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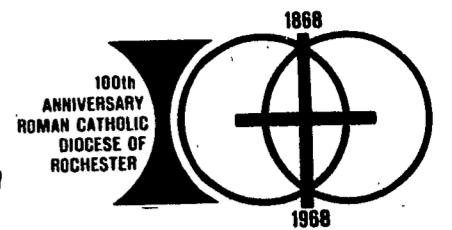
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New Liturgy Oriented To People

(The texts of the new canons are on Page 2.)

By FATHER FREDERICK R. McMANUS

Washington — (NC) — Liturgical changes are of immediate concern to priests, but they are all oriented toward the people. Every liturgical change is intended to help the congregation to pray better.

On Nov. 11 the National Conference of Catholic Bishops formally approved the English translation of three eucharistic prayers (plus a revised version of the Roman canon, now called Eucharistic Prayer I) and eight new prefaces.

Bishop Sheen has announced Jan. 1, 1969 as the starting date for use of the new texts in the Rochester Diocese.

The congregations should listen and profit by the clearer, more balanced wording of the eucharistic prayers in which God is praised and blessed.

The new eucharistic prayers involve the people directly and vocally four times — in order to keep everyone united to the inner purpose of the Eucharist, to celebrate the Lord's death and resurrection, to make the Church's offering to God the Father.

These four times are (1) the invitation and response which begin the eucharistic prayer ("Let us give thanks . . . that is, let us praise, bless, and thank God"); (2) the first acclamation of the people, the Sanctus ("Holy, holy, holy . . ."); (3) the memorial acclamation after the words of Christ are said; (4) the final Amen of ascent and affirmation to the concluding doxology.

The English translations of the Latin prayers and prefaces were prepared and examined by dozens of consultants, then submitted for comments of some 700 bishops with their own commissions and consultants — just as was done with the translation of the Roman canon in 1957.

Thanksgiving Masses Set In Diocese

Catholics throughout the Diocese will be invited to a special "Mass of Thanksgiving" to be celebrated in each parish on Thanksgiving Day in another series of 1968 observances of the 100th year of the Diocese.

Pastors have been asked to schedule the special Mass at 9 a.m., if possible, so that the prayers of thousands of the faithful in congregations throughout the 12 counties may rise to God at the same hour, in joyful thanksgiving for past blessings and hopeful petition for blessings in the future.

Preparations are proceeding for still another diocesan centennial highlight — a concert commemorating the 100th year of the Diocese and the 75th year of St. Bernard's Seminary. It will be presented Tuesday night, Dec. 10, in the Nazareth College Arts Center and will depict the history of Catholic music — liturgical and concert — throughout the centuries.

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Catholic Bishops Meet the Press

A panel of Roman Catholic bishops is questioned by newsmen at the semiannual meeting of the National Conference of Catholic Bishops in Washington, D.C. The press conference was a daily feature of the 5-day session of American Catholic hierarchy. (RNS)

Revise Draft Law, Bishops Urge

Washington, D.C. — (RNS) — The National Conference of Catholic Bishops, at its general meeting here, has called on the U.S. government to revise the draft law and allow for selective conscientious objection.

It also urged the end of the draft in peacetime.

The recommendation came in a chapter entitled, "The Family of Nations," the second section of a joint pastoral letter, "Human Life in Our Time."

The bishops called for a complete re-appraisal of war in the light of the horror and perversity of technological warfare.

Americans have a special obligation in this respect, the bishops said, "since we are citizens of a nation in many ways the most powerful in the world."

On the Vietnam war, they asked whether the destruction and suffering involved have not developed out of proportion to the reasons for American intervention.

The statement recalled the Second Vatican Council's condemnation of total warfare, quoting the following: "every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man which merits firm and unequivocal condemnation."

In other portions of the text, the bishops urged early ratification by the Senate of the non-proliferation treaty which they said, "will hasten discussion of across the board reductions by the big powers."

They reiterated earlier Catholic positions in opposition to compulsory peacetime military service dating back to the pre-World War I papacy of Pope Benedict XV.

"In the spirit of this position, we welcome the voices lifted up among our political leaders which ask for a total review of the draft system and the establishment of voluntary military service in a professional army with democratic safeguards and for clear purposes of adequate defense," the pastoral said.

"Our call for the end of any draft system at home which, in practice,

amounts at times to compulsory peacetime military service is in direct line with previous resolutions of the hierarchy of the United States on compulsory military training."

Referring specifically to the war in Vietnam, the bishops said this war and the growing preoccupation with the social problems of our cities poses the problem of "an upsurge of exaggerated forms of nationalism and isolationism which the teachings of

all Churches reprove and the experiences of World War II had, we hoped, forever discredited."

The bishops said that in a previous statement they had "ventured a tentative judgment that, on balance, the U.S. presence in Vietnam was useful and justified."

"In assessing our country's involvement in Vietnam, we must ask: have we already reached, or passed, the point where the principle of proper

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Fact-Finding Boards Rejected by Bishops

Washington, D.C. — (RNS) — An effort to establish diocesan fact-finding boards throughout the country to review cases such as that involving suspended Washington priests was rejected by the annual meeting of the National Conference of Catholic Bishops without being put to a vote.

Bishop Ernest J. Primeau of Manchester, N.H., chairman of the Bishops' Committee on the Revision of Canon Law, introduced the proposal, asking that such boards "clarify and define issues at stake in local or diocesan controversies involving clergy, laity or religious."

He asked also that his committee "be empowered to draw up guidelines for such boards."

James Cardinal McIntyre of Los Angeles called the motion out of order, stating that "differences of opinion in the Church should be resolved with Christian charity and without such machinery as this."

The Washington priests, however, suspended for speaking out against Pope Paul's encyclical banning artificial birth control, have complained that they have no body to which to appeal the decision of their archbishop, Patrick Cardinal O'Boyle.

John Cardinal Krol of Philadelphia,

who has suspended some priests, opposed the motion, citing existing procedures of the Code of Canon Law for cases demanding arbitration.

"The motion before the house seems to reflect a lack of familiarity with the existing procedures," he said.

Archbishop Karl J. Alter of Cincinnati also spoke against the motion. He said that such machinery as senates of priests "is adequate to protect every person's right to due process."

Archbishop John C. Carberry of St. Louis agreed and moved that "any recommendations bishops might have on due process should be forwarded to the Bishops' Committee on the Revision of Canon Law."

Bishop George H. Guilfoyle of Camden, N.J., asked that the motion be withdrawn and that the bishops issue in its place a statement on due process.

Instead, on the motion of Lawrence Cardinal Shehan of Baltimore, seconded by John Cardinal Cody of Chicago, the motion was referred to the Committee on Mediation and Arbitration.

Bishops Reaffirm Encyclical, Some Latitude Allowed

From Courier-Journal News Services

Washington — In an 11,000-word pastoral letter adopted almost unanimously U.S. Bishops endorsed the conclusions of Pope Paul VI's "Humanae Vitae" encyclical but said that "circumstances may reduce moral guilt."

Declaring that artificial birth control was an "objective evil," the letter also said that Catholics who could not in conscience follow the church's teachings should not feel cut off from Holy Communion.

Although emphatically endorsing the Church's traditional teaching on artificial contraception, the letter also allowed some leeway for those of the faithful who responsibly decide to use contraception to do so.

The bishops finished their five-day meeting by approving a budget of \$10.9 million, an increase of about \$1 million over last year. The increase is due both to expansion of services

and to the reorganization of the United States Catholic Conference in keeping with the recommendations of a management consultant firm. USCC overseas relief programs—total about \$8,600,000—including Catholic Relief Services; domestic programs amount to approximately \$2 million.

The secret ballot on the lengthy statement entitled "Human Life in Our Day," was favored 188-80.

The box below is an excerpt from the Pastoral Letter containing the salient points. The Courier-Journal will publish the complete text in a future issue.

We Proclaim This Doctrine

The encyclical is a positive statement concerning the nature of conjugal love and responsible parenthood, a statement which derives from a global vision of man, an integral view of marriage, and the first principles, at least, of a sound sexuality. It is an obligatory statement consistent with moral convictions rooted in the traditions of Eastern and Western Christian faith; it is an authoritative statement solemnly interpreting imperatives which are divine rather than ecclesiastical in origin. It presents without ambiguity, doubt or hesitation the authentic teaching of the Church concerning the objective evil that contraception which closes the marital act to the transmission of life deliberately making it unfruitful, United in collegial solidarity with the Successor of Peter, we proclaim this doctrine.

The Pastoral Constitution on the Church in the Modern World reminds us that "in their manner of acting, spouses should be aware that they cannot proceed arbitrarily. They must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church's teaching office, which authentically interprets that law in the light of the Gospel. That divine law reveals and protects the integral meaning of conjugal love and impels it toward a truly human fulfillment" (Gaudium et Spes, 50). We must not suppose that there is such conflict between authority and freedom between objective values and subjective fulfillment, that one can only prevail by the elimination of the other.

Married couples faced with conflicting duties are often caught in agonizing crises of conscience. For example, at times it proves difficult to harmonize the sexual expression of conjugal love with respect for the life-giving power of sexual union and the demands of responsible parenthood. Pope Paul's encyclical and the commentaries of the international episcopates on it are sensitive, as are we, to these painful situations. Filled with compassion for the human condition the Holy Father offers counsel which we make our own:

"Let married couples, then, face up to the efforts needed, supported by the faith and hope which do not disappoint . . . because God's love has been poured into our hearts through the Holy Spirit. Who has been given to us, let them implore divine assistance by persevering prayer; above all, let them draw from the source of grace and charity in the Eucharist. And if sin should still keep hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the Sacrament of Penance" (Humanae Vitae, 25).

We feel bound to remind Catholic married couples, when they are subjected to the pressures which prompt the Holy Father's concern, that that however circumstances may reduce moral guilt, no one following the teaching of the Church can deny the objective evil of artificial contraception itself. With pastoral solicitude we urge those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which comes from the Sacrament of Penance and grace, healing, and peace in the Eucharist. May we all be mindful of the invitation of Jesus: "The man who comes to me I will never turn away" (Jn. 6, 37). Humility, awareness of our pilgrim state, a willingness and determination to grow in the likeness of the Risen Christ will help to restore direction of purpose and spiritual stability.

Hierarchy Discusses Changes In Marriage Tribunals

Washington, D.C. — (RNS) — The National Conference of Catholic Bishops, at its general meeting here, discussed drastically changed rules which would simplify the procedures of marriage tribunals and speed the process by which Catholics receive judgments in marriage cases.

The suggested changes will be voted on after further suggestions are received, at the bishops' meeting next spring.

If approved by the Vatican, the changes would:

- Eliminate the need, in some cases, for an appeal to the Sacred Roman Rota in Rome, the highest Church tribunal dealing with marriage cases.

- Change the present requirement that all decisions for nullification must be appealed to a second court.

- Assure that in all marriage cases the parties should have an answer from the Church within approximately a year (as opposed to five to ten years which some cases now require).

- Make eligible for court consideration certain cases which are presently excluded on technical grounds because neither party is considered eligible to bring the case into court.

- Increase the number of judges a diocese is permitted to have and reduce the number required to try a case.

The Canon Law Society of America was consulted by the bishops in the formulation of the suggested changes and the bishops' recommendations are substantially the same as a set of proposals which the Society approved with an almost unanimous vote at its convention in September.

Observers here said that in general the proposed changes reflect Anglo-Saxon judicial concepts and American legal practice, a significant departure from the traditions of Canon Law which is based chiefly on Roman law. Some canonists believe that a number of the proposals will encounter serious opposition at the Vatican because they represent a different legal tradition.

The present regulations require affirmative decisions by at least two courts before the Church will accept the annulment of a marriage. Under the proposed changes, the defender of the bond, the court official who is required to appeal a first decision for annulment, would be given discretion to let such a decision stand in certain cases.

At present, if a further decision is desired after two courts have reached conflicting verdicts, the appeal must be made to the Rota. Under the proposed changes, the American bishops would set up a national court of appeals, to be known as the Board of Review, which could relieve

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A Special:
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A special, 100-page Centennial section, "The Next 100 Years" is included in today's Courier-Journal.

The special edition not only features valuable historical material but also features projected views by key clerical officials and Courier-Journal staffers of the future of many facets of Diocesan life.

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