

Role of the Brother in the 70's

See Centerfold

By Brother Don Fleischhacker, CSC

What is the role of the Brother in the Church today? Our news media, both secular and religious, would lead us to believe that the modern Brother has to play a guitar, hit a fast ball, move in a social whirl, dress in the latest men's fashion and become totally involved in the alleviation of the social evils of our day. If he does not fit into these categories, he is antiquated and irrelevant in our modern world.

On the other hand many Catholics look longingly for the vanishing Brother with his demure smile, ordered gait and habit, who suddenly has leapt over the monastery walls and taken his place along with other men in our society.

It is between those two extremes that the Church spells out the role of the Brother in the Church today.

The Council Fathers, in the document "The Constitution on the Church," say, "The religious (Brother) is to be a sign that can, and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation. From this arises their duty of working to implant and strengthen the kingdom of Christ in souls through prayer and active works of the apostolate."

The Brother's role then is two-fold, primarily baptismal, that is, to be a sign of Christ; and secondarily, to be of service.

Are Brothers, then, superior beings called to the top echelon of sanctity, thus making ordinary baptized Christians inferior citizens of the kingdom? No! Absolutely no! We as religious form one integral part of The Body of Christ. The Brother does not supersede the married person, nor the married person the single individual, nor the priest the single person. We all have a unique contribution toward building up God's kingdom through the salvation of mankind.

The majority of married and single Christians must be involved in changing the world in the sense of helping society to enter into God's will. As a Brother, I am to be a living sign of the transcendence of the kingdom of heaven over the present age.

Surely I may help society through teaching, nursing or social work or what have you, but this is not my primary role as a Brother. Non-religious laity could

teach, nurse or do social work as well as religious laity can. It is only in the reincarnation of the humanness of Christ in my unique personality that others will recognize my life as a sign of His kingdom.

I am to mediate Christ through my service to others in such a way that what I do is not merely ministering in my own name as an individual or as a member of a faceless community, but rather as a genuine, human person called to do the work of the Church through a religious community.

This means I have a positive concern for others, a deep respect for and trust of others, a genuine warmth and affection for others, a deep loyalty and competence in my professional service to others, an ability to establish authentic friendships, a compassionate understanding of human weakness, an intelligent faith in the face of the human problems of racism, war, crime and godlessness that bombard us today, crying for a divine answer, as human answers have seemingly failed.

I could summarize by saying my role as a Brother in the Church today is my total availability to God and his people in prayer and service. Because I am a Brother, I have time to pray for those who have no one to pray for them, in my daily Mass and praying of the Psalms. Because I profess the vows of poverty, celibacy and obedience, I can give myself totally to the work or person of the present moment.

When others make an appeal to me they know that unless I am held back by responsible judgment I will help them.

It may simply entail listening to a mother who feels she can no longer stand her marriage.

It may be giving shelter to a homeless person.

It may be consoling a father who comes and says that his wife won't live through the night.

It may be listening to youngsters' problems with understanding and interest.

It may be taking extra time to tutor a slow child.

It may be going to a jail to visit prisoners.

It may be sharing the joy of Joe's winning touchdown at the recent football game, John's forthcoming



BROTHER FLEISCHHACKER teaches at Cardinal Mooney

marriage, Pat's new-born child, Ted's approaching ordination, Sue's first profession.

Because I am a Brother I am available to all God's people, just as Christ was when he walked this earth going about doing good to all in need.

My religious community is not a citadel to which I escape lest I become contaminated by the world, but rather a divine communications center of human peace, love, strength and joy at the service of the Church. My community is a group of men who trust and believe in one another.

Like all other human persons, I have basic needs. Like all Christian persons, I have fundamental aspirations. Like all persons in religious life, I seek specific human fulfillment as a man in religious life.

I am happy being a Brother because my basic needs and aspirations as a religious man are fulfilled. I am able to love and be loved — to serve and be served — to be and let be.



Photo by Bruce Genut

Ray Buonemani, a member of the Youth For Life Group, discusses with other group members the upcoming March For Life which will protest the Second Anniversary of the Supreme Court Decision on abortion.

Pro-Life March

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Life, will begin at 2 p.m. Jan. 18 at the Hall of Justice, proceed up East Main Street to the Liberty Pole and return to the starting point. Similar demonstrations will take place throughout the country to mark the second anniversary of the Supreme Court's pro-abortion ruling.

"The purpose of the march," says a statement from the local sponsors, "is to publicly express our deep dissatisfaction over the Supreme Court decision on abortion and to encourage a Human Life Amendment to insure protection of all human life from beginning to end."

"However, it is not only abortion on demand that disturbs us but the mentality and disordered priorities that underlie this and other human injustices and suffering, such as the slow

response of our government and other governments to the world hunger crisis.

"We stand united in support of giving life a chance — for the unborn, the aged, the handicapped, and in working to build those conditions where all people have the opportunity to strive for their potential. The basis of social progress lies first of all in our respect for all human life."

The pro-life activists urge others to join them in the silent march. Further information may be obtained from Mary Ellen McCarthy at 359-2229, or Ray Buonemani, 328-4936.

PARISH COUNCIL

Homell — Officers of St. Ann's Parish Council are Edward Cannon, president; Jack Cregan, vice-president; John Bartell, secretary.

Bishop Hogan to Speak On Rome Experiences

Bishop Joseph L. Hogan, on two successive days, will offer his reflections on his recent trip to Rome, for priests, sisters and laymen, in a special program conducted by St. Bernard's Seminary's Office of Continuing Education.

On Monday, Jan. 20, the bishop will address priests and deacons during an all-day program whose theme is Theology, Ministry, and Faith—Community Today: A Search for Effectiveness.

The first part of the program,

which begins at the seminary at 10:30 a.m., is titled Servant of the Lord Within the People of God: Reflections on Priestly Service.

At 1:45 p.m., the bishop will also offer his personal and professional reflections on his visit to Rome last fall.

The following evening, Tuesday, Jan. 21, the bishop will speak on Ministry, Diocese, Church, from a Roman perspective.

The Tuesday program is open to priests, sisters and laymen and begins at 7:30 p.m., at the seminary.

Bishop Hogan's sojourn in Rome is canonically known as an "ad limina" visit. It is required of Bishops personally to present the pontiff with periodic reports on the state of the Church in their dioceses.

PILGRIM VIRGIN

A slide show about the Pilgrim Virgin Statue's appearance in the diocese last year will be shown at the Kearney Auditorium on the St. John Fisher College Campus, Jan. 26 at 2 p.m. John Kuchera will present the program. Persons wishing to contribute pictures to the project are asked to contact Mary Kelly at 586-1664.

Fr. Haffey

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Before that, he spent about 12 years in Rochester, as vice principal and teacher at Aquinas Institute, then as executive director of the incipient Fisher College, 1947-1949. He chose the original campus site and directed a fund drive that brought in more than \$1.25 million to put up the first building, Kearney Hall. Haffey Hall, a five-story dormitory, was dedicated in his honor in 1966.

At Aquinas, Father Haffey taught chemistry and public speaking. During his years there, 1937-1947, the popularity of high school football was rising rapidly,

and he spearheaded a drive that in 1949 gave Monroe County its only football stadium.

Father Haffey spent a sabbatical year at Cambridge University in England, researching the life of John Fisher, who was university chancellor in the early 16th century. He was writing a detailed history of the college named for the saint.

Father Haffey was born June 23, 1905, in Welland, Ont. He attended St. Michael's College at the University of Toronto, was professed in the Congregation of St. Basil in 1928 and was ordained in 1931. He later took a master's degree at Columbia University and a doctorate at the University of Ottawa.

He leaves two sisters, Mrs. Joseph (Loretto) Rundle and Sister Ethelburg of the Sisters of St. Joseph in Toronto.

Pastors

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from St. Bernard's and ordained in June 1951. He has served at St. Mary's, in Auburn, Immaculate Conception, Ithaca, and St. Anthony's, St. John the Evangelist and St. Pius X, Rochester.

Father Winterkorn also is a Rochesterian, from Our Lady of Perpetual Help parish. Educated in the diocesan seminaries, he was ordained in June 1956.

He has been chaplain and diocesan chairman for the Boy Scouts for several years and also has served as chaplain to various fire companies in the course of his parish work. He has served at St. Thomas the Apostle and St. James in Irondequoit and St. John the Evangelist, Greece.

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