



**Students Dance to Old Tune**

Christine Antczak, Laurie Ridikas and Viola Marcinkowski relax after dancing the Krakowiak and the Polonaise, two Polish dances. Saint Stanislaus students in grades 4-8 portrayed scenes of life and customs in Rochester's 5 sister cities including Krakow, in program held April 4 in the school auditorium.

**Constitution Drafted For Pastoral Council**

By CHARLES RANDISI

The Pastoral Council Formation Committee (PCFC) has entered the last major phase of its work, with the writing of a constitution for a diocesan Pastoral Council.

The document is a first draft, and is "designed for easy emendation," according to Auxiliary Bishop John McCafferty, chairman of the committee.

Along with a cover letter from Bishop McCafferty, the draft has been sent to the Priests' Council, the Sisters' Council, the Interdepartmental Staff, and the regional coordinators for reaction and recommendation.

The PCFC "drew it up," said Bishop McCafferty, "as a draft, not as a finished document."

It was passed by a 9-7-1 margin. The chief lack of consensus was over the plan for membership in Article III, which states that the council will consist of the bishop, an executive secretary appointed by the bishop, one priest elected by the Priests' Council, one sister elected by the Sisters' Council, one layman elected from each of the 10 regional conferences, one student elected by the Campus Ministry, and two laymen-at-large, appointed by the bishop.

"There were several visions concerning the size of the council," said Bishop McCafferty. Some members thought a larger council would better serve the needs of the diocese, and this, in Bishop McCafferty's words, caused "a very great split."

The rest of the constitution was approved by the PCFC by an "overwhelming majority."

In his letter, Bishop McCafferty asked that one written response from each of the bodies that received the letter be submitted by July 1.

This Fall, if all goes as planned, the revised constitution will go through the newly established diocesan decision-making process, and will be subject to the final eye or nay of Bishop Joseph L. Hogan.

The process and machinery for elections has not yet been established, but Bishop McCafferty said that the PCFC will supervise the first elections, and will set up guidelines for the regions to submit their candidates.

Father Daniel Holland, director of the diocesan Time of Renewal, said that it was "significant that we have gone slowly to get the grass roots involvement." He pointed out that other dioceses have appointed pastoral councils without knowing what the controversial areas would be.

The Pastoral Council, when established will provide the bishop with information and assistance in areas of pastoral concern.

"It is important to underscore," said Bishop McCafferty, "that the council will be advisory. We cannot deny the fact that the bishop is still the chief shepherd of the diocese."



**Ecumenical Shine**

Episcopal Bishop Robert Spears shines a pair of shoes as he takes part in an ecumenical "Service of Concern" at Christ Church Cathedral on Holy Thursday. Bishop Joseph L. Hogan and other church officials from area denominations participated in the service, which dramatized the needs of the poor.

**For Father Kreckel**

**A New Challenge**

By BARBARA MOYNEHAN

A priest, whose three parish assignments could be considered guideposts along the road the Church has traveled over the past 20 years, is now embarking on a new assignment.

Father Robert C. Kreckel, started out in the early 1950s at an established, prosperous, active, homogeneous Auburn parish. From there, as the diocese became inner city conscious, he went to Immaculate Conception and is largely responsible for making that predominantly black parish a community parish attracting people from all parts of town.

After eight years in what could have been described as the epitome of the unchanging pre-Vatican II Church (St. Alphonsus, Auburn) 12 years in an inner city parish that he says "changed 12 times in 12 years," Father Kreckel is now — in the era of lay participation in Church planning — pastor of a new parish in a developing community and diocesan representative on Cananda's religion planning task force.

Father Kreckel's parish, in the village of Perinton, is largely vacant farm land with only three housing developments, now, but a projected building schedule of 2500 homes in the next five years.

The 205 parishioners he has registered range in age from 25 to 40 and are mostly young, transient, families who have been in the area less than a year and feel they are likely not to be here more than a couple of years.

By parishioner vote, the new parish has been named the Church of the Resurrection.

The boundaries where set by Father James Moynihan, diocesan chancellor, and Father Leonard Kelly, pastor of Assumption, whose parish population had out grown his facilities. Then, Father Kreckel sent out invitations to all those registered at Assumption who lived within in his parish.

The Church of the Resurrection serves the area bounded on the north by the Penfield town line, east by Wayne County line, south by Palmyra Road and west by Ayrault and Aldridge Roads.

From two general meetings and many home visitations, the new pastor has learned the two primary concerns of his people.

"They want a parish with more personal relations between people for a greater sense of

community. And they are concerned for the religious education of their children."

In the past, Father Kreckel admits, the first concern of a new pastor would be a campaign to build a church. He hopes not to build at all, but at the same time admits that there are very few buildings in his parish large enough to hold a crowd.

Beginning Easter Sunday, he and his small community will celebrate Mass at St. John's Catechetical Center on Ayrault Road. It holds only 100-125 forcing them to serve only members of the Church of the Resurrection.

Up until now they have been celebrating Mass Saturday and Sunday evenings at Assumption.

"I'd prefer spending a couple of years exploring what it means to be a Church without being involved with what is necessary to build," says Father Kreckel. "We'd know better then what we need and what potential we have," he said, noting that his people are mostly mortgaged, transient young executives. It won't be the kind of community where people live a long time, which he feels affects their thinking about investing in a church building.

Father Kreckel would like to see the formation of a number of basic Church communities, "instead of thinking of our parish as one monolithic community," he said.

He defines the "essence of the Church" as a "real community sense," and says "the first principle to guide us in our planning will be that a community should be possible."

Since the end of February when Father Kreckel took up residence at Assumption's rectory and began exploring the area and meeting his new neighbors, he has also been attending weekly planning meetings for Gananda.

He feels the ecumenical group planning for religion in the new town should be concerned more with the feelings of the people already in the area where Gananda is going to be built.

Parishes in Macedon and Palmyra will be affected by the new town which has a projected population of 85,000, Father Kreckel says. He is concerned for the people who contributed to their building and additions and wants to see them involved more in planning.



**WORD FOR SUNDAY**  
Fr. Albert Shamon

Sunday's Reading: (R1) Acts 4:32-35. (R2) 1 Jn. 5:1-6. (R3) Jn 20:19-31.

The appearances of the Risen Lord are the keys to the empty tomb and the reply to the objections of both Jews and Greeks. Some accused the apostles of stealing of the body of Jesus; others charged they were seeing things.

To these objections the apostles answered, in effect, "We found it hard to believe, too. In fact when we first saw the Lord, we doubted — but we did see Him." Almost all the accounts of the resurrection expressed the same three truths: (1) the Jesus who appeared to them was the same Jesus of Nazareth they had known; (2) He was somehow transformed; and (3) faith was needed to recognize Him.

Sunday's Gospel drives home these three points. To prove that it was the same Jesus of Nazareth, Jesus himself showed his hands and his side to His disciples. To indicate that it was a transformed Jesus, John describes him as passing through closed doors. Yet He was no ghost, for He showed the disciples His body. Finally to show that faith was needed to recognize Him, Jesus said to Thomas, "Do not persist in your unbelief, but believe!"

This incident with Thomas was meant by John to be the culmination and conclusion of his Gospel. Thomas was not present when our Lord appeared to the disciples on the first Easter evening. Neither, of course, were the first readers of the Gospel, nor the readers of this article! That was precisely why John told the story of Thomas: it was for the sake of all of us who were not present when our Lord returned to His own after glorification.

No modern critic or skeptic could have made so devastating a challenge as Thomas did when he laid down as the condition for belief his putting his fingers into the nailmarks. Yet when Christ appeared eight days later to the disciples, and Thomas, He offered Thomas all the proofs he wanted. To Christ's generous invitation,

Thomas responded with the very contrary of skepticism — with an act of faith.

He could have said only, "My Lord" — that would have shown that he was satisfied that Jesus had returned from death. But Thomas added the words, "and my God." That was more than belief in a resurrection. It is the clearest profession of faith in the divinity ever made in the Gospels — and that by a doubter. This act of faith is the crown of John's Gospel.

Our Lord's comment to Thomas was, "You believed because you saw me. You didn't need to touch me. And what you saw was the real ME — as I really am, one with the Father. This was not the conclusion you drew from seeing but from believing, thanks to the work of the Holy Spirit."

Then our Lord went on and uttered the last beatitude: "Happy are all the others — you and me and the countless generations after us — whose faith rests, not on seeing, but on the word of Jesus — on faith." Seeing is not believing. The eyes can see only physical objects. Another eye is needed — the eye of faith. And faith comes from hearing the word of God.

Belief is not just an intellectual exercise. John's first letter was written to combat the erroneous teachings of the Gnostics who taught a faith without works (R2). What these works are both John and Saint Luke spell out: keep the Commandments and live in love and unity and community with one another. The early Christian Church in the First Reading fulfills this ideal which men and women of faith should strive for. We may never reach this ideal fully in this life, but we must never stop striving to reach it!

**PENTECOSTAL MASS**

A special Mass for all interested in the Pentecostal experience will be held Thursday evening, April 26, at 7:30 p.m. at St. Charles Borromeo Church.