

# Who Leaves a Sinking Ship?

By THE MISSION SINGERS

An older friend of ours wrote us a letter recently, including in it what he thought was a parody of our Mission Music column that he reads in his diocesan paper every week.

Although he's part of the older generation, he's definitely not a silent member; he's a real progressive person, but he tempers his strong liberalism with the many years of experience he has behind him.

Although his parody was merely teasing, we knew his approach to the song he was writing about — Creedence Clearwater Revival's *Up Around the Bend* — was serious. A lot of what he says about the song's approach makes sense and we asked him if we could use it. He laughed, but he said, "Sure," and so here it is:

I met a man this afternoon,  
He asked me for fifty cents  
until, as he put it, "his ship  
came in."

As I looked into his red-rimmed eyes, I knew his ship would always be "just around the bend." I gave him a dollar: "Have two dreams," I said. After all, what he desperately needed most was someone to believe in his dream.

*Up Around the Bend*, written by Creedence Clearwater Revival's John Fogerty, gives me the same tired, battered image. To believe in it is to sell out, because John should know better.

"Up around the bend . . . where the neon turns to wood" is a nice kind of dream. But surely, ecology's price need not be a man's life nor his destiny.

*Up Around the Bend* is a

# THE MUSIC BAG

'Up Around the Bend'

There's a place up ahead and I'm going  
Just as fast as my feet can fly;  
Come away, come away if you're going  
Leave the sinkin' ship behind.

Chorus:  
Come on the risin' wind, we're goin' up around the bend.

Bring a song and a smile for the banjo,  
Better get while the gittin's good.  
Hitch a ride till the end of the highway,  
Where the neon turns to wood. (Repeat chorus)

You can ponder perpetual motion  
Fix your mind on a crystal day,  
Always time for good conversation,  
There's an ear for what you say. (Repeat chorus)

Catch a ride till the end of the highway  
And we'll meet by the big red tree.  
There's a place ahead and I'm goin',  
Come along, come along with me. (Repeat chorus)

(Published by Jondora Music)

Pied Piper's tune. Anyone who wants to follow that Pied Piper should remember what happened in the original story. For John's tune is piped deception. Perpetual motion, crystal days, big red trees and smiling banjos — that's not a total recipe for paradise. Good conversation means people, interested and interesting people, browned by maturity.

Yes, we need conversation, we need smiles. We desperately need, no matter who we are, a friendly ear to hear our thought. But no sense is nonsense, and flight when freedom is dying is not instant karma.

Today is people, society is people, our problems are people. It would be a tragic mistake to lull ourselves into

dreaming that just by picking up our marbles, the game of life — with its conflicts and problems — ends. What you're saying, John, is close to what a lot of people have been condemning religion for: making another world the answer to this world's problems.

No thanks, John. The theme of your song is so old, and so wrong. Start from zero again? Go back to the wheel instead of the jet? We should, instead, work with what we have.

The highway of life has no end; unless you want to lie down. And John: ostriches never saved a sinking ship; they're too bogged down in the sand to get out into the water!

(Catholic Press Features)

## Church & City Symposium Topic

Marriottsville, Md. — (NC)— The Church has a social mission that is an integral part of her purpose on earth, but the role of the church is not necessarily the same as that of the individual Christian.

These were among the points brought out by 25 theologians, sociologists and urban affairs specialists who held discussions here in an attempt to clarify Christian responsibility in the modern metropolis.

The recent three-day symposium was held under the auspices of the Catholic Theological Society of America, the U.S. Catholic Conference (USCC) Task Force on Urban Problems and the social theology department of the Center for Applied Research in the Apostolate (CARA). Eight papers prepared for the symposium will be published in book form, with copyrights ceded to the theological society.

Father P. David Finks, information and training director for the USCC Task Force, described "an evolving pastoral ministry for 'activist' clergy."

Father Finks said the last

decade taught several lessons in urban involvement: that the priest must participate in the total life of the community where he works; that the loner is ineffective; that time must be set aside for study and reflection; that training for clergy, Religious and laity must be pastorally oriented, and that for priests to attempt to be "all things to all men" is the "surest route to self-deception and/or a nervous breakdown."

Father Charles Curran of Catholic University said that there are times when the churches should speak out on particular issues, "with the humble realization that they might be wrong and are not pretending to propose the only Christian solution to the problem."

Agreeing that "churchmen have a right and at times a duty to speak out on the life-and-death issues," was Msgr. George G. Higgins, director of USCC Urban Life Division. But he said clergymen should address these issues "with no trace of arrogance and no claim to infallibility."

Dr. John C. Bennett of New York's Union Theological Seminary centered his comments on the World Council of Churches' 1966 Geneva Conference on Church and Society, which included Catholic observers and a large delegation from churches of underdeveloped countries.



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