



### Arts Show

Sally Rodenhouse, Dave Reid and Marion Hamilton help with plans for the Our Lady of Mercy High School's Parents Association's tenth annual Arts and Crafts Show and Sale, 10 a.m.-5 p.m., Nov. 17 and 18 at the Blossom Road school. More than 50 area craftsmen will show their wares including Christmas decorations and gift ideas. Again this year, there will be a baked goods sale.

## Weekly Adoration Featured At Blessed Sacrament Church

Blessed Sacrament Church, for years the center of monthly adoration of the Blessed Sacrament, will provide the devotion now on a weekly basis.

According to Wilma Higgs, organizer and chief promoter of the monthly rites, the church will now afford parishioners the opportunity for adoration on a weekly basis.

Adoration will be observed each Thursday, the day traditionally considered as the day of the institution of the Sacrament of the Holy Eucharist.

Father Bruce Ammering is pastor of Blessed Sacrament Church, and it was he, Miss Higgs said, who is promoting the new schedule.

The Sacred Species will be enthroned following the 8 a.m. Mass each Thursday, and will be on exposition throughout the day until a benediction rite at 5 p.m., preceding the regular 5:20 p.m. celebration of Mass.

The devotion first appeared in the Church around the beginning of the 13th

century, according to the Catholic Encyclopedia, and rose with the practice of reserving the Sacred Species as a sign of the unity and continuity of the Church.

The practice was concretized by the establishment of the feast of Corpus Christi, the encyclopedia says, "But it is worthy of note that the first recorded instance of Perpetual Adoration antedates Corpus Christi, and occurred at Avignon. On 14 September, 1226, in compliance with the wish of Louis VII, who had just been victorious over the Albigensians; the Blessed Sacrament, veiled, was exposed in the Chapel of the Holy Cross, as an act of thanksgiving. So great was the throng of adorers that the Bishop, Pierre de Corbie, judged it expedient to continue the adoration by night as well as by day, a proposal that was subsequently ratified by the approval of the Holy See."

The encyclopedia notes, however, that the practice really came into its own during the 15th century.

### Panciroli Named Pronuncio

Vatican City (NC) -- Pope John Paul II named Vatican press secretary Father Romeo Panciroli as pronuncio to Liberia and Gambia and apostolic delegate in Sierra Leone and Guinea, the Vatican press office announced Nov. 6.

Father Panciroli, 60, said he expects to leave his new post "after Christmas."

The assignment is a return to diplomacy in Africa for the Milan-born priest. He was a member of the Lagos, Nigeria-based Vatican delegation to the west-central region of Africa through most of the 1960s.

Father Panciroli was assigned to the Pontifical Commission for Social Communications following the Second Vatican Council, and was named secretary of the commission in 1973.

Appointed director of the Vatican press office in 1976, Father Panciroli also has served in other communications positions at the Vatican.

#### Advisory

Correspondents are advised the Courier-Journal is restricted by law from publishing any notice of games of chance, the prizes won in such games or the winners of such prizes.

## Pontiff Stresses Continence As Spiritual, Biological Value

By John Thavis

Vatican City (NC) -- Pope John Paul II said Nov. 7 that sexual self-restraint in marriage should be part of a larger spiritual virtue, and not merely a method of natural family planning.

The pope told about 8,000 people gathered at a weekly general audience at the Vatican that when couples decide to use natural family planning, they practice periodic continence or abstinence from sexual relations according to fertility cycles.

"But continence involves more than this biological aspect" and is more than a "mechanical application of the biological laws," the pope said. "It has personalistic and sacramental dimensions as well."

The knowledge of fertility rhythms, he said, "does not in itself create the inner freedom of self-giving" between husband and wife that should characterize the virtue of continence.

Continence "has the role of helping couples maintain an equilibrium between the unitive meaning and the procreative meaning of the conjugal act," the pope said.

It involves not only the capacity to "contain" physi-

cal and sensual attractions, he said, but also to "check and guide the complete sensual and emotional sphere." Through this virtue, he said, couples can "direct their sexual emotions toward the higher goal of personal self-giving."

Thus, the emotion itself is "oriented toward a deepening and intensifying of its character, which is pure and, in a certain sense, disinterested," he added.

Pope John Paul, in his series of recent talks about the encyclical "Humanae Vitae" (On Human Life), has praised continence as deepening love between husband and wife. He has stressed the spiritual basis of sexual restraint, while noting that it is one way for couples to limit

new births while staying within church teaching.

Fr. Albert Shamon



Word for Sunday

### Talents And The Sexes

Sunday's Readings: (R3) Mt. 15/14-30. (R1) Prv. 31/10-13, 19-20, 30-31. (R2) 1 Thes. 5/1-6.

When Eve died, Mark Twain said, Adam had this epitaph inscribed on her tomb: "Wheresoever she was, there was Eden."

Next Sunday's first reading is a paean of praise to a good wife and mother — "her value is far beyond pearls... she is an unflinching prize." She works hard for the welfare of her own family and also for the community as a whole. She supervises servants, buys and develops real estate, stays up late spinning clothes for family use and for sale, shares her profits with the poor; and, above all, she is religious — "fears the Lord." Naturally, her husband, children, and neighbors adore her.

The Response, Psalm 128, provides the balance. In contrast to the good wife, we have the happy husband. His reward for his God-fearing way of life is prosperity, a fruitful wife, and many children.

Regarding these two passages as a kind of backdrop to the Gospel parable of the talents, our focus is on the accomplishments of the reliable and industrious servant who deserves a reward. What is important is the full use of talents. We are called to embrace life, to live fully rather than merely to survive. To give of ourselves, to develop a sense of life's possibilities. In return we are offered the Kingdom of Heaven and help to make it come on earth.

A woman can be full-time home-maker and career woman. Whether in the home or in the world of work outside the home, women employ their variety of gifts, as do men, in fruitful service. Instead of the battle of the sexes, there is a partnership in which both men and women are equally blessed by God

and equally obligated to use their gifts and energy for mutual upbuilding and mutual encouragement.

The key to the revolutionary foment regarding the sexes is to realize that each is called to use his or her talent to the fullest rather than to focus on who has what talent.

It was God who created the sexes, and He created them equal, but not identical. Woman and man differ. But their differences are not antagonistic but complementary. They differ as the glass from the wine that fills it, as the violin from the bow that draws music from it.

When Hiawatha went to woo Minnehaha, he explained why he sought a wife: "What the cord is to the bow, / Woman is to man. / Though she draws him, yet she follows him. / Though she bends him, yet she obeys him. / Both incomplete without the other."

I think this quote is from the Talmud: "Eve was not taken from the feet of Adam to be his slave, nor from his head to be his lord, but from his side to be his partner" — to stand beside him in the journey of life, a helpmate like unto himself.

Husbands and wives are not to develop in independence of each other or in competition or in a relationship of master and servant. They are complementary: they complete each other, as in mutual subordination to God, they use their different roles to seek each other's best interests. A true interdependence between wives and husbands is the route to their development as whole persons.

Martin Buber epitomized the optimum relationship between wife and husband, mother and child, when he described the relationship as an "I-Thou" relationship rather than an "I-It" one — the awareness of the other as person rather than the use of the other as object for one's own satisfaction or means to achieve one's own ends.

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