

Christ in His Poor Pleads for Help

My dear People:

For sixteen years I have asked you at Thanksgiving time to share your usable clothing with the needy of the world. Your response has been most generous: since the first appeal in 1949 you have donated some 2,500 tons of clothing and shoes.

I know you share the sentiments of our Holy Father, Pope Paul VI, who told his United Nations hearers in October that the Catholic Church would intensify its charitable efforts as a concrete step towards building a peaceful world.



Because Christ in His poor still pleads with us for help, may I ask that again this year you take your gift of usable clothing to your parish collection center at the time and place designated by your pastor. Your gift will make your Thanksgiving Day that much happier this year.

With a blessing, I am

Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester



Text and Symbol, 22nd Sunday after Pentecost

Church Changes Begin in Ourselves

Pope Paul told the world's Catholic bishops that they will have to "gently persuade the people" to accept changes in the Church decided on by the Vatican Council.

The laity are not the only ones to need such persuasion. Many clergy also are still pre-Council in their attitudes and methods of action.

The Pope, in his characteristically cautious way, warned against any extremism in responding to the Council's directives. Both "inertia and over-enthusiasm" must be avoided, he said. "Innovations will have to be kept within the limits laid down by authority."

The Council's documents thus far have all agreed on one basic point—no matter how vast and urgent are changes made in the Church's life and worship, all will be but "sound and fury signifying nothing" unless there is first of all a spiritual renovation in each individual member of the Church.

"All the faithful of Christ are invited to strive for the holiness and perfection of their own proper state. Indeed they have an obligation to so strive," says the Council's statement "De Ecclesia—On the Church." And in its decree on ecumenical activity, the Council states, "There can be no ecumenism worthy of the name without interior conversion. . . . The faithful should remember that they are better promoting union among Christians, indeed living it better, the more they strive to live holier lives according to the Gospel."

Reports in newspapers and magazines about Council decisions have understandably focused on administrative and liturgical changes—increased authority for bishops, better education for the clergy, decentralizing and internationalizing Vatican government of the Church, modern languages in place of Latin at Mass. . . .

These are but tools—and like all tools, they can be used to carve a masterpiece or to butcher the job. The difference depends on the artisan.

—Father Henry Atwell

Pomp and Ritual Fade at Pope Paul's Mass

By REV. PAUL CUDDY

About 20 years ago, Monsignor James McAniff, who lived for several years in Rome, observed: "There is a Roman saying: 'Visit Rome and lose your faith. Live there and it returns and is deepened.'" The curious paradoxes intertwined in ecclesiastical Rome come as a start to many visitors. The person of Pope Paul make them seem inconsequential.

On Saturday evening of September 18 we members of the American Catholic Press Association meeting in Rome, found notices in our hotel boxes: "Pope Paul will celebrate Mass in St. Peter's Sunday at 9:00 a.m. for the Catholic Press Association. Please phone the director if you wish admission tickets." There was great scurrying to get them.

On Sunday in small groups we hailed taxis—less than a dollar for four of us—and were unloaded into St. Peter's Square. It was 7:40 a.m. Thousands of people were bustling for their appointed entrances into the basilica. Vatican functionaries glanced at our green tickets and silently waved us to the gate of St. Martha. Finally we landed in a perfect spot, a loge which would seat 150 persons, and it faced the side of the famous Bernini altar.

The CPA people, with Rochester Courier-Journal's editor, Henry Atwell and his own news camera, were squeezed together. We looked at the altar prepared for Mass, then at the thousands gathered around the altar on all sides excepting the section which contained the empty seats of the Council Fathers. A large group from the Province of Brescia took a great section. They chatted with Italian effervescence and cheerfulness, waving placards proclaiming "Brescia." A federation of Italian Teachers was having animated discussions among themselves. A group of Germans stood to the right of our loge, somber, silent, reverent. I thought of "home"—any church in the Diocese of Rochester, and imagined the indignation of priests, sisters, laypeople, and even of the children if such goings-on took place in our awesome churches.

However, cheerfulness and

4 COURIER-JOURNAL
Friday, Nov. 12, 1965



Father Paul Cuddy, pastor of St. John's Church, Clyde, describes in this article a Mass he attended in St. Peter's at the Vatican. Pope Paul said the Mass . . .

ease are contagious. Quickly the Americans were talking with the enthusiasm of the best Bresciani. A young woman from the Washington Chancery office, seated to my right had turned to a friend back of her in animated description of her struggle to get into St. Peter's. A prodigiously voluble lady about forty from Minneapolis was describing with never a pause for breath, her work with South American exchange students. I was equally interested in her vocal ability and her apostolic work, and admired both.

Mass was scheduled for 9:00 a.m. The organ began the "Te Deum"; the choir sang, and the people all rose and looked down the aisle to see Our Holy Father seated on the sedia gestatoria, the papal platform carried by twelve men. Some of

the congregation began to sing with the choir—not very well; others began to applaud, until all, even the Germans, clapped with enthusiasm. This was the applause of excitement, affection and loyalty, and recently reached St. Patrick's Cathedral in New York City.

The sedia is a bit of an affront to some who worry about hierarchical structure in a democratic society. I recalled what Dr. Marius Blucaglia, a professor of English literature at the University of Milan, told me the day before at Assisi. He said: "When the Council opened, the Holy Father walked down the aisle with the bishops, but I think he should use the sedia gestatoria. After all he is the Pope, and everyone wants to see him. Too many are deprived of this unless he is elevated to their sight." So

that's another side of the picture.

When Pope Paul came into the sanctuary for Holy Mass, he stepped forward and shook hands with a Cardinal, who I presume, is in charge of the basilica. Then he went to a prie-dieu and prayed for a few minutes to recollect his soul. A great group of satellites: masters of ceremonies, assistants at the Mass; functionaries for vesting the Pope, for preparing the vessels and the many minutiae which are involved in the intricate ritual of the Mass, swarmed quietly, then vested the Pope. Now all was ready for the Sacrifice. The altar was set for Mass "facing the people."

Pope Paul began the prayers at the foot of the altar in the Italian vernacular. The whole Mass excepting the Canon was in Italian. This seemed a pity for the non-Italians because the Latin Gloria and Creed in the universal Latin from a Catholic group is always a thrill. Not the Pope, but a lector read the epistle, and a deacon read the gospel as Paul VI sat in his presiding chair quietly listening to the Word of God.

After the gospel, Pope Paul ascended to the platform of the altar, stood in front of double microphones to deliver the homily.

The gospel was the account of Christ, the widow of Naim and her dead son. Before five sentences were uttered, all the glory, the embellishments of ceremony, pomp and ritual

faded, and before our fascinated eyes stood a simple priest, the pastor of his flock, quietly discussing the gospel.

His theme was compassion: the compassion of Christ to a sorrowing widow; His compassion of Christ in His Church for a suffering world; the raising of the dead son and restoring him to his mother; Christ in His Church working in the world, restoring those spiritually dead to life, giving those suffering from poverty, from ignorance and from disease, the love of compassion, and with it assistance and hope.

Even for those who knew no Italian, this First of Pastors speaking so quietly, a picture of personal interest and of tranquil interior, was a moving sermon. His gestures were natural, his voice calm; his manner was earnest, expository without strain. This was a model of the homily of the new Liturgy, and this simple priest was the model for all pastors.

After the homily, Mass continued. At the Consecration, the Pope turned and showed the Sacred Host and Chalice to all sides, just as he did November 4 at the Yankee Stadium Mass. Flash bulbs blazed all about. The Pope was undisturbed as he presented the Eucharistic Christ to the eyes of all for our adoration.

After Mass the Holy Father sat in a chair on the platform of the altar, and read a series of greetings to the diverse groups. He read them out in Italian, French, English, Spanish and German. (The Germans were electrified with pleasure at hearing their Mother tongue.) Special greetings were given with a personal blessing to some hundred persons, representing special groups. With the last greeting, the Pope was raised upon the sedia gestatoria, and departed with the excited applause of his flock—all of us thrilled that Paul is our pastor and we are his flock.

At Assisi, the day before, Professor Blucaglia said: "Those who know Pope Paul best say he has the learning of Leo XIII, the holiness of Pius X, the charity of Benedict XV, the courage of Pius XI, the diplomacy of Pius XII, and the goodness of John XXIII."

As the Holy Father disappeared down the aisle of St. Peter's, I remembered this description, and added: "and the simplicity of the Good Pastor."

Speed Changes In Seminaries

Vatican City — (RNS) — Pope Paul VI has instructed the Sacred Congregation of Seminaries and Universities to "translate into practical terms as soon as possible" the decree of Priestly Formation approved by Vatican II.

He did so in a letter to Giuseppe Cardinal Pizzardo, prefect of the congregation, and to its more than 30 members, all cardinals.



. . . and gave the sermon.

You can continue to help Bishop Kearney in his work for immortal souls.



More facilities are needed to teach children their religion

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Nuns, Laity To Give Communion?

Toronto — (RNS) — Nuns and lay men and women should be permitted to give Communion to Roman Catholic hospital patients, Father W. J. Browne, S.J., of Regis College, Willowdale, Ont., suggested here.

"Red tape sometimes strangles the life of the Church," he told delegates to the Catholic Hospital Conference of Ontario.

Father Browne said it was not really necessary to be an ordained priest to handle the sacred host. In the early Church, he said, people were allowed to bring the sacrament into their homes and communicate themselves during the week.

"Even women were allowed to do this," the Jesuit said. "At this very moment, there are nuns in South America who have the privilege of bringing the Blessed Sacrament to places where no priest is available."

"Who will say that our own needs do not call for much wider use of baptized Catholics in this manner?"

Father Browne said anointing of the sick might also be done by deacons or deaconesses (the Catholic Church has no deaconesses).

Council Joins Pope in Asking Curial Reform

By GARY MACDONALD

Rome—"The Fathers . . . desire that these departments . . . be reorganized and better adapted to the needs of the times, regions and rites, especially as regards their number, name, competence and peculiar method of procedure . . . and that the office of legates of the Roman pontiff be more precisely determined."

The decree on the pastoral office of bishops thus puts Vatican II on record as sharing the unachieved desire of every Council since Basile and Constance for a reform of the Curia.

A delayed evolution in curial practice has increased the urgency. As in medieval society in which the king made laws and administered justice, executive, administrative, law-making and judicial functions still overlap. Civil society in advanced countries today regards the division of powers as an essential protection of citizen rights.

"I am too old," Pius XI reportedly told a cardinal who urged curial reform. Pius XII developed a daring but unrealistic plan. He tried to increase centralization so that he could personally control every decision. His own secretary of state, he built up a private secretariat to short-circuit curial offices. He even envisaged a group of super-cardinals roaming the

world to supervise execution of his commands.

The Curia was too strong for him. It smothered him in details, slowing down the decision-making process progressively. By his death, arteriosclerosis reigned. Archbishop Thomas Roberts has said that when he was in Bombay, a decision on the validity of marriage could take ten years. And, as he added, "who cares ten years later, even if the decision is favorable?"

When Pope John succeeded in 1958, conditions were critical. With bigger fish to fry, however, John avoided a head-on collision. Needing the Curia's help, he concentrated on winning its good will and restoring morale.

John knew, however, that total Church reform required curial reform. Knowing also that his predecessor's approach was self-defeating, he looked to the bishops to provide the counterweight. A restructuring of relations between them and the pope would, he believed, make the Curia an efficient civil service controlled by the pope and subject to policies established by the pope and bishops.

Pope Paul has openly embraced this concept on many occasions. In September 1963 he formulated two main elements: decentralization and internationalization. They would put relations between the

bishops and the Curia on such a new basis that the Curia would no longer be pretentious and apathetic bureaucracy, narrowly legalistic and ritualistic, a hothead of concealed ambitions and underhand antagonisms, as some have charged, but "a true community of faith and charity" at the service of "the universal Church."

It is Pope Paul's often-expressed hope that the Curia will reform itself. As a concrete step, he has named a Reorganizing Commission headed by Cardinal Roberto. No recommendations have yet emerged, but one recent development has made many wonder if Pope Paul's dream of self-reform is realistic.

The revised Council schema on the missions includes a paragraph requesting the addition of missionary cardinals, patriarchs, bishops, and heads of missionary orders and societies, to Propaganda Fide. The Mission's Commission spokesman, when presenting the schema, caused much surprise by asking the Fathers to emasculate this paragraph, a paragraph on which Archbishop Eugene D'Souza of India has said the entire schema hinges, and without which "it disappears into the air as so many pious exhortations." The spokesman later explained that Cardinal Roberto's Commission had "forced the Mission's Commission against its will to propose the amendment" on the ground that the paragraph conflicted with its

guiding principles for curial reform. That would seem to rule out both internationalization and decentralization of the policy-making machinery.

Also well known is the tale of play and counterplay of the Congregation of Rites to block the postconciliar Liturgy Commission's efforts to implement the Council's decree. More widely, many indications exist of concerted curial maneuvers to prevent any practical application of collegiality. Writing in the Flemish review "De Maand," Jan Grootaers sees a pattern of efforts by nuncios to control and dominate the local churches, at both the doctrinal and the ecumenical pastoral level. He mentions specifically Germany, Belgium, the Netherlands, the United States and Argentina. From elsewhere in Latin America come documented reports of similar efforts by nuncios to reassert tight curial control over bishops.

Such moves should not cause a reaction of outrage. Centuries-old attitudes do not change overnight. But they should be exposed with objectivity and charity.

A thoroughly informed public opinion in the Church will help Pope Paul immensely in implementing the curial reform to which he is committed. Such public opinion played a decisive part in the recent rehabilitation of the Dutch woman psychiatrist improperly condemned by the Holy Office.

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