

400 Gather for Prayer On Hostages' Anniversary

By John Dash

As winter skies threatened a chill rain, more than 400 persons gathered at Old St. Mary's Church last week to solemnly commemorate the passage of the first year of the captivity of Americans in Iran.

Rabbi Judea Miller, the principal speaker, drew his text from the Book of Proverbs: "The days should speak and the years should teach us wisdom."

He scored the attitude that the seizure of the American Embassy was justified in the light of U.S. activity in Iran. "To justify wickedness is an abomination," he said.

All the countries of the Third World "must accept decency if they wish entry into the community of nations," he said, specifically citing Iran and national liberation organizations.

The Rabbi also offered words of prayer for the eight Americans who lost their lives in an attempt to rescue the hostages: "We mourn the eight whose lives were offered as a sacrifice."

On the phrase, "The years



Rabbi Judea Miller speaks to the assembly.

teach us wisdom," Rabbi Miller said, "We have learned humility." He said that it is a moot question whether Americans, in this experience, have "either lost our arrogance or our innocence."

The ceremonies, which included two performances by the Eastman School of Music's Cleveland Quartet, also featured orations and prayers by Father James Lawlor, Father Ronald Harley, Father G. Rosenkrantz, Father Bruce

Hanson, Rev. Pamela Harvey and Robert Culp, among the clergy.

John Schaefer, brother of Lt. Col. Thomas Schaefer, one of the 52 Americans in Teheran, also spoke, his voice occasionally breaking, expressing his appreciation for the congregation's show of concern.

Following the ceremonies, worshippers signed a scroll which will be sent to the hostages as a sign of "concern and your prayers."

Haitian Refugees Again Swell Ranks In Florida Camps

New York (RNS) — While resettlement agencies are still struggling to place the backlog of Cuban/Haitian refugees left over from the massive boatlift earlier this year, a new influx of some 200 Haitians a day has started in Florida.

The new Haitian flood is reportedly coming from the Bahamas, where the government recently threatened to deport the 25,000 Haitians living there. Some 1,500 Haitians have arrived illegally in southern Florida in about a week, most by boat and a few by commercial air flights from the Bahamas. Miami processing centers are again jammed.

New Haitian arrivals have "no status, nowhere to live," said John Tenhula, a consultant with Church World Service, which has led efforts on behalf of the Haitian refugees. He said that the special parole status given some 130,000 Cubans and Haitians in June was extended to Oct. 1, but refugees arriving after that deadline have no status.

Some 85 Cubans and nearly 600 Haitians from the old influx were still in camps outside Miami awaiting resettlement. Some 2,000 more Cubans were housed in hotels in Miami Beach.

Livingston Crichlow, coordinator of the Cuban/Haitian program for Lutheran Immigration and Refugee Service, said that his agency is obviously "dismayed" by the new influx of Haitians, but hasn't given up hope.

"The numbers are increasing, it's a continual resettlement situation," he said. "We continue to service as best we can. The numbers start to get overwhelming, but we haven't thrown up our hands."

(This past summer the

diocese was one of the sponsors of an emergency relief fund for Cuban and Haitian refugees. While that effort reached its goals, contributions are still being accepted for refugee relief by Father Joseph Reinhart, 123 East Ave., Rochester, N.Y. 14604.)

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Insights In Liturgy



The Liturgy Of the Hours

By Pam Schaeffer

From the earliest days of the Church three factors consistently nourished its life: the Mass, the sacraments and the prayer of the hours.

The celebration of the Mass on the Lord's Day, Sunday, has always been the heart and center of Catholic worship. It is here that we are brought into the intimate relationship of our lives with the life, death and resurrection of Jesus. The other sacraments mark our encounters with Christ at significant and or crisis moments and together with Mass take Christians into the fullness of the Paschal Mystery and sanctify their lives.

The prayer of the hours sanctifies the course of each day. It is the prayer of the Church, the People of God. The hours call us to reflect on time as our gift from God. Christians celebrating the hours are constantly reminded of God's living presence in his Church for all time. As this gift of time is celebrated we can see in it a time of opportunity, time for grace, gift, or revelation. It is time for growth, for new possibilities, for realizing the kingdom step by step.

Regrettably, the awareness of the Liturgy of

the Hours as something belonging to the whole Church has hardly been seen for many centuries. It came to be known as the prayer of religious and clergy. Terms that referred to the hours, Breviary and Divine Office, meant that this was the private domain and obligation of those who chose the clerical or religious way of life.

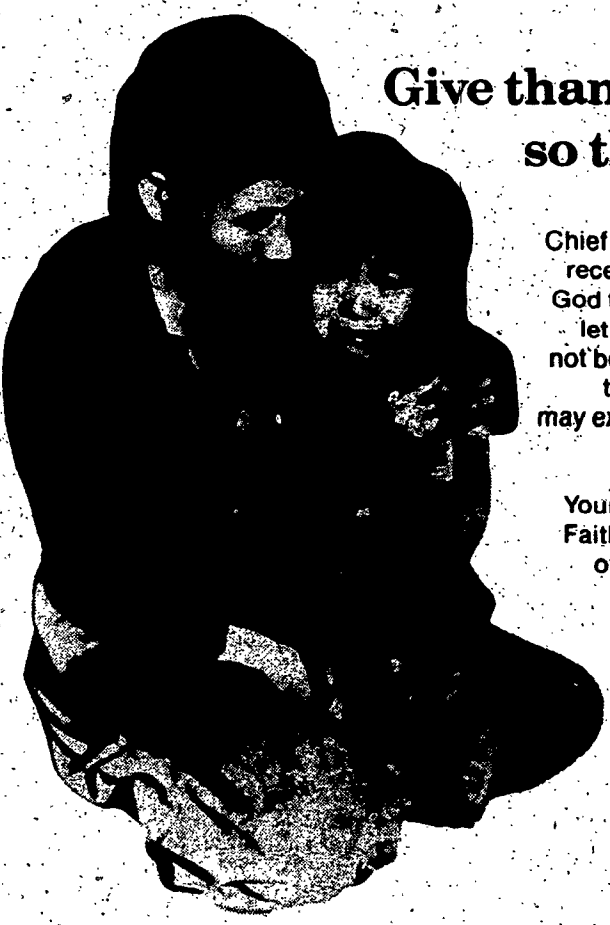
However, liturgical services are not meant to be private activities, or the function of a special group. Instead, they should be seen as celebrations of the Church, which is the "sacrament of unity." In fact, the very nature of the Liturgy of the Hours, with psalms, readings, hymns and prayers, says they are designed to be communal celebrations. Nathan Mitchell points out in his essay, "Useless Prayer," the contrast between the concepts of individual (private) and communal as follows: "silent liturgy (prayer) of the heart" and "visible liturgy (prayer) of the Church." In an effort to restore the Liturgy of the Hours as the communal prayer of the Church the Sacred Congregation for Divine Worship in 1971, acting upon a mandate from Pope Paul VI, published the "General Instruction on the Liturgy of the Hours."

This document calls us as God's people to realize the responsibilities we are given as members of God's holy Church. He has chosen us to

be his people of prayer. We are asked to deepen our personal prayer, life, to let God speak to us, to use God's Word in our prayer, and to become participants in communities of prayer. But we are not left on our own to figure out if we measure up! The document calls those who are our spiritual leaders to responsibility also. "The duty of those in sacred orders, or those who have been given a special 'canonical' mission, is to arrange for communal prayer and to guide it: they should devote their effort to this end, that all those committed to their care may be of one mind in prayer. They should see to it that the faithful are invited and instructed by proper catechesis, to celebrate the chief Hours of the Liturgy of the Hours, especially on Sundays and feasts"

Careful planning and catechesis is essential to demonstrate that the Liturgy of the Hours is not to be hurried through but a communal service of song and ceremonial participation. It is a celebration wherein we recognize Jesus' presence as the Lord of Time in a prescribed pattern of communal prayer outside of the Eucharist, a communal celebration of prayer without which the community is somehow less than Church.

What better opportunity presents itself for parishes to include the instruction and implementation of this communal prayer than now, as the feast of Christ the King approaches? Or, in the season of Advent/Christmas/Epiphany where we recognize the importance of patient waiting for his promise to return bringing with him victory of darkness over light.



Give thanks to the Lord... so they might, too!

Chief among the blessings we have received is our Faith. As we thank God for all that He has done for us, let us remember those who have not been as richly blessed. Pray for them, that the Lord's Kingdom may extend to them, too. And please make a sacrifice to help make that prayer come true. Your gift to the Propagation of the Faith helps maintain the presence of the Church and supports the work of missionaries in 897 Mission dioceses.

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