

'Revitalized' Liturgy Takes Another Step Forward

(Archbishop Hallinan is chairman of the United States-Bishops' Committee on the Liturgy.)

By ARCHBISHOP PAUL J. HALLINAN

Atlanta — (NC)—The strong sentiments of a majority of American priests and laymen are the background. Overwhelming votes by the American bishops are the instruments which have bolstered the cause of the vernacular. And now the action of the Holy See has answered the hopes of a truly revitalized liturgy for our American parishes.

The surprise announcement granting permission for the vernacular in the Canon of the Mass — was no surprise to the teams of bishops, priests and lay specialists who have been working on the liturgy.

In November, 1966, the United States hierarchy asked for this permission along with seven other points. The others were granted almost immediately. But the Canon request was neither approved or disapproved.

Correspondence which I had with Giacomo Cardinal Lercaro of Bologna, head of the Vatican commission to implement Vatican Council II's Constitution on the Liturgy—and other Roman officials, as well as the visit of Archbishop John F. Dearden of Detroit to Rome earlier this year, indicated a general step forward was being considered. It was clearly understood that the initiative of the large American hierarchy had spearheaded the vernacular program.

With the Church moving so steadily toward the liturgical renewal, it is not surprising that the emphasis of the new instruction issued May 4 by the Vatican Liturgy commission, called the Consilium, is on concerted, authorized actions rather than individual innovations.

The Dutch bishops had submitted a request with a Dutch text, and the Caribbean bishops had acted as the Americans. Although the French bishops have been considering the move, it is understood that no action

had been taken to get the permission.

Since October, 1962, when the Second Vatican Council began, the American role in liturgy has been dynamic. Among the experts who prepared the draft for the Council were Father Frederick McManus of the Catholic University of America and Father Godfrey Diekmann, O.S.B., of Saint John's University in Collegeville, Minn. Council Fathers from the United States spoke on both sides of the vernacular question, but as the debate and preliminary voting continued during the first and second sessions, the American sentiment began to coalesce.

Two weeks before the final dramatic vote on the liturgy (the first of Vatican II's documents), the United States bishops met in Rome and voted to extend the English in the Mass

"as far as possible." In April, 1964, this vote was made formal and confirmed by Rome.

"Part-English Masses" began in American churches the first Sunday of Advent, 1964. Later the three key orations of the Mass, the collect, the prayer over the offerings, and the post-Communion) were included.

Frantic efforts were evident in the preparation of suitable texts. In the interests of haste and experimentation, the 1964 version was made up of existing missal texts with scriptural readings from the Confraternity translation. There was considerable dissatisfaction, some of which was quite useful, much of it however was linked to that resistance to change which is so evident among many people.

Meanwhile one of the most far-reaching movements was a

well under way. Ten English-speaking hierarchies authorized the long-range preparation of an international English text in 1963. Theologically—and scripturally authentic, this translation has the additional contributions of literary and dramatic stylists, and musicians. Samples have twice been sent out to thousands of interested people, and their comments and criticisms carefully considered.

Then the bishops took home to study this mimeographed text along with three other existing missal versions. There is much polishing still to be done on the text before its final approval by the National Conference of Catholic Bishops and the Vatican's Consilium.

It is probable that the vernacular Canon will be ready the first Sunday in Advent 1967. The other changes (violet vest-

ments for requiem Masses, no maniple, changes in rubrics, etc.) will be effective June 29.

The use of the vernacular has become for the proponents of the liturgy somewhat of a touchstone. It is certain that some Catholics, who have never read or received instructions on the meaning of worship, see the use of English simply as a modernization, or an easier way, almost a gimmick. But actually, the vernacular was introduced by Vatican II as a dynamic instrument toward "the full, conscious and active participation of the people" (par. 14).

Pastors are directed in the Constitution on the Liturgy, to see that "the faithful take part (in Mass) knowingly, actively and fruitfully" (par. 11). The rites must be "within the people's powers of comprehension" (34), and both texts and rites must "express more clearly the holy things which they signify" (21).

During the spirited debate of the first two conciliar sessions, the Fathers, by overwhelming vote, went farther. The vernacular was approved first for the scriptural readings, and then some prayers and chants. Later other parts were permitted in the mother-tongue and now the Canon (from the Holy, Holy, Holy to the Lord's Prayer), the great action of the Eucharist, will be clearly expressed so the text and rites will truly express "the holy things that are signified."

Priests, Sign Of Vitality

Vatican City — (NC)—Priests are the "visible sign of the vitality of the Church," Pope Paul VI told a group of parish pastors from Genoa, Italy.

Led by Giuseppe Cardinal Siri of Genoa, 100 pastors from that Italian port city came to Rome for an audience commemorating Cardinal Siri's 20th anniversary as archbishop.

"Priests are the visible sign of the vitality of the Church," the Holy Father said. "They are strong and humble men who enclose within their hearts the daily deepened echo of the divine call. They have but one goal, one thought — the spreading of the reign of Christ among souls."

participated solely as a witness), and stated his case before the Board. When the latter ignored the withdrawal of the resignation, Mr. Goodrow, a tenure teacher, appealed the Board's decision to the Commissioner of Education.

He has taken these difficult and heroic steps because of his conviction that American rights must be defended at home as well as on the battlefield.

Though the matter is now in the hands of the Commissioner, the real battle will be won or lost not in Albany, but in the hearts of the people of Clifton Springs, just as similar battles are being won or lost in similar situations around the country.

It is a continual struggle to defend American rights wherever they are infringed upon. For taking up this great cause, Frank Goodrow deserves the support of all true citizens of the area. Many indeed have tried to defend these rights. But freedom can be lost through indifference as well as through aggression. If Clifton Springs is not free, is America free?

—Rev. Mark W. Sullivan, Geneva

Teachers' Freedom of Speech

Editor—

Many of the readers of the Courier-Journal have been affected in some way by the recent dismissal of Francis Goodrow and John O'Connor from the faculty of Clifton Springs Central School. Some wonder why my name has been drawn into the controversy. I write this letter as a native of Clifton Springs and with confidence that a clear portrayal of just what has happened will be sufficient explanation for my involvement.

The issue is the constitutional right of free speech. Before the Memorial Day services, the two teachers hung a sign reading "Stop the Bombs" on the front of their apartment. This sign, and the silent presence of Mr. O'Connor in front of the apartment, across the street from the ceremonies, were wisely ignored at the time by those in charge of the services, which were in no way disrupted. Mr. Goodrow, in fact, reverently attended the ceremonies.

I visited the teachers on that very day, and was soon satisfied that their activities had in no way demeaned them as upright citizens or as teachers

charged with the education of the young.

On the following day, however, because of their legal, peaceful, and constitutional exercise of their rights, these men were given the alternatives of being suspended, facing possible criminal charges, or resigning. Lacking time to consider, lacking also the helpful counsel of anyone, even of each other, they resigned in the confusion and pressure of the moment. Nothing at all has come to light to justify their dismissal, brought about solely at the instigation of certain people who were offended by such mild and silent witness for peace.

The matter could have ended then. Mr. Goodrow could have gone off silently to seek a post elsewhere. But realizing how he had been persecuted for his harmless witness, and seeing that his actions were being misunderstood and even misrepresented, he decided to bring the actual circumstances preceding and surrounding his dismissal to the light of day.

He withdrew his resignation before the Board of Education acted upon it (in a meeting with the principal in which I

Parents Critical of Sex Education in Schools

Editor:

As Catholic parents of 5 children in a public school concerned with the rampant tide of "Sex Education" propaganda flooding books, magazines, periodicals, and newspapers and that has succeeded in getting a foothold in some public schools, may we share with your readers our thoughts on this subject.

We are gravely concerned at the increasingly successful efforts of our nation's Secularists to capture the public schools of our country for their dubious schemes of "Sex Education" — schemes that are even shamelessly avowed by these intellectual mountebanks to be frankly "experimental." We are even more concerned at those Catholic parents and educators who have swallowed the SIECUS (Sex Information and Education Council of the United States) philosophy, hook — line — and sinker, and ignoring traditional Catholic principles of morality, do not scruple to support the "Sex Education" programs of Planned Parenthood and Ethical Humanists in the public schools. They even attempt to invade the parochial schools with similar irresponsible concepts.

We believe these programs to be essentially in violation of parental rights. They are an unwarranted invasion of family and personal privacy. They transgress the rights of Catholic parents (and the religious parents of other faiths) to handle the moral problems of human sexuality within the context of their religious convictions.

These programs emphasizing an excessive amount of physi-

ological and anatomical material at such an early age destroy the reverence and modesty with which God has endowed the child as the two natural protectors of chastity. They may well cause moral harm and psychic difficulties. They can cause children to become preoccupied with sex as the center of their conscious experience. When — as is so often — developed a base, sophisticated attitude that reduces sex, a Sacred Thing, to a "fun thing." None of these attitudes reach the sex-educationists' confessed goals of upgrading moral attitudes, preventing sexual experimentation, or solving the growing problem of sexual delinquency.

The result of giving too much sex-information to young children, and we cannot stress this enough, is to make the parent's job of inculcating the proper attitudes and values in our already sex-saturated society that much more difficult. For, as a result of such programs, many young students now feel they "KNOW MORE" than their parents, and consequently have no longer need for their advice, or their moral guidance. The school thus drives a wedge between the children and their parents. Where the public school atmosphere is pervaded by an amoral attitude towards sexual problems, the school drives a wedge between the children and the Church. No heavier blow could be directed against the crumbling structure of the Family.

No more nauseating account of its intent and results of the program supported by these "Sex Education" zealots can be found than in the June 9 issue of Time. There we read how, like fools rushing in where

angels fear to tread, parents are "besieging the schools to take on the job" of Sex Education.

Dr. Mary Calderone, the former medical director of the Planned Parenthood Federation and avid SIECUS propagandist, expresses her credo that at the age of three (3), children should know in "simple direct language about the sperm uniting with the egg in the uterus, carried there by the father's penis entering the mother's vagina." Anaheim, California appears to be the Sex Educationists' Utopia; a model of things-to-come. There, 9th graders discuss pre-marital intercourse; 11th graders discuss sexual relations in marriage; and teachers "permit classroom use of four-letter words to strip them of their forbidden thrill value." Time's reporter sidely relates: "parents are sometimes staggered by breakfast mentions of seminal emissions or clitoral excitation. However startling, such language is a vast improvement over the flights of icky imagery about the 'mystery of growth' and the 'joyous miracle of motherhood' that can still be heard from time to time." And, oh yes, the best is yet to come! Anaheim teachers commonly assign (elementary) graders "to model the male and female genitals in clay or mak drawings of them and their workings!"

One may well wonder whether the proponents of the "New Look" in "Sex Education" in New York State are going to be able to beat that! Dr. Alan Guttmacher, the veteran fighter for contraceptive family planning, tries hard — Time sums up Guttmacher's speech to 10th and 12th graders in Manhattan: "Pre-marital sex is all right if you are in love and faithful —

for a while. And if you can't be good, be careful."

We do not know whether to laugh or to cry at such absurdities. To laugh at the absurdities, or cry at the seduction of the innocent. What are they doing to our children?

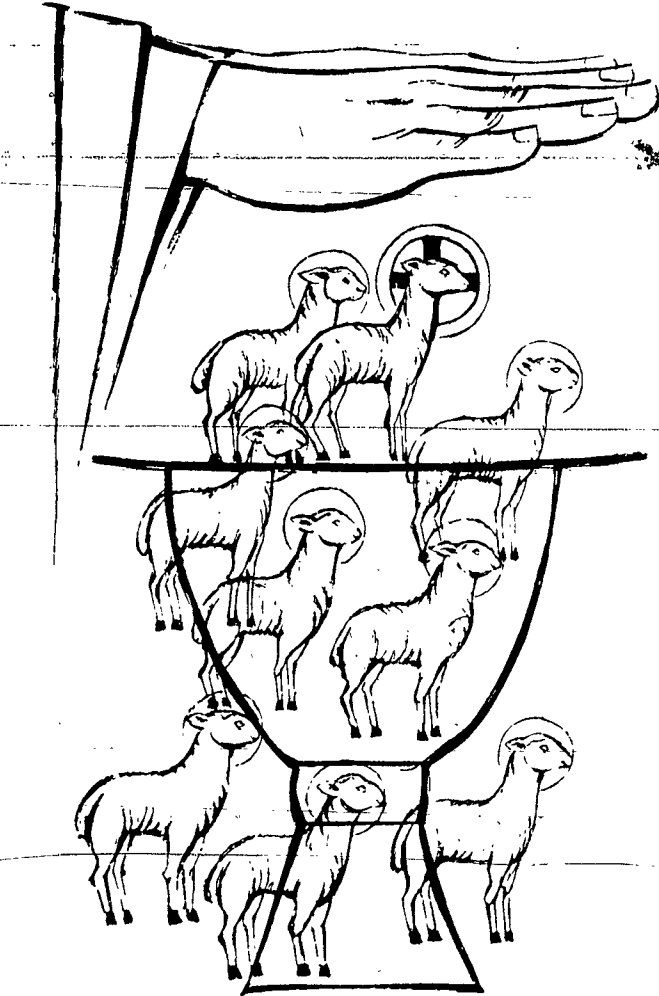
New York State already has "pilot programs" in Sex Education at Watkins Glen in our diocese, and Poughkeepsie, Guildland, and Glen Cove. An article in the May 1967 issue of New York State Education Magazine describes the frantic efforts of Albany educators to create a K-12 compulsory Sex Education Program in which the State will in essence determine the amount of sexual information needed by our children.

We urge Catholic parents of our diocese, whether their children are in public or parochial schools, to immediately write:

Dr. James E. Allen, Jr.
New York State Commissioner of Education
State Education Department, 31 Washington Ave.
Albany, New York 12224

to express their objections to current Sex Education programs already in existence — and to the proposed State Mandated K-12 program both of which outrageously violate the God-given rights of parents. And we also urge our Bishop and our priests to forcefully speak out on behalf of the rights of parents, and against these manifestations of materialistic philosophy that violate the dignity of man.

—Mr. and Mrs. James Likoudis, Watkins Glen



"Behold, the Lamb of God," St. John the Baptist told his disciples in pointing out to them Jesus as the Saviour. At Mass, just before the Consecration, the priest in an ancient Hebrew ritual, extends his hands over the bread and wine soon to become the Christian's sacrificial Lamb, and all Christians link their life's sacrifices in the Lord's great act of offering.

'Gulliverized' By Many Duties

"I know of no one in the United States who has better proclaimed as a bishop the social message of Christ," said Bishop Sheen in introducing Bishop Paul Moore of the Episcopal Diocese of Washington.

Bishop Moore was keynote speaker at this week's Pastoral Workshop for priests of the Diocese held at St. John Fisher College.

Bishop Sheen said he recalled Bishop Moore as a young pastor in New Jersey who exemplified Ghandi's statement, "When people are starving, God comes to them in the form of bread." The young Episcopalian clergyman operated an "open kitchen" to serve the poor people of his parish area.

The tall prelate of the nation's capital city told his audience, mostly younger priests of this Diocese, that clergy face the hazard of being "Gulliverized" by "a thousand threads of minor duties" which hold them back from "the big duties" of the Church today.

He said two major problems loom on the Church's horizon — the technological explosion and the widening gap between the affluent and the poor. The Church, he fears, will be left in a backwater speaking to an increasingly fewer number of people.

He particularly stressed the need for the Church to be a symbol of freedom — "If the Church doesn't symbolize freedom then today's youngsters won't stay with it — nor will the poor, the Negroes, those people in nations that were former colonial territories."

The Episcopal Bishop said it is chiefly through "mission" — which he described with the Greek word "diakonia — service" — that "we best find out about God and best find Him." It is "in washing the feet of the stranger, the dirtiest, the smelliest, that we discover the print of the nails."

He said it's in grappling with "the knitty-gritty" problems which plague our cities these days that clergy must "have the courage to be right" even if the price includes irritating sincere, long-time Christian people who don't want economic and political issues mixed in their cup of religious tea.

To attain such courage and to be able to absorb the hostility of both the affluent and the poor, the brilliantly educated and the virtually illiterate will mean "we'll have to be on our knees a good deal," he told the priests.

The priests spent the rest of the week hearing other speakers — clergy, nuns and lay people — and probing ways to break the threads which, most admitted, have in large measure "Gulliverized" them.

—Father Henry A. Atte-ll

Easy Abortion No Remedy

Chicago — (RNS) — Instead of making abortion easier, man should seek to eliminate those evils in society which give rise to such operations, the director of the U.S. Catholic Family Life Bureau said here.

Father James T. McHugh, spokesman for American bishops on family life matters, said that pregnancies resulting from rape or incest, and those threatening a mother's life or presenting the possibility of mental or physical deformity in the child, are "indications of the evil that exists in human society."

"We feel that man's responsibility is to eliminate the bases of evil, ignorance and injustice, rather than to provide for an easier termination of developing human life."



Vol. 78 No. 38 Friday, June 23, 1967
MOST REV. FULTON J. SHEEN, Ph.D., D.D. President
Published weekly by the Rochester Catholic Press Association
MAIN OFFICE 35 Srin St., 464-2060 Rochester, N.Y. 11601
ELMIRA OFFICE 317 Robinson Bldg., Lake St., RR 2-2623
AUBURN OFFICE 168 E. Genesee St., AL 2-4116
Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S., \$5.00
As required under the Act of Congress of March 3, 1879.
Canada \$6.50; Foreign Countries \$6.75

Tanzania Experiments with Encyclical

By GARY MACEOIN

The leaders of the developed countries of the West would do well to study what is happening in Tanzania in the double light of President Nyerere's explanation of his action and the analysis of the imperatives of world development contained in Pope Paul's encyclical "Populorum Progressio."

Last January, Nyerere announced at Arusha that Tanzania would become a socialist state in "which every form of exploitation would be banned." True to his promise, he has since abolished private property in land, and nationalized banks, insurance companies, and bi-

business. The unemployed have been sent back home from the cities to work the land, because in the present stage of development the economy must rest mainly on agricultural production.

Education at all levels and in the broadest sense is being concentrated on the task of evolving tribal attitudes into a national understanding and awareness that Tanzania is a nation in which all are equals, a nation living and sharing

as a family in what the family produces by its own efforts. The new society is to leave out of the old. The traditional cultural attitudes are to be enlarged, not discarded.

What I find particularly interesting here is the logical development of the Nyerere philosophy. I had a long talk with the President in Dar es Salaam three years ago. Tanzania, he said, "then, pointing to a recent study of the economy, which lay on his desk, is an extremely poor country. But like the rest of the underdeveloped world, we have to develop. We are determined to develop. That does not mean, however, that we will go as beggars to the rich countries. Our basic wealth is our self-respect."

Starting from this premise, Nyerere insisted—as Pope Paul was later to insist in "Populorum Progressio"—that the dilemma of development is a dilemma of the rich more than it is of the poor.

"The rich nations have to choose," he said. "They can try to continue to exploit us in accordance with the principles of liberal capitalism, and thus go on widening the already intolerable gap between rich and poor by progressively decapitaliz-

ing us. Or they can help us to help ourselves, help us to build our economies on honorable terms, not simply for humanitarian reasons, but ultimately to ensure survival in a world at peace."

If the rich nations persisted in the former course, Nyerere concluded, it is they who will force us to cut ourselves off, to end the drain, to rely on ourselves to start the process of capital accumulation which is an essential prerequisite to development and modernization. In the words of the French proverb, it is necessary to go back in order to go forward.

Three years later, Nyerere has decided that the rich nations are not prepared to change their ways, and that for him leaves Tanzania no choice but to go it alone. Accordingly, as he explained in a recent talk at the University of Cairo, Tanzania has embarked on the road to socialism, a socialism based on his belief as a Christian in the equality of all men before God.

Whether he will succeed is another question. Mexico is the closest example we have of such an effort without resort to the inhuman control which brought

Russia and are bringing China through the development barrier. But even Mexico had to pass through a long night of harsh restrictions on its citizens, in spite of the fact that it started from a much higher economic base than that of Tanzania. It was also lucky that World War II came along at the critical moment, forcing the developed nations to drop their ill-advised boycott to learn to live with it on its terms. Tanzania's danger is that today's polarization of power will drive it willy-nilly into the Red camp.

It would, nevertheless, be an error to think that this has already happened. "There is not a shred of Communism in the Arusha Declaration," according to Archbishop Marcus Mhaya of Tabora, president of the bishops' conference of Tanzania. "It shows that our government wants to build a nation that will live by its own work, relying on itself, not a nation with its hands out all the time for an alms."

The choice consequently still exists for the rich nations, the choice formulated by Nyerere three years ago and now projected by Pope Paul on a cosmic scale. For as Tanzania goes, so goes Africa. And so goes the world.



Jubilant scenes like Counsel school were as school ended too

CIC Honors

Achie

A Protestant lay woman a community-conscious contribution were singled out for special honors by the Catholic Interracial Council (CIC) Sunday for "exceptional contributions to the cause of justice."

Mrs. James H. Hamm of Adams St. and the Xerox Corporation were given Harri Schuyler awards at a racial Sunday dinner. The ceremony followed a Mass offered at Conception Church.

Mrs. Hamm a member of A.M.E. Zion Church, is founder of a group called Parents and Students Want Know, started in 1957 to provide high school student ward, higher education, group established the B. Bunche scholarship awards college-bound Negro students. From a modest start of 20 scholarships, the awards grown to nearly 60 in 1967.

The Xerox Corporation cited for its general concern for community social problems, particularly for its Ste training program.

This program provides, unskilled workers, basic instruction in hand and machine in addition to classroom training in reading and mathematics.

The program was instituted the company explained as a "concerted effort to create a minority group employment at Xerox. Trainees complete the 18-week program satisfactorily are offered permanent jobs with the company. After its initial year with experiment, Xerox had hired permanent employees from program, seeks to add 150 minority group employees the current 12-month period.

It was the first time a corporation had been given on

Father Bisk Infirmiry

Father Hubert A. Bisk, pastor of St. Agnes Church, Avon, was named this week chaplain at St. Joseph's infirmary at the Motherhouse of the Sisters of St. Joseph, 140 Ford.

He succeeds the late Fr. George M. Kalb. Father Bisk, ordained 1930, has been pastor of Avon parish for the past

He previously served as pastor of St. Patrick's Church, Elmira, Immaculate Conception Church, Ithaca, as pastor of St. Michael's Church, Penn and St. Andrew's Church, Dec. also pastor at St. Paul's and Paul's Church, Elmira, St. Ann's Church, Horn

In announcing the appointment at the Pastoral Office Bishop Sheen made the following statement:

"I am most happy to announce that Father Hubert Bisk has responded with measured readiness to special need of the Diocese. Accordingly, on June 28 will take over his new as

Honors At St. I

Judith Gorman, r Mumbach, 57 Northfie St. Mary's Hospital S Association Award and The dent Association Award at commencement exercises held urday, June 10.

Judith, one of thirty-graduates, was cited for excellence in nursing and showing outstanding quality of leadership and school s

Rochester area girls who graduated with honors in Mary Ellen Bailey, Jacqu D'Eitort, Donna Fox, Mari Morganti, Genevieve Par

Other graduates inclu