

3 High School

Three high schools of Rochester Diocese will hold commencement exercises this weekend.

Sacred Heart Academy will conduct its 112th graduation ceremony today, Friday, June 9, at 4 p.m. Bishop Kearney will award the diplomas and speak to the graduates.

Bishop Kearney High School graduation rite will be held at the Rochester-Monroe County Community War Memorial.



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Monsignor Cirrincione Describes Fatima Pilgrimage

May 13, 1967 was a memorable day for me, and I am happy to accept Father Altwall's invitation to share the experiences that made it memorable with the readers of the Catholic Courier Journal.

But first I must give you a bit of background.

This was my seventh pilgrimage to Fatima.

I made my first pilgrimage there in May, 1948, in the company of the other priests on that occasion we were in Rome for the early evening of May 12 and were taken immediately to the dining room of what was known as the PRESS HOTEL. There were all the Bishops of Portugal and the Bishop of Coimbra, and the King's supper at the end of their annual Retreat.

Four American priests arriving at Fatima was something unusual in those days and we were conscious of drawing everyone's attention.

After supper, about five or six of the bishops—those who gathered around us to chat among them was a short, bearded prelate who, when he heard I spoke Italian. When I replied that I could, he quickly changed over to that language which he had studied in Rome.

From that moment on, Bishop Manoel Maria Ferreira da Silva, then, Titular Bishop of Guiza, now, Titular Archbishop of Cuzco and President of The Society for the Propagation of the Faith in Portugal, became my host. He was a very friendly and interesting man. We talked and he told me that he was a friend of Sister Lucey, one of the three to whom Our Lady had appeared, and for many years had been her spiritual director.



Sister Maria Dolores, the Lady of the Fatima story, attended 50th Anniversary observances at Pontiac shrine in mid-May. Monsignor Cirrincione describes his visit with her in this article.

During our stay at Fatima that year, he was our constant guide and companion, and before I returned to the United States, he arranged to take me to visit Sister Lucey in the Carmelite convent at Coimbra where she had entered the presence of Our Lady 25 years as a Sister of St. Dorothy.

In the course of that visit I made another valuable contact—and a very dear friend—when I met Mother Mary King who was Sister Lucey's spiritual director. Sister Lucey, Mother King, as a young Irish college student, had studied in Portugal and after joining the Sisters of St. Dorothy, had been assigned to one of their schools in England.

During World War II, however, the English schools of the Order were closed down and the nuns were dispersed to various parts of the world. Sister Lucey never again returned and so Mother King has been in Portugal for over twenty-five years. During that time, I dare say she has made the acquaintance of nearly every English speaking pilgrim to go to Fatima, including many members of the hierarchy.

Finally, I must mention that in every subsequent trip to Fatima, I have paid a visit to the home of Sister Lucey, usually in the company of Mother King. Thus I have come to know the Superior and Sister Lucey quite well. In addition to some of the other Sisters, one of the most interesting and loyal when I was there.

After taking up the story of my previous visit to Fatima at the Lisbon airport early in the day—Monday, May 9, and was

met by both Archbishop da Silva and Mother King. His Excellency had invited me to stay in the convent of the Holy Spirit for Mass. During breakfast suggested that we make our customary visitation to the Convent of Carmel the next day.

Now living with him and assisting him in the work of the Propagation of the Faith are his brother, a Monsignor, and a nephew, a Franciscan. The Monsignor was in Rome at the time, Manoel, who drove us to Coimbra early the next morning.

We arrived at about 11 a.m. and after a short wait, he and I went to the convent. From behind the closed wooden doors behind the grille were drawn apart and we were in the presence of the Sisters once again.

Sister Lucey is now the "superior" of her convent, i.e., the superior and treasurer. She told us they were preparing to open a new foundation of their Order in the north of Portugal in Spain, in northern Portugal. She also mentioned the new convent at Coimbra while she was visiting. All the prominent dark brown-stained

As usual, the visit was punctuated by shrieks of delight pitched higher at my attempts to speak. Portuguese with an accent that I had never heard. The present Mother Superior, Mother Maria de Cristo, who is part English and speaks English person of her subjects, and I liked by her subjects, and I liked by her subjects, and I liked by her subjects.

One Bishop remained behind, however. He too had arrived a little late. And he suggested writing for the two Cardinals who had not left the building yet, and to join their presence.

But at 10:30 the next morning, I returned to the room empty. We were told that the Bishops had already left and were seated in the two tribunes to the right and left of the altar.

One Bishop remained behind, however. He too had arrived a little late. And he suggested writing for the two Cardinals who had not left the building yet, and to join their presence.

There were two more interesting experiences yet in store for me. After the Mass was over when I, I found the Archbishop and I returned together to the building where he was staying. The entrance to it is a spacious waiting room with a table in the center and furniture along the sides. There were perhaps a dozen or so of us sitting there waiting, to and fro, who appeared at the altar. He was being taken by his aides, Monsignors Marchi and Marchbanks to his room. And so we all had a chance to greet him as he passed through.

The last experience that I want to share with you took place on the following Monday.

The Carmelites have a convent at Fatima as well as at Coimbra. The convent at Sister Lucey and Mother Maria de Cristo stayed while at Fatima. On the 14th, Pentecost Sunday, Mother King, a Miss Kathleen Rowland, a reporter for an English newspaper, and I went to Coimbra to see the convent of the Holy Spirit. The convent is in the town of Coimbra, to the left of Hon Carlos, president of the throne of Spain, who was sitting next to him, and to members of the Portuguese royal family further down the row.

I had been kicked out of the Row for Religious only to land in Royal Row. I was still doing pretty well for one who had no ticket and didn't belong there at all.

But my nervous, the head usher, soon how into sight again. He insisted that I was possible that I was not possible to get out of everyone's way. I moved over to the right and ushered in to take a lower place on the same side. Between the President and the Cardinal, the Cardinal and the Cardinal. The Cardinal and the Cardinal. The Cardinal and the Cardinal.

As I stood there in a state of spectacle, making mental notes of as many details as possible, some Sisters came down the aisle behind me. I turned and noted that the first one was a Carmelite who had a striking resemblance to Sister Lucey. She smiled and spoke to me as if she knew me. I smiled and she smiled back. I politely smiled back.

And then my glance took in her companion behind her. I suddenly realized that she was Sister Lucey. I was looking at her for a short space of time, possibly thirty seconds to a minute. I, the first, only to greet Sister Lucey, was the only one who knew she was there.

Early Friday morning we drove to Fatima. The church of the Holy Father and members of the Hierarchy stayed, to the right of the Basilica and, about midway in the long arms that enclose the square in front of the Basilica. The Holy Spirit Missionary Fathers where Mother King had reserved a room for me.

That evening it was decided that the Cardinal and the Archbishop would appear in the morning at 10:30 for the procession to the altar where the Holy Father was to say Mass.

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Chalice for Lay People at Communion

A new Vatican instruction on the Eucharist has followed fast on the heels of another directive—both of them providing the Church with a program of renewal in ways of worship.

The first decree was issued May 4th and provides for simpler rites at Mass. Fewer signs and gestures are permitted. The document also states that lay people should be given the chalice at Mass if they are of age and sober and have received the Sacrament of Penance.

In that portion of the document, the Church reasserted its traditional teaching that the bread and wine consubstantiated in the Eucharist are the true body and blood of Christ. The document also states that lay people should be given the chalice at Mass if they are of age and sober and have received the Sacrament of Penance.

The second decree is dated May 25 and goes into detail on the feast of the Assumption, Tuesday, August 15.

The second directive opens with the words: "The instruction on the Eucharist...". It states that lay people should be given the chalice at Mass if they are of age and sober and have received the Sacrament of Penance.

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On the Sunday Mass obligation, the instructions specified that where a bishop has given permission for this practice, the Sunday Mass obligation must be fulfilled not on Saturday but on Sunday. The instructions also state that lay people should be given the chalice at Mass if they are of age and sober and have received the Sacrament of Penance.

The trend of the instructions, as of Catholic liturgical developments generally in recent years, is toward simplification and toward greater involvement of lay people in the liturgy. The document also states that lay people should be given the chalice at Mass if they are of age and sober and have received the Sacrament of Penance.

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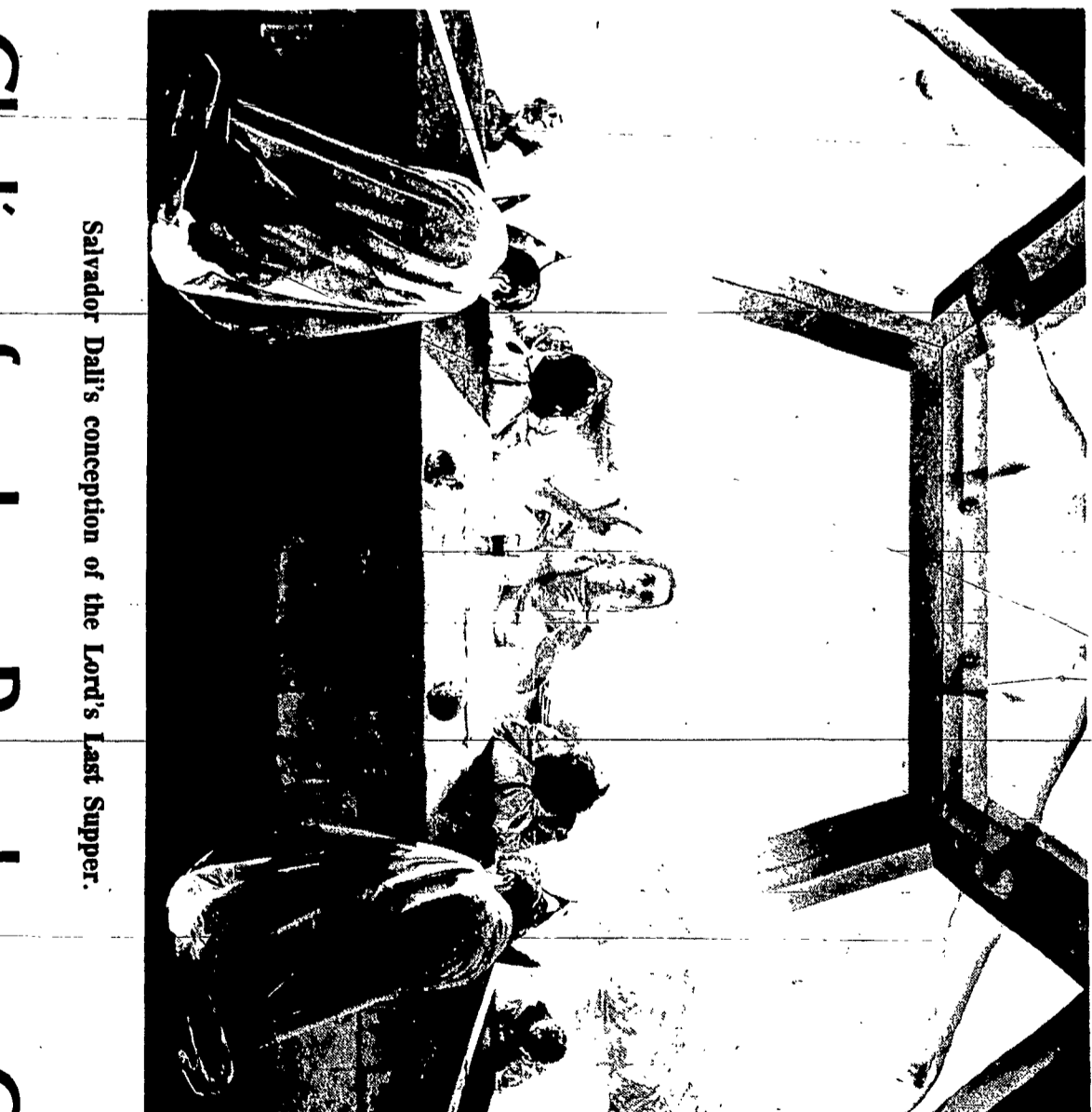
Photographers and radio or television technicians working on the broadcast of the Mass are instructed to speak or sing clearly so that their presence can be understood by the faithful. The instruction also states that lay people should be given the chalice at Mass if they are of age and sober and have received the Sacrament of Penance.

The instructions are stated by the Cardinal Secretary of State, Cardinal Agostino Casaroli, president of the Sacred Congregation of Rites. The preparation of the document was supervised by the Cardinal Secretary of State, Cardinal Agostino Casaroli, president of the Sacred Congregation of Rites. The preparation of the document was supervised by the Cardinal Secretary of State, Cardinal Agostino Casaroli, president of the Sacred Congregation of Rites.

The new regulations, dated May 25, the Feast of Corpus Christi, become effective on the 15th. The Council will publish the full text of the Vatican decree prior to that date.

(Liturgical and doctrinal instructions are intended to correct what are identified in the text. According to many commentators, the liturgical changes include "simpler and more direct" Masses and "more intimate" celebrations. The document also states that lay people should be given the chalice at Mass if they are of age and sober and have received the Sacrament of Penance.)

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Salvador Dali's conception of the Lord's Last Supper.

Episcopalian Wants Pope as Chief Pastor

San Francisco — (NO)—The Episcopal bishop of California has called on all Christians to recognize the Pope as the head of the "universal church."

Bishop C. Kilmer Myers told a congregation of some 1,200 at Grace cathedral here that the Pope is the "chief pastor of the church" and the "spiritual head of the Christian community in the world."

"We need a Holy Father," he said. "We need a father who can speak and witness to the presence of God among us as the presence among us of the Fisherman."

Bishop Myers later told news men that he had received permission from the Episcopal hierarchy under the Pope for some three years and had been prompted to make it publicly by the seriousness of the current crisis in the Middle East.

In his sermon, Bishop Myers said he was not suggesting that Protestants "abjectly crawl to the feet of the Pope to ask his forgiveness and acceptance," but that all Christians should "mutually share in the suffering and perpetuating the schism of the 16th century."