

Mass in Homes, Adult Education

God's truth and His life—to enrich the souls of lay people of the Rochester Diocese—are the topics of two new projects launched by Bishop Sheen this week.

Religious truth is the goal of a new lay education program to be directed by two Capuchin priests of Geneva. Details of this program are listed in the article at the right of this page, following this article.

The second new project announced this week is Bishop Sheen's permission to priests of the Diocese "to read Mass in private homes, preferably in the evening."

The Bishop's permission was announced to the priests in a pastoral letter sent them this week.

Full text of the letter begins elsewhere on this page of the Courier.

In the letter, the Bishop cites the practice of early Christians, particularly during times of persecution, to meet in private homes and to have Mass "from house to house," as described in the Acts of the Apostles.

The Bishop says he wonders, "As we leave a big

crowded church on Sunday . . . do we know one another . . . do we love one another?"

He said he hopes now "to revive the House-Church without it detracting in any way from the Parish Mass."

The Mass in homes will enable all who attend to be "actors"—not just spectators—in the renewal of the drama of Calvary "in which we are made one with Christ."

The Bishop cautions priests not to make the Mass in homes "an occasion for novelty but a spur to the

apostolate." He directs that the regular Mass ceremony be used in homes as in churches and that there be a minimum attendance of 15 people—not a select group of friends, however, but neighbors in a parish area "from different backgrounds" to demonstrate "there is no difference of races and classes in Christ Jesus our Lord."

Purpose of the Mass-in-Homes program, the Bishop explains, is to make lay people leaders, filled with the Spirit as they were at Pentecost—"a task force, rather than a study club; the salt of the earth instead of the honey of the Church."

The Church in the Inner City. See Page 5

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Courses For Laity

Two Franciscan Capuchin priests of Geneva will direct a diocesan wide religious education program for lay people, Bishop Sheen announced this week.

He said Father Leopold Protomastro and Father Cyprian Rosen, both of whom hold theological degrees and are experienced teachers, have been "given to the Diocese as an integral part of its program for religious education."

Their phase of the program will be conducted "in conjunction with programs of Father Albert Shamon, diocesan vicar of religious education," Bishop Sheen said.

DETAILS of the Capuchin-staffed project are as follows:

The Capuchin Fathers will open a library at their friary in Geneva. The latest, as well as the best books, periodicals, will be made available to all the laity, religious and clergy with newspapers and tape recordings out charge.

Not only will the program be educational, but it will also include Days of Reflection for married couples, teen-age programs, renewal of the clergy in the spirit and theology of the recent Vatican Council and an ecumenical program aimed to bring together priests and ministers, on the informal level, to

construct a necessary basis of friendship and understanding.

These programs will be conducted throughout the entire Diocese, and will include courses by other outstanding lecturers, among whom will be Douglas Hyde, the ex-Communist, who will give lectures on the role of the Christian laity in the world, as well as world problems.

A summer theology program for Sisters is already in operation, the second session being from July 24 to August 4, and the third from August 7 to August 19. These courses will be given in the Immaculate Heart Seminary in Geneva. This program for adult education will fulfill the decree of the Vatican Council that: "Laymen will receive appropriate formation in the sacred sciences."

Diocesan Board Formed

A diocesan board for religious education held an organizational meeting this past week. Father Albert Shamon, vicar for religious education, told the Courier.

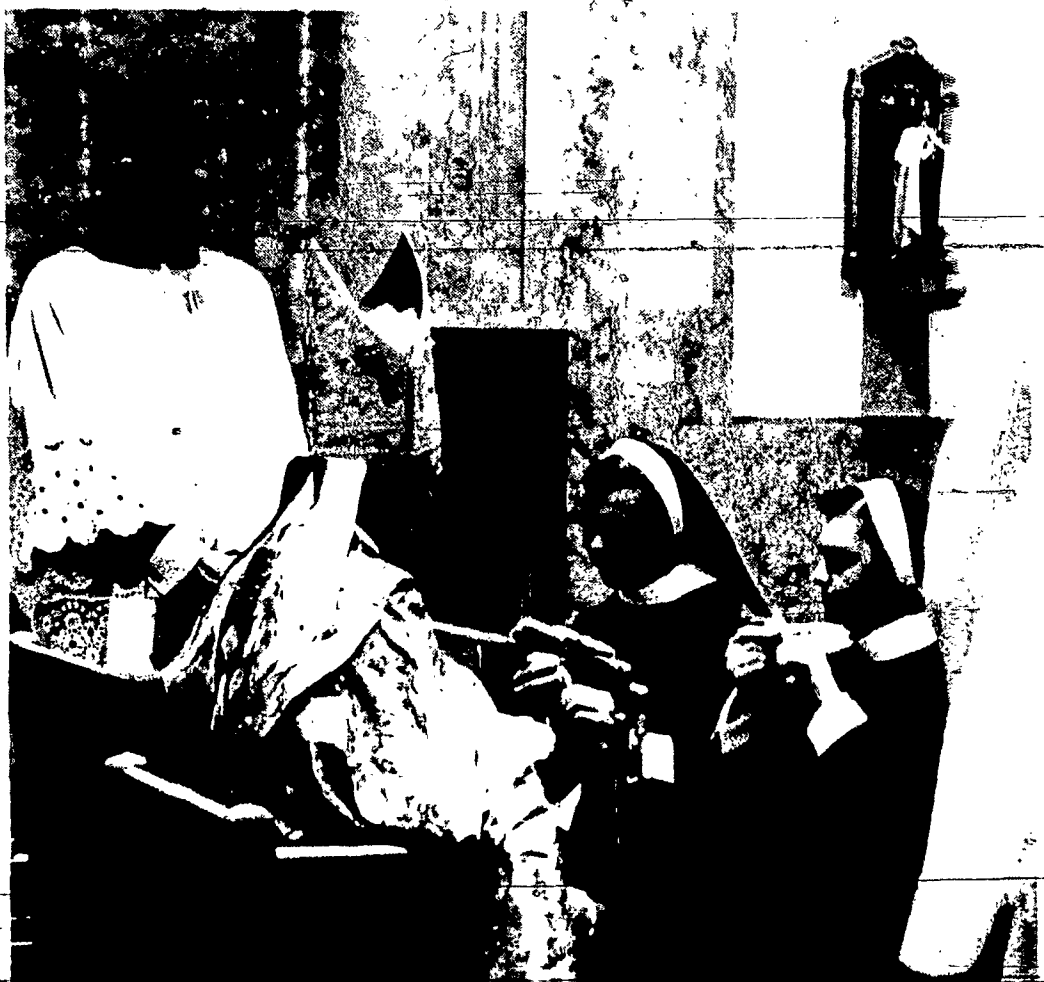
He said the more than 20 priests, nuns and lay people who make up the board's present membership "explored the teaching potential of the Diocese." He reported on the meeting to Bishop Sheen this past Tuesday at the Pastoral Office in Rochester.

Father Shamon said areas for development of a more intensive religious education were listed as adult study of theology, teacher training, Newman apostolate, Catholic schools, family life and seminary-colleges.

He also stated that a two-day "teach in" will be held at Nazareth College, Monday and Tuesday, August 28 and 29, for first and second grade teachers who will use the recently published Paulist book "Come to the Father" in preparation of children for First Communion. Paulist Father Richard Payne will describe the book's new approach to this spiritual milestone in a Catholic child's life.

Members of Father Shamon's board include Monsignor Albert Schnacky, Monsignor Charles V. Boyle, Fathers Daniel Brent, Edwin Metzger, John Hedges, John Glogowski, James Burke, Philip Lioi, John O'Connor, Daniel Holland, William Troit, Robert Downs, Michael Conboy, Gerald Connor, John Mulligan, Robert Miller and David Gramke, Mother M. Helene, Sister Gilmory and Sister Marcia, Donald Kridel and Mrs. Paul Rubery.

(Continued on Page 3)



Bishop Sheen gives missionary crosses to Mercy nuns Sister M. Thomas More and Sister M. Dennis, in photo at left, and to Sisters of St. Joseph Sister Celeste and Sister Joan Thomas. First two will go to Chile, latter two, to Brazil.



A Missionary's Crucifix

Library, Map And a Mirror

Four young nuns received Bishop Sheen's blessing at departure ceremonies at their Motherhouse chapels this past week.

Two will go to mission work in Brazil, two in Chile.

Sister Celeste Bercher and Sister Joan Thomas Guberlet, both Sisters of St. Joseph, will join other missionary members of their community in Brazil.

Sister M. Thomas More McGrath and Sister M. Dennis O'Byrne of the Sisters of Mercy will join six members of their order in Santiago, Chile.

Bishop Sheen blessed the traditional missionary crosses and presented them to the missionaries at the two ceremonies.

He told the two Sisters of St. Joseph he gave them the crosses

to be their library, their map in a strange land and their mirror.

He told them, "This is the first time in my life I've ever done this . . . sent two of my own to the missions!"

In his talk at the Mercy nuns departure rite, the Bishop said, "Participation, not proclamation, is the spirit of the missionary era in which we live today."

As the two Sisters knelt to receive their mission crosses, he spoke to them of their need to make the words of Christ on the Cross their own, when they embark upon their missionary apostolate. The Bishop stated that when Christ said, "My God, why hast Thou abandoned me?" He embodied the loneliness that is a part of the missionary's cross. Christ's words, "I thirst," signify the thirst for souls that all missionaries must possess.

Missionaries Stay on Job

Lagos, Nigeria—(NC)—Despite isolation and war, missionaries in secessionist Biafra, Nigeria's former Eastern Region, are remaining at their posts.

After hostilities broke out early in July between the Nigerian federal government and Biafra, both sides claimed to have inflicted heavy casualties and each claimed to have captured towns in the other's territory.

The Bishop's Pastoral Letter

Away From 'Multitudinism'

Our ministry as priests of God, must not only be an in-ministry in which we serve those who come to us, but an out-ministry in which we care for all of God's people whomsoever they may be.

In order to create cells of

This is the full text of Bishop Sheen's pastoral letter to priests of the Rochester Diocese authorizing Masses to be celebrated in private homes in the Rochester Diocese.

sacrifice and sanctification in the diocese, we now, ad modum experimenti, until May 1, 1968, grant permission to priests to read Mass in private homes, preferably in the evening.

In the beginning of Christianity we read that the Church was "in the house of Nymphae," "the house of Polycarp," "the house of Aquila and Priscilla," "the house of Mnason," "the house of Onesiphorus." St. Paul also said: "I have preached to you and instructed you both in public and in your home." And in the Acts of the Apostles, it was the custom to offer the Eucharist "from house to house."

As we leave a big crowded church on Sunday we may well ask ourselves: Do we know one another? Do we love one another? Do we prove that we

who have eaten one Bread are one Body in Christ? Do we believe that Sunday worship fulfills our obligation to God for the week? Or are we conscious that at the end of Mass we are "sent" back into the world, burning with a desire to make Christ reign in our offices, our homes, our environment and the secular world?

Perhaps if we broke up during the week into smaller groups we might get away from "multitudinism," and be better able to maneuver ourselves into our Christian responsibility to the world. The unshared and solitary experience dies, but the loving sympathy in a small group may enable us to pierce the hard armor of strangeness, and to unmask the incognito

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Fear, Bitterness, Trust—Contrary Ingredients to Forge Arab-Israel Peace

"Do you think there will now be peace between the Arabs and Israelis?" since my week-long stay in Jerusalem early this month. Scores of people have asked me that question. Crystal balls are hard to come by these days.

Predictions are always hazardous . . . but the present moment does contain the seeds of the future

Here are some of the "seeds" we thought significant.

When the Israeli forces fought their way across Mount Scopus and the Mount of Olives, historic hills overlooking ancient Jerusalem, Jewish soldiers captured a hotel run by an Arab Christian woman.

They used the hotel as a barracks while the frightened woman hid in the cellar for two days.

She was able to peek between cracks out a boarded-up cellar window and noticed the young Israelis weren't as frightening as she expected them to be.

Hunger finally forced her out and when the soldiers asked her why she had been so afraid, she told them, "I thought you would do to us what we would have done to you if we had won."

In the week we were in Israel, I didn't meet anyone who didn't believe that the Arabs meant that they had been saying for twenty years—that they were going to push Israel into the sea, that they would annihilate every Jew.

Back here in the United States, we can easily brush such bluster aside as just a bit of Oriental hyperbole, just as we brushed aside, admittedly with a bit of irritation, Khrushchev's threat to bury America.

But in Israel there are still thousands of people who have vivid memories of another attempt at their final solution.

The Arabs' biggest problem, therefore, is that

the Jews believed them—and, if the incident of the hotel keeper is typical, the Arabs apparently believed their own boasts too.

Military victory hasn't therefore settled the basic issues which divide the Jews and their Arab neighbors.

The division is rooted in the far deeper question of whether the Jews have a right to be a nation of their own or not.

The United Nations decision to divide Palestine in 1948 into two states—one Jewish, the other Arab—actually satisfied neither group.

The Israelis say the UN didn't give them enough land to survive on so they promptly moved out to take over what they considered necessary. The Arabs say the UN had no right to give any of their land to the Jews and they tried to take over the whole of Palestine—but lost out and the situation stalemated that way.

Jewish tourists who visited the "old city" of Jerusalem for the first time early this month bought guide maps from Arab shopkeepers and were amused to see Israel and their side of Jerusalem identified as "Occupied Jordan."

One of these shopkeepers who operates a little souvenir store next to the Franciscan's pilgrims hotel, the Casa Nova, told us why resentments are so deep.

On the first weekend Jerusalem was again one city after 20 years being, like Berlin, divided, he went over to the "new city"—the part that has been under Jewish control all along—to see his old home.

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Windows Honor Polish Madonna

Doylestown, Pa.—(NC)—Some of the nation's largest leaded stained-glass windows, forming the east and west walls of the National Shrine of Our Lady of Czestochowa here, were dedicated recently. Our Lady of Czestochowa is the patroness of Poland.

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Jacob Yrbue, president of an Israeli collective farm kibbutz near Jerusalem, and his Arab friend Aehmad Azu enjoy a reunion after 19 years of living on opposite sides of an impassable no-man's land. Their friendship indicates national boundaries don't necessarily divide human hearts.