



Photo by Susan McKinney

**Surprise!**

A big surprise came Sister Eligia Mussi's way on her 90th birthday, Feb. 15. The recently retired Sister of St. Joseph, who now resides at the Motherhouse infirmary, received birthday greetings from none other than President Jimmy Carter and First Lady Rosalyn Carter. Sister Eligia, who entered religious life at the age of 20, has served, among other places, at Nazareth Academy, St. Lucy's, Holy Apostles, St. Francis Xavier, and St. Patrick's in Mt. Morris. She recently remarked on religious life, "I'm glad I came. I've had a life as good as any in the convent."

**Local Woman Finds Cousin Is a Sister**

Ann Thelen of Furlong Road only recently caught up with a younger cousin she never had met and found herself talking with a veteran missionary. The cousin is Sister Ann Mary of the Little Servant Sisters of the Immaculate Conception. She is working now at St. Peter and Paul parish in Three Rivers, Mass.

Sister Ann Mary wrote to Mrs. Thelen about her congregation. Headquarters are in Woodbridge, N.J. Members serve in Poland and in African missions, she said, and their particular duty is "labor for the salvation and perfection of young people and care of the sick, the crippled and the aged."

The order was founded in 1850 by a Polish layman — patriot and poet Edmund Bojanowski.

**CHARISMATICS**

The Glory of Yahweh prayer group will hold a charismatic prayer celebration at the Motherhouse of the Sisters of St. Joseph from 7:30 to 9:30 p.m. on Monday, Feb. 27.

**GODSPELL**

High school students of Holy Cross parish are preparing a production of Godspell for Feb. 24 and 25, at the school on Lake Avenue in Charlotte.

**Egypt's Anwar Sadat Confers with Pope Paul**

Vatican City (RNS)—Egyptian President Anwar el Sadat flew home (Feb. 13) after winding up an 8-nation diplomatic mission with a 70-minute audience with Pope Paul.

The pontiff warmly praised the Arab leader for "working so intensely" for peace in the Middle East. The Pope also reiterated his concern for a "just solution" to the problem of the Palestinian people.

The audience marked a break in tradition for the Pope, who normally cancels appointments and private audiences during his annual Lenten retreat.

The visit to the Vatican was the last stop in Mr. Sadat's 12-day tour, aimed at mobilizing political and psychological support for his peace initiative from governments and public opinion.

After talks with Italian President Giovanni Leone at the presidential hunting lodge of Castelporziano, about 20 miles from Rome, Mr. Sadat was flown by helicopter to the small landing in the Vatican gardens.

Mr. Sadat was escorted to the Pope's private library, where he and the pontiff conferred privately for about 25 minutes.

Following this private meeting, the Pope and Mr. Sadat were joined for further discussions by Archbishop Agostino Casaroli, the pontiff's top foreign affairs aide, and by Shafei Abdel Hamid, Egypt's Ambassador to the Holy See.

Pope Paul then received Mr. Sadat's, entourage,



Pope Paul greets President Sadat

extending his "cordial welcome" to the group, and assuring Mr. Sadat that he had "followed with prayer, good wishes, and active concern the initiative that your excellency has recently promoted."

He said that if a "just solution" was to be achieved in the Middle East, "the legitimate aspirations of the Palestinian people must be satisfied" and that "justice and security must be reconstituted for all the peoples of the Middle East," including "Lebanon, which has already paid such a high price by reason of the unresolved situation" there.

Reaffirming the Vatican's longstanding position on Jerusalem, the Pope called for establishment of "such juridical and factual conditions that the city should not continue to be a motive of strife between the

parties, but become, in accordance with its vocation, a religious center of peace where the local communities of the three great monotheistic religions can live together in peaceful equality of rights and where Jews, Christians and Muslims of the region and of the entire world can meet and engage in fraternal dialogue."

Mr. Sadat, in reply, emphasized that he and the Pope represented "two great religions," which he said, "preach the supreme value of humanity, peace, brotherhood and justice."

"I am very grateful to you," the Muslim statesman told the Pope.

Pope Paul presented Mr. Sadat a bronze plaque of the Madonna and Child.

The pontiff last met with Mr. Sadat on April 8, 1976.

**The Church 1978**



Fr. Andrew Greeley

As far as I can figure out, the only result of the much ballyhooed priesthood study a number of us did for the hierarchy in the late 1950s was that the committee that sponsored the study became permanent. It is one solution to a problem: you do research, you set up a committee, the committee studies the problem and then votes itself into permanent existence. A friend of mine once said of the parliament of India, "It works beautifully unless you expect output."

I do not propose to criticize this committee; it has consistently been composed of some of the most intelligent and sensitive bishops in the country. The committee's difficulty is that it has been caught by the same external constraints under which many other groups of bishops have suffered: they know the problems but they lack the clout, both nationally

and internationally, to do anything about it.

However, a new report of the committee, "As One Who Serves," is a classic example of what is wrong with American Catholicism. It attempts to straddle the gap between theory and practice and achieves only vague pomposity, which I guess is the name of the ravine that runs between Theory and Practice. The report has neither solid, practical wisdom from the men who exercise the ministry of the priesthood nor sound scholarship from the theologians or social scientists who study and reflect theoretically on the priesthood. All the good intentions of the men who issued "As One Who Serves" doesn't make it more than another USCC waste of money.

The staff of the committee, since its inception, has operated on the premise that you verify scholarly research by going around the country and talking to priests. If what the priests say agrees with the research findings, then the research must be right. Probability-statistics scholarship, in other words, is validated by informal and anecdotal impressions. Those of us who did the research were supposed to be delighted when the staff members told us that their impressions confirmed our scholarship. I still don't think they un-

derstand why we were not amused. "As One Who Serves" is a continuation of their methodology; meetings, conversations, impressions, anecdotes substituting for theology and social science on the one hand and "how to do it" practical advice on the other. Nothing much in objectionable results—but nothing much new either, certainly nothing that will help the clergy out of their current devastating crisis of identity.

Beyond any question, the most practical problem facing priests is preaching. The laity are fed up with the low quality of sermons to the point of obscenity in the language in which they protest. "As One Who Serves" gives precisely two of its 86 pages to preaching. A how-to-do-it preaching manual would be enormously helpful to the clergy of the country; two pages of clichés are no help at all to them.

From the theoretical side of things the most serious problem the clergy face is self-definition. A legitimate and necessary upgrading of our appreciation of the role of the laity has produced a mind set among the clergy that they are and ought to be no different from anyone else—only then what's the point of being a priest in the first place? "As One Who Serves" merely repeats truisms about the role of "servant leadership," but provides no creative theological challenge to help priests break out of the trap in which they find themselves. There is nothing new in the theology of the ministry presented in "As One Who Serves." It should be evident by now that the existing theology of ministry is inadequate to the challenges of the present clerical identity crisis. The elite laity and thinking clergy still continue to define the clerical role out of existence.

**CYO BOYS' HIGH SCHOOL BASKETBALL**

This Week  
Saturday-Sunday, Feb. 25-26 — Monroe County High School Tournament.

Previous Results  
St. Thomas Apostle 56, Christ the King 55; St. Margaret Mary 58, Mt. Carmel 41; St. Andrew 54, St. Cecilia 52; St. Stanislaus 76, Holy Trinity 41; St. Ambrose 82, St. James 63; Our Lady of Mercy 60, St. Anthony of Padua 61; Sacred Heart 69, Mother of Sorrows 60; St. Lawrence 67, Holy Cross 51; Most Precious Blood 61, St. Charles 49; St. Augustine 66, Holy Ghost 43; St. Theodore 69, Holy Family 38; Blessed Sacrament 82, Annunciation 41; Jewish Community Center 56, St. Johns 52; Good Shepherd 64, St. Louis Pittsford 58; Assumption 57, St. Thomas More 51.

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