

What Is Pastoral Liturgy?

Final part
By Msgr. William H. Shannon

In this article I wish to discuss the final point regarding Pastoral Liturgy. I suggested in the first article that Pastoral Liturgy is "the way in which sound liturgical theology becomes a celebrated event which expresses the faith-life of a properly catechised parish community."

Liturgy expresses and deepens the faith-experience of a properly catechised parish community. In an age of transition it becomes critically important that we inform people of the changes that have taken place in the Church. This is especially true of liturgy, because liturgy is the one event that brings the whole community of faith together each week.

How do we catechise people outside the liturgy as to what genuine liturgy really is? Each parish worship committee has to size up its own situation and make use of whatever instructional

opportunities exist in the parish. Programs — in the parish school, in the CCD organization, in various parish societies, in adult education — must all be used to help people to come to genuine insights as to what they are doing when they take part in liturgy.

It is no longer enough to tell people that they must go to Mass on Sunday because there is a law that says so. First of all, such an approach is no longer effective for an increasing number of people, especially the young. Second, the Church does not command things simply in order to get us to obey. She commands things because they are good for us. We shall have to show that Sunday Mass is a good

common defense, the colonies convened in 1787 and forged the Constitution. And by it, the nation, conceived long before by the thirteen colonies, was born as the United States.

The new nation expanded westward and gathered to herself other people believing in democracy. From Europe came the tired, the poor, huddled masses yearning to breathe free. The homeless, tempest-tossed sought the golden door of opportunity in these United States.

So with the Church, the reality existed before it formally came into being. When the Son of God took the form of man, that wedding of divinity and humanity changed the whole relationship between God and man. If a rich man marries a poor girl, the marriage generally alters the relationship, for the better, for all her relatives. So the marriage of God's Son to humanity created a people of God — a people reconciled to God in Christ, a people destined for God.

From this people, Jesus chose twelve (here were thirteen). After the bloodbath of Calvary (a revolutionary war), Jesus sent His Spirit upon the Twelve. He made the people of God His body, the Church. He organized, structured, constitutionalized the people of God in order to secure the blessings of freedom for all men — freedom from life's sufferings (R1), from unclean spirits and feverish sin (R2). So He sent them westward to proclaim liberty to all nations — spiritual liberty.

America is the land of the free and the home of the brave. It is true there may be pockets of poverty here and there, spots of racism, instances of injustice, and so on. But that is the human equation. To reject America for these evils would be irrational, for America secures for us a blessing far greater than any evil we may bear — the blessing of freedom.

The Church decries evil, but the greatest evil would be to decry the Church, because she does not remove all evils in society. Jesus left Capernaum because people wanted Him to remove all bodily ills. He did not, for He (like the Church) came to convey a greater good: freedom from the slavery of sin and the gift of life eternal.

WORD FOR SUNDAY



Fr. Albert Shamon

Sunday's Readings: (R3) Mk. 1:29-39; (R1) Jb. 7:1-4, 6-7; (R2) 1 Cor. 9:16-19, 22-23.

The book of Job is rarely used for the Sunday readings. It is the story of a prosperous, God-fearing man suddenly overtaken by calamities. Job wonders why these sufferings. His three "friends" interpret them as God's punishment for sin. Job maintains his integrity. In the end, he learns God's ways are not man's, that man's goodness gives him no claim on God.

In Sunday's pericope Job soliloquizes on the miseries of human life. The three classical states of wretchedness in the ancient world were forced military service, slavery and that of a day-laborer. Man's life, said Job, is like one of those states.

From such a life Jesus came to save us — "He heals the broken-hearted and binds up their wounds." How He does this, Mark describes in narrating a typical day in the life of our Lord. It was a day filled with healing and finished with praying.

In this Bicentennial Year, it is fitting to point out the extraordinary parallel between our nation's history and the Church.

Paradoxically, our nation existed first before it came into being. The thirteen colonies preexisted the United States. The colonists shared a common culture, common ideals, common territory. They were fired with a burning love for freedom — freedom to worship God as they pleased, freedom to speak their minds, freedom from want, and freedom from fear. They believed in equality for all men, in self-government. To secure these freedoms, they fought a revolutionary war.

Then in order to form a more perfect union and to provide for the

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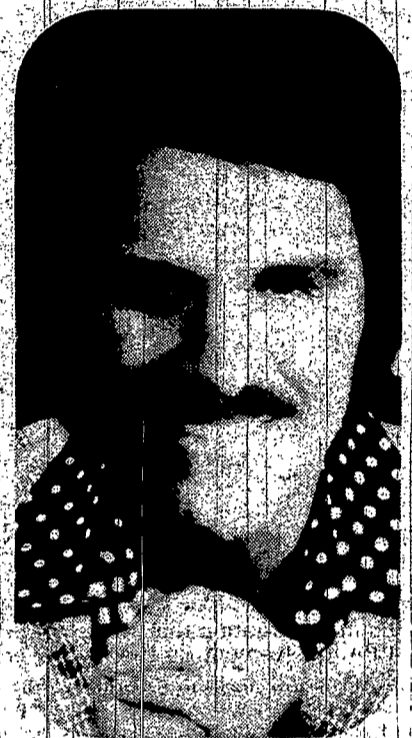
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INSIGHTS On Pastoral Liturgy

experience for them, that it is the opportunity to celebrate and to deepen something that is intensely important to them, namely, their experience of the Lord in the totality of their lives. Because they are experiencing God in their lives, they should want to come together with a community to share, to celebrate, to deepen, to intensify that faith-experience.

Unless we can approach people on these terms and show them that liturgy can really mean something in their lives, I suspect that we are going to be faced with more and more empty pews in our churches on Sunday.



BOYER

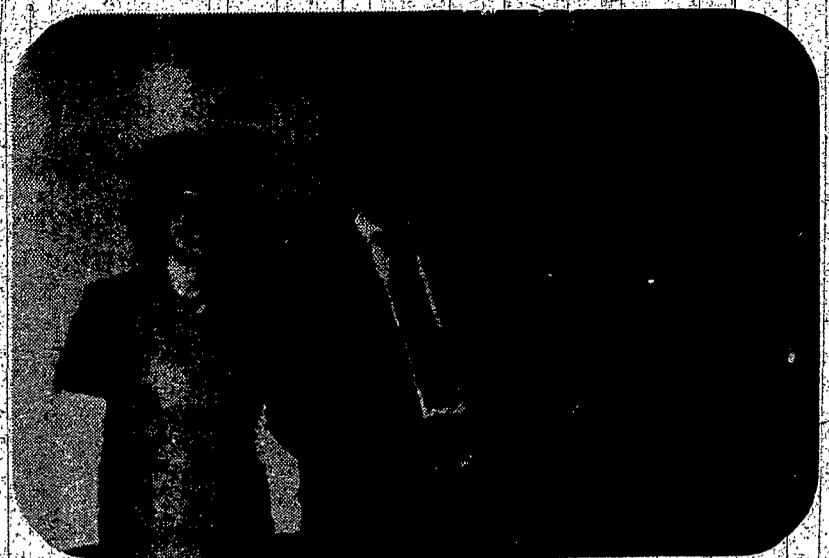
Dave Boyer Slated Here

One of the most dramatic accounts of religious rebirth — the story of musician Dave Boyer — will be told Feb. 7, at 8 p.m. in Parmerter Chapel, Roberts Wesleyan College, by the man who knows it best, Boyer himself.

Boyer's story is one of the most fascinating in contemporary religious history. His promising musical career once nearly shattered by alcohol and drugs, he did a remarkable turn-around and since has carried a singing and performing gospel message to tens of thousands.

CIM LECTURE

Novelist Doris Lessing and her book, *Briefing for a Descent into Hell*, is the next subject in the continuing Christian Institute of Manufacture series. Guest lecturer is Dr. James York Glimm, associate professor of English at Mansfield State College. He is a graduate of Holy Cross and the University of Texas, and has taught courses on religion, romanticism and folklore. In addition he has published a number of scholarly works on Thomas Merton and his poetry has been published in national anthologies.



Christmas Cheer

A Christmas celebration at the Monroe County Children's Center was provided by Court Our Lady of the Cenacle Catholic Daughters of America. The center's director, Frank Foley, is shown receiving a check from the regent of the court, Mrs. Henry Taillie. At left is Mrs. Gary Zaso, who has charge of Cenacle court's public relations.

Doctor Named At St. Mary's

Peter D. Mott, M.D. has been appointed director of ambulatory care at St. Mary's Hospital, according to Sister DeChantal, administrator.

Dr. Mott has professional and administrative responsibility for coordinating all ambulatory care services at the hospital. These services include the Emergency Department and the Outpatient Department. He will be responsible for planning, directing and evaluating programs in the departments and for extending services of St. Mary's Hospital to meet the needs of those in the geographic area served by the hospital.

Dr. Mott has been director of the Rochester Regional Medical Program since 1972, and assistant professor of preventive medicine and medicine at the University of Rochester. For two years before that he was medical director of the El Rio Santa Cruz Neighborhood Health Center in Arizona, and assistant professor of family and community medicine at Arizona College of Medicine.

Earlier, he was an assistant professor at Johns Hopkins University School of Medicine and director of training at the East Baltimore Project, Office of Health Programs. From 1965-1969 he was in private practice as an internist in Acton, Massachusetts, during which time he was an instructor at Boston University.

Dr. Mott is a graduate of Princeton University. He received his medical degree from the College of Physicians and Surgeons at Columbia University. He served his internship at Massachusetts Memorial Hospital in Boston and his residency at Bellevue Hospital in New York City.

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