

Fellowship Day Set

Church Women United's May Fellowship Day will be held on Friday, May 4, from 9 a.m. to 2 p.m. at the First United Methodist Church of Fairport, 31 W. Church St. "Our Church - Our Promise" is the theme, continuing the organizations year long observance of the U.N.'s International Year of the Child.

Professor John Cheshire, associate professor and coordinator of Social Policy Studies at Nazareth College, will be the keynote speaker.

Several workshops will follow Dr. Cheshire's talk. Ruth Scott, a member of the Rochester City Council, will lead discussion of children's "Growth in Wisdom." Dr. Steven Munson of the department of Psychiatry at the University of Rochester will discuss "Growth in Stature," and Rev. Anthony Evans of the Greece Baptist Church will discuss "Religious Growth."

The annual CWU Choir Concert will conclude the day's program.



Seton Fashions

On behalf of the Seton Branches of St. Mary's Hospital and McQuaid Jesuit High School, Mrs. John Schroth, left, and Mrs. Richard Maurer pose with two bears that will make their next appearance at the Seton-McQuaid Quality Mart, May 4-6 at the school, 1800 S. Clinton. The jointly sponsored money-raiser will be run by more than 250 volunteers offering next-to-new clothing and household equipment.

Insights in Liturgy

By Rev. Benedict Ehmann

Old Testament Moratorium

All the days from Easter to Pentecost - all 50 of them - form one solemn feast, called "the great Sunday" - from early morning of Christ's Rising until the bursting flame of the Holy Spirit's Coming. For the Scripture Readings of the eucharistic liturgies of this festive season, the Church takes nothing from the Old Testament. All is from the New, particularly from the Acts of the Apostles and from the First Letter of Peter. I want to discern here why the Church does this.

I find a good answer in an unexpected source, a sermon of the great Anglican preacher, John Donne, which he preached at Whitehall in London in Eastertime of the year 1618. In it he comes to the point of saying the following memorable words:

"All the Word of God them conduces to the Gospel: the Old Testament is a preparation and a pedagogy to the New. All the Word belongs to the Gospel and all the Gospel is in the Word; nothing is to be obtruded to our faith as necessary to salvation except it to be rooted in the Word. And as the promises that God has made to us in the Old Testament, and the accomplishing of those promises to us in the New Testament, are thus applicable to us, so is this especially, that God continues his speech and speaks to us every day."

It is for this reason, then, that the Church, during this Easter time, does not proclaim the Old Testament "law and prophets" in her eucharistic assemblies: she wishes to give graphic evidence that the New Testament is the fulfillment, the continuation, of the Old. The Hebrew Passover was but the overture, the preamble, of the New Passover; and this new Passover, as Paul assures us in First Corinthians (5:7), is none other than Jesus himself.

Moments before our Messiah died, he cried out, "It is finished" (John 19:30). Our new translation does scant justice to St. John's Greek word, *tetelestai*. It was much better rendered by the earlier translation, "It is consummated."

In this tremendous word on the last breath of the Crucified Messiah we can bear all the great waves and breakers of the Old Testament prophecies

coming to their crest and their fulfillment in him. The hinge of history here swings from the Old to the New and everlasting Testament. It was in exhausted, frustrated defeat that Jesus uttered this cry. It was the joy of one who shouts for joy because the victory is won at last.

Somewhere in these reflections we may presume to discern what the Church has in mind by turning her attention exclusively to the New Testament in her Eastertide liturgies. It is the season of fulfillment and fruition. We celebrate the inception of the Christian epoch, the springtime beginnings of the Church, the delirious enthusiasm of the first Christian response to the Easter Good News: HE IS RISEN.

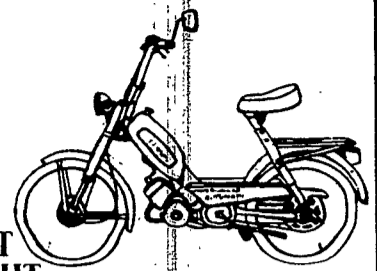
The first Scripture Readings of all the Easter season Masses relate to us the sermons and acts of Peter and Paul, the wholehearted response of the newly baptized, the brand-new style of living of the first Christian communities. Surely we will not forget, of course, how all this has its roots in the ancient soil of Old Testament Judaism. Yet for a few weeks of high-spirited joy we are bidden to behold the New Testament flower and fruit which Jesus' Passover brought to maturity on the mighty tree of Israel.

Peter tells us: (Ours) "is the salvation which the prophets carefully searched out and examined. They prophesied the divine favor that was destined to be (ours). They investigated the times and the circumstances which the Spirit of Christ within them was pointing to, for he predicted the sufferings destined for Christ and the glories that would follow. They knew by revelation that they were providing, not for themselves but for you, what has now been proclaimed to you by those who preach the gospel to you, in the power of the Holy Spirit sent from heaven. Into these matters angels long to search." (1 Peter 1: 10-12).

When, after this Eastertide moratorium on the Old Testament is over, we again shall hear the readings from the ancient Covenant, we ought to be grateful for so fine an opportunity to widen our knowledge and deepen our understanding of how God speaks to us out of the ancient books of Israel. In them we can discover how much we are the inheritors of the Jews. We can recall the reminder of Pope Pius XI that "we are all spiritually Semites."

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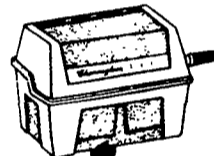
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For Further Information Contact the Secretary - Camp Stella Maris
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