

## casserole

a supplement section  
of the gateway

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This week Casserole features Doug Ward—a look at the man and the message.

He is the president of the Canadian Union of Students, an organization in trouble. Six unions have withdrawn from CUS this fall, and the so-called ideological split may be tearing the national union in half.

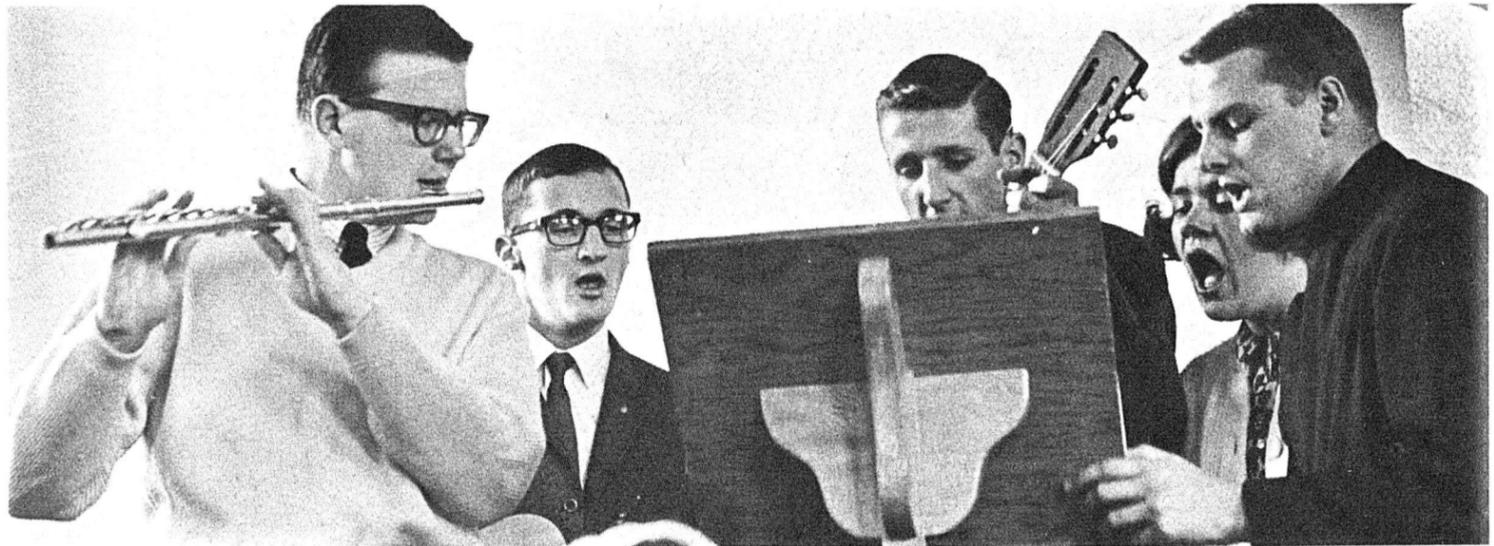
Doug has written his views on CUS and U of A's objections to it. The article, on C-3, was written on request. Casserole has also printed excerpts from Ward's speech in Lister Hall last Sunday and feature on Doug Ward the man by Gateway Editor Miller.

Besides this column is a story by Fergal Nolan on the un-noticed revolution—the radical changes in the Catholic Church on campus.

Nolan is a fourth-year honors English student and lives in Saint Joseph's College where the new Mass is celebrated.

Pictures for the article were taken by Gateway's Photo Editor Neil Driscoll.

On the cover are two pictures from the Lister Hall meeting taken by Al Scarth. The photographs on C-4 and C-5 of CUS action during the last week were taken by Errol Borsky, Ken Hutchinson, Jim Griffen, and Al Scarth.



# New Catholic Mass reflects life

It is unnerving when an elderly lady leaves St. Joseph's Chapel and sings out, "I feel young again."

It is just as unnerving when two co-eds stop at the chapel door and ask, "Is this the Roman Catholic

chapel? I mean, where Mass is? You know . . . don't you?"

The answer is, of course, "Yes dear (we don't use 'my son' anymore), this is it."

The girls shrug their shoulders, and with a nostalgic sigh enter.

What do they see? A large main chapel with an altar in the center, modernistic furniture, a side chapel

once recited by the priest. With the increased emphasis on Scripture in the Mass, individual students now give many of the readings.

One of the most interesting changes is the kind of music used. Some is French, but much is in the Canadian—American folk idiom.

Some of the more striking songs were composed by students of the Newman Club at the University of Toronto.

Since the reformed worship of the Church is meant to express the life, task, and problems of a living community, and only then can be validly described as authentic, it is not unusual to hear U of A students sing out, "Tory Building, Lister Hall, bless the Lord; President and freshmen, bless the Lord."

Modern psalmists! In other words, the new style of worship allows no one to isolate himself. The emphasis is on community, on recognition of the person nearby as a brother in Christ, and thus inseparable in one's worship.

Oh, for comfortable isolation. The encrustation of centuries has been chipped away. The Church's worship has been revitalized in keeping with the needs of a university community.



for the Eucharist, no organ, no altar rails, no high steps, no aisle—simply a large, colorful and cheerful room.

St. Joseph's College chapel used to be a nice, nineteenth-century prairie Gothic chapel—cozy, comfy and quiet.

But not any more. Entering, the most startling thing is a combination of pink above and green below. Some of the rafters are pink, while the floor is covered by a green carpet.

The altar stands on a movable platform in the centre of the chapel, not, as before, against the front wall.

The old pews have been refinished and are placed, not in the centre, but with their backs against the walls.

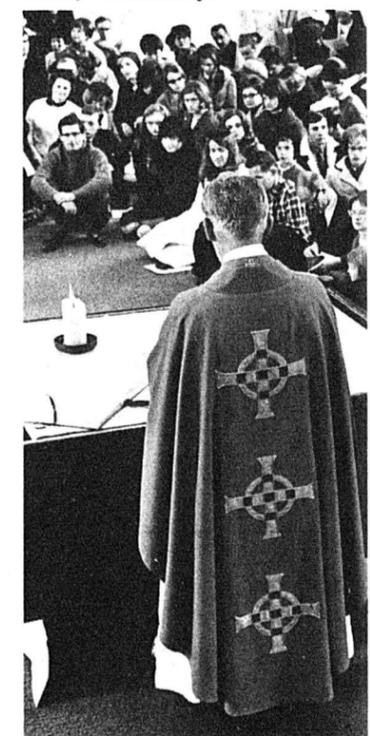
This leaves a large open space in the centre so that the congregation may stand around the altar during the most solemn part of the Mass.

There is seating for just eighty people. When there are more, the rest sit on the carpet.

The Mass itself, which has been gathering cobwebs for centuries, has undergone remarkable changes.

Much of it is now in English, and other changes have allowed greater participation by the students themselves.

Students, accompanied by guitars, tambourines, flute, and bongo drums, now sing parts of the Mass



A vital principle has been recognized: the principle of change in relation to the Church's worship. While the Mass remains essentially the same, it is recognized that it must meet the needs, not only of our own society, but of the societies and cultures of the future.

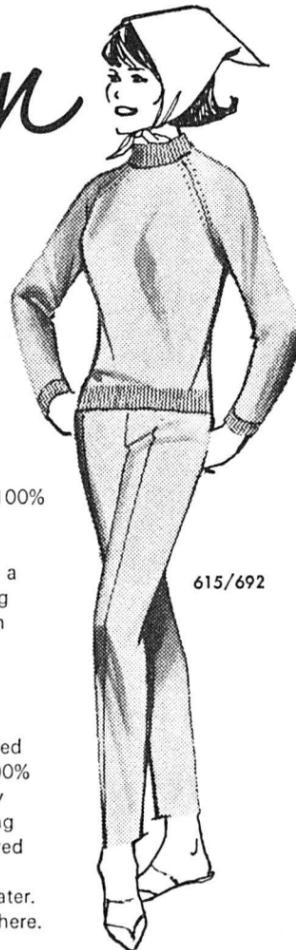
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