

Layman's Role In 20th Century Parish Life

The following is the first of a series of selves off from our fellow men. of course, three Reapings on the place of the parish

Our concern ma laymen is the saving of our own souls small the assisting of others towards the same goal. To do this we must be truly laymen.

We cannot cust our solves of from the world. We cannot, for imstance, he satisfied with a superficial piety — holding aloof from the rest of man me a Pilste, ignoring vital responsibilities inchest, we might quote St.

The apostolate "will not please certains timid souls, who though good living, are so strached to their implical quiet and so afraid. of every innovition that they believe it is quite sufficient to pray, because God knows best how to defend the faith, hundliste His enemies, and make the Church triumphant. But these good people, whom I would call optimists, will want in waln for society to re-Christianize itself simply by the prayers of the good. Prayer is absolutely necessary. because in the ordinary economy of salvations God des not concede graces except to him who prays. It is mecessary, therefore, to join prayer with action.

. It is important, I think, to realize that

here I am excluding the contemplative vocation, But, man is a social being and his sanctity must find social expressi

Secularism has made such infoads on us that the words "epostolate" and "social" are two separate entities. Yet, we have been taught that the apostolate is the social expression of sanctify, that sanctify is vital and social — it is the spostolate. If we understand this, we will realize more and more the loys and sorrows, the courage and mili-tancy of the primitive Church and, as has been said before, "the charity of the aposto-

It is time, therefore, to examine many aspects of the Church today an we will be better fitted to face the community — the world - despite its many accular and materialistic pressures. In this regard the sacraments have a special meaning in our apos-tolate in the community.

By Baptism we have been engrafted onto Christ, to become other Christs, for our time and our world. Therefore, we must do what-He did, and be what He is, mediator of men before God, and bearer of God's gifts to

By Confirmation the Holy Spirit was given we will not obtain sincitity by cutting our- us in a specially new way to be the strength

through which we can make an adult witness to the things of God in a godless world We must then unleash this power!

Through the secrement of Penance our sins are biotted out to make the Church the spotless Spouse of Christ. We must not cut short the social effect of this sacrament by reducing it to a mere personal hygiene.

Our marriages are sanctified in Christ; they must be lived to furnish a living proof that what God has put together. He can -keep together!

Most of all, in the Eucharist we must draw upon the anily Love that can hind and balm the wounds of a sin-scattered humanity, in that great Encharistic action, the Mass, in which Christ the Lord renders the only affective wordin to the Stornal Father, we must take our limitored brothers, and their problems and their insect and their failures, along with our own, to the Mercy Seat, and from this suggest place, bring to them the saving message of the Father!

Unless we bring them there, these brothers have no way into the Mass, because ignerance and ancient malice have cut them off from this hely action.

We have stressed spiritual formation and education with its impact on the social. How How do we go about influencing the world? It is obvious that there can be no influence until our own Catholicism in our own parish is real, full and vital.

Nothing in the modern methods of approach to the apostolate being attempted in Europe and elsewhere, in which priests live the lives of the masses in factories, dockyards and slums, has done anything to impair the primacy of the first Christian unit after the family, namely the parish.

The social, financial, educational and political divisions which mark the rest of our lives are obviously carried into our lives as parishioners. Though we are one in our faith, in obedience to the parish priest, worship and receive the Sacraments in the same Church, we are not one in mind and spirit and action; we do not in our parishes form the living "fellowship," the "brotherhood," the community which St. Paul called "a

These faults spring from a number of causes, not all, it is true, within our competence to alter; the persecution and ostracism of previous centuries, the mentality it engendered, the large territories covered by modern parishs, and the fewness of priests for par-

-GERARD E. SHERRY

Russia Revealed In Broken Heart

POOR FISHER OF MEN

Soviet Russia is currently trying to bolster the spiritual life of its citizens.

Strange as it sounds, the atheist leaders of the Kremlin have discovered the human heart is not satisfied with "a modern home filled with conveniencesthe latest radio and television set, a soft armchair and peaceful leisure."

The vacuum left when religion was outlawed by the Communists is now to be filled by a "close contact with the arts and great love."

This is the substance of a series of articles in reses of the Young Communist League journal, O Viol Pravda.

This does not mean Bible-quoting Nikita Khrushehev is returning to the faith of his childhood. His Red party is actually stepping up its anti-religious program by offering the public substitutes supposedly better than the ancient faith.

One such substitute is the new Communist wedding ceremony reported to be popular in major Russian cities. In Leningrad, a "wedding palace" claims 50 couples a day are married there. Some fly from Moscow for their palace wedding rather than go through the bleck signing of documents, the only requirement and who have a church wedding risk chances to advance in education or on their job, all of which are controlled by the atheistic Communist bosses.

In rural areas and small villages, religion survives better and church weddings are not as rare as in the

Young people in the cities, however, cut loose from the high idealism of religion, have tended to scern culture and art too. This has backfired on the Communists who rely on the enthusiasm characteristic of youth to carry on the regime's rigorous work schedules. In increasing numbers Russia's voungsters prefer to work only as hard as their masters push them and spend their free time listening to blacklisted American

This problem was brought to life, according to an article in Thursday's Wall Street Journal, by a letter to Komsomol Pravda from a broken-hearted Nina. She broke her engagement to engineer Yuri who considered poetry, art and even friendship "nonsense and old fashioned."

and will learned his Communist lessons well. "He's a capable and conscientious engineer . . . but that's the only thing in life he recognizes," Nina complains.

Publication of her letter triggered a flood of replies-some sided with Yuri, others with Nina.

The Godless Kremlin faces the problem of bridg-Ing this chasm between the cold, blunt materialists and the still numerous citizens who crave some spiritual satisfaction in life.

Most of Russia's pre-Communist traditions - a good share of them were religious - have been destroyed without adequate substitutes to replace them. Obviously the parades of May Day or the fireworks of the Revolution's anniversary in November fall to fill the field, even in Moscow where they are the most speciacular. Even the unending shuffle of the crowds to the tomb of Lenin and Stalin in Red Square is not enthigh to satisfy the instinct to make a pilgrimage to some sacred shrine.

We are convinced neither wedding palaces nor better Bolshoi ballets will ever take the place of religion in Russia. The broken heart of Nina reveals a nation's yearning for the day it can return in freedom to its churches. The Kremlin can hurl its sputniks around the earth, up to the moon and around the sun, but it still faces its first problem—how to solve the problem it created when it exiled God in 1917. The Kremlin decree has obviously falled to corree the Creator to leave the land once called Holy Russia.

Catholic President May **Attend Protestant Rites**

Washington - (RNS) - A Roman Catholic President of the United States could attend a religious privite of another faith without violating any canons his Church, a leading Catholic theologian said here.

The Rev. Edmond D. Bernard, dean of Catholic University's School of Sacred Theology, said in an inperview that Canon 1258 of the Catholic Code of Ganon Law permits Catholic holders of public office to attend religious services of another faith "where their attendance is a reasonable part of their public

A Catholic present at a service of another faith to the capacity of a banaire serticipant. Or was the applicable and it not presented to read

Text Of Papal Decree

Reform of Rubrics For Clarity

Following is a translation of the latin text-of the Motu Proprio "Rubricarym Instructum-Rubrical Instructions" on the reforms of the breviary, missal and liturgical calendar issued by Pope John XXIII on July 25. In this document the Pope says the reform will go into effect on January 1, 1961.

The whole of the rubrics, which order and regulate the public worship of the Church, was for the Apostolic See. especially after the Council Trent, a matter of continuous painataking defizaing and ordering. The whole mystem of rubries, themetore, has increased because of the mainerous corrections, variations and additions a introduced with the maning of time and not always with systematic order and, therefore, not without damage to primitive simplicity and clarity.

It was, therefore, not surprising that Our predecessor Pius XII, of happy memory, heading the numerous requests of blahops, had decid-ed to simplify, at least in breviary and of the Rosses Missal, which was done by the general decree of the Sacred Congregation of Ritts, duted March 23, 1958.

Then the following wear, in 1956, while the preparatory studies for the general reform of the liturary adwance ed. Our predecessor wished to hear for himself the opinion of the bashops concerning a future liturgical reforms of the Roman Braviary. The responses of the bishops were examined attentively and he decided to undertake the question of a general systematic reforms of rubrics of the breviary and of

He entrusted the matter to special commission of experts to whom had already been consigned the study of the general reform of the lituray.

the missal.

We then, after We had followed divine imparation and decided to couralize in Sca-mentent council, thought more than once how We maight carry out this underliking of Our prolocessor. And, after having examined the matter well, We came to the decision to place before the Phthers of the future council the fundamental principles concorning the liturgical referm but not to delay longer the reform of the ruberits of the broviary and of the Roman

Therefore, on Our own decision and with mure knowledre with Our amontolic suthority We have decided to approve the body of the rubrics for the breviary and of the Roman Missal prepared by several experts of the Sacred Congregation of Riles and diligently examined by Pontifical Commission the General Reforms of the Liturgy, and We order what follows:

1. We establish that the ow codes of rubrice of the breviary and of the Roman Missal, which is divided into three parts—general rubrics, general rubrics of the Roman Breviary and general mabiles of the Roman Missal - and which Our Secred Congress tion of Ries will promutgate shortly, shall be observed as of January 1 next year, 1961, by all those who follow the

Those who follow another Latin Rite are required to conform themselves both in the new codes of mubrics and to the calendar im all that is not strictly proper to their

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ing to the norm of the bull. "Divino Afflatu," of Our predecessor St. Pius X, which are actually at the beginning of the same liturgical books.

At the same time the genwral decree of the Sacred Congruegation of Rites dated March 23, 1955, on the simplification of the rubrics. which has been absorbed in the new text of the rubrics. ceases to have value. Also abrogated are the decrees and replies to doubts by the same Sacred Congregation which are not in harmony with the new edition of the rubrica.

3. Thus, moreover, there are statutes, privileges, indults and considerations of whilever unture, even if centuries old and worthy of most which contradict these rubrics.

4. The editors of liturgical books, duly approved and admitted by the Holy See, may prepare new editions of the breviary and the Roman Missai according to the norms of the new codex of rubrics, However, to assure the necessary uniformally of the new editions, the Secred Congregation of Rites gives the necessary instructions.

5. In the new aditions of the breviary and of the mismi, emitting—the texts of the rubrica referred in in No. 2 above, one imperis the text of the new rubrics in this mannor: im the breviery, the general rubrics and the general rubrics of the Roman Brevi-ary; in the missil, the general rubrics of the Rossan Missel

6. Lastly, all these where duty it is should take care that the calendars and propers both of diocesses and of religious (congregations and orders) are revised as quickly an possible according to



Pope John, shows here blessing througe at Castel Gandolfo, this week announced new breviary and missal will go into effect January 1.

the new editions of the rubrics and the calendar, and that they are approved by the Sacred Congregation of

After having established what is above, We hold it fitting to Our apostolic office to add some exhortations.

With the new compilation of the rubrics, on the one hand, all the rubrics of the breviary and the Roman Misand are drawn together in a better form, laid down with clearer order and contained within a single text.

On the other hand, modifications are introduced opportunely by which the length of the Divine Office is somewhat reduced. This was the desire of very many hishops in regard to many priests who every day, are more weighed down by pastoral concerna With paternal spirit We exhort them, therefore, and the others who are required to recite the Divine Office, to do so in a way so that what has been subtracted from the same Divine Office. by its abbreviation may be compensated for by a recitation made with greater dili-

And since, moreover, the readings of the Holy Fathers have been diminished some what. We strongly exhort all ecclesiastics to keep in their hands -- as text for reading and meditation—the volumes of the Fathers, full of such wisdom and such piety.

gence and devotion.

May what We have decreed and established with this Our letter given as a motu proprio be well founded and stable, notwithstanding any disposition to the contrary, even if worthy of wery special and individual mention.

Sacred Heart Year

By REV. LOUIS J. HOHMAN

"I offer thee my prayers." This is the first gift we make in the Morning Offering. For many of us it doesn't seem like much of a gift because of the few

prayers we do say each day, or because of the routine nature of those prayers.

It is easy to get a rather distorted notion of prayer. We can think of it as a formulary addressed to God to be said at a particular time under particular conditions. It is a little private ritual which we so through as a matter of simple duty. To think of prayer in these ways is to miss its whole ides and function.

Catechism definition: Prayer is the lifting of the mind and heart to God. Lifting the mind is the process of thought. Lifting the heart is the "going out" or giving process of love. So prayer cate he a very normal action hat occurs frequently during the day. It will depend on how much we love God and at the same time will be the means of increasing leve for God. It in a natural, easy thing to think often of those whom we love and to let our hearts and good wishes go out to them.

In respect to God, because he is a spirit, it is not such simple matter. There must be the conscious effort made to think of him, the deliberate choice of loving him. Herein lies the reason why so few of us follow the injunc tion of St. Paul, "Pray always." We are so engrossed in ourselves that we have little thought for the One who is the very reason for our

Each day we see so much of God's beautiful world. Look at the azure sky, the delicate flowers, a starry sky, a puffy cloud, a tiny haby. Think of these things as the mirror of God's bounty. See in the mountains and the thunder his Almighty Power. See his wiedom in the gentle

rain, his Goodness in ahundamt fields of grain. Walk each day in the consciousness of your blessings, your life, your home, your family, your Faith, your coun-

times you can just say, "Thank you, God." · Try with all your heart and soul to take each event of each day patiently and willingly, hard as it may be at times. Just say, 'God I offer this in reparation for my many sing.

try, your friends. A thousand

Desent of times each day we fall in our service of God. "Relp no to de better?" ery from our hearts.

form of prayer petition. It was said during World War H that there were no atheists in fox-holes. When all human aid has failed man turns him gaze heavenward. Yet when is there the time we do not need God's help. In our work, in our relations with others, in our decisions in the fight against temptation, in the thousand anxieties which modern living trails in its wake, there is the opportunity to say, "Help me, God."

As we said earlier, prayer thought of as a ritual or formula often misses the very point of prayer. Like the young man who prepares an elaborate formal proposal of marriage. Something about it is unreal, stilted. How much better if it were the spontanious outpouring of a heart filled with love.

If we could think of prayer in this manner each day would be full of prayer. But before it is possible, we must learn to bring God into our lives as an ever-present reality. He is involved in everything we are and everything

That is why the Church strespes aneditation and spiritual reading in its program of spirituality. They are intended to fill the mind with the wender of God, to fill the heart with the goodness of God. Prayer then becomes a part of being a necessary addition to every circumstance and event in life. We become God centered as we were intended to be, and to a greater or lesser dear come like to Him

Daily Mass Calendar

Sunday, August 7 - Ninth Sunday after Pentocost (green), Gloria, 2nd prayer of St. Cajetan, Creed,

Trinity Preface. Monday, August 8 - St. Cyriacus, St. Largus, St. Smaragdus, Martyrs (red). Gloria: VR 1951 — Ray.

Bernard Cleary. Tuesday, August 9 - St. John Vianney (white), Gloria, 2nd prayer of Vigil of St. Lawrence, 3rd of St. Ro-

Wednesde August 10 S Lawresce, markyr (red) Gloria.

Thursday, August 11 - St. Tiburtius and St. Susanna. artyrs (red), Gloria; VR.

'Silver Seaguil'

World Travels To Munich Rite

Mainich (NC) — Operation Silver Seagull is a unique and men successful undertaking connected with Munich's International Eu-chariotic Compress.

It is a program in which pariathes and other communities help bring guests to the 37th International Euchiriatic Congress from mission countries. Through it, 200 bishops, priests and lay-men have been brought to the congress, which runs from July 31 to August 7.

Oppration Silver Secreti takes its name according by it, missioner to benefit by it, takes its name from the first Father Severine Alcam O.F.M. Cap., a full blended Indiam of Aragonalas stock who works for a remote dis-trict of his matter Chile, The name "Alexanian" means Siver Bungult."

The seed of Operation Silver Seegult was planted in he white of a young college mount named Hans Merkt student hamed Hans muratelying Nati days, when German Catholics were denied, persistent its attend the 1936 hadrongly Congrues in Backwart, Bungary, Bath. Backwart, Bungary, Bath.

By PATHER PLACED JORDAN his own risk. He got othere and back safely.

That saed began germinating during the 1952 Muchin istic Congress in Barcelon Spain. Dr. Markt began thinking that the many Catholics from far corners of the earth the wanted to attend Bucharictic congresses should be given the opportunity to at-

His first success was in the

ticket and all incidental ex-

the Bavarian State Legislature, began giving fectures ihroughout West Germany to persuade individual parishes and communities to sponsor Eucharistic pilgrimages from

Dr. Merkt, a deputy now in

town of Partenitirchen in the

Sliver Sengull," who now has arrived as an honored guest of the congress. Due to Dr. Markt's persistent efforts numerous other parishes and communities have since followed suit. Among the guests at the con-

bay, India. Cardinal Gracias has brought along two little orphaned Indian girls to be adopted by a Munich family who saw them in a television

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Thursday, August 4, 1960 REV. JAMES E. KEARNEY, D.D. Provide

show purtraying the life in Catholic Indian orphanage. Bavarian Alps. The townspeople agreed to subscribe to fund for a round-trip air

In the course of his oper-ation, which sometimes is called "travel agency of love," Dr. Markt so far has sold", as he puts it, missionaries from South Africa, Jap an, South America, Eskimo land and other distant countries. In many instances the whole population of a village or town has participated in these charitable ventures gress for whose trips funds which have stirred the imagwere raised are three cardinals, one of whom is Cardinal Gracias, Archbishop of Bomelic Germans. The purpose of the venture

s to make Catholics all over the globe aware of their membership in a worldwide family, and to give the pilgrims who are brought here nemories that will lust a lifetime and help them spread the faith "as fast as the seagull can fly."

An eight-year-old boy asked a girl of the same age if she would marry him when they

"I'm sorry," replied the es lady privaly.

Friday, August 12 - H Saturday, August 13 -- Si