Home From Africa

(Continued from Page 1)

When Mary was in her mission, located 150 miles from the capital city of Salisbury, she worked directly with Dr. Thomas Bain, of Richmond, Vt., who was there under the Mission Doctors Association which also works out of Los Angeles. He is nearing the end of his three-year term and he and his wife plan to return to the States so their six children can be educated here. The dentist and his wife, the hospital administrator and his wife, all are Mission Helpers.

Workers live in quarters exactly like their African colleagues. There is a sincere desire to get to know one another through visits in the homes and social contacts, as well as in the regular routine of hospital work.

"I think your values change quite a bit over there," she declares. "You can learn from the African people because they are so basically simple—they don't put so much importance on things as we do."

Mary, who is quiet and serious, also has a sense of humor and a deep appreciation for her experience in Africa. She learned some of the language—Shona—and particularly liked the Mass in that language at the mission. Her first experience at learning a language other than English was her introduction to Swahili in the Los Angeles classes taught by the Rev. Aime Lacasse, W.F. Swhaili is offered to acquaint the African-bound workers with the idea of a Bantu tongue.

In a discussion of the work with Father Lacasse, who is now with the White Fathers in Franklin, Pa., Mary stated that it is necessary to give the Africans an "understanding of why we, as lay people, are there." Particularly in Southern Rhodesia where there has been a long acquaintanceship with the colonist, it is not always easy for them to understand why lay people want to come there and work without any idea of gain.

Father Lacasse emphasizes that this is the same every place.... "You have to make people realize that this is your job." He tells of the increasing need for men and women to fill the job of the lay missionaries—people who will work at their ofn professions and at the same time show Christianity in practice in daily life. They supplement the role of the priests, Brothers and Sisters. "There is a need to Christianize the externals—this can only be done by lay people," the White Father declares.

History Association

Philadelphia—(NC)—Vincent P. De Santis, head of the history department at Notre Dame (Ind.) University, succeeded to the presidency of the American Catholic Historical Association at its 44th annual meeting here.

Mass To Be In Hundreds of Languages

Port Moresby, Papua—(RNS)—Bishop Virgil Copas, Vicar Apostolic of Port Moresby, announced that parts of the Mass will be translated into the Papuan and New Guinea languages in line with major changes approved by the Second Vatican Council to adapt the liturgy to the life and custom of native peoples in mission areas.

He said the translations from Latin into the several hundred languages used in Papua and New Guinea should be completed "within several months." Engaged in the translation work, he added, was a team of nuns and priests.

Bishop Copas also announced a plan to introduce Papuan customs into the administration of the Sacraments. This would include, he said, native songs and dances in the Baptism service.

Cardinal Dies at 82

Lucca, Italy—(RNS)—Carlo Cardinal Chiarlo, a member of the Roman Curia who previously had served 37 years as a Vatican diplomat, died here at 82. Ill for more than seven months, he had undergone an abdominal operation early in December.

Cardinal Chiarlo's death reduced membership in the Sacred College of Cardinals to 78. He was the third cardinal to die during the pontificate of Paul VI.

Japanese Bible Seminary Gift

How do you write an article about the first Catholic translation of the Bible from Hebrew and Greek into colloquial Japanese?

The problem is further complicated by the fact that I know no Japanese, little Greek and less Hebrew!

The reason the article should be written is because students at St. Bernard's Seminary helped finance the project which is expected to be completed by 1966.

They were given a glimpse of what they helped pay for when Franciscan Father Ray Rypma brought the two books of Machabees in its new Japanese edition to St. Bernard's last week.

The priest admitted he didn't know Japanese either — he has just completed a 3½ year missionary assignment in Pakistan where there are "dozens of languages and scores of dialects."

He arrived three months ago in the United States to promote Franciscan missionary projects.

The new Japanese Bible will be the first complete translation of the Scriptures under Catholic auspices. Catholics now have only the New Testament and portions of the Old Testament in their own language, but even these translations are in a "classical" style — somewhat comparable to Shakespearian English and our own every-day English.

Protestants in Japan are also at work on an up-to-date translation.

Students at St. Bernard's Seminary contributed $1200 in 1957 to cover costs of translating the last two books of the Old Testament. Other seminaries and mission aid groups have provided funds for the remaining 70 books of the Bible.

There is, of course, always some unforeseen complication. What is the Dewey decimal library number for a Japanese text of the two books of Machabees? That is what Father Francis Davis, seminary librarian, must now figure out.

While on his visit to Rochester, Father Rypma, a native of Workum, Friesland, in northern Holland, described the Church's apostolate in sixteen year old Pakistan.

"There are a scattered half million Catholics in a total population of 90 million. The country is divided into twelve dioceses." (In comparison, the compact twelve county Rochester Diocese has almost the same number of Catholics.)

FATHER RYPMA was pastor for fourteen years at the cathedral of Karachi, a diocese "which took 24 hours to go and to end in by train."

He said many Protestant mission groups, such as the Seventh Day Adventists, are well financed — far better than most Catholic outposts. He cited as an example a modern hospital built by the Adventists within a year in an area where nuns have been struggling for years to complete their hospital.

What about present ecumenical trends towards religious unity?

[redacted]

[redacted] receive a Japanese Bible from Franciscan Father Raymond Rypma. Seminarians contributed funds to finance the project.

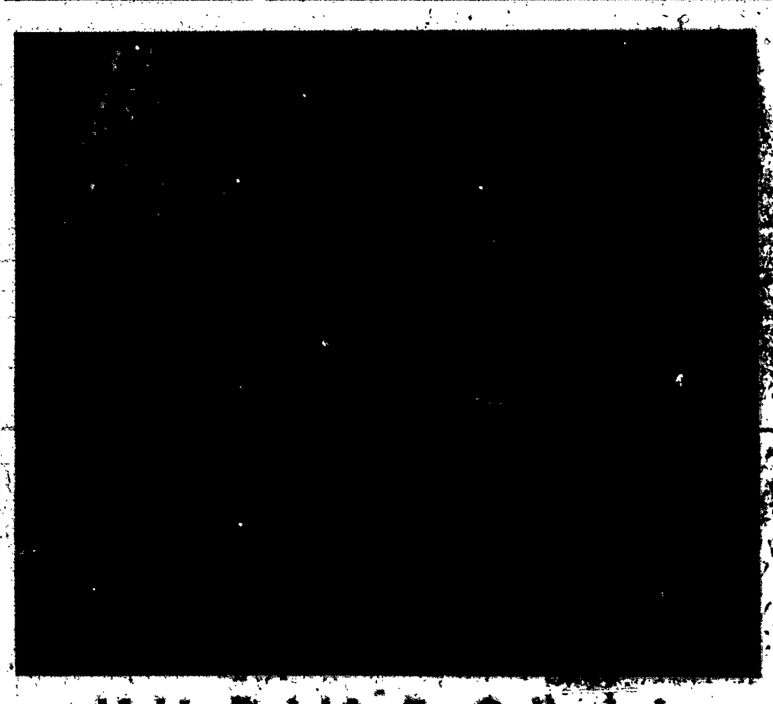
Father Rypma said many Pakistani often ask missioners, "How come you Christians are so divided?"

They have their Moslem and modernist denominational differences too but expect Christianity to be united.

Despite the divided condition of Christendom, they "respect the Church very much," he said.

He told about riding a train in company with a Moslem. At the Moslem's time for prayer, he spread out his prayer rug on the train seat and performed his prescribed ritual. Father Rypma meantime opened his breviary and began his prayers too. When the Moslem rite was done, he asked the priest to do him a favor — "Please sit on my rug while you pray" — considering the bare train seat "too profane" for a priest at prayer. Father Rypma gratefully complied.

—*Father Henry Atwell.*



Lights Dot Manila Cathedral

Manila — (RNS) — Manila Cathedral is outlined by incandescent lamps in this striking photograph. Located in the historic walled city of Intramuros, the cathedral, destroyed during World War II, was rebuilt by Filipino Catholics in 1962.

Chicago Cardinal, Protestant Clergy Pray for Unity

Chicago — (RNS) — Albert Cardinal Meyer, Archbishop of Chicago, joined Protestant clergymen in praying for the unity of "all separated Christians."

His participation in the order of service designed for the World Council of Churches' Week of Prayer for Christian Unity was a historic milestone in Catholic-Protestant relations.

The service took place in the University of Chicago's Bronfenbrenner Hall at the closing session of the 33rd annual Ministers' Week of Chicago Theological Seminary.

Together with Dr. Douglas Horton, dean emeritus of Harvard Divinity School, and a "congregation" of Protestant clergy, he repeated the responses as Dr. Howard Schomer, president of the Protestant seminary, led in the introduction of the service:

Save us, O Lord our God
and gather us from among the nations
that we may give thanks to Thy holy name
and glory in Thy praise. (Psalm 106: 47.)

Cardinal Meyer, in turn, led in a three-part litany of prayer for unity, for the burgeoning Christian unity movement, and for confession of our sinful disunity.

Speaking from a podium, Cardinal Meyer read the litany prepared for the WCC's unity observance.

The Cardinal in an accompanying address, said religious liberty is the "number one" issue of Catholic-Protestant relations in this country.

He said Christians of both groups believe the Christian unity movement cannot be secure without a clear statement on the issue. He stated:

"... The future of the ecumenical movement in America will depend on how we harmonize a repudiation acknowledgment of our divisions with a realistic recognition of our pluralism."

The cardinal mentioned several issues upon which Catholics and Protestants are divided, such as doctrines dealing with the Mass, the Virgin Mary, purgatory, and such questions as birth control, gambling, religion in education, and state aid for parochial schools.

"Yet underlying all these [illegible] political tension is the number one question for Americans," he declared. "The most persistent, critical question for theological clarification that preoccupies Americans of all religious persuasion, and of no persuasion, is that of religious liberty.

CARDINAL MEYER, as the Archdiocesan leader and a spokesman for the U.S. Bishops at the Second Vatican Council, explained:

"We are looking for and confidently hoping to receive from Vatican II the further development of what is already contained in the encyclical letter of Pope John XXIII, Pacem in Terris, when he said, 'Every human being has the right to honor God according to the dictates of an upright conscience and the right to worship Him religious privately and publicly.'"

New Liturgy

Easter Every Sunday

(The author of the following article, fourth in a series exploring the extensive changes in the Church's worship decreed by the ecumenical council, serves as an official council adviser on liturgical matters. A priest of the Boston archdiocese and professor of canon law at the Catholic University of America, he is the immediate past president of the North American Liturgical Conference.)

By FATHER FREDERICK R. McMANUS
(N.C.W.C. News Service)

How can the feasts and seasons of the "liturgical year" have meaning in 20th-century daily life? This is the problem taken on by the bishops of the Second Vatican Council in a special chapter in their constitution on worship, which was formally enacted on Dec. 4.

The Council Fathers were aware, in dealing with this subject, that Advent and Lent, Christmas and Easter, and half a dozen other holydays, are probably the only observances in the Church calendar that have any impact on most Catholics.

As in other parts of the Constitution on the Sacred Liturgy, here too the Council has decreed a reform, which must be worked out in detail gradually. It is intended to suit "the traditional customs and discipline of the sacred seasons" to "the conditions of modern times."

One paragraph, for example, contains a decision to revive the twofold character of the Lenten season, first as a time to recall the sacrament of Baptism, next as a time of penance, "not only internal and individual, but also external and social."

There is a long background to the Council's decree to reform the practices and celebrations which recur in each Church year. Pope St. Pius X began to disentangle the observance of Sunday as the Lord's day and of Lent itself from the overgrowth of the feast days of saints. Pope Pius XII concentrated his spiritual renewal of the Church on Easter, with a rearrangement and shortening of the Holy Week services. Pope John XXIII simplified the complex series of feasts a little and tried to give some relief to the weekday Mass-goer from the constant repetition of the requiem Mass formula which prevails in some places.

This Council, however, speaks of changes "both in the liturgy and by liturgical catechesis." The first reference is to the revisions needed if the progress of the Church's year is to be effective and meaningful for the people. The second reference, "liturgical catechesis," refers to the way in which the meaning of the feasts and seasons is understood and taught, the way in which all the people of the Church, old and young alike, are instructed, formed, and developed during the liturgy itself, especially during the Mass.

A lesson learned early in the meetings of the Second Vatican Council is that the truths, articles, and dogmas of faith may not be studied or preached as a disjointed series of isolated facts. Their unity in the single mystery of God's plan for man must always be foremost.

The same is true of the Church year with its apparent conglomeration of feasts of varying importance. It needs greater concentration, at least in our understanding of it. The Constitution on the Liturgy sums up the central point of the Church year with absolute assurance. It is the paschal or Easter mystery of "the Passion, the Resurrection, and the glorious Ascension of the Lord Jesus."

It is worth noting how often the same unifying theme appears throughout the Council's teaching on sacred worship. The Eucharist is "a memorial of His Death and Resurrection . . . a paschal banquet." "The paschal mystery of the Passion, Death, and Resurrection of Christ," is "the fount from which all sacraments and sacramentals draw their power."

"The work of Christ the Lord in redeeming mankind and giving perfect glory to God" was "achieved principally by the paschal mystery of His blessed Passion, Resurrection from the dead, and glorious Ascension, whereby 'dying, He destroyed our death and, rising, He restored our life.'"

If this is the central point in Christian worship, how does it fit into the so-called liturgical year? The superficial answer is the annual observance of Easter, and its special celebration of the Lord's passage from death to life. The Council's answer is different: Sunday is the day of the Lord, the "original feast day," around which all else circles.

"Every week, on the day which the Church has called the Lord's day, she keeps the memory of the Lord's Resurrection . . . By a tradition handed down from the Apostles which took its origin from the very day of Christ's Resurrection, the Church celebrates the paschal mystery every eighth day . . . It should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work . . ."

It is no easy task to recover this full meaning of Sunday — in practice, in the teaching of the clergy, in the awareness of the people — but the Council judges it an important, necessary effort.

The Council after establishing every Sunday as a day to celebrate the Resurrection, which is central to Christ's "saving work," was able to turn to the annual feast of Easter and the entire series of observances which revolve around it.

These are described as the Church's attempt to unfold "the whole mystery of Christ, from the Incarnation and Birth until the Ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord." In the course of each year, the powers and merits of Christ's deeds are "made present for all time"; Christians are able to lay hold upon them.

In all this, the real need is to keep proportion and unity uppermost, to center every facet of the Christian religion around the Death and Resurrection of Jesus. With this in mind, the bishops of the Council approached the delicate question of the feasts of the Blessed Virgin Mary and of the other saints.

These have their necessary, significant place in the Church's year (and in the consciousness of the faithful) — certainly in the case of Mary, as well as in the case of "saints who are truly of universal importance" throughout the Church. The Constitution on the Liturgy decrees that the saints' feasts must not predominate or take precedence. Again, it is a question of maintaining unity and proportion in the way in which the Christian Faith is proclaimed and celebrated.

Now it should be clear why, in another connection, the Council insists upon a return to scriptural emphasis in worship and in teaching. "It is essential to promote that warm and living love for Scripture to which the tradition of both eastern and western rites gives testimony."

In the liturgy of the future — with the major revision of the liturgical books — "there is to be more reading from holy Scripture, and it is to be more varied and suitable."

In the liturgy of the present, preaching "should draw its content mainly from scriptural and liturgical sources." Bible services — again in today's practice — should be encouraged, particularly to unfold the many but unified sides of the mystery of Christ celebrated each year. The Bible devotions are recommended "especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days."

One last point should be made. Some have thought that the Council's liturgical renewal is a matter of revising legal regulations for Catholic worship. This is the same kind of error that Pope Pius XII rebuked as long ago as 1947.

On the contrary the Council's purpose is far deeper. It intends to renew the Christian spirit and to center observances, practices, and instructions upon the mystery of Christ, in particular upon the paschal mystery announced in Scripture, the Lord's dying, rising from the dead, and ascending into glory.

Sect Banned In Korea

Seoul — (NC) — The Korean government has declared illegal the extremist anti-Christian religious-political sect, Sokagakkai, which has had a phenomenal growth in postwar Japan and is on the increase here.

Eight branches of Sokagakkai have been set up in South Korea's big cities and in Taegu. Here the sect's followers number an estimated 10,000.

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