## Who's Dividing The Church?

Pope John is dead.

Millions mourn him but hundreds are hardly very

When the illness that was finally to take its toll of his life first became publicly known last December. more than one cleric had the opinion, "This is God's way of solving the situation."

The "situation" was the open door to new ideas, new trends, new attitudes long banned, frowned upon or considered "imprudent" in the Catholic Church.

Many who opposed this open door trend were, and are, in significant positions in the Church. They think Pope John has brought the Church to the brink of outright heresy and only divine intervention killing the pope would be too blunt a way to express it — could preserve the Church from "the gates of

Cardinal Cushing's widely quoted statement tarlier this week asking for revision of the Church's mixed marriage regulations and other Church rules indicates there are other clergymen in the Church who want the door left open and the ship of Peter to be kept on its course toward new horizons.

What his statement actually tells us is that there are sharply differing viewpoints in the Catholic Church. Cardinal Montini of Milan bore witness to the fact recently by calling for unity within the Church before attempts are made to work toward unity with other religious denominations.

Which raises the obvious questions - Who's dividing the Church and what are the divisions

Two "movements" have taken root in the Church in the twentieth century and their story can help answer the questions raised.

One is the liturgical movement, the other is the biblical movement. A third is of even more recent development — the "ecumenical" movement.

At the turn of the century, Catholics dutifully attended Mass - silently, seldom receiving Holy Communion, never using a missal (because a missal in the language of the people was a banned book, on the Index of Prohibited Books from 1660 until 1897). Pope St. Pius X inaugurated a liturgical "aggiornamento" by calling for an about-face in all three aspects of this universal pattern of attending Mass. He had his critics who thought he was "desocrating" the Eucharist by admitting children to the sacrament and adults to receive it "even daily." Subsequent popes repeated the plea for participation in the prayers of the Mass by the people but the plea was generally ignored, evaded, disregarded until Pope Pius XII on the eve of his death left no room for continued liturgical-listlessness. Yet pockets of resistance remain.

In biblical studies, Calholic experts who made use of the vast archeological discoveries of the past fifty, years to change long-held viewpoints on interpretation of the scriptures were suspected of endangering the ancient faith, harrassed in their research, their books proscribed and their positions taken from them. It was Pope Plus XII who reversed this repressive atmosphere and set biblical studies on an open path and many of the once suspect opinions are now generally admitted as the better explanation of puzzling biblical passages.

The most recent movement to take shape in the Church is the "ecumenical" movement. Like the liturgical and biblical movements, its roots go back several years but most priests and lay people have become aware of it only in the past few years.

Pope John obviously blessed this new attitude toward Christians of other religious groups - calling them "separated brethren" rather than heretics, schismatics, apostates or other offensive names. The issue is of course far deeper than a substitution of words. The new "ecumenical" outlook recognizes the "right" these people have to the sincere practice of their differing By IAMES C. O'NEILL beliefs and our consequent dity to respect them and Village Claracter. their customs. But again there are the critics who consider this as compromise, betrayal of the faith for

The second secon

These three movements-liturgical, biblical and ecumenical — provided the three chief topics at the Vatican Council of the world's Catholic bishops which opened in Rome last autumn. "Liberals" are in favor of continuing and accelerating these trends; "conservatives" are all for putting on the brakes and even reversing the trend.

Each movement bears the clear blessing of one of the great popes of this century.

Each movement fulfills an ancient Latin axiom quoted by Pope John in his encyclical to the Slavic nations, "Vox temporis, vox Dei - the voice of the times is the voice of God." From our present vantage point, we see the inestimable good accomplished by Pope St. Plus X's decrees on early and frequent Communion. We are now experiencing the flowering of Pope Pius XII's decision on scripture study in a new era of greater knowledge and love for the Bible, the inspired Word of God. The worldwide response to Pope John's peace encyclical and the outpouring of grief at his death are testimony that his "ecumenical" spirit has won for the Church new opportunities to speak to the world, as the Saviour said it should.

This same Saviour had His critics too — as His vicars still do.

Those who now four that new directions divide the Church should first ask If they themselves by their lagging response to the popes of this century are perhaps the cause of these divisions. We are all in need of increased grace from God to know His will better and. the greater grace to have the courage and docility to travel without fear in the way His vicar on earth guides

-Falber Henry Atwell



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## Bishop Kearney's Eulogy at Mass for Pope John

op Kearney's sermon at the Requiem Mass for Pope John XXIII offered by Bishop Cosey at Sacred Heart Cathedrai Saturday morning, June

In the opening act of Shakespeare's tragedy, Ham-let, there is a scene in which his close friend comes to tell. him of the apparition of the ghost of his father and he infroduces it by saying. "I have seen your falher, he was a goodly king." Hamlet an-swors, "Taken for all and all he was a man, I shall not look upon his like again."

When the late Pope Pius the XII was laid in his tomb so many of its said that very thing, we shall not look upon his like again."

He was such a tremendous figure, such an outstanding Pope He wrote so many sig-nicant chapters into the his-tory of our Church. He lived during the great World War, he had travelled all through Christendom, he was a scholar, he was a biplomat, he was a tremendous world figure,

In addition to all that despite the width and the breadth of his culture and the extent his experience, he showed himself in a short time to be essentially a pastor of souls, a very human one and he did to many things to make religion a more important part of the lives of his people,

We might mention his tenculate Mother of God manifested so often — in the Mar ian Year, the creation of the feast of Her Queenship, the definition of Her Assumption. All these were tender, pas-toral acts for his people.

I need not point out is you the influence he has find upon the belief and devotion to the Holy Eucharist because of his legislation in the matter of fasting and in those things that had to do with the hour when the Mass could be said and always almost with the simplicity of a simple parish priest trying in what way he can to make his parish holier. No wonder then that with his passing so many of us said, We shall not look upon his like again."

The ways of God are stranger than the ways of main and God saw fit to introduce to us in a very short time an equally impressive figure, Pope John XXIII. A man it is true with a different background with a different point of view in life but, ld us say, one who was destined in a comparaliyely thort lime to make a tremendous impact upon the world in which he

While some of us said that met there. Pope John said, "We shall not look upon his like ngain" we knew very well that no matter whom the fatherings of that particular conclave would select he would have this in common with plus the XIII—that he would he the Vicar of Christ upon earths, he would have in a very special way the guidance."

The there is the there is a simple as that He knew that very special way the guidance. very appoint way the guidance of the Holy Spirit and we could be confident that he would say the right thing at the right time.

Why did we feel that way? We felt that way because according to St. Matthew the Evangelist, Our Divine Lord said this to his aposite, "It is not you who are to speak but the Spirit of your Father who speaks through you. The refore, be not anxious as what you are to speak for What you are to speak will be ; given to you at the proper ; hour." (Mt. 10: 20, 19).

So we knew that the new which were introduced to Holy Father would have the every session would be the special guidance of the Holy guiding influence of this Spirit and in a comparatively few years this man by his simplicity, his tenderness, his fatherly spirit, his worldwide concern for the Church and by his deep love for the unity of Christendom challenged the Imagination of all of us.

We might point out the very appropriate legacy that he has left us in three different forms. First of all. we have the outstanding study of the social question which he realized is one of the great problems of today. Analysed with the mind of a master, his solution of the problems was presented with the courage of the Holy Spirit. As we read all the same time the consciousness that while that the Church through Pope John was handling the social ques-tion as a magister (teacher) and at the same time was also handling the question as a mater (mother).

It was the Mother Church of Christendom offering to the world a mother's solution of all the problems that beset mankind in the age in which

The second great manisfes-tation of his vision was the calling together of the Council. Here obviously there was an inspiration of the Holy Spirit, he said that himself again and again. He said the thought came to him very suddenly and that is the way the Holy Spirit very often

The Spirit of God put into hismind the concept of bringing Christendom together in the Eternal City just as representatives of almost every profession in the world have

To blim it was just as simple as that He know that it could become complicated, he know that it could presen its problems, he knew that the convocation and develop-ment of a Council was not a simple thing but he also knew. that the time had come in a world which being so closely knit locather by science and travel that the shepherds of the flock should at least, have the same opportunity that either men had of gathering with their common father to dis-cuss the problems of the Church in a changing world— always with the conscious-ness of the prosence of the Holy Spiril always confident that the words of the Gospel

great gathering. And his last tremendous contribution was his desire for peace in the world. Heknow enough of the world's history in the generation in which he himself lived, he ,had seen the world torn to

So he issued under the in accomplished a tremeridus spiration of the Holy Spirit that manter tul encyclical 4:10) "Parem in Fetris - Peace in the World"

There had been encyclicals before on the subject of peace that were addressed to th hishops of Christendom, his was addressed to all people. Pope John began telking with a great sense, of confidence to all men of good will livespec-tive of race, creed, color or Small wonder then that men

of good will grasped the sim-plicity and heauty of this great soul. Small wonder their guiding influence of this that no pope I suppose, in history has had so many real and spiritual lears shed be-cause he had to leave the world. But God's will is not always man's will and it may, be that in a short time he had accomplished so much that Good took the burden off his pieces by two bitter wars. He shoulders - "Consummative in days our supplication is closed aing you to votic test."

question, "Can inviting be - Although he was taken Him who by his painful pardone to prevent the third?" away in a very short those he slon and death overcame sin, number of things. Wisdom

Pagein in Terris— Peace in the World.

The moret onligation of every believer in Jesus Christ own closing words of his list to do his best to effect that necessary words of his best to effect it encyclical only a few months peace is the theme of that duchment and he wrote it opening his great heart to invite all men of good will to manify. hefore, he died—the words which he may have throught we this last blessing for his

As the humble and un-worthy Vicar of him whom the prophet ralled the Prince of Peace we have the duty to expend our ene sies in an efexpend out energies in an cifort to protect and alrengthen
peace with he but an empty
peace with he but an empty
sounding word unless his world. By vitue of the rest of the
founded on the older which may all the peoples of the
this document has outlined earth become as highers and
for you—an order founded may the much longed for
on truth, built spon justice peace upon earth biosom
virified by charity and put forth and reign among men.
into practice in freedom.

We might say this was his

with greater fervor towards the root of discord and of all the sorrows of manking, and by His blood reconciled mankind to His Elernal Father.

Mile leaves us peace; he brings us posee, My peace I cave you, not as the world gives do I give (John 14:27). This is the peace which we imploye in the ardent years. ing of our bearts.

"May He then transform May He enlighten the rulers of peoples so that in addition to their solicitude for the

We might say this was lile "This is such a nostile and last message to a world that elevated task that human rehe loved. If we might return sources even though inspired again to the tragedy of Hamby the most praiseworthy let with which we began we good will cannot bring it to might well say over this very restination. In order that his lovable flaure, one of the man society may reflect the most lovable in the history of Kingdom of God held from Christianity. Here cracks a on high is necessary. For this noble heart, goodnight sweet reason during three sacred Prince, may flights of singles days our supplication is raised aims vote to your test.

Card

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Solemn Pontifical Requiem Mass was offered for Pope by Auxiliary Bishop Catey. Bishop Rearriey presided John on Salurday, June & in Secret Heart Cathedral and gave the emist.

## How Encyclicals are Translated from Latin

prepared after charges were made in the U.S. that the English and Kallin transfetions of the encyclical gave many faulty readitions of the official Latin of the empelical "Perce on Earth.")

By JAMES C. O'NEILL

cism of modern language translations of the Latin text of the pupal encyclical Pacem in Terris brings to the fore again the fact that only the Latin text as published by the Vatican sis "official." Officials of the Vatican Sec-

retariat of State point out that modern language translations, even when prepared by the Vatican, do not have authoritative character and are published principally as a convenience for the world press and other interested

Nevertheless, it can also be said that modern language translations of documents such as encyclicals, whon they are prepared by Vatican officials, represent an intense etfort to render papal teaching as clearly and as initiafully as it is presented in the official

In fact, the Vatican has undertaken translation of emcyclicals such as Pacen in Terris simply to avoid confasion and the tremeritous possibility of error that atises if translation is left to hundreds' of loss-skilled, loss trained translators working for the world's news spencies and

Fow it any officials of the Vallean maintain that ariv. given manslation produced by them is without the slightest error. Because of their posttion, they know the difficulties involved. Yet, since they have the opportunity of working often with an encyclical from its enrices stages of dovelopment, and because they work out their translations in close collaboration with Vailcan Latinists, these officials have good reason to feel that their translations are laithful to the Latin text.

Perhaps If it best to examine how a decument of such importance as Facena in Terris or Mater et Hagistra takes shape.

First it can be said that such documents come into be-

(The following mildle was lig by the will of the pope, store common to Latin. With-It is the pope who gives orders to draw up an encyclical and it is the pope who follows ils development and guides to the fairly elegant Latin reits writing through every maserved for the solemn expressicm of the Church's teach-

> from one pontificate to another, this generally does not every single word. In drafting document of such magnilude as Pacem in Terris or Mater et Magistra, which cover the spheres of economics, political theory, sociology, theology, philosophy and morals, a pope would have little time to do anything else if he wrote the document himself.

While circumstances differ

joi stage.

In drawing up such encyclitals then, the pope seeks the he p of experis in various fields. He may indicate the ficids of sludy he is interested in and the ideas he wants to express. The experts, following the guidante and instruction of the pope, then draw up the material proper to their specialties.

Usually, these experts write in Italian. However, if an expert is more at home in an other language, he may draw up his work in his own language which in turn is translated into Italian, the daily language of the Vallean, As the material is drawn up, it is reviewed for doctrinal integrity by the Holy Office.

At last, the first draft in Italian is readied and is submitted to the pope. He and is closest advisers work over the material until it takes the shape the poor desires. When this is completed, it is again. reviewed by the pope and his Honor Pope advisers, and by the special Rome—(NO)—St. Paul's Episats who had a hand in its constant church for Americans preparation.

the pope, the working Italian. It will be a set of doors of of line. As one person most left is sent to the Secretariat either glass or bronze or glass intimately connected with the of Briefs to Princes for trans, and wrought from to replace preparation of the encyclical lation into Latin. This trans, the wooden doors of the church latid. Time is the enemy of

cording to modes of express siched on the doors.

out changing the pope's mean, ing, the Latinists transform the Italian working text, shaping and molding it according

Once finished, the Latin text is sent to the pope and mean that the pope writes others for review again. After to those who drafted the Italian text and they are required to correct that text to coincide with alterations made by the Latinists.

Thus, the official Latin text becomes the governing text to which the translation in other languages must con-

It is at this point that there arise profilems of variations in expression which often give rise to criticism of various modern language translations.

One problem is the fact that Latin has a relatively festricted vocabulary. Many modern terms in Italian or English cannot be translated. Interally or directly into Laling

An example of this is the word "socialization" which was frequently used in modern language translations of the encyclical Mater et Magistra. This word generally means a lendency of the slate in increasingly complicated communal life to take over the operation of activities that were previously matters of private multitree. No such concept existed when Latin

## Anglicens Honor Pope

Tree plans to put up a memorial of one's native language.

With the final approval of to Pope John XXIII.

There is a specific to the state of the s

ideas, They may transpose Protestant Episcopal Church in It is for this added reason paragraphs or sections, ac the United States, will be that the secretarist insists on paragraphs to realise the contract of the Contract

was a Living language.

Critics of the translation of Mater et Hagistra argue that the word "secialization" as used was in error since it was not listed in the Latin text. Vallean Latiniata however explain that the term correctly of prospes warmi thought, but that it could not be used in the Latin text, Sinha Shera is no Latin ward für it. The Latinis rendered the modern concept in the ancient language by means of various descriptive phrases,

latin style itself offers problems, it was noted. Latin syntax differs greatly from that of modern Italian or English. Certain ideas must be expressed in Latin in the imperativo mood, although a trained Latinist would know immediately that they conveveri a subjunctive idea in 🛣 modern language. The imperalive moud is used to express a command, a request or an exhortation; the subjunctive mood is used to express an aclion or state as contingent, possible, doubtful, desirable,

It is also pointed out that, the Latin of an encyclical is rather elegant and classical, differing greatly from the simple Latin of the seminary and from the legal Latin of canon law.

Another problem is that of the approach of translators If two men, one Italian and the other American or Gexman, are given the same text? and told to translate it into indely. The task of translate ing a Latin test of more than 20,000 words into various lare guages offers possibilities of incremerable variations, depending on one's proficiency in Latin and on the structure

Lation are free to adapt the Geoffrey Pisher, then Arch Italian Bussian, Arabic and Italian to the needs of Lalin bishop of Canterbury to Pope style and composition. Thus, John in 1930 and the 1981 visit against the production of they find a repetition of berger, Presiding Bishop of the paragraphs or sections as the Protestant Episcopal Church in 18 to 18 to 18 to 18 to 1981 to 1

acter of mioderni lammings some point of the pope, those transiations, ever those pre-pared under its supervision. preparing translations have neither the authority, nor, as a Yet. wiven all these difficulgall" to tamper with the ties the translations produced are without doubt the fruit teachings of the Vicar of of a close collaboration between Latinish responsible for the official text and those

charged with the task of aupervising other translations. All those livelyed have as their chief Ame the faithful reflection of the thought and words of the pope. Even if there were templation to and their dedication to the "water 'dewil" of to alter work assigned to them.

Moreover, it should be said that the men who have been entrused with the task of preparing papal texts have had long experience in the service of the popes and have peers picked for their nosi-to tions because of their ability



in The Vineyard

The Sister of Charity of St. Vincent de Paul ove their origin 'in Mother Elizabeth Scienc limedices of the Shiers of Charity at Empellabeth Met., in 1889. A group of Sisters was sent from New York im 1849 to open the flist mission in Halifax. Seven years later, with the approval of the Hely See, the Halifax Community became an independent Congregation Missions were more special in Nova Scotts, New Branswick, and Mass-chusers, The principal work of the community is teaching. They conduct the only independent woman's college in Canada, The Shires also contact hospilits orphanizes nurseries, homes for the agent, hastely for working girls and two rest-denties thereif for indian children.