



Centerpiece For Seton Sale

SCULPTURE of a woman reclining by artist Achille Fargione will be one of the drawing cards for this year's Seton Sale, slated for Nov. 2. Mrs. Francis P. Marino, co-chairman of the event, admires the striking creation. See Seton Sale story on page 12A

At Our House®

Durable Devotion: The Rosary

By Mary Tinley Daily

Changes in the Church — a theme almost unavoidable everywhere these days — we encountered when we stopped by the parish auditorium of a small Catholic church near our house. A swinging Mass, complete with guitar strumming and folk-type singing? A group discussion on inner-city problems? An ex-nun expounding her theories about religious training? Still in nuns dressed like airline stewardesses? A debate on controversial books or the right of priests to marry? An ecumenical gathering?

Guess again. These changes wouldn't have surprised us at all. We've encountered them over and over, wherever it seems, two or more Catholics are gathered together. The familiar repetition of the Pater noster and Ave's, meditation on the mysteries brought back memories, some of them almost forgotten, of a lifetime closely associated with the rosary. It brought a twinge of conscience, too, that this particular form of prayer had somehow slipped into the category of only-now-and-then practices.

Changes have occurred. Goodness knows, active participation in the Mass, especially by those who speak an English language, has become a vitalizing force in liturgical worship for the laity. We'd be the last to advocate a return to the olden days when priests' souls moulted in prayer of the rosary all through Mass, sometimes in an audible whisper, even during the solemn Mass when the days of solemnity, before homilies took over.

But for private prayer? And community prayer? Earliest personal memory of rosary devotion dates back to Grandmother, Tinley, who died when I was one year old. She would "tell the beads" as she sat in her rocking chair by a sunny window. Sometimes we grandchildren would make the responses with her. She told us that rosary meant "rose garden," named in honor of the Blessed Mother as a rose, symbol of joy. Grandmother's own rosary was said invariably every evening in October and May made before beads anyway so at our house when we were children, led by Dad or Mom.

What It Was. What we came upon wouldn't have surprised anybody before the first session of Vatican Council in 1962, particularly in the month of October. You've guessed it. This group was saying the rosary. The lady in the last row moved in to make room for us, never missing a word or a bead. Responses of the first decade of the Joyful Mysteries went on with its rhythmic cadence. "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."

Pocketbook fumble unearthed rosary, but fingers were made before beads anyway so at our house when we were children, led by Dad or Mom.



I liked that, until we'd come to the "Hail, Holy Queen" ending with its "banished children of Eve, mourning and weeping in this valley of tears" part. To my immature mind, this didn't go with Grandmother's teaching of joyous prayer.

Family and Friends. Later in life, family rosary became part of the October and May devotions at our house. Everybody gathered together to say the rosary after dinner and dishes, before homework or dates. In this era of mechanical rather than human dishwashers, there should be more time for the practice.

Then, during the war, an informal but pretty well organized "Block Rosary" was established here and in other communities. Once a week neighbors would meet in one another's homes to say the rosary, cementing friendships that persist to this day, proving that not only the family but friends who "pray together stay together," at least in spirit.

Sometimes the rosary is called "a mechanical thing" and its repetition of prayers dubbed "robotic." Nevertheless, there is something mighty comforting about having that "mechanical thing" under one's pillow at night. As a cure for insomnia, it certainly beats the TV-touted sleeping pill.

Then there were the family rosaries said invariably every evening in October and May made before beads anyway so at our house when we were children, led by Dad or Mom.



Rosary Society Anniversary

Mother of Sorrows Rosary Society will celebrate its 20th anniversary at a supper in the parish hall Thursday, Nov. 9. Planning the jubilee event are Mrs. Rita Rauner, Mrs. Marie Moriarty, Father George Wood, pastor, Mrs. Jane Filbert and Mrs. Grace Amico.

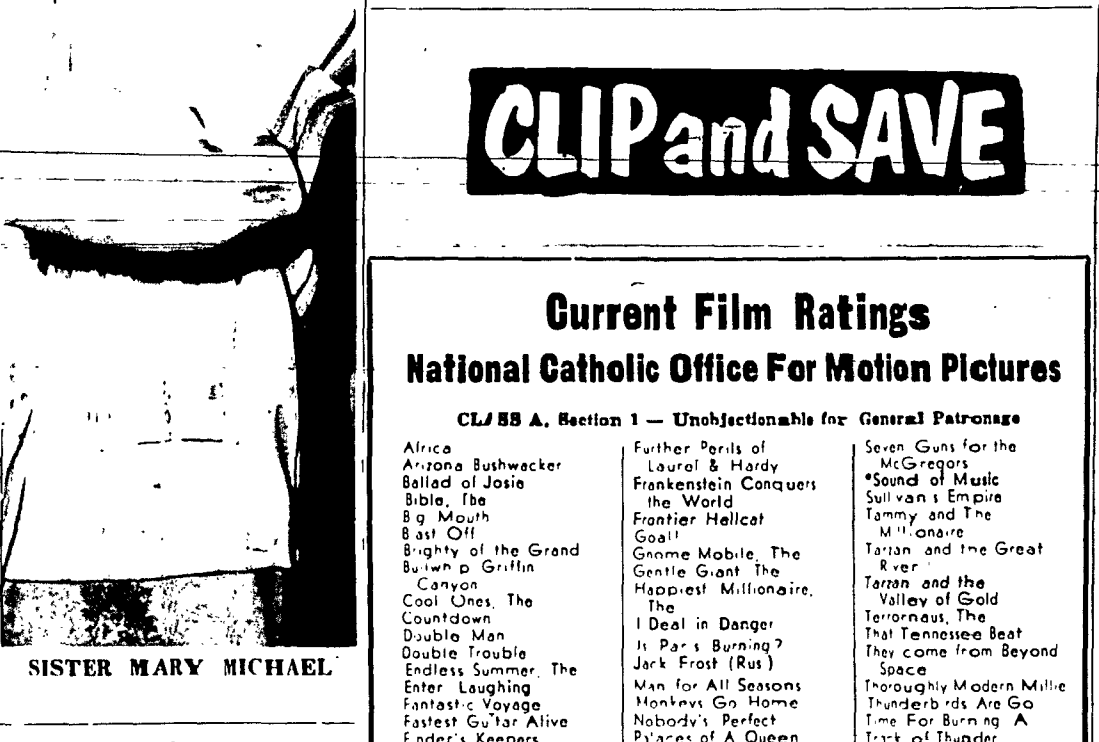
A Nun --- Thoroughly Modern Michael

Salem, Mass. — (RNS) — A Roman Catholic nun engaged in Newman Apostolate work here at Salem State College is known to students as "Thoroughly Modern Michael."

Sister Mary Michael Stimach, a native of Colorado who was sent east by the Sisters of Loretto, is a pioneer in two areas — modern and professional.

Her own choice of clothing is far from drab, showing smart lines and a fashionable color sense. How does she feel about the changes? Respect still is given the person who wears it, she noted. At the same time, she added, "there seem to be fewer barriers. People are freer with me, in a good sense."

And there is a further bonus, "privacy," now that she is not conspicuous in a nun's habit. Sister Mary Michael regards her mission as the bringing of a "Christian presence" to the campus with "contemporary relevance." She feels it is essential for her work to be part of contemporary life and to relate in a human and Christian way to fellow human beings of all denominations and ways of life.



The up-to-date clothing worn by Sister Mary Michael is optional for members of the Sisters of Loretto, and is being tried out here as an experiment. The Sisters were given permission to wear modern dress or to retain their traditional habit as they choose. When wearing modern dress they may add a veil if they wish.

Sister Mary Michael contends that "civilian" dress is quite suitable for nuns so long as it is "dignified and modest, yet

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Share Churches English Goal

London — (RNS) — The common use of churches by Anglicans and Roman Catholics is "impractical" and the need to work for common prayer texts, "urgent," according to theologian members of the two Churches' Joint Preparatory Commission.

The theologians, who announced their recommendations in a 500-word communique issued at the end of the Joint Commission's second meeting, also urged a greater measure of collaboration in education for the sacred ministry and in faculties and departments of theology in universities.

The commission was set up last November in accordance with the Common Declaration made by Pope Paul and Archbishop Michael Ramsey of Canterbury at Rome on March 24, 1966, when they said they intended to inaugurate a "serious dialogue" covering both theological matters and matters of practical difficulty.

It met for the first time at Gazzada, north Italy, last January, and held its second meeting in a centuries-old huntercombe Manor at Taplow, some 20 miles west of London. Leading members of the commission later gave a press conference in the historic Jerusalem Chamber of Westminster Abbey where they spelled out points in their communique.

They disclosed that at the Taplow meeting they had "seen the difficulties facing us in clearer light," but had made progress "in understanding one another and our work." It also disclosed that a joint commission on the theology of marriage, and its application to the controversial question of mixed marriages, which was urgently recommended at Gazzada, has been appointed.

Twenty-five theologians from many parts of the world took part in the Preparatory Commission's second meeting at Taplow. The joint chairmen were the Roman Catholic Bishop of Kansas City-St. Joseph, the Most Rev. Charles Helming, and the Anglican Bishop of Ripon, in northern England, Dr. John Moorham.

The Roman Catholic team also included Bishop J.G.M. Willembrands, secretary of the Vatican Secretariat for Christian Unity (all three attended the press conference in London), while Dr. Harding Meyer was present at Taplow as an observer from the World Council of Churches.

The Commission's recommendations were made in these paragraphs of their communique, which noted that they were concerned primarily with the Anglican/Roman Catholic situation but were made without prejudice to wider ecumenical relations.

"A principal concern was the possible common use of churches and other buildings. We believe that the witness and mission of the Church, the responsible use of our resources, and conditions in many urban and rural areas, make such action imperative."

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