



Pius X Scout Camp

Boy Scouts of St. Pius X parish, Chillicothe, recently attended Camp Pio Decimo at Canandaigua Lake. Father Donald Murphy, pastor, celebrated daily Mass on the camp porch. Three of the Scouts, Steven Hoffman, David Eckl and James Stevens received their Eagle awards at the conclusion of the camp session, first to attain Scouting's top honor from Troop 178. Scout leaders are Harold Santiff, Chester Mollen and Henry Stevens.

Cardinal Ottaviani Axes Ecumenical Monastery

Wien, Mo. — (NC) — The two-year-old Brotherhood of Christian Unity, an ecumenical religious community located in this tiny Missouri hamlet, has disbanded.

Father Joseph Starmann, priest of the diocese of Jefferson City, Mo., and Catholic co-leader of the Brotherhood, has been transferred to the University of Missouri Newman apostolate.

Father Robert Bollman, priest of the Episcopal diocese of Missouri and Episcopal co-leader of the order, is on an extended retreat at the Anglican Priory of the Poor Brethren of St. Francis in Orange City, Fla.

Other members of the Brotherhood—which once had as many as seven members but recently as few as four—have left the large, 16-room monastery which had served as headquarters for the experimental group.

"No one will be coming back," Father Starmann said.

Reasons for the breakup of the ecumenical religious community were not disclosed.

Farmhands Seek Better Wage Law

Austin, Texas — (RNS) — Twenty-five striking farm laborers from south Texas Rio Grande valley completed a 40-mile trek to the steps of the State Capitol here to the chagrin of a crowd of about 8,000.

From its start on July 4, the long-march to call attention to the economic plight of farm workers and specifically to large passage of a \$1.25 per hour state minimum wage law, was supported by Protestant and Roman-Catholic groups and leaders. Several priests and ministers accompanied the Mexican-American marchers much of the way.

The Labor Day rally climaxed the march was marked by both high enthusiasm and determination to offset the absence of Gov. John B. Connally, Jr., and other state officials.

Though he helicoptered to New Braunfels to talk with the marchers and their leaders several days before their arrival here, Gov. Connally said he would not meet them as requested on the Capitol steps. Also, he appeared firm in a refusal to call a special session of the state legislature — which regularly meets next January — to deal with the farm workers' demands.

Continued pressure on state officials was pledged at the rally by Father Antonio Gonzalez, O.M.I., a Catholic priest from Houston, who was a co-chairman of the march. He said that two "living petitions" — farm workers — would picket the Capitol until minimum wage law is passed.

Thou is still 'in' in Britain

New Mass Text for Advent

London — (RNS) — A new version of the Ordinary of the Mass, which is to be introduced in Roman Catholic churches throughout Britain on the first Sunday in Advent (Nov. 27), has been circulated to parish priests with a somewhat stormy

The text was drafted by a subcommittee of the 14-member Liturgical Translation Committee, endorsed by the hierarchies of England and Wales, Scotland and Ireland, and confirmed by the Roman Consilium for Liturgy.

It will replace differing versions in use in these countries over the last few years but its life is expected to last only five years, by which time the international committee now working on a uniform translation of the liturgy for all Eng-

lish-speaking countries should have completed its task. Early reaction to the new text came from Anthony Milner, a well-known composer and member of the Liturgical Translation Committee. He called it "deplorable" and said he was considering resigning from the committee in protest against the way decisions on the text had been taken.

and "thou," which he said were obsolete and produced awkward phrases for singing and speaking. But the worst phrase in the whole translation, he charged, was, "He it was who spoke through the Prophets." He condemned this as "trivial and undignified" and said there was no worthy reason why it should not be "and who spoke."

Meanwhile, another liturgical innovation has been announced in Britain, according to NCWC News Service.

The local liturgical committee for England and Wales issued an "Alternative Lectionary" providing a program of readings which may be used instead of the Epistles and Gospels in current missals for most weekdays during the year except for Lent.

The program has been drawn up so as to give a fairly continuous reading of the books of the Bible. The reading for the Epistles this year are mainly from the New Testament and next year from the Old Testament. The Gospels are similarly more or less continuous. The aim is to familiarize both clergy and laity with the Bible as a whole.

A special plan is provided for children's Masses. Here the readings are generally shorter than the adult readings and cover both the most interesting and the most instructive parts of the Old and the New Testaments.

Use of the "Alternative Lectionary" is not obligatory but left to the discretion of individual priests. It has been approved for an experimental period after which the opinions of priests and people will be studied.

God's World

Spiritual Fall-Out

By DENNIS J. GEANEY

Did you ever hear of a grace "fall-out"? My friend tells me that there is a school of sacramental theology that holds this. There is hush when the bell is rung, the priest bends over the Host, he genuflects and then raises the Host. All who are present in the Church, no matter what they may be doing or thinking participate in the "fall-out" of grace. Nothing seems to matter much as long as you are within the walls.

Thomas Merton calls the "falling-out" theory "validism." If these essential words and actions are performed, grace will penetrate into every soul present. In this view, the Lord with His power and might, descends from on high, works his way through a stubborn crust of humanity, and delivers the amount needed that will last until we run dry. In this view, a human community is no more needed for the Eucharist or other sacraments than it is needed for a modern completely automated plant.

solid in the middle and on my left is the bridegroom's family. The couple in front of me symbolizes the merger of two human communities. Everybody is relative close to the altar. As I go through the Mass, I feel that everybody is involved. When the vows are pronounced, you can feel the oneness. When I give a homily on marriage, everybody identifies with the young couple. They see their own marriage vows

Obviously, I do not accept this emasculated Post-Reformation brand of sacramental theology. It squares with neither the early apostolic Church nor the Church of Vatican II. The Church is a people or a community. Grace comes to us through this community or through each other.

The pain of changing from one school of theology to another is with me at daily Mass. At our daily Masses, the worshippers are scattered throughout a large Church. Seldom more than a few take a place close to the altar. For the most part, people seem to be scattered and isolated like the people in the movie "Separate Tables."

I asked a woman, one day, why she does not sit up front, she replied that most people want to be near the door. According to the "fall-out" theory, where you sit has nothing to do with the descent of grace. They seem to set in their ways for me to fight with them. I have chosen to live with the situation.

I do not like the routine of daily Mass to be interrupted by a wedding or a funeral Mass. At wedding Masses, we have two communities being visibly welded. On my right is the bride's family packed fairly

through the vicarious experience of the young couple. My priesthood is enriched by my participation in their promise of dedication to each other. Somehow we sense that Christ is present in this whole affair, working through us in this grace-filled community affair.

The couples whose wedding I witness and bless, I usually prepare for the service and may know each other a wee bit.

With funerals, it is different. No one whom I have buried so far have I prepared for death. This, in spite of the fact that we average three and a half funerals a week. On the way to the church, I stop in the parish office to look at the death register and find out the first name of the deceased which I need to insert in the Mass prayers and in adapting my homily to a him or her. On a particular occasion, I noted the name was Angela and gave a homily that would apply to any adult Catholic in the United States by the name of Angela. After the service, the organist came to the Sacristy with a troubled look and asked if that was a woman we buried. "Of course, I looked it up in the book." She created a doubt and I looked again in the funeral register and saw that it was Angela.

Defense of the text came from Archbishop Gordon Gray of St. Andrews and Edinburgh, chairman of the International Committee on English in the Liturgy. He said the text "cannot not hope to please everyone and such criticism was not unexpected."

Archbishop Gray stressed that the new text is not final. At present the Missal is being revised and the new "Order of the Mass" will incorporate considerable changes both in the prayers and in the structure of the Mass, he said. He also cited the long-term objective of a common English text of all liturgical books for use throughout the English-speaking world which the international committee is working on.

Milner made many points of criticism about the text. He complained of the use of "thee"



Delegates from the Rochester Diocese met for a song-fest between sessions of national convention of Confraternity of Christian Doctrine in Pittsburgh this past week. Monsignor Albert Schnacky, diocesan director, holds the guitar. He also sings well too. Story is on page one.

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