

We Can Work It Out

By THE MISSION SINGERS

Stevie Wonder's new hit is an old Beatles' song. Like a lot of the Beatles' music, We Can Work It Out is a rock "standard," a modern classic, because it's a little ambiguous, a little mysterious. It can be understood in several different ways, or in many ways at once.

One simple way to look at it is to see it as a song about two quarreling lovers. Or perhaps it can be considered as the sweet-talking pitch of a guy who wants his girl to be a little more amorous.

However, Stevie Wonder — who seems to be on a message-song kick—probably would have chosen another song if We Can Work It Out did not have a more general application, too.

That broader theme concerns itself with how people in general get along.

How do we live together? Not very well, for the most part. One only need listen to the radio, or glance at the front page of the daily newspaper to see stories of failures to communicate.

We Can Work It Out does

not accept the common solution that says: "Well, you have your way of thinking, and I have my way; we'll have to go our separate roads, and may the best man win."

A lot of people think that's the only answer to differences of opinion. They think the differences are more important than the people involved. People who divorce accept that kind of solution. People who leave their families or their friends because "we just can't get along" accept that kind of solution.

Of course, there are times when that is the only answer. After all, no rule is absolute. But it's sad that so many times people accept such a drastic step so casually.

We Can Work It Out tries to offer some reasonable alternatives. The basic alternative is to be more reasonable. "Try to see it" from the other guy's point of view. Accept the idea that it is possible you could be wrong, that it is possible you could change your mind. Learn to bend a little.

The song is not asking us to become insecure neurotics, al-



WONDER

ways wondering if we're doing the right thing, but it is pleading that we become less rigid and more open, more tolerant, more flexible.

The goal is not to go our own way, with no mutual understanding for one another. Our goal in life is to live with one another, to work out together the differences and problems that come up. That's one of the things that We Can Work It Out says.

(Catholic Press Features)

THE MUSIC BAG

We Can Work It Out

Try to see it my way, do I have to keep on talking til I can't go on?

While you see it your way, run the risk of knowing that our love may soon be gone.

We can work it out, we can work it out.

Think of what you're saying: you could have it wrong and still you think that it's all right.

Think of what I'm saying: we can work it out and get it straight or say good night.

We can work it out, we can work it out.

Life is very short and there's no time for fussing and fighting, my friend.

I always thought that it's a crime So I will ask you once again.

Try to see it my way, only time will tell if I am right or I am wrong.

While you see it your way there's a chance that we might fall apart before too long.

We can work it out, we can work it out.

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Holy Week Rites In the Parishes



THE LORD'S ENTRANCE INTO JERUSALEM

In the new Roman Calendar of March 21, 1969, the Sunday before Easter, traditionally Palm Sunday, is also called Passion Sunday. Christ's triumphal entry into Jerusalem before his Passion is commemorated in every liturgy today.

Just as the Christians in Jerusalem relive the events today in their historic setting, we recreate the first Palm Sunday for ourselves. Our city of Jerusalem is the parish church. Its main entrance is the gate to this city. In some churches it is a custom to decorate the entrance as a triumphal arch through which the procession enters.

Ideally the congregation gathers in a hall or other place apart from the church, to which the procession will move. All carry palm or other branches. All

kinds of branches can be blessed, especially those of flowering shrubs. The congregation might be encouraged to bring them.

The celebrant wears red Mass vestments in honor of Christ our King. He greets everyone and blesses the branches they hold. His prayer reminds us that the branches are primarily for use in the procession. The Gospel passage describing the first Palm Sunday is proclaimed. A short homily may follow, ending the preliminary rites at this outer place.

The procession sets out for the church, singing in honor of Christ the King. It is our privilege to join the procession and proclaim our devotion and loyalty to our Savior. "Blessed is he who comes in the name of the Lord! Blessed is the king of Israel!" (Jn. 12/13).

Representing Christ, the celebrant, together with the people, enters the new city Jerusalem which is the church. When all are in their places Mass continues with the Opening Prayer. During the Mass the Passion is proclaimed, reminding us that Christ's kingdom is not of this world, and that later his throne will be a cross.

At all Masses, branches may be distributed to everyone entering the church, so they can be held during the Entrance Song. In some churches an adapted form of the Procession may be used, the so-called Solemn Entrance. At all other Masses this day the Lord's Entrance is at least commemorated with the so-called Simple Entrance. The Entrance Procession of the celebrant and ministers through the church is a miniature Palm Sunday procession.



MONDAY, TUESDAY AND WEDNESDAY

These three days have traditionally been set aside to complete the many chores that might be an obstacle to participating in the Easter Triduum. They are the days of Spring cleaning and Easter shopping. If not already attended to, these are the days to receive the Sacrament of Penance. Also, these are the days

for reflection on the events of the first Holy Week.

On these days the first readings at Mass are from the "Servant of the Lord" oracles of Isaiah. The New Testament and Christian tradition see a fulfillment of these prophecies in Jesus. The Gospels of the Masses focus on his words and actions during this time of his life: on Monday, we read of his anointing by Mary Magdalene

at Bethany; on Tuesday and Wednesday, we read from his Last Supper discourse excerpts concerning his betrayal. The term "Spy Wednesday" originated in the belief that Judas spied on Christ this day to know the opportune time to betray him.

The Holy Week spirit can be strengthened by attending Mass these days and listening attentively to the readings.

By FATHER RICHARD McBRIEN

Q. What about those nineteen men who took part in a tonsure ceremony a few weeks ago in preparation for their ordination to the diaconate? According to my diocesan paper, some of them are married and some are already advanced in age. They will be able to preach, distribute communion, preside at marriages and funerals, and assist in the administration of a parish. It seems to me as if these men will be able to do just about every thing a regular priest can do. I don't see the point. Is this just a backdoor entrance to a married clergy, or what?

A. The restoration of the so-called "permanent diaconate" has been authorized by the Second Vatican Council, and by the Catholic bishops of the United States.

The deacon's job would be the same as it was when the office was first created in the early Church (bishop and pastors) in various spiritual and administrative tasks.

Presumably, such assistance will relieve the bishops and pastors of certain burdens, thereby freeing them for their more important leadership responsibilities (as outlined, for example in

chapter two of the Decree on the Bishops' Pastoral Office in the Church).

In the number of their duties, to be sure, these deacons will be able to do just about everything a priest can do. However, one crucial difference remains: a priest is ordained for a ministry of leadership, a deacon for a ministry of assistantship. A priest is called to be pastor; a deacon is called to be assistant pastor.

Finally, the restoration of the permanent, married diaconate may have some effect on the question of clerical celibacy, but that isn't the state intention of the council or of the American bishops.

Q.
and
A.

KNOW
YOUR FAITH