



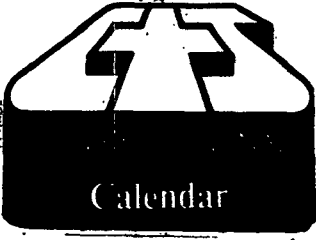
Evangelist to Be Diocesan Speaker

Father Ed Dillon, OFM, evangelist, will be in the diocese for a series of talks May 6-8.

An ecumenical evangelistic service is scheduled at 7:30 p.m., Thursday, May 6, at St. Patrick's Church, Mt. Morris. At the conclusion Father Dillon and prayer teams will administer the Lord's healing prayer.

At 8 p.m., Friday, May 7, he will celebrate a First Friday charismatic Mass at St. Lawrence Church, Greece. From 9 a.m. to 3 p.m., Saturday, May 8, he will conduct a day of renewal at Holy Cross Convent, 4490 Lake Ave.

Registration for the day of



NFP SESSIONS — Sponsored by Natural Family Planning Education of Rochester, 7:30-9 p.m., Monday, May 3, Kearney Building, St. Mary's Hospital.

BABY SHOWER — Sponsored by Birthright, 10 a.m. to 3 p.m. (hours for dropoff), Saturday, May 1, St. Charles Borromeo School Hall, 3003, Dewey Ave., or St. Louis of Pittsford, 11 Rand Place. Bring used baby clothes and furniture. For further information call Linda Travers, 458-1726.

SENIOR MATINEE — "Song Without End," starring Dirk Bogarde and Capucine, 1:30 p.m., Thursday, April 29, George Eastman House.

WRITING AWARDS — To be given for excellence in writing. Wine and cheese reception, 4 p.m., Thursday, April 29, Alice Foley Lounge, Otto A. Shultz Community Center, Nazareth Arts Center, free. Chamber of Commerce.

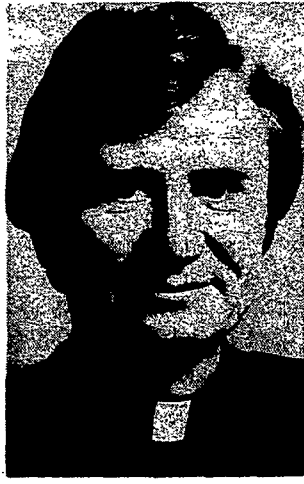
SPAGHETTI DINNER — From noon to 5 p.m., Sunday, May 2, at the Irondequoit Community and Senior Citizen Center, 154 Pinegrove Ave., sponsored by The Genesee Valley Chapter of the American Business Women's Association. Adults, \$3.50; children 12 and under, \$2.50.

PLAY — The Syracuse Stage Company will present "Talley's Folly" at 8:30 p.m., Friday, April 30, and Saturday, May 1. Tickets are \$12 for adults and \$10 for students.

KILBOURN HALL — New Bach Society Cantata Program featuring Eastman Choral, 8 p.m., Saturday, May 1, free.

RPO — Philharmonic XII featuring music of Stravinsky, Beethoven, Ginastera, Kodaly, 8 p.m., Thursday, April 29, and 8:30 p.m., Saturday, May 1, Eastman Theatre.

PANEL DISCUSSION — Sponsored by the Scoliosis Association, 7:30 p.m., Thursday, May 6, Helenwood Hall, 225 Crittenden Blvd. Free and open to the public.



FATHER DILLON

renewal is \$10 which includes lunch and refreshments. Further information is available from Rayma, 154 North Greece Road, Hilton, 14468.

Father Dillon, pastor of St. Gerard's parish in Aiken, S.C., is on assignment from the Franciscans for "full time evangelical and charismatic preaching ministry." His diocesan appearances are sponsored by Rayma with the Mt. Morris service co-sponsored by the Central Western Region of the Catholic Charismatic Renewal of the diocese.

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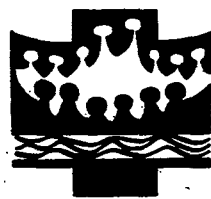
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Workshop Leaders

Sisters of Mercy Maureen McCann and Rosemary Sabino will lead a workshop on "Coping with Change" for priests and religious, 9:30 a.m. to 2:30 p.m., Saturday, May 1, at the motherhouse on Blossom Road. Both Sisters are from the Mercy Consultation Center in Dallas, Pa., and 1979 winners of the Significant Achievement Award from the American Psychiatric Association. The workshop is sponsored by the local congregation's continuing development committee. Reservations are made by calling Sister Jane Hasbrouck, 288-2710.

Insights In Liturgy

By Father Terence K. Fleming



Pews Or Seats?

"What an unusual request!" was my first reaction when asked to share my views on this topic. "Perhaps a witty play on the word 'pew' would lighten hearts?" But couched in a more serious vein, the topic does raise some important considerations about liturgical space.

The Newman Oratory, Catholic chapel for SUNY College at Brockport, even though it is a simple cinder block and brick structure with folding chairs, conveys a deep sense of the holy. Students often speak of its beauty, but an outsider would be hard pressed to find many works of art that could be labelled beautiful!

As a chaplain, I feel that the real beauty of the Oratory is that it is a place for people. The United States bishops at their conference on liturgy described a church building in "Environment and Art in Catholic Worship": a house for the Church, the people of God.

The liturgical space at the Oratory serves the needs of the people; the movable seating is often changed to create the necessary worship space; the altar is portable and its rearrangement sets a new mood of expression; student art — visual, musical, dance — speaks to a variety of moods that flow from the liturgical cycle.

No one has ever found such mobility upsetting, because they have not become comfortable with a fixed arrangement of furnishings. Rather they have become familiar and comfortable with each other.

Such mobility creates liturgical space that affords each member of the community the ability to be a part of what is happening. The community creates a spirit of "liturgical curiosity" and they would be most uncomfortable hidden in a congested pew, far away

from the significant action.

James White, in an excellent article, "Liturgy and the Language of Space," suggests "talk worship before you build and your space will talk worship when built."

In building new churches and remodeling old ones, we often so focus on the sanctuary and its adornment that we fail to see its relationship to congregational space. The new liturgical rites should not be shaped to fit liturgical space already in existence just because pews have been labelled permanent or immovable; nor should a community build a new church without a sense of worship and of the needs of their particular community.

The very moment we fasten the pew to its permanent location, we can be sure that someone will object to its being unfastened; or some new mode of liturgical expression will be developed that will cause us to have to work around the obstacle.

We have memorialized, sacralized, carved, rented, landed on and taken possession of something that in its essence was meant only to be a spot to sit — a place where the worshiper could see what is happening and thus be part of the action.

The "folding chair" is certainly not the solution to our liturgical needs any more than the guitar was to our music, nor the microphone for our preaching!

But liturgical space must always begin with the people. When we develop communities who are comfortable with each other, and who do not rush for the back pew to find their security, then people will want to see, to hear, to take part, to celebrate.

When we have a sense of celebration, then people create the liturgical space themselves, and the proper setting will follow as a natural consequence.

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