

The Celebration of the Eucharist

(Summarized from the Newsletter of the U.S. Bishops' Committee on the Liturgy)

THE LITURGY OF THE WORD

1. **Service of the Word.** The purpose of the service of the Word is to proclaim the Word of God in the Christian assembly in such a way that people hear and respond to God's message of love and become involved in the great covenant of love and redemption.

Recommendations for the celebration of the Service of the Word:

a. In the U.S. it seems that the hearing of God's Word is a more meaningful experience when the lessons are read rather than sung.

b. The psalms which follow the Epistle (gradual, tract) make most sense when they are sung. The text may be sung by a cantor or it can be set in choral form for the choir; or it may be set so that the people can participate by a brief refrain. . . . It may be desirable that there be a brief period of reflective silence after the epistle. . . . When the text is not sung, it is more desirable that it be read by an individual or by the lector and listened to by the people rather than recited by all.

c. Reciting the creed in a declamatory fashion is usually preferable to singing it.

d. The prayer of the faithful can be a most effective moment for achieving both the personal and communal experience. It can be spoken in various forms. It can be spontaneous. Its purpose is to open the minds of the assembly to the concerns of the Church and the world.

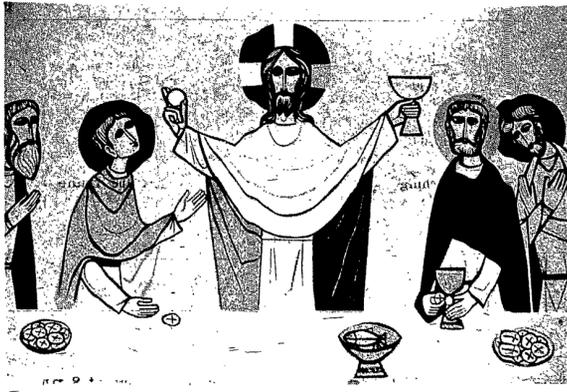
2. **The Entrance Rite.** It consists of: entrance song, confession prayers, "Lord, have mercy," "Gloria to God," and prayer. Of these elements the entrance song (introit) and prayer (collect) are primary; the rest is secondary.

Recommendations for celebration:

a. Confession Prayers: If an entrance song is used, the celebrant and servers recite the prayers quietly and with dispatch.

If no entrance song is used, the recitation of these prayers by the celebrant and the people can be pastorally effective.

b. Reciting rather than singing the "Lord, have mercy," and the "Gloria to God" may help achieve a better proportion between the entrance rite and the service of the Word on less solemn occasions such as weekdays. (It should be remembered that the



Proper appreciation of and participation in the liturgical renewal of the parishes of the diocese requires that frequent and clear instruction be offered to laity and clergy. The following article is from the monthly newsletter of the Liturgical Commission of the Rochester Diocese, printed here to offer new insights on the ritual and meaning of the Mass.

entrance rite is quite secondary to the proclamation of the Word.)

THE LITURGY OF THE EUCHARIST

1. **The Eucharistic Prayer (Canon)**
The Eucharistic prayer is the praise and thanksgiving pronounced over the bread and wine which are to be shared in the communion meal. It is an acknowledgment of the Church's faith and discipleship transforming the gifts to be eaten into the Body which Jesus gave and the Blood which He poured out for the life of the world, so that the sharing of the meal commits the Christian to sharing in the mission of Jesus. A statement of the universal Church's faith, it is proclaimed by the priest alone. As a statement of the faith of the local assembly it is affirmed and ratified by all those present through acclamations like the great Amen.

When, in addition to the Roman canon, we will have other Eucharistic prayers, these may be chosen in its place. In each of these new canons there is a provision for a short acclamation or words of institution, by which the assembly expresses its faith in gratitude for the death and resurrection of the Lord.

This acclamation (frequently called an anamnesis), along with the "Holy

Holy" and the great Amen will be much more meaningful and effective when sung.

2. **The Preparatory Rites (Offertory)**
The purpose of the rite is to prepare bread and wine for the sacrifice. . . . It consists of: the bringing of the gifts with accompanying music, the prayers said by the celebrant as he prepares the gifts, the "Brethren, pray," and the prayer over the gifts. Of these elements the bringing of the gifts, the placing of the gifts on the altar and the prayer over the gifts are primary. All else is secondary.

Recommendations:

a. Bringing the gifts in procession is a most effective sign. The hosts that are distributed at Mass should be consecrated at that Mass. The procession with the gifts can vary in solemnity with the occasion. Ordinarily it should be done rather simply. To elaborate the rite too much is to distort the proportionate value of the rite.

b. The prayer over the gifts is sung or spoken, whichever is more effective.

c. The celebrant's role and all prayers except the prayer over the gifts are secondary in the rite.

d. The procession can be accompanied by song. Song is not always necessary: Organ or instrumental

music is also fitting at this time. When song is used it is to be noted that the song need not speak of bread and wine or of offering. The proper function of this song is to accompany and celebrate the communal aspect of the procession. The text, therefore, can be any appropriate song of praise or of rejoicing in keeping with the season. Such songs are even more desirable. The song need not accompany the entire preparation rite. In fact it is good to give the assembly a period of quiet before demanding, at the preface, their full attention to the Eucharistic Prayer.

3. **The Communion Rite.** The celebration of this part of the Eucharist must show forth in signs that the first fruit of the Eucharist is the unity of the Body of Christ, Christians loving Christ through loving one another.

Recommendations:

a. The most important parts of the Communion rite are: the Lord's Prayer, the communion procession, accompanied by song, the postcommunion prayer.

b. The Lord's Prayer should be done in the most effective manner possible. At times pastoral judgment may dictate that it be sung by all, at other times that it be spoken.

c. The Communion song should foster an experience of unity.

It should be sung during the actual distribution of Communion.

It should not become wearisome. If Communion time is of any length, variety should be sought, e.g. instrumental interlude, period of silence, choir song, etc.

The ideal communion song is the short refrain sung by the people alternating with cantor or choir. This type of song can be learned easily and quickly (e.g. before Mass). The people are not burdened with books and papers to carry.

The Communion song can be any song that is fitting for the feast or the season; it can speak of the community aspects of the Eucharist. Most benediction hymns, by reason of their concentration on adoration, are not suitable.

4. The Dismissal Rite.

It is important to sing a closing hymn of fitting nature. The celebrant remains at the altar, singing with the people, for some portion of the hymn. On occasion an instrumental recessional may be equally effective.

ON THE RIGHT SIDE

Mischief Has Been Done

By Father Paul J. Cuddy

I first knew Father Charles Curran 18 years ago when he was a young student at St. Andrew's Seminary and I have followed his rise to fame and leadership with interest and uneasiness. We are friends, but I am not one of his ardent disciples.

His goodness, I have loved, his intelligence I have admired, some of his doctrines leave me concerned.

A non-admirer of his said to me a year ago: "Charlie Curran will leave the Church within three years." I replied, "Oh, come, he has the faith both by grace, and from the best of parents—a good combination."

When Bishop Sheen wrote to the priests of the diocese a year ago to send in the names of three priests whom we should consider outstanding to advise the Bishop, I sent my choice, in order: Father Ray Wahl, Monsignor George Cocuzzi — and Father Charles Curran.

And I have never veered in my confidence in Father Curran.

Two years ago, Dale Francis commented in "Our Sunday Visitor": "Pope Paul requested, not that the study on contraception be stopped, but rather that the theologians make their studies in the theological laboratories. Public discussions among people unskilled in theological language and background would only confuse them."

Theological laboratories are places of prayer, study, discussions among competent persons, argumentation — and in God's time, conclusions. Father Curran surely was using the theological laboratories, but at the same time was broadcasting to people far from learned in theological niceties: doctors, housewives, iron workers, lawyers, soda jerkers, shop keepers: to anyone who would listen.

I had gone to a lecture for married couples at St. Helen's parish hall about three years earlier — and had left wondering if I had heard what I had heard.

More precious to me than personal friendship is the Catholic Church. Two years ago I gave Father Curran a marked copy of "Our Sunday Visitor" with the request of the Pope, namely, to keep the discussions about contraception where they would be understood, i.e. in the theological laboratories.

"Father Charlie, how do you reconcile the reasonable request of the Pope with your broadcasting to every Tom, Dick and Nellie who is mystified and shaken by your theories?"

With a smile which is part of his charm, he said: "We have to follow the inspirations of the Holy Spirit." In some unchristian pique I retorted: "Do you think Pope Paul is devoid of the Holy Spirit?"

So we parted — friends still, but separated in minds.

The wisdom of the Pope in asking for quiet, unpressured study is evident today. He was criticized and pressured by liberal elements to come out and declare himself. He did. Now we find that what was wanted by the liberals was not an honest declaration of the Pope, but his blessing on what he evidently doesn't believe.

It seems to be that the mischief has been done to the Church by disregard of the Pope's request. We are in for some theological thalidomide babies as a result.

The medical laboratories thought they had a solution for sleeplessness in thalidomide, but they put the drug on the market too soon, without sufficient laboratory experimentation, and nature took its toll in the poor handicapped babies. It seems to me that liberal theologians would have done a greater service to God, to the Church and to the people of God, if they had heeded Our Holy Father and kept to the theological laboratories until a solution, under the Holy Spirit, could be made.

But the mischief has been done — and I am far from convinced that this is the will of the Holy Spirit of God.

CDA Convention Seen As 'Lily-White'

Cleveland—A director of the Catholic Daughters of America broke the aim at its 32nd biennial national convention here by stating that the scarcity of Negro women in attendance made the affair "almost lily-white."

Mrs. Winifred L. Prabeaux of Plaquemine, La., who had just been re-elected as one of the group's nine directors, made her statement while discussing the area of involvement in civil rights.

THE PROGRESS OF PEOPLES

Super Powers Must Cut Arms Race

By Barbara Ward

Today, we confront the curious fact that many people in the Atlantic world talk about the "drain" and "waste" of economic assistance programs which are not much above \$6 billion a year. Yet they swallow, without any apparent trouble, the annual arms figure of some \$150 billion a year spent by all developed governments, including the Communist states.

The United States, with \$80 billion a year, is the largest absolute spender. But in terms of percentage of national income — about 10 per cent — the Soviet Union is in the same class, as far as can be estimated from incomplete statistics. Of the lesser powers, Britain and France are both in economic difficulties, yet use part of their national income on such expensive follies as hydrogen bombs they cannot afford.

The sums spent by the developed powers do not, of course, exhaust the terrible hemorrhage. Some developing countries spend much higher proportions of their pitifully small resources on arms. India and Pakistan, contesting Kashmir; Egypt and Israel, locked in Middle Eastern conflict, eat

up resources that might be devoted to peaceful development if a solution to their quarrel could be worked out.

But what is at issue here is the policy of the developed powers, above all, of the so-called "super powers," America and Russia. It is clear that if they can find means of working together towards a general detente, the major problem of world waste through the use of resources for destruction will be some way along the road to solution. Some of the lesser problems also will look rather less intractable.

This is no longer a wholly academic problem. In recent weeks, the two great powers have not only collaborated to secure a Non-Proliferation Treaty, they are feeling their way to talks on a limitation of their own missile programs.

Taking local and regional problems first, we can therefore ask some more hopeful questions. Could America and Russia go further than to use their joint influence to check local fighting — as they did over Kashmir in 1965 and in the Middle East in 1967? Could they agree, through the United Nations, on forms of mediation and arbitration and on international police

ing and supervisory teams to oversee possible settlements?

It follows that vast sums can be saved, now and in the future, provided both great powers agree to accept a political solution — for instance, controlled de-escalation — say, from four times "overkill" to only twice. Thus they might keep the balance of terror within limits which both sides can live with, while they work for rational controls of international arbitration and supervision.

This possibility of agreed de-escalation is no longer a pipe-dream. The cost of arms on both sides is pushing super powers toward some form of accommodation. It is not wholly fanciful to look for percentage reductions in the expenditure of arms over the next two or three years — say, a modest 10 per cent cut on both sides.

If, in addition, the war in Vietnam is negotiated to a peace, one could envisage a fall of some \$20 billion to \$30 billion in America's arms budget by the early Seventies.

What then? The truth is that we do not know. And it is time to ask ourselves, as taxpayers, how we want such savings to be spent.



A LAYMAN'S VIEW

An Obligation to Honor Mary

By Joseph Breig

Not for a moment can I agree with those who say that in these Vatican II times, veneration of the Virgin Mary should be phased down (or out).

To the contrary, our veneration should be perfected, insofar as humanly possible, it should be brought into exact correspondence with the will of God in this matter.

We have a serious obligation before God to honor Mary as He has honored her. And surely it is his laboring the obvious to say that the Scriptures are eloquent of the fact that he has honored her above every other creation of His — with the sole exception of Jesus Christ, which is God's own humanity, miraculously formed in Mary's womb by the will of the Holy Spirit.

Mary herself, inspired by the Spirit,

has given us, for all time, a noble and profoundly moving testimony concerning the spiritual marvels wrought in her by the Holy Trinity, and the gratitude we owe to God for them.

When Mary visited her cousin Elizabeth, mother of John the Baptist, Elizabeth, "filled with the Holy Spirit," addressed her as "mother of my Lord." Whereupon Mary uttered the great words recorded in Luke 1 — the words we call the Magnificat.

The heart of that inspired prose poem is found in these words:

"Behold, henceforth all generations will call me blessed;

"for He Who is Mighty has done great things for me,

"and holy is His Name . . .

"He has helped His servant Israel, "in remembrance of his mercy, "as he spoke to our fathers, "to Abraham and to his posterity for ever."

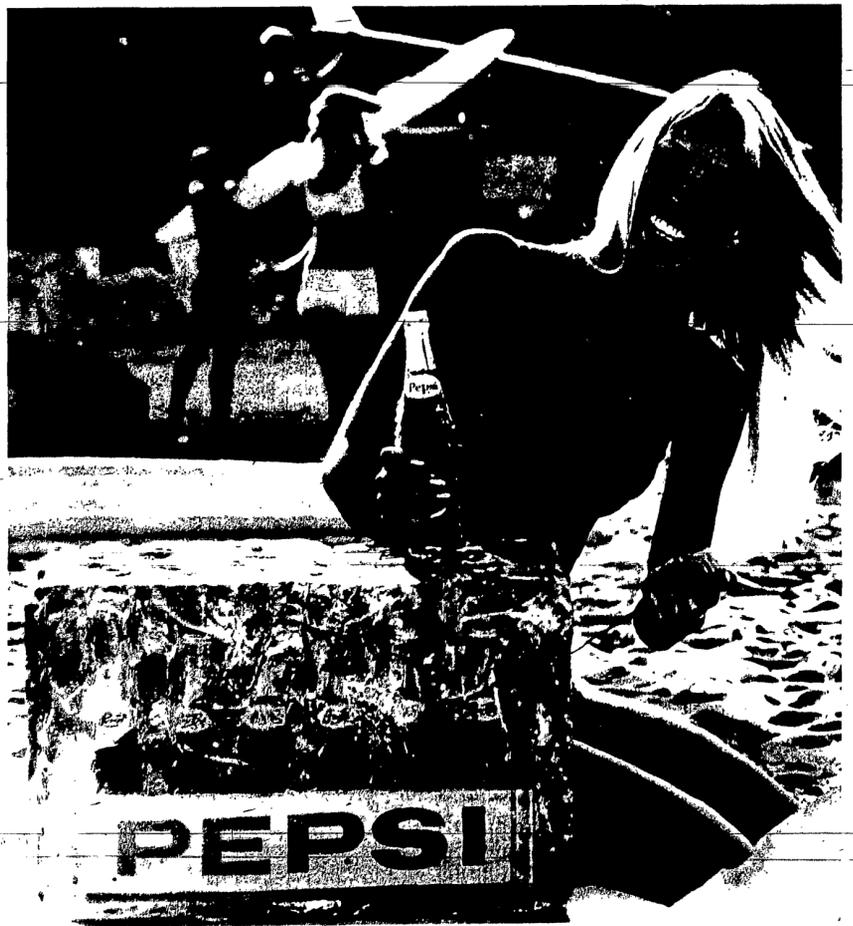
Mary was chosen by God, and formed by Him, as the human means He would employ to become one of us in the flesh, fulfilling His promises to redeem mankind—a promise given to our First Parents and them, through the ages, to the Israelites who were our spiritual progenitors.

When Mary is seen in this light, and is honored for what God has wrought in her, then true devotion to her cannot ever detract from the adoration which is due to the divinity and the holiness of God. Rather, it deepens that adoration, and brings man ever closer to God.



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