



"My flesh is food indeed, my blood is drink indeed," Jesus said... and then on the night before He died, He took bread into His holy and venerable hands, blessed it and broke it and said, "Take and eat, this is my body"...

Those Who Aren't Quite Poor Enough

Bishop Sheen has insistently stated the Church's present duty of concern for people who are poor — a duty given the Church by its Founder and Lord.

During most of our nation's life, the Church's own members were themselves the poor people—immigrants or the children of immigrants, often scorned as foreigners and just as often scorned for their faith.

Numerous books and articles have been written telling how minority groups such as the Irish, the Italians, the Polish and other ethnic groups worked their way up the nation's educational, economic and social ladder.

Sulpician Father John F. Cronin, for close to a quarter of a century, a spokesman for the U.S. Catholic bishops on social justice topics, pointed out recently that there has been "a decided shift of Catholics into the middle class" — and they have moved from the heart of great cities out to the suburbs, a fact easily verified by the many cities of our Diocese — such as Rochester, Elmira, Ithaca and Corning.

There yet remains a problem, however.

One time while I was a curate at St. John's Church, Greece, I mentioned to a parishioner my hesitancy in enlisting the parish add \$100,000 to its debt burden to enlarge the school.

"That's not so much," the parishioner replied. "Any ten men in this neighborhood have a debt like that. We're all up to our noses in mortgages."

These are the people who live precariously — comfortably, it is true, but utterly committed to making both ends meet week by week. Any strain on either end makes the meeting night impossible.

Such constant living in this state of tension has produced a whole new area of ailments—ulcers, cardiac cases, mental and emotional breakdowns.

These are the ailments of the affluent.

And these same people compound their ailments in their religious life. They understandably want nice churches, like they've got nice homes, but costs of nice churches increasingly skyrocket, particularly in areas where there are also industrial and commercial building booms in progress.

An old adage says: "You can't have your cake and eat it too."

If we want to get rid of our financial headaches, then we'll have to be content with a far more Spartan way of building churches.

And maybe if we get back to the simplicity of Bethlehem we'll find why the Lord chose such a place after all in which He was first adored. And that can be good not just for our souls but for our ulcers too.

—Father Henry A. Atwell

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MOST REV. FULTON J. SHEEN, Ph.D., D.D. President

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Bishop Sheen's New 'Outer Country' Mission

Two things have agitated my soul since coming to Rochester: One is the vast number of unchurched sheep without a shepherd; the other is the zeal of the young priests who yearn also to shepherd those that are not of the fold.

After much planning, the time has come to discharge our responsibility to the spiritually seeking on the one hand, and to spiritual ambassadors of the Church, on the other. Our work is not a God-waiting-it-to-be, nor as the Council would have it. We are here to change it. One of His mercies is that as parish structures become fixed, He raises up young men un-

This is the full text of Bishop Sheen's announcement of a new "Secular Mission" apostolate in which three priests of the Diocese will work in trailer camps, villages and rural areas ordinarily not reached by existing parish structures.

touched by disillusionment, who can see a harvest, even though it be a few months' off.

Under the present system, episcopal co-workers or associate pastors in parishes have to wait many years before becoming pastors. This means that the

apostolic fires are kept within narrow hearths for so long a time as to kill—personal initiative which seeks to "cast fire upon the earth."

As a first step in remedying the problem, we are now assigning three priests to different

areas of the diocese. Each will be tethered to a parish, but his rope will swing widely enough to embrace those not presently enrolled in a parish. Trailer camps, villages, farms, wherever there is a "door to knock and a soul to save"—these will be the object of what is now called: The Secular-Mission.

Rev. John J. Hempel, the Director of Secular-Mission, will reside at St. Michael's Rectory, Penn Yan. His area of concern will be Yates and Seneca Counties, as well as supervising his two assistants, Rev. Timothy G. Weider and Rev. John F. Gormely. Father Weider will reside at St. Mary's Rectory, Bath. His

area of the apostolate will be Steuben County. Father Gormely will reside at Immaculate Conception Rectory, Ithaca. His area of concern will be Tompkins and Tioga Counties.

Perhaps in a few years, two or three stations will be established animated by their apostolate. Our anguish is not just the Inner City, but also the outer country; not just Samaria, but also even the Thirsty who gather at country wells. Christ is beyond the walls of the parish. It will be their noble apostolate to make visible that love of Him whom others seek without knowing it.

Four Parishes Plan Team Apostolate in City

The basic and overpowering motivation of this program is to be found in these words of St. Paul: "This does not mean that I give relief to others you ought to make things difficult for yourselves; it is a question of balancing what happens to be your surplus now against their present need, and one day they may have something to spare that will supply your own need." (2 Corinth. Chap. VIII V. 13.)

The sharing of facilities, the sharing of personnel talent, the sharing of the financial burden, all of this is envisioned as a means not only of implementation, but most particularly as a living demonstration of the charity of Christ living in the Church.

Pope Pius XII in 1955 wrote: "Would it not be better, dear sons, if apostolic activity were reexamined in the light of the principles that govern all orderly collaboration?" Comprehensive pastoral work, the idea of this program is perhaps the answer to the Pope's plea. It is not merely a question of organization, it is above all a question of searching out the essential needs of a region and the means available for fulfilling those needs. I. Dingsmans and F. Heugens, in their book "The Pastoral Ministry," state as follows: "It is not simply organization that demands the renewal of the contents. This is the direction in which we must go. The sociological study of a region as a whole is the first important step in this direction. But it is only a step. The gradual working out of a pastoral project — its realization step by step, regular reexamination, all this accomplished by the necessary reforms in organization — this is what comprehensive pastoral action means. Such pastoral activity is therefore never finished, but always in progress."

The present program is an effort to fulfill the ongoing work of the apostolate in a well-defined geographic area, while at the same time harvesting ideas, facts and statistics to determine more precisely the needs in the future. It is therefore, a program of actual work and future planning. It calls for, demands, the greatest cooperation between the priests of the area, the laity of the area, the Bishop's office and the coordinators of the program, the Trinitarian Sisters.

The area selected for this pilot program is compact, perhaps twelve square miles, located in the northwest section of Rochester. It is an area of high density population with perhaps 75% of the overall population being Catholic, either nominal or practical. It is an area containing two large, basic, stable ethnic groups, one Italian, the other German. It is predominantly a low to middle-income class area. It contains also a deteriorating neighborhood and two or three in a transitional stage. Here will be found hard-core poverty, the Negro and Puerto Rican ghettos, the delinquency and moral problems of the unchurched.

The area contains presently four Catholic churches and three parochial schools. There are five public grade schools and two public high schools serving this community. Ten priests are presently assigned to the parishes of the area. The number of Catholic families at last report was 3,273, the number of children in Catholic grade

This is the full text of Father Dailey's statement on the new four-parish team project scheduled to get underway this summer in Rochester. Father Dailey, Bishop Sheen's Vicar for Pastoral Renewal, developed the idea with the priests of the four parishes—Holy Family, Holy Apostles, St. Anthony's and St. Patrick's—as an experiment in strengthening the parish and community life in these areas.

schools 1,680, Catholic children in catechetical classes 792.

The area, therefore, seemed ideally located for such a pilot program as hereafter outlined. The parishes already have a history of certain communal activity; parish lines are no problem because they have been largely ignored in the past by reason of the overlapping of the two national parishes. Facilities in the way of schools, halls, etc. are available. Distance between parish plants is negligible. And, most importantly, the plan received its thrust and impetus from the parish priests located in the area guaranteeing their full support, cooperation and assistance. For all of these rea-

sons, this area has been selected for the first comprehensive pastoral project in the Diocese of Rochester.

THE FOLLOWING fields of the apostolate are suggested for this Pastoral Project:

- 1) Religious education. A community-wide program of religious education and formation that will utilize to the best advantage all of the facilities, physical, geographic and personnel. This will be directed to the religious education and formation of the children, the teenage youth and the adults.
- 2) Parish visitation. A community-wide program of visitation of homes, aimed particularly at the large number of shut-ins of the area. The need of these people for personal contact with Christ through His Church is dramatic. The reaching out for the nominal Catholic, and the rescue of him, would be a major factor in this program. The obvious lateral benefit for each of the area churches would be a constantly updated census. Referrals of marriage cases, non-baptized infants, etc. would be an intricate part of this apostolate.
- 3) Involvement in community affairs. It is hoped that this program would develop a working relationship with, and in, the three existing Neighborhood-Community Organizations to alleviate common social ills and, at the same time, act as a liaison between the population, Catholic and other, with various concerned civic agencies. In this area also, cooperation with the Charles Street Settlement House in developing helpful, social and economic programs, as well as making "grassroots" contacts among the people, is envisioned.



Cool Water on Hot Day

St. Petersburg — (RNS) — Young Garry Renfrow enjoys antics at a water fountain during a parish picnic on a hot day in St. Petersburg, Fla. At the outing were boys and girls from the Lakewood Methodist church.

Pope Speaks To Orthodox

Vatican City — (RNS) — Pope Paul, receiving in audience a group of Orthodox theological students from Thessalonica, repeated to them "from the bottom of his heart, the message which St. Paul gave to their forefathers."

"May the Word of God which you have gathered into your hearts remain in you," he said. "Maintain with firmness the traditions pass on to you."

The students, passing through Rome on a journey to the Holy Land, were greeted by the Pope with the traditional Greek greeting, "Kalos Orisiate."

"It is true love which helps to find the path to a full communion of faith," he said, "love which is the indispensable nutrient of faith and therefore a theological work."

Unity Advances Slowly in Southern Africa

By GARY MacEOIN

Natal, South Africa—The active workers for the reunion of Christians in this part of the world are few, and their path is strewn with landmines. Nevertheless, if one contrasts today's situation with that of ten years ago, one can see progress.

The propaethed stand of the powerful Dutch Reformed Church, by far the biggest Christian body, is by itself a barrier to dialogue with other Christians.

No denomination has too shining a practical record on this issue, but in principle at least, all the others reject the regime's racism as incompatible with Christ's teaching.

I should not be surprised indeed, if South Africa's Dutch Reformed Church (split into three groups already) were to find itself in open conflict with the parent body in the Netherlands. A leading minister of the latter body explained current feeling in the following terms: "I regard the position of my brothers in South Africa as being so un-Christian," he told me, "that my conscience compels me to disassociate myself publicly from them on this matter before I join them in

celebrating the Eucharist. While it is not for me to judge their subjective guilt, I must proclaim my belief that they are objectively in sin."

From here, it is only a short step to formal separation. Should this happen, I would anticipate a public break in the ranks of the Dutch Reformed Church in South Africa as well as between racists and anti-racists. Some influential members have already voiced their dissent. But meanwhile the Dutch Reformed go their own way, and it is left to the other Christian bodies to pave the way for Christian unity here.

In concrete terms, for about a year, formal discussions have been in progress between the Anglicans (Episcopalians) and the Presbyterians. A formula for union, a Covenant in traditional Presbyterian language, has been drafted earlier and approved as a basis for talks by the General Assembly of the Presbyterian Church.

Difficulties soon arose on several levels. One was basically an issue of power politics. Several of the delegates of the Presbyterians, the smaller group numerically, saw the project as a take-over bid by the

Anglicans in which they would lose their identity.

Another difficulty, with a more universal basis, was a different understanding by both parties of the meaning of union. "It appeared to me," one of the Anglican delegates told me, "that their idea of union was recognition by us of the Presbyterian Church as part of the Catholic Church, so that we could all join in a kind of federation. This would not satisfy us, because we want full organic union. In addition, I had the impression that while we Anglicans regard the present disunity of Christians as sin, the Presbyterians looked on it rather as an inconvenience and wasteful of man power."

The bone that really stuck in the Presbyterian throat however was the episcopacy. Citing examples of historical tyranny of bishops, they insisted that so much power could never be concentrated in the hands of one man. The Anglicans willingly accepted the historical criticisms but insisted that things were today different. In much the same terms as those used by Vatican II, they described the bishop as the principal servant of his flock, within it, not over it. "If that is so," the Presbyterians retorted, in words

that Roman Catholics must also face up to in due course, "why are their salaries and allowances so many times higher than those of other priests, why do you place them on thrones?"

Psychologically interesting, however, is the change of atmosphere that has occurred since the Congregationalists joined in the discussions more recently. When their spokesmen put forward their conception of the benefits of the office of bishop in terms almost identical with those previously advanced by the Anglicans, the Presbyterians got the message and progress was made on that issue.

There is still, nevertheless, a long way to go. The Presbyterians were disturbed by a report of Anglican conversations with Roman Catholics. Concretely, there was little cause for concern, because the Roman Catholic position on marriages between them and other Christians—even since the last liberalization—is for the others an absolute block to dialogue. But on an issue of principle, the Anglicans insist that their goal is the unity of all Christians, and even Roman Catholics are Christians in their eyes. So perhaps we have advanced a little after all.

Montour Killed

Two distinguished members of the Society for the Atonement enroute to the society's meeting in Washington among victims of the crash Friday, June 23 near Blossburg, Pa.

Very Rev. Alexander S.A., 52, was elected General of the order weeks ago at the Chaptering in Washington. Rev. Stenderwick, S.A., 44, hector and superior at St. Seminary, Montour Fal August, 1964.

Funeral Mass was Monday, June 26 at 4 p.m. celebrated outdoors by members of the Seminary were to be conducted



FATHER BEATON

10 a.m. at Graymour, C.N.Y., Wednesday, June

FATHER BEATON of the Society of the Atonement Graymour in 1933. He v at Stellarton, Nova Scotia and was ordained priesthood, Feb. 19, Washington. After three in the missions, he became superior at the Society's tion in Montour, Fall Cook Academy was pu and established as a su

After six years at

Father Harding's Funeral

Bishop Sheen, celeb Requiem Mass with of the diocese for Father W. Harding, pastor, Catherine's Church, Wednesday, June 28.

Father Harding, 59, St. Catherine's since 1 a priest serving in the of Rochester since 19 June 25, 1967.

He was born Dec. 1 the son of John S. and Marie Buckley Harding neva, N.Y.



FATHER HARDING

He attended St. Grammar and St. Fr Sales High Schools, Ge Andrew's and St. I Seminaries, and Christ Seminary, St. Bonavent versity, in 1930.

Father Harding was on June 3, 1933.

First assignment w assistant pastor, St. Church, Elmira from 1934, next St. Mary's, (gua from 1934 to 1935 named to the faculty of Institute and served i when he was named pastor of Holy Family Auburn where he ser 1938 to 1942 followed t as curate at St. Bridge enter, 1942 to 1943 Ann's, Hornell to 194

He was named past Patrick's, Cato and St. Red Creek, serving fro 1954. He became past Theresa's, Stanley Mary's, Rushville, serv 1954 to 1958.

In September, 1958 named pastor of Ho Church, Ovid and Sac

A Diploma And a Son

Thomas McKay, 501 and Mrs. George McKa ester, was graduated from the U.S. Air Command school at Georgia. He holds a Second Lieutenant. I the husband of the for teen Cusker also of I They are parents of a Brian.