Ovid Group Hears Msgr. Sullivan

Ovid — Rosary and Altar Society of Holy Cross Church Ovid heard the Very Rev. Msgr. Joseph J. Sullivan, pastor, at a meeting last week, and announced the next Communon Sunday for March 4 at the 7 a.m. Mass and a business meeting for March 5.

Monsignor Sullivan showed slides of Italy to illustrate his talk. The meeting was held in Columbus Hall following services in the church.

Refreshments were served by Mrs. Bernardine Millspaugh and her committee.

GOD LOVE YOU!

By MOST REV. FULTON J. SHEEN

IN some parts of the Mission world—for example in Central Africa and in Formosa—a priest will average between fifty and a hundred converts a year; in America we priests average about three converts annually. This is far too low compared with the potential. In other parts of the Mission world, such as Northern Africa among the Moslems, it is almost impossible to make converts. But we have to keep plodding along in the name of Christ, digging wells for the unbelievers, educating their children, healing their sores and bathing their leprous wounds.

No experience of difficulties in conversion touches us that did not first afflict our Divine Missioner. Our Lord felt not anger, but pain, because of unbelief. "Faithless generation, how long must I bear with you?" Sadness fills His Sacred Heart because souls are so unreceptive. All that our missionaries feel today, as they bring their sacks of seed of the Divine Word to the Mission field and find it covered with rocks, the solitary Christ, uncomphehended, unaccepted, did also feel.

If we make our love in the smallest way analogous to His, is it not true that the prere our love, the more we recoil from unanswering love? The more we love, the more we feel the least response as painful. There is always a pang where there is an unworthy reception.

Our missionaries who are eating their hearts out in desolate places feel the unresponsive unbelief of the pagans. But let them not feel our insensitivity to their great crusade to bring Christ to the pagans. It is beautiful to know that actually there are so many who are making great sacrifices. They know how merciful and forebearing God has beeen to them with all their failings; now they extend that mercy to others. The slow scholars of the Cross become wiser by sacrifices, and the feeble followers stronger.

What we put into the hand of the Vicar of Christ we put into the hand of Christ. But that is precisely what happens when you make a sacrifice as a proof of love to the Society for the Propagation of the Faith. It is given to the Holy Father who makes the distribution.

GOD LOVE YOU to the night clerk and the bell boy at the L. Hotel. "This $2 is for the good you are doing. Our prayers are with the Missions until eternity." . . . to P. S. "I am an eye doctor and have decided to send the Missions $1 for each patient that I examine and is in need of eye care. Today I had one patient, so enclosed is $1." . . . to M. R. L. "This $20 is just a small way of expressing my thankfulness for becoming a Catholic." . . . to O. L. P. H. School. "We made this $15 by saving our nickels and dimes. We hope it will help a little to clothe and feed those who are so much in need."

DOUBLE EFFECT FOR THE MISSIONS: A Worldmission Rosary represents two kinds of help for the sick and poor throughout the world. First, as you pray this rosary your intensions are offered for each of the five missionary continents, represented by its five differently colored decades. And secondly, your offering of $2 for the rosary is used to help the work of the priests, brothers and sisters who labor in the Americas, Europe, Asia Africa and Oceania. To receive a Worldmission Rosary send your request with an offering of $2 to us or to your Diocesan Director.

Cut out this column, pin your sacrifice to it, and send it to the Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1x, N.Y. or your Diocesan Director, Very Rev. Msgr. John S. Randall, 50 Chestnut Street, Rochester 4, New York.

Question Box On New Holy Week Rites

By REV. BENEDICT EHRMANN
Pastor, St. Mary of the Lake Church, Watkins Glen

Q. How extensive are the changes in the New Holy Week?

A. Outside of the change of time, the greatest changes occur on Palm Sunday and the Easter Vigil. Holy Thursday keeps much the same form as formerly, with the rite of the Washing of the Feet permitted after the Gospel and Sermon. On Good Friday, Communion may now be given to the people but otherwise there is no radical change of form.

In every case you will find a remarkable change of emphasis and arrangement to bring the Liturgy of the Week close to the people.

Q. What new things do we have to get?

A.—a) Ciboria large enough to hold enough Hosts for Communion on both Holy Thursday and Good Friday.

b) A Repository large enough to hold all the ciboria, or at least one of them. The others would then be placed in a safe place of repose. If they are all carried to the Repository in the procession, they may be carried on a tray (preferably metal) which is covered with a corporal.

c) A large Crucifix for Good Friday. The new rubrics call for the Crucifix to rest on the floor and be supported at either arm on an angle by two servers during the adoration. The new directions prescribe a Crucifix of notable size: this size may be determined by the requirement to rest it upon the floor during the adoration. There is no need for the cushion as formerly used. It may be kept and used, however, after the service to support a crucifix for the people's devotion.

d) A movable stand for the Easter Candle, if the usual stand is too large or heavy to move easily.

e) A proper vessel for the baptismal water. After the blessing of the water and the imparting of Baptism (if any), this is carried processionally from the sanctuary (where the blessing is to be done facing the people) to the baptismal font.

f) A suitable and sufficiently ample container for the new fire which is to be bright enough for all to see.

Q. Are there any new vestments?

A. No, except for red during the initial ceremony on Palm Sunday. This calls for a cope and stole for the celebrant; dalmatic and stole for the deacon; tunicle for the subdeacon. It is well to know that the old folded chasubles are no longer to be used at any ceremony of the new Holy Week.

Q. When will the new books be available?

A. The sanctuary books by the first of March. The major publishers, like Pustet, Benziger, etc., are pledged for that time. Copies may be obtained, either directly from them, or through your local Catholic goods stores. In the meantime, priests can get a good idea of the new rubrics from a little leaflet translation of them into English now available from Jubilee Magazine, 377 Fourth Ave., New York 16, N. Y. Local Catholic book stores probably have a supply of them.

Q. Will translations for the people be available soon?

A. Yes, even sooner than the sanctuary books. With remarkable efficiency, many publishers have swung into action, and the local Catholic stores will carry an abundant supply.

A. The new rubrics for the Easter Vigil call for all the people present to have candles, all of which are to be lighted at the third Lumen Christi. These candles need not be wax. Perhaps your preferred candle company makes a special vigil candle.

Q. What are the things no longer used?

A. The folded chasuble; the cushion for the Crucifix; the triple candle (formerly used on Holy Saturday).

Q. What are the more notable changes?

A. No "Asperges" on Palm Sunday. The palms blessed with one prayer. Palms may not be blessed without the procession following. The procession is the high point. No longer the business in the closed vestibule. "Gloria laus" is sung during the procession by the people, with the choir singing the verses.

On Holy Thursday, the Mandatum or Washing of the Feet, before the Offertory of the Mass. No Communions outside of Mass, and no Communions at the Mass of the Chrism in the Cathedral, except of course by the Bishop who celebrates the Mass. One or more Low Masses may be authorized by the Bishop where necessary, to accommodate the people. These may be before but may not be after the festal Mass: if another sacred place is available, a Low Mass authorized by the Bishop may be offered there while the High Mass is being offered in the parish church. Only one large Host is consecrated at the High Mass. One, or all, of the ciboria, are to be carried in the procession and placed in the repository. It is specifically prescribed that the decorations for the repository should not be too ornate, but must be kept simple.

On Good Friday, the unveiling of the Crucifix is made much more conspicuous for the sake of the people. There is no procession to or from the repository, but at the proper time a priest (or the celebrant if no other priest is on hand) goes in simple manner to the repository and returns the Blessed Sacrament to the main altar. The service is no longer to be called the Mass of the Presanctified: it begins immediately with the Pater Noster, to be recited in Latin by everyone present along with the celebrant. The priest receives and gives Communion from the ciborium.

On Holy Saturday Night, the Easter Candle is blessed and prepared where the new fire is blessed, and is then carried to the sanctuary in full procession. The church is to be without lights for this part of the ceremony. There are four Prophecies instead of twelve. The baptismal water is blessed in the center of the sanctuary facing the people. The baptismal water is carried processionally to the font and poured into it. Baptisms may then be administered, and all the previous ceremonies of Baptism may be performed earlier in the day.

Back in the sanctuary, a brand new ceremony of renewal of baptismal vows takes place, after which the priest moves among the people to sprinkle them with the newly blessed water. The Litany of the Saints is sung without duplication. Half of it is sung before the blessing of the baptismal water; the other half, up to Kyrie eleison, after the renewal of baptismal vows. Mass proceeds in much the same way as formerly; but there are no prayers at the foot of the altar, and there is no last Gospel. Where Vespers occurred in the old rite, Lauds is now sung, with the Benedictus and a proper antiphon instead of the Magnificat. There is as before only one Psalm, but that is now 150 instead of 116.

Q. Is there much that is new for the choir?

A. Not much, but they will surely need new books to keep track of where they are to sing. A very useful, comprehensive choir book for the new Holy Week, containing simplified settings for the more difficult music, is available now from McLaughlin & Reilly, 252 Huntington Ave., Boston, Mass. The most notable change for the choir is the inclusion of specified Psalms 1) during the distribution of palms, 2) during Communion on Holy Thursday and Good Friday.

Q. Is there any book of rubrics and directions for the new Holy Week?

A. Yes, a very thorough and helpful one by Rev. Frederick B. McManus of St. John's Seminary, Boston, Mass. It is called "The Rites of Holy Week" and is being published by St. Anthony Guild Press, Paterson 3, N. J. Quite indispensable for priests, masters of ceremonies and sacristans.

Q. Any other suggestions?

A. Well, chiefly on available literature to get this across on the instructional level to the people, as Rome directs we must. One of the very best books, brief and incisive, is "Holy Week and Easter," by Jean Gaillard, published by Liturgical Press, Collegeville, Minn. The Ave Maria Press, Notre Dame, Indiana, has published a pamphlet for the laity explaining the new Holy Week in simple and appealing terms. Its title is "The Spirit of Holy Week" (25 cents). Finally for the school children who should be well prepared for what is coming, Sister Jane Marie, O.P. has written a 48 page textbook of five lessons for the upper grades and high school at 25c a copy, called "The Full Measure of Grace," and a 32 page booklet for the lower and middle elementary grades at 16c a copy, called "Our Week of Grace." These are published by

Diocese Priest At Holy Week Seminar

HOLY WEEK SEMINAR SPEAKERS—Liturgical experts examining the new Holy Week Ritual at a Seminar on Restored Holy Week Rites at University of Notre Dame, Feb. 7 to 9 included the Rev. Benedict Ehmann of Watkins Glen, a priest of the Diocese of Rochester. In photo are: (from left) Monsignor Martin B. Hellriegel, St. Louis; Rev. Frederick H. McManus, Boston; Dom Gregory Dunbridge, O.S.B., Chevetogne, Belgium, Father Ehmann and Rev. Michael A. Mathis, C.S.C., Director of Notre Dame's Liturgy program and chairman of the sessions. More than 80 priests representing approximately 40 dioceses and archdioceses attended the seminar held at request of the National Liturgical Conference.

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