

Vatican Statement on Divine Worship

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competent authority, and a lamp must perpetually burn before it as a sign of honor paid to the Lord.

The venerable practice of genuflecting before the blessed sacrament, whether enclosed in the tabernacle or publicly exposed, as a sign of adoration, is to be maintained. This act requires that it be performed in a recollected way. In order that the heart may bow before God in profound reverence, the genuflection must be neither hurried nor careless.

If anything has been introduced that is at variance with these indications, it is to be corrected.

Most of the difficulties encountered in putting into practice the reform of the liturgy and especially the reform of the mass stem from the fact that neither priests nor faithful have perhaps been sufficiently aware of the theological and spiritual reasons for which the changes have been made, in accordance with the principles laid down by the Council.

Priests must acquire an ever deeper understanding of the authentic way of looking at the church, of which the celebration of the liturgy and especially of the mass is the living expression. Without an adequate biblical training, priests will not be able to present to the faithful the meaning of the liturgy as an enactment, in signs, of the history of salvation. Knowledge of the history of the liturgy will likewise contribute to an understanding of the changes which have been introduced and introduced not for the sake of novelty but as a revival and adaptation of authentic and genuine tradition.

The liturgy also requires great balance, for, as the constitution *sacrosanctum concilium* says, it "is thus the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true church. It is of the essence of the church that she be both human and divine, visible and yet invisibly endowed, eager to act and yet devoted to contemplation, present in this world and yet not at home in it.

"She is all these things in such a way that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek." Without this balance, the true face of Christian liturgy becomes obscured.

In order to reach these ideals more easily, it will be necessary to foster liturgical formation in seminaries and faculties and to facilitate the participation of priests in courses, meetings, assemblies or liturgical weeks in which study and reflection should be properly complemented by model celebrations.

In this way, priests will be able to devote themselves to more effective pastoral action, to liturgical catechesis of the faithful, to organizing groups of lectors, to giving altar servers spiritual and practical training, to training animators of the assembly, to enriching progressively the repertoire of songs; in a word, to all

the initiatives favoring an ever deeper understanding of the liturgy.

In the implementation of the liturgical reform, great responsibility falls upon national and diocesan liturgical commissions and liturgical institutes and centers, especially in the work of translating the liturgical books and training the clergy and faithful in the spirit of the reform desired by the Council.

The work of these bodies must be at the service of the ecclesiastical authority, which should be able to count upon their faithful collaboration. Such collaboration must be faithful to the church's norms and directives and free of arbitrary initiatives and particular ways of acting that could compromise the fruits of the liturgical renewal.

This document will come into the hands of God's ministers in the first decade of the life of the *missale romanum* promulgated by Pope Paul VI following the prescriptions of the Second Vatican Council.

It seems fitting to recall a remark made by that Pope concerning fidelity to the norms governing celebration: "It is a very serious thing when division is introduced precisely where congregavit nos in unum Christi amor, in the liturgy and the eucharistic sacrifice, by the refusing of obedience of the norms laid down in the liturgical sphere. It is in the name of tradition that we ask all our sons and daughters, all the Catholic communities, to celebrate with dignity and fervor the renewed liturgy."

The bishops, "whose function it is to control, foster and safeguard the entire liturgical life of the church entrusted to them," will not fail to discover the most suitable means for ensuring a careful and firm application of these norms, for the glory of God and the good of the church.

This instruction, prepared by the Sacred Congregation for the Sacraments and Divine Worship, was approved on 17 April, 1980 by the Holy Father, John Paul II, who confirmed it with his own authority and ordered it to be published and to be observed by all concerned.

Business In Diocese

Joan P. Limpert has been promoted to director of printing and central services at St. John Fisher College. She will be responsible for the efficient operation of the college's duplicating center, mailroom microfilming and stationery-supply area. Mrs. Limpert began at Fisher in 1978 as supervisor of printing and central services.

Emilio Serrano has been named general manager of the Ibero-American Investor Corporation. He will be in charge of the administration of the company. He has been executive director of the Minority Business Services Center and director of the County Community Development Administration.

Pontiff Asks France To Search Her Soul

Paris (RNS) — Pope John Paul II returned to Rome June 2 after an historic four-day visit to France, the first by a pope in 166 years. His predecessor, Pope Pius VII spent six years at Fontainebleau (1808-1814) as prisoner of Emperor Napoleon Bonaparte I. That pope had excommunicated the emperor after French forces seized Rome and the papal states.

The Polish-born pontiff, in the course of his visit, made it clear that he was concerned with the future of the Church in a country where only about 15 percent of baptized Catholics practice their religion.

At an open-air Mass at Le Bourget Airport on June 1, he asked, "France, eldest daughter of the Church, are you faithful to the promises of your baptism?"

Pope John Paul was greeted at Orly Airport on May 30 by Prime Minister Raymond Barre and Cardinals Francois Marty of Paris and Roger Etchegaray of Marseilles, and other church and state notables.

After he was greeted on the Champs-Elysees by President Valery Giscard d'Estaing, the pontiff went to Notre Dame Cathedral, where he joined leaders of the French government, about 1,000 clergymen and a

huge choir in singing the Te Deum.

He then celebrated Mass for about 5,000 on the steps of the cathedral, and called on a divided French church to be obedient to the bishops. Without "responsible and voluntary obedience," he said, "you cannot build the Church of God."

Later, at Paris City Hall, Pope John Paul stressed celibacy for priests in the Latin Rite and said priests must appear "without divided hearts."

The next day, May 31, he met with President Giscard d'Estaing and, reportedly, endorsed the U.S.-criticized summit meeting with Leonid I. Brezhnev.

Later, at the residence of the papal nuncio in Paris, the pope met with representatives of the nation's Greek Orthodox and Protestant churches, calling for "reciprocal forgiveness" for their divisions.

An estimated 400,000 braved a chill wind and gusts of driving rain to attend the pontiff's Mass the next day at Le Bourget Airport.

Later, meeting with French bishops, the pope scored both "extreme"

progressives and "extreme traditionalists" in the French Church, reminding bishops that they were responsible for the well-being of the Church.

He was loudly cheered and applauded by some 45,000 young people that evening at the Parc des Princes sports stadium, when he said that "the consumer society does not bring happiness."

He addressed the United Nations Educational, Scientific and Cultural Organization (UNESCO) on Monday, June 2. He made a strong appeal, especially to scientists for an all-out effort to save the world from nuclear holocaust.

The pontiff observed that now the world faces a situation in which "geopolitical and economic considerations, together with a decadence in moral values," pose a more radical threat and increase tensions in the world. "This could lead to nuclear war," he warned.

He ended his visit with a pilgrimage to Lisieux in Normandy, the site of a shrine to St. Theresa of the Child Jesus, a cloistered Carmelite nun who was canonized in 1925 and named patron of Catholic missions around the world.

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