



Photo by Mary Ann Ginnerty

Bishop Matthew H. Clark addresses the regional meeting.

Bishop Meets Region, Nearly 300 Attend

By John Dash

Auburn — Bishop Matthew H. Clark and 25 priests of the Seneca/Cayuga Region concelebrated Mass last week at Holy Family Church here for an assembly of nearly 300 persons.

The occasion marked the first time the bishop met with members of the region. According to Father Elmer Heindl, pastor of St. Joseph's in Weedsport and regional coordinator, the event elicited a "wonderful, marvelous response," from both clergy and laity of the area.

Father Heindl cited the abundance of food prepared for a reception by parishes in the region, and the generosity of the host parish to bolster his statement.

Bishop Clark, following the celebration of Mass, fielded a number of questions in Town Meeting style, Father Heindl said.

Among the topics were abortion, sacramental practice, religious education and Cambodian relief.

At the close of his homily, Bishop Clark singled out the Blessed Trinity Girl's Choir, directed by L. Gerald Eckert, and the Pontifical Servers of Holy Family Parish, directed by Father Ronald Antinarelli, for special praise, Father Heindl said. "And they were wonderful," he commented. "It took me back to seminary days."

By the end of the evening, Father Heindl said, the bishop related that he was en route to Waterford, to see his

mother who had complained that she had forgotten what he looked like.

The main concelebrants for the Mass, besides the bishop, were Msgr. Joseph Sullivan, pastor of Holy Family; Father Heindl; Father Clarence Gardner, regional representative to the Priests Council; Father Edward Zimmer, pastor of St. Mary's Church; and Father Raymond Wahl, pastor of Sacred Heart Church.

Father Heindl also related that each person who attended the event received medals of St. Elizabeth Ann Seton and St. John Neumann, from Msgr. Sullivan, as a remembrance of Bishop Clark's visit to the region.

Black Heritage to Be Theme

The Black Cultural Heritage Program will present the first of six, day-long conferences focusing on the major aspects of black cultural heritage at School 6, 95 Herman St., from 9 a.m. to 9 p.m., Friday, Nov. 30.

E. Awa, Professor Albert Opoku and Festus Amtac Chiwara Ushe is the project director. The conference is free to the general public.

The program is co-sponsored by Monroe Community College and the Marcus Garvey Memorial Black Solidarity Committee.

In addition to lectures, the conference will include a panel, which will discuss the topic with audience participation. Also on the agenda will be workshops, displays and performances related to the theme, including dance demonstrations, music and language workshops, ethnographic films and craft displays.

On the panel will be Ms. Amina Dickerson, Dr. Njoku

Bible Study

Auburn — Brother James Leahy, FSC, STD, is currently conducting a six week Bible Study course dealing with "Jesus in the Gospel of Luke", on consecutive Mondays. The programs begin at 7:45 p.m. and end at 9:15 p.m. at Blessed Trinity School. There is no tuition charge and the public is invited.

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Word for Sunday

By Father Albert Shamon

God's Love Triumphs Over Evil

Sunday's Readings: (R3) Mk. 13:24-32. (R1) Dn. 12:1-3. (R2) Heb. 10:11-14.

Sunday's gospel has a little bit of apocalypse in it and a little bit of advice.



Apocalyptic writing originated with some of the prophets during times of exile or persecution. It was underground literature, written in a code understood only by God's people, to strengthen and encourage them when persecuted by assuring them that God had foreseen their sufferings and would ultimately grant them victory, usually by a divine intervention described as a cosmic catastrophe.

The book of Daniel was such a work, written during the persecution of the Jews by Antiochus Epiphanes in 167 B.C. The persecution is described as "a time unsurpassed in distress" (R1). The author prophesies that Michael, the guardian angel of Israel, shall arise and guard his people and they shall escape — that is, the persecution shall end. As for

those who died for the Law in the persecution, they shall awake and live forever in glory. (This is the first explicit mention of resurrection in the Old Testament.) The wicked, on the contrary, shall be in everlasting horror and disgrace.

Part of Sunday's gospel is apocalyptic. It was chosen for this second-last Sunday of the Church year because it is about end things: the end of the world and the end of our striving.

This apocalyptic passage is followed by a little bit of advice. Mark is in the habit of appending small collections of our Lord's sayings at the end of certain narratives in his gospel. These sayings are generally linked together by catchwords. Since this chapter (13) concludes the narratives in Mark's gospel, it is fitting that it end with some words of last advice from Jesus. Sayings of great men are often gathered by their disciples to form, so to speak, their last will and testament. In Plato's Crito, for instance, we have the words of Socrates just before his death. In Sunday's gospel we have part of Jesus' farewell address to His apostles.

The last appeal of Jesus is capsuled in the Alleluia: "Be watchful, pray constantly, that you may be worthy to stand before the Son of Man."

St. Ignatius wrote: "He who carries God in his heart bears heaven with him wherever he goes." We might add, "He who does not bear God in his heart bears hell with him wherever he goes."

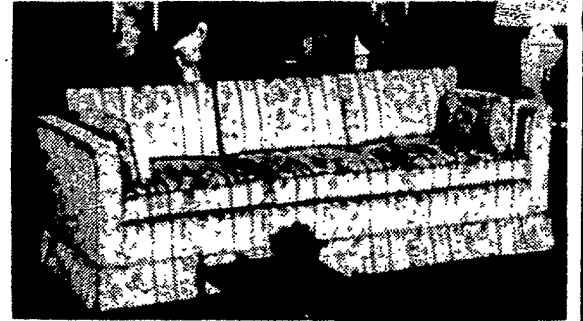
Jesus' appeal, "Be watchful and pray constantly," is far more than a call to constant vigilance because we never know when death will take us to Christ in judgment. Our Lord's call to watchfulness has a deeper meaning. We are to be watchful because He is constantly approaching us and offering us his own life — the life of heaven. The call He makes at the moment of death is only the final demand for which our whole life has prepared us.

It is folly, therefore, to worry about the last judgment as if it were something wholly unknown to us. Judgment — and the heaven or hell that follows — can be known only too well by us here and now. If our present life is one of hate, selfishness, indifference to others, we are already experiencing something of the agony of hell. What we are doing now will only be continued hereafter. We are not cast into hell; we ourselves create it.

Yet that is not the gospel message. The message is that God's love has triumphed over the power of evil. We can, as the prophet Daniel reminds us, look forward to a new world in which we will shine as brightly as stars for all eternity.

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