

Father Eugene Walsh To Speak on Liturgy

Waterloo — Father Eugene Walsh, the Sulpician priest expert on music and liturgy, will lead a day-long discussion of the Liturgy of the Word which will include a theology of the Word and the practical implications of that theology for regular Sunday celebrations of the Eucharist, 9:30 a.m. to 3 p.m., Saturday, Nov. 13, at St. Mary's School.

Father Walsh is recognized as "one of the most experienced, qualified and

prophetic educators in the fields of music and liturgy in the world today," a diocesan Liturgy Office release stated.

Father Walsh is on the faculty of the Theological College of Catholic University of America in Washington, D.C., an institution for which he served as rector several years ago. A former member of the board of directors of the National Liturgical Conference, Father Walsh also served as a member of the advisory

board of the Bishops' Committee on Liturgy. In the latter post, he helped produce the document, "Music in Catholic Worship."

The public is invited to the workshop, as are liturgy planners, musicians, ushers and general church-goers.

Reservations are made by calling the Liturgy Office at (716) 328-3210 before Friday, Nov. 5. The fee is \$5 per person and \$25 for groups of six and more from single parishes.

Mooney Director Named

Brother Francis Ellis, principal of Cardinal Mooney High School, announced Father William R. Persia, CSC, as director of the school's Campus Ministry. Father Persia, who will also teach French, is a native of Niagara Falls, graduated from the University of New York with a degree in music education, and studied philosophy at the Holy Cross Fathers Seminary, Stonehill College in North Easton, Mass. He received his MA in Theology from the University of Angers in France.

throughout Spain, and then returned to the U.S. where he taught Spanish, and French in high schools in Massachusetts, Delaware and New York.

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Father Persia was ordained in LeMans, France, in 1962, studied at the University of Madrid, worked on the Family Prayer programs

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Word for Sunday

Love The Unlovely

Sunday's Readings: (R3) Mk. 12/28-34. (R1) Dt. 6/2-6. (R2) Lev. 7/23-28.

Helen Keller, who completely lost her sight and hearing at 19 months from a severe infection, tells how she learned the meaning of love from Ann Sullivan, her teacher, who was half blind herself. Helen tells about their first meeting three months before she was seven years old. "The morning after my teacher came she led me into her room and gave me a doll. When I had played with it a little while, Miss Sullivan slowly spelled into my hand the word: D-O-L-L. I was excited when I finally spelled the word myself. And I ran downstairs to show my mother." Several days later, Helen tells how Miss Sullivan pumped cold water on her hand and spelled out W-A-T-E-R. After learning to spell hundreds of words, one day Miss Sullivan spelled out the word L-O-V-E in Helen's hand. Perplexed, Helen spelled back "WHAT IS LOVE?"

We might well ask the same question in view of the first and third readings next Sunday which command us to love God and neighbor as oneself.

To love God is easy. Who cannot love one who is truth and goodness and beauty all wrapped up in three Persons? But our next door neighbor? As the dirty put it: "To live up above with the saints that we love — that's glory. But to live here below with the saints that we know — that's another story." Or, in the words of the old two-line rhyme: "To love the world to me's no chore; My big trouble's the person next door."

What is love in the terms of that unlovely person next door or down the street or across the aisle or in the same office or factory?

St. Luke illustrated what love of God and love of neighbor are by two stories: the Mary Martha story and the parable of the Good Samaritan. The Mary Martha story teaches that

we love God, not by waiting on Him, but by letting Him wait on us, by sitting at His feet and listening to Him. The parable of the Good Samaritan teaches that we love our neighbor by waiting on him or her when in need.

"What is love?" asked Helen Keller.

"Love is Ann Sullivan helping one blind and dumb."

Love means looking at the good in everyone and overlooking the bad in all of us. As the rhyme put it: "There is so much bad in the best of us! And so much good in all of us! That it'll behoove any of us! To speak ill of the rest of us."

Love is striving to be pleasant, to be kind, benign — for the love of God.

Love means behaving as if there are no third-class citizens and one person is as good as another.

Love is being Pollyanna or little Lord Fauntleroy, always finding good in everything and in everyone and thereby making everything and everyone good.

Love is caring and sharing, giving and forgiving. During the 1950s a song from a popular Broadway musical began like this:

A song is not a song until you sing it;
A bell is not a bell until you ring it;
Love wasn't put in the heart to stay;
For love isn't love until you give it away.

In a word, the Christian ethic is positive. It does not consist in not doing things, but in doing them. The pagan ethic was: "Do not do unto others as you would not have them do unto you" — it was negative. The Christian ethic is: "Love!" — an imperative. As John Oxenham, so beautifully phrased it:

Love ever gives, forgives, outlives,
Yet ever stands
With open hands,
And while it lives,
It gives —
For this is love's prerogative:
To give and give and give.

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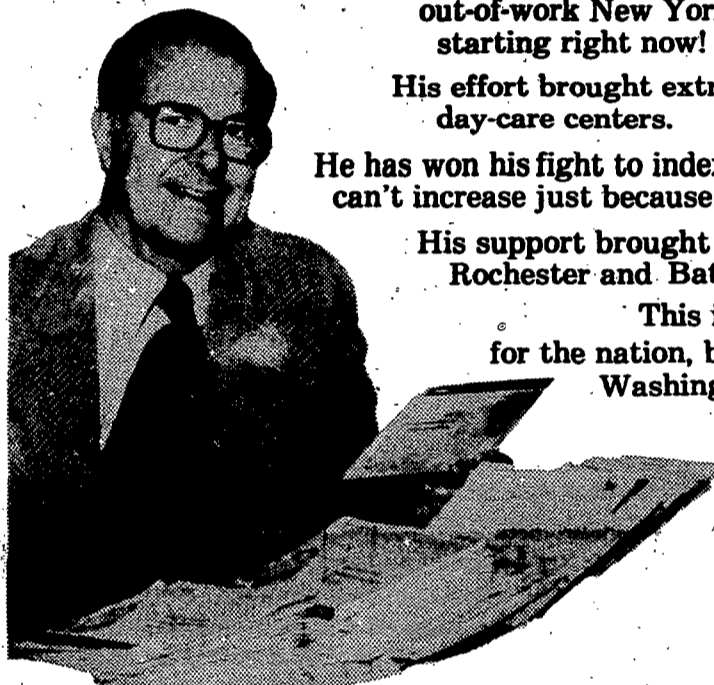
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