

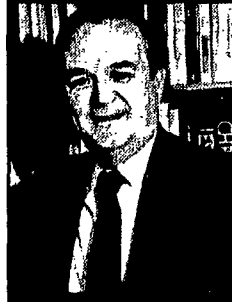
COLUMNISTS

Archbishop Weakland raises pointed questions

Archbishop Rembert Weakland's "Liturgy and Common Ground" in the Feb. 20 issue of *America* deserves wider notice.

He points out that the most divisive issue in the church today concerns the liturgical renewal promoted by the Second Vatican Council and Pope Paul VI, and he identifies three different parties to the conflict: (1) pre-conciliarists, who advocate the Tridentine Mass; (2) restorationists, who want to go back to the council documents as the sole basis for renewal; and (3) reformists, who want to work within the present reform to improve it.

The archbishop of Milwaukee also lists seven major principles that have served as the basis of the liturgical renewal and reform promoted by the council's Constitution on the Sacred Liturgy: (1) There must be full, conscious and active participation of all, and no part of the Mass that is reserved to the faithful should be taken from them. (2) The Mass should always be marked by a "noble simplicity," in keeping with the spirit of the Roman rite. (3) The rites and words of the liturgy must always be understandable. (4) The liturgy must be integrated with the culture, especially in missionary countries. (5) There must be continuity between new forms of liturgy and the genuine liturgical traditions of the



essays in theology

By FATHER RICHARD P. MCBRIEN

past. (6) The vernacular is to be used, but the Latin and traditional sacred music are also to be retained in some fashion. (7) The distinctive roles of the various liturgical ministers are to be respected.

As a literary device, Archbishop Weakland imagines himself in the same room with proponents of the three approaches to the liturgy, posing questions about their respective views in the light of the seven conciliar principles.

He asks only one basic question of the pre-conciliarists: Do you accept the whole of the conciliar teaching, not only on the liturgy but on everything else, including the reform of the church? The reform of the liturgy and the reform of the church, he insists, cannot be separated.

The archbishop's question, however, is tinged with skepticism. He notes that "this

group is now propagandizing, seeking more and more adherents, claiming more and more 'indults' to return to pre-conciliar liturgical practices and publishing and using more and more pre-conciliar catechetical material." How then, he asks, does the use of the Tridentine Mass relate to the whole thrust of Vatican II?

The restorationists believe that the post-conciliar evolution of the liturgy has to be re-thought and its interior aspects retrieved. They seek a stronger emphasis on the spiritual needs of the individual and call for a greater measure of silent attentiveness along with the restoration of Gregorian chant and sacred polyphony.

Archbishop Weakland asks how the restorationists can justify their emphasis on the self, immersed in silent prayer and contemplation, in a culture already saturated with individualism and in dire need of a sense of solidarity and community.

How can they avoid turning the liturgy into a concert or a performance in which the congregants remain passive? How are the faithful to find Christ also in the assembly? And how are we to maintain our links with the pre-Vatican II past and still purge the Roman liturgy of the accretions that obscured its particular nature?

"Not to answer these questions," the archbishop pointedly asserts, "means that

they are not being true to the reforms of Vatican II, but are being selective in their interpretation. They will then fall under the same critique they now level against the official reform."

For those who know Archbishop Weakland to be an objective, fair-minded commentator, it will come as no surprise that he poses more hard-hitting questions to the group with which he himself is identified, the reformists.

Have we adequately preserved the sacred character of the liturgical action, in which God, not ourselves, is the primary actor? In an effort to do our "own thing," have we lost contact with the living tradition of the universal church? Have we maintained respect for and belief in the Real Presence? Have we made the symbol more important than what is symbolized?

At the same time, the archbishop underscores the substantial gains the church has made because of the liturgical renewal and he notes that "American Catholics today do not want to go backward. They are, for the most part, content with the liturgical renewal of Vatican II."

That fact alone confounds pre-conciliarists and restorationists alike.

Father McBrien is a professor of theology at the University of Notre Dame.

Jesus holds the power of life

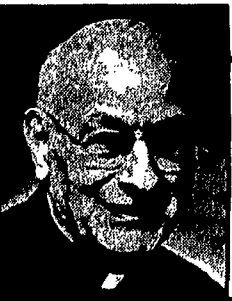
Fifth Sunday of Lent: (R3) John 11:1-45. (R1) Ezekiel 37:12-14. (3) Romans 8:8-11.

Sunday's theme is resurrection: the resurrection of a nation (R1); the resurrection from spiritual death (R2); and the resurrection from physical death (R3).

In the dark days before the Civil War, slaves in the South had little to hope for. They had been torn from their homes and families in Africa. Their families were repeatedly shattered as husband and wife and children could be sold off in different directions. They turned to Ezekiel to give them hope that one day they might be free and be a people again. So one of their spirituals was "Dem bones, dem bones ... will rise again."

In the vision God gave Ezekiel the dry bones represented Israel scattered all over the earth. But the bones came together, flesh appeared on the bones, then the Spirit of God blew into them and they became alive. God promised that the nation Israel, "dem dry bones," would live again. So hoped the slaves in the South.

In the Gospel the home of Mary and Martha was like a valley of dry bones. Lazarus had died. When Jesus arrived, the hearts of Mary and Martha were breaking; their spirits were low. Mary said



a word for sunday

By FATHER ALBERT SHAMON

to Jesus, "Lord, if you had been here, my brother would not have died." Jesus was troubled and said, "Where have you laid him?" They said to him, "Come and see." And Jesus wept. So the Jews said, "See how he loved him."

At the tomb, Jesus said, "Take away the stone."

Martha said, "Lord, by now there will be a stench; he has been dead for four days."

Jesus said to Martha, "Believe." So they took away the stone and Jesus cried out, "Lazarus, come out!" He did. And Jesus said, "Untie him and let him go."

"Dem dry bones" had come to life again.

The specific purpose of this miracle was that the Son of God might be glorified by demonstrating his power over

death.

Joe, an Army mineralogist, was stationed in Anchorage, Alaska, in 1964 when that year's great earthquake hit. Joe's first inkling of trouble came when water in his bathroom suddenly shot up and splashed all over the ceiling. Joe ran out of the house.

The street was full of people and the quake at its peak. One young mother, Joe's next-door neighbor, with a toddler in each arm and a terrified look, staggered up to him and cried out, "Joe you're a geologist! For God's sake, do something."

Well, poor Joe was in a bind. He had studied earthquakes, but he had no power to stop one or prevent one from getting started.

But Jesus had power over death. "Dem bones, dem bones, dem dry bones..." It is a staggering thought.

Even more, Jesus has power not only to raise the dead, but to give life to those dead in sin. We may never see a miracle like the raising of Lazarus, but we can experience a greater miracle: Jesus coming into lives and giving a new heart, a new spirit, a new outlook, a new destiny. Daily he can speak to dry bones and make them come alive.

A nurse on the pediatric ward gently

tucked her stethoscope in the ears of one of her 4-year-old patients and placed the disk over his heart. She said, "Listen. What do you suppose that is?" As he heard the tap-tap-tapping of his heartbeat, his face broke out in a wondrous grin. "Is that Jesus knocking?" he asked.

Yes, Jesus knocks at our hearts every day to bring new life to "Dem dry bones."

Father Shamon is administrator of St. Isaac Jogues Chapel, Fleming.

Daily Readings

Monday, March 22
Daniel 13:1-9, 15-17, 19-30, 33-62
or 13:41-62; John 8:1-11

Tuesday, March 23
Numbers 21:4-9; John 8:21-30

Wednesday, March 24
Daniel 3:14-20, 91-92, 95;
John 8:31-42

Thursday, March 25
Isaiah 7:10-14, 8:10; Hebrews 10:4-10; Luke 1:26-38

Friday, March 26
Jeremiah 20:10-13; John 10:31-42

Saturday, March 27
Ezekiel 37:21-28; John 11:45-57

LAMP LIGHTER

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Served with vegetable salsa and a lemon dill sauce \$7.95

BEGGERS PURSE
Filo pastry filled w/fresh seafood served on a red bell pepper sauce \$8.95

BEEF ON KIMMELWICK
Served with sweet potato fries \$5.95

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Each day our chef creates a new soup & sandwich special \$5.95

All Lunch Specials served with a choice of soup or salad

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Tuesday - Friday

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Serving 1 PM TO 8 PM
Reservations are suggested



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SERVING DINNER
Monday - Saturday



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