

# Science, Technology Advances Deepen Need for Worship

## Lithuania's Lourdes

### Shrine of Faith In Soviet World

Two refugees from Communist and Nazi tyranny will mark tomorrow, Saturday, Sept. 8, as their own personal "thanksgiving day" with prayers at St. George's Church, Rochester.

The two, Mrs. Dovas Bulsys and her sister Regina Gaidys of 125 Heger Road in the Town of Greece, will voice their gratitude to God not only for the fact of their freedom but because they believe their father was cured by a miracle.

Kazimir Gaidys, now 65 and in West Germany, they say, was miraculously cured in 1938 at the Lithuanian shrine of Our Lady of Siluva, two years before Soviet troops occupied the little Baltic nation.

He had fought for Lithuanian freedom in 1918, held government positions during the difficult era of the 1920's and the depression years, thrown in jail when Soviet troops first took over the country in 1940, released by German Nazi troops and then when Soviet forces battered their way back, Gaidys took his family in 1944 to what is now West Germany.

His "miracle" story is this — He hobbled on crutches, a victim of tuberculosis of the bone. Medicines no longer eased his pain and doctors advised amputation of his legs. He decided to go to the "Last Doctor" at the shrine at Siluva dedicated to the Nativity of the Blessed Virgin, a shrine which dates to the fifteenth century, thirty-five years before Columbus discovered America. The feast of our Lady's Nativity is observed in Catholic churches around the world on September 8th.

His daughters, then children in grade school, recall his going from home on crutches. He attended the pilgrimage devotions and after Communion on the second day of his visit at the shrine felt "relief."

He took off his boots and could find no trace of swelling or disease. He took his crutches to the shrine's directors, stayed a day for prayers of thanks and strode home — a joyful contrast to his pitiful departure less than a week earlier.



Present shrine at Siluva

A century later a grain field covered all traces of the church but the rock outcropping remained as a witness to past devotion.

Children tending sheep in the summer of 1608 saw standing atop the rock a "woman weeping and holding a child." Frightened, they ran back to the village and told their story.

Next day, the rector of the Calvinist seminary, Salliamonas Grocius, and a Calvinist catechist followed crowds to the site and warned them visions were the trick of the devil. The "woman" again appeared, again weeping. The catechist had courage enough to ask, "Why are you crying?"

She replied, "Formerly in this place my Son was adored and honored but now all that the people do is seed and cultivate the land."

An aged blind man in the area recalled his parents tell of the old Catholic church and of a buried chest. Led to the site, he touched the rock and recovered his sight — the first of many miracles to occur there. The chest was soon unearthed and a chapel erected in 1624 to be replaced with a larger edifice in 1641 and another in 1786 and the present one in 1924.

Lithuanians consider Siluva their own Lourdes and the Communists have been powerless to halt pilgrimages to the shrine. Most of the people in the area, according to heavily censored reports from the country, are forced to work in "kolchozes" or collective farms. Farm bosses actually provide buses and trucks to take the workers to Siluva for the September 8th devotions on the excuse "less time is lost from work than if they walked there."

In that sentence is evidence that Lithuanian faith and devotion is still strong and there is still hope that others who are still "blind" may someday, with the help of Jesus and Mary, see a similar vision.

(The author of the following article is the immediate past president of the Liturgical Conference, sponsoring organization for the North American Liturgical Week. A priest of the Boston archdiocese, he is a professor of canon law at the Catholic University of America, Washington, D. C.)

By  
REV. FREDERICK McMANUS  
(N.C.W.C. News Service)

The Seattle Liturgical Week began on August 20 with Pope John XXIII's message, begging that the people "close participation in the liturgy, which is devotion of the mind and heart, be expressed publicly in word, response, and sacred song."

It closed on August 23 with the announcement that Archbishop John Krol has invited the Liturgical Conference to hold its August, 1963, meeting in the city of Philadelphia.

A record attendance of 4,500 registrants, with another thousand or more present for some sessions, suggests the tremendous growth of the liturgical movement in the United States since 1940, when the first Liturgical Week was held.

SUCH SIZE creates complex problems of organization and arrangements, all well solved by committees of Seattle clergy and laity. It may be a temptation of the Liturgical Conference to concentrate on regional meetings, but the annual national gathering stimulates national enthusiasm and discussion — and, as one speaker put it, "gently coerces competent speakers to write talks that would otherwise go unwritten."

The generous host of the meeting was Archbishop Thomas A. Connelly of Seattle. One of the Archbishop's announced purposes in inviting the 1962 Liturgical Week to Seattle was to encourage and develop the already successful program of liturgical participation in the parishes of the archdiocese. This purpose was certainly achieved, not only in the talks and discussions, but also in the daily celebration of Mass with intelligible and active participation.

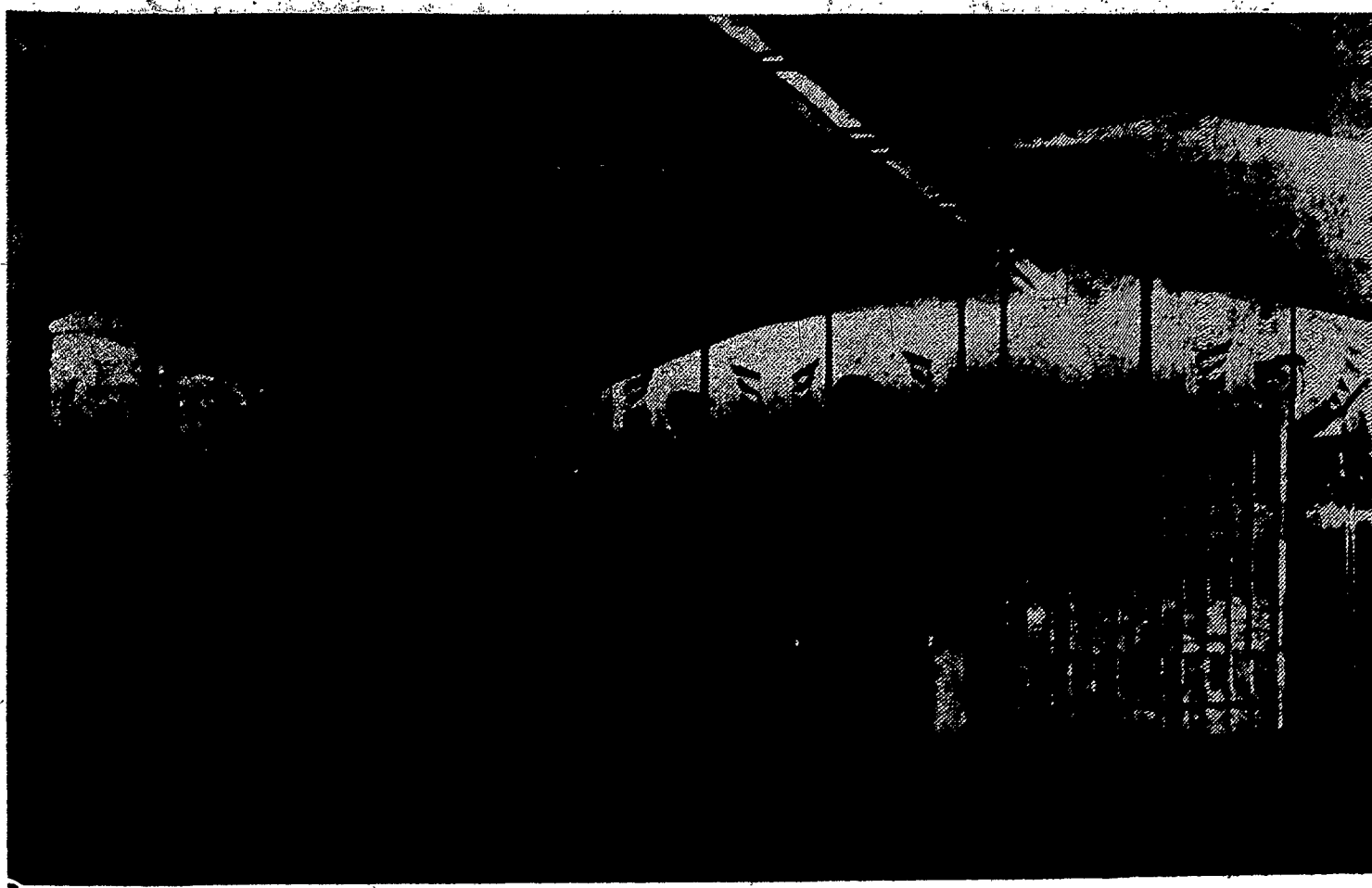
More and more, one important effect of the annual meetings of the Liturgical Conference can be measured in terms of each day's Mass, both the sung Mass and the low Mass, with a careful integration of sacred song by the entire congregation.

Although the circumstances of these Masses, with a congregation of several thousand, differ from the ordinary Sunday parish Mass, the whole pattern of "word, response, and sacred song" urged by Pope John is extremely clear and simple.

The congregational singing of the Liturgical Week Masses was led by a large choir, rehearsed and conducted by Theodore Marier of Boston. But the plan and choice of English hymns, psalms, etc., could be easily duplicated in the average parish and adapted to simpler circumstances.

This was a real Liturgical Week accomplishment, over and above the discussion of the theme topic: "Thy Kingdom Come — Christian Hope in the Modern World." The actual experience of full and lively participation in the Mass appeared to be the best lesson, especially for those priests and teachers attending the annual meeting for the first time.

If there was any complaint at this Liturgical Week, it was with the depth and seriousness of some of the talks. This was dictated by the significant theme, developed to show the place of the Christian in this world as he lives in expectation of the Second Coming of the Lord. Repeatedly, the speakers related the



Oklahoma City — (RNS) — St. Patrick's Church in Oklahoma City has been selected as the best example of Catholic Church architecture in the U.S. in the past three years. The church, executed in stark modern design, features a plain, almost primitive interior. The unusual exterior is relieved by a symmetric, free-standing belfry. St. Patrick's won the gold medal in the annual Spaeth-Lercaro Architectural Competition — the largest national competition for church architecture in the U.S.

theme to the Seattle World's Fair, the Century 21 Exposition.

Without exception, the speakers insisted upon the relevance of scientific and technological development to the Christian. They rejected any excessive "otherworldliness" and insisted upon the goodness of God's creation and man's role in it.

In one of the major addresses of the meeting, Father Frank Norris, S.S., of St. Patrick's Seminary, Menlo Park, Calif., traced the apparent conflict between vision of a future salvation and commitment to human values here and now.

Father Norris attempted no facile solution but showed that both expectation of heaven and present involvement in the things of earth are a necessary part of the Christian vocation. Christian hope in the life of the world

to come by no means excludes a valid Christian mission in this life.

Developing a similar point, Archbishop George Flahiff, C.S.B., of Winnipeg explained the compelling need of real competence in every field, so that the Christian's hope for the final victory does not excuse him from developing human skills and capacities. As an example, he cited the teaching profession, insisting that a good Catholic college must first be a good college.

Several speakers, notably Father Godfrey Diekmann, O.S.B., of Collegeville, Minn., editor of *Worship Magazine*, and Dr. Joseph Evans, professor in the University of Chicago, dealt with the central theme of the Resurrection of Christ, the cause of the resurrection of man.

This reflected the important biblical and liturgical

studies which seek to restore a deeper understanding of the Resurrection and, as especially needed in the United States, to stir up a sound piety among Catholics in relation to the Resurrection.

Such talks served to confirm the picture of the Liturgical Week as dedicated to a serious exploration of the whole Christian life, as reflected in the Church's worship.

To complement the formal talks the Liturgical Week program included specialized sessions, demonstrations, etc. Father Joseph Connelly of Baltimore, led an evening devotion based upon biblical readings, along the lines suggested by Pope John for the diocese of Rome and now being gradually developed in the United States.

Two demonstrations related to Mass were given by

Joseph Nolan of Galena, Kan.

The Spaeth-Lercaro awards in sacred architecture, sponsored by the Liturgical Conference, had a special meaning in 1962, demonstrating the place of contemporary architecture, just as meaningful to modern man as the Century 21 exhibits of the World's Fair, in the worship of the Church. First prize was awarded for St. Patrick's church, Oklahoma City — a parish church of great originality which allows space for the several Sunday morning congregations and also, on occasion, for the entire parish community.

Second prize was given for St. John's Abbey church, Collegeville, Minn. — a church only completed in 1961 but already recognized as one of the great churches of the world.

Both these structures were obviously designed not merely to look like churches but primarily to work, to function, and to serve as places for community worship, especially the Mass itself. Thus they are directed to the purposes for which the Liturgical Conference sponsors an architectural competition.

Participants at the Seattle meeting had evidence of the growing vitality of the Canadian liturgical movement, with a large representation from Canada, including three archbishops. Another international touch was added by the presence of Bishop William Van Beccum of Indonesia, one of the first missionary bishops to make the Church aware that the liturgical forms and rites must now be adapted to various cultures and customs.

The theme of the Philadelphia Liturgical Week in 1963 will be related to Christian education. This gives a particular appropriateness to the election of Father Gerard S. Sloyan as president of the Liturgical Conference for the coming year. Father Sloyan is head of the department of religious education of the Catholic University of America, Washington, D.C. Well known as a speaker and writer in the fields of scripture and catechesis as well as liturgy, he is the editor of "Shaping the Christian Message" and associate editor of the "Yearbook of Liturgical Studies."

No Catholic meeting can be held this year without reference to the Second Vatican Council. The participants in the Liturgical Week were encouraged by the announcement of the new South African ritual, made on the first night of the gathering. Its extensive and novel concessions of the liturgical use of English were taken as a hopeful sign.

More important was the suggestion of the importance of the clergy and laity throughout the world in the task of the council, according to the message of Pope John:

"This meeting at Seattle can contribute towards what is our ardent hope, namely, that the Church may appear before the world in its full light, inexhaustible in its vitality as it is able to adapt itself to every noble aspiration and need of its children."

## Reds Terrorize Vietnam Hill Folk

By FR. PATRICK O'CONNOR  
Society of St. Columban

Blaõ, Vietnam — (NCN) — A thin, brown-faced mountain tribeswoman, shaking with fever or cold, stood in the rain, clutching a paper bag of bulgur wheat. She was one of 640 mountaineers — men, women and children, some of them hooded with squares of thin plastic — all standing in rain, mud and need.

The wheat, vegetable oil and blankets they were now receiving would lessen their distress.

They were some of the thousands of mountaineers who have fled from their forest villages in central Vietnam to escape the communist Viet Cong guerrillas.

"The movement began last April north of here," Commandant Ngo Nhu Bich, chief of Tuyen Duc province, said in Dalat. "Now we have 12,000 mountaineer refugees to take care of."

In Pleiku province there are another 12,000. Here there are 640 in one settlement, 500 in another. In every province of the central Vietnam highlands, mountaineers have been fleeing from the hilly jungles where the communists have their bases.

Their flight represents a setback for the communists, who have been making constant use of mountaineer manpower. The north-Vietnam regime has cherished the plan of creating an "autonomous region" of mountain tribesfolk under communist control in these High Plateaux. This would be a step towards the capture of the entire south.

"The mountaineers are afraid of them," a priest who works among the tribesmen said. "The communist guerrillas have been coming into the villages, taking away rice and forcing the men to serve as bearers for them."

In one village the communists made the people swear in mountaineer fashion that they would report the coming of any "agent" of the Vietnamese government. Violation of this was to mean death. A communist made his meaning clear by forcing his pistol into a villager's mouth.

Since the communists could decide that anybody — including any Catholic missionary — was an "agent," the people felt trapped. All 945 of them, 235 families, fled.

Only a small minority of these mountaineer refugees are Christians. All the Catholics, including the thousands

preparing for baptism, and many of the non-Christians, look to the priest for help. Some 900 have taken refuge in a settlement supported by Protestant missionaries.

Canadian Redemptorists, Paris missionaries and Vietnamese priests, one of them a Redemptorist, are working in and with this latest throng of refugees in Vietnam.

The Vietnamese government and some voluntary agencies, including Catholic Relief Services — National Catholic Welfare Conference, have sent relief supplies, of which food donated by the U.S. government forms a large part. A group of Vietnamese ladies, mostly Catholics, headed by Madame Bui van Luong, wife of the Minister of the Interior, has visited mountaineer refugees to distribute relief.

On the recommendation of Father Paul Duchean, M.M., of Cohoes, N.Y., Vietnam director of CRS — NCWC, the Vietnamese government has donated two tractors, disk ploughs and harrows, with drivers and gasoline, to a large refugee village erected through the efforts of the Redemptorists.

"These mountaineers have been traditionally nomads," Father Duchean said. "This is a chance for them to get

settled on the land. For that they should have seeds, fertilizer, farm tools and breeding stock. They will need simple dispensaries and schools."

The mountain tribesfolk of central Vietnam have had a low standard of living for generations. They are intelligent as well as friendly. Given opportunity and incentive, they have shown that they can improve their condition. Four of them are deputies in the national assembly.

The present movement of refugees, likely to become larger, brings thousands of mountaineers for the first time out of the remoteness of their jungle villages. It is not necessary now for Christian charity to climb mountains or penetrate forests to reach them.

It will be a new tragedy if those who could give them material and spiritual help miss the opportunity. Much of the opportunity will be missed if it is not made an occasion of more than temporary assistance.

● Notice outside a city building in London: "Don't even think of parking here!"

● Overheard at a ladies' bridge game: "She could talk her head off and never miss it."

## Spanish Rite With U.S. Coins

Sotuta, Yucatan — When Emiliano Cocom pledged his troth to Rosalia Pena before the altar of the little Maryknoll mission here he, following the old Spanish Toledo Rite custom, deposited thirteen silver coins in her hands.

The familiar gleam of the coins caused Father Robert E. Lee, M.M., of Brooklyn, to look twice. Sure enough! Some migrant fruit picker back from the States had slipped them — shiny new dimes from Uncle Sam's mint.

## Reapings At Random

# A U.S. Layman Writes on the 'Emerging Layman'

by GERARD E. SHERRY  
Editor, Central California Register

Most books on the laity and the role of laymen have been written by priests and bishops. Perhaps this is as it should be for bishops are the authentic teachers and authority. However, these times have often been in language more suitable for the classroom than for dialogue.

It is good, therefore, that there is a book on the laity by a layman. While he may not be an "authority" in any official sense, this author has authority in both experience and participation in the Lay Apostolate.

The book "The Emerging Layman," a study of the role of the Catholic laymen in America, is authored by Donald J. Thorman, former managing editor of *Ave Maria* and now director and publisher of the Development for Spiritual Life Institute of America.

He has a vast background in Catholic Action. He is past president of the National Catholic Social Action Conference, a member of the National Advisory Board of the Family

Life Bureau and is on the board of the Catholic Press Association. These are just a few of his extracurricular activities. The book is a timely and stimulating addition to the current debate on the place of the laity within the church.

Msgr. John Tracy Ellis' recent warnings on the possible growth of anticlericalism stirred the fires a little bit. Alas, even some in authority, misread both his motives and his address; unnecessary heat was generated on a subject which should have brought only light.

There seems an unnatural fear on the part of some Catholics that any public discussion on the role of the laymen within the church will inevitably lead to a repudiation of authority. This, of course, is a lot of nonsense.

Anyone reading Mr. Thorman's book will note the expressions of respect for the hierarchy, and the need for lay collaboration.

Mr. Thorman points out that there is no tradition in the church in America of "free

speech" for the laity. "... and there is no structure existing in the church for communication between the laity and the clergy and hierarchy (or, indeed, many instances between the clergy and the hierarchy, though this isn't our concern here)."

Along with Mr. Thorman I have no fear of rebellion on the part of the laity. Even if some in authority do not want to listen, the position of the layman is still the same. He has always been a member of the Mystical Body; and he always has had his obligation of obedience to competent ecclesiastical authority and is obliged to collaborate with the hierarchy.

No! a laity without a voice will not spark a usurpation of authority; rather it does, and will continue to, breed indifference and lethargy. There is very little life in a stifled member.

It is true that some few of the laity are neither silent nor patient. Although in a minority, they are at times both imprudent and impatient, especially with those who wish only subservience. Such laymen have been

chided by authority, but they are not rebellious laymen. The fault lies in their refusal to accept frustration as part of the normal course of life.

It is unfortunate that many laymen and women have spent their youth and early manhood banging their heads against a clerical wall of indifference. Small wonder that they throw up their hands and quit. They do not lose their faith; but they do lose their vitality.

Mr. Thorman's book covers these and many more positions, such as "The New Look in Clergy-Lay Relations," "Spiritual Growth Through Social Action," "Tools for the Layman," "Catholics in the Community," "Conservatives, Liberals, and Catholicism," and "The Layman's Future."

This book is highly recommended for both individuals and groups studying ways and means of becoming more active Catholics. The clergy, too, can profit because Mr. Thorman understands only too well that in the Lay Apostolate the priest is everything and nothing. Would that we were all aware of this.

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