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World United In Holy Week Observances

From Jerusalem to Rome to Rochester, Christians joyful and triumphant Sunday celebrated the most important day in history with song and praise on Easter.

More than 150,000 faithful gathered in St. Peter's Square to hear Pope Paul VI denounce "blind craving" for material wealth which the pontiff said could only feed mankind's unhappiness.

As he spoke at the outdoor Mass, pilgrims released dozens of colored balloons heavenward in theme with the significance of the celebration of the resurrection of Jesus Christ.

The Pope was critical of "an army of deniers and critics" working to deprive Easter of its essential meaning — the salvation of the world through the Resurrection.

In the Holy Land itself, devout pilgrims from around the world were on hand to celebrate Mass in the Church of the Holy Sepulcher, traditionally believed to be the burial place of Christ.

The joyful celebration followed the solemn procession of Good Friday where thousands retraced Christ's steps along the Via Dolorosa in Jerusalem, under the eye and guardianship of armed Israeli troops on hand to stop any possible violence in the strife-torn land.

In Rochester, Bishop Joseph L. Hogan celebrated the 10 a.m. Mass at Sacred Heart Cathedral as diocesans reveled in the high spirit of the day, abetted by clear and warm Easter weather.



Armchair View

For the first time the Chrism Mass was celebrated in Elmira, and if you couldn't find a spot to stand in Ss. Peter and Paul, you could watch it on television. The first ever broadcast of the Mass made it available to many thousands of persons in the Elmira area. The videotape later was telecast by Rochester Channel 21. Shown above are Bishop Joseph L. Hogan and Father Michael Conboy, during the Renewal of Commitment to Ministry. More pictures and stories on the Chrism Mass are on Pages 10 and 11.



Father McBrien during Cornell Newman talk.

Photos by Ben Susso

Why Not Ordain Women? Is Theologian's Poser

By MARTIN TOOMBS

In granting ordination, the Church should "only distinguish between qualified and unqualified, called and not called," according to Father Richard P. McBrien.

Father McBrien, a professor of theology at Boston College and a nationally syndicated columnist, spoke before a group of 50 persons in Cornell's Anabel Taylor Hall April 14. The talk was part of a series of seminars and liturgies conducted by Father McBrien for the Cornell Newman Community's Holy Week Observance.

While speaking of "Women in the Church," Father McBrien quickly added that "the question of women in the Church is no different from men in the Church." He explained his reasoning that women should be ordained, and added that the celibacy requirement should be lifted at the same time.

He examined the statement made by Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops last October which stated that women could not be ordained. Father McBrien stated that the two reasons given by the statement were that women had never been ordained before, and that ordination is not a right, and therefore can't be demanded as a matter of justice.

Father McBrien agreed that tradition "has to be taken into account" and that possibly there is a good reason why women have never been ordained priests, but that the tradition itself is not sufficient. He explained his position by placing the issue in a different perspective. "How many more years do we have ahead? Let us suppose, for example, that we shall not collectively pollute ourselves to death until the year 20,000 (an optimistic estimate,

perhaps). How, then, would some historian of the year 19,976 characterize the first 2000 years of the church's history? Would he or she not be justified in referring to this period as one of the church's infancy or very early childhood?" Under those circumstances, Father McBrien pointed out, the claim that "the long history" of the church not ordaining women is a determining factor seems less meaningful.

Regarding the second argument, that because no one has a "right" to ordination, the Church does women no injustice in preventing them from being ordained, Father McBrien said, "I do not think we ought to press that kind of argument too far. By the very same reasoning, the Catholic Church could exclude black males from ordination, or Indians, or Chinese, or — given an extraordinary inversion of circumstances some day — even

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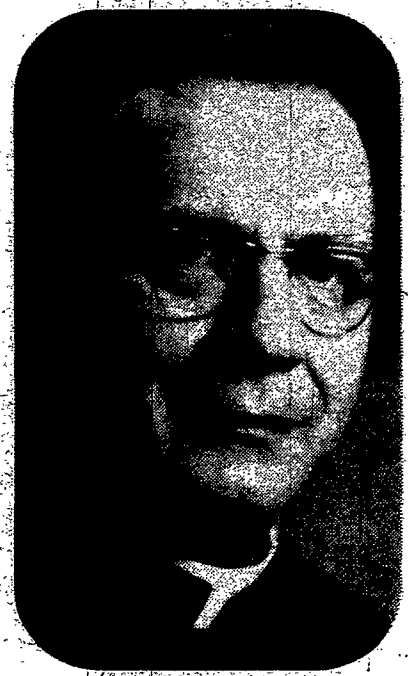
Two Priests Die Msgr. Vogt Longtime Pastor

Msgr. Joseph E. Vogt, who retired last June from the pastorate of Holy Redeemer Church, died Easter Sunday, April 18, 1976, at St. Mary's Hospital. He was 70 years old.

The funeral was held this morning at the Hudson Avenue church where Msgr. Vogt had spent the last 20 years of his active priesthood. Bishop Joseph L. Hogan was principal concelebrant of the Mass of Christian Burial, and Bishop Dennis W. Hickey of last evening's Mass of the High Priest. Homilists were two of Msgr. Vogt's close friends — Father Paul Schnacky, his associate pastor for 10 years, and Father Robert Bradler, who was reared in the parish.

Msgr. Vogt's family has been connected with Holy Redeemer for generations. He was born in the parish and attended its school during the pastorate of his uncle, the late Father Jacob Staub.

Msgr. Vogt was one of the founders of Camp Stella Maris. He served as social action director for Catholic Charities from 1937 until 1944. He then spent 11 years as chaplain at the State School at Industry. His first assignment was as assistant at St. Boniface after his ordination June 6, 1931, from St. Bernard's Seminary. In the early years of his priesthood, he also taught extension courses in Rochester for Niagara University and was chaplain to Knights of



MSGR. VOGT

Columbus and Catholic Daughters groups.

Msgr. Vogt received his title with the rank of Papal Chamberlain in 1952. Two of his brothers are priests — Father George C. Vogt, pastor emeritus of Good Shepherd Church in Henrietta, and Father Francis H. Vogt, pastor of St. Bridget's. Survivors include a third brother, Robert, and nieces and nephews.

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**Diocesan Guidelines
For the Implementation
Of the Rite of Penance**

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