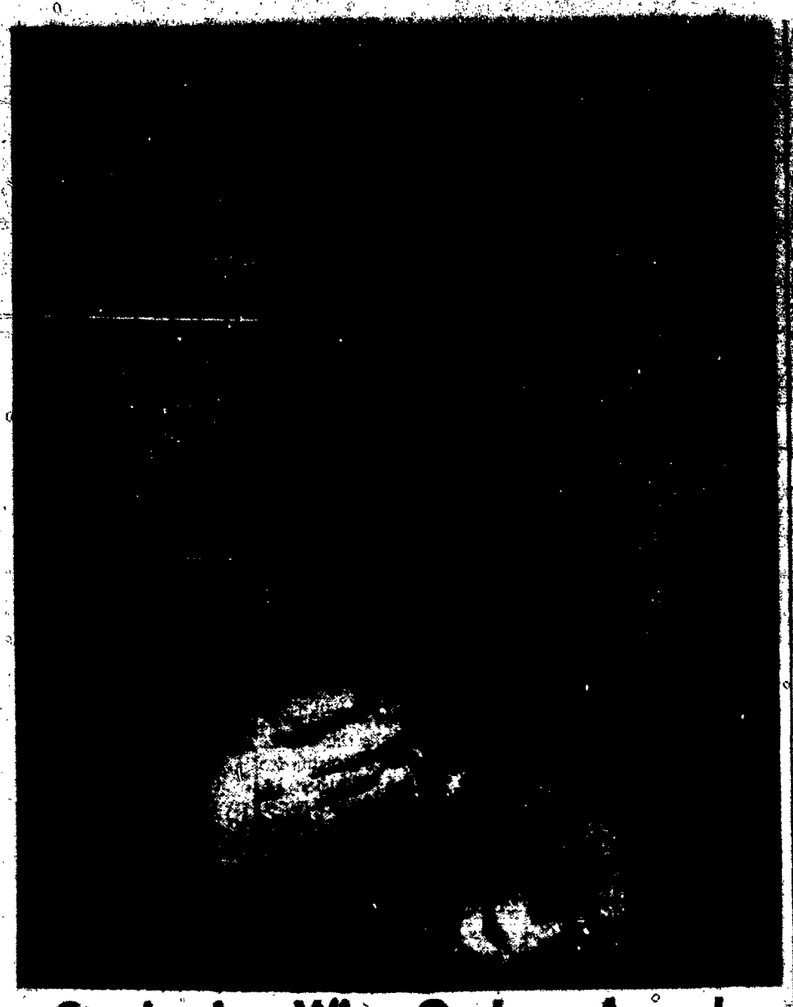

Seminarian Wins Oratory Awards

Terrance M. Rickard, a senior at St. Andrew's Seminary, won a debating contest at LeMoyne College Saturday and an American Legion oratory contest Sunday. His topic, racial equality, also won him a place on the Legion's district contest scheduled for this Sunday in Canandaigua. Seventeen year old Terrance, a member of Our Lady of Lourdes parish, Rochester, was coached by seminary faculty member Rev. Thomas Hoctor. Legion contest chairman Raymond M. Leippe presents trophy to young Terrance after his Sunday victory.

College Students

New Aid Plan Proposed

By RUSSELL SHAW

Washington —(NC)— A new four-point college student aid plan, described by its sponsor as a "comprehensive" approach to the financial problems of needy collegians, has been introduced in the Senate.

Senator Vance Hartke of Indiana told the Senate that by 1968 his program would cost a maximum of $630 million yearly and would be aiding 1,240,000 students.

Hartke, stressing that his measure embodies a multi-faceted approach, said a solution to the needs of college students "cannot rest with one facet of this problem."

An adequate plan, he said, "should offer sufficient relief and help so that we may reach a goal of a college education for every American youngster who wants to go and who has the capacity to do the work."

These are the four major features of Hartke's plan:

1) An undergraduate scholarship program. This would provide scholarships based on merit to 200,000 students by 1968. It would be administered by the states.

2) Expansion of the National Defense Education Act. The yearly limit on NDEA loans would be raised from $1,000 to $1,500 for undergraduates and from $2,000 to $2,500 for graduate students. The number of students thus aided would be 470,000 in the first year and 600,000 in succeeding years.

3) A student loan insurance program. This would involve a self-sustaining revolving fund of $1 million to encourage commercial sources to offer student loans. It would help 55,000 students in the first year and 110,000 yearly thereafter.

4) A student work-study program. This would make available $250 million annually to cooperating institutions which would use the money to pay students for performing on-campus jobs relating to their studies. It would benefit 330,000 students each year.

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

* * *

This is a new world, a new time, and we must change! But how? We start with the words of Our Lord: "Heaven and earth shall pass away but My Truth shall not pass away." In other words, moulds will be broken but the pudding remains; customs may change but Christ abides. The Catholics who hung on to the old system of astronomy at the time of Galileo and the old biology at the time of Darwin were making baby clothes to fit a growing child. It must not happen again!

How will we adapt ourselves to our new world? Perhaps as follows:

1. The parish will continue to be the unit of Catholics living in a certain area of a city or town, but it will cease to be a ghetto in which Catholics are separated from the rest of the world.
2. Every parish and diocese will be a stake to which Catholics are tethered, but the spiritual rope will enable them to pasture their alms, prayers and sacrifices throughout the world.
3. Catholics will go to church on Sundays as they go to a bank on Monday to draw out money with which they will shop and purchase necessities wherever there are bargains. Likewise, Catholics will assist at Mass to have poured into their souls the merits of Christ, and they will spend them wherever there are "souls for sale" and especially "bargains" as there are on the Missions, where so little purchases so many merits.
4. The Catholic laity, knowing the poverty of the world, the hundreds of millions of Christless, will support their pastors against two evils: 1) against excessive luxuries in building; 2) against Sunday collections only for the parish when the world is the parish.
5. Every Catholic will live during the week as if he were given a subpoena and brought into court, where instead of being a witness in a lawsuit, he will be a witness to Christ—in his shop, his office, his profession; in Africa, Asia, Latin America—everywhere. Our Lord's last words on earth were for us to "be witnesses." But do we give "evidence" of our Faith, or do we take a spiritual Fifth Amendment and say with Peter, "I know not the Man"?
6. More priests will be utilized for the Missions, the laity taking over secular jobs like radio, television, insurance, purchasing, real estate, building, finances. When Our Lord said: "The laborers are few," there were so many priests that they had to take turns serving the Temple! Our Lord knew there were priests enough, but not enough witnesses, plenty of Sisters but not enough missionaries. With one priest for 20,000 Catholics in many places in Africa and Latin America and one for every 700 in the United States, perhaps our families should pray not for vocations, but for "laborers for the harvest."
7. In the new age, children will be taught not only Catholic Doctrine, but Catholic discipleship. Our Lord did not say: "If you know My Doctrine, you will do My Will," but: "If you do My Will, you will know My Doctrine." The best theology moves from the confessional to the person, from the classroom to the slums, from the catechism to the Missions. We do enough talking "about" God in our schools; now we will do more talking "to" God and then begin to know ourselves out of love for Him.
8. Our colleges and universities will put less stress on graduates being "loyal Alumni" to pour superabundant wealth back to their schools, and put more emphasis on being "loyal Catholics" — serving not an institution, but the Holy Father and the Church everywhere in the world.

You may not be able to do much individually to insure the Catholic rather than the "ghetto" outlook, but you will hasten the change as you realize the following truths:

a. The needs of the Church in the poverty stricken parts of the world are prior to our wants. We need bread; we want cake.

b. So pray, sacrifice and offer your sufferings that the whole Christ is aided. That is why the Holy Father said he must be "first and principally aided."

c. Paul VI today aids all parts of the world, all missionary activities. The more Catholic you are, the more you will sacrifice for him through his Society for the Propagation of the Faith.

GOD LOVE YOU to Mrs. R.A.C. for $5 "In thanksgiving for a favor received." . . . to E.M.B. for $2 "For God's poor." . . . to Mrs. A.M. for $1 "We are able to send this by having given up a fancy dinner for Christmas. I have known what it is not to have food to eat and am happy to share what I have with others."

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001, or your Diocesan Director, Rev. John E. Duffy, 50 Chestnut Street, Rochester, N.Y. 14604.

New Liturgy

Freedom for Variety in Art

The following article is the first in a series on the liturgical changes in the public worship of the Church enacted by the ecumenical council. The author, a canonical council expert, is a professor of canon law at the Catholic University of America and the immediate past president of the North American Liturgical Conference.)

By FATHER FREDERICK R. McMANUS

(N.C.W.C.) News Service)

It is probably two decades since any informed American Catholic has fallen into the error that the liturgical movement is merely a matter of large-sized vestments, modern art, and Gregorian chant techniques. This total misconception of the liturgical movement, once prevalent among the clergy, finds no support at all in the Constitution on the Liturgy enacted by Pope Paul VI and the other bishops of the ecumenical council on Dec. 4.

In fact the notion of a revival concerned merely with externals of worship finds no justification in such organs of the movement in the United States as the monthly magazine Worship, published since 1926, and the annual Liturgical Weeks, held since 1940.

The goals of all such efforts are identical with the liturgical purposes of Vatican Council II: "to ensure that the faithful take part, fully aware of what they are doing, actively engaged in the rite, and enriched by its effects."

Nevertheless, the spiritual renewal intended by the Council is to affect human beings, men rather than angels, men assembled by God as a community of worshippers. Therefore, the Council devoted two substantial chapters of its constitution to the arts of the Church, to architecture, the graphic and plastic arts, and above all church music. These are treated as a kind of sign language, which expresses outwardly and in different ways the same faith and devotion which the words and actions of public worship manifest.

The key to this notion is found in a single sentence of the constitution: "In the liturgy the sanctification of man is signified by signs perceptible to the senses. . . ."

And so the Council laid down a general principle for art in the building, renovating, adorning, and furnishing of places of worship: "The Church has not adopted any particular style of art as her very own. . . . The art of our own days, coming from every race and region, shall also be given free scope in the Church. . . ."

During the debate on this question at the Council's 1962 session, some bishops felt that the whole treatment of sacred art could be stated in a few sentences such as these, to encourage rather than inhibit the artists of today.

The important point in Chapter VII of the constitution is freedom for sacred art—limited only by the truths of faith and the concrete needs of worship. In recent centuries, certainly in recent decades, the Church has seemed to be a poor patron of fresh, bold, contemporary art. Of course religious art of past times must not be destroyed or renounced, but the present need is to welcome the "art of our own days" into the service of religion, "to contribute its own voice of praise" in Christian worship.

MOST ARTISTS and architects will welcome the new norms laid down, in broad terms, by the Council:

—To strive for "beauty rather than mere sumptuous display" in art, vestments, and ornaments—a blow for simplicity in place of costly and gaudy showiness;

—To cut down the excessive multiplication of images in churches, which leads to "confusion among the Christian people";

—To build churches that are "suitable for the celebration of liturgical services and for the active participation of the faithful."

This last rule, perhaps the most practical in Chapter VII of the document, is something new in Church legislation. It corresponds to the efforts of the best architects in recent years, who see a church building as a sacred room where the people of God assemble, with the priest at their head, to celebrate the Holy Eucharist.

Why does the constitution make no reference to specific matters like altars erected so that the priest faces the people during Mass? One reason is obvious.

Mass facing the people is not a question of future reforms; it is an accepted, lawful, and desirable practice already—like the singing of hymns or psalms at suitable times during low Mass, the use of lay readers and commentators, the taking of offertory processions already common in some places.

Before the bishops voted to revise the regulations for church buildings, they received a printed explanation to illustrate some of the specific revisions proposed. In this document—a kind of appendix for the bishops' information—the ideal church plan is described.

The celebrant's seat is at the rear-center of the sanctuary area (at the "head" of the church); the altar is located between the sanctuary and the nave (that is, between the clergy and the people, in the midst of the assembly). The same statement distributed to the bishops also specifices that the presence of a small tabernacle on the altar should not be considered an obstacle to the celebration of Mass facing the people.

The preceding chapter of the constitution, Chapter VI, deals with sacred music, "song united to the words . . . a necessary or integral part of the solemn liturgy." Several points are new and important in Church legislation; they all tend toward a broadening and popularizing of the sung forms of worship:

1. The nobler form of public worship is no longer defined merely as the sung liturgy or the high Mass, but as "divine offices . . . celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people."

2. Gregorian chant is accorded "pride of place" in the Roman rite, it is not used in the many other rites of the Church. More important, the Council gives the strongest encouragement thus far to other kinds of music: "The Church approves of all forms of true art having the needed qualities. . . ."

This principle, valid everywhere, has a special application among "peoples who have their own musical traditions," which should be introduced into the liturgy. One test is proposed: harmony with the "spirit of the liturgical action," specifically by allowing the people to sing "acclamations, responses, psalmody, antiphons, and songs . . ."

3. Depending on the decision of the bodies of bishops in the different countries or regions, the Council allows the vernacular languages in the sung Mass (and other services) to the same extent as in the low Mass.

This opens up to composers and choirs perhaps the greatest opportunity for the development of church music in a thousand years — but with a new and strong proviso: composers are invited to produce "genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful."

All this means, or can mean, revolutionary growth and providential freedom in the arts of the Church, especially music and architecture. But the Council's concern with them is directed toward the faith and holiness of the worshippers. In the Christian liturgy the arts are the sign language of prayer and praise of God.

Happy Families, Key To Priest Vocations

Brussels — (RNS) — Leo Josef Cardinal Suenens, Archbishop of Malines-Brussels, stressed in a Lenten pastoral letter that a "happy domestic family life" is of primary importance in fostering priestly vocations.

Addressing himself particularly to parents, the cardinal urged them to "watch over the atmosphere of your home," and warned that "many dangers threaten the Christian vitality, the purity of faith and the honesty of customs."

"May your children," he continued, "learn to pray together, to open themselves to others, to forget themselves in a spirit of rededication to sacrifice and to the apostolate, which are guarantees of an authentic Christianity."

Cardinal Suenens asked parents to pray to God that "He may grant you the honor of choosing a priest from among your children, and if a vocation is born be careful to grant it a progressive development."

'Apartheid' In Ireland

London — (NC) — A move is being made here to get the British government to investigate allegations of widespread anti-Catholic bigotry in Northern Ireland. During discussion the matter was compared to apartheid in South Africa.

A parliamentary motion to this effect signed by 52 members of the British House of Commons was introduced here.

It proposes that the House "asks Her Majesty's government to appoint a royal commission to inquire into the allegations of religious discrimination in the composition of public authorities and corporations and in their practices, and in housing, employment and other spheres in Northern Ireland and to recommend appropriate action."

The motion was presented by Fenner Brockway, not a Catholic, who is a member of the opposition Labor Party, known as a champion of hard causes.

CCD Increase

Cleveland — (NC) — Confraternity of Christian Doctrine classes here have an enrollment of 62,440—an 11 per cent increase over last year.

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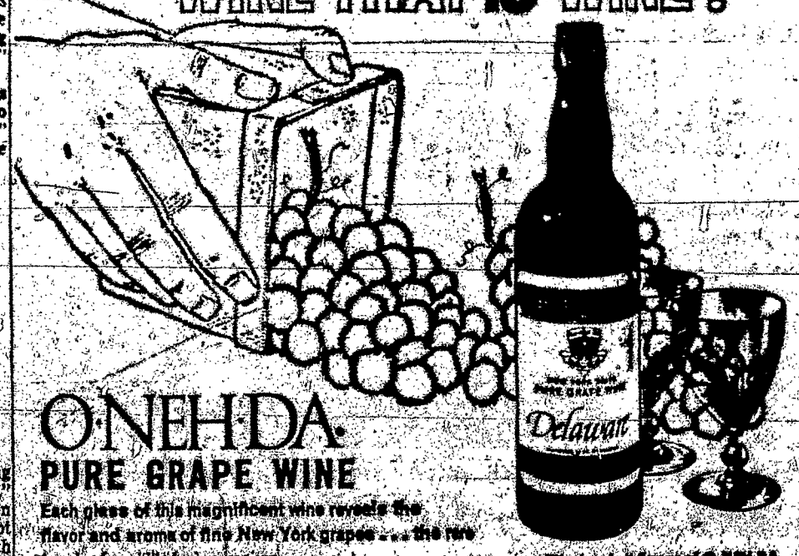

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