



Liturgy and Life

Msgr. Reynold Hillenbrand of Chicago integrated the earliest stages of the U.S. Liturgical Movement with an apostolate of social action.

Letters to LBJ

Smut Thrives On Youngsters

President Johnson, in his State of the Union message, said, "I believe we can continue the Great Society while we fight in Vietnam."

To confirm that conviction, he earmarked the federal budget roughly 50-50 for his Great Society at home and the war in southeast Asia.

As the government's money tree grows higher and more Americans have more money to spend, one of the nation's most tragic industries grows apace.

It is the \$2,000,000,000 a year pornography business.

Experts estimate that from 75 to 90 per cent of the publications wind up in the hands of children.

And, unintentional though it may be, the United States postal service aids in this corrupting of the nation's youngsters.

Smut sales are largely dependent on teaser ads sent children by mail and about one-quarter of the pornography material is delivered by mail.

A nation that is officially committed to a program of "physical fitness" for its rising generation should realize that its gains in that field can be wiped out if a moral cancer eats out the heart and spirit of that generation.

New York psychiatrist Max Levin said, "I am convinced pornography is undermining the mental health of countless youngsters."

FBI Director J. Edgar Hoover has said, "Sex-mad magazines are creating criminals faster than jails can be built to house them."

As soon as smut-control is mentioned, immediately there is an anguished cry for freedom of speech and freedom of press. There are, however, other freedoms too—freedom of parents to protect their children against such publications, freedom of privacy to keep unwanted and objectionable items out of one's mail box.

Your right to freedom of the press or freedom of speech doesn't mean I'm required to read what you write or listen to what you say. I've got a right to my freedom too.

And that's what an increasing number of citizens of many denominations are trying to promote — a total freedom.

An organization called "Operation Yorkville" in the New York City area and a similar "Operation Monroe" still in its formative stages in the Rochester area are asking citizens to flood the White House with appeals to President Johnson to use his prestige and his executive resources to aid parents in protecting their children from this swelling tide of corrupting literature.

James Kilpatrick in his book "The Smut Peddlers" says, "If the merchants of filth traded only with adults their racket might be viewed merely as one of the bad smells a free society tolerates as part of the price of freedom. . . . But the heart and soul of this racket is not the grown-up sucker. It is the curious child, the adolescent of sixteen or seventeen receptive to a little dirty sex."

As Congress begins its business, certainly one of its principal tasks is this pornography problem. Little is ever gained by deploring permissive Supreme Court decisions after they are made. The task now is to convince the President and the Congress that citizens are no longer apathetic to the filth which assaults their youngsters at most every newsstand and even with the help of the United States mails.

— Father Henry Atwell

Cardinal Ottaviani 'an Old Policeman' for the Faith

By FATHER EDWARD DUFF, S.J. Special Correspondent

Vatican City — (RNS) — Alfredo Cardinal Ottaviani is, as everyone knows, a conservative. He is also, it should be added, consistent and candid.

If the trend of recent developments in the life and posture of the Church have surprised him, they have not a whit disconcerted him. In a most relaxed causerie with this correspondent Cardinal Ottaviani was neither nostalgic nor defensive nor unduly apprehensive.

Indeed the first institutional change in the Roman Curia came with the publication on December 5 of the papal motu proprio "Integrae Servandae" which gave a new title and new methods of procedure to the Supreme and Sacred Congregation of the Holy Office, the scene of Alfredo Ottaviani's labors since 1935.

Frequently accused of out-of-hand condemnation of Catholic authors and of abusing its secret procedures, notably by Cardinal Frings of Cologne in a dramatic Council speech on November 8, 1963, the Holy Office had, and its successor the Congregation for the Doctrine of the Faith will always have, in Cardinal Ottaviani's view, an essential function to perform—to protect the purity of Catholic teaching.

His Eminence obviously does not consider the recent changes as reflecting public criticism from many quarters but as improvements calculated to increase the efficiency of its operation. But the principle of safeguarding the faith is unchanged.

The cardinal recently explained his attitude with typical jauntiness. He likened himself to an old policeman, assigned to defend certain truths and laws. If you tell him the laws have changed, with God's help he will dutifully defend the new arrangement. One thing, however, is unchangeable: Cardinal Ottaviani's devotion to the Church is represented in the person of the Pope.

Nor is he embarrassed that the function of his organization is deemed a negative one. Correction is part of the teaching



Invariably to the right of the Pope — Cardinal Ottaviani, one of the Vatican's highest ranking prelates, often accused of being too rigorous in enforcing Church regulations, has termed himself "an old policeman" for his faith.

process, the cardinal points out. What would society be without laws? And what would laws be without proper sanctions? Just free advice. Of course, the Index has to be rethought, the cardinal volunteered. Yet it had its uses.

Had he been concerned with his public image, Cardinal Ottaviani might have recalled that the Holy Office condemned the Nazi racist doctrine by putting Alfred Rosenberg's "The Myth of the Twentieth Century" on the Index when it was compulsory reading in all the schools of the Third Reich.

But the Council did bring changes, I suggested to his Eminence. He had no doubt as to its historic importance. The

Council was not merely an aggiornamento, it was "a board, a leap"—toward what concrete future forms he was content to leave to prophets and historians.

Certainly, he agreed, there is a recognition that the Church in a free society today through its adult laity rather than in its direct dealing with governments. The total thrust of the Pastoral Constitution of the Church in the Modern World makes that clear, he observed. Such, too, was the theme of the Pope's New Year's address to the diplomatic corps accredited to the Holy See.

"Then the Age of Concordat is over?" I asked. The author of the standard textbook on canon law and the legal techni-

cian for several concordats was not to be identified as espousing that Church-state arrangement as the ideal. Did I never hear, the cardinal inquired, of the Latin tag indicating that the beginning of concordats is the beginning of troubles? Concordats, he reminded me, are efforts to assure the freedom of the Church, to set down clearly her legal rights. There may well be situations again where a concordat would be useful to protect the freedom of religion.

Mention of freedom of religion recalled the Conciliar Declaration. Was this, too, an expression of the Church's present posture of influencing society through the laity? The cardinal immediately and instinctively asserted the primacy of the primacy of truth and the claims of God. Since God had deigned to reveal Himself to man, and Christ had established the Church, man has no moral option in the matter. Of course, no one can be compelled to believe. The Church, the cardinal repeated, has always taught that. But that religion should be something each person makes up for himself clearly struck him as intellectually absurd, worse, as intellectual anarchy.

There is no mistaking Cardinal Ottaviani's cast of mind. It is resolutely absolutist and was honed on scholastic categories. It seeks always to discover and to declare the proper principle before proceeding to an analysis of a case. Though of a genuinely *lo via i* disposition, Cardinal Ottaviani would find doubly amusing a parody going the rounds in British circles in Rome these days: "Should old Aquinas be forgotten . . . ?" Nearly blind, the cardinal is dependent on his formidable memory, his systematic preparation in canon law and the aid of his very loyal advisers to enable him to interpret the current scene.

A century ago it was remarked that every English baby was born a little Whig or a little Tory. By temperament and training Cardinal Ottaviani is an unabashed Tory. He is against novelty in intellectual matters and disorder in politics. His unfeigned admiration for General Franco and the present Spanish regime is well-known. His opposition to communism is unabated; the difficulties of the Church in East Europe he does not forget.

One surmises that the status

of the institutional Church is his test of all political systems, their approximation to what he terms a Christian civilization.

Of the sturdiness and generosity of American Catholicism, of its fidelity to the Holy See and its impressive school system, Cardinal Ottaviani has spoken publicly with admiration. In the last few years, however, he fears that a spiritual restlessness has overtaken us, a disposition to challenge authority.

Is Cardinal Ottaviani one of the "prophets of doom" Pope John mentioned in his opening address to the Council? One would never believe it on encountering the short, gentle, outgoing old man, known in Rome for his charity to the poor, his recreations with the children at the orphanage he supports, his fatherly concern for all priests in trouble.

But the cardinal is, in his own words, "an old policeman" and this by official assignment. There are certain occupational hazards that go with such a function. To his desk come the details of moral desertion, of doctrinal treason, of chilling blasphemies, even of profanations of the Holy Eucharist. It is a grim picture of the Catholic world, infiltrated by evil, attacked by enemies. Similarly, J. Edgar Hoover seems more conscious of juvenile delinquency imperiling America than of the generosity of Peace Corps volunteers serving the world.

A fellow countryman of Cardinal Ottaviani, Alberto Cavallari, writing in the Milan daily, *Corriere della Sera*, concluded after a long conversation with His Eminence: "He is the Church of yesterday, its philosophical principles, its law codes, its historic institutions."

Some saw a hint of needed adaptation in the preamble of Pope Paul's motu proprio changing the name and procedure of the Holy Office: "The progress of civilization cannot be neglected in matters of religion. As a result of such progress, the faithful follow the direction of the Church more fully and with greater charity if they have a deep knowledge of its definitions and laws in questions of faith and morals."

But the cardinal who for years has symbolized constancy and has never courted popularity in his difficult post is answerable only to God and, under Him, to the Pope as His Vicar.

Mass in English at Yankee Stadium

Pope is Answer to 'Traditionalists'

New York — (RNS) — A Jesuit liturgist here has described the Catholic Traditionalist Movement as one making its first error in choice of title. It does not support "tradition," he said, but "the immediate past," something that is merely "old."

Father C. J. McNaspy, S.J., an associate editor of *America*, noted the movement of Father Gommara A. DePauw at a press conference attending the publication of his new book, "Our Changing Liturgy," published by Hawthorn Books.

Because of the confused situation attending the present status of the Belgian-born priest who heads the Traditionalists, reporters pressed Father McNaspy for comments on CFM, which opposes the vernacular, calls for an alternative "Latin" Mass in parishes, and holds that the Vatican II Constitution on the Sacred Liturgy has been misinterpreted by "progressive" liturgical experts.

Father McNaspy, who regards Catholic liturgy as a growing thing, replied that Father DePauw's charges had been best answered by Pope Paul VI.

That answer, he said, had come in jam-packed Yankee Stadium Oct. 4 when 90,000 heard the Pontiff celebrate the Mass.

"Pope Paul celebrated that Mass in English," he said, "a language that was for him a difficult thing . . . but an act of love for Americans, a beautiful, beautiful thing."

In his book, "The Changing Liturgy," Father McNaspy states that "to be traditional is not at all the same as to be a 'traditionalist' (as some anti-progressive Catholics like to call themselves). For the 'traditionalist' has a short memory; he canonizes the immediate past without seeing it and the present in the larger perspective of the full tradition, which is never static, but ebbs and flows."

"Some kind of judgment has to be made as to what is 'traditional' and what is 'old.'"

Pope Paul's position, Father McNaspy wrote, was made plain at a general audience on Jan. 13, 1965 when he said: "The religious and spiritual plane opened to us through the new liturgical Constitution is stupendous." According to the Jesuit expert on the liturgy, "the Pope cited the depth and authenticity of the Constitution's teaching; its reasonableness; its cultural implications; and its response to the needs of modern man."

At the press conference, Father McNaspy said "Traditionalists ignore the steady changes brought about by a succession of Popes . . . and most definitely they ignore the words of Pius XI, Pius XII, John XXIII and Paul VI."

In his book, he cites such changes as introduction of daily Masses for laymen, reduction in First Communion ages, shortened Eucharistic Masses, and evening Masses.

He noted that in a recent *America* article he had said there should be, in some cases, retention of the Latin Mass — particularly at those basilicas, churches and shrines drawing an international congregation — "St. Peter's in Rome, the shrine at Lourdes, other shrines, some churches in great metropolitan cities."

The priest was asked whether the Catholic chapel at John F. Kennedy Airport in New York — a port through which thousands of people of every language and race pass each month — might conceivably be served best by a "Latin Mass." Quite possible, he said.

Father McNaspy told newsmen here that he opposes a traditionalist movement because it "tends to appeal to sloth, timidity, inertia, suspicion." Ninety per cent of all

American dioceses have moved speedily to install liturgical changes, but here and there, he said, one encounters "a Diocese of Cornea."

OTHER CHANGES will come in the liturgy in the next 3 to 5 years, he believes, and the intervening period may be one of "quiet consolidation," a form of catching-up. In his comment on diocesan response to liturgical reform, he said that Francis Cardinal Spellman, Archbishop of New York, had done a "fantastically thorough" job of training pastors and priests in expedient changes in the Mass. The Diocese of Rochester, N.Y., he said, was among the most advanced in the nation — there; the Collect, Secret and Post-Communion Prayers are now said in English.

He foresaw the possibility that, in time, there will be a variety of "Canons" for the Mass — changeable and similar to the practice of some Eastern Rites.

The Constitution on the Sacred Liturgy is "not legislated down to the slightest detail," he noted. "There is much leeway. In some respects the Constitution is open-ended . . . and other changes may come through the national conferences of bishops . . ."

Pope Expects 'Great Deal' From Laity

Vatican City — (RNS) — Pope VI has declared that the Catholic Church not only wants an educated laity, but "expects a great deal from it."

The pontiff gave an audience to 200 delegates at an Italian Catholic Action unit made up of university and college graduates. Their congress was opened in Rome with a Mass in the Lateran Basilica celebrated by Giovanni Cardinal Colombo, Archbishop of Milan.

"The Church," Pope Paul said, "wants an educated laity that is convinced of the liberating and saving work of Christian truth. It wants all who are in possession of this truth to be faithful to the duty of professing it and spreading it. It wants every soul, every person of every age, every family, every environment to bear witness to it. It wants a harmony of thought, of voices, of works springing from happiness and strength."

Ireland Tiptoes Hesitantly into Ecumenism

Dublin—Some would describe Ireland's reaction to the Vatican Council as typical of a country which delights in virtues other than logic. I find the Protestants more excited than the Catholics, and the Catholic laity away ahead of their pastors.

Protestants form a mere 5 per cent of the Republic's 2,800,000 inhabitants, but their importance is far greater than their numbers. Most of them live in or near Dublin, where they are prominent in industry, commerce, banking, insurance, the professions and education. Not only in theory but in practice, they enjoy full equality of civil rights.

They feel, nevertheless, and with considerable justice, that the social ethic—as expressed in laws on divorce, contraception and censorship—is secretarily Roman Catholic. More profoundly, they know that their fellow citizens consider them an alien and undesirable element, ignore their participation in a common Christian faith and heritage.

Press coverage of the Council reflected the various interests faithfully. The "Irish Times," organ of the Protestant, reported it more fully and intelligently than the other dailies which pride themselves on their Catholic outlook. In spite of its smaller circulation and revenue, it alone

kept a staffer in Rome during the whole of the final session. It has topped this off with a 15,000-word supplement summarizing the Council's work.

Expressing the Protestant community's desire for recognition, this paper has also been urging the Catholic archbishop of Dublin to implement a recommendation of the Council by naming a Catholic chaplain for the several hundred Catholic students who attend Dublin's "Protestant" university, Trinity College. The issue is a sensitive one. Over the years, Archbishop McQuaid repeated each Lent his prohibition to Catholics under his jurisdiction to attend Trinity, forbade priests to lecture there, refused to appoint a chaplain.

While still ignoring the prodding of the "Irish Times" on the chaplain issue, the archbishop has made a significant concession. For last year's Church Unity Octave, he authorized a priest to speak in Trinity, an initiative repeated this year. A professor from the national major seminary at Maynooth has given 4 public lectures there on the Council.

Another ecumenical gesture has just been wrung from the unwilling archbishop. Under pressure from the Jesuit director of an organization called the Center for Religious Studies and Information, he joined with the Church of Ireland

(Episcopalian) archbishop of Dublin in prayer at a public meeting in Dublin's city hall, the Mansion House. The event was witnessed by the Papal Nuncio, the President of Ireland, the Prime Minister, 10 ambassadors and many judges.

The prayer session was limited to reciting what the announcement carefully identified as the "Catholic" version of the Our Father. The press, nevertheless, was unanimous in hailing the occasion as not too many years since Archbishop McQuaid was trying, with considerable success for a time, to pressure the newspapers into reserving the title of archbishop of Dublin for himself exclusively.

And just a few weeks ago, at the end of the Council, he could still assure his diocesan that there would be no changes "to disturb the tranquility of your Christian lives."

Not all Irish bishops are equally allergic to change. But none promotes agglomeration with the wholehearted dedication Dr. McQuaid brings to his holding action. And all are more papal than the Pope in their emotional resistance to admitting a Christian content in Irish Protestantism. When Cardinal Dillion of Armagh returned here from Rome in December, he spoke enthusiastically in a television interview of the Council's great

advances. But when asked when he would follow Pope Paul's initiative and invite Protestant leaders to a prayer service, he hemmed and hawed and promised nothing.

Lay attitudes are far more advanced, as an example will illustrate. The Irish Countrywomen's Association, one of the few important non-denominational groups in a country in which the clergy have traditionally insisted on sectarian division of community organizations, has a residential training center in Dublin. Here, as Marie Lewis (the secretary) tells the story, "the practice was Rosary each evening in one room, scripture reading and hymns in another."

Several years ago, a clergyman's wife urged that those who worked all day together should be able to pray together in the evening. The women discussed the matter amicably but the Catholics got no encouragement from the priests they consulted.

Only when Pope Paul expressed a wish for union in prayer did action become possible. That evening, the 50 women joined in the Our Father, a psalm, the epistle for the day, and a hymn: "We have now established the practice of Communion each evening," says Marie Lewis, "and it has given a fuller meaning to our working and praying together."

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