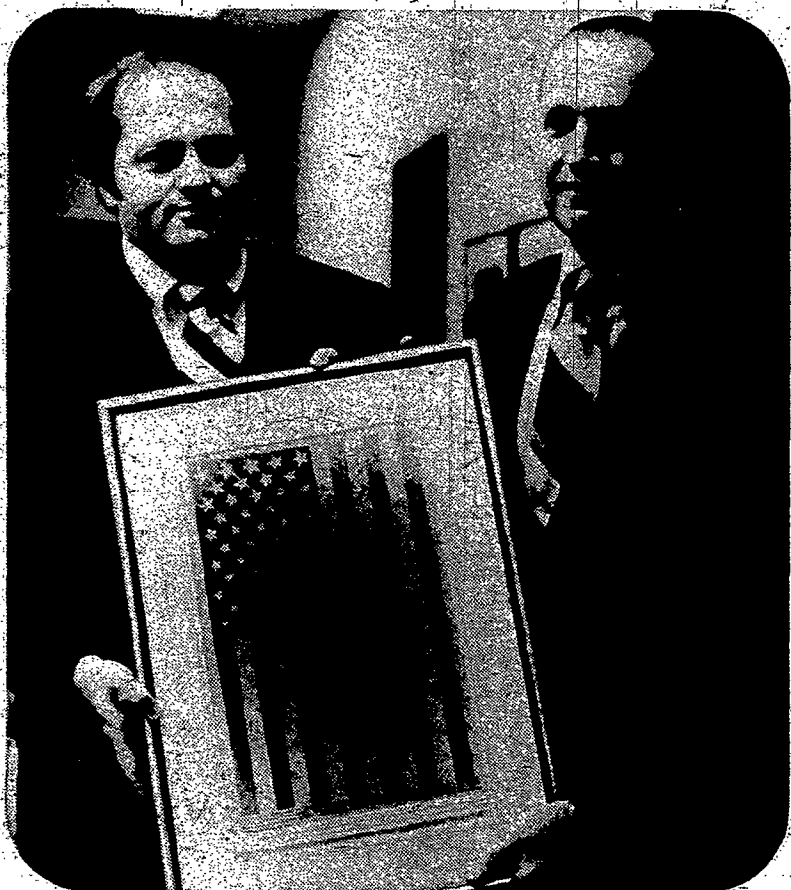




For Patriotism

Anthony J. Costello, general manager of the Courier-Journal, presents a framed copy of the American flag which appeared in the newspaper July 2. The colored picture in the newspaper was a joint project of McCurdy's and the Courier-Journal. The inscription on the framed copy presented to McCurdy's reads: "Presented to Gilbert G. McCurdy, July 1975, in recognition of the high ideals of patriotism and public service displayed by McCurdy and Co." Presentation was in McCurdy's office.

Liturgy Takes Time

Reflections on the spirit of the forthcoming Diocesan Liturgy Institute, Aug. 22-23.

By SR. MARGARET MARY MATTLE,
Diocesan Liturgy Commission

Busy people involved in planning and leading liturgy too seldom stop in their task long enough to look at what they're doing. And liturgy degenerates into meaningless activity that not only fails to praise God, it creates anger and confusion.

It is one of the ironies of our Catholic life that we have allowed our worship to be so influenced by the production-oriented, commercial world

around us that our Sunday parish Mass schedules resemble subway train schedules during rush hour; and the pace and action of the liturgy itself is often as stereotyped and unspontaneous as the movement of a mechanical toy fresh off the assembly line.

Liturgy is prayer. It is a human effort, yes, but it is not merely human. It is dependent on God's inspiration. Therefore, authentic liturgy is dependent on the people's openness to God.

Liturgy is a community action. It involves many people praying together. And therefore authentic liturgy is dependent on people's openness to one another.

Liturgy supports ministry. It strengthens as well as gives expression to our efforts to proclaim the gospel. And therefore there should be a clear relationship between our ministry and our liturgy.

Liturgy is symbolic ritual. It tries to say something about those deep, inner faith-meanings of our lives and our relationship with God that, after all, are mysterious and inexpressible. Therefore, authentic liturgy depends on the use of rich symbols of our human experience — water, fire, earth, words, music, body movements.

And liturgy takes time — time set aside for people to pay reverent consideration to one another. It involves giving priority to liturgy over other activities, no doubt valuable, that consume time in other ways.

So the forthcoming Diocesan Liturgy Institute calls for time set aside. The people in the Church of Rochester who are concerned about the growth of prayer in our diocese, and who are responsible for leadership in liturgy, need to give priority to this weekend, to take time, to go apart, to share their reflections and their faith, in order to get to know their God better, to study more about the dimensions of good liturgy, to learn more about how people in a worship group act and interact, and to experience good liturgy with others who have similar concerns and insights.

Black Office

Continued from Page 1

be instituted when a "fiscally sound" budget has been worked out, according to a Pastoral Office spokesman. The Holmes committee proposal gives a figure of \$65,000 for the operation of an office.

Money earmarked for the Black Ministry now exceeds \$40,000, according to the spokesman. The fund was started with a collection taken in December 1972 at the request of the then new National Office of Black Catholics. The collection in this diocese was limited to Monroe County parishes, and the yield was the largest per capita in the United States, and fourth largest in its total. Since the initial collection, a share of the special national collection for Blacks and Native Americans is retained annually, in accordance with a formula worked out by Bishop Hogan's delegates and black representatives.

The Black Lay Catholic Caucus, which had been working with the Office of Human Development, was asked to come up with a program by January 1974. The group reported to Bishop Hogan that it was unable to do so, according to the diocesan spokesman, and suggested that the money might best be in an interest-bearing bank account until goals and programs could be defined. The money was put away.

The bishop then directed Father Charles Mulligan of OHD to organize a new group, to include Father Stanley Farier, SVD, the black pastor of St. Lucy's Church. This committee, which included other innercity priests, worked until February 1975, then recommended that the bishop call a meeting of black people active in their community. About 30 attended this meeting and set up the committee which John Holmes now heads. The bishop met with the latter group in late May to discuss their proposals, and in June he scheduled last Monday's meeting for further clarification.

The bishop has stipulated a Catholic-based program. He has let it be known that any proposal involving an outlay of money will be scrutinized by department heads in an established decision making routine known as process A.

Those at the Monday meeting, besides Msgr. Cocuzzi and Father Charles Mulligan, included Father Peter Bayer, director of the planning office; Father Douglas Hoffman, director of pastoral ministry; Father Edward Golden, field coordinator of the Spanish Apostolate; and James Noonan, Bishop Hogan's administrative assistant.

Fr. Charbonneau

Continued from Page 1

Brighton, then at St. Andrew's, Rochester.

Bishop John E. McCafferty was principal concelebrant and homilist at the Mass of the High Priest Sunday night at St. Mary's, and Bishop Dennis W. Hickey, at the Mass of Christian Burial Monday morning. Father Charbonneau was buried in Calvary Cemetery, Canandaigua.

He leaves five brothers and a sister, Marcel Charbonneau, of Saratoga; Ernest, of Chicago; Paul, Fort Lauderdale; Horner and Robert, Rochester, and Mrs. Mary Alice Dillabaugh of Smithville, N.Y.; also, several nieces and nephews.

SEMINAR

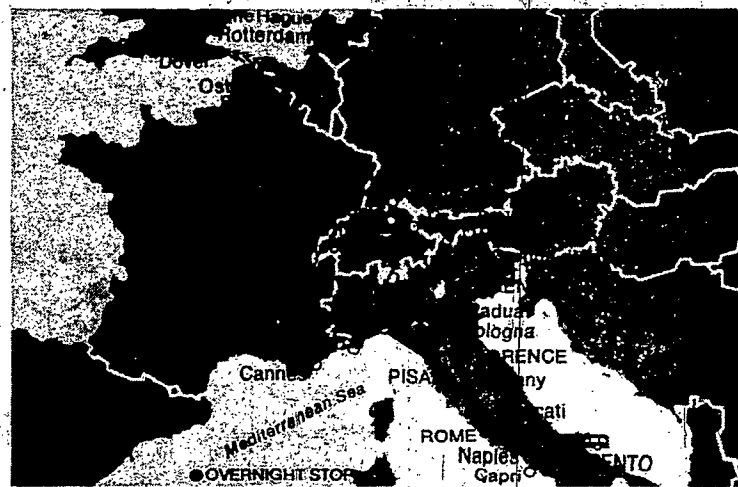
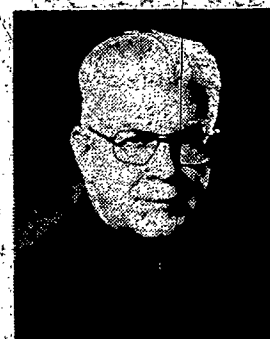
Sister Marlene McQueeney, RSM, was among the 245 participants in this year's NETWORK legislative Seminar, held recently in Washington, D.C. NETWORK is an organization which aims to "re-emphasize the role of sisters and others as agents of social change through support of their active political involvement."

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