

Hospital Volunteers Feted

Elmira—Volunteer Week Observance '78 was time to focus in on the 870 volunteers at St. Joseph's Hospital who have given more than 32,000 hours of service to the health facility and its patients.

At the annual recognition dinner April 24 at The Winter's Tale, they were presented with "Symbols of Service" by Sister Martha

Gersbach, hospital administrator, and Daniel J. Donahoe, board chairman.

President-elect of the hospital auxiliary, Mrs. Thomas Delaney, presented Sister Martha with a \$30,000 contribution derived from auxiliary functions, including proceeds from the most-successful-ever Christmas sale, to defray the cost of Holter Monitors used in

cardiac testing.

Mrs. Giuliana Calderone, auxiliary member and program coordinator of the tri-auxiliary project, also presented half of the proceeds, \$600, from the "Ragtime Years Benefit" at the Clemens Center.

Dominic Romeo, MD, cardiologist, made brief remarks on the cardiology program at St. Joseph's.

Mrs. Harold Lownsbey led the list of award recipients with 5,000 hours of volunteer service. She has chaired the auxiliary's Busy Hands Committee for many years, providing handcrafted items for various hospital functions such as the "Bonnet for Baby" Mother's Day recognition as well as countless handcrafted items featured in the annual auxiliary sale.

Mrs. Walter Ervin was the lone recipient of the 3,000-hour award, while two Red Coat male volunteers and five Pink Ladies were honored for 1,000 hours of service each.

Fifty-two volunteers responsible for accumulating from 100 to 5,000 hours of service to St. Joseph's were guests of the hospital at the dinner.

The dinner was the 24th such recognition in the history of the Department of Volunteer Services, the auxiliary of which was founded in 1954. Mrs. Rose MacFeiggan has been its director since its inception and guides the programs of the organization through the volunteer chairpersons.

Renewal Day For the Blind Set at Cenacle

A Day of Renewal for blind adults is planned for Sunday, May 7, at the Cenacle on East Avenue.

The day will be conducted by a team of Cenacle sisters and Father Joseph Trovato, CSB. Plans for the day include two talks, dinner, the opportunity for confession, quiet prayer and reflection as well as celebration of Mass.

Pre-registration is required. Persons wishing to attend should call Elizabeth Colatoni at 544-1298 between 10 a.m. and 4 p.m. Volunteers will provide transportation and act as guides for the blind.



50th Anniversary

Nazareth College honored the Class of 1928, the first class to graduate, with a special luncheon last Friday at the Otto Schults Center. Most of the 15 original graduates attended the event that initiated Nazareth's Alumni Homecoming Weekend. Some class members shown here are, from left, Evelyn Regan McGrath, Dorothy McGrath, Evelyn Pritchard Morsches, Nazareth College President Robert A. Kidera, and Helen Coyne McGraw.

'Hunger' Is Topic

Affluent People — Hungry World is the title of a current program being conducted jointly by the Adult Education and Human Development Committees of Blessed Sacrament Parish.

The program, which runs through the month of May on Tuesday evenings, beginning at 7 p.m. features guest speakers, a film, a simulation game, and discussion.

On next Tuesday evening, Jean Cardinali, professor of Sociology at Monroe Community College will speak on "The United States — Where We Stand;" on May 16, Deacon Dan O'Shea, director St. Joseph's House of Hospitality will

discuss "Our Situation in Rochester," and will outline actions for Christian communities and individuals. The evenings of May 23 and 30 will be devoted to films, discussions and simulation games.

Insights in Liturgy

By THOMAS DRISCOLL

Devotions

In today's terminology "devotion" suggests a certain personal inclination to religious practices. St. Thomas Aquinas suggests a more profound meaning: "Devotio" (devotion) is derived from "devovere" (to devote oneself to, to give oneself entirely to... even to death). "Devotio" is an act of the will whereby a man offers himself to serve Him." (Summa Theologica)

Devotion, then, is primarily a psychological attitude of nurturing and expressing devotio.

Popular devotions are exercises (Rosary, Novena, Forty Hours, etc.) or practices (pilgrimages, wearing a scapular or medal) which began with private initiative and have been adopted by the faithful. Many devotions have obtained a high degree of recognition by Church authority, being strongly recommended and enriched with indulgences. Devotions, however, are not part of the official liturgy of the Church (Eucharist, Sacraments and Liturgy of the Hours).

Historically, popular devotions and liturgy have shared a positive relationship, exchanging prayers and rituals. For example, the Palm (Passion) Sunday procession was borrowed from devotional practices of the Middle Ages. As liturgy became more formalized the need arose for more extra-liturgical devotions in which popular piety could find its religious outlet. Both liturgy and devotions were nourished on the bible and the early Church Fathers until the late Middle Ages when a new piety arose. This religious feeling, which grew up partially from the clericalization of the liturgy, tended to stress adoration at eucharist at the expense of participation in the sacrifice of Christ.

This piety has a strongly personal tone and de-emphasizes the Risen Lord in favor of the earthly suffering Christ. It is this piety which forced the liturgy and popular devotions to grow from each other in our recent past.

What are the characteristics of suitable devotions?

First, popular devotions should be for the expression of faith rather than for edification or education. The

devotional service is a vehicle which enables the worshippers to do something; it is not primarily a means of doing something to him" (Carl Dehne, "Roman Catholic Popular Devotions").

Second, popular devotions should be Christocentric. All salvation is from Jesus and Him alone.

Third, popular devotions should have an ecclesiological dimension. For it is through the Church that we participate in salvation.

Fourth, devotional prayer should possess an eschatological dimension. Our prayer at this time is a foretaste of another celebration, at the end of time, the final coming of the Lord.

Fifth, devotions should be highly ceremonialized requiring non-verbal gestures, repetition, robust singing, incense and prayers of praise.

Sixth, popular devotions should respect the liturgical seasons. Hence, Marian devotions are not in order during Holy Week.

The Second Vatican Council has set down the basic principle for devotional reform in the Church: "... Devotions should be drawn up so that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some way derived from it, and lead the people to it, since in fact the liturgy by its very nature is far superior to any of them." (CSL 13).

Discussion on the liturgy and popular devotions points to three needs in the Church today. First, there should be a large scale catechesis for adults and children on the nature, function and spirituality of liturgy and popular devotions. It is necessary to explain to people, outside of the liturgy, what they are doing when they enter into prayerful action.

Second, if we are to respect the insights of the Constitution on the Sacred Liturgy concerning popular devotions, then we need to develop a style for popular devotions which respects the liturgical seasons and is biblical and patristic in emphasis.

Third, as a bridge between the sacramental liturgies of the Church and the popular devotions, the Liturgy of the Hours needs to become a strong attraction in our parishes.

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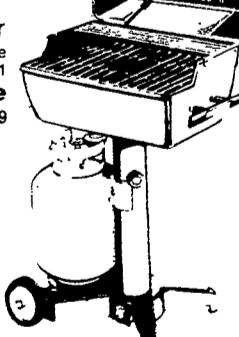
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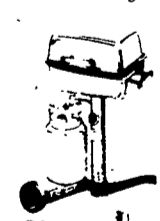
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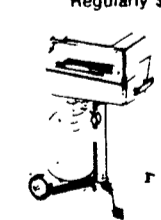
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