

## Anyone for Prophecy?

There was an article I read the other day that gave me some cold chills; maybe I get cold chills too easily, I don't know.

This writer said there are prophets among us. Not the kind of prophets who tell you what is going to happen in the future, but prophets in the Biblical sense of those who proclaim the word of God, who come to lead men closer to God by calling for a change in the ways of the people.

Now I'm all for such prophets, I believe there are such prophets, I believe such prophets are needed. What gave me the chill was in the author's description of the prophets and how you could recognize them.

True prophets can be recognized, he said, because they attack the "establishment," they oppose institutions. There are false prophets, too, he said and they can be recognized because they attack the true prophets and they support the "establishment."

As I read the article I kept wondering where he got his definition of true prophets. My Old Testament studies led me to believe that they called for strict adherence to the law, they weren't so much innovators as they were men who called the people to stricter observance of God's law.

This word "establishment" bothers me because it is one of those imprecise words that can mean whatever the reader decides that it means. When you speak of religion it almost certainly has to be interpreted as meaning the establishment we know as the Church.

As a matter of fact, the writer went on to make plain he had in mind that part of the hierarchy that was not progressive enough. That's another imprecision—what is progressive? For one reader it may mean only making religion a force in the world so that Christian principles are applied to the problems met in the world; for another it may mean changing the whole structure of religion.

Those who read this article and believe the author would come to the conclusion that those who criticize the Church most are the truest prophets. And those who support the Church are the false prophets.

But unless God has been misleading us, the Church has existed since it was established by Christ. It is certainly true there have been human errors by those in the Church, there have been Christians who have been sinners in their actions. It is also true that we have often tended to do too little to make our religion have meaning in the world, we have stood aside too long.

That doesn't mean, however, that all in the past has been in error, has been wrong, that the answer is discard everything. Yet when you read some of those who fit this author's description of prophets you would come to the conclusion that there must be a complete change.

Maybe I'm a little sensitive about this article because I fit his description of a false prophet. I do criticize some of what I believe to be extreme views, I do defend the Church. I don't think I can properly be called a conservative—I was busy bringing about communication between Protestants and Catholics before Pope John. Back in 1947 I wrote an article for *Information* in which I said we needed to work toward re-formulations of old truths in a language that could be understood by people today. But I didn't mean we should come to a place where we would say—as one Catholic editor did in an editorial—that the differences between Protestants and Catholics didn't matter because Calvin and Luther were, after all, seeking the same goal we were. And when I spoke of the need for new language, I meant new language to describe old truths, not a search for new truths to supplant old truths—truth is never either old nor new.

What I fear is an attack on the "establishment" because some believe the "establishment" is to be interpreted as the Church as it now is. I do believe that it is still true that the only way the Catholic Church can be substantially harmed is through a breaking down of its structure—destroy the shepherds and you can scatter the sheep is still true.

And about that chill, I got it not entirely because of what was said but by who was saying it. The article was written by a priest and not only a priest but one who has the responsibility for preparing other priests, the head of a seminary.

## Byzantine Liturgy Is Celebrated at Parish in Havelock

Annunciation parish of Havelock participated in the Byzantine Liturgy offered by Reverend George A. Maloney, S. J. on Christmas day and again on the following Sunday. The parish choir of thirty voices under the capable direction of Albert Francesconi sang the responses in English.

The Byzantine Liturgy of St. John Chrysostom is one of the most ancient liturgies in the Catholic Church, dating from the 4th century. Today about 150 million Eastern Orthodox and approximately 7 million Eastern Catholics follow the ancient Byzantine Rite. Father Maloney is a Jesuit of the John XXIII Center for Eastern Christian Studies of Fordham University, New York. He teaches Oriental theology and is editor of the Orthodox-Catholic ecumenical journal *Diakonia*.

One of the distinctive features of the Byzantine Liturgy in which the parishioners of Annunciation Parish were able to participate was the reception of the Holy Eucharist under both species. Consecrated leavened bread, different from the unleavened hosts used in the Roman Rite, dipped into consecrated wine were given by the Priest to the communicants by means of a golden spoon.

## Strange But True



**THE REMARKABLE CARDINAL MERRY DEL VAL, SECRETARY OF STATE TO POPE ST. PIUS X, CAME FROM A SPANISH-IRISH FAMILY, WAS BORN IN ENGLAND, EDUCATED IN BELGIUM AND SPENT MOST OF HIS LIFE IN ITALY. A TRUE EUROPEAN!**



**KNOWN AS OUR LADY OF KOZIELSK, THIS BAS-RELIEF WAS MADE IN A RUSSIAN PRISON CAMP BY A POLISH OFFICER DURING WORLD WAR II. THE RELIEF IS NOW IN A POLISH CHURCH IN LONDON.**



**THE SOCIALIST PEER LORD LONGFORD IS THE FIRST CATHOLIC SINCE THE REFORMATION TO HOLD THE POSITION OF LEADER OF BRITAIN'S HOUSE OF LORDS.**

**IN 1751 THE IMPRESSIONS OF A HAND AND A CROSS WERE MYSTERIOUSLY BURNT ON A SLAB OF WOOD IN A CONVENT NEAR TDDI, ITALY, AFTER A BENEDICTINE MONK HAD APPEARED IN A DREAM TO THE MOTHER SUPERIOR, REQUESTING PRAYERS FOR HIS RELEASE FROM PURGATORY. THE PIECE OF WOOD IS NOW PRESERVED IN THE HOLY SOULS' CHURCH IN ROME.**



## Nursing Scholarships Aid Church-Related Schools

HARRISBURG, Pa.—(NC)—For the first time in Pennsylvania history nurse training programs conducted by church-related hospitals will be supported through state funds.

Gov. William W. Scranton signed into law a bill appropriating \$2 million for scholarships to Pennsylvania residents who are students in approved schools of professional nursing conducted by hospitals in the state.

The Pennsylvania Catholic Conference hailed the measure as "a breakthrough in meeting the problem of the shortage of qualified nurses."

"Under provisions of the Pennsylvania Constitution prohibiting

appropriations to sectarian institutions, the sectarian hospitals of the state previously were barred from participating in state-funded nurse training programs.

"This made no sense, in view of the great public need for nurses and in view of the fact that the many religious hospitals in this state do in fact afford excellent nurse training," commented William B. Ball, general counsel of the Catholic Conference.

The new law, Ball said, "remedies that unfortunate situation. It is an excellent example of the constitutional doctrine that public funds may be used to support public purposes which are achieved in sectarian institutions."

"In the spirit of ecumenism, we are happy that our own efforts on behalf of this measure will now redound to the benefit not only of nurse trainees in Catholic hospitals but in Protestant, Jewish and other private hospitals as well. As in other forms of schooling, nonpublic agencies contribute vitally to the American society's needs. And the state's recognition of these agencies is also a stimulus to liberty in that society," Ball added.

The nurse scholarship program is effective retroactive to July 1,

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