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Praying the Mass: Our Community Mass and Our Holy Mass

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Those who find the terminology of descriptive linguistics difficult will not be encouraged when they find Brooks suggesting a new term: linguistics. The last chapter of the book is a short essay on the need for creating a group of professional men who specialize in correlating the findings of the different disciplines having a bearing on language and language learning. By combining the findings of literary scholarship with those of science, this group would be "in a position to direct the activities of those engaged in language teaching in such a way that they may best accomplish their task" (p. 174). Their field of endeavor would be the theory and practice of language and language learning.

This book is at once a book to be pored over and a manual to be referred to. In addition to detailed ideas expressed in the text of the book, Brooks offers 22 pages of "suggestions and recommendations that are directly related to procedure in the classroom" (pp. 177-98). This appendix, entitled, "How To," treats subjects as different as "How to keep up to par" and "How to voice the script of a tape," and as useful as "How to teach writing."

The book is stocked with useful information. It may be doubted, however, if the author sufficiently emphasizes the need for comparing the native and target languages on the phonemic, morphemic, and syntactical levels. Such comparison is most important for the textbook author and teacher. His statement on page 96 that "accuracy in phonology is best acquired as an incidental by-product of the learning of actual conversations" leaves it doubtful whether the author favors the seemingly necessary drill on single phonemes. One might also hope that the author had found it worthwhile to further develop his suggestions on methods of teaching vocabulary, since students seem to give so much importance to learning vocabulary, and since eventually language learning becomes mainly vocabulary learning.

These points are comparatively minor in an otherwise excellent book that has already received some well-deserved attention in language learning circles.

HERBERT HEZEL

PRAYING THE MASS

OUR COMMUNITY MASS. By Paul Brunner, S.J. Manila: Benipayo Press, 1960. 64p. 30 centavos.

OUR HOLY MASS: THE COMMUNITY DIALOGUE MASS. By J. M. Cavanna, C.M. Manila: Novel Publishing Co., 1960. vii, 42p. 45 centavos.

At the appearance of the Instruction on Sacred Music and Sacred Liturgy of September 3, 1958, most, if not all, of the existing *Missa Recitata* and *Missa Cantata* booklets had to be modified to suit the new set of norms and suggestions. Any number of such booklets have come out in the past two years in other countries. But, as far as the writer knows, the two booklets reviewed here are the first of their kind to have been published in the Philippines for the general public. By itself this makes them significant in the liturgical revival here.

Both of these booklets are revisions of works that became dated with the new liturgical norms and suggestions. Fr. Brunner has revised a work of the late Fr. Kellner, S.J., published at the time of the Second National Eucharistic Congress; Fr. Cavanna's booklet is a "third edition, revised and improved according to the new Rubrics", and is partly a translation of a work done by a distinguished Italian liturgist.

Father Cavanna's Mass booklet is specially attractive in its medium-blue cover with dark red printing, and inside, the red and black printing add to the first impression of attractiveness. This small work is of a handy size, roughly 4" by 7", and is sturdy enough for general use—except perhaps for adolescent boys. Its price is moderate.

The contents of the booklet offer a wide variety of choice in Mass participation by the laity. The prayers, some of them original in thought and others summaries of the official Mass prayers, are well done. The words of the hymns (being no musician, I will not comment on the *music* except to approve of the notes being put in a supplement) are fitting for the various parts of the Mass, and are generally suitable for the Liturgy. Finally, Fr. Cavanna's bold, but not un-liturgical, use of the vernacular throughout this booklet will meet with high praise from those who are working to bring the Mass ever closer to the people's full participation.

There are a few suggestions and one question that may be brought out here, especially with reference to future editions of this useful booklet. First, the colorful format is somewhat marred by the excessive use of red print: the words of the hymns would be better put in a different kind of type rather than in red, and the explanatory notes could be put in smaller red or black print. With all that red and black print to manage, the printer has slipped a number of times in using red for black, and vice versa (e.g. on pages 15, 19, 20). Secondly, the text of the booklet looks a bit crowded with the instructions for the Commentator and the footnote references—could these not fit neatly in a supplement? Together with these slight modifications a last one might be made to eliminate the A)I)a)—kind of outlining of the Mass structure, which reminds one a bit of classroom techniques.

A last comment suggests itself. What of the use of summaries of the priest's prayers as vocal prayers said in common by the assembled congregation? Is this allowed according to the norms? Yes it is, definitely so. But is it liturgically preferable? It seems not. For, first of all, this recitation of prayers paralleling many strictly private or sacerdotal prayers—as those at the foot of the altar, the Offertory and pre-Communion prayers — takes too much time away from the periods of silent prayer, unless a careful selection is made (a reference to such selection at the bottom of page v in the Introduction is not quite clear). A more basic objection, however, is that this recitation does not lead toward the goal of pointing up the structure of the Mass and of bringing out the coordinated roles of its participants. While it is *good* that the people truly pray throughout the Mass and that any modified prayers make reference to the community in the plural (“we”, “our”), it would be *better* to leave those Mass prayer formulae for silent prayer, or to sing, since such are private prayers of the Celebrant (Fr. Jungmann somewhere notes that even the “Offerimus tibi” historically refers to the Celebrant, Deacon and Sub-deacon who offer the chalice together at the Solemn Mass).

In the second Mass booklet Fr. Brunner has kept the main skeleton of Fr. Kellner's previous one but has presented a completely new and better adapted set of explanations, prayers and hymns. These latter innovations are also improvements, especially in a pastoral way. Many of the good elements of the booklet are directed at bringing out in bolder relief the basic structure of the Mass. A few of these are: omitting any dialogue at the foot of the altar, and using only the *Confiteor* and a hymn; greatly highlighting the introduction to the vernacular reading of the Gospel; splitting the “Amen” of the Secret from the following “Dominus vobiscum” by a commentary; having a triple “Amen” sung in conclusion to the “Per ipsum...”. For those wishing more direct participation in the Mass, together with provisions for vernacular singing, are the Latin alternatives: the *Gloria*, *Credo*, *Sanctus*, *Agnus Dei*. The generally proper words of the hymns are also worthy of mention, as in the inclusion of a full *Missa Cantata* in the supplement. Add to all this that the price is extraordinarily moderate. Finally, as helps in making this booklet more practical, the Institute of Mission Apologetics has on hand the musical accompaniment, a guide for the priest and the leader, and even a tape-recording of the whole Mass and of the hymns of the supplement.

With all these good qualities, however, there is still room for improvement, particularly in printing and in format. It is unfortunate that this booklet was not printed in black and red, and, in places, in somewhat larger type. This would have slightly raised the cost and the pocket-size edition (3 1/4" x 5"), but it would have greatly added to its eye appeal. (Can we expect a “technicolor” edition in

near future?) The words of the hymns in script and the explanations in fine italics are sometimes hard to read.

In indicating the main division and subdivisions of the Mass, the format of this booklet comes out second to Fr. Kellner's. While the divisions themselves are not in any way confusing, the print and the placing of the divisions do lack the striking clarity of the old booklet. Furthermore, the notes of the eight hymns in the Mass would be better placed in the supplement, while the words could be set off in their present place with special type or lines.

Much more could be said about these manuals. Their authors could undoubtedly indicate some practical points passed over in the above summaries (e.g. the use of pictures) as well as the doctrinal or pastoral reasons for a hundred details. But that must be done elsewhere. Both of these authors should be thanked for having done a true service to Filipino Catholics in offering them these booklets. Some among the clergy and laity will prefer Fr. Cavanna's booklet, others Fr. Brunner's. All will find that some intelligent adaptations will be required no matter which one is used, and this is to be expected.

In conclusion, it is fitting to express the hope that these or similar community Mass booklets will soon be published in the chief Philippine languages.

KENNETH C. BOGART

PRINCIPLES ARE NOT ENOUGH

THE MISSIONARY'S ROLE IN SOCIO-ECONOMIC DEVELOPMENT. Edited by John J. Considine, M.M. Westminster, Maryland, The Newman Press, 1960.

This book preserves the fruit of four days of discussion held in 1958 at Maryknoll Seminary by forty-one Roman Catholic specialists in problems confronting the less-developed areas of the world. The specialists were seeking ways to integrate religious and cultural efforts in those areas with action in the social and economic fields. Twelve lay specialists, thirteen non-missionary clerical specialists and sixteen field missionaries chosen for their experience in the matter under consideration made up the panel. Asia, Africa, South and Central America were well represented.

The emphasis was on specific steps to be taken. At the outset, the observation of Pius XII in 1952 was recalled to the effect that the time is long past for repeating principles over and over, for