

In for Some More Shaking

Catholics who have been 'shook' by changes in the way Mass is celebrated had better get ready for some further shaking.

The nation's experts on ways of worship are meeting this week in Houston for this country's 27th Liturgical Week.

A sign of how far we've come in the liturgical movement is the presence at the Houston meeting of Monsignor Wilfred T. Craugh, a Vicar General of the Rochester Diocese, and Monsignor George Cocuzzi, Chancellor.

Before the Vatican Council, clergy concerned about keeping their Chancery reputations unblemished steered safely clear of any hazardous contact with liturgists or their Week.

The speaker at this week's closing session said one of the Church's rites next in line for revision is Confession, the sacrament of Penance.

Father John E. Corrigan, who has done extensive study on the history of this sacrament, said the Church may provide for a rite which would include general absolution without requiring the present individual confession of sins.

The present method was introduced by Irish monks about the 10th century.

He said he thought the Church would keep the present practice as an option for those who liked it the way it is.

For others, however, he said it's "psychologically impossible" and the Church can't write this sizeable segment of its membership off as if it were simply recalcitrant.

Also likely to be changed is present limiting of Communion of the consecrated wine to the rarest of occasions for lay people, opening the way to a far more frequent Communion from the chalice for them.

The U.S. Bishops' Commission on Liturgical Apostolate said restoration of the chalice to the laity is a symbol of "the Christian responsibility and vocation of every member of the Church."

The Commission devoted a major portion of its July newsletter to diocesan liturgy commissions to the topic of the "eat and drink" command of Christ our Lord at the Last Supper.

The Commission described as the basic reason for the change "that the reception of the Eucharist under both kinds more fully manifests the sign of the eucharistic meal as instituted by Christ." Adding that "Communion from the cup does signify more clearly the taking and drinking of the precious Blood of our Lord," it said: "This attempt to show forth and to experience the fuller meaning of the Eucharist has a parallel in the regular reception of Communion from hosts consecrated at the same Mass rather than those consecrated at previous Masses."

It would be a pity if clergy and people remain as ill prepared for the next round of changes as we were for the initial set.

—Father Henry A. Atwell

Inter-Faith Unit Spurs 'Open Housing' Drive

Worcester, Mass. — (NC) — A campaign to secure better housing for Negroes in the Greater Worcester Area is growing.

In a letter to some 1,200 persons who last April signed an "open letter" newspaper advertisement regarding fair housing, John J. Concordia, human rights committee chairman of the Diocesan Council of Catholic Men, asked signatories of the "open letter" to volunteer to "adopt" members of a Negro family and actively assist them in procuring decent housing to fit their needs.

In a statement by an inter-faith committee on housing, which is an out-growth of a similar committee formed last year by the Diocesan Council of Catholic Women, a call was made "for construction of housing for poor and lower middle class families, including Negroes."

You can continue to help Bishop Kearney in his work for immortal souls.



More schools are needed for children with special problems.

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Torch-bearer or Laggard, Theology's Dilemma

(By Religious News Service)

A long apparent consensus among both Protestant and Roman Catholic churchmen is that if Christianity is to be a torch-bearer for modern society rather than a handmaid that lags behind, theologians must become attuned to the world in all its political, economic and social dimensions.

At the 21st annual meeting of the Catholic Theological Society of America this summer, Dominican Father Gerard A. Vanderhaar, an assistant professor of theology at Providence, R.I., put the problem this way: Today's theology must come to grips with the times and constant changes in it will be not only irrelevant but also "untrue."

"Theology," he said, "must make use of contemporary sciences, especially those which probe the life and activities of man: psychology, sociology, economics, political sciences, as well as the natural sciences and their technological offspring."

The same thought was expressed by Professor Joseph Sittler, Protestant theologian from the Divinity School of the University of Chicago, who attended a theology symposium last April at the John XXIII Center at St. Xavier's College on Chicago's South Side.

"I believe," he told the gathering of Catholic, Protestant and Orthodox scholars, "the main task of Protestant theology is to interpret the doctrine of grace as to make it operational in the technological world in which contemporary Western man lives."

Theologians themselves have

been quick to admit that what is coming in theology is not clear to them, especially with technological, scientific and philosophical changes appearing too rapidly for anyone to devise a great new synthesis in theology that would encompass and make sense of all these things.

But at all events, religious leaders are impressed and stimulated by what seems to be a renewed — almost phenomenal — interest in the theology in many parts of the world. One evidence of this is seen in the courses in theology being made available to both men and women. Another is a seemingly major trend emerging in institutions of higher education — the re-establishment of religion and theology as important fields of study.

Scheduled to take place in Toronto, Canada, a year from now is an international theological congress which one churchman has described as "the greatest thing in theology ever to happen in North America."

Although organized by the Canadian Catholic Conference, the cooperative agency of the Canadian hierarchy, the conference is expected to draw together not only noted Catholic theologians, but also outstanding Anglican and Protestant scholars. They will consider such topics as the loss of faith in the world, the sexual revolution, and the God is Dead school of thought.

Radical as it may be, this new theology has served, among other things, to create what one observer described as a growing awareness among Christian theologians of this decade

that there is more to the problem of God than revelation and hence more to the problem of theology than biblical theology and exegesis.

The point was stressed in an article in the Aug. 20 issue of America, national Catholic weekly, which said: "What it (the Death of God Theology) is doing is to call attention to the long moments of interruption and silence that continue to embarrass Christian theology's dialogue with the secular world."

The writer, Father Robert L. Richard, a Jesuit theologian, added: "Moreover, it does this quite positively. Its strictly academic challenge is constructive — its challenge to Christian theology in general, and its challenge to Roman Catholic theology and the Catholic university campus in particular."

Looming more immediately on the theological calendar is the International Congress on the Theology of the Sacred Vatican Council which will take place in Rome Sept. 28-Oct. 1. Bringing together some 70 scholars, it will be similar to one held last March at the University of Notre Dame, South Bend, Ind., and attended by Protestant, Catholic and Jewish scholars.

In announcing the conference, the Vatican Radio referred to the Church and Society conference sponsored in Geneva by the World Council of Churches and said the coming event would also underscore the need to make better known to the world "the role which Christianity can — rather, must — play in the historical setting of our present-day social scene."

The station went on to stress that "ecumenism, which is one of the characteristics of the renewal being brought about, pledges the church more and more to present the ideal image that Christ showed in His life and willed for His Church."

Last July, a distinguished trio of theologians discussed the future of theology at the third annual Contemporary Theology Institute held at Loyola College in Montreal, Canada.

One of the trio was Lutheran Professor Martin Marty of the University of Chicago, an associate editor of The Christian Century, who insisted that the past and past-oriented person are now on trial, "because we are and must be in a future-oriented society." At the same time, he stressed, "we can't call it Christian theology if it totally rejects tradition."

Another was Father Hans Kueng of the University of Tuebingen, Germany, one of the most influential theologians of Vatican II, who said a test of the authentic use of the past was whether we use history critically or coercively. He mentioned as an example the question, in the Catholic Church, of ordaining women — which may or may not be desirable or possible.

However, he said, it would be an unfaithful use of history to remain closed to the possibility merely because it had never been done in the past.

While theologians and scholars debate broad issues, ordinary men practice theology, often without realizing it.

In his book, "Is Theology a Science?" published in 1959, a

French Dominican theologian, Father N. D. Chenu cited some examples to illustrate theology's universal impact, examples found in many areas of social, political and economic life.

"You may not," he wrote, "attend a theological college... but you are practicing theology... without knowing it," he wrote. "It would be better if you did know it. It is by knowing what he is about that a man becomes adult. So with the Christian."

The theologian, in Father Chenu's opinion, is simply "an adult who, taking cognizance of what he possesses, reflects thereon, analyzes the complex content of his faith, builds it up, unifies it." This reflects the late C. S. Lewis' figure of Christians as God's fifth columnists in an enemy-occupied country. In both the Catholic and Protestant worlds a new breed of lay Christians is being trained to become informed and competent witnesses of their faith in the secular world around.

In New York, a School of Theology for Laymen opened under the auspices of the Dominican Order in 1958, has already made hundreds of laymen aware of their role in the modern world and where their actions as Christians fit into the scheme of things.

Other similar Catholic developments have been noted in Miami, Fla., where theology courses for women are to be offered this Fall by a local women's college; and at Notre Dame University where a new graduate program leading to a Ph.D. in theology is being opened in September to qualified lay and religious men and women.

\$300,000 Fund

Interfaith

The Rochester Catholic will contribute \$100,000 toward construction of Faith Center adjacent University College at

Bishop Kearney diocesan donation will be added to Inter-Faith of Genesee Inc., a non-profit corporation, which will launch a fund drive in month to erect the ecumenical facility to faculty, staff and students the state university.

Father Thomas R. S. man Club chaplain a lege, is a member of Inter-Faith board, which includes representatives 10 denominations.

Although the inter-faith center is designed for use and all religious faculty and students, the off-campus will have no official contact with the state institution.

The proposed center will include a meditation room for Catholic, Jewish and Muslim students, classrooms, a lounge and a custodian apartment feature an all-purpose room for 400 persons.

It will be erected on acre site just north of center in a completed Groundbreaking ceremony expected to follow campaign.

CONTRIBUTIONS to \$300,000 campaign sought from faculty, students, alumni, student religious groups, and the community.

The \$300,000 goal is for property purchase, sit

New Hymns for Singing Churches

(By Religious News Service)

Virtually without exception, music has always played a serious part in religious rituals, and this music for the most part is sung music. It was easy to understand, therefore, the excitement created among hymnologists last year by the discovery of an ancient Coptic prayer book containing a hymn, which scholars claimed might have been recited by Christ Himself shortly before His Crucifixion.

The discovery was made by archeologists cleaning an area soon to be inundated by the waters of the United Arab Republic's Aswan Dam. The book, dating back perhaps to the second century, was found in a cell of a monastery believed to have been built originally in the eighth or ninth century and rebuilt 200 years later.

Less dramatic, but highly significant and important, is the current movement in both Protestant and Roman Catholic circles not only to make the churches truly singing churches, but to encourage the use of hymns that are at once theologically sound and contemporary in expression.

These norms were underscored recently when Mrs. Anne Ortlund, a Pasadena, Calif., professional organizer and wife of a clergyman was named as having written the prize-winning hymn for the World Congress of Evangelists to be held in Berlin Oct. 24-Nov. 4.

Judged the best of nearly 1,000 entries submitted by some 300 individuals, in a contest sponsored by Christianity Today, a conservative Protestant fortnightly, Mrs. Ortlund's hymn, "Macedonia," is to be translated into French, German and Spanish for the Berlin congress. Other hymns which received honorable mention, it was announced, would be made available for reprinting, without charge.

Voicing the hope that "Macedonia" would be added to the church's song literature, Christianity Today said "Churches ought to make use of the many fine hymns all too often neglected, as certain favorites — not all of them worthy — are constantly repeated." Yet, it

added, "there is also a need for more new evangelical hymns."

The need for new hymns has also been underscored by Father Clement J. McNaspy, S.T., a member of the board of directors of the North American Liturgical Association, who told the National Catholic Music Educators Association: "The greatest need today is to produce hymns which can become vital and meaningful to the people."

Seen as strongly in line with this need is the new revision of The Methodist Hymnal published in mid-July which contains 552 hymns — more than a fifth of them new — arranged within four general headings: The Gospel and Christian Experience; The Church; The

Christian Year; and Times, Seasons, Occasions.

The hymnal, a direct descendant of the work completed in 1780 by John Wesley, contains this ringing admonition by the founder of Methodism: "Sing in tune. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature."

One of the best known additions to the hymnal is the old Swedish hymn, "How Great Thou Art," made famous in Billy Graham evangelistic crusades. Another is a hymn of Nigerian origin called "Jesus, We Want to Meet." Church officials said the selection of hymns reflected both the concerns relevant to today's world

and an attempt to express religious devotion in the contemporary idiom.

The new hymnal has one notable ecumenical feature — the inclusion of several Roman Catholic canticles based on plain chant, as well as hymns taken from Anglican, Lutheran and Presbyterian song books.

The Methodists are not the only ones who have been engaged in revising their hymnals.

A new Moravian Church in America hymnal probably will be ready for publication in the summer of 1968.

At its General Synod at Vancouver, B.C. last September, the Anglican Church of Canada voted to proceed with prepara-

tion of a joint hymnal with the United Church of Canada.

In February, representatives and observers from six Church bodies encompassing most of U.S. Lutheranism met in Chicago to explore ways to attain "common liturgical forms and a common hymnal."

According to plans announced two years ago, American Baptists and the Christian Church (Disciples of Christ) will publish jointly a new hymnal to be ready in 1970.

Expected to be published in a year or two is a new hymnal for youths and adults authorized by the Lutheran Church in America's Board of Parish Education in Philadelphia.

Meanwhile, "Christian Prayer," a new hymnal for evangelical churches was published in Nashville, Tenn., by the Southern Baptist Broadman Press.

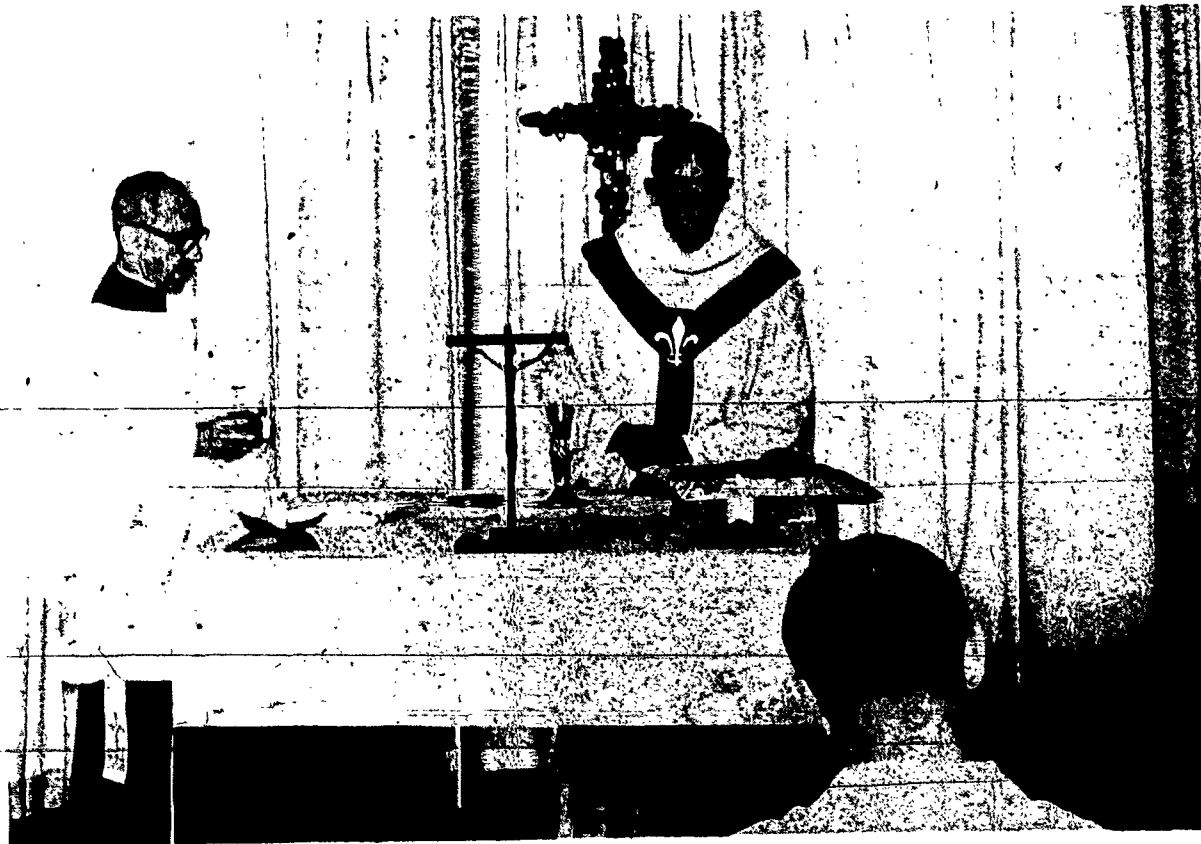
"In the Roman Catholic Church, meanwhile, historic challenges and opportunities in the field of religious music have been opening up by the change to the vernacular in the Mass and congregational singing.

However, Father McNaspy, who is also an associate editor of America national Catholic weekly, and author of "Our Changing Liturgy" published last year, warned that the use of the vernacular "brings new problems."

"We were," he said, "safe as long as we could hide behind Latin, but now our English must make more sense." He noted that this year the Liturgical Conference had published "The Book of Catholic Worship" containing selected hymns, and that other books of hymns had also been published by various Catholic firms. One of the forthcoming publications, he noted, would be a book on folk lore hymns sponsored by the Friends of the English Liturgy, a Chicago group.

Two years ago, the Gregorian Institute of America, housed at the Mary Mansie College in Toledo, Ohio, made history by publishing a hymnal on Christian unity which was believed to be the first of its kind.

The sharing of hymns by the different Churches has long been hailed as one of the factors helping to keep alive the new ecumenical spirit among them.



What's Unusual about this picture?

Crucifix in the right place? Missal ok? Vestments on properly? Wine and water being presented at proper time? The unusual aspect of the photo is that the clergyman is a Presbyterian minister, Dr. Scott Francis Brenner, at a Communion service conducted according to rites authorized in his denomination. Ceremony was held at World Center for Liturgical Studies at Boca Raton, Florida. Attending the Presbyterian service was Jesuit Father Philip Mooney in white cassock in right foreground.

The Canadian has a Mind of His Own

By GARY Mac EON

Ottawa—I do not find it easy to sum up my impressions of a 3-week exposure to Canada after an interval of several years. I think the firmest conclusion I reached is that our news media are doing a poor job of interpreting for us the evolution of the nation with which we are most intimately tied by geography and geopolitics.

Our newspapers give Canada plenty of space, but they slant almost every story from the short-term U.S. viewpoint, particularly that of U.S. business. I was quite unaware, for example, that Canadians are gravely distressed at the continuing control exercised by U.S. companies over the foreign activities of their Canadian subsidiaries.

About a year ago, spokesmen for the major subsidiaries gave a public pledge that their companies would behave as loyal citizens of Canada and execute Canada's public policy in the same way as Canadian-owned companies. Yet last

month, it emerged that several of them were guided by the United States rather than Canadian policy on the issue of flour for Cuba.

Even Canadians sympathetic to the United States policy of denying food to the Cubans were outraged at the breach of faith of these companies. What I found particularly distressing was the absence of a reaction in the U.S. press to the row that made stormy headlines in Canada. When Canadians or other foreigners attempt to limit the freedom of U.S. firms operating in their countries, our protests are voluble. When there is a background like that I have just described, the action would appear less arbitrary, if we were more fully informed.

My next major impression is that we do not realize how far Canada has moved towards an independent and powerful voice in world affairs. We still think that its policy is made in Washington and London, but the influences of these capitals are declining rapidly. "Even in relations with the United States," as a political commentator said here the other

day, "Canada is beginning to play by LeDion Johnson's own rules, speaking up nearly as loudly and rudely as he delights in doing."

Canada will, I believe, continue to recognize an overall identity of interest with the United States, but it will not therefore automatically accept Washington's judgment on the way to promote its common interest. It is far ahead of the United States on the issue of seating Red China in the UN. It is deeply out of sympathy with Washington's policy and actions in Vietnam. It would welcome a partnership of the Nato and Warsaw Pact countries leading to demilitarization of Europe, a development that would end U.S. and Canadian military presence in that continent.

A reluctant but sincere agreement by the previously dominant English-language group to give French equal treatment at the federal level has actually accorded Quebec a significant advantage. French-speaking Canadians tend to be bilingual and the English-speaking are monolingual. Today the bilinguals have a

head-start in the job market, whether as elevator operators, store assistants, salesmen or higher civil servants.

My third conclusion is that we have given far too much emphasis to the secessionist movement in Quebec. While we headlined a few bomb-throwers and flag-wavers, Quebec has in fact been integrating itself as never before into the national life. Development of industry in the province has forced it out of its rural isolation.

Religious differences have not disappeared miraculously, but they are resolving themselves. The spirit of the Vatican Council has joined with the new industrialization to phase out the strongly confessional character of Quebec society.

Meanwhile, neighboring Ontario, stronghold of Anglo-Saxon Protestantism, is shocked to realize that post-war immigration from Europe and migration from Quebec have made it approximately half Catholic. It is only a matter of time until this new balance of population is reflected in power structure and social attitudes.

Brother Is a F

New York — With school enrollments a much more than cannot receive the personal attention he is his teacher — at a Johnny becomes a Computer Age

This is the "say opinion of a 30-year old Brother with a unique title of "Dr. King Consultant" for a diocesan school Brother Austin Davi

He is now setting san-school computer will schedule class systems more than elementary and high dents, take attend exams, fill out report do bookkeeping. And eventually teach, gi pert, illustrated lec touch of one buttc answer to any ques touch of another bu

"I don't mean to sound obsolete," er David, who also culcus, geometry and ligiton. "But there is ous revolution." Tes to resort to them. I think the computer allow the teacher a different role. they're oriented to questions. They'r answers. They'r come the question-

"With technology available a tremend of information, ju you select? It's for now to ask the right at the right time, students to ask think we've come and we have a Socrates."

One method of Brother David sees possible in the co will find teachers teaching students and letting teach take it from there.