

Good Beginning, More to be Done

(Continued from page 1)

U.S. Funds at Notre Dame, Georgetown

Washington — (RNS) — The U.S. Office of Education has announced approval of 623 graduate fellowship programs at 153 colleges and universities under the National Defense Education Act for the academic year 1962-63.

Programs at 18 church-related institutions were included on the list, but, in keeping with the new policy spelled out after Congressional criticism last year, none of the fellowships are in the field of religion or related areas.

The programs are confined largely to science and to those fields of liberal arts and social science that have a direct bearing on the objective of the act — to improve graduate training for those who intend to pursue college teaching as a career.

Approved were programs designed to train college teachers on Russian-related subjects. The University of Notre Dame will conduct a course on communism, and Georgetown University will carry out a program of Russian studies. Both are Roman Catholic institutions.

Graduate study of the influence of mass communication media was approved at Methodist-related Emory University, while a course on the history of ideas was endorsed at Brandeis University (Jewish).

a trend in the Church's organization toward decentralization, Father Graham said.

"The ecumenical movement also achieved new status. Council Fathers grew accustomed to seeing non-Catholic delegates, servers and guests of the Secretariat listening to frank expressions of opinion in St. Peter's. For their part, these visitors displayed admirable discretion in delicate circumstances, strange and unprecedented for all concerned. The experience gained has been a historic advance toward the unity of Christians.

"A most important structural evolution, however, of which the record does not speak, is the new relationship between bishops and the Pope. Hitherto, bishops' contacts with the Holy See have been theoretically with the Pope but actually with the Papal Congregations or the administration of the Roman Curia. Each bishop discussed his problems or his point of view on Church problems individually and in private. There was considerable dissatisfaction with this system as it seemed to put Roman administrators between the bishops and the Pope.

"At the Council this has changed, probably for good, as the Fathers now find themselves associated directly with the Pope in great decisions affecting the Church. It is pointed out that the papacy itself is enhanced by the visible spectacle of all the world's bishops gathered about the Roman Pontiff, as were the 12 Apostles with Peter at their head," Father Graham concluded.

week's edition of Jesuit edited America magazine described how the bishops came to this decision —

When the Council Fathers discussed the possible introduction of the vernacular into the Mass, Father Murphy writes, "backed by a scattering of bishops, particularly from among Spanish, Italian and American prelates, repudiated the very notion of change and stood foursquare for the absolute retention of Latin . . . as the bond of unity in the Church."

This argument, Father Murphy observes, was given "short shrift" by the African bishops who had been developing a "remarkable" unity among themselves despite their national and cultural diversity.

"The prelates from Africa asserted their great need to demonstrate that Catholicism is capable of absorbing every and truly a supra-national, as well as any national group, since it is as supernatural, religion revealed for all men, no matter what their background or educational status," he adds.

Cardinal Joseph Ritter of St. Louis, according to NCWC News Service, told reporters when he returned home, "I think there will be much more vernacular . . . not only in the Mass but in the administration of the sacraments and in other liturgical services of the Church."

He said he's sure the Canon of the Mass (from the Preface to just before the Lord's Prayer) "will always remain in Latin" but other prayers and Scripture readings "will be read in the vernacular."

Another change that is assured is use of English (and other local languages) in place of Latin in Church rites.

NC News Service also reported Archbishop Joseph T. McGucken of San Francisco as commenting, "The new proposals will make the liturgy more meaningful for the laity and will provide for more participation by the laity in the liturgy."

REDEMPTORIST Father Francis X. Murphy in this

Church to renew her interior riches and to extend her maternal care in every sphere of human activity. It will be a new advance of the Kingdom of Christ in the world, an elevated and persuasive reaffirmation of the goodness of Redemption, a clarion call of God's Kingship of the brotherhood of men in charity, of the peace promised on earth to men of goodwill in accordance with God's good pleasure."

However, a conclusive argument against the absolute retention of Latin was offered by the Melchite Patriarch, Maximus IV Saigh, Father Murphy writes.

The Redemptorist reports that Patriarch Maximus, speaking in French (Latin is the official language of the Council), pointed out that Latin was the language of only a part of the Church; that neither Christ, nor the Apostles, nor the earliest Roman Catholics had used Latin in the liturgy.

THE COUNCIL in its first two months, with the awe-inspiring opening on October 11 and its 36 working sessions, reveals the Catholic Church is still very much alive in a world which to a great extent thought it but a relic of a dead past.

Pope John in his talk at the final session realistically stated, "There is much yet to be done, but we know that the Supreme Shepherd will have loving care of you . . . and that the ecumenical Council will bestow on the family of mankind the fruits of faith, hope and charity which are so ardently expected, from it."

The Pope foresees the dawn of a new era of progress —

"It will be a new Pentecost, indeed, which will cause the

Church to renew her interior riches and to extend her maternal care in every sphere of human activity. It will be a new advance of the Kingdom of Christ in the world, an elevated and persuasive reaffirmation of the goodness of Redemption, a clarion call of God's Kingship of the brotherhood of men in charity, of the peace promised on earth to men of goodwill in accordance with God's good pleasure."

This hope of the great Shepherd of Christendom is not just a dream about some never-never land which is forever pushed beyond the horizon to tomorrow, next year, sometime.

It is a hope that can become reality when we realize the Saviour who founded His Church still lives in that Church and that He is the sole standard of reference in a world which shoots rockets on course to Venus but can't find a way to be good neighbors with the man next door.

When the Council opened, Pope John said, "To the human race, oppressed by so many difficulties, the Church says, like Peter of old to the poor man who begged alms of him: 'Silver and gold I have none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, arise and walk.' So also the Church does not offer men of today riches that pass away, nor promise them a merely earthly happiness, but she distributes to them the goods of divine grace which, by raising men to the dignity of sons of God, are most efficacious safeguards and aids toward a more human life."

"We will strive to propose to the men of our times the integral and pure truth of God so that they may understand it and freely assent to it . . . and we hope that the faith may shine more clearly and brightly from the work of the Council so that a spiritual renewal may serve as a happy impetus in favor of human welfare by in-

spiring new discoveries in science, progress in the arts and in technology and by the greater diffusion of knowledge."

Floor Wax, Plumbing Divert Priests' Work

Washington — (NC) — A priest educator said here that laymen should take a more active role in the affairs of their parishes and in the religious training of children.

Father Robert P. Mohan, S.S., philosophy professor and director of the summer school at the Catholic University of America, said the talents of laymen should be put to greater use in the areas of parish administration, real estate, law, designs and construction, finances and athletics.

"Pastors should not have to be worrying about the quality of the floor wax or the cost of school plumbing, and curates who are ordained priests, should discharge their civic obligations by helping to establish basketball teams or running carnivals," Father Mohan said.

He added that the laity should interest themselves more in community problems and should discharge their civic obligations by helping to establish basketball teams or running carnivals, Father Mohan said.

Important decisions need to be made in Rome when the Council resumes its sessions in September but even more important decisions need to be made in each individual human heart. When we commit ourselves, together and alone, to the imitation of Christ as spelled out so clearly in the gospels, then the Pope and the Council can chart a course of religious vigor and human progress in our present time.

He spoke (Dec. 7) to the First Friday Club, an organization of Catholic business and professional men here.

Father Mohan declared that the most important and immediate challenge to laymen is teaching religion to children, especially in Confraternity of Christian Doctrine programs.

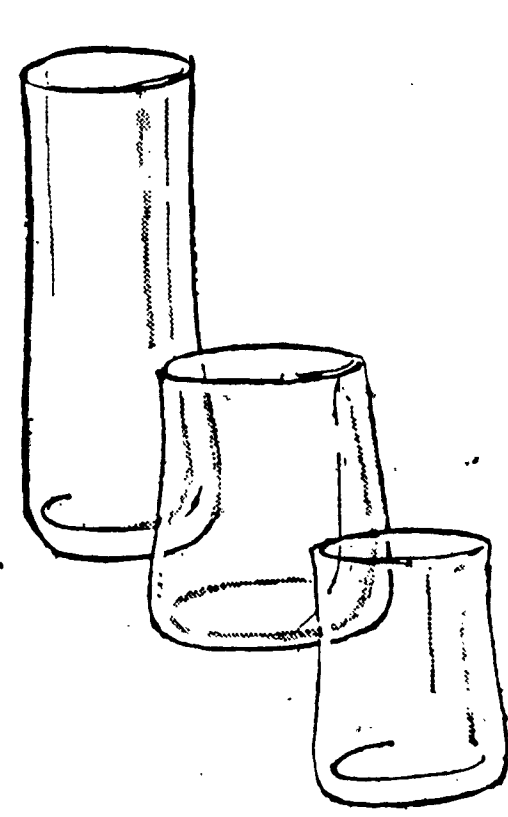
"We must see that religious formation of Catholic public school children is not solely the responsibility of the priest. Trained laymen and lay women will make excellent teachers," he said.

—Faber Henry Atwell

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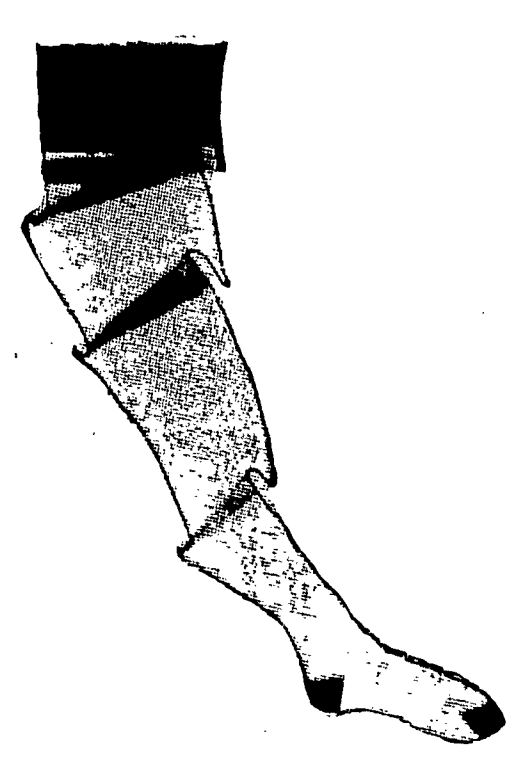
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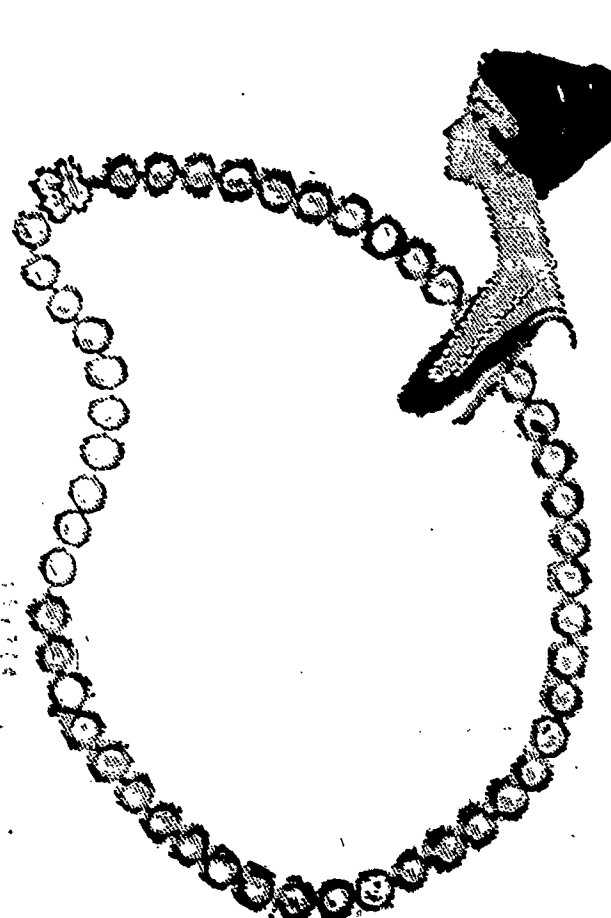
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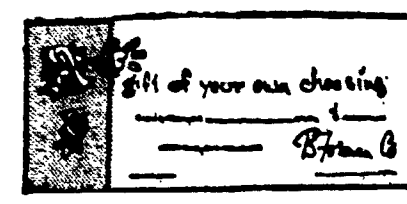
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