

Retreat House Nears Completion

The new million dollar Notre Dame Retreat House is scheduled to open for its first weekend retreat January 13 to 15.

There's a mighty heap of work to be done to have the structure ready for that date.

We went down to Canandaigua to visit Redemptorist Father Michael Downing, retreat house rector, on New Year's Day.

He was somewhat of a twentieth century Simon Stylites — all alone on top of a hill, at a vantage point that gives promise of providing one of the most dramatic panorama views in the whole state — but Sunday all we saw was sludgy snow and mud, beds and chairs and boxes stacked in helter-skelter piles, stoves and fixtures still to be connected and cartons and cartons of books.

Father Downing isn't daunted by the Herculean task facing him the next two weeks. He's convinced, "We'll be ready for the men."

He admits, "We won't have everything exactly as we'd like it. But that's going to take us a few years all in all — landscaping, outdoor shrines, and things like that."

Father Downing, Father Richard Moran and other Redemptorist priests who staff the retreat house are living now in an even more than usual Spartan environment. They just moved from the old retreat house in Rochester and they still haven't gotten around to unpacking their own personal items so they have to fish in their luggage to find what they need.

Their chapel for the time being is simply a room at the end of a corridor with its own special stock-pile

of ritual items—a couple of statues which don't match in size, cartons of vestments and religious pictures, crucifixes and breviaries and prayer books.

In what is called in a religious community the "common room" Father Downing has a long table and about ten hard chairs — Redemptorists don't have soft chairs for themselves — but his chief question was what to do with the books for the priests' library.

"Pre-Council books aren't worth keeping," he said, as he pointed to more boxes of books, all of them obviously both aged and well-worn from frequent use. "The men ask us just about every question possible in the course of a year's retreat," he said, "and we have to keep going back to the books. But these days there's a whole set of new questions and we need new answers for them."

The new retreat house is located on a bluff overlooking Canandaigua Lake. The chapel faces east across the lake and the chapel windows are clear-glass instead of the traditional stained-glass picture style windows. "We'll let the men look at God's own artistry," Father Downing explained.

We decided to put off taking pictures. Conditions Sunday would be prejudicial for what promises to be one of the most inspiring religious institutions of the Rochester Diocese. When the situation is more photogenic we'll see that you get a picture tour of the new edifice.

Meantime you better sign up now for a retreat because once it gets into operation there's sure to be a waiting list of applicants.

—Father Henry A. Atwell

The Catholic COURIER

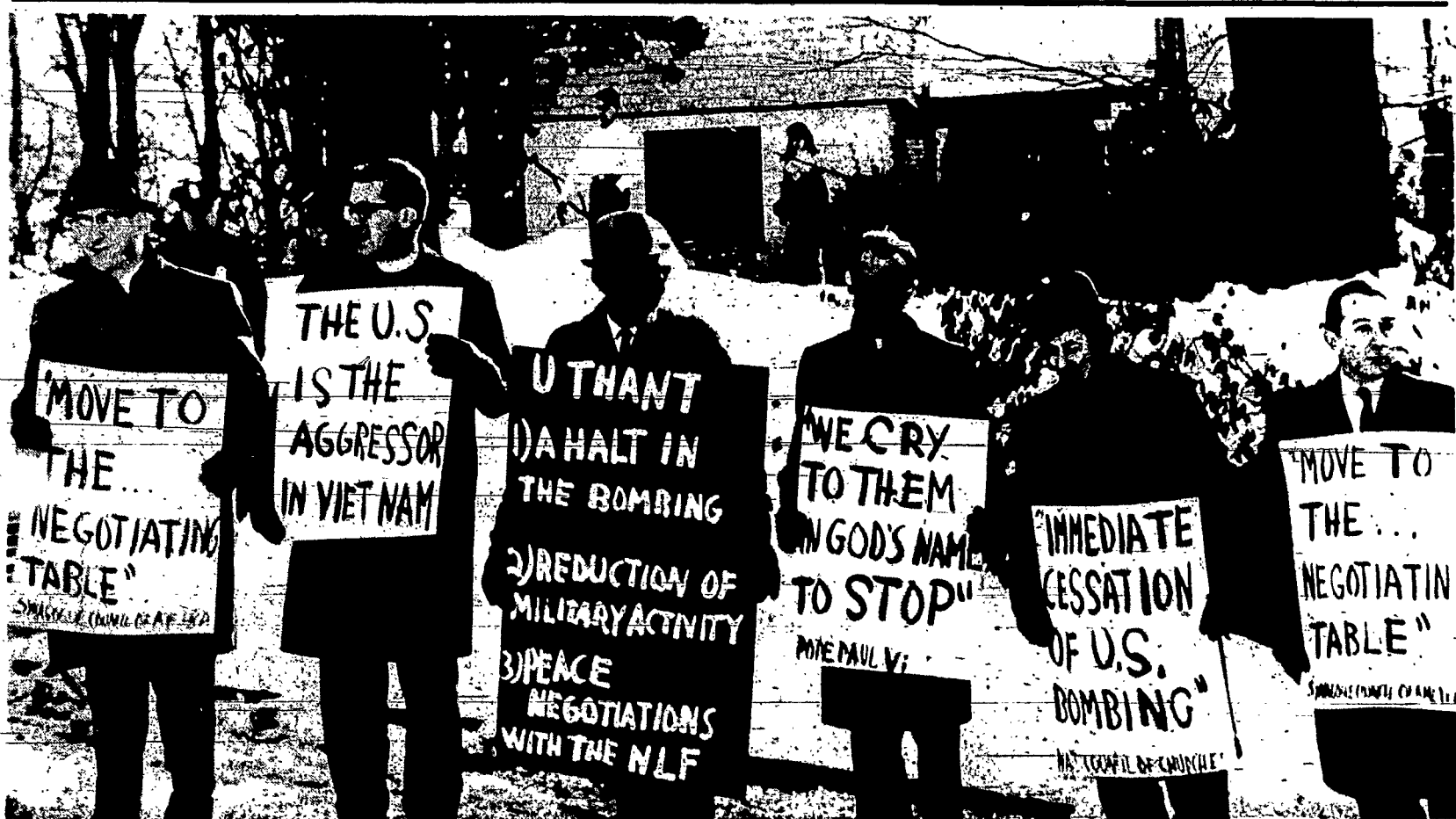
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Baltimore clergymen held a vigil outside the home of Secretary of State Dean Rusk to protest continuation of Vietnam war. Pope Paul had asked for an extension of the holiday truce. Both sides replied by promptly resuming the war when truce time expired. Commonweal magazine noted that not one of the U.S. Catholic bishops made any public statement endorsing the Pope's plea.

War's Havoc And Protest



Bon Song, So. Vietnam — (RNS) — An American GI makes his way through the wreckage of a ruined chapel during a search and destroy operation carried on by the First Calvary Division in Bon Song, South Vietnam.

The Bishop Meets His People

At Three Churches Sunday

Bishop Sheen met an estimated 2000 of his people by visiting three "inner city" parish churches in Rochester, Sunday, New Year's Day.

He said a Mass at St. Bridget's Church at 10 a.m. and then greeted the 590 parishioners at that Mass — along with many arriving for the next Mass.

At 12:15 noon he was at Immaculate Conception Church for Mass celebrated by Father David

Finks, curate, and then at the main entrance met the 701 people there, one of the largest congregations to fill the historic church in recent years.

The Bishop then attended the 5:30 p.m. Mass at Our Lady of Mount Carmel Church, also filled to capacity with more than 800 in attendance. Father Gennaro Ventura, pastor, said the Mass.

At all three churches, Bishop Sheen spoke on the theme of the day's gospel, the Holy Name of Jesus.

Parishioners had to wait up to half an hour to meet him but

reported him, enthusiastically, as jovial, patient, generous.

TWO INCIDENTS in particular indicate this clearly.

Friday evening before Christmas, the Bishop was out for a walk—from his residence at the Columbus Building on Chestnut St.—and he stopped in at Corpus Christi Church. Monsignor John Maney, pastor, had announced that he'd hear confessions that evening in addition to the regular Saturday schedule. Far more arrived than he expected but he had no way then of getting in touch with his curates who were off on other duties.

So Bishop Sheen took off his coat, donned a stole and went into one of the confessionals for the rest of the evening.

And then he surprised the priests at Sacred Heart Cathedral Saturday afternoon, New Year's Eve, by arriving there and announcing, "I'll help you with confessions," and then took his place in a confessional there.

'Anguished by Dehumanization'

A Priest for the Poor

Bishop Sheen's first clergy appointment takes the Rochester Diocese a giant step forward into the congested "inner city" apostolate.

He has named Father P. David Finks Episcopal Vicar of Urban Ministry for the Diocese.

In other words, Father Finks' job is to be concerned full time with people who are poor.

Bishop Sheen, in appointing him, told Father Finks, "My soul is so anguished by this dehumanization of our humanity that I propose to take a very unusual step"—the creation of an all-new diocesan office as authorized by the recent Vatican Council.

The appointment also specifies that Catholic inner-city work is to be done in collaboration "with other groups of goodwill"



FATHER FINKS Urban Vicar

so such attempts "will not be fragmented, fissioned and departmentalized."

Father Finks, ordained ten years ago, is well known for his civil rights activities

and has been active with clergymen of other denominations in Rochester civil rights projects—which resulted in his being named assistant pastor at Immaculate Conception Church in Rochester's Third Ward last June.

The appointment followed promptly on Bishop Sheen's Sunday visit to three "inner city" Rochester churches.

In a talk with priests at Immaculate Conception Church, he asked Father Robert Kreckel and Father Finks, "What is needed as a first step?"

"A cabinet post!" they told him.

What does that mean?

"A voice at the Chancery for the poor equal to that of schools, charities, confraternity of Christian doctrine..." Father Finks explained.

His appointment came two days later.

He told the Courier, "I come

as a learner to the job. I've been taught well by Bob Kreckel, Minister Florence and Mrs. Constance Mitchell but we've still got lots more to learn."

He views his appointment as a diocesan commitment to learn from others who have long been active in working in the slums and to begin to work more closely with them.

Father Finks has long been personally interested in civil rights and poverty programs. As a curate at Immaculate Conception Church and a member of the Catholic Interracial Council he is also a member of the organization called the Friends of FIGHT.

Full text of Bishop Sheen's letter of appointment to Father Finks is as follows:

"Two of the most important duties of a Bishop are the sanctification of the clergy and the care of the disadvantaged and the socially disinherited. It is concerning the latter that I write to you.

"I find that the City of Rochester is no different from any other city in the United States. A city is a place to which people come; it is a city from which they go. People come to it from everywhere, hoping that the industrial and business life of the city will help them keep body and soul together.

"But on the other hand, the city is a place from which people withdraw, moving out to suburbs, as a besieged city withdraws from its center to the periphery. Thus, we have refugees to the city and refugees from the city, and what determines the movement is, to a great extent, economic. The ancient Exodus has become modern; a flight from and a flight to. The result of a crowd striving to get in, and another crowd stumbling to get out, produces what might be called the Inner City. As I look at it, I can see Christ weeping over it as he once wept over the inner city of Jerusalem (Matthew 23, 37).

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Bishop Meets FIGHT Cleric

Bishop Sheen and Minister Franklin Florence, head of the articulate FIGHT organization in Rochester, met at the Chancery Tuesday morning.

A Chancery spokesman said the meeting was "informal" and that "no statements" are made following informal meetings.

FIGHT is an organization of Negroes set up by the Saul Alinsky Industrial Areas Foundation from funds made available through the Rochester Area Council of Churches Board for Urban Ministry. The acronym means Freedom, Integration, God, Honor, Today.

The organization has recently made headlines for its efforts to get preferential job arrangements for unskilled workers at Eastman Kodak Company.

Priests' Evening
Of Recollection
Sunday, Jan. 8
at 6:15 p.m.
St. Patrick's, Victor
Meditation by
Rev. Richard Salvatore

The Church: Sign of the Times

The Council—Its Author, Aims and Achievements

IF YOU MOVE... let us know about it so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish.

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Before beginning a series of essays on the Church, I think an introductory essay on the Council—its author, its aims, its achievements—is first in order.

Many priests, I am sure, have gotten the feeling, as I have, that Catholics are a bit apprehensive about their Church. One almost feels that they are silently accusing the Church of making changes just for the sake of change. "There is change all about you," they seem to say, "so you too want to change."

That is why it is important



This is the first in a series of articles by Father Albert Shamon, pastor of St. Patrick's Church, Victor. Father Shamon is the author of several books and articles, many of which were published in the Courier in previous years. In this series he will explain, in popular terms, the documents of the Vatican Council, particularly those on the Church and its role in the modern world.

to realize just who authored the Council. The idea was born on January 25, 1959, the feast of the Conversion of St. Paul. Pope John XXIII was celebrating Mass at the great Pauline

Basilica outside the walls of Rome. All the Cardinals of Rome were there.

The Pope started to deliver the homily as was usual. When

—all of a sudden, like a lightning flash, without any premeditation — he said, "We are going to have an Ecumenical Council."

Later on, the Pope himself said to the diocesan Presidents of Italian Catholic Action: "The idea of the Council did not come as the slowly ripening fruit of long deliberation but was like the sudden flowering of an unexpected spring."

In his opening speech to the Council Fathers (Oct. 11, 1962), the Pope reiterated that amazing revelation: "As regard the initiative for this great event which gathers us here, it will

suffice to repeat as historical documentation our personal account of the first sudden bringing up in our hearts and lips of the simple words, 'Ecumenical Council.' We uttered those words in the presence of the Sacred College of Cardinals on that memorable January 25, 1959, the feast of the Conversion of St. Paul, in the basilica dedicated to him. It was completely unexpected like a flash of heavenly light, shedding sweetness in eyes and hearts. The Pope attributed the idea of an 'Ecumenical Council' to a mystical experience not unlike that which affected St. Paul's

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