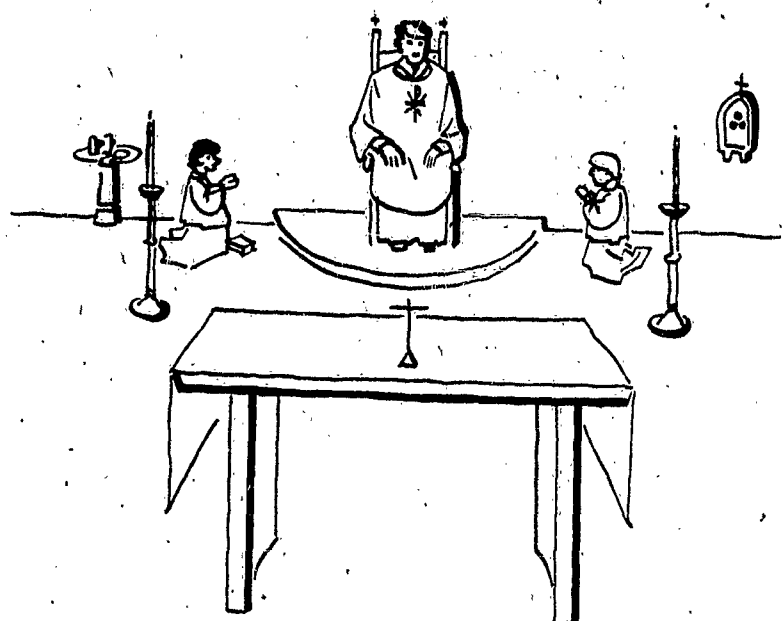


Is the Mass a 'Celebration'? Why?

This Sunday most parishes of the diocese will begin instructing the laity in the meaning and form of the latest changes in the Mass liturgy slated to take effect on Mar. 22.

The COURIER-JOURNAL has asked six priests to write a preliminary article preceding the homily on liturgical renewal to be heard at all Sunday Masses from this weekend to Palm Sunday.

Father Michael Reagan, chaplain of Notre Dame High School, Elmira, and chairman of the regional Liturgical Commission of the Southern Tier, offers the first article in the series: "The Meaning of Liturgical Celebration."



By Father Michael Reagan

Two characteristics of change are its inevitability and its relentlessness. Things are always going to be changing whether a person likes it or not and the impact of change, especially on those who are not prepared for it or who do not understand the reasons for it, can cause much insecurity and anxiety.

People always have been and still are dependent upon situations for security because by their very nature institutions in the main are very stable and can be depended upon — the Catholic Church being no exception.

The faithful who are not prepared or do not understand the changes which are taking place within the church today, especially in the Mass, are anxious and threatened in their relationship with God. Therefore they do not enjoy and cannot enter into a celebration of the liturgy properly. The Mass has been regarded by the faithful as the traditional and untouchable expression of religious worship and the authenticity of a person's faith.

However we must prepare ourselves for the changes which will be taking place in the Mass, understanding that they are not substantial or essential changes but incidental.

Pope Paul himself said recently: "The Mass of the new rite is and remains the same Mass we have always had. The Unity of the Lord's supper, of the sacrifice of the Cross, of the

re-presentation and renewal of both in the Mass, is inviolably affirmed and celebrated in the New Rite just as in the old. Nothing has been changed of the substance of our traditional Mass."

If this be true, why all these changes? Are they really necessary?

The bishops of the whole world in union with the Pope decreed at the Second Vatican Council: "The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection with them, can be more clearly manifested, and that devout and active participation by the faithful can be more easily accomplished."

The changes which are about to be implemented — on March 22 — are therefore, in the words of Pope Paul VI, "a response to an authoritative mandate from the church. It is an act of obedience. It is not some dilettante's improvisation. It is law. This reform puts an end to uncertainties, to discussions, to arbitrary abuses. It is Christ's Will, it is the breath of the Holy Spirit which calls the Church to make this change."

The changes as in organic life must be a continuous development and not merely change for change's sake.

From what has been said above, it is imperative that we not only be prepared to accept the new changes but understand them as well.

What's the key to understanding the New Liturgical changes? First and foremost there must be an un-

derstanding of what liturgical celebration means.

Celebration has two necessary elements: the beginning or a renewal of life and the characteristic or character of joy.

The event which is remembered and renewed is the beginning of life, for example, birth, spring, victory, marriage. Celebration is the intensification, continuation, and renewal of a life giving event which is by its nature a joyous occasion.

Our Lord spoke about the joy of a new mother. Almost all peoples commemorate this event each year with a birthday celebration.

Since celebration is the expression of the abundance of life it demands participation by the whole community, i.e. the isolated individual cannot unfold the fullness of life. In other words you need community to celebrate.

Liturgy is the worship of the Christ.

Continued Next Week

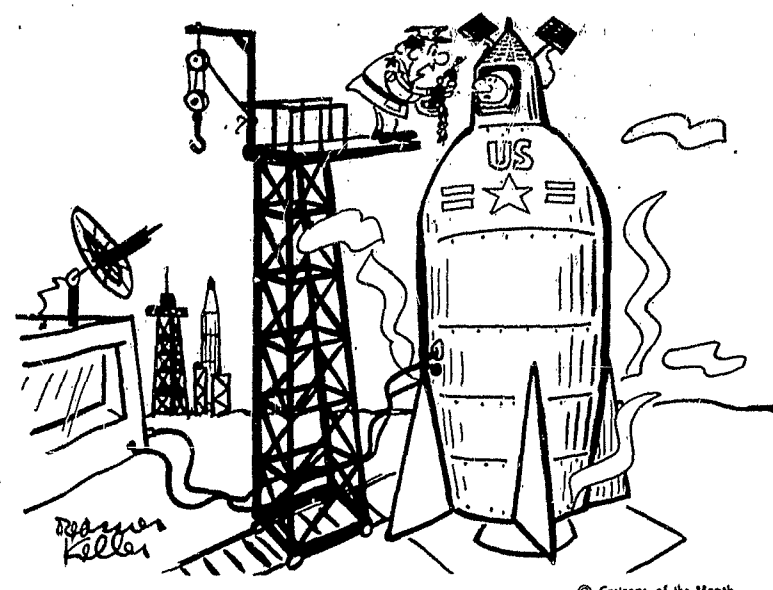
The column "On the Right Side," by Father Paul Cuddy, carried regularly each week on this page, ended up "on the wrong side" this week and was not received on time for this newspaper's deadline. We look forward to continuance of Father Cuddy's comments in the next issue.—Editor.

tian Community in and with Christ the head. When the Christian community remembers a life-giving event which signifies the paschal Mystery (Christ's death and resurrection) and intensifies and expands this life — we have a liturgical celebration.

This is why we can rightly say that we celebrate the Eucharist. Penance and the Funeral Mass because there is either the renewal of life or the beginning of new life and the continuation and expansion of it.

There also must be communication of this life in a liturgical celebration and this can only be achieved by an inward and outward participation by everyone — a real sharing.

So we can say briefly that liturgical celebration is the celebration of the life giving events of the Church by and through and in the group of the local Church.



"Here are some beads and a bottle of rum in case you should run into any natives"

RACL VIEWPOINTS

Support for School Reorganization

By Paul Brayer

RACL Viewpoints is written periodically for the Courier-Journal and is a means by which this paper gives the lay association a chance to have its views published. Its opinions, however, do not necessarily reflect the views of the Courier-Journal.

"Education is a basic need in our society, yet the schooling available to the poor is pitifully inadequate. We cannot break the vicious cycle of poverty producing poverty unless we achieve a breakthrough in our educational system. Quality education for the poor, and especially for minorities who are traditionally victims of discrimination, is a moral imperative if we are to give millions a realistic chance to achieve basic human dignity."

This quote is from the "Statement on National Race Crisis" dated April 25, 1968, issued by the National Conference of Catholic Bishops. Like any statement of a general principle it will have real meaning only when the principles are applied to current problems.

In Rochester, we face such a situation now; namely, the plan for the reorganization of the City School District. This plan contains obvious educational advantages such as improved utilization of personnel, space, equipment, etc. That fact alone should prompt support for it since improved education of all would result from its implementation.

But as Christians we have a moral obligation to face another aspect of the problem. How do we as Catholics apply the principles embodied in the Bishops' statement quoted above to

the present situation in Rochester? Can we simply ignore the fact that many children are receiving inadequate education? We cannot, in conscience, ignore the fact. We have an obligation, in justice and charity, to seek answers and to support public officials who devise such answers.

Based on this fact, the Rochester Association of Catholic Laymen last week advised the Rochester Board of Education of its support of the reorganization plan joining its voice with that of many other religious and civic groups. RACL stated that "quality integrated education is a moral issue, and as concerned Christians we urge you to approve and implement this plan with deliberate speed."

At one of the public meetings on the plan, an opponent stated that if it is adopted he would remove his children from the public school and place them in a Catholic school. A nun in the audience, to her everlasting credit, replied that we wouldn't accept his children.

This points up an aspect of this issue to which Catholics especially must address themselves. RACL suggests that the transfer of children into Catholic schools to avoid their being in integrated public schools is a travesty of the worst kind. An institution which exists to present the teachings of Jesus Christ can ill afford to allow itself to become a mechanism for some to avoid the application of a Christian principle.

This issue was faced squarely by Archbishop Donnellan of Atlanta recently. It was reported in the NCR for Jan. 21, 1970 that Archbishop Donnellan closed enrollment at all

Catholic schools in an effort to support the public schools now facing "a period of change and some tension" over integration.

There is another consideration for those Catholics who are seeking state aid for parochial school students; namely, the conditions likely to be attached to such public aid. It is certainly to be expected and hoped that any government aid to parochial schools, either directly or through tuition grants, would carry with it the condition that any school receiving such aid conform to standards and policy established for the public schools. The State Board of Regents in its report "Integration and the Schools" (January 1968) enunciated public policy on this issue.

The conclusion of that report read, in part: "Fundamental in all efforts to achieve the objective of an integrated society is the principle of equality of educational opportunity. The Regents reaffirm this dedication to this principle and re-emphasize the obligation of the entire educational system to maintain those policies and practices that will make equality of educational opportunity a reality for all our children and youth."

Equal educational opportunity for all is, therefore, public policy in New York State. Thus, Catholics, motivated either by moral principle or by practical economic considerations, or both, should take positive, immediate steps to assure that their schools not be allowed to become havens for those who are trying to subvert the good being done by the public schools.

COMMENTARY

ALL IN THE FAMILY

Some Easy Ways to Break a Diet

By Sarah Child



Much is being written these days about the best way of sticking to a diet.

The methods as outlined in myriad magazine articles, diet groups, neighborhood koffeeclatches to say nothing of doctors' offices are sound if somewhat dull.

Avoid parties, you are advised. Steer clear of dinner invitations either in someone's home or a restaurant. Keep out of the kitchen. Clear your home of so-called "poison" foods. Go to bed early to avoid midnight snacking.

Well, now these are all fine and good for those who really want to stay with it.

But what about those fatties who get their kicks by falling off the wagon (the tea wagon that is) periodically?

For them I have compiled a list of well-researched and documented methods designed to aid in quick and thorough destruction of a diet no matter how deeply it may be engrained.

Having personally employed them all I can testify to their effectiveness.

First on my list is staying out too late at night. It doesn't matter whether you stay up late outside the home or in. The important thing is that the next morning when the kids start playing tidly winks with soggy Cheerios you feel frustrated enough to reach for the Danish pastry which you thought was safe because it was frozen but which you find can be consumed if you only go slowly.

The second most effective way to break a diet is to leaf through your Fanny Farmer or Betty Crocker looking for new ways to cook your high protein, low fat fish and lose your way only to find you are in the dessert section. By the time you have passed the illustration of the coconut layer cake with lemon filling and inadvertently scanned the cheese-cake recipe that calls for 2½ pounds of cream cheese and six eggs you are beyond the point of no return.

Almost as effective is to fix yourself a diet dinner of broiled liver and spinach and at the same time heat up a can of spaghetti for the kids who won't touch the iron rich menu. Should the kids' supper be ready two minutes before the liver, you don't even have to bother putting the spinach on the table. You'll

be full of spaghetti faster than you can say "The Stillman diet is just a fad," or "Weight Watchers is for Wimps."

For those readers who've already experienced the above methods and need more varied and subtler means of diet cracking, may I recommend the following:

- Keep an economy size jar of peanut butter on hand on pretense that its good to have when your daughter invites the whole neighborhood for lunch.

- Fix the kids French toast for breakfast and tell yourself that you are past the point of being tempted.

- Make several loaves of homemade bread on the theory that it's better for your family than the stuff you buy in the store.

- Keep a half gallon of ice cream in the freezer because after all it never did appeal to you all that much.

And finally if nothing else works remind your husband that he forgot Valentine's Day last year and that neither pink lingerie nor a nosegay of violets is what you had in mind.

THE LAYMEN'S VIEW

More Responsibility for Young Priests

It is obvious that vocations to the priesthood are falling off. It is with this thought in mind that I wish to present my remarks to the diocesan Priests' Senate from the view point of an interested layman.

Every walk of life has its "Forgotten Man." In my opinion in the ministry of God it is the assistant pastor. Following his ordination, typical of any youth, he is filled with vitality, ready, and willing to go. Given a parish assignment, his talents are often shelved. In the meantime everyone is deprived of his talents.

Laymen, such as professionals (physicians, attorneys, engineers), governmental officials, and married men assume their responsibilities after graduation or marriage. A newly ordained priest is usually assigned to routine and minor duties except for his priestly ministrations.

I feel quite strongly that the young priest should be given responsible assignments in addition to his parish duties, whenever possible. Just what would these duties be? As a layman I can think of quite a few. I feel quite certain that the young clergyman could come up with many more.

Could assistant pastors be given

"directorships" over works such as the following, on a regional basis covering 5 to 10 parishes only, perhaps:

- Counseling of alcoholics and/or drug addicts;
- Pre-Cana meetings or marital counseling;
- Promotion of ecumenical projects;
- Publicity for parish activities;
- Housing and medical needs of the poor;
- Concern for aged people living alone or in nursing homes;
- Study Clubs;
- Purchasing agent for schools and parishes.

Even where several priests are continuing to do the same kinds of work, having one assistant pastor direct the work and coordinate the efforts of the several priests in the name of all the parishes in that sector of the diocese, could be advantageous to its efficiency.

By giving these priests assignments such as these, I feel that dupli-

cation and multiplication of duties would be minimized or even eliminated.

Once an assistant pastor feels that he is making a realistic and effective contribution to society along with his parish duties, I come to one very important conclusion . . . more vocations to the priesthood will result.

I can't think of a better qualified person to convince the youth of today of the great satisfaction in becoming a priest, than a happy young assistant pastor.

The idea concerning the status of an assistant pastor was first brought to my attention last September at the special Priests' Senate meeting held in Auburn.

The unshelving of these priestly talents will benefit everybody: the clergy, religious, and the laity. As a point of information, I feel that interparochial cooperation along with the expanded duties assigned to our assistant pastors could very well be the key to solving the many problems facing both the Catholic schools and parishes.

—Francis Mastropietro, Auburn.

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