

New Year's Wishes

Pope Paul, with concern as a spiritual father for people in every nation in the world, is kept as well informed about international relations as any of the world's temporal leaders. While they worry about their own national interests, when the Pope writes he anguishes over the tensions which trouble the entire family of God.

In his Jan. 1 Peace Message, Pope Paul has taken a world view on why peace has been receding from the grasp of humanity. His analysis is piercing:

"The struggle for national prestige and political power is back. The inflexible conflict of opposing ambitions and of rooted and uncompromising prejudices of races and ideologies has returned . . . Recourse is had to crime and violence as a burning ideal, heedless of the conflagration that may ensue. Peace is again thought of as no more than a balance of mighty forces and terrifying armaments."

But Paul sees hopeful signs that society is working to regain peace:

"The consciousness of a universal human brotherhood is happily developing on our world, at least in principle."

"Whoever works to educate the rising generations in the conviction that every man is our brother, is building from the foundation the edifice of peace. Whoever implants in public opinion the sentiment of human brotherhood without reserve is preparing better days for the world."

The Pope's message for 1971 is that peace is the product of love and that men will be using this love when they discover they are brothers and decide to live as such:

"Let us all give rational and resolute attention to this formula, the goal of human progress: Every man is my brother. This is peace in the being and in the making. And it avails for all!"

The strongest paragraph in the papal message is a teacher's warning:

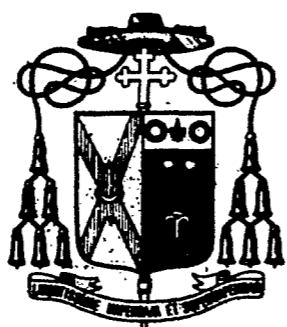
"True peace must be founded upon justice, upon a sense of the intangible dignity of man, upon the recognition of an abiding and happy equality between men, upon the basic principle of human brotherhood, that is, of the respect and love due to each man because he is man. The victorious word springs forth: 'Because he is a brother—my brother—our brother.'"

A Call for Peace

The New Year should bring many specific evolutionary developments in diocesan life. We list several projects not as predictions but as wishes for the good of all our people:

- That the Diocesan Task Force on Education will soon give clearcut guidelines for the strengthening of the parochial school system. The trends which threaten our schools must be reversed by imaginative, forceful programs.
- That the Human Development Fund will stimulate self-help programs for many underprivileged groups in the diocese.
- That the long-awaited Diocesan Pastoral Council will be born to assert the lay-religious-clergy mind on the apostolic work needed in every corner of the diocese.
- That a "spiritual renewal movement", uniting the liturgy with a teaching endeavor reaching every parish, will awaken the inner life of the entire diocese.

Bishop Hogan's Public Appointments



JANUARY

- 7—Episcopal Ordination of Bishop John R. McGann, 11 a.m. at St. Agnes' Cathedral, Rockville Centre, New York.
- 17—Mass and Homily, St. Michael's, Newark — Father and Son Communion Breakfast—9 a.m.
- 20—Administrative Council, 2 p.m.
- 21—Mass and Homily, St. Agnes High School—1:30 p.m.
- 30—Radio address on WSAY and affiliates, 7 p.m.
- 31—Mass and Homily, St. Christopher's, Chili, 10:30 a.m.

Courier-Journal

The Word for Sunday

The Priest's Blessing

By Father Albert Shamon



A practice that I regretfully have seen fade away is that of asking a priest for his blessing. As a pastor, I seldom concluded a home visitation without imparting my blessing. To bless those we love is instinctive. The mother says to her child, "Bless you." We say in parting with friends, "Goodbye or God be with you." Before taking his place in the King's Court, St. Thomas More always asked his father to bless him.

To impart a blessing is a biblical practice. Before His ascension, Christ led His disciples to Bethany; there, "He lifted up his hands and blessed them." The priest does the same thing at the end of Mass. In the First Reading, God commanded Moses to have Aaron invoke His name upon the Israelites, "and I will bless them."

That blessing which God commanded Aaron to pronounce ranks among the most beautiful passages in the Old Testament.

"The Lord bless you and keep you." Here God the Father is invoked. Danger is implied. We are weak, inexperienced,

exposed to temptation. But the Father cares and is powerful enough to keep us safe.

"The Lord let his face shine on you and be gracious to you." Here the Lord is the Son, the Light of the World. As the shining sun enlightens and renews the face of the earth, so the Son of God transforms it by the graciousness of His life and love.

"The Lord look upon you and give you peace!" Here the Lord is the Holy Spirit. He is the face of Christ. As a look bespeaks what is in one's heart, so the Holy Spirit elucidates Christ and confers His last legacy — peace, Shalom — the sum of all blessings.

Sunday is the solemnity of Mary, the Mother of God. How often must she have received this blessing from Israel's priests. And in her, the blessed among women, it found literal fulfillment.

The Father blessed her. When we bless God, we speak well of Him (*hene-dicere*). But when God blesses us, He does well for us (*hene-facere*). "He has done marvels for me," sang

Mary. He made her the mother of His Son. And He kept her — kept her free from sin, a virgin immaculately conceived.

How the Son must have let His face shine on His mother! Nowhere do the Gospels say Jesus smiled. But the Gospels do not tell us of the years at Nazareth. There, He must have smiled, for His mother was there — a garden of delight to Him, the new Eden. What looks of love, of graciousness, must have passed between them.

And the Holy Spirit was thrice her spouse. At her conception, He preserved her from all sin to make her worthy daughter of the Father. At the Annunciation He filled her with grace to make her worthy mother of the Son. And on Pentecost He made her fit mother of the Church. He so filled her with peace that Mary never showed the least sign of hysteria even during such soul-searing crises as Simeon's prophecy, Jesus' loss and crucifixion. Always, she stood strong like a tower of David. So did God bless her.

A man's blessing may begin and end in words — and words only. But not a blessing given in the name of the Lord. To Teresa Neumann, stigmatist of Konnersreuth, Jesus is alleged to have said, "Realize that something vast takes place when you receive the blessing of my priest." A blessing given in God's name has almost a sacramental efficacy: it does what it says! "Invoke my name upon my children and I will bless them."

The Slot Man

A '30' Of Sorts

By Carmen Viglucci



Behind the scenes at any newspaper are those tireless dispensers of the language whom even the most avid reader seldom gets to know. No names in the masthead, no by-lined stories, no photo credits, yet without them the product simply could not be.

These men are printers. Their main job is to set the words of reporters into type and arrange that type in an appealing manner.

They have other tasks, however, such as humoring self-important editors, or correcting neophyte writers (publicly if at all possible), or just plain expertly overseeing the production of printed material so that the language is not compromised.

They know many things that your average college man seldom thinks about — how to hyphenate words at the end of a line; how to spell accommodate; where to put the comma at the end of a direct quote.

They are a generally intelligent, generally happy, generally colorful lot but their stock will be diminished a bit this week with the retirement of Alfie Menzner and Willard Van De Wall.

While the world has been dancing, Menzner has been chained for the better part of the last 23 years to a swivel chair in front of a linotype machine on the second floor of the Christopher Press building.

Even before the Christopher Press was born in 1947, Menzner was setting Courier-Journal type, dating back perhaps to the 30s.

Conservatively speaking, he has probably set 20 miles of columnar type for the Courier-Journal alone. He has helped train many editors, has probably read more religious material than any churchman, and

yet has managed to keep his aplomb.

"If printers wore numbers, we'd have to retire Alfie's," quips Mel Quinn, foreman of the Christopher Press composing room.

Retiring with Alfie is Will Van De Wall — both became journeymen in 1934.

Looking back over the past, Van De Wall was talking about his 11 years with the Jewish Ledger.

"Alfie worked there for about eight days," Van De Wall chuckled, "but he couldn't learn the language."

Everyone along Main Street is wondering who is responsible for the "turkey" hatched by a local political organization which shall be nameless here. Imagine trying to win over newsmen with turkeys — three French hens and a partridge in a pear tree, sure. But turkeys, no. Most of the newspaper people turned over their chits for the birds to charitable organizations.

And speaking of Republicans, what is the rumor circulating in Irondequoit linking insurance man John Canepa Jr., Vice President Agnew and Syracuse University?

Letters War Can't Be Justified

Editor:

Re your editorial "The Flower City 8" (12-8-70). The last paragraph includes the statement "we cannot use bad means to secure good ends."

That same principle applies to the war in Southeast Asia. The killing and the horrible destruction of people's lives and property cannot be justified. As you say, the end does not justify the means.

The Flower City 8 destroyed property, but they had the conviction to do what they believed might be instrumental in saving lives of young men who could be drafted and sent to Vietnam.

How insignificant was their destructive act when measured against the monstrous destruction of lives and property in a war being waged in Southeast Asia.

John J. Cannon
Mumford

COURIER-JOURNAL

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Wednesday, December 30, 1970

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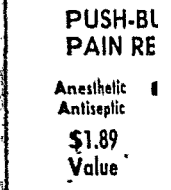
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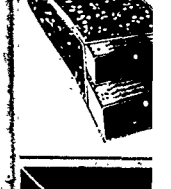
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