



**Exorcist Due**

Father William O'Malley, SJ, well-known to Rochesterians as a teacher and drama coach at McQuaid Jesuit High School, makes his film-acting debut in *The Exorcist*, a film taken from William Blatty's novel of demonic possession in a child.

Father O'Malley said that this press photo was not taken from the film, but from an

actual phone call he was giving to Jason Miller, who plays Father Damien Karras. "The picture looked so much as if it was from the movie that they used it anyway," Father O'Malley said.

The *Exorcist* was rated A-IV for adults, with reservations, by the U.S. Catholic Conference and R from the film industry. It opens in Rochester Feb. 6. [RNS]

**WORD FOR SUNDAY**

**Father Albert Skamon**

Sunday's Reading: (R1) Is. 62:1-5. (R2) 1 Cor. 12:4-11. (R3) Jn. 2:1-12.

This past year the Bishops of the United States issued an inspiring Pastoral Letter on our Lady, titled "Behold Your Mother."

The first chapter of the Letter studies the various references to Mary in the Bible.

About Mary and the incident at Cana, the Letter says that the Mother of Jesus appears twice in John's Gospel: at Cana and at Calvary, at the beginning and at the end of the public ministry of her Son. Regarding Cana, the Letter states that "the meaning of Mary at Cana is revealed fully on Calvary" (#37). At least that was St. John's opinion. That was why John drew a series of parallels between Mary at Cana and Mary on Calvary.

Both scenes hinge on a special hour. "My hour has not yet come" (Cana). "From that hour onward, the disciple took her into his care" (Calvary).

In both instances, Jesus addresses His mother as "woman." "Woman, how does this concern of yours involve me?" (Cana). "Woman, there is your son" (Calvary).

Cana took place on the third day. The mystery of Calvary was fulfilled on the third day.

What did John wish us to discover by this parallelism?

The Greeks have two words for time: *chronos* and *kairos*. The first means "time by the clock," the second means "the right time" and is usually translated as "hour." At Cana "the right time" for beginning His messianic ministry was when Mary intervened in behalf of a young couple. On Calvary "the right time" to climax that same ministry was to make Mary the mother of all men, not just the intercessor of a needy couple.

So Jesus addresses His mother as "woman" to recall the woman in Genesis, who with her seed was promised to crush the serpent's head. "Woman, there is your son."

He used the word "son" and not "John" for "John" is the name of one person, but "son" stands for all men. Jesus was asking Mary to enlarge her motherhood to include all the adoptive children of the Father—to become the mother of all the living, the new Eve.

John knew Mary only too well. He knew she would consent to whatever her Son willed. John also knew Jesus well. Of Jesus, John had written: "He is the Word of God, the Word who was in the beginning with God, the Word through whom all things were made." Consequently he realized that the words of the Word of God are effective — creative words! Thus John saw in the words of the Word of God — "Woman, there is your son" — a new creation in the making. He saw in those words Mary becoming the mother of all the living, the new Eve.

For John this was the heart of the Calvary mystery. No sooner does Jesus, the new Adam, make Mary the new Eve, than John says Jesus realized His work was finished. All that was needed was to send forth the Holy Spirit. He would give children to the new Adam and the new Eve and fashion them into a family of love — the Church!

Thus John notes every detail of the last moments of Jesus's life on earth. As Jesus breathes His last breath on the heads of Mary and her "son" (John), the evangelist interprets this as Jesus breathing forth of the Holy Spirit. "He bowed his head, and delivered over His Spirit." Thus the Church was born with Mary, the new Eve, as its mother.

For this reason the piercing of Jesus's side took on such importance for John. As from the side of the sleeping Adam came Eve, so from the side of Jesus, the new Adam, came water and blood — symbols of baptism and the Holy Eucharist, the two sacraments which establish and nourish the Church, whose mother is the new Eve, Mary.

In a word, Mary, who was so quick to grasp the situation at Cana, is our mother and the mother of the Church. Our concerns and those of the Church are her concerns. Unasked, she was willing and ready to make intercession to prevent the embarrassment of a young wedded couple. So powerful was her intercession that it triggered off the public ministry of her Son.

All that remains for us to do is simply to invite Mary into our own lives as the young couple of Cana did. Then should the wine of our love for her Son ever be in danger of failing, she will have Him work even a miracle, if need be, to restore it. "Son, there is your mother." Take her as your very own mother, for such she truly is.

**A.R.E. Conducts Annual Workshop**

The second annual workshop of the Association of Religious Educators (ARE) will be held at the Notre Dame Retreat House in Canandaigua Jan. 21-23. The ARE will have its first national speaker, Len Lertz of Seattle, Wash.

The ARE is a grouping of professionals in the field of education and their workshops will explore training in leadership. Approximately 40 participants will be directed by Lertz who is past president of

COED (Community of Religious Education Directors) and is presently the religious consultant to St. Joseph's Church in Vancouver and co-director of the Family Life Center in Clark County, Wash.

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