

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, Richford Building, 67 Chestnut St., Rochester, N.Y. 14604. They should be no longer than 1½ pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

A Time To Kneel

Editor:

Many join P.A. Michael in asking ecclesiastical authorities and the religious to restore the practice of adoration by kneeling to receive Our Savior and God in Communion. Some also explicitly refrain from impugning judgment of diocesan bishops. Others do not hesitate to focus upon the Voice of Rome, upon Our Faith as it has formed through centuries, and upon Sacred Scripture.

Obviously, though not vocally, considerable effort has been made by liturgy commissions to achieve changes that eliminate

or minimize Christian liturgy differences, as a desirable means towards Christian Unity. In changing from kneeling to standing, commissions have emphasized concern for the aged and general alleviation of parking lot problems. Some feel this change abolishes the act of adoration and serves to please the mind of man and the world. Such feelings are intensified by further feelings that liturgy commissions at best, have presented well-intentioned partial truths—they feel the commissions are given psychologically architected views which are void of facts the commissions feel are irrelevant or harmful along their path towards Christian unity.

Have any of the commissions mentioned that Pope Paul VI recommends Communion on the tongue and kneeling, according

to instruction "Memoriale Domini" May 1969 (Vers Demain, March 1972)? Have any of these commissions said, "kneeling for Communion remains the normal attitude to receive the Body of the Savior" as clarified in 1969, by Cardinal Gut who is president of the "Consilium for the Application of the Constitution on Liturgy"? Do the commissions tell it like it is: "As I Live, says the Lord, to me every knee shall bend and every tongue shall give praise to God"?

Apparently commissions consider it irrelevant or harmful to mention that King Henry VIII's Archbishop Cranmer, by a decree, abolished the practice of kneeling to receive Communion. This archbishop explained that kneeling is an act of adoration by which Roman Catholics express their faith in the real, substantial presence of Christ in the Consecrated Host. Carbanes, of the Marian Center in Mexico, in his "The Judgment of Nations" concludes: "Therefore, standing for Communion is not a Catholic attitude: it is a heretical imitation of the denial of the real presence of Christ in the Holy Eucharist."

Under the leadership of Our Lord's Voice in Pope Paul VI, let us kneel in adoration to receive Our God who purchased us with His own blood. Under Pope Paul VI's leadership, let us be zealous towards Christian Unity in Truth. If now Anglicans and other Christians believe in the real presence of God in the Eucharist, let them also kneel in adoration. While reaching towards Christian Unity we cannot harden our hearts to God's Voice: "Come, let us bow down in worship; let us kneel before the Lord who made us. For he is our God, and we are the people he Shepherds, the flock he guides." (PS. 95)

Joseph J. Murray
Wyndover Road
Rochester

Father Greeley Taken to Task

Editor:

Re Courier-Journal 3-1-72 page 2, Father Greeley cites lack of leadership as a cause of church problems. As I find so much good leadership, may I suggest the problem is not as stated but a lack of acceptance of authority and opposition to unpopular leadings of the Church. The problem of practical rejection superseding "theoretical rejection of authority."

It would seem by Father's standards that the "official church" could be a leader by being a follower, ignoring the example and words of Christ and his vicar on celibacy, indissolubility of marriage and sacredness of human life and what pertains to its creation for a straw vote.

May I remind Father that once 100 per cent of the human and religious population took a popularity vote and decided for the simple reason that it deemed good to them that they could ignore the Word of God and eat forbidden fruit.

Louis J. Pasqua
Exchange Street
Geneva

A Thought For Renewal

Editor:

I hate, I despise your feasts, And I will take no delight in your solemn assemblies. Yea, though ye offer me burnt-offerings and your meal-offerings, I will not accept them; Neither will I regard the peace-

Wednesday, March 22, 1972

QUIRP



offerings of your fat beasts. Take thou away from Me the noise of thy songs; And let Me not hear the melody of thy psalteries. But let justice well up as waters, And Righteousness as a mighty stream. — Amos 5:31 Masoretic Text

Amos was a shepherd, a working man, and his prophecy was the first with a social protest. It is the basis for the great rationale of the sanctity of the individual. Amos argues that God is not interested in the forms of ritual the people may invent but in their IDEALISM, in their ability to see other men and not as simply shepherds or kings, poor or rich, or Samaritans, or Negroes, or educated or not educated, or over 30 or not over 30. Amos prophesizes that each individual is important, each is the be-all and end-all of His work.

God does not care whether people stand or sit or kneel when they worship, or whether they mass choirs to sing His praise, or build tall buildings to His glory. God wants JUSTICE, and He wants the people to want JUSTICE. We know from the philosophers that justice comes to us only when the man who is NOT injured anguishes and feels as much pain as the man who IS injured.

Every man should be treated as an end and not as a means.

I think this is something we Catholics should think about as we begin the tremendous task of reforming our liturgy into something truly meaningful — do we really mean what we pray?

Anne B. Christoff
Rochester

CCD Program Defended

Editor:

I read with interest Betty Jean Lindsay's letter in the Courier

Pope's Holy Week Schedule

Vatican City — (RNS) — Pope Paul will follow his usual heavy schedule of Easter Week public appearances. These include his carrying of a symbolic wooden cross during Good Friday services in the ancient Colosseum.

He will launch his Holy Week activities with a Palm Sunday Mass.

On Holy Thursday, the 74-year-old spiritual leader of the world's 600 million Roman Catholics will participate in an early evening service in the Lateran Basilica. There he will wash the feet of 12 men in a re-enactment of the action of Jesus on the day before He died.

He will then deliver a major address to those present. It will be carried on radio and tele-

(3-1-72). I was interested because I teach the 9th grade in the CCD program.

Miss (or Mrs.) Lindsay says . . . They are not being fed God's data. They are spending too much time 'discussing' things like relevant, cherish, value, treasure, choose freely, choice, ad nauseam!

First, I don't think God's data comes neatly packaged in an easy to open, easy to digest form. If the answers were that easy, there would not be the religious divisions there are in the world today. Such divisions exist because of sincere differences in belief as to who and what God is and his attributes and actions.

As for "relevant," "value," "choose freely," etc., I think our religious education should be all these. To be a Christian should make a difference in our life here and now; it should be relevant of our life.

Our religious education should develop values, too. In the Sermon on the Mount, Christ talked of values here and now. Love of fellow man, kindness, peace-making — all of these are relevant values needed now by our children, and they are values being taught in our CCD programs.

Last of all, these values are presented to the children as part and parcel of the Christian life. They are given the option of adopting the Christian beliefs and life or rejecting them. I think it is fruitless to try and force the children to believe. Unless the teenager adopts the Christian life out of a sincere belief, I don't think it will last very long.

Thomas D. Sharkey
Dierdre Drive
Rochester

PARISH COUNCIL NEWS

Forming a parish council? Bernard Lyons is writing directly to you in "Our Parish Council" on Page 6 weekly in the Courier-Journal.

procession to death has priority over the palms, symbolizing victory over death.

Holy Thursday emphasizes Christian charity. So the institution of the sacrament of love, the Holy Eucharist is stressed. The washing of the feet, too, has been restored, because it is a dramatic symbol of the charity that stoops to serve no matter how menial the service.

Good Friday highlights not so much the death of Jesus as the fruits of His redemption. Thus prayers are offered for all, and all the faithful are invited to receive the body and blood of Christ in Holy Communion.

Holy Saturday is a day of intense sorrow: there is no morning sacrifice, the altar is stripped, with the Church we tarry at the bomb.

In the evening the Easter Vigil Service begins. It celebrates light from darkness (the Light Service) and life from death (the Liturgy of Baptism). The Paschal candle is lit in the vestibule and carried into the darkened Church. All other lights are derived from the Paschal candle to symbolize all grace comes through the death, and resurrection of Christ. The blessing of the baptismal water, the renewal of baptismal vows and the baptisms, if any — all recall man's death to sin and his rising to a new life in the Spirit.

"The purpose of the liturgical restoration of Holy Week," wrote Pius XII, "is entirely pastoral, inspired by concern for souls. The hours were changed that all the faithful might more easily, more devoutly, and more fruitfully be present at these services."

Until 1642 the Thursday, Friday and Saturday of Holy Week were holidays of obligation. People then could attend morning services. But because of the industrialization and secularization of society, Urban VIII abrogated these holidays. As a result, Holy Week services were conducted in almost empty churches. The faithful were thereby cut off from the Church's rich liturgical celebrations — services endowed with singular dignity and with special sacramental force and efficacy for nourishing the Christian life. Pious devotional exercises can not compensate for the loss of these liturgical functions.

Holy Week is for us. But how much it benefits us depends on how much we shall enter into its celebration

FR. ALBERT SHAMON

Word For Sunday



Sunday Readings: (R1) Is. 50: 4-7. (R2) Phil. 2: 5-11. (R3) Mt. 26: 14-27: 66.

The great reform of the Holy Week services took shape in the fifties under Pius XII. The upshot of this reform was to change the time of the services and to refocus the Holy Week message.

For centuries Holy Week services were celebrated in the morning. The reform shifted the time to hours approximating the actual historical events. Thus the Holy Thursday and Easter Vigil services are now celebrated in the evening; and the Good Friday service in the afternoon.

Time, too, had its way of blurring the essential message of Holy Week. So the reform uncluttered the services and culled texts for the liturgy that tell the meaning of Holy Week loud and clear.

Palm Sunday is called Iassion Sunday to focus attention on the Lord's suffering and death. What is now emphasized on this day is not the blessing of palms but the procession. Palms relate to resurrection, whereas the procession refers to Jesus' death—the central theme of Holy Week. For Jesus processed into Jerusalem in the last week of His life not to be crowned a king but to die. Death was the necessary prelude to resurrection; so the

COURIER-JOURNAL

Bishop Joseph L. Hogan
President

Anthony J. Costello
General Manager

Carmen J. Viglucci
Editor

Rev. Louis J. Hohman
Episcopal Advisor

Volume 86, No. 18 March 22, 1972

Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 15¢. 1 year subscription in U.S. \$6.00. Canada and South America \$8.50. Other foreign countries \$9.50. Offices: Richford Building 67 Chestnut St. Rochester, N.Y. 14604. (716) 454-7050. Second class postage paid at Rochester, N.Y.



Courier-Journal