

### New Rites For Mass

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altar, and go to his seat. (The position of the Celebrant's bench will be changed. He will no longer sit at the side of the sanctuary. Henceforth he will sit facing the people, in order to preside over the assembly as the Word-of-God-is-proclaimed.)

When the Celebrant is seated, another priest, standing at a lectern in the front of the sanctuary, will read the Epistle and Gradual chant to the congregation. He will then receive the blessing of the Celebrant and return again to the lectern to proclaim the day's Gospel. The Homily will follow as usual.

Before returning to the altar to begin the Liturgy of the Eucharist with the offering prayers, the Celebrant will lead all in the recitation of the Creed.

3. The Secret prayer, immediately before the priest-prayer dialogue that introduces the Preface, will be said by the Celebrant aloud. So also the final prayer of the Canon, "Through Him," immediately before the "Our Father," and the prayer "Free Me, O God," which follows it.

4. The Last Gospel will no longer be said. Mass ends with the Blessing.

AT WEEKDAY Masses —  
1. The changes listed above for Sundays, under No. 1, No. 3, and No. 4, will also be used on weekdays.

2. After the Collect Prayer, the Celebrant himself will go to the lectern in the front of the sanctuary. Here he will read to the assembly the Epistle, the Gradual, and proclaim the Gospel. If there is a Creed, he will lead the people in reciting it before returning to the altar to continue Mass with the Offertory.

## Our Five Nuns in Brazil

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ity of this welcome proved typical of the people of this area. They are, for the most part, poor and uneducated, their religious beliefs mixing Catholic faith with spiritism; however, they are not yet reached by Communism and are delighted and honored to have the priests and Sisters coming to them.

The convent prepared for the Sisters is simple and homely, a one-story, clay structure, brightly-painted and surrounded by a yard filled with flowers and fruit trees. They have their own small chapel, containing five chairs and an ordinary table for an altar. The candlesticks and Stations of the Cross (part of that array of baggage) were made for them by Sisters Marie Angela and Magdalena of Nazareth College's Art Department—a lovely link across more than 5,000 miles.

Each Sister has her own bedroom, containing a bed, a desk and chair, and her trunk, since there are no closets or wardrobes. The dining room at present is filled with books and school supplies, but the community room has a sofa and four comfortable chairs.

There is running water (cold) in both the kitchen and the bathroom, but all drinking water must be boiled and filtered. There is electricity—just for lighting purposes—but it is so feeble that candles and kerosene lamps are much brighter. A bottled-gas stove is used for cooking purposes and a wood-fired Brazilian stove for heating water, while the refrigerator is run with a kerosene motor.

Laundry is done in the yard with tubs and a wash board. One day soon after their arrival, the Sisters were out doing their laundry in this fashion when a little plane flew up and

circled overhead a few times and then landed nearby. Their bishop had arrived to pay a welcoming visit!

Bishop Coscia (born and raised in Brooklyn) is a Franciscan who had spent fifteen years in Brazil before his consecration, at the age of thirty-eight, as Bishop of Jatai, a diocese larger than New York State. His three years of being bishop have been packed with unbelievable activity: he has brought in twenty-three priests (making a total of twenty-six in the diocese), and thirty-one Sisters, representing nine different communities, and five papal volunteers; he has built or rebuilt churches and training centers, set up soup lines, operated an orphanage, acquired land for a seminary and attended the Vatican Council in Rome; he has built up a radio-station which is now one of the four most powerful in Brazil, and which broadcasts all day music, news, and educational programs.

It is the plan to have the Sisters of St. Joseph in Matera teach English and religion and supply administrative guidance for all of the state-supported schools in this town and those in the nearby town of Canal Sao-Silva. In addition, they will accompany the priests on their monthly trips to the many fazendas, or small plantations, scattered all over the countryside and give religious instructions to those who gather for their once-a-month Mass. (A few years ago, the fazenda dwellers considered themselves fortunate if they were able to hear Mass once a year.)

At the end of January, the writing time of the latest letters from Matera, the Sisters had not yet been able to follow their regular school schedule because of the political standstill occasioned by the change

of governors in the state. In the interim they have been making home visits to the people of the area, becoming acquainted and improving their Portuguese.

The weather, summertime in the southern hemisphere, is very hot—between 90 and 100 degrees every day—and rainy most of the time. The Sisters all wear white habits and a greatly simplified head-dress—helpful both for coolness and lessening of laundry.

Mail delivery both in and out is irregular and uncertain, but all of the news is eventually exchanged. The Sisters of St. Joseph on both sides of the equator, however, will be glad when, in this coming May, Mother Agnes Cecilia and Sister Florentine again go to Matera and come back to report in person on the greatest happening in this new mission post.

### Liturgy Weeks In Three Cities

Washington—(RNS)—The Liturgical Conference announced here that because of the growing interest in the renewal and reform of Roman Catholic worship it will sponsor three national Liturgical Weeks instead of one as it has each year for the last 25 years.

John B. Mannion, the conference's executive secretary, explained that "it is no longer possible for a single national meeting to serve all who want to attend the Liturgical Week."

This year's three conferences are scheduled for June 21-24 at Baltimore, Aug. 16-19 at Portland, Ore., and Aug. 30-Sept. 2 at Chicago. Theme of the three weeks will be "Jesus Christ Reforms His Church."

## Father Roy Morphy

This is the text of the eulogy for Father Roy B. Morphy given by Very Rev. Msgr. George Cocuzzi at St. Jerome's Church, East Rochester, Saturday, Feb. 20. Father Morphy died Feb. 15, 1965. Biographical and funeral details were in previous issues of the Courier.

For the past several days, ever since Father Morphy's lifeless body was returned to this town and to this parish, hundreds of people have come by the coffin and each one of them in his own heart has made judgement.

Some of the people who passed by that coffin were members of his own family. They knew him as a brother or as a fond uncle, as someone whose life was inextricably bound up with theirs. Some of them were very close friends of Father Morphy's. People who had known him, with whom they had had a meeting of hearts, a meeting of minds, some of the people to whom he had given counsel and comfort in their troubles, in their sorrows, in their difficulties. Some were those to whom he had given encouragement and aid as they came to him with some of the difficulties that beset them in their daily lives.

Some were sinners who had come to him in the silence of the confessional to be relieved of the burden of guilt and sin. Some of them were children who knew him only perhaps as a figure of authority, who looked upon him as someone akin to God, someone to be revered.

Some of those knew him only slightly, who had met him in some other fashion, perhaps as the administrator of temporal goods of the parish, workmen, contractors, individuals for whom he had been a big business figure. There were others perhaps who knew he was someone in this town of East Rochester and they had come to look and see.

As these people passed by the coffin many perhaps knelt to say a prayer. Others passed perhaps to reminisce a bit about some encounter of theirs with him. Others perhaps chatted together and exchanged anecdotes about the life that Father Morphy had led among them.

But every individual that passed that coffin has made some judgement about the record that this man had made in his lifetime.

We can judge the life of a priest in many ways. We can read his record in many ways.

When first we heard the news of Father Morphy's death and we opened the book of clergy that we keep at the Chancery office we saw there the most lifeless and soulless record that could possibly be read. We were given the day that a man was born and the name of his parents. He was fixed in time. He was fixed in a particular family.

We were given the list of schools that he attended. We were given the date of ordination and the assignments that followed in the Diocese, but they were not a record of a man, they were a list of places, a list of things, a list of institutions.

In order to find the true record of a man we have to go to his life and to know his life we have to go to the people who have known him. In every way, after examining the life of Father Morphy, we are able to say that the measure that is applicable in the life of a priest and that is by the measure of Christ Himself.

There are many temptations that beset the priest in his pastoral ministry. Temptations which are very subtle, temptations which are sometimes difficult to avoid because almost the necessity of them necessitates dimming a bit the light of the ideals that He has of the priesthood, especially for a priest who is given the burden of administering a parish. It is so easy for him to identify his work as pastor simply and solely with the administration of temporal goods.

There are priests and there will be priests who can see their pastoral office in one way only and that is to keep up the business to make certain that the temporalities are well administered.

They will receive the platitudes of the people for their careful administration. They will be called a good steward, they will receive perhaps even the admiration and accolade of their bishops but if they expect this, if they conceive of the office of pastor as being merely the administrator of temporalities then they have fallen short of the measure that is Christ Himself.

There are other priests who sometime conceive of themselves as great planners and they decide that for the good of souls and the good of people new programs must be initiated and therefore they will begin to plan programs that they feel will reach the people and bring them closer to Almighty God and even though the intention at the very beginning is very, very good there again the temptation, subtle as it is, sometimes creeps in that the program itself, the schedule that is there, begins to take precedence over the souls whom the program is designed to serve.

There are priests who sometimes fancy themselves as great orators and they see that they are going to accept any kind of engagement because they feel that they are explaining and

bringing the word of Almighty God to others. And here again there is temptation, sometimes that is subtle, because even though the priest may be teaching and preaching about the things that pertain to God—in his own heart, in his own attitude, he is preaching himself. He is making a name for himself.

In the same way, too, as he is going about his pastoral ministry, the priest is beset by the things that happen to so many of us today, the temptation to take refuge in the kind of corporate image, the temptation to hide behind the parish, the routine, the activity, the functionalism of the parish, so that all the things that we do whether we are hearing confession or administering the sacraments, whether we are signing contracts, whether we are conducting campaigns, we reduce ourselves almost to that idea of being a functionary, a civil servant much as the servant of the civil government who are there not alone because of loyalty or patriotism but because of their own personal ends that they wish to serve. If this happens to a priest, if he becomes a functionary, no matter how well he performs his duties, then that priest does not measure up to the measure of Christ.

We are given by our Lord Himself some indication of what He meant His priests to be. St. John, his beloved disciple, in the tenth chapter of His gospel gives us the very familiar parable of the Good Shepherd. Our Lord speaks to those whom He has chosen to be His priests, "Amen, Amen I say to you, he who enters not by the door into the sheepfold but climbs up another way is a thief and a robber, but he who enters by the door is a shepherd of the sheep. To this man the gatekeeper opens and he calls each one by name and leads them forth and the sheep follow him because they know his voice. But a stranger they do not follow, but will flee from him because they do not know the voice of strangers."

This parable Jesus spoke to them but they did not understand what He was saying to them. We do understand this parable. We know what Christ was trying to tell.

He told his disciples at this point that those whom He had appointed to lead them should indeed be shepherds of the flock, that they should know their sheep, that they should call them by name, that their whole interest should be in them as people, as individuals. This is one of the things that characterized the life of Father Roy Morphy, the fact that despite all of the accomplishments that we can attribute to him in his priestly career, the one thing that stands out above everything else is the humanity of the man. And this was a humanity that was not purely on the human level.

It was a humanity that had been made something even more than what it is in most men. Because Father Morphy never forgot that he was an ordained priest of Almighty God. Father Morphy was not just content to see to the enlargement of this parish.

Father Morphy was not content to see only to the beautification of the church or for the beauty of the school or for the convent. He was not content merely to look upon the parish as a place that was to be administered from a temporal point of view, but Father Morphy's whole concern was to be the shepherd to his flock to know the people, to be able to call them by name, to know their families, to know their names, to see that each one of them, each individual made in the likeness of Almighty God, the individual whom alone and personally Almighty God had called to be His own and to whom Father Morphy had been sent to serve.

This was the image, then, of the Good shepherd that Father Morphy presented. Father Morphy was not an ambitious man, unlike some other priests, Father Morphy did not harbor any aim to climb to power or in authority or in prestige in the priesthood. Unlike the sons of Zebedee, we are told about by the evangelists, Father Morphy never sought an honor for himself but he was content always simply to accept the will of the bishop as the will of Almighty God.

We know that he did this because no matter where he went never once did he ask to be relieved of any duty, never once did he try to shy away from any task that had been imposed upon him, never once did he fail to meet his responsibilities, never once did he try to exercise his authority in a lordly or a callous way, never once did he try to be predominant over his people, but he went among them keeping the dignity of the priesthood, and keeping his humanity he was still one of them. He still considered that his whole life to be one of service because he, a man, had been called to minister to men.

We are given this ideal of service in another place by the evangelist, St. Mark. When James and John, the sons of Zebedee, came to Jesus and they asked Him, "Master, we want thee to do for us whatever we ask," and then when He said,

"Tell me what you want." They said to Him, "We are asking that you will give us one at your right hand and one at your left hand when you come into your Kingdom." And then Jesus called all of the disciples together and He said to them, "You know that those of you who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. But it is not so among you, on the contrary, whoever wishes to be great shall be your servant, and whoever wishes to be first among you shall be the slave of all. For the Son of Man also has not come to be served but to serve, and to give His life as a ransom for many."

This was the concept that Father Morphy had of his priesthood, not to enjoy prestige, not to enjoy authority, not to lord it over his people, not to consider himself a master, but like the Master whom he had been called to serve, to be a slave, to be served, but to serve. And we know that despite his illness, despite his infirmity, that he gave his life in order that he might continue to serve his people.

These are some of the things that we know about Father Morphy. There are some of the things that are written into the record that all of us know. There are so many characteristics of this man that have warmed and touched the hearts of those who knew him.

I was privileged to be an assistant under his direction for one and one-half years. I was the very first curate that he ever had and I think perhaps if you will allow one moment of levity, that it is a great tribute to him that he never allowed this experience to traumatize him or in any way to diminish his faith in the young priest who came after me to help him in his parish ministry.

But a lot of us know the gentility of his man. All of us know his charity, all of us know his generosity, all of us know his openness, all of us know his frankness, all of us know the fact that he was endowed with a very rich sense of humor, all of us loved his sociability, all of us loved to have him at any gathering, unlike so many priests whom perhaps we feel can be a kind of leaden drag upon the social affairs that are held in a parish, Father Morphy was indeed the life of all of them.

He did this in a way that was perfectly consonant with his own priesthood. He did this in a way without losing his own dignity because he was so vibrant, because he was so filled with life and with the joy of living, he was able to impart this feeling of joy, the joy of living to others and in all of this, even at these parish affairs, even when he was most at ease, there was obviously the ideal of love and service that characterized his whole life.

I would like to conclude by reading to you one section of St. John's Gospel from the discourse Jesus gave at the Last Supper because this I feel sums up the ideal of service, the ideal of charity, the ideal of humility that characterized the life of Father Morphy. This was a time when our Lord was instituting the Eucharistic Sacrifice to which Father Morphy had such a tender devotion. This was a time when our Lord was instituting the very priesthood that was to perpetuate his work upon earth. It was the first time that he gave them the example of love and service and humility, before the feast of the Passover: "Jesus knowing that the hour had come for him to pass out of this world to His Father, having loved his own who were in the world, loved them to the end.

"And during the supper, the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands and that He had come forth from God and was going to God, rose from the supper and laid aside his garments, and taking a towel girded himself. Then He poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which He was girded.

"He came then to Simon Peter. And Peter said to him, 'Lord, dost thou wash my feet?' Jesus answered and said to him, 'What I do thou knowest not now, but thou shalt know hereafter.' Peter said to him, 'Thou shalt never wash my feet.' Jesus answered him, 'If I do not wash these, thou shalt have no part with me.' Then Simon Peter said to him, 'Lord, not my feet only, but also my hands and my head.' Jesus said to him, 'He who has bathed needs only to wash, and he is clean, but not all.' For he knew who it was that would betray him. This is why he said, 'You are not all clean.'"

"Now after He had washed their feet and put on his garments, when he had reclined again, He said to them, 'Do you know what I have done for you? You call me Master and Lord, and you say—well, for so am I, therefore, I then lord and Master have washed your feet, you also ought to wash the feet of one another. For I have given you an example that you also should do. Amen, Amen, I say to you, no servant is greater than his master, nor is one who is sent greater than he who sent him. If you know these things, blessed shall you be if you do them.'"

Father Morphy knew these things. Father Morphy today is blessed with his Lord and Master in Heaven.

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