



Dig in!

With a ceremonial shovel once used by the late Bishop James E. Kearney, Father Joseph F. D'Aurizio (center), pastor of St. John the Evangelist Church in Greece, turns the first earth for a new parish center. He is joined by Father John F. Gagnier (left), associate pastor, and Father Robert F. O'Neill, tribunal judge.

Lutherans, Catholics Discuss Common Faith Issues

More than 70 Lutheran and Roman Catholic clergy, religious and laypersons gathered at the Notre Dame Retreat House, Canandaigua, last week to discuss concerns shared by both denominations.

Participants addressed themselves to "questions of authority, the nature of ministries, Scripture, pastoral counseling, the formation of conscience and the Sacraments of Holy Eucharist and Marriage," according to the Office of Eucumenism, which co-sponsored the event.

Father Charles Curran, a noted theologian, now teaching at Catholic University, Washington, D.C., and Rev. Dr. Robert Bertram, a professor of systematic theology at Christ Seminary, St. Louis, Mo., addressed retreatants on what differences and similarities their denominations have.

cluded formal presentations, workshops, informal discussions and social activities, designed to "pray, to share and understand more deeply each other's faith and traditions, and to look with renewed hope and pastoral concern toward a future of cooperation and mutual Christian ministry," according to the release.

The retreat, co-sponsored by the Office of Eucumenism and the Catholic and Lutheran Campus Ministry offices, used the Lutheran Augsburg Confession and the Catholic Dogmatic Constitution on The Church from Vatican II, as the basis for discussion.

Individuals who prepared the program included Father Gerald Appelby, Margery

Nurnberg, Sister Shirley Pilot, Father Norman Tanck, CSB, who represented the Catholic faith, and Lutherans Rev. John Beeg, Rev. Karl Boehmke and Rev. Kenneth Carlson.

Margery Nurnberg, director for the office of Eucumenism, stated that the overall reaction of the participants was "overwhelmingly enthusiastic." She said that the participants "definitely wanted to continue" the dialogue, and that plans for a similar program are in the works.

Nurnberg said that the best part of the program seemed to be the fact that "for the first time people got together and talked about the gut issues" and they did so in a spirit of cooperation and love.

The two-day retreat in-

Speaker Cancelled

The previously announced addresses of Mother M. Angelica, the Birmingham, Ala.-based cloistered religious who is chairman of the board of Eternal Word Television Network will not be held in Rochester. According to a letter from Sister M. Raphael, "the Holy See has limited her leaving the Monastery to business trips only."

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Word for Sunday

Two Voices: Of Shepherd, Of Stranger

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

Sunday's readings are about sheep and shepherd and strays.

On Jan. 9, 1975, NBC aired a three-hour news special entitled "Of Men and Women." Among those interviewed was a girl in her late teens, who told how she had lived with different boys at different times without being married.

She pictured it as a kind of ideal way of life, a sample of one of the main themes of the broadcast, namely, "The Liberation of Women."

"What do you think of that?" a mother asked her unmarried daughter, Betty, in her early 20s.

"Sounds pretty sharp the way that girl tells it," answered Betty. "But it also looks pretty wrong to me — sleeping with every and any guy that comes along."

"I'm glad you said that, Betty," her mother added; "it is the very opposite of

what our Lord has said."

There we have exactly what our Lord talks about in next Sunday's Gospel. There are two voices calling all of us in the world: the voice of Christ, the Good Shepherd, and the voice of the stranger, the thief and marauder. The stranger calls us to steal and slaughter and destroy.

Every age has its strays — sheep who have listened to the stranger's voice. But perhaps no age has had so luring a voice as ours. We have television! Despite all of its good points and potential for good, it is the cleverest sheep stealer in the world. It pictures marriage as taboo; infidelity as fun; the unattached woman living in luxury and false happiness as the really "liberated" woman. It shows murder and violence as the normal way to get what you want. Newscasters slant the news toward the sensational. Television, together with newspapers and magazines, have many helpful, enlightening and entertaining features — but too often they echo a voice, peddle a way of life, that is the very opposite of the voice of the Good Shepherd.

In his journeys after the Trojan War, Odysseus had

to pass the island of the sirens. The sirens were beautiful nymphs whose sweet songs lured sailors to destruction. The sound of their song would cause sailors to leap overboard in quest of of the singers. Odysseus escaped the sirens by sealing his crew's ears with wax, and having himself bound to the ship's mast. The sailors, therefore, could not hear the sirens, but Odysseus did — yet tied to the mast, he could not jump overboard.

So, there is one of two ways to escape the siren voices of the media that have lured so many to destruction. One way is to seal off one's senses, let us say, by selecta-vision or selecta-media — that is, be selective! Don't watch everything on television, don't read everything, be as careful about these things as you are about the food you eat.

If, however, you cannot seal yourself off from the voices of the world, then do as Odysseus did — make the temptations remote by tying yourself to the mast, to the bark of Peter — the Church. Give equal time to the voices of truth: the Church teaching every Sunday in the Liturgy of the Word, Catholic papers and magazines. Then follow their voice. If the Lord is my Shepherd, then there will be nothing I shall want!

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