Bishop Kearney's Appointments

NOVEMBER

1 Sunday—St. Joseph Church—Cenacle Mass—4 p.m.
Immaculate Conception Church—Confirmation—7:30 p.m.

2 Monday—St. Vincent Church, Churchville—Confirmation—4 p.m.

3 Tuesday—St. Catherine Church, Mendon—Confirmation—4 p.m.

4 Wednesday—St. Gregory Church, Marion—Confirmation—4 p.m.

5 Thursday—St. Thomas Church, Leicester—Confirmation—4 p.m.

6 Friday—St. Joseph Church—St. Monica Sodality Mass—9 p.m.

St. Pius Church, Cohocton—Confirmation—4 p.m.

7 Saturday—Nazareth Hall Cadet School—Confirmation—10 a.m.

St. Francis Xavier Church—Confirmation—11 a.m.
Manger Hotel—Serra Club Dinner—7 p.m.

8 Sunday—St. Philip Neri Church—Confirmation—2 p.m.

St. Francis of Assisi Church—Confirmation—4 p.m.

St. Theresa Church—Confirmation—7:30 p.m.

9 Monday—St. John the Evangelist Church, Spencerport—Confirmation—4 p.m.

11 Wednesday—Good Counsel College, White Plains—Blessing of Cornerstone Madonna Library and Leo I. Kearney Hall

22 Sunday—St. Cecilia Church, New York City—Alumni Mass and Breakfast

24 Tuesday—St. Agnes High School—Solemn Pontifical Silver Jubilee Mass 10 a.m.

27 Friday—St. Mary's Hospital—Mass in honor of Our Lady Lady of the Miraculous Medal—8:30 a.m.

28 Saturday—Manger Hotel—Seton Banquet for St. Mary's Hospital—7 p.m.

29 Sunday—St. Hyacinth Church, Auburn—Mass and Blessing of new church—4 p.m.

... for whom the bell tolls

The fallout from China's blast has included more than radioactive particles. There have been political, military and endless editorial repercussions too.

The thread of unity which runs through all discussions of the subject is the realization that nuclear weapons threaten to bring us all to that brink together which we will all come to ultimately anyway—death.

Mention of that word is "out" in polite society these days — a strange situation since we today like to pride ourselves on being realists.

The Church through the centuries has, however, retained this sense of realism, as is dramatized in the annual All Souls Day of November 2nd, and by making the whole month of November a time of devotion for the souls in Purgatory.

Cardinal Henry Newman has pictured the journey of a soul from the moment of death to Purgatory in the poem "The Dream of Gerontius." The soul's Guardian Angel gives his charge this consolation at Purgatory's gate:

Angels, to whom the willing task is given,
Shall tend, and nurse and lull thee, as thou liest;
And Masses on earth, and prayers in heaven,
Shall aid thee at the Throne of the Most Highest.
Farewell, but not forever, brother dear,
Be brave and patient on thy bed of sorrow;
Swiftly shall pass thy night of trial here,
And I will come and wake thee on the morrow.

This same strong confidence in the face of death is expressed in the preface prayer of the Church's Requiem Masses for the dead — in striking contrast to that frightened or fatalistic outlook which characterizes the world's thinking on the subject.

This other view is expressed with grim humor in the parody:

I wandered angry as a cloud
That mushrooms high o'er vales and hills,
When all at once I saw a crowd,
A host of tranquillizing pills;
And now my heart in quiet lives,
Made murmurous with sedatives.

Escape, however, is impossible. We have sooner or later, together or separately to face that one destiny which makes us all indeed equal. The teaching of the Church, therefore, has a distinct wisdom in telling us that we have the double duty to strive together to make this world a prelude to Paradise and then pray for our fellow men who precede us to that next world because our inevitable failures make us unworthy to attain Paradise.

At the death of a fellow man, and in his continuing need for the prayers we owe him by our debt of friendship, we know we ourselves are thereby another step nearer a similar situation—we need "never send to know for whom the bell tolls; it tolls for thee." November is the time to hear it toll and prepare as a Christian should—by a better life in the remaining days God gives us.

—Father Henry Atwell.

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Vatican Instruction on Revision of Church Rituals

Following are the major portions of the Vatican Liturgy Commission's instruction implementing changes in the Mass and other forms of the liturgy recommended in the Vatican council's Constitution on the Sacred Liturgy. The instruction was issued by the Sacred Congregation of Rites with the date of Sept. 26, 1964, but made public Oct. 16, 1964.

(NCWC News Service)

Introduction

I. Nature of Instruction

1. The Constitution on the Sacred Liturgy is deservedly counted among the first fruits of the Second Ecumenical Vatican Council, since it governs the most excellent part of the Church's activity. It will bear more abundant fruit the more profoundly the pastors and the faithful of Christ perceive its genuine spirit and put it into practice with good will.

2. The Commission for the Implementation of the Constitution on the Sacred Liturgy, established by the Supreme Pontiff, Paul VI, in the apostolic letter Sacram Liturgiam has already speedily undertaken the task entrusted to it, to bring the directives of the Constitution and of the apostolic letter to a proper fulfillment and to provide for the interpretation and execution of these documents.

3. It is of the greatest importance that the documents, from the very beginning, should be properly applied everywhere, with doubts, if there are any, concerning its interpretation being removed. Therefore, the Commission, by mandate of the Supreme Pontiff, has prepared this Instruction, in which the functions of the bodies of bishops in liturgical matters are more clearly defined, some principles given in general words in the above-mentioned documents are explained more precisely, and finally some matters, which can be put into practice now, before the restoration of the liturgical books, are allowed or required.

II. Principles To Be Noted

4. What is now defined as to be put into practice has the purpose of making the liturgy correspond always more perfectly to the mind of the Council concerning the promotion of active participation of the faithful.

The general reform of the sacred liturgy, moreover, will be accepted more readily by the faithful if it proceeds gradually and by stages and if the reform is proposed to the faithful and explained to them by the pastors by means required of the catechesis.

5. Nevertheless, it is necessary first that all be persuaded of the intention of the Constitution on the Sacred Liturgy of the Second Vatican Council: not only to change liturgical forms and texts, but rather to stir up that formation of the faithful and pastoral activity which has the sacred liturgy as summit and fount (cf. Const., Art. 10). The changes thus far introduced and to be introduced into the sacred liturgy in the future are directed toward this end.

6. The power of pastoral-liturgical activity rests in this, that the Christian life may express the paschal mystery in which the Son of God, incarnate and made obedient even to the death of the cross, is so exalted in His resurrection and ascension that He may share His divine life with the world. By this life men, dead to sin and conformed to Christ, "may live no longer for themselves but for him who died for them and rose again" (2 Cor. 5:15).

This is done, through faith and through the sacraments of faith, that is, chiefly through baptism (cf. Const., Art. 6) and the most sacred mystery of the Eucharist (cf. Const., Art. 47). Around the Eucharist are ranged the other sacraments and the sacramentals (cf. Const., Art. 61) and the cycle of celebrations by which the paschal mystery of Christ is unfolded in the Church during the course of the year. (cf. Cons., Art. 102-107).

7. Therefore, even if the liturgy does not exhaust the entire action of the Church (cf. Const., Art. 9), nevertheless the greatest attention must be paid to the necessary connection between pastoral works and the sacred liturgy, so that pastoral-liturgical action is not exercised as if separate and abstract, but as intimately joined to other pastoral activities.

It is especially necessary that there be a close union between the liturgy and catechesis, religious formation, and preaching.

III. Fruits Hoped For

8. Thus, the bishops and their assistants in the priesthood should relate their entire pastoral ministry ever more closely to the liturgy. In this way the faithful may derive the divine life in abundance from the perfect participation in the sacred celebrations and, made the ferment of Christ and the salt of the earth, will proclaim the divine life and communicate it to others.

Chapter I

I. General Norms

9. The practical norms found in the Constitution or in this Instruction, and whatever is permitted now by this Instruction before the restoration of the liturgical books, even if they pertain to the Roman rite alone, may nevertheless be applied to the other Latin rites, the provisions of law being observed.

10. Those matters which are entrusted to the competent territorial ecclesiastical authority in this Instruction may and should be put into effect by that authority alone through legitimate decrees.

In individual cases, the time and the circumstances in which these decrees will take effect shall be defined, always with a reasonable interval of time for the faithful to be instructed and prepared for their observance.

Sections two, three and four give detailed directives for liturgy studies and participation in seminaries.

V. Liturgical Formation

19. Pastors of souls shall strive diligently and patiently to carry out the command of the Constitution concerning the liturgical formation of the faithful and their active participation, both internal and external, "according to their age and condition, their way of life, and standard of religious culture" (Const., Art. 19). They should be especially concerned about the liturgical formation and the active participation of those who are engaged in religious associations of the laity, since it is the latter's duty to share more intimately in the life of the Church and also to assist the pastors of souls in properly promoting the liturgical life of the parish (cf. Const., Art. 42).

VI. Competent Authority

20. Regulation of the sacred liturgy pertains to the authority of the Church; therefore, no other person shall proceed in this matter on his own authority to the detriment, as may often happen, of the liturgy itself and of its restoration by the competent authority.

Paragraph 21 leaves final authority in liturgy changes with the Vatican.

22. It pertains to the bishop to regulate the liturgy within the limits of his diocese, in accordance with the norms and spirit of the Constitution on the Sacred Liturgy as well as the decrees of the Apostolic See and of the competent territorial authority.

Paragraphs 23 through 31 explain the extent of authority bishops have in making changes in the liturgy.

VII. No Duplication

32. The parts which pertain to the schola or to the people, if they are sung or recited by them, are not said privately by the celebrant.

33. Likewise the celebrant does not say privately the lessons which are recited or chanted by a competent minister or by a server.

VIII. Avoiding Distinctions

34. The individual bishops or, if it seems opportune, the regional or national conference of bishops shall see to it that the prescription of the holy Council which forbids any favor to private persons or any favor on the basis of social distinctions, either in ceremonies or in external pomp, shall be put into effect in their territories.

35. In addition, pastors of souls shall work with prudence and charity so that, in the liturgical services and, more especially, in the celebration of Mass and the administration of sacraments and sacramentals, the equality of the faithful shall be evident even outwardly and that, further, all appearance of money-seeking be avoided.

IX. Simplification

36. In order that the liturgical services may exhibit a noble simplicity in harmony with the mentality of our times:

a) The salutations to the choir on the part of the celebrant and the ministers shall be made only at the beginning and at the end of the sacred rite;

b) The incensation of the clergy, apart from those who are bishops, shall be done once for each part of the choir, with three swings of the thurible;

c) The incensation of the altar shall be done only at that altar where the liturgical service is being celebrated;

d) The kisses of the hand and of objects which are being presented or received shall be omitted.

X. Scripture Service

37. In places which lack a priest, if no priest is available for the celebration of Mass on Sundays and feast days of precept, the sacred celebration of the word of God shall be fostered, according to the judgment of the local Ordinary, with a deacon or even a layman, authorized for this purpose, presiding over the service.

The pattern of this celebration shall be almost the same as the liturgy of the word in Mass: ordinarily the Epistle and Gospel of the Mass of the day shall be read in the vernacular, with chants, especially from the psalms, before the lessons and between them; the one who presides shall give a homily, if he is a deacon; if not a deacon, he shall read a homily indicated by the bishop or the pastor; and the whole celebration shall be closed with the "common prayer" or "prayer of the faithful" and with the Lord's Prayer.

38. It is also fitting that sacred celebrations of the word of God, which are to be encouraged on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days, should take into account the pattern of the liturgy of the word in Mass, although there may be only a single reading.

In the arrangement of several readings, however, in order that the history of salvation may be clearly discerned, the reading from the Old Testament shall generally precede the reading from the New Testament, and the reading of the Holy Gospel shall appear as the climax.

39. In order that these celebrations may be held with dignity and piety, it shall be the task of the liturgical commissions in the individual dioceses to indicate and provide appropriate aids.

XI. Translations

Sections eleven, twelve and thirteen describe how texts are to be translated from Latin into local languages and how melodies are to be composed for the new texts.

Chapter II

The Holy Eucharist

I. The Rite of Mass

48. Until the entire rite of the Mass is restored, the following shall be observed.

a) The parts of the Proper which are sung or recited by the schola or by the people are not said privately by the celebrant.

b) The celebrant may sing or recite the parts of the Ordinary together with the people or the schola.

c) In the prayers to be said at the foot of the altar at the beginning of Mass, psalm 42 is omitted. All the prayers at the foot of the altar are omitted whenever another liturgical service immediately precedes the Mass.

d) In solemn Masses the paten is not held by the subdeacon, but is left upon the altar.

e) The secret prayer or prayer over the offerings shall be chanted in sung Masses, and recited in a loud voice in other Masses.

f) The doxology at the end of the Canon, from the words "Per ipsum" up to "Per omnia saecula saeculorum. R. Amen," inclusively, shall be chanted or recited in a loud voice. Throughout the entire doxology the celebrant lifts up the chalice and the host for the little elevation, omitting the signs of the cross, and at the end genuflects only after the response "Amen" is given by the people.

g) In low Masses the Lord's Prayer may be recited by the people together with the celebrant in the vernacular language; in sung Masses it may be chanted by the people together with the celebrant in the Latin language and, if the territorial ecclesiastical authority shall so decree, also in the vernacular language, to melodies approved by the same authority.

h) The embolism after the Lord's Prayer shall be chanted or recited in a loud voice.

i) In distributing Holy Communion the formula, "Corpus Christi," shall be used. The celebrant, as he says these words, lifts up the Host a little above the ciborium to show it to the communicant, who responds: "Amen," and afterward is communicated by the celebrant. The sign of the cross with the host is omitted.

j) The Last Gospel is omitted; the Leonine prayers are suppressed.

k) It is lawful to celebrate a sung Mass with a deacon only.

l) It is lawful for bishops, if necessary, to celebrate a sung Mass according to the form used by priests.

II. Lessons and Chants

49. In Masses celebrated with the people, the lessons, Epistle, and Gospel shall be read or chanted facing the people:

a) In solemn Mass, at the lectern or at the edge of the sanctuary area;

b) In high Mass or in low Mass, if they are read or chanted by the celebrant, either at the altar or at the lectern or at the edge of the sanctuary area, as may be more convenient; if they are read or chanted by another, at the lectern or at the edge of the sanctuary area.

50. In Masses celebrated with the people which are not solemn Masses, the lessons and Epistle, together with the intervenient chants, may be read by a qualified lector or server, while the celebrant sits and listens. The Gospel, however, may be read by a deacon or by a second priest, who says "Munda cor meum," seeks the blessing, and at the end presents the book of Gospels for the celebrant to kiss.

51. In sung Masses, the lessons, Epistle, and Gospel, if they are proclaimed in the vernacular, may be recited without chant.

52. In reciting or chanting the lessons, Epistle, the chants which occur after them, and the Gospel, the order is as follows:

a) In solemn Mass, the celebrant sits and listens to the lessons and Epistle as well as to the intervenient chants. After the Epistle has been chanted or recited, the subdeacon goes to the celebrant and is blessed by him. Then the celebrant, seated, places incense in the thurible and blesses it.

While the Allelula and its verse are being chanted or toward the end of other chants following the Epistle, the celebrant rises to bless the deacon. At his seat he listens to the Gospel, kisses the book of Gospels, and, after the homily, intones the Creed, if the latter is to be said.

At the end of the Creed he returns to the altar with the ministers, unless he is to direct the prayer of the faithful.

b) In high or low Masses in which the lessons, Epistle, the chants following them, and the Gospel are sung or recited by the minister mentioned in n. 50, the celebrant acts in the manner described above.

c) In high or low Masses in which the Gospel is chanted or read by the celebrant, while the Allelula and its verse are being chanted or recited or toward the end of other chants following the Epistle, he goes to the lowest step of the altar and there bows deeply, while saying Munda cor meum. Then he goes to the ambo or to the edge of the sanctuary area to chant or recite the Gospel.

d) But if, in a high Mass or low Mass, all the lessons are chanted or recited by the celebrant at the ambo or at the edge of the sanctuary area, then, standing in the same place, he also recites the chants occurring after the lessons and the Epistle, if this is necessary; he says Munda cor meum turned toward the altar.

III. The Homily

53. There shall be a homily on Sundays and feast days of precept in all Masses which are celebrated with the people present. No exception may be made for conventual, sung, or pontifical Masses.

On other days, a homily is recommended, especially on some of the weekdays of Advent and Lent, as well as in other circumstances when the people come to church in larger numbers.

54. By a homily from the sacred text is understood an explanation either of some aspect of the readings from holy Scripture or of another text from the Ordinary or Proper of the Mass of the day, taking into account the mystery which is being celebrated and the particular needs of the hearers.

55. If plans of preaching within Mass are proposed for certain periods, the intimate connection with at least the principal seasons and feasts of the liturgical year (cf. Cons., Art. 102-104), that is, with the mystery of the Redemption, is to be harmoniously preserved; for the homily is part of the liturgy of the day.

IV. Prayer of the Faithful

56. In places where the custom is already in force of having the common prayer or prayer of the faithful; for the interim it shall take place before the offertory, after the word Oremus, according to the formulas now in use in the individual regions. The celebrant shall direct the prayer either from his seat, from the altar, from the ambo, or from the edge of the sanctuary area.

The intentions or invocations may be chanted by a deacon or a cantor or other qualified server, reserving to the celebrant the words of introduction and the concluding prayer. This latter will ordinarily be: Deus, refugium nostrum et virtus (cf. Missale Romanum, Orationes diversae, n. 20) or another prayer which corresponds better to a particular need.

In places where the common prayer or prayer of the faithful is not in use, the competent territorial authority may decree that it be done in the manner indicated above, with formulas approved for the interim by that authority.

V. The Vernacular

Section five describes the parts of the Mass that may be said in local languages instead of Latin.

Repeating Communion

60. The faithful who communicate in the Mass of the Easter Vigil or in the midnight Mass of Christmas may also receive Communion again in the second Mass of Easter and in one of the Masses which is celebrated on Christmas in the daytime.

Chapter III

Other Sacraments

I. The Vernacular

Paragraph 61 describes which parts of the rites for the sacraments may be said in local languages instead of Latin.

II. Omissions in Baptism

62. In the rite for supplying ceremonies in the case of a baptized infant, which is given in the Roman Ritual, tit. II, cap. 5, those exorcisms shall be omitted which are found under n. 6 (Exi ab eo), 10 (Exorcizo te, immunde spiritus — Ergo maledicte diabole), and 15 (Exorcizo te, omnis spiritus).

63. In the rite for supplying omissions in the case of a baptized adult, which is given in the Roman Ritual, tit. II, cap. 6, those exorcisms shall be omitted which are found under n. 5 (Exi ab eo) 15, (Ergo, maledicte diabole), 17 (Audi maledicte satana), 19 (Exorcizo te, Ergo, maledicte diabole), 21 (Ergo, maledicte diabole), 23 (Ergo, maledicte diabole), 25 (Exorcizo te— Ergo maledicte diabole), 31 (Nec te latet), and 35 (Exi, immunde spiritus).

III. Confirmation

64. If Confirmation is conferred within Mass, it is fitting that the Mass be celebrated by the bishop himself. In this case he confers Confirmation while vested in the Mass vestments.

The Mass within which Confirmation is conferred may be celebrated as a votive Mass of class II, of the Holy Spirit.

65. After the Gospel and homily, before the reception of Confirmation, it is praiseworthy that those to be confirmed should renew the promises of baptism, according to the rite legitimately in use in the individual regions, unless this has already taken place before Mass.

66. If the Mass is celebrated by another, it is fitting that the bishop assist at the Mass wearing the vestments prescribed for the conferral of Confirmation, which may be either the color of the Mass or white. The bishop himself shall give the homily, and the celebrant shall resume the Mass only after Confirmation.

67. Confirmation is conferred according to the rite prescribed in the Roman Pontifical, but at the words In nomine Patris, et Filii, et Spiritus Sancti, which follow the formula Signo Te, a single sign of the cross shall be made.

IV. Anointing and Viaticum

Paragraph 68 establishes a unified rite for giving the last sacraments to the sick and the dying.

V. Bishop's Rite

69. All the bishops present at an episcopal consecration may impose hands; they vest in choir dress. The words Accipe Spiritum Sanctum, however, shall be said only by the bishop consecrator and by the two co-consecrating bishops.

VI. Matrimony

This section in six paragraphs gives the details for the rite of Matrimony.

VI. Sacramentals

76. In the blessing of candles on Feb. 2 and in the blessing of ashes at the beginning of Lent, a single prayer from among the prayers which are found in the Roman Missal for these blessings may be said.

77. Blessings which have been reserved up to the present time and which are contained in the Roman Ritual, tit. IX, cap. 9, 10, 11, may be given by any priest, with the exception of the blessing of a bell for the use of a blessed church or oratory (cap. 9, n. 11), the blessing of the first stone for the building of a church (cap. 9, n. 16), the blessing of a new church or public oratory (cap. 9, n. 17), the blessing of an antimension (cap. 9, n. 21), the blessing of a new cemetery (cap. 9, n. 22), the papal blessings (cap. 10, n. 1-3), and the blessing and erection of the stations of the Way of the Cross (cap. 11, n. 1) inasmuch as this is reserved to the bishop.

Chapter IV

The Divine Office

The instruction gives detailed directives for the recitation of the divine office by priests and nuns who daily say the office together—such as Benedictines, Dominicans, Franciscans etc.

(Continued on Page 5)