



Patroness of Alsace

According to tradition St. Odilia was the daughter of a Frankish lord who insisted that she be brought up away from her family because she was blind from birth. She recovered her sight miraculously, was reconciled with her father, and founded a nunnery at his castle of Hohenbourg (Odilienberg) which she ruled till the end of her days. Her monastery has become a popular place of pilgrimage in modern times. St. Odilia's feastday is December 13.

By JOSEPH D. McLELLAN

Boston — (NC) — Summing up the current Church music situation, C. Alexander Pelouquin observed: "For the people in the vernacular movement, the battle is won; for us liturgists, it's just beginning."

Pelouquin, a teacher, composer and conductor who might be called the Leonard Bernstein of Catholic music in the United States, interrupted one of the busiest schedules borne by any musician on this continent for a brief interview here.

With the advent of the Mass in English can event that Pelouquin's music ushered in resoundingly at the recent Liturgical Week in St. Louis, music class face an overwhelming task. Briefly, everything has to be done over again, made new.

Not only must music be made for the new liturgical language, but its forms must be revised to accommodate a new element — the participating congregation.

All of a sudden, diction becomes an overwhelming concern, not only to the choir but to the composer, because the liturgy will be in the language of the people.

A false accent, a lengthening of the wrong syllable, a musical line that does not really suit the sense of the words, a mispronunciation of a word, a misreading of a text, might have been borne in Latin, because most people in the congregation were not quite sure what was being sung. Now, with English texts, these

things will stand out like a sore thumb. The new liturgy will force an improvement in Church music.

Setting music to English words requires a treatment different from Latin, Pelouquin noted.

The style has to be syllabic, melismatic (the singing of groups of notes, rather than a single note, on one syllable) can be used only sparingly. If at all. Even when they are (just barely) possible, English vowels will not bear the kind of elaboration that is possible in Latin or Italian, Pelouquin remarked.

There are also strongly-marked stress accents, which must be accommodated, and often ambiguous syllable quantities which can lead an unwary composer into pitfalls.

Music written for one language can be accommodated to another, but it usually "feels wrong." Pelouquin has already been asked to adapt his most popular Mass, the "Missa Christi Rex," for an English text, but wonders whether it will not need too many changes.

"This does not mean that English is an unsuitable language," Pelouquin noted, "that it must be using in its own way. Nobody can tell me that Shakespeare's language is unsuitable."

The vistas opened for composers by the new English liturgy are almost unbounded, he noted.

"With a Latin liturgy, there

was not much room for compositions — an occasional motet and, of course, Masses. But now, there is room for everything — all the English words, for example," Pelouquin said, and his eyes gleamed at the prospect of all those English words waiting for new music.

The growing participation of congregations in the Mass reached an epitome at the Liturgical Week, where Mr. Pelouquin conducted a choir of 400 and a congregation of 12,000 in the first Latin Rite Mass sung in English in the United States. One thing that this Mass proved, he said, is that congregations can be taught to join in the music of the Mass.

"The effect in sight and sound was indescribable," said Pelouquin. "These vast numbers of humanly hurrying to heaven a joyous sound — with a great degree of precision."

The inspiration of a congregation singing with all its heart, enjoying it and making it a prayer does not just happen, of course. It is the result of a work by a composer who has produced a melodic line easily learned but attractive and capable of development. And this is only part of it, for the congregation and its music must be integrated with other elements in an effective form — the choir, celebrant and accompaniment must all contribute to a total effect.

The accompaniment, by the way, is usually an organ, but Pelouquin would like to see more use of brass, percussion and

other instruments, where they are appropriate. One of his recent compositions, a Magnificat for the jubilee of Mother Angelico, abbess of Mount St. Mary's, included oboes, clarinets, horns, bassoon, string bass and tympani.

Pelouquin said the Church music composer's structural problem falls into two broad divisions. 1. He must write the different kinds of music appropriate for all his varied performers, trained and untrained, vocal and instrumental. 2. He must tie them together so they form a single, living piece of music. (The key word, perhaps, is "living.") "A lot of Church music is dead even before it is written," Pelouquin said — and thousands of weary congregations and choirists agree.

Besides structure, naturally, there is the problem of quality. It must be good music, attractive to the performer and to the listener. And, being religious music, it must also have the quality of reverence. Using sacred texts, it must clarify the word and reinforce its meaning, the composer noted.

In his psalm-singing for the Mass at the Liturgical Week, Pelouquin exemplified how these requirements can be harmonized. Each setting has a refrain (or antiphon) which may occur as many as 40 times — a simple melody for the congregation, encompassing an octave or less in range and uncluttered by fancy, so that there are no awkward skips

for the voice. (In one antiphon for Psalm 82, there are skips of a third, which must be easily negotiated to avoid the "twinkle, twinkle, little star.")

Alternating with the refrain are more elaborate verses for the choir, in which the composer usually introduces dramatic material that recalls and develops a motif in the refrain, thus unifying the two separate elements. One setting (Psalm 84) uses semibreves for the most important sections, and in the full choir sing the refrain, with each part harmonies, alternating with the congregation. In Psalm 84, the final appearance of the refrain has the choir singing new elements in the accompanying family harmony.

Another key is setting each within variety to make the congregation's basic melody "grow" changing it slightly to give new emphasis to what the congregation sings as it sings, Pelouquin said. There are many other possibilities and, in deed, the safest musical fact about the new liturgy is the nearly unlimited possibilities it offers the composer.

All of these possibilities should be explored in a spirit of freedom tempered with reverence, Pelouquin said.

"The Church needs composers who are aware that Baroque existed," he said. "We already have quite a few who know Baroque. We need to experiment and to find out how we can use Baroque music and make it interesting music."

"We need music that will be a revelation in its own language, just as the new liturgy does, and we need Church composers who are not afraid to learn from the secular musicians of our time as well as the religious musicians of the past."

One result of this exploration now beginning should be development of a distinctly American Church music, Pelouquin said. A music will have the flexibility of the Gregorian chant, the strength and grandeur of our popular music. "The disadvantage of this development, and of the use of English texts in the Mass, may be a loss of internationality. With the new liturgy, few European churchmen will be using American compositions."

This is not a problem for most composers, who have been ignored in Europe anyway. For Pelouquin, who has had 85 compositions published, it represents a loss, but it is far outweighed by the new opportunities made available.

Eventually, he said, there may be founded a new, truly international school of Church composition. He'd like to see it centered in Rome. Such a development is badly needed, but the immediate prospects for it remain cloudy, he added.

Familiar Hymns Ruled Out

Cleveland — (NC) — Archbishop Edwin P. Hovan has banned 23 hymns from the Cleveland diocese, including such familiar ones as "Mother Dear, O Pray for Me," "On This Day, O Beautiful Mother," "Mother Dearest, Mother Fairest," "To Jesus Heart All Burning," and Schubert's "Ave Maria."

Archbishop Hovan said in a letter to all priests and church musicians: "We recognize a greater need for good hymns in our time, and recognize also that there is still considerable value in the matter of hymn selection."

Other disapproved hymns, which may not be sung either at liturgical or extra-liturgical functions in the Cleveland diocese, are: "Blessed Be the Ransom," "Mary Dearest Mother," "Queen of the Holy Rosary," "All Sing a Hymn to Mary," "In the Month of Our Mother," "Daughter of a Mighty Father," "Mother at Your Feet Is Kneeling," and "Good Night, Sweet Jesus."

Among the "especially recommended" hymns are: "Holy God, We Praise Thy Name," "O Sacrament Most Holy," "Jesus, My Lord, My God, My All," "Soul of My Savior," "Hail, Holy Queen, Empress Above," and "Ave Maria (Arcade) (Frank-Yon-Gregoria chant)."

The Gelneau Psalms were described as "highly recommended." Recommended wedding marches were volumes I and II of the Wedding Marches by Father Carlo Rossini, and marches of Bach, Purcell, Franck and Nielsen.

English Mass

Chicago — (NC) — Albert Cardinal Meyer has ordered the use of English in all low Masses where congregations are present beginning Nov. 29, the first Sunday of Advent.

Religious Leaders Await Council Action on Key Topics

By CLAUD D. NELSON
Special Correspondent

New York — (RNS) — One of the key questions asked at the Second Vatican Council opens its third session in how closely the Theological Commission will respond to the Council Fathers' "sacra" vote last October 30 upholding episcopal collegiality.

The Commission is to submit amendments to the schema on the Church drawn up on the basis of speeches at the second session.

There is much discussion as to what kind of statements the Council will issue on the Jews and on religious liberty, how vigorously the Council will push the movement of "aggiornamento" begun by Pope John XXIII and whether or not there will be a fourth session of Vatican II.

In a personally-conducted survey among some Americans present at one or both sessions of the Council — six Roman Catholics and six Protestants — this correspondent found one of the Protestants inclined to think that the new collegiality statement might follow only partially the bishops' votes on propositions submitted to them.

He was Dr. Albert C. Outler, a professor at Southern Methodist University's Perkins School of Theology, Dallas, Tex., who attended the Council's second session as a delegate-observer for the World Methodist Council.

However, he stressed that unless "a firm clear doctrine of collegiality" was adopted at the coming session, "the rest will largely go for naught, despite all the other useful and hopeful side-effects." And he added that, in this decision, the balance will be tipped by the action or inaction of the North American Council Fathers.

In brief, the bishops' vote supported the view that the body of bishops, united with the Pope, share by divine right the power to rule the Church.

Another Protestant queried by this writer was Dr. Robert McAfee Brown, professor at Stanford University, Palo Alto, Cal., who is a nationally known United Presbyterian theologian and was also an observer at the Vatican II's second session.

Dr. Brown, whose book, "Observer in Rome," a report on the Council which won wide general acclaim, replied by calling attention to what he had written in The Commonwealth, a weekly edited by Catholic laymen, for which he contributes a column regularly. Endorsing in general what Dr. Outler had said, his comment was:

"Few things would be more ecumenically discouraging than a discovery this fall that certain forces had managed to dilute the decisive vote on the four questions down to some innocuous principle that would represent little more than a repetition of Vatican I."

While Dean Robert S. Cushman of Duke University Divinity School, Durham, N.C., was not among those approached by this writer, it is interesting to note an article of his in the September issue of Together in which he wrote:

"If the general principle of collegiality decisively voted last October is not sustained over the objection of such powerful conservatives as Cardinals Ottaviani, Siri and Ruffini, then Roman curialism and Latin Catholicism will have checked Pope John's effort to update the Church in its mission to the modern world. Let us pray!"

Other Protestants whose views were solicited were Dr. Douglas Horton, dean emeritus of Harvard Divinity School, a member of the United Church of Christ, who was an observer at the Vatican Council's first two sessions; Dr. Frederick C. Grant, former dean of Seabury Western Theological Seminary (Protestant Episcopal) who was an observer at the first session; the Rev. William A. Norgren of the National Council of Churches, a guest observer at the second session; and Dr. Barry Garrett, who reported for

the Baptist Press during the second session.

Catholics responding to the writer's request for comments, either by direct statements or by referring to statements they had already published, were Bishop John J. Wright of Pittsburgh, a member of the Theological Commission; Bishop Ernest J. Primeau of Manchester, N.H., Father John Sheerin, C.S.P., editor of The Catholic World, a member of the American Bishops' Press Panel at both sessions; Father Donald Clampton, S.J., who covered the second session for America's national Catholic weekly; and two other Jesuits who served as Religious News Service staff correspondents at the first and second sessions, respectively — Father Robert A. Graham, an associate editor of America; and Father Edward Duff, of the College of the Holy Cross, Webster, Mass.

On the subject of collegiality, Father Sheerin said the Council had already shown it was overwhelmingly in favor and the apostolic schema "will undoubtedly contain the principle that bishops share in the government of the Church by divine right. Father Clampton pointed out that collegiality was in some degree already at work in the implementation of the decision on the Sacred Liturgy approved by the Council last year.

Father Duff had this to say: "The teaching of Vatican II on the Church represents a significant shift from the juridical concept of an authoritarian institution offered by clerics with the laity as the passive clientele, to the Biblical view of the Christian community, the People of God, a royal priesthood, all aided in its pilgrimage to its eternal destiny by the ministerial service of a special priesthood."

Bishop Wright, who publicly recognized the significance of the Council Fathers' October vote, commented on infallibility rather than on collegiality. Writing in the Texas Catholic Herald, he said:

"It is a principal task of Vatican Council II to set up the polarization needed around the body of the bishops other than, but in communion with, the Bishop of Rome. This means not that the Bishop of Rome is to be isolated, but that the rest of the picture must be painted in and the teaching powers and responsibilities of the bishops dispersed throughout the world must be put in proper, full perspective."

It is expected that the third session will begin with a discussion of the schema on the Church and that it will include new chapters on the Blessed Virgin Mary and the role of the bishops in both teaching and pastoral functions. The schema on ecumenism will be voted on, and statements on the Jews and on religious liberty (with or separated from ecumenism) will be discussed and put to a vote. Presumably, the schema on the lay apostolate and the one on the Church in the modern world will be accepted as bases for discussion.

Bernard Cardinal Alfrink, Archbishop of Utrecht, has been quoted as saying he thinks the revised text on ecumenism, based on discussion at the last session, will be "very acceptable to our separated brethren."

None of the Protestant or Catholic experts queried by this writer expressed any anxiety as to the treatment of the chapters on ecumenism as such. The discussion and amendments suggested during the second session seemed to Father Clampton "quite consistent with the overall spirit of the draft as it came from the Secretariat for Promoting Christian Unity."

All said they desired and expected a good statement on religious liberty — "even though," in Dr. Garrett's words, "it is too much to expect the Vatican Council to come out with a Baptist position." Speaking of difficulties in some areas, he said: "Only action from the Vatican Council can move the Church off dead center in those areas."

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Mass education was first developed in Christian schools and Christian communities, and even today the level of education tends to be higher among Christians than among Moslems. But the young Moslems have become conscious of the value of education as the key to progress. Here one may hope to see the start of development of a more open attitude toward other religions. Students of Islam generally believe that its fanaticism is largely a function of the ignorance of the masses.

The Lebanese, including the Christians, are fully arabized in language, customs and sentiment. They joined the Arab League in 1945. They participated in the war against Israel in 1948, and as already noted, gave asylum to many Palestinian refugees.

These refugees have in fact created a complicated and still unresolved problem. Nine-tenths of them are Moslems, and their influx threatened to overthrow the delicate equilibrium which rests on a slight Christian majority. Were the Moslems to reach majority status right now, tremendous pressures would be generated by extremists in their own ranks and by the neighboring Moslem states to scrap the constitution and proclaim a theocracy based on the Koran.

The Christians hope that the Moslems will in time evolve to a realization of the advantages of the present system which renders homage to the All-High, while respecting absolute liberty of conscience. But they know that such emotional and intellectual evolution will take time.

In 1958 Lebanon surmounted one serious crisis in which the issues were largely religious. It was a crisis posed in terms of Christian against Moslem. In 1961, a new resolution, already designed to solve Lebanon's long-standing Syrian threat. The country thus lives on the razor's edge, a situation not new for the Lebanese.

A curious quirk today is that the higher educational and economic level of the Christians tends to work against them. So limited is economic opportunity that as many Lebanese live abroad as at home. These best equipped and emotionally best adjusted to emigrate are precisely the better educated, and in consequence emigration is far higher among Christians than among Moslems.

Lebanon a Christian Showplace in Arab World

By GARY MacEOIN

What first strikes the visitor to Lebanon is the extraordinary number of banks. In this respect it is the Switzerland of the Near East, the depository of the wealth of the neighboring countries.

The choice of Lebanon by its neighbors as a safe place to stash away their valuables is interesting because of its doubly unique position among the countries of the Near East. It is the only Arab state with a Christian majority. And it is the only state in which the government is not theocratic or at least de facto committed to the principle that the full rights and benefits of citizenship belong only to the adherents of the state religion.

We in the West find such attitudes hard to understand. Apart from some archaic survivals in several Latin American countries, and in Portugal, Spain and Greece, Christianity has evolved a philosophy which distinguishes and separates the rights and powers of Church and state.

The Church is consequently able to function cooperatively in the multi-religious society characteristic of our age. Islam's philosophy is more primitive, not far removed from that of the Church of

the Inquisition. Judaism has a higher level of sophistication but in Israel it suffers from a series of complexes which causes it to mistrust everything identified emotionally as an enemy.

For both Moslems and Jews, accordingly, Lebanon performs a valuable function simply by demonstrating the civic and social advantages of an open society in which Christians are numerically the biggest group. Indirectly, more than three-quarters of the Lebanese are Catholics, mainly of the Maronite rite, and most of the other Christians are Orthodox.

Lebanon is a tiny country, less than 4000 square miles in extent, just north of Israel. Its population is about two million, including 140,000 refugees from Palestine. Its natural resources are mainly agricultural, but its economy is considerably helped by the commerce for which its people have a traditional aptitude. The Phoenicians traded from Tyre and Sidon and there invented the first phonetic alphabet thousands of years before the time of Christ, and these cities were still famous ports of commerce when Jesus visited the area.

Commerce, call for education, and today Lebanon is the most literate country

in the Near East, with 80 to 90 per cent of the people able to read and write.

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