

# The Bishop's Letter On Family Communion

My Dear People:  
For many years we have sanctified the Feast of the Holy Family by a very beautiful liturgy—the Family Communion Sunday. It has been a very rewarding experience for your bishop to hear from the various parishes the story of the large numbers of families walking together to the Altar rail to receive the Lord together in the Sacrament of the Holy Eucharist.

I feel sure that this practice is most pleasing to the Holy Family of Jesus, Mary and Joseph to whom the day is dedicated. May I ask a renewal of the devotion this year on next Sunday, the Feast of the Holy Family. Why not take Mother out to breakfast after Mass and make her "Queen for a day."  
Your devoted Shepherd in Christ,

James E. Kearney  
Bishop of Rochester

## Which Provides Adventure?

# Wedding Ring Or a Cassock

Americans heading for Europe a decade ago were cautioned, "Don't drink the water."

Now, according to entertainer Tom Lehrer, Europeans heading for America are as emphatically cautioned, "Don't breathe their air."

But even more hazardous than American air, it seems, is American marriage.

At least that's the import of the nation's current top ten television programs.

If psychiatrists are right in claiming we reveal our unmentionable desires in the way we spend our leisure time, then America's millions of TV-watchers obviously wish marriage would go away.

Look at the heroes that rate the nation's attention—Andy Griffith, a widower, like Ben Cartwright of Bonanza and Jed Clampett of the Beverly Hillbillies, or Gomer Pyle, a bachelor, like Hoss and Little Joe, or Lucille Ball of the Lucy Show, a divorcee, and Red Skelton, though married, says, "I think single."

The only show that accepts marriage as a normal and happy institution is the Dick Van Dyke Show but which of its viewers has a wife like Mary Tyler Moore?

According to Arnold Hano in a recent New York Times Magazine article, this diet of fantasy, comfort and escape lays bare "America's problem of marital despair" and indicates most Americans "badly need a marriage counselor."

Where then is a man going to find a challenge to his daring, a chance for adventure, a crusade to capture his heart if not in married life or at his daily job?

The same issue of the Times (Sunday, Dec. 26) quite by coincidence suggests that the answer to that question is—the Catholic priesthood!

The sophisticated Times becomes an eloquent vocation promoter in two articles—one on the worker-priests of France and the other on the imaginative Father Ivan Illich at the experimental mission training center at Cuernavaca, Mexico.

The worker-priest program, begun after World War II but closed down by Pope John, was recently revived by the Vatican Council. Now the clergy in overalls will be called priest-workers instead.

The first priests to take up tools a decade ago became so enraged at the complacency of the cassock-priests that many became Communists and some got married—which prompted Pope John to put a stop to the idea. The "new breed" of priest-workers will live in close-knit clergy communities so they won't get the chance to stray from their priestly commitments. The priest-workers, hardly more than 25 to begin with, will work in factories or as construction crewmen in an effort to contact the vast numbers of Frenchmen whose only contact with the clergy is to pay the fee for a baptism, wedding or funeral.

Another bold missionary venture is taking shape in a "springboard" school in the heart of Mexico. Both Pope John and Pope Paul have asked United States priests and nuns to go to the rescue of the faith of their Latin American neighbors—most of whom are Catholics but who have far too few religious vocations to provide for even the basic spiritual needs of that huge and turbulent area that ranges from the Rio Grande to Tierra del Fuego.

Father Illich is director of the school at Cuernavaca where 508 priests, nuns and lay people have been trained for this Latin American apostolate. The chief lesson he teaches his pupils is that "religion ought to be fun" so rites, music and art are all designed to change the usual dour U.S. church-look to a lively, smily way of faith.

But Father Illich has his hazards too. Complaints to the Vatican about goings on in Cuernavaca have threatened to put a damper on the archbishop there who authorized it all.

So maybe the priesthood, like marriage, is also hazardous, but for one who's in it, it can also be challenging.

—Father Henry A. Attwell

# Increasing Affluence Creates New Problems for Church

New York — (RNS) — Economic and technological progress which produces conflicts with traditional moral principles sometimes brings social changes at a "high ethical cost," the Catholic Economic Association was told at its 24th annual meeting here.

Holy Cross Father Ernest J. Bartell of Princeton University said that economics "may sometimes go hand in hand with morality, but very often problems of technical advancement are an complex that conflicts arise."

He cautioned the Church against "applying the absolute principles of justice and charity that evolved in the moral theology textbooks of the past." Rather, he said, in the face of perplexing social problems in a changing world, the new religious-moral social concepts must be flexible and "capable of coping with a bundle of mixed effects."

"Only in this way," the priest stressed, "can spiritual and material progress keep pace with each other."

Somewhat the same viewpoint was expressed by Holy Cross Father Thomas J. McDonagh of Notre Dame University, the association's outgoing president.

In his farewell address to sev-

eral hundred delegates, he upheld the right of Catholics to differ among themselves on social principles.

Other speakers included Jesuit Father William F. Ryan of Loyola College, Montreal, Que., assistant director of the Canadian Catholic Conference's Social Action Department, who gave an analysis of Church participation in the economic life of the community.

Speakers generally agreed that the Church's clergy and laity must become more deeply and actively involved in the great contemporary social and economic changes.

Father Bartell, in discussing conflicts of technological and scientific advancement and moral principles cited a number of areas of tension between morality and economics.

He asserted that the country "with the highest gross national product may not necessarily be the most moral one in the world" and that "standards of efficiency in distribution of national resources may disturb ethical value systems."

"Population expansion brought about by lengthening life expectancy through disease control may endanger national prosperity in countries of high birth rates," he said. Yet, he added, national family planning

and birth control programs may strike at the very heart of the moral-religious views of at least a part of the population.

Another tension area, he said, arises in land reform programs, such as those underway in many Latin American countries.

"It may not be as morally consistent as it may seem, for example," the priest-economist said, "to condemn on the one hand land reform programs that call for confiscation of property while morally approving those that allow large scale purchase of lands paid for with the issue of government bonds."

Continuing his "conflict" and "high ethical cost" themes, Father Bartell said that while the flight from rural areas to the city brought great economic advantages, at the same time it weakened family ties.

"In our own country," he said, "some of the most destabilizing racial outbreaks have occurred not in the economically stagnant sections of the South, but in the growth areas of the North. Southern Negroes migrating to higher standards of living in the North became alienated from the moral codes and religious beliefs of their homes and families. The economic improvement, alone, was not sufficient."

Father Bartell said that the Church will be called upon increasingly to fill existing social vacuums, but in a new way.

"Governments," he said, "are everywhere taking over much of the churches' traditional social welfare and social service functions. Hence, the material and moral cost to the churches of redefining and reorganizing their social role, perhaps as a condition of their very survival, must be weighed with the other moral costs."

Both theologians and economists, he said, would agree with Pope John XXIII when he wrote in "Mater et Magistra": "Higher standards of living will contribute to human freedom by extending the range of human choices and give greater opportunity for responsible and virtuous human behavior. Increase in leisure time may enable individuals to spend more time in religious and cultural activities."

However, Father Bartell added, more time may be available for immoral behavior as a result of increased income and free time. "The moral dangers of personal affluence need no better reference than they received in the New Testament," he observed.

In his address, Father McDonagh also referred to the

same papal encyclical and recalled the late Pope's admonition: "Intermittent arguments should not persist where, under the pretext of doing the better or the best, we omit to do the good that is possible and therefore obligatory."

The priest said that Catholics will find in the encyclical the "broad general guidelines which are flexible enough to adapt to our changing civilization, but firm in fundamental conviction — recognition that the true goal of a nation's economy is the personal development of members of society."

He cited as a major basic principle in Catholic social teaching: "Individual human beings are the foundation, the cause and the end of every social institution."

The Mater et Magistra encyclical, he added, calls for men "to return to a sense of dignity as creatures and sons of God... for the right order of human society presupposes the right ordering of men's consciences with God."

Elected new president of the CEA was Prof. James M. Cahill of Manhattan College. Father Edmund A. Kurth of Lorain College, Dubuque, Iowa, was named first vice-president, and Dr. Edward Kane of Princeton University, second vice-president.

# Council Points Way to New Mission Viewpoint

By JAMES C. O'NEILL

Vatican City — (NC) — The Vatican Council's document to guide worldwide missionary activity in the future is divided into six chapters and the entire text is 13,000 words in length.

Chapter one discusses the doctrinal principles which are the foundation of missionary activity. The second chapter deals with mission work in itself. The third chapter examines the problems and the status of the individual mission dioceses. Chapter five is devoted to missionaries, their training, spirituality and special vocation, while Chapter six deals with the need for the cooperation of all Catholics in the missionary work of the Church.

At the outset the decree states that the Church received its mandate for missionary work from Christ when He commanded the Apostles to preach the Gospel to all mankind.

The decree declares: "The duty of spreading the Faith and the doctrine of salvation by Christ is imposed on the Church by Christ's explicit command which is inherited from the Apostles by the order of the bishops with the successor of Peter, supreme pastor of the Church, and with their priestly assistants."

This doctrinal section, which composes approximately 25 per cent of the text, is in essence a consolidation of the Church's theology on the missions, expressed for the first time in such a concentrated form.

In this first chapter, the concept of "mission" is very carefully defined. "The specific aim of this missionary activity is to preach the Gospel and to plant the Church among peoples or groups in which it has not yet been established." This rules out the more generalized use of the word to include areas—some of them to be found in Europe—where the Church once was strong but has deteriorated.

This section also touches the question of missionary work in relation to non-Catholic Christians:

"The division of Christians is detrimental to the sacred cause of preaching the Gospel to every creature and deprives many of access to the Faith. For this reason, the missionary cause and the cause of reuniting Christians are closely connected. Because of the necessity of mission work, all baptized persons are called to participate in reuniting themselves into one flock in order to give unanimous witness to Christ their Lord before all men. If they cannot yet testify to one faith, they must at least be animated by mutual esteem and love."



Tanganyika Bishop E. C. Arthurs received Pope Paul's blessing on one of the final days of the Vatican Council. The mission prelate visited Rochester last year is one of hundreds of missionaries who staff outposts of the faith around the world.

The decree sums up mission work as being "no more and no less than the epiphany or manifestation of God's plan, and its fulfillment in the world and in history. In this history, God openly concludes the story of salvation through mission work."

Another 25 per cent of the mission decree is devoted specifically to mission work itself. Chapter II opens by noting that two billion persons, increasing more daily, have seldom if ever heard of the Gospel.

To reach these billions, the document declares it is necessary for missionaries to make themselves members of the groups among which they live:

"They must participate in their cultural and social life through various contacts and activities of human life. They must be familiar with their national and religious tradition. They must joyfully and reverently uncover the seeds of the Word in these traditions. At the same time, however, Christian witness must strive to transform these traditions profoundly and see to it that men of today are not disengaged from the things of God because of too much attention to the science and technology of this world."

Christians in non-Christian communities must "be animated by that love with which God loved us and which He wishes us to have for one another," and their charity should extend to all, "without discrimination of nation, social condition, or religion."

The faithful are urged to devote special care to the education of children and adolescents. "This work is considered not only as an excellent means of forming and promoting Christian youth, but also as a very valuable service to mankind, particularly in the developing countries, by elevating human dignity and preparing more human conditions for men."

Moreover, the decree urges Catholics to work to fight hunger, ignorance and disease, and to work with public institutions as well as with other Christian and non-Christian groups.

This section also examines the question of conversions and warns against too rapid developments. There must be a "progressive change of heart and of morals and certain social consequences as well. It must be made evident and slowly developed during period of catechumenate. According to a very old church custom, the motives of a conversion are to be examined and if necessary purified."

The decree recommends a gradual infiltration of the convert into the Church. "It is desired that the liturgy of the Lenten and Easter seasons be restored in order to prepare the minds of catechumens for the celebration of the Paschal mystery; during the solemn celebration of this mystery they are to be reborn in Christ by Baptism." This is in line with

the Council's Constitution on the Liturgy, which calls both for the restoration of the catechumenate for adults "comprising several distinct steps," and for a special Mass "for the conferring of Baptism."

The missions decree also calls for a clear statement of the juridical status of catechumens in the coming revised code of canon law. They are already part of the Church, although according to the new initiation procedure not necessarily yet baptized, it states.

In forming a new Christian community, missionaries are urged to work so that it is "formed from its very beginning in such a way that it may supply its own necessities as far as possible."

The decree also urges missionaries to foster an ecumenical spirit among new Christians. "As far as religious conditions permit, ecumenical activity is to be promoted. Thus while strongly avoiding indifference and confusion as well as senseless rivalry, by their common profession of faith in God and Jesus Christ before new Christians—to the extent to which it is common—and by their cooperation in social, technical, cultural and religious matters, Catholics shall collaborate in the Decree on Ecumenism."

The second chapter also lays down a number of requirements for the formation of new communities. It provides—when it is considered desirable by conferences of bishops—that the order of the diaconate should be restored as a permanent state of life. Great praise is also given to lay catechists, and it is pointed out that their work is more important than ever because of the shortage of clergy. Special training centers for catechists are also recommended.

The decree urges the early development of religious communities of both men and women, including both active and contemplative groups. But it adds that episcopal conferences should guard against multiplying religious congregations with the same apostolic aims. In the third chapter, the decree centers on the individual new dioceses. "These local churches," it states, "are often situated in the poorer parts of the world and suffer from a grave shortage of priests and lack of funds." Therefore they really and badly need the continuing missionary activity of the Universal Church: "to bring their congregations to Christian maturity."

Local clergy of mission dioceses are encouraged to volunteer in starting mission work in the more distant and isolated parts of the diocese or outside their diocese.

The principal duty of lay people in these dioceses is to give witness by their Christian lives and virtues to their non-Christian neighbors, according to the decree. The clergy is urged to "esteem highly the active lay apostolate... Thus with both pastors and lay people fulfilling their own duties and responsibilities—the young Church as a whole should become one of strong living witness to Christ and a clear sign of the salvation which comes to us in Christ."

Chapter III, also recommends through study of the customs, literature and thought of the areas missionaries are working in, so as to learn how "the customs, general outlook and social systems can be harmonized with the data of Divine Revelation."

The fourth chapter of the decree insists on the "special vocation" of the missionary. "The missionary is to be prepared by a special spiritual and moral formation. For he must be capable of initiative, real in seeing a project fully accomplished, enduring in difficulties, patient, and with undaunted courage he must face loneliness, fatigue and fruitless toil." Bishops are also urged to set aside time and special facilities to permit missionaries to rejuvenate their vocation.

Adequate preparation for their mission territories, including language training, is insisted upon, even for those who go to missions only for a specific period.

The fifth chapter, dealing with the organization of mission activity, declares that it is fitting that there be only one top office in charge of mission activity—the Congregation for the Propagation of the Faith. But the decree declares that in the direction of the congregation, "an active role, with the right of deliberative vote, shall be accorded to selected representatives of all those who collaborate in mission work."

The final chapter calls for the cooperation of all Catholics in mission work. Prayers are urged for vocations and for funds for missions. The most important point in the chapter is the insistence on the fact that since all bishops are responsible not only for their own diocese but for the salvation of the whole world, therefore it is required that individual bishops should actively promote missionary vocations in their dioceses.

The decree ends by discussing various ways seminars, religious congregations and laity can assist missionaries both at home and in the mission fields abroad.

# DeGaulle or Deluge, was that the Choice?

by GARY MacEOIN

Paris—It was on the road to Versailles that I saw the poster. This is the same road on which the mob escorted Louis XVI and Marie Antoinette of cake-eating fame from their ancestral palace to the justice of the people and the guillotine. The fact on the poster was that Charles de Gaulle, a left-over from the presidential campaign, what caught my attention, however, were the words an unknown Frenchman had scribbled across it: "After me the deluge."

The allusion, of course, was to the personally characteristic but politically disastrous statement made by de Gaulle early in the campaign, when he told Frenchmen that the choice was between him and chaos. The voter reaction to this self-definiteness was to cut the superman down to size. And if he still won in the end, as he did, perhaps it was that even a life-size de Gaulle is the biggest Frenchman around.

I talked to many who voted against de Gaulle on the first round, including

several who cast blank ballots the second time because they felt it was their duty to vote yet could not conscientiously favor either the General or his Socialist opponent. I found a significant agreement in the reasons which had decided them that the country needed a change.

One had to do with the man, the combination of age and self-opinionatedness which excluded the hope that he might modify his policies in response to public opinion. They were realistic enough to recognize that one took de Gaulle on his terms or not at all.

The second reason had to do with his policies, and here the noteworthy point was that they disagreed less with his policies in themselves than with the implacable French logic of the General's implementation. He was trying to go too far too fast, they thought. But there was no serious disagreement with the direction in which he wanted to take them.

Specifically, the French see the nationalism of de Gaulle in a quite different light than that in which Americans do.

Nationalism, they say, is not bad in itself. Bad nationalism is that of a state which imposes its will on weaker states. To do that is to transfer to the international order the methods distinctive of an autocratic or dictatorial regime in the national order.

The nationalism of the weaker state that resists is, on the contrary, a bastion of liberty. It was the inspiration of the freedom movements of the 19th and 20th centuries. It urges the satellites today to escape from the shackles of Moscow, just as it drives the backward nations of the West to seek economic independence.

The French do not question the goodwill of the United States. That is not the issue, they insist. The objective situation determines the facts. The United States calls for a partnership in Nato (but the French believe a partnership is not possible. Nato could never limit the freedom of decision of the President of the United States on major issues. The limitation of sovereignty would not be reciprocal but one-sided. It would simply extend the area of decision of the United States beyond its

own borders to the whole territory of the so-called Community.

To the American criticism that this is to want the shield of United States power without paying the price, the French reply with political realism: "That is true up to a point. But you must always defend us for your own sake, even if we pay nothing. Besides, to withdraw from Nato is not to cease to contribute. It simply gives us more freedom within the narrow confines of our objective commitment."

The real weakness of the French position is that it requires a common front with its European neighbors. And de Gaulle's parallel efforts to get for France within Western Europe a hegemony of the very kind he wants to deny the United States in the Atlantic Community encourage a Bonn-Washington axis which would certainly not be conducive to world peace. De Gaulle's post-election willingness to resume discussions within the Common Market hopefully indicates that he realizes he has gone too far along that dangerous road.

## Auburn-G

# Choi

The second work organization and ch... the Rochester D... conducted by the... sic Commission w... the Church mus... Auburn-Geneva r... day and Saturday... at St. Step... Geneva.

Father Phillip... ant pastor of S... Sales Church, G... regional chairm... local arrangem... day event.

Other member... gonal committee... chin Father Ant... instructor of C... Immaculate Heart... Geneva; St... dith, S.S., pri... St. Stephen's School; Anacletus, De... School, Geneva.

Basilian Faith... Sheehan, general... the series of l... Bogdan Pades... of composer... er of the Mus... Unity for the... will be sung at t...

# Hym

Changing l... gational singin... Music Commis... people-to-feel-o... a hymn," said F... Ehmann, pastor o... Church.

While there is... varying the hym... for the differ... seasons, it should... done, he stressed... "It would se... change one hym... he suggested, "r... front a parish... hymns at once."

In a Courier... view, the Musi... leader discussed... taken by his Co... up last June, ... future plans of...

First task unde... Commission was... Music Workshop... members, organ... gation leaders... held in Elmira... ber, the second... week, Jan. 14-15, St. Stephen's... third will be hel... in February.

Workshop aims...

# Expect Slated

Auxiliary... the special bl... Heart parish... Monday, Jan.

Services... Bishop Casey... patron of mol...

The Rosa... tory hall. The... Session of V... parishes are v...

# Prec Mari

Over a hundre... group of fifteen... Brothers celebr... Day on board a... slowly up the M... from New-Orleas... later the boat l... slip and turned... River toward Cir... on New Year's... 31, 1843—the bo... band of priests... disbanded, it... moved on to... episcopal residen... of Cincinnati... Baptist Purcell.

Who were the... had they come... group have any... Why had they... chnny?

Their story r... Italy, and its fir... back a little ovr... a century before... August 15, 1815.

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At the time... beginning many... raging through... particularly in I... Napoleonic troo... dreadful wake... Law and order... respect; travelin... safe; bandits ro... will through th... Papi States; r... slow epb.

Impelled by a... tion to the Pre... Jesus, St. Gas... the mission tra... back to order a...

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