

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 1 1/2 pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

Qui Bene Cantat Bis Orat

Editor:

In the Courier-Journal (11-15-72) Father J. J. Philipps wrote a letter entitled "Novo Cedit Ritui". I like to comment on his letter to the editor with my own letter entitled: "Qui bene cantat bis orat".

There is an old and truthful saying "Qui bene cantat bis orat". This expression is just as pertinent as it was in the days of the pre-Vatican II. Visiting many churches in our diocese on Sundays I must say that the singing at Sunday's Masses leaves a lot to be desired, in fact it is very poor in a majority of cases. It is true that the faithful can now participate actively in the Mass yet there is a big question, is this participation limited to the lips only or does it come from the hearts of those present at the Mass? I am sure that the new

sacred rites are good and beneficial to some extent but they do not simply replace the "old Latin rites", they are even more deficient. The Latin rites were not only beautiful but they enabled the faithful to remove themselves from the every-day routine and steep themselves into some thing extraordinary, something that was reserved for God only.

I have to disagree with Father Philipps on his conclusions in regard to the Latin rites. These rites do not belong only to the concert and music halls and should not be let rest in peace. After all, don't we say in our Creed: I believe . . . in unam sanctam catholicam et apostolicam ecclesiam . . . ! Earlier, when the Latin rites were in use one could go to many places in the world and hear strange languages, yet on Sunday at the holy Mass, read in Latin, one felt very much at home. Yes, the Latin rites were not only beautiful, and God deserves the best, they gave to our Church universal

character. The Latin rites did serve and were used "ad majorem Dei gloriam". Believing that good singing does please the Almighty and believing that the Latin chants did give us beautiful singing in our sacred liturgy. I maintain that it is appropriate to preserve some of this beauty "Qui bene cantat bis orat".

Franc Grum
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Rochester, N.Y.

Love, Truth, Life Are One

Editor:

"God is" is the constitutional reality of all existence and not mere argument as stated (Courier-Journal, 11-15-72) by Bishop Hogan. This knowledge led to the true adventure in Mary's fiat; while ignoring it led to Eve's misadventure. Love, truth and life not only co-exist but these three are one.

Louis J. Pasqua
133 Exchange St.
Geneva

Rosary Films For Advent

Editor:

With the holy season of Advent upon us, why not consider showing the Family Rosary Films of Father Peyton for your religious gatherings?

These movies were filmed in Spain and are in beautiful authentic color.

They depict the entire life of Christ most reverently.

The films are available to religious, educational, prayer and other groups at no charge. Arrangements may be made to show them on a Blue Army projector if one is not available to the group. If interested, call Miss Agnes Damian, 328-0499, or Miss Kay Sullivan, 244-2447.

Miss Kay Sullivan
1 Lilac Drive
Rochester

What Did He Say?

Editor:

It was very considerate of the Courier-Journal to inform us that Joannis J. Philipps is associate pastor at St. Louis in Pittsford. Now in the name of all that is Holy and Latin would you please inform an English Major what it is all about "Novo Cedit Ritui"???????

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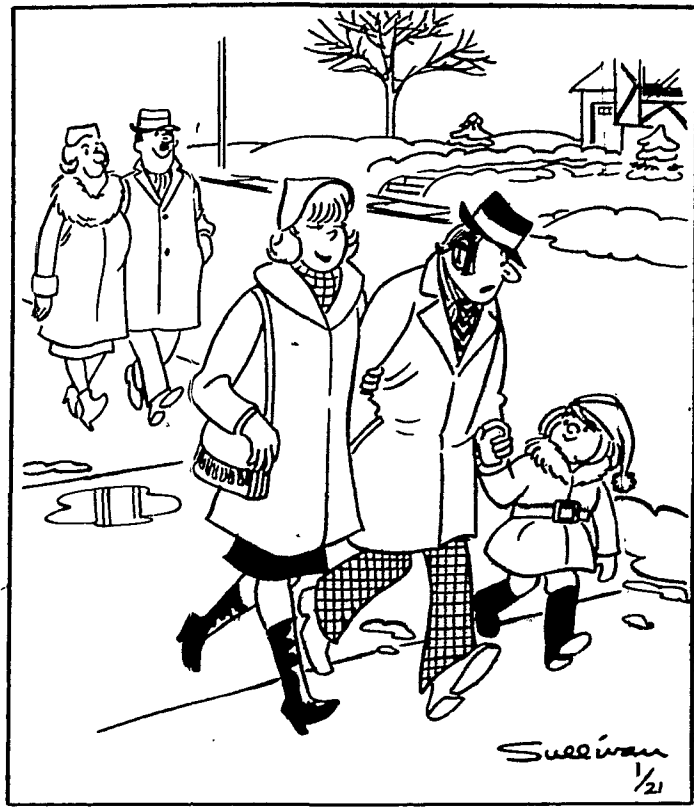
(Editor's Note: In addition to reader Solazzo's letter we have received several calls concerning Father Philipps letter printed in Latin in the Courier-Journal (11-15-72). Below is the translation:

We recently noted in the pages of the Courier-Journal that Latin Masses have been celebrated in a few churches of our diocese. May those who hold in esteem the antiquities, the arts, beauty, and Gregorian chant, flourish!

But at the same time we must ask: Why? For what purpose should Latin be preserved in divine worship? The devotees of Latin and ancient music ought to gather in the music halls to enjoy their arts, not in the assembly of the faithful. Let's not let our churches again become treasuries of the past; rather let the wonderful things that God is doing today resound in a way that can be understood! Is God calling us to indulge ourselves in history and art or does he call us to celebrate our salvation?

Is this a year of revival or a Year of Renewal?
Wednesday, November 29, 1972

Beyond the Stained Glass



"IT HASN'T BEEN A TRILLION YEARS, SWEETHEART, JUST A LONG TIME, AND YOU MUSTN'T BLAB TO EVERYONE THAT DADDY'S FINALLY GOING TO CHURCH!"

To those who would cling to the Latin language in divine worship, I say "Let it give way to the new rite". Finally for the language itself, so very dear, once our sweet mistress, but now truly dead, let us pray with sadness, "May it rest in peace."

John J. Philipps

FR. ALBERT SHAMON

Word For Sunday



Sunday's Readings: (R1) Is. 63: 16-17, 19; 64: 2-7. (R2) 1 Cor. 1: 3-9. (R3) Mk. 13: 33-37.

The Sunday nearest Nov. 30 is always the First Sunday of Advent — the beginning of the Church Year.

As you know the Sunday Readings follow a 3-year cycle. The years are designated either as Year A or Year B or Year C. The Gospel readings in Year A are primarily from Matthew; in Year B, from Mark; and in Year C, from Luke. John is scattered throughout Years A, B, and C. By devoting a whole year to just one evangelist makes it possible to get the feel of the author's peculiar style and the specific thrust of his writing.

To determine which year is A or B or C, one need only know that the calendar year divisible by three is always the Year C. One can work from that point: the year before C is Year B and the year after C is the Year A. Thus the calendar year 1971 is divisible by three. Hence 1971 was Year C. The Gospel readings of that year were taken chiefly from St. Luke. The year 1972, which we have just finished, would consequently be Year A, with most of the Gospel readings from St. Matthew. The Church Year 1973 (which begins with the First Sunday of Advent) is the Year B. The Gospel readings for

this year, therefore, will be chiefly from St. Mark.

Advent marks the coming of Christ. The Advent liturgy is rather confusing. It projects one image on top of another. The impression one gets is rather psychedelic. The prophets speak of the coming of the Lord. John the Baptist speaks of the coming of the Messiah. Jesus preaches of the coming of the Kingdom of God. Paul writes of the Second Coming of the Lord Jesus in glory. The element common to all is that of coming.

In the past the thought of our Lord's Second Coming cast a penitential gloom over Advent. This mood was not really intended. Christians should look forward to the coming of Christ with joyful anticipation. For Advent is a time of joyful celebration of hope.

Three great figures dominate the Advent liturgy: Isaiah, John the Baptist, and Our Lady. Isaiah proclaims that the Lord is coming. John the Baptist urges us to prepare the way. And Our Lady teaches us to be joyful in our preparation.

The keyword of the Advent season is: "Watch!" That our Lord will come is certain. The precise moment when He will come is uncertain. Nothing is so certain as the uncertainty of His coming. The obvious conclusion, therefore, is to be on guard, to watch!

Watchfulness does not consist in idle speculation as to the time of our Lord's advent, nor in presumptuous setting of dates which God has never revealed, nor in the neglect of duty.

"To watch" means to be absolutely faithful to one's daily tasks. We are like servants whose master who has gone to another country, but has given each one his work. God has given to each of us a plot of soil to till. All He desires is that we till it.

We, therefore, must so live that it does not much matter when our Lord does come. Each day must be lived in such a way that we are ready at any moment to meet Him face to face.

There is a Persian proverb which says, "Today well-lived makes every yesterday a dream of happiness and every tomorrow a vision of hope." For whom-ever so lives each day, the Coming of the Lord will not be terror, but eternal joy.

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