

COURIER-CALENDAR

Sacred Heart Cathedral — Annual parish picnic, 1-6 p.m., Sunday, June 1, Seneca Park pavilion 3.

Holy Rosary — Blue Army vigil, June 6-7, 9 p.m.-6 a.m.

St. Thomas More — Communion breakfast for women and girls of parish, in school gymnasium following 9 a.m. Mass June 8.

Our Lady of Victory — Archconfraternity of Holy Family corporate communion 9 a.m. Sunday, June 1.

Nativity BVM, Brockport — Spring Festival, 11 a.m. Saturday, June 7, playground at Utica and Erie streets.

St. Agnes High School Alumnae — Dinner at 6:30 p.m. tomorrow at the school to celebrate the 20th year of the East River Road campus; Mrs. Kathy Whalen Phelan chairman.

Catholic Widowed Parents Club — Final meeting of season, 8:30 p.m. Friday, June 6, St. Theodore's, 168 Spencerport Rd.; Father Robert F. O'Neill of Marriage Tribunal to speak on its work.

Southwest Golden Age Group — Meeting at 1:30 p.m. Friday, May 30, at 34 Monica.

Penfield Symphony — Concert featuring flutists Max Reiss and Alleen Fraser, 3 p.m. Sunday, June 1, Penfield High School, Five Mile Line Road.

Philharmonic Pops — Mitch Miller opens Dome Arena series 8:30 p.m. tomorrow, with pianist Emanuel Ax.

Garage Sale — Genesee Hospital Medical Auxiliary, 9 a.m.-4 p.m. June 6, 7, 8, at 2077 Baird Road, Penfield.

Deadline

Calendar items should be mailed to the Courier-Journal Calendar Desk, 67 Chestnut St., Rochester, N.Y. 14604. Deadline is Wednesday noon, one week ahead of the publication date.

Workshops Held on Finances

Seventy participants from 43 parishes attended day-long workshops on finance and parish fund raising conducted by the diocesan development office.

Forty participants from 27 parishes met at the Sheraton in

Canandaigua on Tuesday, May 13, and 30 people from 26 parishes met on Wednesday, May 14, at Becket Hall on St. John Fisher Campus.

The program faculty consisting of Father George Wood, pastor of

Our Mother of Sorrows Parish in Greece; John Foley of Foley-O'Brien Associates; John A. Ritzenthaler, diocesan treasurer; and Joseph A. Smith, diocesan director of development covered national and diocesan economic and sociological trends affecting community and Church, financial guidelines for parish, and budgeting and investment possibilities.

The program, called "A Day for Stewardship," included a morning session on background materials and two afternoon workshops in specific areas of parish financing and leadership development techniques as resources for expanded involvement of parishioners in total operations.

"The object of the program," noted Father Wood, "is to offer an overview of resource possibilities and what the appetite of participants for considering their own program possibilities in the future."

Smith said he felt the response was very good for the first program, specifically oriented to involve interested parishes through a low key effort.

are called to be priests, not all are laymen, not all Religious. And yet "one who is not an ordained priest is not thereby a lesser Christian, a lesser minister, or a victim of discrimination. In the Church there are many ministries, but all Christians do not have all charisms, and the hearts of all should be set on the greater gifts of God's love."

Thus some are called to teach, rule and sanctify—the **Hierarchy**—to upbuild the sign. Some are called to make God present in the world of which they are a part, to make Him present by Christian word, witness and worship—the **Laity**. Some are to be the pre-eminent expression of the holiness of the Church through a spiritual life stabilized by vows—the **Religious**. All are called to the same mission: to be the sign and cause of salvation—but each in his own way!

The genius of the DPC is that all these different roles or ministries are brought together—clergy, laity, religious—to make the pastoral thrust of the Church much more effective through the coordinated activity of the People of God.

The DPC is not a Board of Directors administering the temporalities of the Church.

The DPC is not an instrument to rubber stamp the wishes of the Bishop of a Diocese.

The DPC is not a gimmick to put the responsibility for decision-making on others than those responsible.

The DPC is not a shield to hide behind when vital, controversial issues demand confrontation.

The DPC is **shared responsibility in fulfilling the mission of the Church.**

The DPC develops policy, more than reflects policy already developed from the top down. Thus one of the first tasks on its agenda should be "to devote itself to the preparation of a diocesan synod and to see to the implementation of the synodal statutes" (Eccl. Sanctae III, #20).

The DPC is an ecclesial organization created to search into everything pertaining to pastoral work, to weigh these carefully and set forth practical conclusions concerning them so as to help the People of God live and act in conformity with the Gospel.

The DPC is a bringing together of the People of God with all its diversity of functions [clergy, laymen, and religious] to enable the Church community to become a light to the nations and the joy and hope of the world!

May God bless our Bishop in bringing the DPC to pass.

WORD FOR SUNDAY



Fr. Albert Shamon

Sunday's Readings: (R3) Jn. 6: 51-58. (R1) Dt. 8: 2-3, 14-16. (R2) 1 Cor. 10: 16-17.

Sunday is the Feast of Corpus Christi—the Body of Christ. Pius XII called the Church "the Body of Christ." Vatican II, however, stressed another aspect of the Church as "the People of God." From this concept has grown a new ecclesial organization, unprecedented, called the Diocesan Pastoral Council (DPC).

In order to understand the DPC, we must realize the new emphasis Vatican II put on the concept of Church as "the People of God." The basic document that undergirds all the other documents of Vatican II is the Dogmatic Constitution on the Church.

In reaction to the attack by the 16th-century Reformers on the visible Church, theologians stressed the governing power of the Church: the hierarchy. Vatican II sloughed off this emphasis in the dogmatic constitution. Chapter I of the document speaks of the mystery of the Church and Chapter II, of the People of God. Not until Chapter III does it treat of the Hierarchy; then in Chapter IV, of the Laity. This situating the People of God before the Hierarchy and the Laity is significant. It scuttled once and for all the post-Reformation pyramidal view of the Church and initiated a concentric circle notion with the People of God as the outer circle and their various ministries as the smaller inner circles.

The People of God, a people called by God to believe in Christ, are entrusted with the mission of the Church. The mission of the Church is not many: one for the hierarchy, another for the laity, and still another for religious. The mission of the Church is one: the People of God are to be both the sign and the cause of salvation for all mankind. The People of God are to be the sign of salvation by an inward thrust: the upbuilding of the community of love, so that it becomes a light to the nation. "See how these Christians love one another." The People of God are to be the cause of salvation through a diversity of functions or ministries. Not all

TOWARD TOMORROW



Fr. Henry Atwell

One statement that has been made to me, in one way or another, more than any other in my nearly 30 years as a priest is, "Father, I wish I could pray better." And to a great extent that is quite simply the heart and center of all religion, it is the purpose for which the Church was founded.

Without prayer, all activity — no matter how effective or fruitful or necessary — is pointless. St. Alphonsus once said, "Whoever prays is saved. Whoever does not pray is lost."

But I am very sure that thousands of people, especially Catholics, have ceased to pray.

When the big broom of Vatican II swept through the Church ten years ago, one of the first things to go was prayer as we had been taught it. Memorized prayer, repetitious prayer, systematic prayer morning-noon-and-night, Rosary, Angelus, novenas, all these evaporated except in isolated instances. Certainly the younger Catholics under 20 years of age know little of what we took for granted as our daily duty in prayer.

This has left a vast void in people's hearts.

Some have turned to eastern forms of mysticism and meditation, some have experimented with transactional techniques, some have even turned to hypnosis and drugs. Most, however, are just sad.

Fortunately, the future need not be all bleak.

Most of us spend a considerable amount of time — we'd be surprised if we ever actually totalled it up — running through scenarios of our life. While we're driving, or waiting for a bus, or waiting for the morning alarm clock to ring, or trying to fall asleep, or in any of those many in-between moments of every day, we fantasize about what we would like to do, what we would like to say, who the people are that we'd like to be with.

Not so many years ago, such thoughts were called "distractions" and even "temptations of the devil." In reality these can actually be the raw material by which God's Holy Spirit can lead us once again to be people of profound prayer.

Saints through the centuries have insisted on the value of "reflection" in prayer. Too often we were told we should "reflect" only on eternal truths or the mysteries of our faith. Little wonder our minds wandered when we attempted to reflect on such unfathomable mysteries as Trinity, incarnation, transubstantiation. Even those advanced in the art of prayer admit to difficulty here.

We more mortal people, however, can use our very human and personal scenarios as launching points for prayer. We all know very well what Jesus taught us by his words and more so by his example. If we would dare compare our hopes, our dreams, our desires, our life-style with that of Jesus, then such "reflection" would force us to pray for we would then know how shallow and hollow our lives really are.

And if we pursued this format of prayer, we just might soon begin to be far more effective and fruitful in those good works we thought might be a substitute for neglected prayer. Indeed we all do need to pray better, much better than ever before!

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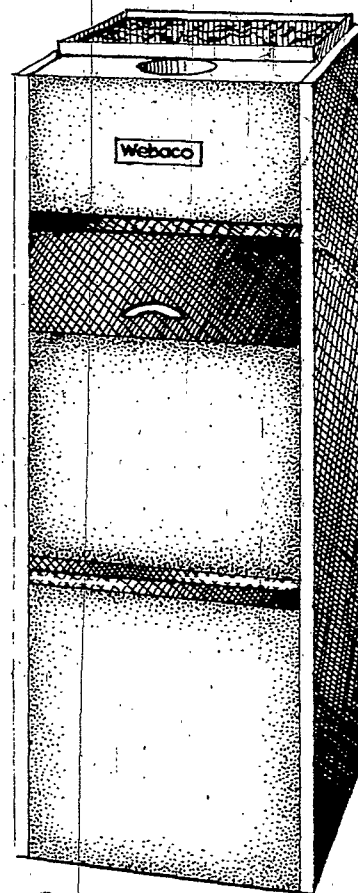
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