



### Pilgrims

Photos by Susan McKinney

Senior Citizens from the parishes of St. Augustine's, St. Anne's, Our Lady of Good Counsel, Immaculate Conception, Ss. Peter and Paul, St. Monica's and St. Helen's spent May Day on a pilgrimage to various Marian sites around the city. Above, pilgrims board one of the buses outside St. Mary's Church, following a lecture by Father Robert McNamara, diocesan historian, right. Above right are the leaders of the event, Sisters Barbara Moore, Anne Maloy, Bridget Quinn, Bride Claire and Rita Sullivan.



### Canal Cruise

Seton Group 49 is arranging a Barge Canal cruise for May 19 as a benefit for St. Mary's Hospital. Ninety persons will be carried on Capt. Peter Wiles's 65-foot, two decker, Emita II, leaving

Fairport at 6 p.m. and docking there at 10 p.m. Banjo music and a barbecue buffet are on the program. Reservations (\$12.50) should be made with Mrs. John Schuler, 87 Woodside Drive, Penfield.

### Sister Joan Marks 60th

Mt. Morris — Sister Joan of Arc Pero is celebrating her 60th anniversary as a Sister of St. Joseph. A Mass of Thanksgiving was offered for her April 28 at St. Patrick's. A reception followed.

Rochester schools before coming to Mt. Morris. Now retired, she helps with the secretarial work and religious education program of the parish.

### Senior Sunday

Sister Joan, a native of Rochester, entered the congregation from Our Lady of Perpetual Help Parish. She is a graduate of Nazareth Academy and Nazareth College. A teacher for more than 50 years, she worked in Canandaigua, Ithaca and

Senior Citizens Sunday will be observed in the diocese on May 17 this year. The observance comes in the midst of Senior Citizens Month, an annual celebration first proclaimed in 1963 by President John F. Kennedy.

## Insights in Liturgy

By Barbara S. Mitrano

### 'Sexist Language' In Liturgy

There are at least two reasons why the issue of sexist language in the liturgy is important. The first is that language influences thought and reality. We are all familiar with the creative power of language from the opening passages of the Gospel according to John, where the WORD was God; and later, the WORD became flesh and dwelt among us. The second reason is that the liturgy is our celebration of our relationship with God. It is the public way in which we acknowledge what God has done for us and we grow in our understanding of God and of ourselves as the People of God. Our language, therefore, should reflect this relationship and the vision we have of ourselves as a Christian community.

What does our current liturgy say about this relationship? Nearly exclusively, it describes a male God and His male people. Yet Scripture, both Old Testament and New Testament, contains many images of God which are female. Our liturgy impoverishes our understanding of God if it is exclusively male. The liturgy also makes repeated references to "men" — as in "for us men and our salvation" and "brethren" — as in "pray brethren, that my sacrifice and yours." If one were to consider liturgy alone, one might conclude that Jesus had come only to save males and had no relationships with women among his followers.

Perhaps most important is the psychological sense of exclusion that women feel. If you had heard since your childhood only "he" while you were "she," if you saw

only males and priests, lectors, servers, preachers, you would begin to wonder about your position in this scheme of things.

And what does our current liturgy reveal about ourselves as a Christian community? Language can also be used to inspire, to call us to become what we were meant to be: the People of God. Our liturgical language, then, should reflect the justice that we seek for all people. We would never permit our liturgy to contain racist language. We should also not permit it to contain sexist language.

The February 1979 issue of the Liturgical Conference publication, Living Worship, contains some suggestions concerning the elimination of sexism in the ministry of the word. Among these suggestions is an excellent meditation on the Eucharistic symbols of bread and wine. It offers the insight that Jesus saw reflected in these symbols the unity of the women and men, who, working together, had produced these basic foods. Perhaps Jesus chose these symbols because he also wanted to be that kind of unity for us.

Meditations such as this, the elimination of sexist language from the liturgy, from prayers, and from music would do a great deal toward influencing our thinking about women and their role in the church.

Language which acknowledges women's contributions throughout the history of the church can enrich our vision of ourselves as a people who are seeking justice for all people.

Our liturgies are the celebrations which nourish and inspire us. The language of our liturgies should reflect who we are and whom we desire to become.

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### Officers Seated

The Rosary Society at Holy Family Parish will meet this evening at 7:45 p.m. to install officers for the new year in the Pine Room on the parish grounds. Refreshments will follow.

Officers to be seated are Mrs. Anthony Mastrella, president; Mrs. Anna Piano, vice-president; Mrs. Mary Nitzman, recording secretary; Mrs. John Schwartz,

treasurer; Miss Phyllis Mandara, financial secretary; Mrs. William Ciafre; Mrs. Joseph Campione and Mrs. George Kohlmeier trustees.

Retiring officers are Mrs. William Ciafre and Mrs. Anthony Pollotta. A church service will precede the meeting at 7:30 p.m.

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**THOUGHTS TO CONSIDER**  
"Chef . . . Housekeeper . . . Chauffeur"  
By Ed Sulewski

Mother's Day — a time for us to think of the many things "mother" means to us: chef, housekeeper, chauffeur, maid, seamstress, hostess, doctor, referee, teacher and more! Mothers are all of these — and no one deserves our special attentions more.

The observance of Mother's Day dates from May of 1907 — and was established at the urging of Miss Anna M. Jarvis of Philadelphia. She arranged for a special mothers' service in one of the local churches — and, as the plan appealed to the imagination of others, services were held in more churches the next year. As the custom gained popularity, the second Sunday in May was agreed upon as the permanent date of Mother's Day. Traditionally, red flowers are worn to symbolize that one's mother is still living — or white to symbolize that one's mother is now dead.

Mothers are priceless. Their love, loyalty and dedication are a refuge each of us had depended upon. We join with you in honoring all Mothers on their special day.  
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