

A Week to be Ashamed

Mississippi  
Mentality

You've got to be taught to hate and fear,  
You've got to be taught from year to year,  
It's got to be drummed in your dear little ear,  
You've got to be carefully taught.  
You've got to be taught to be afraid  
Of people whose eyes are oddly made  
And people whose skin is a different shade  
You've got to be carefully taught.  
You've got to be taught before it's too late—  
Before you are six, or seven, or eight  
To hate all the people your relatives hate;  
You've got to be carefully taught.

(Rodgers and Hammerstein's South Pacific)

This is a week decent people are ashamed to belong to the human race.

When so many men act like beasts and fools, who wants to be even remotely related to them?

About the only factor to brighten the dismal picture is the courage of President Kennedy and his Attorney General in their prompt action against the Mississippi rebellion.

Even the spectacular six orbit achievement of U.S. astronaut Walter M. Schirra could not compensate for the ugly actions of earth bound men in Mississippi.

Governor Ross Barnett, ex-Army Major General Edwin Walker, the mob howling "nigger go home" are beyond pity. They deserve only contempt.

And so do all the hypocrites who look down their northern noses at the whole sorry mess and then howl with equal bias if a Negro wants to buy a house next door.

Catholics in the camp of the "white only" viewpoint forget what their own forefathers in the faith had to suffer just a few years back. It was even more hazardous to be a Catholic then than a Negro now.

A Philadelphia mob in 1844 burned down St. Michael's and St. Augustine's churches, a new Catholic school and at least twenty-five homes of Catholics. When the cross atop St. Augustine's fell in flames, the crowd cheered.

Hatred against Catholics hasn't been limited to Philadelphia nor just to the dim days of a century ago.

U. S. Senator Thomas J. Heflin of Alabama in the late 1920s in a Senate speech said Catholics are "the most narrow-minded, intolerant, bigoted people in the United States" and repeated his screeching three and four hour harangues whenever a subject even remotely connected with the Catholic Church came up for discussion. He also endorsed the Ku Klux Klan, he said, because "it has some of the noblest principles" ever adopted by any organization.

The noted New York Times even carried as late as the World War I era ads which help-wanted with the frequent comment, "No Catholics need apply."

And bias against Catholics isn't dead yet.

This heritage of being second-rated should thrust Catholics into the front ranks of any crusade to win basic human rights for any persecuted minority group. Instead, the opposite is so often the case — and this in defiance of Church authority.

Empty parochial school classrooms in Our Lady of Good Harbor parish, Buras, Louisiana, are graphic evidence of prejudice is stronger than religious doctrine.

Neat northern neighborhoods with nary a Negro within miles are similar evidence.

The American Catholic bishops in 1943 said, "In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and a full share for the social advancement of their race."

It's now nearly twenty years since the American bishops made that statement. It's time Catholics who cling to a Mississippi mentality crawl out of their warped viewpoint to learn loyalty to the teachings of their Church.

(By Religious News Service)

The Second Vatican Council, opening in less than a week, is expected to focus particular attention on the situation of the Catholic Church in Latin America. Plaguing this continent are social problems of such mammoth proportions as to threaten, in the opinion of some leading religious authorities, even the survival of Christianity itself.

Economically backward, politically unstable, menaced by communism, poor in communications, education, housing and medical facilities, Latin America is confronted meanwhile by a population increase which daily accentuates these problems.

Experts have predicted that by 1975 the population will have increased from 70 million in 1900 to 300 million, while by the year 2000 it will have reached the staggering total of 600 million.

At least 90 per cent of Latin Americans are nominal Catholics, but the past 40 years have seen Protestants increase from 170,000 to upwards of 4,500,000. Thus, the Protestant Churches inevitably share concern over the plight of a continent where, to quote a recent statement by Dr. W. Stanley Rycroft, noted U.S. Protestant missionary leader, the Churches are "in danger of becoming ghettos" unless they adopt "a dynamic message related to life itself."

Of special interest, in view of this common Catholic-Protestant concern, is the fact that one of the delegates-observers at the Vatican Council will be Dr. George Lindbeck, the Lutheran World Federation's staff expert on Catholicism, who recently

made a four-week visit to South America.

One of Dr. Lindbeck's chief purposes was to encourage efforts toward better Lutheran-Catholic relations in the five countries he visited — Brazil, Argentina, Chile, Peru and Colombia.

Catholic missionaries have frequently "warned" against what they called the Protestant "infiltration" of Latin America, but signs of better relations between individual Protestant and Catholic Churches — prompted apparently by mutual worry over the danger of widespread Christianization — were noted last August when the Central Committee of the World Council of Churches met in Paris.

Examples of this new spirit of friendliness were seen in Brazil, where professors of Jesuit and Lutheran institutions have been inviting one another to lecture, and in Peru, where a Catholic archbishop welcomed Protestant pastors to his church during a week of prayer.

In a talk in Washington, D.C., last year, Father Roman Hoffman, O.F.M., Conv., professor of missiology at the Catholic University of America, warned that "most of Latin America is unable to provide the sustenance of life for the present population" and thus the urgency and magnitude of its social and economic problems should be made clear.

Declaring that unless social reforms are instituted, the conditions are ripe for an explosive revolution in the direction of communism, he said: "The Church has an opportunity in Latin America which it has nowhere else in

the world, that of showing to other peoples of the underdeveloped countries of the world that economic and social development can take place under the guidance, direction and inspiration of Christianity without the need of sacrificing basic human values or freedom."

Worth noting, parenthetically, is the work of the 250 American Maryknoll Fathers in Latin America, who, according to education director Father Paul D'Arcy, M.M., of New York, are not only ministering to the people's needs, but attacking social injustice wherever found. He said the Maryknollers have been in the forefront in the establishment of credit unions and co-operatives, setting up clinics and dispensaries and erecting schools.

Lutheran authorities in this country have been investigating the possibility of starting credit unions and co-operatives for their co-religionists in South America to ease the acute shortage of working capital. Last week, plans for a total mobilization of mass communication media to spread the Gospel throughout Latin America were discussed at an evangelic Congress on Gospel Communication held at Huampani, Peru. This pointed up a communications deficiency felt by both Catholics and Protestants in a continent where religious ignorance is widespread.

Because the Catholic Church in Latin America is itself too poor in finances (some parishes produce no income at all), in personnel (there is only one priest for every 5,000 or more faithful), and in equipment to cope with the multiple problems sur-

rounding it, Catholic bodies in the United States, Canada, Spain, France, Germany and other countries have for some years been countering their assistance. At the same time, notable efforts have been made to meet the need for more press and radio facilities to combat not only the threat of communism, but to awaken the social conscience of the wealthy and powerful for whom Pope John XXIII's widely-hailed social encyclical, Mater et Magistra, should have particular significance.

When the Assembly of French Cardinals and Archbishops recently gave the Latin American Bureau of the National Council of Catholic Bishops the task of training French diocesan priests for work in Latin America and supporting their efforts there, they did so in response to an appeal in which Pope John urged a great Christian revival — despite fears of a heavy communist surge radiating from Cuba and Mexico — and this will not be confined to Protestants alone, but to the Catholic population, only ten per cent of which are said to live up to their religion.

More than 2,700 U.S. missionary priests and religious are presently working in Central and South America. Also working there are scores of Papal Volunteers, lay mission auxiliaries sponsored by the Latin American Bureau of the National Council of Catholic Bishops. They include doctors, nurses, social welfare workers, catechists (for which there is a great demand), technicians, teachers and organizers of co-operatives and credit unions. At the same time, continent-wide literacy and religious education programs are being conducted through the Episcopal Council of Latin America.

Due to be considered by the Supreme Board of the Knights of Columbus at its October meeting is an appeal from Richard Cardinal Cushing, Archbishop of Boston, for \$1,000,000 to launch a loan fund for Catholic activities in Latin America, which the prelate reported has been heartily endorsed by Pope John. The cardinal lauded a study project on Latin America launched by the National Council of Catholic Bishops, declaring that "no citizen of the U.S. can afford to remain unconcerned about conditions in Latin America today."

According to Evangelist Billy Graham, who observed recently that the growth of Protestantism is greater in Latin America than anywhere else, the continent is ripe for a great Christian revival — despite fears of a heavy communist surge radiating from Cuba and Mexico — and this will not be confined to Protestants alone, but to the Catholic population, only ten per cent of which are said to live up to their religion.

"We have in Latin America," he said, "an ancient medieval type of Spanish Catholicism which had grown aloof from the people and failed to meet the response of changing times. Now Roman Catholic missionaries are rushing in to help reform the Church and make it responsible to the needs of the people and many there are returning to Catholicism who had left it in all but name."

Appearing in the current issue of Look Magazine is an article in which Emilio Maspero, a veteran Latin Ameri-

can labor leader, is quoted as saying that "Many Catholics have been and are tied to the established order, to feudal and colonial institutions, compromised by their silence and their passivity." And "very often," he added, "silence has been the only response to all kinds of dictatorships. . . . To the realistic and practical minds of the masses this silence has meant approval, especially when seen in contrast to the active struggle against these tyrannies by communist, socialist and even some Christian lay people."

The article noted, however, that the Church has "in certain places and in significant ways, recently emerged as an aggressive proponent of liberal reform. This is especially true, it said, in Brazil, Chile and Peru, where elements of the Catholic hierarchy are, openly pressing the Latin oligarchy . . . to raise wages, partition land and enact reform."

According to the article, there are many Catholic priests in Latin America who see in social changes a threat to the spiritual welfare of their people.

But, on the other hand, it noted, "there are other unnumbered priests, many of them young, well-educated and broadly traveled, who see Latin America as largely unled and uninspired, threatened by temporal forces which would make the process of redemption difficult at best, and perhaps impossible."

Meanwhile, it added, only the future will tell whether the changes in Latin America have come in time, so far as the Church is concerned.



**In The Vineyard**  
THE CARMELITES (O.CARM) The Order of the Brothers of the Blessed Virgin Mary of Mount Carmel. "Elias the prophet stood up, as a fire, and his word burnt like a torch" — a man whose spirit still lives on this earth — in the modern Carmelites. Elias gathered about himself a group of men, the sons of the prophet as the bible calls them. Mount Carmel, in the Holy Land, was his dwelling place. The present-day Carmelites, the modern "sons of the prophet" take their very name from this mountain. They also hail Elias as their founder. Contemplation — intensive prayer — is the principal part of the Carmelite life, the primary and characteristic vocation of the true Carmelite. The Order has a monastery at Our Lady's Hill, Waverly. A Carmelite is known by his devotion to the Mother of God. The Carmelite Order is composed of priests, brothers, sisters and tertiaries, and it is through this order that Our Blessed Lady gave the world her known scapular.

Problems in Prayer Discourage Many

By REV. LEO DUNN, C.S.S.R.

This is the first in a series of First Friday devotional articles by Father Dunn of St. Joseph's Church, Rochester. He is director of the novena to our Lady of Perpetual Help held every Wednesday at St. Joseph's and is also assistant superintendent of schools for the Rochester Diocese.

Faith will move mountains. Many people expect prayer to do the same. They will attack some towering difficulty in life with an array of litanies or novenas and are chagrined to find that the trouble does not immediately disappear.

The temptation then is very strong to conclude that prayer is useless; or, worse perhaps, that God does not care. This is bad. There are many obstacles to prayer, but discouragement is the most dangerous. The discouraged person soon stops praying.

Prayer, indeed, may seem useless. Someone will say, "Why, I have been making this novena for years. I never missed a day! But there is no answer, and things are worse than ever."

And to make prayer seem even more pointless, Our Lord Himself has apparently failed. Did He not say: "For everyone who asks, receives; and he who seeks finds, and to him who knocks, it shall be opened?" Despite these words, dead silence greets our prayers.

There are several things wrong with this. Most importantly, the whole point of what Our Lord said is completely missed. Does anyone really believe that Our Savi-

our promised to arrange for the sale of a house, or cure Uncle Tom's kinking for the bottle, or inspire a teacher to give easy examinations merely because one makes a novena? Or ten novenas? Surely, we can pray for these intentions, and thousands like them; but we must pray that they be so arranged if such be God's will. Some seem to see God as a sort of divine Mr. Fixit, called in to repair what does not please them in life.

Naturally, anyone who considers prayer as a call for the repairman is bound to get discouraged. Let us examine the mentality of a person who prays a little, and then gives up because no immediate answer is forthcoming.

Does such a person expect God to prove Himself? The people of old Palestine did. After Our Lord had cured their sick and raised their dead, they had the gall to say: "Show us one more sign, and then we will believe." Who is on trial? Who must prove their love? Certainly not God; He did to show His love for us. How can we claim to love God above all things if the annoyances and miseries of life so completely upset us? It is ourselves who must do the proving, not God.

If a person thinks God has failed, because He will not remove these troubles, then that person misunderstands not only the meaning of prayer, but Christ's entire message.

OUR LORD — never intended to barter with us — such and such a favor for a determined number of prayers.

Prayer has other and far more sublime purposes. We are mere creatures addressing the unspeakable, incomprehensible Majesty of God.

What a privilege for us!

Our prayer, therefore, should be an act of adoring love rising from the abyss of our nothingness; an act of thanksgiving not only for the miracle of our existence, but also for the far greater miracle of our call to share in God's own life; and then, naturally, an act of humble contrition for the abuse for which we have heaped upon God by our sins; finally, we make our petitions. But now, the troubles that fill our little personal world seem to shrink.

Living united with Christ, persevering in His grace to the moment of our death, salvation — these will be the favors we will seek from God; these things alone are worthy of God's attention. It was to petitions such as these that Our Lord was referring when He said: "For everyone who asks, receives; and he who seeks, finds."

However, even in these prayers there will be the temptation to discouragement. Our Lord anticipated it. After all, the Apostles were always in need of a few words to bolster up their determination. How many times did He not chide them with "O, you of little faith!" In the Gospel of St. Luke we find two parables by which Our Lord taught the necessity of persevering prayer. He seems to tell us that even in prayer, we must exert ourselves.

The first story we find in St. Luke's eleventh chapter. Our Lord pictures a man banging on his neighbor's

door in the wee hours of the morning. He wants to borrow bread to feed some unexpected guests. This is the moral in Our Saviour's words: "I say to you that although he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give him all he needs. And I say to you ask and it shall be given to you." So the inconsiderate neighbor got the bread just because he would not stop banging on the door.

The second story, is found at the beginning of the eighteenth chapter of St. Luke. The lesson is the same — even when it appears that our prayer is not going to be answered, we do not give up. We pray all the harder. In this parable there seems to be a touch of divine humor.

"And he spoke also a parable to them, that we ought always to pray, and not to faint.

"Saying: There was a judge in a certain city, who feared not God nor regarded man.

"And there was a widow in that city, and she came to him saying: Avenge me of my adversary.

"And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming, she wear me out."

Perseverance, stubbornness we might call it, is not of course the only quality of prayer. But it certainly is necessary. If we do not feel strongly about the favor we are asking then why should God heed our appeal?

Reapings At Random

Fanatics Sow Confusion Across Nation

By GERARD E. SHERRY  
Editor, Central California Register

The shades of a Mad Hatter's Tea Party were enacted in Mississippi this week when Governor Barnett defied the federal government. Other things have happened which disturb both the American and Catholic conscience.

General Edwin Walker's almost declaration of civil war against the federal government from his Texas homeland is symptomatic of the Alice in Wonderland activity, which is presently occurring throughout the land. The main sponsors are the lunatic fringes of our body politic, and they have inveigled all types of sincere (if less discerning) Americans to join in and support them.

There is plenty of room in Texas for all shades of political opinion. And, it might be added, plenty of all types to express them. We came across a real beauty the other day. It concerned a book put out by a gentleman in Texas whose whole thesis is that Mr. Kennedy and his administration are immoral. It is advertised as a book written by a "Catholic" (who) urges you to join the moral crusade against the Kennedy administration's "immoral government and values." The book is a swirl of papal documents —

tion completely out of context. In other words, extracts from papal utterances are used to almost read the President out of the Church and his administration out of our American democratic society.

The disturbing thing about this book is that it bears the imprimatur of Bishop Thomas K. Gorman of Dallas-Ft. Worth Diocese. It included the notation that the Imprimatur merely declares that the book is free from doctrinal errors and that the person giving the Imprimatur does not, necessarily agree with the opinions expressed.

Every knowledgeable Catholic is aware that an Imprimatur does not mean agreement or even that the opinions expressed are correct. However, the book is being advertised as having an Imprimatur, and to the very many Catholics who know nothing about it, the impression is received that the contents of the book have episcopal approval. Frankly, we do not know whether it has or not.

We are willing to bet, however, that there are plenty of theologians who would agree that this book commits injustice against Mr. Kennedy.

Frankly, while the book calls for a moral rebellion against the Kennedy administration,

it appears to me that it serves more of a political than a moral service. To my mind, the author is using the book to encourage political rather than moral opposition.

It's sad when an Imprimatur is exploited in advertising. In the case of this book, it is misleading. It's not the first time this has happened. But we regret that the Church is used, even indirectly, to further any political opposition to the government. This would still hold true if it was an attack on a Republican President and a Republican administration.

No doubt the author will insist that his motives are not political. But I believe a competent and impartial study of the book will show that if its advice were followed there would be less of a moral change and there would be more political changes. As has been said before, they do things big in Texas, and even Imprimatures have their use.

In another big state, at least population wise, Alice has tumbled into another wonderland. The Mad Hatter was there too. And what a Tea Party.

In Contra-Costa County, California, the people joined with their fellow citizens throughout the state and country in the mass Sabin Polio Immunization program. That in

itself isn't news. But the fact remains that every official who participated in serving the public for this program was asked to take a loyalty oath. Seemingly no one was exempt.

Even the Boy Scouts and the Girl Scouts, ranging from 8 years onwards, who manned the water coolers and opened the doors of the schools and the firehouses established as sites for the program, were asked to declare their loyalty to their country. It's getting quite farcical — this loyalty oath business.

Loyalty oaths are indeed necessary for security jobs in state and federal government. I am in complete agreement with this policy because these are sensitive areas. For the rest I am against. It becomes ludicrous.

If there is a Red under the bed he is not going to admit it. He is going to take the loyalty oath if it's required, even though to him it will have no validity whatsoever. As for Sabin Polio Immunization — inasmuch as the Russians used the Sabin Oral vaccine before we did — the Red under the bed would only be too happy to swear his allegiance under such a program.

As we said at the beginning, there is a Mad Hatter's Tea Party in Mississippi. Alice, Wonderland stretches throughout the country.

Congress Inscribe Motto  
'In God We Trust'

Washington — (NC) — The motto "In God We Trust," inscribed in gold, will decorate a marble slab above and behind the Speaker's rostrum in the House of Representatives chamber here.

A measure providing for the decoration was approved Sept. 27 unanimously by the House. Eleven gold stars now adorn the marble slab. Only one question was asked when Rep. Paul Jones of Missouri, the measure's sponsor, brought up the bill. Rep. H. R. Gross of Iowa asked: "Is the gentleman sure there is enough gold left in the country to do this lettering?" Jones replied: "I am confident there will be enough."



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