

New Opportunities for Deeper Faith

The People of God at Worship

(The author of the following article is professor of canon law at the Catholic University of America and a "peritus" — an expert for the Second Vatican Council attached to the Council's Liturgy Commission.)

By FATHER FREDERICK McMANUS

Vatican City — (NYC) — The Second Vatican Council may be remembered in history as the council that brought the people back into the public worship of the Church.

On Oct. 31, with overwhelming approval of the final chapter of the document, the Council completed its work on the 130-paragraph Constitution on the Liturgy which was the first item on its agenda more than a year ago.

A few final modifications of the document are now being prepared by the Council's Liturgy Commission. These will be voted upon by the bishops during the next two or three weeks. — In time, it is hoped, for the official publication by conciliar action of the Council's second session on Dec. 4.

Even now it is possible to sum up the Council's nearly unanimous decision on the reform of Catholic worship:

- Permission for the use of the vernacular languages in countries where this will help the people's understanding.

- Revision of all services so that they will be simpler and clearer, with a greater part for the people, again with allowance for regional variations.

- A program of instruction for clergy and faithful in the meaning of worship.

A lengthy and formal document has been agreed upon. It will be Church legislation and exhortation. It will decree a project of change in the texts, prayers and rites by which Catholics worship God.

BUT WHAT WILL this mean on Sunday morning in the average parish? What has the Council accomplished for the people in their life of prayer and worship?

Sunday is the Lord's day, the day on which the Church celebrates each week the triumph and resurrection of Christ from the dead. The best way to picture liturgical change resulting from the Second Vatican Council is to describe its impact on Sunday Mass, when the community of believers comes together

to celebrate the eucharistic sacrifice.

If we look ahead one or two or three years — it could be more or less — the most obvious and striking change we can expect is the use of the vernacular languages or mother tongues in the Mass, replacing the Latin language in many parts of the service.

To begin with, the reading from the Bible, Epistles and Gospels, will be in the languages of the people.

The reading of the Bible at Mass is intended to be an announcement of God's word to the people, yet up to now the official reading has been done by the priest, standing with his back to the people and speaking an unintelligible language. On Sundays, in fact, a makeshift repetition in English has been necessary if the people were to hear the word of God at all.

Almost as important, the parts of the people will be said or sung in their own language, and this reveals an aspect of Catholic worship that Latin has concealed. If there are prayers of the Mass to be said by the priest, there are also prayers which belong to the people. There is a kind of apportionment of roles: the priest has his part, the people have their part, and the people's part should be in the language they understand.

Thus the Gloria and Creed, the hymns of Christian joy and faith will not be said in Latin by the priest, but in English by the people. The same is true of the Sanctus and the Agnus Dei.

In every Mass there is psalmody, verses from the Old Testament recited or sung between the Epistle and Gospel, at the beginning of Mass, at the Offertory of bread and wine, at Communion. All these, properly speaking, are the people's song or prayer and may be permitted in the people's language.

In some countries there has already been a revival of psalmody, recitation and singing: the psalms are, after all, the common hymns of Jews and Christians alike, composed under God's inspiration. We can expect that their use in English at Mass will revive Catholic love of these sacred songs. To day they are largely unfamiliar and their unfamiliarity suggests that a mere translation of Mass texts from Latin to English is no cure-all.

This is the reason that the bishops of the Council have de-

termined that there must be programs of instruction, so that the words of worship may be understood — and this said with meaning and prayerful purpose by the people.

A SECOND feature of the Mass of the future will be a new approach to preaching, by which priests will be expected to make the sermon an integral and related part of the Mass itself, not a seeming interruption. This development should be helped along by two promised reforms in the rite of Mass, already agreed upon by the Council:

The first is to make the "service of the word of God" (Epistle, Gospel, sermon) stand out distinctly in the structure of Mass, probably by having the priest lead this part of Mass from the bench or seat or even pulpit. The second is to provide a greater variety of Epistle and Gospel passages, in a cycle of two, three or more years.

This does not mean that the priest will be bound slavishly to follow the Sunday Gospel text in his sermon. It does mean that he should preach in the context and setting of the sacred texts of Mass, trying always to relate an individual truth or doctrine of faith to the whole Christian message.

This, even apart from the liturgy, is one of the great lessons of the Council, that doctrines may not be isolated one from the other, but must be integrated — the doctrine of the Blessed Virgin Mary seen in the mystery of God's plan of salvation, the Church, for example.

If the preaching at Mass is always in the context of worship, it will never appear to be extraneous. And the Church's way of teaching, through a yearly celebration of the mysteries of Christ, will have a chance to work. It will evidently be inappropriate to preach on the matrimonial impediments on the First Sunday of Advent or on improper books on the Feast of Pentecost.

All this has eccumenical overtones, both the emphasis upon a real announcement of God's word from the Bible and upon preaching at Mass. In theory the Church has never neglected this: the word of God is read to the people at every Mass. In practice, the reading, especially on weekdays, seems hurried and superficial, and the sermon an extra element. Protestants, who traditionally place great stress on God's word, may see in this

new development of Catholic worship something comprehensive and attractive.

Giving public worship back to the people, or better, bringing the people back into worship, involves action or participation. The revision of the Mass text and rite in the next few years will eliminate unnecessary additions (like the last Gospel or the prayers after Mass) and simplify complex parts (like the over-long Offertory prayers of the priest). But a simpler, clearer service will not be enough if the people do not take part actively and consciously.

Whether low Mass or high Mass, there should be development, urged by popes and bishops and priests for many years. Elsewhere it still seems a novelty, something for a special occasion or a special group.

In many places the faithful are well prepared for this development, urged by popes and bishops and priests for many years. Elsewhere it still seems a novelty, something for a special occasion or a special group.

The mistake has been to look upon the common response, recitation, and singing of the people as something exceptional, for example, with two Sunday Masses — "high Mass" and the rest silent services. There will always be a distinction between Masses with elaborate participation by the congregation, high Masses and low Masses with hymns and the like, on the one hand, and weekday Masses or Sunday Masses with smaller numbers present, on the other. But the people's part is found in every Mass, at least in brief responses and recitation of prayers.

The Council's decision is that the mass of the future should clearly indicate the people's part at Mass, whether responses, acclamations, psalms or chants. Thus a regular and ordinary pattern will be set up to give the people a chance at every Mass to express their common and public praise and worship. Nothing could be further from the intention of the bishops than that this would be a mechanical effort, verbal participation for the sake of mere change. But it is the one way of awakening priests and people to the community nature of Christian worship, in which all the members of Christ unite with him in prayer to the Father in heaven.

These are broad aspects of liturgical development, all directed toward involving the laity more deeply in the Church's public worship.

The Constitution on the Liturgy is the first achievement of the Council called by Pope John to renew and revitalize the Church. In the first days of the Council in 1962 the opposition to liturgical change was strong, but as it turned out, fractional — only the smallest minority of the bishops had any fundamental hesitations about bringing the people more fully into the services of worship.

It opens up new opportunities for the people to have their faith and love of God deepened as they assemble Sunday by Sunday as the praying people of God.

JFK Asks Thanks, Help In 'Unfinished Tasks'

Washington — (NYC) — President Kennedy called upon Americans to pray for guidance to "sustain us in the great unfinished tasks of achieving peace, justice and understanding among all men and nations."

He made the appeal in his proclamation setting aside Nov. 28 as the day of national Thanksgiving.

He urged Americans on that day to thank God for their " manifold blessings" and to resolve to share them with "our fellow human beings throughout the world."

"On that day," the President urged, "let us gather in sanctuaries dedicated to worship and in homes blessed by family affection to express our gratitude for the glorious gift of God."

Aggiornamento For POAU

By RUSSELL SHAW

Washington — (NYC) — What's gotten into POAU?

That question hovered unspoken over a press conference conducted here Nov. 7 by C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State.

Just back from a round-the-world trip that took him to Rome, Vietnam, Spain and Holland, Lowell started observers accustomed to his criticisms of Catholicism by making these observations:

- The ecumenical Council: "I was impressed by the ecumenical emphasis of the Council as expressed in its manifest concern for the reaction of other Christian bodies."

- Vietnam: "My investigation of the Buddhist problem has led me to conclude that there were indeed religious complications involved in the troubles of the Diem regime. . . . The problem is far from simple, however, since Buddhists as well as Catholics have been receiving support from the government."

- Spain: "I found that while the status of Protestants had not improved in the last four years, there had been a notable improvement in the political climate as far as they are concerned."

- Holland: "Although the system of government aid to public and private schools does tend to change the pattern from predominantly public education to predominantly private, it still is 'freedom of choice' with which the Dutch have achieved an impressive achievement in mass education."

Has the Pope taken down with the lamb? Has C. Stanley Lowell been "aggiornato"?

Recent reports from Rome has suggested as much. In an interview there with Mark Hurley of San Francisco, Lowell spoke of the "cordiality and warmth" with which he had been treated as an accredited correspondent covering the ecumenical Council.

Another long-time critic of

Encyclical Translation

Washington — A new translation of Pope John XXIII's peace encyclical, "Pacem in Terris," the first in this country to be inspired directly from the original Latin text, appears in the current issue of The Pope Speaks magazine. The translation was prepared for The Pope Speaks by the eminent English scholar, Rev. H. E. Winston, and reviewed by a team of American specialists.

Reprints of the new translation are available from the magazine office at 2622-12th St. N.E., Washington 17, D.C., and in many Church pamphlet racks for 50 cents.

When You Have A Moving Question

Call LOU COUPEWICH



Geo. M. Clancy

Carling Co., Inc.
1001 15th St. N.E.
Wash. 17, D.C.

SAVE ON SPEEDY'S CASH & CARRY PRICE
for the "Finishing Touch"
MEN'S SUITS
Sponged & Pressed
WHILE YOU WAIT
COUNT ST. 80¢
PLANT ONLY!
ONE DAY SERVICE
AT ALL OTHER 26 STORES
Guaranteed Dry Cleaning and Laundry Service
3-Hr. Service at Main Plant Only
1-Day Service at all 26 Stores
Speedy's
MAIN PLANT
190 COURT ST.
FREE PARKING AT ALL 26 STORES

Bring Your Kitchen & Cafeteria Up To Date
OUR COMPLETE PLANNING DEPT.
IS ALWAYS AT YOUR SERVICE
WE HAVE RECENTLY INSTALLED
CAFETERIA EQUIPMENT & SUPPLIES
AT
CARDINAL MOONEY High School | BISHOP KEARNEY High School | ST. ANN'S HOME
WE SPECIALIZE IN FEEDING FACILITIES AT
SCHOOLS, HALLS, CAFETERIAS, RECTORIES, CONVENTS
CABLE-WINDMILL, INC.
130 STATE ST. — Rochester 14, N. Y. — BA 5-7347
FREE PARKING ACROSS THE STREET



CDA Leadership Institute

Mrs. Edmund F. Lincham, District Deputy of Catholic Daughters of America, Geneva, greets Mrs. Clancy Harrington, left, State Regent, Dunkirk, and Mrs. Frank Donahue, State Secretary, Brockport, at American Leadership Institute held in Geneva. (P. B. Oakley Photo)

Waldert: Recommended by your Eye Physician for 51 Years



Superb Solution

If your quest is for a happy, snappy frame that will go 'round the clock and 'round the calendar with beautiful self-assurance. Want to look younger, prettier, smarter? Come, see how much flattery there can be in one of the new frames.

WALDERT

84 EAST AVE. ★ 1380 MT. HOPE AVE.
IRONDEQUOIT SHOPPING PLAZA
1110 SHIM AVE.



new
FOR
TEEN-AGERS
ONLY!
taylorrette

A special course designed for teenagers (11 to 17 years old) by the nationally famous Nancy Taylor Fishback School. Saturday morning classes start

DECEMBER 7

You can learn how to be the most popular and attractive girl in your class by acting now. Size of class is limited so call immediately to avoid disappointment.



- ★ poise
- ★ posture
- ★ wardrobe
- ★ etiquette
- ★ speech
- ★ skin care
- ★ figure control
- ★ self confidence

CALL
NA 6-0680
ROCHESTER BUSINESS INSTITUTE
172 CLINTON AVE. S.



BE A REBEL TONIGHT; JOIN THE WHISKEY REBELLION

Every day of the year, a few men—a handful of rebels—stop buying their whiskey by habit.

They join the ranks of the discriminating people who buy by choice.

Bellos Partners Choice. Why?

They hear from someone (maybe their bartender) that Partners Choice is gentle on the tongue. And it is.

It's made with more gentle premium whiskeys blended with finest grain neutral spirits. They hear, too, that it's gentle on the pocket (only \$4.99 1/2 qt. — \$6.19 Quart).

In fact, Partners Choice is the gentle taste in whiskey. Don't wait till someone tells you...be a rebel yourself.

Instead of habit...make it "Choice," the gentle whiskey from Bellos.

BELLOS & CO., LOUISVILLE, KENTUCKY • BLENDED WHISKEY • 40% KENTUCKY STRAIGHT WHISKEY • 60% GRAIN NEUTRAL SPIRITS • 96 PROOF • DIST. BY NATIONAL DISTILLERS PRODUCTS COMPANY