

Do This in Memory of Me



Traditional drawing of Last Supper by Dore shows Jesus as He Instituted the Holy Eucharist.

Was ever another command so obeyed? For century after century, spreading slowly to every continent and country, the command has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it, to the pinnacles of earthly greatness in the caves and dens of the earth.

Men have found no better thing than this to do for kings and criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat.

For the wisdom of the Parthian, the might of the Roman, or the old world, and to take an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover.

In thankfulness because my father did not die of pneumonia, for an African chieftain much tempted to return to fetichism because of the gates of Vienna; for the settlement of a sinner; for a soldier-husband wounded and a prisoner of war; while the lions roared in the beastly amphitheatre; in the jungle in Vietnam; kirt; in a jungle in Vietnam.

authorizing contemporary music particularly for younger congregations.

Both the ancient ceremonies and the modern modes of worship, the Church preserves an abiding Presence as it continues to fulfill the command of the Lord at His Last Supper, "Do this in memory of me."

classic book "The Shape of the Liturgy" can serve as a prelude to the articles in this special tabling section of the Courier.

Vatican officials have issued a steady stream of directives to make us poor mortals more meaningful by means of simplifying rites, extending the use of vernacular languages and

Tremulously, by an old monk on the fiftieth anniversary of his death, but by an old monk on the fiftieth anniversary of his death, but by an old monk on the fiftieth anniversary of his death,

This panegyric of the Mass by the Anglican, Benedictine monk Dom Gregory Dix in his

And best of all, day by day, the Lord to exercise vigilance regarding the observance of this norm, so important for the life and structure of the Church.

It seems necessary, however, to discuss the circumstances of that discipline of the Church clearly reconfirmed by the Council of the Sacred Liturgy which specifies that "Regulation of the sacred liturgy depends solely on the authority of the Church... therefore no priest, may add, remove or change anything in the liturgy on his own authority."

To Make the Mass Rites Clearer

Following is a translation of the second instruction concerning the implementation of the Second Vatican Council's Constitution on the Sacred Liturgy, released May 4 by the Sacred Congregation of Rites.

Three years ago in the liturgical reform, the Sacred Congregation of Rites published its second instruction on Sept. 26, 1964, a series of adaptations was established to be introduced into the sacred rites as a first part of the liturgical reform provided for by the conciliar constitution. These adaptations were effective on March 7, 1965.

That abundant fruit is already being gathered from these first steps is attested to by numerous reports from the bishops who also continue to participate in the sacred liturgy. The liturgical reform has increased everywhere and has become more consciously aware and more active.

In order to favor this participation, the Sacred Congregation of Rites has decided to make the sacred rites clearer and more intelligible, the bishops themselves have suggested other adaptations, which after being submitted to the Council for the Implementation of the Constitution on the Sacred Liturgy, have been attentively examined and discussed by the Congregation and by this sacred congregation.

Not everything suggested could be realized, at least for the time being, but it seemed the opportune moment to announce the modifications which are recommended by their pastoral activity and which are not contrary to the general guidelines of the forthcoming definitive reform. They are to be published and observed by June 29, 1967.



Bishop Kearney gives Benediction of the Blessed Sacrament in Corpus Christi parish yard. In a sermon he compared present day Mass liturgy with events in life of the Blessed Virgin Mary — her offering, her journey of the Visitation, her consecration, the Nativity, and the "communion" when after the crucifixion she could say to the world, "Behold the Lamb of God who has taken away the sins of the world."

may adopt some other liturgical color which is more in accord with the mentality of the people, provided it does not offend against human sorrow and the liturgical books illuminated by the paschal mystery.

24. In the absolution at the coffin or in the grave, the responsory "Liberate me, Domine" may be replaced by other responsories taken from the Gospels, the Epistles, or the Mass. "Munda cor meum," "Jube domine, benedicere," and "Domine, deus Sabaoth," "Memento mei, Deus," "Liberate me, Domine, de vis inferni."

VII. Sacred Vestments
25. The maniples need never be worn.

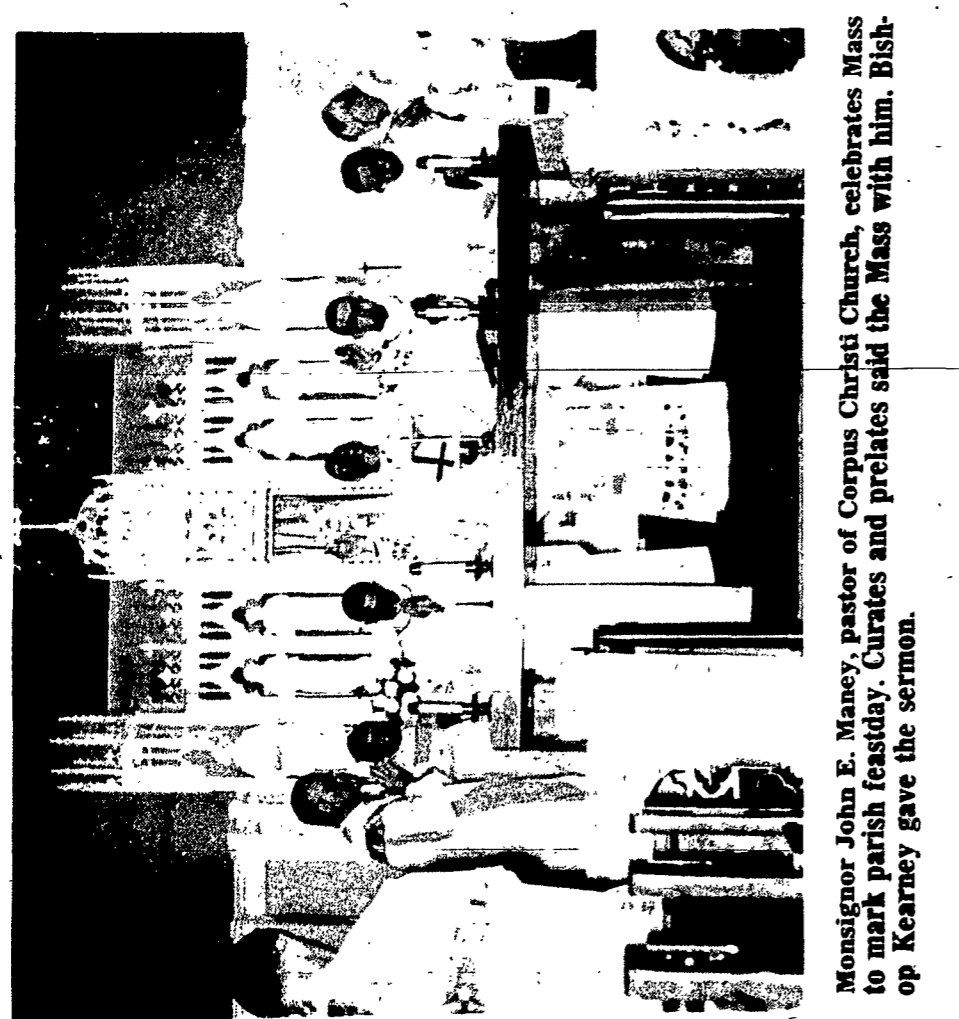
26. The sprinkling with holy water before Sunday Mass, the blessing and distribution of the Eucharist, the sprinkling of the altar, and the sprinkling of the people may be done on any day.

27. All concelebrants must wear the sacred vestments prescribed in the rubrics. During the Mass, the celebrant is to be dressed in a case of a large number of concelebrants and a shortage of sacred vestments, the concelebrants, always with the exception of the principal celebrant, must wear the sacred vestments. They must never omit the alb and the stole, however.

VIII. Use of the Vernacular
28. The competent territorial authority, while observing the prescriptions of art. 36, paragraphs 3 and 4 of the Constitution on the Sacred Liturgy, may decree that in liturgical celebrations in which the people participate, the vernacular language may be used.

a) in the Canon of the Mass; b) throughout the entire rite of sacred ordinations; c) in the lessons of the Divine Office, even when recited "in choir."

His Holiness Pope Paul VI during an audience granted on April 13, 1967, to the undersigned, Archbishop of Valencia, stated that the Sacred Congregation of Rites approved the provisions of the Constitution on the Sacred Liturgy in all its individual parts and confirmed it with his authority, ordering that it be published and observed by June 29, 1967.



Monsignor John E. Maney, pastor of Corpus Christi Church, celebrates Mass to mark parish feastday. Curates and prelates said the Mass with him. Bishop Kearney gave the sermon.

13. The rite of Communion for priest and faithful is to take place as follows: after saying "Pancem caelestem accipiam," the celebrant takes the host and elevates it, saying: "Behold the Lamb of God," then three times together with the faithful "Lord I am not worthy," He then receives Communion himself, both the host and the contents of the chalice, omitting the signs of the cross; immediately afterwards he distributes Communion to the faithful as usual.

14. The faithful who receive Communion on Maundy Thursday during the Mass of the Chrism may receive Communion again during the evening Mass of the same day.

15. In a Mass which the faithful participate, before the period of sacred silence, the celebrant, at the end of the offertory, may recite, as for instance Psalm 33, "I will bless you, Lord," Psalm 150 "Praise the Lord in His sanctuary" or the canticles "Bless the Lord" or "You are blessed."

16. At the end of Mass, the blessing of the people is given immediately before the dismissal. It is suggested that the "blessed" prayer be recited in secret by the priest, as he leaves the altar.

The blessing is given even in Masses for the dead and the people are dismissed with the usual formula. "The Mass is ended. Go in peace; unless the absolute follows immediately: "Let us bless the Lord," omits the blessing and proceeds to the rite for the consecration of the Mass.

IV. Special Circumstances
17. In nuptial Masses, the celebrant says the prayers "Propitius" and "Deus, qui potestestatem" and its continuation: "Sicut et in nuptiis dicitur: 'Agnus Dei.'" immediately before the "Agnus Dei."

If Mass is offered in an altar, the celebrant, after the offertory, may participate in the chalice of the celebrant (if opportune) and goes to the spouses where he recites the prayers mentioned above. At the end of the Mass, he returns to the altar, genuflects and continues Mass as usual.

18. When Mass is offered by a priest, the Mass should be celebrated in the best style in his power. He should stick to his own over the pattern.

All other signs of the cross over the offerings are omitted. 12. After the Consecration the celebrant may omit keeping his thumbs and index fingers together, should some fragments of the host stick to his fingers, he should stick to his fingers.

III. Variants in the Ordo of the Mass
The celebrant genuflects only when he genuflects in the Mass. He should stick to his own over the pattern.

5. Should there be more than one oration that could be added to the principal, only one should be used — the one which is more in keeping with the celebration at hand.

6. In place of the "oratio imperata" the bishop may have one or more intentions for special prayer, for the people, or for the local needs of the community. Like the oration for the people, the intentions may be inserted in the prayer of the faithful. They may be made mandatory in different ways, according to circumstances, for the benefit of civil rulers in various areas. Of there may be special intentions concerning the needs of the entire nation or region.