

D. Miller To Head AQ Drive

Donald Miller, Aquinas class of 1952, has been named the 1977 Alumni Appeal Chairman for the annual Aquinas fund drive. According to Father Albert Gaelens, Miller has been very generous with his time and has shown real dedication to Aquinas. He has been an active alumnus in helping the school with its fund drives. He also served on the school's 50th Anniversary Committee.



Miller is also a graduate of St. John Fisher College. He is presently employed at Kodak as an internal auditor and lives in Webster with his wife and two children.

The Appeal will be launched on March 1 and its goal is \$60,000.



Getting ready for St. Francis Xavier spaghetti supper are, from left, Mary Taddeo, Joe Mazzullo, Ida Giglia, Elenore Ricketts, Barbara LaBella, and Chic Polizzi. Dinner to Aid City Parish

The annual spaghetti dinner at St. Francis Xavier Church is scheduled from noon to 5 p.m., Sunday, Feb. 20, at the school hall at 314 Bay St.

A spokesman for the

church said it is one of the biggest fund-raising projects for the parish throughout the year. Tickets for adults are \$2.50 and children \$1 in hopes that those attending will make it a family affair.

WORD FOR SUNDAY



Fr. Albert Shamon
Sunday's Readings: (R3) Lk 6:27-38. (R1) Sm. 26:2, 7-9, 12-13, 22-23. (R2) 1 Cor. 15:45-49.

Last week we enumerated a profound principle, namely, we should never let other people's actions or attitudes dictate our actions or attitudes. Just as life is the principle of immanent activity, so the Christian life should be activity emanating from Christian principles operating within one.

Thus Jesus said to His disciples: "Love your enemies, do good to those who hate you, bless those who curse you and pray for those who maltreat you" (R3). In other words Jesus was saying, "Don't be reactors. Don't give tit for tat, punch for punch, bump for bump, eye for eye, and tooth for tooth. That's good paganism. Even sinners love those who love them."

The Christian must not be a reactor, but an imitator of God. God's actions are not determined by our actions. He loved us even when unlovable.

The Greek language can express the nuances of feeling far better than the English language. We have only one word for "love." The Greeks have at least four: (1) *eros*, for erotic or passionate love; (2) *phileo*, for brotherly love; (3) *storge*, for parental love; and (4) *agape*, for loving one "unconditionally" or serving of love.

When Jesus said, "Love one another," He meant *agape*. For He said, "Love one another as I have loved you." And He loved us when we did not deserve it.

No wonder God called David "a man after my own heart." For David was compassionate, kind, and merciful, like God. If ever a man had a right to kill another man, it was David. David had fought King Saul's battles, had slain the King's enemies — Goliath, the Philistines. When Saul was mentally disturbed, David sang away the King's sadness. Yet Saul repayed David's many kindnesses with constant attempts on his life. Then when Saul was in the hands of David, when David could have slain the man who was hounding him to death, David said to Abishai, "Do not harm his life. Taking Saul's spear, David retreated to a distance and awakened the King saying, "Though the Lord delivered you into my grasp, I would not harm the Lord's anointed" (R1).

David was no reactor. As the Lord does not deal with us according to our sins or "requite us according to our crimes," so David did not deal with his enemy as enemy.

Our Lord's plan of action for His followers is far different from that of any other religious teacher. Other teachers said, "Don't do to others what you don't want done to yourself." Our Lord was far more positive: "Don't ever let others determine what you do." He said "Rather go; the extra mile, turn the other cheek. Overcome evil by doing good."

We might well ask ourselves, how often are we in charge of what is happening to us? Are we guilty of waiting for someone's actions to dictate our frame of mind? Is our life pattern that of waiting for someone else to make us feel good or important? To do good or to retaliate? Are we convinced that others are responsible for the way we feel and act? Are we a human yo-yo bounced up and down and around by the changing attitudes of others?

David was no such man. Nor should the Christian be.

Insights in Liturgy

'In The Beginning...'

Part II
By DAVID E. NOWAK

The recent reform of the Order of Mass sought to simplify and restore liturgical texts and rites so that they might clearly express their intrinsic nature, purpose and relationship. (Constitution on the Sacred Liturgy, no. 50) However, the familiar practice and interpretation of certain elements in the present entrance rite is in direct conflict with this preference for pruning medieval accretions and renewing ancient practices.

This problem with lengthy, ritually disruptive entrance rites is most dramatically the result of a puzzling intensification of the penitential character of the rite. It is not self-evident that our Mass need begin with what is usually interpreted as an examination of conscience followed by a confession, ritual absolution, or Kyrie.

Until the 10th Century the Roman Mass was not introduced by anything resembling a penitential prayer. The Confiteor was originally the Pope's silent prayer at Roman station-

services when he came to the altar. By the late Carolingian period it was still a private prayer accompanying the celebrant's walk to the altar expressing unworthiness to worship. Even until the present reform the Confiteor was a private dialogue between priest and server.

The penitential character of the entrance rite is often thought to be intensified by joining the Confiteor to the Kyrie. However, the Kyrie was not originally a penitential litany at all. The Kyrie was introduced in the entrance rite after a lengthy prayer of the faithful following the liturgy of the word (as it does today) was suppressed in the fifth century Roman Mass and was replaced by a petitionary litany moved to the beginning of the Mass rite. In the seventh century the petitions were removed and the ninefold Kyrie eleison response stood alone.

Medieval scholars were hard-pressed to make sense of this shrunken, misplaced litany and began to give it a false penitential interpretation. Preferably a response to the general

intercessions after the liturgy of the word, the "Lord have mercy" is less a petition for the forgiveness of sins than for the bestowal of God's blessings.

The dominant theme in our preparation to celebrate the Eucharist needs to be less a preoccupation with our personal sinfulness than a communal expectancy renewing its awareness of itself as a people richly graced in God's hope for their glory. Authentic praise sings forth out of a sense of our own giftedness before God our creator, whose creation is good.

Our God is both nearer to us than we are to ourselves and far beyond what we can ever know about him. Our experience of God's absence (our sinfulness) and presence (our giftedness) are never two isolated moments, one prerequisite for the other, but one simultaneously experienced revelation. Our tradition of sin and repentance is not contained in a bit of ceremonial in the introductory rite. It is in the totality of the Eucharistic liturgy that we experience the interwoven themes of redemption and creation.

Simply to conjure an experience of our singular unworthiness before ourselves during the entrance rite is to induce an artificial if not sacrilegious attitude towards the inherent unity and effect of the Eucharist in general, and the purpose of the entrance rite in particular. On a typical Sunday the entrance rite verges on proposing that we rid ourselves of our sinfulness at the beginning so that having done with that nastiness we can go on to other things. Yet, this is to deny the paradoxical tension of the presence/absence of Christ throughout the liturgy

which cannot be relieved with a ritual absolution.

Further straining the coherence and function of the entrance rite the ordinary inclusion of the Gloria juxtaposes a climactic, lyrical doxology with a personal confession of our incapacity to worship. The Gloria was sung only at Christmas until the sixth century, and even as late as the 11th century bishops alone had the privilege of chanting it. It was not until the 11th century that the Gloria was considered an ordinary part of the Mass, although originally introduced as an exceptional song of thanksgiving used on those feasts which invited a more joyous supplementary hymn.

Lent in the Holy Land

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ALL IN THE FAMILY



Sarah Child

"Accomplishment," says an article I clipped out, "is the best antidote for depression."

As one of those people who should know better but is always unduly influenced by anything in print, this writer, sick of the weather, sick of looking at the weather, sick of hearing about the weather, decided to mobilize all positive forces.

I would turn the tables on nature which was doing its best to turn normal, wintry days into savage spans of cheerless existence. I would, I vowed, create light and warmth within the house to counter the meanness outside.

Following is a week's record of my "accomplishment":

Saturday: The first step in the emotional battle was to stay physically healthy. At breakfast, I resumed taking vitamin pills plus an extra milligram of Vitamin C. By supper I had a full-fledged head cold and a touch of virus.

Sunday: Ignoring slight fever, I checked back of freezer and finding fresh blueberries hoarded from

last summer, made a pie for Sunday dinner. The pastry bubbled over, hit the oven heating element which promptly made a buzzing sound, burst into flames and crumbled like the pie crust should have.

Monday: Undaunted by previous culinary disaster I decided on homemade vegetable soup to greet my cold and hungry crew. Befogged and congested, I rested the top of the pressure cooker on a heated burner, charring the rubber sealing ring and automatic air vent beyond use.

Tuesday: I began for the 15th time work on a new writing project. I wrote five pages. The puppy ate Pages 2 and 4.

Wednesday: Heat wave. The mercury hit 20 whereupon I shoveled for half an hour, I then backed the car into the shoveled snow and called the auto club tow truck.

Thursday: I called Town Hall to ask that the snow plow, as a safety precaution, not back up to clear our street at same time elementary school kids are dashing for the bus. I left our address as requested. Later in the day, the plowman "answered" me. I found driveway filled with huge blocks of ice and snow.

Friday: Reread my favorite book, "How to Get More Done in Less Time" and fell asleep in the middle.

Saturday: On the eighth day, having exhausted family's good nature, financial resources and my own credibility, I rested.

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