

# Liturgy in Flux, More Changes Expected, Say Experts

## Will Buckley's 'No' Prevail?

In previous decades, when most areas had many newspapers both secular and religious, current issues were hotly debated by crusading editors with differing opinions.

In our present era of negligible competition, few editors get involved in inky argument.

A revival of the old art, however, is currently in progress between Jesuit edited America magazine and the supposedly secular National Review.

America has assailed Review editor William F. Buckley, Jr., noted Catholic conservative, for describing Pope John's recent encyclical "a venture in triviality."

Buckley — of God, Man and Yale fame — said the encyclical took insufficient notice of the continuing success of the Communists, the prosperity of the "free economic" systems of Japan and West Germany and the dehumanization of individuals as a result of increased automation and more government action in business, welfare and schooling.

He also claims there "is room for honest difference of opinion" among Catholics. Take the topic of taxes. Buckley says, "The Popes have stressed repeatedly that property is a natural right. There is surely room for disagreement among Catholics on the point at which a state is in effect challenging this natural right. One man may say the point is reached when the state commandeers 50 per cent of a man's property. Another man may say the point is not reached until the state commandeers 90 per cent. Both men may be Catholics in good standing."

Quite a reasonable position. Why then does he sink his teeth into the encyclical?

Probably because Pope John is too progressive for those who still think the Church like the snail should move slowly. America magazine says, "To some of us, it has always been extremely difficult to tell just what Mr. Buckley's conservatism was trying to conserve."

A companion with Buckley in conservatism is Brooklyn Tablet editor Patrick Scanlan who characterized President Kennedy's foreign aid proposals as "Operation Rat-hole" — that is until Pope John said nations "economically advanced" should aid other nations "whose citizens suffer from poverty, misery and hunger." Scanlan then explained to his readers that he really hadn't been against foreign aid but only against waste in the proposed foreign aid plan. As America comments, he apparently is in favor of rat-holes as long as they are not wasteful rat-holes.

The lengthy encyclical provides temptation to both liberals and conservatives to read it from their own viewpoints — a common human hazard. The liberals have obviously found it more in their favor than the conservatives and America kindly concludes even these "will accept it with filial respect" even if Mr. Buckley insists, "Mater, si; Magistra, no," a supposed joke going conservative rounds which implies the encyclical doesn't really matter.

The debate will probably develop in the months ahead and you can expect to hear much more in the future from Mr. Buckley even perhaps as a major political candidate.

Whatever the editors may write, however, there is still a basic duty for Catholics — lay and clergy workers and employers — to catch up with the Church. Pope John says, "The Christian social doctrine is an integral part of the Christian conception of life" and he wants it taught by "systematic courses in Catholic schools of every kind."

It would be interesting to take a poll a year from now and see how much of the Pope's desire has been carried out or whether Mr. Buckley's "no" prevails after all.

Still more changes in the Church's ritual worship are needed and an "eager and earnest, humble and respectful" plea was made to the nation's bishops to push through the liturgical reform.

This was the main point made by the head of the national Liturgical Conference, canon law professor Father Frederick R. McManus of Catholic University, at the 22nd Liturgical Week held this week in Oklahoma City.

He paid tribute to pioneering efforts of Jesuit Father Gerald Ellard, Monsignor Martin Hellriegel of St. Louis and Father H. A. Reinhold of Pittsburgh, often rated as extremists and "lunatic fringe" for their advocating as early as 30 years ago changes recently put into effect by the Vatican — evening Mass, relaxed fast laws for Holy Communion, revision of Holy Week schedules and ceremonies.

WHAT MORE is wanted?

Less Latin, wider use of the language of the people in the Mass rite and other Church ceremonies; less complicated rites and music the people can sing.

Father McManus in his address declared that "we would be gravely deficient if we passed over or neglected the need and the hope for continuing liturgical restoration or reform."

"This need is one recognized long since by those in the See of Peter — by Pius X half a century ago, by Pius XII and John XXIII in these last years," he said.

A speaker on lay spirituality said the function of a lay organization should be to serve as "a bridge between the Church and the world."

James L. Cockrell of Tulsa declared that "the reason for a lay organization in the Church is to provide a structure in which the members are materially aided in exercising their respective roles as Christians."

Such groups, he said, should have two functions — "first the spiritual formation of the member and second an organized activity to express this spirituality."

Cockrell noted a basic similarity between the roles of priest and layman. "Whereas the role of the priest is essentially to be a mediator between God and the people, the role of the layman is to be a mediator between the Church and the world," he said.

"Whereas it is the priest who distributes God's sacramental grace to the communicant, it is the communicant who broadcasts this

grace to the neighborhood and to the market place."

Cockrell noted that at Mass the layman, like the priest, is a mediator.

"He brings the world to Christ at the Mass. He brings himself, he brings his family, his children, his neighbors . . . all the world with its institutions with which he has contact in his daily and routine life," he said.

Father William J. Leonard, S.J., of Boston, secretary of the national Liturgical Conference, declared it is "good to be living in a time when our Mass is becoming once more a community celebration."

"It may be that the richest eulogy given to our gen-

eration will be that in our day the Christian people learned not only to 'hear' Mass nor even to 'assist' at it, but to share in it joyfully and vocally, as brothers and children of the same Father, exercising their supreme privilege rather than simply fulfilling a burdensome obligation," Father Leonard said.

Father H. A. Reinhold of Pittsburgh, a long-time writer and speaker on liturgical subjects, told a study group that the architecture of a parish church should be based on the spirit of the Sacrifice of the Mass.

"The atmosphere is one of a family of brothers and sisters gathered around the table with all the intimacy of a family reunion," he said.

## U.S. Army Aids Korea Schools

(Americans are debating the question of Federal assistance for private and parochial schools as part of massive U.S. help to education. The following article on schools in the Republic of Korea is one of a series describing how religious schools fare in other lands.)

By FATHER PATRICK J. BURKE, S.S.C.

Seoul — (NC) — Catholic education in Korea, still in its infancy, receives no financial aid from the State.

While it has received help from the United Nations Korean Rehabilitation Agency, the greatest help coming from any single agency is that of the Armed Forces Assistance in Korea program, sponsored by U.S. Eighth Army.

The Church has made a determined effort to build a comprehensive educational system in the Republic of Korea since the end of the Korean war in July, 1953. To date, seven primary schools have been built, 24 middle schools, 19 high schools, 2 colleges and 1 university. But these consist of separate schools rather than an educational system.

Each of the 10 vicariates apostolic (missionary dioceses) in the country does what it can to build its own Catholic schools. The money comes from local Catholics, or else is collected by mission societies abroad or by an individual missionary among his friends in his home country.

Today in Korea, primary education is compulsory and free. The educational structure is much the same as that of the United States. But the westernized system is comparatively new. Less than a century ago, Korea was known as the "Hermit Kingdom," and foreigners were unwelcome.

Its educational system was the centuries-old Chinese classical system. With the opening of Korea in 1876 by the Japanese, Western ideas began to penetrate the country.

The Japanese abolished the classical system and introduced a westernized system of education. During the last years of the 19th century and the first two decades of the 20th there was an opportunity to introduce Catholic schools. But at the time there were not enough Catholics in the country to warrant the expenditure of large sums of money on schools when

churches were so badly needed.

Some Catholic schools were built in those years. They were built by the individual priest at his own expense. As the century progressed efforts were made to open more Catholic schools, but events in Korea turned against mission schools.

From 1920 to 1945, Japanese control over the educational system in Korea tightened so much that eventually all public and private schools were forced to conform to Japanese educational ideas. Those private

schools that refused to cooperate were closed.

With the liberation of Korea in 1945, the United States military government adopted a new school system. This is the system in use at present: 6 years of primary school — 3 years of junior high school — called middle school — 3 years of senior high. Beyond that there are four-year colleges.

The newly adopted educational system hardly got time to function properly when the Korean war broke out in June, 1950. During the war years 72 per cent of the

In this spirit, he said, "we should avoid like sin . . . the two extremes of stretching a long string of pews back as if in a tunnel or placing the altar in the physical center of the congregation."

Instead, he urged "that we discard the grandiose conceptions of the past and build, for pastoral reasons, parish churches of moderate size where the congregation assumes the floor pattern of a fan at whose center the altar finds its prominent place."

Father Eugene Walsh, S.S., of St. Mary's Seminary, Baltimore, told a general session that Christians sincerely interested in learning how to pray must begin by setting aside sufficient time for prayer each day.

"The experience of a Catholic at Mass can be his most important school for prayer, much more so than any learning that takes place outside," he added.

Sister Mary Johnnie of the Plus XII Religious Education Resource Center, Monroe, Mich., told another session

that for "too long a time we have fragmented the Bible, ignoring the Old Testament."

"Today, however, we are returning to the realization that the Scriptures, from the first chapters of Genesis to the last verses of the Apocalypse, proclaimed a gradual unfolding of God's unified and wondrous plan for the salvation of man," she said.

She emphasized that the Bible "is not history in the modern, scientific sense of the word. It is more than that. It is salvation history, for the sacred authors of the divine inspiration selected and interpreted events in order to teach God's gradual and ever deepening revelation of Himself as the God Who saves."

schools alike. Catholic as well as Non-Catholic private schools have benefited from this program.

It started as a voluntary venture with individual servicemen contributing funds, but has been supplemented by the donation of surplus material after the war.

The program gives no money but supplies some of the building materials used in the construction of the school. The value of the building materials provided since the program began in 1954 is over \$13 million. Catholic schools shared in this, though no breakdown has been made of the amounts given to Catholic or Protestant or public schools.

AFAPK, for example, gave 10,000 bags of cement to the Jesuits when they were building the first unit of the Catholic university, Sogang College. Similar help has been given to other orders and schools.

Catholic teaching orders have been in Korea for only a few years. Already they have established a reputation for giving an excellent education and training. Recently this had led some local government officials to offer school sites to some of these orders to start schools. No one has yet accepted such an offer because they all feel they must consolidate their first school before opening a new school in a new locality.

## SERMONETTE

WHO? ME?

By Rev. James D. Moriarty

The problem of alcoholism in the good old U.S.A. is growing faster than an overfed pupp. And the solution of this problem depends on you and me.

"Hey, Mack, you're on the wrong track," you reply. "You've got the right beat but the wrong street. This booze-hound you're after lives in the house behind us. Now, me, I can take it or leave it alone. But this guy behind us has a slogan of 'bottoms up.' And fast."

Now if I get a "package" my eyes bulge like overloaded retreads, my head gets big as a pumpkin and the next day I make more resolutions than a sinner who's seen the light. After that I'm careful as an egg collector. I've got my problems but this booze bibbling is not one."

The attitude that alcoholism is a strictly personal problem concerning only the alcoholic has done more to hinder progress than any other one factor. The solution for the individual alcoholic is simple and definite. He has only one step to take. He must admit that he is powerless over alcohol. Once that is done his problem is faced. That is more than half the battle. The rest is follow-up.

But a total solution will not come until the general public has been educated enough to accept alcoholism as an illness. It is an allergy of the body coupled with an obsession of the mind. When the alcoholic accepts this fact he is on the road to recovery.

However, as long as the general public looks at the alcoholic as just another booze hound, a drunkard, a lush, a sponger, then any self-respecting individual is going to find it next to impossible to admit the fact to himself. And he is going to keep on trying to prove that he can take a drink or leave it alone.

Remember the time when tuberculosis was a disgrace or when cancer was discussed only in whispers. Mental illness likewise has been dragged out of the family closet into the pure sunlight of progressive therapy. And we are thankful.

If you are not afflicted with this allergy of the body coupled with the obsession of the mind then thank God. But be smart enough to accept alcoholism for the illness which it is and by so doing you will make it easier for others to solve their problem.



## Charities Chief Raps Newburgh Cut-Back Plan

New York — (RNS) — The City of Newburgh's controversial public welfare policy was attacked here in a statement to the press by the executive director of Catholic Charities in the New York archdiocese.

Msgr. George H. Guilfoyle said that Newburgh's policy was one in which "self-interest would appear to be challenging social justice."

Newburgh has instituted a cut-back plan which has been attacked as illegal by Governor Rockefeller, state welfare authorities and many civic groups here. Among its provisions is one which limits welfare aid to all persons to three months in any one year, excepting the blind, aged or disabled. Conservatives, notably Sen. Harry Goldwater (R-Ariz.) have generally supported it.

In his statement, Msgr. Guilfoyle said: "Catholic social doctrine emphasizes the obligation of society and its more favored members not to remain indifferent to the plight of those who suffer from poverty, misery and hunger."

"The real obligation of social justice is often a challenge to self-interest. To the right of private property is intrinsically linked a social function. Now self-interest would appear to be challenging social justice."

## Reapings at Random

# Soviet Schools Are NOT Better Than Ours

By GERARD F. SHERRY  
Editor, Central California Register

The current crisis between Communism and the Free World has led many people to undue comparisons between the two systems. Some of us are mesmerized by Soviet successes in science and we immediately look for a scapegoat.

It has been said that one of the reasons why the Soviets are ahead of us in space is that our educational system is not as good as theirs. Some people go so far as to say that Russian schools cover more subjects than ours do; that students there work harder than ours do; and that, in general, they take school life much more seriously than do our students.

This is the type of talk which leads some of us to have an inferior complex to everything the Russians do. Yet, anyone who has seen to the Soviet Union knows a lot of false information and exaggeration exists in relation to comparisons of life under Communism and life in a free society.

Take education in the Soviet Union. A rather excellent article on the subject appeared in the Saturday Review of August 10. Written by Zeno B. Katterle, Dean of the School of Education, Washington State University, it dispels many of the myths and fallacies in relation to Soviet schooling.

One prime example given by Dean Katterle is in relation to the teaching of foreign languages. Many American educators say that

more foreign languages are taught in Russia than here. Mr. Katterle makes a very potent observation. In the 15 Republics of the Soviet Union there are 85 languages spoken and hundreds of dialects.

In the non-Russian Republics, local language is basic for learning. However, the Soviet leaders are attempting to nationalize the Russian language in all the Republics. Hence, Russian accounts for most of the "foreign language" instruction in Soviet secondary schools.

Mr. Katterle says that if the Russian language was removed from the curriculum it would mean removing 50 to 60 per cent of the foreign language instruction in the whole of the Soviet Union. The Saturday Review writer also points up a similar fallacy of comparison in relation to the amount of science taught. In Soviet schools physics occupies only two days in a week. However, Soviet secondary students on an average get more hours of instruction in mathematics and science than ours do. But on a high school level it appears our students get as much instruction in these subjects as do their counterparts in the Soviet Union.

Mr. Katterle also mentions the teaching of English in Soviet schools. He quotes the candid comment of the director of a Leningrad school who said that many students after taking it for five years could not speak English. This was denied by the Soviet Intourist guide who accompanied the American educator. But in an actual test Mr. Katterle reports that when he asked Russian students simple

questions in English he found only one out of five could answer.

The Saturday Review writer also dispels many other misconceptions we might have as to the supremacy of the Soviet educational system. He said that reports that very few Soviet students fail in their exams give a false impression. One school in Leningrad, he noted, failed about 2 per cent, but the students are given a second chance in the summer when there are no failures.

It seems as if Soviet teachers are held responsible for failing students. Any one of them who is forced to fail a student is not considered a good teacher. It also damages the prestige of the director of the school. What is more, most of these Soviet school examinations are actually discussed in class — questions and answers, before the examinations are taken. One can understand the few failures in this type of system.

Dean Katterle concludes with the reminder: "We cannot be guided by the fears and uncertainty generated by myths. It is time for sober thinking about our educational system. In our concern with the quality of education for our society we should not be stampeded into an unthinking imitation of the Soviet Union."

Another view of Soviet education comes from a story in the London Sunday Telegraph. It relates how a young Nigerian law student studying in London was inveigled by Soviet Embassy officials to transfer his study to the Friendship University in Moscow.



## Saints of Unity

Saints Timothy and Maura . . . husband and wife . . . were martyred in upper Egypt three weeks after they had been married, according to their legend. Their feastday is May 3.

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