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Few Strange Faces.

A general intention in all your prayers from now on should be the grace of conversion for the Notre Dame students who have not yet made their Easter duty. Approximately thirteen hundred students received Holy Communion yesterday, but there were not many strange faces among the communicants. In spite of the five calls of death at school this year, in spite of the Mission, in spite of the numberless calls of charity for the relatives and friends of students, in spite of Lent, in spite of the Survey, in spite of the daily Bulletin, the woods is full of renegades. We'll pray for them!

Prayers.

James Byrnes, of Carroll Hall, is very sick at home, where he was called by the death of his father. Urgent prayers are requested for his recovery as well as for the repose of his father's soul. Two students and an alumnus ask prayers for sick relative, and a student for an aunt who died Wednesday.

Lost.

George Byrne has lost a bill-fold with \$13 in it. It contains his name and address.

Palm Sunday.

The Masses on Sunday are at 6:30 and 8:00. There will be no Mass at 7:25.

The services Sunday at the High Mass are among the most impressive in the liturgy of the Church. You pay down good money to see empty imitation of Catholic pageantry in "The Miracle;" in the services of Holy Week you have the tremendous drama of the Passion and Death of Our Blessed Saviour, carried out not only with full symbolism, but with the Real Presence of Our Lord Himself as the guiding center of the devotion. Note the following points next Sunday:

1. The procession. From the year 385 we have a pilgrim's account of the procession of palms held in Jerusalem. The people gathered before the cave of Mt. Olivet at about 1:00 p.m., for a two-hour service of psalms, hymns, and so forth. At three o'clock they ascended to the top of the mountain for a further service. At five o'clock they began the chant of the Gospel of the entry into Jerusalem, and formed a procession, bearing palms and olive branches through the valley of Cedron into the city, where vespers were sung. Gradually this service became a part of the liturgies throughout the Church.
2. The triumphal march with palms. After the blessing of the palms next Sunday, the clergy and choir leave the sanctuary and proceed processionally to the door of the church. This represents the triumphal entry of Christ into Jerusalem; but the procession is led by the cross, which foreshadows the events of the following Friday. The procession leaves the church, and the door is locked; Christ is overcome by Satan and is put to death.
3. The triumphal march with the Cross. The locked doors of the church are struck by the foot of the cross, to symbolize that it is by the cross that entrance is gained to heaven. Led by the cross, the procession returns to the church; humanity enters heaven. The fearful steps by which the Redemption was accomplished are then related in dramatic fashion in the beautiful chant of St. Matthew's Passion; the music of which is of the finest in the liturgy of the Church.

Get a Holy Week Book at the pamphlet rack, or take your New Testament to Mass with you and follow intelligently the most beautiful drama enacted today. If it were enacted only in the Auditorium Theatre you would wait in line all night to get seats.