

Exile Speaks on Apartheid

By John Dash

There is no rancor in her voice; but when she explains why some members of her audience may not fully understand her, a long-checked rage erupts: "It is not easy to speak with the language of the oppressor."

Motlalepula Chabaku, Christian, South African, exile.

Rev. Chabaku spoke to a number of groups in Rochester last week on the moral disorder in her land of birth, where, on the basis of color and race, 4 million control the lives of 22 million.

And she spoke too on the moral disorder in the United States, where "good

Christian people," do little or nothing to eradicate injustice in their own communities, and by extension, continue the oppressions in other lands.

There is a paradoxical image the majority of South Africans have of the United States. On the one hand it is seen as a place, she said, where men like Sammy Davis and Arthur Ashe "have it made." On the other, some American firms, operating in other countries, are seen as extensions of oppressive governments.

She specified banks and manufacturers from the United States in South Africa as supporting the minority who govern and own 87 per cent of the land, to hold on to their power over the majority.

In South Africa, she said, it is the minority only which has "the constitutional right to democracy. They own 87 percent of the land and they are the only ones with the right to own businesses."

She described the country as 99 per cent Christian, "and the only country in the world to make racism legal."

While in Rochester, Rev. Chabaku spoke in support of a proposed Kodak stockholders' resolution which asks that "Kodak take immediate steps to terminate its operations in South Africa."

Rev. Chabaku, in the United States, works with the United Presbyterian Church, USA, in Baltimore, Md.



Donald Hanson, director of the Columbus Boychoir since 1970, rehearses a section of the 27-member organization.

Columbus Boychoir Coming For GEM Benefit Concert

The Columbus Boychoir, 27 youngsters aged 10 to 14, will sing here Sunday night, Nov. 18, under the auspices of Genesee Ecumenical Ministries. Their program includes classic sacred music, Christmas carols and a staged excerpt from Mozart's The Magic Flute.

The singers are chosen for each tour from among the 34 who live and study at Boychoir School in Princeton, N.J. The choir, now in its 43rd season, has visited every state in the union and has performed from time to time at the White House, the Vatican and Gian Carlo Menotti's Spoleto, Italy, festival.

The Nov. 18 concert is scheduled for 8 p.m. at Downtown United Presbyterian Church (formerly Brick Presbyterian) at 121 N. Fitzhugh. Tickets, \$6 at the door, are \$5 in advance at Ticketron outlets or through GEM, 232-6530.

The Rev. Lawrence Witmer, GEM executive, said the occasion was planned as a major fund-raiser. His agency coordinates human service functions of 10 Christian denominations and their 250 congregations, has more than 300 volunteers in the field. Current activities include the

Children's Mass

A Children's Mass has been scheduled for 10:30 a.m., Sunday, Nov. 11, at Becket Hall. Father Thomas Statt, rector, will be the celebrant. The theme will be "thanksgiving."

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Clothing Drive Opens Soon

The Bishops' Thanksgiving Clothing Collection, a fixture in American Catholic parishes since 1950, is scheduled for Nov. 18-25. The emphasis again is on light weight clothing and all kinds of blankets.

Catholic Relief Services give priority at present to Southeast Asia, where millions of refugees have lost all their earthly possessions, and to Central American

areas where civil strife and hurricanes have left hundreds of thousands of families homeless.

The diocesan International Justice and Peace Commission, coordinating the drive, has advised pastors that heavy clothing brought in might well be kept for use in the diocese. A list of 13 agencies that would distribute this clothing is attached to the commission's

shipping instructions.

There is a special request from Bishop Adrian K. Ddungo of Kampala, Uganda, who visited here recently. The commission has found an air carrier that would deliver shipments to the bishop's East African country and suggests that some of the clothing collection be sent there directly.

Insights in Liturgy

By Father James Sauers

Funeral Rites In the Parish

"The rite for the burial of the dead should evidence more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This latter provision holds good also for the liturgical color to be used. The rite for the burial of infants is to be revised and a special Mass for the occasion provided."

Constitution on the Sacred Liturgy, Chap. 3, p. 81-82

When the Constitution on the Sacred Liturgy was promulgated on Dec. 4, 1963, these two paragraphs addressed revision of Funeral Rites in the parish, but those few lines provided the motivation for a radical and beautiful renewal of the Rites which is clearly expressed in the Decree from the Sacred Congregation for Divine Worship, which took effect on June 1, 1970.

The Funeral Rites of today provide a view of death which is rich and hopeful in the Christian tradition. The following is offered as a reflection of some of the elements of this Rite that has been a part of the post-conciliar Church for nine years.

Ministry To The Living: Clearly, the renewed Funeral Rites commend the deceased to the hands of God and offer consolation and peace to the bereaved. The Funeral Rite is a Living Rite—created for those who are left to continue the building of God's kingdom on earth. This is perhaps

best expressed in the Introductory Decree which states:

"It has been the Church's custom in the Funeral Rites not only to commend the dead to God but also to support the Christian hope of the people and give witness to its faith in the future resurrection of the baptized with Christ."

Word: As with all of the revised rites, the Funeral Rite offers an adequate variety of Scriptural Readings. Although there may be a temptation to focus on a few "favorite" readings, the celebrant is challenged to review the various texts in order to find those which best express the faith experience of the deceased and the faith community gathered to recall the paschal mystery in this time of need. The homilist is further challenged to preach a homily based on the Word, rather than a eulogy. The Scriptural Readings provide the faith community with renewed hope.

Symbols: The white vestments and pall and the presence of the Paschal Candle serve as beautiful symbols of the relationship which the Funeral Rite has to the Sacrament of Baptism and our hope in the Resurrection. Fortunately during these nine years the morbid memories of black vestments and an excessive emphasis on purgatory have been put in their proper perspective. It seems that there is no longer a need for these symbols to be explained as they were in the early days of renewal. In fact, our symbols are robbed of their beauty and meaning when they are explained.

Prayers: The Wake Service prayers focus on the Psalms with prayers for the deceased and the bereaved, and a reading from Scripture with a brief homily. The service is simple in nature and it provides a vehicle of prayer which is familiar to the various Christian denominations. The practice of providing Wake Service booklets for all who are gathered in prayer helps the faithful to be active participants in the prayer rather than passive, silent spectators.

In addition to the Wake Service, the Sacramentary offers five Preface Prayers and an extensive collection of prayers for Funeral Masses, including prayers for baptized and unbaptized children. As with the readings, the celebrant is called forth to prayerfully review these various options and choose those prayers that best express the faith of the person who has died.

As we remember the dead during this month of November our Church invites us to recall the hope of the Resurrection as is expressed in the Rite of Funerals. No matter what our liturgical role may be, we must pray with the universal Church, in Faith.

"In him who rose from the dead our hope of resurrection dawned.

"The sadness of death gives way to the bright promise of immortality.

Lord, for your faithful people life is changed, not ended. . . ."

ALLELUIA!

Let us not lose sight of this beautiful rite nor allow it to become casually familiar.

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