

Bishop Sheen's Pastoral On Mass in Homes

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which divorces us from the secular order. Christ stands in the midst of our neighbors wherever they happen to be, in the slums and in the market places, and we cannot get to Christ except by loving them.

We now seek to revive the House-Church without it detracting in any way from the Parish Church.

The three elements of the House-Church mentioned in the Acts of the Apostles will be continued in our modern inauguration:

1. The offering of the Eucharist.
2. Homily.
3. Fellowship of life and Truth in the reading of the Scriptures and the learning of Apostolic doctrine.

The Eucharist

The evening hour in which Mass is celebrated will become a nucleus for the block or the neighborhood; it will be a nucleus not only for the sheep of the fold, but also those who are not of the fold. As Scripture says: "They praised God continually and all the people respected them. Every day the Lord added to their number those who were finding salvation."

It is to be hoped that the Mass will be understood as the drama in which we are all actors; in it we will see the Cross lifted out of the rock of Calvary and transplanted in our homes; that we may be crucified with Christ in order to receive His Spirit, become His disciples and eventually to reign with Him. The Mass will thus become the re-enactment in our space and our time of the love which we all seek without always being conscious of it.

Interpreting it in terms of love, the offertory is like an engagement in which instead of offering a ring, we offer ourselves to Christ under the symbols of bread and wine. The Consecration becomes the Marriage ceremony in which we surrender our body and our blood with Him and through Him: "This is my body; this is my blood. Take it, I am yours." The Communion will be as the consummation of the marriage or the moment of ecstasy, in which we are made one with Christ. He is one with us and both of us are made one with all the faithful who eat Our Bread, and even one with those who hunger for it.

The Eucharistic liturgy in the home will thus be not an occasion for novelty but a spur to the apostolate. Worship without service to our fellowman is liturgism, as service of neighbor without worship is activism. After having become "exposure" groups to the Infallible Heart of Christ's love, we are prepared to become the sources of "spiritual infection" to all others.

The following are the guide lines for the House-Church:

1. No priest may read Mass in a private home on any Sunday or Holy Day of Obligation.
2. The rite missae servandus and all other liturgical prescriptions must be strictly observed.
3. A Homily must be preached at each Mass.
4. No Mass may be read unless there is an attendance of at least 15 persons.
5. The parish schedule of Masses must be maintained.
6. Permission is granted to binate if a priest must celebrate Mass in the parish church.
7. Communion may not be given under both species.
8. Each pastor is kindly asked to send to the Chancellor, in the Pastoral Office, a report on the House-Church, its frequency attendance, effectiveness, influence on the community and personal observations.
9. No Mass may be said in the private home for the benefit of a particular society, group or age.
10. Since the purpose of the House-Church is for eating the Lord's Supper, it will be reserved exclusively for that. As St. Paul says: "Surely you have homes for eating and drinking."
11. Mass in the House-Church may not be repeated in a given home until the whole area of a parish has been covered.
12. The privilege of the antememium is granted to all priests.

The Homily

At each Eucharistic celebration in the House-Church there must be a Homily. The role of the priest here will then be that of a man sent from God to persuade men to make Jesus Christ the center of their relationships. The priest will be full of the Good News that he cannot keep it to himself. He will then not be a taxidermist talking to taxidermists, but a Paul preaching to the Athenians—probing, challenging, calling and offering:

To fellowman a heart of love
To God a heart of flame
To himself a heart of steel

Fellowship

After the Homily and the Eucharist, it would be well for the House-Church to remain in union with one another for the reading of Scripture, the sharing of sound doctrine and the mutual provocation to living out Christ in the world. The

gathering could also be used as a nucleus for further meetings in which Scripture will play an important part as a history of the continuing Encounter between God and man in the concrete situations of daily life. The Decrees of the Vatican Council could be studied with particular emphasis on our business, our social lives, our zeal for evangelization, ecumenism, and the proving to others that "God so loved the world. He sent into it His Divine Son." The Greek word for this fellowship was Koinonia. St. Paul spoke of it saying: "We ought to see how each of us may best arouse others to love and active goodness, not neglecting to meet as some do, but rather encouraging one another with the word of the Lord, and to open our hands. The hot coal isolated from the heart turns cold and ashen gray, but with others it burns into a glowing fire. The group should not be similar in age or interests or economic levels, in order that there may be the enrichment which comes from different backgrounds and the realization that there is no difference of races and classes in Christ Jesus Our Lord."

Conclusion

On Sundays we meet as a People of God to fulfill our obligations with those who share our faith; in the House-Church there will be present not only members of the Church, but those who will come because the one in whose house the Mass is offered will "go out into the highways and byways and call them into the Feast." It is to be hoped that the House-Church will heal the divorce between the Church and the world, between Redemption and Creation, the Divine and the secular, the devotional and the apostolic.

A church begins to decline when its emphasis is only on devotion, and it begins to revive when it senses that it has a mission. No less than forty times in the Gospel of St. John, does Christ speak of Himself as the Missionary: "Him Whom the Father sent."

Please God, through the Koinonia, the laity will become leaders, filled with the Spirit as they were at Pentecost, in which the clamor for change will not be separated from penance and spiritual renewal; in which everyone will allow himself to be claimed by Christ making himself vulnerable to God-ness and Christ's mission to save the world; one in which the laity will be like men picked by a commander for an expedition; a task force, rather than a study club; the salt of the earth instead of the honey of the Church.

May God grant that the House-Church will turn the Church life of this diocese not into a segregation but into a congregation; may it inspire a coming to Christ for the sake of going into the world, so that the Church will not be a camp, but a march. The success of the House-Church depends on our good holy priests who will have the right kind of worldliness because they already lived and breathed that unworldly atmosphere from the heights of the Crucified Christ.

Contrary Factors To Forge Peace

(Continued from Page 1)

A Jewish family lives in it now.

Back at the time of the 1948 war he fled east to the "old city" where he knew Arab troops were well entrenched. He wasn't able to go back home until this month — a "home" that isn't his anymore.

He plans to stay where he is anyway now . . . he's in his 60's . . . his shop is convenient to pilgrims who stay at the Franciscan hotel across the narrow street . . . he's made new friends in the past 20 years and forgotten or certainly lost contact with the friends he had before his homeland was divided in 1948.

Not all friends forgot each other, however.

We stopped at a kibbutz on our way from Jerusalem to the airport at Tel Aviv.

A kibbutz is a collective farm, somewhat like a secular monastery, where families and individuals work together to turn a desert into fertile fields. The one we visited is one of the oldest and best developed in Israel and is located right up to the old Israel-Jordan boundary.

Dug into the hillsides at strategic points all over the 2000 acre kibbutz were war shelters, sandbags piled up at the entrance ways.

Perhaps most poignant of all was the shelter, just outside the kindergarten school, a building separate from the school for older children. The younger children had their own separate shelter, bunk beds and all, because they were still too young, the teacher told us, to be terrified by war unless they saw older people show terror first.

The shelters were not just precautionary.

The kibbutz in Hebrew was known as Maalech Haashimshan — the Hill of the Five — named for five of the pioneer group who had been killed by Arab gunfire and in memory of others wounded by sporadic shooting in later years.

Yet, even as the president of the kibbutz, Jacob Vrihue, was showing us all this grim evidence of the hazards of life there during the past two decades, an Arab, his white burnoose shielding his head from the hot sun, came up to him.

We then witnessed a very emotional moment.

The Jew and the Arab paused briefly to look at each other and then embraced and only with difficulty kept from weeping for joy.

The two had been friends 30 years ago, before diplomats divided their land. For the past 20 years their nations raised an impassable barrier between them . . . a barrier which couldn't, however, divide their hearts.

We were invited to the kibbutz canteen to share the festive occasion . . . with grapefruit juice.

Later Louis Ouzer, my photographer companion, asked the kibbutz president, "That Arab friend of yours — he's been an 'enemy' for 20 years — can you really trust him to come over here so freely?"

"Look into his face," the kibbutz president said, "What do you think?"

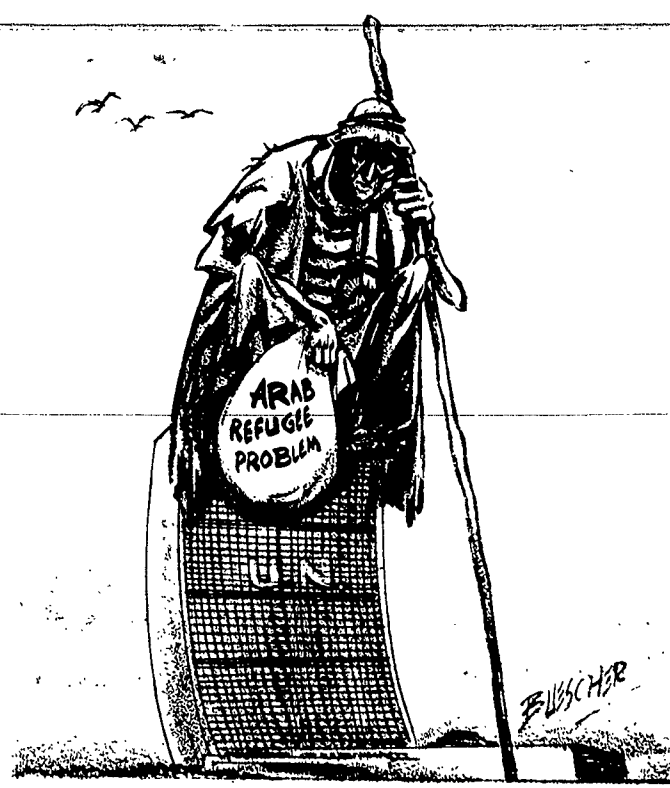
Fear in the heart of one person, bitterness in another heart, total trust in that of still another — of such opposites must Jews and Arabs ultimately forge some sensible solution to the agony and the hopes of these people.

—Father Henry A. Atwell

Consecration Scheduled

New Orleans—(NC)—Bishop-designated Aug. 8 here in St. Francis Cabrini Church, where he was the founding pastor.

DISPLACED PERSON



Rural Jobless Target of Aid

New Orleans—(NC)—A program to help jobless and low-income persons in rural areas here is under way.

Directed by the Institute of Human Relations of Loyola University of the South, it started July 11 and is planned to enroll 1,080 persons within the next year.

THE PROJECT. Rural Employment Action and Counseling Help (REACH), is supported by a \$397,243 grant from the U.S. Department of Labor under the Manpower Development and Training Act.


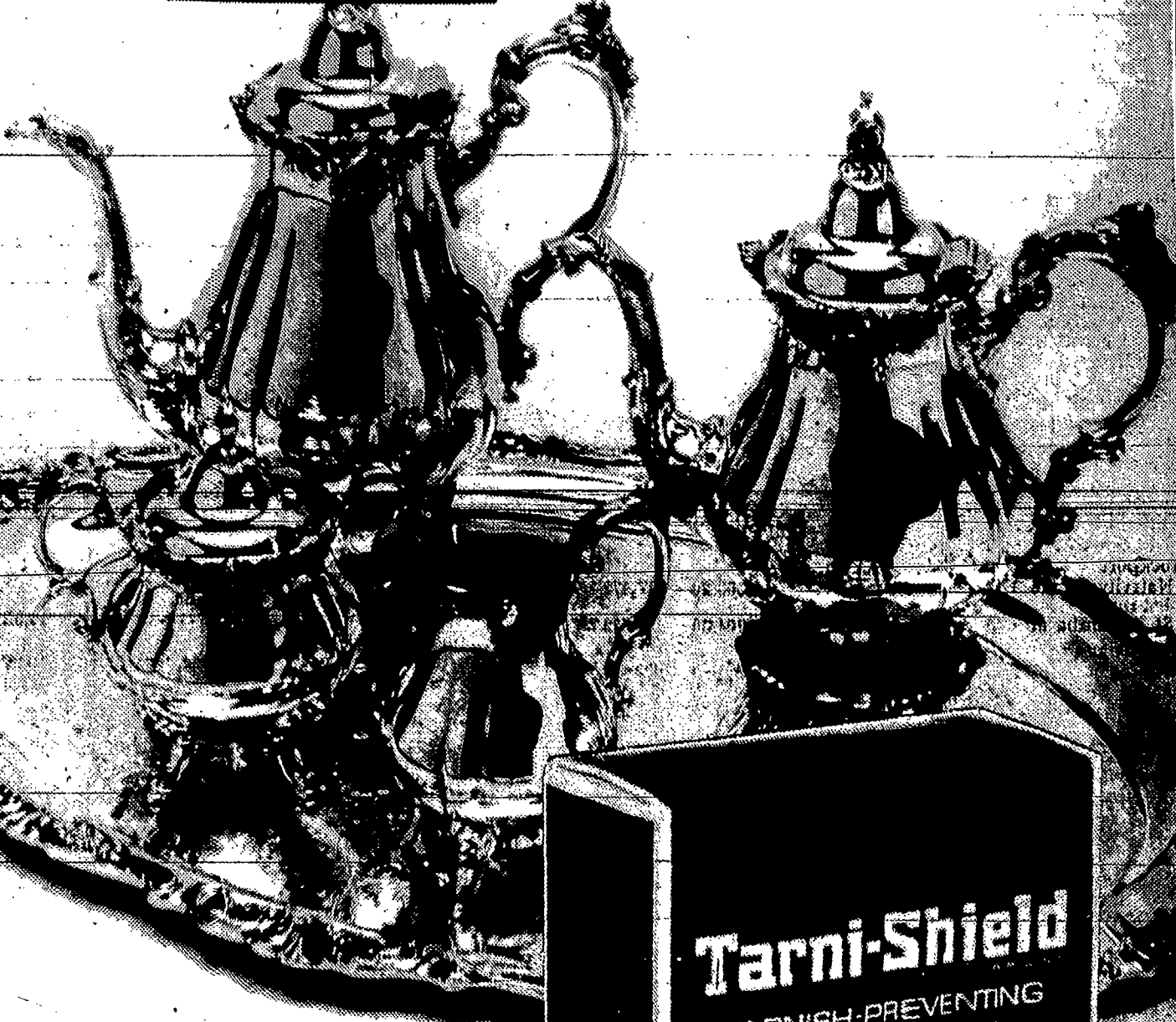

Gerald E. Siefken, director, said REACH has a three-part goal — to shatter the "victim image" of the jobless and underemployed; to inform them of job and job-training opportunities; and to work with state officials and area businessmen in forming community training and placement programs in needed skills.

Men and women over 16 in

four civil parishes (counties) are eligible to participate. Centers in three Louisiana towns—Luling, Gramercy, and Slidell—will conduct two classes of 30 persons each at a time. The job-assistance sessions will be held for nine weeks with six separate sessions scheduled in 34 weeks.

The institute conducted a similar program previously in the four-parish area that was well accepted by workers and industry. It especially designed to help meet the urgent need among the underprivileged for basic education and training in skills necessary to qualify them for job opportunities in the greater New Orleans area.

Still earlier, in 1964, the institute conducted a 16-week program to upgrade the skills of jobless and underemployed sugar cane workers in St. John civil parish. This was held under the first federal contract for manpower training awarded

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An audience with His Holiness, Pope Paul VI, is expected, as well as a comprehensive tour of Vatican City.

