



Liturgy and Life

St. Plus X, "the Father of the Liturgical Movement." The "most ardent wish" of Pope Plus X "to restore all things in Christ" was a foremost factor in the founding of the liturgical movement, now known as the Sarramental Apostolate. Beginning with a motu proprio in 1903, the pontiff issued a clarion call for the renewal of Eucharistic devotion, especially among the young, and the active participation of the faithful "in the most holy mysteries and in the public and solemn prayer of the Church." The Second Vatican Council's Constitution on the Sacred Liturgy gives new directions for the contemporary fulfillment of Plus X's "most ardent wish."

You Can't Squeeze Several Centuries Into Just One Year

Catholic churches of the Rochester Diocese will no longer echo to the ancient Latin words of the Mass Rite beginning this Sunday.

Latin will survive only in a whisper. The rest of the Mass will be in English—something few people five years ago ever expected would be possible.

First steps toward an English language ceremony were taken just a year ago when a half-English, half-Latin arrangement was authorized.

Even those most reluctant to let go of the Latin soon admitted that the mixture of two languages was quite unsatisfactory and we might as well go all the way into English.

But now comes a new discontent.

The new translations are widely criticized as being harsh, clumsy, confusing. One U.S. prelate, Bishop Robert Dwyer of Reno, Nevada, has expressed the wish that American Catholics might find a new Cranmer—the sixteenth century Anglican prelate King Henry VIII appointed to be his pliant Archbishop of Canterbury and who later translated the Latin Mass into the format still used today by Episcopalians in their Book of Common Prayer.

One Episcopalian clergyman recently stayed a few days at a Roman Catholic monastery and daily attended the monks' community Mass celebrated with the current English texts.

His reaction, expressed in rhyme, was this—

Cranmer thou should'st be living at this hour:
English hath need of thee; there is no man
To speak for us in modern tongue who can
Use words we know, yet imitate the power
Thou gav'st to this our ancient English dower
Of Prayer Book prose. The Latin Rite is now
Put wrong, in words so banal to allow
Men to be bored with praise within the hour.
We Anglicans are heavy laden still
And labour on inwardly to digest
The mighty language that is thy bequest.
Should we go modern, counter our reform?
Keep us, Tom, in Mass colloquial,
From any new enormities of Rome.

If some U.S. Catholics share these sentiments, they may find some consolation in the similar plight of Japanese Catholics.

According to an NCWC report from Tokyo, six Japanese priests are at work revising the Mass texts introduced in that language there a year ago.

Why a revision so soon?

Because the current text sounds too "un-Japanese."

So the Catholic Church is proved to be universal after all—it has the same problems in Tokyo and Rochester.

Perhaps those more perceptive souls who have chosen not to criticize the new texts—in either English or Japanese—are those who realize that neither Rome nor its ancient liturgy were built in a day and so also it may require more than a year to create in English what took centuries to fashion in Latin.

It is our opinion that the advantages of English, however clumsy, far outweigh the alleged advantages of Latin, however beautiful. We already have the assurance of the liturgical experts that the present texts are for interim use only and that further revision can be expected. In this we can have the hope that soon we shall have both beauty and understanding when we gather in the House of God to worship Him.

—Faber Henry Atwell

'Mercy and War Don't Mix'

Catholic Worker Group Aids Poor, Works for Peace

By FATHER JOHN P. FOLEY

New York — (NC) — In a small, poorly furnished apartment on New York's Lower East Side, four members of the Catholic Worker movement spoke of peace.

They spoke also of Roger LaPorte, 22, the former seminarian who died of burns two days after he set himself ablaze in front of the United Nations building, Nov. 9. And they spoke of the draft-card burning in Union Square on Nov. 6, in which two Catholic Worker members had participated.

Asked why members of the Catholic Worker movement had become so deeply involved in protests over the war in Vietnam, Thomas Cornell, 31, former managing editor of the organization's monthly publication, the Catholic Worker, said:

"The function of the Catholic Worker movement is to develop and practice the works of mercy. Therefore, we turn our attention to problems of war and peace, because war and its effects are connected with the works of mercy."

James Wilson, 21, a Catholic Worker volunteer who had joined Cornell in the draft-card burning, said: "The works of mercy and the works of war, like water and oil, don't mix."

Wilson included among the "works of war" the destruction of crops and farmlands in contrast to feeding the hungry and the inflicting of wounds and burns in contrast to caring for the sick.

The Catholic Worker volunteers practice the works of mercy. At the movement's Hospitality House at 175 Chrystie St. in the heart of New York's Bowery district they daily feed 250 to 300 persons—mostly men—who come for the soup, bread and tea which form the almost invariable daily menu.

"Why do we keep it up? Because the people present themselves," Cornell said.

"You may ask, 'What good is a bowl of soup?' It is something you don't appreciate until you are hungry. Even with massive government programs, we still meet a need—although we don't even make a dent on the poverty of New York City," he continued.

"We also provide an example," Cornell said. "If people could do this all over the country, then perhaps it could make a dent in the problem of poverty."

"But rebuking the sinner is also a work of mercy," he said, "and that is why we focus attention on the question of peace."

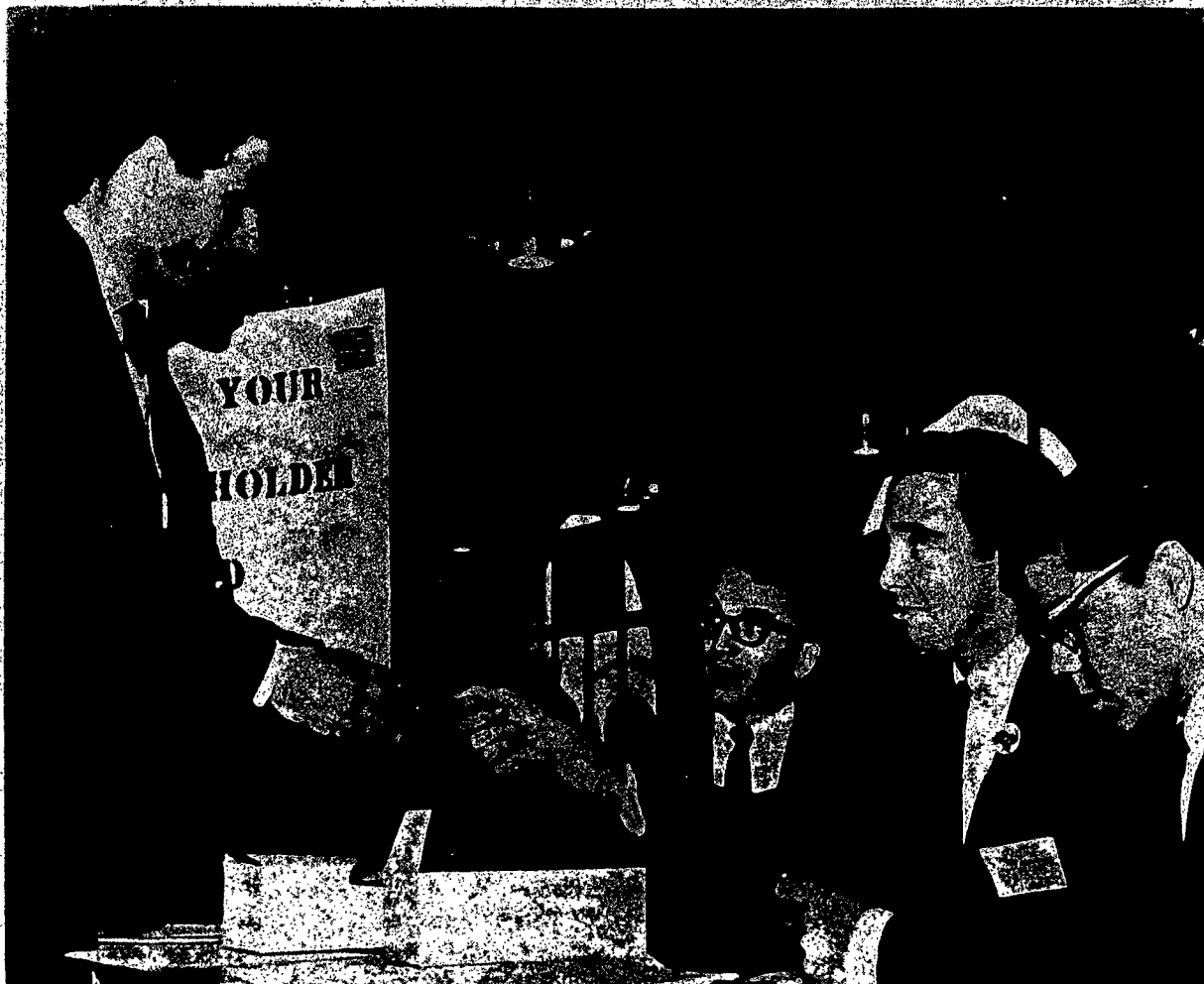
"We can't afford military solutions any longer," Cornell said, "and that is why we apply ourselves to the theory and practice of non-violence."

He acknowledged that in some instances use of military force is justifiable, but added: "In any application of violence there is the seed of more violence and there is the opening of wounds when we should be binding wounds."

Cornell spoke approvingly of published reports from the Second Vatican Council on the contents of the draft declaration "On the Church in the Modern World." He was enthusiastic about the text's reported affirmation of the right of conscientious objection and of its disapproval of nuclear stockpiling as an apt way toward "finding the road to peace."

Cornell said he was director of publications for an organization which provides counseling for those considering conscientious objection—the Catholic Peace Fellowship, 5 Beekman Street, New York.

Dorothy Day, the gray-haired convert from communism who founded the Catholic Worker movement in the midst of the Depression 33 years ago, explained that her organization's



Support for United States policy in Vietnam is shown by many students at St. John's University in Jamaica, N.Y., who wear their draft cards. Here, Jim Regan of Astoria, N.Y., receives a holder for his draft card from Bob Frucht of Queens Village, N.Y. On Mr. Frucht's right is Greg Spano of Queens Village and at his left is Bob Adams of Flushing, N.Y. The Young Republican Club at the university initiated the method of expressing pro-Vietnam policy support to counteract anti-Vietnam demonstrations by students in other areas.

advocacy of peace was not merely pacifism.

"There can be no position of pacifism," she said, "without non-violence and the works of mercy."

Miss Day said that she had just returned from Rome where she had joined 10 other women from various parts of the world in a 10-day "fast for peace."

During the 10 days, she explained, she and the other women subsisted on nothing but water—but maintained a full program of prayer. In addition to daily attendance at Mass, the group joined in reciting the Our Father, the prayer for peace of St. Francis of Assisi and the eight beatitudes. Each participant also spent a two-hour period of adoration in a chapel.

Miss Day reported that she was able to speak with many of the bishops participating in the Council during her stay in Rome. She expressed satisfaction that the principle of conscientious objection, in particular, was recognized by the Council draft.

Commenting on the opposition which has been raised to some current activities of mem-

bers of the Catholic Worker movement, Miss Day said that her organization had always met some opposition, although such opposition had not affected the movement itself.

She shook her head sadly when the name of Roger LaPorte was mentioned.

"Suicide is a sin," she said. "Since Our Lord laid down His life for us all, there has been no need for human sacrifice."

She recalled LaPorte's activities at Hospitality House in serving the evening meal of the young man's faithfulness in visiting a hospitalized nun; and of his donation of blood to a sick child a short time before his death.

She recalled that the Franciscan chaplain of Bellevue Hospital, who administered the last rites, had said that Roger LaPorte's act of contrition was the most sincere he had ever heard.

"We must challenge our young people who are so generous by nature," Miss Day said. "The state asks everything from young men by way of sacrifice, and very often the Church asks nothing."

She picked up a clipping from a Montreal newspaper and cited several questions from a speech by Paul Emile Cardinal Leger of Montreal at the University of Toronto last June—citations which she said, summarized the Catholic Worker's current involvement in peace discussions.

"It is a sad, and worse than that, a dangerous fact," she quoted Cardinal Leger as saying, "that anyone who talks about peace today is in danger of being labelled an extremist, a fellow traveller, or a dreamy-

TV to Show

Worker Program

New York—(NC)—"A Work of Mercy," film report on the Catholic Worker movement, will be broadcast on Look Up and Live program, Sunday, Nov. 28 from 10:30 to 11 a.m. EST, on the CBS television network. Dorothy Day, co-founder of the Catholic Worker movement, is featured on the broadcast, which shows the organization's workers at the movement's House of Hospitality in New York's Bowery district.

Loyalty to Faith, Prelude to Martyrdom

Kampala, Uganda — (NC) — Refugees still filtering out of the southern Sudan are telling stories here of death and terrorism being spread among Christians by their Arabic-speaking rulers from the north.

One such story has to do with the death of Father Barabas Deng, a 30-year-old Sudanese priest who was shot down by government soldiers on a road outside the city of Wau last August.

The persecution of Father Deng began late in July while he was traveling by train from his parish at Awell to Wau. Some soldiers aboard the train stopped him, tied his hands and were about to kill him when a companion intervened and persuaded the soldiers to wait for a trial.

Returning to his parish in the first week of August, Father Deng was warned by his friends that the national police were planning to arrest him. On Aug. 8 the police surrounded his house and searched it. They found no arms or propaganda that indicated Father Deng was helping the southern Sudanese rebels, but the priest and his friends thought it was time for him to flee.

FOR TWO WEEKS Father Deng wandered through the jungle during the rainy season, hungry, wet and cold. He went first to the village of Kwajok to see his ailing mother, then to Kayango mission, then to Wau—in all a journey of more than 100 miles.

Arriving at Wau, Father Deng got a message to Bishop

Ireneus Dud, the vicar apostolic of the district and at the time the only Catholic bishop left in the northern part of the country. (Bishop Dud was later placed under house arrest and has since left the country.) The bishop met Father Deng with a car, gave him food and shelter, and made plans to send him to Khartoum for a rest.

Six days before he was to leave for Khartoum, on Aug. 23, Father Deng went by car to visit some friends in Wau. About 4:30 that afternoon, as he was returning to his car, a truckload of soldiers came down the road from Awell, and one of the soldiers recognized the priest. The truck stopped. There was an exchange of words, and Father Deng was shot dead.

The government said later that the priest was a "suspected" sympathizer with the rebels and was shot trying to flee. They did not notify Bishop Dud. When he inquired of the police the following day, he was told Father Deng was killed by soldiers. The bishop was led to an unmarked grave by the side of the road, so shallow that hyenas had dug up the corpse during the night.

The refugees arriving here tell one footnote to the story: when Bishop Dud asked for government protection for his priests, he was told by authorities in Khartoum that they did not need any protection.

New Challenges to Free Speech in Church

By GARY MACDON

Rome—"When a Catholic journalist has something to say, he should not always wait for a nod from his bishop or an instruction from Rome. He should alert those he thinks should be alerted, and encourage those to act whom he thinks should act. He should tell the world about the Church and the Church about the world. He can and should open the mouth and ears of the Church. He should let nobody close his own ears and mouth."

With these words Cardinal Koehn, Archbishop of Vienna, has ranged himself firmly on one side in an acute power struggle taking place here in Rome and around the Catholic world. At issue is the control of public opinion in the Church. Will it continue to be formed, as it has been during the Council, by the open confrontation of conflicting viewpoints, leading to a free consensus? Or shall we return to the preconciliar techniques of bureaucratic determination, silencing the theologians and dynamiting the frail bridges we have built towards the world?

Council intentions could not be more clearly defined than they have been by Archbishop Pericle Felici, Secretary General of the Council. In an interview published in the Vatican newspaper Osservatore Romano on November 25 of last

year, he described newsmen who reported the Council as "parasites and fungi" growing at the foot of "robust and healthy trees." Then quickly switching his metaphor, he declared that such voices which promoted "confusion, insubordination and error" had to be tolerated as a necessary evil and allowed to grow—like the cockle in Christ's parable—until the end of the Council.

Father Pedro Arrupe, the new Jesuit general, is hewing strictly to this line. "It is intolerable that any defect of the Church, however real, should be broadcast publicly by individuals or groups," he said. "The Church will provide in the manner and at the time it deems proper."

That Pope Paul, however, does not agree with the program of the bureaucrats to resume control of the Church's life is clear from his intervention on the subject of indulgences. The story is a significant one. It demonstrates, among other things, how hard it would be for the pope to impose his will, if the backing of public opinion was withdrawn by reimposition of thought control.

The grand penitentiary had decided that he and his aides would update the practice of indulgences. In the spirit of the 19th century, in which his office was created, the grand penitentiary carries a wand, and when he strikes the head

of one who kneels before him, the stricken one is granted 100 days indulgence.

As one might anticipate from a group living in such a fairytale, the proposed updating dealt with appearance rather than substance. "All they have done," a critic told the press, "is to simplify their spiritual banking system."

Father Daniel O'Hanlon has said that it seemed to be clearly the Curia's intention to promulgate this "reform" without consulting anybody. It was the Pope who blocked them by directing the consultation with the heads of the national conferences of bishops. Even then, however, efforts were made to obey the letter of his order and nothing more. A plan was developed by which it was hoped to secure a rubber-stamp approval from the bishops.

Fortunately, alert theologians recognized what was happening, and equally fortunately, they had available a press in which the facts could immediately be aired. Fathers O'Hanlon, Gregory Baum and Thomas Strassky gave masterly expositions, stressing the theological and canonical implications, to the English-language press. Others did the same for the press of other languages.

The press was not simply used to bring the theological and other issues to the

attention of the bishops, an operation which at least in theory could have been performed in other ways. More important was the parallel functioning of public opinion. The bishops came to realize something that would have remained hidden from them if the discussions had been secret. To the surprise of some of them, they were shown that the public was concerned. It felt that it had a stake in the subject. It would feel cheated if its views were not taken into account in the final determination.

The real test will come, however, when the bishops have scattered after the Council, as Bishop John Crawford, of the Solomon Islands, has just reminded a group of English-language journalists here. He was preaching at the concelebrated Mass offered each evening by and for newsmen. This is a community function in fullest harmony with the liturgy as reformed by the Council. One of its many delightful features is an invitation to all to express their desires and concerns during the prayer of the faithful.

After Bishop Crawford's talk, one of my colleagues repeated a request I have heard many times in recent months: "That the Holy Spirit may enlighten journalists, to see the truth about the Council, and give them courage to preach it as they see it." And the second answer: "We know. The Holy Spirit."