

PASTORAL PERSPECTIVE

By Bishop Joseph L. Hogan

Jubilee '74—Pilgrim Church of Rochester

I write this column in a spirit of reflection on the graces of yesterday, the day of the assembly of the pilgrim Church of Rochester in the Cathedral of the diocese. And I thank God for the inspiration given me by my people who came from every area of our twelve counties to make a public admission of our common need for reconciliation and to profess our common faith that His grace flows in abundance only to those who are willing to admit their needs for His strength to supply for personal inadequacies and to heal the wounds of our alienation.

The beautiful liturgy yesterday, like all liturgies, did not just happen. It was the climax of many pilgrimages made throughout this local Holy Year in every part of the diocese by people who accepted seriously the invitation to a Jubilee Year first proclaimed by Pope Paul on May 9, 1973. Unlike former Holy Years of the four major basilicas of the Christian Church, the Holy Father asked the local bishops to prepare their people to come to Rome as true pilgrims fully aware of the sacrifices that accompany authentic pilgrimages.

We had our first pilgrimage last May 31. I was edified by the proclamation of faith of hundreds of our people who gathered at St. Michael's and proceeded to the Cathedral, despite the uninviting weather, to respond to our appeal to declare ourselves as a people in desperate need of renewal and reconciliation with God and our fellowman. Subsequent pilgrimages in the ten regions of the diocese manifested the same generous spirit of faith.

It was no surprise, then, to see yesterday a crowded Cathedral. The ceremony began with the announcement of the theme — a call to prayer for renewal and reconciliation, taken from the Book of Leviticus (Ch. XXV) — God's original call to His people for a year of reconciliation, restitution and redemption. The year was to be called Jubilee because it was to be announced by a trumpet call of the

shofar made from the horn of a ram. Rabbi Judea Miller of the local Temple B'rith Kodesh sounded this ancient call to repentance. The organist echoed the sound of the shofar and moved into the resounding hymn sung by the entire congregation, "The Church's one foundation is Jesus Christ her Lord," as the procession moved into the church and sanctuary. The first pew was occupied by religious leaders from the Jewish Temple and various Christian denominations. I am sure that their presence had to serve as a haunting reminder to all of that, even among God's spokesmen, there remain the wounds of division which call for continued personal efforts to effect reconciliation. The ten years of healing since Vatican II's Decree on Ecumenism have not completely removed the damage inflicted by centuries of bitterness fostered in the name of religion. The challenge to be "ministers of reconciliation" remains very much alive.

Banners bearing inscriptions relating to the themes of the Holy Year were carried by representatives of the ten regions of the diocese. The regional coordinators celebrated the Mass with me and my two auxiliary bishops as a sign of the unity and fraternity of our priestly leadership to a people called to reflect the unity and charity of our diocesan family. The five languages used in the service were symbolic of our unity amidst the diversity of traditions. In Hebrew, Greek, Latin, Spanish and English we praised the name of our common Father and sought His saving mercy.

The gifts presented at the Offertory by regional representatives and members of the Spanish Apostolate representing the largest non-English-speaking group in the diocese, included pledges made by each parish to work on a project of renewal and reconciliation, and monies collected at the service to aid our brothers and sisters in Honduras and sub-Saharan Africa who are suffering because of natural disasters.

One of the pledges handed to me reads:

"Our pledge of special acts of reconciliation includes personal visits to homes in an attempt to bring

the grace of God to those who have grown lax in the faith."

Our beloved Bishop Kearney led us in the final Holy Year prayers required for the gift of the Jubilee Indulgence. On the eve of his 90th birthday, the beautiful Patriarch of our family who, for years, was our focal point of unity in the local Church, warmly responded to the generous applause of the assembly. It was his 'homecoming' to the holy place where he had presided so often as our good shepherd.

Following the blessing by four bishops, our recessional hymn assured us that God's blessing sent us forth strengthened for our task on earth — that we might sense others' needs — show faith in action — be one in true fraternity — and be visible signs of the ageless youth of the Church.

I thank God always for this day of celebration which meant so much to me personally and for all those who worked so hard to make it an inspiring liturgy. Their names are legion and it would probably be a project calling for some reconciliation if I attempted to list names. For surely I would overlook someone.

I pray that the spirit of the Holy Year which has called us to be mindful that we are a pilgrim Church, that we have been called to a ministry of reconciliation will always remain with us. I ask, then, that St. Francis' beautiful prayer serve each day of the Holy Year to continue to keep alive in us the work of renewal so beautifully begun:

"Lord, make me an instrument of Thy peace; Where there is hatred, let me sow love; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

vatican news

'Third World' Concern Dominates Synod

By Father Robert A. Graham, SJ

Vatican City [RNS] — If the word "missions" were not completely out of date, the recently concluded World Synod of Catholic Bishops in Rome would qualify as the greatest mission assembly in a century.

The "Third World," in all its religious, political and social aspects, took over the assembly of more than 200 bishops. Africa, Asia and Latin America, the object of gigantic evangelistic striving from Europe in the age of colonialism, found their identity in the universal Church and, most of all, their sense of independence and self-reliance.

"What difference did it make that the Synod did not, or could not end with a fine statement of principle or program," in the words of Cardinal John Krol of Philadelphia.

The Synod was not "document-centered" anyway. The American delegation declared itself satisfied and pleased with the Synod, but the Third World bishops — directly involved — were even more pleased.

For the first time they were able to give a massive voice to

their concerns, problems, ambitions and hopes. Granted that many of them spoke for the grandstand at home, even that was a satisfaction that should not be denied them in the present state of affairs.

At the close of the Synod, Pope Paul made a round-up of his own, making various comments and reservations that some sections of the press judged to be a rebuke of the Synod fathers.

Here in Rome, no one knows better than the organizers that the new institution of the Synod of Bishops has yet to find its real role. Procedures and not only objectives, need to be worked out yet.

When the pontiff declared, however, in his concluding address that the results of the Synod were "positive," few would be inclined to doubt him.

There was, for one thing, the breath of fresh air that swept through the Synod surroundings as "young" prelates from "young" countries shared with old Europe — and old America — their sentiments, finding, of course, a ready ear from their audience.

One of the French newspapers,

in a leading editorial, summed up the Synod as (in their eyes) going forward in the midst of "general indifference."

They meant, of course, that the Synod had not taken the course with which the Western Europeans are accustomed or familiar. They seemed at a loss.

It was even said on the sidelines that the Europeans (the French, the Germans, the Belgians, the Dutch and Italians) are "tired." The real reason for their passivity may be that as mostly ex-colonial powers, they felt it inappropriate to try to give advice to the young liberated countries.

Another reason for this, however, goes more deeply. The problems of the young countries cannot be readily translated into the categories that are the stock in trade of the Europeans. Even the words "conservative" and "liberal" defy application to the contemporary problems of Africa, Asia and even Latin America.

The only concrete indication in the Synod of a possible conflict or difference of views on the question of evangelization — in the Third World of course, because, unfortunately or not, the evangelization of the old world

took a back seat in the discussions — was the situation that arose over the main summary document the Synod was supposed to vote on.

Two men, called special secretaries of the Synod, were supposed to draft it. One was the theology professor at the Gregorian University in Rome, the Italian Jesuit Father Domenico Grasso; the other was an Indian, Father Durisamy Simon Amalorpavadass, a man of action, pastoral and social centered.

That they were incompatible spirits was no secret. They turned in two different drafts.

Italians: Socialism Catholicism Compatible

Rome [RNS] — Almost 70 per cent of all Italians, and 78 per cent of Italian women, believe that one can be a "good Socialist" and a "good Roman Catholic" at the same time.

Forty-four per cent of the Italian adult population consider "faith" in Marxism and in the Catholic Church to be "compatible."

These surprising findings were

The puzzled steering committee worked furiously into the wee hours of the morning trying to put together a synthesis. When the Synod fathers came to vote, they rejected four-fifths of it.

This writer tried to find out what was ideologically wrong with it, and got the answer that nobody really knew, only that some thought at the time it went too far and others thought it didn't go far enough.

But later, it was acknowledged that indeed two different mentalities were to blame — the intellectual, theoretical, theological, versus the practical, pastoral, action-oriented.

revealed in a recent national survey conducted by Italy's respected opinion poll organization, the Doxa Institute.

The stated purpose of the 1974 survey was to compare findings on public attitudes with those disclosed in a 1953 national survey.

In that survey, 21 years ago, the majority of Italians considered it "impossible" to be both Socialist and Catholic.