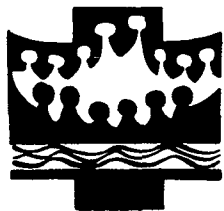


CROSSROADS II

RENEWED HEARTS RENEWED CHURCH

Insights In Liturgy



By Dennie Mack

Renewed Hearts: Rebirth

Wendy is unemployed and her fiancé has been sick. Marie suffers from cancer and shingles and has just lost the sight of an eye. Wendy is among our "elect" and Marie is her sponsor. The "elect" lead us on our Journey of Faith. Each one of us brought "dry bones" to the community at worship. We heard on the fifth Sunday of Lent Ezekiel being told to tell the "dry bones" that God would raise them up and put the Spirit within them.

What "dry bones" we have been and how we yearn for God to renew us and take away our hearts of stone! We have felt like "dry bones" as we have tried to comfort those in pain. We have felt like "dry bones" when those to whom we have given life, our children, ask us how we are stopping the arms race. We have felt like "dry bones" when we hear of the hunger in Oxolotan, Mexico, a diocesan mission. We come to worship, praise and plead with God and hear "I will put my spirit in you that

you may live." (Ezekiel 37:14) We are heartened.

In Sunday's Gospel, we heard of Mary and Martha's brother Lazarus, being raised to new life by a weeping Jesus (John 11:1-45). Jesus risked being stoned when he went to them. We met Martha in Luke's Gospel when she was anxious about many things while her sister sat at Jesus' feet. When Jesus prepares to raise her brother, Martha is as prayerful as Mary ever was. She says "You are the Messiah, the Son of God." John presents Jesus as giving life to Lazarus out of compassion and love so that all may believe that Jesus was sent by God.

Our prayer last Sunday for our "elect" echoes the prayer in Ezekiel and John. Prayer gives life. It prods us into radiating and reflecting Christ's peace-making way of life. We prayed that the elect are united to Christ in his death and resurrection and by the grace of his sacrament conquer the "bitterness of death". We prayed that the elect's "faith strengthens them against the deceits of the world; that they may remain grateful to God who

has rescued them from ignorance and that they may reject sin which destroys life." The scrutinies help us as well as the elect to bear witness to Jesus' resurrection as "living members of the Church." They help us each examine our hearts.

We are sent forth from Sunday's liturgy to bring new life to the "dry bones" in our workplace, neighborhoods and homes. They sometimes resemble Ezekiel's "dry bones," the hopelessness of Israel. But Ezekiel showed Israel rising to new life from the graveyard of Babylon. Their new heart and spirit were the work of God. What idolatry and injustice would Ezekiel find preventing peace today?

Some of the signs of new life springing from Sunday's liturgy are the people who elect to worship and serve the discussions on the bishop's pastoral letter on peace, Operation Breadbox, and the people's response to suffering within and beyond our community. Wendy, Marie and others in the Christian initiation process find the community gives and supports the new life rising within them. They also find themselves supporting others through their crises. Jesus is demonstrating here and now his life giving spirit renewing our hearts and renewing the Church. Jesus gives life to his people.

The Journey

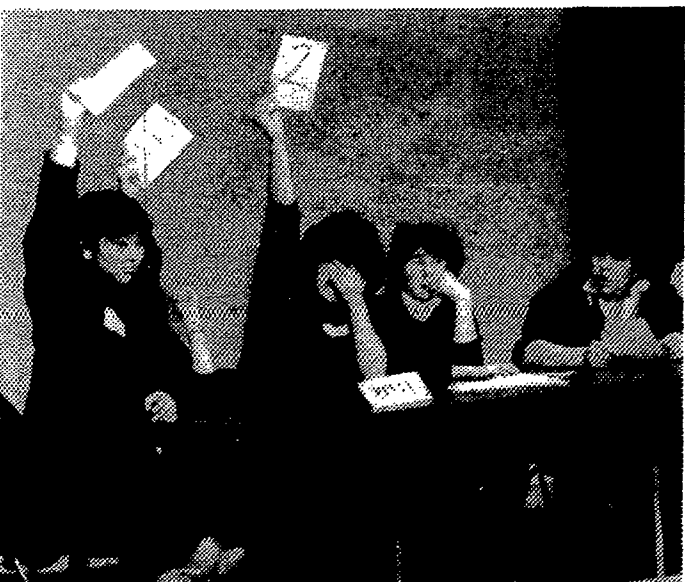
April 15	11:00 a.m.	Sacred Heart Cathedral (Passion Sunday)	Blessing of Palm Eucharist
16		G.E.M. Executive Committee	Day of Prayer
17	7:30 p.m.	Sacred Heart Cathedral	CHRISM MASS
19	7:30 p.m.	Sacred Heart Cathedral (Holy Thursday)	Mass of the Lord's Supper
20	3:00 p.m.	Sacred Heart Cathedral (Good Friday)	Liturgy of the Lord's Passion
21	11:00 p.m.	Sacred Heart Cathedral	EASTER VIGIL
22	11:00 a.m.	Sacred Heart Cathedral	EASTER Sunday Celebration

Reflection: Holy Week dawn and the Church once again solemnly celebrates the center of her existence in the life, death, resurrection experience of Jesus. The readings center on the historical activities of Jesus. One must be careful not to simply re-create the historical. The liturgies of the week call the Church to focus in on today's life — the renewed people of God. It is important to use the Scripture readings, the familiar images summoned in our minds and to call people to a deeper participation in the life of Christ. We cannot live in the past. The whole of Lent 1984 challenged us to live in the world today — live with renewed hearts as a renewed Church.

The Holy Year of Redemption ends on Easter Sunday, April 22, 1984. It is appropriate to raise the consciousness of the people to this fact. To provide a final opportunity for people to share the rich benefits of this Holy Year, the bishop will designate every church in the diocese as a Holy Year Church during Holy Week. That means that all who share in the services of Holy Week can share in the richness of the Holy Year. That means that people who may have wanted to make a pilgrimage, but did not — who were afraid to make the pilgrimage — who needed a friendly invitation to join in pilgrimage — are invited once again.

The annual Chrism Mass will take place at Sacred Heart Cathedral on Tuesday, April 17. This has become a customary gathering for people throughout the diocese. Last year some parishes rented buses and came together. Let's hope they do it again! There will be a reception for all present after the celebration. The Chrism Mass celebration will climax Bishop Clark's Lenten experience by providing an opportunity for all those visited, and all those who have participated in individual parish renewal to gather in celebration. With renewed hearts, we will praise the Lord.

The sacred triduum (Holy Thursday, Good Friday, Easter) brings with it a special significance. It provides for a special reflective time on all that has come to pass in the past 40 days. It provides for further enrichment of people who so long for nourishment. It calls all people to enter into the holiness of this time to be renewed. One might take the renewal of the baptism vows at the Easter Vigil and on Easter Sunday as the significant symbolic experience of the Lent-Easter Journey. It launches everyone into the mystagogical days of Easter!



Nazareth College Hosts College Bowl

Nora Senecal, above, of Nazareth Academy raises her hand to answer the question posed by Dr. Mary Bush, left, chairman of the Nazareth College history department, during a take-off of the famous "College Bowl" quiz show last Wednesday at the Nazareth Arts Center. More than 50 students from nine area high schools participated in the competition sponsored by the college's Freshman Credit Program. Left, Mercy students Joannie Sun, Julie Brooks and Anna Magliocco reply to a question with a show of hands during a head-to-head match against Spencerport High School. The team from Pittsford Sutherland won the competition.

GETHSEMANI:

Garden of Peace Is Known As Place of Agony, Betrayal

By John Dash

The Garden of Gethsemani figures large in the Gospel account next Sunday; and as diocesans now begin to savor the pleasures of green and growing things, it may be a good occasion to explore just what Gethsemani was.

Picking through a nearly 80-year-old volume of the Catholic Encyclopedia, one discovers that Gethsemani could just as easily be translated "Oil-Press Park."

It was a place of refreshment, peace, and pleasure. The olive connoting throughout the Mediterranean world harmony, long life and peace. It certainly appears a divine irony that the Christian world considers Gethsemani solely as a place of agony and betrayal.

The Catholic Encyclopedia asserts that any field shaded by fruit trees and surrounded by a wall of stone or hedge forms, in the East, a garden. The name Gethsemani comes from the Hebrew "gat," press and "semen," oil, giving "sufficient indication that it was planted with olive trees," the encyclopedia says.

Both Mark and John say that it was a favorite place for Jesus, a place he would go to pray, a place where he would "often" gather his disciples.

It was a popular place for early Christians as well. Eusebius, a fourth century Arian, said the faithful used the park as a place of prayer.

Olive, botanically "Olea," grow in areas where the temperature never dips much below 15 degrees Fahrenheit. California is the site in the U.S.

The trees are gnarled and contorted, are evergreen, grown for both fruit and ornament, and have small white flowers, and a silvery cast on the underside of narrow, blue-green leaves.

The tree with which Californians and those who know the Mediterranean are most familiar is *Olea europaea*, a broadly crowned tree which will grow in just about any soil provided it isn't water-logged. The tree will even grow in soils considered too poor for other tree species.

The fruit, the olive, is about 70 percent oil, extracted by pressing. Olive oil is a major component of the anointing and blessing liquids used by the Church.