

# CYO Gives 'Faith through Sports' Awards

The Catholic Youth Organization (CYO) honored the recipients of its second annual "Faith through Sports" awards in a ceremony Sunday at St. Bridget's Church.

According to Joyce Marie Strazzabosco, executive director of the organization,

"The award recognizes young athletes who have demonstrated the teaching of their Faith both during competitive sport activity and in everyday life."

The selection process calls for three written nomination and review by a special

committee of the CYO, she said.

In all, 19 youths who participated in CYO's basketball, cheerleading and softball programs were honored this year.

The recipients and their parishes are:

Cheryl Barker, St. John the Evangelist on Humboldt Street; Tammy Callaghan, St. John the Evangelist, Spencerport; Teresa Curran, Our Lady of Lourdes, Brighton; John Derleth, St. John of Rochester, Fairport; Mark Dudley, St. Charles Borromeo, Rochester; Tim Englerth, St. Boniface, Rochester; Michele Farone, St. Pius Tenth, Gates; Thomas Hale, Nativity of the Blessed Virgin Mary, Brockport; Joy Jakubaszek, St. Stanislaus, Rochester; Christopher Kehoe, Our Mother of Sorrows, Rochester; Rita LaForce, St. Salome, Rochester; Laura Mammano, St. John the Evangelist on Humboldt Street; Todd Meyer, Pinnacle Lutheran, Rochester; David Zastro, Nativity of the Blessed Virgin Mary; and Julie Zima, also of Nativity of the Blessed Virgin Mary.

The award is in the form of a medallion which carries an original design by Richard Kane of Our Lady of Lourdes Parish.



The awards were presented during a prayer service presided over by Father Robert Werth.

Eighteen youths were present at St. Bridget's Church last Sunday to receive their "Faith through Sports" awards sponsored by the Catholic Youth Organization.

Father Werth is pastor of St. Bridget's Church and a member of the CYO's board of directors.

Jane Wilson, chair of the CYO athletic committee, made the presentation. Patrick Fox, director of diocesan Youth Ministry, gave the keynote address.

A reception for the award recipients and their families and friends followed the ceremony, Ms. Strazzabosco said.

Fr. Albert Shamon



Word for Sunday

## Thomism And Trinity Sunday

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

The other day a remark of a priest friend startled me. He said that St. Thomas was now only a name in the history of theology.

When I was in St. Bernard's Seminary, we had a great Thomist teacher, Dr. Joseph C. Fenton. He used to thunder, "Nos cesses Thoma tueri" — "Never cease to defend Thomas." "Two books," he would say, were used by the Council of Trent Fathers, "The Bible and the Summa of St. Thomas."

Since Vatican II there has been a glacial theological shift from the conceptualism of St. Thomas to the concretism of existentialism. To the Thomist, philosophy was the handmaiden of theology; to the existentialist, anthropology, sociology and depth psychology are the handmaidens of theology.

What's this got to do with Trinity Sunday? I think a great deal. Today, I believe, there is much confusion, much fuzzy-wuzzy expression of our faith — due primarily to a discarding of Thomism.

One thing Thomism brought to theology was springwater clarity, regarding the mysteries of our faith. Were I to ask one wherein is the mystery of the Trinity, I wonder what answers would surface? Anthropology may cause a theologian to define the Trinity as a community of three persons, head-over-heels in love with one another.

That is a good definition. But it is susceptible of misinterpretation, is it not? A human family can be defined as a community of loving persons. Is the Trinity only a family on a divine level? The persons of human families are distinct and separate; the Divine Persons are distinct but not separate — "The Father and I are one."

However, the Thomist defines "nature" and defines "person." Nature is the whatness of a being, the source of its activity; person is the whoness of a being, the actor. Nature is like a car; person is like the driver of a car. Some cars, like a hook-and-ladder firetruck, might demand two drivers; other vehicles, like a B727, might require three pilots. When a nature is divine, it is infinite — so vast, as it were, as to demand three Persons to possess it. So the Thomist clearly states there are three Whos in the Trinity and one What —

three Persons possessing one and the same divine nature. "The Father and I are one" — one, because the Father and Son possess the same divine nature; are, because the Father is not the Son and the Son is not the Father, they are distinct persons, hence the plural verb "are."

All this is clearly expressed by the simple sign of the cross so common to us all. We say, "In the name" — not names, for name answers the question "what." And there is only one what in the Trinity, one divine nature; so "name," not "names." Then "of the Father and of the Son and of the Holy Spirit." The different names indicate that each Person is distinct from the other: the Father is not the Son, nor is the Son the Holy Spirit. The coordinate conjunction "and" designates that each Person, though distinct, is equal to the other Person. And herein lies the mystery of the Trinity: how can a Son who proceeds from the Father be equal to Him, and how can the Holy Spirit who proceeds from the Father and the Son be equal to Them? That's the mystery: the processions in the life of the Trinity.

A little boy came home from religion class one day and his dad asked him what he had learned. The boy answered that he had learned there are three Persons in God — Father, Son and Holy Spirit; and that all three Persons are equal to one another.

The boy's father smiled and said, "Surely, sonny, you don't believe that? I'm your father and you're my son; we're not equal — I existed before you."

The boy thought a moment and then innocently answered, "But, Daddy, you weren't a father until I became a son."

Judaism, which has always been fiercely monotheistic, had little success in winning pagans. For pagans could not accept a one God. To them a one God was an alone God; and an alone God was a lonely God; a lonely God was not a happy God. So they clung to their pantheons of gods and goddesses.

Christianity is also fiercely monotheistic; but it is also Trinitarian. In the one God, there are three Persons; therefore a happy God, for three's a crowd. A Father full of life; a Son full of truth; and a Holy Spirit full of love. When one possesses all the life one can want, all the truth, all the love — in a word, God! — one possesses happiness.

Heaven is not a glorified church service — plunking harps, singing Alleluias — it is a wedding feast, celebrating union with Life, Truth and Love!



## Sports Boosters

Nazareth Academy Sports Boosters (left to right) Sam Marchetti, John Saxe, Pat Saxe and Mary Stevenson recently presented Sister Elaine Englert, principal, with a check for \$4,000, representing money raised for the school's sports program. Absent for the picture were Robert Stevenson and Julie Boland.

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**How can I prevent difficulties from grief?**  
Many who confront grief for the first time are surprised at the intensity of their feelings. Grief is most often associated with the death of a loved one but it can also result from divorce, loss of bodily function, moving or from a child growing up and leaving home. Because grief is poorly understood, those who have not experienced it personally can be poor helpers. By learning about grief ahead of time we can more capably assist friends in their time of need and can more readily understand the intensity of feelings when death affects our families. Take time to read and inquire about grief and learn ways to assist those in need of support.

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