

An 'Inside' Renewal Needed at Mass

When the new Order of the Mass is introduced in our parishes on Palm Sunday the average churchgoer will not be shaken by seeing flashy revisions in ritual. He will probably say: "Why all the excitement about 'changes' from where I sit it looks pretty much like it did before." Actually, the changes required in the latest alteration (and probably the last for some time) call for more adjustment on the part of the priests than the laity.

To the eye there will be minor, noticeable differences in the action of the priest during the opening moments of the Mass (now to be called the Entrance Rite), during the Offertory and just before the Communion. But to the mind, the ear and the tongue, the variable options to be introduced in what the priest and the congregation may say and hear will make the difference intended to improve the entire Eucharistic celebration.

The new mode of liturgy will show itself best not in any particular Mass but from Sunday to Sunday, as the parish chooses from the permitted text-variations to make the worship come alive. The flexibility now allowed will call for an inventive, imaginative approach.

It may soon be said of a parish because of the care with which the pastor and his liturgical committee prepare their weekly Order of the Mass: "They always have a new-sounding Eucharist: it's within the law, yet unique and fresh from week to week."

My impression is that more than changes in rubrics and variations of readings and prayers are needed before our Catholic worship life is going to have a general renaissance. The inside of many parishioners must change. The new forms demand a new mental approach: failure to adapt interior attitudes to the changes is the root of much of the indifference and rejection displayed at Mass.

It's unlikely that the renewal will ever affect the spirit of those who martyr-like simply submit to the "new" Mass as if it were a penance. And variations of ritual will hardly improve the spirituality of those who believe lazily that changes in form will automatically effect an improved response toward God in their souls.

Rosemary Haughton writing in this month's Catholic World says that the time and effort required for the reluctant to give themselves to worship in forms that are distasteful is like the dealing with a difficult marriage partner. "A marriage grows by loving," she says, "and it is the knowledge and sensitivity of love which helps it to shed the un-loving."

If we want to love the liturgy (and that "wanting to" is necessary as a starter), we must be prepared to give ourselves to its real self which is Christ. This surrender of mind and voice to our brother Christ, who is co-offering the sacrifice of the Mass with us, will help smooth out and eclipse those elements which seem, to this individual or that, clumsy and unnecessary and inhibiting.

To quote Mrs. Haughton again: "If we can think of the liturgy as part of 'our marriage with Christ' in His Church we may find it easier to appreciate the really good moments in the worship-rite and put up with the less attractive side of it."

—Father Richard Torrey

The Most Basic Right

Assemblyman Blumenthal from Manhattan has once more introduced a bill in our Albany Legislature to liberalize the present anti-abortion law. He says it is not enough to approve abortion only when the mother's life is in danger, as presently permitted. He would extend the legal grounds for killing the unborn to include cases where the expected baby may be deformed or mentally deficient, where the mother's mental or physical health is believed threatened by the pregnancy, where the mother is unwed and under 16, and where the conception resulted from rape or incest.

The Patterson-Cook Bill asks for total repeal of all restrictions on abortion, urging that the surgery be an issue between the woman and her doctor without any restrictive interference by the state.

The Rochester Gannett newspapers and the influential New York Times have already mounted a strong campaign to get action this year on abortion reform or repeal. They waged a running attack last year and lost. But once again there is little evidence offered in their editorial columns to argue the abortion issue on its merits. They use exaggerated guesses, rather than facts.

The issue has been entirely emotional in the papers, playing upon the undocumented stories of pregnancy-by-rape, death-by-quack abortionists and psychological-horror suffered by women who don't want another child. They constantly pity the families who cannot afford the illegal abortion rate, but would be able to have their freedom from the baby if the family doctor could do it legally and cheaply for them.

The most disturbing element in these editorials is their casual air about destroying life. In many other crusades these papers nobly espouse human rights and plead for the better life for the poor, the blacks, the underprivileged and the oppressed. But to deny freedom to the unborn, and to snuff all the potentialities which each child of God may have for helping our society in a future day, strangely does not hit them as a contradiction of their usual position of fighting for freedom and the good life.

This well-organized challenge against the defenseless, unborn children must be opposed, not simply on religious or private morality grounds, but because the rights to human life are so sacred. The life in question here has no voice if we do not speak for it.

—R. T.

No Need to 'Bive'

If you are feeling a bit gloomy, or are unconsciously looking for nifflepin, don't be a complete jabbernowl, don't fly into flinders, don't be toltish, use a little rumblegumption, be refocillated.

Does the above have you a bit mizzling (confused)?

Don't be. The unusual words are culled from a list brought to us by Courier staffer John Dash who has just returned from Denver. He picked them up from Ruth Rice, a feature writer for the Denver Post, who is campaigning to put those obsolete words back into English usage.

What the above statement means is:

If you are feeling a bit dull, or are unconsciously looking for an excuse for being gloomy, don't be a complete blockhead, don't fly into fragments and splinters, don't be snappish, use a little common sense, be revived.

These are just a sample of the colorful words which have been scrubbed from our language. How about "shent" for to be kept after school for misbehavior, or "gainly" for elegant, or "chuff" for a noisy eater, or "bive" for to tremble, or "swimey" for dizzy.

If this is all driving you sorney (daft) then just relax, only a scroil (a slick, mean fellow) would feel you should be shent.

—Carmen Viglucchi

LETTERS

to the editor



Student Praises 'Peace Challenge'

Editor:

I have read with interest Mr. Lang's continuing commentary on the propriety and relevance of the "Challenge for Peace". His remarks seemingly reflect the view of many Americans, many Catholics and perhaps many of the priests who did not see fit to endorse the peace statement.

Mr. Lang has made use of a number of the vulgarisms and rationalizations which have been put forward to justify our illegitimate presence in Vietnam. The terms "government of their choosing", "Vietnamization", and "scaling down the war" slip so easily from the tongue. To view the Vietnam war rationally however is to see that our involvement is concerned solely with what we misguidedly perceive as our "vital interests". The fossilized conceptions of domino theory and containment, if they are not replaced by imaginative and workable policies, will never bring the "total peace . . . for all men" which Mr. Lang assures us is our long-range goal.

As a student, I found the "Challenge for Peace" the most refreshing and promising Catholic activity in this diocese in a long time. It effectively cut through the rhetoric and the psychological fixation which has allowed thousands of Americans, and hundreds of thousands of Vietnamese, to die in this obscene endeavor. It reflected a growing awareness on the part of clergy that they can no longer turn their backs on this most pressing moral issue. And hopefully, it demonstrated an increased institutional commitment to the problems of real people, in real life.

The gentlemen who drafted and signed the "Challenge for Peace" are working in the best interests of both their nation and their church. I hope this prophetic and responsible "challenge" will continue to involve themselves and work for a rapid disengagement of American presence in Vietnam.

—Stephen Dailey (Corning) American University Washington, D.C.

Issue Taken With Peace Letter

Editor:

In his reply to Mr. Lang's answer to the "Challenge for Peace" ad, Father Logan wrote approvingly that "a continued critical discussion of the issues raised was one of the main objectives of the statement in the first place." This is the spirit of this letter.

My first objection is to the argument that despite "all our talk of reduction of nuclear armaments . . . the ABM defense and MIRV offense" actually "escalate the arms race." This argument has two consequences which should be pointed out.

First, it obliterates the distinction between offensive and defensive weapons made by the Second Vatican Council. Second, it destroys the contention of Mr. Kosygin that the initial and continuing Soviet ABM system is defensive, thus shifting the escalation to the USSR.

My second objection is more complex. In arguing that "a look at the long-range efforts of our recent Vietnamization policy shows the very same tragic consequences that are so quickly attributed to alternate policies," Father is correct. But instead of demonstrating that this is so because the plan is a replica of the peace-plan of the 1968 Democratic convention, he goes on to make four other observations.

The Vietnamization program must exclude the four tragic consequences that Father fears precisely because it is a Jewish platform. The answer is to win the war, not to set up a provisional government.

The only peace that a provisional government represented by all parties can win is one that includes law and order but excludes justice. Historically this has been the sad outcome of every such ad venture.

Timothy A. Mitchell Instructor in History and Political Science Cathedral Prep 555 West End Ave. New York City

No Time to Be Silent on War

Editor:

It was very interesting to read William Lang's interpretation of "peace" (Courier-Journal, 1/16/70). It is quite different from my Christian concept of peace. Mr. Lang mentions throughout the article that we must stop the slaughter of "our boys." This is true but we must also stop the slaughter of the innocent Vietnamese citizens, North Vietnamese and Viet Cong.

But peace is more than the mere absence of war (as Pope Paul stated). War is a larger manifestation of the lack of love within and between individuals. Just as with individuals, nations can only achieve true peace through reconciliation. I don't think this is possible to achieve through Nixon's Vietnamization or the Mob's immediate troop withdrawal.

My view of Nixon's Vietnamization (or immediate troop withdrawal) is as follows: "We are 'sorry' we have involved you in this mess but we can't seem to get you out of it, militarily or politically, so we will be leaving soon. But we will train you and give you plenty of arms so that you can continue the killing. We are

terribly sorry about your 86,000 dead soldiers. We regret having caused the death of over 1/2 million civilians.

"We are 'sorry' that we have destroyed your villages, land, and whole way of life (South Vietnam used to export rice but now it imports it). But you have to admit we have done our part (over 40,000 Americans killed; 250,000 wounded and billions spent on you). We at least have the satisfaction of knowing that we have destroyed their land and killed 800,000 of them! Don't call us, we'll call you."

If Vietnamization is a step toward true peace, I say forget it. Nobody can rationalize some form of "peace." I don't know what might work but I do know that Vietnamization and immediate troop withdrawal are wrong.

Maybe we could allow for truly free elections which would be conducted by the United Nations with the Viet Cong, Buddhists, present government, etc. given full (equal) representation and publicity. The people must decide their own government. Imposing our government (which we have done) is no better than the Communists trying to impose their government.

I am not sure this would work; it might be too late. But we must take that risk if it will establish a true peace. We must try every means open to us through cease fires and negotiations. We must stop this undeclared war now.

I disagree strongly with Mr. Lang but I do commend him for at least taking a conscious stand and then speaking out on it. Each man's motivation and actions can only be judged by God.

I would not be too proud to be one of Nixon's silent majority. The kind of silence represented by these people can only breed apathy and allow others to make the important decisions for them. This can be shown in Hitler's Germany where the people failed to speak out against him. Their silence allowed him to commit the atrocities that he did.

I think that what I can do for my country is to try and get us out of a "war" we started, a "war" we continued, a "war" we escalated, and a "war" we don't want to Vietnamize. And I want to do this in the best way that I know how.

What we must do is make a united effort for a true peace (and be sure we are living this in our own individual life first). We must speak out and act now. Tomorrow is too late. Otherwise, as Paul Simon says, "Silence like a cancer grows."

—James Hewes, St. Bernard's Seminary

Speno-Lerner Bill Strongly Supported

Editor:

One group of parents who have for many decades been especially conscious of the need for all children to develop their talents to the full are those who choose God-centered academic schools for their children. At present approximately 850,000 children attend such schools in New York State. At the current rate of expenditure for education in the public schools, the parents of these 850,000 children are making an annual contribution to the public welfare of N.Y. State of more than \$750 million.

This is in addition to the support

Word for Sunday

Temptation Can Give Strength

By Father Albert Shamon

Christ's temptations were real honest-to-goodness temptations. Suppose a king were to play the role of a beggar, and suppose the beggar-king got very, very hungry. Would he really be a beggar if at this crisis, and every other time he got hungry or got into some other kind of difficulty common to beggars, he threw off his beggar clothes and resumed his kingly robes?

God's Son emptied himself and took the form of a man — the Word was made flesh. But would the Incarnation have been real if every time Christ came face to face with a problem, he "pulled rank" and called His divine power into play? Would this not be the heresy of Docetism all over again — Christ make-believing He was a man?

You see this was precisely the temptation of Satan. Satan tried to get Christ to slough off the limitations of His humanity. To be truly man, Christ had to embrace all the limitations of a man. His humanity straight-jacketed His divinity. And His humility consisted in never bursting out of His bonds to satisfy His own needs.

In asking Christ to work miracles for Himself, Satan was tempting the second Adam to the sin of pride. Thus when Christ did perform miracles, they were only works of mercy or compassion to show that God's kingdom had come. He never used them to prove He was God. Yet you can see how sorely tempted Christ must have been all through His life — tempted to use His divine power.

When He was challenged to come down from the cross, He could have. Don't you think He was tempted then? That was part of His suffering. Satan knew enough Scripture (for he quoted "it well") to know that Christ was perhaps the Messiah — but he didn't know everything. So he tempt-

ed Christ — not once or twice or three times — but time and time again.

Therefore, it is possible that Matthew here was putting together in summary form, as he does everything else in his Gospel, all the temptations that assailed Christ throughout His public life. As every word in the English language can be reduced to one of the eight parts of speech, so Matthew reduces all Christ's temptations to three kinds: one Satanic — to break out of the limitations of His humanity; and two Judaic — to be a wonder-worker, flying through the air as Simon Magus is supposed to have tried to do, or to be a political Messiah seeking world dominion.

At the outset of Christ's public life, Matthew shows how clearly Christ was victor over all temptation. When Adam was tempted in the garden of Eden, he fell; but Christ, the second Adam, was tempted in a desert, was gloriously victorious. It was a presaging of things to come.

As American citizens we respect the freedom of parents to choose, without economic penalty, a public school. However, we think the freedom of choice, the religious freedom guaranteed by the First Amendment, and the needs of children in non-public schools all demand that parents who send their children to public schools accord us the same respect and support for the secular education for our children which we give theirs.

"Letters to the Editor" contributors are reminded that the briefer the letters are, the better. A maximum of 300 words, typed double-spaced is recommended.

Letters are subject to editing to make them more readable and to satisfy space requirements.

As American citizens we demand that public school parents respect our freedom to choose, without economic penalty, a nonpublic school.

For many decades we have borne our fair share of the costs of educating children in the public schools, and in addition the costs of the secular education of our own children in nonpublic schools. The sharply rising costs of both public and nonpublic education have brought us to the point where we can no longer support nonpublic schools unless we receive a share of our educational tax money for the secular education of our children.

Since a fourth R, religion, is an integral part of the curriculum in God-centered academic schools, some will fear that, in aiding the secular education of children in such schools, they will be violating the separation of Church and State. Citizens for Educational Freedom strongly supports separation of Church and State in the sense in which this has been defined by the N.Y. Court of Appeals and the U.S. Supreme Court.

The Speno-Lerner Bill recognizes this distinction, and provides support only for the secular education of children attending nonpublic schools. In asking for our fair share in the public welfare benefit provided by the educational taxes of all, we are asking for the aid which our children need in support of those secular subjects which nonpublic schools offer in accordance with the State's compulsory education law, and which are deemed essential for an enlightened citizenry.

—J. Kenneth O'Loane Chairman, Research Committee Citizens for Education Freedom



"BELIEVE ME, SIR, I ONLY WISH I KNEW WHEN THE CHURCH IS GOING TO FINALLY SETTLE DOWN!"

Inter-Community

Sister

An inter-Community works needed to the study of pre-retirement and retirement for religious held tomorrow, Feb. 14, at O. of Mercy Motherhouse, Co-sponsor by the Sisters of Mercy and nuns in the Rochester diocese event, will feature individualers, panels, question and answers.

This "first-of-its-kind" workshop in Rochester is a response to a combination of factors, according to sisters who are the co-chair-

Sister Marion, SSJ, director of Social Services at St. Ann's pointed out: "One reason for the emphasis of the Second Council on the individual updating of convent life. This brought nuns into contact with areas of concern, one of v. aging." Sister Marion herself a member of a three-nun council delegated, by the Sisters of St. Joseph Chapter to choose a re-coordinator for that Community.

Sister Teresa Margaret, director of the Sisters of St. Ann's explained further: "The nuns in convents is increasing as the life span lengthens among young girls enter religious institutions) are setting a retirement in contrast with when nuns usually worked as they were physically able."

The two keynote speakers day represent not only religious industry: Sister Joelle, di-

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NEWSPAPER OF THE



Bishop Hogan was pictured from left as spiritual director; Msgr. of St. Patrick's Church; and Father William T.

Bishop Hogan

Victor — Legion of Mary from nine parishes in the Curia drew praise from Bishop last Sunday afternoon at the annual general reunion here.

Bishop Hogan, who



FATHER TORREY

Father Torrey Program to Begin Sunday

"God in the Headlines" of the first radio series produced by the new diocesan Office of Communications beginning this evening at 6:45 p.m. on Rochester.

Father Richard Torrey, editor of the Courier-Journal, director of the Communications Office will produce the weekly program described on it frequently.

Describing plans for the Father Torrey said: "We title for this program, assume God is part of our daily cause of a conviction that every new-story and news trend which shapes the world; there is some kernel of principle related to God our

Guest-interviews, discourses in current periodicals, reviews of books and movies frequently. Because of the power to be heard county of the diocese that will be of general diocesan and rarely limited to subject-rore County.

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