

Lallou, William J.
-The Liturgy--
ADT 4813

827198

THE LITURGY AND THE LAITY



WILLIAM J. LALLOU
THE CATHOLIC HOUR



THE LITURGY AND THE LAITY

By

REV. WILLIAM J. LALLOU

Associate Professor of Liturgy
at the
Catholic University of America

Four addresses delivered in the nationwide Catholic Hour
(produced by the National Council of Catholic Men, in
cooperation with the National Broadcasting Company),
on Sundays from June 7, through June 28, 1942.

	Page
June 7 Why Should We Have Liturgy?	3
June 14 The Supreme Act of the Liturgy	8
June 21 Lay Participation in the Liturgy	14
June 28 Oriental Rites in the Liturgy	20
Statement of the Catholic Hour's purpose	25
List of Stations Carrying the Catholic Hour	26
List of Catholic Hour Pamphlets	28



NATIONAL COUNCIL OF CATHOLIC MEN
Producers of the Catholic Hour
1312 Massachusetts Avenue, N. W.
Washington, D. C.

Printed and distributed by Our Sunday Visitor
Huntington, Indiana



THE FUTURE AND THE PAST

BY

REV. WILLIAM J. LALOU

Assistant Professor of History

of the

University of Toronto

Nihil Obstat

REV. T. E. DILLON

Censor Librorum

IMPRIMATUR:

✠ JOHN FRANCIS NOLL, D. D.

Bishop of Fort Wayne



NATIONAL COUNCIL OF CATHOLIC BISHOPS
UNITED STATES OF AMERICA
1115 PENNSYLVANIA AVENUE, N.W.
WASHINGTON, D. C.

WHY SHOULD WE HAVE LITURGY?

Address delivered on June 7, 1942

One who picks up the catalogue of a college rarely fails to be mystified by the titles of some of the courses listed in its curriculum. When the college is a theological seminary and the casual reader a layman, it is exceptional not to find at least one subject of the course whose name gives one pause. So, when we find *liturgy* listed on the theological curriculum, one is apt to be puzzled as to its definite meaning even though his knowledge may not be so elementary that he confuses liturgy with literature. So at the outset of this series of talks on the liturgy of the Church, it seems logical and not at all superfluous to define the word, liturgy. We are not going to become pedantic to the degree of tracing the steps by which the Greek word, *leitourgia*, has come to mean the official worship of the Church, which we express by the term, liturgy. So let us state at once that the accepted definition of liturgy is: the public worship of God as regulated by the Church. There are certain fundamental relationships, which exist between God and man, which exist whether man thinks of them or not. But man can and does know and think of these relationships, that he is God's creature, dependent upon God for his being and destined for God as his final end, that he owes God thanksgiving for divine blessings and reparation for human shortcomings. When man gives expression to his sense of these relationships between himself and his Creator, he is said to worship God. But this worship is not yet liturgy. The expression of the individual's convictions of his dependence upon God will vary with one's own peculiar disposition. It will be effusive, or restrained, extravagant or dignified, hysterical or rational. His individual worship may be much more satisfactory to him personally than the organized worship which we call liturgy. He may have moments of greater spiritual exaltation as he feasts on the glories of the sunset or contemplates the wonders of the stars than he has at an elaborate religious function. He may thrill with greater spiritual *elan* as he listens to a great symphony than when he is the hearer of a Sunday sermon. He may feel greater sensible devotion as he kneels alone in a tiny chapel than when he forms a unit in a vast congregation in a great cathedral. All

this is very true, as it is true that one may worship God in any place in His wide creation, at home or in the street, at work or at play, on the mountain top or by the sea-shore, in the busy city or in the quiet country. But all this worship is not liturgy. If man finds such satisfaction in this unorganized worship of God, why must we have liturgy whose ceremonial sometimes distracts man from his thoughts of God more than it helps him to concentrate on his relationship with God?

We may glimpse an answer to this difficulty by remembering that the individual man is not himself alone. Not only as an individual must he pay to God the worship of adoration, thanksgiving, repentance, and petition, but as a social being, as a member of the society organized by Christ to perpetuate His work on earth, the Church, must he pay tribute to his Creator. The cult of God rendered to Him by men as members of this society must evidently, to be official, be regulated by the governing authority in the Church. The individual citizen, in private life, may give expression to his patriotism in a variety of ways, some of them perhaps better than the officially prescribed ceremonies indicative of loyalty to country. But when the individual is associated with his fellow-citizens

he must externalize his devotion to his country in definitely prescribed fashion. It is conceivable, though most unlikely, that some citizen could design a flag which would be a more expressive emblem of the United States than our present flag, just as it is conceivable, but in this case more likely, that an individual could compose a hymn more distinctive of the spirit of this country than our national anthem. Nevertheless, the stars and stripes form our official flag, to be saluted as such, and the accepted chant of the Republic is the "Star Spangled Banner." In like manner, the official public worship of the Church is conducted according to definite forms regulated by the Church, even though at times these may not be so inspiring and satisfactory as his private worship is to the individual Christian. We do not have liturgy till this individual is associated with his fellows, and not associated in any chance fashion but as members of an organization, the Church, which has its official, public worship of God, as a society, distinct from the private worship which may be practiced by the single member at home or elsewhere outside of Church. An organization, of its very nature, has the right to enact legislation to govern the conduct of its members when they are associated in its offi-

cial assemblies. The result of such legislation, in the case of the Church with reference to her members assembled for public worship, is liturgy.

Not all public worship is liturgy. It must be official as well as public to be classed technically as liturgy. There are many popular devotions, sanctioned by the Church, to some extent even regulated by her, which are not considered as part of the liturgy, because they are not prescribed by the Church and are not to be found in her official service books. For example, the Devotion of the Three Hours, which crowds our churches on Good Friday, is not liturgical, while the morning function of that day which concludes with the Mass of the Pre-Sanctified, is prescribed as the liturgy of Good Friday. The Holy Hour of Adoration of the Blessed Sacrament, which has such a popular appeal for Catholics, is much encouraged by the Church but nowhere prescribed as is, for instance, the Procession of the Blessed Sacrament on Corpus Christi. Even so favored and so beloved of the people as is the Way of the Cross, richly indulged by the Church, it is still strictly speaking not part of her liturgy. We could imagine a Catholic Church without Stations of the Cross, though it would be an oddity, but we could not imagine

one without an altar. The former provides for a popular devotion while the latter is needed for the supreme act of the liturgy, the celebration of Mass. To be liturgy, a function must be not only public or popular, not merely sanctioned by the Church, but it must be part of her official ceremonial, an obligatory observance, found in her official service-books,—the Missal, the Ritual, and the Breviary, to mention only the most important ones.

For the purposes of these talks, we must assume the existence of a Church and its commission to continue the work of Christ on earth and hence to regulate the official public worship of God, which is to be understood by liturgy. In the course of age-long development, the ritual of the Church has acquired a technique which regulates its minutest details. Catholic ceremonial worship is often criticized and, in defence of a more austere cult, the Scriptural verse is quoted that we should worship God in spirit and in truth. A purely intellectual cult of God without external forms would be indeed a worship of Him in spirit but it would not be a worship of Him in truth. It would not be true to man's nature. We are men and not angels. We are composed of body as well as soul, of matter as well as spirit. Consequently, the

body with its senses, and not alone the soul with its faculties, should render homage to the Creator. The *whole* man, body and soul, is concerned in religious worship. The material part of man is the instrument of the soul to express the activities of the soul. This is true in all departments of human life. We are not content, for example, with thinking well of our neighbor. We must give visible expression to our good thoughts of him. We manifest our love or our friendship by a tender embrace or a firm clasp of the hands. We show our sympathy with the bereaved or our memory of the dead by certain conventional signs, by sending messages and flowers, by wearing mourning clothes. As there have been developed certain conventions in our intercourse with our fellows, so has the Church developed a ceremonial expression of man's religious thoughts and feelings in the official, liturgical worship of God.

The result has been an artistic expression of divine worship. Someone has defined the function of art to be the union of the soul of meaning to the body of expression. The Church has summoned poetry and music, architecture and symbolism, painting and sculpture, pageantry and costume, to contribute each its share in the artistic development of the liturgy. No

prayer is recited, no action is performed, no garment or utensil is employed, but is deep with meaning and consecrated by the usage of ages. Some of our ceremonies come from the example and precept of Jesus Christ Himself. Some are taken direct from the pages of Holy Writ. Some were in use in the Church of the Catacombs. All have the patina resulting from centuries of use. It is true that we are not always able to account for the origin of every detail of liturgical practice. The beginnings of some observances are lost in the mists of antiquity and scholars differ as to their historical genesis and their spiritual meaning. For the liturgy is not to be pictured as a mathematical table, like a table of natural sines and cosines, calculated once for all time. It is a living thing, the slow evolution of nineteen hundred years, gradually developing in accord with its varying environment. The liturgy does not resemble a geometrical figure whose members show exact proportions, but rather a tree whose branches are symmetrical without being mathematically balanced. A new house will show a well-defined plan, an harmonious grouping of its rooms, up-to-date conveniences, useful arrangements, which are the resultant of years of experiment. But an old mansion will not display

such order. It will show additions and destructions. There will be floors on different levels and windows and doors walled up or no longer used. There will be rambling passages to connect old parts with new and modern appliances tacked on out of harmony with the original plan. Just such an old mansion is the liturgy of the Church. Portions of it are as ancient as Christianity. Wings have been added in the course of centuries. Old sections have been renovated or torn down. No new parts have been built for ages though there are constant minor alterations, represented, for instance, by new Masses in the Missal and new offices in the Breviary as new saints are added to the calendar of the canonized servants of God. In the talks which are to follow, we shall inspect briefly some of the principal halls of this venerable castle. Its corner-stone was laid by Jesus Christ Himself. Its foundations were dug by His Apostles. Its ground-plan was designed by the early Christians before they emerged from the Catacombs. Its main portion dates from the late Roman Empire. Its walls

are draped with ivy of medieval growth. "No jutting, frieze, buttress, nor coign of vantage" but is eloquent with symbolic meaning. Such is the castle, centuries old even when Columbus sailed across the Atlantic, raised by Popes and Patriarchs and Bishops, as the imposing structure of the liturgy of the Church.

CATHOLIC HOUR PRAYER IN TIME OF WAR

(Adapted from Cardinal Newman)

O Lord Jesus Christ, Who in Thy mercy hearest the prayers of sinners, pour forth, we beseech Thee, all grace and blessing upon our country and its citizens. We pray in particular for the President—for our Congress—for all our soldiers—for all who defend us in ships, whether on the seas or in the skies—for all who are suffering the hardships of war. We pray for all who are in peril or in danger. Bring us all after the troubles of this life into the haven of peace, and reunite us all together forever, O dear Lord, in Thy glorious heavenly kingdom.

THE SUPREME ACT OF THE LITURGY

Address delivered on June 14, 1942

In the happy times before *panzer* units ploughed the ground and the *Luftwaffe* darkened the air, tens of thousands used to journey from all quarters of the globe, every ten years, to the little town of Oberammergau, in Bavaria, to witness the production of the Passion Play. The Passion Play is a pictorial representation of the life and especially of the passion and death of our Lord. It is produced with religious fervor by its actors, the men and women and children of Oberammergau, and few are the spectators who are not thrilled by its scenes. Yet, after all, the Passion Play is only a play, only a theatrical representation of what it commemorates. But there is a memorial of the passion and death of Jesus Christ which is something more than a play, which is the official commemoration of the events of the original Holy Thursday and Good Friday, official because commanded by Him who suffered the cruel passion and died the ignominious death. It is no mere play, depending for its effect largely upon acting and stagecraft and the unusual time and place of its production. Its appeal is solely to the

eye of faith. It is no unusual performance, restricted to ten-year intervals, but part of the Catholic's ordinary religious experience. Yet it exceeds the Passion Play of Oberammergau as the substance does its shadow, as the reality does its representation. The Mass, dramatic in its form, is the real Passion Play, the authentic Passion Play, as commanded by our Lord Himself when He said at the Last Supper, after He had consecrated the bread and the wine into His Body and Blood, "Do this for a commemoration of me" (*Luke* 22:19), so that St. Paul could write to his converts at Corinth: "As often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come" (*I Cor.* 11:25). Every time that Mass is celebrated in imitation of the example and in obedience to the command of Jesus Christ, so often is appreciative commemoration made of the passion and death of our Lord precisely as He Himself wished that such commemoration be made.

To a non-Catholic attending Mass for the first time it must

seem a bewildering succession of involved ceremonies. It will be difficult to convey a clear picture of the Mass to those listeners in our radio audience who are unfamiliar with its intricate ritual. Yet to the well-instructed this supreme act of the Catholic liturgy has a logical sequence of prayers and ceremonies and a convincing reason for everything that is said and done.

The Mass is divided into two parts, a preparatory portion and the Mass proper. In this latter, our Lord's command is fulfilled to repeat what He did at the Last Supper. Christ took bread and wine and so the priest takes bread and wine, and offers them to God. This is called the Offertory. Our Lord consecrated the bread and wine into His Body and Blood and so in Mass we have the Consecration of the bread and wine by the priest. Christ gave to His Apostles to eat and to drink of the consecrated bread and wine, whence we have the distribution of Holy Communion. Offertory, Consecration, and Communion make up the second and more solemn half of the Mass.

The preparatory half is made up of prayers and hymns and selections from Holy Scripture. There are prayers, like the introductory ones which are recited by the

priest at the foot of the altar, and the later ones which are known as the collects. There are hymns, like the Introit, or entrance anthem, and the *Gloria in excelsis Deo*, "Glory be to God in the highest," which is a development of the hymn sung by the angels at the birth of Christ in Bethlehem. The selections from Scripture, in the first half of the Mass, are chiefly the Epistle and the Gospel. This preparatory portion of the Mass concludes with the recitation of the Creed.

When we come to the second half of the Mass, the Mass proper, its three salient divisions—Offertory, Consecration, and Communion—are elaborations of the order followed by Jesus Christ at the first of all Masses at the Last Supper. During the Offertory section, the bread is offered to God, wine and water are poured into the chalice and it too is offered. There is a ceremonial washing of the priest's hands. The people are invited to join their prayers to those of the celebrant as he turns to them with the words, *Orate fratres*: "Pray, brethren, that your sacrifice and mine may be acceptable in the eyes of the Almighty." The offertory section of the Mass concludes with prayers which beg for the divine acceptance of the sacrifice which is about to be offered.

Passing to the Consecration section, which is the very solemn part of the Mass, we begin with an introductory prayer, appropriately called the Preface, which concludes with the triple *Sanctus*, "Holy, Holy, Holy." There follow prayers for the living and prayers asking the intercession of the saints and begging for God's acceptance of the Mass. This leads to the dramatic moment of the Consecration itself where, in obedience to the command of Christ and in virtue of the power conveyed in ordination to priests, the bread and wine become the Body and Blood of Jesus Christ. First the consecrated Host, and then the chalice, is raised to be seen and venerated by all present. A series of three prayers leads to the memento for the dead who are to be mentioned in the Mass. Another intercession of saints and the Canon, as this Consecration section of the Mass is termed, is over.

The Pater Noster, the "Our Father," is now said and the Communion section of the Mass begins. The particle of consecrated bread, called the Host, is divided into three pieces, as our Lord broke the bread at the Last Supper. Thrice we call upon the Lamb of God, the *Agnus Dei*, beseeching His divine mercy and begging for that peace which the world cannot give.

The priest then receives Holy Communion both under the form of bread and under that of wine, but Holy Communion is distributed to the congregation only under the form of bread. The people, however, in receiving only the Host, do not receive less of the Body and Blood of Christ than does the priest. The Host, indeed, is definitely consecrated into Christ's Body; but where that Body is we have also His Blood and His soul and His Divinity and all that is Christ's. The Mass concludes with a brief service of thanksgiving, ending with a final blessing and the Last Gospel, which is usually the beginning of St. John's Gospel.

Such is, in very summary outline, the Catholic Mass of today, the liturgical Passion Play, which is the dramatic fulfillment of the divine precept to renew the Last Supper, "Do this for a commemoration of me" (*Luke 22:19*). This is the Mass, the permanent memorial of the death of the Lord, in the already-quoted words of St. Paul: "As often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come" (*I Cor. 11:26*). This brief synopsis has perhaps been rather confusing to those of our listeners to whom the order of the Mass is not matter of com-

mon experience, or even to those Catholics who are accustomed to follow the rapid *tempo* of its elaborate ritual with the prayerbook before them. So, let us repeat, the Mass consists of two parts, an introductory half, made up of prayers and hymns and Scripture selections, and a second half, which is a development of the three chief actions performed by Jesus Christ at the Last Supper, represented by our Offertory, Consecration, and Communion. The whole concludes with a short service of thanksgiving.

The evolution of the elements of the preparatory half of the Mass and the elaboration of the fundamental liturgy of the Last Supper into the complex ceremonial and the multiplied prayers of the second half of the Mass, form the interesting subject of the history of liturgy. Not all portions of our Mass are of equal antiquity for they are the resultant of the slow and not always symmetrical growth of centuries. For example, the prayers at the foot of the altar, with which Mass begins, are the most recent addition to its text, as they have been of obligation only since 1570. The Introit, on the other hand, originally a processional hymn, a psalm chanted as the officiants entered the church, dates from the fifth century. The

prayers known as collects are of very early origin and some of them are taken verbatim from our earliest service books. The Scripture readings, the Epistle and the Gospel, are naturally the most ancient portions of the Mass, going back to Apostolic times. Passing to the second half of the Mass, the multiplied rites and prayers incident to the Offertory are largely medieval elaborations of the primitive simple ceremony of taking the bread and wine and setting them apart for consecration. The Canon, from its Preface to the *Pater Noster*—the "Our Father"—represents our oldest text, found word for word as it is recited today, in the most ancient of our Mass-books, or Sacramentaries. The Communion of the people in early times soon became a long and complicated ceremony, especially during those centuries when every member of the congregation received Holy Communion, communicated under both forms, of bread and wine, and always received a portion of the Host broken off from another Host, in literal imitation of the action at the Last Supper where our Lord broke the bread to give to the Apostles in Holy Communion. The Last Gospel is, like the introductory prayers, another late addition to the Mass since it, too, did not become of

obligation until 1570, with the publication of the standard Missal of Pope Pius V. Thus the Mass begins and ends with its most modern additions.

The Mass, however, must not be considered simply as a series of prayers and ceremonies, some of them sanctified as of divine origin, some of Scriptural warrant, and all sacred with the tradition of centuries, for the Mass is that supreme act of divine worship which is called a sacrifice. Time does not permit nor does the purpose of these addresses require that we attempt an elaborate explanation of the notion of sacrifice or enter into the intricate theological question of the realization of the idea of sacrifice in the celebration of Mass. Suffice it to say that the accepted definition of sacrifice is that it means the official offering to God, and to Him alone, of some tangible object by destroying or changing it in some way as a symbol of the worship due to God, thus presenting it to Him in recognition of His ownership of all things of His creation. The definition is best understood by considering sacrifice under the Old Testament. An ancient Hebrew would pay his sacrificial worship to God by presenting in the temple an animal, such as a sheep or a goat, of his flock. The victim would be sym-

bolically given to God by being slain, its blood sprinkled on the altar, which represented Divinity, while portions would be burnt on the altar or roasted to be eaten by the offerers of the sacrifice. These sacrifices of the Old Law passed into desuetude because they were replaced by the one great sacrifice of the New Law, that offered by Jesus Christ, when as both priest and victim, He was crucified on Mount Calvary, the altar being the frame of the Cross and the sacrificial change of the victim nothing less than the death of the God-made-man. The cruel and bloody sacrifice which was offered by Christ when He died on Golgotha was in prospect at the Last Supper when our Lord offered sacrifice in the consecration of the bread and the wine, as it is in retrospect when the same Savior, acting through His human priest, at every Mass which is celebrated, again changes bread into the Body which was delivered for us and wine into the Blood which was shed for us. The Mass, as was the Last Supper, is Calvary in a painless and bloodless sacrifice, divested of the horrors of Good Friday. Only the mystic nails of consecration are driven into the Body of Christ, and the Blood which covered the dying Saviour on the

Cross only mystically and sacramentally flows at the Mass in the dramatic separate consecration of bread and wine. At the Last Supper our Lord said "This is my body, which is given for you" and "This is the chalice, the new testament in my blood, which shall be shed for you" (*Luke 22:19, 20*), and His omnipotent power effected that which His words expressed. So also the priest at Mass, in compliance with Christ's command, "Do this for a commemoration of me" (*Luke 22:19*), changes bread into the Body given for us and wine into the Blood shed for us, the separate consecration of the

two elements sacramentally symbolizing the actual separation of the Body and Blood of Christ in His death on the Cross. When, therefore, we Catholics assemble in the church to hear Mass, we come not only to participate in a religious function of historic antiquity and of dramatic significance, but to take part in the offering of a sacrifice, the supreme act of religion, one entirely worthy of the Great God to Whom it is offered, the immolation of the most perfect of victims by the High Priest *par excellence*, in both cases, Jesus Christ Himself.

Prayer in Time of War

LAY PARTICIPATION IN THE LITURGY

Address delivered on June 21, 1942

There is in the Church at the present day a liturgical movement, which has for its object emphasis on lay participation in the official, public worship of the Church. This should not be understood as anything revolutionary. It does not contemplate the destruction of the sanctuary rail with the consequent abolition of the distinction between chancel and nave. It does not aim at minimizing the separation of clergy and laity, converting the latter into so many altar-boys and altar-girls. Its purpose is rather one of education which should result in the point of view that the members of the congregation should not consider themselves as mere spectators of liturgical functions but real participants in the conduct of official worship. The layman is not to take his place in his pew as one would occupy a seat in a theatre, to look at others worship in his name, but rather as an actor in the sacred drama of the liturgy, filling a role, however inconspicuous, but still a real and even a speaking part. If we may, with due reverence, compare the Mass to a sacred drama, in which Bishops and priests are the protagonists and the minor clergy and

the altar-boys and the choristers players of the lesser roles, the members of the congregation are not mere audience but actors, though their parts are of a less active character.

The idea of lay participation, as envisioned by promoters of the liturgical movement, is one which rests on a firm basis, both theological and historical. In the words of St. Paul* we are members of the Mystical Body, of which Christ is the Head, each one of the faithful having his association with the Divine Head who is the great High Priest.

In the phrase of the same Apostle.** Christ our Lord is the High Priest who alone can pay to God the Father, worship which is entirely worthy of the great God Who is adored. Our association in the Mystical Body of which Christ the High-Priest is the Head, imparts to each one of us a sacerdotal character. Naturally, this is not to be understood in the sense that there is no essential difference between priest and layman. The former is not only one who has been selected and trained for the

* I Cor. 12:27.

** Hebr. 5:4.

exercise of the functions of the liturgy but one who has been endowed by the laying on of hands in ordination with powers not communicated to the faithful generally. The sacramental character impressed on the soul in Holy Orders is something quite peculiar to those who are ordained Bishops and priests and lesser ministers in the Church of God. Nevertheless, the sacramental character stamped on the soul in Baptism and that with which it is sealed in Confirmation are to be regarded as giving the individual baptized and confirmed a participation in the priesthood of Jesus Christ, so that each one of the faithful has his share in the exercise of this priesthood when he comes to the church to assist at Mass or other liturgical services.

In centuries past the part played by the congregation was much more conspicuous than it is today and much more active than even the most zealous promoters of the liturgical movement would have revived. In very early times, before there were regularly ordained lectors, or readers, members of the congregation would be designated by the Bishop to read the selections from Holy Scripture at Mass. There was much answering by the faithful, as St. Justin Martyr (Second Century) tells how all

present responded *Amen* at the end of what we should now call the Canon of the Mass. When chanting was to be done, it was originally in the form of congregational singing, until the music became too difficult for those not specially trained to sing it. The Offertory at Mass took the form of a procession of the faithful, bearing gifts to the altar, including the bread and wine to be consecrated at Mass. The *Pax*, or Kiss of Peace, was exchanged among the members of the congregation as it is to-day by the clergy assisting in the sanctuary at High Mass. Holy Communion was a general communion at every Mass, every member of the congregation receiving, so that attendance at Mass without participation in Holy Communion was a thing unthought of.

Theologically, therefore, and historically, active lay participation in liturgical worship rests on a sound basis. As time went on, various instances of the cooperation of the faithful passed one by one into disuse. Their concerted responses to the prayers became less frequent. Congregational chant became the province of a selected group of choristers. The offertory procession declined from the regular procedure to an ob-

servance eight times a year, then only four times, until it finally disappeared altogether. The *Pax* lingered in certain localities and at last became restricted to the sanctuary. Holy Communion grew so infrequent that a Council of the thirteenth century had to pass a decree requiring Holy Communion at least once a year under pain of excommunication. Losing the exercise of these active bits of participation in the liturgy, the faithful lost their appreciation of the theological basis on which they rested, and the mentality of the congregation became that of observers of, rather than participants in, the sacred liturgy.

The liturgical movement, therefore, contemplates a campaign of education, destined to awaken in the laity a liturgical sense, by instructing them concerning the Mass and their real share in the offering of it, with the result that they will be able to follow the liturgy with the Missal and, taking a step still further, be able to take part by making the responses at Low Mass and joining in the chant at High Mass. The children in our schools, the young people in our academies and colleges, and adults in study clubs and similar organizations, are following courses in the public worship of the Church.

As a consequence the Missal for the Laity is replacing the beads and the "Key of Heaven" in the hands of the faithful, as they assist at Mass. They learn first to read the invariable portions of the Ordinary of the Mass, thus praying the Mass with the priest, rather than reciting other prayers, however devotional, which have no direct bearing on the function which they are attending. The next stage is their progress to a Missal in some simplified form (like that of the leaflets, compiled to cover the particular Mass which is being said), or the Sunday Missal, which avoids most of the complexities arising from the constant conflict between the ever varying Sundays and the feasts permanently fixed to days of the month. The final step in the educational progress is the use of the Mass-book itself, many of the laity mastering its intricacies so that they use it with a degree of skill which would do credit to seminarians in major orders.

So far, we have only education, the understanding of the Mass and the ability to follow it. The intelligent reading of the Missal with the priest is participation of a sort, but much more active cooperation on the part of the laity is being sought and, to a great extent,

found, by the promoters of the liturgical movement. The results achieved are the Dialogue Mass in the case of Low Mass, and the singing of the official chant at High Mass. The Dialogue Mass may be described as a Low Mass at which the members of the congregation recite in concert the responses usually made by the altar-boy and, in addition, say together certain prayers with the priest, especially those ordinarily sung by the choir at High Mass. It must be admitted that there are objections to the general adoption of this practice. The Church requires for the lawful conduct of the Dialogue Mass that it be permitted by the local Bishop and that the congregation do not recite aloud any portions of the Mass which the priest recites in secret. It would be, obviously, incongruous for the people to declaim the Canon of the Mass, for example, which the rubrics require the celebrant to say in a whisper. On the other hand, there is nothing indecorous in concerted answering by the congregation of the responses usually made in its name by the server, nor in the recitation aloud by priest and people together of certain portions, like those which are sung by the choir at High Mass.

When we come to consider the

lay participation in High Mass, the only difficulties are the very practical ones incident to congregational singing. Much is being done in this connection with the children of our schools whose training is widespread in the execution of plain chant and of the easier liturgical Masses, especially when sung in unison. At High Mass, no congregation can be so ungifted musically as to be unable to manage the choral responses, *Amen*, *Et cum spiritu tuo*, *Deo gratias*, and the others. Not a high degree of skill should be required to equip the congregation to sing the invariable chants of the Mass, along with, or alternately with, the choir. The specially trained choristers would continue to chant the variable parts of the Mass, as well as its more elaborate chants. So whether at Low Mass or at High Mass, the attendants are no longer silent passive spectators, but vocal, active participants in the liturgical homage paid to the Most High jointly by His priest at the altar and the non-ordained members of the Mystical Body of Christ in the congregation, all actively united in communal worship.

In these days of frequent Holy Communion, only passing reference need be made to that most active and conspicuous participation of

the laity in the liturgy, which is represented by the reception of Holy Communion at Mass. Emphasis, however, should be placed on the propriety of receiving Holy Communion during Mass, at the proper time, after the Communion of the priest, as the chief feature of lay association with the Holy Sacrifice. Hence Communion outside of Mass, or immediately before or immediately after Mass, should be the exception rather than the rule. Holy Communion is the highest and most intimate form of cooperation of the faithful at Mass. The Mass is a sacrifice which results in a Sacrament. The priest alone can offer the sacrifice but priest and people together participate in the Sacrament, which is effected by the sacerdotal action of the consecrating priest. This Holy Sacrament is an integral part of the Sacrifice. The people are not co-consecrators with the celebrating priest but they are co-participants in the Eucharistic Sacrifice by the reception of Holy Communion along with the priest. The lay cooperation here is as active as was that of the Apostles at the first of all Masses, offered by the great High Priest Himself at the Last Supper in the upper chamber in Jerusalem. In the primitive Church, general Communion of the

faithful was the rule. It was an indispensable element in the assistance of the early Christians at Mass. It remained for later times to conceive of attendance at Mass without reception of Holy Communion. Even now, with our frequent and daily Communion, there is not sufficiently inculcated the idea of the reception of Holy Communion as an active participation in the Sacrifice of the Mass, not to be lightly divorced from it by the distribution of Holy Communion at times other than that immediately following the Communion of the celebrant.

The liturgical movement offers to the laity these forms of participation in the sacred liturgy as a privilege, which all may enjoy but which none are obliged to exercise. There are those who are content with things as they are, who would be only disturbed by forms of active participation as a substitute for the private prayers to which they have been long accustomed. There are many others, however, who feel that under the old conditions they received only a fraction of the benefit which they should derive from attendance at the supreme act of Christian worship. Teaching the people to follow the Mass intelligently, Missal in hand; allowing them, within proper limits,

the active participation of the Dialogue Low Mass and the congregationally-sung High Mass; emphasizing the intimate connection between assistance at Mass and the reception of Holy Communion—here we have a three-fold system of lay cooperation—positive, comparative, and superlative—quite in accord with present ecclesiastical law, involving no radical changes,

but nevertheless bringing to the man in the pew a realization of his active association with the priest at the altar, in accord with the prayer of the celebrant at the *Orate fratres*: "Pray, brethren, that my sacrifice and *yours* may be acceptable in the sight of God, the Father Almighty."

Prayer in Time of War

ORIENTAL RITES IN THE LITURGY

Address delivered on June 28, 1942

In the Catholic Hour for the Protestant Churches of Western Christianity.

How this came about historically may be stated thus: There was originally some very simple ceremony employed for the celebration of Mass. This rite crystallized into various forms according to the local conditions where it was practiced. Some features were elaborated in one place and not developed in others. Slight re-arrangements of the original order were made, prayers lengthy or abbreviated varied in different parts of Christendom. The development of the rather vague primitive rite centered about the three great patriarchates, Rome, Alexandria, and Antioch, which became the parent stems of many branches of liturgical worship. Out of Antioch grew the Patriarchate of Constantinople when that city became the seat of the Roman Emperor, and from Constantinople arose the most-widely practiced of Eastern Liturgies. The heresies of the fifth century lost to the Church many Christians in Asia Minor and Egypt, in Syria and modern Iraq, who carried their liturgy with them into heresy. In the ninth century, when the great Church of

Constantinople severed its bonds with Rome—and with it the bulk of Christians of the Eastern Empire—the Byzantine Liturgy became a schismatic form of worship. In the Near East, both in the fourth century and the ninth century, some remained faithful to the Pope; and since then many have been received into unity with the Holy See. It is these who are called the Uniate Eastern Catholics, united with Rome in the profession of the same faith but allowed to retain all their ancient customs as to worship, prayers, and ceremonial, liturgical language and ecclesiastical music. These Uniates are all Catholics, as much so as the members of the Church in Rome or New York, but they follow a different ritual and use a different language at the altar. Basically the liturgy is the same. The essential elements are identical in the Roman Rite and in any one of the Eastern rites. But externally they look very different and a Catholic of the Latin rite would have difficulty in following the service in a Uniate Catholic Church. This difficulty may be compared to that which is found in the style of musical composition known as a theme and variations. Here a musical phrase is stated and then subjected to a number of transpositions and embroideries, appearing now in slow

and now in rapid *tempo*, now in animated form and now in mournful guise, now in the austere natural scale and now in colorful chromatics. For the novice in music, it is often hard to recognize the original theme as it passes through successive variations. It is only the trained musician who can discern it by certain cadences, certain patterns in the phrases, no matter how elaborately it is involved in the development. Just so, there is a fundamental theme in the Mass, an inevitable pattern of introductory service and Mass proper, an essential sequence of Offertory, Consecration, and Communion, which remain constant through all the variations of rites, Latin and Eastern, Greek and Armenian, Coptic and Syrian.

Now, who are these Uniate Catholics of the Eastern rites? It is beyond the purpose of these talks to go into the detailed divisions and complex subdivisions of these bodies of Catholics of the Near East. Best known and most numerous in Christendom, as well as in the United States, is what is inaccurately called the Greek Church. By the Uniate Greek Church we mean those Catholic groups who use the rite attributed to St. John Chrysostom, who was Bishop of Constantinople in the fourth century. This rite is not al-

ways celebrated in Greek; indeed, in this country it is only exceptionally so, for here the more usual language is the ancient Slavonic. Retaining, for convenience, the unscientific name of Greek Church for the various Catholics of this rite, we may say that it embraces the Ruthenians of the United States, who number over half a million, and are governed by two Bishops. The liturgical language is archaic Slavonic and the ritual is that of the Greek rite, the same as that of the orthodox Greek Church of Constantinople and Athens, and of the national church of Russia under the Czars. The obedience however is that of submission to the See of Rome. Next, we have the Armenian Uniates, Catholics originally, from the district between the Black Sea and the Caspian, following a rite really not very different from the Greek liturgy, since both grew up under the patriarchate of Antioch; but their language is Armenian. The adherents of this rite in the United States are much less numerous than those of the Ruthenian Greek Church and they have not the ecclesiastical organization of the latter. A third group of Eastern Catholics is represented by the Syrians, another flowering of the Patriarchate of Antioch, and a fourth is the Maronite Church, of the same origin, distinguished by the fact that all Maronites are Uniates, there being none who are schismatics, none who are not in communion with Rome. Churches of both these rites are to be found in this country, though they are much fewer in number than those of the Ruthenians. Again, there is the ancient church of Egypt, developed under the aegis of the Patriarch of Alexandria, known as the Coptic Church, most of whose members are not in communion with Rome but of whom there is a small body of Uniates. We may mention here also the church of Ethiopia or Abyssinia, in which the Uniate percentage is a mere trace. Lastly, reference should be made to the Chaldean Catholics, of ancient Mesopotamia. This very summary and perhaps confusing classification of Catholics of non-Roman rites, whose members acknowledge the authority of Rome—the Greek Church and the Armenian Uniates, the Syrians and the Maronites, the Copts and the Chaldeans—while by no means exhaustive, will suffice to give us a picture of Catholics practicing forms of liturgy basically identical with our own, but peculiar in their varying vestments, the texts of their prayers, their ceremonial, and their language.

If we may select certain charac-

teristics which in general distinguish Eastern liturgies from the Latin Rite of the Roman Catholic Church, we should mention, first of all, the length of the prayers. The Oriental rites know no such streamlined services as allow Mass every hour on the hour in our city churches. Secondly, there is greater elaboration of ritual than in our rite. The Roman Mass to an Oriental seems austere and "Low Church." There are more multiplied signs of the cross, more repeated bows and inclinations, though generally no bending of the knee, more complex gestures of all kinds, much freer use of incense, and a much more detailed technique in preparing and handling the bread and wine destined for consecration. The vestments are more gorgeous and less form-fitting. The arrangements of sanctuary and altar, though differing from ours more in design than in essence, departs from that with which we are familiar. Ordinary leavened bread and not the unleavened bread of our use is as a rule the material for consecration in the Eastern Church. The bread is cut into little cubes for Holy Communion. The laity receive both under the form of bread and under the form of wine, in some cases by dipping the Host in the chalice, as with the Greeks.

The chant of the liturgy has that plaintive character and that abundance of cadenzas which we associate with Oriental music, as distinguished from the greater restraint of our Gregorian chant. There are two very dramatic moments in the Oriental Mass: the Little Entrance and the Great Entrance. The former is the procession in which the Book of Gospels is carried about the church before being placed on the altar, previous to the chanting of the lessons from Sacred Scripture. The second is an even more elaborate procession, which escorts the sacred elements for consecration, the bread carried by the deacon and the chalice by the celebrant, accompanied by incense and lights and ceremonial fans, proceeding from the altar at the left to the high altar at which the Mass is being celebrated. On the other hand, the consecration itself is not nearly so dramatic as with us. It might well pass unnoticed by the uninstructed observer, while in the Latin Mass, the silence, the tinkling bell, and the elevation of the Host and chalice would impress the most casual attendant that something of great importance is transpiring.

This generalization of the significant features of Oriental rites must not convey the impression that they are all very similar one

to the other, for each one has its distinctive characteristics. The Maronite rite, for instance, has been very much Romanized and appears much more like our liturgy than it really is. On the other hand, the coptic Liturgy, though exhibiting most of the features which we have named as peculiar to Eastern rites, would seem to us the most unusual, the most Oriental, of all. The various Uniate Churches are not in communion with one another but they are all in communion, as we are, with the Pope as the visible head of the Church, Eastern and Western, on earth. All are branches joined to the main stem, which is Rome. They are living branches drawing their life by real visible communion from the parent stem and so from Christ Himself. We must not think of Oriental Christians as less Catholic than ourselves. They are children of the great Patriarchates of Antioch and of Alexandria, as we are children of the Patriarchate of Rome, though this last has the primacy of jurisdiction over all other patriarchates. Their rites and their ceremonies, their language and their customs, have all the same sanctity of age-

old use as our own. We are all fellow-citizens of the one great kingdom of God on earth. We are all paying to God the homage of worship, of official, liturgical worship, differing in expression but agreeing in essence. The hands may be the hands of Esau but the voice is always the voice of Jacob.

Liturgy has been defined as the official public worship of the Church. This worship is no less official, no less liturgical, when conducted according to the rite of the Greek Church or the Armenian Church, when carried out according to the ritual of Alexandria or Antioch, in Greek or in Slavonic, in Coptic or Syriac, than when it is carried out in accordance with the ceremonial of the Church of Rome and in the Latin language. All Catholics, Roman and Uniate, professing the one faith, in obedience to the one Bishop of Rome, give voice to their official worship, each group in its own traditional form. Distinct as the fingers in the variety of their liturgies, they are united as the hand in the one faith, of which each liturgy is an official expression.

Prayer in Time of War

THE PURPOSE OF THE CATHOLIC HOUR

(Extract from the address of the late Patrick Cardinal Hayes at the inaugural program of the Catholic Hour in the studio of the National Broadcasting Company, New York City, March 2, 1930.)

Our congratulations and our gratitude are extended to the National Council of Catholic Men and its officials, and to all who, by their financial support, have made it possible to use this offer of the National Broadcasting Company. The heavy expense of managing and financing a weekly program, its musical numbers, its speakers, the subsequent answering of inquiries, must be met. . . .

This radio hour is for all the people of the United States. To our fellow-citizens, in this word of dedication, we wish to express a cordial greeting and, indeed, congratulations. For this radio hour is one of service to America, which certainly will listen in interestedly, and even sympathetically, I am sure, to the voice of the ancient Church with its historic background of all the centuries of the Christian era, and with its own notable contribution to the discovery, exploration, foundation and growth of our glorious country. . . .

Thus to voice before a vast public the Catholic Church is no light task. Our prayers will be with those who have that task in hand. We feel certain that it will have both the good will and the good wishes of the great majority of our countrymen. Surely, there is no true lover of our Country who does not eagerly hope for a less worldly, a less material, and a more spiritual standard among our people.

With good will, with kindness and with Christ-like sympathy for all, this work is inaugurated. So may it continue. So may it be fulfilled. This word of dedication voices, therefore, the hope that this radio hour may serve to make known, to explain with the charity of Christ, our faith, which we love even as we love Christ Himself. May it serve to make better understood that faith as it really is—a light revealing the pathway to heaven: a strength, and a power divine through Christ; pardoning our sins, elevating, consecrating our common every-day duties and joys, bringing not only justice but gladness and peace to our searching and questioning hearts.

104 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

Alabama	Birmingham	WBRC	960 kc
	Mobile	WALA	1410 kc
Arizona	Phoenix	KTAR	620 kc
	Safford	KGLU	1450 kc
	Tucson	KVOA	1290 kc
	Yuma	KYUM	1240 kc
Arkansas	Little Rock	KARK	920 kc
California	Bakersfield	KERN	1410 kc
	Fresno	KMJ	580 kc
	Los Angeles	KECA	790 kc
	Sacramento	KFBK	1530 kc
	San Francisco	KPO	680 kc
	Stockton	KWG	1230 kc
Colorado	Denver	KOA	850 kc
Connecticut	Hartford	WTIC*	1080 kc
District of Columbia	Washington	WRC	980 kc
Florida	Jacksonville	WJAX	930 kc
	Lakeland	WLAK	1340 kc
	Miami	WIOD	610 kc
	Pensacola	WCOA	1370 kc
	Tampa	WFLA-WSUN	1970-620 kc
Georgia	Atlanta	WSB	750 kc
	Savannah	WSAV	1340 kc
Idaho	Boise	KIDO	1380 kc
	Pocatello	KSEI	930 kc
	Twin Falls	KTFI	1270 kc
Illinois	Chicago	WMAQ	670 kc
Indiana	Fort Wayne	WGL	1450 kc
	Terre Haute	WBOW	1230 kc
Kansas	Wichita	KANS	1240 kc
Kentucky	Louisville	WAVE*	970 kc
Louisiana	New Orleans	WSMB*	1350 kc
	Shreveport	KTBS	1480 kc
Maryland	Baltimore	WBAL	1090 kc
Massachusetts	Boston	WBZ*	1030 kc
	Springfield	WBZA*	1030 kc
Michigan	Detroit	WWJ	950 kc
Minnesota	Duluth-Superior	WEBC	1320 kc
	Mankato	KYSM	1230 kc
	Minneapolis-St. Paul	KSTP	1500 kc
	Rochester	KROC	1340 kc
	St. Cloud	KFAM	1450 kc
Mississippi	Jackson	WJDX	1300 kc
Missouri	Kansas City	WDAF	610 kc
	Springfield	KGBX	1260 kc
	Saint Louis	KSD*	550 kc
Montana	Billings	KGHL	790 kc
	Bozeman	KRBM	1450 kc
	Butte	KGIR	1370 kc
	Helena	KPFA	1240 kc
Nebraska	Omaha	WOW	590 kc
Nevada	Reno	KOH	630 kc
New Hampshire	Manchester	WFEA	1370 kc
New Mexico	Albuquerque	KOB	1030 kc

104 CATHOLIC HOUR STATIONS

In 41 States, the District of Columbia, and Hawaii

New York	Buffalo	WBEN	930 kc
	New York	WEAF	660 kc
	Schenectady	WGY	810 kc
North Carolina	Asheville	WISE	1230 kc
	Charlotte	WSOC*	1240 kc
	Raleigh	WPTF	680 kc
	Winston-Salem	WSJS	600 kc
North Dakota	Bismarck	KFYR	550 kc
	Fargo	WDAY	970 kc
Ohio	Cincinnati	WSAI	1360 kc
	Cleveland	WTAM	1100 kc
	Columbus	WCOL	1230 kc
	Dayton	WING	1410 kc
	Lima	WLOK	1240 kc
	Springfield	WIZE	1340 kc
	Zanesville	WHIZ	1240 kc
Oklahoma	Oklahoma City	WKY	930 kc
	Tulsa	KVOO	1170 kc
Oregon	Medford	KMED	1440 kc
	Portland	KEX	1190 kc
Pennsylvania	Allentown	WSAN	1470 kc
	Altoona	WFBG	1340 kc
	Johnstown	WJAC	1400 kc
	Philadelphia	KYW	1060 kc
	Pittsburgh	KDKA	1020 kc
	Reading	WRAW	1340 kc
	Wilkes-Barre	WBRE	1340 kc
Rhode Island	Providence	WJAR	920 kc
South Carolina	Charleston	WTMA	1250 kc
	Columbia	WIS	560 kc
	Florence	WOLS	1230 kc
	Greenville	WFBC	1330 kc
South Dakota	Sioux Falls	KSOO-KELO	1140-1230 kc
Tennessee	Kingsport	WKPT	1400 kc
	Nashville	WSM	650 kc
Texas	Amarillo	KGNC	1440 kc
	Beaumont	KFDM	560 kc
	El Paso	KTSM	1380 kc
	Fort Worth	KGKO	570 kc
	Houston	KPRC	950 kc
	San Antonio	WOAI	1200 kc
Weslaco	KRGV	1290 kc	
Virginia	Norfolk	WTAR*	790 kc
	Richmond	WMBG	1380 kc
Washington	Seattle	KJR	1000 kc
	Spokane	KHQ	590 kc
West Virginia	Charleston	WGKV	1490 kc
Wisconsin	Madison	WIBA	1310 kc
HAWAII	Honolulu	KGU	760 kc
Short Wave	Schenectady	WGEO	9.53 mc

* Delayed Broadcast

(Revised as of April, 1942)

CATHOLIC HOUR RADIO ADDRESSES IN PAMPHLET FORM

Prices Subject to change without notice.

OUR SUNDAY VISITOR is the authorized publisher of all CATHOLIC HOUR addresses in pamphlet form. The addresses published to date, all of which are available, are listed below. Others will be published as they are delivered.

Quantity Prices Do Not Include Carriage Charge

"The Divine Romance," by Rt. Rev. Msgr. Fulton J. Sheen, 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"The Moral Order" and **"Mary, the Mother of Jesus,"** by Rev. Dr. Geo. Johnson, 64 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"A Trilogy on Prayer," by Rev. Thomas F. Burke, C.S.P., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Philosophy of Catholic Education," by Rev. Dr. Charles L. O'Donnell, C.S.C., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Christianity and the Modern Mind," by Rev. John A. McClorey, S.J., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"The Moral Law," by Rev. James M. Gillis, C.S.P., 88 pages and cover. Single copy, 20c; 5 or more, 15c each. In quantities, \$10.50 per 100.

"Christ and His Church," by Rt. Rev. Msgr. Joseph M. Corrigan, 88 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$10.50 per 100.

"The Marks of the Church," by Rev. Dr. John K. Cartwright, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Organization and Government of the Church," by Rev. Dr. Francis J. Connell, C.S.S.R., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Moral Factors in Economic Life," by Rt. Rev. Msgr. Francis J. Haas and Rt. Rev. Msgr. John A. Ryan, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Divine Helps for Man," by Rev. Dr. Edward J. Walsh, C.M., 104 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$12.00 per 100.

"The Parables," by Rev. John A. McClory, S.J., 128 pages and cover. Single copy, 30c postpaid; 5 or more, 20c each. In quantities, \$13.00 per 100.

"Christianity's Contribution to Civilization," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"Manifestations of Christ," by Rt. Rev. Msgr. Fulton J. Sheen, 123 pages and cover. Single copy, 30c postpaid; 5 or more, 20c each. In quantities, \$13.00 per 100.

"The Way of the Cross," by Rt. Rev. Msgr. Fulton J. Sheen, 32 pages and cover (prayer book size). Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"Christ Today," by Very Rev. Dr. Ignatius Smith, O.P., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Christian Family," by Rev. Dr. Edward Lodge Curran, 68 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$7.75 per 100.

"The Dublin Eucharistic Congress," by His Eminence William Cardinal O'Connell. An address rebroadcast from Dublin. 12 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$4.25 per 100.

"Rural Catholic Action," by Rev. Dr. Edgar Schmiedeler, O.S.B., 24 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities \$4.00 per 100.

"Religion and Human Nature," by Rev. Dr. Joseph A. Daly, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Church and Some Outstanding Problems of the Day," by Rev. Jones I. Corrigan, S.J., 72 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Conflicting Standards," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"The Hymn of the Conquered," by Rt. Rev. Msgr. Fulton J. Sheen, 128 pages and cover. Single copy, 30c postpaid; 5 or more, 20c each. In quantities \$13.00 per 100.

"The Seven Last Words," by Rt. Rev. Msgr. Fulton J. Sheen, (prayer book size) 32 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"The Church and the Child," by Rev. Dr. Paul H. Furfey, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Love's Veiled Victory and Love's Laws," by Rev. Dr. George F. Strohaber, S.J., 48 pages and cover. Single copy, 15c postpaid; 5 or more 8c each. In quantities, \$6.00 per 100.

"Religion and Liturgy," by Rev. Dr. Francis A. Walsh, O.S.B., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Lord's Prayer Today," by Very Rev. Dr. Ignatius Smith, O.P., 64 page and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities \$6.50 per 100.

"God, Man and Redemption," by Rev. Dr. Ignatius W. Cox, S.J., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"This Mysterious Human Nature," by Rev. James M. Gillis, C.S.P., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Eternal Galilean," by Rt. Rev. Msgr. Fulton J. Sheen, 160 pages and cover. Single copy, 35c postpaid; 5 or more, 25c each. In quantities, \$17.00 per 100.

"The Queen of Seven Swords," by Rt. Rev. Msgr. Fulton J. Sheen (prayerbook size), 32 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"The Catholic Teaching on Our Industrial System," by Rt. Rev. Msgr. John A. Ryan, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Happiness of Faith," by Rev. Daniel A. Lord, S.J., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$8.75 per 100.

"The Salvation of Human Society," by Rev. Peter J. Bergen, C.S.P., 48 pages and cover. Single copy, 15c postpaid, 5 or more, 8c each. In quantities, \$6.00 per 100.

"Catholic Education," by Rev. Dr. George Johnson, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Church and Her Missions," by Rt. Rev. Msgr. William Quinn, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Church and the Depression," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"The Fullness of Christ," by Rt. Rev. Msgr. Fulton J. Sheen, 176 pages and cover. Single copy, 45c postpaid; 5 or more, 30c each. In quantities, \$17.50 per 100.

"The Church and Modern Thought," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Misunderstood Truths," by Most Rev. Duane G. Hunt, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Judgment of God and The Sense of Duty," by Rt. Rev. Msgr. William J. Kerby, 16 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$4.00 per 100.

"Christian Education," by Rev. Dr. James A. Reeves, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$4.00 per 100.

"What Civilization Owes to the Church," by Rt. Rev. Msgr. William Quinn, 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10 each. In quantities, \$6.50 per 100.

"If Not Christianity: What?" by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"The Prodigal World," by Rt. Rev. Msgr. Fulton J. Sheen, 140 pages and cover. Single copy, 35c postpaid; 5 or more, 25c each. In quantities, \$17.00 per 100.

"The Coin of Our Tribute," by Very Rev. Thomas F. Conlon, O.P., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Pope Pius XI," by His Eminence Patrick Cardinal Hayes. An address in honor of the 79th birthday of His holiness, 16 pages and 4 color cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Misunderstanding the Church," by Most Rev. Duane G. Hunt, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Poetry of Duty," by Rev. Alfred Duffy, C.P., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Characteristic Christian Ideals," by Rev. Bonaventure McIntyre, O. F. M., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Catholic Church and Youth," by Rev. John F. O'Hara, C.S.C. 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Spirit of the Missions," by Rt. Rev. Msgr. Thomas J. McDonnell, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Life of the Soul," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"Our Wounded World," by Rt. Rev. Msgr. Fulton J. Sheen, 112 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$12.50 per 100.

The first six addresses in this series published separately under the title **"Freedom and Democracy: a Study of Their Enemies,"** 56 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"The Banquet of Triumph," by Very Rev. J. J. McLarney, O.P., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Society and the Social Encyclicals—America's Road Out," by Rev. R. A. McGowan, 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Pius XI, Father and Teacher of the Nations," (On His Eightieth Birthday) by His Excellency, Most Rev. Amleto Giovanni Cicognani, 16 pages and cover. Single copy, 10c postpaid; 5 or more, 5c each. In quantities, \$3.50 per 100.

"The Eastern Catholic Church," by Rev. John Kalko, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Joy in Religion," by Rev. John B. Delauney, C.S.C., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The 'Lost' Radiance of the Religion of Jesus," by Rev. Thomas A. Carney, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Some Spiritual Problems of College Students," by Rev. Dr. Maurice S. Sheehy, 40 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"God and Governments," by Rev. Wilfrid Parsons, S.J., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Saints vs. Kings," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"Justice and Charity," by Rt. Rev. Msgr. Fulton J. Sheen.

Part I—"The Social Problem and the Church," 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$12.00 per 100.

Part II—"The Individual Problem and the Cross," 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"In Defense of Chastity," by Rev. Felix M. Kirsch, O.M. Cap., 72 pages and cover, including study aids and bibliography. Single copy, 15c postpaid, 5 or more, 10c each. In quantities, \$8.75 per 100

"The Appeal To Reason," by Most Rev. Duane G. Hunt, D.D., LL.D., 72 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Practical Aspects of Catholic Education," by Very Rev. Edward V. Stanford, O.S.A., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Mission of Youth in Contemporary Society," by Rev. Dr. George Johnson, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Holy Eucharist," by Most Rev. Joseph F. Rummel, S.T.D., LL.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Cardinal Hayes—A Eulogy," by Rt. Rev. Msgr. Fulton J. Sheen, 16 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$3.50 per 100.

"The Rosary and the Rights of Man," by Very Rev. J. J. McLarney, O.P., 56 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"Human Life," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$10 per 100.

"Freedom," by Rt. Rev. Msgr. Fulton J. Sheen.

Part I—"Social Freedom," 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

Part II—"Personal Freedom," 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$12.00 per 100.

"The Holy Ghost," by Very Rev. J. J. McLarney, O.P., 56 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"Toward the Reconstruction of a Christian Social Order," by Rev. Dr. John P. Monaghan, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Marian Vignettes," by Rev. J. R. Keane, O.S.M., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Peace of Christ," by Very Rev. Martin J. O'Malley, C.M., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities \$5.50 per 100.

"God's World of Tomorrow," by Rev. Dr. John J. Russell, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Catholic Tradition in Literature," by Brother Leo, F.S.C., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"What Catholics Do At Mass," by Rev. Dr. William H. Russell, 72 pages and cover, including study club questions and suggestions, and brief bibliography. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Prophets and Kings: Great Scenes, Great Lines," by Rev. James M. Gillis, C.S.P., 96 pages and cover. Single copy, 20c postpaid; 5 or more, 15c each. In quantities, \$11.00 per 100.

"Peace, the Fruit of Justice," by Rt. Rev. Msgr. Fulton J. Sheen, 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"The Seven Last Words and The Seven Virtues," by Rt. Rev. Msgr. Fulton J. Sheen, 80 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"1930—Memories—1940"—The addresses delivered in the Tenth Anniversary Broadcast of the Catholic Hour on March 3, 1940, together with congratulatory messages and editorials. 80 pages and cover. Single copy, 25c postpaid; 5 or more, 20c each. In quantities, \$11.00 per 100.

"What Kind of a World Do You Want," by Rev. Wilfrid Parsons, S.J., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Law," by Rev. Dr. Howard W. Smith, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"In the Beginning," by Rev. Arthur J. Sawkins, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Life and Personality of Christ," by Rev. Herbert F. Gallagher, O.F.M., 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"America and the Catholic Church," by Rev. John J. Waide, 48 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Social Crisis and Christian Patriotism," by Rev. Dr. John F. Cronin, S.S., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Missionary Responsibility," by the Most Rev. Richard J. Cushing, D.D., LL.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"Crucial Questions," by Rev. James M. Gillis, C.S.P., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.50 per 100.

"Favorite Texts From The Confessions of St. Augustine," by Rev. James M. Gillis, C.S.P., 64 pages and cover. Single copy, 15c postpaid; 5 or more, 10c each. In quantities, \$6.50 per 100.

"War and Guilt," by Rt. Rev. Msgr. Fulton J. Sheen of the Catholic University of America, 196 pages and cover. Single copy, 60c postpaid; 5 or more, 50c each. In quantities, \$32.00 per 100.

"The Purposes of Our Eucharistic Sacrifice," by Rev. Gerald T. Baskfield, S.T.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Case for Conscience," by Rev. Thomas Smith Sullivan, O.M.I., S.T.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Catholic Notion of Faith," by Rev. Thomas N. O'Kane, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"Freedom Defended," by Rev. John F. Cronin, S.S., Ph.D., 32 pages and cover. Single copy, 10c postpaid; 5 or more, 8c each. In quantities, \$5.50 per 100.

"The Rights of the Oppressed," by Rt. Rev. Msgr. Martin J. O'Connor, 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"The Practical Aspects of Patriotism," by Rev. George Johnson, Ph.D., 40 pages and cover. Single copy, 15c postpaid; 5 or more, 8c each. In quantities, \$6.00 per 100.

"What Is Wrong and How to Set It Right," by Rev. James M. Gillis, C.S.P., 80 pages and cover. Single copy, 15c, postpaid; 5 or more, 10c each. In quantities, \$8.75 per 100.

"Peace," by Rt. Rev. Msgr. Fulton J. Sheen, 160 pages and cover. Single copy, 35c postpaid; 5 or more, 25c each. In quantities, \$17.00 per 100.

"Christian Heroism," by Rev. Robert J. Slavin, O.P., 64 pages and cover. Single copy, 20c, postpaid; 5 or more, 15c. In quantities, \$7.50 per 100.

"A Report to Mothers and Fathers," by Rev. William A. Maguire, Chaplain, U. S. Army, and Rev. Christopher E. O'Hara, Chaplain, U. S. Navy, 24 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$6.00 per 100.

"The Liturgy and the Laity," by Rev. William J. Lallou, 32 pages and cover. Single copy, 15c postpaid; 5 or more, 10c. In quantities, \$6.50 per 100.

Complete list of 108 pamphlets to one address in U. S., \$13.75 postpaid. Price to Canada and Foreign Countries, \$16.75.

Address: OUR SUNDAY VISITOR, Huntington, Indiana.

