

In the Changing Parish

The diocesan office for religious education recently sent out a notice to all parishes that it was offering a religion teaching training program to interested parishes within a given area of the state. This service organization is of course commonly known as the Confraternity of Christian Doctrine. The program covers the phases of adult education and a weekly hour instruction for high school and grammar school students presently attending the public school system.

The importance of this project was brought to our attention recently as we assisted in the preparation of a First Communion class of 93 boys and girls. Half of this number were instructed by the Confraternity program conducted by Confraternity trained lay teachers. A second factor in the consideration of the importance of expanding the lay teacher program is a statistic released recently that the average parish has invested seventy-three percent of its property and building holdings as well as its running expenses in the parochial school. Experience has shown us that in a parish of approximately eleven to twelve hundred souls the parochial school enrollment was 215 in generally not crowded conditions.

"Religious Education in the changing parish community" is the theme for each CCD committee to think about for a Fall program. The English Mass focuses attention to the need of a workshop on adult education as a necessary stepping stone to an appreciation of the Mass and to a renewal of the Christian community of the parish in the spirit of the second Vatican Council.

The teaching training program may also be the inspiration to reactivate lay teachers and leaders in a parish council. The National CCD director recently said "This is a new and vital challenge for the confraternity in our country—to form a caring group which is both parochial and civic, extending into an adult religious education, involving parents, adolescents and young adults."

In other words there must be a proportion in quality teaching and expenditure of promotional literature and visual aids in this separate system of the religious education of our Catholic youth. A certification is required for the parochial school faculty certainly a teacher in the confraternity program must likewise be equipped with a facility of method and teaching background to do the job well. The parish board chairman of the confraternity committee should look into this matter and push to promote the teacher training program and encourage the teachers in the parish school of religion to make every effort in attending the courses in method and doctrine presentation. There is always a need for updating teaching information through in-training courses which will refresh as well as give new insights into this Post-Council period.

Optimism in Crisis

It somehow seems that the "B" in "Benedictine" stands for "balance."

Perhaps that is why this, the oldest of the monastic orders has survived the ages by the observance of this particular quality of its 1587 year old rule. Throughout the four years of the Vatican Council, the statements made by the Benedictine Abbot and later Auxiliary Bishop Butler, O.S.B. of Westminster, England, made the deep impression of possessing this facility. He is presently on a lecture tour in this country and this scholar discussed aspects of the Church in today's world which we missed somehow in the news service. He said he was "Tremendously optimistic."

"My view is that the council brought about a creative upheaval in the church. It was certain there would be strains, stretches and tragedies of individuals, but the motion is in the right direction," Bishop Butler said.

Ecumenism in England, he said, is "just on the verge of a great breakthrough. There's great warmth of feeling and sentiment on both sides. There has been delay on the part of authority, but great good will."

He said the English hierarchy has been awaiting a directive soon from Rome, providing ecumenical guidelines. The bishops have hesitated to take steps now they might have to retrace later, he added. Comparing renewal of the liturgy in England and the United States, Bishop Butler said:

"You're just a jump ahead of us. We still have the preface in Latin and the canon is not said aloud . . . I have a feeling there is more experimentation here. I attended a folk Mass at the Yale chapel last week, and I must say it was a somewhat strange phenomenon—with music from a guitar . . . But if they like it, let them have it, God bless them. I wonder though, if they won't grow tired of it."

He was asked about the attitude of the laity in England toward renewal programs.

"They are waiting to be led. There is willingness to be led on the part of the laity and loyalty in following where they are led — but I don't think they've got many ideas of their own. Many of them don't like to have their established religious habits upset — but I suppose you have that in this country, too."

The bishop took a critical view of current laymen in theology. "This is rapidly becoming the age of the lay theologians. The trouble is, they are tremendously keen on the theological thinking but almost completely theologically uneducated. I'm afraid that makes me sound like a conservative, and I count myself a liberal."

In this period of the Octave of Pentecost gives us courage and assurance that the Church will be prepared to meet the future and under the guidance of the first grace of its birthday it will continue in its mission of salvation. "As a result, the Church is a living, vital reality in the modern world."

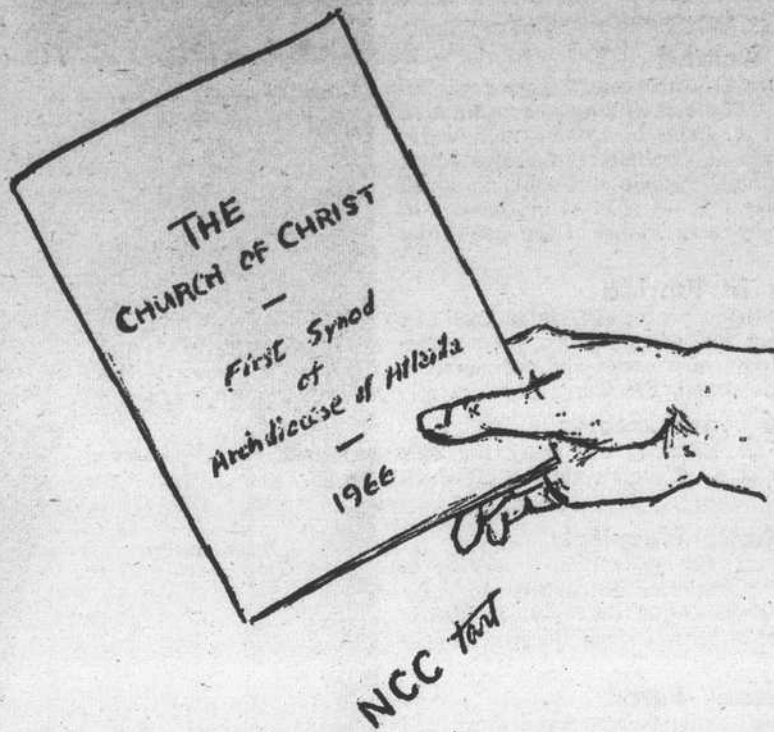
Vatican Weekly Criticizes Miniskirts

VATICAN CITY—(NC)—The Vatican City weekly has lamented the wearing of miniskirts as degrading to womanhood. The weekly, *L'Osservatore della Domenica*, in a regular feature column of answers to letters from readers, took a dim view of recent fads among young people.

"Boys let their hair grow, girls wear miniskirts," the column noted. "There is nothing left for parents, educators and pastors to do but to look on and wait and be ready to seize on the first sign of boredom or of a readiness to listen. Unfortunately these symptoms are not only slow in coming but at times they merely lead to even more radical fashions for young girls, often with the connivance of the mothers, who are proud to be among the first to submit to the tyranny of large fashion houses. . . ."

"It is almost as if there were a competition to see who succeeds in imposing the shortest skirts and to bare the female body as much as possible, apparently to show off its beauty but in reality to degrade womanhood."

Pioneer Statement



Second Instruction

Further Directives Given In Changes of Rubrics for The Offering of Holy Mass

VATICAN CITY — The Holy See, in a second instruction implementing the Second Vatican Council's Constitution on the Liturgy, has opened the door to the use of local languages throughout the Canon of the Mass and has simplified the celebration of the Mass.

At the same time it emphasized that only the Church itself has the right to alter the Liturgy in any way. The instruction of the Congregation of Rites, was dated May 4 and is effective June 29 of this year.

It grants "competent territorial authority" the power of allowing the vernacular in the Canon of Masses with participation of the people. The same authority may allow the vernacular rite when the people are present at ordination, and at the choral recitation of the Divine Office.

The instruction reduces the number of genuflections by the Mass celebrant. It also reduces the number of times the celebrant must bow, make the Sign of the Cross and kiss the altar.

The priest and people together say the *Domine Non Sum Dignus* before the Communion of the priest, who then proceeds immediately to the distribution of Holy Communion. After Communion it calls for a silent pause or the singing of a psalm or a hymn of praise.

The people are dismissed from Mass immediately after the Last Blessing instead of before it.

The color violet may be used in Requiem Masses. Episcopal conferences may allow the use of another liturgical color in conformity with local mentalities.

The priest need not wear the maniple.

Priests concelebrating Mass should all wear the vestments prescribed for individual celebration of the Mass, but, for serious reason, such as the lack of enough vestments, all but the principal celebrant may dispense with the chasuble. All concelebrants, however, must wear the alb and stole.

Favorable Acceptance

The new document said the reforms ordered by the first instruction produced "abundant fruit." It said that the world's bishops had reported an increased and more active participation in the liturgy — especially at Mass — everywhere.

"With the aim of fostering still more this participation, above all in the Mass, and to render the sacred rites clearer and more intelligible, other suggestions have urged adaptations

which, presented to the Consilium for the Implementation of the Constitution on the Sacred Liturgy, were attentively examined and discussed by that Consilium and by its Sacred Congregation (of Rites)."

Father Bugnini, C.M., secretary of the Consilium, told NC News Service that this "definitive reform" is actually "the reform now going on step by step." He said this reform can be considered complete "when the new liturgical texts are published."

These changes "can be acted with simple rubrical arrangements" without altering present liturgical books.

Strict Adherence

The instruction continued, "but it seems also necessary in the present circumstances to recall that fundamental principle of the discipline of the Church, openly reaffirmed also by the Constitution on the Sacred Liturgy, which establishes: regulation of the sacred liturgy depends solely upon the authority of the Church. . . . Therefore no other person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority" (Constitution on the Sacred Liturgy, Article 22, No. 1 and 3).

Norms Cited

Among other prescriptions and options contained in the instruction are:

—Instead of the *Oratio Imperata*, the bishop may include in the prayers of the faithful one or two intentions of local interest.

—The priest genuflects only when arriving at and leaving the altar, if it has a tabernacle with the Blessed Sacrament; after the elevation of the Host and after the elevation of the chalice; at the end of the Canon after the *Doxology*; before saying "*Panem caelestem accipiam*" at Communion; after returning unconsumed Hosts to the tabernacle.

—The celebrant kisses the altar only at the beginning of Mass

'Well Begun'

Church in Atlanta Is Cited for Synod Final Publication

Under the title "The Church of Christ," the Archdiocese of Atlanta, headed by Archbishop Paul J. Hallinan, has issued a 65 page booklet with the subtitle "Decree Enacted by the First Synod of the Archdiocese of Atlanta." This admirable report is recommended unreservedly to all who wonder how the broad principles of Second Vatican Council may be genuinely implemented.

The Atlanta Synod, held November 20-23, was the result of meticulous planning and of preparatory meetings that extended throughout 1966. Delegates were elected for a Sisters' Congress, a Lay Congress, a Young Adults Congress, all of which were held before the end of September. Priests met regularly in spontaneous sessions and in two pre-synodal gatherings. In his decree of convocation, Archbishop Hallinan described the synod as the "authentic voice of the people of God — Archbishop, priests, religious and laity." By all evidence, the synod was exactly that.

After a preamble, the decree has six chapters: The People of God, Archdiocese of Atlanta, Parishes, Christian Life, Christian Formation, The Church in the Community. What chiefly strikes the reader of the decree is its careful balance between dedication to "openness and adaptation" and fidelity to the "essential concept of the Church"; its insistence on the principle of "shared exercise of authority"; and its lack of any tone or hint of triumphalism.

We would wish to address to the Archdiocese of Atlanta a resounding "Well done." Archbishop Hallinan and the people of his diocese would probably prefer us to say: "Well begun," (America).

while he says the prayer "*Oremus te domine*"; or when he ascends to the altar if the initial prayers have been omitted; and at the end of Mass before giving the blessing and dismissing the people.

—At Mass in which the people participate, even if not concelebrated, the priest may recite the Canon aloud if he thinks it opportune.

—At sung Masses the celebrant can sing those parts of the Canon which may be sung in the rite of concelebration.

—The celebrant remains erect with outstretched hands when beginning the "*Te igitur*" (this means he no longer bows).

—The celebrant makes a single sign of the cross over the unconsecrated bread and wine at the words "*Benedicite haec dona*," "*Haec munera*," "*Haec sancta sacrificia illibata*." The priest also omits the sign of the cross before his own Communion.

—After the Consecration the celebrant need not keep thumb and forefinger joined.

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