

Campaign Bigotry Exposed

Latin American Battlefields

Bishop Kearney's Appointments

- MARCH
- 8 Saturday — Mercy Convent Chapel — IFCA Mass — 8:30 a.m.
 - Franklin House — First Saturday Club Breakfast — 10:00 a.m.
 - Powers Hotel — Knights of St. John Dinner — 6:30 p.m.
 - 11 Sunday — St. Joseph's Church — Knights of Columbus Mass — 7:30 a.m.
 - 14 Wednesday — Bishop's Chapel — Subdeaconate Ordination — 9:00 a.m.
 - 16 Friday — Bishop's Chapel — Deaconate Ordination — 9:00 a.m.
 - 17 Saturday — St. Patrick's Church — Solemn Pontifical Mass — 10:00 a.m.
 - Powers Hotel — Knights of Equity Banquet — 7:00 p.m.
 - 18 Sunday — St. Mary's Church — Physicians Guild Mass — 8:00 a.m.
 - St. Louis Church, Pittsford — Silver Jubilee of Rev. John A. Reddington — 5:00 p.m.
 - 19 Monday — Sisters of St. Joseph Motherhouse — Solemn Pontifical Mass — Patronal Feast — 11:00 a.m.
 - 21 Wednesday — Sacred Heart Conv. at Kenwood, N.Y. — Reception Ceremony — 9:00 a.m.
 - 24 Saturday — St. Francis De Sales Church, Geneva — Priests' Ordination of Capuchin Fathers — 10:00 a.m.
 - 25 Sunday — Mercy Convent Chapel — Mercy Guild of the Little Flower Mass — 9:30 a.m.
 - Eastman Theater — Nazareth College Glee Club — 3:00 p.m.
 - McQuillan Jesuit High School — C.Y.O. Sports Dinner — 5:30 p.m.
 - 27 Tuesday — Corpus Christi Church — Confirmation — 7:30 p.m.
 - 28 Thursday — St. George Church — Confirmation — 7:30 p.m.
 - 30 Friday — St. John the Evangelist Church — Confirmation — 7:30 p.m.

Bishop Casey's Appointments

- MARCH
- 4 Sunday — Sacred Heart Parish Center — Girl Scout Celebration — 3:30 p.m.
 - St. Mary of the Assumption, Scottsville — Blessing of New Catechetical Center — 4:30 p.m.
 - Sacred Heart Cathedral — Solemn Opening, Novena of Grace — 7:45 p.m.
 - 8 Thursday — St. Helen — Confirmation — 7:45 p.m.
 - 11 Sunday — Sacred Heart Hall — Men's Club Communion Breakfast — 8:45 a.m.
 - St. James — Confirmation — 4:30 p.m.
 - St. Cecilia — Confirmation — 7:30 a.m.
 - 13 Tuesday — Our Lady of Good Counsel — Confirmation — 7:45 p.m.
 - 15 Thursday — Holy Family — Confirmation — 7:45 p.m.
 - 18 Sunday — St. Thomas — Aedes Ceremony, Junior Legion of Mary — 4:00 p.m.
 - St. Stanislaus — Confirmation — 7:30 p.m.
 - 19 Monday — Sacred Heart Cathedral — Pontifical Low Mass in Honor of St. Joseph — 9:00 a.m.
 - 25 Sunday — Sacred Heart Hall — Rosary Guild Communion Breakfast — 8:45 a.m.
 - Sacred Heart Cathedral — Aedes Ceremony, Rochester Council, Legion of Mary — 4:00 p.m.
 - 27 Tuesday — Our Lady of Mercy Church — Confirmation — 7:45 p.m.
 - 28 Thursday — St. Louis, Pittsford — Confirmation — 7:45 p.m.
 - 31 Saturday — Sacred Heart Cathedral — Reception of New Members, Nocturnal Adoration Society — 9:45 p.m.

SERMONETTE

ARE YOU AN "AGA INNER"?

By Rev. James D. Moriarty

Did you ever meet the individual who is against almost everything? Even when he is neutral he is against one or two sides. He gets up or down stream but is constantly going cross current. It is true that all of us have our bad days. But if we do not check ourselves we may find that we are falling into the category of the "againers" and then every day is a bad day for ourselves and our neighbors.

A story is told about a classic "againer". It so happened that the elderly lady who lived by herself had as her next door neighbors a family with a number of children. The mother of the children taught her offspring to be kind to the old lady. It was their custom to invite the old lady to come along with the family wherever they were going on a picnic, or to the park for a day's outing.

One day when the family had planned to go to the park the mother had become so involved in the business of preparation that she forgot to invite her elderly neighbor. It was evident to all the neighbors that the family was preparing for a day in the park.

When they were about to depart the mother of the family remembered that she had not asked her next door neighbor. Quickly she dispatched her ten year old daughter next door to invite their elderly friend to come along. They would have plenty of food and drink. No preparations were necessary.

When the little girl offered the invitation the only response from the old lady was, "It's too late, now. I've already prayed for rain."

Some people are always making themselves miserable. If they can't be in the middle of the puddle they don't want anyone else to have a good time. And so they become "againers" of the first type. They are not happy if anyone over whom they have any influence.

Let's not allow this to happen to us, even for a day. If we can't have a good time ourselves, we can be joyful because others are happy.

New York (NC) — The Fair Campaign Practices Committee has reported the circulation in every state of the Union of 402 "unfair anti-Catholic attacks" in connection with the 1960 presidential election.

The committee said 392 of the anti-Catholic attacks were pieces of anti-Catholic political literature, 80 of them anonymous.

The nonpartisan committee offered these figures on the 1960 elections in a study called "State-by-State Study of Sincere, 1960." Nine of the pamphlet's 16 pages were devoted to the "religious issue."

THE CHAIRMAN of the committee is Charles P. Taft. The members include a number of religious and civic leaders, among them Cardinal Cushing of Boston.

Among the committee's specific findings were these:

— Despite the general impression that the midwestern and southeastern Bible Belt was the chief source of anti-Catholic propaganda, three states outside this region — California, Minnesota and New York — accounted for one-third of the "scurrilous" anti-Catholic tracts.

— More than one-third of all reports of the distribution of anti-Catholic literature came from five states — New York, California, Pennsylvania, Texas and Illinois.

— The committee found 27 specific instances of so-called "reverse bigotry" in which efforts were made to exploit Catholic resentment over anti-Catholic bigotry.

— Of 50 Protestant church bulletins dealing with the religious issue which the committee examined, most were "abundantly fair."

The committee reported that, with rare and short-lived exceptions, "the publications were 'seriously careful' to avoid abuse of the religious issue caused by the candidacy of President Kennedy, a Catholic.

It particularly praised the "monumental resolve" of former Vice President Richard M. Nixon, the Republican candidate, not to permit exploitation of the religious issue.

The committee also stated that there were "far fewer" Democratic abuses in this field "than many Republicans will believe."

"Excepting, as always, the haters, the hysterics, the cynics and the professional rabble rousers, the people of the United States comport themselves well in the autumn of 1960," the report said.

The committee commented that "for millions of American voters there was a perfectly valid religious issue and most of them, probably, examined it as a valid issue."

It said that the "overwhelming volume" of "rabid" anti-Catholic literature was actually the product of the efforts of a "rancorous few."

The group said the amount of anti-Catholic literature was "unquestionably substantially greater" than during the 1928 presidential campaign, when Gov. Alfred E. Smith of New York, a Catholic, ran for President. However, it held that the quality of such literature was "abundantly higher" in 1960 than in 1928.

Among specific anti-Catholic literature in the U.S., the committee found that the leading item was the bogus "Knights of Columbus Oath," which appeared in at least 30 different versions, all but three anonymous. One or more of these appeared in every state.

Discussing the phenomenon of "reverse bigotry," the committee attributed its origin

to "some Catholic citizens who were sick and tired of the 'unwritten law' that no Catholic could be President, and who honestly, if foolishly, believed that, in the end, in these circumstances, to vote against a Catholic for no matter what reason."

As an example of how this feeling was exploited, it cited an instance in a mountain state where Democratic workers telephoned persons with Catholic-sounding names to urge them to vote for Kennedy and thereby strike a blow against bigotry.

"This ploy came to light when the callers tried to convert the (Catholic) secretary of the Republican state chairman," the committee noted.

The committee also found five specific instances of an effort to exploit a religious issue involving Vice President Nixon. One was a letter describing him as a Quaker and warning against the "absolute pacifism" of Quakers. The other, "ironically," was a warning to Quakers citing Nixon's war record and his attendance at a Washington Methodist church.

Following the election, the committee said, it undertook to interview 50 Protestant pastors and 50 Catholic pastors of churches in the metropolitan area of a major city with a high proportion of Catholics.

The committee reported: "The proportion of Protestant ministers — 15 per cent — who revealed that they or their bulletins had stressed the unavailability of any Catholic as President coincided almost exactly with the proportion of Catholic parish priests who either refused to see our interviewers or dismissed him curtly and unresponsively."

"The interviews supported our estimation that a majority of Protestant clergymen were concerned about the authority of the Pope vis-a-vis the independence of the presidency, but that they examined the question carefully and conscientiously and urged their parishioners to do likewise."

"And the study upheld our

Latin American Battlefields

Lima (NC) — An American bishop declared here that there is a remarkable coincidence in the fact that both the Vatican and Moscow have given top priority to the battle for Latin America.

Bishop Joseph M. Marling, C.P.P.S., of Jefferson City, Mo., said that "our people are always asking what we can do to fight the communists. The answer does not lie in joining anti-communist organizations. What is required is a positive response to the Holy Father's appeal for priests, brothers, sisters and lay volunteers for Latin America."

Bishop Marling has just completed a ten-day trip to Peru to prepare for the arrival of the first four diocesan priests from the Diocese of Jefferson City. The priests will work in the Archdiocese of Arequipa and in the Diocese of Puno.

The bishop stated that after observing the success of the work of the American priests already laboring in Peru, it was quite obvious to him that U.S. clergy can make a tremendous contribution to revitalizing ecclesiastical organizations in Latin America.

The priests from Jefferson City will begin with the Maryknoll Fathers in established parishes and gradually open out into new areas and staff abandoned parishes as they gain experience in the Spanish language and in Peruvian customs.

"The Diocese of Jefferson City has one priest for every four hundred Catholics," the bishop pointed out. "Our own needs are great, but they are nothing compared with those of Peru, which has an average of one priest for every 5,500 Catholics, and towns of 50,000 inhabitants with only one priest to attend them," he continued.

Bishop Marling marveled at the warm acceptance of the American priest receives from the Peruvian people. "When I told them I was going to send them some priests, the people in Arequipa gathered round me and kissed my ring and wept," he said.

Referring to the race question, the bishop said that the Peruvian treats the various races that live within his country "with a charity that is missing on the American scene."

According to the bishop it is a mistake to think of Peru as a far away country. "It is scarcely eight hours by air from New York... Certainly the voyage of the missionaries today is nothing compared to that of the first missionaries to Peru four hundred years ago, who took a year to reach the country by sea."

Commenting on Protestant activity in Latin America, Bishop Marling said that he is highly edified by the sacrifices which American Protestants evidently make at home to keep their missions well supplied with funds and personnel in the field.

"This support comes principally from Protestants of ordinary means in the United States and not from the rich. It is a generosity that U.S. Catholics could well emulate," the bishop said.

Bishop Joseph Marling knows Latin America well, having been Provincial of the Fathers of the Precious Blood, who have been working in Chile for many years. The Bishop was asked if he had noted any changes on the Catholic scene in Latin America during the last 15 years.

"There has been a decided change," he answered. "The Church in Latin America today is very much aware that it is in difficulties and is actively looking for help. A few years ago many did not understand that there was a problem.

"The war had created an

Unity Without Reunion?

St. Louis (NC) — Protestants and Orthodox attending the World Council of Churches meeting in New Delhi, India, last November never used the word "reunion." Father Edward Duff, S.J., one of five official Vatican observers at the event, said here.

While he lauded the delegates at New Delhi for their "earnest desire for unity," he said he thought it significant that such a word as "reunion" was not found in their vocabulary.

Father Duff said the problem of defining a creed was a real difficulty for the World Council, with its 200 member churches.

"There is no doubt about their affirmation of the divinity of Christ and the fact of the Trinity," he said. "But there is no intention about imposing that as a creedal requirement."

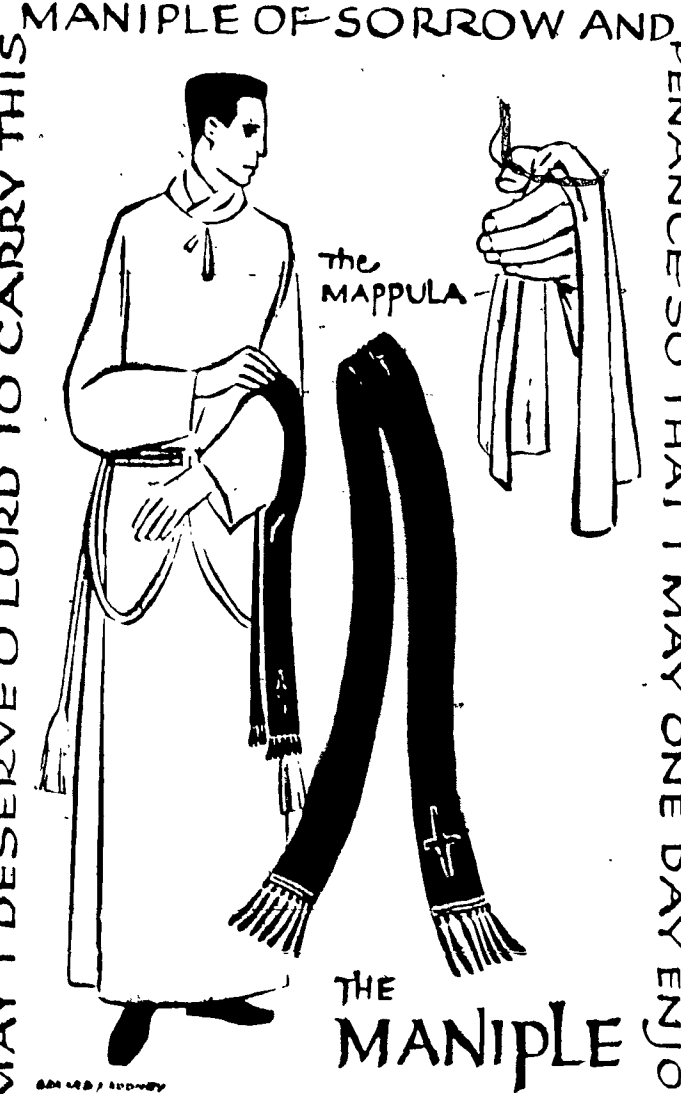
What should Catholics make of the World Council of Churches?

"First, we must remember that the Holy See saw fit to send official observers to it," Father Duff said.

"Then, we must remind ourselves how much we hold in common with them — a common Lord, a common relationship to that Lord through Baptism.

"We do know members of separated churches are not members of the Mystical Body," he said. "But there is some sort of relationship there. We share at the bottom a common realization of not merely the scandal of disunity, but a scandal of it being a very real defeat of Christ Our Lord's will."

"We have a very clear obligation to exercise our intellect, our good will, our spiritual sympathy and our understanding with our non-Catholic brethren."



MANIPLE OF SORROW AND Penance so that I may one day enjoy the reward of my labors

Reapings at Random

'Sane, Rational' Fight Against Communism

by GERARD E. SHERRY
Editor, Central California Register

The chickens have come home to roost. It is most gratifying. Despite all the accusations of anti-anti-Communism leveled at your Reaper over the years, we find that many of those who made the accusation are now adopting our premises.

After a serious flirtation with the extremists of the Right, many Catholics anti-Communists are veering away from "shootin' from the hip" and are calling for a truly representative American anti-Communism. What is even more gratifying is the fact that a tremendous American, who has been previously exploited by the extreme anti-Communists, has now refused to go along with their extremism.

Thomas Dodd, Democratic Senator from Connecticut, has refused to participate in a March 7 New York rally of the Young Americans for Freedom. Dodd turned down an invitation to attend the rally because he said it was dominated by political members of the Right.

Senator Dodd said that anti-Communism, if it is to succeed, "must function as a bipartisan movement which is neither dominated by, or identified with, any political party or any political faction." He said it must be a coalition of Conservatives and Liberals who attempt to promote national unity, especially in relation to national survival.

Senator Dodd emphasized that anti-Communism was by no means the monopoly of the political Right and he suggested to the Young Americans for Freedom that their program should include representatives "of the Liberal anti-Communists and Democratic anti-Communists, of which there are many."

This has been my exact point of view all along. Any program of positive anti-Communism must include all Americans of good will. It must avoid the pitfall of political denunciations; it must aim at uniting, not disintegrating, the democratic purposes of these United States.

And to show how some people are being converted we find even Robert Morris, President of the University of Dallas, getting confused. Dr. Morris has long been identified with the political Right. He has not before been inclined to denounce the Liberals and the Democrats who were "soft on Communism." Now, we see him calling for national unity in the fight against the Red menace.

He suggests that anti-Communism should not be "conservative" or "liberal." And he asserts it must not be merely negative in tone.

We say to Dr. Morris "amen," and "welcome aboard" to the genuine, positive fight against Communism.

We might here, too, reflect on the fact that anti-Communism has become a business with some people even though motives may be pure. Some of our evangelists of anti-Communism have done well out of it. Figures released by California State Attorney General Stanley Mosk show that the Dr. Schwartz anti-Communism school made a profit in Los Angeles of some \$214,000. This same anti-Communism school crusade also cleared \$100,000 in Philadelphia and \$40,000 in Phoenix, Arizona. These are only a few figures and are not decisive.

Dr. Schwartz answers that he's not in the business of anti-Communism for personal gain, and we are inclined to accept that. But the fact remains there is a lot of money to be made and lots of money available.

Would that the Catholics who spend so much money on anti-Communism would at least be as generous to the Church. I am convinced that half our educational problems would be solved if our people gave as generously to works of the Church as some of them do to political anti-Communism.

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'Carried Away By Falsehood'

Lisbon (NC) — The Patriarch of Lisbon has called it a "myth" that backward peoples can govern themselves without long and careful preparation.

"Truth is the only force capable of overcoming error and stopping the retreat of the western world before violence, terrorism and destruction," Manuel Cardinal Goncalves Cerejeira said in a talk to journalists and writers.

"The cases of Algeria and Angola, among others, underline what this process represents in the death of morality and the abdication of intelligence," he declared.

"Self-determination of territories without intellectual, political and social preparation is a myth, and we can only conclude in the face of present-day circumstances that the world is living on falsehood. There are, unfortunately, even Christians who allow themselves to be carried away by these winds of history."

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