

Jesus as Healer in a World of Alienation

First of a Lenten Series
By the Diocesan Liturgy Commission

In the past 10 years, we have experienced in the Church changes in the various rituals that express our faith as Christians. We have seen changes in the Mass liturgy and in the liturgy of other sacraments. But there is one sacramental rite which plays an important part in the Christian life that has not yet been reformed. This is the rite of the Sacrament of Penance.

We are happy to inform you that within the next few months the Church will be making available for our use a new form for celebrating the Sacrament of Penance. It will contain features of the old form, but will be greatly enriched by additions that give a new spirit and a deeper meaning to this encounter with our Lord the Saviour. To help us ready ourselves for the new Rite of Penance, the Liturgy Commission of the diocese has prepared a series of six articles which will be presented throughout the Lenten Season.

This Lenten series is an attempt to place the new rite of Penance in a broader perspective of the life of the Church. The Sacrament of Penance is a part of the healing ministry of the Church; it is not the whole of it. For the healing ministry of the Church embraces the whole life of the Church. The Church exists for no other purpose but to reconcile all persons to God and to one another. The total mission of the Church is the mission to reconcile.

Reconciliation is a desperate need in our society. We are all in need of healing; we are all, in some way, alienated from one another. This is true of political society, of the Church, of the home. Perhaps never before in history has there been so great a need of realizing that the essential mission of Jesus was to heal us from our sinfulness, which is the ultimate cause of alienation. In the New Testament we are told that Jesus went about doing good and healing those who were ill. The Gospel makes much of the healing ministry of Jesus; for it was a sign of what Jesus had come to do, not only for the people of His time, but for men and women of all times.

The Sacrament of Penance highlights the healing, reconciling power of Jesus in the Church today. But the Sacrament of Penance does not exhaust the healing power of Jesus. He heals us in many ways. He heals us when we listen to His word and when we pray. He heals us when we offer forgiveness to one another. He heals us when we concern ourselves with the social ills of our time. He heals us when we offer the Eucharist in community; for the Eucharist is the highest expression of God's forgiveness and our repentance. The Eucharist makes us one with God and with one another; and this is the meaning of reconciliation.

Reconciliation is not the same thing as forgiveness. Forgiveness can be present without reconciliation being achieved. Reconciliation is forgiveness that has been accepted in repentance. Forgiveness and the acceptance of forgiveness bring

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about unity which is the goal of reconciliation. As God's people we are called by the Gospel to reconciliation. We are called to be one people in Jesus. This means we must not only accept God's forgiveness; we must be ready to extend forgiveness to others and accept forgiveness from them.

Jesus teaches us to pray: "Forgive us our trespasses as we forgive those who trespass against us." Reconciliation is no mere legal fiction produced by listing our sins and hearing the word of absolution pronounced. It presupposes a deep interior change in us — a change that can be initiated only by God's grace — whereby we set as our life's goal the deepest possible communion with God and with each other.

Reconciliation is the great need of our time in a society that is alienated, a society in which we have become foreigners to one another. We must look forward to the new rite of Penance as a more effective way of helping us to achieve reconciliation. At the same time, we must realize that there are many other ways in our lives whereby Jesus leads us to conversion and reconciliation. We must not ignore any of them.

2 Priests Die

Fr. Leo Jones, 72; Was Weedsport Pastor

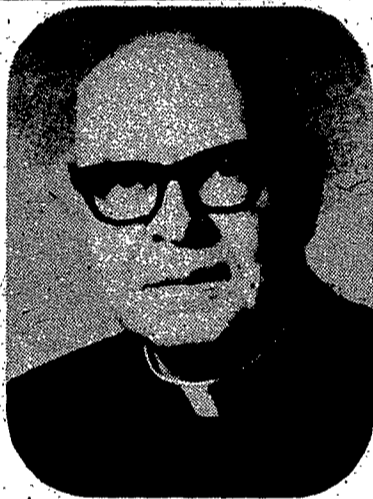
Father Leo A. Jones, who was pastor of St. Joseph's Church, Weedsport, for 30 years, died Feb. 7, 1975, at St. Ann's Home, where he had lived since 1972. He was 72 years old.

Bishop Joseph L. Hogan was principal concelebrant of the Mass of Christian Burial Monday morning at St. Ann's, and Bishop Dennis W. Hickey, of the Mass of Christ the High Priest, on the previous evening.

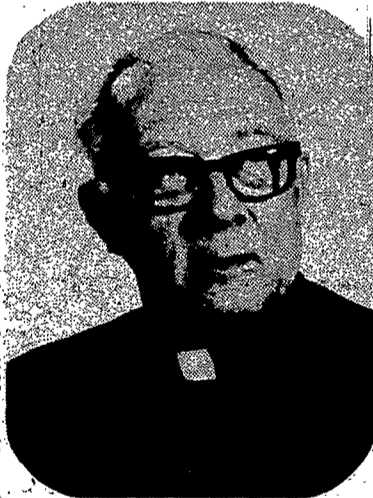
Father Jones served the Weedsport parish from 1942 until his retirement in 1972. During his tenure, the parish centennial was celebrated, in 1954, and a new church was completed, in 1957.

A Rochesterian, born Sept. 30, 1902, Father Jones attended St. Bridget's and Corpus Christi grammar schools, St. Andrew's and St. Bernard's seminaries. He was ordained June 12, 1926, and assigned to St. Francis of Assisi, Auburn. After nearly nine years as assistant pastor, he was a chaplain at Auburn State Prison, 1935-1942.

Survivors are a sister, Mrs. Jack (Modwena) Kost; two brothers, John J. and Joseph F. Jones, and a sister-in-law, Mrs. T. Bernard Jones; also, several nieces and nephews.



FATHER JONES



FATHER LUX

contains many original works by local artists and craftsmen.

Father Lux was born Aug. 30, 1909, in Rochester. He attended St. Monica's parish school, West High School and the diocesan seminaries.

Ordained June 15, 1935, he was named assistant pastor of St. Michael's, Rochester, where he served for nine years. He was transferred to St. Peter and Paul, Rochester, in 1945, and then to St. Stephen's, Geneva, in 1950. He became pastor of the Ridge Road church in June, 1953. He was chaplain of the Firemen's Holy Name Society.

Surviving are two brothers and

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And Then There Were None . . .

All CICIP Schools To Be Closed

By CARMEN VIGLUCCI

Plagued by financial difficulties, the Council of Inner City Parishes Sunday night (Feb. 9) threw in the sponge on increasingly uphill efforts to maintain its inner city school system.

The end came in dramatic fashion when the CICIP executive committee, after consultation with its members, rejected a diocesan proposal to keep one school in operation and voted to "terminate the CICIP School System effective June 30, 1975." The meeting took place at St. Michael's.

It signaled the end of a Catholic school presence in the Rochester inner city and came after various diocesan officials made strong pleas to continue one school.

The CICIP school system was begun in 1973 with six schools and 1,481 pupils and has been steadily diminishing ever since.

Presently there are four CICIP schools serving 750 pupils but one of them, Immaculate Conception, had already announced that it would be unable to open its school doors next

year. The three remaining are St. Michael's, Mount Carmel, and Holy Redeemer.

Matters came to a head when Bishop Joseph L. Hogan late in January appointed a committee to study the already obviously dim financial picture of the inner city schools. The diocesan group came to the conclusion that the CICIP could not afford even two schools and recommended a one-school system with either 300 or 200 pupils, depending on the availability of a grant from the Marie C. and Joseph C. Wilson Foundation. In 1974, that foundation gave \$130,000 over two years which enabled Mount Carmel to keep its school open after its closing had been imminent. The foundation made it clear that it would cancel the second \$65,000 if there was any change either in the number of schools or number of pupils.

At a meeting on Friday, Jan. 31, members of the Bishop's committee told the CICIP executive committee the one-school system was the only feasible plan. The executive committee met the following Sunday and voted to reject the proposal and offer the following motion to the member parishes and agencies:

"We the executive committee
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Father Donald Lux, St. John's in Greece

Father Donald E. Lux, pastor of St. John the Evangelist in Greece since 1953, died Monday, Feb. 10, 1975, at the age of 65. He had undergone emergency surgery a few days earlier.

The Pontifical Mass of Christian Burial will be celebrated at 10:30 a.m. Friday at St. John's, 2386 W. Ridge Rd. The Mass of the High Priest will be at 8 p.m. Thursday.

Calling hours today at the Alvan Halloran & Son Funeral

Home, 2125 Chili Ave., are 2-4 and 7-9 p.m. The body will lie in state at St. John's from 1 p.m. Thursday.

Midway through his pastorate at St. John's, Father Lux organized a fund drive and commissioned the building of a new church. The striking edifice won the 1965 Lillian Fairchild award for its architect, James Johnson as "the most meritorious and praiseworthy creation" of the year in this area. The church

Spirit of Lent

The spirit of Lent 1975 might be summed up as a time for sparse living not only for self-edification but also in the hope that our leftover bounty will be used to help others. While most of us will try for the 40 days of Lent, there are some who choose this life style for keeps. Among them are the Sisters of the cloistered Carmelite monastery in Rochester. Writer Molly Judge and photographer Susan McKinney recently were allowed to visit the convent to provide a special centerfold appropriate to the beginning of the Holy season of Lent.