

Directives for Participation of People at Mass

The Man of this Season

The change from Latin to English at Mass in U.S. Catholic parish churches Sunday, Nov. 29, first step in a far-reaching revision of Church ceremonies, is the realization of a man who died a quarter of a century ago.

As Catholics of this country begin this new and far more meaningful way of worship, they should know that the change did not come easy.

Dom Virgil Michel, a Benedictine monk of St. John's Abbey in Collegeville, Minnesota, was the pioneer of a movement in this country which aimed to make Church rites easier to understand for the people.

His championing of this idea—finally enacted as the official mind of the Catholic Church by Pope Paul and all but four bishops at the Vatican Council last year—made him suspect in many Church circles and his writings were ignored by most of the American clergy or became the butt of frequent criticism.

His magazine, *Orate Fratres* (now titled *Worship* and still with a meager circulation of only 12,000), was banned in many seminaries.

His conviction, however, that he was right gave him the strength to withstand the pressures against him—even if his health broke under the strain and forced him to interrupt his liturgy promotion for three years.

Dom Virgil readily admitted he did not originate his ideas on the importance of the people's participation in the Church's worship.

The dawn of his special vocation came to him in Europe in 1924 when Father Romano Guardini, who is still a leading figure in liturgical studies, gave the young monk a copy of his book (in German) "The Spirit of the Liturgy." Visits with Dom Lambert Beauduin at Belgium's Mont Cesar monastery, and with liturgical pioneers at Montserrat monastery in Spain, Maria Laach and Beuron in Germany—all these contacts convinced him the United States needed an organized program too to help the people benefit more from the Church's liturgy.

There were stirrings of such a movement in the early years of this century in this country, but Dom Virgil gave it organization by founding the Liturgical Press and the magazine *Orate Fratres* in 1926.

Strange as may seem such advice today, one priest told Dom Virgil his magazine was "a hazardous proposition" and another cautioned him that his task as editor will require "all the wisdom of serpents."

The road from the valley of 1926 to the summit of 1964 is in large measure a tribute to the sound judgment, real sincerity and remarkable reasonableness Dom Virgil maintained in his years editing his magazine. Many others, of course, deserve our thanks for the benefits we will gain—and have gained—in the revision and renewed interest in the Church's liturgy, but he was the first one who had the courage and wisdom to recognize that here was the direction the Holy Spirit was guiding the Church—a fact stated in last year's Vatican decree.

Even he, however, didn't expect it would all come true so soon.

Shortly before his death in 1958, when he was 48 years of age, he voiced his conviction that parts of the Mass "will be said in the vernacular... but that may be 35 or 50 years from now"—that would be about 1975 or 1985.

The Holy Spirit, we now know, spurred the Church to act with greater speed than Dom Virgil thought possible.

This year when priests say their last all Latin Masses on the eve of Advent, they will mark the 28th anniversary of the death of this priest.

His death obviously did not end his work nor his prayers for the cause for which he had devoted his life.

By Father Henry Aucliff

Theology Award Given Scholar

Louisville — (NC) — Father Barnabas M. Ahern, C.F., a Bible scholar and official consultant to the ecumenical council, has been named 1964 winner of the annual Cardinal Spellman Award for theological achievement given by the Catholic Theological Society of America.

Father Ahern, a professor at Sacred Heart Seminary here, is a peritus—expert—of the council and a member of the Vatican Secretariat for Promoting Christian Unity.

I. Diocesan Directives

for the implementation of the Constitution on the Sacred Liturgy of Vatican Council II.

A. General Directives:

1. The congregation and choir will make the simple responses, and will join in the Kyrie, Gloria, Creed, Sanctus, Benedictus, Agnus Dei, Pater Noster, and Domine, Non Sum Dignus before the people's Communion.

Except for the few simple responses that remain in Latin, the vernacular text approved by the Bishops of the United States must be used.

The people are not to make the Latin responses to the prayers at the foot of the altar or at the last Gospel. They are not to reply to the Orate Fratres. The celebrant and servers are to say these prayers quietly.

2. Congregational participation above applies to all Masses on Sundays, holidays and Masses during the week.

3. The celebrant himself will read the Epistle and Gospel at all except Solemn Masses.

4. At Masses on Sundays, holidays and other occasions where this may be possible, the people must become gradually accustomed to the singing of vernacular hymns at the beginning of Mass, at the Offertory, the Communion, and at the end of Mass.

B. Congregation and Choir at Low Mass:

1. Prayers (all in English)

- (a) Kyrie—alternately with the priest.
- (b) Gloria and Credo—after the celebrant has intoned the first phrase.
- (c) Sanctus, including the Benedictus, in its entirety.
- (d) Pater Noster (including the "Our Father" and the "Amen" at the end).
- (e) Agnus Dei (in its entirety).
- (f) Domine, Non Sum Dignus (three times before the people's Communion).

2. Song

The hymns which are sung should be relevant to the particular action of the Mass or to the feast being celebrated. Congregation and choir should sing only at the times listed here:

- (a) at the beginning of Mass (during the entrance of the celebrant and during the preparatory prayers), so that the singing is concluded before the celebrant begins the Introit;
- (b) at the Offertory, beginning as soon as the celebrant has recited the Offertory verse and ending before the celebrant begins the Secret prayer;
- (c) during the distribution of Holy Communion, beginning as soon as the three-fold "Domine, non sum dignus" has been recited before the people's Communion and ending before the celebrant recites the Communion verse;
- (d) at the end of Mass, beginning immediately after the response "Amen" to the blessing.

While recognizing that it will not be possible in every instance to realize this pattern of singing, nonetheless this is the ideal eventually to be attained at Sunday Masses.

3. Posture

The congregation stand to sing. Otherwise the following is observed:

- | | | |
|---|-------|--|
| When the sacristy bell rings | STAND | for the entrance of the priest |
| At the sign of the Cross | KNEEL | for the prayers at the foot of the altar |
| At the end of the Kyrie | STAND | for the Gloria (if said) or the Dominus Vobiscum |
| After the Amen of the Collect | SIT | for the Epistle, Gradual, Sequence |
| As the priest is going to the Gospel side | STAND | for the Dominus Vobiscum and Gospel |
| When the priest reaches the pulpit | SIT | for the homily |
| When the priest is returning to the altar | STAND | for the Credo (if said) or Dominus Vobiscum |

After the Oremus SIT for the Oremus of the Offertory

After answering Amen of the Secret prayer STAND for the Dominus Vobiscum and the Preface

After the Sanctus is finished KNEEL for the Consecration and until the end of the Canon

After answering Amen to the Doxology STAND for the Pater Noster and its preamble

After the priest has received Communion KNEEL for Ecce Agnus Dei, etc. and the Communion of the people

Those who receive Holy Communion KNEEL at the Communion table

When the priest kisses the altar STAND for the Dominus Vobiscum and Post Communion

After answering Deo Gratias of the dismissal KNEEL for the blessing and answer Amen

As the priest is going to the Gospel side STAND for the last Gospel

C. Congregation and Choir at Sung Mass:

1. The congregation at first will sing the simple responses, and as soon as possible, the Kyrie, Sanctus, Benedictus and the Agnus Dei. Progress should be continuous until such time as the congregation is able to sing the Gloria and Creed also.

2. The choir will sing the proper of the Mass. The choir may also reserve some parts of the ordinary to itself, especially on feasts of great solemnity and on special occasions. The choir should take the lead in encouraging congregational participation in singing.

3. Latin may be used for the proper parts of the Mass until such time as the choir has mastered musical settings of the English text. Musical settings of the ordinary are already available.

4. It is recommended that congregation and choir together sing a vernacular hymn at the end of Mass. This should begin immediately after the dismissal blessing.

5. Posture of the congregation and choir is the same as at low Mass, except that all sit if the celebrant sits for the Gloria and Credo. When sitting, all should bow their head at "et incarnatus est..."

D. The Celebrant:

1. At the Collect (and at the Postcommunion) the celebrant shall pause briefly after the "Oremus" so that the faithful may have time to recollect themselves in prayer. He shall begin the text of the prayer only after a brief period of silence.

Bishop Kearney sent these directives to priests of the Rochester Diocese "to establish guidelines to promote active vocal participation at Mass" in all churches and chapels when major portions of the Mass will be changed from Latin to English beginning the first Sunday of Advent, Nov. 29.

The Bishop said no ritual changes are to be made at this time, however.

He also said the directives are to be "uniformly observed" throughout the Diocese.

The Bishop further directed that Holy Communion is to be given to the people at Mass only after the celebrant has led them in English in the triple "Domine non sum dignus." "The Communion of the people may not be advanced before this time," Bishop Kearney stated.

He termed the change from Latin to English a step toward "the spiritual renewal of our people."

2. The celebrant should pause briefly after the "Amen" at the Secret prayer so there is a clear distinction between the Secret prayer and Dominus Vobiscum which begins the Canon.

3. The celebrant shall pause briefly after the "Amen" which completes the Canon, so that there is a clear distinction between the Canon and the Communion rite which is begun by the common recital of the Pater Noster.

In particular the celebrant should see that all salutations, acclamations, and prayer conclusions which invite the response of the people should be directed to them clearly and forcefully, and that in unison recitation of the sacred texts prescribed for the faithful, he takes a tone of voice, and a speed and rhythm of recitation which is encouraging, convenient to the faithful, and reverent. The quality of the participation and the benefits to be derived therefrom will depend in the largest measure on the manner in which the celebrant himself conducts the Sacred Rites.

E. The Servers:

Servers shall continue to perform their functions as usual:

- 1. respond quietly to the preparatory prayers at the foot of the altar;
- 2. say "thanks be to God" at the Epistle;
- 3. say "Praise to you, O Christ" after the Gospel;
- 4. reply quietly to the Orate Fratres;
- 5. reply quietly to the salutations before the last Gospel and say Deo Gratias at the end.

The altar bell will be sounded at the Hanc igitur, at the Consecration, and at the Domine, non sum dignus of the priest. This latest will be the signal for the people to come to Communion. The bell shall not be sounded at the Sanctus nor at any other time during the Mass.

II. Diocesan Practices

A. Holy Communion outside of Mass:

If Holy Communion must be distributed before or after Mass for cause, the faithful should be carefully instructed not to receive Holy Communion at this time, if they are able to receive during Mass. Under no circumstances shall Communion be distributed at the Mass before the Communion of the celebrant.

B. Hour of Mass:

Because some pastors may wish to rearrange the Sunday Mass schedule to allow more than the usual one hour, it is henceforth permitted that on Sundays the last Mass shall begin no later than 12:30 p.m.

C. Mass Facing the Congregation:

This usage is not to be introduced at this time. The celebrant (or deacon or subdeacon) will, however, face the people when reading the lessons and Gospel.

D. When the clergy assist at Mass together at any time, they are expected to sing the responses and the ordinary chants.

Europe Knows Our Power, Questions Our Wisdom

By GARY MACEOIN

(Gary Maceoin has just completed thirteen months of travel around the world. He covered more than 50,000 miles and visited seven countries of Europe, fifteen of Africa, thirteen of Asia and two of Latin America. He returns with material for two books, one on Africa, one on the place of the Christian in today's world. He has summed up his major reactions in a series of five articles of which this is the first.)

West Europe's concept of the United States has changed vastly in recent years. While still far different from our picture of ourselves, it is more accurate and up-to-date than the old-time caricature of a dollar-toting, cigar-chomping Uncle Sam.

Europeans understand clearly that the United States enjoys world nuclear supremacy, and that their survival rests on this fact. It does not disturb them, not even the British and French who want their own token force. Unlike many on other continents, they are quite sure that American intentions are honorable and peaceful. They believe

the average American to be more upright and well-intentioned than the average European, less likely to abuse his power for his private benefit.

Their confidence in American judgement is less absolute. They are by no means satisfied that the American political system ensures the expression in foreign affairs of the intentions of the average peaceful American. They are not even sure that this average peaceful American has the maturity to judge what must be done and what avoided in order to implement his intentions.

This does not mean that Europeans favor a weak American foreign policy. On the contrary, they applauded the firm Kennedy confrontation of Khrushchev over Cuba, though they were the potential front line. If you ask for an example, they offer the recent widely supported suggestion that American nuclear power be used to achieve limited military objectives in Asia.

The risk of world annihilation is here far less. But what

Europeans see and American proponents ignore are the political by-products, even assuming a military success without escalation. The only nuclear weapons ever used militarily were American bombs dropped on Asians. To repeat the process for simple military convenience would, they insist, arouse racist reactions and unite all Asians and Africans against America and her Western allies.

My discussions and observations in Pakistan, India, Vietnam and Japan convince me that this European judgement is correct. The threat of a north-south axis uniting the rest of the world against the white race, with Japan as a key element in the non-white bloc, is a nightmare beside which the Cold War is a peaceful dream.

Europeans are quick to point out that our failure to establish racial justice and harmony at home automatically becomes supporting evidence against us in such a situation. As they see it, and again I agree, the racial strife of recent years within the United States has harmed Amer-

ican world leadership and the Western Alliance more than our reverses in South-East Asia or de Gaulle's sniping or the entire Communist propaganda effort.

Every European is familiar with pictures of switchblades in Birmingham. While he forgives the former as the human reaction of the victim of social injustice, he interprets the latter as proof that America cannot impose the rule of law on its extremists.

Extremism in high places is undoubtedly what Europeans most dislike and fear about our country. They ask with increasing frequency if the current trend towards control of party machinery by extremists will not render unworkable a two-party system which depends for its functioning on a consensus concerning basic issues, especially foreign policy. The point is crucial, they insist, because of the inelasticity of the U.S. constitutional machinery.

Perhaps nothing infuriates Europeans quite as much as the

impact of domestic politics on foreign policy. Whenever I went, I was asked if our overriding concern all this summer in South Vietnam was not the November elections rather than the lives and fortunes of the Vietnamese. The question contained enough truth to hurt. More than once I was told that the Gulf of Tonkin incident, in which the Americans fired the first shots, was the Administration's answer to the Opposition charge of "softness."

What utterly confuses Europeans is that a special interest in Congress can gouge chunks out of a national policy, to the discomfiture of the State Department and the outrage of the foreign individuals or states that suffer. They tell about a European manufacturer who doubled his plant capacity to cope with firm long-term orders from an American distributor of his product, only to have his market closed when Congress arbitrarily cut the quota. He was bankrupted.

That the story has a factual basis is demonstrated by what is happening to meat imports

in this election year. Pressed by the cattlemen's lobby, Congress voted a major cut in quotas. One result is that the United States unilaterally repudiates an agreement signed earlier this year by the President fixing the amount of meat Australia may import each year. The State Department condemned the bill in Congress and the Administration opposed it. Yet the President did not veto it, as he should logically have done.

Such politicking against the national interest occurs at the very moment when the United States is preparing its position for the Kennedy Round of tariff cuts and quota eliminations at Geneva. How, the Europeans ask, can we expect them to take us seriously on our claim that we stand for freer trade and for the observance in good faith of freely undertaken international obligations?

In a word, Europe fears that the United States still thinks that international order can be maintained and justice administered by a frontier sheriff who plays it by ear, confident that he can draw faster than the bad guy.