

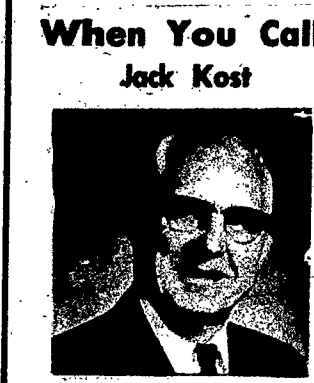
'Singing, Silence' Article Spurs Comments

Seminaries

Open in Burma

Rangoon — (NC) — Archbishop Victor Bazin, M.P., of Rangoon has been assured by a spokesman of the Burmese Revolutionary Government that the civic authorities have no intention of interfering with seminaries.

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By VIRGINIA PADOS

Under the terrifying title, "Singing wanes, Silence gains," a front-page article in the July 16 Courier reported on a shocking situation. Whether from massive ignorance, defiant disobedience to the Church, or simply as a smoke-screen to cover for their own lethargy, some Catholics have raised their voices to shout against the public praise of God.

Isn't this what Father Gomar DePauw, the "Traditionalist" movement's mouthpiece did, when he spoke out strongly against active congregational participation in the liturgy?

This, in spite of the Second Vatican Council's directives that "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy . . . this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit." (Constitution on the Sacred Liturgy, Chapter I, section II, par. 14.)

Chapter II, par. 48 makes this even more explicit: "Christ's faithful, when present at the mystery of faith (that is, the Mass), should not be there as strangers or silent spectators." Further on, Chap. VI, 113 re-

veals that "Liturgical worship is given a more noble form when celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people."

Nowhere is there any intimation that silent, merely physical presence is somehow a "holier" way to offer Mass. And, lest we jump to the conclusion that the liturgy takes the place of private prayer (our separate, individual, silent communion with God), Ch. I, sec. I, 12 reminds us that "the Christian must also enter into his chamber to pray to the Father in secret."

But in the liturgy it is Christ that prays, and how can God the Father refuse His Son? Or those who follow, as adopted sons, in His wake? What private prayer of ours can ever equal the efficacy of praying and singing together at Mass, with Christ our Mediator in our midst? For He promised: "Where two or three are gathered together in My name, there am I in the midst of them."

"From this it follows that every liturgical celebration, because it is an action of Christ the priest, and of His Body which is the Church, is a sacred action surpassing all others; no other action of the church can equal its efficacy . . ." (Ch. I, sec. I, 7). Inspired, par. 8 adds: "We sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and

Several readers of the Courier voiced or wrote their comments on a recent page one story about waning participation in hymns at Mass. A cross-section of the comments is reflected in these three letters — one by a priest, Father Wroblewski of Padua High School, Watkins Glen; one by a parish organist, Mrs. Virginia Paños of Fairport, and by a Rochester layman, Robert Maurice.

By REV. BRENDAN WROBLEWSKI, O.F.M.

Your front page article entitled "Singing Wanes, Silence Gains" has caused me some confusion and irritation. Confusion — since I cannot pin point the purpose of the article; irritation — since I believe it is only of disservice to the Parish priest.

My feeling (admittedly, with only this article as evidence) is that you favor the "Traditionalists" — else why write an article with such a "clever" title and blaze it on the front page? U.S. Catholics, you write, demand a restoration of silence. You give no statistics from surveys telling us the percentage of U.S. Catholics who refuse to sing.

Instead, your evidence is: 1. Bishop Kearney's directive on silence at Communion time AND ONLY AT COMMUNION TIME! (He has also directed us to sing the "Hail Holy Queen" at the end of Mass — so I take it he does want us to sing). 2. The audience 300 (!) in Detroit who JEERED (you report) a priest, quoting the Vatican Council (and are such good and true representatives of U.S. Catholics?). 3. The voice of Father Gomar DePauw who, judging from your words, has not yet disassociated himself from this activity as ordered by his Bishop (and is this a true representative of the Clergy?).

Let me quote a letter which I have just received from a priest in the Midwest — a priest who has never been active in promoting the Liturgical Movement, has never been a member of the Liturgical Conference and probably has never read *Worship* magazine — but who has followed the Council's directives and his bishop's orders.

"This bit about the people singing and receiving Communion at the same time is wonderful. We do it here in the Diocese at every Mass. You should hear the people on Sunday."

Father O'Brien Funeral Today

(Continued from Page 1).

He was born Jan. 8, 1908, the son of the late Mr. and Mrs. William R. O'Brien of Corpus Christi parish, Rochester. He attended the parish school, St. Andrew's and St. Bernard's Seminars and was ordained in old St. Patrick's Cathedral June 10, 1933. His only close relative now is his brother John.

Priests of the Diocese chanted Vespers of the Dead last evening. Burial this morning will be in St. Patrick's Cemetery, Owego.

day mornings, or the school children during the year. I see no difficulty or no disrespect. Depends, I suppose, on the type of song they sing. I think that ours is very appropriate. It's a prayer for unity and brotherhood." (Please note he is following his Bishop's directives as regards Communion-time singing). "You should hear the elderly Polish ladies at Mass on weekdays. They sing the Lord's Mercy, Glory, Creed, Lamb of God and the whole bit. If we had a recent organist, these women would really sing up a storm. They also sing the Offertory and Communion hymns. All this in English and they love it."

Evidently this U.S. priest and these elderly U.S. women prefer to raise their voices not to demand silence but to praise the Lord as the Council Constitution on Sacred Liturgy orders: "To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, AND SONGS, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence." (par. 30)

Forgive me, Father, if I have read more into your article than you intended to report . . . but this is my impression and I feel you have hampered the work of the priests of this diocese who are trying to follow this directive.

You say in bold letters SINGING WANES — but how could it? Only now we're getting the people to sing after the century-long reign of silence. I say this from personal experience since I help each weekend in a Parish where the people are finally getting some strength in their singing. We have read the Constitution to them, explained the purpose of singing, sung lustily over the PA to help them sing, carefully chosen the songs they will like

and from which they can benefit — and then you seem to say to your 66,994 readers (our singing Parishioners — none them) "Why try? U.S. Catholics are dropping it anyway!" What a blow!

So may we have a little help from you. Some of our Parishioners have enough work against them: old habits of silence, poor voices, uneducated organists and tired-throated directors.

You might reprint the article "The Trouble with Singing in Church" by Jack and Dick Curtis from THE CATHOLIC LAYMAN, July, 1965, or something better if possible. This particular article ends with the antiphon of Ash Wednesday, taken from Joel. "O Lord, spare your people and shut not the mouths of those who sing to you." Father, please spare your readers and shut not the mouths of those who sing to the Lord. Thank you.

By ROBERT MAURICE

Please be informed of the many persons in our Diocese who would join me in expressing deep concern over the negative judgments being made against hymn singing, which forms a major part of our new liturgy.

To be blunt, many of us are not even willing to give it a try! Just look at the closed mouths in church on Sunday.

True, many of us are traditionalists, but so do our sinful lives also tend to be a tradition. In other words, tradition for its own sake proves nothing.

There are those of us who are shy, but should our shyness supersede our willingness to express an inner happiness and outer devotion with others at God's House?

Let our faith not be so superficial that we are not willing to conform to the wisdom of God's chief spokesman on earth, the Pope. Let us sing out — or at least try!

Commissioner

Sister M. Lawrence McKenna, a headquarters staff member of the Medical Mission Sisters in Philadelphia, was named to the Governor's Commission on the Status of Women for Pennsylvania. Her appointment was made by Gov. William Scranton of Pennsylvania. Various states have commissions on the status of women, an outgrowth of the national commission established by the late President Kennedy in 1961. The commissions investigate some of the urgent problems in the lives of women, such as employment, education, community service, and political and civil rights. (RNS Photo)

U.S. Goal in Vietnam

A 'Negotiated Peace'

Washington — (RNS) — U.S. use of armed force in Vietnam was supported by the Catholic Association for International Peace here provided such military tactics are "calculated to bring about a negotiated peace."

While generally endorsing America's military efforts, the association's World Order Committee warned in a statement that "deliberately to bomb civilians or to seek to match the Vietcong in terrorist tactics would be an immoral use of legitimate power."

"The use of American troops as advisers and defenders of South Vietnam we applaud," the statement said. "We believe that use of air power should be realistic but limited. Past evidence of the effectiveness of bombing as revealed by surveys casts doubts in our minds even as to its military merits. We oppose use of nuclear weapons in Vietnam."

Asserting that America has a

"prescriptive obligation to see the end of this war," the CAIP said: "For this laudable purpose it has to pursue relentlessly a policy of giving strength to the Vietnamese government and of thwarting militarily the threat of domination by the Vietcong and at the same time to pursue a policy of steadily-encouraging every reasonable hope for a negotiated settlement."

The association declared that the U.S. must not abandon South Vietnam without the promise of negotiations for peace and that America should continue to use its military power so long as the Vietcong continue hostilities.

It said the U.S. "must hold out" in Vietnam "not because other nations in Southeast Asia would be certain to topple if we did not."

"We must hold out for peace because the peoples of Asia now living quietly in their misery expect the U.S. to check the threat of the overshadowing power of China."

The statement went on to endorse President Johnson's expressed willingness to engage in unconditional talks, for a negotiated peace and called on leaders of both sides in the conflict to end hostilities as soon as practicable.

One Fault At A Time

By LEO J. TRESE

Many of us are prone to take a very superficial look at ourselves in the mirror of conscience. If we are free from grave sin, we feel entitled to regard ourselves as good Christians. There is no need for further scrutiny.

We also are inclined to assume that God's evaluation of us is equally summary. If God, with a quick look, can recognize in us the image of His Son (that is, if we are in the state of grace) then we take it for granted that God is satisfied. His glance will move on to someone else.

In other words we think of ourselves in terms of black or white, good or bad, grace or sin. But actually God has a great eye for detail. His vision is unlimited. There is not the tiniest phase of our life or character which escapes His gaze.

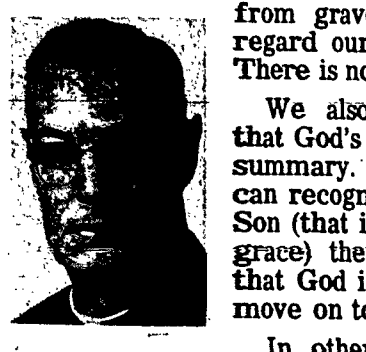
Parents should be well able to understand God's concern for us. Parents are not merely content to have their children stay out of jail. Parents are anxious that their children be outstanding in every phase of behavior. (Just listen to the flow of parental admonitions as Johnny leaves home to attend his first party!)

Similarly is God eager to see us more and more conformable to the image of His Son. This is a necessary consequence of His love for us. God never will be satisfied with less than perfection in us — well though He knows that He will have to settle for much less.

We may never achieve perfection, but there is not a one of us who cannot, with modest effort, become much more of what a Christian, a Christ-adherent, ought to be.

Our growth in goodness, in Christlikeness, begins with an honest inventory of our weaknesses. We must too easily excuse our character defects by saying, "I'm only human, after all," as though humanity and spiritual mediocrity were synonymous.

We all are quite expert in sizing up the weaknesses of others. If we can, in imagination, stand away from ourselves and look at ourselves as if we were another person, we shall quickly notice some points that need improvement. Such an examination may be painful (which probably is why so few could perform



of us make it) but it can have rewarding results.

This self-appraisal will be effective only if we give it to some few minutes each day. Otherwise we quickly forget (because we want to) our imperfections.

The procedure is to decide, in the light of prayer, which of our faults is the "biggest one," probably most offensive to God and neighbor. Then we begin working in a serious way at the elimination of that fault.

Perhaps we decide, for example that our greatest character defect is selfishness. We always seek our own satisfaction and comfort and rarely put ourselves out for the benefit of someone else. "What's in it for me?" is our unspoken criterion whenever our help or our presence (at a meeting, for instance) is solicited.

Or perhaps we find in ourselves a basic insincerity in our dealings with other people. We have too great a concern for the kind of impression we are making and too great a tendency to those little deceits which can undermine our character.

Still again, we may discover in our self-searching that we are stingy and grasping in money matters. We never pick up the thoughtless kind. We are willing enough to give of our money when appealed to, but we never NOTICE the needs of call for improvement. Such an examination may be painful (which probably is why so few could perform

Magazines Push for Ads

New York — (RNS) — new joint approach to national advertisers is being offered by five major Protestant, Roman Catholic and Jewish publications.

Forming what they call "religious family" on the "religious five," the family agencies are actively seeking convincing advertising executives that space purchased on their pages will come before the eyes of a significantly large and concerned segment of American readership.

Linked in the cooperative venture are Christian Home, undenominational monthly; Catholic Digest, national monthly; Presbyterian Life, a monthly published by the U.S.A.; the National Jewish Monthly of Ethel Brith, Together, the Methodist monthly magazine.

The publications list a combined circulation of over 3 million and claim more than a million readers.

In the joint approach to advertisers, spokesmen for "religious five" have stressed that their pages reach not a large but an intelligent affluent readership.

Bigotry

Cross Roads, Miss. — four-month-old girl drowns in Klan-costume during Miss., where speakers white segregationists. child only as "the little

Church Up in C

Mexico City — (NC) — ness of dictatorial rule turning to retaliation for c

This was reported here by high official of Mexico's eign affairs ministry on his return from a visit to Havana

The official, who asked his name be withheld, said because the Church is staying out of political matters, it possible for a growing number of Cuban Catholics to go church and find relief from their unhappiness in prayer

The official, who has made a number of trips to Cuba since the regime of Premier Fidel Castro came to power in 1959, said there is less evidence of police controls now than in mer years but that the police state is assuming more po than ever.

"There are no patrols in streets. Barricades have disappeared. Public buildings may entered freely," he said. "tremendously effective police controls exist silently," he added.

"Vigilance is systematically exercised over the entire population through cells in every block in every district of city, in every city of the country. No one may visit a friend without the district chief letting about it. No one can main for long in someone else's house without being questioned."

Castro, the official reports is more politically dominant than ever. He added that longtime members of the Communist party "have not acquired greater power, but at times have lost power. None of

Negro Fund Given \$50,000

Cleveland — (RNS) — Roman Catholic Diocese Cleveland has backed the territorial Scholarship Foundation, Inc., with a donation of \$50,000.

Coadjutor Bishop Clarence G. Isenhardt, in giving money to ISF trustees, said foundation is the type of activity that he wants to growing in the diocese. Urged individual Catholics donate to the fund.

The ISF was formed last year by a group of lay Catholics help talented Negro school graduates go on to school and then to take advantage of college scholarships Negroes.

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To our investors, we want to be a good steward. We aim to provide a fair return and good growth on our shares, and the overall soundness needed to make our bonds eagerly sought whenever they are offered. Management so oriented, we believe, gets more than satisfied investors. It also assures the availability of growth capital needed to meet the increasing demands for service by our customers.

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