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Gift for St. Francis, Auburn

St. Lucy's Society of St. Francis Church, Auburn, presented a check to Father John Nacca in the amount of \$465, of which \$265 came from a bake sale. The presentation was made at a mid-winter banquet of the society at Guido's Restaurant. In photo are Mrs. Theresa Corso, president; Father Nacca, and Mrs. Lucas DeRosa, vice president.

School Skits Relive 'Roaring Twenties'

Geneva—They made history come alive. Eighth grade students in St. Francis de Sales School re-enacted the period of The Roaring Twenties recently in a colorful program at the school.

THE STUDY of a period of history is being encouraged today and such an approach is to make the student aware of the whole picture and not of isolated personalities, vents, and culture.

Thursday and Friday, Feb. 9 and 10 were dedicated to re-capturing the gay feeling of the Roaring Twenties. Students arranged a "flashback" into these carefree years of history in order to give each one a more extensive and impressive view of the time.

THE PROGRAM included a fashion show with Barb Mariano, Liz Wiatrowski, Kathy Rinaldo, Debbie Frederickson, Michelle Monaco and Beverly Jaynes modeling clothes dating back to this gay period. Kitty Fisher introduced and described the outfits. In the second history period Cooky Ross, Denise Grosjean and Martha Eddy pro-

vided the style settings with Debra Costanzo giving an amusing commentary.

Also included in the program was a skit entitled, "Bootleggers of the 20's" starring Mike Cere, Tony Sniffen, Rich Gringeri, Deac DiCostanzo, Fred Emmi and Punkie Welcher.

Among the highlights of the program was a report on "the stock market crash" by Tom DeJohn, a summary of Harding's administration by Francine Crisanti and a resume of Henry Ford's achievements by Kathy Smith. All students gave depth to re-creating the period by giving oral and written reports or by doing posters illustrating some item of the 20's. Even music of the 20's was provided by Raymond-Kuryta and James Ninestine.

Passion Play Set In Victor

A Passion Play, "The Betrayal" by Geoffrey Nevil Dowsett, O.M.I., will be presented by the Victor Community Players on March 18th and 19th.

Three performances will be given in the Auditorium of the Junior High School building, with evening presentations at 8:30 p.m. on Saturday, March 18, and Sunday March 19; and a 2:30 matinee performance on Sunday afternoon, March 19.

The Betrayal is under the direction of George Sherwood, Producer and Director of the Bristol Valley Playhouse.



Students of Bishop Kearney High School emerged with several trophies from the Victor Central High School debate tournament this past weekend. Winners included (standing) Stephen McCutchan, James Hasenauer, Robert Kiggins, Donald Helm and Michael Pearson and (seated) L. Farrell, C. Ange, Cynthia Bowllan and Mary Lou Schwartz.

Carl Winterroth Requiem Held

Funeral services for Carl R. Winterroth, who died Feb. 12, 1967, were held Wednesday, Feb. 15 at Our Lady of Good Counsel Church. Requiem Mass was celebrated by Very Rev. Seraphin Winterroth, O.F.M. Cap. of Providence, R.I., brother of the deceased.

In the sanctuary were Reverend Fathers George J. Weimann and Leo Mans, and Rt. Rev. Msgr. Leo V. Smith. Burial was in Holy Sepulchre Cemetery, where Father Winterroth gave the final blessing.

Mr. Winterroth was a supervisor of Electric Distribution at the Rochester Gas and Electric Corporation, where he had been employed for 46 years. He was an active bowler for many years, both in the old Catholic Bowling League and the RG&E League.

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Priests for Tomorrow
One Priest To Another

By FATHER LOUIS J. HOHMAN
Diocesan Director of Vocations

Last week I spoke of the necessity of communication within the Church, especially on the vertical plane, bishop to priests and priests to laity. Perhaps a few words about communications among priests themselves would be in order, especially since we have seen quite a bit of it lately in the press.

Previous to the recent Vatican Council there was relatively little communication of a professional nature among priests. There was and is a great deal of social communication.

Most priests feel with justifiable pride. I think that the Roman Catholic priesthood is the greatest brotherhood in the world. Where else could you find men who could go into another's home, unannounced and personally unknown, and feel right at home within minutes, enjoying the hospitality of that home and a relaxed camaraderi?

But up until the 1960's clerical conversation for the most part was rather light, with little "shop talk", except maybe for comparisons of parishes and parish activities.

This was certainly not due to a lack of interest in theology or the apostolate. Rather I think it was because doctrine and procedures were generally thought to be in "concrete," no longer discussible, agreed upon by all. Priests had been trained in the idea that the teaching of the Church had reached a level of definition which was final; that theologians had pretty much ironed out the terminology and statements of doctrine to a point where there would be no need ever to change them.

There was also a general tendency to give almost equal authority to all papal pronouncements, so that a certain finality was attributed to all papal statements.

The declaration on papal infallibility in 1870 was laid down very specific and limiting conditions as to what declarations of the popes were to be regarded as infallible. It seems to me that in eagerness to prove a point, theologians stretch them way out of shape. Some theologians, for example, use a statement in an encyclical to prove that the doctrine of the Church on birth control cannot ever be otherwise. In effect they are stating that all material found in encyclicals is infallible, and for that reason interchangeable.

It is my own opinion that we must work out more precisely what is the content of Divine Revelation, where it is to be found, and under what conditions. Otherwise we will have an insurmountable barrier to communication among priests and theologians. They would have to first decide what things are of Divine Revelation, infallibly taught, and therefore immutable. Maybe this has to be the very first point of communication before any other can be touched. If one priest says that a certain matter is Divinely revealed and infallibly taught, and the other says it is not, then obviously they can have no common ground for discussion.

Another important aspect of the dialogue between priests (assuming it is possible) is that of charity. We might not take this for granted among religious people, but history has shown it can be otherwise. The recent drive for ecumenical dialogue makes this all too apparent. For four hundred years Catholic and Protestant clergymen had no communication with one another because they were certain there would be more heat generated than light. Then John XXIII suggested the possibility of sitting down calmly and with mutual charity and respect, and discussing differences as well as similarities.

Wouldn't it be a shame if priests could not sit down with one another in the same spirit and discuss similarities of point of view as well as differences? Must we take refuge in the name, "We never discuss religion or politics; they are too inflammatory."

Certainly priests have the great advantage of being able to trust the sincerity of the person with whom they are in discussion. All of us certainly have the same concern and devotion that the kingdom of Christ may grow among men. And we should recognize that it is precisely our zeal for that cause which makes it difficult to be dispassionate.

Another important aspect of dialogue between priests is the necessity of openness to possibilities. If I have closed my mind to any point of view which differs from my own, then discussion is a waste of time and probably will become the mother of bitterness. Maybe that statement seems to have a tight grip on the obvious, nevertheless it is a fact. The most important element in discussion is listening to the other — not just with the ears but with the mind. Explore the possibilities of truth in what the other says. Just about every one of us has found himself preparing his own new statement while the other is still talking — soliloquy, yes; dialogue, no.

At the same time there is the tendency, even if we are listening to the other, to search our minds for arguments against what he is saying, rather than dwell on the points which are in favor.

If we say, "It cannot be otherwise from the way I think," we must ask in all honesty, "Why can it not be?"

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