



DINNER DANCE—Leukemia benefit, Saturday, March 10, Mapledale Party House; \$8.50 tickets available there (436-2112) in advance or at door.

MADRIGALIA—Sixteen-voice chorus performing Saturday noon, Feb. 24, at The Mill, 144 E. Main; sponsored by Shelter Goods shop. Free.

MUSIC AT NOON-TIME—Wednesdays at Hochstein School, 50 N. Plymouth. Today, Frank Glazer, pianist, and Anthony Hecht, poet; next week, Eastman Graduate Quartet. Doors open at 11:30 for bag lunchers; concerts 12:15-12:45 p.m.

EASTMAN INTERNATIONAL TERMUSICA—Twentieth century chamber music at 8 p.m. Monday, Feb. 26, Kilbourn Hall, 26 Gibbs. Free.

CHILDREN'S MATINEES—At Rochester Museum's Eisenhart Auditorium: 2 p.m. today, Pollyanna; 2 p.m. Friday, Feb. 23, The Golden Voyage of Sinbad. Free with museum admission ticket.

SENIOR CITIZEN MATINEES—Mortaf Storm, 1940 melodrama, at 1:30 p.m. tomorrow, Dryden Theatre, Eastman House.

ZONTA INTERNATIONAL—Dinner meeting at Eddie's Chop House Tuesday, Feb. 27; speakers from Alternatives for Battered Women, Inc. For reservations: Evelyn Seitz, 454-4160 or 288-1941.

SETON 80—Meeting at 8:30 tonight with Mrs. Carl Cadregari of Saddleback Trail.

DISCO FASHIONS—And Spring clothes, 8 p.m. Friday, March 2, at Nazareth Academy; sponsored by PATON.

DRAWINGS FOR ANIMATED FILMS—An exhibition from major studios and contemporary independents—1914-1978. At Plaza Gallery, Lincoln First Tower, through March 1.

JAZZ PIANO—William Dobbins of Eastman School faculty performs his own works at 3 p.m. Sunday, Feb. 25, Memorial Art Gallery. Free.

ARCHEOLOGY LECTURE—Frederick A. Winter, professor of classics at Brooklyn College, on "Late Classical and Hellenistic Gordian," focusing on remains of 4th and 3rd century villages at Gordian in Turkey; at 8 p.m. Tuesday, Feb. 27, Memorial Art Gallery. Free.

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Insights in Liturgy

By David E. Nowak

Spirituality Of the Preface

Periodically, liturgical planners and presiders need to pause and refresh their perception of the prayers used at Mass. After years of use, the prayers which regularly appear in the liturgy can be overlooked and underestimated. If these prayer-texts are not given frequent, even lengthy, attention they will quickly fade into the background of our prayer. We may continue to use them, but, to the extent that we are unprepared to hear them, they are no longer "our" prayer. Soon, they become one more element to "get through," perfunctorily recited, and forever lost on the uninspired attention of both priest and people.

To meet this need "Insights" will provide occasional, reflective commentaries on one of the most prominent texts in our liturgy, the Prefaces of the Eucharistic Prayers. These columns will aim at encouraging presiders and planners to meditate on liturgical texts not only to help them to pray the prefaces more effectively, but to enable them to take even more seriously the selection of appropriate prayers for liturgical celebration, and invite them to incorporate liturgical texts into homilies and pastoral teachings (sermons) whenever possible. In this way, together with Sacred Scripture, our liturgical prayers may also become a constant source, and resource, for continual growth in the life of Christ.

To begin this study, it is important to remind

ourselves what we mean by a preface. In popular usage the word normally implies a temporal relationship in which one thing precedes another in a certain sequence or time of occurrence. Often it is understood as a preamble, or introduction, before the main body of the work.

However, its original meaning comes more directly from the meaning of the word itself. In ancient, non-Christian, writings *prae-fatio* was most widely used in the sense of a public announcement: the Latin *prae-fari* meaning to speak "before," or "in the presence of."

Similarly, in the context of the liturgical vocabulary of the early Church, the "preface" referred to a spatial relationship. It was an action performed "in the presence of" God. The "preface" was an action whereby the Church addressed itself to God. In it God's faithfulness is proclaimed in an act of thanksgiving for His wonderful work of salvation.

In this light, it is easy to see why the early Church (until the middle ages) called the entire Eucharistic Prayer a Preface. As long as the prayer was understood as an act of praise and thanksgiving there was no need to distinguish the opening paragraph from the rest.

Historically, it is interesting to note that as a split developed between the "preface" and what became known as the "canon", the meaning and practice of the Eucharistic

Prayer was consequently weakened and distorted.

As this dichotomy set in, the "canon" slipped from being proclaimed aloud as an act of thanksgiving of the entire Church, standing in awe before the Lord God already present in their midst, to being performed as a limited petition, spoken privately, in the absence of the Lord yet to descend upon a distant altar.

The lesson to be learned is clear. To rush through the preface as though it were merely a preamble to the "more important" words to follow is to weaken the entire prayer.

Without carefully allowing the preface to set the context for a public act of thanksgiving, the rest of the prayer is likely to be perceived as a disconnected, and private, exercise of priestly "powers."

Together, a hurried preface and a dislocated "canon" stands in the way of enabling "the whole congregation to join Christ in acknowledging the works of God and in offering the sacrifice." (Gl. n. 54) turning sacramental presence into a clerical commodity.

Neither a brief instruction, nor a convenient reference to the season or feast, the preface is a guide, charting the mystery of God already present in our lives. It focuses our attention before the multifaceted jewel of Christ's Passover, and ours. It leads us through the liturgical cycle, and at each eucharist, to share the richness of God's presence even as we await His final glory. It reminds us that our lives, while constantly changing, are always and forever bound to His.

Women's Clubs To Meet

The Rochester Federation of Women's Clubs announced that nominations for new board members and officers will be accepted at its next monthly meeting on Thursday, March 8. The current officers, chairwomen, chairmen of committees, club alternates will meet at the

Colony East Inn on East Avenue and Alexander Street at 11 a.m.

All are invited to attend a luncheon beginning at noon after which the nominations will be accepted. Mrs. Raymond Lander, Jr., will conclude the meeting by

announcing the names of the three appointed Federation members who will choose the Achievement Award winner that will be announced at the June meeting.

Reservations may be made by contacting Delores Muriel Taenzer.

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