

St. Elizabeth Ann Seton A Parish Is Born

Come Out! Come Out! Wherever You Are!

St. Elizabeth Ann Seton Church, Hamlin, will conduct its first parish census the weekends of Nov. 13-14 and Nov. 20-21.

All Catholics in the parish will be asked to fill out census cards for informative purposes only. The schedule for the census is:

Saturday, Nov. 13, at the church, 6 p.m. to 7 p.m.

Sunday, Nov. 14, at the Hamlin Fire Hall Annex, 8 a.m. to 1 p.m.

Saturday, Nov. 20, at the church, 6 p.m. to 7 p.m.

Sunday, Nov. 21, at the Hamlin Fire Hall Annex, 8 a.m. to 6 p.m., as well as door-to-door visits to all homes in the parish from 1 p.m. to 5 p.m.

Refreshments will be served at the Fire Hall Annex. Anyone having a question or needing more information should call the church at 964-8627.



Father William Amann, pastor, is flanked by members of the parish census committee. From left, Janice Gantress, Fran Pogroszewski, Carol Bardeen, Wendy Miller and Helen Coolbaugh.

Personnel Take a Look At Schools' Future

Last Thursday and Friday, Nov. 5-6, elementary and secondary school administrators along with parish pastors attended the annual Principals' Workshop, coordinated by the diocesan General Education Office. It was held at Notre Dame Retreat House in Canandaigua and featured Father John Flynn, director of education for the Archdiocese of Omaha, Neb.

The workshop's focus this year was on the concept of "total development" of schools within a faith community context. According to Sister Edwardine, director of general education, "Quality Catholic education plus good management, plus relations, attracts people and resources."

Expanding on this concept, Father Flynn, a recognized pioneer in education development who has implemented development

concepts and strategies in 450 cities, spoke on management practices that ensure a positive future for Catholic education. The two-day conference also included workshops on

religion curriculum/religion certification, self-study and planning, and education to justice. Time was allowed for an open forum conducted by Sister Edwardine and staff, and evaluation.

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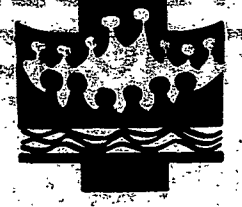


**Notre Dame
Retreat House**
Dec. 10 to 12
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For Reservations and/or Information,
Write P.O. Box 342,
Canandaigua, N.Y.
Call (716) 394-5700
Reservations must be in by Nov. 29
Expected offering — \$45.

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Insights In Liturgy



actions and signs derive their meaning." (Constitution on the Sacred Liturgy, Article 24.)

Liturgy of the Word: Overview

By Father Robert Ring

The people have gathered. They have recalled their baptism that has united them as Church and remembered God's merciful love experienced in needful lives. They have sung together and the reverberation of their Amen assent to the opening prayer has barely faded away. Upon this scene and these people God's word is proclaimed. It is at this point in our celebration of Sunday liturgy that a hushed, reverential, attentive awe ought to be evident to any who observe, for God indeed speaks to God's people.

"When Sacred Scriptures are read in the church, God himself speaks to the people, and Christ, who is present in His word, proclaims the Gospel." (General Instruction, Article 9.)

When the celebration of Eucharist was separated from a meal in the early days of the Church, it was natural that readings from scripture were added to the celebration. The first Christians were Jews first and scripture had always played an important role in their worship. Also, these first Christians were people who saw the Eucharist as a ritual meal

As at a family meal, the story of the family unfolds during the meal, so at the ritual meal of Eucharist the story of the people unto whose history God had stepped was unfolded. As they had done in the synagogue, these early Christians used the readings in a continuous fashion, continuing one Sunday where they had left off on the previous one. Letters from apostles were shared at this gathering of the community and as the Gospels took on a written form, they, too, were proclaimed.

Eventually, as feast days developed, certain specific choices were made from the scriptures, to fit the celebration. In time, collections of these choices were bound into large volumes called lectionaries. Unfortunately, by the end of the 13th Century, these collections of readings were simply added to the "Missale Plenum" (full missal) and lectionaries disappeared. The scripture readings in this missal numbered two: the first called the epistle and the second the gospel. Sunday readings were repeated on ferial days and each year on each Sunday, the same readings were used, a practice that continued until Vatican II.

Vatican II literally opened up the scriptures to us. Sacred scripture is of the greatest importance in the celebration of the liturgy. It is from the scriptures that the prayer, collects and hymns drew their inspiration and their force, and that

Sunday readings, as a result of the renewal of Vatican II, are now three in number: a reading from the Hebrew Scriptures, a section of the Christian letters and the Gospel. Also, the readings are on a three-year cycle so that one year (a) we hear the Gospel of Matthew, the next (b) the Gospel of Mark and, finally, (c) Luke. John's Gospel is heard during the Easter season and on some Sundays in year (b). The two readings that precede the Gospel are varied from one cycle to another.

God's word is proclaimed among God's people, not as a reading from history but as a reading of God's action and presence among us now. That reverential, attentive awe that envelops the first and second reading break into joyful acclaim: Alleluia for Jesus, God among us in the flesh, is proclaimed in the Gospel of the day.

The Liturgy of the Word is a dynamic action — a dynamic communication. God speaks through the person of the reader, lector and deacon or priest. To be caught up and grasped by this action means to be fully present to the proclaimer and the word for this is not "lesson time." It is God's word alive among us, broken open for us and celebrated as present, by us.

The Liturgy of the Eucharist is the natural result of being reminded that God, indeed, acts among us today. The Liturgy of the Eucharist is the response of God's people to God's word — it is the enfleshment of the Word, the Word becoming flesh, in the body that is the Church.

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For more information call: 1-800-833-8800.
Or write: New York State Family Care Program, 44 Holland Ave., Albany, NY 12229.

