

Editorials

From Marx to Iran

Breaths of thought (not gusty enough to be full-blown editorials).

Glimpsed in The Red Line, the newsletter of the Cardinal Mindszenty Foundation: "Marx, for example, frequently wrote to Engels in German and referring to the black race, he used an offensive English word instead of the proper German word: during the American Civil War, Marx was vehemently opposed to freedom for the slaves. Without slavery," according to Marx, "North America, most progressive of countries, would be transformed into a patriarchal country." The article was a brief review of

a book by Nathaniel Wehl, "Karl Marx, Racist."

We are not urging censorship but still think it noteworthy to ponder the thought of five orthodox Jewish organizations on the film, "Wholly Moses." They call it the "most vicious attack ever upon the Jewish religion in the history of the American movie industry." The coalition, according to Religious News Service, deplored the movie's "savage mockery of our G-d, our bible, including the Ten Commandments, and our Prophet and teacher, Moses. This blasphemous and sacrilegious film is also a gross offense to our Christian neighbors, as the Old Testament is, of course, revered by them as well."

The above item raises the question of limiting the

arts (although it is debatable whether such movies fall into that category or "business as usual"). However, other abuses of our freedom of speech abound and are difficult to handle. For instance, the feisty publisher of Religion Today, William F. Willoughby, recently wrote about his emotions when he spotted a bumper sticker advising "Stomp Iran." He admitted that at first blush it was an appealing thought but given a few seconds of contemplation such a slogan can be seen for what it is - useless and thoughtless and an affront to the Prince of Peace, as Willoughby put it.

On the same thought, such bumper stickers concerning Iran, only with a most foul expletive used, may be seen in this area. Those who would display such obscenities, regardless of the subject, are empty-headed, insensitive, malicious and only help the cause they are trying to oppose. Such idiocy promotes all sorts of evil - such as making censorship appealing.

and Opinions

CYO Program Affirmed

Editor:

As co-chairpersons of the CYO Athletic Committee we were pleased to read Dolores Curran's column in your July 9 issue, "Organized Sports as They Ought to Be." Her description of the YMCA league in the Archdiocese of Denver in which her son had such a positive experience bore great resemblance to the Rochester CYO basketball program. It was rewarding to read an article by a parent affirming the very principles to which we adhere.

The success of the CYO program may be attributed to the many volunteer coaches who reinforce the CYO purpose of developing a sense of community and self-worth by reinforcing good sportsmanship and Christian values in athletics. Seminars conducted by CYO offer coaches skills and techniques for enabling youth toward this purpose.

The CYO basketball program differs from the one described by Ms. Curran in that it is competitive; it offers constructive competition in the context of Christian community.

We are proud of CYO's

basketball program and are pleased that other organizations are increasingly adopting the philosophy we have expounded for years.

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Nuclear Protest

Editor:

On July 16, 1945, "Trinity," the first A-bomb using plutonium, was exploded in the New Mexican desert.

On Sunday, Aug. 5, President Truman knew the bomb was going to fall. He saw the war as a competition of governments for a small world of resources and markets. The sermon he heard on board the Augusta that day was based on Luke 19, Jesus weeping over Jerusalem saying, "Would that even today you knew the things that make for peace." And then driving the money changers out of the temple, "It is written, 'My house shall be called a house of prayer for all the nations,' but you have made it a den of robbers."

The New York Times contained this account of the

chaplain's sermon. He made the point that, in building world peace, it is not enough to fall back on old sayings and to say of the enemy that "they brought it upon themselves." Instead, he said, we must work together and live by doing, with each American taking the construction of lasting peace as one of his most important personal duties and not leaving it to a few at the top to decide completely.

Many U.S. officials and military men thought Japan would soon surrender without a U.S. invasion or a bomb. Gen. Eisenhower said, "I voiced my grave misgivings on the basis of my belief that dropping the bomb was completely unnecessary. I thought our country should avoid shocking world opinion by the use of a weapon whose employment was no longer mandatory as a measure to save American lives." Instead, the bombs would be used to guarantee our economic position in the post-war world, to threaten Russia and to justify the large secret expenditure to develop them.

On Aug. 6, 1945, Feast of the Transfiguration, a Uranium 235 bomb made the existence of nuclear energy public in Hiroshima. Some 70,000 were killed in an instant by the "Little Boy" or died in a few hours. Most of the first sacrifices to the new god were innocents and civilians.

On Aug. 9, a plutonium bomb was dropped on Nagasaki, though Hiroshima was still burning. In a nuclear reactor, plutonium is "resurrected" from uranium which absorbs neutrons and then decays to Plutonium 239 on the third day.

The destruction of two cities did not win peace or create a just order on earth; it being impossible to separate means and ends. Instead it led to a cruel arms race. Today it is not so much that we have the bomb, but that the bomb has us. As Pope Paul VI, who died on Hiroshima Day, 1978, said, "The armaments race has become a cumulative process, which has its own dynamics, independent of any aggressive feelings, and which escapes the control of states. It is a machine gone mad." Albert Einstein wrote, "This basic power of the universe cannot be fitted into the outmoded concept of narrow nationalisms. For there is no secret and there is no defense; there is no possibility of control except through the aroused understanding and insistence of the peoples of the world."

For Christians, in this age of Auschwitz, Hiroshima, current bloodbaths, and nuclear pornography, it cannot be denied that history still awaits the fullness of redemption. In "The Non-Violent Cross," James Douglass writes, "Any Christian insistence on the

finality of Christ's redemptive act is in effect false if it is not joined with an admission of the continuing failure of Christianity to embody the Spirit of redemption." Daniel Berrigan, SJ, put it, "The act of God is being enacted by us, here and now each day, or it is not. The covenant says to all; stand in our circle. We declare that humanity itself is a nuclear free zone. God does not walk away from such an oath. Neither would we."

It is my prayer that Christians will begin to pray and speak out about the physical and moral threats of nuclear power weapons as they exist in our diocese. We have nuclear weapons at Seneca Army Depot, nuclear power at Ginna, and long-standing plans to process and store nuclear waste here.

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We Need Holy Hour

Editor:

The first part of this letter is taken from an article by Archbishop Fulton J. Sheen "One Hour with Christ".

Our Blessed Lord spent ten times as much time in silence as he did in action. Thirty years obeying, three years teaching, and three hours redeeming. One of the most salutary of all silent ways is the holy hour.

There was only one request Our Blessed Lord ever made directly to his Apostles. In a general way he asked for a drink when he was on the Cross. But to his own disciples

he said explicitly, "Can you not watch one hour with me?"

Every time the word hour is used in Scripture in the New Testament in connection with Our Lord, it is always in relationship to his passion and death, and to the evil forces in the world. When the people attempted to stone him scripture says his hour was not yet come; when the Blessed Mother asked for his first miracle, he asked her if she was sending him on his hour: "My hour has not yet come". In other words "That Hour when I go to my death to face the forces of evil."

We are living in that hour today for the devil is loose. Our hour is related to the evil and crucifying of our modern world.

There are two great benefits in making the hour. It trains the eye, and it trains the ears: I am not speaking of physical eyesight. I am speaking of spiritual light and faith.

At Holy Rosary Church we have been having all night Vigils on First Fridays and First Saturdays for the past ten years - against the forces of evil and to make reparation for sin. It seems we are losing this battle. We still have a few dedicated priests willing to do Holy Hours. But when I called 35 parish churches and could not find one priest willing to sacrifice his time for a Holy Hour, it is an indication the hour has come for the forces of evil to take over.

The one hope remaining is to turn to Our Blessed Mother for help in time of need.

Any priest willing to do a Holy Hour please call me at 586-1664.

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A Gospel Procession

Every or almost every American Catholic has sung or at least heard one composition by the French musician, Father Lucien Deiss. "Keep in Mind," "Like Olive Branches," "Without Seeing You," are familiar introductory phrases to some of his more popular songs. In addition, many melodies for texts of the Mass have been repeatedly employed in parishes throughout the United States.

Father Deiss spoke and celebrated liturgy in Miami this Spring at the regional convention for the National Association of Pastoral Musicians, a meeting with the warm, bright title, Faith and Fiesta. His address to the clergy concentrated on the Liturgy of the Word. Later he exemplified in practice the principles he proclaimed hours before.

A procession with companion music and liturgical dance dramatized the dignity of God's word contained in an uniquely decorated Gospel book. The volume, enclosed in a cover

Fr. Joseph M. Champlin



Our Church Family

with an ikon of Jesus on the front, was held high while the congregation repeated in song the Alleluia. Before the altar, three people on either side formed an arrow-like honor guard directed toward the Gospel book.

The first persons held thick lighted candles. The middle individuals, white robed ballet dancers, interpreted the music in simple arm and body gestures often pointing toward the upraised text. The final ones clasped red carnations in their hands.

With the Alleluia completed, the celebrant slowly walked from altar to pulpit carrying above his head the sacred text and the six procession people gracefully returned to their seats, both movements accompanied by background piano music.

After the proclamation of

the Word, they repeated this Alleluia procession with song.

Ten years ago, Father Deiss wrote "Spirit and Song of the New Liturgy," a fine treatise which became the basic resource manual for many American music directors. Revised now, the paperback merits study by those engaged in any musical ministry. A section of that book, "The Alleluia or Gospel Processional," describes in detail the theological and liturgical basis for the type of movement I sketched above.

First, and most importantly, "These rites powerfully demonstrate that the Liturgy of the Word is not merely a pious reading of the Bible, attended by the community, but rather a living celebration of Jesus Christ present in the Scriptures."

With that essential

theological foundation, the liturgical directives then seek to accentuate this truth through various actions during worship.

"The Gospel book may be placed on the altar, unless it is carried in the entrance procession."

"The liturgy teaches that the reading of the Gospel should be done with great reverence; it is distinguished from the other readings by special marks of honor."

A special minister is appointed to proclaim it, preparing himself by a blessing or prayer."

"By standing to hear the readings and by their acclamations, the people recognize and acknowledge that Christ is present and speaking to them."

"Marks of reverence are also given to the book of Gospels itself."

When such procedures are observed, the sung (not read) Alleluia, a transcription of two Hebrew words meaning "Praise Yahweh," then truly becomes a shout of joy to the Lord, present in his Word.



"WHEN IT BLEW OUT OF THE CONVERTIBLE, I HOPE YOU REMEMBERED TO GET THE LICENSE NUMBER."