COURIER JOURNAL Friday, Oct. 13, 1967

Is the Danger Only Elsewhere?

Pope Paul told the bishops at the opening of their Synod in Rome that "immense dangers" confront the Church today. Even worse, "insidious dangers" are welling up within the Church itself, he said.

The Pope didn't specify exactly what those dangers are and we cannot pry into the papal mind.

He is not alone, however, in thinking there are many dangers for the Church today.

During the past week, I asked just about every priest, nun and lay person I met if they thought the Church faced special dangers at this time.

One way or another, almost all said yes and their answers focused on "the confusion" resulting from "the changes" and that "there isn't any uniformity any more."

One nun expressed it this way — "These days" everybody thinks they are free to think as they please and free to act as they please."

Father Albert Shamon, pastor of St. Patrick's Church, Victor, and Bishop Sheen's Vicar for Religious Education in the Diocese, pondered the question a moment and said he'd rather write out his reply. He thought at least two great dangers were these: "A Holden Caufield type of morality that transfers all responsibility for criminality from the individual to the institution — family, church and state: and yet at the same time reverses the process when it comes to truth and makes the individual the ultimate norm and not the authoritative Church. In a nutshell, the great dangers are two: (1) a denial of moral responsibility in moral matters, and (2) relativism in matters of dogma. All this is subjectivism at its worst - private interpretation, private morality - a kind of 'individuality' that leads to the fragmentation and disintegration of all societies — a fact we are witnessing today!"

Another priest, an assistant pastor, said he thought there was a growing disrespect for the Blessed Sacarament, an attitude rooted in "some of these new ideas" about the "real presence" — and to this priest, faith in the Blessed Sacrament was a keystone for the whole fabric of Catholic faith.

Many lay people echoed the clergy's worries.

They listed as dangers for the Church its own "erratic changes," its "leaving things unsolved, up in the air," "going too far too fast," "loss of clear cut authority," "too many different ideas."

Commonweal magazine last week published a

The Canon of the Mass in English

Following is the text of the vernacular Canon of the Father, accept this offering Mass, approved for interim use by the bishops of the from your whole family. United States. Use of the vernacular text is scheduled to begin on Sunday, October 22. It is reproduced here with the permission of the International Committee on English in the Liturgy, Inc.

We come to you, Father, in this spirit of thanksgiving, through Jesus Christ your Son. Through him we ask you to accept and bless these gifts we offer you in sacrifice.

For all the Church

We offer them for your holy catholic Church. Watch over it and guide it; grant it peace and unity throughout the world. We offer them for N. our Pope, for N. our bishop, and for all who hold and teach the catholic faith that comes to us from the apostles.

For the Living

Remember, Lord, your people, especially those for whom we now pray: N. and N. Remember all of us gathered here before you. You know how firmly we believe in you and dedicate ourselves to you. We offer you this sacrifice of praise for ourselves and all who are dear to us. We pray to you, our living and true God, for our well-being and redemption.

In union with the whole Church we honor the memory of the saints. We honor Mary, the virgin mother of Jesus Christ our

Lord. We honor Joseph, her husband, the apostles Peter and Paul, Andrew, James and John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, the martyrs and all the saints. May their merits and prayers gain us your constant help and protection. Through Christ our Lord. Amen.

Grant us your peace in this life, save us from final damnation, and count us among those you have chosen. Through Christ our Lord. Amen.

Bless and approve our offering; make it truly spiritual and acceptable. Let it become for us the body and blood of Jesus Christ. your only Son, our Lord.

The Lord's Supper

The day before he suffered he took bread, and looking up to heaven, to you, his almighty Father, he gave you thanks and praise. He broke the bread, gave it to his disciples and said: Take this and eat it, all of you; this is my body.

When supper was ended, he took the cup. Again he gave you thanks and praise, gave the cup to his disciples and said: Take this and drink from it, all of you; this is the cup of my blood, the blood of the new and everlasting covenant -the mystery of faith. This blood is to be shed for you and for all men so that sins may be forgiven. Whenever you do this, you will do it in memory of me.

The Paschal Mystery

So now, Lord, we celebrate the memory of Christ, your Son. We, your people and your ministers, recall his passion, his resurrection from the dead, and his ascension into glory. And from the many gifts you have given us we offer to you, God of glory and majesty, this holy and perfect sacrifice: the bread of life and the cup of eternal salvation.

Look with favor on these offerings. Accept them as you did the gifts of your just servant, Abel,

the sacrifice of Abraham, our father in faith, and the offering of your priest Melchisedech.

Almighty God,

we pray that your angel may take this sacrifice, to your altar in heaven. Then, as we receive from this altar the sacred body and blood of your Son, let us be filled with every grace and blessing. Through Christ our Lord. Amen.

For the Dead

Remember, Lord, those who have died, N. and N. They have gone before us marked with the sign of faith, and are now at rest. May these, and all who sleep in Christ, find in your presence light, happiness, and peace. Through Christ our Lord. Amen.

For ourselves, too, we ask a place with your apostles and martyrs, with John the Baptist, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all the saints. Though we are sinners, we trust in your mercy and love. Do not consider what we truly deserve, but grant us your forgiveness, Through Christ our Lord.

Through him you give us all these things. You fill them with life and goodness, you bless them and make them holy.

Through him, in him, with him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever, Amen.

Copyright (C) 1967, International Committee on English in the Liturgy, Inc. All rights reserved.

Elmira-One of munity agencies that will fit from the current Red Community Chest United paign here is the Catholic ily Service.

The United Campaign being conducted, in Che County is aiming for \$7 to meet the needs of loca national agencies that car social, medical, advisory recreational needs of the p of this area.

Catholic Family Servi Chest agency operating the direction of the Dioce Rochester, offers guidance help to meet a wide div of needs.

Father Joseph F. D'A A.C.S.W., executive direct Catholic Family service, sisted by four professi trained caseworkers. The der counseling service dividuals and families i area of marital problems, parenthood, delinquency, ent-child discord, ado problems, emotional bances, foster care and ad

Catholic Family Servic year served 509 differen sons or families, 411 of were in Chemung County located at 214 E. Church the Knights.of Columbus ing.

Several of the key serv the Catholic agency a scribed as follows:

Counseling

Because the emphasis o olic Family Service is t

Let's *Communicate*

Becket Hall,

In my parish I see the and his assistant so invo coping with the admini problems and functions parish that they find then too busy to fulfill the re pose of the priesthood, for the spiritual welfare parishioners. When is the priest going to becc "priest" and not an adm tor?

We agreed that this is a grave problem in our p In many parishes of the the pastors themselves ha this problem at established, on their o visory boards to handle ministrative functions parish.

round-up of comments by young Catholics - colle ge age and just out of college. An editorial summary of their comments said, "To most of the students who participated in the symposium and to very many others in their generation, the institutional Church is out of date and churchmen irrelevant, prisoners inside outmoded ways of thinking and acting."

All these are indeed serious hazards for the Church to cope with but one quite remarkable aspect of all the replies as also the Commonweal comments is that they all see the "immense" or "insidious" dangers chiefly within the Church itself whereas, if I am correct, I think as recently as five or six years ago most Calholics would have pointed to outside factors - Communism, Protestantism, public and secular education, salacious movies and magazines —as the great dangers of the Church.

It is also interesting to note that nobody listed as a danger to the Church — the Devil. To mention him in serious conversation can easily brand a person as maive if not just simply ridiculous. Yet the very soplaisticated and controversial new Dutch Catechism poimts out that "Jesus speaks of Satan as a personal power."

If that suggests to your mind the picture of a Fellow in red underwear, a pointed tail, horns and a Erident - then you very much underestimate the "immense danger" which actually confronts us today. That kind of devil we could overcome quite readily but again the Dutch Catechism presents a far more chilling, realistic viewpoint. Satan's strength, it says, "is the horrifying wickedness which we see at work in humanity, often so much greater than individual wickedness that we ask ourselves what forces can be at work here."

This, perhaps, is what the Pope sees so much better at his vantage point than can we down here so oft en isolated in our own little circle of concerns.

"All the imagery of scripture," says the new Catechism, "pays man the honor, as it were, of letting him be himself. As Ignatius of Antioch wrote of the time after his coming martyrdom: 'Only then shall I really be a man.' God wishes to make men of us."

Our problems, it seems to me, are not chiefly in our institutions or in our rituals, new or old, nor in our competitors of other churches nor in other members of our own Church. Our problem, as always, is in ourselves and there is a very real danger today that we may again succumb to the Devil's original temptation to man, to pull us down from that trust God has in us for us to act as mature men in freedom with responsibility and love.

-Father Henry A. Atwell



Published weekly by the Rochester Catholic Press Association

Vol. 79 No. 2

Friday, October 13, 1967

MOST REV. FULTON J. SHEEN, Ph.D., D.D. President

RT. REV. MSGR. JOHN S. RANDALL **Managing Editor** REV. HENRY ATWELL **REV. ROBERT KANKA** Editor Associate Editor **ANTHONY J. COSTELLO** Advertising Director

..... \$5 Scio St. - 454-7050 - Rochester, N. Y. 146-04 MAIN OFFICE ELMIRA OFFICE \$17 Robinson Bldg., Lake, St. RE 2-5688 or RE 2-34 23 AUBURN OFFICE 168 E. Genesee St. AL 2-44-46

TOR URINOAOX? Eastern Kite Catholics, a Gateway

(The author of this article is national secretary of the Catholic Near East Welfare Association.)

By MSGR. JOHN G. NOLAN (NC News Service)

Now that Pope Paul and Ecumenical Orthodox Patriarch Athenagoras I of Constantinople are showing Catholics and Orthodox how to make friends and influence history, what about our Catholics in the Middle East - the Eastern-rite Catholics?

Do these Catholics - as Eastern as the Orthodox, as Catholic as the Pope — present an obstacle to reunion, or a bridge?

Clearly, the Church has encouraged its Eastern rites, demonstrating its diversity and its openness to the Eastern tradition. There is no doubt, however, that the paralleling Christian structures have, at times, set off local misunderstandings and resentments.

It is one of the painful consequences of disunity.

The multiplicity of rites, too, can cause confusions in mission lands. The Hindus of South India, for instance, are sometimes disconcerted by the fact that local Catholics — just the Catholics - are divided into three rites -- Latin, Syro-Malankira and Syro-Malabar - each with plausible historical reasons for persisting there.

Who are the Eastern-rite Catholics?

They are 11 million Catholics structured in five major and 20 minor ritual communions indigenous to Eastern Europe, the Middle East, South and West Asia, and East Africa, several with vigorous communities in the Americas.

garded each other as schismatic.

torally for those Eastern Christlans who opted for papal authority.

Not all of the Eastern Catho-

lic churches, however, were formerly schismatic. The Maronites, notably, were never out of communion with Rome.

All Eastern Christians - Orthodox and Catholic - are understandably jealous of their ritual tradition, which they trace directly to the Apostles - all of them' Easterners. The Romanization of Christianity is, to them, an alien Western ritual. "Latinization" to them is a scare word.

This came to the surface forcibly in 1965 when many Easterners protested Pope Paul's naming of an Eastern patriarch, Maximos Saigh of Antioch, to the college of cardinals. Resentments between Ortho-

dox and Eastern-rite Catholics are most visible at the local level. At Tiruvalla, India, for instance, officials of the Syrian Orthodox rite recently protested the "conversion" of 140 of their people to the Syro-Malankara (Catholic) rite. The Malanrite, they contended, kara should be eliminated as a condition of Christian unity. At higher levels, however,

there is evidently no uneasiness that the Eastern rites

would interfere with Catholic-Orthodox entente.

Indeed, Orthodox Archbishop Iakovos of the Americas recently commented that Rome's en-couragement of "Eastern-rite Catholicism reassures all Eastern Christians of the Catholic will to diversify:

"I don't think the Roman Catholic Church will do away with the Eastern rites so quickly. These won't be an obstacle to unity. I am sure the Roman Catholic Church will revise her ward unity.'

Meanwhile the Second Vatican Council has decreed: 'Variety within the Church in no way harms its unity; rather it manifests it, for it is the mind of the Catholic Church that each individual church of rite should retain its traditions whole and entire."

The Council even urged that liturgical rites and other Eastern traditions should be pruned of any western influences.

Patriarch Athenagoras also remarked to the Melkite (Catholic) patriarch, Cardinal Saigh: "At the Council, you spoke in our name.'

climate of change that is now sweeping the Church.

> They are in fact among the first beneficiaries of the new perspectives becoming as universal as the Church. After the highly visible contribution of the Eastern-rite bishops to the Vatican Council, most Latin-rite Catholics now appreciate that Eastern-rite Catholics are in no sense "second-class Catholics," as the chauvinistic thinking used to go.

That a Christian can be both

Eastern and Catholic is now

more widely understood among

parchy of Philadelphia recently

had to protest the "repaptizing" of Eastern-rite Catholics by

That the Eastern rites have

already served as a bridge is

also the opinion of interritual

experts. Said Father Armand J.

Jacopin, director of the St. Paul

Byzantine Infirmation Center,

"They have made the present

dialogue between Roman Cath-

Could some kind of self-in-

terest deter the Eastern-rite

hierarchy from discouraging re-

The leaders and officials of

the Eastern churches are, with-

out exception, above all, holy

and Christian men, as zealous

as anyone else for the reunify-

They are, perhaps, wearier than most of the confusions of

They are excited about the

ing of the body of Christ.

union with the Orthodox?

olics and Orthodox possible."

Latin-rite priests.

Washington:

division.

Latingrite Catholics, though them Ukrainian Catholic Arche-

Rather, it is now better understood that all of Catholicism was once Eastern. Pope Paul's visit to Istanbul is an important reminder in this respect.

Negro Now A Principal

Detroit - (RNS) - "Hello . you're talking to the principal ... no ... a Sister is not principal

The telephone conversation, typical these days at St. Martin de Porres high school, here, is usually conducted by Joseph Dulin, a Negro and one of two men who are the first lay principals of Roman Catholic high schools in the history of the Archidocese of Detroit.

"I don't know whether they got the right man or not," says Mr. Dulin. Sister Raymond mond Elizabeth is not that apprehensive. Sister is the former principal who asked to be replaced by a layman, preferably a Negro.

St. Martin's is a new educational endeavor for the archdiocese. It is a combination of

This delegating of trative responsibility to man enables the prices to to the primary purpose priesthood, i.e. to be shepherd for the people oarlth.

1.2.2 1.2.2 1.2.2

A priest must not be a in time and energy by the which can easily be tak of by laymen; the pries man of God dedicated own spiritual well bei that of his parishioners

Becket Hall,

Why is a seminarian r to take subjects such as and history? Subjects lik don't seem to relate priesthood in any way.

Mic

Priests, above all, m well educated in order capable of communicatin all of God's people. A studying merely one such as theology, would narrow in his outlook the various complex pi facing our society today

Becket Hall, I am a studient in th grade of a Catholic schoo can I do in my parish me become closer to Go

We feel that if you fre and sincerely receive th ments that you will find help in coming closer in your parish. They w you to imitate the Chil in your family and sch Your being closer to Je encourage others to come closer to Christ. more Christian commu formed right in you

John Demme World Warl

parish.

Funeral Mass for J Demmert was offered by Frederick Eisemann Peter and Paul Church, ter, Thursday, Sept. 21 gnor Gerald C. Lami tended. Mr. Demmert West Main St. died in St. Hospital, Sept. 18, 196 a long illness.

He was a veteran of War I and served in with the 309th Field A He was a member of erans of Foreign Wars and of the 309th Field Association.

A native of Roches Demmert was a retired of the United Auto Local 1097 and a re Rochester Products General Motors.

He was a member of §

Surviving are his wil

and Paul's Holy Name

(Daley) Demmert; two

Day of

Jews will begin observance of their Day of Atonement at sundown tonight, Friday, October 13. The Bible's book of Leviticus, 23 chapter, describes God's "perpetual statute" for His People "to hold a sacred assembly and mortify yourselves." Catholics are still ad-

They are almost identical with 150 million Christians in Orthodox churches, except for the matter of papal primacy and certain other dogmatic distinctions. Beginning in 1054, some Orthodox and Latin Catholics re-

Many of the Eastern Catholic rites were creatures of Rome, not so much to compete with Orthodoxy, but to provide pas-

