



### Liturgy and Life

"Lord Jesus Christ, the only begotten Son, Lord God, Lamb of God, Son of the Father. You, who take away the sins of the world, have mercy on us. You, who take away the sins of the world, receive our prayer. You, who sit at the right hand of the Father, have mercy on us. For you alone are holy, you alone are Lord, you alone, O Jesus Christ, are most high, with the Holy Spirit, in the glory of God the Father. Amen." (The artist represents God the Father by the hand presenting Christ, XP, from the royal lineage of David, the star. The Holy Spirit is represented by the flames surrounding the other symbols.)

## Rochester's Changing Image

"Bread for myself is a material question, bread for my neighbor is a spiritual question." — Nicholas Berdyaev.

Whatever was Rochester's image across the nation and perhaps even around the world before Bishop Sheen came here, it is certainly now something else besides.

George Eastman is supposed to have remarked that "it's a good place in which to bring up your children."

This "place," considered, therefore, so long by so many to be virtually an "other Eden... demi-Paradise" is, according to Bishop Sheen, in many areas a "zoo without bars."

Bishop Sheen's dramatic first appointment of a chaplain to the city's slums, a priest for the poor of the inner-city, adds a different note to the familiar boast that "Rochester made means quality."

His meeting at the Chancery with Minister Franklin Florence at the height of the Negro clergyman's battle with Eastman Kodak Company must have raised many an eyebrow in a community whose sympathies are inevitably going to be with Kodak rather than with the abrasive young cleric. Such sympathies are understandable if for no other reason than the fact that Rochesterians have more stock in Kodak than they put in the Minister. There are, of course, obviously other and better reasons too. Whatever is the ultimate resolution of the altercation, we can all of us hope that it will be soon and satisfactory to both sides. Conflict has its value but resolution of conflict has a higher value.

The appointment of Father David Finks as Bishop Sheen's new Vicar for the poor, however, and the interview with the Minister certainly put a spotlight on a reality too many of us have too long chosen to ignore — poverty, grinding poverty — "dehumanization" was Bishop Sheen's description of it — not just in India or in Latin America but here in the "Flower City."

And what is true in Rochester is probably just as true in other cities of the Diocese — Auburn, Elmira, Geneva — pockets of poverty in an otherwise affluent atmosphere.

Mill Hill Father Arthur McCormack in his book "World Poverty and the Christian" comments quite acutely, "The rich have always been allergic to helping the poor, they have always been able to find excuses for not doing so. In the last century many Christians saved their consciences with the thought, a blasphemous twist to our Lord's words, that the poor are always with us; that they are a different kind of being, that they would not profit by their conditions being improved; that they are naturally lazy or indolent or apathetic and that is why they are poor; that somehow or other they have not got the same feelings, the same aspirations, as their richer brethren, so one need not bother with them too much. Or, without going as far as that, one might have indeed had pity and compassion for them but, following the economic theory of the day, one would have just shrugged one's shoulders and lamented that there was nothing one could do about it, except perhaps a certain amount of soup-kitchen aid, when poverty became too oppressive and starvation was round the corner."

Although Father McCormack said such excuses were characteristic of the last century they seem to be still in vogue today. Most of us, of course, pay lip service to proposed solutions — that is until the solutions get too specific. Like open-housing.

Elsewhere on this page are two statements — one by the United States Catholic bishops and the other by Bishop Sheen. Both might serve as material for study groups or parish organizations to discuss and maybe even serve as a topic here or there for a sermon.

The world's Catholic bishops at the Vatican Council issued a statement at the beginning of their sessions in 1962. They said, "Coming together in unity from every nation under the sun, we carry in our hearts the hardships, the bodily and mental distress, the sorrows, longings and hopes of all the peoples entrusted to us. We urgently turn our thoughts to all the anxieties by which modern man is afflicted. Hence, let our concern swiftly focus first of all on those who are especially lowly, poor and weak."

That was in 1962. Since then we have been told with repeated emphasis that not just the bishops but all of us are the Church. It's time, therefore, isn't it, that we too "carry in our hearts" the concern they have to remedy the plight of poverty which shackles too many people today.

—Father Henry A. Atwell

# Bishop Sheen's 14 Questions to Inner-city Pastors

Rarely does one find pastors so well informed and zealous about the Inner City as you and the others engaged in similar work. Since we live in a pastoral age initiated by John XXIII and implemented by the Vatican Council II, it is upon the pastors as Simon of Cyrene that the Master must rely for carrying His Cross.

I have named Father P. David Finks as my Episcopal Vicar for Urban Ministry, who will report to me concerning your counsel and directives on the Inner City Apostolate.

I do not know this problem in any way comparable to yourself, so instead of giving any counsel, I will ask a series of questions which you can evaluate and, in their light, suggest other solutions.

1. Is the cross-town adoption through financial aid, a stop-gap solution, or is it to be part of an integrated program?
2. What value has the method, adopted in some cities, of suburban and Inner City congregations exchanging places of worship?
3. What value is there in appointing a commission to unite the already proliferated organizations within a parish,

This is the text of Bishop Sheen's letter to the pastors of parishes in Rochester's inner-city, asking them 14 questions about the problems of poverty and possible solutions.

to serve the specific needs of the Inner City?

4. Is there value in a Youth Canteen where young people of the streets are fed and chaperoned by a number of volunteer laymen? This Youth Canteen would be separate from a church-sponsored Canteen, but would be the work of all the parishes in the Inner City.

5. Could volunteer doctors, psychiatrists and nurses a few hours every week, conduct a Clinic Program for the Inner City on a supra-parochial basis?

6. Must the economic, political, social and psychological problems of the Inner City be continued to be met on parochial levels, or must they be solved within social and economic patterns in which the people live?

7. Would volunteer teachers, college students, and priests be effective in forming evening classes of adult education? Should one of the parochial schools of the parish to be used for this common enterprise?

8. Since the expenses for clinics, education and permanent commissions are utilized for the common work of the Church, should not the Diocese itself underwrite, within its limitations, the expenses of such programs?

9. Without the spiritual ministry, the Inner City becomes a kind of zoo without bars. The mission of the Church is not to be a spiritual zoo keeper, but to realize that every person is as precious in the sight of God as the soul of a Shakerite or an Einstein. Does this not render imperative a greater union between all the denominations in the Inner City? Is it necessary to have all of the parishes, Protestant, Catholic and even synagogues which previously existed? Would it be well in certain instances to have "interdenominational," in the sense that separate hours, mutually agreed upon, would be used for worship?

10. Should one of the parishes in the Inner City be used ex-

clusively as a kind of base where troops were recruited and trained for apostolate in the Inner City? Such a parish would draw volunteers from all areas of the city and particularly from colleges.

11. Should there be "dialogue groups" established, alternating between Negro and white homes, the purpose of which would be to break down misunderstanding and also to discover new areas of employment?

12. How can the present parishes which concentrated principally on worship and education, move out into the four other worlds of "work, leisure, housing, and employment"?

13. Should priests who are engaged in the apostolate of the Inner City live with the people they serve, and be available for them in a non-church office?

14. Should there be organized an ecumenical meeting among Protestants, Catholics and Jews to discuss the theology of the Inner City apostolate?

These are only a few questions which come to me as a "minus sapiens." They are suggested only as spurs to your own thinking, not as directives. What is important is that the

geographical parishes and schools belong to an older social order and metropolitan structure. New ways of thinking must be found to supplant this building-centered apostolate of former times.

Because you are a pastor of the Inner City and have been most interested in the problem, may I suggest that you begin holding regular pastor-curate meetings of the parishes involved in the Inner City with the Episcopal Vicar for Urban Ministry. I would suggest that one pastor act as chairman at the first meeting, and at successive meetings that alternate pastors be named, and a permanent secretary also.

Invite in laymen and religious, particularly those working in the area, such as The Sisters of Mercy on Joseph Avenue. Also invite men and women, who could assist in solving one of the newest and most difficult of Diocesan problems.

Thanking you again for the apostolic inspiration you have given me, and wishing you every blessing, I remain,

Fraternally in Christ,  
+ FULTON J. SHEEN  
Bishop of Rochester

## 'We Must Learn First-hand what it Means to be Poor'

The pastoral concern of the bishops of the United States goes to the poor in our midst, particularly to those who have felt the heavy burden of discrimination. This means, in our day, racial discrimination. These are turbulent days, marked by severe social strains and civic clashes.

We are grateful that much progress in civil rights legislation has been made in recent years. Laws have been passed to eliminate discrimination in employment and open voting to all. We urge the vigorous use of all legal means to assure their prompt implementation.

Comprehensive programs to eradicate poverty have been begun. We ask for strong and continuing support for them and constant efforts to improve them. However, the great task of changing the hearts of men on the subject of equal rights for all requires more than laws and programs. It needs above all a true sense of neighborliness, based upon a religiously inspired conviction that all men are equal before God and that all should be welcomed in our midst.

We note with sorrow that civil strife is an ever-present danger. There have been riots in our cities. Racial antagonism has been fostered and continues to be fostered under many emotionally charged and irrational slogans. Moreover we are still confronted with the depressing problems of poverty, joblessness, and urban and rural slums.

As American citizens we deplore the fact that such conditions exist in a nation so endowed with wealth. As Christian leaders, we must repeat the constant refrain of recent popes, and of Vatican Council II, that material goods are held in stewardship for the welfare of all men. Destitution, and degrading, avoidable poverty hurt family life, blight the promise of youth, and lead to a bitter harvest of sickness, delinquency and crime.

The problem of poverty is inflicted particularly upon minority groups in our society. The Negro, the Spanispeaking and the Indian suffer inordinately under this burden. Nearly half the members of these groups live in poverty. Their unemployment rate is double the national average. They are poor more likely than others to be condemned to urban or rural slums.

While there are many causes of poverty, most are shared with past or present discrimination. Hence we affirm once again, as we did in our statement of 1958 and our letter of 1963, and on many occasions in the pronouncements of Vatican Council II, that discrimination based on race, language, reli-

This is the full text of the U.S. Catholic Bishops' statement on race relations and poverty issued at their November meeting in Washington. Their statement on war and peace was published in last week's Courier. Their statements on penance and abstinence and on government and birth control will be published in subsequent issues of the Courier.

gion or national origins is contrary to right reason and to Christian teaching. We are all the children of God. We share the same rights before God and man. All men of good will desire that the doors of opportunity be opened equally to all who are their brothers under One Eternal Father.

These statements of principles are so clear and so widely accepted that it is not necessary to dwell upon them here. Our present concern is to reduce principles to action, ideals to programs. In light of these considerations we respectfully propose the following pastoral suggestions. While these are general in nature, it is our hope that they can be translated, in our cities and throughout our nation, into specific and workable social programs.

First, in the current discussion of racial tensions slogans have at times taken the place of reasonable dialogue. We ask that dialogue replace slogans. It would be tragic were our nation to suffer a deepening of the cleavage along racial or economic lines, with shouted epithets of hate replacing reasoned discourse. Since the aggrieved in our nation are mostly the poor and the members of

minority groups, it is the clear duty of those who have jobs and status to talk openly and freely to those who have been less fortunate. We must learn, and learn first-hand, what it means to be poor, to be a poor Negro, a neglected Spanish-American or a disfranchised Indian. Open discussion of these problems is the beginning of their solution. It is our hope that all our Catholic people will join with their Christian and Jewish brothers, and indeed with all men of good will, in common projects which affirm and realize the dignity of all men.

Second, we ask that a concentrated attack upon poverty be mounted upon many fronts. This is a complex problem and its solutions are equally complex. There is work that can be done by individuals, by religious groups, and by community organizations. Other aspects of this problem require strong governmental intervention at appropriate levels. We wish to suggest certain objectives that seem to us paramount at this time and which require adaptation to different places in their application.

Foremost among these is the quality of education given to

the poor. The poorly educated child and the school dropout face life with almost insuperable handicaps in our society. Communities should be concerned about the quality of teachers, schools, guidance programs, and the supplementary aids needed by all our children. Adult education is also a great necessity. Citizens in every city, and in our rural areas, should examine critically the type of education afforded to the poor at all age levels, and act decisively to make educational opportunities equal for all.

Next we should be concerned with the type and quality of assistance available to poor families. Where welfare relief is necessary, it should be given in a context that favors family stability and respects the human dignity of those who cannot earn their living. Such programs should help maintain the father on the home and be joined, where need be, with training facilities to enable the unemployed to secure gainful work. These programs should offer incentives to part-time or temporary employment, often refused today because of regulations that penalize such efforts.

A key concern is job opportunity. This problem has two main facets: realistic training joined with proper motivation and the willingness of employers to hire and promote without discrimination. Unions likewise should open their membership rolls to all without discrimination. We especially commend those employers and unions which have agreed to take affirmative actions to se-

cure a fully integrated working force. Such open attitudes best express the Christian response to racial discrimination.

Finally there is the problem of adequate housing. Millions of Americans live in overcrowded, substandard homes. Under such conditions, it is difficult to promote sound family life, to encourage education or to bring about stable, peaceful neighborhoods. Our citizens, our civic groups, and our churches should be eager to use the opportunities they now have to promote low-cost housing for the poor, or build well planned public housing units, and to rehabilitate run-down neighborhoods.

But this is only part of the task. As our nation becomes increasingly suburban, industry and service occupations are expanding far more rapidly in the suburbs than in our inner cities. We cannot hope to solve the problem of joblessness in our cities if men and women are denied the opportunity of living near places where work is available. While the issue of fair housing has been the source of grave tensions in some parts of our nation, conditions have noticeably improved in certain areas.

We urge support for sound programs to assure equal housing opportunities for all, without discrimination based on race, creed or color. Here is a unique chance for responsible dialogue, for learning from successes and from failures, and thus constructing harmonious communities in every part of our nation.

We ask these steps out of our concern for all who are in need. In this world, under God's Providence, our nation has been cast into a position of world leadership. This stems in part from our economic and military power, but it is also a recognition of certain unique elements in our democracy. More than most peoples in recorded history, we have striven to make all men equal under law.

Today the world watches us anxiously, as it reads of racial struggles and tensions and learns about poverty in an affluent society. If men elsewhere become disillusioned with our democracy, they are offered the choice of another powerful system which also promises equality, but at the sacrifice of basic freedoms. Ours is a fateful choice, one which can decide the destiny, not merely of this American nation, but possibly of the entire world. In this instance at least, what is morally right is a political imperative.

Prayerfully we commend these thoughts to our Catholic people and all our fellow citizens who share our hopes.



Starving children are a grim picture. These youngsters receive food rations from Propagation of Faith Society—but needs are far greater than Society's resources.

## Is That Church Really Necessary?

by GARY MACFOIN

I am happy indeed that many American bishops are giving permission for Mass in private homes. It is an excellent way to get us to understand why we go to Mass and why the Church celebrates the Mass.

I recall very clearly when I began to recognize the truth of the proposition I have just formulated. I was in the first days of last November. I was in Rome, and the Council was taking a short recess for All Saints and All Souls.

Some Americans had organized a 3-day discussion of what would and should happen when we all got back home and proceeded in our various ways to try to live and propagate the new facets of Christ's eternal truth presented to us by the Council.

The final day of discussion had come. A morning session provided a stimulating exchange on the particular agenda item. At noon, we paused. A cloth and candles were placed on the table around which we had talked. The priests joined in celebrating the Eucharist. An official President observed at the Council read to us from the Word of God. All of us

joined in preparing the spiritual banquet and in partaking when it was ready.

After a quick lunch, we returned to the same table for a brain-storming session. As far as I was concerned, one demure, previously silent, priest stopped the show with what he offered as a modest proposal. "We should close down all our churches in the United States for a year," he said. "During that time, every priest would say at least two Masses daily, always in a private home. One, in the evening, should be combined with a family reunion, a celebration, a party. It would revive an awareness of the presence of Christ in the Christian community."

As I see the earnest but often pathetic efforts of pastors to make the so-called new liturgy meaningful for anonymous masses of people in cafeteria churches, the import of the modest proposal is understandable. Progress is almost impossible unless we start with small groups already bound by links of human fellowship. Whatever else one may say about the Scholastics, for or against, they were right when they said that grace builds on nature.

Presumably it will take a little time to

get all our churches closed down, but in the meantime, I am confident much will be accomplished if we have more Masses in private homes. I am glad that the bishops who are giving this permission insist that all who take part know what is involved. The regulations made by Bishop Michael Hyle of Wilmington, Delaware, for example, require that those attending be briefed in advance, that the Mass be a participated ceremony, with singing, that there should be an instruction on the need to foster a spirit of Christian community, and a homily.

My own observation, confirmed by widespread sampling among my friends, is that many pastors have given little or no explanation of the liturgical changes. I know of some who try to sneak them in as though nothing was happening, apparently afraid that advance explanation would bring protests.

No doubt it would bring some, but I fear that the other way is worse. The few who would oppose anyway are being joined in seething resentment by the many who would accept if they understood. And the many others who welcome without quite knowing why, are unable to give logical explanation when the issue

arises on the bus, in the saloon or at the bridge game.

A recent experience in Mexico shows how people will respond when they have been prepared, and nowhere in the United States does tradition hang on Catholicism as it does in Mexico. But Bishop Mendez Arceo of Cuernavaca has worked patiently for years in explaining that the liturgy can be meaningful. He even finally got agreement to remove the blood-dripping statues, the votive lights, the glass coffin, from his colonial cathedral.

This past summer came his great reward. An experimental Mass had been developed at the Center for Intercultural Formation in his diocese, and he authorized its use by the students at the 11 o'clock Mass in the cathedral for eight Sundays. Few people attend this late Mass. There was a handful the first Sunday, a full house the third, standing room only by the end. The people not only sang at Mass but hummed the tunes as they dispersed.

I believe we could create such a spirit with Mass in the home, in due course carry it from there to church and cathedral.

## Monsignor Funeral

Solemn Funeral Mass was offered Friday, Jan. 13, at St. Ignace Church, Ithaca.

Monsignor Byrne died at his home, Rochester, on Jan. 10.

Born in Victor on August 1882, the son of William Byrne and Anna Dunn, Monsignor Byrne was ordained to the Priesthood on June 8, 1907.

He attended St. Andrew's School and St. Andrew's Seminary and made his theological studies at St. Bernard's Seminary.

His first assignment was the faculty of St. Bernard Seminary on June 19, 1907, was named assistant pastor of St. Felix Church, Clifton Springs.



MONSIGNOR BYRNE

on Sept. 12, 1908; assistant pastor of Immaculate Conception Church, Ithaca, July 10, and of Corpus Christi, Rochester in November 1914.

First Pastorate for Monsignor Byrne was that of St. Mary the Lake, Ontario, and of the Epiphany, Sodus, pointment effective Sept. 1917.

In 1925 he resigned to come president of Aquinas Institute, Catholic boys' school of the diocese. He was appointed pastor of Immaculate Conception Church, Ithaca, Jan. 7, 1928.

Pope Pius XII elevated to the rank of domestic prelate with the title Right Reverend Monsignor in June of 1952.

Monsignor Byrne was singly honored by Bishops, parishioners and children in his Golden Jubilee in 1957.

More than 28 years of his were in Ithaca as pastor of



## A Slice

"Will the desire of religious communities to readjust goals in the light of modern urban problems hurt the of the Catholic schools?"

Many religious women see a change in their voc as teachers. Many feel that are being too circumscribed spending their professional lives in a classroom. Those have moved out of the room into the inner cities, the social agencies or on college campuses, feel a new sense of Christian mission.

It is not essential to philosophy of Catholic education to have a nun in each room. It is not essential to