

Christian Family Life Key to True Happiness

My dear people of God:

This is my first letter to you and it is about the greatest natural healing power for any crisis in society, namely, the family.

Have you ever noticed that there is not much difference between one happy family and another, but that every unhappy family is unhappy in a different way? This is because love unites, but evil divides.

God gave children to you as so much clay in your hand to fashion and to mould. To change the figure: He made a crown in heaven for every birth and it is His Will that through your Christian training the crown one day be theirs.

You parents are the bow; your children are the arrows. The target is heaven. Sometimes children are sent to school when it is too late to have them taught. The real training begins in the home.

May I offer four suggestions to form a Christian family:

1. Every evening let the family gather together and read some verses from one of the Gospels then allow a few minutes time meditation, silence and prayer.

2. Say grace before and after meals. Remember too that as it is at the table that you meet one another, so it is at the Communion rail that your family encounters God, and is kept together in love.

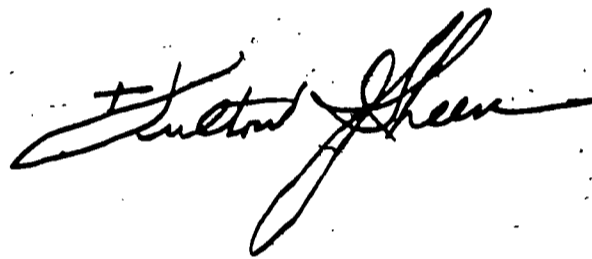
3. Children are more apt to learn through the eye than through the ear; more from example than from the tongue; more from the love of God in your hearts than from any command.

Parents must be in their own hearts, what they want their children to be in real life. As the Bible tells us: "Instruct a child in the way he should go, and when he grows old, he will not leave it." (Proverbs 22/6)

4. Each day, let every member of the family make an act of self-denial, that Christ may find a cross on which he can show His love for you and for Him.

In conclusion, we belong to one Family of which God is the Father, with Mary our Mother. We are not made to be happy alone but with one another. One common tear, one common smile. Happiness is a twin in the language of St. Paul: "This then, is what I pray, kneeling before the Father, from whom every family, whether spiritual or natural takes its name that Christ may live in your hearts, through faith, planted in love and built in love." (Epl. 3/14, 15)

Lovingly in Christ,



Bishop of Rochester

Don't Hush Up Problems Jesuit Says

Munich—(NC)—Attempts to "hush up" problems arising for theology in the modern world have been criticized by Father Karl Rahner, S.J., in *Stimmen der Zeit*, a Jesuit monthly.

The article by the theologian, an expert at the Second Vatican Council, deals with the recent letter from Alfredo Cardinal Ottaviani, pro-prefect of the Doctrinal Congregation, to the world's bishops asking for reports on alleged "deviations" from orthodoxy on the part of Catholic writers and teachers.

"A certain legalistic mentality in Rome," said Father Rahner, who has just accepted the chair of dogma at the University of Muenster, cannot cope with the situation that has arisen as a sequel to the Vatican Council.

The Jesuit said that the letter did not seem to consider the fact that changes occur in theology. "A mere 'no' and a monotonous repetition of traditional doctrines," he continued, "is not in keeping with the seriousness of the problems that have to be faced."

"The approaches and methods so far practiced in providing doctrinal guidance, by themselves, obviously no longer suffice." One should not think that there can be no differences of opinion in regard to relatively essential theological problems.

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Priests for Tomorrow



By FATHER LOUIS J. HOHMAN
Diocesan Director of Vocations

Why Get Involved

At a meeting I attended recently a priest sociologist proposed the idea that priests of the future must become more and more specialists in particular fields. A priest listener protested vigorously that we were ordained for the supernatural, the offering of sacrifice, preaching, administering the sacraments, and that we had no business being involved in anything else.

On another occasion another priest proposed and defended the thesis that priests could not even justly be school teachers, that this is essentially a lay vocation.

To what extent should a priest be involved in concerns social, political, educational? The question has become a burning issue of our times.

TWO GUIDELINES, I think, hold the answer to the question. The first is the wider meaning of redemption, which includes the renewal and restoration in Christ of all material creation as well as the "saving of souls". The second is the principle of subsidiarity enunciated by Pope Pius XI in connection with economic problems, but applicable here.

Regarding the first guideline. The priest is the representative of Christ the Redeemer, Christ the Mediator. His arms must embrace the whole world in concern and love just as Christ did. When Jesus announced his mission in the synagogue at Nazareth, applying the words of Isaiah to himself, he spoke of specifically secular concerns.

The words he used of himself were these: "The Spirit of the Lord is upon me because he has anointed me; to bring good news to the poor he has sent me; to proclaim to the captives release, and sight to the blind; to set at liberty the oppressed, to proclaim the acceptable year of the Lord."

It seems evident that Jesus' prime concern is for the raising of man to his full dignity and stature as a child of God and the removal of any obstacle to that — slavery, oppression, handicap. The elevation of man's dignity on earth is in the mind of our Lord the prelude of that perfect unity with God in eternity. Therefore the involvement of the priest must extend to whatever concerns the raising up of man and the renewal of creation.

Now the second guideline

tion is extremely valuable if not necessary.

WHAT ABOUT the involvement of individual priests in controversial matters like civil rights, labor relations, foreign policy etc.? This is really a rather sticky question. In the abstract we are involved, and by reason of our vocation. This should be clear from what has already been said. In the concrete it is a little different.

For one thing there are still plenty of laymen around who want priests to stick to the rectory and the sacristy. For the most part their position is untenable and almost always prompted by the opposition of the priest to their vested interests.

There is another problem more urgent. People generally tend to regard the priest as speaking officially for the Church, even when he is voicing merely private opinions (and some of them not terribly intelligent or prudent). The bishop knows that he, as shepherd of his diocese, is the only official spokesman for the Church. It is unfair that he should be "stuck" with the opinions of private individuals.

On the other hand, more than one bishop has either adhered to patently wrong points of view and has failed to become informed through experts in a particular field.

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The main solution to this problem lies, I think, in the ever increasing dialogue between bishops and their priests, and between bishops and priests, and the informed laity. This means that the concern of all for the "new creation" will have a joining in the willingness of all parties to listen with open mind and heart, and at least eventually find the best way.

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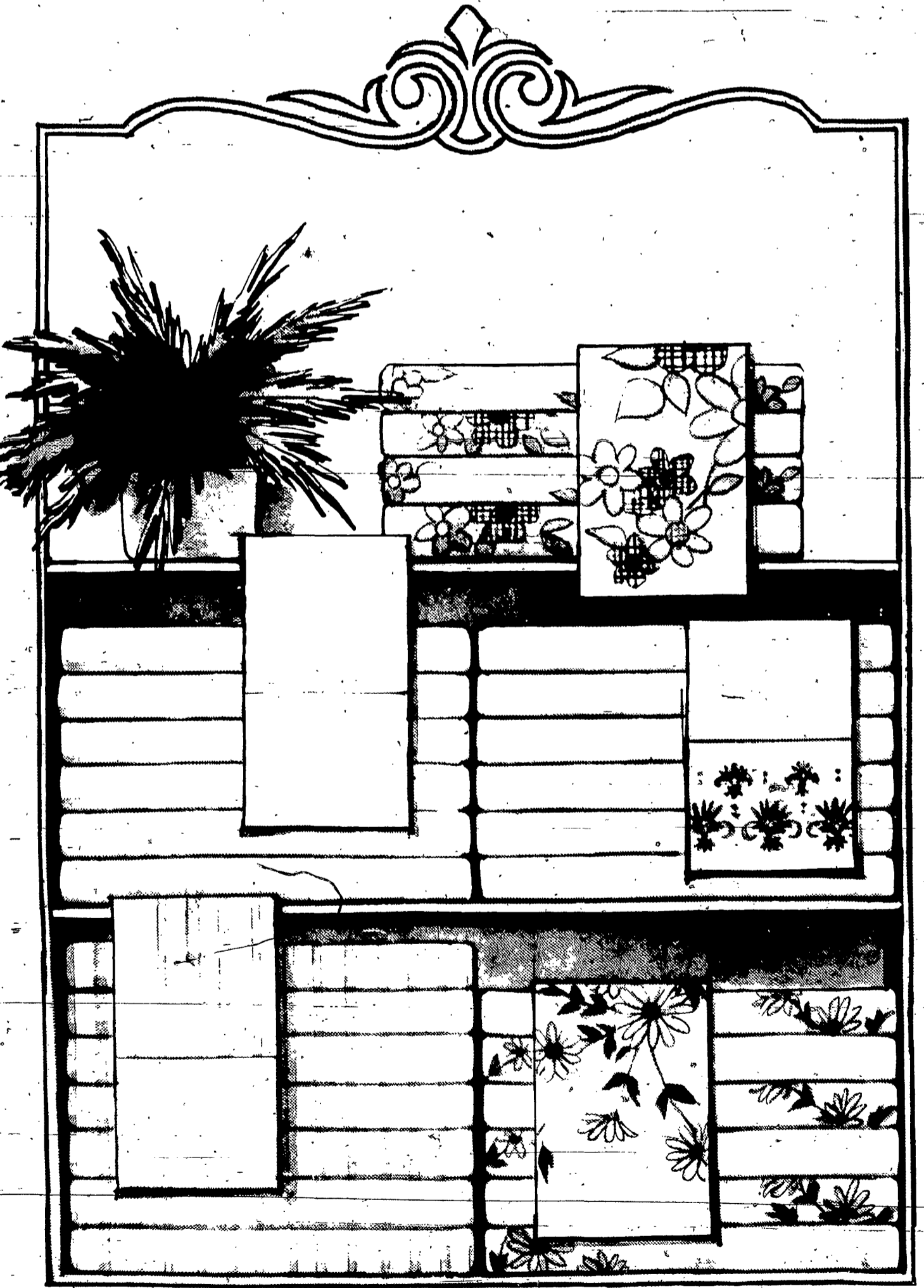
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- ## List
- Following are services scheduled by the Diocesan Ecumenical bulletins should be consulted.
- Place, date and time of service:
Dewey Avenue Presbyterian Church — Jan. 22, 3 p.m.
Corpus Christi — Jan. 23, 8 p.m.
Salem United Church of Christ — Jan. 19, 7:45 p.m.
St. Monica's Church — Jan. 19, 7:45 p.m.
Genesee Baptist Church — Jan. 19, 7:45 p.m.
Emmanuel Lutheran Church — Jan. 19, 7:45 p.m.
Our Lady of Good Counsel — Jan. 19, 7:45 p.m.
St. Francis Xavier Church — Jan. 19, 7:45 p.m.
Grace Lutheran Church — Jan. 19, 7:45 p.m.
Blessed Sacrament Church — Jan. 19, 7:45 p.m.

- St. Jerome's, East Rochester — Jan. 19, 7:45 p.m.
Nativity of the Blessed Virgin Mary, Brockport — Jan. 20, 7:45 p.m.
St. John the Evangelist Church, Greece — Jan. 20, 7:45 p.m.
Holy Family — Jan. 24, 8 p.m.
Laurelton United Presbyterian Church — Jan. 24, 8 p.m.
Good Shepherd Lutheran Church — Jan. 24, 8 p.m.
Durand United Church of Christ — Jan. 22, 7:30 p.m.
Gates Presbyterian — Jan. 14, 7:30 p.m.
Baptist Church of the Master — Jan. 14, 7:30 p.m.

- St. Anne — Jan. 18, 7:30 p.m.
St. Andrew Episcopal — Jan. 18, 7:30 p.m.
Monroe Avenue Methodist — Jan. 21, 7:30 p.m.
Peace Lutheran — Jan. 21, 7:30 p.m.
South Presbyterian — Jan. 21, 7:30 p.m.
South Avenue Baptist — Jan. 21, 7:30 p.m.
St. Boniface — Jan. 25, 7:30 p.m.
Webster Methodist — Jan. 25, 7:30 p.m.
5 p.m., Supper; 6:30 p.m., 7:30 p.m., Study; 9 p.m., 10 p.m., 11 p.m.

- Brighton Presbyterian — Jan. 25, 7:30 p.m.

Textbook

Albany — (NC)—New York controversial textbook loan declared unconstitutional in first court appearance last night, was upheld by the 4th judge Appellate Division of State Supreme Court.

But while all the judges reported the constitutionality of the law, the majority refuse to consider its merits, and dismissed the suit on the grounds a public school board did have the right to bring suit.

The law requires public school districts to buy and lend books to pupils in grades 7-12 in public as well as public schools. The state reimburses the districts up to \$15 per pupil.

The law was challenged by the East Greenbush school board and the New York Liberties Union, and last week State Supreme Court Justice Paul T. Kane ruled it constitutional on the grounds that the law provided aid to schools, and not the children.

Political Leader a Vicar Gen.

Bologna — (RNS)—F. Giuseppe Dossetti, a well-known political leader in Italy by his ordination in 1959, named Pro-Vicar General of Bologna Catholic archdiocese.

The appointment was made by Giacomo Cardinal Lercari, Archbishop of Bologna, officiated at the priest's ordination seven years ago.

As a vicar general of the archdiocese, Father Dossetti is in line for episcopal appointment.

Father Dossetti was secretary of the Italian Christian Democratic Party and served in parliament. He was regarded as a leader of the party's left wing in the early years after World War II.

With the present Italian government, Amintore Fanfani, he has been credited with influencing much of his party's post-war political life.

Father Dossetti gave up his political career in 1956 to enter the priesthood. He is now in planning for the Vatican Council.

UNICEF has helped to provide and support 950 projects for children in 135 countries.