

Finding the Facts An Elusive Quest

Catholic editors were told at their recent convention in Pittsburgh that they should get the "backstage" news in order to tell the whole story to their readers.

The difficulty, however, is for them to get "backstage."

And when they do, sometimes the highly significant news turns out to be not so significant after all.

We came across two such bits of information this week.

A little over a year ago, American Catholics were reading about two turbulences in the Church's intellectual atmosphere — one centered at the Catholic University of America at Washington and the other over a few phrases in Pope John's encyclical *Pacem in Terris*.

The Catholic University was roundly blamed for being an old-style, authoritarian, clergy-dominated bastion against aggiornamento (Pope John's word for updating the Church) because it "banned" four internationalist noted scholars of the Church's liberal wing—Father Godfrey Diekmann, liturgy expert; Father Hans Kueng, Swiss-born dean of theology at a German university; Jesuit Father John Courtney Murray, church-state expert; and Jesuit Father Gustave Weigel, the late well-known expert on the ecumenical movement for religious unity.

A few days after the "ban" broke in the news, a University official spoke about the needed "authority" of church, parents, civil officials and college officials over their charges. The "authority" reference was widely quoted as evidence CU would tolerate no freedom for the liberal spokesmen to voice their opinions there.

The facts, however, are not quite so exciting nor damaging.

Father Francis Marks, a priest of the Rochester Diocese who is assistant to the University's rector, now Bishop William J. McDonald (he was a Monsignor then), told us the "backstage" details that didn't get published —

At the moment the "ban" was being written in headlines, the rector, Father Marks and Father Weigel were having lunch together at the faculty dining room. They were and stayed good friends. Father Kueng was honored and listened to at a reception at the University at the conclusion of his speaking tour of the nation last spring. Both Father Diekmann and Father Murray were (and still are) advisers to the Vatican Council and have worked in close collaboration with University faculty members who are also Council advisers.

Actually the four weren't "banned" at all. Students listed twelve speakers they'd like to hear at eight lectures. University officials selected the eight they thought represented a cross-section of topics and positions and left out the four whose ideas were already well known to students there.

And the "authority" speech?

Father Marks had written the text quite routinely at least six months prior to the "ban" episode to be one of those speeches that University officials have to give on the spur of the moment. Father Marks has several like it on file for such emergencies. The text that prompted the reaction was actually about the Holy Spirit's gift of counsel which, as grade-school pupils can tell you, rightly orders our actions according to a proper sense of values.

The "authorly" reference was one sentence in a five page talk and was never meant as the keystone of the lecture but that's the way it was quoted in the nation's press.

Admittedly the atmosphere at the time was explosive but what wasn't even intended as a straw in the wind was understandably but mistakenly taken to be a beacon pointing a clear-cut direction.

The second episode centers on Pope John's Peace encyclical with its approving phrases of a limited "socialism" in those areas or enterprises where unrestricted free enterprise either can't do the needed job or has exploited people and resources out of greed for quick profits.

The champions of unrestricted free enterprise claimed the Pope didn't really mean the government should take over in such instances — and they said the encyclical's Latin text did not contain the word "socialism" although the other language editions did.

Here again was a case of one aspect of a major work escalating to an unintended dominant position.

While this debate was going on, the Vatican announced Belgian Cardinal Suenens would come to the United Nations to speak about Pope John's hopes and plans for peace as outlined in the encyclical.

Now, said those locked in the "socialism" debate, we'll get the "authoritative" answer from the Cardinal.

But again the facts are quite prosaic.

Robert J. Houston of Geneseo told us how his father-in-law Porter R. Chandler was asked if he would check the Cardinal's talk to be sure its English was correct. Gladly, he replied — two weeks before the scheduled day at the UN. But the text didn't arrive until two days before — and it was all in French.

Mr. Chandler put his staff to work translating—and to speed the job, he turned to the English text of the encyclical as published in the New York Times for those portions quoted in the Cardinal's talk. It was a question of time (pardon the pun) rather than authority but those who were wrangling on the issue of government responsibility in industry took the citation from the Times text as the final key to their debate. (The question has been subsequently settled in a far better way — simply by the fact that Latin doesn't have a word for "Socialism.")

Both of these episodes reveal the hazards of headlines and how elusive are the "backstage" items which are so important a factor in understanding a story completely. It is to the credit of our nation's press that the quest for the whole truth remains its constant goal even if that quest is sometimes so frustrating.

—Father Henry Atwell

Fourteen New Priests To Serve God's People

Here is the complete text of Bishop Casey's talk to the fourteen young men he ordained to the priesthood for the Rochester Diocese Saturday morning, June 6, at Sacred Heart Cathedral.

once addressed to his Jesuit brethren: "Love is a marvelous and heavenly thing. It never tires and never fails. It has some power. It makes work as great as the angels. And the only thing that is sweeter to be found impossible."

This is the spirit you should have as you go out to your first mission. You are fortunate to be working during a great epoch in the Church's history, the one which begins with the Second Vatican Council. You and the people committed to your care will experience the reforms begun by Pope John the man who "put his arm around the heart of the entire world." You will take an active part in the ecumenical movement, the "aggiornamento," which raises the spirits and excites the hopes of men of good will everywhere.

However, in this movement, all of us would do well to take the middle stand between the "brash innovators" and the "nervous traditionalists." Changes will come, many of them, but we should not fear to throw open the window and let in the fresh air, conformably to Pope John's characteristic gesture. Only in letting out the

stale air, let me be careful not to throw out the furniture.

The fundamental principles of philosophy and theology and of the spiritual life are not going to change. You must be able to distinguish between the unchangeable as a certain and quite dependable historical and cultural accidents. By all means, develop in yourselves new insights and new applications which will enable you to help effectively the Catholics of the 1960's and the 1970's and beyond. Be certain, however, in the process that you keep possession of the primary values and principles to which you are going off the deep end and clinging hard to the Church and your people.

Your people—What a good thing this phrase is! You are ordained to serve the people. Their interests are yours; they come first; you are second to serve them well, you must keep the love that Christ taught burning in your hearts. You must grow in the love for Christ and His Holy People to avoid falling into a pharisaical formalism and a spirit of "jobism."

If you grow in the love, there

is the need for you to feel the years ahead. The priesthood is essentially a happy life because you are giving to others. To keep it happy and fruitful, continue to develop the spiritual foundation you acquired in the seminary.

You must be in the priesthood because there will be a time to do, and you may be tempted to immerse yourselves in the whirlpool of external activities and neglect your own spiritual formation. Your daily spiritual program as priests, faithfully observed, will save you from plunging into this whirlpool.

Which quality should you strive for most in the priesthood? Perhaps it might be generosity. I was struck by an incident General Eisenhower recalled in a magazine article. Our former President was standing on the Normandy beachhead with General Marshall in 1944. Marshall asked him, "What qualification do you place above all others in selecting and recommending men for the combat commands of your division corps?" Eisenhower, without even taking a moment for reflection, answered immediately, "Selflessness." Marshall agreed that there could scarcely be any other characteristic of higher importance.

In similar vein, we recall an incident in the life of Cardinal Mooney that is little known. He had been in Rome and Pope Plus XI appointed him Apostolic Delegate to India. Before

taking over the post, he went home to see his mother in Youngstown, Ohio. She was in her eighties and in failing health. During their final visit, he told me, they talked mostly about the past. Both knew that it would be their last time to gather this side of eternity, and neither mentioned it. And she let him go away without saying what was in her heart.

You handed a lighted candle to the Bishop this morning. That can be for you a symbol of your readiness to burn yourselves out in the Lord's service. You are expendable, like your fellow priests and your bishops. From here in the Church and your work for immortal souls take first place; your families and your personal interests come second. And what do you get in return for this life of renunciation? You will receive the cryle reward promised by Christ: "He that shall lose his life for My sake, shall find it" (Matthew 16: 25).

In a moment, the choir will sing the majestic hymn, "Te Deum Laudamus." We praise You, O God; we acclaim You Lord and Master. For sixteen hundred years, this great canticle of thanksgiving has been sung on major occasions in the life of the Church. As it is chanted, let all of us thank Almighty God, who has guaranteed, through the ordination of His priests, that His divine work will continue until the end of time.



Newly ordained priests with Bishop Casey and Monsignor Wilfred Craugh, left, St. Bernard's Seminary rector, are: Fathers Joseph Jankowiak, Roy Kiggins, Peter Diekmann, James Burke, William Donnelly, Thomas O'Brien, Robert

Buckland, David Gaejer, Thomas Lenhard, John Mulligan, David Connor, Albert Delmonte, Bernard Gross and Gary Lalonde. They will receive their first assignments in the Diocese this coming week.

Lally's Voice

Let us Keep our Missals

New York — (RNS) — Concern lest changes being brought about by the Constitution of the Sacred Liturgy approved by the Second Vatican Council may effect the use of missals for the laity was voiced in an interview here by a lay expert who has long been active in the liturgical movement and closely associated with the preparation of new liturgical books.

Miss Catherine Buehler, a leading U.S. delegate to the First Congress of the Lay Apostolate at Rome in 1951, said "it is not the changes that are coming that will have an effect on lay people, but there is talk of eventually going away with the missals they have been using at Mass."

As an example, she noted that Mary Perkins Ryan, author of the controversial book, "Archdiocesan Schools: The Answer?"

had written in a pamphlet distributed as part of the Mass Kit prepared by the Association of Catholic Men that "ideally, of course, we should need to look at all at Mass."

"Now, even though I may agree with Mrs. Ryan about some of her comments on parochial schools," Miss Buehler said, "I cannot agree with her and neither can any of the lay people I have spoken to about this possibility."

"Why, we have just begun really to know and enjoy the Mass because we are a Missal," she said. "What is the point of taking it away from us?"

Recently, Miss Buehler said, Archbishop John F. Dearden of Detroit had pointed out that greater participation in the

Mass meant not just the use of the vernacular, but deep knowledge and appreciation by the laity of the service in which they participate.

"We want to take part fully in the Mass, and this is our right and privilege," she said. "Even the Constitution promulgated at the Vatican Council notes in part, every liturgical action, as the work of Christ the Priest and of His Body, the Church, is a sacred action. It is not just the priest who celebrates Mass. The Mass is an offering of the faithful, of which priest, as well as the hierarchy, are members, making up the Church as a whole—the whole Christ as we know it."

Miss Buehler stressed it was "not enough for us to say 'Amen' to the prayers voted by the priest — we want to say these prayers."

"Why did novenas become so popular?" she asked. "Because we could actually pray the prayers, make our petitions, and put our hearts into it. We are hoping to be able to do that at Mass — and when we can, then the Mass will become truly meaningful for us."

Missals for lay people were first introduced about 1928 with the publication of the *Carol Missal*, an outgrowth of the liturgical movement in France. Miss Buehler recalled the *Carol Missal* was introduced in this country in English at the same time. This was followed by the St. Andrew Missal, and then Miss Joseph F. Steadman scored an immediate success with his simplified organization of the *Sunday Missal*. Now there are over 20 different editions, and hundreds of thousands are sold each year.

Independent Kenya Evaluates Its Colonial Past

BY DR. GARY MACGONIN

Kenya offers a somber illustration of the appalling degree to which the European administrators and settlers misinterpreted the temper and misjudged the ability of the African while they controlled his destiny. If we ignore this modern experience, we can never understand why Africans are today so profoundly mistrustful of everything the West offers them, while avidly taking up the value the Communist professions of disinterested support against neocolonialism.

Unfortunately, the Christian missions generally accepted the evaluation made by the colonizers. It was a bad mistake, and they are paying dearly for it.

The settlers believed they could create three separate societies, European, Asian and African (as they called them), distinguished not by piece of birth but by race, each allotted the share of social and economic benefits which the Europeans decided they deserved.

To the European went political and eco-

nomic control. Law and administrative procedures were developed with his needs and desires in mind. Only he could settle what he cynically named the White Highlands, the country's best land and most healthy climate, a twentieth of the total area. The Asian was to be his butman, small trader, labor supervisor and skilled worker. At the bottom of the pile the African lay prostrate, a limitless source of cheap unskilled labor.

Three separate systems of education were intended to perpetuate the relationship of the races. All European and a high proportion of Asian children had as much education available as they could absorb. Some 80 per cent of the Africans remained illiterate. Only a handful got secondary schooling, with not more than a token number reaching university entrance level. Those who did persevere were excluded by racial discrimination from entering the general economic, social or political life of the country.

Nearly all education for Africans and a large part of that for Europeans and Asians was in the hands of the missions. In return for state subsidies, the mission schools executed the official education policy. What

they saw was that without the subsidies they would not have the funds to operate on the level on which they did in fact operate.

What they failed to see, was that one day they would be accused of unprofitable cooperation with a system designed to maintain the great majority of Kenyans in permanent illiteracy.

The charge might have had less impact if the missionaries had been careful to disassociate themselves in other ways from the machinery of the administration. Unfortunately, many of them failed to do so. "From the day I landed," a priest assigned to Kenya after the second World War said to me, "I was taught by my colleagues to identify myself with the settlers."

At that time the Africans kept silent, but now they are talking. Even the 1954 to quote a recent statement of a leading politician, "most missionaries in Kenya shared the colonial and white settler mentality. They told the African he was not ready for advance, that he must be patient and believe in God. In no case can I recall

missionary—Catholic, Protestant or any other—fighting back and denouncing the colonial regime and the social set-up, or trying to create a new spirit among the Africans of a sense of pride and confidence in themselves."

The emotional gulf between the races by this historical experience has played a major part in a crash program to substitute Africans for Europeans or Asians in all policy and high administrative posts in government. There are clear social and political pressures for a similar change in the life of the Church with few African clergy in Kenya. However, the previous policy has Kenya's some 60 priests out of a total of 500, and these quite unevenly distributed in the various dioceses.

The problem is consequently much more acute than in neighboring Tanganyika where African priests number above 500, more than a quarter of all priests. In the past few years, major effort has been devoted to training candidates for the priesthood in Kenya also. But it is a race against time.