



A Day to Pay Joyous Homage

As the harvest season draws to a close and our storehouses bulge with the bounty of the land, it is our desire to observe, in the custom and tradition of our forebears, a special day dedicated to giving thanks to God—a day on which to lay aside our daily tasks and cares and pay joyous homage to Him.

On that day, let us gather in our homes and in our places of worship and in other suitable places to give thanks to God for His graciousness and

His generosity to us—pledge to Him our everlasting devotions—to beseech His divine guidance and the wisdom and strength to recognize and follow that guidance—and let us pray to Him that the forces of evil, violence, indifference, intolerance, and inhumanity may soon vanish from the face of the earth and that peace, reason, understanding, and good will may reign supreme throughout the world.

—President Lyndon B. Johnson
1964 Thanksgiving Proclamation

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Pope Paul Asks Prayers To Our Lady for Council

Vatican City — (RNS) — Pope Paul VI appealed to thousands of pilgrims here to pray to the Blessed Virgin Mary for the successful completion of the Second Vatican Council's third session.

This, he said, "is the hour of the Holy Spirit and we should invoke the Madonna, who, just as she helped the first apostolic community in the expectation of Pentecost, will want to assist the Catholic hierarchy these days and illuminate it so that it will give the Church the teachings which she believes should be promulgated."

Council Closes, 4th Session Needed

By JOHN COGLEY
Special Correspondent

Vatican City — (RNS) — Rome is a lovely place to visit, but even bishops—or most of them anyway—would not want to live there. Nothing, then, but an urgent sense of duty is behind their decision to carry Vatican II on to a fourth session, and even a fifth, if necessary.

Last year, there was hope, generally shared by the Fathers, that the third session, now coming to a close, would be the last. Aside from the bishops' desire to get back to their dioceses, there were pressing financial reasons to wind it up.

The Council has been an expensive undertaking. The Vatican picks up the cost of travel and living for the missionary bishops who come from great distances to attend the sessions—and that adds up. The sheer household expenses connected with such a meeting run high; holding commission meetings between sessions requires another large outlay of money.

At the beginning, no one had counted on such a big expenditure. Pope John himself, according to Archbishop John Carmel Heenan of Westminster, England, thought that the Council

could be wound up by Christmas, 1962, a few months after its opening session. Few of the bishops expected it to run beyond two sessions. There was general agreement, consequently, on a big push to make the present session the last.

The managers of the Council should certainly get an "A" for effort. The third session began at a breathless pace and has maintained a rigid schedule. Only once in the 10 weeks of the session were the Fathers given a break from the grueling labors necessary to keep the Council moving along. Irrelevances and detours from the subject under consideration

Bishop Casey Home Saturday

Auxiliary Bishop Lawrence B. Casey will return Saturday evening from over two months in Rome for the Vatican Council.

His jet flight from the Eternal City will bring him to the United States following close of the Council at the end of this week.

He will offer Mass at Sacred Heart-Cathedral Sunday morning.

In the aula of St. Peter's were sternly handled no matter how eminent the offender.

Still, the effort was not successful.

The end of the Council is still not in sight. The least successful of all speed-up devices was the attempt to put back a number of important schemata to a series of "propositions." Among the drafts so reduced were those on the missions, the priesthood, religious orders, and seminaries.

For a certain number of Fathers, each of these topics is of monumental significance, and the decision to deal with them with less than full solemnity given other subjects was resented. The result was that not one of the cut-back schemata was universally welcomed.

Unsavory 'Bare Bones'

All of them have to be largely re-written and will come back for consideration at the next session. Had they been left as they were, full schemata, time might actually have been saved. For the hours spent criticizing them in their abbreviated versions, much of it used to denounce the cut-back, was as great as would have been used up for discussions of the original drafts.

Early during this session, Archbishop Pericle Felici, general secretary of the Council, announced that "brief" discussions would be allowed. At first this was thought to be merely a concession that two speakers, one pro and one con, would be permitted for each set of propositions. But the Fathers did not sit still for this, either. So the result was that the schemata-become-propositions received practically as lengthy attention as they would have gotten had they been left in their original state.

The cut-backs turned out to be largely unsatisfactory. In almost every case, the "relator" introducing an abbreviated draft explained that all that was left of his commission's work was the bare bones and stated that the rounded document originally prepared for the Fathers was better than the material he now had to place before them.

The "bare bones," in several cases, amounted to flat, uninspiring declarations about the matter under study plus a few retreat-master spiritual exhortations. Time and time again, they were brushed aside as "platitudes," "sermons," and banalities, as the bishops particularly concerned demanded that the Council dig deeper.

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'False Rumors' On Birth Control

Vatican City — (NC) — Pope Paul VI received the hierarchies of the United States and Canada at a joint audience Monday of this week, singled out American Catholics in particular for their firmness of faith and devotion to Catholic schools, and cautioned against false rumors regarding family limitation problems.

He cautioned that the Church must proceed slowly in the matter and that proper commissions are studying various aspects of the matter. Noting that it is a matter of concern for many, he said he trusted that good sense would prevail.

Council Review On Television

A half hour review of the third session of the Vatican Council ending this week will be telecast by WHEC-TV, Channel 10, Wednesday, Nov. 25, at 7:30 p.m.

The CBS News Special will show dramatic highlights of the two month meeting of the world's Catholic bishops, report their accomplishments and the continuing efforts of liberal and conservative prelates to have the Pope and the bishops enact their views into Church law.



MONSIGNOR JOHN FRANCIS GOGGIN

Diocese Loses Link to Pioneers

The Diocese of Rochester this week lost one of its last links with the days of its pioneers.

An adviser and confidant of all five bishops who have guided the Diocese, an instructor and exemplar to several generations of priests, Monsignor John Francis Goggin, rector emeritus of St. Bernard's seminary, who died Sunday evening, put his mark of discipline and devotion on the whole Diocese.

During more than fifty years at the Seminary, he shaped the studies and spiritual development of students who became the priests of this Diocese.

Despite his national reputation as a scholar—his writings have been published in the fifteen volume Catholic Encyclopedia—and despite the fact that every priest of the Diocese reveres him as their spiritual father, few lay people ever got to know him.

He lived not only for the Seminary but quite literally always in it—leaving it on only rare occasions and then usually to attend religious ceremonies at the Cathedral or some pontifical rite in another church.

The only exception to this was his care of his "little flock" at Star of the Sea Chapel at Grand View Beach in the Town of Greece from 1915 to 1957.

BISHOP KEARNEY offered the funeral Mass for Monsignor

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a greeting and then in the "oremus" invites all to pray.

There should be a moment's pause after the "oremus" in order that the faithful may reflect and form their personal and corporate intentions. Then the celebrant "collects" the prayers of all into the prayer of the assembly. The whole assembly responds and expresses its assent in the Amen.

The Liturgy of the Word

Now that the congregation has been made ready by the entrance rite, the liturgy of the Word of God begins. There is a great difference between the Entrance Rite and the Liturgy of the Word. In the first there is movement, singing, common prayer. But with the second, the congregation settles down to listen, to ponder and reflect, to be taught by the Word of God, to respond to that Word.

The Vatican Council has insisted that greater emphasis be given to the Liturgy of the Word. Part of the eventual reform of the liturgical books will include more varied and more suitable readings, from Holy Scripture (See article 35).

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'Entrance Rite' Gathers Parish for 'Word of God'

By FATHER WILLIAM SHANNON

Achieving collaboration of the whole Mystical Body of Christ—the Church—in the liturgical action requires not only a proper apportioning of roles; it also requires on the part of the participants a knowledge of the structure of the Mass—with the different structural parts of the Mass seen in proper perspective and with proper emphasis.

This is the second of three articles telling how and why the Catholic Church is changing its ritual ways of worship. Father Shannon, author of the articles, is a member of the faculty at Nazareth College.

Structure of the Mass

Clarifying the structure of the Mass will not only assist our efforts to achieve intelligent participation now, it will also be a means of preparing ourselves for still other reforms that are to come. For these reforms—which we may expect in the next few years—are especially intended to clarify the different parts of the Mass liturgy and their relationship to one another. The Liturgy Constitution of the Vatican Council clearly states: "The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts,

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as also the connection between them, may be more clearly manifested."

The Constitution distinguishes two parts in the Mass Liturgy: the Liturgy of the Word and the Eucharistic Liturgy (article 56). This is the basic structure and, therefore, the starting point for any instruction on the Mass. These two parts are preceded by a brief entrance rite and followed by a brief dismissal service.

The Entrance Rite

The preparatory prayers at the foot of the altar tend to confuse the structure of the entrance rite. They are moreover, of disproportionate length. In many places the pattern is emerging of having the celebrant come to the altar and recite these prayers with the servers, while the entire assembly sings an entrance chant in the vernacular.

The purpose of the overall en-

trance rite is to make the assembly ready for the sacred celebration — by greeting the celebrant as he enters their midst to lead them in worship. The meaningfulness of the entrance chant is enhanced if it is possible for the celebrant and his servers to enter the sanctuary by coming from the rear of the church down the central aisle. The entrance chant helps the assembly to begin "to be of one mind" around the altar and the celebrant.

After the Kyrie and the Gloria, the entrance rite is brought to a conclusion with the prayer of the assembly (the collect) — which the celebrant says on behalf of the entire congregation. First he salutes the faithful in

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Goggin yesterday at Sacred Heart Cathedral.

Monsignor Goggin, 87, whose whole priestly career was associated with St. Bernard's Seminary, died at St. Ann's Home Sunday, Nov. 15, 1964, following a long illness.

Part of Bishop Kearney's obituary and details of the funeral will be printed in next week's Courier.

Monsignor Goggin was born in Pennsylvania July 22, 1877. He completed his early studies at Pennsylvania High School and St. Andrew's Seminary. He then graduated from St. Bernard's Seminary in 1901. He was sent to Rome by Bishop Kearney to study in the Pontifical Seminary of St. John Lateran in 1902.

Father Goggin received a doctorate of Philosophy from St. Thomas' University in Rome in 1920 and a doctorate of Sacred Theology from the Gregorian College in Rome in 1902.

He died May 24, 1962 in the Basilica of St. John Lateran by Cardinal Pietro Respighi. (Continued on Page 2)