

The New Order of the Mass

(Sixth in a series on the new Order of the Mass.)
By FATHER VINCENT J. GIESE
(NC News Service)

To celebrate is to remember who we are and to say "yes" with ceremony.

Fourth of July picnics and Thanksgiving dinners are celebrations of freedom, democracy, and whatever else it means to be American.

The Christian community comes together at Mass to celebrate its past and to look to its future as God's People.

"On the night before He suffered" Christ gave His Church a sign—a sacrament—of His death on Calvary and of His Father's acceptance of that sacrifice.

The Last Supper of Jesus was the sign—the sacrament—the People of God were to imitate "in memory of Him." They were to celebrate in the way Jesus taught them by a "eucharistic" proclamation over food and drink.

When they remembered in this way, Christ would become present in a very special and unique manner. This is the mystery of faith, of which St. Paul speaks, "the mystery of Christ among you, your hope of glory." (Col. 1:27)

The Eucharistic Prayer over food and drink recalls

Christ's death and asks that the Christian community make Christ's sacrifice for others their own sacrifice.

According to the new Order of the Mass, the Liturgy of the Eucharist begins with the Offertory, which now has a new name, the Preparation of Gifts.

When the Prayer of the Faithful is finished, the Offertory begins with a hymn, during which the table is prepared and the gifts are brought forward. If a prescribed Offertory antiphon is not sung, it is to be omitted rather than recited.

The gifts of bread and wine are placed on the altar. Money and other gifts for the Church and for the poor may also be brought forward but are not to be placed on the altar.

After the rites of preparation have been concluded with an invitation of the priest to pray and by the "Prayer over the Gifts," the heart of the Mass—the Eucharistic Prayer—begins, during which thanks is given to God for the entire work of salvation and the Body and Blood of Christ are offered.

First of all, the priest invites the people to lift up their hearts to the Lord in prayer and thanksgiving. He joins them with himself in prayer directed to the Father, through Jesus Christ, in

the name of the entire community.

The Eucharistic Prayer joins the entire congregation of the faithful with Christ in proclaiming the wonderful deeds of God in the offering of sacrifice.

Once the bread and wine have become the Body and Blood of Christ and after the passion, death, resurrection and ascension of Christ have been remembered, the Host is then offered for the needs of the Christian community.

The Church invites the faithful not only to offer the host but also themselves and their daily work in union with Christ, the Mediator, so that God may be all in all.

The Eucharistic Prayer (there are now four options) demands that all listen attentively with reverence and silence and that they participate through their acclamations.

With regard to Eucharistic Prayer I (The Roman Canon), the new Order of the Mass provides that the words of consecration and the acclamations of faith be the same as for the other three prayers.

Because the Eucharistic celebration is a banquet, the Body and Blood of Christ are taken as spiritual food. The breaking of the bread and other rites pertain to the im-

mediate preparation of the faithful for Communion.

Of the minimal changes in the Communion Rite, perhaps the most difficult for people to adjust will be the peace ceremony, in which the handshake of peace is strongly recommended as a fitting ritual gesture of fraternal union.

In our American culture, the handshake is the nearest expression we have to the double embrace of the Italians or the hand kiss of the Europeans. For many it appears as a rather routine gesture devoid of much of its meaning.

But communion with God also means communion with our brothers. Despite the reserve of our Puritan tradition against outward manifestations of friendship, some human sign of fraternal love is needed.

The breaking of bread during the Communion Rite has deep roots in Christian tradition, going all the way back to our Lord's encounter with some of his apostles on the road to Emmaus, when the apostles recognized Him in the "breaking of bread."

In small group Masses, it is permissible for all to partake of the one bread which has been broken by the priest.

(Next week: An analysis of the Eucharistic Prayer.)

Seeing is Believing For Aquinas Project

The Basilian Fathers of Aquinas Institute are practicing what they teach this year as they visit eighth grade classes. During the past two weeks, five Aquinas faculty members, equipped with sight and sound, have been keeping their appointments at Rochester parochial schools.

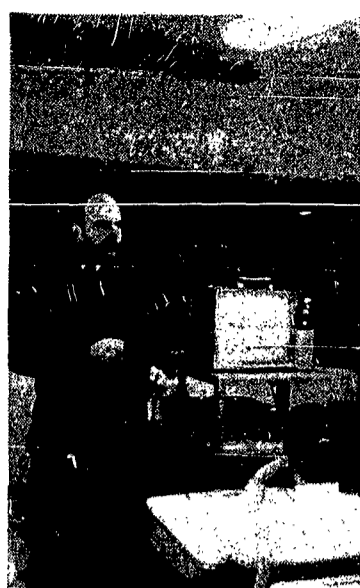
Their videotape presentation tells of the curriculum, with its new computer science and independent study programs. Modern teaching aids at the school include the equipment on which the student-produced presentation is shown.

Next year, the school also will offer a course in broadcasting.

Following the presentation, priests explain how the tuition can be easily budgeted over the year, the fact that 10 scholarships are awarded each year, and that the Feb. 7 entrance examination is mainly an aid in placing pupils in proper courses of study.

Father Leon G. Hart, C.S.B., Aquinas principal, explained, "We are stressing that Aquinas 1970 is the perfect blending of a renovated, classical building with a curriculum tailored to the leaders of the 1980s. So, it's only natural that we should use the most sophisticated audio-visual medium available, particularly when we use it in our teaching as well."

Aquinas also employs tele-



FATHER JOHN WHITLEY describes Aquinas program

vision to serve the community at-large through its Mass-for-Shut-Ins on WHEC-TV, Channel 10 each Sunday morning at

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City Club Slates

Rep. Bingham

The City Club of Rochester will feature Rep. Jonathan Bingham of the 23rd District, New York, at its luncheon meeting at the Chamber of Commerce, on Saturday, Jan. 10. Bingham is in his fifth year as representative of Northern Manhattan and Northwest Bronx District.

He is a member of the House Foreign Affairs Committee and the House Administration Committee, as well as co-chairman of the International Affairs and Defense Policy Task Force of the Democratic Study Group.

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more information on this in the near future.

MEMO TO: Sister Joseph, St. William Depot Coordinator

There seems to be a great demand for beds among the needy. We will make a special appeal for this item. Incidentally, the word has gone out to Wayne County of the large supply of canned foods and paint in the depot. Already we are getting requests for these items from the disadvantaged in that area. Some of this stock will also be moved to the centers in the Yates and Seneca County areas.

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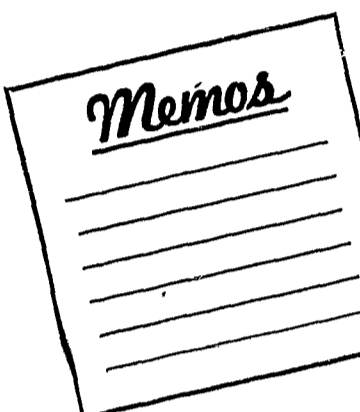
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From the Office of Human Concern

By Father John J. Hempel



MEMO TO: Father Austin, Padua Prep School

The final decision of your Provincial not to open Padua to the black community as a prep school came as a great disappointment. We had hoped that your initial proposal to the FIGHT organization would some day become reality. It offered so much promise for the Church and specifically the Franciscans to relate to and work for the black community in a most unique and challenging manner. We have once again offered the hand of hope to snatch it away at the last moment. How unfortunate for a people who have suffered so much—how obvious is our failure.

MEMO TO: Father Pegnam, pastor of St. Thomas More
Our office is most grateful

T. E. McGrath Leaves Kodak

Thomas E. McGrath of 572 Claybourne Rd., a board member in many Catholic institutions here, retired from the Eastman Kodak Company last week after 43 years of service.

He had been vice president for distribution since 1965, and for the past three years had had charge of new Kodak marketing centers in 30 cities.

Mr. McGrath is a trustee of Nazareth College, a director of the Catholic Family Center and a member of the men's advisory board of St. Mary's Hospital. He is a native of Rochester and a graduate of St. Bonaventure University.

for the generous contribution your people have made to the work of the Secular Mission. It came at a time when we are about to open a new project in one of our rural counties. Your support can make it possible for us to be a part of a program that is desperately needed. The living conditions of some in this county must be seen to be believed. The severe winter has made these conditions even more intolerable. Let us hope and pray that this venture will be successful and instrumental in heading off inhuman privation.

MEMO TO: Father Dan O'Neill, O.Carm. Joint Office of Urban Ministry

I will be out of town for the next two weeks, thus no memos. Your work on the first issue of the monthly bulletin informing the priests and religious of the social action posture in the diocese is to be commended. As our office becomes more involved throughout the diocese, there should be a wider spread of information. Also your work on the VISTA operation for Rochester is a great credit to you and the joint office. It is expected that there will be

GOLDEN WEDDING

Mr. and Mrs. Michael De Sanctis of 406 Portland Avenue will celebrate the 50th anniversary of their marriage tomorrow, Jan. 10, at an 11 a.m. Mass in St. Ambrose Church.

A family dinner party will follow, at the Carriage Stop. The family includes five married children and 16 grandchildren.

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Other Loans and Contracts	511,758.40
Cash on Hand and in Banks	70,987.38
U.S. Government Securities	716,273.91
Stock in Federal Home Loan Bank	63,300.00
Office Building and Equipment	31,931.17
Deferred Charges and Other Assets	118,422.00
Total	\$9,312,176.97

LIABILITIES

Member Savings Accounts	\$8,712,513.98
Advance Payments by Borrowers	34,668.31
Loans in Process	99,095.28
Deferred Income and Other Liabilities	32,868.57
Surplus, Federal Insurance Reserve and Undivided Profits	433,030.83
Total	\$9,312,176.97

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