

# Human World Order To Be Talk Topic

Sister Miriam Therese MacGillis, OP, program coordinator for Global Education Associates (GEA), will lead a day-long workshop on issues of justice and peace on the global scale, Saturday, Oct. 23, at Colgate-Rochester Divinity School.

The presentation is sponsored by the diocesan International Justice and Peace Commission. The title of the workshop is "Toward a Human World Order," and, according to a Justice and Peace brochure, will deal with:

world order: psychological, moral, religious and scientific foundations of a whole earth spirituality; "Global crises that threaten the survival of the human species;

"Local/Global linkages in the unmet human needs and rampant global forces;

"Alternative world order structures capable of responding to those crises and needs beyond the capability of local or national structures;

"Strategies which a variety of actors can take toward the realization of a more just and human world order."

The GEA is described in the same brochure as people who "conduct education and research programs, publish editorial materials and seek to catalyze a transcultural, multi-issue movement for a world order based on social and economic justice, peace, ecological balance and participation in decision-making."

The workshop has the endorsement of Genesee Area Campus Ministries, Genesee Ecumenical Ministries, MetroAct and the Peace and Justice Education Center.

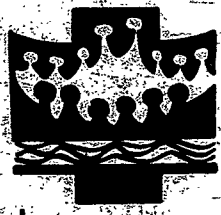
In addition to the workshop, a special introductory session will be held for Catholics, at 7 p.m., Friday, Oct. 22, at the divinity school's Strong Auditorium.

According to Al Brault of the Justice and Peace Commission, participants "will explore the spiritual and theological bases of a more human world order, and will learn of the kind of global spirituality that is emerging as we approach the 21st century." That session is entitled, "The Inner Dimensions of Transformation."

Registration for the day-long program is required by Oct. 15. Registration fee is \$5 and the lunch costs an additional \$4. The Friday evening program is free.

Registrants submit their names, addresses and checks or money orders to Department of Justice and Peace, 750 W. Main St., Rochester, N.Y. 14611.

## Insights In Liturgy



## The Entrance Procession

The entrance procession from the back of the church building through the people originated through the work of early century architects rather than liturgists. Sacristies in early church buildings were placed near the entrance, thus the presiding bishop with several ministers would have to process through the assembly to arrive at the altar. In the Middle Ages when the celebration of the Eucharist was preceded by the Liturgy of the Hours, the sacristies were moved to a place in "choir." As a result, the procession was greatly minimized or, for the most part, omitted.

Through the documentation of Vatican II, the procession has been restored. Article 82 of the General Instruction gives the order of the entrance procession: a minister with a lighted censer, a minister with a cross accompanied by two ministers with lighted candles, other ministers who are present, the reader with the Gospel book and finally the presiding priest. Article 25 of the same document calls for the singing of a song at this time.

At first glance, this may all seem to be much ado about nothing. After all, the priest and the other ministers have to get from one place to another and hearing the music start is a good sign that things are beginning. If the Eucharist were an ordinary, practical happening in our lives, these remarks would undoubtedly be true. However, the Eucharist is not ordinary nor is it practical. As liturgy, the celebration of Eucharist is in the order of sign. It speaks and acts in symbols: in people gathering, in bread and wine, in eating and drinking, in song and silence. The actions and signs, though they seem to have a practical aspect, should say something beyond the practical. They should focus our attention on who we are as God's people and what we do as we gather as Church.

So, a procession, solemn, orderly, spaced and unhurried, is much more than a vehicle of movement accompanied by traveling music. As the procession moves from the back to the front of the church, it in sign gathers together the people who have assembled. It says that these ministers who lead us in prayer come from among us, are one of us, the gathered assembly. We are the people of God who, called and formed by

God's Word, are reminded that the reason for our gathering is that call of the Word, symbolized by the Gospel book raised high by the reader. Under the Word, then, we all gather around the altar.

The music which accompanies this act is not simply an accompaniment but further enhances the sign that the procession is. "The entrance song should create an atmosphere of celebration. It serves the function of putting the assembly in the proper frame of mind for listening to the Word of God. It helps the people become conscious of themselves as a worshipping community..." (Article 61, Music in Catholic Worship). With one voice we begin our praise and remind ourselves that we form one body at worship. Necessarily, then, the entrance song should be one in which the people can participate. Its purpose is connected with the procession but extends beyond the procession itself. Therefore, the song does not have to be completed as soon as the presider and the ministers have reached the sanctuary area.

If the people are to experience the fullness of the sign that the procession and the entrance song can convey, then neither can be taken for granted. They, like the rest of the Eucharist, need to be planned and attentively, prayerfully executed.



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