

The Open Window

By Father Louis J. Hohman

The "New" Restores The "Old"

Dear Readers,

Instead of answering direct questions from you, I would like this week to comment on certain questions prompted by reading a letter of Neil Murray's in the Courier-Journal several weeks ago.

1. Do the arts of clowning, mime, puppetry and dancing have any place in liturgy? Are they basically destructive of the real meaning of the Mass? Are they simply show biz or can they be religious?
2. Is the word Mass a more valid word for that function than the word Liturgy?
3. Why was Vatican II so intent on getting rid of the

"old fashioned" Mass once and for all?
Let me submit the following answers.

1. Worship of God is the expression of dependence of human beings upon Him in the best ways that are devisable from the human standpoint. While worship makes use of God's revelation and His Bible, it nevertheless uses human symbols and human expressions to realize that dependence and to make it ever more real. Several years ago people were objecting to the use of guitars at Mass until they found out that the Psalms called upon people to praise God with stringed instruments. Is it not also true that when the Ark of the Covenant was taken to Jerusalem, the solemn worship that accompanied the event included David's dancing before the Ark?
The use of the clown symbol goes along with the idea of expressing our littleness in the face of God, since St. Paul called upon all of us to be fools for the sake of Christ. This is a legitimate symbol of our need for God and our littleness in His sight.
2. We should be very aware that the Eucharistic celebration has many names, and is not limited to the ones that we know of as Mass. The generally accepted origin of the word Mass is from the dismissal in the Roman Rite — "Ite Missa Est." So to identify the entire rite with the dismissal seems to be less apt than other names. On the other hand, the word Liturgy is from the Greek, meaning public service or public worship. In a religious context, it would be public worship. The Mass has been called Liturgy in the Eastern Church throughout the centuries. Besides, since the Eucharistic celebration is the central form of worship in the Christian Church, it is most apt to be called Liturgy—public worship. Incidentally, the word Mass is of fairly recent origin, compared with the expression "breaking of the bread," which was used at the beginning (Acts of the Apostles).
3. The perception of the fathers of Vatican Council II

was that the liturgy of Pope Pius V, dating back to 1570, was not meeting the needs of the vast majority of people and that the Church's public worship needed updating in forms and symbols; in particular, needed updating in language. The Eucharist from the beginning had been celebrated in the language of the people, and as a matter of fact, Latin was the language of the people for centuries. It was only in later times that Latin became a dead language, no longer the spoken language of the people. Vatican II was simply restoring the rule of using the language of the people. The fact that a certain minority have been disappointed and saddened by the change in the Rite of the Mass is to be lamented, but obviously not all tastes will be equally satisfied. That does not mean that there has been a regression or a disaster, but rather a considered judgment that change was for the better. May we respectfully suggest that those who dislike the new form learn to live with it, just as many of us who disliked the old form had to live with it. One of the great tragedies in the history of religion is the constant fighting and bickering over non-essentials. We sincerely hope that in the very near future many of these bitter controversies over non-essentials will be put in the background and front and center will be the worship of God in and through Jesus.

Women's Education Center to Open

The Organization of Women Ministers (OWM) will open a women's center for theological education this September. The center will be housed at the Immaculate Conception School building on Glasgow Street off South Plymouth Avenue.

According to an OWM release the women's center will offer a lecture series in the fall, which includes three

courses. They are "Carl Jung: His Psychology and Symbolism"; "Woman and Her God: An Introduction to Feminist Theology"; and "Genesis: A Study of Myth, History and Theology". Information on registering for these courses is available for those interested through the OWM office, 68 Ashland St. Rochester, 14620.

Anniversary

Mr. and Mrs. John Rossner of Borchard Street recently celebrated the 50th anniversary of their wedding at a Mass in Our Lady of Perpetual Help Church, a dinner at Valley Echo and a lawn party at home given by their son and daughter, Gerard and Gerri Rossner.

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Insights in Liturgy

By Msgr. William H. Shannon Part I

The Eucharist Makes The Church

There is a very ancient expression about the Eucharist that has come down to us in our Christian tradition. The expression is "Eucharistia Facit Ecclesiam." This statement may be translated in two ways, both of which convey the meaning of the Latin words. It may be translated "The Eucharist makes the Church," or "The Eucharist is making the Church." In this and the next two articles, I want to develop this statement in both these meanings.

The Church exists at all times, but it achieves its highest actuality, its deepest existential reality, in the celebration of the Eucharist. The Eucharist expresses the reality of the Church in our lives. It deepens that reality and brings it to greater fulfillment. This is simply to say that the Eucharist does what any liturgy does: it expresses or celebrates a reality that is already present; it deepens that reality and brings it toward fulfillment. The Eucharist celebrates the reality of Church and brings that reality to a higher intensity. Every time we celebrate the Eucharist we become more fully the Church. Thus the Eucharist makes the Church and is making the Church.

When I speak of the Church, I am speaking of a concrete reality: the Church as it exists at a particular point in history. For the Church is not an ab-

straction, nor is it precisely the same reality at every moment of time. The Church is a dynamic reality that grows and develops. This means that the Church must not be conceived simply or even primarily as an institution. The Church is a reality that is ever in the process of becoming more fully herself.

The Church will achieve full maturity only with the Parousia, the second coming of the Lord. For the present the Church is an event in process. It combines in itself the reality of the present and the seed of the future, that is to say, it combines the "already" and the "not yet".

The Eucharist expresses the "already" of the Church (what it is now at a given point in history); it looks forward to the "not yet", when the Church, with the final coming of the Lord, will become one with the kingdom of God.

It is only when the Church will have become the kingdom of God, that it will have achieved its highest fulfillment. The Christ will be all in all and He will hand over the Kingdom to the Father.

In the meantime, between the first coming and the second coming of Jesus the Church struggles to realize herself ever more fully. The Eucharist is the sign of that struggle. It expresses and intensifies the Church's effort to become ever more fully what Christ the Lord intended her to be. Thus the Eucharist is continually making the Church. "Eucharistia facit ecclesiam."

Blessed Sacrament Initiates Fund

The Blessed Sacrament Scholarship Committee has completed details for a new scholarship fund for students attending Catholic high schools. Eligibility rules are:

- Any student presently enrolled in a Catholic high school whose family is registered parishioner of Blessed Sacrament is eligible to apply.
- The student is eligible regardless of what elementary school (public or private) he or she attended.
- To remain eligible the student must be in good standing at the respective high school.
- Payment of scholarship will be made directly to the school by Jan. 1 of the current academic year.

Scholarship is understood to be for the current academic year. Reapplication each year will be necessary.

Deadline for application is Sept. 15 and decisions will be made by Oct. 1.

Student must present a letter of application detailing reasons for such help by Sept. 15. Letter should be endorsed by parents.

An application form must be filled out and accompany the letter. Forms are available from Jim Sullivan, youth minister at the rectory.

The scholarship fund was made possible by a bequest by former parishioner, Marie Adelaide Devine.

All in the Family

By Sarah Child

Any Dogs Named Rover?

When was the last time you saw...

- A magazine (excepting Popular Mechanics) of course without a new diet touted on its front cover?
- Something you could buy for a nickel?
- A root beer barrel?
- A recipe calling for a lump of butter "the size of an egg"?
- A kid who admitted he was eager to go back to school?



Sarah Child

- A coin more confusing than the Susan B. Anthony Dollar?
- A blue bird?
- A framed picture of Franklin Delano Roosevelt in somebody's living room?
- One of Pius XII?
- A movie that didn't rely on double entendres ad nauseum?
- A chocolate bar that sells for less than 30 cents?
- A garden of nothing but hollyhocks?
- A kid who turns off the TV, radio or lightswitch before he or she leaves the room?
- A dog named Rover?

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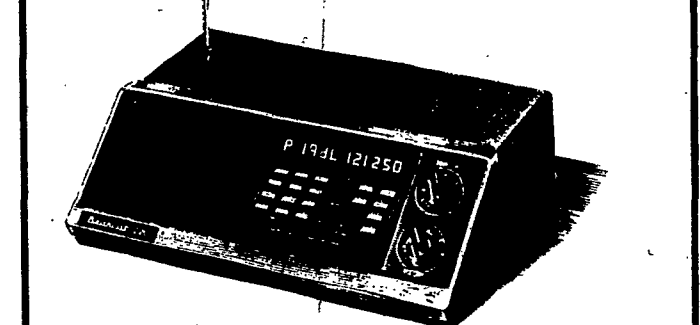
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