

Editorials Diplomacy?

We well understand that the American diplomatic presence in the Vatican is for show only. That having a personal representative of the President has been a "way out" to satisfy both those who feel that we should have a full ambassadorship there and those who fear any kind of contact at all, under the guise of separation of Church and State.

But even so, we were flabbergasted to read that the present representative David M. Walters, a Miami attorney, resigned "about two weeks ago," as Vice

President Walter Mondale announced almost as an insignificant sidelight to Washington reporters questioning him about his trip to the Vatican for Pope John Paul's installation.

No formal announcement. No reason. Only a casual guess that he resigned probably because a new pope has been elected.

We know that this is not an earth-shaking development but we do think that consideration should be given that portion of this nation's 80 million Catholics who appreciate contact with the Vatican which has diplomatic relations with most nations of the world.

At a press conference in the American Embassy in Rome during the funeral period for Pope Paul VI, a reporter for the Washington Post, who happens not to be a Catholic, asked an official just how can the United States avoid having an ambassador in the Vatican and just why the millions of American Catholics don't raise a storm over such a situation.

The embassy official shrugged diplomatically.

Pros and cons to full diplomatic relations between the two nations exist. We think it is time right now, during an apparent hiatus in representation for the Carter administration to dust off the idea and open the subject for discussion and consideration.

and Opinions

Sees Church 'Protestantized'

Editor:

If Archbishop Marcel Lefebvre is incorrect in maintaining that the Catholic Church has been Protestantized, please explain the use of the following terminologies exhibited in the Sept. 6 issue of this newspaper.

Msgr. William H. Shannon refers to the Mass as "Word and Meal" - no mention whatsoever of unbloody oblation.

Bishop Hogan refers to priests alternately as "ordained priests" but also as "liturgical ministers" (the latter phrase predominates). He refers to the Mass as "Eucharistic Liturgy," "liturgical assemblies" and "word and altar ritual." Whatever happened to the unbloody Sacrifice of the Mass.

What is most disturbing is the dishonesty with which people greet this Protestant attitudinizing: no one admits that the Catholic Church is not Catholic anymore.

The same phenomenon can be glimpsed in the suppression of the traditional Latin Mass - here we find the lovely words about tolerance and liberation in the New Church sadly lacking reality. The Tridentine Mass is utterly stamped out and forbidden. Why do people who proclaim themselves "full of love and understanding" prevent the Mass of All Time from being offered? This is the burning question of our time and no amount of pretty words and clever equivocation can make it otherwise.

If the Brave New reformers had torn down St. Peter's and demolished Notre Dame Cathedral the outrage and uproar would have been deafening. But when they destroy the True Mass which all the buildings on earth are not one-millionth as important, so-called Catholics merely shrug their shoulders.

Should you choose to censor and suppress my letter as some have done to the Mass, let such an act stand as testimony to the tyranny and intolerance everywhere reigning behind the masque of "love."

Bob Palmer
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Editor's Note: We asked Father Robert J. Kennedy, diocesan director of liturgy, to respond generally. Following is his reply:

All of the above-mentioned phrases used by Msgr. Shannon and Bishop Hogan are acceptable and accurate in the context in which they are used. If I can second-guess the minds of the authors, both are speaking in liturgical terms, not in doctrinal ones. Liturgy uses symbols and rituals - like the ritual of a meal or the assembly of people - to express the reality of our faith.

In speaking of the liturgical dimensions of Catholic life, one must always see the connection between that and the teachings of the Church (as I am sure the Bishop and Msgr. Shannon do), but need not always be expected to affirm the doctrinal dimensions.

With regard to the Tridentine Mass, which Mr. Palmer refers to as "the traditional Latin Mass," several clarifying points need to be made. First, the Tridentine Mass dates only from 1570 and is only 400 years old in the Church's 2000-year tradition. It is only one of many forms the Mass has taken since the time of the Last Supper, and changes are likely to occur in the future. However, this is no reason to allow just any practice of the Mass.

The second point is that the Church has the right to regulate its liturgical practice in a way that combines the living tradition of the Church and the needs of the time. Pope Pius V did that in 1570; Pope Paul VI did it in 1970. Both Shepherds adapted the tradition of the Church to meet the needs of their day, especially in the light of documents and scholarship available to them. Both expected the faithful following of the Church.

Thirdly, in allowing the liturgy to be celebrated in the vernacular, Paul VI did not exclude Latin Masses. When they are celebrated, however, they are to follow the 1970 Order of the Mass so that universality and unity of the Church might be manifest.

I would recommend as reading on this matter the "Apostolic Constitution" by which Pope Paul VI introduced the revised Roman Missal for use in

the Church. It is found in the introductory section of the Sacramentary, or is available at our Office.

Transportation Not 'Free'

Editor:

No doubt you have read about the "free" transportation of city resident students to suburban parochial and private schools. Maybe the parents of these students should stop paying their education taxes since we are told this transportation is "free."

Then we are further told: "If you want your child to go to a religious school, that's your privilege, that's your luxury - then you pay for it." No, it is not a privilege, it is a right. And as for paying for it, we do pay, but why should we have to pay for the school we do not choose, i.e., the so-called "public" school.

"We have public swimming pools and if you want a private pool, you pay for it." This is another argument in the form of analogy thrown at us. Swimming pools are luxuries and they do not involve the type of training that goes on in a school. They are not compulsory, nor do they involve freedom of conscience. Parents have a right and the duty to have their children educated as they see fit.

They object to the totally secular approach in education given in the public schools. Why should this philosophy of education have the stranglehold on tax education money? So, to tell these parents that they

can choose the public school, or choose the religious school and pay for the latter, is tantamount to being told they have no choice, for to exact an economic penalty for a choice, is a denial of that choice, especially for the poor. Years ago, John Marshall enunciated the principle, "The power to tax is the power to destroy." This, in effect, is what has been going on in the U.S. in regard to private education for the last 100 years and most especially the last 10 years.

You would think that the least the lobbies against tuition tax credit or something comparable, would do, is to acknowledge the great debt owed to the parents of the children in religious schools for their contribution to the moral fiber of the nation and for the lower taxes public school devotees have enjoyed for 100 years. But don't hold your breath. It's not likely to happen.

Father Thomas M. Miller, CSB
Aquinas Institute

Mercy Sisters Send Thanks

Editor:

To the mission-minded people of the Rochester diocese: In the names of the Sisters of Mercy of Rochester, I wish to acknowledge and thank you for your generous gift of \$30,000 for our missionary endeavors in Santiago, Chile.

It is because of your generous response to the Diocesan Mission Appeal that six of our Sisters are

able to continue serving the poorest of the poor in South America.

Our missionary apostolate in Santiago is shared with all who have contributed in supporting our endeavors in the Third World. Your love and concern will touch the lives of many people through the hands of our missionaries.

We fully realize the sacrifices that have been made by you in order to provide for persons who are poor and oftentimes without the necessities of life.

May God, our Father, match your generosity with His richest blessings.

Sister M. Judith Heberle
Superior General
Sisters of Mercy
of Rochester

New 'Jargon' Suspect

Editor:

If original sin is in the environment (as Msgr. Shannon would have us believe) how do we catch it? Sounds like an infectious disease! Where did it originate?

Would you believe that I attended a course on theology where original sin was tried and found to be wanting - they tried to get rid of it so the theory was - good and evil co-existed. The amazing theory that at the beginning of time God and Satan could co-exist boggled my mind to think anyone could believe this - the instructor was a layman and most of the class thought this was a good theory. I wonder why they never thought of the

fact that if good and evil, God and Satan co-existed, then they were equals and this is the height of blasphemy for any Christian to accept.

No original sin? What about Adam and Eve? What about Jesus' crucifixion? Why have baptism at all?

It is interesting to note that these same men like to use the word "initiation" rather than sacrament - initiation dispels the holiness that a sacrament inherently contains. It is like joining a social club - "I must have my child initiated so they can become part of this social club I belong to."

The new "jargon" tells you a lot - how about "I must find myself - my own identity?" (What happened to Christ's identity?) I must spend my time in "encounter groups" and reveal my most intimate thoughts and feelings - so I can become a real person. So many are going on ego trips that I am constantly baffled at their constant egocentric approach.

How about the mass - joyous celebration with lots of singing and dancing - and the priest (minister) must be called the president of this this whatever they think it is. Comfortable jittle gatherings - coffee klatsches in some cases.

Evil is made to look good and good is made to look evil. But what I find so hard to understand is that otherwise so many intelligent people fall for the "oldest line of the centuries" handed down by you know who, the one that isn't supposed to exist.

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Guidelines

Letters intended for publication must be addressed to Opinion, Courier-Journal, 67 Chestnut St., Rochester, N.Y. 14604.

Expressions of opinions should be brief, no longer than 1 1/2 pages, typed, double-spaced, with names and addresses.

We reserve the right to edit as to length, offensive words, libelous statements, or to reject altogether. Generally speaking, however, only limited grammatical corrections will be made and letters will reflect the writer's own style.

We encourage readers to submit opinions but since we try to print letters from as many different contributors as possible, we will publish no more than one letter a month from the same individual.

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"THOSE KNEELERS IN THE PEWS GET LOWER EVERY WEEK."