



Chancellor

Father James Moynihan has been named to be Chancellor of the Diocese to succeed Monsignor George Coeuzi, pastor of Holy Family Church. Father Moynihan, ordained in Rome in 1957, has been associated with the Chancery since 1961, and served as Bishop Kearney's secretary since 1963.

Notre Dame Theologian

Holy Cross Father Albert L. Schitzer, a native Rochesterian and now head of the theology department at Notre Dame University, will speak at Temple Beth El Monday, Feb. 13, at 6:30 p.m.

Attending the talk, following a dinner, will be members of the Temple, St. Paul's Episcopal Church and Blessed Sacrament Church.

Arranged by the Men's Clubs of the three congregations, the event is open to all members of those congregations.

Father Schitzer is the uncle of Mrs. Bruce Carson whose husband is chairman of the program. He has a brother, Raymond, who is a Redemptorist priest.

It is well known, particularly in the mid-west, for his ecumenical activities, particularly for his participation in international meetings of scholars of the various churches.

Vernacular Layman Dies

Wellington, N.Z. — (RNS) — Funeral services were held here for John K. Ross-Duggan, noted Catholic layman and a pioneer promoter of the vernacular Mass and other Church rites, who died Feb. 1 at the age of 78.

At the time of his death he was visiting Wellington where his family lived and where he had been educated. An American citizen since 1940, he lived with a daughter in Rockaway Point, Queens.

He was co-founder of the Vernacular Society in Chicago which was devoted to the introduction of English in most of the Mass and in the Sacraments.

In 1951 he founded the society's publication, Amen, and served as editor until 1961 when he began preparations to cover the Second Vatican Council for his magazine. He attended all four sessions of the Council from 1962-65.

As a result of the Vatican Council's liturgical reforms and the introduction of the vernacular in parts of the Mass and other rites, in 1965 the Vernacular Society merged into the national Liturgical Conference in Washington, D.C., which has long sponsored annual National Liturgical Weeks.

The Church: Sign of the Times

God's 'Disadvantage' of Needing Us

By REV. ALBERT SHAMON
St. Patrick's, Victor

St. Paul's concept of the Church as "body of Christ" is needed to complete the idea of the Church as "the people of God."

Consider Christ's physical body for a moment. It was the sign of God's presence in the world. But it was more than merely that. It was also the instrument of His activities. Christ used His body to walk, to talk, to teach, to live, to die.

So must it be with the Church. Body of Christ that it is, it is the visible sign of God's presence in the world. But to be fully the sign of that presence, to be truly the body of Christ, it must also be the instrument of His activities.

Christ's great activity was a priestly one—His sacrifice on the cross for the redemption of the world.

For this reason the chief activity of the Church is to perpetuate the priesthood of Christ: to make all people priests. This she does by the sacrament of baptism. The Council says, "the baptized... are consecrated into a holy priesthood."

The Council was but echoing St. Peter who said to Christians, "You are a chosen race, a royal priesthood, a holy nation" (1 Pet. 2). Chosen, and so baptized; baptized, and so a royal priesthood; priests, and so able to offer to the Father the gift of ourselves, and thereby transform the community into a holy nation.

This priesthood of the faithful was one of the doctrines highlighted by the Council.

From this universal priesthood, the Church draws an essentially different priesthood—needed by the faithful to complete theirs—the ministerial priesthood of the ordained clergy. It is the ordained clergy who make Christ's sacrifice present again and enable the people to exercise their priesthood by offering to the Father themselves with Christ on the altar. Thus the Eucharist becomes the hub of the priestly activity of the Church. All the other sacraments gravitate around this Blessed Sacrament.

And the Eucharist—with its Liturgy of the Word moulding and guiding the people; and with its Liturgy of the Sacrifice uniting both people and priest ever closer together by the bonds of common worship and in the communion of one bread—makes clearer than ever the sign of God's presence among men.

But the priestly function of the people of God is not restricted to the one act of offering the Eucharist. "Brethren, pray that my sacrifice and yours be acceptable to God," the priest prays at Mass. This means that the matter of the Sacrifice is also our lives.

We are to bring to God our own sacrifices: the works, the joys and sorrows of our everyday living. "Worship Him, I beg you," wrote St. Paul to the Romans, "in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God" (Rom. 12:1). By so living, God's people become lights of the world, guiding it, and salt of the earth, preserving it from corruption.

In this way, they share in the prophetic mission of Christ who gave witness of His Father first by the thirty years of His hidden life and then by His words: "He began to do and (only afterwards) to teach" (Acts 1:1).

But Christ was king as well as priest and prophet. In fact the goal of His and the Church's priestly and prophetic function is the kingdom of God. Speaking of the Church, the Council said: "Its goal is the kingdom of God, which has been begun by God Himself on earth, and which is to be further extended until it is brought to perfection by Him at the end of time."

What is the kingdom of God? Essentially, it is the kingship of God, His dominion, His reign over the minds and hearts and wills of men. As such, it is a spiritual kingdom—in the world, though not of it. "My kingdom is not of this world," as such, too, it is an invisible kingdom, situated in the mind and hearts and wills of men. "The kingdom of God is within you." And what is the relationship between this kingdom and the Church? The Church is the visible embodiment of the Kingdom of God; the cynosure of all eyes, like a city seated on a mountain top in which God reigns supreme. It differs from the kingdom not only in its visibility, but also in its diffusion—the Church is not so extensive as the kingdom. Our divine Lord used many parables to describe His kingdom; we too might liken the Kingdom of God to an iceberg: the one-fourth part that is visible is the Church (the shadow is the other Christian Churches); the three-fourths part that is invisible is the rest of God's kingdom.

It encompasses all those others over whose minds and hearts and wills God reigns, such as the God-fearing pagans outside the Catholic Church and even those God-fearing ones who have never heard of the Church.

The function of the Church, therefore, is twofold: to extend the Kingdom of God horizontally and vertically. Horizontally, by bringing the invisible part of God's kingdom into herself, the visible part; by making explicit the implicit desires and hopes of those hungering and thirsting after justice; by making God known to the many who like the Athenians worship in the secrecy of their hearts an unknown God.

In other words, her endeavor is to expand—to grow like the mustard seed into a mighty tree nesting all the nations of the world.

At the same time the Church labors to make God's kingdom grow vertically; that is, to become more deeply rooted in the hearts of her own children. She labors to have God's way and thoughts permanently our ways and thoughts, like leaven, so that our whole way of thinking, our whole way of talking, of living and acting will become more and more like Christ's.

She works to make those of us who are but as 10-watt bulbs into 100-watt bulbs, and those who are as 100-watt bulbs into 1,000-watt. So that lights of the world that we are meant to be, we may become brighter and brighter: bright as the sunlight itself, even to seven times.

Cursillo OK'd For Diocese

Bishop Sheen this week authorized the Cursillo Movement to begin its program in the Rochester Diocese, according to a statement made by Monsignor Dennis Hickey, vicar general.

The Cursillo Movement conducts intensive informational and inspirational programs, usually over a weekend, sometimes described as "a three day Pentecost."

Cursillo means "a short course" and originated in Spain in 1949 and its founder, Bishop Juan Hervas y Benet says a cursillo is "the most effective method of presenting Christianity to modern men."

No priest has as yet been appointed locally to organize Cursillos here.

brighter—like the light of seven days in one (Is. 30:26).

And what is the relationship between these two growths? The horizontal or geographical expansion of God's kingdom depends on its vertical or interior expansion within the soul. God's reign in our great cities and in pagan lands will be in proportion to the intensity of His reign in our hearts and homes and families.

How far a beam throws its light will depend on the intensity of the light itself. For the kingdom of God is spiritual and so it cannot be built by natural means — by propaganda, force, sensationalism or money. Satan tempted Christ to build the kingdom of God that way. Christ's repudiation of Satan's temptation proved that this could be done. God's kingdom is spiritual and is built only by spiritual means.

Again this throws an awesome responsibility on each one of us who are in the visible part of God's kingdom, the Church. If His kingdom is to come more widely, we must exercise our priesthood more fully. How often in celebrating Mass with the priest do we really offer it for the living, the world over, as the Liturgy does? Are the missions ever in our prayers, do we really mean the prayers we pray or do we repeat them parrotlike? How often do we exercise the prophetic activity of the Church?

The prophets lived their message—even died for it. Do we live the Gospel? What about our petty selfishness, our begrudging charity, our loathing for any or all personal sacrifice? Oh, how every pettiness, how every uncharitable thought, how every ungenerous act causes God's reign to suffer! "If you Christians were more like your

Christ," Ghandi accused, "then all men would be Christian." A rabbi is reputed to have made a similar accusation. When asked by a Christian when the Jews would become Christian, he answered: "When the Christians become Christian."

Our blessed Lord taught us to pray, "Thy Kingdom come." In Latin the phrase is *Adventus regnum tuum*. From that *Adventus* comes the word "advent." Advent is set aside by the Church precisely to stir up our hearts. To enkindle in us

a missionary zeal, a burning desire that Christ's prayer be fulfilled, that God's Kingdom come on earth as it is in heaven.

If that kingdom is not coming, if God's reign over all and in all is far from universal, if instead the red tides of Satan's godlessness and immorality seem to be surging over land after land, then is not the fault ours and not in our stars? The spread of God's kingdom depends on those already in the visible part of it.

Peguy once lamented, "God has placed Himself at a terrible disadvantage: the disadvantage of standing in need of us." God has two hands: one which works from within (His graces and inspirations), and one which works from without (His priests and His people). If we fail Him, then what?

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The Catholic COURIER
Journal

Vol. 78 No. 19 Friday, February 10, 1967

MOST REV. FULTON J. SHEEN, Ph.D., D.D. President
Published weekly by the Rochester Catholic Press Association
MAIN OFFICE 85 Seio St. — 454-7060 — Rochester, N.Y. 14604
ELMIRA OFFICE 817 Robinson Bldg., Lake St., RE 2-5688 or RE 2-2423
AUBURN OFFICE 168 E. Genesee St. — AL 5-4444

Second class postage paid at Rochester, N.Y.
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