

Fr. Hayes Speaker For Cancer Society

Auburn — Father John S. Hayes will be the principal speaker at the annual dinner of the American Cancer Society today at the Auburn Golf and Country Club.

His topic will be "Death — A Measure of Acceptance," the title of his master's thesis in theology. Father Hayes has lectured extensively on the subject of terminal illness and its moral implications.

Father Hayes, the former Cathedral rector, is pastor of St. Patrick's in Aurora and its mission church, St. Michael's in Union Springs. He has been hospital chaplain with the



FATHER HAYES
Veterans Administration in Bath.

Sarah Child



All in the Family

Hot Dogging It And Other Warm Delights

A little of this and some of that...

— Our kids make frequent pit stops this time of year ... after-school snacks, supper, a bedtime bite or two to keep them from the brink of starvation. Otherwise we don't see too much of them. Except, of

course, when funds are required for soccer cleats, track shoes and bicycle repairs.

— We tried the new Route 390 which presently ends in Geneseo and found that some of our favorite hot dog stands are now only a half hour or less from our home in the eastern part of Monroe County. This new expressway, which bypasses a lot of traffic in the Brighton-Henrietta area,

also makes the trips back to Pennsylvania much easier.

— As a word multiplier from way back ("And when you pray, do not multiply words as the Gentiles do ... for the Lord knows what you need before you ask Him." Matthew 6:7,8), I think I've finally got it down to the essentials. There isn't much that isn't covered by either PLEASE or THANK YOU.

— Picnic season approaches and as one of those who thinks a plate of beans eaten outside under a tree tops Duck L'Orange in a four-star restaurant, I anticipate the usual problems with the rest of the family.

One week into the season and they start to balk at: eating in the rain; driving an hour to find new ants when we've got some perfectly

good ones at home; eating char-broiled that is more charred than broiled; and being served eggs on the porch before the sun is up.

— When school finally closes, a large sigh of relief will sweep through the house. A term paper on what happened at Kent State, a persuasive essay on Reagan's tax cuts and completion of six fifth grade book reports has taken its toll — not on the kids. Just their mother.

LUNCHEON CLUB

A First Friday Mass and luncheon is scheduled to begin at 11:45 a.m., Friday, June 5 at the Knights of Columbus clubroom on Thurston Road. Father Paul Wohlrab, pastor of Our Lady of Good Counsel, will be guest of honor.

Insights In Liturgy



Sister Nancy Burkin, SSJ

The Sequence Of Pentecost

The Liturgy of the Word on Pentecost offers us an "extra." Like the Sunday morning celebration of Easter, Pentecost has, as part of the word service, a rather strange addition. Neither its title, "the sequence," nor the recitation of it by a lector whose perplexity about this "other reading" speaks louder than the meaning of the text, tells us much about the essence of prayer or its role in our worship. Should we reflect on it at all, we may find ourselves occupied most of the time with the thought: "sequence to what?" In fact, this is a good question since through historical development the sequence kept its name and function even though its place in the order of the Liturgy of the Word has changed.

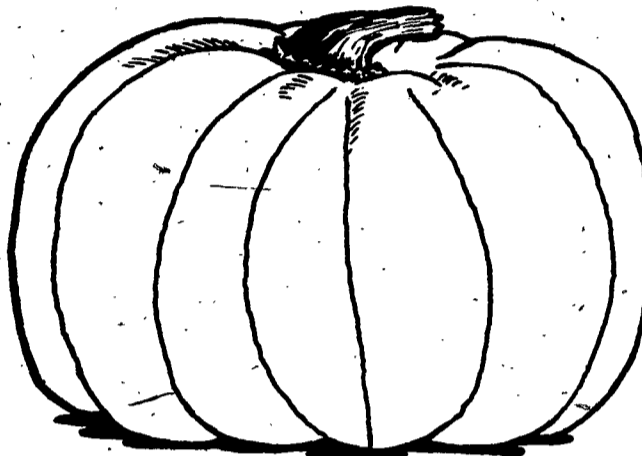
There has been much study and as much disagreement about the origin of the sequence. One of the more widely accepted theories is: A young 9th Century German monk called Notker found he had great difficulty remembering how to sing the long melodies that were written for the last syllable of the Alleluia sung during the Gospel procession. To aid his memory he set a poetic text to the melody using one syllable per note. Encouraged by his teacher he wrote other "sequences" and was followed throughout the centuries by many others who developed this form in various ways so that during the Middle Ages each Mass with an Alleluia before the Gospel also had a sequence (see "The Church's Year of Grace," Vol. III by Pius Parsch). Though the Pentecost sequence, "Veni Sancte Spiritus," is a much later development (12th Century) and was probably originally composed, it is related to the memory device of Notker in that it is an amplification of the Alleluia.

However, in its present position before the Alleluia, the Pentecost sequence amplifies in anticipation. It arouses our enthusiasm for the word by elaborating on the fullness for which we pray. The sequence builds and builds and our excitement mounts. Come Holy Spirit — bring light and

comfort, our refreshment and consolation. Come Holy Spirit — heal us, warm us, guide us, fill us. Unable to contain ourselves any longer, we burst forth in hope and joy with our Alleluia and sum up our prayer in one phrase: "Come Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love."

Thus we stand ready to hear the Word of God as he comes to us in the good news according to John; thus we open ourselves to be breathed upon by the words of the gospel.

If we are to have this experience in our communities on Pentecost, we cannot simply remind the lector that he or she has an additional reading. The sequence was written as a hymn with a poetic text; to read it, one word after the other, would be disastrous both to the poetry itself and the prayer it carries within it. Unfortunately, there are few good English texts set to music. Perhaps the choir might sing the Latin text set to the original chant. Possibly, with adequate planning and amplification, someone who reads poetry well could pray the poetic English text while the choir or cantor did the Latin chant in the background or while accompanied by flute improvising on the chant melody. Immediately following any of these possibilities the cantor or choir should move into the Alleluia, gathering in joyous shouts the prayers and hopes of all who have been wrapped in meditative prayer during the sequence. Certainly the acclamation should not come as a shocking surprise to the assembly, but should be arranged musically to speak of its function to sum up our prayer of the "Veni Sancte Spiritus" and focus us on the word of God. Processing with the Gospel book with lights and incense during the singing of the acclamation would add much to drawing this whole experience of meditative prayer and shouts of enthusiasm to its climax, the reading of the Gospel. It is this Word for which we prepare in sequence and acclamation; it is this Word which brings promise of filled hearts and kindled fires; it is this Word for which we long.



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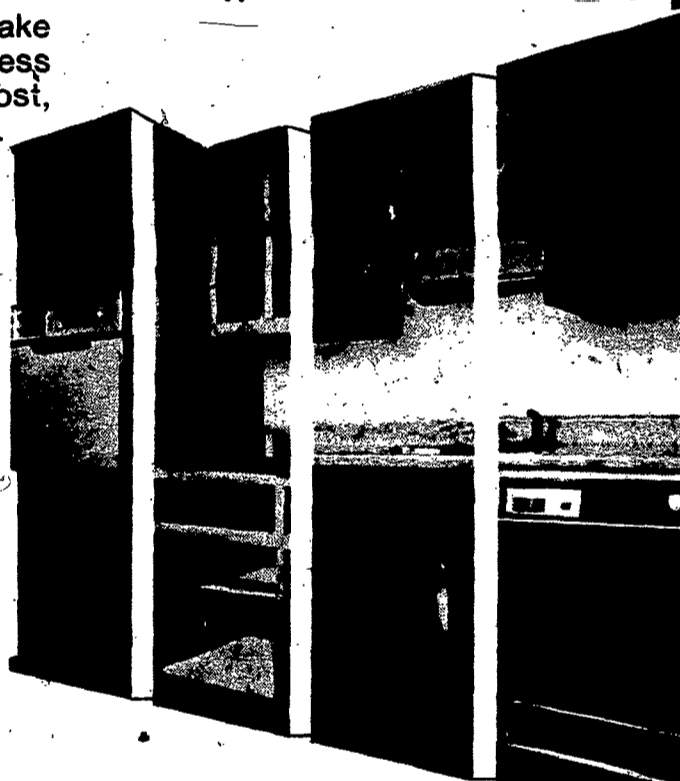
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