

# Home From Africa

(Continued from Page 1)

When Mary was in her mission, located 190 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 was working in the area. He is leaving 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 are quite a bit over there," she declares. "You can learn a lot 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. Almo Lacasse, W.F. Swahili 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 acquaintance 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 own 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 external—this can only be done by lay people," the White Father declares.

Whitey Association Philadelphia—(NC)—Viscount P. De Sants, 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 customs 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." He added, in the translation work, was a team of priests and laymen.

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

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

Cardinal Chiaro'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 present article should be written 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 Rynga 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 25-year missionary assignment in Pakistan where there are "hundreds 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—something comparable to Shakespearean 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 \$100 to cover some of the cost of the two books of the Old Testament. Other seminarians and laymen also have provided funds for the remaining 75 books of the Bible.

There is, of course, always some unfortunate 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 Rynga, a native of Workum, Friesland, in northern Holland, described the Church's apostolate in sixteen year old Pakistan.

"There are 20 million 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 RYNGA was in Pakistan 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 an example of a modern hospital built by the Adventists within a year in an area where Muslims have been struggling for years to complete their hospital.

What about present ecumenical trends toward religious unity?

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They have their Muslim and Buddhist communities. Differences too but expect Christianity to be united. Despite the divided condition of Christianity, they "respect the Church very much," he said. He told about riding a train in company with a Muslim, Al-



**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 Philippine 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 services took place in the University of Chicago's Brewster 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. Edward Schillebeeckx, 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)

# New Liturgy

## Easter Every Sunday

(The author of the following article, found in a series of articles, is the author of the extensive changes in the Church's worship decreed by the Second Vatican Council, which is an official council advisor on liturgical matters. A priest of the Roman archdiocese and professor of canon law at the Catholic University of America, he is the immediate past president of the National American Liturgical Conference.)

By FATHER FREDERICK M. MONAGHAN (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 holidays, are probably the only observances in the Church calendar that have any impact on most Catholics.

There is a long background to the Council's desire to reform the practices and celebrations which recur in each Church year. Pope St. Pius X, began to discuss 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 regular 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 practices 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, 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, rites, and dogmas of faith may not be studied or preached at disjointed series of isolated facts. Their unity in the single mystery of God's plan for man must always be foremost.

It is worth noting how often the same underlying theme appears throughout the Council's teaching on sacred worship. The Sacrament is "a memorial of His Death and Resurrection . . . a paschal banquet." The paschal mystery of the Paschal 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, with its special celebration of the Lord's passing 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 eight days. . . . It should be proposed as the duty of the faithful and laity to observe, at least in some way, that day of joy which is the day of the Resurrection of Christ.

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 earlier series of observances which revolve around it.

These are described as the Church's attempt to unfold the paschal mystery of Christ, from the Incarnation and Birth until the Ascension, the day of Pentecost, and the expectation of Christ's return and the coming of the Lord. In the course of each year, the various sacraments of Christ's death and Resurrection are made present for all-time. Christians are able to lay hold upon them.

In all this, the real need is to keep perspective and unity. . . . In the center every feast of the Christian religion around the Death and Resurrection of Jesus. With this in mind, the dialogue of the Council approached the delicate question of the feast 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 import throughout the Church. The Constitution on the Liturgy decrees that the saints' feast 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.

# Sect Banned In Korea

Seoul—(NC)—The Korean government has declared illegal the activities of the Christian Church in Korea, which has had a phenomenal growth in postwar Japan and is on the increase here.

Eight branches of the Christian Church have been set up in South Korea by the U.S. military and the U.S. State Department. The U.S. State Department has estimated 10,000 members.

Cardinal Meyer, in his, led in a three-part study of prayer for unity, for the harmonious relations among Catholics, and for Christian unity.

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

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

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

"The history of the ecumenical movement in America will depend on how we handle a repeated acknowledgment of our divisions with a realistic recognition of our problems."

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