



Farewell Party

Over at Aquinas a committee is preparing a farewell get together for Father Albert Gielens who is leaving the school after seven years as principal. It will be held on Sunday, May 22, 8:30 p.m. at Logan's Party House, Scottsville Road. The Trade Winds IV will provide music for dancing. Tickets are \$10 each and can be obtained by contacting Father Donald Kuder at 254-2020. Reservations must be made by May 15. Above, seated from left are committee members Mr. and Mrs. Gerald Gillette, reservations; Mrs. Mary Gutberlet, chairman; Francis Gutberlet, co-chairman. Standing are William McCarthy, director of Public Relations; Father Dennis Andrews, vice principal; Stan Ren, president of the Parents Association.

Nazareth to Bestow 3 Honorary Degrees

Nazareth College will award honorary degrees this Sunday to two local women from the education field and the president of Georgetown University. A record number of graduates will assemble on the East Lawn at noon, May 15, for the college's 50th annual commencement.

fields as rural sociology, family housing and consumer behavior. She is president of the Family Service Board and vice president of the United Community Chest and serves on various other boards of trustees. Her husband is Dr. Paul Miller, RIT president.

The Doctor of Laws degree will be given to Rosemary Anne White of Chili Avenue, professor emerita of English at Nazareth; Dr. Francine L. Miller of Esplanade Drive, a professor in the College of General Studies at Rochester Institute of Technology, and Father Timothy S. Healy, SJ, who will be the commencement speaker.

Father Healy had been a vice chancellor at City University of New York and executive vice president of Fordham University before he took the presidency of Georgetown last July. His scholarly specialty is John Donne, the 17th century English poet. He is a trustee of St. Peter's College in Jersey City and of LeMoyne in Syracuse.

The Master of Science in Education degree will be awarded to 418 men and women, and baccalaureate degrees to 269. President Robert A. Kidera will preside over his first commencement ceremony here. He succeeded Dr. Alice L. Foley on July 1, 1976.

Miss White, who was educated at the University of Rochester, Radcliffe College and Oxford University, joined the Nazareth English Department in 1928 and stayed there until retirement in 1967. Nazareth people consider her one of the most popular and influential teachers the college ever had. She has two published books to her credit, Women of the Oxford Movement and, with C.J. Sisson, Thomas Lodge and Other Elizabethans.

Dr. Miller, who holds a PhD from Penn State University, also is a published writer, in such

WORD FOR SUNDAY



Fr. Albert Shamon

Sunday's Readings: (R3) Jn. 14:23-29. (R1) Acts 15:1-2:22-29. (R2) Rev. 21:10-14, 22-23.

Next Sunday's liturgy attacks formalism; that is, form for the sake of form, performing rites that have lost their meaning. Thus the First Council of Jerusalem abrogated 'circumcision' (R1). St. John questioned the permanency of the temple—"in God's city there is no temple" (R2). Christ declared the hearts of men are temples. A temple is a place where God dwells. "If anyone loves me, we will come to him and make our dwelling place with him" (R3).

Such emphases have led to extremes. There are some who feel the church building is no longer necessary. "Mass can be celebrated anywhere," they say. In fact not infrequently they judge those who go to Mass weekly hypocrites. The important thing, they aver, is to bear witness in daily living.

At the other extreme are those who reduce Church to church building. They stoutly resist all alterations to structures. The mere hint of closing a church building might unleash a veritable donnybrook.

So, what about the Church, as church building, a proper place for worship? Is it or isn't it necessary?

Suppose a man loves a maid and the maid the man. Unless such a love is first externalized, it will never materialize into marriage. Remember Edmund Rostand's play, Cyrano de Bergerac. Cyrano loved the lovely Roxanne. But Cyrano's enormous, steplelike nose caused him to despair of ever winning the hand of the lovely Roxanne. So he breasted his love and lost the fair Roxanne.

Similarly religion is fundamentally a matter of the heart. "Thou shalt love both God and neighbor." But because man is an

animated body, his inner thoughts and desires need outward projection, else there can never be the communication so necessary for communion between persons. Thus liturgy, rite and ritual, are essential to religion. And just as the expression of love ought to have its proper time and place, so liturgy normally ought not to be performed everywhere and anywhere.

Even pagans chose hilly places, high above the din of the business world, or sequestered vales, where springs bubbled up living water, for their religious celebrations. They felt proper worship could be offered the gods only apart from the humdrum world.

The Chosen People had to wait till Solomon for a temple. Yet even Solomon ran into opposition. Some felt a temple localized God or made the religion of the Covenant too much like pagan religions with their temples and lip-service. Yet when Solomon's temple was destroyed, God ordered it rebuilt through the prophet Haggai.

It was the prophets who constantly sought to keep clear God's link with the temple. He would be with

His people if their worship was truly an expression of their hearts.

When Christ came, the temple played an important part in His life. He was presented there by Mary and Joseph. He was found there at the age of twelve. Yet His first public act was to drive out money changers from the temple. "My house is a house of prayer," He complained. At the same time, He put things in their proper perspective by pointing to His own body as the temple of God. In His passion, He offered in His body the only true sacrifice worthy of the Father—an obedience to death.

Here below, the Body of Christ is now the Church. The Church is the people of God. Real worship begins in the heart still—obedience to the Father's will. "Still stands Thine ancient sacrifice—an humble and contrite heart."

To nourish and sustain this inner sacrifice, each needs the support of the Christian Community and the sustenance that comes from the Bread that makes men strong. Liturgy is needed and liturgy needs a place—a church building; but first of all liturgy needs to be born in the human heart.

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