

Holy Cross Father George Colby says Mass in home of Mr. and Mrs. John Cleary during experimental mission at St. Ambrose parish, Rochester. Mrs. Rich-



ard Vollmer gets a helping hand from her daughter Joyce to serve light lunch following Mass there. Father James Sheahan leads a lively discussion after



the Mass in home of Mr. and Mrs. Kenneth Handel. An estimated 2000 parishioners took part in Mass-and-mission in 96 homes of the parish.

Mission, Mass in Homes—an Experiment that Proved to be a Success

By SISTER MARY JOHN S.S.J.

A highly creative experimental parish mission will be concluded this morning Sunday, Nov. 20, at St. Ambrose Church, Rochester.

Four weeks ago the St. Ambrose parishioners were intro-

duced to the new form their mission would take this year to carry out an idea of their pastor Monsignor Arthur E. Rattigan.

Instead of the usual mission Mass each morning and services with sermon in the evening, Masses would be said each eve-

ning of the week in the homes of four different parishioners by the four Holy Cross Fathers who were giving the mission.

The family in the "host home" was asked to invite other parish members in the neighborhood to come for the Mass and the discussion which would fol-

low. They were asked to volunteer to be the hosts and to suggest topics for the discussions.

This whole technique was a new one, not only to the parishioners, but to the Holy Cross Fathers, too, so no one was exactly sure how well it would go over.

Now, four weeks later, the "experiment" has proved highly successful insofar as it can be judged by the favorable comments, which far outnumber the unfavorable ones.

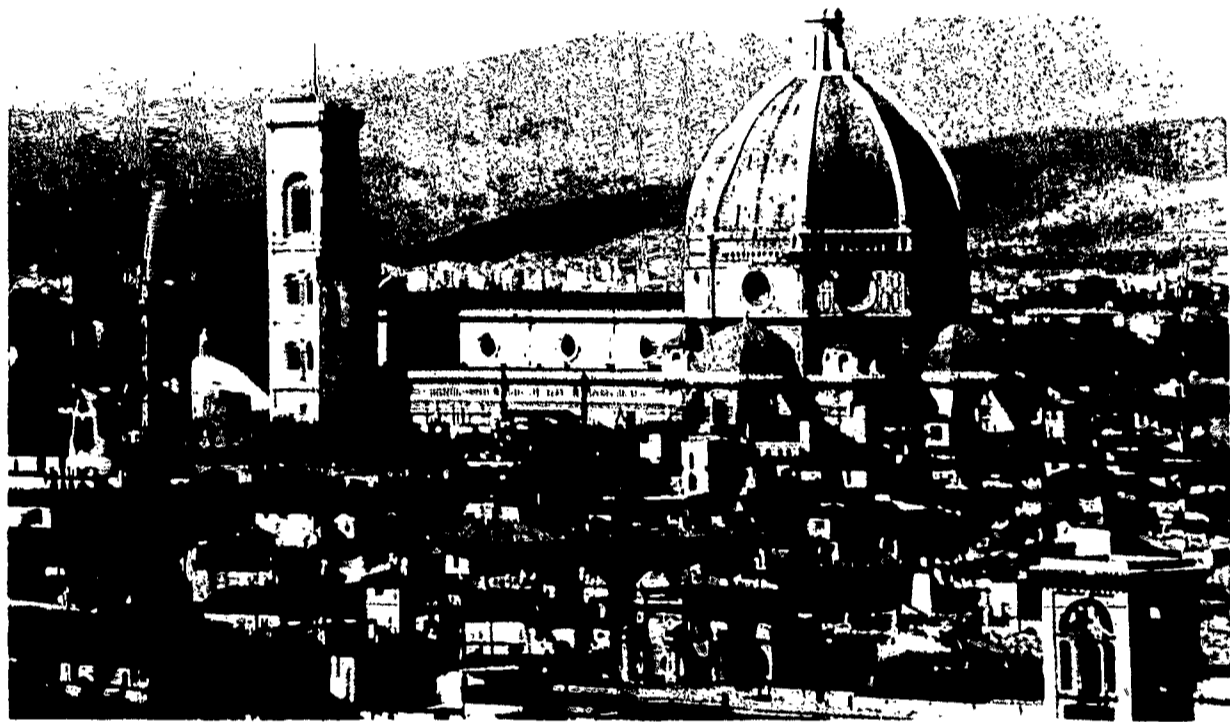
The response on the part of the parish families in volunteering to be host homes was

immediate and, as the weeks went on, the numbers of those who attended these Masses steadily increased, many people asking to attend a second or third time.

The missionaries — Fathers George Colby, Hilary Paszek, James Sheahan and Joseph

O'Konsky — each went to the home of one of these volunteers about 7:30 each night of the week except Saturdays. (The two evenings on which no Masses had been scheduled — Halloween and Election — were also used, by popular demand.)

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Courtesy Photo by Father Henry Atwell

Sunshine bathes the famed cathedral of Florence, a city now digging out of four day flood of mud and oil sludge which buried centuries-old masterpieces of art early this month. And winter is yet to come to the battered city.

Now Dig Out!

By FATHER JOHN P. DONNELLY

Florence — (NC) — Today mud, oil and debris cover what guidebooks describe as one of the most beautiful cities in the world, where the Italian language and literature first took shape and art reached its highest expression.

Ugly encrustations speak mutely of the worst flood in the history of Italy, which struck during the national celebration of Armistice Day on Friday, Nov. 4.

Florence's 480,000 citizens are known for their stolid perseverance and proud independence. For more than a week now they have been displaying these characteristics to a heroic degree as they grudgingly dig their historic monuments and art

A newsmen reported from Florence, Italy, that he found a group of eight-year-old youngsters shoveling away the mud from the feet of Michelangelo's famed massive statue of David. Florentines face a twenty year task of digging out from the debris which flooded their City of Beauty. Father Donnelly, NCWC correspondent in Italy, in this article describes the havoc and the hopes of that city.

treasures out of the grime and silt through the trash to salvage merchandise once on display in their world-famous artisan shops.

Statistically the facts are grim enough. Some officials have estimated the flood damaged almost one-third of Italy in some way.

The Venice area in the north-east and that surrounding Florence in north-central Tuscany seem to have been the hardest hit, including the city of Florence itself, whose downtown

area was 40 per cent submerged. In some quarters near Florence's historic center, which surrounds the majestic Piazza Signoria, water rose more than 10 feet. One survey indicates 7,000 shops and stores have been wiped out.

Certainly the most tragic element is the human tragedy, much of which is still unknown. The number of dead in Florence has been placed at 19 as of Nov. 11 official communications, but many on the scene say the final figures may reach 100. One Florentine said he saw incidents where drivers were crushed within their cars from the force of the waters.

Yet there is very little emotion displayed in this city just a week after the flood. Florentines are legend for their quiet and reserved temperaments. They are going about restoring their city and recovering their personal losses with grimness certainly, but with determination and a proud confidence in their ability to survive.

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Florence, Italy — (RNS) — A statue of the Virgin Mary stands in the midst of mud inside the Church of the Holy Cross as workmen clear away the murk resulting from disastrous floods in Florence, Italy. An international committee for the restoration of the art pieces has been formed with Mrs. John Kennedy, wife of the late U.S. President, as chairman.

The Catholic COURIER Journal

THE NEWSPAPER OF THE ROCHESTER DIOCESE

78th Year

2 Sections 28 Pages

ROCHESTER, N.Y., FRIDAY, NOV. 18, 1966

Price 15 cents

An Acre of God's Country

Why 'Microscopic' Rochester?

New Yorkers are puzzled — and some are irked — by the appointment of Bishop Sheen to Rochester.

Paul Hoffman in the New York Times and Bob Considine in the World Journal Tribune both reported interviews with the famed prelate scheduled to take over the Rochester Diocese in December.

Both newsmen revealed the Gotham convellers that up-staters are all appleknockers.

Considine quoted a letter sent Bishop Sheen which asked, "What kind of a church do you work for? It sends a thousand horsepower tractor to plough an acre of land."

Considine later in his article termed the Rochester Diocese "microscopic" and concluded his article by describing the staff at Bishop Sheen's Fifth Avenue office of the Propagation of the Faith Society: "... all through the room there were the faces of those who had worked with him so long, faces that seemed to be mutely asking, 'Why? Why Rochester?'"

Hoffman's article groped for some hope — "There is some speculation among the 60-member staff of the missionary society," he reported, "that, despite his age, Bishop Sheen's ecclesiastical career might not end in Rochester."

Another glimmer on an otherwise quite bleak horizon, according to Hoffman, is the "ripe for harvest" condition of the Rochester Diocese. Bishop Sheen, he said, is "apparently all set to remodel Rochester into a demonstration diocese of his church in America."

Despite the reporters' glum viewpoint about Bishop Sheen's leaving New York for Rochester, the prelate himself was de-



scribed as "quite chipper about his new job."

Considine quoted him:

"I'm a soldier," he said with the familiar grin that illuminated countless millions on TV screens. "I go where the general sends me."

He paused, cocking his handsome graying head. Considine continued:

"The Greeks have a good

word 'diakonia' — roughly, 'service.' But they mean it not in the sense of one who condescends to bend and serve someone he feels might be a lesser soul. It stands for the 'privilege' of service, of being able to serve.

"In days of adversity, a bishop should be a shepherd. In days of affluence, as we now have, a bishop is called upon to re-emphasize his shepherd's role. What's a bishop consecra-

ted for, really? He's consecrated to be a shepherd of sheep, of lambs. I've been dealing long enough with the circumference of the world. Now it is time to deal with a point within that circumference. I'm overjoyed. Rochester is one of the finest dioceses in the United States."

Bishop Sheen, said Considine, is eager to climb back into a pulpit, a perch he has seldom known during his busy years of administering to the needs of 300,000 missionaries, 125,000 schools, 15,000 hospitals and a thousand leper colonies. The great voice will now preach.

"I taught during the first years of my life as a priest, was a beggar for a long time, and now, at 71, something is here that is new and challenging," he mused. "I feel up to it. I played my usual two sets of tennis today. In 15 or 20 years — not a minute sooner — I may consider golf."

What had he in store for Rochester?

"I can only speak generally until I am situated there," he said. "But what I'd wish to do would be the task of implementation, and putting into action, the decrees of the Ecumenical Council. Today the people come to the church. Tomorrow the church must go to the people."

"I'm not going to Rochester to shear the sheep. I'm going there to feed them."

Hoffman quoted him as saying he was "most eager to start the care of souls in Rochester. The place is most interesting — it has been defined as a city of 'skillionaires' you know."

Hoffman explained the "neologism" as a reference to the highly skilled workers "in photo equipment, business machines and electronic plants."

Maybe after Bishop Sheen is installed in the Diocese here, the two newsmen could be invited to visit what some of us consider a very pleasant acre of God's country and then they can write an article for their newspapers with the answer to the New York question, "Why? Why Rochester?"

Bishop Sheen 'Our Very Own'

Most parish bulletins published nationwide welcome to Bishop Fulton J. Sheen following announcement he would be the new Bishop of the Rochester Diocese.

Most ecstatic in its enthusiasm was the notice in the bulletin from St. Catherine's parish, Mendon:

"It seems like a dream... it is hard to believe that someone everyone knows comes to us as 'our very own.'"

"Maybe in the near future you will be able to see him in person right here in our own church in 'living color'; soon you will be able to hear his voice 'alive'; soon you will be able to be so close to him that you can touch his very robes! Maybe he will even call you by name!"

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Birth Control

Ethics, Taxes in Conflict

Birth control remains a major topic for churchmen these days.

Pope Paul recently said he intended to keep the subject under study. Theologians probed its ethical implications at a conference in Washington last week.

And this week the American Catholic bishops rapped the LBJ administration for pressuring poor people to put a lid on the size of their families.

THE BISHOPS called for "a clear and unqualified separation of welfare assistance from birth control considerations" in order "to safeguard the freedom of the person and the autonomy of the family."

They asked all citizens to oppose "vigorously and by every democratic means" "tax-supported" birth control programs — including those "in the international field" backed by U.S. foreign aid funds.

The bishops stated emphatically that "the decision concerning the number of children they will have depends on the correct judgment of the parents and it can in no way be left to the judgment of public authority."

They repeatedly stressed "the freedom of spouses to determine the size of their families," and said, "We reject, most emphatically, the suggestion that any family should be adjudged too poor to have the children it conscientiously desires."

HOW ARE the parents to determine the size of their families?

The bishops said, "A responsible decision will always be one which is open to life rather than intent upon the prevention of life; among religious people, it includes a strong sense of dependence upon God's Providence."

The bishops issued their statement at their first meeting since the Vatican Council increased the authority of national hierarchies. Other topics on their agenda included possibilities of experimentation in ways of public worship, increased ecumenical activity and religious instruction of young people.

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