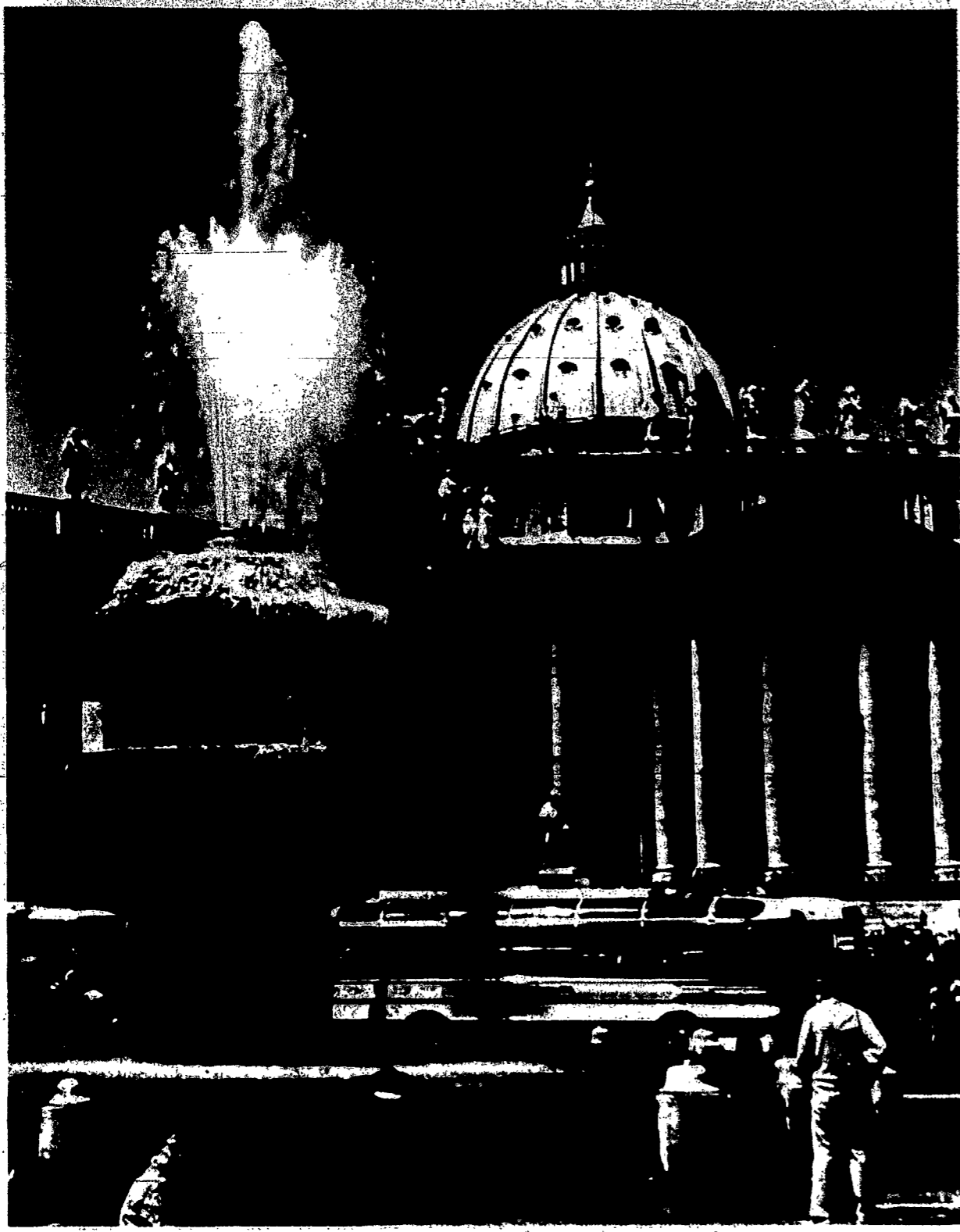


Council's Final Session Starts Tuesday



Jesus said, 'Whoever drinks the water that I shall give him will never suffer thirst any more. The water that I shall give him will be an inner spring always welling up for eternal life.' The shepherds of Christendom will seek to satisfy the world's thirst for a better life when they meet here at St. Peter's in Rome next week.

God's Obituary is Premature

"Multitudes, multitudes in the valley of decision!" That was the thundering threat of the prophet Joel to the nation of Israel in the seventh century before Christ.

His prophecy was prophetic to that nation's destruction.

Scripture's warning is still significant for us today.

The world's three billion people will be "in the valley of decision" as they watch the world's 2500 Catholic bishops who will meet at the summit of Christendom next week to begin the final session of the Vatican Council.

"An increasing number of people are already convinced, as was 19th century German philosopher Friedrich Nietzsche, that 'God is dead.'"

The Council will have to provide evidence He isn't.

This is the basic task of the Council — to recognize and to reply adequately to what psychologist Carl G. Jung termed the "psychic fact of our time... God's disappearance."

The technological triumphs of the past century have made God seem unnecessary. Pope Paul has frequently referred to this situation — first in his talk to the bishops at the opening session of the Council in 1963, again in his encyclical in the summer of 1964 and most recently in his plea this past month for prayer and penance for the Council's success.

He, at least, is aware of the multitudes and the magnitude of the scrutiny the Council faces.

What are the chances that

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the bishops will meet this challenge? Their scheduled agenda certainly is favorable.

First to be settled is the question of whether Catholics can really believe in religious liberty.

Next topic will be the famous "schema 13" — the Church in the Modern World. Then how are priests to fit into this picture and what is to be the Church's new mission technique in those areas which so resent

"western" attempts to "convert" them? This issue is obviously open for a massive revision of the Church's image — from an aloof, "rigorist" religious club, "clergy of associations outside its own circle, to that of a companion and servant to all people.

Despite the favorable schedule and the imperative need, "the prognosis for the fourth session," it has been said, "is not very good." Such is the opinion

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World Expects a Leap, Another Council Needed

What will be the chief result of the Vatican Council? Its own experts admit—probably another Council.

Pope Paul said recently the world expects the Church to make "a leap forward" by its Council decrees but he admitted the size of the job to be done to "rejuvenate" the Church will take longer than the Council's autumn session.

Benedictine Father Placid Jordan in an NCWC News Service report from Rome this week said the present Vatican Council has launched so many far ranging projects that it will take another Council — perhaps a century hence — to tie the inevitable loose ends together.

He listed decentralizing Church authority, a possible senate of bishops, interfaith relationships, more changes in the Church's ritual ways of worship and a more articulate laity as some of the characteristics of Church life in the post-Council years.

Bishop Kearney's Letter

Altar and Crucifix, Our Links with Calvary

My dear People:

The opening of the last session of the Vatican Council will take place on Tuesday, September 14, the feast of the Holy Cross of Christ.

His Holiness has announced that Fathers of the Council will follow the Holy Cross in solemn procession in supplication for Christ's special blessing upon the Council program.

He has asked that we join him in spirit all over the world on this feast in special prayer to our Crucified Saviour.

In every Catholic Church there are two prominent symbols of worship, the altar and the crucifix. The altar symbolizes the table of the Last Supper where Christ celebrated

the Paschal meal with his apostles. The holy Cross symbolizes his execution on Calvary.

Calvary and the Mass are essentially one and the same sacrifice, and the Crucifix is the formal sign of Calvary.

God chose the cross.

To prepare his apostles for such an unbelievable choice He foretold: "After two days, the Passover will be here and the son of man will be delivered to be crucified." God's choice of a cross is a favorite theme of St. Paul who wrote "Jesus, for the joy set before him, endured the cross, despising its shame."

As the consciousness that the Mass is the sacrifice of Calvary took deeper root in the mind of the Church and the faithful, the crucifix came into greater prominence, until finally the

Church law read "The altar crucifix should command the attention of the faithful by its size and position. It is not an accessory, but the principal thing on the altar, outside the tabernacle."

The Cross of Calvary was the altar on which Christ was slain, on it the holy victim's body was laid. So from earliest times it was integrated with the Mass as a meaningful sign of the sacrifice.

As a sign of Calvary, the crucifix is superior to the altar table on which it rests. It is a sign which needs no verbal explanation; it transcends language. It identifies every Mass with Calvary. It is not enough that Christ saved us, once and for all on Calvary. We need this daily contact with his Cross. It is in the light that shines from the crucifix on the altar, the holy Cross, that we

see the Eucharistic banquet at the table where we eat "the flesh of the son of man."

Finally, the Cross on the altar reminds us that the crucifixion of Christ is present sacramentally under the sign of the Eucharistic banquet. The most tender moments in Church liturgy are found in the rites for Good Friday which center around the Holy Cross.

The hanging of the crucifix is the solemn ceremony for the blessing of every Catholic institution. It should be somewhere on the wall in every Catholic home. It is our most powerful sacramental, bringing

God's grace to us as we carry it on our person or attached to our Lady's Rosary.

"We adore Thee, oh Christ And we bless Thee Because by Thy holy cross Thou hast redeemed the world."

In grateful devotion then to our most holy Redeemer and in response to the wishes of our Holy Father the Pope, may I ask that on the evening of September 14, there be special services in honor of the Cross of Christ in every church and chapel consisting of the Stations of the Cross and Benediction of the Blessed Sacrament during which will be recited the Litany of the Sacred Heart.

With my blessing,

Your devoted shepherd in Christ —

+ James E. Kearney Bishop of Rochester

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The Catholic COURIER

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76th Year ROCHESTER, N.Y., FRIDAY, SEPTEMBER 10, 1965

Journal

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Rites in All Parishes

Bishop Kearney will lead Catholics of the Diocese in penitential rites for the Vatican Council at a Stations of the Cross ceremony in Sacred Heart Cathedral, Tuesday, Sept. 14, at 7:45 p.m.

He has directed pastors to schedule a similar rite in all parish churches that same evening.

Pope Paul made an appeal to the world's Catholics — and all Christians — to pray for the Council's success on the date it begins its fourth and final session next Tuesday.

He will lead a procession of nearly 2500 bishops in Rome Tuesday afternoon. The date marks the feast of the

Holy Cross and the Pope will carry relics of the Cross in the Rome procession.

Bishop Kearney has sent a letter to pastors to be read at Masses this Sunday asking for the diocesan-wide devotion. The letter is printed at the bottom of this page.

The ceremony in each parish will include Stations of the Cross, with a verse of the "Stabat Mater" sung in English after each station, Litany of the Sacred Heart of Jesus and Benediction of the Blessed Sacrament.

The Bishop said Pope Paul's "Way of the Cross in Rome suggests the way we can best meet his request for our prayers in a special service in all churches on that day."

A Vote and a Voice

How much influence will the Rochester Diocese have in the decisions to be made in Rome at this autumn's Vatican Council?

A vote and a voice.

The vote will come from Auxiliary Bishop Lawrence B. Casey who will attend the daily Council sessions in vast St. Peter's basilica.

He left Rochester Wednesday afternoon, Sept. 8, to allow a week in Rome prior to the Council's opening to study the more than ten volumes of documents which will be up for discussion and decision.

He will again write his reports on the Council's progress for the Courier. During the three previous sessions of the Council, his widely read articles gave Courier readers an inside and an accurate view of the Council.

The voice from the Diocese will be that of Monsignor Wilfred T. Craugh, rector of St. Bernard's Seminary.

His voice, as is characteristic of Monsignor Craugh, will be a quiet one—in writing.

He has translated all the Council's agenda items called schemata—from Latin into English for the United States bishops. That's the way he spent his "vacation"—and why lights burned late at the Seminary all summer.

His translation work, first done for Bishop Casey and some few other bishops for the 1962 session of the Council proved so popular that the demand swelled during the next two sessions.

The translation of the documents helps the bishops study them with obvious greater speed. The side-by-side texts cut down the need for bishops to do their own translating and yet keep the nuances of technical Latin theological terms clear in view.

Courier editor Father Henry Aivell will be in Rome for the first week of the Council to get on-the-spot pictures and reports and to establish "contacts" for continuing direct information from the Council.



Bishop Casey bids farewell to Cathedral parishioners.

Bishop Casey's Sermon

'To Interpret Christ Correctly'

Next week, two thousand bishops from every country of the world will meet again in Rome to shape the course of the Church and the People of God for the years ahead. It has been a long haul from that day we first met in October, 1962, and it will be a long, hard pull before the curtain falls on the historic drama of Vatican II this November or December.

It took the first three sessions, 1962, 1963, and 1964, to produce five completed documents. This final session is expected to finish eleven. Happily, seven of these are in the final stages; only four remain to be debated extensively.

There will be heavy pressure at this session. The Council Fathers will be laboring, with the guidance of the Holy Spirit, to express the teachings of the Catholic Church as best they can. They want to make the Church's teachings clear to Catholics and non-Catholics alike.

This is the text of Bishop Casey's sermon at Sacred Heart Cathedral Sunday morning, Sept. 5. He left for Rome and the Vatican Council Wednesday afternoon.

but they also want to be theologically precise. They want to make these teachings relevant to the modern world but not at the price of altering the teachings of Christ. Their work will be to interpret correctly Christ's thoughts; not to change them.

First on the agenda this September is the declaration on religious liberty. I have found out, listening to the debates day after day, that this is no simple problem. However, the Fathers will come out with a statement which should finally clarify this question. Then, the Council will define the Church's relation with non-Christian religions.

Back in 1962, Cardinal Montini, the future Pope Paul, said that the work of this Council would be to answer two ques-

tions: First, what is the Church? This question was answered last year when the Council produced the monumental schema, "The Church," the document which is the crowning achievement of this Council.

The second question, according to Cardinal Montini, was this: What does the Church do? This fall, the Council will attempt to answer that question. Debate will continue on the famous schema, "The Church in the Modern World." The debate could be a long one because this schema covers an enormous range of subjects. This unique document approaches the problems of nuclear warfare, birth-control, the population explosion, hunger, poverty and racism. It is directed not only to Catholics but to all men, other Christians, non-Christian believers, even atheists, because it treats problems common to all men today.

Even when the Council completes its labors late this year, and the Pope promulgates the constitutions and decrees worked out by the Council, the task of translating its work from the bone of conciliar documents into the flesh of a living Church still lies ahead. Post-conciliar commissions will have to be set up and secretariates and other organizations on various levels will be formed. So, the Council is going to be with the bishops and with you, the faithful, for years to come.

"The Council," as the Holy Father stated a month ago, "must not be the exclusive concern of the pope and the bishops but it must concern the entire People of God, the entire Church." And we could add, in our own words, the work of the Holy Father must be also our work and our concern.

This great man is our father and we are his children: As our

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