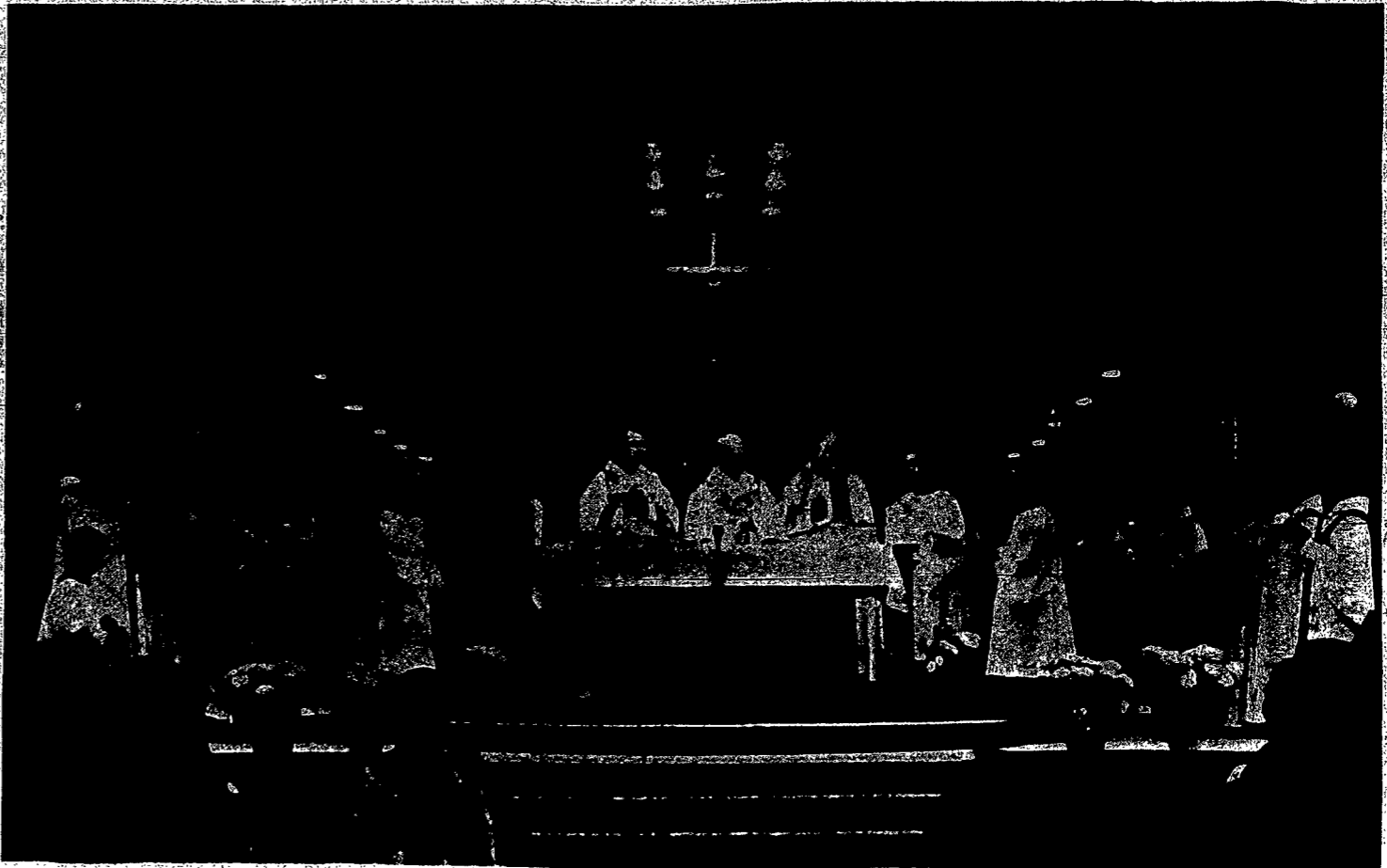


Cardinal Ritter of St. Louis, and 39 young ordinands joined in concelebrating Mass in the Priory Church of St. Mary and St. Louis. The Mass followed ordination ceremonies for the 39 new priests at which Cardinal Ritter presided. The concelebration was the first in St. Louis under the Vatican Council's Constitution on the Liturgy providing for worship reforms.



Abbot Anselm of Conception Abbey and 19 priests concelebrate Mass for the first time in the Benedictine center. The congregation at the service also included the entire monastic community and teachers and students of Conception Seminary. The concelebration — manifesting the "unity of the priesthood," took place on the feast of St. Benedict, founder of the Benedictine Order.

### Around the World

Catholics around the world—some enthusiastically, some reluctantly, some apathetically — are putting into practice the Vatican Council's directives for new ways of worship.

Liturgy experts emphasize the new format is "more meaningful."

Critics complain it "disturbs" their devotions. Here are photos showing the worldwide range of the changes from the Pope at Rome to a layman in Boston as they participated in the new rites in parish churches.

## Students Mass Door to Faith

New York—(RNS)—The student Mass, celebrated in schools and student centers, offers an answer to students' "crisis in faith," and a strengthening of the virtues of faith, hope and charity. Father Godfrey Diekmann told Catholic educators here.

Father Diekmann, a Benedictine of St. John's Abbey, Collegeville, Minn., and editor of *Worship* magazine, is considered one of the foremost liturgists of the Catholic world. His address was delivered to participants of the 62nd annual convention of the National Catholic Educational Association.

The new liturgy makes celebration, in the sense of the shared ceremony of festivity, possible for the first time in centuries, Father Diekmann asserted, stressing the importance of the shared faith experience in the student Mass.

"We are all sensitive of the accusation that the student Mass detracts from parish loyalty," he said. "But it is also true that in all too many cases, in the average city parish, our teenagers are lost in a sea of humanity. Sunday Mass, if they attend, is Sunday boredom. And we explain it away, perhaps, lamenting the 'current crisis of faith.' That there is such a crisis, granted, but in the case of teenagers it often is no deeper than an impatience for the abstract and the rigidly formal, and the search for the meaningful and challenging concrete."

In an obvious reference to Father Gommur H. DePauw and his Traditionalist Movement, Father Diekmann said, "A so-called hootenanny Mass cannot be normal Sunday parish fare. But we are perhaps sinning against our high-schoolers, depriving them of lawful celebration, which according to their culture and their talents would foster faith, if we simply exclude folk song, Negro spirituals or Kum 'ba Ya."

"I suspect that the early Christian Mass, even up to the time of St. Augustine, would be condemned today as 'hootenanny' by some of the status-quo'ers. High schools are eagerly engaged in experiments in academic fields. Is religious experience the only area in which, within established norms, experiment and legitimate adaptation to concrete needs is to remain taboo? If so, we have failed to learn the very first lesson of the pastoral Council now in progress."

"The student Mass," he concluded, "can become a faith experience, supplementary to and at the service of the obligatory Sunday parish Mass. For the new liturgy allows a sufficient amount of experimentation and variety, within established rubrical limits, to elicit personal involvement in celebration."

Father Diekmann, turning to the Eucharist in its relationship to the future, saw it as a sign of hope related to the eternal future.

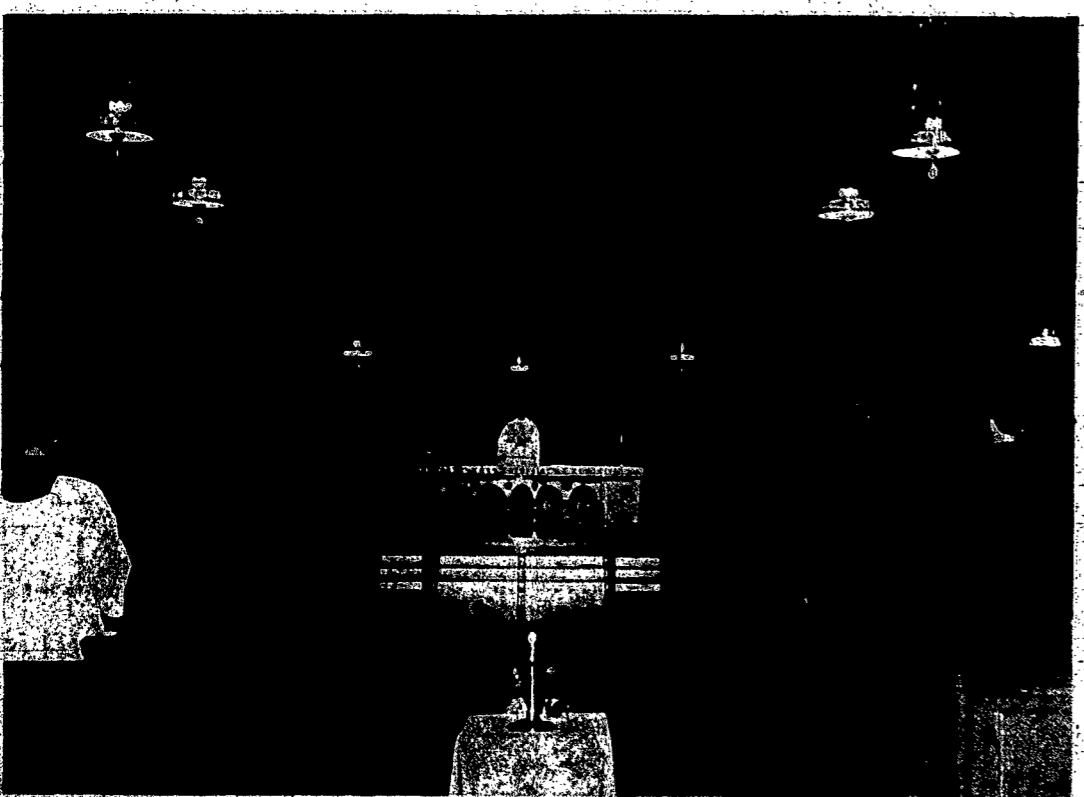
"Again our problem is to teach and celebrate the Mass so it will in fact be the chief act of Christian hope which Christ meant it to be," he continued. "This may be a particularly frustrating effort, because adolescents live so intensely in the present, are usually so earth-bound and concrete in their interests. Perhaps we should not expect too much; perhaps the most we can sometimes hope to achieve is not to warp their outlook on the hereafter or to quash any latent or incipient interest."



The new Liverpool Catholic Cathedral in England will resemble a huge upside-down cone when completed in 1966. It is being built on Brownlow Hill, about 170 feet above sea level. The concrete structure is 350 feet in diameter at the base and sweeps to a central tower whose topmost pinnacles will be more than 300 feet high. The cathedral will seat 3,000 persons. Its design was chosen from nearly 300 sketches submitted in an open international competition. Seen in background at right is the Liverpool Anglican Cathedral.



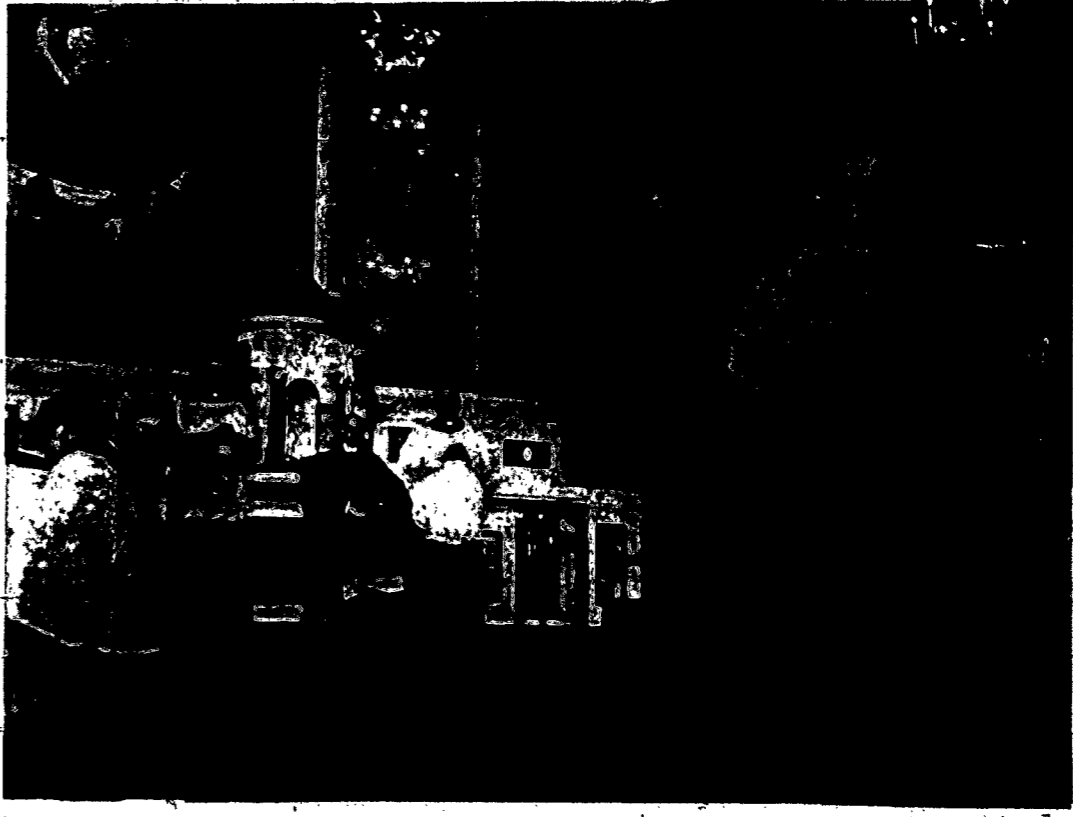
Guitarist Christian Fennimore leads congregation at Fordham University in singing a daily "Folk Song Mass" by Negro priest, Father Clarence J. Rivers, as Jesuit Father Donald Moore offers Mass in the University's chapel.



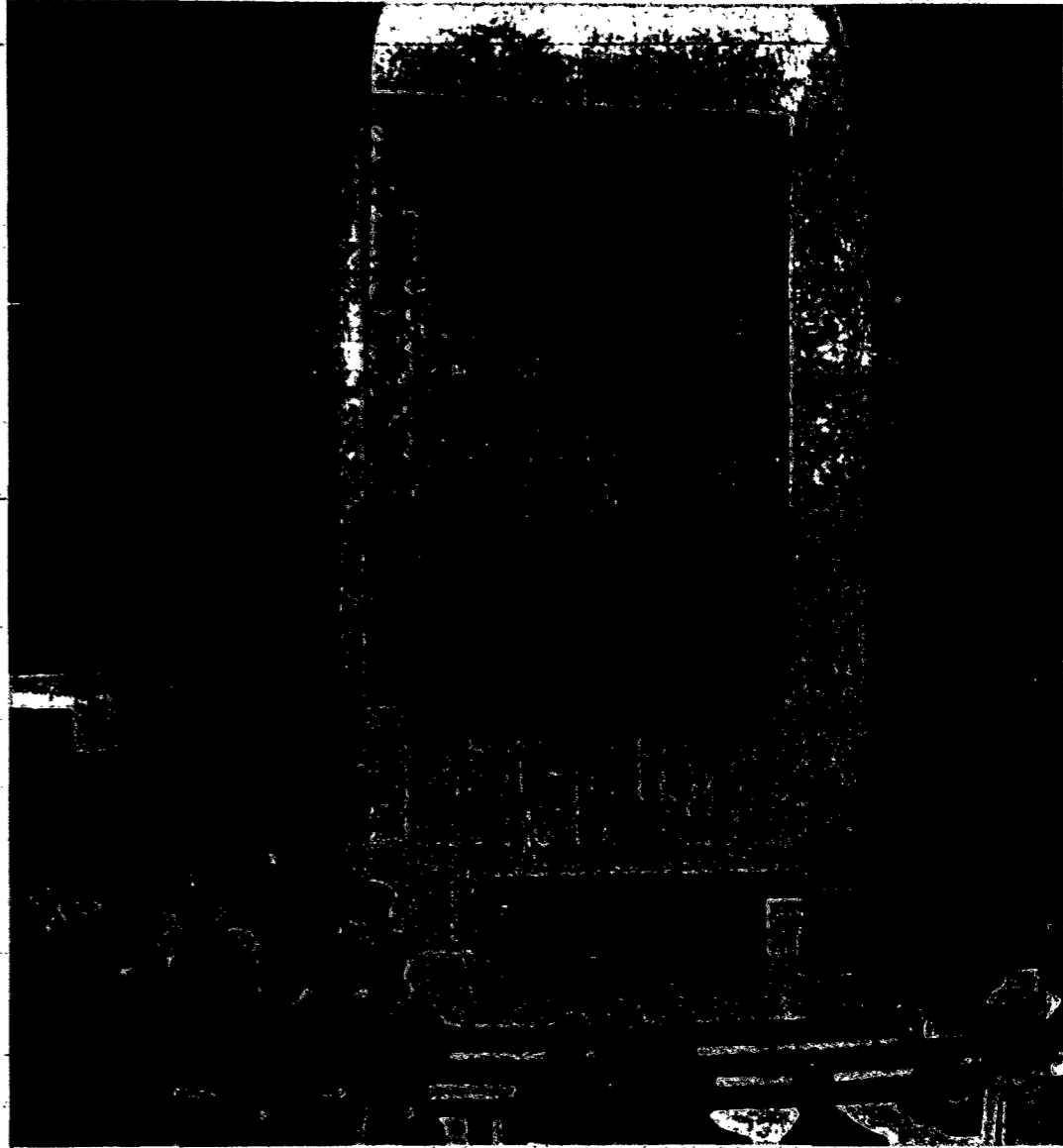
All six Masses celebrated daily in the crypt church of the National Shrine of the Immaculate Conception in Washington are said facing the people. The practice, inaugurated Nov. 30, 1964, also includes an offertory procession from table shown in foreground. Shrine officials report the new format



This 80-year-old Catholic layman is believed to be the nation's oldest "lector." He is James Tynan of St. William's parish in Boston's Dorchester district. The octogenarian reads the Epistle and leads congregational participation at daily Mass. His pastor, Msgr. Francis C. Egan, said that the aged lector speaks loud and clear so that all may hear and give evidence that one is "never too young" to participate fully in the liturgical renewal.



Pope Paul presides at Mass in St. Joseph's Church in Rome as a layman, garbed in white robe, reads epistle to congregation. The Pontiff said Mass each Sunday during Lent in a Roman parish church to set an example to world's clergy to put new rituals into practice promptly.



Archbishop Igino Cardinaline, Apostolic Delegate to Great Britain, consecrates a new simple altar in the Church of Notre Dame de France in London. The altar, which enables the celebrant to face the congregation at services, was blessed at a Solemn High Mass marking the French church's 100th anniversary. John Cardinal Heenan, Archbishop of Westminster, celebrated the Mass. Among other prelates present was Achilles Cardinal Lienart, Bishop of Lille and head of the Assembly of French Bishops.

## Papal Fans, Crown 'Out'

Vatican City — (NC) — Pope Paul VI has ended the use of the ornate ostrich fans and silken canopy which formerly magnified the splendor of papal processions on ceremonial occasions. Earlier this year, he began using the episcopal crozier, which had disappeared from papal usage in medieval times.

Officials of the College of Pontifical Masters of Ceremonies say no document has been issued on the fans and canopy but that the Pope has conveyed his desire for greater simplicity. The fans, called "fiabelli," topped eight-foot poles and were used to flank the Pope as he was carried on his portable throne at major public ceremonies. The processional canopy was carried over the Pope. Both had been used since the Middle Ages for ceremonies such as coronations and Christmas and Easter Masses. In another elimination of regal pomp, Pope Paul has ended the use of the three-tiered crown, which popes have worn at major non-liturgical ceremonies. On Easter Sunday he chose to wear a bishop's mitre while being carried into St. Peter's basilica and while speaking from the balcony outside.

the 13th century—Pope Paul uses a more primitive form, surmounted by a cross.

In late February, when he conferred Confirmation on 12 Congolese converts at a Mass at the Roman Basilica of St. Paul-Outside-the-Walls, he used a crozier surmounted by a large cross akin to a processional cross. At Easter, however, the Pope appeared with a crozier topped by a crucifix of contemporary design, depicting Christ slumped down on a cross fashioned to represent rough-hewn boughs of a tree.

Pope Paul has also adopted the use of the crozier, the pastoral staff which is a symbol of episcopal authority but which the popes had not used for perhaps nine centuries. Instead of using the usual staff with an ornate curved top—which has been in general use only since

Neuchâtel, Switzerland—(NC) Twenty-one leading liturgical scholars from Europe and North America laid the foundation here for an interconfessional Liturgical society for the "promotion of the ecumenical dialogue on worship based on solid research and with the perspective of renewal and unity."

The Anglican Orthodox, 1966.

### Dialogue Set On Liturgy

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