

School Children Aid Missions

Sacred Heart Cathedral School was the top school in the diocese for the school year of 1964-1965, according to the Rev. John F. Duffy, Diocesan Director of the Pontifical Association of the Holy Childhood. Fa-

"There are always some outstanding heroes in a list of this type," the Diocesan Director pointed out, "and these are the schools that may do very well on the per capita basis or percentage basis. Yet the figures may not be too obvious."

(Tabulation on Page 13)

ther Duffy cited a figure of \$2,501 from the Cathedral School children for the school year just completed.

On the basis of school population, Holy Rosary School in Rochester was the leading school in the diocese with an average of \$2.76 per pupil for mission offerings. Little St. Anne's School in Palmyra took second honors with an average of \$2.56.

IN RELEASING the figures of the schools of the diocese for the school year ending June 30th, Father Duffy pointed out that the total result for each school represents two different types of mission sacrifices.

Third place was shared equally by St. Andrew's and St. James' Schools in Rochester, each with an average of \$2.50 per pupil.

The first group are the contributions made to the National Office of the Holy Childhood in the form of Dues, Adoption of Pagan Babies, and the sale of Christmas Seals.

OTHER SCHOOLS that averaged over \$2.00 per pupil in mission sacrifices were Holy Family, Our Lady of Lourdes, Our Lady of Perpetual Help, St. Cecilia's and St. Helen's, all of Rochester, and St. Joseph's in Penfield and St. Patrick's in Owego.

Secondly, there are donations made to specific missionaries and sent by way of the Diocesan Office. These are referred to as "Designated Gifts."

"The record for the schools of the Diocese of Rochester is a tribute to the leadership of the teachers, both lay and religious, and to the zeal of the pupils," observed Father Duffy as he expressed gratitude to all.

Top honors in the Southern Tier went to St. Mary's School in Elmira, with a sum of \$1097, while Holy Family School with its total of \$901 held first place in the Auburn area.

Father Reinhart, Next Friday Club Speaker

Rev. Joseph F. Reinhart, assistant pastor of St. Margaret Mary Church, Irondequoit will be the speaker at the First Friday Luncheon Club, August 6 in Hotel Sheraton at 12:30 p.m.

Our Lady of Perpetual Help, and Holy Family parishes, Rochester. He was put in St. Cecilia parish, Rochester when ordained.

Newly named chairman of the Knights of Columbus sponsoring committee Eugene R. Cusker announced the speaker. Appointed with Cusker by Grand Knight Robert J. Farrell is Urban G. Kress, co-chairman.



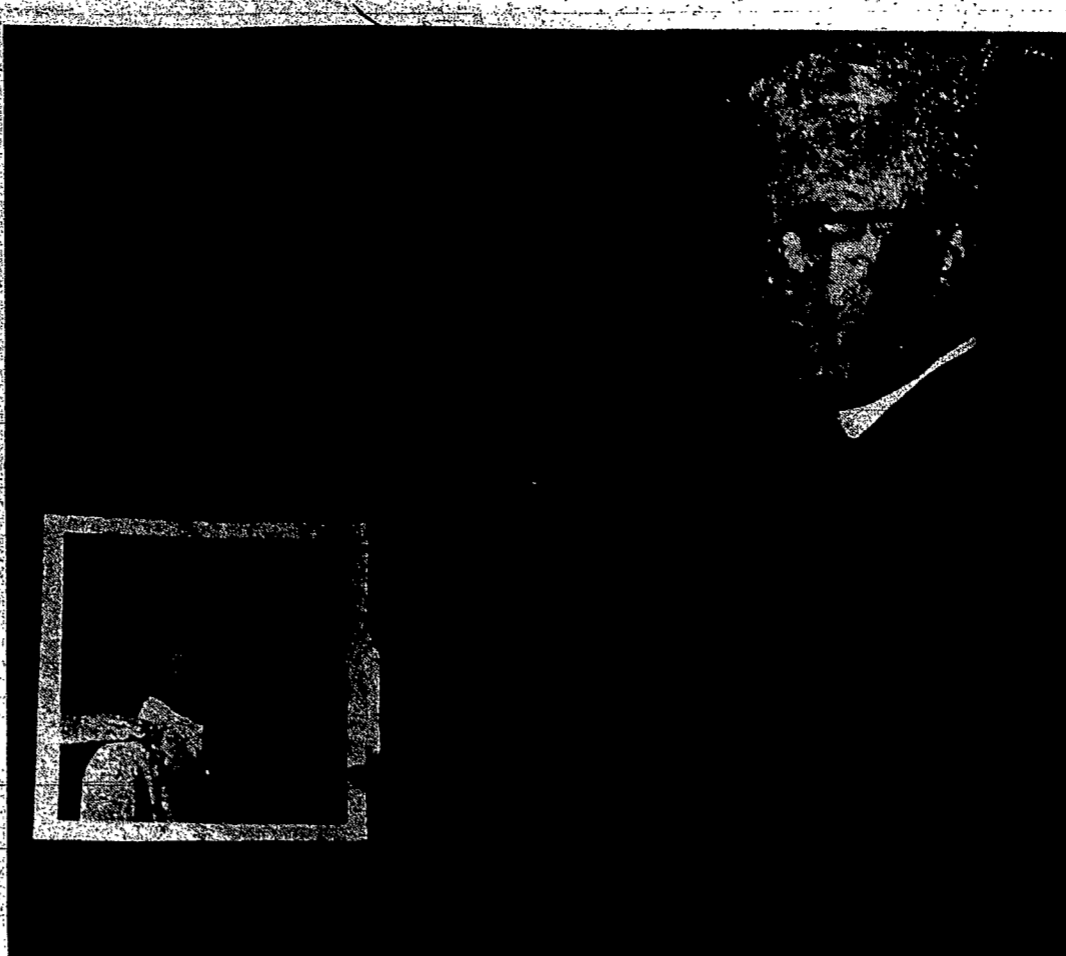
FATHER REINHART

Father Reinhart will be presented by Rev. William B. Holberton, chaplain of Rochester Council K. of C. and club moderator. The speaker was transferred to his present assignment in June by Bishop Kearney after serving as chaplain of Notre Dame High School, Elmira.

Ordained in 1954, Father Reinhart has served as curate at St. Gabriel's, Hammondsport;



RESPONSE TO CHRIST means "giving witness" and accepting involvement. Here Sister Teresa Mary uses an eye-catching bulletin board to illustrate her point.



GOOD VISUAL AIDS are part of the catechist's stock in trade. Here Fairport's Father Kelly displays a cut-out illustrating the sacrament of Confirmation.

How to Teach Church's Old Doctrine in a New Way

In these days of "The New Liturgy," and "The New Theology," no one would be surprised to hear that there is a "New Catechetics."

There are differences of opinion as to just what the "New Catechetics" is however, even though most teachers of religion realize that Catechetics is undergoing its own "aggiornamento."

The new style of Catechetics has developed its own terminology. One hears terms like "salvation history," "commitment" and even "kerygmatic theology." More on these shortly.

To get a slant on the "new" Catechetics, the Courier-Journal asked several people who are involved in catechetical programs, what they felt were the main features of the new style of Catechetics.

Comparing their views with two recent articles on catechetics, one by Jesuit Father Mark Link ("Challenge to Modern Catechetics") in America, July 10, and one by Mother M. Chabanel, I.B.V.M. ("Contemporary Catechetics and Christ as a Unity") in the Ecumenist, May-June, it appears that there is a substantial agreement among those active in the catechetical field, as to what the main points of emphasis should be. Quotes from Father Link and Mother Chabanel will be used as background for the ideas expressed by some of those interviewed below.

Said FATHER DAVID FINKS, assistant pastor of Immaculate Conception parish in Rochester: "Today's Catechetics is concrete, more Scriptural, and 'person-centered.'"

Explaining "person-centered," the young priest said that the catechist strives to present God's truth as given to us in the living person of Jesus Christ.

(Writes Father Link: "It means presenting the Christian message in such a way that the hearer sees it as a dynamic, personal invitation from Christ, calling him to a deeper union in faith... The object of faith is ultimately not a set of abstract truths but a person.")

Veering away from the abstract and theoretical, the catechist tries, Father Finks continued, to bring about a situation in which the individual is drawn to make a commitment to Christ.

With others the Catholic Courier interviewed, Father Finks stressed the importance of the teacher providing a living example of what he is teaching:

"The 'Good News' of Christ should shine forth in the catechist's life," he insisted.

(Father Link again: "His hearers must recognize him (the catechist) to be a living sign permeated by and authenticating the transcendent message he bears. Young people today demand a kind of concrete evidence that Christ is alive. For most of them, this comes most tellingly by contact with or dialogue with someone completely shot through with the implications of the Incarnation.")

Father Finks has had some varied catechetical experiences in his 9 years in the priesthood to date. He has taught public school youngsters from Grades 1-12, parochial school students at the grammar school level, and, in a 5-year term as chaplain of Mercy High School, high school girls in a Catholic school.

A veteran catechist, SISTER TERESA MARY, of the Mission Helpers-of-the-Sacred-Heart, now stationed at Fairport's School of Religion, also affirmed that religion class should be an encounter between Christ and the individual student:

"The Lesson has to be one in which the child comes into contact with Christ—here and now. We want each child to realize that here and now, Christ has a message for me."

As one oriented to the new Catechetics, Sister relies heavily on the Bible in her presentation.

"Even little ones—first graders—can begin to appreciate the



EVEN SMALL CHILDREN can grasp the idea of meeting Christ in the Bible, feels Sister Teresa Mary, of the Mission Helpers-of-the-Sacred-Heart, shown here explaining a Bible text to Stephen Nicolais, age 4, who has been in a "pre-kindergarten" class this year.

idea of meeting Christ in the Bible," she felt.

(As Mother Chabanel writes: "The catechist does not tell the child, 'Heaven is a lovely place'; she says, 'Listen to what Christ tells all of us today: I go to prepare a place for you in my Father's house.'")

FATHER DANIEL BRENT, assistant superintendent of Catholic schools in the Diocese, also noted the increasing use of Scripture which marks today's Catechetics:

"This Scriptural approach follows the pattern through which God revealed Himself in the Bible, rather than the neat formulas of religious truths which the theologians have produced."

In a letter to parochial school principals last June 11, Father Brent indicated some ways in which religion lessons differ from that of a generation ago. His letter stated:

"Emphasis on catechism answers should be sharply reduced. More time should be given to activities: teaching the children to pray, Catholic action projects, class discussions, Bible vigils, etc."

He ended with this general principle:

"Teachers should be encouraged to use the Bible as a regular part of their teaching wherever it is feasible."

FATHER LEONARD KELLY, pastor of the Church of the Assumption in Fairport, and founder of the widely-acclaimed School of Religion there, explained more fully what the term "kerygmatic" meant in teaching religion:

"The Greek word, 'kerygma' originally meant a public message announced by a herald,

but in early Christian circles took on the more specialized meaning of 'the joyful news of salvation.'"

(This approximates the meaning of the English word, "gospel" — which means the good news.)

In particular, Father Kelly pointed out, the kerygmatic emphasis in catechizing brings out the "challenging element" in Christ's message.

"The good news of salvation takes the form of an invitation, which man must accept or reject," the Fairport pastor elaborated.

Father Kelly is one person who doesn't think that the "new catechetics" is quite as new as it is described.

"You'd get the idea that all we had a few years back was a rote question-answer formula, with little explanation or background. This was certainly not the case," he stated firmly.

Father Kelly did agree that older approach was aimed mainly at the intellect, and put less stress on moving the will.

Sister Joan Margaret used the doctrine of the Holy Trinity as an example of the pattern of salvation history:

Summing-up-then—there is a new approach to Catechetics, with a fairly definite consensus as to its main features. It is Bible-based, closely linked to the Liturgy, and aimed at bringing the individual to a present encounter with Christ that will invite that person to express and live his faith in today's world.

—Father Robert Kanka

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(Father Lane is pastor of St. Agnes Church, Avon.)

There was a reason, and a good one. Earlier in the week Post Chaplain (Lt. Col.) Leslie Albus received a request from Donald Prevost, Therapist at Good Samaritan Hospital.

The Watertown Rotary was sponsoring a weekend camp for handicapped children—cerebral palsy, congenital defects, post polio—on Association Island, but they had no Catholic chaplain for Sunday Mass. Could Camp Drum help?

Obviously such a call could not be ignored, so Chaplain Albus nominated Chaplain Lane. It seemed simple: The Island could be reached by a causeway, provided the water was low and there were no waves.

Sunday, however, the combination was not right, so the Chaplain had to make the longer, slower boat trip.

After celebrating Mass for the campers and some seventy Islanders, Father Lane discovered the waves, whipped by a strong wind, were higher than ever. Lacking St. Peter's ability to walk on the water, the Chaplain had to rely on a still slower boat trip back to Snowshoe Point.

The net result was a happy group of campers and a Drum congregation which moved from uncertainty to pride as they learned of the padre's argosy.

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Wind, Wave ... Worship. Sunday Mass at Drum

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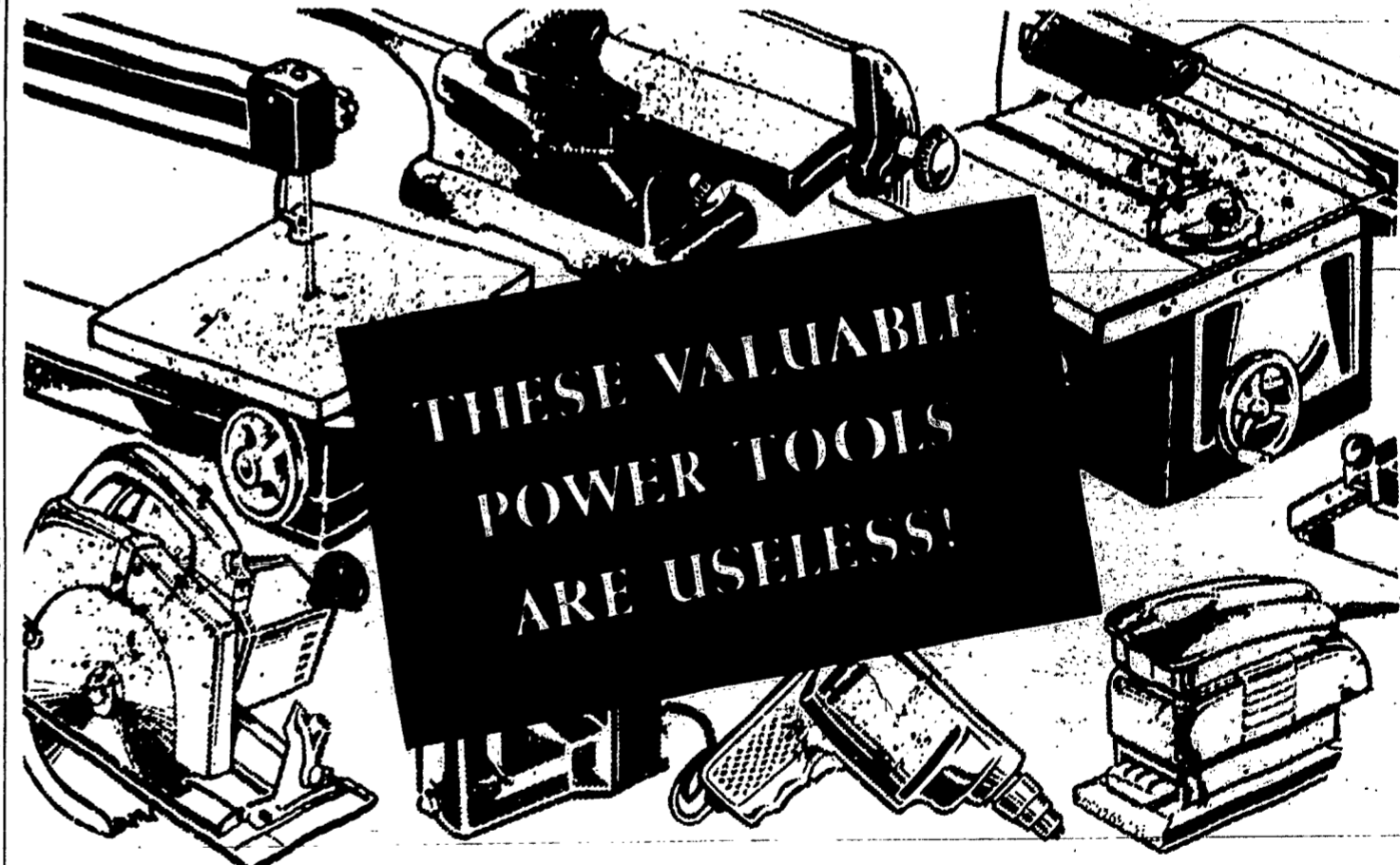
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