

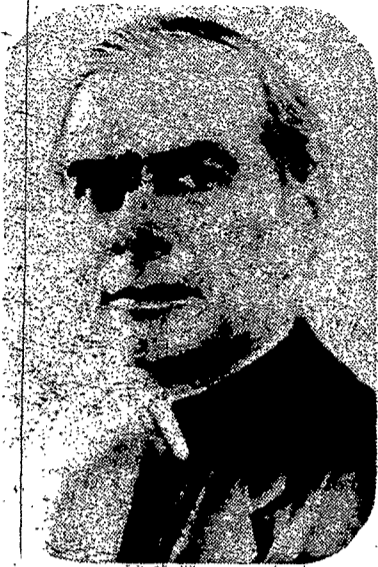
COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

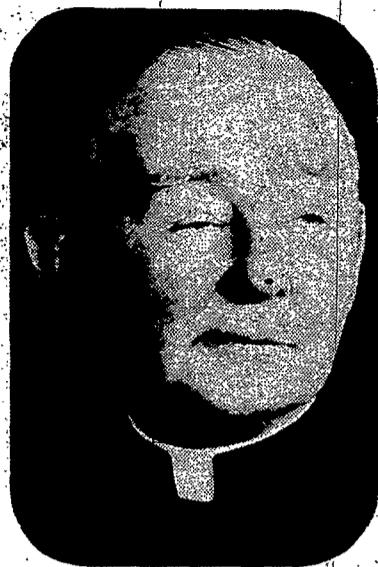
20 Pages

Wednesday, July 9, 1975

15 Cents



FR. CHARBONNEAU



FR. GORMAN

2 Priests Die

Two priests of the Rochester Diocese died unexpectedly on the fourth of July, 1975.

Father William G. Charbonneau, pastor of St. Mary's, Canandaigua, was stricken by a massive stroke Thursday at the start of a vacation in the Adirondacks and died in the Gouverneur hospital early Friday. He was 47 years old.

Father Joseph O. Gorman, 64, of St. John of Rochester in Perinton died at the rectory. He had been hospitalized briefly in June.

Bishops John E. McCafferty and Dennis W. Hickey were principal concelebrants at the Masses for both priests.

FR. CHARBONNEAU

Father William G. Charbonneau, former director of Catholic Charities, had been pastor of St. Mary's since 1972. He was a past-president of the Canandaigua Ecumenical Clergy Association and a member of the board of directors of the Wilcox Lane Senior Citizens Housing Project.

He "exhibited a tremendous interest in the community, and he was loved by people of all walks of life," according to Canandaigua Mayor T. Hamilton Kennedy.

Last Thursday, Father Charbonneau and a family friend went to a lake near Speculator for a brief vacation. He became ill soon after their arrival and was taken to the nearest hospital, about 50 miles away in Gouverneur. He died at 1:15 a.m. July 4.

One of his parish projects at St. Mary's was the rebuilding of the school after it was damaged heavily by fire two years ago, and payment of the resultant debt.

The priest held a master's degree in social work from the Catholic University of America, and served departments of Catholic Charities for several years before his appointment as diocesan director in 1970. He was named assistant director, then director, in 1963, of the Catholic Family Center, and later served as director of Camp Stella Maris.

He was born in Rochester and educated for the priesthood at St. Andrew's and St. Bernard's seminaries. Ordained June 6, 1953, he was assigned as an assistant at Our Lady of Lourdes,

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FR. GORMAN

Father Joseph O. Gorman, a former pastor of St. John the Baptist in Elmira, had conducted tours to the Holy Land in recent years and was preparing for a tour when illness overtook him.

He had been at St. John of Rochester for two years.

He spent many years at Our Lady of Mt. Carmel in Rochester, on two separate assignments and served two periods also at St. Mary's, Canandaigua. Other assignments were at St. Ambrose and St. Peter and Paul, Rochester; St. Aloysius, Auburn, with St. Joseph's, Cayuga, and St. Michael's, Lyons.

His Elmira pastorate extended from February 1957 to September 1958, when he resigned it.

Father Gorman was born in Auburn. He attended St. Aloysius School and Auburn High School before entering the diocesan seminaries. He was ordained June 6, 1936.

His St. Bernard's classmates, Msgr. Patrick Flynn and Msgr. Arthur Ratigan, were homilists at the funeral Masses, Msgr. Flynn at the Mass of the High Priest Monday night, and Msgr. Ratigan at the Mass of Christian Burial Tuesday morning. Principal concelebrants of these Masses were, respectively, Bishop John E. McCafferty and Bishop Dennis W. Hickey. Burial was in St. Anthony's Cemetery, Croton.

Father Gorman's survivors are a sister, Mrs. Anthony (Kathleen) Pagano, and a brother, Francis M. Gorman, both of Auburn; two nephews and one grandniece.

Real Devil Exists — Vatican

Vatican City [RNS] — The Vatican's doctrinal agency has reaffirmed the traditional belief of the Roman Catholic Church that the Devil, or Satan, exists in fact, not fantasy, but warned against "morbid fascination" with "facile" claims of demonic possession and manifestations.

A study commissioned by the Sacred Congregation for the Doctrine of the Faith, which is charged with safeguarding official Church teaching, denied that the Devil was simply the personification or dramatization of evil.

A summary of the study was published in a two-page supplement to the Vatican daily, L'Osservatore Romano.

Publication of the summary report recalled a speech by Pope Paul in 1972, in which he affirmed that the Devil is "a living, spiritual being, perverted and perverting. A terrible reality. Mysterious and frightening. (A) dark and disturbing spirit (who) really

exists and still acts with treacherous cunning; the secret enemy who sows errors and misfortunes in human history."

The Vatican study expressed disquiet over current disbelief, in some Catholic circles, in the reality of the Devil. It said: "It would be a deadly mistake to behave as if the work of the redemption had already been completed. Satan, whom Jesus met in the desert and during His Passion, cannot be the mere product of man's tendency to storiify and personify his beliefs. Nor can (Satan) be the aberrant leftover of a primitive cultural language."

(Some Catholic Scripture scholars and theologians have suggested that New Testament writers were using the mythological and religious thought categories of their time to describe the cosmic battle between good and evil and the Christian belief in the ultimate triumph of good.)

Contemporary studies by scholars and theologians casting doubt on the existence of the Devil, said the report, "could not but trouble people's souls."

At the same time, the report cautioned against using the Devil as a "facile" means to explain "unusual evil happenings."

Alluding to current interest in the occult, black magic, demonology, and demonic possession, it declared: "It is easy to fall victim to the imagination, to get carried off course by inaccurate tales, sketchily outlined, carelessly interpreted."

"Evils that are sometimes attributed to the work of the Devil," the report said, "should be seen from the other side: as drawing man closer to Christ."

"Never," it emphasized, "should Satan be accorded a position or a power as a 'competitor' to Christ."

Black Office Dig that Collection! For Diocese Under Study

Diocesan department heads who are trying to structure Church service to the black community now have the assistance of the new Vicar for Urban Ministry.

Msgr. George A. Cocuzzi, who spent his sabbatical leave in Washington, D.C., studying techniques for dealing with urban problems, joined Monday night in a continuing discussion with local black Catholic leaders. His is a newly created vicariate.

(The Monday night meeting took place beyond the Courier-Journal deadline.)

The black committee was formed early in the year at the behest of Bishop Joseph L. Hogan, to help determine the direction of ministry to the blacks and the use of a fund purposely accumulated through special collections.

John Holmes, a leader of the original Black Catholic Lay Caucus, heads the current committee of eight members.

Last month, Bishop Hogan agreed in principle with their idea of a salaried coordinator to help them set priorities and devise programs. They proposed a board of 12 members, most of them Catholic. Non-Catholic blacks would be welcome in the general membership of the new organization. Its general goals would be to help black Catholics assume positions of leadership in the diocese, to preserve their culture within the framework of Church and to combat racism.

A search for a coordinator will

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Public Invited To Special Mass

Bishop John E. McCafferty will celebrate a special Mass in honor of the Feast of Our Lady of Mount Carmel at 10 a.m. Wednesday, July 16, at the Carmelite Monastery, 1931 W. Jefferson Road, across from Locust Hill Country Club. Everyone is invited.

Auburn — Ever hear of a collection where you take something out of the basket? Probably not but that's what happened at St. Mary's Church here recently.

Seems that the State of New York is putting in a new arterial which will pass smack dab in front of the church. The situation can be described in various terms according to one's frame of reference.

For instance, the Courier-Journal's Mary Ann Ginnerty says the Clark Street digging is "within feet of the rectory." The irrepressible Msgr. James D. Cuffney puts it more colorfully — "You can spit on it out the rectory window."

As the monsignor looked out that window one morning last week he could spot three backhoes, two front-end-loaders, a crane, etc., etc. And the work

OHD Lists Awards From 1974 Funds

The results of the November, 1974 diocesan Campaign for Human Development collection have been tabulated. Following the trend for the nation, the fall collection was the second highest since the initial collection in 1970, which netted \$129,837 locally. Judy Wehrin of OHD reported that parishes gave \$115,600, an increase of \$7,736 over last year.

Father Lawrence McNamara, executive director of the Campaign nationally, reported many increases throughout the country. "Apparently hard times do not make hard hearts," he commented. "If this trend continues, and I think it will, I believe it will be a great sign to the poor and nonpoor alike that people are really willing to share with one another, even when there is less to begin with."

In the Rochester diocese, 12 per cent of the collection is used for administrative expenses, according to Judy Wehrin. Seventy-five per cent of the remaining amount, \$73,000 this



won't be done until the beginning of December, causing the monsignor to note, "You have to keep a sense of humor."

Which brings us back to that reverse collection. What did the parishioners get to take out of the basket? White and blue lapel buttons that proclaim, "I Got to St. Mary's."

About 3,500 such buttons were distributed and parishioners "got a kick out of it," Msgr. Cuffney reported.

OHD Lists Awards From 1974 Funds

year, is sent to national headquarters. In the past five years the diocese has sent approximately \$428,860 to the Washington, D.C. headquarters and received \$239,860 back in the form of grants.

The remaining 25 per cent of the Campaign for Human Development funds, \$25,500, stays within the diocese and is used to fund groups requesting less than \$10,000. This year there was a \$6,000 "wild card," a special fund, to award.

Proposals funded through CHD are submitted by self-help community groups whose membership is largely low-income people with limited access to other funding sources, federal, state or private. At least 50 per cent of those benefiting from the group's activities must fall below the poverty level. The project itself should demonstrate a change from the traditional approaches to poverty by trying to effect some type of institutional change and should be

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