

### 64 School Registration Up — By 12

Rochester diocesan Catholic schools are educating 12 more students this year than last.

According to statistics released this week by Father William Roche, diocesan superintendent of schools, elementary school registration is down 177 students, while high schools show an increase of 189 over last year.

Total enrollment for 1964-65 is 57,159 students.

Sacred Heart Cathedral school continues to lead the grammar schools with 1316 pupils.

St. John the Evangelist in Greece and St. Andrew's, Portland Avenue, have well over 800 students each.

Significant gains over last year appeared in those schools which are still adding a grade a year: Good Shepherd and Guardian Angels in Henrietta, St. Philip Neri, Rochester; Our Lady of Mercy and St. Lawrence parishes in Greece.

Bishop Kearney High School in Irondequoit, with only a three-year enrollment, is the largest high school in the diocese with 1317 students. Nazareth Academy, though down over 100 students from last year, is second in registration with 1280.

Cardinal Mooney and Bishop Kearney High showed the largest gains as they added a junior year this September. Six high schools gained, while eleven showed a loss in students over last year.

The diocesan school system this year employs a faculty numbering 394 religious and 135 lay persons.

Catholic colleges are not included in the report.

### Tardy Comfort For Galileo

Vatican City — (NC) — The Church in the first week of November figuratively beat its breast for its condemnation of Galileo some 400 years earlier.

On Nov. 4 Auxiliary Bishop Leon Elchinger of Strasbourg, France, castigated the extremism of the 17th-century Church and its "miserable and unjust condemnation of the great astronomer and mathematician."

The following day in a special ceremony Pope Paul VI himself received copies of a priest-historian's sympathetic two-volume biography of Galileo. This year marks the 400th anniversary of the death of Galileo, who was condemned by the Holy Office on suspicion of heresy for publishing works defending the seemingly revolutionary theory of Copernicus that the earth revolves around the sun, not the reverse.



Ten choirs from parishes and schools of Rochester presented a nearly three hour concert to show how to sing portions of the Mass in English instead of Latin. Change goes into effect in U.S. churches this Sunday, Nov. 29.

## New Era for Church Music

With brilliant musicianship, clever repartee, and the warmth of an engaging personality, Doctor C. Alexander Pelouquin, internationally known composer and conductor of Church music, electrified an audience of over fifteen-hundred last Sunday evening at Our Lady of Mercy High School in a timely program of sacred music, heralding the historic changes in the celebration of the Mass to begin this Sunday, Nov. 29.

Eleven choirs of men, women and children chosen from the convents, schools and parishes of the area led the audience in joint and antiphonal singing of psalms, hymns, and Mass Prayers suitable for the new English liturgy, under Doctor Pelouquin's skillful direction.

A kaleidoscope of colorful costumes dramatized the massed choir of two-hundred and twenty voices: high school uniforms of variegated blues; sisters' habits of black and white; the brilliant reds and golds of choir gowns and in contrast the dark suits and the simple street attire of the adult and children's choirs.

Highlighting the inspirational and instructional phase of the concert were the running footnotes of the guest conductor himself. A moment preoccupied with the need to bring warmth, vitality and emotion to Church music, Dr. Pelouquin warned that worshippers must come to prayer with a "heart" as well as a "brain."

According to Dr. Pelouquin, the change from Latin to English is a good one if the choirs really communicate and this will be done particularly by emphasizing the sung words, by fidelity to musical structure—especially rhythm and tempo. "There has been too much freedom taken by those rendering Church music, their greatest fault has been in distorting the rhythm by dragging the tempo until they have squeezed every bit of attractiveness out of the music, and as Pope John said, we must become more attractive in our worship."

In commenting upon the use of musical instruments in the Church to supplement the organ, Dr. Pelouquin expressed a desire for more of this, particularly a use of brass for joyful and festive occasions.

His own "Gloria" was sung by the choir and audience-congregation to the accompaniment of trumpet, bass, piano and organ. In his explanation of writing the "Gloria," the author showed how he had worked traditional themes ("Christus Vincit," the "Te Deum," Gregorian



Dr. Alexander Pelouquin spurs audience to join ten choirs on Mercy High School auditorium stage in singing "New Songs of the Church" — English texts for parts of Mass previously sung in Latin.

Mass chants) into a modern musical setting.

"Modern composers must not be un-contemporary; they must write for the people in the world in which they live; they must write in the modern musical idiom or Christianity will die," he explained.

The various musical selections themselves serve as springboards for most of Dr. Pelouquin's remarks. He directed "The Lord Is My Shepherd" as a love song, reminding his performers and listeners that David sang the psalm as he composed them and played them on the harp... and the harp is a scrubboard."

Dr. Pelouquin feels that the use of English and congregational participation will give the Church better choirs and help Catholics to reach the high standard achieved by many very professional Non-Catholic choirs. "Catholics brag about their traditions such as Gregorian Chant and Palestrina, but haven't really sung them well." He envisions the time when the choir will lead the assembly of worshippers from the front of the Church as a "super-congregation" much in the fashion in which he directed the choir and the congregation for the

"New Songs of the Church" program.

THE VARIOUS methods of choir and congregational participation were demonstrated in a random selection of works by composers such as Joseph Gelineau, Stephen Summerville, Marius Monnikendam, and Russell Woolton. The "Kyrie" and "Credo" from the Mass, "No Greater Love," by Virginia Bogdan Pados of Assumption parish, Fairport, and an arrangement of Psalm 150 by Sister Mary Florian, S.S.J., spotlighted local composers.

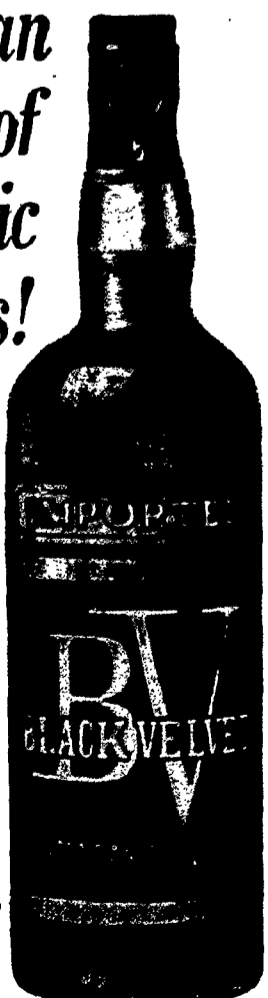
The program was climaxed by three works of Doctor Pelouquin himself: the "Gloria" from his "Mass in English," and two selections composed specifically for this concert.

Conceived by Father Benedict Ehmman, pastor of St. Michael's Church, Rochester, and chair-

man of the event, to arouse enthusiasm for the new liturgy, the entire concert radiated joy and vitality.

Commentary for the program—the musical introductions and liturgical instructions—was supplied by co-chairman Rev. Peter E. Sheehan, C.S.B., Dean of Men at St. John Fisher College. Father Sheehan pointed out that since the new Constitution of the Liturgy restores to full vigor the meaning of the community worshipping at Mass, participation of the faithful must henceforth be "active." The introduction of the vernacular makes the liturgical action of prayer clearly intelligible to all, yet introduces need for new music in English. This concert helps to supply that need. He also outlined Bishop Kearney's directives for such congregational participation at Low Masses.

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## Faith Survives In East Germany

Berlin — (RNS) — Religious life in the Soviet Zone is marked by "extreme contrasts," with Christianity holding its own in rural areas, but losing in large cities, according to a report presented at the regional synod of the Evangelical Lutheran Church of Berlin-Brandenburg in East Berlin.

Because of the Berlin Wall, the Church has been forced to hold its synods in two sections, one in West Berlin and the other in East Berlin, both meeting simultaneously.

Reporting to the East Berlin gathering was Dr. Guenther Jacob, administrator of the Church's East Berlin and Brandenburg areas. He said that while in many small communities, especially in rural areas of East Germany, church life seems to continue intact, elsewhere de-Christianization has made so much progress that only tiny parish cores remain.

Dr. Jacob said that in East Berlin and other large centers only about 10 to 15 per cent of Christian children participate in catechism classes, while in industrial areas the percentage is between 20 and 30, and in rural areas, between 50 and 100.

He also said that generally speaking there were signs of an

increased religious interest among young people, with overcrowded Bible retreats and well-attended youth meetings.

A major topic of discussion at both East and West Berlin synods concerned the theological problems of baptism. In East Berlin, a minority group advocating the abandonment of infant baptism, clashed with the majority viewpoint which favored continuation of the traditional practice.

Spokesman for the minority position was an East German pastor who has refused to have his own children baptized, but still performs the religious rite for other children.

He maintained that baptism of children is a "medieval custom" which "has led to a situation in which many parents no longer take baptism seriously." He contended that "millions of people in this country who were baptized as children are living today as virtual atheists."

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