

More Letters to the Editor

Mass Depends On People

Editor:

The Latin vs. English Battle is one I've wanted to engage in for a long time. But because it was not news I restrained myself. Now, with the slight debate going on in the Letters page, I feel I have a legitimate excuse for putting my two cents in.

I am a lover of Latin, having taken basic high school courses plus Virgil, Horace, and Livy. I was taught to sing Gregorian Chant daily by the School Sisters of Notre Dame, as a child, and learned of its history and nu-

ances later in life from the Sisters of St. Joseph. Naturally, I was appalled when all of this history and beauty was shelved by the Church in favor of "laity participation."

Now, several years later, I must admit that I was wrong. How wrong, I realized when I recently attended a Latin Mass. Listening to the strains of the Kyrie, I was moved, but by nostalgia. I was more affected by my inability to participate in that Mass in any way. And after years of praying with the priest, I was chagrined to find myself a spectator.

However, this does not imply that the new rite does not have its own problems. And strangely

enough, they are the same problems encountered years ago by parishes when Latin and Chant were used. These problems are the quality of the music used and the quantity of people who are participating. For though the prayers and songs are now done in English, many congregations still appear deaf, dumb, and immobile.

Nevertheless, it has been my happy experience to attend Mass where a folk group led an entire congregation in song; where 90 per cent of those attending Mass sang and prayed with joy. In this atmosphere there is a contagious spirit and a person feels that he is experiencing the oneness that existed in early Christian communities. Could this be done with the Latin rite? I doubt it, since so many people refuse to participate even in English.

If your church service lacks quality, spontaneity, or enthusiasm, don't blame the new rite. Blame yourself. Get involved and sing a little louder!

Pat Boland
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Polarization Lamented

Editor:

On Sunday, Dec. 10, I went to Colgate Rochester Divinity School to hear an address by Father Eugene Burke of Catholic University in commemoration of the 10th anniversary of Vatican II. In the course of his remarks Father Burke lamented the polarization that characterizes the Church at the present time. No one is more conscious of this polarization than I, since I disagreed with just about everything he said, particularly his statements regarding the relativity of theology and his contempt for authority. Does anyone have the solution for resolving this very deep split between the post-Vatican II liberals and us pre-Vatican II conservatives?

Thomas R. Knapp
145 Rockingham Street

Love Is Sacrifice

Editor:

In these days when so many married people are finding difficulty in limiting their families without recourse to contraception, perhaps the greatest need of our time is the lesson of love without passion. Love without passion, in marriage, is affection.

Most married people probably will agree that the golden days of their lives were the days of their courtship. Those were the days when they walked on air; when they saw the world through rose colored glasses; when every day brought new hopes and expectations. Those were the days when each made every effort to please the other. There were smiles and kind words, thoughtful attention; no serious disagreements or disputes. Then, the touch of a hand, a kiss, an embrace sent them into ecstasy, made them supremely happy.

Married life should be a continuing courtship. It should not be allowed to degenerate into just plain everyday living. There should always be the same attentiveness, consideration, affection. The same sexual restraints should be practiced in marriage as in courtship except when marriage is used to bring children into the world. In this way the finer joys of marriage will have meaning. Chastity in marriage does not mean frigidity. It does not mean that married people must treat each other as mere acquaintances. They must still

feel the same thrill in each other's company which made them so happy in their courtship. The clasp of the hand, the kiss, the embrace must still tell of loyalty, love and devotion. Sexuality will not increase their happiness.

That marriage may always be a courtship, not merely nights of passion and days of frustration, married people should be able to practice self control. Then they will enjoy the peace of a life lived in accordance with God's laws. They will be helped by sleeping in separate rooms; or, at least, in separate beds. They will learn that love is affection, not passion.

Then, the kiss, the embrace, the loving word, the considerate act will bring the same thrill, give the same happiness, have the same meaning that it did in courtship — I LOVE YOU! Love is affection, not passion. Above all, it is the willingness to sacrifice. "God so loved the world that He gave his only Son"

Rev. G. Stuart Hogan
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Rochester, N.Y.

Sisters Serving in Brazil Thankful for Generosity

Editor:

It is through you that I extend my thanks to the good people of Rochester who so generously have given this and in past years to the Mission Appeal. The Courier-Journal has been most generous in its annual advertising of the appeal, and I am certain it is with this help that the parishes have responded so well.

It would be wonderful if we could personally thank those who participated — but it is a physical impossibility. Nonetheless, this letter will reach a good many and that is the important thing. Actually, without this monetary help, I doubt if our Mission in Brazil would be able to function.

Let me tell you a little about what you have enabled the Sisters of St. Joseph to do in Brazil.

Our school has just finished until next March, but parish work continues. Sister Katherine Popowich is primarily involved in a local ginasio (equivalent to our junior high schools). This year she has introduced IQ testing to the admission program plus invaluable aptitude testing for the graduates helping them to choose a bit more wisely and meaningful futures studies or works. This is quite an innovation for our young people whose experience outside their little interior town is so limited. For many in the past, continuing higher studies in the big cities was a traumatic experience.

Sister Cristina Burgmaier, our only nurse, is presently getting women with means to help in a project to make Christmas special for the poor. It is an attempt to make the Community responsible for their own. They have been busy making knick knacks to sell at an exposition to raise money for food and clothing. Of course, the material isn't all that is of concern. Bible vigils and penitential services are also being planned in preparation for His coming. Sister also works hard at courses of instruction on hygiene and diet to make the poor realize their human dignity.

Sister Mary Ann Raymond, who arrived last year is finishing

up her catechetical program and is already planning for next year. She has done marvels this year getting into parish work, home visiting and teaching some English classes, while trying to overcome the first difficulty of communication in a foreign language.

For myself, I commute to two nearby towns that have no convent. In one, my primary work is catechetics and helping out with the liturgy. In the other, I was teaching Math in the ginasio and the locals with social work projects for the poor — food distribution, sewing classes, and home visits.

Our works overlap and this is good as we are able to share our experiences and ideas more fully.

We work with the Irish Oblates of Mary Immaculate who celebrated their tenth anniversary in Brazil on Dec. 8. They, too, have often expressed their gratefulness for the generosity of the people of Rochester in helping us. Their parishes are unable to support them much less the Sisters who work with them. Can you imagine living on a weekly Sunday collection of about \$3.00 (three dollars)? It is not that the people are not willing to give, but the majority of our people are farmers who depend on the harvest for their livelihood. When it is success they have the year's debt to account for.

I have specifically mentioned the works of the Sisters with whom I live, but there are four others, Sisters Virginia Schmitz, Deanne Sarkis and Mary Ann Mayer in Uberlandia, and Sister Marilyn Dewey in Cachoeira Alta doing the same type of work.

Again many thanks, and know that you are remembered by us in our prayers. Won't you all be happily surprised on that great day of Accounting, when you are told of the many people clothed, fed and housed because of your generosity to us.

Gratefully,
Sister Barbara J. Orzyk
Paranaiguara-Goias

Season's Greetings

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