



## Church Buildings of Future Must Be Geared to Serve Neighborhoods, Bishop Says

By ALEX MacDONALD

All the future church-building in the Rochester Diocese must start with the principle that worship and mission to the neighborhood are inseparable, Bishop Fulton J. Sheen declared today in publishing a formal statement on "The Shape of the Church to Come."

Setting down specific reasons why the usage of parish church property in the future must be radically changed from the present, Bishop Sheen decreed four guidelines for future parochial construction.

"We humbly beg our priests and people to update their thinking, and in all considerations about building to keep ever before their eyes our duty to the poor," the Bishop wrote.

The guidelines are:

1. "The rectory must not exceed in cost that of the average house of the parish."
2. "The type of church building to be erected will never depend upon the financial ability of any parish to pay for it."
3. "The church buildings will be erected not just for Sunday Catholics or as a place of worship generally once a week, but as a place for service, mission and caring for every-

one who looks to the Church to prolong the role of Christ the Shepherd."

4. "The right of the poor to have a decent home enjoys priority over our right to erect a tax-exempt structure which exceeds the bare minimum."

The Bishop's statement, released simultaneously to Rochester and New York City newspapers, repeated and clarified his sermon at St. Patrick's Church in Prattsburg on June 30 when he appealed for the broader use of church properties to relieve the poor.

He said then that churches could be "used as depots for food and

clothing distribution," "cinemas," and "dispensaries."

Parochial schools, also, could be adapted, the Bishop said in Prattsburg, into "centers for teaching Christian formation, cooking, sewing, homemaking, budgeting, all of which would give self-respect to persons."

His Prattsburg declaration: "In our larger cities I would like to see the church dispossess herself of some of her real property by giving some church property to the poor for housing," was the first statement on disposal of church buildings since last

(Continued on Page 2)

## Pope's New 'Creed' Weighed in Terms Of Uppsala Assembly

By FR. JOHN B. SHEERIN, C.S.P.

Religious News Service Special Correspondent

Uppsala, Sweden — As the World Council of Churches' General Assembly opened at Uppsala, some Roman Catholics present were uneasy. Pope Paul had reaffirmed the Nicene Creed almost on the eve of the great World Council meeting. They feared that Protestant and Orthodox theologians at Uppsala would interpret the statement as a demand for "return to Rome" as a basic requisite for Christian reunion.

Such an uncompromising demand would of course amount to a renunciation of previous assurances by noted Catholic ecumenists that Christian unity does not presuppose a "return to Rome."

Actually, the Pope's new "creed" did not prove to be a bombshell. It has not stirred up any considerable controversy. Nor is it likely that it will do so in view of the fact that the Assembly's chief concern is not ecclesiology but the relation between the church and the world. The program of the Assembly focuses on problems such as war and hunger rather than on papal infallibility.

The prevailing impression among the delegates seems to be that they regret the very conservative tone of the Pope's statement but consider the whole episode quite outside the scope of Assembly concerns.

In a press release distributed on July 4, Dr. Eugene Carson Blake, general secretary of the World Council, stated that he had been asked to comment on the Pope's statement, especially in relation to his allusion to "the one flock and one shepherd." Dr. Blake saw in this allusion no demand for all separated brethren to "return" to Rome, at least the demand was not explicit in the text.

Asked why the Pope made the statement at a time so close to the opening of the Uppsala Assembly, Dr. Blake suggested that he might have made it to discourage romantic ecumenism which imagines that mere friendly tolerance will bring about Christian unity.

He suggested, on the other hand,

that the Pope might have had in mind not the Catholic ecumenists but Catholic progressives who, in the Pope's estimation, had gone well beyond the limits of the traditional teaching of the Church.

In discussing the "one flock and one shepherd" concept, Dr. Blake hinted that there is in the Catholic Church an interpretation that is a permissible alternative to the conservative position.

He referred interested persons to the talk given by Father Roberto Tucci to the Assembly on July 4. In his address, Father Tucci said that Christian unity will not mean a return of the separated brethren.

Catholic theologians, he declared, are now beginning to admit that Christian unity should respect the autonomy of sister Churches.

In fact, the documents of Vatican II, according to Father Tucci, no longer speak of "return" but of "restoration of unity" and of the "reconciliation of all Christians." These expressions "imply a dynamic concept of the joint movement toward unity whereby our common search will enable us to grow together toward the plenitude of the Church of Christ."

The theme of the Assembly is "Behold, I make all things new." The attention of the delegates is therefore not focused on classical controversies on church government but on the church's obligation to meet the agonizing problems of the modern world. It is this, not papal infallibility, that has the center of the stage at Uppsala.

### Texts on Inside

The full text of the Bishop's statement on the "Shape of the Church to Come" is on Page 8.

Excerpts of Pope Paul's "creed" are on Page 9.

## Mt. Carmel Plans New Program

Our Lady of Mt. Carmel's pastor, Father Genaro Ventura, will present to his people next Tuesday evening a program of "total parish education" to be called "Christian Family Formation."

If the parishioners vote for the proposal, Mt. Carmel school will probably not be a grammar school next fall.

If approved by democratic vote of the community meeting in the church, whole families of the parish, rather than simply children will benefit from a major revision of the educational program presently in force, according to Father Ventura.

In addition to classes of religious instruction, there will be classes in home economics, cooking and sewing, both at home and in the parish school building and classes in English for adults as well as for the children.

Social action by the Sisters, and the volunteers they recruit, will include opening a used-clothing store to the poor every week-day and the establishment of a food depot for the needy.

Father Ventura, inviting all parishioners to express their views at

(Continued on Page 3)

## A Plea For Peace

Lt. Richard Dalmaeda of Los Angeles implores Our Lady of Peace for success at the Paris talks on the Vietnam War. A member of the 9th Infantry Division, Dalmaeda and his men are protecting the Saigon area from Viet Cong infiltration. (RNS Photo)

## 2 'Baby' Parishes Flex Muscles

By MONICA REEVES

An unused, old Methodist church and a brand new medical center seem like unusual birth places for new parishes.

But such is the case with the two new parishes created early in June in the northwestern sector of the diocese.

Father Elmer McDonald reports that his parish, now being formed from border sections of St. John the Evangelist of Spencerport and St. Pius of Chili, has leased the first floor of the Medical Arts Building at

Union Street and Buffalo Road in North Chili. First Masses will be said there Aug. 4 at 8:10 and 11:30 a.m. Other rooms in the same floor will be used for parish organizational meetings.

Father John Steger, pastor for the other new parish in the making, has been given permission to use the old Elmgrove Methodist Church in Gates, whose congregation has found a new site for worship for their first Mass also on Aug. 4, at 8:30 and 10:30 a.m. and 12:15 p.m. The new parish family will continue to use this site for Masses until a barn, already on the parcel of land when it was purchased, can be renovated, hopefully by the end of October. Father Steger

said that already his new flock have pitched in to get the barn ready, a feat they intend to achieve without enlisting any outside help.

Meanwhile, both priests have been saying home Masses until a permanent set-up for worship is completed.

Father Steger counted 60 heads at the Mass he offered June 25 at a parishioner's home.

Approximately 40 people from 15 families have turned out for each of the home Masses that Father McDonald has been saying.

"For our first couple of Masses,

(Continued on Page 2)

### ON THE INSIDE

Around the Country .....	5
Around the World .....	4
Commentary .....	19
Diocesan .....	7
Editorial .....	6
Entertainment .....	14
Pat Answers .....	17
Youth .....	12

### IF YOU MOVE . . .

let us know about it so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish.

Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. Phone 716-454-7050.

## SWEDEN: Where Catholicism Is a Minority

By RUNE THURINGER (NC News Service)

Uppsala, Sweden — The Catholic Church in Sweden, where the World Council of Churches is holding its convention, can be described as a minority church, slowly growing under difficult conditions in a highly secularized society, which for a long time has had a Protestant and anti-Catholic character.

Three Catholic beginnings have been made during the centuries: the first in the 9th century with the arrival of Ansgar, a French Benedictine monk; then the return following 250 years of exile after the Reformation, made possible by the edict of King Gustavus III in 1781 granting freedom of worship to foreigners; and lastly the new beginning after the Second Vatican Council.

About 1100 the country was divided into six dioceses.

The 13th and the 14th centuries are characterized by the extensive work of the Cistercians, the Franciscans and the Dominicans. The Church was vigorous and St. Bridgid of Vadstena meant a spiritual culmination of its activities.

A great many churches were built, which well preserved and restored

are still today a conspicuous feature in the Swedish landscape. They now belong to the Lutheran State Church.

In 1527 came the first rupture with Rome and a State Church was established in Sweden. In 1617 the Catholic faith was forbidden. Transgression incurred a death penalty.

It was a long time before the Catholic Church could return to Sweden. This was made possible by Gustavus III, an enlightened monarch, whose edict of "toleration," permitted only to foreigners probably granted for financial reasons, had far-reaching consequences. In 1809 religious liberty was laid down as a principle in the Constitution, even if this principle could not be fully put in practice until the next century.

As late as 1858 six Catholic lay people were exiled because of their faith, an event that attracted great attention throughout Europe. In 1860 Swedes were granted permission to become Catholics. But for almost another 100 years the Catholic Church remained a "Church for the ambassadors" and counted a very small number of members and was looked upon with great suspicion.

The State Church still counts the majority of the citizens as members (97%). Membership is granted by

birth. Of the Swedish people, 91% are married and 96% are buried, and 85% are baptized and confirmed according to the State Church ritual.

The situation of the Catholic Church in Sweden cannot be said to have improved during later years. Two new waves of immigrants have given it more members: In 1955 Hungarian refugees, between 1965 and 1967 a considerable number of workers from Yugoslavia, Spain, Italy and other countries. The number of Church members has rapidly risen to 48,000, an increase of 65% since 1960.

Probably there are somewhere 50,000 Catholic immigrants in Sweden, most of them without contact with any priest or parish.

The year 1962 was a turning point in the history of the Catholic Church in Sweden. On Sept. 21, Father John E. Taylor, an American Oblate, was consecrated Bishop of Stockholm, and on Oct. 11 the Second Vatican Council opened. The consecration of the bishop, which took place in the Town Hall, since the Catholic churches were not spacious enough, was the first in this country since the Reformation.

Under the guidance of Bishop Taylor several important initiatives have been taken, particularly with regard to the Catholic press, the liturgy and

the ecumenical movement, which up till then had been unexplored territory for Protestants as well as Catholics in this country.

The Lutheran bishops decided to open their churches to the Catholics for baptism and marriages through not for the celebration of Mass. Also other communities, for example the Baptists at Tumba, have allowed the "homeless" Catholics to use their churches, although there is often still an anti-Catholic attitude among the non-Lutheran Protestants.

The isolation of individual Catholics caused by the great distances between the parishes is a hard problem to solve for the Catholic Church in Sweden. The whole country, 178,745 sqm, an area more than five times as large as Austria, has only 23 parishes. The corresponding number of the State Church is 1,138. Most of the Catholic parishes are situated in the large towns and have chapels and temporary places of worship in the suburbs and surrounding areas.

Many more priests are needed, and vocations are few. In northern Sweden, the priest stationed at Lulea must travel three or four days in order to let 20 parishioners at Kiruna share in the sacraments and listen to a sermon.

Bishop Taylor has worked hard and not without success to call in priests from the U.S. and western Europe. Above all he is trying to encourage the study of theology among young Swedes.

In 1967 three Swedes were ordained, and more admissions are expected. The number of priests is now 90, 9 of whom are Swedes.

To make the Church "Swedish" is of vital importance for the future of Catholicism in this country. Closely related to this question is the problem of the growing influence and commitment of the lay people. After the Third World Congress for the Lay Apostolate in 1967, attempts to organize their activities have been made. Skane has now a Layman's Council.

The Catholic Church in Sweden has an intellectual as well as a pastoral task. It has to present, to a radically secularized society, Catholic ideas in a form that will make people see that they are both reasonable and in-ferable. We are only just now starting such a dialogue. But the required conditions exist, and a very important factor is the relatively great number of authors and artists that are to be found among Catholics in Sweden.