

# Liberty Issue Stirs Debate

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religious truth. He also maintained that the right of religious freedom is not a natural right but one granted by civil law.

Archbishop Antoni Baraniak of Poznan, Poland, agreed with Cardinal Florit and said the document is an improvement over the previous one because it relates the right of freedom of religion to man's dignity. Archbishop Baraniak, who was speaking in the name of the bishops of Poland, also said he wanted to be sure the document would pay attention to the truth of religion itself and not leave room for indifference and relativism.

On the other hand, Bishop Jean Savy of Annecy, France, while praising the text, said the document should be concerned not only with the human dignity of the individual but also with the social aspect of the matter since man is a social being and is capable of forming social structures in relations with others.

Bishop Abilio del Campo y de la Barceña, of Calahorra and La Calzada-Logrono, Spain, also objected to linking religious liberty to personal dignity. He said the document smacks of humanism and naturalism and that it is wrong to speak only of simple human dignity on the natural plane as a norm since man has been elevated by grace.

Persons in the council hall reported that Bishop Del Campo was very warm in delivering his points and declared with fire that man has no choice in dealing with God but must obey. He concluded that the document encourages subjectivism,

relativism, situation ethics and contradicts the traditional Church teaching.

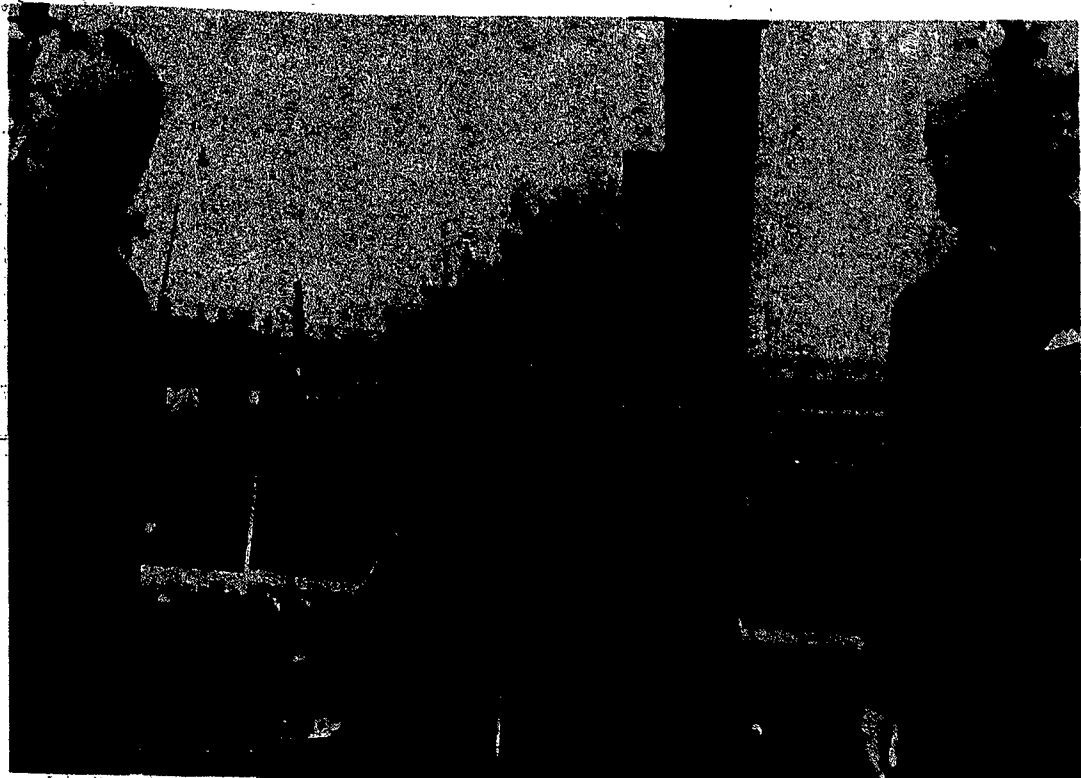
Archbishop Hallinan, defending the document, said it is well adapted to the needs of modern times. Like Bishop Sauvage, Archbishop Hallinan spoke of the issue in social terms.

Religious liberty is for social life the subject, foundation and the end, he said. Where religious liberty is in force, it is sanctified in the constitution. Religion is a social value of the first order, he stated.

Bishop Jean Rupp of Monaco said the document is entirely too long. It would have more meaning if it were dynamic and brief, he added, and suggested eliminating various parts, particularly part three which deals with Scripture and which has raised many objections so far.

Bishop Rupp also suggested the council Fathers adopt completely the seven points on religious liberty recently voted on by the World Council of Churches in Geneva, Switzerland. He also said the present text is not sufficiently clear on the teaching authority of the Church.

Franjo Cardinal Seper of Zagreb, Yugoslavia, declared that religious liberty is necessary for the living of religion and for the Church's mission. There is no question of just putting different religions on the same level and making the state the judge between them, he said.



## Aides To Plan Pope's Itinerary

New York — (RNS) — Vatican aides are shown at Kennedy Airport in New York as they arrived to prepare arrangements for Pope Paul's visit to the United Nations on Oct. 4. Greeted by Msgr. Timothy Flynn, left, who acted for Cardinal Spellman, Archbishop of New York, are Msgr. Pasquale Macchi, center, personal secretary to the Pope, and Msgr. Paul Marcinkus of the Vatican Secretariat of State.

## Plans Set for Pope's Visit

New York — (RNS)—Preparations were in full swing here for the first visit to the United States by a reigning Catholic pontiff — an event already producing some speculation that Pope Paul VI's visit may be extended beyond one day.

In Rome, an unconfirmed UPI report quoted high-level but unidentified Vatican sources as saying the journey will be "at least two days and maybe longer."

Also still in the realm of the unknown was the possibility of a visit between the Pope and President Johnson. The President is scheduled to be in the city on the eve of the pontiff's Oct. 4 visit and it was considered possible that he would stay over to meet with the Pope.

At the United Nations and the Archdiocese of New York, plans were going ahead for a one-day visit.

The Pope will arrive at Kennedy Airport by chartered Alitalia airliner at about 10 a.m. and be greeted by Francis Cardinal Spellman and United Nations and civic officials.

He is to enter Manhattan via Queens in a motorcade, expected to last about two hours, with the Pope riding in an open car if weather permits.

Arriving at St. Patrick's Cathedral, the pontiff is to enter, pray and bless those inside, then proceed on foot to Cardinal Spellman's residence at Madison Avenue and 50th

Street. A 1 p.m. luncheon is scheduled there.

Though the time of the Pope's address to the United Nations was not yet announced, it is expected to take place about 3 p.m., after which the pontiff will return to the cardinal's residence for dinner.

The schedule then calls for Pope Paul to celebrate a Mass in Latin at Yankee Stadium. Lectors will read the Epistle and Gospel in English and the Prayer of the Faithful is to be said in English, French, Spanish, Chinese and Russian.

Five boys and five girls — representing five continents — are to be in the Offertory Procession. They are to be the only persons to receive Communion.

At Yankee Stadium, where the crowd is expected to exceed 100,000, Pope Paul is to deliver a 10 to 15-minute sermon, to be followed by a recitation of the Lord's Prayer with all members of the giant throng taking part.

Archdiocesan officials reported heavy pressure from Catholics across the nation for tickets to the stadium Mass. St. Patrick's, which normally seats about 2,300, is expected to hold a crowd of about 5,000 when the Pope appears there.

New York security officials were planning to sharply increase measures to protect the pontiff and control the expected huge crowds.

Deputy Chief Inspector John L. Kinsella, head of the police department's special services bureau, said "tremendous"

crowds were a certainty "but this time they at least will be generally friendly."

The inspector referred to security problems when Castro, Khrushchev, Tito and Nasser gathered at the United Nations in September 1960.

"Still," Inspector Kinsella continued, "a friendly crowd can be dangerous if it gets out of hand. Remember what the Pope experienced in the Holy Land. He was nearly crushed by the mobs that followed him everywhere he went."



## Tribal Chiefs Attend Ordination

Salisbury, Rhodesia — (RNS) — African-born Father Patrick Chakipa is shown with two tribal chiefs after his ordination here by Bishop Francis W. Markall of Salisbury. The ceremony took place at the Mhondoro Mission which Chief Michael Chivero (right) helped open in 1913, nine years after he was baptized a Catholic. At left is Chief Rwizi, who became a Catholic after receiving religious instruction from Chief Chivero. Despite their age, the two chiefs knelt and prayed throughout the ordination rites, conducted in the open under a hot sun.

## New Liturgy

# Special Problems For Missionaries

Maryknoll, N.Y.—(NC)—In certain parts of Africa a missionary saying Mass facing the people may be breaching a local rule of etiquette. In parts of Central America and the Philippines, missionaries can find themselves embarrassed colloquially when they say "Lamb of God" to the natives.

These are among the perplexities missionaries and their parishioners are facing in translating the Mass from Latin into vernacular languages, according to a survey by the Maryknoll Fathers.

In the Philippines, where the numerous dialects contain heavy traces of Spanish, missionaries translating "Lamb of God" into the vernacular, "Kordero sa Dios," must first take care to explain what a lamb is, for few people there have ever seen one in real life.

The phrase, "Lamb of God" comes up again in Guatemala, but for a different reason. In some parts of this Central American country the lamb is a dirty animal and to say "El Cordero de Dios" does not get the Christian message across. No one there would ever think of sacrificing a lamb to God.

What they would think of sacrificing, says Father Lawrence A. Egan, M.M., of Massapequa, N.Y., is a turkey. So missionaries substitute "El Chompique de Dios"—"The Turkey of God."

In Tanzania, East Africa, some parishioners object to the priest facing the people during Mass. The reason is that the priest can be seen eating and drinking during the consecration. Local tribal etiquette dictates that it is forbidden to look at one's elders when they are eating.

Even if translations do not present any problems, there can always be the question—how many people understand the new liturgy?

In some areas where missionaries are stationed there may be as many as a half-dozen dialects spoken. As often as not most people speak only one.

In the Cotabato province of the Philippines served by the

Passionist Fathers, no two of their parishes are alike as far as dialects go. The Passionists solved their problem by going entirely into English.

One word a missionary would find hard to stay away from is "pray." Yet that is what Father William Mullin, M.M., of Brooklyn, N.Y., stationed in Jacaltenango, Guatemala, reports he has to do.

The local word meaning "pray" or "to pray" is associated mainly with the local pagan religion, which is called "costumbre."

Therefore Father Mullin says to his parishioners, "Let us ask our Father," or, "Let us speak to our Father."

Perplexities crop up in regard to colors as well. For Western Catholics, black vestments symbolize death and are used in Masses and offices of the dead. In Korea, however, black means joy.

Korean Catholics also bow before the altar instead of genuflecting. A bow is the traditional Oriental gesture of greeting and reverence.

The reaction of the people is summed up by Father Egan's remarks from Guatemala: "Their response to the changes has been excellent."

"The people have not been breaking down the church doors to get in, but there has been a marked increase in attendance at Sunday Mass."

Concludes Father Egan: "It is still too early to tell whether the liturgy will overflow into their daily Christian life, but the prospects seem bright."

**'Year of the Bible'**  
Washington — (NC) — The Senate has passed and sent to the House (Sept. 17) a bill which authorizes the President to designate 1966 as "The Year of the Bible."

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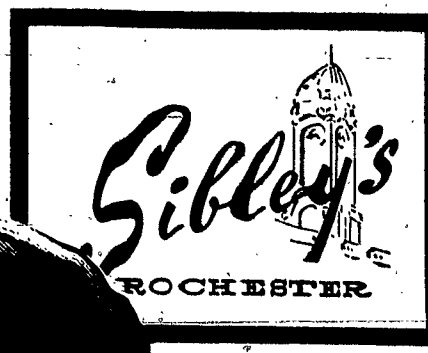
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