



Reapings At Random

The following is the first of a series of three Reapings on the place of the parish in the community.

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

We cannot cut ourselves off from the world. We cannot, for instance, be satisfied with a superficial piety — holding aloof from the rest of man as a Pious Pilate, ignoring vital responsibilities. Indeed, we might quote St. Pius X who said:

"The apostolate will not please certain timid souls, who though good living, are so attached to their habitual quiet and so afraid of every innovation that they believe it is quite sufficient to pray. Because God knows best how to deliver the faithful from their enemies, and make the Church triumphant. But these good people, whom I would call optimists, will wait in vain for society to re-Christianize itself simply by the prayers of the good. Prayer is absolutely necessary because in the ordinary economy of salvation God does not concede graces except to him who prays. It is necessary, therefore, to join prayer with action."

It is important, I think, to realize that we will not obtain directly by cutting our-

selves off from our fellow men. Of course, here I am excluding the contemplative vocation. But, man is a social being and his sanctity must find social expression.

Secularism has made such inroads on us that the words "apostolate" and "social" are two separate entities. Yet, we have been taught that the apostolate is the social expression of sanctity, that sanctity is vital and social — it is the apostolate. If we understand this, we will realize more and more the joy and sorrow, the courage and militancy of the primitive Church and, as has been said before, "the charity of the apostolic age."

It is time, therefore, to examine many aspects of the Church today so we will be better fitted to face the community — the world — despite its many secular and materialistic pressures. In this regard the sacraments have a special meaning in our apostolate 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 God has done for us, and bear of God's gifts to men.

By Confirmation the Holy Spirit was given 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 sacrament of Penance our sins are blotted 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 only Love that can heal and banish the wounds of a sin-scattered humanity. In that great Eucharistic action, the Mass, in which Christ the Lord renders the only effective worship to the Eternal Father, we must take our intended brothers, and their problems and their needs and their failures, along with our own, to the Holy Eucharist, and from this sacred place, bring to them the saving message of the Father!

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

We have stressed spiritual formation and education with its impact on the social. How

do we go about fitting all this into our lives? 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 Church."

These faults spring from a number of causes, not all of it true, within our competence to alter, the persecution and ostracism of previous centuries, the mentality it engendered, the large territories covered by modern parishes, and the fewness of priests for parish work.

—GERARD E. SHERRY

Russia Revealed In Broken Heart

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 conveniences—the 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 recent issues of the Young Communist League journal, *Komsomol Pravda*.

This does not mean Bible-quoting Nikhita Khrushchev is returning to the faith of his childhood. His Red party is actually stepping up its anti-religious program by offering the public substitutes supposed to be 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 bleak signing of documents, the only requirement and the only ceremony of state weddings. Young people 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 cities.

"Young people in the cities, however, cut loose from the high idealism of religion, have tended to scorn 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 youngsters prefer to work only as hard as their masters push them and spend their free time listening to blacklisted American jazz records."

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."

Yuri 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 bridging 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 fail to fill the need, even in Moscow where they are the most spectacular. Even the unending shuffle of the crowds to the Tomb of Lenin and Stalin in Red Square is not enough 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 spunkies 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 failed to coerce the Greater 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 service of another faith without violating any canons of his Church, a leading Catholic theologian said here.

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

A Catholic president at a service of another faith is in the capacity of a "passive participant" or "observer," he explained, and is not permitted to read or officiate at services of Holy Communion, or join in the Eucharist.

Text Of Papal Decree

Reform of Rubrics For Clarity

Following is a translation of the Latin text of the Motu Proprio "Rubricarum Instructum—Rubrical Instructions" on the reform 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 of Trent, a matter of continuous painstaking defining and ordering. The whole system of rubrics, therefore, has increased because of its numerous corrections, variations and additions, introduced with the passing of time and not always with systematic order and, therefore, not without danger to primitive simplicity and clarity.

It was, therefore, not surprising that our predecessor Pius XII, of happy memory, hearing the numerous requests of bishops, had decided to simplify, at least in some parts, the rubrics of the breviary and of the Roman Missal, which was done by the general decree of the Sacred Congregation of Rites, dated March 23, 1955.

Then the following year, in 1955, while the preparatory studies for the general reform of the liturgy advanced, our predecessor wished to hear for himself the opinion of the bishops concerning a future liturgical reform of the Roman Breviary. The responses of the bishops were examined attentively and he decided to undertake the question of a general and systematic reform of the rubrics of the breviary and of the missal.

He entrusted the matter to a special commission of experts to whom had already been assigned the study of the general reform of the liturgy.

We then, after we had followed divine inspiration and decided to convoke an ecumenical council, thought more than ever how we might carry out this undertaking. Our predecessor, and, after having examined the matter well, we came to the decision to place before the Fathers of the future council the fundamental principles concerning the liturgical reform but not to delay longer the reform of the rubrics of the breviary and of the Roman Missal.

Therefore, on our own decision and with much knowledge, with our apostolic authority we have decided to approve the body of the rubrics of the breviary and of the Roman Missal prepared by several experts of the Sacred Congregation of Rites and diligently examined by the Pontifical Commission for the General Reform of the Liturgy, and we order what follows:

1. We establish that the new code of rubrics of the breviary and of the Roman Missal, which is divided into three parts—general rubrics, general rubrics of the Roman Breviary and general rubrics of the Roman Missal—and which our Sacred Congregation of Rites will promulgate shortly, shall be observed as of January 1 next year, 1961, by all those who follow the Roman Rite.

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

2. On the same day, January 1, 1961, the general rubrics of the breviary and of the missal, which we have just promulgated, shall be observed by all those who follow the Roman Rite.



Pope John, shown here smiling through a Canal 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 Rites.

After having established what is above, we hold it fitting to add some exhortations.

With the new compilation of the rubrics, on the one hand, all the rubrics of the breviary and the Roman Missal 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 opportunistically by which the length of the Divine Office is somewhat reduced. This was the desire of very many bishops in regard to many priests who every day are more weighed down by pastoral concerns. With paternal

care 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 diligent made with greater diligence and devotion.

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

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 very special and individual mention.

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

Sacred Heart Year

My Prayers

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 formula addressed to God to be said at a particular time under particular conditions. It is a little private ritual which we go through as a matter of simple duty. To think of prayer in these ways is to miss its whole idea and function.

All of us remember the 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 can be a very natural action that 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 love for God. It is 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 a 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 injunction 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 existence.

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 baby. Think of these things as the mirror of God's beauty. See in the mountains and the thunder his Almighty Power. See his wisdom in the gentle

flow of his beautiful world. Look at the azure sky, the delicate flowers, a starry sky, a puffy cloud, a tiny baby. Think of these things as the mirror of God's beauty. See in the mountains and the thunder his Almighty Power. See his wisdom in the gentle

That is why the Church stresses meditation and spiritual reading in its program of sanctification. They are intended to fill the mind with the wonder 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 degree, we become like to Him.

Daily Mass Calendar

- Sunday, August 7 — Ninth Sunday after Pentecost (green), Gloria, 2nd prayer of St. Cajetan, Creed, Trinity Prayers.
- Monday, August 8 — St. Cyril, St. Lazarus, St. Smeragdus, Martyrs (red), Gloria, VR, 1951 — Rev. Bernard Cleary.
- Tuesday, August 9 — St. John Vianney (white), Gloria, 2nd prayer of St. Lawrence, 3rd of St. Roman.
- Wednesday, August 10 — St. Lawrence, martyr (red), Gloria.
- Thursday, August 11 — St. Tiburtius and St. Susanna, martyrs (red), Gloria, VR.
- Friday, August 12 — St. Clare (white), Gloria.
- Saturday, August 13 — St. Elizabeth, Mary of the Blessed Virgin (white), Gloria, 2nd prayer of St. Elizabeth and St. Charles, VR, 1951 — Rev. Bernard Cleary.

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