



Oktoberfest!

Members of the German American societies and friends assemble for procession into Old St. Mary's Church for the traditional German Mass on the occasion of the City's celebration of Oktoberfest. Father George Rosenkranz, CSSR, will be the principal concelebrant at 4 p.m. on August 23. Father Benedict Ehmman will be the homilist. All who march in the parade following the Mass will gain free admission to the festival tent, according to Leo P. Sacum, spokesman for the Catholic Kolping Society.

Insights In Liturgy

By Father Daniel O'Shea



Black Liturgy

The documents of the Second Vatican Council chose to emphasize the Church in its evolutionary and changing character. There is perhaps no area of the Church life more touched by this new emphasis than the solemn corporate worship of the Church, the Eucharistic liturgy. There are guitar and jazz Masses, lay readers, and a variety of English Eucharistic prayers — all of which are definite signs to the evolutionary character of the modern Church.

There is, however, another facet of the changing Church which is slowly evolving in the black Catholic communities in our nation and diocese: it is the black liturgy.

Father William Norvel, S.S.J., a black Josephite priest who directs the Black Studies Program at St. Joseph's Seminary in Washington, D.C., writes: "A black liturgy is the corporate worship of God by a black people who constitute that priestly society which is the Church. It is essential that this liturgy spring out of the Afro-American's culture and experiences. For it is out of these experiences that a viable atmosphere of worship and a meaningful mode of expression is created whereby the whole person with one's fears, aspirations, joys and uncertainties is expressed through spirituals, sermon, brotherhood/sisterhood and Eucharist."

Liturgy consecrates the key events in one's life and all life stages and processes — birth and death, sickness and health, adulthood, marriage, ministry, reconciliation, the quest for peace and justice. Beyond this fundamental context of the liturgy is its specific relevance to the life situation of the black American, whether with regard to the particular kind of embodiment he/she endures or the special gifts he/she contributes. This is so because the liturgy addresses itself directly to one's total liberation.

responses, in general, are varied, but nonetheless genuine, for they are expressive of the heritage and spirituality of the black Catholic.

The evolution of a black liturgy is of great importance to the black Catholic. For the priestly society of black people ought to bring something of their culture, values and aspirations to the liturgy. In doing so, they are not only bringing of themselves to the act of worship, they are also enhancing the act of worship with all that is of worth and importance to them as a people.

The Catholic liturgy through its history has been enriched by the cultures of many ethnic groups — an enrichment which is still a source of pride for many. The Afro-American wishes now to make his/her contribution to that evolutionary and changing Church. For they know that they too have much to offer that will add an even greater depth and beauty to the Eucharistic celebration.

living body as a holy offering to God in love, the black man or woman is impelled to celebrate black liberation which is the goal of the present struggle of black Americans. This celebration strengthens one's assurance of one's own personhood, dignity, self-worth and determination. It re-establishes and firms the bonds of brotherhood and sisterhood which are essential to the black person's acquisition of liberation. Surely, there is no better place to celebrate this freedom whereby God has made one free, and to receive the encouragement to "carry on" this struggle than around the Eucharistic table, the legacy of Christian love and brotherhood/sisterhood.

The black worshipper is impelled to give a physical response to the values and feelings, presence and forwardness expressed in the spirituals and freedom songs, and in the scriptural readings which are related to black liberation and self-determination. One's response to the sermon resounds through one's whole being, for it articulates life as one lives it with all of its pain and joy, agony and ecstasy. Black

Cenacle Slates Weekend for AA

The Cenacle Renewal Center will host a Serenity Weekend for members of Alcoholics Anonymous, Sept. 18-20.

Persons interested in the weekend have been assured that anonymity will be secure. Further information is available by calling the Cenacle. (716) 271-8755.

The program, based on the Twelve Steps of the AA, will be headed by Sister Katherine, a Religious of the Cenacle who knows the program. A priest member of AA will celebrate Mass and be available for the Sacrament of Reconciliation.

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