprise would have been deafening," he said.

PREJUDICE HAS characterized the attitude of the U.S. educational leadership to Catholic schools too, Fr. Greeley said. The exercise "of the thoroughly American right of freedom of choice" with regard to Catholic schools "has been bitterly opposed by most professional educators, academics and the elite of the educational enterprise for the whole of this century," he said.

"The American educational enterprise does not know much about Catholic schools, but it knows that it is against them."

U.S. educational leaders, he said, have ignored research that shows that Catholic schools are not divisive and have facilitated economic and academic success.

He accused the American educational enterprise of ignor-

ing another exercise of educational freedom of choice. "Black parents, in ever increasing numbers, are making substantial financial sacrifices to send their children to Catholic schools," he said. He estimated that in Chicago "one out of every 10 blacks is in a Catholic school and that half or more than half of them are not Catholic."

NATIONAL CATHOLIC Education Assn. statistics, he said, indicate that black enrollment in Catholic schools is increasing every year despite a decline in total enrollment.

Calling the choice of Catholic schools by black Protestant parents at the cost of financial sacrifice "an extraordinary educational development," Fr. Greeley said "most people in the educational enterprise pretend that it isn't happening or make comments about how Catholic schools can expel their problems and public schools can't and how when the brightest black kids go to Catholic schools that leads to a deterioration of the atmosphere in public schools." He noted the absence of data to support such contentions.

Anti-Catholic Attitudes?

Bias Exists, But Efforts Correct It

By JOHN MAHER
WASHINGTON (NC) — An official of the American Jewish Committee (AJC) conceded that there was some truth to a Catholic sociologist's charge that strong anti-Catholic feeling exists in the Jewish community but strongly denied that nothing had been done to counteract that feeling.

"There is an issue there," Rabbi Marc H. Tanenbaum, the AJC's national inter-religious affairs director, said in an interview. "The overall movement" in Catholic-Jewish relations, he added, "is good but within it there are issues we have to face."

RABBI TANENBAUM commented on an address given a day earlier to the annual meeting of the AJC by Fr. Andrew Greeley, director of the Center for the Study of American Pluralism at the University of Chicago's National Opinion Research Center.

"There is a strong and powerful anti-Catholic feeling in the Jewish community," Fr. Greeley had said. To support his contention, the priest-sociologist had cited Jewish opposition to government aid to Catholic schools, Jewish participation in propagation of the stereotype of the white, ethnic, racist, chauvinist hawk and Jewish participation in discrimination against Catholics "at the upper levels of America's elite culture."

Rabbi Tanenbaum stressed that Fr. Greeley had also called the general relationship between American Catholicism and American Judaism "excellent."

"THERE IS NO question," the AJC official acknowledged, "that there exists among some in the Jewish community suspicion and even hostility to elements in the Catholic Church. You can't have a community like the Jewish community which is historically conscious and aware of the persecutions in Western Christian civilization over the past 1,900 years and expect that awareness to disappear with a sweep of a wand as a result of developments of the last 10 years. It's going to take more than 10 years to overcome those memories."

"There is a tendency to generalize, to impute collective responsibility to present-day

Rabbi
Marc
Tanenbaum



Christians for the past," Rabbi Tanenbaum continued. "This is as morally untenable as holding Jews responsible collectively for the death of Christ. That type of group thinking is destructive and fundamentally immoral and irrational."

"To the degree that he (Fr. Greeley) raised that question, he performed a useful service," the AJC official added.

But he denied Fr. Greeley's assertion that Jews have never faced the problem of anti-Catholicism.

RABBI TANENBAUM recalled that in the 1950s the Jewish community and the AJC "undertook a study of Jewish textbooks, of what we were teaching about Jesus and Christianity." The study was undertaken, he said, because "we knew that it was bad to try to teach the superiority of your religion by denigrating others."

The study, Rabbi Tanenbaum said, "led to a revolution in Jewish teaching about Christ and Christians. Today there is hardly a negative reference to Jesus and Christianity in Jewish elementary and secondary studies."

Rabbi Tanenbaum also disputed Fr. Greeley's contention that Jews regard the issues of Israel and Soviet Jewry as ones of "surpassing moral excellence" while de-emphasizing the plight of Catholics in Northern Ireland or in eastern European countries.

The AJC, Rabbi Tanenbaum said, "has been involved in a number of efforts, some of them quiet, to bring about a constructive resolution to the problems of Northern Ireland." He said he has been in communication with Jesuit Fr.

David Bowman, director of the National Council of Churches' Ireland Program, about "bringing influence to bear on members of Congress" concerning British control of Northern Ireland.

Rabbi Tanenbaum said Jewish groups have also sponsored receptions to raise funds for ecumenical centers in Ireland to promote better inter-faith relations there. "We won't go the IRA (Irish Republican Army) route of raising money to buy guns for more terrorism," he said.

"THE REAL ISSUE," the AJC official went on, "is not why Jews care so much about Israel, but why so many American Christian people care so little about what happens to their brothers and sisters in Ireland. I don't see many American Catholics losing sleep over it."

"Caring people should be deeply agitated over what they can do to contribute to a resolution of the problem."

Rabbi Tanenbaum also rejected Fr. Greeley's assertion of a lack of concern among Jews about anti-Catholicism with regard to the issue of government aid to parochial schools.

"We have been concerned about the polarization that has taken place," the rabbi said. "The AJC is aware of how much the parochial school movement has meant to the preservation of the Catholic tradition and values. I was raised in the Jewish parochial school movement and I owe much of what I am to that movement."

BUT, HE CONTINUED: "Religious liberty is a distinctive achievement of American democratic society. Far too many Americans of all groups have taken for granted what separation of Church and State has meant for democracy, pluralism and the religious groups themselves."

Because of separation of Church and State, he said, religious wars have not taken place in the United States, and voluntary participation in Church activities and voluntary financial support of Churches are higher than elsewhere in the world.

The AJC, Rabbi Tanenbaum, has sought ways to preserve separation of Church and State while relieving the financial hardship suffered by parents who send their children to non-public schools and insuring high-quality education for children in non-public schools.

Anti-Catholic Comics By Californian Decried By Evangelical Magazine

By Marjorie Hyer
Washington Post Staff Writer

85

Lurid anti-Catholic comic books produced by California fundamentalist Jack Chick have been denounced as "a fraud" by the influential evangelical Protestant magazine Christianity Today.

After investigating the background of Alberto Rivera, whose purported experiences as a Jesuit allegedly assigned to infiltrate and subvert Protestantism are presented in Chick's in comic-book style, Christianity Today portrays Rivera as a sometime evangelist and fund-raiser with financial troubles that have interested police in Spain, California, New Jersey and Florida.

Because Christianity Today is the most influential journal in the evangelical wing of American Protestantism, its denunciation of the hate-filled comics substantially reinforces Catholic complaints against the books, which have had a brisk sale in evangelical bookstores.

Christianity Today reported that Rivera was expelled from the evangelical Seminario Biblico Latinoamericano in Costa Rica for "continually lying and defiance of seminary authority," according to a letter from the school quoted by the magazine.

Although he claims to have several academic degrees, including three doctorates, Rivera "never finished high school" and was in the seminary's pro-

gram for non-high school graduates, Christianity Today said.

The magazine traced Rivera, a native of the Canary Islands, in a variety of jobs, some related to Protestant churches, in New Jersey, Texas and California during the time he maintains he was a Jesuit in Spain.

Christianity Today, which has ready access for its research to the vast network of evangelical Christianity throughout the world, said Rivera, when approached for an interview about discrepancies in his life story, "posed so many restrictions before he would agree that a legitimate interview was not possible."

Chick followed the original comic book version of Rivera's life, "Alberto," with a sequel, "Double Cross." In it, Rivera contends that Jim Jones, who ordered the mass deaths of followers in Guyana three years ago, was secretly a Jesuit; that the Vatican maintains a computerized file containing the name of every Protestant in anticipation of a forthcoming inquisition, and that the late charismatic healer, Kathryn Kuhlman, was a secret agent of Rome.

He also contends that at one point he rescued his sister from a convent in England where she was at the point of death from flagellation. In knocking down the Chick books, Christianity Today reported, among other things, that Rivera did have a sister in England — not in a convent, however, but working in a private London home as a maid.

Anti-Catholic crusade meets faith's defenders

By Karen Cain
Staff Writer

Following anti-Catholic crusader Alberto Rivera's talk last night, an angry group of Central New Yorkers warned two young Catholics that they were going to end up in hell if they weren't "saved."

Standing in the biting cold outside Baldwinsville's Temple Baptist Church, the crowd accused the men of worshiping Mary instead of Jesus and of practicing cannibalism during the sacrament of Holy Communion.

William Sweeney, associate east coast director of development for the Catholic League for Civil and Religious Rights, and Bob Rutter, a Syracuse University student, had gone to the service to defend their faith against some of the more serious charges Rivera has made.

200 people attend service

Rivera authors and stars in a series of anti-Catholic comic books published by Chick Publications in Chino, Calif. The stories, which he says are based on his own experiences as a Jesuit priest, indicate that the Catholic Church has a

vast espionage network that promotes immorality and would do anything to destroy Protestant churches.

About 200 people showed up to hear his views last night at Temple Baptist Church, 2295 Downer St. He had appeared Tuesday night at a similar gathering in Fulton.

Talk resumes tonight

Although a few people last night said they went out of curiosity, others were sympathetic to Rivera's cause.

Holding black and red Bibles, they showed their approval with murmurs of "Amen" and "Praise the Lord." Some said they were anxious to return tonight, when he resumes his talk at 7 p.m.

During the hour-long lecture, only one outburst occurred — when Rivera was explaining that Jesus Christ died only once and that the Catholic sacrament of Holy Communion was "a horrifying denial of Jesus Christ."

Youth thrown out

In Catholic churches, Jesus Christ "is crucified 168,000 times a day," he cried in his heavy

Spanish accent, with arms waving. "Who is the only one who asks that the sacrifice be done over and over again? The spirit of the Anti-Christ!"

At that point, a young man standing in the rear of the hall shouted, "You're crazy!"

The youth was forcibly ushered out the door.

After the service, Sweeney and Rutter took a more low-keyed approach in attempting to dispute some of Rivera's claims. As people left the building, the two men distributed fliers explaining that Rivera had never been a Jesuit and that the Southern Baptist Convention has repudiated Rivera's first comic book, "Alberto."

Catholic disputes Rivera

Sweeney, a North Syracuse native who works out of Trenton, N.J., said he came "to put things in perspective, to point out the absurdity of what (Rivera) is saying."

For example, he told one church member that Rivera's books blame the Catholic Church for the assassination of Abraham Lincoln. He said Rivera also believes that the Vatican has a great

■ RIVERA, Page C2



Alberto Rivera was photographed through a window at Baldwinsville Temple Baptist Church after Herald-Journal photographer David Lassman was refused admittance to his speech.

Syracuse Herald-Journal
3/10/87

Pope John Paul II on Religious Freedom

by Virgil C. Blum, S.J.

In a recent letter to the leaders of 35 signatory countries of the Helsinki accords, Pope John Paul II set forth the Church's position on religious freedom, declaring it to be a fundamental human right. His statement was received with gratitude and elation by the Catholic League for Religious and Civil Rights, because for the past seven years the League has actively sought to assure for Catholics and others the religious freedom rights enumerated by the Pope.

The Pope spoke, for example, of "the freedom to fulfill, individually and collectively, in private and in public, acts of prayer and worship . . ." The Catholic League will soon ask the Supreme Court to uphold the religious freedom right of public high school students to engage in voluntary prayer in unused classrooms during off-school hours.

Parental Rights

He also spoke of "the freedom of parents to educate their children in the religious convictions that inspire their own lives . . ." The League has gone to court to defend the right of fundamentalist parents to transmit their religious values to their children in a home-school, and the right of Baptist parents to operate their own school in a below-code building while a new building was under construction.

Family Choice in Education

John Paul spoke, too, of "the freedom of families to choose schools or other means which assure this education for their children without having to undergo, directly or indirectly, supplementary costs such as would prevent them from exercising this freedom." In public dialog, the League has argued vigorously against the denial of education tax funds to

parents who exercise their religious freedom rights in the education of their children. The League is also pursuing in court the right of private school children to share equally in government textbook loan programs.

Access to Worship

John Paul spoke of "the freedom for persons to benefit from religious assistance wherever they find themselves . . ."



Catholic League attorneys have secured the right of prisoners to have Sunday Mass, and have three times negotiated the right of aged Catholics living in federally funded housing to have in-house Sunday Mass.

Freedom of Conscience

The Pope underscored "the freedom not to be forced, on the personal, civic or social level, to perform acts contrary to one's own faith, nor to receive a kind of education or belong to groups or associations which are in principle in opposition with one's own religious convictions." In season and out, the Catholic League has

protested the violation of the religious freedom rights of parents who are compelled to send their children to schools that forcibly indoctrinate them in the religious and moral values of the state-established religion of Secular Humanism.

Freedom from Discrimination

Pope John Paul emphasized "the freedom not to be subjected to, for reasons of religious faith, restrictions and discrimination in relation to other citizens . . ." The Catholic League has defended in court the religious freedom right of seven doctors and 21 nurses to refuse to perform or participate in elective abortions, the right of a physician to distribute pro-life literature through the mails, the right of 52 college students to refuse to pay medical fees covering abortion on demand, and the right of pro-life doctors not to be excluded from medical internships and residencies because they refuse to perform abortions.

The Right to Teach

The Pope also endorsed "the freedom to announce and communicate the teaching of the faith, through word and writing, even outside places of worship, and to make known the moral doctrine concerning human activities and social organization." The Catholic League came to the defense of the right of Humberto Cardinal Medeiros to instruct his people on the evils of abortion and to urge them to vote their consciences in a forthcoming election.

The Catholic League for Religious and Civil Rights views with great satisfaction what is in effect the strongest possible approbation by Pope John Paul II of its many activities in defense of the religious freedom rights of Catholics and others.

WHY ' ' IE CA' HO . C LEAGUE?

As Harvard historian Arthur M. Schlesinger, Sr. once noted, anti-Catholicism is "the deepest bias in the history of the American people."

In earlier times, this prejudice was overt and often violent. Today it is more subtle but just as real.

Anti-Catholic bias is clearly one reason that parents who choose to educate their children in church-related schools are denied a fair share of education tax funds.

Those who espouse abortion and other forms of violence against human life attack Catholicism openly and often.

The Church and her people, their religious and moral values are the targets of widespread and growing defamation in the mass media.

Moral principles embraced by Catholics and other religious-minded people are being undermined by government and hostile interest groups.

Why is this happening? Because too many Catholic laypeople have failed in what Pope John Paul II calls their special vocation to bring the principles of the Gospel into civil society.

Defending Your Rights

Until 1973 there was no organized attempt to defend the religious and civil rights of Catholics. But since then the Catholic League has enabled you to meet your responsibility to resist defamation and defend religious freedom rights.

Your tax-deductible membership contribution entitles you to a full year's subscription to the Catholic League Newsletter and helps to support the League's legal, educational and anti-defamation activities.

"He who possesses certain rights
has the duty to claim those rights
as marks of his dignity."

- John XXIII, *Pacem in Terris*



THE CATHOLIC LEAGUE IN ACTION

... as an Anti-Defamation Organization

- Protested against an article in *Boston Magazine* that grossly insulted the name, appearance and ancestry of Boston's Cardinal Medeiros. Protests by the League and others led to the dismissal of the magazine's editor and the article's author.
- Responded on national television to charges that Catholics were attempting to subvert the Constitution.
- Persuaded the Xerox Corp. to withdraw a textbook suggesting that Pope Paul VI be tried for "crimes against humanity."
- Answers the continual attacks in the media against the Church, her members, and their beliefs and values.

... as a Research and Information Source

- Conducted a nationwide survey of inner city private schools serving low income minority families.
- Published a study of medical school discrimination against pro-life students, which led to congressional action.
- Produces timely educational materials, including an informative monthly Newsletter.

... as a Defender of Religious Freedom

- Helped overturn the conviction of a physician arrested for mailing pro-life literature.
- Protected the right of senior citizens in publicly funded residences to have Mass said on the premises.
- Supported the right of parents to be notified before state agencies give their children contraceptives and sex counseling.
- Defended the right of Catholics and other religiously motivated people to participate in the political process.
- Secured the right of medical personnel not to participate in abortions.

... as an Interest Group

- Testified before congressional committees and the U.S. Commission on Civil Rights on religious discrimination in employment.
- Published numerous articles on the right of all parents to share in education tax funds.
- Produced a 28-minute film on inner city private education for broadcast on public television.
- Participated in the White House Conference on Families in support of the religious freedom rights of families.



THE CATHOLIC LEAGUE for Religious and Civil Rights
1100 West Wells Street
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GOALS AND ACTIVITIES



CATHOLIC LEAGUE for Religious and Civil Rights

Fraud, bigotry are charged in anti-Catholic comics

By Mary Lou Nolan

staff writer

Accusations of fraud and bigotry are being raised against two nationally distributed comic books that depict a secret worldwide Catholic conspiracy to destroy other religions.

The comics—apparently an aberrant spinoff of tame religious comics aimed at children—are printed by a longtime fundamentalist publisher and are being sold in some Christian bookstores here and across the country.

The stories detail undercover operations by Jesuit priests who infiltrate Protestant churches, sexually compromising or murdering ministers who stand in their way. The comics include claims that the late Jim Jones, architect of the Jonestown, Guyana, massacre, was a Jesuit spy.

The comics are based on the supposed exploits of Alberto Rivera, who lives in Ontario, Calif. Rivera claims to have been a Jesuit priest and says that he infiltrated Protestant churches in the 1960s.

But Catholics and Protestants alike dispute Rivera's tales. A conservative Protestant publication this month published an article saying the comics are a fraud and that Rivera was never a Jesuit.

"They make such wild-eyed charges," said Richard McMunn, editor of *Our Sunday Visitor*, a national Catholic weekly based in Huntington, Ind., with a circulation of more than 300,000. "What can a Catholic do but say it isn't true?"

The Catholic publication earlier this month offered a \$10,000 reward to anyone who can prove the truth of any of 14 charges in the comics entitled, *Alberto* and *Double Cross*, its new sequel.

The comics—drawn in a bloody, sensational style normally reserved for superheroes battling supervillains—include the names of Protestant churches and other organizations infiltrated and compromised by Catholic agents.

They also represent, among other things:

- That the name of every Christian in the world has been fed into a Vatican computer, stored for the day that the Catholic conspirators will begin murdering Protestants.

- That the late Kathryn Kuhlman, a charismatic Protestant leader, was an undercover agent for Catholics.

- That the pope takes orders from a Spanish Jesuit named the Black Pope.

- That Jimmy Carter's greeting of Pope John Paul II when he visited the United States was a sign of the extent of

See Bigotry, pg. 4A, col. 1

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The end result was a compromise.

Bigotry continued from pg. 1A

the conspiracy: "When this arch-enemy of the gospel is welcomed into the White House by a Baptist president... then you know the game is almost over."

"One would be hard put to explain how a person could pick up trash like that and believe it," McMunn said. "But it's malevolently fascinating."

Criticism of the comics—condemned especially because they purport to be a "true life" story—is being leveled on other fronts.

The Catholic League for Religious and Civil Rights, a Milwaukee-based group of about 30,000 members, is attempting to have criminal mail fraud charges filed against the publisher, Chick Publications of Chino, Calif.

Christianity Today, a conservative evangelical Protestant publication, recently ran an article disputing the claims of Rivera.

In *Alberto*, Rivera is described as having helped destroy 19 Protestant churches in Spain before moving on to do undercover work in Venezuela and Costa Rica. In the *Double Cross* sequel, Rivera recounts how he later stole his sister away from a Catholic convent in London as she lay near death from whippings inflicted as penance for her sins.

But according to *Christianity*

Today, Rivera was never a Jesuit and was rearing a family in Hoboken, N.J., at the time he said he was studying for the priesthood in a Spanish seminary, said Tom Minnery, assistant news editor. The article in *Christianity Today* by California writer Gary Metz also said Rivera had been entangled with legal authorities on charges of writing bad checks and stealing a credit card.

Alberto, which first appeared about 18 months ago, is one in a series of 13 comic books published by Chick dealing with religious themes and topics such as evolution and the occult.

The comics are described on the cover as recommended reading for adults and teens, and include definitions of words used in the text such as "infiltrate" and "celibacy."

Jack Chick is head of Chick Publications, which has published Christian materials for 20 years and is a member of the Christian Booksellers Association. A spokesman said Chick does not give interviews. But he is described by others as profoundly "fundamentalist" in viewpoint.

"He (Jack Chick) would consider our publication a tool of the devil," said Minnery of the conservative *Christianity Today*.

According to a Chick news release, the comic book approach has proved popular.

"The comic book format is so appealing and graphic that it has stimulated a much larger audience than readers of a thick, hardcover book," the release stated.

The release also describes Rivera's claims as "a true-life story."

"Thirty years ago the information we are now publishing was considered common knowledge," the release said.

That's something that McMunn of *Our Sunday Visitor* is concerned about—after receiving complaints about the comics from persons in 33 states. Complaints over the comics have surfaced in other cities, including St. Louis.

"A lot of people think anti-Catholicism of this ilk died out with (the election of) John Kennedy," McMunn said. "We're beginning to find out that isn't true."

But he said his publication has pursued the issue because the climate is right for similar attacks on a range of minority groups. "Blacks and Jews and Catholics and other groups should not be the focus of that kind of hatred and bigotry," he said.

Several bookstores sell controversial comics

By Mary Lou Nolan

staff writer

Although a few Christian bookstores in the Kansas City area are selling comic books denounced as anti-Catholic, several other store owners checked either had not stocked the books or had refused to reorder them.

Two of 12 area bookstores checked were selling the comics and another said a few copies were on order. Three others had sold them previously or had filled requests for customers but had decided not to order more or were leaning away from seeking more copies.

The manager at the Baptist Book Store, 317 Grand—one of a chain operated by a board of the

Southern Baptist Convention—said the store stopped buying any Chick Publications about a year ago after a notice from its headquarters about the comic books.

"We don't sell them on purpose... It's not fair to do that to Catholics," Mrs. Dorothy Plattner, the manager, said.

About 2,000 copies have been sold at The Ark Inc., 8905 W. 95th, Overland Park, according to manager Mike Baldwin. The store, which also handles mail-order requests, has 1,000 more on order, he said.

Officials with the Diocese of Kansas City-St. Joseph said they were not aware of complaints here about the comics.

However, Baldwin said he has received a few complaints. "If they do protest I just tell them to

ignore it (the comics)," he said. He added that he believes the comics' plots are "mostly fact."

The comics also were available at the Blue Ridge Book and Bible store, 5400 Blue Ridge Cutoff—although they were not displayed on store racks. A man working there obtained copies from a supply room after the comics were requested by name.

But when told the customer was a reporter for *The Star*, the man was reluctant to sell them. He said his only copies were specially ordered for customers and that he had not read them since their arrival the previous day.

He also said he did not want his store identified for fear of offending Catholic customers:

"Our Catholic trade is important to us and we appreciate it."

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Date: May 4, 1981



KEEPING THE DREAM ALIVE

By Don McEvoy

AN UNFUNNY COMIC STRIP

Alberto is a fraud. Alberto is a dangerous bigot. Alberto is a comic strip character who is definitely not funny.

Alberto Rivera, a.k.a. Alberto Romero, is the supposed "former Jesuit priest from Spain" who is featured in publisher Jack Chick's virulent anti-Catholic comic books "Alberto" and "Double Cross."

Claiming to be based on the true life experiences of a Spanish Jesuit who was sent to South America to infiltrate and help stamp out Protestant churches, the two books are a smorgasbord of rotten anti-Catholic allegations that ought to have been thrown into the garbage can a long time ago.

There are even a few equally bizarre and repugnant new accusations such as the claim that Jim Jones of the People's Temple in Guyana was secretly a Jesuit priest, that the late Kathryn Kuhlman was a undercover agent of the Vatican, and that the Pope has a computerized list of every Protestant in the world in preparation for a new Inquisition.

The comic books detailing Alberto's exploits and his libel against Catholicism have been best-sellers in conservative Christian book stores in recent months. That is one reason that an intensive investigation

conducted by "Christianity Today" is so important. This highly influential evangelical journal has uncovered the facts and alerted its own constituency to the many discrepancies.

The facts are that Rivera was never a Jesuit priest. He claims several academic degrees including three doctorates, but never graduated from high school. He did attend a program for non-high school graduates sponsored by a seminary in Costa Rica for a short time, but was expelled for "continual lying and defiance." During the time he claims he was a priest in Spain he worked at a variety of jobs, some related to Protestant churches, in New Jersey, Texas and California.

One of his most lurid stories is of rescuing his sister from a convent in England when she was near the point of death from flagellation. He never had a sister who was in a convent.

The Catholic League for Civil and Religious Rights is justifiably upset at this reappearance of the most despicable defamation being circulated by the Chick Publications. Those of us who are not Catholic should be equally outraged.

(Don McEvoy is Senior Vice President of the National Conference of Christians and Jews. The opinions expressed are his own.)

Protestors call art show at UIC anti-Catholic

By Christopher Guntz

Amid protests and objections, an art exhibit with paintings that are blatantly anti-Catholic opened April 28 at the University of Illinois at Chicago (UIC).

Forty paintings by Chicago artist Douglas VanDyke are on exhibit in the UIC Circle Center Gallery, which is also a study lounge. The content of the paintings has been termed by

people who saw the exhibit as "inflammatory," "hostile," "blasphemous" and "obscene."

Many of the paintings depict the pope as a devil or include the number "666," symbolic of satan. One painting portrays Jesus as a pig hanging on the cross.

ANOTHER SHOWS priests in military fatigues using axes and guillotines to kill blacks and Hispanics and throwing their

bodies into a pit. On this painting is written, "Saints throughout the ages have preferred death rather than receive the mark of the beast — that is, 'conversion' to the Roman Catholic institution."

Others portray the pope as a jester juggling "the souls of men"; the devil vomiting the Eucharist; Mary as a female satanic deity.

"I think the artist is a confused individual blaming the faults of humanity on the Roman Catholic church," Jay Reilly told The Chicago Catholic.

REILLY AND other members of the Pope John Paul II Catholic student center at UIC demonstrated in the gallery April 29. Father Bill Cloutier, campus minister at the John Paul II Center, called the protestors to silent prayer, then led the Lord's Prayer and a song.

At this point, university administrators asked Father Cloutier and the group to leave, offering demonstration space in another part of the Circle Center building.

Father Cloutier declined and then read a statement objecting to the exhibit and the university's sponsorship of it.

CIRCLE CENTER director Mel Smith told The Chicago Catholic that the demonstration should have been held in the center's concourse rather than the gallery so as not to disturb students studying there.



Painting by Douglas VanDyke in exhibit at University of Illinois Chicago shows several symbols protestors termed anti-Catholic.

Chicago Catholic photo

Demonstrators slam exhibit and UIC

Continued from page 3

THE EXHIBIT'S opening was delayed because the center staff could not get the paintings rehung in time for its April 25 opening. In the meantime, James Overlock, director of auxiliary services for UIC, and the university's chancellor and vice-chancellor discussed whether or not to continue the exhibit.

Though neither Overlock, chancellor Donald Langenberg nor vice chancellor Richard Ward had seen the exhibit, Overlock recommended that the show stay up.

"The primary reason for my decision is that the university is a place for ideas and exposure to a variety of ideas. We have to defend the right of people to express their opinion . . ."

"If we cannot show this, we are not a university," Overlock said. "Protest the art, but don't protest the university's right to show it."

OVERLOCK AND Smith claim that the university is not endorsing the content of the exhibit, but the art style.

Larry Zimmerman, director of the Circle Center's fine arts program, said that a committee of three students viewed six slides submitted by VanDyke last July. Based on the slides, the committee deemed the expressionist, symbolic art style worthy of display. Zimmerman concurred.

A Chicago Catholic examination

of the exhibit found that of the six slides the committee viewed, five did not have a religious theme.

WHILE THE sixth painting reviewed is not blatantly anti-Catholic, of the other 34 paintings in the exhibit, only one does not have an anti-Catholic theme or element.

When Zimmerman was asked if perhaps VanDyke had intentionally misled the review committee, he said, "You're welcome to draw your own conclusions. It might be accurate, but it's one I'm not ready to make."

"Within the slides we examined, the style was the dominant theme," he said.

THOUGH ALL the UIC officials The Chicago Catholic interviewed pointed out that the exhibit could have been canceled when it became obvious that the theme of the exhibit was anti-Catholic, all also noted that freedom of speech and expression became the issue.

In Father Cloutier's statement during the gallery demonstration, he said: "No amount of double-talk about freedom of expression and artistic style is going to excuse them from the responsibility of sponsorship of such a flagrantly insulting and offensive exhibit."

"IF THE UNIVERSITY wants to distribute anti-Catholic propaganda with public funds, OK," said UIC student James Hagarty. "But don't say it's there

because it's art. If you don't know the difference, you're either irresponsible or naive."

Student Bob Markovitch said, "It's a government endorsement of a bigoted view. It has no right to be in a state university."

"The exhibit is thematically and intentionally an attack on Catholicism," Markovitch said.

ACCORDING TO the artist's resume accompanying the exhibit, VanDyke "was 'baptized' and raised in the Roman Catholic institution" and he was "converted to the Lord Jesus Christ upon hearing the Gospel contained in the Holy Bible."

The Chicago Catholic requested an interview with VanDyke through Zimmerman but the artist "expressed disinterest in talking to the media."

Father Cloutier is currently petitioning Illinois legislators to consider the exhibit as a misuse of public funds. UIC is currently under budgetary review by the state legislature.

STATE REP. Roger McAuliffe (R-14) planned to introduce a resolution May 4 in Springfield condemning the university for showing the exhibit.

The Catholic League for Religious and Civil Rights has sent a letter to the UIC chancellor imploring him to "take a step toward decency" by having the exhibit canceled, according to Catholic League publications director Orlan Love

Painting by Douglas VanDyke in exhibit at University of Illinois Chicago shows several symbols protestors termed anti-Catholic.

Chicago Catholic photo

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Cloutier told The Chicago Catholic. "We wanted to make a statement in the place where it was held."

The exhibit opened four days later than scheduled. When the paintings were being hung by center employees, one employee

heard some students talking about taking them down because they were offensive. For security reasons, according to Smith, the student employee took the paintings down.

Continued on page 28

show slated for June 2
Group of U.S.

Rm.221, 1307 S. Wabash
Chicago, Ill. 60605
312/922-1983

TO WHOM IT MAY CONCERN:

The film Nasty Habits makes nuns and sisters in general the butt of ridicule in this Americanized version of Muriel Spark's satire, The Abbess of Crewe. Designed as a parody of the Watergate scandal, where the original characters were males, Nasty Habits targets religious women for its attack, which is abusive, not amusing, in its cumulative effect. As such, it calls for protest from all concerned groups and persons.

Both the title of the film and the ads which have flooded N.Y. newspapers and streets cater to the pornographic tastes in the manner of current theatre "attractions: which are offensive to the general theatre audience..

In particular, Rex Reed's review of the film, a syndicated feature carried by newspapers across the country (N.Y. Daily News, March 18) indicates the double effect which is already inflicting damage to the public image of religious women across the country. He writes:

The Catholic Church has gone up in smoke over Nasty Habits, bringing pressure against the New York Times to remove all ads showing nuns with concealed tape recorders under their habits. But in the light of the daily headlines, we all know nuns are doing all sorts of unsavory things in real life, so the protest seems a bit unjustified.

(underlining added for emphasis)

Rex Reed continues:

Condemning this movie doesn't solve a thing. Every effort is made to demonstrate that it is not the Catholic Church that is being ridiculed. The unorthodox convent in Nasty Habits is identified as a quasi-Benedictine order unsanctioned by mother church in Rome. Sister Felicity represents the Democratic Party with its liberal reform movement, and Sister Alexandra and her saintly crooks are meant to illustrate the hypocrisy of imperial conservatism.

(more)

Nasty Habits cont.

Reed concludes: "The whole point of the movie is that laughter is a great healer, and it's time to treat Watergate with humor." So, the nation is to be "healed" by this sickly humorous attack on religious women, whom he has indicted in print in his syndicated column as "doing all sorts of unsavory things in real life" as evidenced by "daily headlines." This sweeping accusation compounded by the negative effect of the title, the advertising and the film itself, will inflict incalculable damage to the image of credibility of religious women, a value which is the result of centuries of sacrifice and service.

I am convinced that the religious women in the U.S.A. should unite to file suit against Faberge's Brut Productions (producers of the film), Rex Reed himself for his accusation, advertising agencies which carried the ads, and the newspapers which published Reed's column.

How to determine "incalculable" damage? I suggest that the groups of religious women settle for \$100,000.00 or more per congregation, the total sum to be used to finance charitable works for women across the nation. Some examples might be homes for homeless women, "battered wives" centers, projects to bring relief to women in prison. After all, are not all women abused by the attacks on any one of them?

Such a law suit against Faberge would be apt, compelling this company to produce something closer to the famed "fragrance of sanctity"- if even indirectly - rather than this malodorous film. Rex Reed should be compelled to make a public retraction for his reckless statement as well as an apology. Finally, the ads for the film should be withdrawn from circulation along with the film itself.

None of this will happen unless good persons unite to make it happen. Otherwise, silence can once again too readily be interpreted as giving assent. What say you? I, for one, cry "Foul".

Sister Ann Gillean

Executive Board Member
National Coalition of American Nuns

L. J. Catholic July 21

Anti-Catholicism

**Father Greeley's
view**

By Rev. Andrew M. Greeley

One of the most important Catholic speeches of the century went unnoticed the other day. The United States Senator from New York, a certain Daniel P. Moynihan, joined public forces in a commencement speech at Canisius College with those who have been saying not only that anti-Catholic nativism persists but that it may be the last lingering bigotry which will persist indefinitely in the American soul.

Furthermore, the senator charged, Catholic self-hatred is one of the principal reasons for the persistence of anti-Catholicism. Our own elites accept the judgments of the "best people" about us.

There was immediate proof of the accuracy of Moynihan's devastating talk. The Catholic press ignored it almost

completely. No ponderous editorials in "America," "The Commonweal," or "The National Catholic Reporter," no cautious statement from Archbishop Bernardin (I bet his staff did not even call Moynihan's talk to his attention), no shrill outcry from "Network" or The Center for Concern. We hate ourselves so much that we ignore speeches by a distinguished American calling attention to our self-hatred.

Senator Pat had better be careful. I can testify, as someone who entered the lists on this one a year or two ago, that pretty soon you get clobbered by your own kind for suggesting that there are people in this country who hate Catholics and discriminate against them. It's not a proper ecumenical attitude, you see.

We are not prepared to accept the fact, the senator said, that there is a legitimate Catholic agenda, that we have the right to push that agenda, and that there are enemies of Catholicism who will resist not only our agenda but even our right to have an agenda.

We are excluded from serious planning about the future of American education because those who dominate American education don't believe Catholic schools ought to be there. So they proceed as though they are not there. We meekly let them get away with it. They can safely ignore us, Moynihan observes, because they know we won't protest.

They also take as given (and this is my addition) that we are incapable of serious intellectual activity; you cannot be a good Catholic and a good scholar. This is the sort of basic definitional assumption which simply does not yield to contrary data. If you're a practicing scholar and a practicing Catholic, your scholarship, by definition, is poor — without any need to examine it. If there are data showing those Catholics are successfully pursuing academic and scholarly careers the data are simply ignored. It doesn't really exist because it cannot really exist.

How pervasive is this anti-Catholic

bigotry? I would not contend that the majority of the members of our elite academy hold it — some particularly the younger ones, are sufficiently open-minded to be surprised when they find a good Catholic who is also a good scholar. But it still comes as a surprise. However, among the older generation, and especially among the dominating power groups, the legend of Catholic inferiority is unquestionably dogma.

Our leadership, hierarchical, clerical, and journalistic, must share in the blame; they accept the place of second-raters. They seem unaware that we do have first-raters now, that our heritage has something unique and special to offer, and that Catholics have rights too. The Moynihan thesis, terrifying but I'm afraid persuasive, is that our cultural experiences in this country has bred diffidence and self-hatred into our collective personality.

The Best People can go right on pushing us around.



THE AMERICAN JEWISH COMMITTEE

date March 17, 1983
to IAD Staff
from Judith Banki
subject Anti-Catholic Hate Monger In Syracuse

I thought I should fill you in on developments related to the appearance of the anti-Catholic crusader Alberto Rivera in Syracuse, New York. A call for help came to me from William Sweeney of the Catholic League for Religious and Civil Rights. (His office is in Trenton, but he was in Syracuse that day.) He told me that Rivera, author of a series of anti-Catholic comic books published by Chick Publications in California, was going to be speaking at several churches in the Syracuse area. Sweeney was hoping for AJC staff help or someone from the Jewish community to accompany him to the speeches. I told him we had no office in Syracuse and that the AJC unit was serviced by our Westchester office. Since time was so short, (the meeting was that night) I called Alex Holstein and told him the story. He wrote me that he talked to Sweeney and extended to him the understanding and support of AJC and the Jewish community, and that similar support was expressed to the bishop there through other channels by Chuckie. He added that the Federation would be writing letters to the newspapers and the Catholic press and the AJC unit will do likewise.

Attached are copies of an article and editorial from the Syracuse Herald-Journal. The editorial is splendid: the article shows him how much anti-Catholicism is still around.

The call from William Sweeney, and the invitation from Father Stravinskis for AJC to preview with him an advance showing of the TV drama, "The Thornbirds" for possible anti-Catholic impact, have followed closely on Adam Simms' and my participation at the Long Island regional conference of the the Catholic League. Despite differences on significant policy issues, it seems clear that they trust us and look to us on issues involving hostility to Catholicism.

JB:ln

enc.

cc: Bernice Newman
CSD

Anti-Catholic stirs debate

■ RIVERA

Continued from Page C1

computer containing the names of every Protestant in the world and intends to butcher them all someday.

"Don't do that," the church-goer said with a self-conscious laugh.

Debate heats up

The debate outside the church heated up when Rensselaer Baptist preacher Ron Horton and his friends joined in. Although none admitted they agreed with Rivera's more outrageous statements, they did express their distrust and even hatred of the Catholic system.

"Our church is 95 percent converted Roman Catholics, and all attest to one thing," Horton told Rutter. "Not one could quote three verses out of the Bible. Isn't that weird? A religious system that doesn't teach the word of God."

Horton also accused him of praying to Mary instead of Jesus. Extending his Bible, he demanded, "Would you mind showing me where it says in here we should pray to anyone else besides God?"

Gradually, a crowd gathered and began to offer support to Horton.

One charges 'cannibalism'

"Even Mary said she needed a savior," one person said.

"You don't even use the word of God," another yelled.

"They're so blind ... spiritually blind," a woman mourned.

"Mister, I'm going to tell you that unless you get saved ... you're going to go to hell," a man in back warned.

Another shouted that the Catholic tradition of consuming the body and blood of Christ was simply "cannibalism."

In between attacks, Sweeney and Rutter tried to clarify their beliefs.

"I believe Jesus Christ is my Savior," Sweeney said. "I believe it matters not what your church is."

'Room in heaven for many'

Rutter added he thinks the way to heaven is "through Jesus Christ." And Sweeney noted that there is room in heaven for people of many different faiths.

Then people began telling stories about their own experiences with Catholicism, describing cases where priests refused to help them or demanded money to release someone from purgatory.

Sweeney said if such things happened, they were wrong.

"There are good and bad Catholics," he said, "just as there are good and bad Baptists."



HATE: Rivera's 'act' pornography on a spiritual stage

Synopsis Herald-Journal 3/8/83

A self-styled Christian preacher will be in town tomorrow and Thursday apparently to spread a little hate and ill will.

He makes his living by bad-mouthing the Catholic Church. It should remind us that where there's a paying audience there's a willing performer, no matter how vulgar the performance. This is pornography on a spiritual stage.

Alberto Rivera's "act" has been reviewed by Christianity Today, one the most respected religious magazines in this nation, and it's been found to be based on lies. Rivera claims to have been a Jesuit priest and, under orders from church authorities, been involved in or known of church-sponsored espionage, murder and other depravity.

His views of the Catholic Church are included in two comic book-style publications. There is nothing comic about them, however. The only thing he has succeeded in doing is finding groups willing to pay for the

pleasure of listening to his diatribes against the Catholic Church.

His job is to point out what makes one religious group different from another, as opposed to pointing out the similarities. Rivera is a professional hate-monger and we are disappointed that two area churches have decided that, despite his highly questionable background, they want to hear his story.

We are even more disappointed when one of the church pastors suggests that the main reason for inviting the "preacher" is to "try to help our people understand the different beliefs of the Catholic Church" and to better be able to explain to Catholics about "true biblical faith."

There are more viable methods of examining the differences between religious faiths than having someone of Rivera's notoriety explain them, but perhaps spreading the truth isn't what actually is being sought here.

Boston Pilot
6/11/76

Catholic-Jewish Ties Must Work Both Ways

By Thomas P. McDonnell
(PILOT Staff Writer)

SIGNS OF STRESS, like cracks in the abutment of a supporting arch, are increasingly visible in Catholic-Jewish relationships. It is something of a vast understatement to say this is too bad, for we have come a long way in understanding one another and, what's more important, in realizing some of the profound realities we share. By and large, American Catholics are sympathetic to Israel's situation in the Middle East, and even inordinately admire what Fr. Andrew Greeley calls "the spunk and modernity of Israel." Many American Catholics, once the advocates of the Palestinian movement, have lately become turned off by Yasir Arafat and the so-called Third World conspiracy and by the Palestinian involvement in Lebanon.

The coming crisis in Catholic-Jewish relationships, if not already here, is largely a domestic problem. We value our friendship with the Jewish community so deeply, in fact, that only the frankest kind of conversation can do us any good. The priest-sociologist Andrew M. Greeley recently told the annual meeting of the American Jewish Committee, in Washington, D.C., "There is a strong and powerful anti-Catholic feeling in the Jewish community." Despite the agreement that "the general relationship between American Catholicism and American Judaism is excellent — perhaps better than the relationship between the two historic offshoots of the Sinai religious tradition anywhere in the world" — despite this, Greeley's charge is the point at which the issue must be joined.

TANGENTS

✓ Rabbi Marc H. Tanenbaum, well-known in national interreligious affairs and an AJC official, has attempted to meet the issue in a public response to Greeley, but it's not likely to convince the majority of American Catholics. Tanenbaum makes the very telling point that many informed Jews are more concerned, apparently, about the situation in Northern Ireland than are most American Catholics, which is something like faulting bananas for not being spinach, when the question is who spoiled the applesauce. The more telling point is, as Greeley contends, "there seems to be stronger pro-Jewish feelings among Catholics than vice versa." Signs of stress now indicate, however, that American Catholics are getting a little tired of this one-way arrangement.

THE CATHOLIC STAND on abortion gets no organizational help whatsoever, let alone sympathy, from the Jewish community. We may as well write that one off in any Catholic-Jewish relationships. Catholics get no help whatsoever from the Jewish community on the issue of federal aid to parochial or non-public schools. It's stronger than that — Catholics are fought by Jewish organizations on the school-aid issue. Father Greeley clearly states the mounting disposition of the Catholic community: "I am not prepared to say how much of the interminable hectoring about separation of church and state is crypto-bigotry," he says, "but some of it surely is; and the nasty, vicious tone of the opposition leaves little doubt that there is more at stake than constitutional principles."

Greeley goes on to cite yet another flash-point, the "substantial discrimination against Catholics, particularly practicing Catholics, at the upper levels of America's elite culture." As far as culture is concerned, and especially the media as an important part of that culture, Catholic-Jewish relationships are practically non-existent, because no exchange of sensitivity or awareness is considered necessary in the first place. Only "self-liberated" Catholics are deemed fit to write in publications like The New York Review of Books, for example, and on television the Norman Lear machine continues to grind out its massive affront to Christian beliefs and sensibilities. Norman Lear shows are programmed to a brand of snide humor that reflects the Christian impulse in America to be the regressive indulgence of a sub-normal intelligence in a cultural backwash of ignorance and superstition.

Frankly, as a citizen with presumed rights of reasonable protection against public ridicule and insults to conscience, I thoroughly object to this kind of puerile operation. I object that the Christian vision of life should be considered so inane as to be placed always within the interpretive range of Archie Bunker types. I don't consider Archie Bunker's theology adequate to the defense of Christianity. Also, a frequently more corrosive ridicule has been put in the mouth of Norman Lear's "Maude" — that freethinking domestic intimidator who makes Women's Lib look like an exercise in the rights of nubile schoolgirls to go to the bathroom — than ever got put down on paper by the preconciliar anti-Catholic bigots. In ditto "Mary Hartman," Lear has also used the clever twist of putting a 'Christian' slur against Jews into the mouth of a fundamentalist hillbilly type, but no Jewish character on a Norman Lear show will be caught dead making an ostensibly 'Jewish' slur against Christians, ad nauseam.

IT'S A DREARY THING to Catholics that there are Jewish writers who just can't seem to leave Jesus alone — as in *The Brothers*, by Chayym Zeldis, or in potboilers like Irving Wallace's *The Word*, or in pseudo-histories like those of Hugh J. Schonfield (*The Passover Plot*), and others, whose collective aim seems to be the popular discreditation of Jesus Christ. For the record, too, while we're in the lively arts, I'd like to know why Blacks haven't objected to the New York gagwriter humor that's supposed to represent the wit and wisdom of the Black experience in America. Black situation comedies on television are about as Black as Catholic representations on television are Catholic. Let no latent idiocies take comfort in what is said here, for the anguish of this utterance is made only in the knowledge of a kind of love which can still heal wounds of the heart and mend cracks in the abutments of the mind. But goodwill has got to work both ways.