

Step-by-Step Through the New Eucharistic Liturgy

New Order of The Mass

New Order of the Mass, which will be used in the Rochester Diocese beginning on Palm Sunday, Mar. 22, is explained here step-by-step from entrance to recessional.

Preparations

- Sanctuary**—Scripture lesson book on pulpit, bowl and towel on credence table, candles and crucifix at altar (unless carried in procession), priest's missal convenient to chair, chalice on credence table, Gospel book on altar (unless carried in procession); no altar cards, bells or burse are required. Only one altar cloth need be used.
- Nave**—Table for hosts, wine, water, money gifts for Church and the poor. The priest's paten may be used instead of a ciborium.
- Entrance**—Priest may vest at entrance and go to sanctuary in procession through the Church.

Introductory Rites

- Entrance**—As at present, except it is recommended that the lector carry the Gospel book and place it on the altar. All genuflect if the tabernacle is in a central place, otherwise all bow. Priest kisses altar and goes to chair. The prayers at the foot of the altar and the prayer while kissing the altar are omitted.
- Introit**—A hymn may be used instead, but there must be one or the other.
- Greeting**—The priest makes the sign of the cross, and greets the people.
- Entrance Comment**—is made at this point by the priest or by some other suitable person.
- Penitential Ceremony**—There are three options for this, and the people are included.
- Kyrie**—Is said six times instead of nine; priest first and people repeat each petition. If the third option is used for the penitential ceremony, the Kyrie is part of it and is not recited again.
- Gloria**—The priest need not intone this hymn himself.
- Collect**—"The Lord be with you" is not said. There is a pause after "Let us pray." The long conclusion is used.

Liturgy of the Word

- Old Testament Reading**—will be added on Sundays. The lector goes to the pulpit. At the end

of the reading, he says: "This is the Word of the Lord." And the people answer: "Thanks be to God."

- Responsorial Psalm**—now given more emphasis. The people should be taught refrains to be used between the verses, which are read by the lector, or are sung.
- New Testament Reading**—(as above #1).
- Alleluia**—The congregation stands because it is a greeting to Christ present in the Gospel. The alleluia should be sung by all; if it is not sung, its use is optional.
- Gospel**—The priest says an abbreviated Munda Cor in English. The reader takes the book from the altar. After the reading, he says: "This is the Gospel of the Lord," and the people answer: "Praise to you, Lord Jesus Christ." The book is kissed.
- Homily**—Normally to be given by the celebrant. Homily required on Sundays and feasts of precept; recommended at other Masses. Eulogies are not allowed at funerals.
- Creed**—as usual depending on the feast.
- General Intercessions** (New name for Prayer of the Faithful)—New reminder to keep it general and timely, and to include four categories: needs of the Church, civil rulers and salvation of the world, people pressed by some difficulty, and the local community. Priest introduces and says closing prayer. The intentions are petitions, not expressions of thanksgiving.

Liturgy of Eucharist: Preparation

- Preparation of the Altar**—The servers bring the chalice with the purificator. The use of the corporal and missal to the altar, and also pall and ciborium lids is optional.
- Offertory Procession**—now officially recommended. The gift bearers may enter the sanctuary. It is urged again that the people receive Communion hosts consecrated at the same Mass. The priest's host is brought in the procession.
- Offertory Verse**—same options as for Introit; a hymn may be used instead of the verse. However, it must be sung; otherwise it is omitted. It is preferred that there be some singing as the gifts are brought.
- Placing the Gifts on the Altar**—This section is rewritten and shortened, and is in English. If there is no singing, the prayers may be said aloud, and there are responses by the people. The large host rests on the paten.

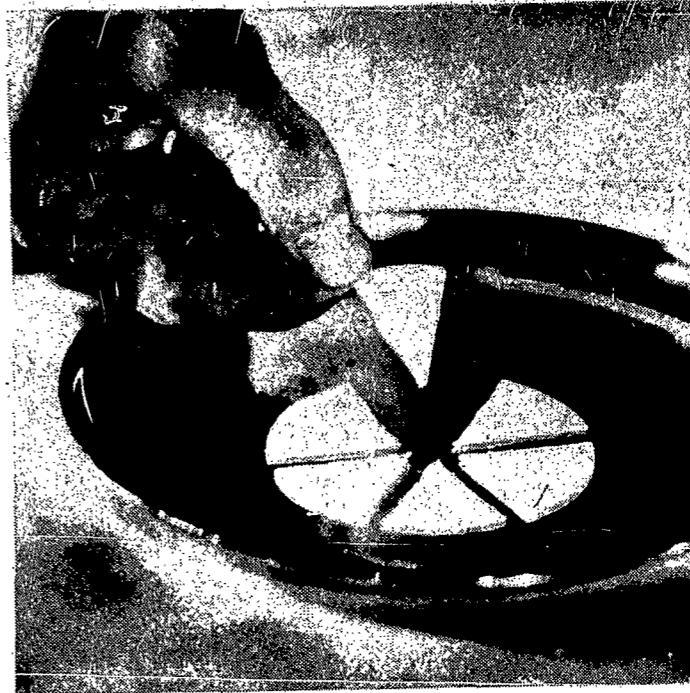
- Washing of Hands**—hands, not just fingertips. "This expresses the desire for internal purification." The Lavabo psalm is shortened.
- Pray, Brethren**—The response is made by all.
- Prayer over the Gifts**—with the short conclusion.

Liturgy of Eucharist: Eucharistic Prayer

- Preface**—new gestures. Many optional texts.
- Sanctus**—as usual.
- Canon**—in all four, bow for prayer of supplication, after Consecration, is omitted. In Canon 1, conclusions "through Christ our Lord. Amen." are optional, as are some of the saints' names in the two commemorations. Spreading of hands over the offerings is moved to the Quam Oblationem. Formula of consecration in Canon 1 is now the same as in the others, and the acclamation after the Consecration is observed in all four Canons.
- Great Amen**—The priest holds up the Host on the paten, with the chalice beside it, until the Amen has been sung. The Amen may be embellished, even by adding texts.

Liturgy of Eucharist: Rite of Communion

- Our Father**—There is a new continuation text, and an acclamation by the people.
- Prayer for Peace**—The first of the former three "pre-Communion prayers" is now said by the priest aloud, in English. Then, the priest invites the people to make some sign of peace and unity toward one another. (This is not required, but is recommended.)
- Lamb of God**—may be said more than three times. The ending is always: "Have mercy on us," and "Grant us peace" for the last.
- Breaking of the Bread**—done during the Lamb of God. The people may receive particles from the same Host that the priest receives.
- Priest's Prayers**—Either the second or the third of the former three prayers is said quietly by the priest, in English.
- Behold the Lamb of God**—The text has been added to, and the "Lord, I am not worthy" is said only once, by all.
- Communion**—as usual. The large paten is purified after Communion, along with the other vessels. Singing during the time of distribution is urged.



At every Mass some of the participants will share in the "Breaking of the Bread" and a large host will be divided into small pieces. (RNS)

- Communion Verse**—A hymn may be used instead. If there is no hymn, the Communion Verse is used. (Same options as at Introit).
- Purification of the Vessels**—No prayers are said. There are several options: (a) the priest purifies them at the side of the altar, (b) the vessel are taken to the credence table and are set on a corporal for purification after the Mass. If option (a) is used, a server removes the vessels and puts them on the credence table after the priest has finished.
- Thanksgiving Period**—recommended. Observed by priest and people together after purification of vessels. The priest may go to the chair or remain at the altar.
- Postcommunion**—"The Lord be with you" is omitted. The short conclusion is used. The prayer may be said from the chair or the altar, before the Mass or after the Gospel.

Concluding Rite

- Announcements**—are made now, rather than before the Mass or after the Gospel.
- Dismissal**—options for the blessing text. The priest then kisses the altar. A proper reverence is made and the recessional follows.
- If any liturgical service follows immediately**, the entire dismissal section is omitted.
- Recessional**—as usual.

Friendliness Is Unity in Worship

A very necessary goal of the "new Mass" which has been evolving in every parish for several years is to bring the worshipping Family of God together, in spirit as well as in physical presence.

Because so many have missed this point the changes have been irritating to them and acceptance has been grudging. Having reached the conclusion of these changes, it's now our task to help one another learn to use them for their inner value.

The reason for turning the priest and altar around to face the congregation was to bring the community together visually. The purpose of dropping the Latin (and it's totally gone from this weekend on) was to remove the barrier of language between sanctuary and worshipper. The point of singing together and praying aloud and responding to the celebrant's words has been to create togetherness and make us conscious of the persons around us.

More recently the offertory procession and the handshake of peace have been introduced, again to stimulate visual and tactile awareness of one another. These are meaningful signs of sharing and neighborliness.

Yet the complaint will still be heard: "Why do I have to bother with my neighbor when I come to Mass? Worship is a matter between my God and myself, isn't it? Why all this emphasis on community: I'd rather be left alone."

These people need to hear that the Church has found a new and happier understanding of what the Mass is all about. Today sharing the Eucharistic liturgy is seen not as a duty but as a celebration of a happy fact: we gather to rejoice that we are the people of God, that Jesus is our brother, and that the Father has done great things for us through the life, death and resurrection of His Son.

When people celebrate, they do it together, with festivity which springs from their feelings toward each other and their convictions that the moment is important not just for their pleasure but for the community of individuals around them. They reach out to one another, exchange, intermingle and empathize. It will require a slow and considerable shift in thinking for some Catholics to regard the Sunday Eucharist as a celebration calling for all that, but this mood should be the real essence of our relationship in Church.

To create a worshipping community of friendly people out of a parish body which has been going to Mass for a lifetime in cool disregard for the persons in adjoining pews will challenge the clergy and the parish liturgical committees for years to come. But the strongest push toward the neighborly acceptance of the Mass-changes which are designed to bring unity and friendliness into our Sunday life should be the example of Christ Himself.

Our Saviour's neighborliness and genuine concern for everyone who crossed His path was always the direct opposite of the isolation, aloofness and unconcern that has marked the worship-stance of many who rightly may be described as good, practicing Catholics.

Many interpersonal dynamics in the liturgy will have to be experimented with and repeatedly explained before the reality of the Mass as a community action has reached the heart as well as the mind of our parishes. But good liturgy will inevitably bring the congregation a feeling that they have been in communication with each other as well as with the Father through action with Christ.

—Fr. Richard Tormey

Letters

Must Act Now On Desegregation

Editor:

The present racial crisis in Rochester offers Rochester Catholics a chance to face reality about themselves and recover their faith to Christian truth, not merely in being loyal to the Church and to its doctrines but in recanting a more basic heresy: the loss of that Christian element which sees every other man as Christ and treats him as Christ.

For as St. John said: "We know what love is by this, that he laid down his life for us so that we should lay down our lives for the brotherhood. But whoever possesses this world's goods and notices his brother in need and shuts his heart against him, how can the love of God remain in him? Dear children, let us pour our love not into words or into talk but into deeds and make it real." (I John 3:16-18).

The Catholic Diocese has been too complacent in attempting to root out racial prejudice and injustice. It has done this because few Catholics in this Diocese have been able to face the fact that fighting for racial justice and harmony comes very close to the heart of the Gospel ethic and is perhaps essential to it.

—Larry LoMaglio, Urban Center of Monroe Community College, 50 Main St. W.

'Ghetto Mentality' Seen in Issue

Editor:

I was relieved to read the Courier's editorial (3/8/70) concerning the "Moral Issue" of desegregation of our schools — after an embarrassing silence of two months. Bishop Hogan and Father Brent are to be commended for their courageous and prophetic stance in the face of certain opposition.

In this day of manifold "Uncle Toms" and "Mr. Charlies" motivation for a response to a social issue seems to be more important than the position taken. People motivated by personal interest and gain have never really proven useful to the cause.

While the action of the Bishop and Father Brent left me feeling proud to be a Catholic in Rochester, your analysis of the reasons for response has again justified the claim that the Catholic Church is afflicted with a "ghetto mentality."

Why must the Church be shirred to speak because there are "more" Catholic children in the public schools? Segregated schools have been far more injurious to black non-Catholic children than to Catholic non-blacks. As long as we react only when the welfare of God's (read: Catholic) children is at stake "the language of the Church" is less clear in the eyes of our separated brethren and of the world at large, and the growth of God's kingdom is delayed. (Decree on Ecumenism)

—Father Lawrence Tracy, Mt. Carmel Church.

Word for Sunday 'Not My Will but Thine Be Done'

By Father Albert Shamon

Last week I was at a student buzz session on religion. I was amazed to discover that many of their religion hang-ups revolve around questions that used to be disposed of in a course on apologetics — a course high schoolers seldom get today.

Two questions kept popping up. One was, "How do I know I am different from animals or from any other thing for that matter?" The other was from a Hobart student who insisted, "We do not have free will."

Naturally at this time of the year I was thinking of our Lord's Passion. Of the thousands of lessons it can teach, it can give an answer to these two queries.

In the first place if man were no more than a body, could Christ have made His body do what it did not want to do? His bloody sweat in Gethsemane evidenced a titanic inner struggle. Were He no more than body, He would have simply reacted like an animal in the face of present danger. He would have run away.

Rev. Wurmbrand tells the story of a lecture on Atheism given by a communist. All factory workers were required to attend. Among these were many Christians. They sat quietly hearing all the arguments against God and about the stupidity of believing

in Christ. The lecturer proceeded to prove there is no spiritual world, no God, no Christ, no hereafter. He asserted man is only matter with no soul. Over and over again he declared that only matter exists.

A Christian stood up and asked to speak. Permission was given. The Christian picked up his folding chair, threw it down. He paused, looked at it. Then he kicked it, stamped on it. He paused and looked at it again. Then he walked up to the lecturer and slapped his face. The communist flushed with anger and indignation, shouted obscenities, ordered the Christian's arrest, and demanded to know why he had dared slap him.

The Christian replied, "Because you lied. You said everything is matter . . . nothing else. I picked up a chair and threw it down. It is truly matter. The chair didn't get mad. It is only matter. But when I slapped you, you didn't react like the chair. You acted differently. Matter does not get mad or angry, but you did. Therefore, comrade professor, you are wrong. Man is more than matter."

Closely allied with this question is that of free will. If man is only matter, he is only body. If he is only body, he has no free will. If he has no free will, he is not responsible. If he is not responsible, he can do as he



"GRANDMOTHER BELIEVED IN THE NEW MORALITY."

CCD Work For 40

A life-style and apostolic technique never heard of in convents five years ago have changed the lives of 40 Sisters working as coordinators of parish religious education programs of the diocese were told week.

And pastors who want the best for their people may have to bend a bit in communication cooperation with their coordinators they learned at a mid-day joint meeting of pastors and religious teachers at the Trenholm East Motel.

Father Daniel Holland, assistant rector of the diocesan CCD program, introducing the panels of Sister coordinators, said that by "putting together" experiences, we may all be able to do a better job. Knowledge of the needs and aspirations of one another creates a higher level of trust.

Greater lay participation in parish education programs will bring "the wealth of talent and good among our people," Bishop E. told the 60 priests and Sisters in luncheon.

"There is no doubt that we expand more efforts for the religious education of the youngsters in public schools. We shall have to close a few parish schools consolidate others, so we are lo more and more to the laity for in teaching religion."

Praising the work of the CCD program throughout the diocese Bishop paid special tribute to Albert H. Schnacky, diocesan CCD rector. "The diocese owes a tremendous debt to him for the many he has struggled to build on religious program."

According to Sister Lucille SSI, working with two other Sisters of St. Joseph in the 400-sq-ft area of the parishes of Ludlow, Genoa, Kings Ferry and Fle rural families are delighted to cover: "The Church really cares us."

"Some 500 home visitations, taking and establishment of 16 discussion groups, did a great in one year to break down par isolation and give people a bit interest in their faith than just day Mass," she said.

Sister Mary Esther, a Missioner based in Ithaca, described involvement as an aggressive act which puts her on committees, her to civil affairs and make "a part of everything going on parish."

In Lyons, Trinitarian Sister Mary Quinn tries to be "a ce getting things started and then ing myself out of the jobs," she She voiced a theme heard from eral Sister-speakers that the ator "must inspire the parish to self-leadership."

Sister Marie Lynch, a Merc ter who lives with three Merc

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Fr. De

Refreshed by an annual three visit to his Rochester home, Peter A. Deckman, administrator of a Rochester Diocese-sponsored mission in LaPaz, Bolivia, left on a flight back to the South can parish.

Father Deckman and his ad diocesan priest at St. Josep Worker parish there, Father Golden, will be preparing for to their mission next month b op Hogan.

The Bishop will leave for a visit the next day at the ishes conducted by 12 dioces ters of St. Joseph in Ueberland zil. He will journey from there LaPaz mission, and then v diocesan Sisters of Mercy in r in Santiago, Chile. His th Journey will take him next to meeting of U.S. Bishops in Sa cisco before his return to Ro

While here Father Deckm: in touch with Father Golden, the good offices of amateur "ham" John L. Sullivan, 24 shire Dr., Greece. Sullivan h in weekly contact with the R priests in LaPaz for more tha

Noting that he had gained 20 pounds while home, f mainly from rest and from a foods, Father Deckman quif leaving: "Well, it's back to i potatoes — and potatoes and

While he believes strongly value of their efforts in LaP: er Deckman admits that pro slow and often hard to pin-p: "parish church" is a small building with "standing roc 200. It is situated in a hii slum area adjacent to the c the two priests are serving: hood of some 30,000 to 40 dian peasants. Their averag ly collection is \$4 to \$5.

Most evident as "progress" enterprises founded by the p a medical clinic in a small l to the church, and a "brick ative" business, some distan which employs an average men.

Father Deckman pointed beginning this month the c staffed by a doctor, a nurse, dentist and a woman social w has been set up "on its own pendent of the parish. This i their aims, he noted—to get tives started on projects eventually they will take th independently.

Since it is necessary to medicines and supplies, and salaries, he said, they hav

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MAIN OFFICE 35 Sco St. — 454-7000 — Rochester, N. Y. 14604
ELMIRA OFFICE 317 Robinson Bldg., Lake St. . . RE 2-5108 or RE 2-3423