United Way Urged

A United Way task force revealed that more than half speculates that lack of

Only at those agencies where Hispanics are represented on committees and staff do they seem seem to take advantage of the services available, the task force said.

In a report accepted recently by the United Way's executive committee, the task force said agencies should recruit more Hispanics to serve on agency boards and staff, as well as tailor agency programs to meet Hispanic needs with particular emphasis on those needs of Hispanic South and young

The task force said just 3.5" percent of all people seen by the 59 Monroe County agencies studied were of Hispanic origin. Just four percent of all board members and 4.5 percent of staff at the agencies were Hispanic.

The task force's study

of the area's Hispanics are Hispanic influence at human under 25 years old; and service agencies in Monroe recommended that United County has resulted in the Way focus on the needs of this lack of use of these services by population first.

The task force urged than United Way make funding of Hispanic youth services in the areas of education, skills training and community and legal services a top priority over the next three years.

Nancy Padilla, task force chairperson, noted that the local Hispanic population has jumped 44 percent since 1970 without any real increase in the number of Hispanies

The Hispanic community, in wanting to preserve its identity and independence, has its own social security network that often precludes the use of traditional social service agencies." Ms. Padilla said.

The task force said agencies should work closely with groups having ties with this informal network to ensure success in providing effective. services.

Insights In Liturgy

By Sister Nancy Burkin, SSJ



Veneration And Greeting

the entrance procession nears completion, the ministers take their places and the presider and other ordained ministers go to the altar and kiss it. In fact, the ministers seem to embrace the altar as well as kiss it for they extend their arms a bit, place their hands on the altar, bend and kiss it. This particular mark of veneration for the altar originated in the pagan family custom of kissing the dinner table before a family meal to acknowledge that the gods were the actual hosts of the meal. Since the altar was the "table of the Lord," fourth century Christians had no difficulty adopting the practice. As altars came to be made of stone, they were seen as symbols of Christ who is the cornerstone, the rock of salvation. This vision of the altar as a symbol of Christ is likewise, ours today.(Environment and Art in Catholic Worship Article 711) " war or you ou to APPEAR AND

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The altar may also be venerated by the use of incense. (General Instruction Article 27) The use of incense in religious ceremonies predates Christianity Because of its close relation with pagan practices very early Christians did not use it but after Constantine when several marks of honor accorded public officials were adobted by the Church for the pope and bishops. incense became part of the Christian ritual. As it was used to venerate persons, so it was used to venerate the These rites, carefully and

introduction of the prayers at the foot of the altar to the celebration, of the Mass. They began with the Sign of the Cross. Of these prayers. only the Sign of the Cross remains. It was retained, however, not as a remnant of these private prayers of the priest but as a reminder of our baptism. As the Christian assembly, we are then greeted by the presider. We, the people of God, are gathered into an embrace as the presider extends his arms and, in word, acknowledges the presence of the Lord among us.

These rites, brief certainly and perhaps hurried through as unimportant or meaningless, are both important and meaningful. In symbolic action, all of us greet and venerate the Lord Jesus, who has provided this meal for us. We may even surround our table with clouds of incense reminding us of the cloud that was the dwelling place of God, the shekinah, for the people of Israel, and of the presence of Christ, symbolized for us in the very object we venerate.

Signing ourselves with the cross does not mark the beginning of our prayer as much as it marks the beginning of our life as the body of Christ. We, the baptized have put on the death and rising of the Lord. We are the people of God, called by the Spirit in Christ. to be one.

Finally then, we are embraced, pulled together as it were in the acknowledgement that God's peace love, and presence are truly among us.

artfully done can continue the sense of unity the en-The Middle Ages saw the france procession has begun.

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