

On the Horizon . . . a More Mobile Church

(Continued from Page 41A)

purpose, with the utilization of public schools forbidden by law.

In 1952, there was one lay teacher for every eight nuns in the diocesan schools; in 1966, 592 laymen to 712 nuns.

Enthusiastically speaking, CCD products may provide nearly all the teaching help in our parish schools and in our CCD programs for the public schools.

That the laymen is literally boiling over with the desire for greater involvement in his Church is evidenced by the recent formation of the Rochester Association of Catholic Laymen.

Nearly 100 attended its formative meeting at McQuaid High School, and as this goes to press a constitution is in preparation.

Its aim is to establish "an autonomous organization of Catholic lay people speaking to the Church from within the Church." The group hopes to number 1,000 by next year.

The Bishop also recognized the need of more lay activity in the Church and called for increased participation in such traditional groups as the Legion of Mary, Nocturnal Adoration Societies, Serra Clubs and teaching associations.



Proud possessors of CCD teachers certificates show off their diplomas at Sacred Heart Cathedral.

Also, expect to see more going on in other church-affiliated organizations, particularly those in the field of social action such as the Catholic Interracial Council, St. Joseph's House of Hospitality and the St. Martin dePorres Center.

In the social field, Bishop Sheen quickly showed his concern on assuming his role as Rochester Ordinary. His first appointment was Father P. David Finks as inner-city vicar.

In trying to help the 4,500 Puerto Ricans (mostly Catholic) and 41,000 Negroes (mostly non-

Catholic) in the inner-city, a pleasant by-product was the increased ecumenical cooperation made necessary.

The hand-in-hand cooperation of different religions in the Office of Urban Ministry is described elsewhere in this edition; one of the things learned from it is that although inner-city residents need their church building as the cornerstone of their faith, more flexible ways of reaching the people also are necessary.

Bishop Sheen again showed foresight when he said that inner-city churches should not be

at ever greater velocity, we can expect to see such unworldly religious happenings as space chapels manned by astronaut priests and perhaps even Mass-on-the-moon.

Another of the early appointments of our bishop was Father Joseph Dailey as vicar for pastoral planning. His duties include the traditional ones of planning and development, but were also expanded to include studies of urbanization, rural conditions and distribution of chapels. Again mobility is presaged — expect chapels and missions in such as housing developments and industrial complexes.

Not being facetious at all, it is possible that the increased mobility of the Church is gaining enough momentum that it may provide a future tableau of a church trailer at a curbstone in the midst of inner-city or apartment housing complexes. It probably will be distributing such materials as religious books, supplies for the poor (Heaven forbid that poverty survive so long), and, no levity intended, perhaps, even Mass-on-wheels.

Perhaps this look into the future is shortsighted. For with the world's space program increasing



Church-goer of future peruses Sunday paper on way home from Mass.

A STATISTICAL PICTURE OF PARISH BEGINNINGS

A detailed chart of important dates and figures in the history of every parish of the Diocese is printed on Page 8 of today's COURIER-JOURNAL. (If you intend to keep this Diocesan Centennial Supplement, may we suggest you include Page 8 from this week's paper.

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Knowing the past provides hope for the future."

Bishop Fulton J. Sheen

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