

# RELIGIOUS BULLETIN

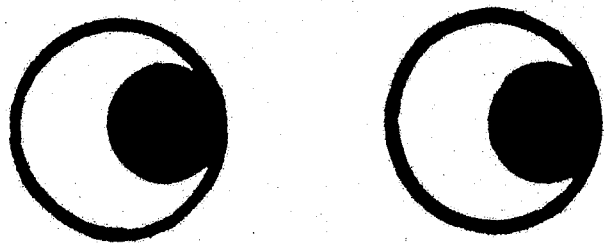
Vol. XXXVIII, No. 11      Wednesday, October 15, 1958      Notre Dame, Indiana

THE MASS FOR FATHER SMYTH requested by the PFA students in the College of Commerce will be offered in Sacred Heart Church tomorrow evening at 5:10.

AND SPEAKING OF THE MASS--it seems the Mission fervor has worn off with the first frost, and all too many of you are pulling the covers over your heads when that 6:30 bell rings each morning. For instance, anybody in Walsh seen Buck O'Connor out of bed before 8:30 the past few days?

THOSE WHO WISH ADDITIONAL COPIES of the souvenir card distributed at the Memorial Mass for the Pope this morning can have them by stopping at the Pamphlet Room in Dillon.

LOOK AHEAD!!!



WE've another home-game this week-end. Plan to be at Mass Saturday morning, and plan to get your work done now instead of waiting until Sunday midnight.

## HOLY COMMUNION

Those who are unable to attend Mass are reminded that Holy Communion is distributed until 9:30 A.M. every morning except Sundays and Holy Days in Dillon, Howard, Cavanaugh, and Keenan-Stanford chapels, and between the late daily Masses in Sacred Heart Church.

## SUNDAY MASSES IN SACRED HEART CHURCH

6—7—8—9—10—11  
and 12:15.

The Sunday obligation for attendance at Mass requires that every Catholic be present for the prayers at the foot of the altar; and remain in church for the prayers after Mass. *To come late, or to leave early, is to give bad example—even scandal.*

# idea

occurred to me that maybe a few of you have forgotten the time and place for getting in touch with the Prefects of Religion. It might be, too, that one or more of the few haven't been to confession since returning to school last month.

FATHER GLENN BOARMAN, C.S.C.  
Prefect of Religion, 116 Dillon Hall  
Hours: 6:30-9:30 A.M. 6:00-10:00 P.M.

FATHER JOSEPH BARRY, C.S.C.  
Asst. Prefect of Religion, 107 Cavanaugh Hall  
Hours: 7:30-9:30 A.M. 7:00-9:30 P.M.

FATHER ROBERT LOCHNER, C.S.C.  
Asst. Prefect of Religion, 107 Howard Hall  
Hours: 7:30-9:30 A.M. 7:00-9:30 P.M.

FATHER DANIEL O'NEIL, C.S.C.  
Asst. Prefect of Religion, 101 Keenan Hall  
Hours: 7:30-9:30 A.M. 7:00-9:30 P.M.

## ILL

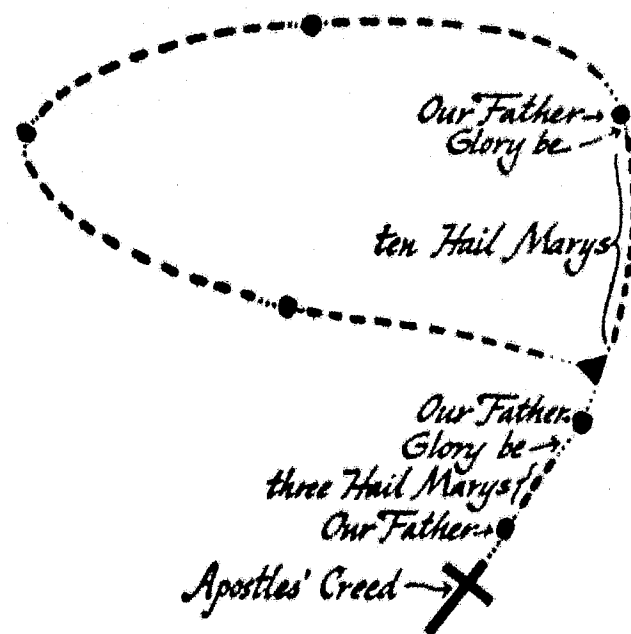
Son of John Sullivan, '29; John Zabach, Off-Campus; and, one special intention.

## DECEASED


Father of Prof. Edward Fischer of the Communication Arts Dept.; father-in-law of George McClancey of Vetville; friend of LeRoy Bazany, '55; friend of Aldo Vaio of Alumni; mother of Ed Garwacki of Alumni; mother of Sr. M. Agnese, SSND.

# A

NOT SO  
SUBTLE  
HINT TO  
ANYONE  
WHO MIGHT  
HAVE FORGOTTEN  
HOW TO SAY THE  
ROSARY.....



THE SORROWFUL MOTHER NOVENA . . . 6:45 P.M. Friday



In a sweeping directive issued to the entire Latin Rite Church, the Holy See has prescribed new regulations providing greater uniformity in the practical application of the liturgical laws of the Church aimed at bringing all the faithful into a more active participation in the Mass.

The new instruction calls for an active role for the faithful in both Sung and Low Masses. It states that the full participation in the Dialogue Mass calls for the congregation to recite aloud not only the responses, but to join with the priest in reciting the *Gloria*, *Credo*, *Sanctus*, *Benedictus*, and *Agnus Dei*.

In an extension of the provision made in 1955 in the restored liturgy of Good Friday, in which the opening of the Communion service requires the joint recitation of the Lord's Prayer by priest and people, the new instruction provides for congregational recitation of the *Pater Noster* at Mass in unison with the celebrant. The instruction suggests that the *Pater Noster* is a proper preparation for the reception of Communion and states that it may, therefore, be recited by the congregation with the priest. The instruction stresses, however, that it must be in Latin.

The second degree adds to the first all the responses given by the acolyte during Mass. These begin with the Psalm *Judica me* (the prayers at the foot of the altar), the *Confiteor*, responses to the *Kyrie*, *Suscipiat*, and continue on throughout the Mass. The instruction states that this second degree of participation can be introduced with little difficulty.

The third degree is that in which the congregation answers not only all the responses proper to the acolyte, but also recites with the celebrant the *Gloria*, *Credo*, *Sanctus*, *Benedictus* and *Agnus Dei*. This decree, the instruction notes, is the full participation desirable of the faithful in general.

Though the second section of the instruction reiterates that Latin is the language in which

the liturgy is conducted, it makes no explicit point on whether congregational participation in these three degrees is to be in Latin or in the vernacular.

The fourth degree of participation is described as practical only for seminaries, religious communities, and certain pious associations that are properly trained for it. This comprises recital also of the parts of the Proper of the Mass sung by a choir in a Sung or Solemn Mass—the Introit, Gradual, Offertory, and Communion Prayer.

The section dealing with narrators at Mass establishes that the one assuming this role should be a priest or at least a cleric. Lacking these, however, a layman known for his Christian life and well trained for this function may serve as a substitute. Women may never assume this role, but in case of necessity they may lead the faithful in the singing and prayers.

The longest section of the long document is that on liturgical usage. It provides detailed regulations designed to encourage the Dialogue Mass. Here there appears for the first time in a Pontifical document provision for a narrator or lector, who reads the Epistle and Gospel in the vernacular while the priest at Low Mass reads them in Latin, and who leads the congregation in taking its part.

The second chapter cautions that Latin is still the official language for conducting liturgical functions and that the native tongue is admitted only for pious devotions.

It is in the third chapter that the document goes into proper usage of the liturgy in greater detail. Among other things it

gives encouragement to Offertory and Communion processions in which the faithful take part.

Provisions are made for conventual Mass, the daily community Mass which must be offered in the conventual churches of all orders whose members take solemn vows. It says that the principal solemn musical instrument for the liturgy of the Latin Church has been and remains the classical pipe organ.

Concerning the participation of the faithful at Mass, the instruction recommends, above all, that provision be made to encourage all the faithful to take an active part both in reciting the responses of the Mass and singing the Ordinary in a Solemn Mass or Sung Mass. It also notes that prior to distribution of the Sacred Hosts, the faithful may recite the *Confiteor* and join the priest in the recitation of the triple *Domine non sum dignus*.

Taking consideration of the varying circumstances in parishes of different sizes, the document outlines four degrees of possible congregational participation in the Mass.

The first degree is that in which the faithful confine themselves to the more easy liturgical responses—answering *Amen* and *Et cum spiritu tuo* throughout the Mass; *Gloria tibi, Domine*, and *Laus tibi, Christe*, before and after the Gospel; the responses immediately preceding the Preface, and *Sed libera nos a malo* at the conclusion of the Lord's Prayer. This first degree is described as the easiest one to introduce and one which even the smallest congregation can follow.

SO.....if we are convinced of the greatness of the late Pius XII, what say we try to put into practice what he advocated in this latest pronouncement. SENIORS: why not prepare to sing or make the responses at your graduation Mass in June?

*John Boorman, c.s.c.*

Prefect of Religion