

COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

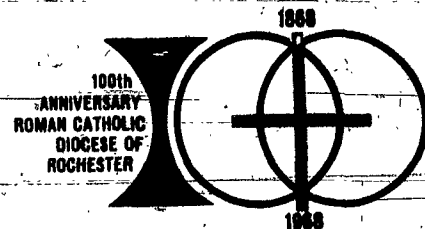
Vol. 80 No. 16

18 Pages

Rochester, New York

Price: 15¢

Friday, Jan. 17, 1969



Bishop Picks Education Coordinators

Unification of all religious education in the diocese is the goal of the appointment today of ten priests to be "area coordinators" under the direction of Father Albert J. Shamon, the Bishop's Vicar for Christian Formation.

In announcing the appointments, Bishop Sheen outlined a specific 5-point program of diocesan-wide action placing all religious education work in the diocese — in parochial grammar schools, high schools and CCD programs — under the Office of Christian Formation.

Father Shamon said: "Religious education on all levels will hopefully come to new quality through unification of our efforts. The area directors will deal directly with the parishes in their district and all the teaching personnel there."

The Bishop's letter of appointment laid these directives on each area coordinator:

- 1—To work with the Vicar for Christian Formation to develop a regional Christian formation board and staff.
- 2—To visit parishes to study the needs and available facilities and then to make recommendations for the parochial school and the parish CCD program.
- 3—To implement in-service training programs for all persons in religious education.
- 4—To develop religious formation programs on various age levels.
- 5—To continue their own training for religious education.

The priests named for the new structure under Father Shamon are:

Fr. Robert Kanka, for Rochester city; Fr. James A. Schwartz, for Rochester's west suburbs; Fr. Foster Rogers, for Rochester's east suburbs; Fr. Robert G. Magin, Newark area; Fr. Robert Miller, Geneva area; Fr. John J. Golewski, Auburn area; Fr. David N. Gramke, Ithaca area; Fr. John M. Mulligan, Elmira area; Fr. Robert G. Magin, Hornell area; Fr. David P. Simon, Avon area.

The regional directors will meet regularly with the Vicar, diocesan school officials and diocesan CCD staffers, Father Shamon indicated, to report on developments in their areas and seek counsel.

"Each priest will eventually assemble a regional staff to carry on the area program more effectively, with professionally-trained helpers both laity and Sisters," he said.

St. Louis Sets New Sacrament Rules

St. Louis — (RNS) — New guidelines advancing the ages for reception of First Communion and the administration of Confirmation have been set in the Archdiocese of St. Louis.

The guidelines recommend that First Communion be received by children in the second rather than first grade of school and that Confirmation be administered to children in the fifth grade.



Transfer of Power

President-elect Richard M. Nixon and President Lyndon B. Johnson (right) were all smiles following a White House meeting. This will be the President's final weekend in office. Mr. Nixon will be inaugurated in Washington on Monday, January 20. (RNS)

Dutch Pastoral Council Makes Compromise Bid On Church Teachings

(From Courier-Journal sources)

Noordwijkerhout, The Netherlands — The Dutch National Pastoral Council overwhelmingly approved resolutions (Jan. 9) demanding that the Church adapt its structure and its ethical teaching to modern times. New approaches to moral questions must acknowledge the "autonomy of man," the Council declared.

All of Holland's nine bishops and 39 secular and religious priests plus nuns and lay representatives from parish and youth groups in the country's seven dioceses were among the 109 voting members at the three-day session.

The principal discussion topics at the session were the moral way of life of Catholics and the complex modern issues of marriage and family.

Despite the challenge to the Vatican that, except for Christian love, the moral rules governing man are not absolute and eternal, the resolution on morality marked a victory for the conservatives.

The final statement on moral norms was a compromise text less critical of past practices in the Church. Some daring suggestions for the revision of the moral code had been deleted on such subjects as abortion, euthanasia and contraception.

A resolution stating that Pope Paul's arguments against contraception in his July '68 encyclical were "not convincing" was passed by a vote of 100 to 4 with 5 delegates abstaining.

Commenting on the statement on the encyclical, Bernard Cardinal Alfrink of Utrecht stressed the desire of the Dutch bishops to continue a dialogue with the Pope, and then asked the pastoral council not to make any declarations that would cut off any possibility for further talks.

Speaking at the opening session the Cardinal had said: "If we want to remain in the Church of Christ we must hold our discussions in union with Peter's successor, because the Church cannot exist without him."

The statement, which was adopted after a heated discussion on marriage and the family, also declared that "the discussions about the way in which marriage is lived have not been closed."

Several days before the sessions opened, the Dutch Catholic Council for Marriage and the Family, which is composed of clergy and laity and is a consultative body for the Dutch bishops, objected particularly to the concept of authority set forth in the encyclical; it called the obedience re-

(Continued on Page 2)

Bishop Sheen Report Urges Increase in Home Masses

Enlargement of the parish program of Home Masses was forcefully urged by Bishop Fulton J. Sheen in a special report this week to the diocese (the first action by the Bishop for home liturgy since his Pastoral Letter of Aug. 16 strongly criticized "profanations" in some home-made worship rituals.

In the report, the Bishop lists the guidelines for such Masses as set forth by the Liturgical Commission. These stress that regular and frequent celebration of Home Masses "always accompanied by adequate instruction" is to be strongly encouraged, especially during Advent and Lent.

The guidelines also point out that Home Masses should take place on weekdays only, that they be open to all (non-Catholics as well as members of the Church), but that Communion under both kinds has not been approved by the Holy See.

Any one of the four Eucharistic Prayers may be used but the Liturgy is to follow the Roman Rite as presented in the liturgical books.

In his report, Bishop Sheen said, "The Home Mass can convey the personal character of the Word taught by the Church as a Word of Life directed to men's hearts. The more intimate contact between priest and people... can prepare people for a deeper sense of communion with Christ and one another in the celebration of the Eucharist."

In a statistical breakdown of the more than a year of Home Masses, the Bishop reported that of 160 Churches in the diocese 108 had Home Masses; 46 of 59 in Rochester and 62 of 101 outside of the city.

The total number of Home Masses in Rochester has been 728 and outside of the city 768.

The report also notes that 13 of the 59 city parishes had no Home Masses and that 39 of the 101 Churches outside of the city did not have any such Masses.

Pope Cautions Sisters on 'Innovations'

Vatican City — (RNS) — Pope Paul cautioned a large gathering of nuns here that some "innovating designs" threaten the religious life.

He addressed delegates of several orders who are in Rome for chapter sessions which will revise their constitutions to provide updating permitted by Vatican II.

"The religious life," he said, "is now under the scrutiny of many critical eyes and of many innovating designs which, instead of rendering religious life tranquil and sure of itself, bring it almost to the point of doubting its own way, its own historical past, and its future."

He spoke of two conceptions of the religious life. One sees it on the vertical plane as a life of consecration to God, he said, while the other called horizontal, conceives life as dedicated to earthly experiences.

The first, he said, is the one that must be stressed.

"The love of the Lord," he said, "comes before all the other aspirations of man. You have chosen the love of Christ and the service of the Church."

Underlining the success of the Home Masses, Bishop Sheen said that a typical reaction is "I enjoyed (the Home Mass) so much... I got so much out of it."

He laid a lack of preparation or understanding to the feeling of some

that their homes "were not big enough."

Among the advantages of the Masses, the Bishop listed "the intimate setting, a face-to-face encounter and a homily closely related to the people."

Home-Mass Report

By BISHOP FULTON J. SHEEN

For over a year now the Diocese of Rochester has had the Home Masses. In our original Pastoral Letter on the Home-Church it was suggested that if we broke up into smaller groups we might get away from "multitudinism" and maneuver better in our Christian responsibility to the world. We are now in a better position to see additional values to the Home Masses such as the intimate setting, a face-to-face encounter and a homily more closely related to the people.

The Home Mass can convey the personal character of the Word taught by the Church as a Word of Life directed to men's hearts. The more intimate contact between priest and people during the Liturgy of the Word can prepare people for a deeper sense of the communion with Christ and with one another in the celebration of the Eucharist. The use of a dialogue homily can make the connection between the Liturgy of the Word and the Eucharistic Liturgy even more explicit.

The Mass is the sacramental re-presentation of the One Sacrifice of Christ Who offered His Body and Blood not only for the small group of disciples, but for all men. Every Mass, therefore, is by its nature a public celebration. The whole world is involved in it. It is all-embracing, truly universal. As a result, in the course of history, the Mass moved from the home to the city. The city, too, is universal. It is the seat of civilization, of learning, of wisdom, of government.

The following is a Report on Home Masses in the Diocese of Rochester:

1. Total Number of Parishes in the Diocese: 160.
2. Parishes in which Home Masses were celebrated:
 - (a) In Rochester: 46 out of 59.
 - (b) In areas outside of Rochester: 62 out of 101.
 - (c) Total number of Home Masses in areas outside of Rochester: 768.
3. Parishes in which Home Masses were not celebrated:
 - (a) In Rochester: 13 out of 59.
 - (b) In areas outside of Rochester: 39 out of 101.
4. Comments:

The reactions of people and priests have varied, but in general it would seem accurate to say that no significant difficulties have been encountered. In parishes where Home Masses have been celebrated they have been enthusiastically received by those in attendance. According to the above figures, rural parishes

show a greater reluctance to experiment than do urban parishes.

In most instances the parish priest has taken the initiative by asking individuals if they would be willing to act as host for a Eucharistic Celebration in their homes. Experience has shown that careful planning and preparation of neighborhood groups by priest and people has resulted in the greatest benefit to the participants.

From a pastoral point of view, by far the most common reaction from old and young alike has been: "I enjoyed (the Home Mass) so much... I got so much out of it," thereby indicating that each member of the assembly felt that he truly belonged to the group. The Home Mass Liturgy has helped establish a relationship between the neighborhood congregation and the large parish congregation.

Some people may have expressed a feeling that their homes were "not big enough," or that "Mass should be said in Church," but in most cases these comments could be traced to a

(Continued on Page 2)

Bishop Sheen Breaks Arm

Bishop Fulton J. Sheen fractured his upper left arm in a fall on the sidewalk outside the Sisters of St. Joseph Motherhouse Tuesday evening. Treated at St. Mary's Hospital, he spent the night there.

The Bishop and his auxiliary, Bishop Dennis W. Hickey, were about to enter the Motherhouse when the accident occurred. They drove to St. Mary's immediately. Doctors treating the painful fracture would not estimate how the Bishop's arm would be immobilized or how long the recovery might take.

CIC Housing Plan Gets Federal Approval

The Catholic Interracial Council Development Corp. has received federal approval for its plans to construct low and moderate income housing in the Third Ward.

The apartment complex will be built near the intersection of Ford and Troup Streets, on a 6 1/2-acre tract in the Third Ward Urban Renewal Area.

James Dobson, president of the board of directors of the CIC, reported that the Federal Housing Authority approved and urged completion of plans for the 248-unit project costing about \$4.3 million. He further reported that if the CIC can stay within the federally approved figures, construction could start by June.

The CIC is a voluntary group of laymen dedicated to the promotion of better understanding of the conditions and progress of the several races in the community and the encouragement of action of these individuals and groups. Although not an official diocesan agency it has Pastoral Office approval.

Dobson said that the CIC has already been guaranteed \$200,000 in state funds to pay architect's and attorney's fees and other costs of organization. He further reported that local banks have committed themselves to assume the mortgage, but declined to identify the financiers.

CIC's present plans call for leasing about 1/4 of the apartments to the Rochester Housing Authority for its rent-subsidized program.

"This is one of the unique things about our apartments," said Dobson. "Those whose rent will be subsidized will be mixed right in with the other moderate income people and it will be almost impossible to tell who is in each category."

The search for unity is not so much a search for dogma as it is a search for the fullness of Christianity, for the presence of Christ himself living in his Church. This is the reality expressed by all Catholic dogma.

Unity among Christians will come, not by compromise of faith or belief, but through all Christians finding Christ in the faith and practice of the Church. This is something we ourselves have to first understand and realize, then translate it for others.

Dialogue between Catholics and other Christians is good, but in itself dialogue will never bring reunion. The mind can be forced by logic, but the total man will remain unresponsive unless the heart is charmed by the translation of truth into action.

At least in theory, we give lip service to the primacy of the spiritual. But we accept this situation, take it pretty much for granted, and

Week of Unity: Graymoors Started It

Sixty-one years ago, on Jan. 18 in the town of Graymoor, New York, a Protestant community began a special octave of prayer. During these eight days they begged the help of the Holy Spirit to lead them to the true Church of Christ. At the end of the octave the monks made the decision to enter the Catholic Church.

That was the beginning of the Chair of Unity Octave: eight days of prayer from January 18 to 25. During the Octave Christians pray that all who love and believe in Christ will soon be united in the one true Church of Christ.

Usually we pray best for what we need, for something we can realize and understand. We Catholics find it difficult to grasp the idea of Church Unity. As far as many are concerned the Church is quite united, "catholicism" is something we share with millions all over the world.

We forget that there are other millions who have a sincere and deep love for the same Christ, but who share with us neither that family bond nor that unity which should be the natural result of union with Christ.

This is what Jesus asked us all to do on the night before he suffered. "Love one another even as I have loved you." Holy Father, keep

those whom you have given to me, make them one, even as we are one."

The fact that Christians are not one is a contradiction and a scandal. This is the concern of everyone claiming to love Christ. The Church is the Body of Christ, but the members of that body can never be content while the body fails to achieve its full growth and stature. The early Christian writers used to call this fraternal union of all Christians in belief and worship the beautiful and seamless robe of Christ, "woven together from the top throughout." But the robe of Christ has been torn and disfigured by the shame of disunity. Christ could at once repair the original unity of his Church. Instead he wants Christians themselves to repair the damage which they caused.

The original unity of Christians was lost because too many members of Christ's body acted in a way that was unworthy of him. History makes it evident that on both sides, behind the conflicts and struggles of the Eastern Schism and the Protestant revolt, was the fact that politics were preferred to unity, and personal gain to fraternal love.

It is only after Christians are reunited into one Church that Christianity can once again have an impact on the world. Jesus said that this oneness would be a witness to

all the world that he is its savior. "That they may be one in us, so that the world may believe that you have really sent me."

The work of the Catholic in the ecumenical movement is not to preach or argue. It is rather to give example and create an atmosphere to show the non-Catholic Christian that we have what he is looking for, that the Church is the fullness of Christianity. Again this involves a change in our attitude.

Some Protestants do not have much of an opportunity to see the inner life of the Church. Official Catholicism can also make a very false impression. The Catholic image in the mind of most Protestants is a highly organized system of schools, hospitals and churches controlled by a powerful hierarchy. In areas that are heavily Catholic the Catholic Church means, not the Body of Christ and the family of God, but a large "plant" of new buildings, a parking lot, and bi-weekly bingo.

The core of parish life, which is the celebration of Mass, the Sacraments, and the preaching of the Word of God, is almost unknown to some Protestants.

At least in theory, we give lip service to the primacy of the spiritual. But we accept this situation, take it pretty much for granted, and

ON THE INSIDE

Bishop Sheen	8
Around the World	4
Around the Country	16
Commentary	17
Diocesan	7
Editorial	6
Entertainment	12
Women's Page	8
Sports	15

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.