

# Popular Anthony

Finding a permanent home for Anthony is a task the Council of Adoptive Parents (CAP) has set for itself. Anthony is one of more than 200 children who are considered "hard to place" listed in the CAP book, a photo service of CAP.

That book says of him:

**"Anthony is a 10-year-old black child. He is an average student who is popular with teachers and peers. He has excellent eye-hand coordination and excels in sports."**

**"Anthony is a sensitive and perceptive child who responds very well to attention and encouragement. Anthony has the sickle cell trait, but it does not affect his health."**

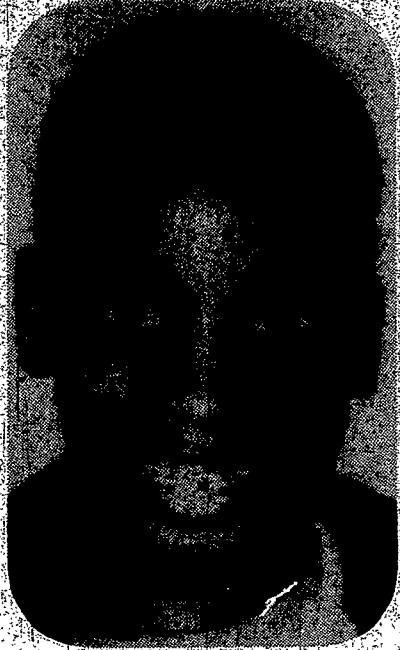
For the last few months the Courier-Journal has been presenting readers with children from that listing in its series The Children Who Wait.

Children are considered hard to place for a variety of reasons. Some have mental, physical and/or emotional problems. Some are older. The age range for The Children Who Wait runs from infancy through early teens. Some children are from a minority race and some are racially mixed. Some are sibling groups who should not be separated.

The one thing they all have in common is the need for an adoptive family.

In years past there was a great emphasis on placing healthy infants in adoptive homes. Today however, a special drive is underway to find loving and secure homes for children like Anthony.

Persons considering adoption of The Children Who Wait should know of the dramatic change in adoptive patterns in recent years.



ANTHONY

Today both couples with large families and singles are taking these children into their homes.

Children are being placed across religious and racial lines. Financial subsidies are available to ease the burden of adoption. The basic requirement is a loving, caring environment that can meet the needs of the children.

For general information about adoption, the following agencies should be contacted:

Catholic Family Center, 546-7220; Monroe County Department of Social Services, 442-4000; Northaven, Inc., 266-4330; the Council of Adoptive Parents (CAP), 288-7989.

For further information about Anthony, THE CAP BOOK should be contacted at 436-5070.

# What Is Pastoral Liturgy?

PART I

By Msgr. William H. Shannon

The purpose of the next several articles is to clarify the meaning of "Pastoral Liturgy." I would define Pastoral Liturgy as follows: It is the way in which sound liturgical theology becomes a celebrated event which expresses and deepens the faith-life of a properly catechised parish community.

There are four elements in my definition of Pastoral Liturgy:

1. Pastoral Liturgy requires a sound liturgical theology. There must be an understanding on the part of the liturgy committee and on the part of the parish of what liturgy is all about. This is no easy task because in the past we have tended to confuse essentials and accidentals, real issues and non-issues.

2. Pastoral Liturgy is a way of making a sound understanding of liturgy become a celebrated event. Liturgical theology is not simply something to be discussed. The purpose of discussing it is in order that liturgy may become a true celebration in a worshipping community.

3. The celebration of a sound understanding of liturgy must be related to the daily living of people. We must not think of the liturgical celebration as divorced from life. It must be the celebration of the faith-experience that is going on in people's lives. It must deepen and intensify that faith-experience. Only if liturgy is expressing the faith-experience that people are having in their lives will they come

to the liturgy, not because they have to come, but because they see that it has meaning in their lives.

4. Finally, all this is possible only in a properly catechised and instructed parish.

Let us begin with the first question: What is a sound liturgical theology?

Liturgy is what Christian people do when they gather together, especially on Sunday, to celebrate the experience of God and of Christ that they have in their daily lives. We are Christians because through the Christian community we have met Jesus Christ, heard His word of invitation and responded to Him in faith. We assemble together at Mass in order to speak our faith over again in community and by speaking it to renew and deepen it.

We do not come together to meet Christ at Mass as if He were absent from the rest of our lives. We come together, rather, to celebrate His presence in the whole of our lives and to deepen our awareness of His presence. Liturgy does not produce a faith-experience out of nothing. Rather, it expresses a faith that is already present. Liturgy celebrates the faith-reality of a community in order to bring it to a higher degree

of intensity.

Remember Jesus' parable about the prodigal son and his elder brother? The prodigal, after a fling of riotous living, returns, converted, to the arms of his loving father. The father, in his joy, orders the servants to prepare a celebration. After the celebration has begun, the elder son returns from his work. He hears the sound of music and dancing. When he learns the reason for the celebration, he is bitter and resentful.

The story tells us something about the character of the elder son who refuses to celebrate his brother's return. But it also tells us something about what a celebration is. For notice, they are not celebrating something that is going to happen, but something that has already happened: the son has returned, he has been reconciled to the father. This is a reality. Everybody in the household is invited to share joyfully in this reality that has happened.

This is what liturgy is: a celebration of something already happening, already going on in our lives.

**NEXT WEEK: Liturgy is a celebration of a reality that is already present.**



The Christmas vacation is over. The children have gone back to school. My husband has gone back to work. And every afternoon after the kindergarten bus has made its stop the house is mine.

Sometimes I turn off the television or radio and just listen to the silence, pattering around and basking in a period of uninterrupted thoughts, daydreams, etc.

Three hours is more than enough, however, and at about three o'clock, a full 30 minutes before the door will burst open, I start mentally to come to attention. By 3:30 I will be ready for the whirlwinds that swirl around me, the clatter on the steps, the opening and shutting of the refrigerator door, the sounds of the doorbell, the telephone, the television, the voices of the trio that live here and assorted friends.

I lived alone too long, a bachelor and came from too large a family not to appreciate the companionship of a full house. True, I have my days when one more show of sibling rivalry, one more TV football game and one more fight at the dinner table make me regret losing the solitude of single life. But it is short-lived particularly when I think back and remember what went along with that solitude.

I remember one time being sick for a week with no one to call a doctor, make me a cup of tea or puff up the pillows from time to time. I have probably been in more desperate straits but I can never remember feeling more alone or deserted by the rest of the human race.

But I was young and after a couple of tries a doctor was persuaded to prescribe something over the phone and in a short time I was back at work the experience only a fleeting if frightening memory.

Think of those who live alone on a permanent basis, elderly and chronically ill, who were perhaps once the center of a lively household and whose existence now revolves around a TV set and a solitary meal. For some of them that meal is pet food.

I remember the first time I heard the request from the pulpit during the prayer of special intention, "to pray for the lonely." Loneliness is as wicked an affliction as exists, its pain an eroding and tangible thing, particularly for the old and the tired.

Unless we are very isolated from life or very unusual each of us knows someone in like circumstances. Today at the start of this new year it would be an act of supreme kindness to begin a program of continuing consideration. Visit someone. If you cannot visit in person make a phone call. And if you can not phone, then write. Often.

### ADORATION DEVOTION

**Penn Yan** — St. Michael's Church will begin Forty Hours devotion Saturday, Jan. 17 at the 7 a.m. Mass. It will continue through the day and all night with the Nocturnal Adoration ending with the 11 a.m. Mass on Sunday. The announcement is made in advance so that the parishioners may reserve a period of adoration ahead of time.

# ONE OF THE OLDEST SOURCES OF ENERGY KNOWN TO MAN MAY FIGURE IN OUR FUTURE.



Wind... It's here now, but who knows where it will go tomorrow? And when it gets there, will it howl in as an enemy or glide in as our friend?

RG&E expects that electrical demand will double every ten to fifteen years for the balance of this century. To meet that demand we'll have to develop increased generating capacity, and energy from the wind is one alternative that may be open to us. But right now, over the short haul at least, the future for wind power in this part of the country seems pretty remote.

Experiments in Texas and Oklahoma—two of the windiest parts of the country—have had some success in harnessing wind to power propeller-driven turbines which, in turn, generate electricity.

Still, harnessing the wind is not without its drawbacks.

Even in gusty Oklahoma and the Texas panhandle, the wind is still the most capricious of the elements. In periods of calm, when propeller blades lay idle, no power can be generated. And even when the generators are churning away at full tilt, there is yet no economical method for storing the excess energy for later use.

Wind power poses environmental problems, too.

Since wind velocity tends to increase with altitude, the most efficient generating methods to date have used great towers to catch the wind, each more than 100 feet in height. This presents no environmental problem in areas of the southwest where wide expanses of open land still exist. But it has been estimated that to provide the equivalent electrical generating capacity of RG&E's proposed plant (1150 megawatts) on Lake Ontario, 10,000 windmills would be required. This would mean a

50-mile-long strip of land along the lake, with windmills placed every 25 feet. They would also require winds of 18 mph for peak efficiency—which only occurs 20% of the time in our area.

Could you have a windmill installed on or near your home? Yes, it's being done experimentally in Wayne County as well as in several other parts of the country. However, a wind generating system for total home needs would be extremely expensive and would require an elaborate system of large storage batteries.

RG&E believes in and supports the nation's need to perfect new forms of energy. If we didn't, we wouldn't help fund experimental energy programs going on right now. But the energy needs we face today and will continue to face in the future won't wait. So what do we do in the meantime?

We harness the atom. Faced with the dwindling supplies of fossil fuels, nuclear energy holds the brightest hope for generating the electricity needed to satisfy energy demands which are expected to continue to grow.

The sun, the winds, the tides and even the steam trapped inside the earth are all possible energy alternatives of the 21st century. And RG&E encourages experimentation in these areas because one of these new forms of energy may be well suited to our weather and geography.

But with the way things look right now, wind power in the Rochester area is still a long, long ride from Texas.

