Pope-Archbishop Dispute Escalates in France

Paris [RNS] — The Feast of the Assumption of the Virgin Mary (Aug. 15) was marked in France by an escalation of the dispute between Catholics defending the orientations of Valican II and those supporting the anti-Vatican II stance of suspended French Archbishop Marcel Lefebvre.

The 70-year-old prelate who is a former bishop of Tulle, France, and a former superior general of the Holy Ghost Fathers, was recently suspended by Pope Paul after he ordained 12 men as priests, and 13 others as deacons, at his seminary in Econe, Switzerland, despite explicit papal instructions not to do

A vigorous opponent of Vatican II and postconciliar reforms, especially Jiturgical, Archbishop Lefebvre has accused Pope Paul of having placed himself "outside the doctrinally binding tradition of the

A symbol of the conflict between

Catholic "traditionalists" and of those questioned backed the supporters of Vatican II liturgical defiant prefate, Past opinion polls reforms is the Latin-language. Tridentine Mass, the form of the Mass traceable to the 16th Century Council of Trent It has been supplanted by the New Order of the Mass, in the vernacular, approved by Pope Paul in 1969. Later Vatican decrees allow local bishops to permit the private celebration of the Tridentine Latin Mass in exceptional cases

Several unauthorized Tridentine Masses were celebrated in parts of France on Aug. 15 Some of these were offered by newly-ordained Econe priests, who are under Vatican suspension

As leading members of the French Catholic Church spoke out rigorously against the renewed challenge to the authority of Pope Paul, an opinion poll revealed a surprisingly strong current in favor of Archbishop Lefebvre.

The poll showed that 28 per cent

in France indicated no more than 5 to 10 per cent support for traditionalist, i.e., pre-Vatican II practices, by: the i-Catholic population.

Cardinal Francois Marty, Archbishop of Paris, speaking on Aug. 14 to some 5,000 of the faithful at a Mass in Strasbourg, France, commemorating the 4th Centenary of the consecration of Strasbourg Cathedral, sharply criticized Ar-chbishop Lefebyre.

"Catholics" said Cardinal Marty, "are disturbed and even divided, by the disobedience of (Archbishop Lefebvre)," who, "in the face of real problems and a deep spiritual crisis, believes the remedy is to obliterate from history the Second Vatican Council!

The cardinal pointed out that the decisions of the council were adopted on a "practically unanimous basis." No one put pressure on the conciliar debates. he said, "and there was no plot, no outside intervention."

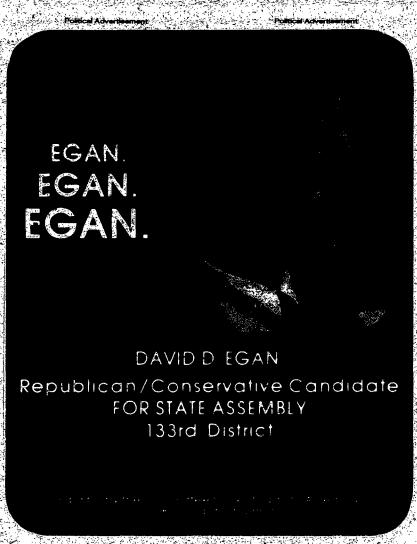
"It will not be said," the cardinal added; "that Catholics will allow themselves to be drawn into an anachronistic and useless schism."

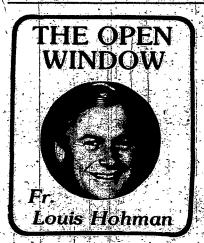
BASEBALL LEAGUE

Elmira — St. Casimir's summer baseball league concluded its 1976 season with an all star game Aug. 3 The league champion Orioles lefeated a combined team of Athletics and Cardinals by a score of 7-0, on the strength of a no-hitter by Ronald Rogers. Coaches this year were: Richard Smithers, John Gublo, Steven Smithers, Thomas Petzke, William Krolak, Lawrence Vetter, and Hat Battersby

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Dear Father Hohman,

Courier-Journal [7-28] reported that a million pilgrims would attend the Eucharistic Congress

What is the justification for the unnecessary use of fuel when petroleum is so important in the production of food; and so many people are hungry?

By this gathering isn't the Church By this gathering isn't the Church still teaching that it is more important to attend a big celebration "for the glory of God" than to be constructively concerned about the poor and hungry! One of our Bishops recently wrote us, in a somewhat similar context, that "Love of God precedes love of neighbor."

How should a hungry man feel when he hears of a million people going to an avowedly Christian gathering and burning fuel that might have been helping him to

How do you suppose a good many Christians feel about celebrations of this sort?

Jesus tells us we give glory to God by loving our neighbor and that we should feed the hungry

The Apostle John tells us we cannot love God without loving our neighbor. Is the Eucharistic Congress compatible with this teaching?

Signed, A.L.

Dear A.L.,

If the Eucharistic Congress had not been held the petroleum saved would not have been used in the production of food to feed the hungry in other words, you oversimplify a matter which is of urgency but which is not solvable in the terms—you suggest. Your reference to the use of that fuel as unnecessary is also very subjective. We can't bring all our activities to a standstill, and an activity which brings fogether a million people to discuss ways and means of feeding the hungry could be of far more value than the food simply produced by the petroleum saved (I am using your words — I really do not understand how this saving of petroleum produces food.)

I am certain that many people came away from that Eucharistic Congress dedicated to working for the feeding of the hungry whether it be the physically hungry or the spiritually hungry. Many thousands: of people were moved not just to tears but to inspiration by the words of Mother Thetesa. The very fact that she came to the Eucharistic Congress and is so personally concerned about feeding the hungry would seem to me to indicate that your priorities need a little readjusting.

You also seem to understand the rally rather than a series of serious discussions about the most important problems the Church faces on the social scene in our times. Jesus Christ gave us His body as our food. How we can bring His nourishing life to more people is a very important matter for meeting.

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