

Bishop Visits 'Holy Land'

Bishop Hogan's first visit to "Holy Land" as Rochester's new Bishop was to witness Bethlehem-Jerusalem diorama currently on display at St. Charles Borromeo School in Greece. He is pictured with Bernard (Bud) Miller. St. Charles parishioner who designed and operates the 55-foot long eight-minute audio-visual Nativity panorama currently attracting crowds at the parish school. Bishop Hogan commended Miller for authenticity of his Holy Land reproduction.

New Order of the Mass

This is the third in a series of articles on the New Order

By FATHER VINCENT J.

(NC News Service)

When the new Order of the Mass is introduced in the local parish the average Catholic churchgoer, on any given Sunday, will probably not be too conscious of Mass being celebrated much differently from what he is now accustomed to.

As a matter of fact, the changes provided for will probably call for more adjustment on the part of priests than the faithful.

The noticeable difference in the new Eucharistic liturgy will be far more evident from Sunday to Sunday, or Mass to Mass, than within any particular Mass. The basic form of the Mass, which includes four different parts—the Entrance Rite, the Liturgy of the Word, the Liturgy of the Eucharist, the Closing Rite — remains

There are options provid ed in the four parts of the Mass. How they are utilized to develop a theme for the Mass is where the variety between Masses will become evident.

To illustrate all this, let us preview briefly the Mass of the future, in light of the changes called for in the new Order of the Mass.

THE ENTRANCE RITE

The Entrance Rite includes the entrance procession, accompanied by song, or by recl-tation of the introit antiphon; the sign of the cross by priest and people together and a salutation by the priest; a comment specifying the theme of the Mass; a penitential rite; the "Lord Have Mercy"; the Glory to God; a call to prayer by the priest; a silent pause; and the prayer of the priest.

The options available are:

• The Introit antiphon and psalm, or a seasonal alternate from the simple Gradual, or an approved appropriate hymn may be sung; or finally, the Introit may be recited by all or alternately with the

• The priest has three possible ways to greet the people.

• The penitential rite, which now replaces the prayers at the foot of the altar, is a communal act of penance, with three optional formulas possible, followed by absolution by the priest,

This is not sacramental absolution, and thus not a substitute for auricular confession. The options are an abbreviation of the Confiteor: a shorter, dialogue form; or a form which incorporates "The Lord Have Mercy."

THE LITURGY OF THE WORD

The Liturgy of the Word includes the lessons taken from Sacred Scripture, with chants occurring between them; the homily; the Creed; and the Universal Prayer (Prayer of the Faithful).

A third reading on Sundays, Holydays and major feasts, and a new three-year cycle of scripture readings on Sunprovides a wider exposure to Sacred Scripture. Although the readings from the New Testament will be semi-continuous, those from the Old Testament will match the

There also will be more options for Votive Masses, plus more freedom in home Masses, to select appropriate readings from approved lec-

On the days it is prescribed, the Creed becomes a response by the people to the divine initiative taken in Scripture. The Universal Prayer is a more particularized response by the people, in terms of here and now situations. Primarily it is an intercession for others,

THE LITURGY OF THE **EUCHARIST**

In the Liturgy of the Eucharist, which includes the Offertory, the Eucharistic Prayers, and the Communion Rite, the major change appears in the preparation of the gifts, including gifts for the poor, to be accompanied by song of the faithful.

The same three options are available for the Offertory song as were available for the Entrance song. But the Offertory verse should either be sung or eliminated; it is never recited:

*The offertory prayers of the priest, formerly in Latin, have been abbreviated and are now said silently in English. All the people are now to respond to the "pray, brethren," and the priest will pray aloud the prayer over the gifts, as before.

As for the Eucharistic prayers, the new options for four eucharistic prayers (Canons) and a variety of possible Prefaces remains, as before. The words of Consecration will now be the same in all four eucharistic prayers, and there will always be a proclamation of faith.

Finally, the Communion rite is changed in the arrangement of the elements, but most noticeably for the priest. munion rite includes the Lord's Prayer (same as before) but with a new conclusion; a prayer of peace; the peace ceremony (handshake of peace); the breaking of Communion prayer quieti

English by the priest; the hold the Lamb of God", with one (not three) responses of "Lord, I am not worthy"; Communion; accompanied by a Communion sing; with options the same as for the Entrance Song; and the Postcommunion prayer.

THE CLOSING RITE

The conclusion of the Mass includes short announce ments; the final blessing (with alternate forms); and the recessional accompanied by the song of the faithful.

How each of the four major parts of the Mass can be best understood and celebrated, so that it contributes to the overall effect of the Mass, will be considered in subsequent

348 Win Regents Grants

Regents scholarship winners and alternates announced to day by the State Education Department include 348 seniors in Catholic high schools in the Diocese. Their names are listed below, beginning with the ed below, beginning with the schools of the Rochester area.

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Paul Daloislo, John Daniels, James
Davidson, Lawrence Davis, Peter Gottschalk Matthew Gumina, Paul Iglinski,
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Nelson, David Riley, Alfred Rodgers,
Richard Russo, Gregory Smith.

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John Bready. Susan Callan, Russell Cammarata, Richard Cannon: Sandva Fischer, Walter Foley. Anne Giumento. Christine Henry. Thomas Jarvis. David Kronson: Rohert Masiulis. Theresa Mc-Laughlin, Arthur Pertiello, James Phillips: Paul Piazza, Raymond Shahsen. Marryes Skelly. Kathleen Shith, Kurt Strobl. Mary Suss. Louise Tarantino, Linda Trainor.

Thomas Booth, Caroll Diriscoll, Dinne Percon, David Fraher, Deborah Gillette, Timothy Gisson, Michael Green, Earl Mall Therese Holmann, Robert Hurst, Anna Johnson, Michael Kringer, Janine Lysiak, Gregory, Martin, Thomas, Mc

Kathleen Batchelor, Nancy Braun, iail Buckley, James Cannan, Mary Inn Carroll, Charles Drilling, Kuth-rine Feeney, Mary Foos, Susan Heerine Feeney, Mary Foos, Susan Heberger, David Johnson, Roger Kleisley, Margaret Kelly, Wendy Kessler, Kathy Martin Minchella, Nancy Newland, Martin Minchella, Nancy Newland, Raymond, Michael Russer, Sally Stein, Wachs, Richard Sullivan, Robert Uttero, Thomas Washock, Timothy Washock.

Kings Preparatory School Stephen Donchue, Michael Jefferson John O'Connor, John Weiss,

Donnid Cudzilo, Joy Hewitt, W. T. Koch, Michael Parker, Michael Schra-mel, Stephen Snell,

McQuaid Jesuit High School

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Nazareth Academy Winners

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St. Anthoy of Padus Prep. Watkins Glen; Edward Malina, winner. Notro Dame High School, Elmira

Mary Donovan, David Dozack, William Drohun, John Flory, Robert Hill. Susan Hughes, James Isaf, Mark Kahler, Elleen Kirkpatrick, James Leonard Charles Milazo, Ruth Mitchell, Brian Sullivan, William, Ward, C. M. Zinn,

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Justice and Peace, (lic Conference. "The superpowers Bordelon said are si together to see if spiral can be rever hoped that, by these kind can avoid nuc caust which is the u

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irrationality." No one, either in Washington, has an about how tough and the SALT negotiation U.S. Secretary of Sta



Since the Dal the Red Chi their spiritua out the north in farming, of orphaned

By FATHER JAI

Tokyo - When C some Protestant or Japan agreed Christian Pavilion fo World Exposition (in Osaka, the project ise of becoming the history of Christian

(The Vatican is the project.) Now nearing com EXPO's opening in

pavilion is the focal ideological storm the to chill ecumenical The turbulence within the United Christ (called Kyo Theology students, s pastors and seminary

objected to participa

pavillon project and

hearing. They claim that p of the Kyodan's sev inations in Expo co financial extravagar out to capitalistic ir support of the righ ment, They claim f day laborers on the are treated unfairly.

To date, the cont frontation remains problem of the Ky Christian bodies. 'sympathetic, anticip come potentially e to all concerned. On a Sunday in

dents interrupted m ship in a Kyoto chur ing that the pastor : questions. Dissatisfi replies, they forced his pulpit, tore of

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