

Canterbury Envoy Visits Pope John

Rome — (RNS) — Pope John XXIII was visited by a representative of Dr. Arthur Michael Ramsey, Archbishop of York, who has been chosen to succeed Dr. Geoffrey Francis Fisher as Archbishop of Canterbury and Primate of the Church of England.

News of the visit was kept secret until *Osservatore Romano*, Vatican City newspaper, mentioned it briefly, saying that "matters which interest both the Anglican and Roman Catholic Church were discussed."

THE VISITOR was the Rev. John Colin Stephenson, administrator of the Anglican shrine of Our Lady of Walsingham in Norfolk.

The news created an immediate stir in religious circles both here and in other European capitals. Mr. Stephenson's visit came less than two months after Dr. Fisher's historic visit to Pope John.

Interviewed over the Rome Radio, Mr. Stephenson said his

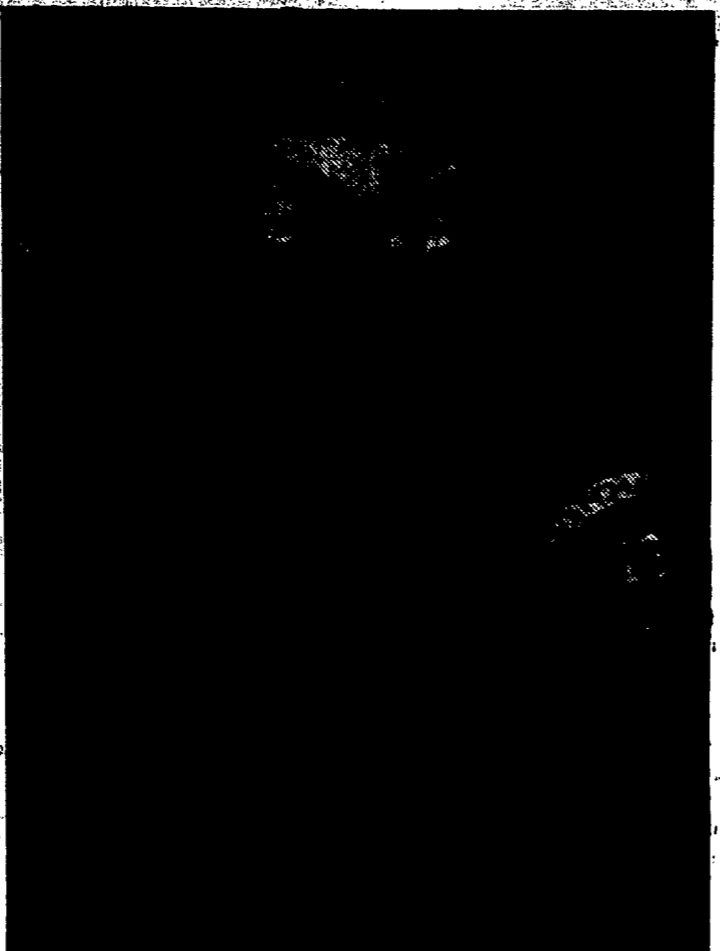
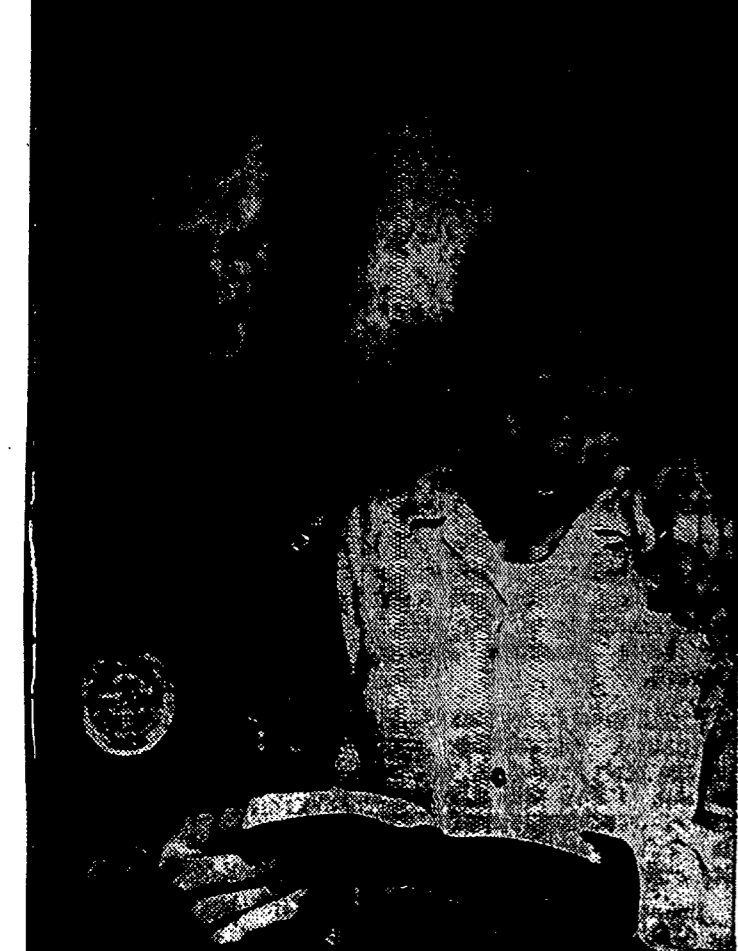
visit to the Pontiff was the product of improved relations between the two Churches.

European radio commentators said it was assumed that Mr. Stephenson went to the Vatican as an emissary of the new Archbishop of Canterbury to continue the good work started by Dr. Fisher.

In a statement after his nomination to the Anglican Church's top post, Dr. Ramsey pledged he would follow the example of his predecessor by seeking closer ties with other Christian Churches. He also said he "should love to meet the Pope" as Dr. Fisher had done.



Boy Scouts and their families will kneel at altar rails this Sunday to offer Scout Sunday prayers for Bishop Kearney long a champion of their character building program. Typical of the more than 3000 lads of the Diocese in Scouting are these from Immaculate Conception Troop 13, Rochester. Top photos (left) show Gerald Connor, Thurston Chisholm and Duane Hallinean taking Scout oath at opening of Troop meeting and (right) Cubmaster Ronald Bailey introduces Larry Plotter to Assistant Scoutmaster Charles Mason. Lower photos (left) show Scoutmaster Richard Schantz, 15 year veteran leader, and Mason helping a youngster in merit badge work. Photos by Roger Meritt who began photography career in a soup bowl — to develop pictures for his own merit badge award.



Plain English Asked In Prayers

London — (NC) — A British priest has appealed for plain English in translations of the Church's prayers.

English versions of Latin prayers are usually "cumbrous, crabbed, almost musclebound," suggested Msgr. Richard L. Smith in an article in the *Unfolding Word*, national Catholic news-year. He would substitute "Our Lady's year".

Msgr. Smith sidestepped the issue of which parts of the liturgy should be translated into English and which ones should stay in the Latin.

"What I am concerned with is the sort of English into which anything is put," he said. "We seem to have lost touch with the traditions of our language."

"Anglicans can still write the most splendid bidding prayers. Our translations of collects and secrets and post-communions are usually indigestible and unpleasant."

"We seem to be mesmerized by Latin forms and the result is cumbrous, crabbed, almost musclebound."

Msgr. Smith said that "vernacular" is a jargon word.

BOOK SHELF

After World War III

By SISTER MARGARET TERESA Nazareth College

A Canticle for Leibowitz: A Novel, by Walter M. Miller, Jr. Lippincott '60. 320 pp. \$4.95.

This is a story brilliant enough, deep enough, to have risen out of experience of that eyrie of Monte Cassino — the story of what happens to earth in three successive civilizations after the next war, ages summed up by the author as Fiat Homo Fiat Lux, and Fiat Voluntas Tua.

The man who writes the Canticle flew in 85 combat sorties over Italy and the Balkans in World War II, took part in the necessary assault on the famous Abbey (to dislodge the Nazis), and was possessed by the vision of its fourteen hundred years. That was a look back.

His novel is a look forward, by means of a new Order and a new Abbey in a desert U.S.A., in the wake of World War III.

You can spell out man's unchangeable problem, himself, in bold letters a mile high if you give yourself the unwritten expanse of two thousand years from now. You can be outspoken, and Mr. Miller is.

Every scene and incident is a picture in depth; man's dignity, man's selfishness, man's waiting Calvary—these are the unforgotten backdrop in each. This story is no on-the-beach threnody of total death, but on the contrary a human day prolonged, a soldierly struggle, going on in hope and in despair into new cataclysms, the opportunist and materialist defying duty to win an earthly Eden, the children of light (the Order of St. Leibowitz) winning, as they must, victory of crucifixion.

THE MEN of the Order are Bookleggers and Memorizers, that is, men dedicated to digging out of six-century-old rubble the Memorabilia, the wonderful manuscripts and printed words of the great lost twentieth century; preserving them, studying them, hiding them as only Christian monks can from the destructive hands of the human race, who have reason to hate the learning of their ancestors.

In "Fiat Homo," honest novice Brother Francis and his Abbot work out their differences on a note of high comedy as we are introduced to the butchered continent of North America. Mr. Miller knows the religious life in its essential beauty, and that beauty stands out plainly in the midst of what must be called intellectual horseplay, a fun needed to offset human violence, the kind of fun to be expected from a Wodehouse of ideas rather than of situations.

The wrath and sarcastic wit of Part I and his troubles with young Brother Francis who has made a find of Memorabilia in an ancient "Fallout Shelter" and has also attracted the friendship of the grumpy, immensely wise Wandering Jew (who lives through the centuries in America on an endless watch for the Messiah) provide much of this engaging comedy.

Even love is funny-beautiful—even that yearning watchfulness of old Benjamin the Jew, who in Part II, when the Brotherhood has complicated its life by rediscovering the secret of the arc, and has drawn down on itself a proud, politically dangerous scholar who helps bring on the ruin of the era, old Benjamin cannot keep away. He hopes.

He must know if perhaps this great scholar is the long-awaited One—he must come across the desert and right up into the jaws of the great man; then his iron, centuries-old disgust and irony find amusing expression.

Every terrible truth of this story has been heightened by comic genius. Even the last, the cold, threatening final story, which sees the Church—in-essence (three bishops, some priests, people, children, Sisters) heading in a spaceship for permanent abode on a distant star that Christian Man may survive ("Wherever Man goes, you and your successors will go, and with you the records and remembrances of four thousand years and more—teaching the chronicles of Earth and the canticles of the Crucified to the peoples and cultures of new colonies") has its light touches.

But Part III is mainly, great charity, great toleration, great bot work out their differences Faith.

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GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

One wonders if there is not a little corner, as it were, of the devotion to the Sacred Heart that has not yet been revealed, even to St. Margaret Mary. It would be our guess that there is, and that that yet undisclosed "corner" of the Sacred Heart is reserved for priests. If the world is to be turned from cold wars to peace, and if hearts are to be moved to love, it will be because an increasing number of priests will become more saintly and through them the world will be bettered. This seems to be the meaning of the revelations to Sister Louise Margaret as the Sacred Heart told her: "I separate them from others for My work; I unveil to them the mysteries of My love and My mercy, and making them like purified channels, I shall pour out through them on the world a new abundance of grace and pardon."

This new elite of saintly priests for whom the Sacred Heart has reserved a special revelation of His Incarnate and Eucharistic Love, will not carry candles to light a world but torches: "I am come to cast fire upon the earth." One can see this sacerdotal aristocracy of holiness already arising. In our "God Love You" column of some time ago we asked priests to make sacrifices for the spread of the love of Christ in Mission lands. The graces of the apostleship they received in return were abundant beyond our knowing, for as Pope Pius XI has said: "Charity to the Society for the Propagation of the Faith surpasses all other charities, as Heaven, earth and eternity, time."

May we continue to find new enlistments in this priestly army of the Sacred Heart. A sacrifice opens the heart to receive grace; it is like opening a window to receive fresh air. Each explosion of the ego establishes a new beach head of Divine Power. As the Sacred Heart has stated: "I wish to imprint My Heart on the hearts of My priests." O yes, you will help the Missions, but you will also help yourself. Our preaching could be more ablaze if we would but make room for this as yet unrevealed treasure of grace for priests. Thank you for your sacrifices to the Holy Father for the Missions, but thanks too for helping to save the world.

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Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 17, N.Y. or your Diocesan Director, Rev. George S. Wood, 50 Chestnut Street, Rochester 4, New York.

U.S. Gift Spurs Process Toward Canonization

London—(RNS)—A permanent secretariat has been set up here to advance the beatification cause of John Henry Cardinal Newman, famed 19th century convert to Roman Catholicism who rank-

ed among the great "defenders of the Faith" of his time.

Formation of the secretariat was made possible by a gift of \$5,000 given by Our Sunday Visitor, national Catholic weekly, published in Huntington, Ind., on the recommendation of Bishop Leo A. Pursley of Fort Wayne, Ind.

The secretariat will help collect and forward to Rome all appropriate material bearing on the cause of Cardinal Newman, who was born in London in

lar, they are the last persons to be entrusted with the task of translation.

"Obviously they have no feel for their own mother-tongue." "If people who want some parts of the liturgy in English plead 'the cause of the vernacular' . . ."

He said the problem of translating the liturgy is too important to be confided to any one man.

"We need all our best men on the job," he said.

"And if anyone is tempted to say that no style can be expected from a committee, let it be remembered that King James' Bible, the Authorized Version, was the work of 47 men."

Msgr. Smith, a pastor in Carleisle, is active in Britain's liturgical movement.

1801 and died at Birmingham in 1890, eleven years after he was given the Red Hat by Pope Leo XIII.

It will also help Msgr. H. Francis Davis, vice rector of Osceola College, the Birmingham diocesan seminary, and the vicar postulator of Cardinal Newman's cause in his efforts to have the celebrated churchman enrolled among the Church's canonized saints. Beatification, which confers the title of Blessed, is the first major step toward canonization.

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