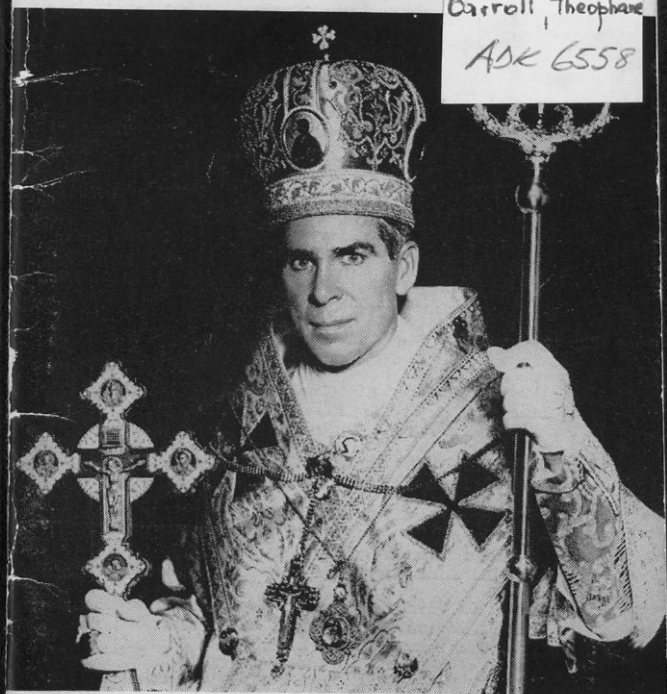


THERE'S MORE THAN ONE WAY TO SAY MASS

THEOPHANE CARROLL, O. F. M.

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BY THEOPHANE CARROLL, O. F. M.

The cover depicts the Most Rev. Fulton J. Sheen, D.D., Titular Bishop of Caesariana and Auxiliary Bishop of New York, National Director of the Pontifical Society for the Propagation of the Faith in the United States, vested for the celebration of the Holy Liturgy.

ST. ANTHONY'S GUILD
PATERSON, N. J.

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Imprimi potest:

DONALD HOAG, O. F. M.

Vicar of the Minister Provincial

Nihil obstat:

BEDE BABO, O. S. B.

Censor Librorum

Imprimatur:

† JAMES A. McNULTY

Bishop of Paterson

June 7, 1957

PRINTED IN THE UNITED STATES OF AMERICA

Deacidified

IF YOU mention the phrase "The Last Supper" to anyone, the chances are that he will immediately picture in his mind the painting by Leonardo da Vinci. This scene of Christ at table with His apostles is so well known that it has become a standard symbol of the Last Supper. On the table are the bread and wine which became the "body broken" and the "blood poured out" for the redemption of all men.

If you say the word "Mass" to the average American Catholic, he pictures in his mind the parish priest in vestments at the altar of the parish church.

Each of these mental pictures, although different, substantially represents the same thing: the sacrifice of Jesus Christ. It is, of course, obvious in the two scenes that the manner of making the sacrifice is different.

It is not surprising, in view of the history of the Church and the wide diffusion of her beliefs and practices among peoples of many cultures, that there is more than one manner of offering the Sacrifice of the Mass. Most American Catholics, however, know the Mass only in the Roman or Latin rite. The other ways or rites of making the Holy Sacrifice are called the Eastern (Oriental)



rites, and they differ greatly from the Latin Mass. They have been in use as long as the Latin Mass ceremonies.

ORIGIN OF THE DIFFERENT RITES

The story of how different ways of offering Mass came about starts back in the time of the apostles. They were the first priests, and they said Mass. St. Luke tells us so in the Acts of the Apostles, and St. Paul sternly rebuked the Christians of Corinth who were profaning the table of the Lord. Nobody, however, has found a missal dating from the time of the apostles which would show just how they went about saying Mass, and no such missal will be found.

The apostles did not sit down and compose a single text of the Mass. We are sure of this because of the existence of the Eastern (Oriental) rites. There is a ritual and set of prayers for offering Mass which is called the Alexandrian rite, because it originated in Alexandria. There is one called Antiochian, because it came from Antioch; and one called Byzantine, named for the city (Byzantium) from which it spread in the East. These rites are so old that nobody

can tell just exactly when they took shape, but they started in cities evangelized in apostolic times. If the apostles had made a set form of prayers for Mass, their spiritual descendants would surely have been careful to retain that form. Since various forms existed and were in use, we conclude that there was no one, single, unvarying form.

Yet these different rites or ways of saying Mass have a remarkable similarity in their skeletal structure and basic framework. They all have readings from Sacred Scripture at the beginning of the Mass, selections from the Epistles or the Acts of the Apostles, and a reading from one of the Gospels followed by an instruction; the Offertory, Preface and Sanctus; the story of the Lord's Supper and the words of Consecration; the deliberate memory-making of Our Lord's passion, death, resurrection and ascension; prayers for the living and dead; the Lord's own Prayer; and the Communion.

Why this basic framework of the Mass was established, is not hard to discover. During the first few years of their ministry, the apostles first preached, as they were told, to the Jews; and they did that in synagogues wherever they found a Jewish community.

The services of the synagogue mainly consisted of the reading of the Scriptures, their explanation and prayer. The apostles took part in these services, until they were no longer welcome in the synagogues and they themselves judged that the Gospel had been sufficiently announced to the Jews. What they must have done then was to add the synagogue service to the offering of the Holy Sacrifice, thus providing the universal fabric of the Mass as now found in all rites.

In carrying out their ministry, the apostles logically went to the big cities first. Jerusalem was their initial headquarters. St. Peter later moved to Antioch, where members of the new religion were first called "Christians." St. Paul headed for the bigger cities of the Greek world, like Corinth and Ephesus and the others named in the Acts of the Apostles and his own Epistles. Rome became the center of the Church before Sts. Peter and Paul were martyred. According to an ancient tradition, St. Mark, the missionary companion who recorded St. Peter's teaching in the second Gospel, carried Christianity to Alexandria in Egypt.

After the death of the apostles, their successors continued the work in the big centers, and the next phase of the apostolate was the spread of the Christian religion from the cities to the outlying districts. Rome converted the rest of the Italian peninsula; the bishop of Antioch saw to the evangelizing of all Syria; Alexandria evangelized Egypt. The clergy sent out by the bishops of these places depended on them for their authority and for the way in which they offered Mass and administered the sacraments. Thus, these three — Rome, Antioch and Alexandria — became the points of origin for three great usages in the manner of celebrating the Holy Sacrifice of the Mass. By the fourth century these usages were distinct rites. The Antiochian rite became the parent of two others: the Armenian, named for the people of that nation; and the Chaldean, employed in Persia and the far Eastern portion of the Empire. Still another rite, also deriving from Antioch but soon developing an identity of its own, appeared because of political conditions.

Constantine the Great, the liberator of Christianity, moved the capital of the Roman Empire from Rome to a city on the straits

of the Bosphorus called Byzantium. He named it New Rome, and it soon came to be called Constantinople, "City of Constantine." Within a few years the bishops of the new capital received an extension of jurisdiction and, after the Council of Chalcedon in 451, were voted a primacy of honor at the expense of the neighboring archbishops of Asia Minor by an arbitrary committee of bishops acting independently of the papal legates. (Their action was confirmed many years later by the pope.) The liturgical usage of the territory then began to follow the usage of the archbishop of Constantinople, which became the Byzantine rite. Later, missionaries from Constantinople carried the faith to the Slavic peoples in the Balkans, among whom they introduced this way of saying Mass.

If everything had gone well with the Church, it would simply be taken for granted now by Catholics that Mass is offered in different ways in four or five great sections of the world. Perhaps missionaries from Alexandria would have brought dark Africa into the Church, and the entire continent would now be following the Alexandrian rite. The rite of Antioch might today

have been the way of saying Mass used by the Chinese. (A version of this rite actually reached them in the early Middle Ages.) If all had gone well, many Latin Catholics would not have the mistaken impression that there is only one way of saying Mass in the Church, that the Latin language only is used, and that other ways of saying Mass are just foreign curiosities allowed by the Church but not encouraged because they are associated with revolt from its unity.

That the world picture is not as it might have been, is in fact due to revolt from the Church.

HERETICAL CHURCHES RETAIN RITES

The efforts of the devil to stop the spread of Christianity by bloody persecution in pagan Roman times hardly ceased before attack came upon the teachings of the Church, this time from within. The assault centered on the basic doctrines of Christianity, around the Person of Jesus Christ, the Son of God. Nestorius, patriarch (archbishop) of Constantinople, began to say that Mary could not be called the Mother of God because she gave birth, not to a divine

Person, but to a human person in whom God dwelt in a special way. To Nestorius, Christ was logically two persons. Nestorius did not invent this doctrine, for its origin dated back a hundred years to the time when Arius, a priest of Alexandria, denied that Christ was divine at all. Arius' opinion had been condemned by the General Council of Nicaea in 325. The teaching of Nestorius was rejected by the Church at the Council of Ephesus in 431. His supporters formed a party which would not submit. Pagan Persia gave them asylum, and Catholics of the Chaldean rite who formed the Church in Persia left the universal Church to establish a national, heretical church.

It is important to note the results. Two changes were made by the heretics, and they were vital: a doctrine condemned by the Church was professed, and its profession meant breaking off relations with the rest of the Church. Everything else went on as usual: people recited the Nicene Creed (which is used at Sunday Mass in the Latin rite), went to Mass, received the Holy Eucharist, were baptized, confirmed, absolved of their sins, married, and anointed in Extreme Unction. Bishops consecrated new bishops

and ordained new priests. Outwardly, it looked like the Catholic Church functioning in the Chaldean rite as usual in Persia. Actually, it was an independent, heretical church.

A similar thing happened a few years later. Another poor theologian affirmed that, since Our Lord is really one divine Person, He could not really be human. This error was condemned by the General Council of Chalcedon in 451. Once again there was a party that would not submit, this time in Egypt. The chief Egyptian archbishop chose to persist on the wrong side of the decision, and he and the entire Egyptian nation seceded from the Church. Why such a solid bloc should leave the Church at one time is hard to explain, except on the basis of a mixture of motives. One of them was that the emperor at Constantinople had supported the condemnation, and his rule in Egypt was anything but popular. The secession was a national protest against the civil ruler. Again, there was an independent, heretical church, dead wrong in its teaching about Our Lord's Person and natures, cut off from the unity of Christ's Church. Activities seemed to be going on the same as

before: bishops ruling dioceses, priests ministering to parishes, sacraments being received as usual, and Mass being offered according to the rite of Alexandria.

More sympathizers with the condemned doctrine were found in Syria. Although they did not comprise the whole nation, they also formed an independent church using the same Antiochian rite as the Catholics of Syria.

At about the same time, Armenia — Catholic up to this point and using a form of Mass received from Asia Minor — refused to accept the true doctrine. This was very probably due to national reasons; the doctrine was backed by the emperor at Constantinople.

The situation by this time was bad enough, but already a build-up was forming for another and greater catastrophe; greater because it involved a much larger number of the faithful.

Once the dioceses of Egypt and Syria had defected, those who remained Catholic in these regions looked more and more to the patriarch who resided at Constantinople, the New Rome. Old Rome had ceased to be the residence of the emperor, barbarians

overran the West, the Western half of the Empire crumbled and fell. The Church alone remained standing, with the pope, the successor of St. Peter, directing the conversion of the barbarians and striving to uphold some semblance of civil government and control. He was still recognized as head of the Church by both East and West. The immediate supervision of the East, however, was done by the patriarch in the Eastern capital.

Here must be recalled a circumstance which makes it easier to understand what was coming. All Christians of those times, and for a long time to come, realized that the head of the Church was the man who sat in the Chair of St. Peter at Rome. Echoes of that belief are found even in the writings of the separated Syrians hundreds of years after the fifth-century schism of the Church in that country. We do not have the space to trace the abundant evidence of belief in the primacy of the Roman bishop from the letters of St. Clement and through the general councils of Nicaea, Constantinople, Ephesus and Chalcedon. The Fathers, who under the guidance of the Holy Spirit defined sacred doctrine in

the early general assemblies of bishops, explicitly affirmed their belief in the primacy of jurisdiction and honor reserved exclusively to the pope.

EAST DRIFTS AWAY FROM WEST

But the Church in those times was not the closely knit organization we know today. The great centers of early Christianity in the East — Antioch, Alexandria and, later, Constantinople — administered their portion of the Church with, normally, only little recourse to Rome. They each elected their own archbishop and sent his name to Rome for recognition as the legitimate pastor. But unless there was trouble over doctrine or quarrels among bishops, their churches led an almost independent life. There was even a greater tendency toward independence on the part of the archbishop of Constantinople who, as a patriarch after 451, exercised authority over a number of other archbishops. He sat in the cultural capital of the world, aided by the power of the emperor in his rule and in his missionary endeavors.

It thus happened that there was a gradual drifting apart of the two geographical halves

of the Catholic Church, with the Eastern half becoming more and more independent of the West.

The eighth and ninth centuries saw a convulsion of the East which brought the role of the Holy Father once more to the fore. That was a heresy (Iconoclasm, "image-breaking"), which claimed that the veneration of images of Our Lord and the saints is wrong. (This same teaching appeared again during the Protestant revolt of the sixteenth century.) The heresy was at first favored by the emperor and, as a result, the Church of Constantinople had heretical patriarchs until an emperor who favored the truth took the throne. Meanwhile, the pope condemned the heresy, and so did the General Council of Nicaea (II) in 787.

Even in these circumstances nobody dreamed of denying the papal leadership of the Church. It was the unfortunate mistake of one man, otherwise great, Photius, which cast doubt on the pope's prerogatives and the faith of the West. His quarrel arose from his false claim to the patriarchate of

Constantinople. East-West relations deteriorated with the passing of time and differences flared again when another patriarch, Michael Caerularius, decided there was no need to have anything at all to do with the Bishop of Rome. The East, he felt, could get along very well by itself. Caerularius was excommunicated by the legates of the pope, but the schism remained. Thus, millions of people who depended on Constantinople in ecclesiastical and civil matters became cut off from the unity of the Church by their separation from Rome.

When the Crusaders marched East some years later to attempt to rescue the Holy Land, it was hoped that the split between East and West might be healed. The net result of the crusading movement, however, was not only the loss of the Holy Land but also an increase in the frequency and bitterness of quarrels with the Christians of the East.

Attempts were made over and over again to heal the tragic schism. It remains to this day.

EASTERN RITE CHURCHES SEPARATED FROM ROME

The prevailing rite left in the Church when the East went its separate way was the Roman rite. That is one reason why many persons think of that rite as the universal rite of the Church. The Roman Church finished the conversion of Europe and evangelized the Americas. The Latin Mass and usages were spread, and the faithful began to think of this form of the Mass as the only Catholic one. It was all but forgotten that the ceremonies of the separated Eastern churches were also once the legitimate means of channeling God's grace to the faithful.

REUNION MOVEMENTS IN SEVENTEENTH AND EIGHTEENTH CENTURIES

The foregoing, however, is not the whole story, nor the end of it. If things had remained exactly as described here, the existence of other ways of offering Mass, of other rites within the Church besides the Roman, would be just a matter of historical curiosity. Or it would serve to show that, besides the Catholic Church, there are other churches

which very closely resemble our own. But divine providence saw to it that something of the ancient state of affairs should be re-established, as a promise and hint that the former unity of Christians would one day return. For the other rites — the Byzantine, Antiochian and Alexandrian — do exist within the Church today.

The head of the church of Constantinople twice signed pacts of union with Rome — in the thirteenth and fifteenth centuries — but both times the union was broken almost immediately.

Toward the end of the sixteenth century, bishops of the Slavic peoples known today as White Russians and Ukrainians petitioned the Holy See to admit them to its communion. In the course of time, some twelve million people of that area returned to unity with Rome. When they were received back into the Church, they retained the usages of the Byzantine rite.

In the two following centuries there were movements toward unity in the Middle East, resulting in the reunion of thousands of Syrians of the Byzantine and Antiochian rites, and members of the Egyptian national church. Remnants of the break-off churches

of Persia and Armenia also returned to the unity of the faith. These people formed considerable minorities in their respective countries and churches. Only the Maronites reunited with Rome as a whole body.

The present situation, which is puzzling without a knowledge of this general background, is this: There are several rites in the Catholic Church. The users of the Roman rite are in the majority; but there are large numbers of people using Eastern rites for the celebration of Mass, and they are Catholics too. Even larger numbers of their compatriots of the East are still members of independent churches.

Since both Eastern Catholics and Eastern dissidents offer Mass according to the Eastern rite, how can one tell a Catholic Church from a separated church? The rite does not distinguish between the two, because the rite is the same. The test of membership in the Catholic Church must be in the answer to the basic question: Who is the head of the Church? If the answer is, the Pope, the Bishop of Rome, the Church is Catholic.

EASTERN RITE CATHOLICS IN THE WORLD

Statistics show that there are 11,077,879 Eastern Catholics in the world.

The rites to which they belong, their geographical location and liturgical language, as well as the membership* of the various rites, are detailed below.

Alexandrian rite: (a) 61,521 Copts in Egypt, Palestine and Eritrea have Coptic and Arabic as their liturgical language. (b) 53,483 Ethiopians in Ethiopia and Palestine have Geez as their liturgical language.

Antiochian rite: (a) 117,477 Syrians in Asia Minor, the Americas and Australia; Syriac and Arabic. (b) 571,530 Maronites in the Near East, Africa, the Americas and Australia; Syriac and Arabic. (c) 85,119 Malankarese in India; Syriac and Malayam.

Armenian rite: 150,000 Armenians in the Near East and the Americas; Classical Armenian.

Byzantine rite: (a) 4,000 Greeks in Greece, Asia Minor and the Americas; Greek. (b) 375,000 Melkites in the Near East, the Americas and Australia; Greek and Arabic. (c) 4,400 Albanians in Albania;

*1957 National Catholic Almanac, St. Anthony's Guild; p. 268.

Greek and Albanian. (d) 63,695 Italo-Greeks in Italy and the Americas; Greek and Italian. (e) 1,500,000 Romanians in Romania and the Americas; Romanian. (f) 25,000 Russians in Poland, Russia, the United States and Far East; Old Slavonic (g) 1,000,000 Ruthenians in the Balkans, Poland, Hungary and Slovakia; Old Slavonic. (h) 215,500 Hungarians in Hungary and the United States; Magyar. (i) 5,500,000 Ukrainians in Poland, Russia and the Americas; Old Slavonic. (j) 55,000 Yugoslavs and Serbs in Yugoslavia and the Americas; Old Slavonic. (k) 7,000 Bulgarians in Bulgaria; Old Slavonic. (l) 8,000 Georgians in Russia; Georgian.

Chaldean rite: (a) 176,891 Chaldeans in Asia Minor and the Americas; Syriac and Arabic. (b) 1,104,763 Malabarese in India; Syriac.

CHURCH ARCHITECTURE AND DECORATION; THE SACRAMENTS

The most widely used rite, after the Roman or Latin, is the Byzantine. Some of its usages are outlined in the following pages.

Unlike the Latin rite, which has used all types of architecture from the Roman basilica through Romanesque, Gothic, Renaissance, Baroque and the Modern, the Byzantine knows but one form of architecture. It patterns all its churches after that marvel of the building art known as the Church of the Holy Wisdom (*Hagia Sophia*) in Constantinople, the work of the Emperor Justinian in 537, which is still standing. This form of church is essentially a square building covered with a dome. Viewed from the inside, the dome seems to float over the church. Later forms of building traced the pattern of a cross in adding to the basic square of the structure. The addition of a series of large and small onion-shaped domes produced the distinctive characteristic of Russian churches.

The altar, as in every ancient Christian church, is at the eastern end of the church, where the line of the wall bellies out to form the apse, and is separated from the rest of the building by a screen. The screen, which has three doors through it, is completely covered with a series of holy pictures depicting Our Lord and Our Lady on either side of the central door, the patron of the

church, and two archangels. Above the first level of pictures may be several more levels presenting the apostles, principal events of Our Lord's life, and at the top a Calvary group. The custom of crowding together so many pictures dates from the time when the Church of Constantinople emerged victorious from a struggle with eighth-century emperors who tried to suppress the veneration of images as idolatrous. The rest of the walls and domes of the church also have murals of Our Lord, the Blessed Mother, and the heavenly company of prophets, patriarchs, martyrs and confessors.

This Byzantine art developed out of Roman and Greek painting, to which Oriental elements were added. The figures may seem stiff, thin to the point of emaciation, serious, but, as religious paintings, they come closer than any other form of art to being channels of religious inspiration. They are really the adaptation of Roman painting to the needs of the Christian religion. The style is called Byzantine, and has a long history which is not yet closed. The people have great devotion to such pictures, called ikons (images), and keep them in their homes with lamps burning before them.

All of the sacraments except the Anointing of the sick are administered in church. In the Byzantine rite, Baptism is done by immersing the infant in the font three times, after long exorcisms and litanies. Confirmation is administered by the priest immediately after Baptism and is done by anointing the organs of the five senses with chrism. The Holy Eucharist may be given to the newly confirmed infant on the same occasion. When administering the Sacrament of Penance, the priest places his stole over the head of the penitent and absolves him with a different formula than the one used in the Latin rite. At a wedding, the couple are prayed over at great length with litanies and hymns, are crowned like a king and queen and given wine to sip. In the Anointing of the sick the organs of the senses are anointed as in the Latin usage, but the prayers are longer. Holy Orders is administered by a bishop.

The Mass vestments worn by priests of the Byzantine rite had the same origin as Latin rite vestments. The outer garment, however, has a greater fullness than the

Roman chasuble. It seems that these garments, now reserved for use in sacred functions, were the standard dress of anybody anywhere in the Roman Empire around the fourth century.

Greek, the language of Constantinople, was the tongue for all Catholics for the first two or three hundred years after the apostles. Latin was later adopted as the official language of the Roman rite. The policy of the Byzantines was to use the language of the country itself. Sts. Cyril and Methodius, who converted the Slavs, used the Slavonic of their time in celebrating Mass. Wherever Byzantine missionaries went, they adopted the idiom of the people for use in divine services. Today Mass is said even in Japanese.

An additional point of interest to Latin Catholics is the married state of Eastern clergy. Men may become priests whether they are married or not. If unmarried at the time of ordination, they must remain so for life. If married, they may not remarry on the death of their wife. Bishops must be unmarried or widowers. Since in former times most of the secular clergy were married, the bishops were chosen from among

the monks. A married clergy still exists in the Byzantine rite because the rite is still following the canon law of the East as it was before the separation from Rome. At that time the unmarried priesthood was just becoming customary in the West, where celibacy was later prescribed by law. Married priests may still be found here in the United States among the older Byzantines and some refugees who have recently arrived in this country. Eastern-rite bishops in this country, however, no longer accept married candidates for ordination.

THE MASS IS CALLED
"THE HOLY LITURGY"

Since the most widely used rite of the East is the Byzantine or Greek rite, it is the best example of what Easterners do for the celebration of Mass. Any rite, of course, is based on the consecration of bread and wine by the repetition of the words of Christ at the Last Supper. Any rite will have the prayer and instruction regarding the Holy Eucharist before the Consecration. Aside from this fundamental usage, there are considerable differences.

In the Byzantine, as in all Eastern rites, the bread and wine are prepared at the start of the Mass. The priest does this in a little niche or at a table on the Gospel side of the altar. Taking a round loaf of ordinary bread stamped with religious symbols, he cuts out a square host and other particles while reciting verses expressing the symbolism of the action. When the bread and wine are ready, he says a Prayer of Offering and incenses the oblations, the altar, the holy pictures and the people.

At the altar a Litany for all classes of people is sung by the priest; the congregation answers, "Lord, have mercy."

The Little Entrance comes next. In procession, the priest leaves the sanctuary carrying the Book of the Gospels, and then returns. He sings prayers especially selected for the day and the feast. These are followed by the solemn singing of the prayer, "Holy God, Holy Mighty One, Holy Immortal One."

The Epistle follows. It is read by the equivalent of an altar boy. The Gospel is sung by the priest who, flanked by candle-bearers, faces the people at the middle door of the sanctuary.

The interruption after the Mass of the Catechumens, formerly an instructional part of the Mass open to those learning the Faith, is clearly marked. The catechumens are dismissed with a prayer. Following this are a prayer and Litany for the faithful or baptized Catholics.

The Great Entrance or solemn Offertory Procession then takes place. The priest first says a long silent prayer for himself, to prepare for the great act to come. Again he incenses the oblations, the altar, the pictures and people. He goes to the table on the Gospel side and carries the veil-covered paten and chalice from there around the church. When he arrives back at the sanctuary door, he announces the intention of the Mass in the prayer: "May the Lord God remember all of you in His kingdom, now and forever."

After another Litany, the congregation recites the Nicene Creed.

The most solemn moment of the Sacrifice is introduced by the Preface, which is very much like the Preface of the Latin rite. The priest recites it silently except for the last phrase, at which he raises his voice to introduce the singing of the Sanctus by the

choir. During the singing he recites the introduction to the words of Consecration. The theme of this introduction is thanksgiving for all that God has done for us, down to the very night on which He gave us Himself.

The words of Consecration are sung aloud, and the people sing "Amen" to both Consecrations. As the priest raises the Sacred Species in solemn offering, he sings: "Thine of Thine Own we offer unto Thee in behalf of all and for all."

A prayer to the Holy Spirit is then followed by the Commemorations, in which it is noted that the Sacrifice is offered for all who have preceded us, back to the very beginning of the Old Testament; special mention is made of our all-holy, most blessed and glorious Lady, the Mother of God and ever-Virgin Mary. The dead are remembered and then the living, who comprise the hierarchy, the whole Catholic world, the Holy Father, and numerous classes of persons.

A final Litany for spiritual gifts precedes the Our Father. The Sacred Body and Blood are elevated with the words, "Holy Things for the Holy." The Host is then

broken and commingled with the Precious Blood. The priest recites preparatory prayers for Holy Communion, consumes the Sacred Species, and distributes Holy Communion to the people under the forms of both bread and wine. During this time a Communion verse is sung.

The Mass closes quickly after this. The consecrated Species of bread and wine are removed to the side table to be consumed later by the priest. A prayer of thanksgiving is recited, a prayer for all the people is said in front of the picture of Christ, a blessing is invoked upon all, and then the people are dismissed.

CONCLUSION

This brief description of the Eastern rites and churches was written with two main purposes in mind.

First, to give the Western Catholic reader added knowledge of some aspects of the Church which are, perhaps, not very well known. Such knowledge is a good thing. It will arouse in Catholics of the Latin rite the understanding, respect and love they should give to their fellow Catholics of the

Eastern rites. In the past, Americans have perhaps wounded people of the East by a lack of understanding and a narrowness that should shame those who boast of their educational background and generally broad understanding. Mutual respect will lead those of the East to better relations with those of the Latin rite.

The second purpose is this: Eastern Christians at present separated from Rome must be brought back to unity with the Catholic Church. Ways and means must be found to help them once again into the bark of St. Peter before they drift farther away into the mists of error and confusion. Prayer, of course, is the principal means; especially if it is motivated by real knowledge, love and concern. We hope that this pamphlet will be of service in spreading knowledge of the separated Christians of the East.

Knowledge is a reservoir which can be drawn on when needed. Who knows when you will meet a member of the Orthodox Church in this country, especially in the cities along the Eastern seaboard? He may be a neighbor, a fellow worker. If you know what he represents, where he stands in matters of religion, your knowledge and

sympathy may help to provide the bridge whereby he — and eventually his church — may cross to Rome, the harbor of unity.

It can be safely said that, in the case of the Orthodox Church, the Catholic Faith has been substantially preserved as it was in the eleventh century. For nine hundred years the providence of God has worked through various circumstances to keep the main contents of divine revelation virtually intact for and among the members of this separated body. But there is danger that continued separation may lead to a dilution of the purity of the deposit of the truth, and even to its eventual loss.

It will be the duty of theologians to talk theology with the separated Eastern clergy when the time comes. It is the duty of the laity to have and show the love that makes meetings possible.

It may happen that these our separated brothers and sisters who have honored God's Mother so highly and so warmly in a thousand hymns and a thousand pictures — who believe her to be body and soul in heaven as its Queen — will continue to honor her with us in the unity prayed for and willed by her Son, our common Lord.

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