

Workers (From 11)

Although concerns for justice and peace are now built into Church bureaucracy more so than when such organizations flourished, there is no evidence that such

bureaucratization has led to further involvement of lay Christians. As a matter of fact, the disappearance of organizations like the above, and our failure to replace them, may have resulted in the loss of a generation of lay leadership.

In conclusion, we address these words of

hope and of deep concern to the members of the Church throughout the nation as well as to members of the Church in Chicago. We invite them to associate themselves with this declaration. We prayerfully anticipate that our words and theirs will prompt a re-examination of present tendencies in the Church and that out

of such a re-examination will emerge a new sense of direction, a new agenda.

In the last analysis, the Church speaks to and acts upon the world through her laity. Without a dynamic laity conscious of its personal ministry to the world, the Church, in effect, does not speak or act.

Word for Sunday

By Father Albert Shamon

Sheep Need A Shepherd

Sunday's Readings: (R3) Jn. 10:1-10. (R1) Acts 2:14, 36-41. (R2) 1 Pt. 2:20-25.



Sunday's liturgy is all about shepherds and sheep: shepherds calling, and sheep going astray. The response is the familiar, but matchless, 23rd or Shepherd's Psalm.

There was a man who had achieved success in business, but not happiness. He was nervous, tense, worried, sick. His physician suggested he talk with a clergyman. When he did, the cleric gave him this prescription: "Read the 23rd Psalm five times a day for seven days."

It worked. Why? This Psalm represents a positive, hopeful, faith approach to life. When one's mind becomes

saturated with it, a new way of thinking results and a new life emerges.

We believe David composed this Psalm. In the first line he boasts, "The Lord is my shepherd." David, a shepherd, knew how much sheep depend on the shepherd. Whether they struggle, starve and suffer or thrive, flourish and fatten will depend on the kind of shepherd they have. With pride David almost shouts, "See—guess who is my shepherd, my owner? The Lord is!" Because He was, David always exuded confidence. His life was brilliant—a supreme success.

Today man needs peace and hope. Sheep get peace and can lie down in repose when four requirements are met. The sheep must be free from fear, from friction, from hunger and from pests.

Sheep are timid. A mere jackrabbit bounding suddenly from behind a bush is enough to stampede a whole flock. If just one sheep run in fright, the rest will bolt with it in blind fear, not

even waiting to see what frightened them.

When the shepherd is present, this never happens—the sheep "fear no evil, for you are at my side."

It may come as a surprise to learn that sheep, the symbol of meekness, can be competitive, fractious and bumptious. An arrogant, cunning, domineering old ewe will boss a bunch of sheep by butting or driving them away from the best grazing or favorite bedgrounds. The other sheep use the same tactics of butting and thrusting at those below and around them. Because of this rivalry the sheep cannot rest, for always they must stand up and defend their rights against intruders. But when the shepherd comes into view, the sheep quickly forget their rivalries and stop their fighting.

Sheep also get restless when they are hungry and thirsty. Green pastures allay these needs. The green, succulent feed insures a heavy flow of milk for the ewes. And the dew quenches their thirst. Sheep can go for months

on end without drinking, especially if the weather is not too hot and the morning grass is heavy with dew. By habit, sheep graze before dawn when vegetation is drenched with droplets of dew—the "restful waters."

For shepherds summertime is fly time. Hordes of insects emerge with warm weather. What especially troubles sheep is the nose fly. These pests work their way up the nasal passages into the sheep's head and set up an intense irritation. When nose flies hover around the flock some of the sheep become frantic with fear.

At the very first sign of flies, a good shepherd protects his sheep against them by smearing linseed oil, sulphur and tar over their heads and noses. "You anoint my head with oil."

Our Lord referred to Himself as the good shepherd. When He is my shepherd—what need we fear? Fear? Friction? Hunger? Attack? Only goodness and kindness will follow us all the days of our lives, for is not the Lord our shepherd too?

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Renewal, Reconciliation Theme of Parish Retreat

Forty parishioners of St. Boniface Parish participated in a weekend "Renewal and Reconciliation" retreat (R & R as it is called) at the school on Whalin Street, April 6 and 7.

The thirty-hour event was inspired by a similar retreat held at St. Ann's, Palmyra.

Father Richard J. Shatzel, associate pastor at St. Boniface, explained that the R & R was the first such retreat in Rochester.

The R & R was designed to allow each person who attended the opportunity to renew themselves through a reconciliation with Christ, and to build during these 30 hours an intense Christian Community in which honesty and trust would

prevail, giving each person a new realization of God's love for them through other people," according to an R & R guideline prepared for the retreat.

Parishioners participated in group sessions, and four liturgical events (ending with an 11 p.m. Mass). Priests involved include Msgr. Gerard Krieg and Fathers William Trott, James Callen, Thomas Balis, C.S.B., and William Hickey. Father Hickey was pastor of St. Ann's, Palmyra when the first R & R took place.

Father Shatzel expressed his appreciation to the parishioners from St. Ann's who provided food, cooked the meals and set up cots.

"They (St. Ann's parishioners) wanted to reach out to others," during the 30 hour retreat, Father Shatzel said.

He added that the 40 participants in the R & R will now help other St. Boniface parishioners experience the retreat. "Hopefully," he said, "the R & R will branch out to other parishes."

Catechists' Course Set

A four-part course in teaching methods for catechists will be given at St. Thomas More School, 2617 East Ave., under the auspices of the Religious Educators of the Southeast Region. It will begin on Saturday, April 15, with a workshop scheduled for 9 a.m. to 3 p.m.

The remaining sessions are scheduled for Thursdays, April 27, May 4 and May 11. Participants will have a choice of hours—either 9:30-11:30 a.m. or 7:15-9:15 p.m.

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