

AT YOUR PARISH

St. Mark

Father Julian Phelan, OFM Cap, will lead a week of renewal for parishioners at St. Mark's 9:30 a.m. and 7:30 p.m., Sunday through Friday, March 6 through 11.

The parish is also continuing its "Pick a Penance" program, initiated last year. Parishioners draw or "pick" a penance and, on its completion, pin it to a cross in the church.

In addition, a special effort

is being made to encourage private prayer in the home. The program is based on meditations in the booklet, "The Road Back to God," a compilation of readings from the works of Thomas Merton.

Holy Angels

Nunda — Holy Angels Church will serve a fish fry 5-7:30 p.m., Friday, March 11, at Keshequa High School cafeteria. Take-outs will be available.

St. John/Blessed Sacrament

Registration for the 1983-84 school year is being held throughout this week 9-11 a.m. and 1-3 p.m. at St. John on Humboldt Street and Blessed Sacrament. There is evening registration at St. John tonight, Wednesday, March 2, 7-9 p.m., and

Thursday, March 3, 7-9 p.m. at Blessed Sacrament. Those who will be attending K-6th grade will register at St. John, 545 Humboldt St., and those who will be going into 7-8th grades will register at Blessed Sacrament, 546 Oxford St.

St. Ambrose

The Rosary Society of St. Ambrose Church is sponsoring a Lenten retreat and luncheon, 10:30 a.m. to 3 p.m., Monday, March 14, at the Cenacle Renewal Center, 693 East Ave.

Father Sebastian Falcone,

dean and president of St. Bernard's Institute will lead the program. Reservations, open to both men and women, are being taken by co-chairpersons Doris Doebrich (288-2092) and Mary Scarciotta (482-7457) before March 11. A donation of \$8 is asked.

St. Michael's, Newark

Newark — Franciscan Father Jeremiah McGinley will lead a Lenten Retreat and Mission from Sunday, March 6, through Friday, March 11, at St. Michael's Church here.

McGinley at 9:30 a.m. and 7:30 p.m. The opportunity to celebrate Penance will follow. Father McGinley will also preach at the Masses on Saturday and Sunday, March 5 and 6. All are invited to participate.

Christ the King

The Rosary Guild of Christ the King Parish will sponsor a Lenten evening for the women of the parish, 8 p.m., Monday, March 21, in the church. Father Albert

Delmonte, pastor of St. Salome's Church, will lead the rites which include rosary and benediction. Chairpersons of the event are Pat DiNardo and Vicki Kaminski.

Holy Family

The Rosary Society of Holy Family Parish will meet 7:30 p.m., Wednesday, March 9, in the Pine Room. Sister Jean Marie Kearse, RSM, superior general of the Sisters of Mercy and a parish resident, will

conduct a Lenten program for the society. In addition there will be a nomination of officers for next year. Mrs. Edward Szczech will be hostess for the evening.

Holy Apostles

The Rosary Society of Holy Apostles Parish will hold its regular meeting after the 9:30 a.m. Mass, Sunday, March 6, in the school basement. Joseph Rotundo will address the group on the subject of the Red Cross.

Holy Family

The Mothers Circle of Holy Family church is sponsoring a three-hour workshop designed to improve communication between married couples, 7-10 p.m., Saturday, March 12, in the Pine Room. A fee of \$4 per couple will be charged. Further information is available by calling Judy Borelli, 647-1638.

NFP Class

A Natural Family Planning class, sponsored by NFP Education of Rochester, will begin Tuesday evening, March 22, at St. Mary of the Assumption Church in Scottsville. Enrollment is limited and pre-registration is required. Further information is available from NFP Education of Rochester, (716) 464-8705.

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St. Stanislaus

The St. Stanislaus Polyphonic Choir will present sections of the Pergolesi "Stabat Mater Dolorosa," 4:40 p.m. Saturdays, March 5, 12 and 19, preceding the celebration of Mass.

Battista Pergolesi is an 18th century composer who set the poem to music.

St. James

Patrick Leary, Joel Herzog and Karen Herzog, who attend St. James School, recently joined the Catholic Church and were baptized. According to diocesan sources, the Catholic schools in Rochester have seen an increase of non-Catholic students because parents are looking for Christian values incorporated in daily studies as well as academic excellence.



Nazareth Focuses On Saving Energy

Nazareth Academy has received a grant from the U.S. Department of Energy to do a technical assistance study on the main school building. The total project will cost \$11,200 and the Department of Energy is covering most of the cost.

The purpose of the study is to determine what energy conservation measures could be used to save money on energy costs. At the end of the study, a number of measures will be suggested and the administration of Nazareth will apply for a layer grant to implement these measures.

The school has hired a project engineer, Colin Ware, who has already taken measurements and made suggestions. "The building is very sound," he said and added that "There is almost no limit to the things we could do to make it more efficient."

The study will be completed by June and submitted for an energy conservation grant for the 1983-84 school year.

What beautiful revelation, also, does this story unfold about God Himself? Our God is a God who cares. He is a God who loves. He is a God who abhors the enslavement of one people by another. But above all, He is a God who is always with us, to guide us, to help us, to liberate us from the slavery of our sins. For when Moses asked Him who He is, God answered, "I am!"

A Vocation To Liberate

Sunday's Readings (R3) Lk. 13/1-9. (R1) Ex. 3/1-8, 13-15. (R2) 1Cor. 10/1-6, 10-12.

Last week, we hinted at some of the contributions Jews made to America.

This Sunday's liturgy celebrates the call of Moses — a call to liberate Israel, the Jews. The phenomenon of the bush burning without being consumed symbolizes God's people being burned through oppression without being consumed.

Fire is also a metaphor for suffering. Man is purified by suffering as gold is tried by fire. So the fires of suffering purify, but do not destroy God's people.

God's people got to like it in Egypt. Even after being liberated from years of cruel slavery, they yearned for the fleshpots of Egypt. God, therefore, permitted their enslavement to wean them away from this love for an idolatrous land so that they would yearn for the land He had promised their forefathers. God meant the fires of slavery to purify their hearts. It did. His people began to pray for their release, to cry out in complaint against their slave drivers. God heard their prayers immediately, for He saved the baby boy Moses from death.

But it took another 80 years to answer their prayers, for God had to prepare Moses for the job. Forty years Moses was trained as an Egyptian prince, in all the culture of the greatest civilization of the then-known world. Then for 40 more years, God had Moses trained as a shepherd to learn how to survive in the fierce deserts of Sinai. Only after so long a tutelage did God speak to Moses from a burning bush, calling him to go down to Egypt to free His people.

What a lesson this story teaches about prayer! So often God's seeming delay in "answering" prayer is only because it takes time to fit not only the instrument needed to answer the prayers, but to fit the hearts of the pray-ers so that they might respond to God's answer — in this instance, to follow Moses out of Egypt.

If someone asked me who I am, I'd answer, "I am a priest." But when I say that, I am limiting myself to one vocation. It is the same with anyone else who says, "I am a teacher," or "I am a lawyer," or "I am a doctor." God said to Moses simply, "I am!" — period. There is no limit here to what God can do, nor to who He is.

Furthermore, "I am" is the present tense of the verb "to be." God was saying in effect, "I am the One who always is — the Being par excellence. I am all that is, whereas you are all that is not. Who am I? I am who I am, unlike pagan gods who are nothing. And because I am, I am present to all times and to all peoples. I was with Abraham, Isaac and Jacob. I am with my people now. And I shall ever be with them!" And what is the conclusion? Fear not, therefore, if God be with us, who can be against us?

God's call is always to service and to greatness. But that means sacrifice. That means things can never be the same after God calls. So Moses tried to avoid the call with all kinds of excuses. And God's people poorly responded to that call so that, as Paul said, they were struck down in the desert.

Now we have passed through the sea of baptism; and we are fed by the bread of heaven, the Eucharist. And God calls us to service, to liberate, like Moses, others from the slavery of sin and error. As in the case of the fig tree, God expects results. The unproductive fig is given a reprieve, not based on our merits, but on God's mercy. It is manured — the door is left open for a change. That is what the ashes of Lent are — the manure — another chance to lead productive lives by doing God's will and responding to His calls.

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Editor

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Editor:

In "Soldier keepers" (2-28) to "Must Not (1-12-83), Gert asserts that th posed by "imp proclaimed g domination." I should keep in not condemn and military m Albert Shamor his "Word for the Sword Inw Neither did F favor.

On the other to remember found in the greater faith i officer who sa not worthy tl come under m servant Jesus 7:1-10).

Yet, Jesus' soldiers, sinn collectors is endorsement right of kings the U.S. Defense, as would seem believe.

