

St. Benedict's Abbey -
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ADU 9293

346079

PROCEEDINGS
OF THE
LITURGICAL DAY
HELD AT
ST. BENEDICT'S ABBEY
Atchison, Kansas

December 10, 1941

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Imprimi potest:

+ Martinus Veth, O.S.B.
Atchison, Kansas
die 4 Januarii, 1942.

Nihil Obstat:

+ Martinus Veth, O.S.B., Censor Librorum
die 4 Januarii, 1942.

Imprimatur:

+ Paulus C. Schulte, S.T.D.
Episcopus Leavenworthiensis
Kansas City, Kansas
die 10 Januarii, 1942.

FOREWORD

By the Right Reverend Martin Veth, O.S.B.
Abbot, St. Benedict's Abbey, Atchison, Kans.

I regret deeply that it was not my privilege to be present with my community for the first liturgical day held in Kansas. For many months I had looked forward prayerfully to this day as a means in God's hand to produce great good among our people. As Father Ellard has so justly pointed out, the Movement is inevitable. It can be opposed. It is being opposed in many ways. But it cannot be stopped, for it is God's own will, made known to us by the last five popes.

I hope that every priest who was in Atchison on December 10, left with the feeling that he is destined to play an important role in the service of Mother Church in restoring active participation to our laity in our official worship. In a sense the need is greater than ever today. We must expend all efforts to unite our Church as a tremendously large throng chanting God's praises, humbly endeavoring to make up for the millions of voices ruthlessly stilled in other lands.

I made it one of my first duties when permitted by the doctors to return home to read over carefully the manuscripts of the papers given on the liturgical day. It pleases me to be able to give this word of introduction to their printed form, and to take this occasion to thank the priests who came from great distances and at personal sacrifice to help in this important work.

I am happy in the knowledge that our community has taken this lead in fostering a more intense prayer life among our people through an appeal to the men ordained to guide and instruct. As stated in my telegram to the assembled participants on the day itself, I was with you in spirit by the bond of the same Sacrifice and common prayer.

God has manifestly blessed this initial undertaking. Many favorable reports have reached me from widely different sources. May the work continue with the same blessing of Almighty God.

Floreat. Crescat.

+ Martin, O.S.B.,
Abbot.

Address of Welcome

By the Most Reverend Paul C. Schulte, S.T.D.

Bishop of Leavenworth

(Condensed)

My Fellow Bishops of Kansas,
Right Reverend and Reverend Fathers,

It affords me a distinct pleasure to be with you today as the Bishop of the host diocese for the first Liturgical Day celebrated in our State. I know that those from outside our diocese already realize perfectly well that they are cordially welcome. I am indeed happy that this sacred work, long fostered by the Holy See, as we shall soon hear from Father Ellard, is coming to the consciousness of the priests of Kansas.

The Liturgical Movement calls upon us all for a spirit of deep enthusiasm for the worship of Mother Church. This spirit has been manifested in the liturgical meetings held last fall in Chicago, and a month ago in St. Paul. It is our hope that in our own humble way something of the same spirit may be born among us today—particularly among those who have not been privileged to attend the national meetings.

But, we are not here to make liturgy. We must guard against anything that might savor too strongly of a spirit of innovation. We want quite simply to carry out the wishes of Mother Church, to the human best of our efforts. With profound regard for the rubrical and ceremonial directions of the sacred liturgy, we pray for a deepening of our appreciation of the spirit of the Church's worship. . . .

Nothing would please me more than to see the solemn liturgy of Rogation Days, Corpus Christi processions, and other public prayers of the Church year celebrated in the most festive manner possible within our diocese of Leavenworth. A number of neighboring parishes could easily unite at centrally chosen churches, and together beseech God in the chant of the Church on these occasions. We are losing sight of the fact that we depend upon the blessing of Almighty God for all the goods we enjoy, and that we are under obligation to worship Him solemnly and as a society,—that is, as parishes. We need this public manifestation of faith and sacred worship. It will bring God's blessing upon us.

I wish to thank the Fathers of St. Benedict's Abbey for having prepared this splendid program. It is in many senses unique among Liturgical Days celebrated throughout the country. May God bless our efforts in conferring about the sacred liturgy, and may the fruits He bestows upon us reach the humblest faithful committed to our charge.

Why a Liturgical Revival Was Inevitable

By the Reverend Gerald Ellard, S.J.
St. Mary's College, St. Marys, Kans.

If history does not exactly repeat itself, still historic factors working in the same way repeatedly produce parallel pictures. And there are many pages from the Christian past summed up in the circumstance that today the Catholic bishops and priests of Kansas come to a Benedictine abbey to confer amid world-collapse on the Catholicism of tomorrow and the day after.

When the history of these times is written, chroniclers will dwell on the fact that they are characterized by three great prayer-movements. They will speak of the widespread initiation of large groups of the laity of both sexes into systematic asceticism collectively centering in what is known as the retreat movement. Again, they will point out how this age, the world over, has shown a sudden, deep concern, practical as well as theoretical, in that communion with God, that apperception of God, known as Catholic mysticism. Lastly, historians will take pains to record that twentieth-century Catholicism is endeavoring once more to integrate the laymen and laywomen into the offices of public worship. Doubtless, too, the portrait painters of our age will pause a bit to discourse on that mysterious power possessed by this Church twenty centuries young to renew its life and reform its institutions by drawing upon fresh streams of vitality welling strong within her.

"So it has been in each great crisis," we can well imagine one of them concluding; "when the forces of the Church seem spent, then it is she finds new power surging up within her: in the twentieth century the Church refreshed herself and the crumbling world by refashioning the pattern of her praying." Revitalized praying would seem to be the Church's secret weapon against the all-out attacks on her in our day. Here we are concerned with the role, fresh with a lustre it has not known for ages, that liturgical prayer is destined to play in the new era.

If we believe that Pope Pius XI was correct in saying, Dec. 12, 1935, (just two days short of six years ago today), "The liturgy is a very great thing. It is the most important organ of the ordinary teaching power of the Church," or agree in seeing with the same supreme pontiff (Dec. 20, 1928) "an intimate relationship between Christian worship and the sanctification of souls," we could argue that a liturgical revival was sooner or later absolutely inevitable, unless the Church cared to see the most important organ of her

ordinary teaching power wither into atrophy, one of its chief instruments of sanctification permanently blunted. For the present reform of Catholic worship seeks to redress the multiple losses that laymen and laywomen have suffered in the course of time in *their* part in our common worship, seeks to lower the wall of separation that quite literally in some medieval churches to be seen to this day, and figuratively in all of them, shuts the laity out from actively sharing in what went on within the holy place where the priestly mediator stood at the altar.

It was characteristic of Christian worship from the very outset that it was planned precisely to allow the fullest understanding on the part of all, the fullest sharing in their respective roles by ministry and people in their joint association with Christ, the Priest, their Liturgist. Pagan altars were accessible to the pagan priests alone; the Jewish Temple did admit lay-worshippers to an outer-court not far from the altar. But with Christians the altar itself stood conspicuous and accessible to every last, least Christian, because in the new priestly race, all had some sharing, priestly or lay, in the perpetuation of Christ's priestly ministry in the covenant of love. St. Paul thanked God that he enjoyed the miraculous gift of speaking God's praises in unknown tongues: "Nevertheless," he said, "in church I had rather speak five words with my understanding, so as to instruct others, than ten thousand words in a tongue I and my hearers do not understand." (I Cor. xiv, 18) Now Catholic worship in the West turned from the primitive Greek to the Latin, when that had become the tongue the common man understood best. It then took the liturgy of the Western Church a fairly long period in which to grow and develop, until at Rome under Pope Gregory I (590-604), it achieved its zenith, so to speak, the perfect expression of the Latin Christian's corporate worship of almighty God. How unfortunate that Gregory lived in an age of indescribable upheaval, which rendered the realization of his ideal in worship impossible in any ecumenical manner! Particular features excepted, the liturgy of the Roman Rite has never since received such a thorough-going reform and readjustment to current life as Gregory gave it then. In one way or another the layman's place in the liturgy has become more circumscribed with every century since Gregory lived, as could be shown in specific detail, if time permitted such survey.

But instead of tracing the story through the intervening ages, let us look rather to the great Council of Trent, which in so many ways is as a foundation of modern Catholic life. Not a few of those abuses which gave Luther reason for solemnly appealing to

this Council, (which, however, he did not attend), were related to public worship, were associated with the fact that for ages the layman was being deprived by force of circumstances of an active and intelligent part in divine worship. All this, it was then hoped, would be remedied by this great Council.

Indeed Trent planned a complete program of reform of Catholic public worship. The Council's solicitude was most in evidence in all that referred to holy Mass, because, as the Fathers said, "of all holy things this Sacrifice is the most holy." In resisting the Protestant demands, the Council deemed it "inadvisable that Mass should be celebrated everywhere in the vulgar tongue." Yet on all having the care of souls it laid the obligation, lest the little ones ask for bread and there be none to break unto them, to explain frequently during the celebration of the Mass, especially on Sundays and festival days, . . . some mystery of this most holy Sacrifice."

If Trent similarly rejected the Reformers' petition that the entire Mass be said aloud, it did reaffirm "that some things in the Mass be pronounced in a low tone and others in a loud voice." In opposition to the heretical position, Masses at which the priest alone communicated were held to be valid Masses, yet in crystal-clear language it affirmed the desirability of having all worshippers at Mass communicate: "The Holy Council wishes indeed that at each Mass the faithful who are present should communicate, not only in spiritual desire, but also by the sacramental partaking of the Eucharist, that thereby they may derive from this most holy Sacrifice a more abundant fruit." The texts of the Missal and the Breviary were deemed to need correction, mostly in the nature of excision, and this work, begun at the Council, was then turned over to the Holy See for completion. In a hundred minor ways the Council showed its zeal that anything savoring in the least degree of unworthiness be kept from the public worship of the Church.

The thorny problem of having only proper music in the churches was given much more serious consideration than might be judged from the brevity of this statement: "They [local Ordinaries] shall also banish from the churches those types of music in which, whether by the organ or in the singing, there is mixed up anything unbecoming, . . . so that the house of God may be truly a house of prayer." Indeed, many a bishop at the Council may have had painful experience of the force of that saying, that more people were sung into Protestantism than argued into it. As early as 1523, in his *Form for Mass and Communion*, Luther had stressed the desirability of vernacular singing: "I would wish among us to have as much as pos-

sible in the vernacular what the people sing at Mass." Within the year Luther had contributed no less than twenty of his own compositions to this musical side of his revolt, and after *Eine feste Burg* had won its sensational reputation, religious rebels in non-German lands began to sweep people into their conventicles by affording them the chance to sing at divine service. Small wonder that the Fathers of Trent, with all this before their very eyes, wished to purge away the corruption that had overlaid the Church's once so popular planesong. This once restored to the *people*, they would be saved the sad choice of active participation in unorthodox worship, or mute and silent worship in the Church of Rome.

Vigorously the Holy See set its hand to the carrying through of this worship-reform. In Italy and in the reconquered parts of the Germanies, the restoration of Holy Communion was making the most gratifying progress. Naturally the new liturgical texts were a primary concern: these began to appear within five years after the Council's close, the Breviary in 1568, the Missal in 1570, the Pontifical in 1596, and the Ritual in 1614.

But as early as Oct. 1, 1567, Rome had seen itself forced to condemn some doctrinal errors of Michael du Bay, which meant that the Church was already engaged in a second gigantic struggle, this one destined to last two full centuries, a movement we call Jansenism, and which gives in a word the reason why the long-planned reforms of worship suffered yet another long delay.

That movements even the most excellent from every point of view have their appointed day, and must await their time, would seem to be a moral of this liturgical revival. At least there could be no liturgical revival while Jansenism held the field. Scarcely was that ultra-rigorist movement born in the Low Countries, when it found such shelter in influential quarters that it could maintain itself, despite repeated condemnations, for two hundred years. It infected practically all of Christendom that had not gone into Protestantism. The Bourbon kings of France, its chief defenders, were linked in such close ties of blood and policy with the royal houses of Spain and Portugal, the dependent duchies of Italy, and the imperial house of Austria, that this combination of princes, who had the appointment of bishoprics in their hands, made all effective reform from the side of Rome impossible.

What was far worse was that this 'holier than the Church' Jansenist party gradually developed its own baleful and erroneous 'reform' of worship. In direct opposition to Tridentine legislation and Roman decrees, the French dioceses, after the model of Paris,

began to abandon the Roman Breviary and Missal, even Pontifical and Ritual. From 1680 until well into the nineteenth century there were in France alone no less than eighty of these local 'Rites', and many of them tintured with Jansenist tendencies. In France itself the Jansenists at least kept the Latin tongue in their multiple liturgies, although they talked continually about turning these into the vernacular. As a Roman reaction against this proposal it became a matter of excommunication to translate any of the liturgical prayers into the vernacular. This prohibition lasted until the time of Leo XIII, and is the reason why our grandfathers and even fathers did not have pocket missals, but the layman's Ersatz, *The Key of Heaven*, to use at Mass.

Excommunication or not, princes were found in the Germanies and in Italy, then mostly under foreign domination, defiant enough and strong enough to get the Mass celebrated in many places in the vernacular. Nor was it just a question of what language was to be used: "Jansenism poisoned," it is a French historian we are quoting, "every source of Catholic piety, and especially the liturgy." The Jansenist attack on Holy Communion is well known. Not so well known are numerous other matters touching public worship that the Church had to condemn even in Italy. Jansenists solemnly decreed that Masses lacked their essence if the worshippers present did not communicate; that the priest, or donor, could not direct the application of the fruits of the Mass; that there should be only one altar in a church; that relics or flowers were not to be placed on the altar; that there must be vernacular liturgy with loud praying, and the like.

It was not hidden from the Church that there was both deep religious force and wide popular appeal in some aspects of the liturgical program proposed by the Protestants in the sixteenth century, and by the Jansenists in the seventeenth and eighteenth. But in the threat of such widespread apostasy, the Church had first to safeguard her pearl of great price, the orthodox faith, and then, when the danger was past, she was free to carry out the reforms she herself had long planned. "The Church has to defeat her foes," as John Henry Newman used to say, "and then she can divide the spoils." True and balanced liturgical reforms could come only after Jansenism had been routed. Napoleon, with no intention of doing the Church a service, restored to her the liberty of free appointment to bishoprics, and with that the turning of the tide was close at hand.

To be a Catholic is to live in a lofty dwelling which, under the Hand of the Divine Architect, is still abuilding. As we go about

our daily tasks in the warmth and shelter of the home of the faith, we can witness across the years the growth of the design being silently worked out above us. In this matter of carrying into execution the worship reforms planned at Trent the first big step was taken by a young French secular priest, Prosper Gueranger, who had "discovered" the Roman Missal and Breviary and was struck with their superiority over those assigned him by diocesan authorities. Even before he became a Benedictine, Gueranger was crusading for the reintroduction into France of the abandoned books of the Roman Rite. From 1830 to 1840 his campaign was by means of magazine articles, from 1840 to 1851 it took the form of the state-ly volumes of *Institutions Liturgiques*. So cogent were these writings that bishop after bishop silently set aside the local liturgies, and took up this prayer "with the Roman heart." This preliminary phase of the work was completed in 1875, when Orleans was the last to suppress the Jansenist local liturgy.

But even a few years before that date, Pope Pius IX had summoned the bishops of the world to meet in the Vatican Council. The place that worship reforms occupied in his plans is indicated by the Bull of summons: "In this Ecumenical Council all those things are to be accurately examined, weighed and decreed, which in times so troubled as these concern the greater glory of God, the integrity of the faith, the propriety of divine worship . . ." The unfinished business of Trent was thus placed second only to the purity of the faith in the program as planned for the Council. But, alas for human planning, even on the part of the Holy See! Rome was then being held against the Garibaldi forces, we will recall, by a French garrison, and the outbreak of the Franco-Prussian War soon led to the recall of this garrison. Thereupon, the Vatican Council was prorogued, without the Commission on Liturgy (as far as I know) even making a report.

What the Council could not do, the papacy resolved not to leave undone. Even as a disillusioned old man and prisoner in the Vatican, Pius IX tried to push the worship reforms, but his efforts only served to bring out that a long and difficult process of textual reconstruction must precede the reintroduction of popular planesong.

Leo XIII, as a bishop, had attended the Vatican Council, and after his elevation to the Throne of Peter devoted no little effort to what he called "the hoped-for betterment of divine worship." While waiting impatiently for the restored texts of the planesong, he reissued (1884) the existing regulations on figured music. Again, since Jansenism was dead at last, Leo removed the restriction against the layman's use of liturgical prayers in vernacular trans-

lation (1897). Lastly, 1902, with a view of restoring "the spectacle of Christian brotherhood and social equality, when men of all conditions, gentle and simple, rich and poor, gather around the holy altar, all sharing alike in the Heavenly Banquet," he expressed the purpose, "The chief aim of our efforts must be that the frequent reception of the Eucharist be widely revived among Catholic peoples." (*Mirae caritatis*) Let us note the steps: active participation by joint singing, by the use of the liturgical text, by communicating together.

So Leo sowed the seed at the threshold of this century. At that time (1902), the men known later as Pius X, Benedict XV, Pius XI and Pius XII were all engaged under Leo, respectively as Cardinal Patriarch of Venice, a minor prelate in the administration of the Vatican, an assistant librarian in the Ambrosian at Milan, and a young priest engaged as copyist in the office of the Congregation of Extraordinary Affairs. Each in turn has since entered into the field of Leo's sowing, and while themselves continuing the sowing, each has bid us look forward for great things in the renewal of the Christian spirit drawn from this foremost and indispensable font, the active participation of the people in the Church's public worship.

"Great deeds require time," in Newman's sobering phrase, and no one could reasonably expect that the losses of centuries could be made up over night. Very shortly before he became pope, Cardinal Pacelli clearly hinted that the great bulk of the work is still ahead of us: "Once the people have discovered that they are to go forward along the royal way of public prayer . . ." he said. That discovery must be made by priests before the laity can take a single step along the royal way of public prayer. But it would be false to suggest that a good beginning is not being made. A critical non-Catholic observer thus sums up the present situation with fairness, accuracy and insight: "At present we are witnessing the beginning of a movement for Liturgical Reform within the Roman Church, which seems destined to be of great importance. Its chief aim is the restoration of the primitive balance and integrity of the Mass, as the essential corporate act of Christian worship; the whole service being regarded as a single action shared in by the faithful, presenting their self-oblation to God, and rising to a climax in their Communion. In churches affected by the Revival, the full cooperation of all present is assured by distributing translations of the Sunday Mass. The singing of the *Gloria*, the *Credo* and the *Sanctus*, and even the Proper of the day, is congregational."

The liturgical revival in the United States as elsewhere is en-

gaged in the "endeavor to bring American Catholics to a fuller understanding of the liturgy of the Church and to a more intelligent participation in it," to quote words recently addressed to it by Pope Pius XII. The purpose of it all, in the rebuilding of the world, he who is now Christ's Vicar phrased with clearness and precision in a letter to the Hierarchy of Mexico a few years back: "It is precisely through liturgical prayer and visible cult that the soul easily rises to God and disposes itself to receive the consolations of the faith . . . It is in the holy worship of the Church that the faithful . . . truly feel themselves one heart and one soul, and acquire greater strength." For that unity and strength needed in our tempestuous days, let us pray:

O God, who hast appointed that men together worship Thee in and with and through Thine only Son, our Priest: teach us that the pattern of Christian praying must needs embody, as Thy servant Pius said, social praying, to be voiced under the guidance of pastors, in enacting the solemn functions of the liturgy. Through Jesus Christ, Thy Son, our Liturgist. Amen.

Sacrificial Banquet and Mystical Body

By the Very Reverend Patrick Cummins, O.S.B.
Subprior, Conception Abbey, Conception, Mo.

The purpose of the liturgical apostolate is twofold:

- 1) to bring Catholics to a fuller understanding of the liturgy of the Church;
- 2) to bring Catholics to a more intelligent participation in that liturgy.

This formulation of the liturgical goal I have borrowed from Cardinal Maglione's letter to Msgr. Morrison, chairman of the Chicago liturgical week, the first held in our country. The letter runs thus:

Right Reverend and dear Monsignor:

The copy of the Proceedings of the National Liturgical Week which you forwarded recently to the Holy Father was a source of deep paternal satisfaction to His Holiness who has directed me to convey to you the expression of his grateful appreciation. He would also have me assure you, dear Monsignor, of his gratitude for the constant interest which you and your devoted helpers have manifested in this newest endeavor to bring American Catholics to a fuller understanding of the liturgy of the Church and to a more intelligent participation in it. That the movement is meeting with success is clearly manifested in the reports and discussion of this first Liturgical Week.

In testimony of his paternal and benevolent interest and in pledge of copious heavenly assistance the Sovereign Pontiff cordially imparts to you, dear Monsignor, and to all those who have assisted in this great undertaking his paternal apostolic benediction. . . .

Cardinal Maglione

This formulation of the liturgical goal seems to me providential. 'Fuller understanding of the liturgy', 'more intelligent participation in the liturgy' — these phrases point out to the liturgical apostles the golden road, midway between two extremes.

One extreme is that of exactness that is merely mechanical. Rubrical slovenliness is, admittedly, a great and widespread evil. 'Cursed be he who does the work of God negligently'. Who has not heard that word in retreats and conferences? What is the remedy for this evil? Exactness, of course. Painstaking, methodical exactness, which leaves no detail neglected. And the answer is correct, if you add a proviso. Is this mechanical exactness animated by a fuller understanding of the liturgy, and by more intelligent participation? Without this proviso, mechanical exactness, in itself a great good, becomes an enemy of genuine liturgical development.

One extreme tends to evoke the opposite extreme. Getting out of legalistic, mechanistic routine often means getting into an enthusiasm that is subjective and devotionalistic. Now enthusiasm is good, a great good, but under the same proviso. Enthusiasm must be based on fuller understanding, must result in more intelligent participation. Without this papal proviso, enthusiasm, however good in itself, tends to defeat its own cause.

With this papal watchword in mind we may congratulate the framers of this program. The morning papers — I hope the phrase does not distract you — seem intended to promote deeper understanding, the afternoon papers to insure more intelligent participation. Adopting this program, I proceed to put before you, in the form of a long syllogism, the purpose and method of my own paper.

Why this Paper?

If 1) the liturgical revival be inevitable;
 if 2) liturgical revival mean intelligent participation in the liturgy;
 if 3) liturgy means, primarily, the sacramental system;
 if 4) that participation include congregational singing;
 if 5) the mystical body be the liturgical idea now most prominent among liturgical apostles; and
 if 6) that idea be used by them in meanings not well discriminated:
 then 1) a theological definition of the mystical body is necessary, and 2) the man selected for that task should have as guide the best authority, both theological and liturgical.

Now these Ifs are more than Ifs. They are truths. Glance at your program. Father Ellard has shown you why the liturgical revival is inevitable. There lies my first If. And my second, third, and fourth Ifs, will, I think you agree, be turned into living realities by the three speakers you await this afternoon. I certainly could not wish a better setting for my own paper than that given by the authors of this program.

That the mystical body is the term now most frequently elaborated by apostles of the liturgy (my fifth If) hardly needs proof. Think of our liturgical papers (*Orate Fratres*, the *Magnificat*, *Altar and Home*) or of Catholic papers in general, (*America*, *Commonweal*, *Tablet*), of the reports from liturgical weeks (Chicago and St. Paul). The mystical body is fast becoming a war-cry of Catholic revival.

My sixth and last If (the most important of my Ifs) is concerned with a kind of vagueness that hangs about our use of the term 'mystical body'. Let me repeat some familiar statements. "We become members of the mystical body by Baptism." "As

members of the mystical body all Christians participate in the priesthood of Christ." "The mystical body of Christ is the Church." None of these statements is false. Yet the first emphasizes Baptism, the second emphasizes the general Christian priesthood, the third emphasizes the Church. None of them emphasizes the Eucharist. And when writers and speakers do make eucharistic statements about the mystical body, they still sound uncertain in stating what eucharistic idea they are supposed to emphasize.

How this Paper Proceeds

Deeper understanding of the mystical body must be expressed first, in metaphorical language, secondly, in scientific language. And deeper understanding leads to more intelligent participation. Hence, three steps:

- 1) The mystical body in metaphor;
- 2) the mystical body in the Summa;
- 3) the mystical body and liturgical participation.

I. The Mystical Body in Metaphor

To enter an ancient city you had to pass, first, through the gate of the outer wall, secondly, through the gate of the inner wall. Only beyond and within both walls, the external wall and the internal wall, could you claim, speaking precisely, to be in the city itself.

My paper is an attempt to clarify the relation existing between the sacrificial banquet and the mystical body. The position which the paper is intended to maintain I find pictured in the image outlined above. The outer wall of the city is the visible banquet, the celebration of Mass as seen externally, accessible to baptized and unbaptized alike. The inner wall of the city is the invisible banquet, created by transubstantiation, shared only by those who have been baptized. The city itself is the mystical body.

So far I have expressed myself metaphorically. And this with design. Theology is the only habit of mind that is simultaneously speculative and practical. It begins by being practical, but ends by being speculative. Faith working by charity is practical. But faith ends in Beatific Vision, which is speculative. As practical, Theology expresses itself metaphorically. As speculative, Theology expresses itself scientifically. The metaphors of Our Lord, which we call parables, lead to the full theological precision of the Summa.

To show in all its wondrous details how this metaphor of the city defended by walls grows through the centuries into the eucharistic concept of the mystical body built up by the sacrificial banquet

— this were task for a large book. Here and now, we must be content with a few glimpses.

Our Liturgical Day meets in the second week of Advent. We await the Savior who is to come. How is He to come? The liturgy has many responses. I borrow the antiphon of Terce:

Urbs fortitudinis nostrae Sion: Salvator ponetur in ea murus et antemurale.

The italics are mine. They emphasize the source whence I borrowed my initial metaphor. A city (*urbs*) defended by an inner wall (*murus*) and by an outer wall (*antemurale*).

What is the name of the city? Sion. Sion, the Church, the mystical body. And of this city the Savior, the *expectatio gentium* does not disdain to be the wall and the rampart.

These words, speaking historically, are nigh 3000 years old. Isaias (26,1) proclaimed them seven centuries before the Savior came. But in the mind of God Who inspired them they are eternally old, hence eternally true, hence also eternally new. Our own eyes see their fulfilment. The gates of hell rage against mankind as never before. They shall not prevail. They will suffer defeat as never before. Every city built by man may be blasted from the face of the earth. But the walls of the city of God stand firm, the outer visible wall, and the inner invisible wall. Enter, O people of God, through the walls into the city. *Aperite portas, ut ingrediatur gens justa.*

II. The Mystical Body in the Summa

After sketching the doctrine, I will quote, first, Innocent III, who preceded St. Thomas, second, Abbot Vonjer, who in our own days reiterated St. Thomas.

Definition of the Mystical Body

A definition arises by giving, first, the genus, second, the species, of the thing to be defined. The genus of the mystical body is the 'res' of a sacrament. Its species is 'eucharistic'. Hence the 'eucharistic res' is the theological definition of the mystical body.

Two questions arise at once. First, where does St. Thomas give this definition? Second, what does the definition mean?

The first question is easily answered. In his treatise on the Eucharist (III, qq. 73-83), St. Thomas has frequent passages which contain this definition. Let one example suffice for many. "In this sacrament we must distinguish two things: first, the sacrament itself, second, the 'res' of the sacrament. Now as was said above

[in the preceding article], the 'res' of this sacrament is the unity of the mystical body." (III, 73, art. 3)

One simple line of thought governs the Summa of St. Thomas, both as a whole, and in its every part: God, from Whom; God, to Whom; God, through Whom. God, the Source, from Whom all creatures come (Pars Prima). God, the Goal, to Whom all creatures go (Pars Secunda). God, the redeeming God-Man, through Whom all creatures return to God's home which they had lost (Pars Tertia).

In that Third Part, we have, first, God Incarnate, living, dying, rising, ascending; second, God Incarnate, living and working in His sacramental world, the Church; third, God Incarnate, living forever as glorified Head of His glorified members.

Again. Studying the sacramental world we find first a three-fold horizontal distinction. Each sacrament looks back to the Incarnate God from Whom it comes; it looks forward to the Incarnate God to Whom it goes; it looks at the Incarnate God actually present, to Whom it here and now unites the recipient.

O sacrum convivium,
 in quo Christus sumitur:
 recolitur memoria passionis ejus:
 mens impletur gratia:
 et futurae gloriae nobis pignus datur.
 Alleluia.

We find, in each sacrament, second, a three-fold vertical distinction, three ascending sacramental levels. The first level is visible. The second level is invisible but not final. The third level is both invisible and final.

Look at Baptism as an illustration. The visible level includes everything accessible to the senses: the recipient, the minister, the pouring of the water, the simultaneous pronouncing of the words. The second level, invisible but not final, is the baptismal character. It is invisible. The senses do not grasp it. The unbeliever denies it. The believer does not see it, but believes it. Still, it is not final. It is an intermediary sacramental level, signified and effected by the lower external sign, but subordinated to the third level, which it signifies and produces. That third level, invisible and final, is sanctifying grace as destructive of original sin by incorporation into Christ.

This distinction of three ascending levels St. Thomas finds in each of the seven sacraments, not merely in those which imprint a character on the soul. In the Eucharist, the highest and most

perfect sacrament, the pre-eminent sacrament, he operates with this concept more frequently and more intimately than anywhere else. Now since this concept of the Eucharist is the presupposition and foundation of the definition he assigns to the mystical body, and since, secondly, this sacramental, eucharistic concept is practically inoperative in modern theologico-liturgical literature, I ask your patience while I attempt to clarify the three essential terms in this terminology:

- c) *res tantum*
- b) *res et sacramentum*
- a) *sacramentum tantum*.

The lowest of the three levels, the three plateaus, to be found in each sacrament, is called by St. Thomas the '*sacramentum tantum*'. The second level, the intermediate plateau, is called '*res et sacramentum*'. The third level, the final plateau, is called '*res tantum*'. Their interrelations have been noted above in the sacrament of Baptism. The '*sacramentum tantum*', the visible form and matter, signifies and effects the '*res et sacramentum*'. The '*res tantum*', the invisible and final level, is signified and effected by the two preceding levels. Lastly, the '*res et sacramentum*' both signifies and is signified. Since it is signified by the lowest level, the visible sign, it is called '*res*'. Since it signifies the highest level, it is called '*sacramentum*'.

Words of Innocent III

From that phrase concerning which you have inquired, that is, '*mysterium fidei*', some have thought to derive a proof of their error, namely, that in the sacrifice of the altar we do not have the true presence of the body and blood of Christ, but only an image thereof, or a '*species*', or a figure. Now that which we receive on the altar is called by Scripture, now '*sacramentum*', now '*mysterium*', now '*exemplum*'. But the error lies in this, that such men, first, do not rightly understand the words of Scripture, secondly, do not have proper reverence for the sacraments of God. Such men misunderstand both the Scripture and the power of God. . . . But it (the sacrament of the altar) is called '*mysterium fidei*' because what therein we believe is one thing, and what we see is another. What we see are the species of bread and wine, what we believe is, first, the true presence of the flesh and blood of Christ, second, the unity and charity which that presence produces. (D. 414, edit. 15a)

In this sacrament (Eucharist) three (things, elements, levels, plateaus) are to be carefully (subtiliter) distinguished: first, the visible form, second, the true presence of the Body, third, the

spiritual power. The 'form' belongs to the bread and wine, the true presence to the flesh and blood, the power is that of unifying charity. The first is called 'sacramentum et non res', the second is called 'sacramentum et res', the third is called 'res et non sacramentum'. But the first is the sacrament (sign and cause) of the twofold 'res', (both of the intermediate 'res' and of the final 'res'). The second is simultaneously sacrament, as related to one (above), and 'res', as related to one (below). The third is 'res' as related to the twofold 'sacramentum' (the external visible sign, and the internal invisible true presence of the body and blood). (D. 415.)

Words of Abbot Vonier

("A Key to the Doctrine of the Eucharist")

Do any of my readers still remember the ancient theological distinction between the "sacrament," and the "sacrament and thing," and the "thing" which I have explained in a former chapter? (p.254)

The ancient theologians with St. Thomas have this threefold division, *sacramentum tantum*, the sacrament only, *sacramentum et res*, the sacrament and the thing, *res tantum*, the thing only.

The first, *sacramentum*, is all that we know as the signification, with its divine power and its commemorative affinities. The 'sacrament and the thing' is the spiritual inwardness of the whole sacramental signification and no longer the external symbolism. Thus in Baptism the character which is distinct from all the other spiritual results of Baptism would be called by St. Thomas *sacramentum et res*, because baptismal character, an entirely spiritual result of the external rite, is still a sacramental thing, because in its turn it is a representation of, and a configuration with, the sacerdotal office of Christ, as will be said later. 'Sacrament and thing' thus holds a very important position in the old theology. It is a blending of the internal spiritual reality, *res*, with signification, *sacramentum*. Very logically, then, does St. Thomas declare the fact in the above passage that in the Eucharist 'sacrament and thing' is in the external matter itself, because truly the 'thing', the spiritual reality, the Body and Blood of Christ, under the appearance of bread and wine, is also 'sacrament' — that is, representative in a new way of Christ on the cross, when Body and Blood were separated. St. Thomas admits really a double signification in the sacraments — at least, in some of them; first, the external thing signifies; and then the internal, spiritual reality, immediately produced by the sacrament, has in its turn, the role of representation. The Eucharist excels, because in it *sacramentum et res* is not in the recipient, but in the external signs of bread and wine. Here,

again, we have a truly sacramental basis for the sacrificial aspect of the Eucharist.

Coming now to the *res* — the 'thing' — it would not be accurate reading of the old masters to say that by it is meant grace in general. What is meant is specific, sacramental grace, such as spiritual regeneration in Baptism, such as the union of charity in the Eucharist, when the faithful receive it in communion. (pp. 73-75)

Summary of the Doctrine

The 'sacramentum tantum', the external sensible element, consists in the words of consecration pronounced over the bread and wine. The 'res et sacramentum' is the true individual body of Christ into which the bread has been transubstantiated, and the true blood of Christ into which the wine has been transubstantiated. The 'res tantum', the special eucharistic grace, is the unity of the mystical body, produced by the fact that each participant eats the self-same true body of Christ, or drinks the self-same blood of Christ.

We may now repeat our definition. The mystical body has as its genus 'res sacramenti'. It is not the 'sacramentum tantum', the external visible sign, though this sign is its first sacramental cause. It is not the 'res et sacramentum', the internal invisible sign, though this sign is its second efficient cause. It is 'res tantum', the highest sacramental level, goal and consummation of the entire sacramental process.

The species of the definition is given in the word 'eucharistic'. The mystical body is, speaking properly, found within the Eucharist, the goal and purpose of all the sacraments. Hence the eucharistic *res*, the 'eucharistic thing', is the precise theological definition of the mystical body.

III. Mystical Body and Intelligent Participation

The definition just given is profound. Of all liturgical actions, the sacraments are supreme. Among the sacraments, the Eucharist is supreme. Of the three elements found in every sacrament, the 'sacramentum tantum', the 'res et sacramentum', and the 'res tantum', this third element is supreme. Hence the 'mystical body' being the 'res tantum' of the Eucharist, is, of all definitions of the mystical body, the most intimate, the most profound.

But is this definition also simple? As it stands, No. As it stands the definition includes the theological phrase 'res tantum'. And that phrase, pregnant with deepest meaning, supposes theologi-

cal training in him who would understand. In what sense, then, does the phrase lead to intelligent participation in the liturgy?

I answer: All definitions of the 'mystical body' are theological expressions of the truth which our Lord teaches, exhaustingly and inexhaustibly, in the parable of the Vine and the branches. Now this parable is a eucharistic parable. It is eucharistic, even in its circumstances. It was divinely suited, as was each of our Lord's words, to time, place, and audience. The time was eucharistic—after the First Sacrificial Banquet. The place was eucharistic—on the road that led from the Banquet to the Agony. The audience was eucharistic — eleven First Communicants.

The Vine and the branches — that is the definition, divinely simple, of the mystical body. And this definition is eucharistic. Eucharistic fullness, eucharistic completeness — that is the Vine and branches. And that is the mystical body. All this is expressed by St. Thomas when he identifies the mystical body with the eucharistic 'thing'.

The eucharistic truth which this parable enshrines — is it a conscious possession of our people? I think not. The sacrificial banquet has, indeed, since the days of Pius X, been steadily growing into Catholic consciousness. 'No Mass without Communion' is a war-cry, not indeed universally followed, but almost universally understood. But that the sacrificial banquet, the feasting on our Lord's body and blood, truly, really, and substantially present, has for its direct sacramental purpose the upbuilding of the Church, the mystical body — this idea is not, I think, as yet in possession.

Let us put the question in popular language. In catechism class, in the pulpit, in the confessional, you are urging your people to frequent Communion. You appeal to many, many motives: growth in grace, strength in temptation, good example to household and parish, gratitude for blessings, anticipation of death, less of Purgatory, more of Heaven. All well and good. But notice: All of these formulations are, as they stand, individualistic. None of them gives the specific, social, corporate, eucharistic, liturgical reason for daily and frequent Communion. What is this specific, eucharistic, liturgical reason? The answer is clear. If the special eucharistic grace, the 'res tantum' of the Eucharist, is 'mankind reduced to unity', then the specific liturgical reason for Communion is that of building up the Church till she embrace all mankind. Remaining away from the sacrificial banquet, you remain away from the only thing that can make you a Catholic, i.e. a branch of the Vine.

This formula may be varied in many fashions. Why share in

the sacrificial banquet as often as I can? Because that is what you were baptized for. Your baptismal character, insertion into Christ, is likewise a pledge to participate in Christ's banquet. Why? Since the Eucharist is goal and purpose of all the other sacraments, you cannot receive Baptism without a vow, at least implicit, to share in the eucharistic banquet. Your baptismal character is not merely a ticket of admission, it is likewise a promise to come.

Again, your baptismal character is a share in the priesthood of Christ. Your share in the priesthood of Christ is passive. It is not the active share which belongs to the priest who has received Holy Orders. You cannot transubstantiate the bread and the wine. But your baptismal character is nevertheless a participation in the priesthood of Christ. As the priest was ordained to prepare the banquet, you were baptized in order to eat at the banquet. If you do not eat, you are failing in your priestly function.

Again, you have surely noticed that the ordained priest not only prepares the banquet, but that he eats of the banquet before he feeds others. Even if nobody else eats, he never fails to do so. He dares not. The Church binds him to eat, under grievous sin. Why? The priest was baptized before he was ordained. When he prepares the banquet he thinks of the character he received in Holy Orders. When he eats he thinks of the character he received in Baptism. You have the same baptismal character which the priest has. The end and purpose of the priesthood of Christ, of the general priesthood and of the special priesthood, is to prepare the sacrificial banquet. Without this sacrificial banquet, no growth in the Church as a whole, no growth in you as a branch in the Vine. 'He who *eats* me, he also shall *live* by me'. (John, 6:58)

To conclude. The mystical body is the 'thing', the eucharistic 'thing'. One of Chesterton's finest books is entitled: "The Thing". This Thing is hated and loved, because it is 'like nothing else on earth'. When he says 'the Thing' he means 'the Church'. When I say the 'eucharistic thing', I too mean the Church. Chesterton's Thing is a sacramental thing, a sacramental organism. And the deepest thing within this sacramental organism is the Eucharistic Thing.

Urbs fortitudinis nostrae Sion:
Salvator ponetur in ea Murus
et Antemurale:
 Aperite *portas,*
 ut *ingrediatur* gens justa.

Speakers' Introduction

By the Most Reverend Frank A. Thill, D.D.
Bishop of Concordia

Courage was required to promote this Liturgical Conference in the midst of war and in the State of Kansas which is predominantly rural and quite missionary in character. His Excellency, the Bishop of Leavenworth, under whose patronage we are meeting and the Benedictine Fathers who have arranged our conferences and welcomed us to the hospitality of their Abbey ought to be commended for their courage. They deserve to be told that they have put first things first and that they were very definitely thinking with the Church when they projected this meeting under circumstances of time and place seemingly so foreign to the spirit of the Sacred Liturgy.

You can easily validate for yourselves this holding of a liturgical conference in Kansas at the present time by remembering how the Church substituted order for chaos and civilization for barbarism in the ages that followed the decline and fall of the Roman Empire. She made Christian farmers out of the invading savages, and the civilization that grew and flourished on the wreckage of the old pagan culture was basically and radically the result of the liturgy with which she not only sanctified these hordes of wild men but eventually made them gentle.

Maybe there is even a significance for us here and now in the fact that the Dark Age of the world's history was transformed into the flaming and brilliant medieval Age of Faith pretty largely by the way of life devised by St. Benedict and practiced in so many places by his numerous spiritual sons.

The old formula worked wonders in its day and there is no reason to fear that it has lost any of its potency or validity. We are the same, old, savage sinful race of men and only God's grace can transform us and keep us from landing squarely hands and feet in hell.

It is, therefore, more than pleasant for me to present the two Reverend Gentlemen who are to address this session of the Conference. The Very Reverend Monsignor Martin B. Hellriegel is known to all of us as a pioneer and an apostle in the Liturgical Movement that has advanced steadily and become progressively influential here in the United States during the past 25 years. His enlightened zeal enabled him to accomplish wonderful things as the chaplain of the Sisters of the Precious Blood of O'Fallon, Mis-

souri. His more recent assignment to a parish in St. Louis, as its pastor, is giving him the opportunity to make the very interesting experiment of applying his life's work in the field of the Sacred Liturgy to the problems and needs of our Catholic people. In the providence of Almighty God his present work may give us a new formula or a restatement of the old one that will be of tremendous value not only in urban centers but to our Catholic people who live on farms and in the rural sections of our country. We of Northwestern Kansas are watching his experiments and explorations with great interest and the hope that he may help us discharge our pastoral obligations with greater certainty of a more abundant supernatural success.

The second paper of this session will be presented as a supplementary investigation by the Rev. Dr. Bonaventure Schwinn, O. S.B., Dean of Theology here in St. Benedict's Abbey. Father Schwinn's approach will be a scientific one with special emphasis on the fostering of liturgical life in the parish through the sacramental system. It is not necessary that I comment on his work because many of you were his companions during student days here at the Abbey and some of you have sat at his feet as students and disciples.

Means and Ways of Leading Our Flock to an Intelligent Participation in the Liturgy

By the Very Reverend Martin Hellriegel
Pastor, Holy Cross Church, St. Louis, Mo.

The subject assigned to me for this afternoon's General Meeting is entitled: "Means and ways of leading our flock to an intelligent participation in the liturgy." For the sake of clarity I shall divide this paper into four questions and answers.

- I. What happened during the past four centuries?
- II. What happened in 1903?
- III. What is expected of us priests?
- IV. How are we to reach our people?

I. What Happened during the Past Four Centuries?

"I came that they may have life, and have it more abundantly." (Jn. 10: 10) These are the grandest words ever spoken. But not only spoken, they have been fulfilled. For the purpose of giving us His life the Son of God came into the world. "Consecrare mundum," to consecrate (to change, to deify) the world, chants the Church in her martyrology on Christmas eve.

It is principally through the celebration of the *Eucharistic Sacrifice*, through the *Sacraments*, through the *Sacramentals*, through the *prayers* in the breviary, in short, THROUGH THE LITURGY, that the Lord pours His life into us, making us grow from tiny twigs to fruit-laden branches; making us grow from spiritual babes to perfect manhood, to the mature measure of the fulness of Christ. It is *through* and *in* the liturgy that the Man-God sends His redeeming, sanctifying life into all who are willing to receive Him, giving them power to become sons of God and joint heirs of Himself, other Christs.

A terrible deformation of the God-willed order commenced four centuries ago.

1. The 16th century made the start by throwing overboard the liturgy, i.e., the Eucharistic Sacrifice, the eucharistic priesthood, nearly all of the Sacraments and Sacramentals. It tampered with, and finally rejected, the life-channels of the Church. And that meant the beginning of a great drooping and withering.

2. Where the 16th century left off, the 17th began. The life-stream of the Church being gone, it was but natural that the 17th century should commit the crime of throwing overboard the Church.

3. The following century went a step further. Now that the Church, the BODY of Christ was done away with, the 18th century proceeded to throw the HEAD of this Body, Christ, overboard.

4. Now that Christ, the WAY to the Father, was "out of the way," it was inevitable that the 19th century should go still further and throw the Lord God overboard.

5. The 20th century is completing this terrible job by throwing man himself overboard through race suicide and wholesale World War slaughter.

There we are! One following the other: First went the LITURGY, then the CHURCH, then CHRIST, then GOD and finally MAN. Such is the outcome of the great deformation which began four centuries ago, a deformation which has affected — let us admit in all honesty — many of the children of God, many of the brothers and sisters of Christ, many of the sons and daughters of the Church. "Vias tuas, Domine, demonstra mihi." Lord, help us to get back again on the right road!

II. What Happened in 1903?

All of us must get down on our knees and thank divine Providence for having given in the year of our Lord 1903 a *pathfinder*, a great *priest*, a prophetic *leader* in the person of the sainted Pius X who, when things had reached their lowest ebb, began to inaugurate a *new order*, a re-formation, by his powerful "Instaurare omnia in Christo," the incorporation of all things into Christ.

Three months after his elevation to the infallible chair of Peter he sent forth "motu proprio" — moved by the Spirit of the Lord that rests upon the high-priestly person of the Sovereign Pontiff— this clarion call into the world: "Our most ardent desire being that the true Christian spirit flourish again, it is necessary that the faithful. (people and priests) find this spirit at its primary and indispensable source, which is the active participation in the sacred mysteries and solemn prayers of the Church." Thanks to the committee for having put these momentous words on the printed program of this Liturgical Day. These few words of Pius X are a weighty pontifical document and must not be read and spoken thoughtlessly. They are the solemn inauguration of a movement back to the liturgy, back to the very fountains which the 16th century locked up; back to the life-currents of Him Who came that they may have life and have it more abundantly.

The sooner we return with our whole mind, our whole heart and our whole being to the life-imparting liturgy, the sooner we shall possess again — not facade Christianity — but 100 per cent Cath-

olic life; the sooner we shall come to full life with the Church and, through her, to a full life in Christ, and through Him, to that perfect living in God which the Apostle had in mind when he said: "Your life is hid with Christ in God."

Thirty-eight years have elapsed since this greatest of all movements in the Church's history has been launched. It would not surprise us if our Holy Father in 1943 will write a new "Quadragesimo anno," in remembrance of, and as a new impetus towards a sincere love for the apostolic work of that illustrious Pontiff whose greatness *in and for* the Church will be more fully appreciated 50 years hence, and whom we hope to honor before 50 years have elapsed, as Saint Pius the Great.

III. What is Expected of Us Priests?

We priests are God's appointed ministers of Christ and dispensers of the mysteries of God. Our duty is — so the ordaining bishop told us — to *offer*, to *preach* and to *lead*. Our work, our *acting* ('*agere*') is essentially liturgical. But '*agere sequitur esse*', if our acting is essentially liturgical then our *being* must also be essentially liturgical. True, the reception of the sacrament of Holy Orders has given us the liturgical '*esse*', but it is necessary to translate this objective '*esse*' into a *subjective* one, — into an ever growing realization of my *being* a priest, a man of God — consecrated by the liturgy — "*Anima sacerdotalis naturaliter liturgica.*"

We priests are quite conservative. Which is good. Sometimes, however, we are so conservative that we become satisfied with existing conditions. I think they call this thing self-complacency. This false optimism makes us believe that we are doing a good work by quickly condemning the efforts of others as "*innovations*" when in reality they are necessary "*restorations*". Like a smoker in a smoky room we fail to notice how bad the air is, all the more if we never had an opportunity to find out what pure air is like. Or, we feel so secure about the correctness of the track on which we have been moving, that, upon noticing any departure from *our* way of thinking and doing, we immediately cite rubric '*so and so*' and canon '*so and so*' against the labors of others — who also love the Church — without always knowing the real meaning of, and reason for, the respective rubric and canon.

Let me say here most emphatically that the rubrics and canons of the Church are sacred and must be observed conscientiously. But I also wish to state most respectfully that rubrics and canons are a fence around the garden, and more important than the fence is the garden behind the fence. We find people today who are more

disturbed about a seeming injury done to the fence than they are about the numberless weeds growing freely behind the fence.— in the garden of the *Ecclēsia sancta Dei*.

There lived a like group of fence-watchers 1900 years ago who caused a great deal of trouble to Him “who came to give them life that they may have it in abundance.” *Est modus in rebus*: The liturgical movement does not stand for innovations, it stands for a 100 per cent “sentire cum *Ecclēsia*”, and every true promoter of the liturgical apostolate will also be a truly obedient son of the Church and of her norms and rules without exception. It’s about time for thoughtless, destructive criticism to cease! There has been more than enough since Nov. 22, 1903!

And now let us give our attention to six points which, I think, we priests should translate into our personal priestly life:

1. A more living realization of the truth that the Church is the *Mystical Body of Christ*. The Church is not merely an organization, not merely a perfect society, she is a *divine organism* of which Christ is Head, she, the Church, His Body, and we members one of another. This is not a metaphor but a divine fact.

2. That in this divine organism we priests take a very important part as *offerers, preachers and leaders*, as ministers of the Christ who came not to be served but to serve.

3. That the members of this divine organism are Christ’s redeemed property, of which a portion has been entrusted to us as to stewards, and for whom we are responsible before the tribunal of Christ and His Church.

4. That the Holy Sacrifice of the Mass is the *deepest wellspring* for the life of this divine organism; that consequently we the leaders in this divine organism, must acquire an ever greater understanding of, and love for, this “Mystery of the Faith,” celebrating it at all times with profound reverence as behooves men of God. We may not act as mechanics and functionaries in the great action which “through Him and with Him and in Him gives all honor and glory to God.”

5. That the Missal, with its extension, the breviary, is a priest’s first and foremost *meditation book*, composed and proposed to us by the Church. Daily, before retiring, we should devote some 10-15 minutes to the reading of the Mass text for the following day. Our breviary is not only a “duty book for the avoidance of mortal sin” but is the sacred instrument of the “*Ecclēsia orans*” and the daily preparation for, and radiation from, the Holy Sacrifice. The intelligent preparation of the Mass text and the intelligent

recitation of the breviary are also the best preparation for our sermons. Of great importance towards a better appreciation of the whole sacramental liturgy is a *liturgical* (not only exegetical) understanding of the psalms, which are the pulsebeat of the Heart of Christ and the Songs of the New Sion.

6. That we deliver our best sermons to the flock by the "pie, attente ac devote" celebration of the life-imparting mysteries of our Faith, in particular, that of the Holy Sacrifice. A charismatic offerer at the altar is a magnet that will draw the flock ever closer to Him "who came that they may have life and have it in abundance." *Qualis rex, talis grex!*

IV. How Are We to Reach Our People?

1. Since the holy Sacrifice of the Mass is the Sun and Center in the life of every Christian, it is our first duty to lead our people to an active, external and, above all, internal participation in this sacred banquet in which Christ is eaten, by which His blessed Passion is made present, by which the inner man is filled with divine life, and which is the pledge of our future glory.

2. Our great goal is this: to make our flock not merely adorers of the eucharistic Christ in the tabernacle, but co-offerers with the immortal Christ who on the parish altar re-enacts with us His world-redeeming Sacrifice to the glory of God and for our salvation.

3. This thought must — like a golden thread — run through our Mass-sermons. I say "*Mass-sermons*", because the sermon in connection with Holy Mass should be, not so much a sermon DURING Mass, as a sermon OF the Mass. In other words, our sermons must be liturgical, part and parcel of the sacrificial action, a disposing of the flock towards corporate participation in the family Sacrifice and Meal.

4. It is absolutely necessary to bring our flock to an intelligent participation in the Church's year, the annual re-enactment of the work of redemption for the glory of God and for the laying of a new divine ring around our Christ-being. As far as 'living the Church's year' is concerned, the great majority of our people is positively below par. We must use pulpit, confessional and school to awaken and deepen in our people a more concrete living with the sacred year of the Church.

5. We must restore or, at least, perfect the *parish high mass*, and celebrate it not 16 but 60 times a year. We must teach our people (through sodalities and school) to sing at least the simple responses and to receive holy Communion. Says Cardinal Bertram: "The Sunday Sacrifice without Communion of the faithful is deprived

of its loveliest part, namely the fellowship of God's redeemed family at the eucharistic family Table."

6. An intelligent introduction of the "missa recitata", with a gradual recitation of the Ordinary *in Latin*, is a decided step forward, not only toward the upbuilding of *social* consciousness, not only toward a deepening of the spiritual life of individual and parish but also as a bridge over to an active participation by all in the high Mass. And be it said most emphatically: the high Mass — not the low Mass — is *the ideal* way of offering the great Sacrifice of our redemption.

7. Attempts also must be made to restore *vespers*, or *compline*. No time has been so guilty of liturgical *vandalism* as our own. Thirty-five years ago Vespers — the venerable Even Song of the Church — were sung in many parishes, but where are they today? Dozens of the finest traditions have simply been cast out. We have removed "devotion" and often have placed in its stead "emotion." We have broken with the past, are we going to leave empty the future?

8. It is time also to blow off the dust from our Ritual and make use again, at least of *some* of the 149 blessings which are contained in this now almost forgotten liturgical book. By the way, if I were seminary rector I would make every student study the Ritual from A to Z. It would benefit him much in *Latinity* and even more in *Liturgy*, and both are necessary for the future priest. We are complaining so much about the divorce that has taken place between *Altar* and *Home*, but fail to say 'mea culpa' for having neglected one of the most powerful means of establishing the bond of union between the two, namely the sacramentals. With my own eyes I have seen what a European pastor achieved during 9 years in a parish of 700 souls, most of whom had been 'red' at the time of his installation. We can do the same.

Conclusion

If we are men of faith; if we become convinced again that the liturgical treasures of our Church are filled with *divine life* and *transforming power*; if we preach again with a conviction that will make the hearts of our people burn like the hearts of the two disciples on Easter day; if we lead them to the deep wellspring of life — the Holy Sacrifice; if we administer 'fide ac tremore' the Sacraments laden with the sanctifying Blood of Christ; if we carry again — through the sacramentals — the blessings of the redemption to home and fields, seeds and fruits, barns and animals, autos and

broadcasting stations, we *must* succeed, we *will* succeed in the "Instaurare omnia in Christo", the setting ALL things into Christ, by doing that, we are returning to the primary and indispensable source of the true Christian spirit. There is *no other* force and source for Christian reconstruction (and God knows how necessary such a reconstruction is!) so powerful, so transforming, so upbuilding as the life-giving liturgy of our glorious Church. It has *once before* turned a pagan desert into a Christian garden with flowers and fruits of martyrs, confessors and virgins. It can do the same today. And we priests are the dispensers of these re-forming and upbuilding mysteries of God.

Fostering the Liturgical Life Through the Sacramental System

By the Very Rev. Bonaventure Schwinn, O.S.B.
Subprior, St. Benedict's Abbey, Atchison, Kans.

The subject assigned to me is "Fostering the Liturgical Life in the Parish Through the Sacramental System." Most of the terms in this title are clear enough. But it may be well at the outset to determine just what is meant by "liturgical life." St. Thomas defines life as "that which moves itself." (*Summa Theol.* I, 18, 1.) The essence of life is self-activity. But when we talk about the life that derives from the sacraments, we are not considering life in the ordinary sense; we are dealing with the supernatural principle which is commonly called grace. It must be *in* us as the principle of our activity, or it is not life; but at the same time, it must be of God and not of ourselves, or it is not supernatural, it is not grace. St. Paul speaking of grace in himself says, "I live, now not I; but Christ liveth in me." (Gal. 2: 20.) The life that comes to us through the sacraments is the supernatural life of grace or our participation in the life of Christ.

But what is "liturgical" life? This term might be understood to mean various external liturgical ceremonies, but in this paper I take it strictly as meaning simply supernatural life or grace that comes to us through the liturgy. Not all supernatural life is liturgical life. A man may, for example, receive an increase of sanctifying grace or actual grace as a result of private, non-liturgical prayer. Or grace may be granted and the supernatural life infused in an altogether extraordinary manner, as in the conversion of St. Paul. Although not all supernatural life is liturgical life, all liturgical life is supernatural. In order to make the truth of this statement apparent, perhaps we should recall what liturgy is. Abbot Ildephonse Herwegen defines it as "the entire system of the Church's official acts of worship." (*The Art-Principle of the Liturgy*, p. 8.) According to a slightly different definition, liturgy is "the official divine worship of the Church for the glory of God and the sanctification of the faithful." (*The Liturgical Movement*, p. 6.) It includes, in the first place, the Holy Sacrifice of the Mass, the sacraments, the sacramentals, the Divine Office, and the liturgical or ecclesiastical year, and, in the second place, but as integrally connected with this cult and not as merely something added on, such external things as ceremonies, ecclesiastical music, art, and architecture. The liturgy, then, is primarily sacrifice, the sacraments,

and prayer, in a word, the means of grace. Both the liturgy as sacrifice, that is, the Mass, and the liturgy as prayer are beyond the scope of this paper. I shall treat briefly of the sacraments as means of fostering the supernatural life in the parish, underlining certain aspects of the effects produced by the sacraments that have been developed, or perhaps I should say re-asserted, as one of the results of the Liturgical Movement. I shall treat first of the fact of the sacraments' effectiveness in developing the supernatural life of a parish and afterward of some practical ways in which more can be made of this fact, suggesting how parishioners may be encouraged to make better use of the sacraments which God in His infinite goodness has given them to promote His glory and their own sanctification. It is to be hoped that we may have many further suggestions from our discussion leader and from the floor. Limitation of time makes it necessary to confine this paper to the first five sacraments, those which are most commonly received, omitting Holy Orders and Matrimony.

Developing what he called "the fundamental idea which underlies all the liturgy, namely, the process of transfiguration by which the fallen race of mankind is progressively assimilated to God," Dom Ildephonse Herwegen, in an address he delivered before a Catholic University audience in 1912, said:

The purpose of the Christian religion is to assimilate man to God through Christ; to form mankind, therefore, in the likeness of Christ. *Christianus alter Christus* — The Christian is another Christ. The purpose of the Christian religion is to sanctify, to spiritualize, to deify mankind, to bring us as transfigured Christians to the transfigured Christ. This is accomplished through sacrifice and sacrament and prayer, that is, through the liturgy. The purpose of the liturgy is the transfiguration of human souls. (*The Art-Principle of the Liturgy*, pp. 15, 16.)

This process of transfiguration, this progressive assimilation of man to Christ, is in no other way so certainly and effectively brought about as through the sacraments. They are the deep and ever-flowing channels of grace and the ordinary sources of Christ's life in us, for they are an extension of the Incarnation.

Efficacy of the Sacraments

The sacraments, unlike some other parts of the liturgy, the sacramentals, for example, the ecclesiastical year, or prayer formulas, are of divine and not of merely ecclesiastical institution. Furthermore, they produce their effects, that is, they produce or increase grace *ex opere operato*, in virtue of the work performed, (Council of Trent, Sess. VII, can. 8.), although it must not be lost sight of that

they also operate *ex opere operantis*, in virtue of the disposition of the recipient. The sanctification of the recipient is the primary reason for the existence of a sacrament. "The Sacraments," says Dom Gaspar Lefebvre, "do not, indeed, tend directly and immediately to the adoration and glorification of God, as does the Holy Sacrifice. These sacred acts have been instituted in the first place for our sanctification and to apply to our souls the merits acquired on Calvary. . . . And since these sacraments are given to us throughout all our existence, we may say that the whole Christian life essentially consists in receiving and in developing within ourselves the sacramental graces." (*Catholic Liturgy*, p. 101.) It goes without saying that sanctifying grace is infused in all the sacraments. For the most part, the sanctifying grace peculiar to each sacrament, what is called sacramental grace, will be considered in this paper.

Strangely enough, the greatest change that ever takes place in us, or that could possibly take place in a human being, is effected by the very first sacrament we receive, Baptism. The sacramental grace of Baptism is birth to supernatural life. It is the sacrament of the rebirth of the soul by which the recipient becomes a son of God by adoption and a partaker of the divine nature. Abbot Marmion says, "We, who are not of the race of God, who are poor creatures, by nature further from Him than the animal is from man, we who are infinitely distant from God, *hospites et advenae*, how can we be adopted by Him? Here is a marvel of Divine wisdom, power, and goodness. God gives us a mysterious share in His Nature which we call 'grace': 'that by these you may be made partakers of the divine nature.' 2 Peter, 1: 4." (*Christ the Life of the Soul*, pp. 13, 14.) Nothing else that can ever happen to us can be so wonderful as our elevation to the supernatural state. But we do not understand it. The fact is revealed, but it remains an unfathomable mystery. Together with this new supernatural life, the three theological virtues, the four cardinal moral virtues, the seven gifts of the Holy Ghost, and a claim to actual graces for leading a Christian life are infused. And Baptism remits all sin and the punishment due to sin.

The Baptismal Character

Besides the graces it imparts, Baptism impresses upon the soul a character or seal, which is an indelible spiritual quality in the nature of a power. It has three principal effects. First, it unites the person who is baptized with Christ, giving him a share in the priestly power of Christ. Although the perfection of priestly power is given only in the sacrament of Holy Orders, it is imparted in a

limited degree by Baptism. The priesthood of the laity is given in a more perfect manner in Confirmation, and it will be discussed more at length under that sacrament. The second effect of the baptismal character is that it makes the baptized a member of the Church and, therefore, a member of the Mystical Body of Christ, since the two are identical. The doctrine of the Mystical Body of Christ is the truth of revelation that has received more attention from theologians in our day than any other, and it is the truth that gives the liturgy its supreme importance. It means that every liturgical act involves the whole of the Mystical Body, that is, Christ, the Head, and all the members. "Let us congratulate ourselves," exclaims St. Augustine, "let us break forth in thanksgiving: *we are become* not only Christians, but *Christ*. Do we understand, my brethren, the outpouring of God's grace upon us? Let us thrill with gladness; we are become Christ; He is the Head, we the members; the whole Man is He and we." (*Tract. in Joan.*, 21: 8-9, quoted by Marmion, *Christ the Life of the Soul*, p. 89.)

Since the time of St. Thomas Aquinas, it has been a rather common practice to divide the sacraments into the five individual sacraments of Baptism, Confirmation, Holy Eucharist, Penance, and Extreme Unction, and the two social sacraments of Holy Orders and Matrimony. St. Thomas borrowed the division from Hugh of St. Victor. Although convenient, the division is somewhat misleading. For in virtue of the character imprinted in Baptism one becomes and remains a member of the Mystical Body of Christ. There is properly speaking no such thing as a purely individual sacrament, for every act of a member of the Mystical Body affects in one way or another all the other members. The third effect of the baptismal character is to render the recipient capable of receiving the other sacraments.

In the ancient liturgy Baptism was immediately followed by Confirmation. It is listed immediately after Baptism in the profession of faith, in the *Summa* of St. Thomas, and in the Code of Canon Law.

The Effects of Confirmation

Confirmation is the sacrament of spiritual maturity. It marks the spiritual coming of age of the recipient. St. Thomas says, "In this sacrament the plenitude of the Holy Spirit is given for spiritual strength, such as befits perfect age. Now when a man reaches perfect age, he begins to communicate his actions to others." (*Summa Theol.* III, 72, 2.) Spiritual maturity is effected by the Holy Ghost dwelling in the soul, enlightening the intellect and strengthening the will. He is the Divine Gift to the soul in this sacrament. He was concomitantly present with sanctifying grace when it was

infused in Baptism. But in Confirmation He comes formally to take up His abode in the soul and to produce in it essentially the same effects He produced in the souls of the Apostles when He descended upon them at Pentecost. Sanctifying grace was bestowed in Baptism, but in Confirmation a greater plenitude of grace is imparted and this new fulness of grace overflows to affect the other members of the Mystical Body. As the sacrament of the Holy Ghost, Confirmation imparts a richer measure of His gifts than was received in Baptism. Whereas sanctifying grace gives supernatural being and inheres in the substance of the soul, the gifts of the Holy Ghost give facility of supernatural action and inhere in the faculties of the soul. The first four, wisdom, understanding, knowledge, and counsel, give light to the intellect; and the last three, fortitude, piety, and fear of the Lord, add supernatural strength to the will. Besides the grace of spiritual strength and maturity, Confirmation imprints upon the soul a seal or character, which is, like the character of Baptism, but in a fuller measure, a participation in the priesthood of Christ.

The Priesthood of the Laity

The doctrine of the priesthood of the laity is taught by St. Peter in his First Epistle, Chapter 2, where he says: "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ (verse 4). . . . But you are a chosen generation, a kingly priesthood, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light." (verse 9) All the New Testament statements of the priesthood of the laity are more or less exact quotations of Exodus, 19:6. The Greek text of the New Testament here is a little vague, since it may be translated either as "a kingdom and a priesthood" or "a kingly priesthood."

But there is nothing vague in the testimony of tradition as to the priesthood of the laity. In chapter 5 of his excellent book, *Men at Work at Worship*, Father Gerald Ellard, S.J., discusses the subject and shows that the doctrine of the priesthood of the laity as a participation of the priesthood of Christ due to the characters of Baptism and Confirmation is clearly taught by such Fathers of the Church as St. Justin, Martyr, St. Ambrose, St. John Chrysostom, St. Leo, and St. Augustine. It is also taught by St. Thomas (*Summa Theologica*, III, 63) in his treatise on the sacraments in general. He holds that the character imprinted in three of the sacraments is a spiritual power that imparts a share in Christ's priesthood and qualifies the person who has received a character to be used by Christ as a joint-instrument in His worship of God. Article 3 of

Question 63 of the *Pars Tertia* may be quoted:

Each of the faithful is deputed to receive, or to bestow on others, things pertaining to the worship of God. And this, properly speaking, is the purpose of the sacramental character. Now the whole rite of the Christian religion is derived from Christ's priesthood. Consequently, it is clear that the sacramental character is especially the character of Christ, to whose character the faithful are likened by reason of the sacramental characters, which are nothing else than certain participations of Christ's priesthood, flowing from Christ Himself.

For several centuries, on account of the errors of the sixteenth century heresiarchs, Catholic theologians have been emphasizing the sacramentality of Holy Orders, which was denied by the Reformers, and the result has been that the priesthood of the laity, which they have in virtue of the characters of Baptism and Confirmation, has, to a great extent, been obscured or forgotten. This doctrine is, however, being re-asserted in our day. During the past six years two doctoral dissertations have been written on the subject, one at the Catholic University of America and the other at Laval University, Quebec. In his Encyclical Letter on *The Reparation Due to the Sacred Heart*, May 8, 1928, the late Pope Pius XI said, "Also those Christians called, and rightly so, by the Prince of the Apostles, 'a chosen generation, a kingly priesthood' . . . are to offer 'sacrifices for sin' . . . and this in much the same manner as every priest."

The priesthood initially possessed by all the faithful as an effect of the character of Baptism is increased by the character of Confirmation. It is not only a passive quality that enables them to receive spiritual advantages. It is a real and active power, a participation in Christ's priesthood, that enables them to offer up sacrifice and perform other sacred and liturgical functions, even though they must do so in union with those who have received the fuller, more perfect, ministerial, and hierarchical power conferred by the character of the sacrament of Holy Orders. Only the character of Holy Orders gives the power to offer the Holy Sacrifice of the Mass, forgive sins, and administer the sacrament of Extreme Unction. But the priesthood of the laity is nonetheless real because it is a less full and perfect participation in the priesthood of Christ than is possessed by the minister of Christ who has received the character of Holy Orders.

The Sacrament of Catholic Action

In our day the sacrament of Confirmation is very frequently referred to as the sacrament of Catholic Action. For a clearer understanding of the relation between Confirmation and Catholic Action,

it seems advisable to state what Catholic Action is. It has been officially defined by Pius XI as "the participation of the laity in the Apostolate of the Hierarchy of the Church." Catholic activities are Catholic Action only when certain definite conditions are fulfilled. 1. The activities must be performed by the laity. 2. They must either be assigned or approved by the Bishop of the diocese. 3. They must be apostolic. 4. They must be organized. Although Confirmation especially qualifies the confirmed to engage in Catholic Action, the mere reception of the Confirmational character is not in itself a call to Catholic Action. Participation in the Apostolate of the Hierarchy is an extraordinary work, and as Archbishop Cicognani has pointed out, it presupposes a call or at least the approval of the Holy Father or the Bishops.

Effects of the Other Sacraments

As the greatest of the sacraments and the center of the liturgy, the Blessed Eucharist has been made the subject of a special paper, and it has been ably treated by Father Patrick Cummins, O.S.B. But I should like to state in as few words as possible what seem to me to be the most important effects of this sacrament. The special grace of the Holy Eucharist is, in the first place, the grace of a personal union with Christ, which is real, intimate, and transforming, in the sense that Christ lives in us, we put on Christ, and we are mysteriously changed into other Christs. The effect of this union with Christ is like the effect of food upon the body. According to the Council of Florence (1431), the Holy Eucharist affords the soul spiritual sustenance, growth, refreshment, and joy. By the fact that it unites us with Christ, the Holy Eucharist also unites us with all the members of the Mystical Body. It is not only a union with Christ but a communion with all the members of which He is the Head. And this is a truth that is being more and more insisted upon in our day. Finally, the Holy Eucharist, according to Our Lord's words in the sixth chapter of St. John's gospel and the teaching of the Council of Trent, is a pledge of future glory and eternal happiness.

The first effect of the sacrament of Penance is the remission of sin, and simultaneously grace is infused into the soul. There is an important connection between the Holy Eucharist and Penance, as the latter is always more or less a preparation for the reception of the former. And even daily communicants living in the world should be advised to go to confession at least twice a month.

Theologians do not fully agree as to what is the special sacramental grace of Extreme Unction. But certainly much could be done

by zealous pastors to make the faithful more conscious of the spiritual advantages, desirability, and beauty of this sacrament. A recent writer has described it as "the stepchild of our modern religious mind." And he goes on to say that "it walks about in rags and has been pushed out of its hereditary place in a full and real Christian life. Its six more fortunate brethren in the sacramental system cry for its restoration to its full hereditary and constitutional rights, which it has lost in our popular version of pastoral theology and practices." (H. A. Reinhold in *The Commonweal*, November 7, 1941, p. 67.)

St. Thomas calls Extreme Unction *unctio ad gloriam*. "This sacrament," he says, "immediately disposes man for glory." (*Suppl.*, Q. 29, *ad 1*) According to Suarez, "This sacrament, unless it finds an impediment, takes away all evil that might hinder or delay our entry into glory. In the hour of death man is most in need of this preparation. This sacrament has been instituted for the very hour of death. Thus it is quite obvious that this sacrament has been instituted for this very end: to prepare men for glory. . . Nothing else has been instituted to achieve this end." (*De. Sacr. Poenit. et Extr. Unct.*, *disp.* 41, *sec.* 1, *n.* 44.) The opinion that it is the sacrament that prepares for immediate entrance into Heaven is gaining wider and wider acceptance.

Making the Most of the Sacraments

The cultivation of a fuller and clearer understanding of the effects produced by the sacraments would seem to be, in general, the best means of inducing parishioners to make the best possible use of the sacraments. The marvelous effects of the sacraments and their beautiful liturgy — the elements used, the ceremonies performed, and the prayers recited — can and should be explained in the pulpit and in the school. Discussion groups will find the doctrine and the liturgy of the sacramental system most practical, interesting and edifying subjects for study. Father Francis J. Connell, C.Ss.R., of the Catholic University of America, last year published seven excellent study club pamphlets, one on each of the sacraments. They present in popular style the best current thought on the theology and liturgy of the sacraments. (Paulist Press, 1940.) In regard to some of the sacraments in particular: *Baptism*. Father Godfrey Dieckmann, O.S.B., Editor of *Orate Fratres*, in a paper read at the Liturgical Week in Chicago in October, 1940, made some valuable suggestions regarding the liturgy of Baptism, which I summarize here. The *Vidi aquam*, or small Baptism of Easter, should be explained to the faithful, and they should be encouraged to renew their

Baptismal vows before the High Mass on Easter Sunday. It would be appropriate to decorate the baptistry, or at least the baptismal font, for Easter and Easter Week. The baptistry should be more modestly decorated at other times, whenever the sacrament is to be administered. The First Communion Class should assemble around the Baptismal font and renew their vows on the day of their First Holy Communion. Parishioners can be reminded of their Baptism if the pastor blesses their houses with Easter Water. Since the publication of the 1925 edition of the Roman Ritual, this blessing is now permitted during the whole of the Easter season. The administration of Baptism might well be made the Sunday afternoon devotion, during which a second priest could read and explain the ceremony and those present could renew their Baptismal vows. So far Father Godfrey.

At the same Liturgical Week it was suggested that the Sunday announcements include the names of those who have been baptized in the parish during the week, with a few words added to explain the tremendous importance of the elevation of the newly-baptized to the supernatural state. It was pointed out that parents would do well to observe the Baptismal anniversaries of their children with at least as much solemnity as their birthday anniversaries. And, finally, it was suggested that each person baptized be permitted to take home the Baptismal robe and candle used in the ceremony, to be kept and treasured as reminders of the reception of this great sacrament.

A few years ago a writer in one of the liturgical magazines suggested a beautifully illuminated "baptismal certificate" to be given to the newly-baptized members of the parish. It is very different from the ordinary baptismal certificate, and it is too long to quote here in its entirety. But it begins thus:

Memento

Benedicamus Domino — Let us bless the Lord, who, on the
day of.....in the year of grace,....., in the Church
 of.....atdid admit me,

.....

though unworthy, to divine fellowship, and did adopt me into the chosen race, making me, as I am reminded by the Sacred Text, a member of the "royal priesthood," and of "a holy people," and all this by virtue of the Sacrament of Holy Baptism which was conferred on me, through no merits of my own, signing me with an eternal, indestructible sign, so that I was truly born of God, born again of water and the Holy Ghost, endowed with

divine life, refashioned in the image of God Himself, to be a..... (brother, sister) of Jesus Christ, made worthy to be the dwelling-place thenceforth of the Holy Ghost, re-made into a member of the Body of Christ Himself and engrafted as a branch in that sacred, living, fruitful Vine.

Confirmation, Blessed Eucharist, and Penance

Confirmation. A great deal more should be made of the Bishop's periodical visit to administer the sacrament of Confirmation. The liturgy and effects of the Sacrament should be explained in sermons on several Sundays before the sacrament is actually administered. And every effort should be made to have the largest possible attendance at the ceremony.

The Blessed Eucharist. The members of the parish should be imbued with the idea that the reception of Holy Communion is really a usual and normal part of their participation in the Holy Sacrifice of the Mass. The time for Masses should be very carefully arranged to suit the convenience of the parishioners.

Penance. Every facility should be afforded for going to confession. The Cure of Ars heard confession for from sixteen to eighteen hours a day. Confessors should bear in mind that they are to exercise the offices of father, physician and teacher, as well as that of judge.

When St. John Baptist de Vianney was appointed to take charge of the parish of Ars in 1818, it was considered the worst parish in the diocese and one of the worst in all France. Very few of the people went to Mass even on Sunday. Working on Sunday was a common practice of the peasants belonging to the parish and those who did not work spent their time drinking and idling in the tavern. Religion was commonly and almost universally neglected. When he died forty-one years later, he left Ars a model parish. The influence of the personal sanctity of St. John Baptist de Vianney, patron of parish priests, cannot be overestimated. But what I wish to point out in connection with the transformation that the grace of God brought about through the instrumentality of this humble country pastor is the means he used. What he did was simply to get the people of his parish to go to confession and Holy Communion. The means he employed for the sanctification of his flock was the two sacraments most frequently received, Penance and the Blessed Eucharist. These two liturgical sources were the principal means of both his own personal sanctification and the supernatural life of those committed to his care. Here was a liturgical movement in the best sense of the term, although it was not so designated at the time.

Example of Pius X

When His Holiness, Pius X, of blessed memory, undertook "to restore all things in Christ," the means he selected as most apt to attain this end was early and frequent Holy Communion, which involves, of course, the more frequent reception of the sacrament of Penance. "The primary and indispensable source of the true Christian spirit," he said, "is the active participation in the most holy mysteries and in the public and solemn prayer of the Church." About a year ago, the distinguished British publisher, F. J. Sheed, speaking from this platform on the Church in Europe, expressed the opinion that the future of the Church on the European Continent was decided by Pius X more than thirty years ago, when in 1905 he invited all Catholics to daily Holy Communion and when a little later, in 1910, he approved the decree of the Congregation of the Sacraments on early Communion, which permits children to receive their first Holy Communion as soon as they have attained the use of reason. A growing consciousness of Christian solidarity and the importance of the Mystical Body which derives from the sacrament of Baptism and expresses itself socially in the practice of the virtues of justice and charity, the apostolate of Catholic Action under the direction of the Bishops and the inspiration of the Holy Ghost, Who is our special gift in Confirmation, the active participation in the sacred mystery of the Mass together with the practice of frequent Holy Communion — these are of the essence of the Liturgical Movement. They are the Church's program for winning the world for Christ the King.

In our difficult and troubled time, in spite of the darkness that has settled over the face of the earth, the Church's means for overcoming the world — her Sacrifice, her sacraments, her prayer — are more than sufficient, for in them is the power of God and the grace of Our Lord Jesus Christ.

Informal Address

By the Most Reverend Christian Winkelmann, D.D.

Bishop of Wichita

(Condensed)

Your Excellencies and Brother Priests:

I am happy to join the host, Bishop Schulte of Leavenworth, and Bishop Thill in expressing my sentiments of profound thanks to the good Benedictine Fathers at Atchison and other generous cooperators who have come from far and near to assist us in carrying out this most timely and necessary program.

The tribute of appreciative gratitude tendered our beloved friend, Monsignor Martin B. Hellriegel, is one that I deeply treasure. My long years of association with him and my intimate contacts with him, as assistant, and later on when he was Chaplain of O'Fallon, convinces me that we have in him a leader in the liturgical movement who is deserving of all our thanks. For almost twenty-five years, as Chaplain of O'Fallon, he devoted himself to profound study and meditation, that enabled him to prepare for leadership in the liturgical movement. Occasional visits were made to O'Fallon for the purpose of becoming orientated in the liturgical movement and to receive from him counsel and advice in regard to matters liturgical that were discussed by the great leaders in Europe, with whom he was personally acquainted.

These long years as Chaplain at O'Fallon have enabled him "to increase". The great Metropolitan of Saint Louis promoted him to the pastorate of the Holy Cross Church in Baden, to give practical evidence that the liturgical movement is something not only for our convents and educational institutions but also for our parishes.

Just recently, Reverend Fathers, I have been reading the last work of the late Father McGarry entitled "He Cometh". Permit me to quote these few significant words:

"The magnificent liturgy of the Church has as its foundation Sacred Scripture and Tradition. It contains inspired poetry and the dramatical and the lyrical efforts of the sons of the Church. It is ascetical and mystical, doctrinal and moral. No genius can know its depth, and only saints follow what it counsels all."

These words of the late Father McGarry indicate that we perhaps have been somewhat indifferent to our study of the liturgical life. Monsignor Hillenbrand during the course of the Liturgical Week in Chicago stated that the

"liturgy is for the people — the people drifted away from it. The burden of the liturgical movement is to restore it to the people.

The only reason that we have the liturgical movement is to give back to the people an intelligent, active participation, and that is founded upon the bed rock of what the Pope wants."

Whilst it is true that the liturgical movement strives to bring back to the faithful the great riches contained in the liturgical life of the Church, still, Reverend Fathers, we, the "dispensers of the sacred mysteries", must first acquire a better and more appreciative understanding of the liturgical life of the Church. We today are blessed to live during the period of restoration. As a result of this movement we realize more and more our exalted dignity and the sacred duties that we have to perform. We first must become most enthusiastic about this movement. And once the spirit has moved us we, in turn, can inspire enthusiastic followers in the ranks of the laity. *Nemo dat, quod non habet.*

As an additional proof that our efforts are most heartily commended by the present gloriously reigning Pontiff, permit me to call your attention to a recent decree of the Sacred Congregation of the Council which appears in the September issue of the *Acta Apostolicae Sedes*. The decree is entitled "De Fidelibus exhortandis ut Missae sacrificio frequenter ac devote intersint." By special mandate of the Holy Father, the Sacred Congregation demands that the Bishops and priests again present to the attention of the laity the dignity, the purpose and the fruits of the Holy Sacrifice. The first of the five points is of particular interest to us today. It leaves no doubt in our mind that it is a wish of the Holy Father that bishops and priests become deeply interested in the liturgical movement and as a result of their study, stimulate the interest of the laity. I quote for you today just the first of the five points contained in this decree:

De Sacrificii natura et excellentia atque de ejusdem finibus ac salutaribus effectibus pro mundi vita, et demum de ejusdem ritibus ac caeremoniis, ut ipsi non passive tantum eidem intersint, sed cum sacerdotibus Sacrum peragentibus unum sint animo et corde, fide et caritate.

As I become more and more familiar with the deep significance and beauty of the liturgy of Mother Church, I regret that I am not a seminarian today. Whilst we reverence the great teachers at our Alma Mater, Kenrick Seminary, still today we know that our students are receiving a better training in the liturgical life than it was our privilege to receive.

I can assure all of you that I am happy to see such a generous response to the first invitation for a Liturgical Day in the State of Kansas. It is our wish that periodically these liturgical days be conducted in our state. The Diocese of Wichita stands ready to cooperate one hundred per cent with these endeavors.

Remarks

By the Right Reverend Columban Thuis, O.S.B.
Abbot, St. Joseph's Abbey, St. Benedict, Ia.

The Liturgical Movement is not only useful or even necessary,— it is inevitable. It is not so much a novelty, or even a revival, but rather a more vigorous growth of the mustard seed planted by Christ. The Liturgy is the *Common Act* of our religion. All creation is a re-echo of the Word of God; Liturgy is His formulated word of worship. Liturgy becomes the concrete and practical realization and expression of our corporate life in the Mystical Body of Christ.

Hence my delight and profit to be with you and to participate in this *Common Act*, that makes us one in Christ. The papers and discussions have been sources of inspiration that have found concrete expressions in the morning's solemn mass, the chanting of the vespers, the singing of the compline by the school children. You have not only talked about it, you have done it. The inspiration will be not only for your 'Kansas Liturgical Day', — it will go forth to influence also the national liturgical movement.

One question has been asked: How can we keep in touch with the present Liturgical Movement? There are many ways. May I mention only a few. There is the *Orate Fratres*, a Liturgical Review published by St. John's Abbey. Then there are the reports of the two National Liturgical Weeks, — the 1940 of Chicago, the 1941 of St. Paul, obtainable from the Benedictine Liturgical Conference, 528 High Street, Newark, N.J. Do not overlook the splendid 'Men at Work at Worship' by one of your own Kansan speakers, Father Ellard, S.J. A brief but beautiful summary and forecast is given by Theodore Maynard in his last chapter: "The Corporate Vision" of his recent book: "The Story of American Catholicism." To quote from this chapter: 'The Liturgical Movement "is the most remarkable of all the Catholic developments of our time. . . . It is perhaps the most significant of that spiritual awakening in America. . . ."'

The very practical address on Gregorian Chant by Father Koch brings home some lessons as to the liturgical chant. In this *Common Act* of our religion, — liturgy as the concerted action of the Mystical Body of Christ —, there is also the expression in community song. The liturgical chant is primarily *prayer sung*, and not *music rendered*. *Prayer* is the soul of the plain chant. Take away the soul and you have a lifeless body. Hence the great work on

the part of a choir master to teach the chant not only as sung but also as prayed.

A few practical remarks on a method of teaching prayer-song may be of value. This method refers primarily to the proper of the mass, though it can be applied also to the ordinary of the mass. Every Sunday, at St. Joseph's Abbey, the Schola Cantorum, consisting of both monks and seminarians, prepare the proper of the Sunday mass as follows. First the prayer-thought is considered. Then the greater rhythm of the chant melody, expressive of this prayer-thought is developed in a general singing. After this, the choir returns to the theory taught in the class room during the week, — namely to the delicacies of the subordinate rhythmic elements. We find two books to be of great help in this: — "The Year of Our Lord," by Loehr, and "Chants of the Vatican Gradual" by Johner.

One great hindrance to the restoration of the chant, particularly of the ordinary of the mass to be sung congregationally, is the insistence on too much musical perfection with the consequent confinement of the chant to the musically gifted few. The Liturgical Chant has a variety of forms ranging from the straight tone as had in 'Et cum spiritu tuo', through simple syllabic melodies up to the intricate melismatic. The simpler forms offer participation to all the faithful, even though they be not equipped with musical finesse. This community singing has something higher than mere delight in beauty of sound, higher than a symphony of sound,— it is a symphony of souls.

The Liturgical Movement and Congregational Singing

By the Reverend Herman Koch

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Every telephone in every rectory in every city of any size rings frequently every Saturday afternoon and every Sunday morning for a purpose that annoys every pastor and assistant pastor. "Hello, is this St. Thomas' Rectory? What time is the last Mass on Sunday? Is it a High Mass?" Now I do not think that we should be annoyed by these questions as far as the inquirer is concerned, but we ought rather be annoyed at ourselves for not having found out sooner why these questions are asked and furthermore for not having solved the questions. Naturally we know that it is the mind of the Church wherever possible that there should be a High Mass or a Solemn High Mass every Sunday and Holyday. In the intention of the Church it is the most important Mass of the day. The liturgy of the High Mass has been made to appeal to the people. Why then the question: *Is it a High Mass?*

The fault lies not with the Liturgy; not with the people, but with ourselves. We have not done our part. Let us proceed to answer.

First: Many an assistant pastor remembers how Sunday after Sunday he squirmed on the sedilia at the official High Mass at 10:30 o'clock while the Pastor who had said a more convenient Mass, and now with the power of a good steak under his belt imitating a Bossuet or Bourdaloue (the king of preachers and the preacher of kings) having very diligently perused the masterful works of a Brownson, demonstrated for a long forty-five minutes to the congregation what a great modern orator had arisen on the horizon.

Canon Law indeed imposes upon us, as does the Baltimore Council and our own Diocesan Statutes the duty of preaching at each Mass and instructing the faithful, and of breaking to them the bread of life; but we wonder just how much instruction was really accomplished. Rather might we not say with the good Irish lady: "In spite of the sermon, Father, I still believe in the Catholic Church." So we might strike our breasts and say *Mea Culpa* for a sermon too long, and hence very tiresome; and a sermon based too much on philosophical arguments and not enough on the lives of the Saints and the simple truths of our faith.

Second: In the line of Church music: Is it not too true that we have been victims of sentimentality and emotion on the one hand,

and cowardice and culpable silence on the other? We forgot that the Church is the House of God, even outside the time of regular services. I say we have been given to sentimentality and emotion, because we have turned a deaf ear to the instructions and decrees of the Church down through the centuries, to the *Motu Proprio* of Pope Pius X, and subsequent instructions concerning the nature of Church music.

Sacred Music is defined in the *Motu Proprio* as "a complementary part of the solemn liturgy, participating in the general scope of the liturgy, which is the glory of God and the sanctification and edification of the faithful." Sacred music, the decree continues, must be holy, because it is for God, who is holy, and for the people who are to be made holy or sanctified through the work of the solemn liturgy. It must be true art, and hence may not offend against the true and the beautiful. Finally, it must be adapted for the whole Church, and hence be universal.

The official music of the Church, since the time of the Great St. Gregory (590-604) has been the Gregorian Chant, because it is holy, it is true art, and it is universal, in the highest degree, and therefore is the chant proper to the Church. We have not been as wise as serpents. We have allowed an "enemy to sow cockle". By allowing music to be sung that appealed rather to the emotions and sentiments, we have forgotten that we "are the salt of the earth," and since "the salt has lost its savor," undesirable music has crept into the House of God.

Or might we accuse ourselves of saying "Well we know what the *Motu Proprio* requires but because we were victims of cowardice and shameful silence, some soloist or choir director, or organist who was more concerned with his own glorification, than the honor and glory of God, has been allowed to exhibit his vocal ability or musical training, and feeling that this could better be done by using emotional and sentimental music contrary to the Church, we could not interest such a person in true sacred music, and we were afraid to offend him or lose his so called valuable service."

Gregorian music is true art. It is holy. It abides by the definition of the Church as defined by the Holy Father. It is beautiful in its simplicity. It has not been composed to glorify man, but for God's honor and glory. In Gregorian music and in all genuine sacred music there is no repetition and hence it has brevity. All of us have unfading memories of being bored, while fasting at the High Mass, listening to the choir grazing on forbidden music; forbidden because of many, many repetitions; forbidden because it savored of the world, forbidden because it was not holy, nor was

it true art, a choir wrestling with a Credo fifteen or twenty minutes before we heard the final Amen.

There has been too much concern about solos, too much concern about trying to entertain, rather than how we might add dignity to the liturgy. The Gregorian Chant is the supreme model of the Church music, so that the following rule is established: "The more closely a composition for Church approaches in its movements, inspiration and savor the Gregorian form, the more sacred and liturgical it becomes: and the more out of harmony it is with that supreme model, the less worthy it is of the temple." (Motu Proprio, n. 3)

The Mass is the official act of divine worship. Why music at Mass? Why a high Mass? Except to give greater solemnity to the Liturgy. Only recently have we been told to "Pray the Mass." In our younger years every one said — go to Mass — attend Mass — hear Mass — assist at Mass. Even as we have erred in the past by not stressing praying the Mass, so we have not been good shepherds of good Church music. The use of the Missal has been for a few years emphasized very much, with much fruit. We say the proper way to come to Church is armed with a Missal. As youths we were told to bring a prayer book and rosary.

What can be done? First of all, let us bring the people to a knowledge of the Mass by putting the Missal in the hands of everyone. After the people know the Mass through the Missal congregational singing will be accomplished much more readily. Pardon the reference: In St. Thomas' Church the Missal awaits every member of the Parish at the church door. This Missal has the ordinary of the Mass — and the propers for the Sundays and Holydays for a month. By having the propers for each Sunday the people are being educated as to what parts of the Mass change — and what parts remain the same — and what parts sometimes are different.

At the door of the church a couple of youngsters graciously give to every one coming in a copy of the Missal. After Mass, the Missal is put back in the box, prepared for that purpose in the vestibule. The usual few who are absent-minded or preoccupied leave the Missal in the pew, keeping in mind that the sexton ought to be kept busy between the Masses picking up Missals. In this way each congregation on Sunday, no matter how many Masses there may be, use the same Missals, and thus the expense is cut to a minimum.

It is indeed a real treat to observe the people devoutly following and praying the Mass intelligently, and they know exactly what

the priest is saying, and they are praying with him. At first, Sunday after Sunday the priest turned the pages with the people. Now we do it occasionally for the sake of converts and newcomers. By the way, converts really enjoy the Mass using the Missal. This pamphlet form of the Missal is published by the Catholic Truth Society of Oregon, and usually has about 35 pages.

What has been done to bring the Missal into the hands of every one can also be done for congregational singing. Perhaps not as rapidly nor as universally, but to such an extent that the "quondam long drawn out High Mass" will become more agreeable to the people, because of its shortened form and of the active participation of the people in the singing. It is the mind of the Church. Therefore I have faith in its possibilities.

Again at St. Thomas' Church, for the Lenten Devotions — Novena Service every Friday evening, evening devotions each evening during October, as well as each evening during May, the Novena just finished before the Feast of the Immaculate Conception, at Benediction on Sundays the entire congregation sings all the hymns and responses. It is really a treat to hear them. We have no hymns during the Low Mass. On weekdays as well as on Sundays, hymns are sung before and after Mass. The children in the upper grades recite all the prayers with the altar boys. All Requiem Masses are sung by the four upper grades down in the pews, (not in the choir loft) as also are the High Masses during the week and on Holydays. We have a High Mass at least every Friday. The church choir on Sundays sings very little music that is not Gregorian Chant.

All the propers of the Mass are always sung by the church choir, as well as by the children every time they sing a High Mass. By eliminating the unliturgical long drawn out music, and using the Gregorian Gloria and Credo, and having a simple instruction of about 10 or 12 minutes to replace the old fashioned long sermon, the High Mass usually takes little more than forty-five minutes. The number of calls is diminishing — "Is it a High Mass?" And we do not have to resort to the unwholesome practice of having the High Mass earlier, for fear that the people who want to go to the latest Mass possible will go elsewhere. All the responses whether at Mass or other services are sung without organ accompaniment.

Now that this has been accomplished I am ready to start with the ideal, namely the whole congregation singing the High Mass. And when this will become an actuality I feel that the people who used to worry about, and be worried with the High Mass, will

exclaim even as they said when they first started using the practical Sunday Missal pamphlet, "My! Father! that is the shortest Mass I ever attended." We must begin with the children. It is difficult for older people to change their ways.

A Parish Kyriale can be placed in the hands of every one (published by Collegeville Press, very durable make-up.) The children will remember the parts of the Mass and if they are used every Sunday, gradually the older people, when they have realized that it is the mind of the Church will be able to join in and sing the Mass. I would suggest taking the Gloria and Credo to start with, since during this part, the people are not praying the Mass, but merely waiting for the choir to get to the end. By keeping them occupied with a Kyriale, and if not singing, at least following, they would be occupied and eventually learn after hearing these parts sung again and again. I have already explained how the whole congregation can join in at all of the other services.

This may sound idealistic. Maybe I am an optimist. I hope that it can become a reality.

P. S. The Sunday Parish Bulletin is inexpensive and is a more effective way of making announcements than from the pulpit, because the parishioners keep it in their homes for a reminder — and it does save a lot of time at Mass.

