

Faith has found expression in many ways — in music, painting, sculpture, but perhaps as permanently as in churches where Christians worship God together. The Church in the course of the centuries has brought into being a treasury of art which must be very carefully preserved.

The art of our own days, coming from every race and region, shall also be given free scope in the Church. This new freedom — which "lifts a leaden cap" from present day artists and architects according to a recent statement of

Pope Paul — is reflected in the change of style from the medieval English cathedral to the strikingly new Benedictine priory church at St. Louis, Missouri. New churches will locate altar so all can see and hear the Mass prayers.

# New Sound and Style in U.S. Churches

Other pictures, stories — page two

One of the nation's most far-reaching printing projects got underway this week — a printing job which will change the way Catholics worship together; a change that is a major part of a long bridge into the twentieth century.

Typesetters are at work to rush publication of new English texts to replace ancient Latin rites for the Mass, the sacraments and other Church ceremonies.

Parallel to the printing project is a new outlook in church architecture.

Not only will Catholic churches in the years ahead sound different, they'll look different too — designed, as the Vatican Council has decreed, "for the active participation of the faithful."

Exact date when the switch from Latin to English will be made is still undecided. The U.S. bishops will set the date as soon as the large missal for use at the altar can be printed with the new text. The changeover is scheduled for November 22, first Sunday of Advent, the beginning of a new church year.

Which parts of the Mass will be in English, which stay in Latin?

The parts that are to be said by the people or to the people will be in the language of the people. Parts that are said by the priest and addressed in prayer to God will stay in Latin.

Parishes where people speak other than English will eventually be authorized to use their own language too — Spanish, Polish, Italian, etc., as soon as bishops in those countries publish texts in those languages.

Extensive as are the changes indicated so far, more changes in Catholic Church ceremonies are expected within five years.

Experts are at work in Rome on an overall revision voted by the world's Catholic bishops at the Vatican Council. They said the Church's "rites should be distinguished by a noble

simplicity; they should be short, clear and unencumbered by useless repetitions" and lay people "should be enabled to understand them with ease and to take part in them fully, actively and as hosts of a community."

The era of silent private devotions at Mass is over.

In addition to Mass texts in English, rites of the seven sacraments — such as Baptism and Confirmation — and other ceremonies — home blessings, Ash Wednesday and St. Blaise Day rituals, blessings of religious objects — these will be entirely in English.

Does all this mean your present prayerbook is obsolete?

Not exactly.

None of the new texts will be released to publishers until the complete revision of rites is completed. Cards and leaflets with the tentative texts will be made available for insertion into prayerbooks and missals now used by lay people.

Although currently used devotional books are good for another five years, church buildings to be erected in the next few years will have to serve their congregations for decades yet to come.

NEW CHURCHES — and redecorated old churches — will have to meet three requirements:

• People should be able to see what goes on at the altar.

• They should be able to hear clearly what's said at the altar.

• They should have freedom to move about to take part in the rites.

The bishops at the Council were given a sketch of what to expect the revised rites will call for — a free-standing altar, instead of placed at the back of the sanctuary as now; two pulpits, one for the epistle, the other for the gospel and sermon (the U.S. bishops have already called for reading epistle and gospel in the new English format facing the people); a table where the lay people can present their offertory gifts and then return for Holy Communion, to be received standing rather than kneeling.

ing; wide aisles for processions.

THERE IS also another new field opened by the ritual changes — church music.

The people will be expected to sing at High Mass what they will say at Low Mass.

Adapting or composing all new chants for English texts gives music experts an opportunity they've not had in fifteen centuries — since the Church changed from Greek to Latin.

Some settings are available and can be adjusted with little difficulty — settings long used by Episcopalians, Lutherans and Presbyterians. Catholic composers have also experi-

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## The Catholic COURIER Journal

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### Catechist Graduation Sunday

This is the era of the laity. Pope Paul said recently and extended his arms in invitation. "Come, help us."

More than three hundred lay people of the Rochester Diocese have responded to his plea — and the command of the Lord to "go, teach."

A total of 346 will receive their certificates to aid in the Church's vast catechetical program aimed primarily at teaching religion to Catholic people who attend public schools.

The ceremony of their graduation will be held at Sacred Heart Cathedral Sunday evening, May 24, at 7:45 p.m.

Bishop Casey will preside and preach at the rite.

The graduates represent five schools where the eight month teacher training courses were conducted since October. Immaculate Conception school, Lipscomb, Mt. Carmel High School, Auburn; Assumption School of Religion, Fairport; Our Lady of Mercy Motherhouse, Brighton and St. Bernard's Seminary, Rochester.

Sisters of St. Joseph conducted the course at Auburn. Nuns of the Mission Helpers of the Sacred Heart conducted the other four courses.

Diocesan officials said this Sunday's graduation, largest to date, indicates a rapidly expanding phase of Church work and the need to develop it still more.

Graduates will be enrolled in the Confraternity of Christian Doctrine, a worldwide organization of the Church for religious education. The Confraternity's national headquarters standardizes the course of study requiring thirty hours doctrinal study.

### Easter Duty Deadline

This Sunday, Trinity Sunday, is the deadline for Catholics to make their Easter Duty.

Church law requires Catholics to receive Holy Communion at least once between the first Sunday of Lent and Trinity Sunday.

Parish bulletins should be consulted for time of Confessions Saturday and Masses on Sunday.

and thirty hours of instruction in methods and techniques.

Diocesan director of the Confraternity is Rev. Albert H. Schack.

Forty two parishes are represented in this Sunday's graduating group which includes, besides lay people, nuns and seminarians.

Instructors for the doctrinal course this year include Rev. Leonard A. Kelly, pastor of Assumption parish in Fairport; Rev. Benedict A. Ekmann, pastor of St. Michael's in Rochester; Rev. Richard Hart, Desales High School, Geneva; Rev. Father Sebastian O. Carr, of Mt. Carmel High School in Auburn; and Rev. John S. Maloney, administrator of Immaculate Conception in Tonawanda.

Instructors for methods of religious education were Sister Teresa Mary M.H.S.H. of Fairport, Sr. M. Joann S.S.J. of Mt. Carmel, Auburn, Sr. M. Eugenia S.S.J., Sr. M. Mark S.S.J., Sr. M. Antonette, S.S.J. of St. Alphonsus Convent, Auburn, Sr. M. Marguerite, M.H.S.H. of Lipscomb, Sr. Joseph Marie, M.H.S.H. and Sr. Natalie, M.H.S.H. of Fairport.

Next fall all of these classes will be repeated with an additional class at St. Theodore's Church on Spencerport Road; this will be especially for the recruits on the west side of Monroe County.

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Visiting City — (SNS) — Pope Paul VI shakes hands with ailing six-year-old Edmund Cook from Australia at an audience granted to the boy and his mother, Mrs. Elva Cook. Looking on is Father Fabiano of the "Fidelmistrilli" Italian order of priests who take care of the sick in Rome. Edmund, who suffers from a disorder of the pancreas, was on his way to the famed shrine of Our Lady of Lourdes in France. Pope Paul, after embracing the boy, recited the Lord's Prayer with him, and promised to pray for him.

### Scripture Studies Given New Spur

The road is open for new viewpoints on events reported in the gospels, according to a Vatican decree just issued.

Catholic bible experts view the decree as a spur to extensive scripture studies thus far held in check by some Church officials who charged the new viewpoints were a threat to faith.

The decree sets aside such fears by describing them as a "halfway" attitude in interpreting the Bible.

Pope Paul gave his approval to the decree issued by the Pontifical Commission for Biblical Studies.

The commission directs all Catholic bible experts to make use of the "new means" of biblical interpretation — which include comparative study of languages and customs of nations contemporary with the ancient people of Israel and at the time Christ our Lord lived.

The document noted the various Apostles chose to preach "in a way suitable for their specific aim and for the mentality of their listeners." This primitive instruction was done at first orally and then set down in writing and later was gathered into the gospels, with each of the four authors selecting details and the order of events "suitable to various conditions of the faithful and the aims they had set themselves

narrating it in such a way as to meet these conditions and that aim."

From new studies by biblical scholars, says the document, "there emerges the fact that the life and teaching of Jesus were not simply reported for the sole purpose of preserving their memory, but were 'preached' to us to offer the Church the basis for faith and morals. Therefore, by diligently scrutinizing testimonies of the evangelists, the exegete will be in a position to illustrate with greater penetration the perennial theological value of the Gospels and throw full light on how necessary and how important is the interpretation of the Church."

Although sanctioning the use of "form criticism," the instruction states it is to be used "with caution, because the said method is often connected with inadmissible philosophic and theological principles which often vitiate the method itself as well as conclusions on literary matter."

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