

Photos by Ben Susso

A dozen junior high students from Holy Rosary participated in a field trip to the Third Ward on January 21, as part of a minority culture study program initiated by Sister Virginia Sternwachs. Sister Barbara Fox of Immaculate Conception acted as guide for the trip, showing the students some of the improvements being made in the area. The all-morning session culminated in a tour of the Phillis Wheatley Community Library, which Betsy Colon right, found fascinating. Highlight of day was a performance by the "Black Seeds," a group of children from No. 4 School, under the direction of James Perkins. Elton Johnson, extreme right, played a major role in the singing, dancing, and poetry.



Why Rectory Living?

Why rectory living? Is it just tradition, blindly adhered to by pastors and their associates? Has it been outmoded by the modern mobility of life?

Or is it the most effective way of making priestly service available? Does it create community of service?

Actually many generalizations made about rectories are wrong. There are almost as many different types as there are parishes in the diocese.

Although to many the word rectory connotes the living place of the parish priests, actually many throughout the diocese would be better described as parish administrative centers with rooms set aside for resident priests.

For instance, the St. Ambrose rectory at question in the Father Callan controversy, has a basement and two floors. The basement is used for youth activities, the first floor for parish work and meetings, and the second floor for priest quarters.

Proponents of the value of priests residing in a rectory point to its visibility, its availability to the people, and the community experience of living together — especially for interns.

The Personnel Policies guidelines for the diocese, in a section called Personal Life Style, commends rectory life.

"The ability of two or three priests," it states, "to live together in service of the people, in mutual concern for the openness to one another, and in an ever-maturing attempt to deepen their own faith and charity and transmit this to others, is a testimony of their humanity and their spirit of service. Their life together demands a genuine wish to communicate with one another, a constant effort to understand one another's ideas, and a fundamental readiness to subordinate each one's personal inclinations for the good of the people they are called to serve."

The document does state that there are times when "priests, for their people, are required to live alone."

However, a process is provided whereby such outside-the-rectory privileges may be granted. It includes agreement of the priestly staff, approval of the personnel board and acceptance by parishioners.

This option, however, is not granted to priest-interns.

DPC

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council meeting, by sending a communication to be read at a meeting.

The passage of those resolutions caused conflict with the DPC constitution, therefore the required constitutional amendments will be offered for passage at the next DPC meeting.

The second report, delivered by Sister M. Judith Heberle, established procedures for the handling of proposals, and defined the position and work of the standing and executive committees. Resolutions establishing the following rules were approved:

Proposals for the DPC can be offered by anyone or any group in the diocese. The proposal should be referred to the Executive Committee, which decides which of the standing committees should study the question. If it doesn't fit existing committees, the Executive Committee can establish a special committee. The committee then evaluates the proposal and sends a written response to the Executive Committee for placement on the agenda of the next DPC meeting. The Standing Committee can also initiate a proposal.

If approved by the DPC, the Executive Committee will present the proposals to the Bishop. The implementation or rejection of the proposal is then up to the discretion of the Bishop, as is the intention of the consultative process.

The third report dealt with the tentative goals. Father Douglas Hoffman presented two resolutions calling for the tentative goals to be "significant directions and enabling statements" for the diocese, and that the Standing Committees use them for the development of definite proposals for consideration by the DPC. Again the resolutions received unanimous approval.

The Task-Force will continue its work, dealing with the role of the appointed members and other problems. DPC chairman Alan R. Monahan's suggestion that the Task Force did an excellent job resulted in spontaneous applause for its efforts.

The Executive Committee also presented a proposal calling for the DPC to meet a minimum of six times each year. Amended to require six meetings only when necessary, the resolution was approved.

Background

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report to that parish on Jan. 2, which he did. He did not reiterate at that time that he would not live in the rectory, but he did not live there.

Support

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The priest is called to the role of leadership in the Christian community, and since the qualities of leadership are only gradually developed, the pastor to whom a newly ordained priest is assigned should have had formal orientation of a kind that will enable him to fulfill his supervisory role in such a way that the new priest will grow personally and professionally in the acceptance of responsibility in the ministry. Mindful of that, we the above named pastors have voluntarily undergone formal supervisory training so as to be better equipped to deal with newly ordained intern priests. It is with sadness that we now note one intern priest — Rev. James Callan — has chosen to turn aside from his brother priests and ignore that part of the document which deals with rectory living. The document clearly points out the criteria to be followed if one opts for "out-of-rectory living": 1. Priestly staff agreement; 2. Approval of the Personnel Board; and 3. Acceptance by the people of the parish being ministered to.

By his act of disobedience not only has Rev. James Callan chosen to defy you, but also to ignore the wishes of his brother priests.

(Father Marvin says he had no knowledge for several days that Father Callan was not living in the rectory. Living quarters were provided Father Callan, he had a private telephone installed, he worked in the rectory all day, kept appointments there. But he was not staying overnight there. Father Marvin said it took several days to learn this "because I don't believe in bed checks.")

The pastor then told Father Callan he would have to go back to the bishop because he could not be accepted by the parish under such conditions.

Father Callan met with Bishop Hogan on Jan. 12 and was informed that the whole case would be reviewed. In a Jan. 15 letter, Father Callan was informed by Bishop Hogan that he was to take up residence at St. Ambrose within 48 hours. Failure to comply would leave no recourse but canonical censure, suspension of his priestly ministry. Because a weekend was involved, the period was extended to six days. When he did not respond affirmatively, Canon 2279 was applied, revoking his priestly ministry. This was executed on Jan. 21, effective Jan. 22.

Crux

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officials, the Father Callan case comes down to two simple issues: his refusal to obey his bishop's directions and his rejection of official policy formulated by, agreed to, and upheld by his fellow priests. They feel Bishop Hogan had no recourse except the suspension.

700 Hear Fr. Calvo In Elmira

By DICK BAUMBACH

Elmira — Father Gabriel Calvo, founder of Marriage Encounter, said this past weekend that the next step towards world wide unity is Family Encounter.

"You first have to get the people to Marriage Encounter, then Family Encounter can begin," Father Calvo said through his interpreter, Jose Hernandez.

Father Calvo stressed the need for unity among all movements. "Marriage Encounter is not a religion, Curiallo is not a religion, Charismatic is not a religion. They are all helping the Church."

Saturday night Father Calvo told more than 700 persons attending a Marriage Encounter celebration night here that couples should listen to their children. "They must listen to you, but you also must listen to them. This is the key to continuing communication."

Father Calvo is traveling throughout the United States. More than a million persons throughout the world have made a Marriage Encounter weekend with a quarter-million couples taking part in the experience in the United States.



Father Gabriel Calvo, second from left, was the main speaker at a Marriage Encounter celebration Saturday night in Elmira. With him are, from left, Father George Mattice, executive priest of Southern Tier Marriage Encounter; Jose Hernandez, Father Calvo's interpreter; Joan and Bob Dizer, executive couple, Southern Tier Marriage Encounter. Father Calvo started ME 15 years ago in his parish in Spain.