The Church to Come: Divine and Human Service

One out of every five persons move annually in the United States. Neighborhoods undergo a drastic change within 25 years. Over-sized churches, rectories and convents which satisfy the "edifice complex" of one pastor can become a financial drag under the next.

At the present time, the Pastoral Office pays $369 a day for the upkeep of a few parishes in the Inner City. To one parish alone it gives $137 a day.

Such facts must give us pause: Must we not re-examine the type of Church we should build in the future?

A few extremists may argue that there should be no church-buildings. But this is unbiblical. "Shall Christ the Head have no body, through which the Church fills up what is wanting to His untold pains?" (Col. 1/24). The Lord did not give us a spiritual mind with which to pray, having no bones or body. We cannot have music without academies, education without universities, science without laboratories, nor can we be "homey" without homes.

Because some wives spend too much money on clothes is no reason for doing away with either wives or with clothes. Because some ecclesiastics build lavish churches, forgetting their poor neighbors, it must not be concluded that there should be no churches.

THE FUTURE OF CHURCH BUILDINGS INDEED MUST CHANGE AND FOR THE FOLLOWING REASONS:

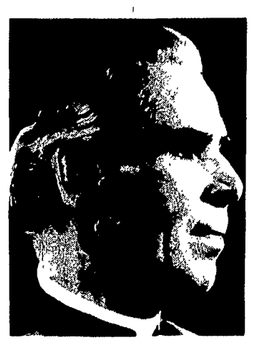
1. The Church is a servant Church as Christ was a Servant washing the feet of His Disciples. But whom does the Church serve? Not only its own members, but the world: "God loved the world so much that He gave His only Son" (John 3/16)

A pastor has a parish—but he has a parish because he is responsible for part of the world or the human family. Vatican Council II gave not one but six descriptions of the Church, making it no longer exclusive but inclusive in the sense of being the visible sign of salvation.

The parish has boundaries for jurisdictional reasons as does a diocese, but there are no barriers to brotherhood and communion with all men.

Instead, then, of a church building being dedicated solely to liturgical worship, it should also be for the service of the entire community. Because of its enlarged mission, the Church will be a center for those who care spiritually for God, but also it will be a center for educational, physical, psychological and medical care for all who came to Christ.

The church building will, therefore, include moderate facilities not only for the Divine Service, but also for human service.



BISHOP SHEEN

2. A person may be present to another in different ways, such as presence by correspondence, presence by photographs, presence by telephone and finally presence by living together. So too, over and above all the presences of the Church to the needy and the sick, there will be the Real Presence which will be like the soul in the body.

An area of the church building will be reserved for daily Mass, small weddings and funerals and for visits to the Blessed Sacrament. On Sundays and great feast days the dividing wall which separates the Altar from the rest of the building will be put aside and the entire structure used if necessary.

3. Those who come to the Caring Church, which is inseparable from the Adoring Church, may seemingly have no faith, but the Church will be to them as a believing husband who sanctifies an unbelieving wife. (Cor. 7/14)

The Church will be to them the Incognito Christ as He was to the blind man who did not at first know that Christ healed him. Open not only to "club members" but also to the blind, the hungry, and the sick, all may come to touch the hem of His garments.

They may not believe in Him, but in some way healing will go out from Him. (Matt. 9/20)

4. The world quickly goes to extremes. For centuries the sacred kept out the profane; now the profane is keeping out the sacred. Once it was the secular world that was unreal: now it is the Divine world that is unreal as the City of God of Augustine becomes the Secular City of Cox. To remedy this mustual exclusiveness, the new church buildings will fulfil the double commandment of serving God and neighbor; they will unite liturgy and service of neighbor as they were united by our Lord, the night He instituted the Eucharist.

The Divine is never the secular, nor is the secular ever the Divine, but the two are one, in somewhat the way that the nature of God and the nature of man are one in Christ.

The Divine and the Secular, like the Godhead and the manhood of Christ are "without confusion, without change, without division and without separation" as the Council of Chalcedon decreed: the one is not to be absorbed by the other; they are two aspects of life in its totality. A man cannot be a Christian except in the world, and the world has no existence apart from Christ for—"He is the center of all things".

It now remains for architects, bishops and pastors to catch up with the Vatican Council and see the Church as the "sign of salvation to all peoples" — ALL, everyone in our neighborsood, everyone in the Mission lands, and to bring them near the Eucharistic hearth where they may warm their souls.

But even when this is not achieved, the Church must bring them near her serving hands, so that their hands may be filled with bread and fish in a renewed Capharnaum. The Church door that once marked the boundary line between the world and the Church will now be like the door of the home of a newly married couple: The Church as a husband will carry the bride of the hungry world over the threshold until death do them part.

Church building of the future, therefore, must start with the principle that Worship and Mission are inseparable because Our Lord's missionary work and His sacrificial death were one. A "Sunday Catholic" separates worship from mission; an atheist who helps fellowmen divorces mission from worship.

To seek Christ without the world makes an introverted Church, and to seek the world without Christ is to make us all illegitimate children, for how can we be brothers unless we have a common Father?

The vertical and the horizontal are inseparable, for it is by going outside herself that the Church finds herself, as it is by knowing the nonme that I enhance the knowledge of myself.

The Church has a mission to the non-Christ just as Israel had a mission to the Gentiles.

Hence, all services of the Church such as education, healing, housing, changing of attitudes are not means to the Kingdom of God: they are witnesses that the reality of the Kingdom is already here.

The pastor is not in charge only of the faithful in his parish; he is not responsible only for souls in the area, (as Canon Law put it): his must be a universal care for persons (body and soul). He is also a debtor to God for his part of the surface on the earth, and its relation to the whole earth.

For the above reasons 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 FOLLOWING GUIDELINES ARE HERE SET DOWN:

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.

The parish is not an island, but a cell in a body. Nature does not put more nutriment into the right arm than the left. In like manner, a spiritual thermostat will take into account the needs of other parishes.

For example, it would be unholy to erect a million dollar church when the diocese has to pay $611 a day for the poor of the Inner City.

3. The church buildings will be erected not just for Sunday-Catholics or as a place of worship generally one day a week, but as a place for service, mission, and caring for everyone who looks to the Church to prolong the role of Christ the Shepherd.

The Vatican Council states: "Since Christ died for all men, and since the ultimate vocation of men is in fact one and Divine, we must hold that the Holy Spirit, in a manner known only to God, offers to every man the possibility of being associated with this Paschal mystery."

The Church will then be not only a place where people "Come", which was the first word of Our Lord's Public Life, but also a place whence they "Go", which was the last word of His Public Life. It will be not only a cult but also a 'launching pad" from which people engaged in the secular world are thrust forth as witnesses to Christ.

As Stephen Vincent Benet wrote: "The loves we had were far too small". Now we enlarge them. Our Lord warned us: "It is not everyone who keeps saying to me 'Lord, Lord' who will enter the Kingdom of Heaven". (Matt. 7/21)

In the past people "Came to Church". The hour has struck when the Church will also go to the people.

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

With one eye on the poor, we will never draw down on our head, God's complaint about His House: "I take no delight in your solemn assemblies . . . but let justice roll down like waters, and righteousness like an ever flowing stream". (Amos 5/21-24)

Sometimes one hears a parish is "Going down", because the "Negroes are moving in". Now let us say whenever we build: "Something is going up because Christ is moving in".

✠ FULTON J. SHEEN
Bishop of Rochester

Church in Tanzania Makes Centennial Plans

By FATHER JOSEPH KELLY, C.SSp.

Moshi, Tanzania — (NC) — Two hundred thirty-six American missionaries in Tanzania will join with the 2.25 million Catholics of this country this month to celebrate the centenary of the Church's apostolate to mainland East Arica.

One hundred years ago a small Arab sailing vessel anchored in the Indian Ocean just off the coast of Tanzania. Two missionaries, Father Antoine Horner and Brother Marcellin of the Holy Ghost Fathers, disembarked and made their way up the sandy beach to a spot under the palm trees where they were to establish the first Catholic mission on the shores of East Africa.

They had come from the island of Zanzibar, lying 25 miles to the East, where Father Horner and three other missionaries had landed five years previously.

A century ago, Zanzibar was a center of the slave trade that was still rampant in this part of Africa. The missionaries had begun immediately to attack this trade by the only means open to them at the time — buying slaves from the Zanzibar market and giving them their freedom.

Once freed, though, the slaves had no place to go. The missionaries, therefore, set about educating them and teaching them trades. The missionaries decided to establish a "freedom village" on the mainland of East Africa.

Although the mission had the appearance of a small town, with 50 buildings to care for the needs of the released slaves, it remained a "freedom village" and was never meant to be much more than a beachhead on the mainland. For one thing, the local inhabitants of that part of the coast, the Zaromo tribe, did not take advantage of the educational facilities of the mission, which they considered were "for the education of slaves," and which, therefore, they scorned.

In 1878, the White Fathers arrived in Bagamoyo and proceeded to the areas surrounding Lake Tanganyika and Lake Victoria.

Inland safaris for both institutes were extremely difficult in the last century. Modern means of transportation had not yet reached East Africa and the missionaries had to travel hundreds of miles on foot through difficult terrain infested with wild animals and new diseases. Many died.

During the century of missionary activity in East Africa other groups of missionaries joined the apostolate. Today in Tanzania alone there are 33 such institutes. They include a number from America, such as Maryknollers, Salvatorians, Christian Brothers and Holy Ghost Fathers.

Starting with a little school on the coast, the Church's educational system developed through the country until today there are more than 2,000 schools run by the Church, in Tanzania alone. When this country became independent a few years ago, it was mentioned in parliament that two thirds of those educated in the nation had received their education in either Catholic or other mission schools. The President, Dr. Julius Nyerere, had been a teacher in one of these Catholic schools.

Development, though, involved more than schools. Over the past 100 years, missionaries have taught the people new trades and introduced new crops, such as coffee and grapes.

They have cared for the sick and unfortunate, and continue to do so today, especially through the efforts of Tanania's 800 foreign missionary Sisters, 1,400 Sisters born in Tanzania and a few lay volunteers. At present the Church in Tanzania has 71 hospitals, 242 dispensaries, 106 maternity wards, 11 leper asylums, 9 home for the aged and 15 orphanages.

For the remainder of the country's 12 million inhabitants, some 2 million are Moslem, around one million are Protestant and 2.25 million are Catholic. The latter have increased on an average of about 100,000 a years over the past decade.

Some lay activity which is just now being discovered in the U.S. after the Second Vatican Council has been normal procedure here since the last century, such as the whole congregation singing at the Mass, laymen holding prayer services in the absence of a priest, baptizing dying people and, in the Moshi diocese, laymen acting as lay assistants to the priests by overseeing the practice of the faith on the village level.

Today in this country there are over 400 Tanzanian priests serving their own people. The number, though, represents only one third of a clergy that is insufficient for even the present needs of the country. Yet, hope for the future is bright. At present, 3,000 young men are preparing themselves for the priesthood.

Jesuit on Jersey School Board

Jersey City — (NC) — Father Victor R. Yanitelli, S.J., president of St. Peter's College, has become a member of the Jersey City Board of Education. The board is appointive rather than elective.

Father Yanitelli's name had been proposed to Mayor T. J. Whelan by the Brotherhood in Action Committee, a group which church leaders helped to form to promote interracial understanding.

The Jesuit priest serves on the advisory board of the Jersey City Medical Center. Two years ago he was mediator in a dispute between the Board of Education and the two teachers' organizations in the city.

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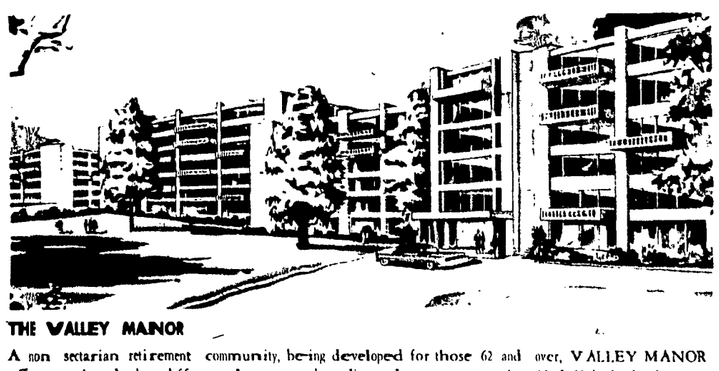

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— JUNE 30, 1968 —

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Contracts and Student Loans	21,358.37
Passbook Loans	91,605.34
Investment Securities	257,100.00
Cash & Government Securities	2,139,402.83
Office Building & Equipment	150,189.06
Other Assets	235,239.95
	$25,015,879.57

LIABILITIES

Savings	$22,296,755.61
Loans In Process	123,400.00
Other Liabilities	457,320.73
Reserves & Undivided Profits	2,138,403.23
	$25,015,879.57

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Pope's

Following is a major portion of "The 'Credo' of the People of God" proclaimed by Pope Paul VI (June 30) at the closing of the Year of Faith during an open-air Mass in St. Peter's square.

With this solemn liturgy We end the celebration of the ninteenth centenary of the martyrdom of the holy Apostles Peter and Paul, and thus close the Year of Faith. We dedicated it to the commemoration of the holy Apostles in order that We might give witness to Our steadfast wil to be faithful to the Deposit of the faith which they transmitted to Us.

With the awareness, certainly, of Our human weakness, yet with all the strength impressed on Our Spirit by such a command, We shal make a profession of faith pronounce a creed which without being strictly speaking a dogmatic definition, repeats in substance, with some developments called for by the spiritual condition of our time, the creed of Nicea, the creed of the immortal Tradition of the Holy Church of God.

Perplexity in the Church

In making this profession We are aware of the disquie which agitates certain modern quarters with regard to the faith. We see even Catholic allowing themselves to be seized by a kind of passion fo change and novelty.

The Church has always th duty to carry on the effor to study more deeply and t present in a manner eve better adapted to successiv generations the unfathomabl mysteries of God, rich for a in fruits of salvation. But a the same time the greates care must be taken, while fu filling the indispensable dut of research, to do no injur to the teachings of Christia doctrine.

But above all, We plac Our unshakeable confidenc in the Holy Spirit, the sou of the Church, and in the logical faith upon which rest the life of the Mystical Body We know that souls await th word of the Vicar of Chris and We respond to the expe tation with the instruction which We regularly give.

So today the Pastor of th Universal Church raises h voice to give, on behalf of a the People of God, a firm witness to the divine Trut entrusted to the Church to b announced to all nations.

Profession of Faith

We believe in one only Go Father, Son and Holy Spir Creator of things visible suc as this world in which ou transient life passes, of thing invisible such as the pur spirits which are also calle angels, and Creator in eac man of his spiritual and im mortal soul.

We believe that this on God is absolutely one in H infinitely holy essence as al in all His perfections, in H omnipotence, His infinit knowledge, His providenc His will and His love. He He Who Is, as He revealed Moses; and He is Love, as th Apostle John teaches us: that these two names, Bein and Love, express ineffab the same divine Reality Him Who has wished to mak Himself known to us.

God alone can give us rig and full knowledge of th Reality by revealing Himse as Father, Son and Ho Spirit, in Whose Eternal Li we are by grace called share, here below in the c security of faith and aft death in eternal light.

The Role of Christ

We believe in Our Lo Jesus Christ, Who is the S of God. He is the Etern Word, born of the Father b fore time began, and one substance with the Fath and through Him all thin were made. He was incarna of the Virgin Mary by t power of the Holy Spirit, a was made man: equal the fore to the Father accordi to His divinity, and inferi to the Father according His humanity, and Hims one, not by some impossib confusion of His natures, b by the unity of His person

He dwelt among us, full grace and truth. He proclai ed and established the Kin dom of God and made us kn in Himself the Father. I gave us His new comman ment to love one another He loved us. He taught us t way of the Beatitudes of t Gospel: poverty in spi meekness, suffering bor with patience, thirst aft justice, mercy, purity heart, will for peace, p secution suffered for justic sake.

We believe in the Ho Giver of life, Who is ador and glorified together wi the Father and the Son. I spoke to us by the Prophe He was sent by Christ aft His Resurrection and His A cension to the Father; He illuminates, vivifies, prote and guides the Church; purifies the Church's me bers if they do not shun H grace. His action, which pe trates to the inmost of t soul, enables man to respo to the call of Jesus: Be p fect as your Heavenly Fath is perfect (Mt. 5, 48).

We believe that Mary is t Mother, who remained ev