

a comic opera. A real blague. There were all of those great musical figures. And then a great mob of painted and effeminate young men swarmed in. Even his funeral had an air of the ridiculous. It was a typical Poulenc finale," Jean concluded with a pained laugh.

Haunted still by Poulenc's obsession of pain and suffering, I associated his death with the earlier death in the second act of «Dialogues des Carmelites.»

"How did he die?" I asked Jean.

"It was completely unexpected. He just dropped dead. Suddenly. A heart attack."

The funeral might have been a typical Poulenc finale. Yet, it was not the real one. The real Poulenc finale, his final composition, was performed for the first time recently. A religious work, «Sept répons des ténèbres,» almost shocked by its depth and serenity. In it, for the first time, one finds no hint of the old mask. In it, Poulenc no longer despised the "too-vulnerable Francis." Both somehow fused into the music, allowing the composer to succeed in doing what he had so long desired to do: "to honor Him with a music completely purified of those dregs of trickery and cheapness."

Poulenc wrote his first religious work, and one of his finest, in 1937. In August of that year, his friend, the composer Pierre Octave Ferroud, was killed in an automobile accident. Grief-stricken, Poulenc retired to the religious sanctuary of Rocamadour in the Dordogne where he composed his «Litanies à la Vierge Noire de Rocamadour» for a cappella chorus. It is recorded on a Pathé-Marconi disc DTX 247, and on a Gregorian Institute disc S-205.

In 1937, he composed his «Mass.» In 1939, the «Quatre motets pour un temps de pénitence.» These austere works, which Poulenc compared to paintings by Mantegna, have been magnificently performed and recorded on Angel 36121.

When the painter, Christian Berard, died in 1949, Poulenc composed his extraordinary masterpiece, the «Stabat Mater» based on a 13th century hymn by Jacapone da Todi. This work, for orchestra, chorus and soprano soloist is perhaps the most accessible and most profound (with the exception of the «Sept repons») of all Poulenc's religious music. It is superbly performed and recorded on Angel 36121.

«Dialogues des Carmelites» is recorded on Angel 3585 C/L.

«Gloria in C» is radiantly performed on Angel 35953.

Other religious music, such as the «Quatre motets pour un temps de noel» and the «Salve Regina,» recorded in Europe, have not made their appearance in American catalogues.

OPINION: A Protestant on religious liberty

By Robert
McAfee Brown

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I do not think there is a single thing the Vatican Council can do that will have more immediate effect in bettering Catholic-Protestant relations than a forthright and unambiguous statement favoring full religious liberty for all. There may be many other things that will have more important long-range implications (and surely the «Schema De Ecclesia» is the most serious task the Council faces), but in terms of the present and immediate future, the chapter on religious liberty leads all the rest.

Before dealing with reasons why this is true in the arena of Catholic-Protestant relations, let me make a basic point that underlies all the rest. The basic reason for a statement on religious liberty is not to "please the Protestants," or "make friends with the secular world," but simply because such a declaration is a clear part of the gospel, and the church has now reached the stage where she can clarify her own thinking on the matter. There has been enough writing and thinking in this area by Catholic theologians for the past quarter of a century to make clear that the time is "ripe" for such a statement, and that the church has thought the position through to maturity. Those, of course, are the reasons why you must be concerned with the matter. It is not, however, my task to deal with this basic point, but, as a Protestant, to deal with the by-product flowing from this basic point, namely, the impact that such a statement will have in the Protestant, and indeed the whole non-Catholic world.

The reason a statement on religious liberty is so important, therefore, is because (to put it bluntly for the sake of time and not pause over ecumenical niceties) the Catholic Church is not fully trusted on this point. Whether rightly or wrongly, non-Catholics do not believe the Catholic Church has yet made up her mind about religious liberty, and they are fearful that the church may still espouse a position of intolerance, persecution, and penalty for the exercise of a faith not Roman Catholic.

What are the reasons for this fear on the part of non-Catholics? I think they can be

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Notes on
Recordings of
Poulenc's
Religious Works:

reduced to three main ones.

1. There is the past history of the Catholic Church, in which there have been notable instances of persecution by the Church, particularly when it was in positions of political power. It is unnecessary to detail this, for we are all familiar with it. And it must be reported that the images conjured up by a word like "Inquisition" still linger in many non-Catholic hearts to give cause for feeling that this represents the "real" position of the church, even though for reasons of expediency, it may not be openly espoused at the present time.



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2. In addition to past Catholic history, present Catholic practice in certain parts of the world lends credibility to the notion that the Church does not really believe in religious liberty. It is perhaps unfortunate always to use Spain and Colombia as whipping boys here, but the fact is that in present times in these and other countries, non-Catholics have serious penalties and liabilities visited upon them because of their espousal of a different faith. The fact that religious oppression appears to be condoned in areas where Roman Catholicism is in the heavy majority, and is not condoned in areas where Roman Catholicism is in the minority, sometimes makes it appear that the attitude of the church on this matter is not consistent, is not based on a conviction of faith, but is simply a matter of expediency.

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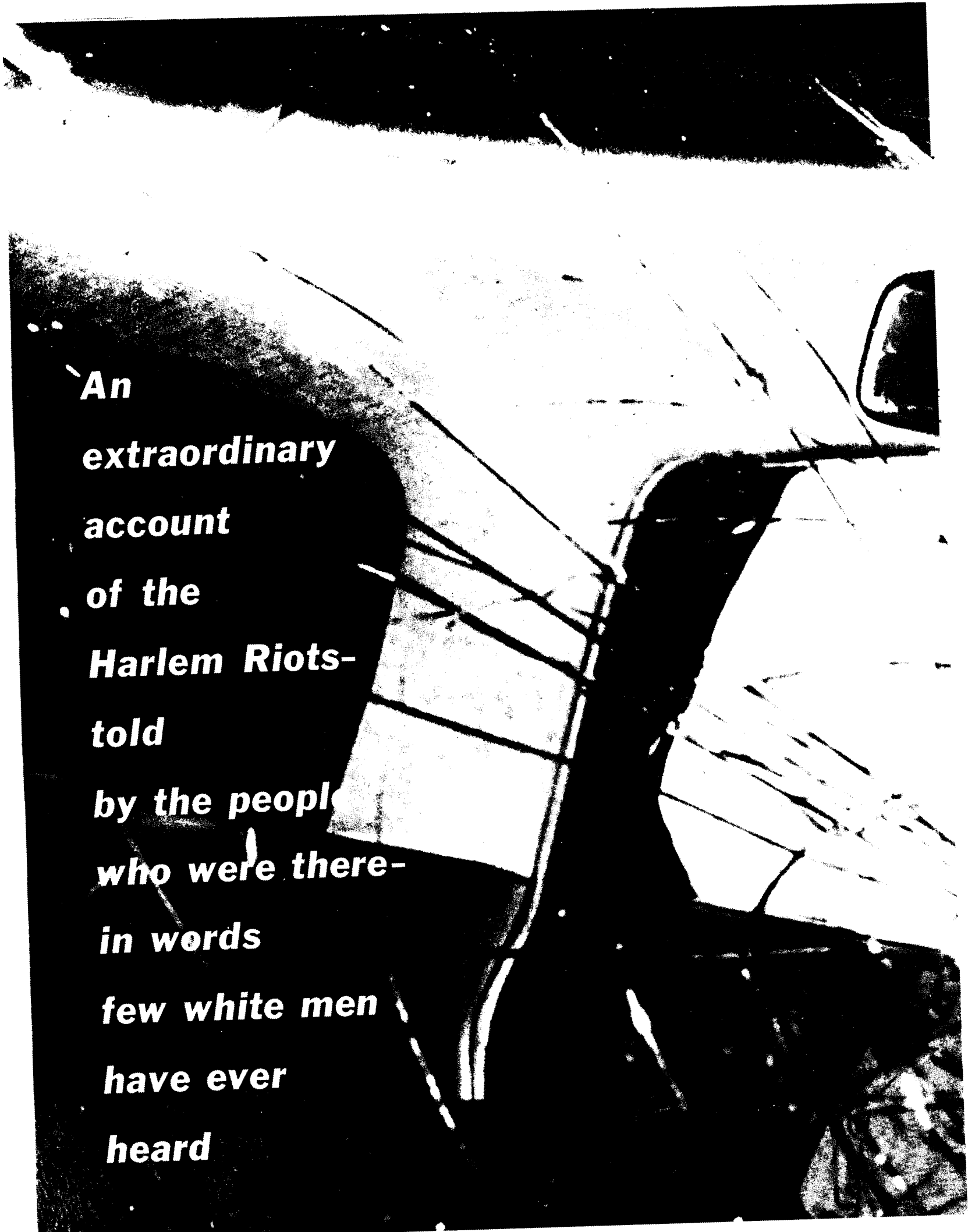
3. The final reason for this fear — and the reason that makes passage of a conciliar statement so crucial — is the relative lack of authoritative utterances by the church on the subject of religious liberty. There are, to be sure, many fine statements by individual Catholic theologians that say all the non-Catholic wants to hear and more, and a wealth of such material is available in the booklet published by the World Council of Churches, Carillo de Albornoz, «Roman Catholicism and Religious Liberty.» There are a few, though not very many, statements by members of the hierarchy, the best being a pamphlet by Cardinal Lercaro. But I discover, every time I speak to a Protestant group and try to introduce such evidence, that I am immediately confronted by the reaction, "For whom do these people speak? They don't speak for the whole church; they speak only for themselves. If the Catholic Church really believes in religious liberty, why doesn't it say so, plainly and unambiguously?" And when one tries to answer this charge by citing "official" and authoritative utterances, what are the resources available? The resources thus far are pretty slim: Pius XII's speech to the Italian jurists of June 6, 1953, paragraph 104 of «Mystici Corporis,» a couple of sentences in «Pacem in Terris,» and that is about all. And the relative dearth of such authoritative statements in the face of past Catholic history and present Catholic practice (points 1 and 2 above) does not exactly assuage the fearful heart.

It is for these reasons, then, that a formal and authoritative conciliar utterance, promulgated by the pope with all of his authority, is so important. For it would lay to rest, once and for all, the fears non-Catholics have had — fears that have a certain degree of justification until such an utterance has become a part of the church's formal teaching. Not only would the issue of where the church actually stands be cleared up, but there would then be a standard that could be invoked in areas where the principle of religious liberty was still being abrogated by certain segments of the church. No Protestant would expect that every violation of the principle would be eliminated overnight, but every Protestant could believe that such violations were now acts contrary to the clearly defined teaching of the church, and could expect the church to act promptly to set such situations right. If, therefore, the church speaks without equivocation on this burning issue, it will be making one of its most important contributions to the establishing of better relations among men.



PHOTO TAKEN AT THE FOUNDATION FOR THE JUNIOR BLIND SUMMER CAMP, LOS ANGELES, BY DOUG WILSON

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**An
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by the people
who were there-
in words
few white men
have ever
heard**