

# Bishops Get Authority On 2-Species Communion

Washington, D.C. — (RNS) — Permission to decide when it is appropriate to authorize Communion under both species (bread and wine) has been granted to the Roman Catholic bishops of the United States.

The privilege was extended in an instruction issued by the Vatican's Sacred Congregation for Divine Worship which was sent to the worldwide hierarchy.

The congregation released the text of the instruction approved by Pope Paul VI on June 29.

Bishop Joseph L. Bernardini, National Conference of Catholic Bishops general secretary, said that copies of the document have been sent to all U.S. bishops. In an accompanying letter, he told members of the hierarchy that "in due time our (NCCB) Committee on Liturgical Affairs will make proposals to the bishops regarding those matters in the instruction which require conference action."

The instruction notes that all previous approvals given by the Holy See for Communion under both species remain in effect. The new element introduced by the latest document, according to the congregation's commentary, is the "decentralization" of the possibility of granting this faculty.

"While previously, it was for the Holy See to determine the cases in which it was to be permitted, cases may now be determined by the episcopal conference or individual bishop," the commentary notes.

## Father Kelly 40 Years A Priest

Father Leonard A. Kelly, pastor of the Assumption of Our Lady Church, Fairport, will mark his 40th anniversary of priesthood at a Mass of Thanksgiving in the church at 5 p.m. Sunday, Sept. 13. A reception will follow, from 6 to 9 p.m., in the parish hall.

A graduate of St. Andrew's and St. Bernard's Seminaries, Father Kelly was ordained Sept. 14, 1930, in St. Bernard's Seminary Chapel. Following post-graduate studies at Niagara University, he received a master's degree there.

After serving as assistant at St. Augustine's Church, he was named to the faculty of Aquinas Institute in 1933. In 1937 he was appointed assistant at St. Mary's Church, Rochester, and the following year became chaplain and teacher of religion at Nazareth College. He served as Navy chaplain from 1942 to 1945.

On his return from service, he was appointed pastor of St. James Church, Trumansburg, and St. Francis Solanus Church, Interlaken. In June, 1954, he was named pastor of the Fairport parish.

## West Appointed CYO Swim Coach

William West is the new coach of the CYO Girls' Swim Team. The appointment was made by Paul B. Schmidt, executive secretary of the Catholic Youth Organization.

West and his family have been actively involved in swimming for several years in the Rochester community.

Swim team tryouts will be on Wednesday, Sept. 16; Friday, Sept. 18; and Wednesday, Sept. 23 at the CYO, 50 Chestnut St., Rochester.

"However, the fixed principle remains that the rite should not be allowed indiscriminately, but that the cases should be fixed either once and for all, or one by one, either on a national level, by each episcopal conference, or on a diocesan level by individual bishops," it added.

The congregation advised bishops and major superiors to follow these general norms:

- Permission should not be granted when the number to receive Communion is very large.

- Adequate instruction of the significance of the rite should be given "before the faithful are to receive Communion under both kinds."

- Among the approved ways of distributing Communion under both species, "the reception of Communion by drinking

from the chalice itself certainly has pre-eminence." This method should be chosen only "when everything can be carried out in an orderly fashion and without any danger of irreverence."

- Other priests present, or deacons or acolytes, should be asked to help present the chalice. If such ministers are not available, then the priest should distribute Communion first under the species of bread and afterwards under the species of wine. . . . It does not seem that the manner of distribution should be approved in which the chalice is passed from one to another, or in which the communicants come up directly to take the chalice themselves."

- Communion by "intinction (in which the priest first dips the Eucharistic bread in the wine) is definitely to be preferred."



"It's all part of Smokey's new 'get tough' policy."

# Ex-Priest Tells of Marriage Pitfalls

(Catholic Press Features)

New York — It was perhaps inevitable, ever since a magazine several years ago featured the then-shocking headline: "I Am a Catholic Priest—I Want to Marry," by the Rev. James Kavanaugh.

On the cover of McCall's September issue is the headline: "An Ex-Priest Talks Frankly about His Troubled Marriage."

The author is William H. DuBay, who gained national attention for his efforts to unionize the Catholic clergy and who was suspended from his priestly duties by James Cardinal McIntyre of Los Angeles.

In his article, DuBay—who two years ago married the divorced mother of four children—offers the first major look at the "after" side of the priests-who-marry story.

"Mary Ellen and I have been married for two years," DuBay writes. "They've been rough. Hell, Mary Ellen would say.

## Seek God, Pope Exhorts

Castelgandolfo, Italy — (NC) — God is not dead — many simply cannot see Him, Pope Paul VI told a general audience at his summer residence here.

God is lost for many because they no longer are looking for Him, he said.

"Everything but God is sought. Indeed, one can almost detect an intention to exclude Him, to obliterate His name and His memory from every manifestation of life," the Pope said.

He criticized those who try to claim "an absolute autonomy for man," who are content "solely with human limits," who desire "a liberty blind to any compelling, guiding principle."

The Pope said that everyone "must begin again" to search for God and ask what are the causes of "religious decadence" in today's world.

"Why is God absent?" the Pope asked. "Why is religion experiencing an eclipse?"

The answer does not generally concern faith itself, the Pope said, "but the state of mind, the mentality, the environmental formation of the life of man."

Conditions "are no longer favorable to the thought of God, to faith, to prayer," he said.

And we're still not sure our marriage will survive."

One of DuBay's reasons for writing the article, he says, is that "with all the talk about the marriage of priests in the Catholic Church, and the possible change in the church's law on celibacy, there is very little discussion about the prospect of success in these marriages."

"I do not feel all priests are completely unfit for matrimony," DuBay wrote, "but it would be hard to think of a background more at odds with it."

He believes many priests use marriage as an excuse to get out of the priesthood, "just as many Protestant clergymen use divorce to get out of their ministry." However, "marriage can trap a priest in a situation for which he is not prepared."

"Guilt feelings about sex are not the chief obstacle to marital adjustment," DuBay continued. "The priests who leave do not fear sex; they know that it is to be enjoyed . . .

"What they do fear, and I speak from my own experience, is intimacy, close personal contact with another human being. What they are not prepared for is a constant, day-after-day re-

lationship with a woman. The church has successfully implanted in its priests an almost crippling inability to carry out a healthy relationship."

He said that such an attitude—although overcome sufficiently to lead to marriage—eventually comes back to harm an ex-priest's marriage. He recounts several incidents.

"My inattention drove her wild," DuBay wrote. "I would bounce out of bed in the morning, get the children off to school, then go outside to feed the animals and fix the fence or stack some firewood. Then go back into the house to work on a book.

"Passing the bedroom, I'd hear, 'Make sure you don't come in and talk to your wife! Get right in there and work off all that guilt!'"

DuBay confesses that his marriage "became a verbal wrestling match. We fought in front of children, friends, strangers, in the house, behind the barn (the DuBays live on a farm), in the car and in the middle of town."

DuBay said he eventually agreed to see a psychiatrist who told him his marital problems were "not surprising, considering your background. You have

been trained to run your whole life on other people's definitions, and the church never gave you any definition for relating to 'woman' or 'wife.'"

DuBay feels that the reason he had considered himself ready for marriage was "because I had an exaggerated impression of myself."

"For any priest who carries out his parish functions with some kind of integrity, adulation and praise are there for the enjoying," he explained. "But I was also praised for my involvement in the radical movements in the church. I had run headlong into conflict with my religious superiors, because I believed the clergy should participate in civil-rights causes, and eventually I was suspended.

"My book, 'The Human Church,' which condemned many practices of the church and called for the unionization of Catholic clergymen, brought me even more publicity.

"Newsmagazines hovered around, presenting me in their pages as a kind of David fighting against the Catholic Church Goliath. I began to believe my own publicity. All image and very little substance, I was a good setup for personal disaster."

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