

# The New Missal... What it Means to Liturgy of Mass

(The author of the following article is the director of the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops.)

By Father Frederick R. McManus (NCN News Service)

The new missal, first published by Pope Paul VI at the mandate of the Second Vatican Council, is not really a full missal at all but the "Ordinary" or "Order" of the Mass, with an extensive introduction and rules. Another volume, not yet published, is the lectionary, the separate book of readings from Scripture (together with the psalm texts and chants between the readings). Still a third volume will contain the texts of Mass prayers, corresponding roughly to the celebrant's book called the sacramentary.

But the revision, which really brings to an end the rigid uniformity for the celebration of Mass in force since the 16th century, is a matter of great flexibility and many options.

Three basic possibilities for the processional chants of Mass (at the beginning, at the preparation of the gifts of bread and wine, at communion) are offered.

A variety in the choice of prayers and in readings is also indicated in the new lectionary. This volume will differ from the present pattern by listing an Old Testament passage, a New Testament reading, and a Gospel text for each Sunday — all in a three-year cycle, which will be repeated after the third year is completed.

The reasons for changes of this kind do not need explanation. The enrichment of those who hear better selections from God's Word is sufficient reason.

But the new documents recite explicit reasons for almost every other element of the reform. The eucharistic bread, "which should really look

like bread," is broken — not only for the priest but also for at least some of the congregation — to show that "we form a single body because we all have a share in his own loaf" (1 Cor. 10:17).

The "universal" prayer of the faithful is said so that the people may exercise their priestly office in the Church. The statutes in churches should be limited in number so that they may not take the people's attention away from the celebration. The lectionary should ordinarily be followed; variations should not be on the basis of a briefer or easier selection, but to raise the popular level of biblical understanding.

In the past several years of gradual liturgical revisions, a major weakness has been the failure to communicate the reasons why. Once again the Holy See and the Council on Liturgy and Sacraments prepared the new directions, has tried to explain the purposes of the content and the significance of the eucharistic rite and structure.

The style of the new rubrics is that of exhortation or suggestion rather than regulation. The priest is encouraged to say a brief word to introduce the chief parts of Mass: at the beginning, before the readings, before the preface of the eucharistic prayer, before the dismissal. The introduction of brief periods of silence, according to circumstances, is proposed, for example, at the end of a reading or after the homily.

One fundamental desire of the bishops of the Second Vatican Council, expressed in the Constitution on the Liturgy, was to simplify and clarify the Eucharist. The simplifications often touch on incidental matters, and very often they are done by way of options.

The vessels may or may not be gilded; the altar stone is unnecessary in wooden altars or in homes, where a clean cloth on a suitable table is enough; the amice and cincture are worn by the priest if convenient; the

Kyrie may be combined with the initial service of penance, or a short version of the Confiteor may be used; the (brief) announcements may be made just before the blessing and dismissal; the Gloria may be begun by the priest or by the singers or by all the congregation together, as the musical setting may indicate; the chalice may be censed at the altar, at the side table, or after Mass.

A deep meaning is attached for example, to the formal introduction of a rite of peace before communion, as a sign of love and fraternity. The style of handclasp or embrace is left to "local customs" and our customs have already developed in many places. It is significant too that the presentation of gifts for the poor is encouraged when the bread and wine are brought to the priest or deacon by the people.

The distinction between high Mass and low Mass on the basis of quantity of singing has practically disappeared. It is not necessary that all the texts be sung which are written for the more important parts, "especially what is to be sung by the priest or ministers with the people responding or what is sung by the priest and people together," such as the Sanctus and the memorial acclamation in the eucharistic prayer.

The new revision has also been taken as an opportunity to correct some misunderstandings that have developed in the past several years. The now familiar "prayer of the faithful" or, as an English equivalent might be phrased, the "general intercessions." This alternative name is intended to guard against turning this series of petitions into narrow requests centered entirely on local needs or concerns.

These concrete needs may and should be included, but the primary interest is to pray for the Church as a whole and for all mankind.

Another example of a corrective

in the new texts is its treatment of the practice of concelebration of Mass by several priests. Any intonation of this usage as a means "to increase external solemnity" is flatly rejected, and the real meaning of concelebration is explained, not only as a sign of the unity of the priestly ministers, but as a better expression of the Church, which is the "sacrament of unity" of the whole people of God. The role of the bishop or the priest who presides at a concelebration of Mass is stressed; the other priests should say the eucharistic prayer quietly so that the chief celebrant can be clearly heard by the people.

Perhaps the apparent structural changes in the Mass will appear slight. For example, the expected simplification of the prayers said at the presentation of the bread and wine is actually only a slight abbreviation. The beginning of Mass, with the innovation of a penitential rite never before part of the basic Mass structure, is somewhat more complicated than at present but not any longer. The introduction to the communion service with the Our Father is made a little clearer or simpler.

The latter has a feature which does improve the flow of the Mass prayers. After the Our Father, the prayer, "Deliver us, we beg you..." has been reworked to refer to the joyful Christian hope of the Lord's coming. This is an element formerly lacking in the Roman Mass, as is the doxology sung by the people immediately afterwards: "For the kingdom, the power, and the glory are yours now and forever."

This acclamation, although not found in the New Testament texts of the Lord's Prayer, is a usage going back to the first century. As is well known, it has been maintained or restored by Protestants and by Eastern Christians, both Catholic and Orthodox alike. It is an appropriate conclusion to the Our Father and the prayer for peace and deliverance.

Any initial notion that the new

missal closes the door to further development is corrected by a reading of the official text. The document of promulgation, signed by Pope Paul, is explicit: room is left for the "lawful variations and adaptations" mentioned in the Constitution on the Liturgy in 1964, specifically in articles 38-40. In fact a large number of options are directly assigned to the authority of the national conferences of bishops.

The new rite of Mass is not difficult to describe as a whole. After the opening psalm or hymn, priest and people make the sign of the cross and a greeting is exchanged (either the familiar "The Lord be with you" or a biblical text: "The love of God and the fellowship of the Holy Spirit be with you.") Then there may be a brief period of silent reflection, followed by the grace of our Lord Jesus Christ and Confiteor or other expression of penance and the priest's prayer for forgiveness.

The initial rites are otherwise familiar: Kyrie, Gloria according to the occasion or feast, and the prayer. Then the liturgy of the word follows, with the three readings already mentioned (each followed by a brief acclamation by the people, for example, "Thanks be to God") with psalm verses and alleluia sung or said between them.

When the gifts of bread and wine with water are brought forward, they are placed on the altar with prayers said quietly by the priest (for example, "Blessed are you, Lord God of the universe, for from you we have received the wine which we present to you. It is the fruit of the vine and the work of human hands; it will become a spiritual drink for us.") The preparation is completed with the usual solemn prayer over the gifts.

As already described, the communion rite opens with the Lord's Prayer as usual, with a new version of the prayer which follows it and then the doxology of praise. The priest then says the prayer for peace, ad-

ressed to Christ, aloud, and the people answer Amen; the deacon invites the people to exchange the sign or gesture of peace. While the consecrated bread is broken the Agnus Dei is sung or said.

Before communion the priest is given a choice of prayer to be said in a low voice. The invitation before communion has been enlarged: "This is the Lamb of God, who takes away the sins of the world. Happy are they who are invited to the supper of the Lamb." The invocation, "Lord, I am not worthy..." is said only once.

In accord with the practice now followed in some places, the period of communion is followed by a period of silence or by a hymn of praise to God, followed by the post-communion prayer. The dismissal rite is unchanged (greeting, blessing, dismissal) but there are alternative forms of blessing (or "prayer over the people") for particular occasions.

A natural question at this moment is the date when these developments will be effective in parish churches. The official date is November 30, the first Sunday of Advent.

But the problem of translation of all the details into English, the securing of approval from the national Bishops' conference and the Vatican, and the difficulty of providing printed and bound missals for parishes and for the laity in less than six months, make it very unlikely that the new Missal will affect parochial worship until well into 1970.

Although many of the variations in Mass were gradually presented for general use, beginning in early 1965, this Order of Mass is really the first radical revision of the Roman Missal since 1570.

It will be easy to find fault with it. Many of the rites or norms still included will be considered compromises. But the basic effort represents a thorough reworking of old and new materials, to improve in some degree the way in which we celebrate the eucharistic sacrifice which is the Supper of the Lord.

## Dr. Mary Sheehan 'Outstanding'

Dr. Mary Sheehan, principal of Monroe High School from 1947 to 1966, was honored May 16 as winner of the "Outstanding Educator of the Year Award for 1968" by the Rochester Chapter of Phi Delta Kappa, national honorary education fraternity.

Miss Sheehan, born in Cothont, taught in several Rochester schools, and has been active at Nazareth College and St. John Fisher College since her retirement in 1961. Thousands of students throughout the diocese will remember her devotion and dedication to education.

## LCBA SENATE MEETING MONDAY

The Advisory Senate of the Ladies Catholic Benevolent Association will meet at 8:15 p.m. Monday, May 26, in Our Lady of Perpetual Help Hall, Joseph Avenue.

## Deaths

### SVD Priest Dies at 88

Mass for repose of the soul of Father Augustine Lochte, S.V.D., was celebrated May 10 at the Divine Word Seminary, Conesus.

Father Lochte, 88, who had been in failing health for several years, died Thursday, May 8, 1969, at St. Anne's Home, Rochester. A teacher at many of the Order's seminaries, he suffered a heart attack which forced his retirement. Interment was at the Order's cemetery at Techny, Ill.

### W. J. Allison

William J. Allison, of 129 Marlborough Road, died May 15, 1969, a month after the death of his wife, Marie Sharkey Allison.

His funeral mass was offered last Saturday at Our Lady of Good Counsel Church.

Mr. Allison was a real estate salesman for many years.

Survivors include a brother, Charles J. Allison, two sisters, Mrs. Amy A. St. Rasser and Miss Marion Allison, and several nieces and nephews.

## Hymn for Very Young Christians

—for Cantor, Congregation and two Rattles

## Talk about Babying the Parish!

### CATHOLIC PRESS FEATURES

Fort Wayne, Ind.—With so much emphasis on providing "relevant" liturgical music for young people — guitar folk masses and so on — a seminary has indicated how far this trend might go by composing a "Hymn for Very Young Christians" written for cantor-congregation and two rattles.

Written by 24-year-old Brother John Lauer, O.S.C., a seminarian at the Grosier Fathers' House of Studies, where he is organist and choir director, "Hymn for Very Young Christians" has been published by "The Critic" magazine and has also been performed (by adults) at the Emmaus House ecumenical center in New York.

Brother Lauer, who said he composed the parody because he has "reservations about

some of the approaches being taken in modern liturgical music," wrote for "The Critic" a commentary on his hymn, which said, in part: "We can't expect the very young to understand the intricacies of Bach or Distler. Likewise, we can hardly expect them even to grasp the impressive theological insights expressed in the lush melodies of Ray Repp or Joe Wise. Indeed, the very young have nothing they can really call their own, nothing that is meaningful to them.

"They need something that

### Mexican Missions To Be Described

Participation of an East Avon couple in helping to found missions for the poor in Mexico will be described and viewed on slide film at 7:30 p.m. Saturday, May 24, in St. Joseph's House of Hospitality, 402 South Ave.

Speakers will be Mr. and Mrs. Daniel Whalen, who for several years have spent several months each year at two dispensaries and clinics in Mexico.

speaks to them, and we must give it to them or run the risk of losing them to the Church.

Moreover, since adult Christians have shown such tremendous openness in embracing the music of young Christians, there is every reason to believe they will be equally open to that of the very young.

## CCD Graduates Listed by Parish

According to the CCD office, the final parish breakdown figures for those graduated are still incomplete.

In Rochester: Sacred Heart, 8 were graduated: Christ the King, 11; Blessed Sacrament, 5; Guardian Angels, 4; Holy Cross, 4; Holy Family, 4; Holy Ghost, 4; Holy Name, 9; Holy Rosary, 12; Our Lady of Lourdes, 6; Our Lady of Mercy, 7; Our Lady of Perpetual Help, 1; Our Lady Queen of Peace, 1; St. Ambrose, 5; St. Anne, 2; St. Augustine, 4; St. Cecilia, 6; St. Charles, 1; St. Christopher, 10; St. Helen, 3; St. James, 4; St. Jude, 11; St. Lawrence, 7; St. Margaret Mary, 7; St. Peter and Paul, 1; St. Plus X, 6; St. Salome, 4; St. Stanislaus, 1; St. Theodore, 5; St. Thomas the Apostle, 15.

In Auburn: Holy Family, 6 were graduated: Sacred Heart, 4; Our Lady, 2; St. Alphonsus, 1; Saint Mary, 2. In Avon: St. Annes, 14; Bath, St. Mary, 1; Brockport, Nativity of B.V.M., 5; Caledonia, St. Columba, 8; Canandaigua, St. Mary, 21; Cothont, St. Plus, 6.

In Corning: St. Patrick, 4; St. Vincent, 7; Danville, St. Mary, 11; West Bloomfield, St. Joseph, 12; East Rochester, St. Jerome, 2; Fairport, Assumption, 15; St. John of Rochester, 11; Geneva, St. Stephen, 4; Skaneateles, St. Mary, 3; Holley, St. Mary, 2.

In Sayre, Pa., Epiphany, 1; Henrietta, St. Joseph, 4; Good Shepherd, 8; Hilton, St. Leo, 2; Honeye Falls, St. Paul of the Cross, 2; Hornell, St. Ann, 3; Mission of Leicester, 2; Livonia, St. Joseph, 4; Livonia Center, St. Michael, 3; Mendon, St. Catherine of Siena, 1; Moravia, St. Patrick, 1; Mt. Morris, St. Patrick, 6; Naples, St. Januarius, 3; Penfield, St. Joseph, 2; Holy Spirit, 15.

In Pittsford, St. Louis, 7; Scottville, St. Mary, 3; Spencerport, St. John the Evangelist, 30; Trumansburg, St. James, 1; Victor, St. Patrick, 3; Webster, Holy Trinity, 54; St. Rita, 24; St. Paul, 19.

From the Society of the Divine Word, 18: Of the Friars Minor, Canopus, 1. In the ceremonies this Sunday from Corning: St. Vincent, 7 will be graduated: St. Patrick, 3; and St. Mary, 2. From Elmira: St. Mary, 8; St. Cecilia, 5; Our Lady of Lourdes, 3; St. Patrick, 3; St. Peter and Paul, 1.

From Horseheads: St. Mary Our Mother, 11; From Ithaca, Immaculate Conception, 4; From Waverly, St. James, 10; From Owego, St. Patrick, 7; From Watkins Glen, St. Mary of the Lake, 5; From Newark Valley, St. John the Evangelist, 2; From Antwerp, St. Margaret Mary, 1; and 5 from the Atoneum Brothers Seminary.

## WANT ADS

ANNOUNCEMENTS

HILGIMAGTO SHRINES OF CANADA. St. Joseph, Our Lady of Cape, St. Anne de Beaupre, starting August 2, 1969. Returning August 10, 1969. MISS CAROLINE GLEIC, 104 Westway Ave., Horal, N.Y. 14643. (1 607) 324-5215

REAL ESTATE FOR SALE. TWO STORY, 3 bdrm., living room with wood burning fireplace, dining room, kitchen, lowered and porch in rear, full bath, 2-car garage, aluminum siding, windows and Northfield Rd., Irondequoit, St. Margaret Mary's Parish, 10 min. from Kodak Pl., Priced at Appraisers Estimate \$26,500, inspection by appointment ONLY. Phone Owner, 266-9577.

WANTED. WANTED FOSTER Boarding Homes urgently needed for Catholic Children, Adults only. 1300 includes utilities. 1164 Clinton Ave. S. Call 479-9768.

HELP WANTED FEMALE. SECRETARIAL AND clerical openings in Webster, 2 in Pittsford and other areas. Call at once. S.O.S. 266-2785.

APARTMENTS FOR RENT. HALF OF double house, 5 rooms and bath. Adults only. \$300 includes utilities. 1164 Clinton Ave. S. Call 479-9768.

WEARING APPAREL. PINK BRIDESMAID dress, hat, size 8, 442-8339.

HELP WANTED. CHURCH ORGANIST wanted. Holy Ghost Church, 1 Sunday mass and choir work. Reply: Pastor, Holy Ghost Church, 328-1120, 220 Coldwater Road.

FOR RENT. CAMPER TRUCK for week's rental by responsible family. 225-8092.

WANTED APARTMENT. TWO BEDROOM apartment on west side. Call evenings or weekends. 438-8721.

INSTRUCTIONS. LEARN TO SEW! Small classes, Saturday at 10 a.m. 473-6839.

BUSINESS SERVICES. ADDITIONS. Kitchens, Bathrooms, Rec. Rooms, Garages, General Remodeling and more. Call 266-2785.

Picture of God being in two places at the same time. A Boy. One child, impman and over him a God I tell you!! The new eucmer pictured God as a ki a Star of David. C O THE H Use Com Beloved Sons and D men of goodwill every The observation of t nny, World Commu with the theme "Social tions and the Family" opportunity which we pleasure, as we have d our similar occasions, t those who are intereste tive and fruitful medii subject. Indeed, who can clai to be affected by a ph such world-wide proo ever-growing expansio radio, motion pictures a or by their immense families? The instruments of so cation have now penetr very heart of the fami influence timetables, habits. They form stim sions. Above all, thes have an impact on th those who use them. This impact, at time found, is exercised ov ions and the intellect. The moral, as well as spheres. There is hardy leading them to discus brought within the fa means of the printed audio-visual means, so influence the conduct all, awakening the mos actions. There is no doubt t lectual development of is hastened. Their heart are more easily alerted problems of the human such as peace, justice ment. It is also clear how persuasive force of the can be utilized for good. Moreover, an abuse, eve quantitative, of audio grams, can bring with it tion of the values of fa result it may well set instead of bringing th It is necessary then, to ences, to use intelli sources of cultural enri It is time that the f takes its "aggrioname area, so that with the cooperation of the schoo may progressively tak concenses to come of cord to calm and objecti leading them to accept various programs that The work of educati does not stop here. It that a dialogue be est tween the families, and responsible for social tion, the families are not simply to make a wishes and criticisms, show understanding for