

# THE NARRATOR

Tony Teper, Editor

*Dedicated to the principles of Columbianism*

## HORNING AND WOLFE, KNIGHTS OF THE MONTH—

### MACPHERSON, NEW TRUSTEE—FIRST DEGREE REPORT

#### KNIGHTS OF THE MONTH

Brothers Russ Horning and Dave Wolfe were selected as Knights of the Month for July and August respectively.

Russ, who is our Lecturer, was selected for his tireless efforts at the festival and his continuous example of true Columbianism. Russ is a relatively new Knight and has shown great interest in the activities of the Council. He serves as a fine example to new Brothers entering the council.

Brother Dave Wolfe was given the award for his outstanding efforts on behalf of the Council during the festival. Dave sold an amazing 550 tickets, including the first prize winner. In addition, Dave shouldered the responsibility of being our booth chairman for the North Olmsted Homecoming. Brother Wolfe should be congratulated by all members of the Council for his recent efforts on our behalf.

#### FIRST DEGREE

The officers of the Council wish to express their thanks and appreciation to all the members who participated in the First Degree held September 15 in our chambers. There was an excellent membership turn out and eight men were received into the order, following an impressive ceremony.

The new members are:

- Howard J. Lawrence, 6033 Somerset Dr., N. Olmsted
- Ronald J. Pujolas, 11628 Westwood, Lakewood
- Russell V. Renz, 6484 McKenzie Rd., N. Olmsted
- George D. Miegletz, 18914 Fairborne Ave., Cleveland
- Jack J. Luthner, 5818 Sherwood Dr., N. Olmsted
- Patrick R. Mahoney, 2008 Northview Rd., Rocky River
- Donald R. Bain, 28429 Lorain Road, North Olmsted
- Emil R. Wilkowiak, 2040 Magge Ave., Lakewood

#### COMING EVENTS

- October 6 ..... Regular Meeting
- October 20 ..... First Degree
- November 6 ..... Annual Harvest Dance
- November 24 ..... Second Degree

## LOVE THAT LITURGY!

by Joseph T. McLoon, S.J.

The first confusion of the "new liturgy" is beginning to wear off, but so is its newness. And so perhaps it's time we tried to understand it a little better lest we lose our enthusiasm along with the novelty.

Above all else, we're looking now for a new sense of participation in the liturgy, particularly in the Holy Sacrifice of the Mass. This is the immediate reason for all the changes and innovations: for the priest's facing the people as he says Mass, for the use of English, for the suggestion of singing and all the rest. The Church is encouraging everyone, as never before, to take an active part in the Mass instead of hiding out, each one isolated in his own little prayer shell.

But there are a few changes in this new attempt at participation, too. In the first place, let's not start out with a wrong concept of the word "liturgy." The liturgy is not a form of aesthetics, nor is it a return to antiquity, although on occasion an individual "liturgist" may seem to so interpret the word. There is no particular virtue in imitating the art of antiquity, for instance, nor its music for that matter, nor is there any great virtue in putting on a pleasing spectacle in the name of "liturgy." The fact that the Mass had to be said in the catacombs at one period of the Church's history does not make it any more genuine a Mass if we build our altars to resemble catacombs.

No, the liturgy is the life of the Church, and living the liturgy is living that life as we are now, using every bit of our own art and music and culture to make ourselves more genuinely one with the Sacrifice. God wants our unique, personal and social participation in this Sacrifice, not an imitation of our ancestors.

The priest does not, for instance, face the people at Mass just to be facing the people, but only to add to the sense of participation something that a mere turning around can't accomplish all by itself. It is, in fact, quite possible that participation could be greater with both priest and people facing the same way, as long as they understood that they were all facing the same way, towards God. Certainly having the priest face the people will not achieve its intended effect if all the people can see is the priest and not what he is doing. And so, to build an altar facing the people, but so high that the congregation can't see any more of what is going on than they could before, seems only to set the priest still farther apart, giving the congregation only a fine view of a priest—hardly much of a break in most cases. No, it is only when everyone gets a sense of intimacy with the Sacrifice that "facing the people" is justified and achieves its intended results.

It should be noted that this way of saying Mass is not completely new at all, but that it was done previously, because of circumstances, in many individual cases. During war-time,

chaplains often said Mass surrounded by the GIs participating. And the time this priest felt most strongly a sense of participation in the Mass was in an ordination plant in Kansas, not too long after the war, where everyone was on the same level with the altar, and around it, kneeling on the floor for the reception of Holy Communion and whenever else kneeling was called for. The altar was in their midst—and so was Christ.

Again, we should be singing at Mass, not because we are blessed with a choir director who loves to sing and therefore urges everyone else to share in his or her fun, but because singing denotes participation and, above all, life. And so, singing which is dead or only a set of meaningless, if beautiful words, does nothing for us liturgically. In recent weeks, this kindly old columnist has traveled a good bit of the country, and has, therefore, been subjected to an infinite variety of alleged music and singing. Some of it brought with it a great sense of life and joy in the participation in God's great Gift to us, but much of it, unfortunately, seemed only an exercise in aesthetics promoted by an eager organist. To my prejudiced ear, the best samples of real living song came at the Jesuit novitiate at Florissant, Missouri, where the young Jesuits sang as though they meant it and really enjoyed it, instead of blindly imitating some anemic song of antiquity which was not their own and which therefore could not have been either as genuine or as whole-heartedly loud. You got the idea that God could hear these young men singing and that He must have enjoyed hearing them cut loose this way in song and faith.

Again the use of our own language in the Mass is to promote real participation. And so, if the English is mumbled or only recited thoughtlessly by rote, it is going to be no better than the Latin was—just as the absolute given you in Latin is going to mean nothing to you unless you can hear it and savor its lovely meaning.

The Scriptures play a great part in the new liturgy, as they should. But neither Scripture nor liturgy will have its full impact unless they coincide with each other. Above all, with all the present emphasis on external participation, we must understand that genuine participation must come from the inside or it will soon turn into meaningless cant. And the sort of external "participation" which would take all the personality out of devotion is similarly meaningless. The absurd statement that the present liturgical spirit demands that we get rid of "devotions" is just so much speculation on the part of those who are not thinking too clearly, and about as stupidly conceived as the theory that one Mass is just as good as two. The conclusions from such ideas lead logically to an historic old curse called jansenism.

So let's participate, yes indeed, but let's make sure our participation is not merely external. The "new liturgy" would, in that case, soon become as automatic as the old often was.

#### ARE YOU DOING YOUR PART?

The change in the Church is a wonderful and inspired movement. But, are you doing your part as a good Catholic and a good Knight, in obeying the voice of Holy Mother Church?

This writer has been sadly disappointed to see the reaction of some Catholics regarding the new liturgy. Many fail to use the prayer cards provided, many do not raise their voices in song to praise God, and, so many leave the church before the Mass is over that a great number of people are scandalized each and every Sunday.

On September 26, a sermon was given at the Mass I attended in regard to instruction classes for non-Catholics. Many Catholics, given the gift of true faith, need instructions in the proper living of the faith. Little children, observing adults having this apathetic attitude toward the Church, will grow up with false ideas about the faith. A non-Catholic observing this despicable spectacle during Mass will surely not be inspired to join the faith. If you have a non-Catholic friend ask him how often he leaves his service early. The answer—never! Something needs to be done, examine yourself and ask if you are doing your part to implement the new liturgy. It is your duty as a Knight and a Catholic to advance the Church.

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