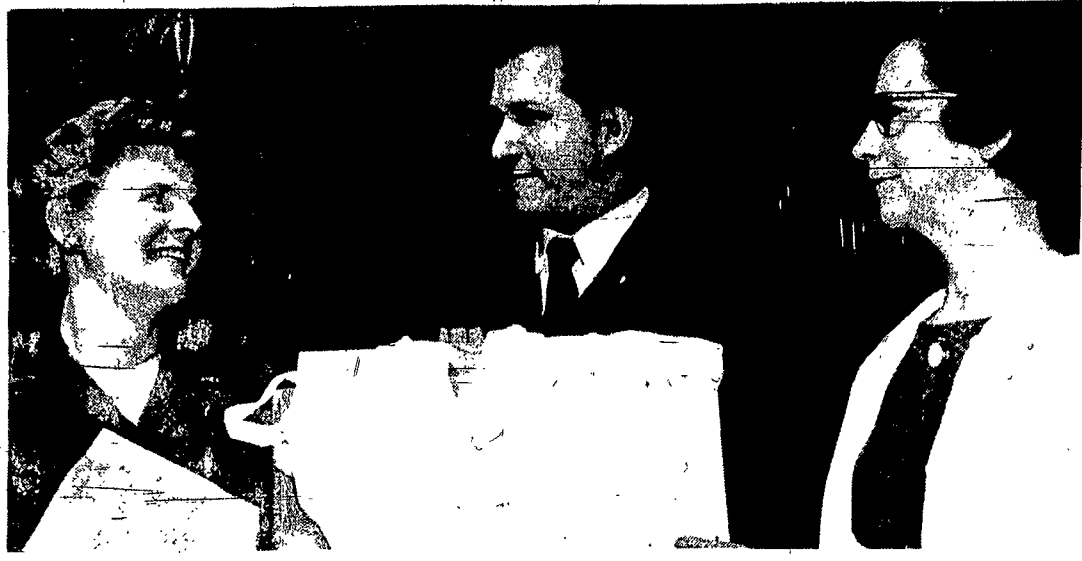


They're Finding the Action



CLOTHING DONATIONS . . . for St. Bridget's Clothing Store are subject of the moment for Mrs. Jerome Cook, chairman of Community Affairs for the Council of Catholic Women; Edwin Rivera, chairman of the Spanish Apostolate Board and Mrs. Clement Bayer, CCW representative to the Catholic Urban Ministry Council. The clothing was part of the CCW response to a recent request by Bishop Hickey on behalf of the Spanish Apostolate.

Catholic women interested in channels of social involvement for Catholic women. Twenty-four women have served as library aides in inner-city schools in the past year. Others are helping as teacher aides at Immaculate Conception, St. Francis Xavier, St. Michael's, St. Bridget's and Corpus Christi schools. Still others have been working on donations for St. Bridget's Clothing Store.

The CCW interest has not been limited to the urban areas, however. A \$1,000 donation was made by the Council of Catholic Women to the newly organized diocesan Secular Mission last fall. This is the program in which Fathers John Hempel, John Gormley and Timothy Weider are working in the rural sectors of the diocese.

Hey, Mrs. Santo

Wednesday is Prince Spaghetti Day... that leaves oodles of time for noodles.

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AT OUR HOUSE

New-First Communion Custom Pleases

By Mary Tinley Daly



Changes in the Church, that perennial topic of conversation since Vatican Council II, come in for a lot of pro and con discussion on the part of the laity.

With each change, the dissidents speak up, head-shakers mean, "Well, they didn't do it that way in my day!"

But as each innovation is inaugurated, then incorporated into present practice, we realize these changes are not made simply for the sake of change but, as Pope John XXIII put it, to keep up with "the rhythm of the times."

To quote from "The Church in Our Day," collective pastoral of the American hierarchy recently published, "Our present efforts at restructuring procedures in the Church—within the national and diocesan communities depend in great measure on the seriousness with which study is undertaken and the disposition to implement it on the part of the laity."

A New Procedure

One change, no doubt familiar to families in many dioceses, came to our attention forcibly and impressively in practice last week. I speak here of the new custom (new to us, at least) of having children receive First Holy Communion not as a class but, each with parents and relatives.

Long gone, of course, is the custom of turning over one of the regularly scheduled Sunday Masses to the First Communion Class—girls in white dresses

and veils on one side of the aisle, boys in white suits on the other, back of the church reserved, oftentimes with standing room only, for parents.

With the growth of parishes, came transfer of First Communion Day to Saturday, a sensible step. Because of space limitations, grandparents, godparents, brothers and sisters, uncles and aunts were left out. They could line the sidewalks outside, take pictures, perhaps go to breakfast with their particular First Communicant, but that was that.

Kate's Day

So, it was with surprise we received a telephone invitation from 8-year-old Kate to attend the 11 o'clock Mass with her last Saturday. On arrival at church we wondered if we had the right time and place. No more white dresses and veils on one side of the aisle, white suits on the other; no "uniforms" of any kind. Each little girl and boy was in mufti—tastefully and comfortably garbed. Each family had its own pew; parents and First Communicants in aisle seats; the rest of the family filling up the pew. We belonged to Kate on Her Day.

"What a small class," whispered the Head of the House as the names were read out at the beginning of Mass. That, we thought, was the reason we had been included. Not so. Each child in the First Communion Class could designate ahead of time which of the parish Masses to attend, thus splitting the number into more intimate family groups. Those who chose to

receive as a class were allowed to do so.

The altar rail had been opened wide with kneelers for three in the center. At Communion time, smiling priest welcomed each little First Communicant flanked by father and mother, followed by other members of the family. It was all so natural, warm and dignified.

Invites Pastor

After Mass, with the aplomb of an eight-year-old could muster, Kate betook herself to the sanctuary to invite our new

pastor to her house for brunch, writing out for him her address.

Goodness knows how many similar invitations he must have received; plenty, we'd say, because Father simply sipped a cup of coffee at Kate's house. But he did come, chatted with all of us, blessed the house and Kate's new gift statue, then went on to visit other parish homes.

'Twas all a happy experience for Kate and her extensive family, appropriate to this, the Year of Faith.

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Rel...
"Is the Christian Church ready for a musical reformation?"
The question is pertinent all religious groups which to maintain an "open" attitude toward the modern world.
Its answer, remarkably form throughout the lives of churches, tends toward "There are such reservations restrictions, however, that "reformation" some must want seems destined to be limited as a permissible extension to the general rule, a complete institutional commitment.
This reformation would basically, the adoption of modern popular idioms and techniques in church music.
An example of how churches are accepting much change came at the end of last year, when the Catholic Church gave implicit approval to use of guitars and other instruments at special religious services. The Church is traditionally conservative in musical regulations.
A Catholic Ruling
The Catholic decision, so the American bishops say, can liturgical authorities, not specifically mention guitar and did not authorize anything which has not already been done.
Its chief practical effect gives formal support to "youth Masses." These have been growing in popularity college campuses and in parishes ever since Vatican II. The Council gave tentative approval to a more varied idiom adapted to special situations and particular congregations.
In the new Vatican directive it is emphasized that each group has the power to decide which instruments and styles are appropriate for worship in his area. Virtually every bishop in the U.S., acting on general guidelines, has already approved the guitar for young congregations.
Protestant churches generally have also been hospitable to popular musical styles in their special congregations and in sacred concerts. They have kept to more traditional styles in most of their worship services.
Push by Duke Ellington
The impact of popular jazz music on churches has been accentuated in a series of concerts by Duke Ellington in the past few years. In 1965, Mr. Ellington's band given sacred concerts in at least five Christian churches and one synagogue.
He has performed in the Cathedral (Episcopal) in San Francisco, in Coventry Cathedral and in a church at bridge University in England and in two of New York's best-known churches, Fifth Avenue Presbyterian and the Cathedral of St. John the Divine. His sacred concert is scheduled for April 4 in Carnegie Hall, New York.
But despite this activity fact remains that Ellington performances in churches are a relative rarity—with a reaction from churchmen for that matter, from jazz. In December, 1966, an Ellington concert, not in a church but in Constitution Hall, Washington, D.C., was opposed by Baptist Ministers' Conference because his music is "worldly." At the other extreme, some critics have said that Ellington's sacred music, with large choirs and relatively undated treatment, is not jazz.
The English pop group Beatles, while avoiding specifically Christian themes, recently taken an attitude must be considered religious. Take, for example, the album "Sgt. Pepper's Lonely Hearts Club Band" and "Magical Mystery Tour."
This attitude, difficult to fine, may be described as "transcendental mysticism, heavily influenced by the teachings of the full Indian religious leader Maharshi Mahesh Yogi.
Mysticism in Pop Music
Mysticism can be perceived as a pervasive influence throughout the group's recent productions and pinpointed in songs with particular clarity.
"Within You, Without Me" deals with "people who themselves behind a wall of illusion" and preaches a religious and perceptibly mental message: "Try to reach it's all within yourself; no one else can make you change. To see you're really only small, and life flows on within you and without you."
Another pop music group Electric Prunes, has gone further into religious mysticism with a recorded "Mass Major."
While professional musicians have been attracted toward lightness, the growth of priests and ministers to composing and performing popular music is even more noticeable.
This trend is reflected strongly in a special worship service, but its chief, per-