

'Keeping Things Together' — Our Worship Must Shape Our Daily Life

'New Outlook' A Difficulty

London — (NC) — John Cardinal Heenan of Westminster said here that Catholic traditions are in some ways a very poor preparation for ecumenical work.

Catholics have to be patient "with those who find difficulty in entering into the spirit of ecumenism because we know how hard it is to develop a new outlook," he said. "We are only now beginning to instruct our people on the deeper meaning of this work for Christian unity."

The cardinal, preaching at a Christian unity octave service in Westminster cathedral said that a Protestant had written to him pleading his prayers for Christian unity especially for the conversion of Roman Catholics. It was sincere and was not intended to be offensive, he said, adding: "It is only when we become the object of prayer for conversion that we begin to understand how others feel when we talk about converting them."

Some converts complain that the new departures in ecumenical practice make a mockery of the sacrifices they have made and the friends they lost when they gave up their former religion.

"Over the years hundreds of clergymen have given up their home and career to join the Church of Rome. We must be patient with those who are impatient with the old faith being betrayed."

An Episcopal priest, three Catholic priests and a Catholic layman, as a result of the recent blizzard, chanced to have dinner together at a downtown Rochester restaurant.

The clergy conversation, after the expected comments about the fury of the storm, soon settled down to changes made or proposed in both Episcopal and Roman Catholic ways of worship — altars facing the people, newly translated texts, new styles in church music and architecture.

The layman sat out the conversation in silence and then remarked: "Why do the clergy spend their time and their talents on which way to say Mass or whether to add or subtract an Amen at a time when half the world is hungry? Shouldn't religion put food in children's bellies before it debates the way those children should say their prayers?"

His point was, obviously, well made.

As a matter of fact, an Augustinian priest, Father Dennis J. Geaney, had similar thoughts fifteen years ago. In the January issue of *Orate Fratres* magazine in 1951, Father Geaney wrote an article titled "Keeping Things Together" and we think it is still timely.

His article was one of several marking the twenty fifth anniversary of the magazine, now called "Worship" — a pioneer in advocating the changes in Catholic liturgy put into effect by the recent Vatican Council.

Father Geaney said he found himself asking this question: "Is the liturgical movement in this country realistically coming to grips with the problems facing the world and the Church. Is it more concerned with the perfection of its ceremonies than the struggle of the masses for justice? Is it more concerned with pious groups who form a liturgical study group than the many who live as practical atheists?"

He quotes, as we did last week, the late Cardinal Suhard of Paris pastoral "Priests Among Men." "Is it not sinful," the Cardinal asked, "to reserve all one's energy for the handful of the faithful, to devote one's

life to a privileged minority when there is such a growing multitude of unbelievers? . . . The question at a deeper level is: Which has precedence, the sacramental celebrations or the spreading of the Gospel?" Cardinal Suhard answered his own questions by saying "that these two functions are not mutually exclusive but complementary."

Father Geaney then comments, "My suspicion is that as Catholics, which includes liturgists, we lack an integrated vision of Christ's redeeming work. We see it too much as a sacristy affair, something removed from the montony of the assembly line, the smoke-filled room of politics, the difficulty of family life in one room. . . . Unless we are sharing in some degree the real life about us, we shall fail to bring this life to the altar."

He then describes a visit to the slum area of a huge city. He discovered families living in what looked like a long row of blockhouses—one room shacks of flimsy construction built in what formerly had been the coal bin of a foundry. Two tumbledown outhouses each served over 100 people whose "homes" had but one door, one window and no plumbing.

"The owner of the property," writes Father Geaney, "expressed surprise at seeing a priest in the area. 'Isn't this a little rough for you here?' he asked. The priest's problem here is not one of using missals at Mass, weekly Communion, or even baptism. Some of the basic requirements to live a human life are first needed. It is but little good to absolve the prostitute and send her back to the brothel. She must be absolved and the brothel destroyed. In the case in point housing and baptism go together. Decent houses must be built and baptism administered."

Father Geaney bluntly accused Catholics of that city as sharing the guilt for such slum conditions—"We find Catholic members of the Chamber of Commerce which has opposed using federal money for housing the poor. We find Catholic members of the Real Estate Board which fights low income housing and rent controls. The Catholics who are not members of the Chamber of Commerce or the Real Estate Board give approval of these actions by their almost total unconcern."

"My question," says Father Geaney, "is this: Would Catholics who go to Holy Communion once a month . . . and protect their neighborhoods from 'undesirables' change their ways of life if they went to Holy Communion every Sunday? Would Catholic anti-union employers cease their union-busting activities if they learned the 'Missa de Angelis' and never missed a neum on Sunday?"

The priest then eloquently explains what he believes is so urgently needed.

"Certainly the answer is not to cease urging more Communion and communal worship. However, something else is needed to remove the obstacles to the free flowing of grace. The ministry of preaching means more than just any kind of preaching. The Gospel must be preached against the background and problems of our day. Our social problems must be analyzed in the pulpit and the Christian solution found in the doctrine of the Mystical Body. We must preach Christ deprived of His right to organize, to live where He wishes, His right to a home, to the education of His family.

"In other words," Father Geaney says, "We preach Christ naked in the sense that He is stripped of His dignity as a man, stripped of the things closer to Him than His clothing. We must talk so plainly that there might be howls of protest from our best contributors and even a letter to the bishop. We must be as firm on Catholic social principles as we are on the indissolubility of marriage and birth control. It is much easier to preach a crusade of prayer against communism in Asia.

"Pius XII warns us to avoid deciding on matters to be taught according to the pleasure of others lest today, as in the time of Isaiah the prophet, it be repeated that 'you speak things which are pleasing to us.'"

"When we descend from the pulpit after this type of sermon," states Father Geaney, "the job is not done. The preaching would have the effect of dropping block busters out of the bombers to open up the way for the foot soldiers. The infantry must follow up or the place is never taken. The neighborhood must become more than a place where there is sufficient and unsegregated housing with inside plumbing.

"Our aim must be a Christian community.

"In neighborhoods that are in the higher economic brackets, we find a higher percentage of Catholics going to Sunday Mass, a higher percentage going to Holy Communion, but community is just as far or farther removed. Poverty has the tendency to unite us; riches to divide us. Neighborhoods or parishes in the higher income bracket need as desperately this community of thought and action to fulfill the command that we love one another and prepare to worship as members of a Body. The doctor, the lawyer, the banker, the N.A.M. officer must bring to the altar a gift that befits a Christian — not just a week of any kind of work or a week's salary, but a week of intelligent Christian dedication to others. For many it would demand a complete reorientation of life," according to Father Geaney.

And the "many" include not just lay people.

We need not just an occasional "emerging layman" to shoulder the responsibility of shifting Christian theory into day-to-day reality but also some "emerging clergy" too who can leave for awhile their sacristy and rectory to aid in this work of translation.

"This conclusion may seem to some a bit bold. For them, we quote what Pope Pius XII said in his directive to the clergy ten years ago. The priest, he said, "must promote all those forms of the apostolate which today, on account of the special needs of the Christian people, are so important and urgent. . . . With the assistance of well prepared and trained laymen, let him increase those projects of the social apostolate which are demanded by our time."

We can hope this next decade will record a greater response to the Pontiff's directive than has the past decade.

— Father Henry Atwell

Peace Corps Girl Describes African Wildlife

By LYNNE WATSON
(Special to the Courier
from East Africa)

It was an Alice in Wonderland scene minus the dialogue, Disneyland become reality, a non-African safari as good as the book.

It was your first trip to the zoo when you were too young to notice the boredom behind the bars. It was the M-G-M lion off-screen, a Tarzan movie at 12, the sound-track of "Hatiari."

It was and is the greatest show on earth, sans tent, and you can even watch it from your bathtub.

Lake Manyara Park is 120 square miles of Stone Age scenery, resting at the bottom of the Great Rift Valley, a spectacular fault which stretches from East Africa to Jordan. Most of the Central African lakes, the Red Sea and the Gulf of Aden were created by this ancient convulsion of land masses.

Roosting on one side of this valley in northern Tanzania is Lake Manyara Hotel, incongruously luxurious amid the greenery, wild game and the alkaline lake it overviews.

Wall to wall windows enable guests, even while taking a bath, to watch the specks of sauntering game below.

The real exhibition being the animals, however, everyone drives through the park to the shores of the flamingo-saturated lake.

Each of the East African game parks is peculiarly famous. Manyara's act is its lions who laze in the trees.

The first one was startling, the face of a lioness seeming disembodied with only her head and tail visible in an acacia tree. Blase in her immunity from Great White Hunters, she lay unmoving, like a stuffed animal propped there to prove Manyara lions really do live in the trees.

From a distance Manyara seems covered with a white crust, an illusion caused by its brackish water. At the shoreline it appears brown and shallow, memorable not for itself, but for the animals promenading nearby.

We watched. The broad-striped, glossy zebra, showing

fat rumps as they galloped off. Water buffalo, annoyed by the intrusion to their wading, wheeling and bounding off, their backs shadowed by white egrets, following them like synchronized confetti.

Manyara is bush-thick. Shrub follows forest. Elephants, baboons, buffalo, waterbuck, tropical water birds, giraffe and zebra appear and reappear in a brief afternoon of game watching.

And Manyara is just the prelude. Approximately 40 miles from the lake is Tanzania's remnant of a continent's decimated wildlife.



Zebra and eland in Ngorongoro Crater, a 200 mile area wildlife preserve. Photos are by Henry Fosbrooke, former conservator of the preserve.



Horace, a docile but not a tame rhino. Picture caught him napping.

The skies wetted the plains, saturating the mud roads. Too much later the sky shaded from monotonous slate to mother of pearl as the rains lessened. We

passed by a leopard stretched out atop one of the Serengeti kopjes, huge slabs of rock poking up intermittently across the grassland.

It was already night when we reached the lodge at Serengeti's center, and panicky impala jumped across the headlights as we drove in.

Next day we bounced across the plains in a Land Rover, game-spotting.

About 50 wandering wildebeest watched us watch them. The wildebeest, with its absurd, elongated face, straggly mane and back legs slender as a horse's. Seeing their trek we instantaneously knew what the American plains had lost in her obliterated bison herds.

Suddenly the wildebeest began to stampede aimlessly. Out of the grass emerged three lionesses and two cubs, tearing alongside the terrified animals. Apparently already filled, however, they soon stopped their baiting. Less than 30 feet from our open-roofed Rover they nudged, licked and jostled each other.

Miles later, another lioness carried a dead impala in her jaws, and trotted beneath a bush to feast with her cubs. They dined privately and we headed back, picking up a wildebeest skull from a thicket.

It's the wrong shade of bone and not suitable for framing, but our kind our kind of trophy, non-violent.

Bitterness Recedes in Northern Ireland

By GARY MacEOIN

Belfast — Even Northern Ireland, to give its official name to the six counties of north-east Ulster politically attached to the United Kingdom, is feeling the glow of ecumenical fellowship. There could hardly be a greater testimony to Pope John the miracle worker. It is but a flickering candle, yet how bright that tiny flame seems to those used to total darkness!

The detente between the Protestants (65 per cent of the total) and the Catholics (35 per cent) extends to all areas of their lives. One could hardly claim that the Johannine ecumenical initiative was alone responsible. It is, nevertheless, significant that previously existing factors in favor of understanding had slight impact until ecumenism entered as the catalyst. We may indeed be witnessing a new phase in Irish history.

A ready measure of internal strains in Northern Ireland is the status of relations with the Republic to the south. It is the misfortune of religion that politicians succeeded in making it the determinant of one's attitude towards the border which splits an island smaller than the State of Maine.

Judged by this measure, the outlook is far brighter than at any time since Ireland was partitioned in 1922. The Dublin government, backed solidly by opinion in the south, has rejected force as a means to achieve its stated aim of national reunion. It has gone further on record that union can come only by mutual agreement, and it has drawn the logical conclusion that its policies should seek the maximum cooperation of the two parts of the country.

Official reaction in the North has been positive to the point that last year the prime ministers of North and South met for the first time since the two states were created. Shortly afterwards, the Nationalist (Catholic) party in the North accepted the status of official opposition in parliament, also for the first time. And two of the North's biggest firms, one in tobacco and the other in textiles, have finally been lured by the Republic's industrial development inducements and its abundant skilled labor to build factories in Dublin and Donegal.

In the strictly religious area, what is most obvious is the decline of bitterness and the progressive isolation of extrem-

ists. The positive moves are few and sketchy, of a kind that elsewhere would hardly merit recording. The Protestant newspapers welcomed the Vatican Council's moves to encourage common action and understanding between Christians. Informal meetings in private homes become more frequent, as people grow to realize that not everyone on the next street is a monster.

Even this kind of encounter is not without its dangers. An intransigent element remains, and it has a virulent spokesman in the person of Reverend Ian Paisley, Moderator of the Free Presbyterian Church of Ulster, a radical offshoot from the Presbyterians. He threatened to demonstrate when it was announced that a group of Protestants here in Belfast had invited two priests to talk at a private meeting, and the organizers decided to call the meeting off because of the danger of riots. Later, a similar meeting was held in a town some miles away, with a last-minute change of venue to forestall a possible demonstration.

The possibilities of imaginative progress have been indicated by Father John Moley, who works in a parish near Bel-

fast. Last August he brought some members of the Legion of Mary from England and Scotland and sent them from door to door in an area that had been preponderantly Protestant for centuries. They introduced themselves as holiday-makers anxious to further friendship between divided Christian communities. They talked about the new Catholic liturgy, about a Mass that had just been televised from the local church, about the fact that Catholics were becoming aware of the Protestant Christian heritage.

"A genuine Irish welcome awaited them," reports Father Moley, "though there was a reluctance in many instances to discuss religious issues at all."

The selection of people from outside the country to make the first contacts illustrates the depth of the chasm to be bridged. Comments they gathered were also enlightening. Some Protestants remarked that the attitudes of the visitors were a welcome change from those of their Catholic neighbors. A few even told them that they were courageous to defy their local priest!



Liturgy and Life

Father Gerald Ellard, S.J., for 32 years a professor of church history and liturgy at St. Mary's College, Kansas, has been described by a Jesuit confrere as a priest, "scholarly in his preferences," who felt a great need for popular education in the liturgical apostolate. Hundreds of young Americans first sensed the urgency of a liturgical renewal through his messages in the Summer Schools of Social Action, a traveling institute under the dynamic leadership of the late Jesuit Father Daniel A. Lord. Father Ellard contributed 54 major articles to "Orate Fratres," in addition to hundreds of articles for other publications. More than a quarter of a century ago, he envisioned the "Evening Mass," now celebrated in our churches, and pleaded for it in his writings. The Jesuit was an ecumenist who looked to the liturgy for a font of Christian Unity. He made his last public appearance at the Harvard Roman Catholic-Protestant Colloquium, before his death in March, 1963. His writings included: "Ordination Anointings in the Western Church before 1000 A.D." (33), "Christian Life and Worship" (33), a standard Catholic college textbook, "The Mystical Body and the Bishops" (39), "Men at Work at Worship" (40), "The Dialog Mass" (42), "The Mass of the Future" (48), "Follow the Mass" (53), "Evening Mass" (54), "The Mass in Transition" (56), "Master Alcuin, Liturgist" (56).

Officers Mission

Re cr

The n Lake Cl Walwort Lane, is under th ard Lini tracing Link Sor

The cl with the Walwort glass wir whole w the two entrance

A two kept free ter mont in the c

The p level gro church ' prochin Walwort

The n sions of accomnc pews to side of

The al from the and the with it people.

A "cr the rear building the rear baptisms Church relocated new bar

Light follow- 1 as none fixtures will be l nated by the aretion will east of

Parish 650 fam of 1,200 the chu boundar the nor boundar worth H as far 1 Road to Monroe Road.

The greeted support new St: lies wil place fo parking needs o

Fathe the past Lake an Gerard I