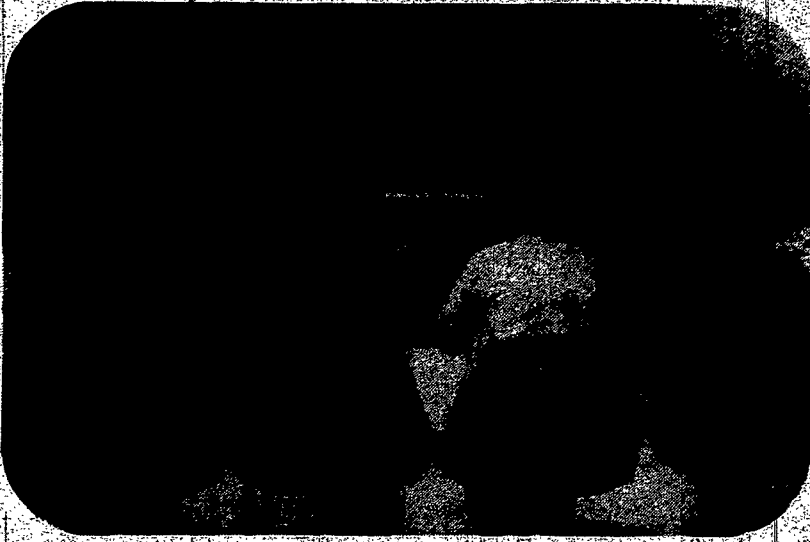
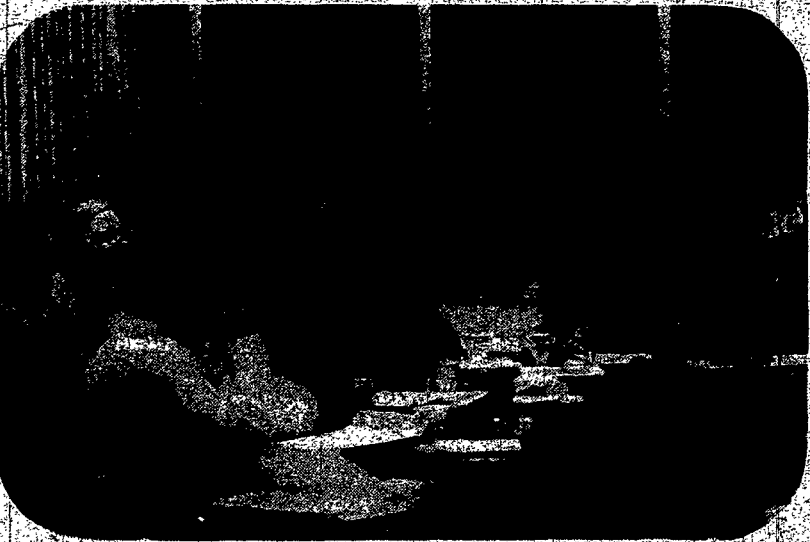


# Holy Year Plans



Father Joseph A. Hart discusses the Holy Year's historic background, tracing from the celebration's beginning in 1300 to the present era, and the Rochester diocese's part in this year's celebration.



Bishop John McCafferty joined members of the diocesan renewal groups who met Tuesday, March 19 at Becket Hall to discuss their roles in the Holy Year celebration. Sitting on the Bishop's left are Ruth Hoysic and Bill Carpenter.

### NATIVITY COURT, CDA

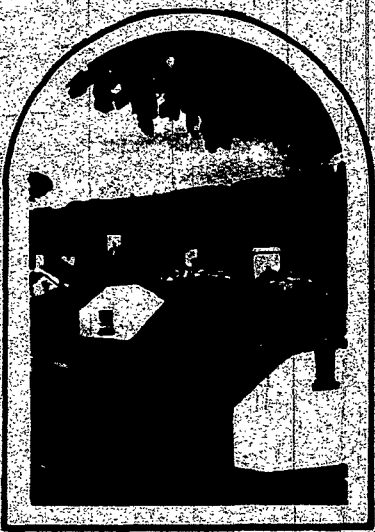
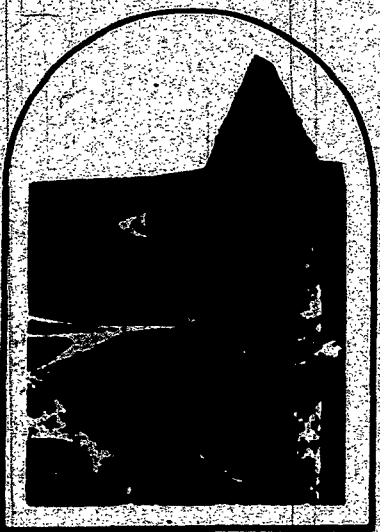
At the March meeting of Court Nativity of Our Lady, Catholic Daughters of America, in Brockport, Miss. Mary B. Pallace presented a film about the Holy Land and the Lenten customs observed there. Mrs. William Connors was named chairman of the annual communion breakfast to be held in May.

### CHOIR CONCERT

Music for Lent will be offered by the Eastman Polyphonic Choir at 4 p.m. Sunday, March 31, in the Lutheran Church of the Reformation, 33 Grove. The concert, conducted by Dr. M. Alfred Bichsel, will be devoted entirely to the works of the 17th Century German composer, Heinrich Schutz.

## COURIER-JOURNAL

### IRISH AIRLINES



# Reconciliation

Continued from Page 1

him and for him, everything in heaven and on earth, when he made peace by his death on the cross." (Col. 1:19-20). You can see who was the reconciler in this instance. Man had become estranged from God, but it was God who took the first step towards re-establishing peace. What mercy and love did that show!

Of course we still have to accept God's outstretched hand of friendship if we want to be party to his reconciliation. And isn't our acceptance of his hand the renewal that the Holy Year motto speaks about?

But if we have received reconciliation from God, we must also seek again the lost friendship of our neighbor. St. Paul speaks of this duty. "It was God who reconciled himself to us through Christ and gave us the work of handing on this reconciliation. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God." (2 Cor. 5:18, 20)

Christ had made the same point, of course, in the Sermon on the Mount. "If you are bringing your offering to the altar and there remember that your brother has something against you, leave your offering there before the altar, go and be reconciled with your brother first, and then come back and present your offering." (Mt. 5:23-24)

Does that remind us of something at Mass? Yes, of course, the sign of peace just before Communion. Placed by the ancient Church right after the Our Father, this sign was taken as an illustration of the phrase "forgive us our trespasses as we forgive those who trespass against us." Unless a person had been "reconciled with his brother first" through this sign, he was not supposed to receive Communion.

Finally, in the same Sermon on the Mount, Our Lord said, "Happy the peacemakers: they shall be called sons of God." (Mt. 5:9). This was high praise. The term "son of God" meant a true Israelite, a just man who sought to bring peace to others. We are reminded of the time that Moses saw some of his fellow-Israelites fighting and tried to reconcile them, saying, "Friends, you are brothers; why are you hurting each other?" (Acts 7:26)

I suppose that an able peacemaker uses that argument most: "You are brothers." People who are estranged will always have more in common than in difference: their human nature is more stable than their views. Samuel Pepys said much the same thing humorously: "Strange to see how a good dinner and feasting reconciles everybody!"

Catholics of the Diocese of Rochester will always be grateful to a Minnesota nun, the sister of Archbishop John Ireland, for reconciling him with Bishop Bernard J. McQuaid of Rochester. The Archbishop of St. Paul and Bishop McQuaid disagreed strongly on national church policies. Unfortunately they allowed their differences to get the best of them, and to lead them to attack each other violently in the press. After a while, the battle smoke dissipated, and both prelates experienced the mellowing of time; but the old friendship still lay broken. Finally, the nun told her brother, "Bishop McQuaid is over eighty, and hasn't long to live. It is appropriate for you, the younger man by fifteen years, to make an effort to be reconciled. Promise me you will?" The Archbishop promised, and fulfilled the promise. The official reconciliation took place in 1905 at a dinner at St. Bernard's Seminary. Samuel Pepys would have remarked once again, "a good dinner and feasting reconciled everybody." But it was the Sister of St. Joseph who had been the real peacemaker.

The Holy Year calls us, then, to lift up the banner of reconciliation. We start with reconciling ourselves with God, in so far as that is necessary.

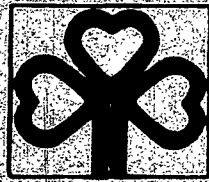
Next we turn to our neighbor. Is there at this moment anybody in the world with whom we are at odds? Or to come right to the point, is there anybody in our families with whom we are at odds? Today's sun must not set upon this alienation.

But what can we do beyond this, as peacemakers?

Ecumenism is one field. Whoever works for the reunion of Christians, and indeed, for the religious union of all men of good will, is a peacemaker.

Peacemakers, too, are those who strive to heal the world's wounds, as laid bare by the Second Vatican Council in its Pastoral Constitution on The Church Today. Those who try to reconcile, through justice, the have-nations and the have-nots. Those who work for peace by eliminating the pretexts of war. Those who defend the laboring man, minorities, and any others victims of discrimination. Those who reach out to the aged, to youth in trouble, to prisoners, in the Christian hope of reconciling them with society. Peacemakers they are, as conciliators of men; but their actions can also serve to reconcile with God those whom they benefit. Seeing God's love reflected in man's, the beneficiaries themselves may come to say, with the man to whom Christ gave sight, "Lord, I believe!" (John 9:38)

May reconciliation, then, be our ideal and our practice in 1974-1975. May Christ renew us, and guide our pilgrim feet into the way of peace!

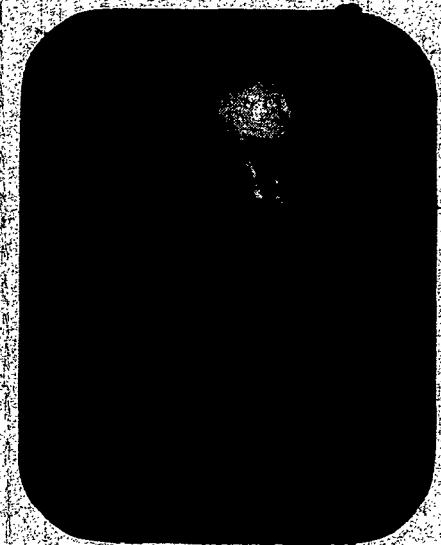


## Spring Tour to Ireland

Again this year we are going to Ireland. Come with us to receive the "Cead Mile Failte" or a Hundred Thousand Welcomes that this fair land extends to all her visitors.

Our 1974 Tour takes us to many scenic and interesting places — Sligo, County Donegal and Bundoran — Galway and the rugged Connemara countryside — Dublin Fair City and Limerick. For entertainment we are providing a cabaret night, a Medieval Banquet at Bunratty and the Irish balladeers.

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Tour Director

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