



Photo by Laurence E. Keefe

## Beginning of a New Year

The Abbey of Our Lady of the Genesee in Piffard combines with a striking natural scene to promise symbolically a new year, a year of renewal.

## Diocesan Financial Statement

This edition includes the annual financial statement of the diocese. It is printed on Pages 5-8. Messages from

Bishop Joseph L. Hogan and Father James Moynihan, chancellor, are included.

## Theme for Jan. 1 Throughout Diocese

# Peace Is Possible

The sixth annual World Day of Peace has been called by Pope Paul VI for Jan. 1 and for the first time relevant liturgy on the subject will be distributed to all parishes by the Liturgy Commission.

The theme will be "Peace Is Possible" and it is expected that the diocese will extend the idea beyond the World Day to make it a year-long project.

"If you want peace, work for justice," was the keynote of last year's World Day of Peace. This year the U.S. Bishops' Division of Justice and Peace asks "what good it would do to commend this task if such work were fruitless, if peace were but a dream."

"It is this basic question that the theme of the 1973 Period of Peace seeks to answer," states the Justice and Peace Division. "Pope Paul VI has chosen it for this reason: to dispel the discouragement of the small and the great to ground securely in history, in reason and in faith the vast enterprise of making a new world succeed."

Pointing to modern wars, tensions between East and West, and between wealthy countries and the Third World, discrimina-

tion, oppression, illegal internment, neo-colonialism, the commission says that many may be discouraged about the possibilities of peace.

Nonetheless peace is possible, states the commission, and stresses three basic affirmations made by Pope Paul.

This is the first: by faith we know that "man has not been left to his own strength alone to attain his destiny, but that a powerful and paternal force can intervene in the unfolding of the decisive events that concern him."

This is the second: it is addressed to all men: "We must always hold that peace is possible. Under different forms this idea is always found in the teaching of the Holy Father: "We must search for it . . . Peace is not a dream, it is a duty . . . a universal and constant duty . . . a commanding idea." And finally even more strongly: "Peace — it is necessary to want it. It is necessary to love it. It is necessary to bring it about."

The third affirmation of the Holy Father: "We must use all our efforts to make peace possible."

## Family Life Sunday Scheduled Dec. 31

(Excerpts from a statement issued by Family Life directors of the United States for Holy Family Sunday, Dec. 31.)

Long before the early Christians began to build churches or to designate specific places for public worship, the community gathered in the homes of individuals. The unfolding of the Gospel message, the Eucharistic sacrifice and many forms of charismatic service took place in the home.

In more recent times Vatican Council II has reminded us that "the family is . . . the domestic Church." The liturgical renewal reflects this in the new rite of baptism, in the provision for the celebration of Mass in the home, and in the emphasis placed on the role of parents in preparing children for the first reception of the Eucharist.

Another point of similarity between the family in the early days of Christianity and today is that now, as then, the Christian family exists in a pluralistic society, one in which its own faith convictions and values give it a distinctive and transcendent worldview. It is the Christian family that proclaims the present virtues of the kingdom of God and the hope of a blessed life to come.

Throughout history the family has consistently shown an ability to adapt and accommodate to cultural norms and to changing social conditions. Equally important is the ability of the family to serve as an agent of social change, that is, to influence the direction and scope of social change in order to maintain the dignity of man and the rights of the individual. To achieve this, the Christian family must keep alive a passion to build a society that respects every person as an individual and as a member of the human family, who has been called into existence by God, redeemed by Christ, and possesses inalienable human rights.

The stereotype of the family as a basically conservative institution buffeted by the winds of change, confused, and seeking some haven apart from the world must be rejected.

The Christian family must see itself as a sign of God's presence in the world. To be Christian means to accept responsibility for the world, and to give some direction to the course of mankind's evolving history and the shape of human society. We live in a highly political world, one in which the democratic process is the mainspring of social action. Strong voices are raised in be-

(Continued on Page 2)