

**ALL IN THE FAMILY**



Sarah Child

Over the holidays enroute to visit relatives we made a brief stop at the home of some old friends.

The visit was short primarily because I was afraid one of us would breathe too deeply or too long and we would summarily be asked to leave this germ-free, clutter-free, accessory-free residence which showed less signs of wear than the model home in the new tract up the road. This despite the fact that the two adults, two children had lived there for more than 10 years.

I've my doubts, of course, that the kitchen has ever been used and the back foyer through which we entered tended to remind one of a hospital scrub room where all bacteria is removed prior to entering the sterile vacuum of the inner sanctum.

Inside, it was not the blinding shine of windows, walls and floors that was so overwhelming. Rather it was the lack of a single picture, what-not, plant, etc., disturbing the interior. Not a book, a stuffed animal, a bulletin board, a prized sea shell. Nothing.

For we, at quite the opposite extreme, are being overrun by collectibles in our home. Any day now I expect to have to move out to make room for one more mimeographed memo sent home from the schools, all of them dutifully saved reminding me of an upcoming movie in the

cafeteria, a field trip, an overdue book, etc.

The art work produced by three school age children in one week is enough to stagger the imagination. And since all of it has to be displayed for a while at least — affixed with magnets to the refrigerator, — ensconced on the mantel or hung from the light fixture over the kitchen table — the actual outer dimensions of the room are not easily discerned.

In addition to the art, there is the reading material. Three daily papers, several weeklies, countless magazines, books from both school and library added to our own collection, all of them, of course, placed for easy reach, makes for a fairly congested atmosphere.

Then there are the souvenirs, vacation mementoes. The kids can't go downtown to their father's office without returning with a soda pop label to commemorate the event.

Their father and I are no better. Sandwiched between encyclopedia volumes are magnificent reproductions of famous art works torn from calendars, newspaper articles clipped for future reference, a life cover of JFK, ticket stubs from memorable theatrical productions.

The worst part is that instead of being embarrassed by our excesses we have gone so far as to hang old barnwood over the mantel and mount such memorabilia as old press passes, a Babe Ruth postcard, Scout badges, a ticket to the U.S. Senate — filling the spaces with wooden nickels, sand dollars, and other such clutch.

Psychologically, I'm sure both our house and that of our super-neat friends are very revealing. But I, for one, don't want to find out the significance.



**Essay Winners**

Linda Wojciechowski (fourth from right) is the first prize winner in the 12th annual Fire Prevention Essay Contest sponsored by the Monroe County Volunteer Firemen's Association. She is a pupil at St. Rita's School in West Webster. Others in the picture are (left to right): Don Fox, general chairman; Sister Mary Vincent, principal of the school; Mary Margaret Cermola (who took third place); W. George Zimmer, president of the association; Frank Kujawa, Webster fire marshal; Kathleen Brinklow (who wrote the best school essay), and Richard F. Gross, West Webster fire chief.

**WORD FOR SUNDAY**



Fr. Albert Shamon

Readings for Jan. 23; (R3) Lk. 1:1-4; 4:14-21. (R1) Neh. 8:2-6, 8-10. (R2) 1 Cor. 12:12-30.

The liturgical reform fostered by Vatican II has as its object the restoration of the inspired word of God to its rightful place in the Liturgy. The Church has always venerated the divine Scriptures — the Council Fathers averred, "just as she venerates the body of the Lord" — (On Div. Revel., #21) — a startling statement, putting the word of God on a par with the Holy Eucharist! Similarly, the contemporary biblical movement is also designed to give proper emphasis to the inspired word of God in Scripture.

Last Sunday's readings gravitate around the word of God. Ezra gathered the chosen people into a united nation by reading God's inspired word to them (R1). And Jesus began His public life by preaching from the word of God and by proclaiming He fulfilled it: both the Law (R1) and the prophets (R3).

Ezra's reading of the Law of Moses to the Jews probably occurred in 398 B.C. on the Feast of Tabernacles. Tabernacles was one of the most popular Jewish feasts. It was a time of great rejoicing at the end of the harvest — Mardi Gras time. Later, biblical writers spiritualized the feast: the Law was read, interpreted, and the Covenant with God was renewed.

In the Gospel, St. Luke, the evangelist of prayer and worship, has Jesus begin His public life in a synagogue. The synagogue liturgy was based on two readings from God's inspired word. The first was from the Law (the five books of Moses). This was read and commented on by a doctor of the law (a scribe). The second from the prophets could be read and commented on by anyone over thirty. Jesus, who was thirty, claimed this right.

Luke did not record the homily Jesus preached. But the one remark of Jesus which he did preserve — "Today this Scripture passage is fulfilled in your

hearing" — encapsulated all the essentials of a homily. After all, the purpose of the homily is to make the word of God contemporary to the congregation. That was exactly what Jesus did. He showed how the prophecy of Isaiah was relevant then and there: that at that very moment man was being reconciled to God in Himself. "Today this Scripture passage is fulfilled in your hearing" (r3).

In the past the emphasis on the word was placed almost exclusively on proclamation. The word was made the object of preaching, was the heritage that had to be transmitted. The lives lived by Christians were simply applications of the "proclaimed word." The people did not "speak"; they were simply the soil where the word was planted and put into practice.

Because of our return to Scriptures, there is likely to be a change for the better regarding the theology of the word. We have discovered that both Judaism and Christianity were founded — not on the word — but on historical events. The great event of the Exodus in the Old Testament and the great event of the Incarnation in the New Testament are the twin pylons of the Christian faith. The written word was inspired only after the experiences of Israel had formed a people of faith and the life, death and resurrection of Jesus had formed the Christian community of faith. The sequence was first the lived experience, then the response of faith, then the inspired word.

As a result, we are beginning to realize once again that it is in the event that the God of faith speaks — in the lived experience of His people. Life lived should evoke the response of faith, and the word inspired should help us see the unfolding of God's plan in the lived experience. Homily should not concentrate on applying inspired texts to the actual experiences of the assembly. Rather the homily should show how actual events in Christian and human experiences reveal God's plan.

The life of modern man can no longer be reduced to an application of the word already elaborated. Rather the word, or God's plan, must be sensed in the life lived. As relevant to the life lived, it should be explicitly preached. Thus the actuality of Christ in our world will become manifest.

**Parents To Meet**

The Rochester Chapter of the Federation of Catholic School Parents will hold its second meeting on Feb. 3 at 8 p.m. at St. Ambrose School. The theme of the meeting is "Will you stand up and be counted with us?"

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**Crystal Ball**

Mrs. Walter Casper, Father Edward Heidt, CSB, and Mrs. Charles Schiano work out details of the Crystal Ball, annual dinner-dance for Aquinas alumni, parents and friends. It is scheduled for Saturday, Feb. 5, at Logan's Party House. Group reservations may be made through 621-1874. Father Donald Kuder is handling reservations made through the school, 254-2020.

**New President Named**

The Rev. Mr. Daniel O'Shea, a deacon at St. Bernard's Seminary, is the new president of St. Joseph's House of Hospitality. He succeeds Arthur P. Farren of Arnett Boulevard, who has been associated with the house throughout its 36 years. Deacon O'Shea served at Catholic Worker houses in New York City for two and a

half years. To mark the change of leadership at St. Joseph's, about 30 people gathered in the newly redecorated house for supper and a Mass celebrated by Father George Hill of St. Bernard's. The altar, the announcement said, was "the very table from which food had been dispensed that day to 86 men."