

Political Goal For Catholics

This Was Their Finest Hour

The presidential campaign, barely launched by both candidates for the White House, is rapidly and uncomfortably turning into a religious battle.

At least twenty five news reports this week told of new outbursts of the old specter of bigotry still haunting supposedly broad-minded Americans.

The fact that anti-Catholic bias is rampant in southern states comes as hardly a surprise but when men of the caliber of Dr. Norman Vincent Peale join the prejudiced ranks then we are not only surprised we are also deeply disappointed.

What causes this widespread hate for Catholics? What should the Catholic reaction be? What will this bigotry lead to?

These are questions Catholics alone cannot answer.

But they are questions that need an answer because this growing tide of prejudice is a wedge dividing Americans at the precise time we need to forge a unity of all citizens to face the challenges threatening our nation's survival.

Why are Catholics hated? One reason is the bold-face lie repeated over and over that U.S. Catholics are out to capture the country for the Pope.

A typical example of this crude but effective deceit is reported by Vincentian Father Oscar Miller, director of a "motor mission" which visits Ozark towns in the rugged Missouri "Bible Belt."

He said, "Everywhere we go we pick up reports that the Sunday sermons are directed against Catholics." He showed a letter given him by a mountaineer who got it from his preacher. Its title was "The Catholic Militia" and stated Catholics join the U.S. armed forces to work their way into important positions so when a Catholic is elected president "the Pope will be the sole ruler of this country."

Father Miller said the people have also been told that when the Catholic Church "gets control" all public schools will be turned into parochial schools and all Protestants will be given the choice of turning Catholic or being put in jail.

Other priests in the area reported similar stories and said it is virtually impossible to counteract such propaganda. "One can see that the people sincerely believe what they are being told by their ministers," one priest-missioner said.

The prejudice against the Catholic Church is not isolated in the Ozarks however.

It spreads openly through Texas, Tennessee, North Carolina, Florida and Virginia. Pulpits are definitely being used as political platforms as sect after sect goes on record opposing a Catholic in the White House.

Political experts, however, aren't sure who will suffer most from the surge in bigotry.

Catholics have a long tradition in this country of making up their own minds who to vote for. Priests just don't use Catholic pulpits for politics. But many Catholics are bound to react to the smears against their Church and that's why politicians think the bigots' backfire might be worse than their muzzle blast.

If that happens, Vice President Richard Nixon stands to lose more than Senator John Kennedy from this whole unsavory aspect of the campaign. Both men have clearly stated they want no part of a campaign dented by religious prejudice but their appeals have obviously not been heard.

What will this bigotry lead to? Senator Estes Kefauver told fellow Congressmen just before sessions ended in Washington that a bitter religious battle will both damage "the image of our country abroad and damage the soul and conscience of our country."

"Our national life, challenged by attacks on both sides of the oceans, faces a test of its maturity," he said. "When America faced the test in 1928, she flunked. The question now is whether the ghost of 1928 has been laid to rest."

The Senator warned, "All indications are that it has not — that it is riding high."

What then are Catholics to do? Jesuit Father Robert Gannon wisely counseled we must "keep the faith and keep the peace."

Despite the blasts against the Church, he urged American Catholics to work shoulder to shoulder with all fair minded citizens to "build up what we need more than ever, America's unity."

Our task, it is clear, is to bear insults patiently, give intelligent answers when asked reasonable questions, determine our political preference rationally and intelligently.

We will then cast our vote for Mr. Nixon or Mr. Kennedy on the basis of which candidate we think will best lead our country in the critical years ahead of us.

In an equally critical time, just twenty years ago this week, on September 7, 1940, Winston Churchill gave the British people advice we can heed today.

As Hitler began his massive and savage attack on England, the Prime Minister told his countrymen, "Let us therefore so bear ourselves that, if the British Commonwealth and Empire lasts for a thousand years, men will still say, 'This was their finest hour.'" And the British people so bore themselves — through explosions and fires, death and desolation.

Now we American Catholics face a testing time in our history. The next two months will reveal the stuff of which we are made. Whoever may be elected in November and whatever may be the reasons for his victory we hope it can then be said of us, "This was their finest hour."

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Details of Changes For Rubrics of Liturgy

Vatican City (CNC) — The long-awaited reforms of the breviary and missal have been shortened to the liturgical hour of Mass, reorganized the classes of feasts, and abolished eight feast days.

The reorganization of the two liturgical books and the calendar is contained in 530 numbered canons published in the Acta Apostolicae Sedis, official publication of the Holy See. The changes go into effect January 1, 1961.

The aim of the reform is to simplify and clarify existing liturgical norms rather than to introduce any startling innovations.

No changes are made in the Mass ritual itself.

L'Osservatore Romano, Vatican City daily, published an authoritative article on the reform by Father Joseph Loew, C.S.S.R., an official of the Sacred Congregation of Rites, section on revision of liturgical books.

The new code of rubrics, according to Father Loew, "collects rubrical legislation contained in numerous and different texts, puts them in order, simplifies them and fuses them into one single body."

The reform was officially announced by Pope John XXIII in a personal statement on rubrical instructions dated July 25. At the Pope stated at that time the code is divided into three parts — general rubrics, rubrics of the breviary, and rubrics of the missal, together with the new liturgical calendar.

The old twofold classification of liturgical days according to rank and rite has been discarded. Now feast days are of one of three classes. There is no longer the distinction of the feasts in "double" and "simple."

SUNDAYS are thus divided into two classes. Sundays of the first class include those of Advent and Lent. Sundays of the second class include others during the liturgical year.

FEASTS which up to now have been classified as "doubles" of the first or second class will now be known as feasts of the "first or second class."

The other feasts which up to now have been classified as "doubles" and "simples" will be gathered together as feasts of the third class under the new code. The fourth classification is that of a commemoration for the less solemn form of celebration.

VIGILS are divided into two classes. Vigils of the first class are those of Christmas and Pentecost. In the second class are those of the Ascension, the Assumption, the Birth of St. John the Baptist and the feast of St. Peter and Paul. In the third class is the vigil of St. Lawrence.

OCTAVES are of two classes. Octaves of the first class are Easter and Pentecost and the octave of the second class is Christmas.

THREE NEW feasts have been added to the calendar. They are January 13, the Baptism of Our Lord; July 17, St. Gregory Barbarigo; and October 23, St. Anthony Claret.

Two feasts have been transferred. The feast of St. Ignace of Loyola has been moved from June 28 to July 3. The feast of St. John Vianney, the Curé d'Ars, has been shifted from August 9 to August 8.

Three other feasts have had their names changed. The Circumcision of Our Lord is now to be known as the octave of the Birth of Our Lord. The feast of the Chair of St.



Increased reception of Holy Communion and more devout and frequent attendance at Mass characterize spiritual life of Catholics in mid-twentieth century. Revisions of rules for Church rites has eased centuries old laws by bringing people closer to altar. Further changes are expected to be made by forthcoming ecumenical council.

Peter Apostle of Antioch is to be known as the feast of the Chair of St. Peter Apostle. The feast of the Most Blessed Rosary is to be known as the feast of the Blessed Virgin of the Rosary.

FERIAL DAYS — week-days which are not feast days — are classified according to four classes. They are:

First class — Ash Wednesday and all of Holy Week.

Second class — ember days and the second part of Advent.

Third class — ferial days of Lent and the first part of Advent.

Fourth class — ferial days of the Christmas period, of the Easter period and non-feast days throughout the year.

The precedence of feasts over ferial days or vice versa will be governed by a special table of precedence.

Another change under the code is that the four classes are now applied to votive Masses and to Masses for the dead, so that they may be celebrated according to the importance conceded them by the new classification.

Two votive Masses have had their titles changed. The votive Mass "Contra Paganos" (Against Pagans) is to be called the "Missae Pro Ecclesiae Defensione" (Mass in Defense of the Church). The Mass known as "Ad Tollendum Schisma" (For the Ending of Schism) is now to be known as the "Missae Pro Unitate Ecclesiae" (Mass for Unity of the Church).

Among the votive prayers of the Church the one for the Roman emperor has been abolished and a prayer substituted for those who govern in the public interest. The prayer now reads:

"Almighty and everlasting God, in whose hands are all powers and rights of all nations, look benignly on those who hold power to govern us, so that throughout the world, with the protection of Thy right arm, the integrity of religion and the security of our

fatherland may be always safe."

VOTIVE MASSES are divided among four classes.

First class votive Masses include: Masses offered during the consecration of churches, to solemnize Eucharistic congresses or on other extraordinary celebrations.

Second class votive Masses include Masses for solemn blessings of churches and oratories, consecration of altars, forty-hour devotions to the Blessed Sacrament, the pope's coronation days and anniversaries of the pope and the diocesan bishop, "pro re gravi" nuptial Masses — nuptial Masses that are given precedence over certain privileged feasts — and 25th and 50th wedding anniversaries.

Third class votive Masses include one Mass in honor of Christ on the first Thursday or first Saturday of any month in churches or oratories where there exists special devotion for the sanctification of the clergy; two Masses of the Sacred Heart on the first Friday of the month in churches and oratories where there is special devotion to the Sacred Heart.

Also third class votive Masses include one Mass of the Immaculate Heart of Mary and Masses of the Blessed Sacrament during days of a Eucharistic congress.

Fourth class votive Masses include any Mass on fourth class ferials which liturgical rules have permitted to be celebrated as a votive Mass. However, just reason is required, such as necessity, usefulness or devotion of the celebrating priest or of the faithful.

Thus, for example, explained Father Loew, a second-class votive Mass indicates a votive Mass that can be celebrated even on a second-class day. A third-class votive Mass indicates a Mass that can be celebrated on all third-class days, and a fourth-class votive Mass signifies a Mass that can be celebrated only on fourth-class days — on ordinary ferial days.

REQUIEM MASSES are also divided into four classes.

Those of the first class include Masses on the feast of All Souls (Nov. 2) and those celebrated as an actual funeral Mass.

Second class Requiem Masses include those offered for the deceased between the time of death and the burial, Masses postponed for more opportune time after announcement of death and Masses celebrated on final burial of a body which for some reason has not been interred in the usual space of time.

Third class Requiem Masses include Masses for the third, seventh and 13th day after death, anniversary Masses, Masses in churches and cemetery chapels for the dead in general, and Masses within the octave of All Souls Day.

Fourth class Requiem Masses are all those which may be offered on fourth class ferial days outside of the Christmas season, particularly when there has been a request for a Mass for the dead in general or for a specific person.

The new code does not

change the essential structure or form of the Divine Office. However, by simplifying the classification of liturgical days, the recitation of the breviary will automatically be shortened.

Although there have been requests to eliminate the recitation of certain psalms and lessons, this has not been done. Father Loew explained: "Probably one forgets too easily the values of elements so greatly conducive to reflection and so very efficacious for spiritual formation."

The greatest changes have been made in the Mass, the longest part of the Divine Office. For the most part of the year, Mass will now consist of a single nocturn of nine psalms and three lessons.

The single nocturn will apply to all Sundays, to all ferial days — with the exception of the last three days of Holy Week — also to vigils. The greatest changes have been made in the Mass, the longest part of the Divine Office. For the most part of the year, Mass will now consist of a single nocturn of nine psalms and three lessons.

Feasts of the first and second class and of the last three days of Holy Week will keep Masses of three nocturns, with a total of nine psalms and nine lessons. Easter and Pentecost, with their respective octaves, will keep the traditional order of Masses, with three psalms and three lessons.

Father Loew pointed out that the simplification and abbreviation was begun in 1955, when "semidoubles" were reduced to "simples" to assist priests who are greatly burdened with increasing pastoral demands.

"Now this principle is extended to practically all days of the year, including Sundays," he said.

The new edition of the liturgical calendar follows the classification of feasts and ferial days as ordained by the new code.

Eight feasts have been removed because they occur twice in honor of a mystery or some saint.

Feasts that have been canceled are: Chair of St. Peter at Rome, January 18; Finding of the Holy Cross, May 3; St. John before the Latin Gate, May 6; Ascension of St. Michael the Archangel, May 8; St. Leo II, July 3; St. Anacleto, July 13; St. Peter in Chains, August 1, and Finding of the Body of St. Stephen, August 3.

Also removed was the commemoration of St. Vitalis on April 28.

Another group of feasts has been reduced to a commemoration because of their local character or because of uncertainty over historical elements.

Among them are the feast of St. George, April 23; feast of Our Lady of Mount Carmel, July 16; feast of St. Alexis, July 17; feast of St. Cyril and St. Iovhanna, August 8; feast of the Stigmata of St. Francis of Assisi, September 17; feast of St. Eustace and companion, September 20; feast of Our Lady of Ransom, September 24; feast of St. Thomas of Canterbury, December 20; feast of St. Sylvester I, December 31, and the feast of the Seven Sorrows of the Blessed Virgin Mary observed in Passion week.

Father Loew noted that "a work based on the principles of criticism of sources would certainly have demanded more decisions, but we repeat one did not wish to create anything new, but only edit and revise what already existed, although altering where it proved necessary."

The new code does not

Reapings At Random

Our immigration department came in complaining that we haven't used any of their material for quite some time. They have gotten an exclusive from Moscow sent in by one of those student spies they keep sending over on a tourist visa. I decided, therefore, to give them a break this week and publish their report.

It seems as if Nikita Khrushchev came back from an alleged vacation the day after the Powers trial concluded in Moscow. Contrary to Western newspaper reports he didn't go away to avoid seeing the accused American's relatives.

He was simply fired of the greasy food served up by the Kremlin cook (all Moscow cooks serve greasy food). He decided to go to a Black Sea resort where he could have some good old hamburgers and Coke without having the label of "Revisionist" thrown at him.

The first thing Khrushchev did on his return was to ask his Secretary what was new in the United States. He was handed a bunch of clippings from American daily and Catholic weekly newspapers.

Two items were underscored by the Secretary. One was a criticism of Nikita Powers by American Legion National Commander, Martin McGinnis; another was on a resolution by the Annual Convention of the Knights of Columbus opposing the repeal of the Connally Amendment involving jurisdiction of the World Court; there were other clippings of minor importance.

Khrushchev read through them and expressed great pleasure. He pointed out that this was exactly what he had hoped for in relation to the Powers trial.

"I said all along there was no need to brainwash this fellow Powers," he told his Secretary. "We don't have to downgrade him; his own fellow-Americans have done that for him."

Khrushchev then wondered aloud what Commander McGinnis would have done had he been in Powers' place.

"It seems this fellow complains that Powers allowed himself to be captured. What would McGinnis have done? Killed himself rather than be taken? And doesn't our dossier show McGinnis to be a Catholic. I thought those Christians taught that suicide was intrinsically evil. Even that Jesuit magazine in New York recently emphasized this fact."



Nikita Finds Americans Doing His Job

are doing pretty well," Khrushchev said.

"There are enough fools in that country to undermine it. Let's not attack them too strongly. They're doing our work, even though they think otherwise. If we can disrupt the Catholics and the Jews and the Negroes and the Protestants — if we can have them all scratching each other's eyes out, it won't be long before Eisenhower's grandchildren taste the fruits of our glorious Marxist World."

"By the way, did I tell you that I am going to attend the United Nations General Assembly in September? I had a talk with the Central Committee and the propaganda boys. We decided this is a good time to throw another wrench in the people's desire for world disarmament."

"Oh, we will make a couple startling declarations which the neutral nations will praise us for and for which the Western nations will denounce us. That is all to the good. While we have no intention of carrying out our pledges, it's good to keep up appearances."

Khrushchev's Secretary beamed. The boss was in a good humor. The clippings from the U.S. press had made him happy. The tip he received from his boss about the U.N. could be sold to the Western newspapers for a couple of hours before the Powers appeared on the scene. He would make a couple of speeches on the side, and he was sure his boss didn't mind.

"Despite America's military strength, we

Khrushchev noted that the Knights of Columbus resolution opposing Repeal of the Connally Amendment was typical of those who want the United States to take an isolationist stance in the world. This was all to the good, he said, because the less the U.S. bothered about the other nations and international cooperation, the better chance there was for the Soviet Union to take over and influence these countries.

"The only bleak spot," Khrushchev said, "is that such views are held only by a minority of Americans. I see that Eisenhower is for the repeal; so is Hester; and even leading Catholic organizations like the Catholic Association for International Peace back Eisenhower. Only this morning, I got a bulletin which said that the American Bar Association annual meeting in Washington had refused to go along with minority groups' opposition to the repeal. As I say, there are some dedicated and wise Americans who look beyond the tip of their noses — and that is bad for us."

The other minor clipping handed to Khrushchev also made his morning brighter. There was the recent column by Father Ginder attacking Foreign Aid; there was the race riots in Jacksonville, Florida, and the racial bombings in Atlanta, Georgia, and the Sit-In demonstrations. Common Sense's continued attacks on the Jews and Negroes made him smile.

"Despite America's military strength, we