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WANTED

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'He Ain't Heavy' Shares the Burden

By The Mission Singers

It's said that the title of this song, recorded by the Hollies, comes from a true story about the founding of Boys Town in Nebraska. There was a major disaster in a country area, with hundreds of people injured and in need of help. Rescue workers rushed into the area and came upon a boy carrying a younger boy.

Realizing the older fellow must have been exhausted, the workers immediately tried to unburden him of his load. With a few simple words, the older boy told them what love can do: "He ain't heavy, he's my brother."

"So on we go, his welfare is my concern; no burden is he to bear, we'll get there." The story of those two boys is a beautiful one, especially if it's true. It's a shame, though, that it's not true more often.

And most of the time it's not true. "If I'm laden at all, I'm laden with sadness that everyone's heart isn't filled with gladness and love for one another."

Two seven-year-old boys come around to see us quite often. They're both in the same grade and are good pals. One's name is Tommy, and he's white; the other is Tony, and he's black. One day they were playing around, switching jackets, and hanging all over each other, laughing at how they looked in each other's clothes.

Why were they in such a good mood? Tommy explained: "Tomorrow I'm going fishing with my father." Seeing Tony hanging all over Tommy, one of us asked, "Tony, going too?" Tommy answered: "No, he can't. My dad said he's colored." Then they both went off and played some more.

The two kids could carry each other around, but for one of their fathers—a guy who should have known better—the burden was too heavy. Tommy will probably be just like his father one day. "If I'm laden at all, I'm laden with sadness."

Whoever is singing "He Ain't Heavy" has something to work for, to live for. He has a person on his mind; and that puts his own worries in their right place. A lot of problems begin to self-destruct when you start thinking of other people.

"He Ain't Heavy" asks an unanswered question: "It's a long hard road from which there is no return. While we're on the way to there, why not share?"

Robert Kennedy said, "Some people see things as they are and ask 'why.' I see things that are not and ask, 'why not?'" If we're all in the same boat, why not row together? That's what "He Ain't Heavy" is asking. Or better: saying. Why not? What's your excuse?

(Catholic Press Features)

the music bag

"HE AIN'T HEAVY, HE'S MY BROTHER"

The road is long with many a winding turn That leads us to who knows where, who knows where? But I'm strong—strong enough to carry him. He ain't heavy, he's my brother.

So on we go, his welfare is my concern; No burden is he to bear, we'll get there. For I know he would not encumber me. He ain't heavy, he's my brother.

If I'm laden at all, I'm laden with sadness That everyone's heart isn't filled with gladness And love for one another.

It's a long hard road from which there is no return. While we're on the way to there, why not share? And the load doesn't weigh me down at all. He ain't heavy, he's my brother.

(Published by Harrison Music, ASCAP)

Sign of Love Theme of Folk Group

Even a song is a "Sign of Love."

That's the theme of the Blessed Sacrament Parish Folk Group which last week attained a special prominence — they recorded 10 folk hymns which will be published as a record album about Easter time.

Established two years ago as a guitar-singing choir for folk Masses at the church, the now 17-member aggregation includes nine instrumental players and eight singers. They provide music each Sunday at the parish's 12:15 p.m. Mass.

Organizers were sons of Mrs. Edward McCarthy, 106 Gregory Hill Road, Pat. 19, is a student at Monroe Community College, and Brian, 17, is a senior at Monroe High School. Their sister, Mary Ann McCarthy, 14, a guitarist, also is part of the outfit.

The three-hour recording session took place in Blessed Sacrament Church. The record is being processed by the Century-Dangler Recording Service, Rochester, and will



Members of Blessed Sacrament Folk Group pictured in church sanctuary as they recorded 10 folk tunes for album to be released about Easter. Group provides music each Sunday for 12:15 p.m. Mass.

be available on a Century album.

It is the belief of many in the group that music — a "singing together" — will prove to be the best means for bringing about "unity of peoples," which will result in "a world in which people really love each other."

The Blessed Sacrament Folk Group has sung in several Catholic churches in the Rochester area, and also for weddings, parties, receptions, and even funeral Masses.

Highlighting their album recordings are songs titled

"It's a Sign of Love," "For Baby," "Gonna Sing My Lord" and "The Song is Love." The McCarthy brothers are featured in a duet, "My Way." Members of the group include:

Instruments — Pat McCarthy, bass viola; Robert Schrader, flute; Nicky Price, congo drum; Margaret Mulchard, tambourine; Brian McCarthy, Kathleen Sullivan, Mrs. Mandy O'Dell, James Antres and Mary Ann McCarthy, guitarists; voices — Robert Kleps, Mary Latour, Eileen Lynch, Kathleen Estiman, Eugene Smelter, Adrienne Fay, Patricia Kelly, John Antes Jr.

This Is a Seminary?

Seattle — (NC) — A threatened boycott of classes by seminarians, because a fellow student was suspended for recruiting go-go dancers to perform at a state prison, has been averted here for the time being.

Theology students at the Seattle archdiocese's major seminary — St. Thomas the Apostle, in Kenmore — voted to strike unless the incident was looked into by a compulsory review board.

After a four-hour meeting with students, seminary faculty members and representatives of the archdiocesan senate of priests, the protesters agreed to postpone the boycott pending a special inquiry.

At the center of the dispute is James Pattenauide, 24, a second-year theology student.

Pattenauide's suspension came after an article appeared recently in the Seattle Times. The daily newspaper told about a seminary student visiting a tavern to recruit musicians and go-go dancers to perform for inmates at Monroe State Reformatory.

Teen Twirlers Set Square Dance Show

A pageant tracing the development of American square dancing will be presented tomorrow night, March 14, at Eastridge High School.

It will be the high spot of the 10th annual "Teen Twirlers" pageant arranged by the Rochester Teen Twirlers Dance Club. The program will run from 7:30 p.m. until 11, with workshops and supper preceding the 7 p.m. exhibition dancing.

The Teen Twirlers, organized 15 years ago, is open to area high school students. Meetings are held twice a month at Brighton Presbyterian Church. Dr. and Mrs. Waldo Westover and Mr. and Mrs. John Faragher sponsor the group.

The student, along with four other seminarians, has been engaged in religious instruction work at the maximum security prison for some time.

Although Pattenauide was not mentioned by name in the news story, archdiocesan officials uncovered his identity and the suspension followed.

According to the Catholic Northwest Progress, weekly of the Seattle archdiocese, Archbishop Connolly suspended Pattenauide for the remainder of the academic year on the grounds that his tavern visit "gave scandal" and was "unbecoming" a candidate for the priesthood.

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LEGAL NOTICE

STATE OF NEW YORK COUNTY OF CORTLAND

ERIC THRESH Plaintiff

-vs-

ALEX KOMARNICKI, a/k/a ALEK KOMARNICKI, ALEX KOMONISKI and ALEK KOMONISKI, if living; KATHARYNA KOMARNICKI, a/k/a KATHERINE KOMARNICKI, KATHARYNA KOMONISKI and KATHERINE KOMONISKI, if living; JOHN DOE and "JANE DOE" the last two names being fictitious, their real names being unknown to plaintiff, it being intended thereby to designate the surviving spouse, distributees, devisees, legatees, legal representatives, successors in interest, judgment creditors and lienors of ALEX KOMARNICKI, a/k/a ALEK KOMARNICKI, ALEK KOMONISKI and ALEK KOMONISKI and KATHARYNA KOMARNICKI, a/k/a KATHERINE KOMARNICKI, KATHARYNA KOMONISKI and KATHERINE KOMONISKI, if either or both of them be deceased; and all other persons unknown to plaintiff having or claiming to have an interest in the premises described in the complaint or a lien thereon by, through, under or against any of the defendants herein specifically named or as a class, such persons, claimants or owners being herein described as devisees, distributees, creditors, judgment creditors, assignees, grantees, trustees in bankruptcy, receivers, lienors and successors in interest of any of the above unknown persons; and THE PEOPLE OF THE STATE OF NEW YORK. Defendants.

TO THE ABOVE NAMED DEFENDANTS AND EACH OF THEM: YOU ARE HEREBY SUMMONED to answer the complaint in this action and to serve a copy of your answer, or, if the complaint is not served with this summons, to serve a notice of defense, on the plaintiff's attorney within 20 days after the service of this summons, exclusive of the day of service (or within 30 days after the service is complete if this summons is not personally delivered to you within the State of New York); and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Trial to be held in the County of Cortland.
Plaintiff resides in Onondaga County, New York.
Basis of venue: Property situated in Cortland County.
Dated: February 16, 1970

NATHAN I. SHARE
Attorney for Plaintiff
Office & P.O. Address
710 Loew Building
Syracuse, New York 13202

The foregoing Summons is served upon you by publication pursuant to an Order of Hon. John H. Farnham, Justice of the Supreme Court, dated, March 4, 1970, and filed with the Complaint in the Office of the Clerk of Cortland County, at Cortland, N.Y.

This is an action to compel the determination of any claim adverse to that of the plaintiff in reference to property described as follows:

ALL THAT TRACT, PIECE OR PARCEL OF LAND, situate in the TOWN OF CUYLER, COUNTY OF CORTLAND, and STATE OF NEW YORK, being part of LOT #39 of said Town of Cuyler, and presently bounded as follows: North by County Line, East by Highway, South and West by Woodford, containing 40 acres of land more or less. Being the same property shown on a 1930 assessment roll for the Town of Cuyler to Alex Komoniski and sold at tax sale of November 9, 1931 to the County of Cortland.

ALSO, ALL THAT CERTAIN PIECE OR PARCEL OF LAND, lying and being in the TOWN OF TRUXTON, COUNTY OF CORTLAND and STATE OF NEW YORK, being part of LOT NUMBER 59 in said town and being bounded as follows: Beginning at the northeast corner of said lot, running thence west 30 chains and 85 links to a stake and stones; thence south 15 chains and 63 1/2 links; thence east 30 chains, and 85 links; thence north to the place of beginning.

Said premises being also described as being ALL THAT TRACT OR PARCEL OF LAND, situate on LOT 59 in the TOWN OF CUYLER, CORTLAND COUNTY, STATE OF NEW YORK, which premises are more particularly described as the 50 acre parcel shown on an attached map of the On-Co Park and R. P. Board, dated April 8, 1932.

NATHAN I. SHARE
Attorney for Plaintiff
710 Loew Building
Syracuse, New York 13202
422-5569

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New

Next Sunday's homily in churches will cover the Communion in the new Order, of the final instruction for the c in the liturgy of the Eucharist begin March 22.

Father Damasus Winzen, B fine Father, founder and novel Abbot of Mt. Saviour Mon has offered the Courier-Jour following article on the de thought expounded in the rit before and during the most Holy Communion.

By Very Rev. Damasus W.

The Eucharistic celebration: its climax and fully reveals its ing as a feast in the last part Mass, the Rite of Holy Comm

The purpose of every feast transformation and sharing. In Holy Communion the Eison shares with us His new life by us His body and blood as "m of immortality." (Ignatius of A. Through His death and resur Christ has become our peac through Him we are reconcil our Heavenly Father and wi another. The risen life in wh share at the Holy Banquet is peace and unity.

Consequently the idea of dominates the various rites w the course of time have come round: the Eucharistic Meal, e prepare it, or to mark its con

Unfortunately, in the course Middle Ages, the Mass had lo and more its communal chara lack of active participation part of the laity. This affect the rite of Holy Communion.

Just as people ceased to offi gifts at the Offertory, so also

COM

ALL IN 1

A Pantry b

By Sarah Child

Perhaps the most apt name particular storage place in the that I like to call the "Pantry be the hole-in-the-wall. The ov fore me referred to it simply big cupboard and to the bu was merely a roomy entry w wing from the kitchen to some ed little stairs that gave at the attic.

The word pantry, howev jures up for me the image spacious room off my grand kitchen where she stored a b flour, all of the winter's goods put up in glass Mas her washing machine that gasoline and kerosene other i contained a tiny, dark cub that was great for playing b seek with my sister and you

My grandmother's pantry si stand forever romanticized mind as the place where my little sister and I hid from dian friend of my grandpare bert had come down from th on his monthly visit to col government check and had in for breakfast already s exhilarated by a stop elsew

EUROPE

He's Revol

By Robert Holton

Ravenna, Italy — The man as Italy's most progressive looks like a professional c actor.

But Archbishop Salvatore sari is not an actor. Right c in some of his advanced v has honest and deep co about them.

Meeting with the archbi cently in his ancient, rundown here in Northeastern Italy, the opposite of what I had es

The 63-year-old prelate i firebrand. He is subdued an fault.

Likely as not, the visitor 10 or 15 men and women lin a grubby waiting room outsi fic.

"I see anyone who takes to come here to see me," t bishop said.

Also likely as not the vis be met at the door personall portly archbishop wearing a bare black cassock and a lo muffer around his neck.

"Come," he said to this. "we shall go into my offic. talk there."

The prelate's office is sn cluttered with newspapers zines, books piled high on t and a desk hidden under a n letters and documents.

"These are my little trjei says, leading the visitor to with two tiny parakeets. "Ti me company with their chi the winter."

Soon the visitor notices archbishop is not wearing of office. It also become ev; the muffer sags around h neck, that he is not wearing coliar.