

CFC Seeks Foster Homes

There are at least 20 teenage boys in Indochinese refugee camps who can be released to start a new life in the U.S. if the Catholic Family Center can find foster homes in which to place them.

Joyce Daly of CFC's refugee resettlement office said last week that her agency was able to locate 20 such homes last year and hopes to locate the same number this year.

The need is for a nurturing environment for the youths until they are old enough to travel on their own.

For Carolyn and John Dworak of Rushville, and their children Kevin and Catherine, it has meant welcoming into their midst Lam Binh Chi, an 18-year-old refugee from Vietnam.

The Dworak's involvement with the foster



Clockwise from left, Catharine, John, Carolyn and Kevin Dworak and Lam Binh Chi.

home program "came about by accident," John said. He and Carolyn had heard of the need for such homes while visiting with friends.

They were unaware, until after they had initiated the process for welcoming such a refugee, that the program would provide funds for the youngster's housing, John, an executive with IBM, said.

The program has "been no financial burden at all," he said.

However, his wife cautioned, "It's unfair to tell people that it's easy. It's a learning experience on both sides."

Chi is a junior at Marcus Whitman in the Rushville/Middlesex district where he is eagerly looking forward to the soccer season.

Though he describes himself as "lazy," his scholastic and athletic

records put the lie to that assessment.

Dworak commented that he is on the honor roll at school and maintains an average in the high 80s.

Though he spoke no English when he arrived in the U.S. on Nov. 9, 1979, he now speaks the tongue fluently. He learned English from a music teacher who spoke French, that being one of the languages he spoke in Vietnam.

Only recently he has discovered that his parents are alive and living in Toronto. Once he gets his green card from the U.S. Immigration and Naturalization Service he will be able to cross the Canadian border to visit them.

They now speak on the phone every two weeks. Persons desiring to open

their homes as foster dwellings are encouraged by the Dworaks to contact either Mrs. Daily or Jim Lund at the Catholic Family Center.

"They have been really supportive," Dworak said of the refugee resettlement staff. "They are easy to talk to and easy to work with," he said.

The Catholic Family Center is reached by calling (716) 546-7220.

Fr. Albert Shamon



Word for Sunday

'Presence' Is the Key To the Mass

Sunday's Readings: (R3) Jn. 3/16-18. (R1) Ex. 34/4-6,8-9. (R2) 2 Cor. 13/11-13.

"The grace of the Lord Jesus Christ, the Love of God (the Father), and the fellowship of the Holy Spirit be with you all!" How often we have heard this greeting at Mass! I wonder how many have been aware that it comes from one of Paul's letters. So much of the new order of the Mass is Scripture-based! Yet I still hear people say, "I don't go to Mass any more. I don't like the changes." How tragic! Perhaps we ought to ask ourselves why the changes were made!

The key word is "presence." The changes in the Mass were made to highlight the presence of the risen Christ in the midst of His people.

I have my own definition of the Mass. It is this:

The Mass is the celebration of the mystery of Christ's presence in the midst of His people, to enable the Church to offer highest worship of the Father and to change us — and through us, to change the world!

The key word, as I have said, is presence. To focus on this, the Church ordered tabernacles removed from the altar of sacrifice. And, to the horror of many, she suggested that the Blessed Sacrament be removed to a chapel of fitting size and beauty. Oh, the Church was not belittling the Blessed Sacrament by that directive. She hoped in this way to limelight what the Mass is — the act celebrating Christ's presence in the midst of His people. But if He is already there in the tabernacle, the meaning of the Mass becomes blurred.

Now there are four presences of Christ celebrated in the Mass: His General Presence, Psychological, Real, and Cosmic. That is why there are four movements in the Mass, as in a great symphony.

The first movement is the Introductory Rites. These rites are a call to worship the Father ("We gather together to sing the Lord's praises.")

But where two or three are gathered in His name, Christ promised to be in their midst. So the Introductory Rites celebrate the General Presence of Christ, a presence like that of the loved one in the mind of the lover. These rites end with the prayer offered to the Father through Christ.

The second movement is the Liturgy of the Word. Through the word, God the Father speaks to us through first reading, God the Son through the second and third readings, and God the Holy Spirit through the homily. These readings celebrate the Psychological Presence of Christ: He speaks to us! He is here present, not just in our hearts, but in His voice. "When we read, God speaks to us!" The word is not about the lord — it is "the word of the Lord!" Our response is "We believe," and the General Intercessions. Both movements, so far, climax in prayer!

The third, or core, movement is the Liturgy of the Eucharist. It does not end in prayer — the core of the Mass is all prayer: the Eucharistic Prayer! This prayer is modeled after the Last Supper. There Jesus took bread (Preparation of the Gifts), gave thanks (Eucharistic Prayer), and said, "Take and eat" (Communion Rite). Here we celebrate the Real Presence of Christ in the midst of His people.

The fourth movement, the Concluding Rite, celebrates the Cosmic Presence of Christ. No matter the form used to conclude the Mass, there is always the imperative "Go!" Having come to Christ at Mass, we are bid to "go forth among the people" and make him-present by the witness of our lives in the circle in which we move.

The risen Christ becomes present at Mass not so much to be adored as to help us. He helps the Church offer highest sacrifice to the Father: Himself and with us with Himself. The key words in the prayer after the Eucharistic Acclamation is "we offer." Then He comes to us in Holy Communion and sends His Holy Spirit to change us gradually into creatures of love, to enkindle in us the burning flame of love that we might in turn set the world afire with the love of God and fellowman!

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Divorced, Separated Plan State Meeting

Kathy Kircher, former director of the diocesan Office of Family Life, will be among the speakers at the fourth annual State Conference for Separated and Divorced Catholics June 12-14 at Marymount College, Tarrytown.

Ms. Kircher will give a workshop on "How to Make a Group Go," a practical approach to various phrases of beginning sustaining support groups.

She also will join with Bob

Cobbett, Region II board chairman, American Conference of separated and divorced Catholics, in a workshop on "Touching."

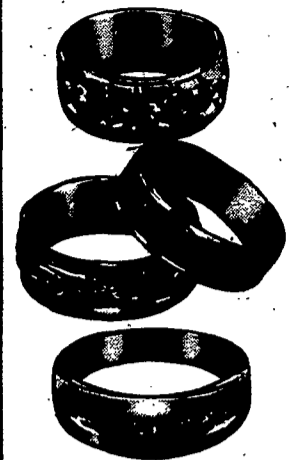
Many other speakers, including Father James J. Young who will deliver the keynote address, are on the schedule. Registration fee is \$70, including four meals, four general sessions, two workshops and entertainment. Further information is available from Gene Sheridan (914) 762-3241 or Carmela Corbo (914) 762-1476.



CWC Banquet

The Catholic Women's Club will sponsor its annual dinner, featuring the election and installation of new officers, on Wednesday, June 17 at Oak Hill Country Club. Bishop Matthew H. Clark will be the guest speaker. Members of the planning committee are, from left, Mrs. Charles (Teckla) Bailey, Mrs. Otis (Mary) Daniels, co-chairman, Helen O'Harrigan, and Mrs. Paul (Mary) Hastings, co-chairman. All members are cordially invited and are asked to make reservations by June 10 by calling the CWC office at 275-9173.

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