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We Also Will Rise!

Following is the text of Pope Paul VI's Urbi et Orbi address delivered in St. Peter's Basilica on Easter Sunday.

After the unexpected event of Pentecost, the first discourse which Peter addressed to the stunned and bewildered crowd concluded with that most forceful announcement of the Resurrection of the person who already was to be considered as the promised Christ: "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs . . . as you yourselves know — this Jesus . . . you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death. This Jesus God raised up, and of that we all are witnesses" (Act 2:22-32). And it will be this testimony that subsequently gives the first Scriptural proofs (1 Cor 15, etc.) and the Gospels will narrate for our joy and our piety the first visit of the holy women of the Gospel to the empty tomb from which Christ had risen at dawn of the third day after his tragic death. The Gospels will likewise record the extraordinary but real facts of the appearances of the Risen Christ to his disciples.

From that moment the Resurrection of Christ is the cornerstone of our faith and of our history. And although the experience of the senses was reserved to certain selected persons (cf. Acts 10:40, etc.) and although mystery surrounds this capital fact of the Catholic religion (cf. Acts 10:40 ff.; S. Jh. III, 55, 2, ad 2), it will forever form the fundamental basis of that Catholic religion. The same Jesus has predicted: "The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes" (Mt 21:42; Ps 117:22; Acts 4:11; Rom 9:33, 1 Pt 2:7).

It is to the affirmation, to the historical reality, to the mystery of life which this fact represents in itself, and to the destinies of the Church, and of humanity which flow therefrom, that this Easter feast is directed. It touches all Christianity and makes us still today sing the Exultet — that unheard-of, unthinkable but undeniable and unsuppressible victory of life

over death. It concerns us all personally and collectively and it pervades us.

Christ the Lord is truly risen. Already Mary, his innocent and privileged Mother has been raised and assumed by him into the immortal fullness of his glorious life at the right hand of the Father. And already the list of those who on the last day will be called to the greatest wonder of resurrection in the corporeal renewal of an eschatological existence is being composed and registering the names in the "Book of Life" in the indelible memory of God (Lk 10:20; Phil 4:3; Rev 21:27). We also, Brethren and sons and daughters, we also will rise!

The voice trembles in making such a wonderful prediction. But let our faith not tremble, if with a pure and sincere heart we have prepared for Easter, that is, if we have been nourished on the Body and Blood of Christ which he offers us in the Eucharist. For of the one that is fed with this vital food he has said: "I will raise him up at the last day" (Jn 6:54). Today the Resurrection of Christ is reflected in hope; tomorrow it will be reflected in a changed reality in a changed reality (1 Cor 15:38 ff.).

We cannot be silent that, in regard to such a great mystery, an army of deniers and of critics has worked and is working to deprive it of its unequivocal real sense. But our certainty today is so full and blessed that it desires only to be communicated with those who do not share it, in order to have them as partners in our faith and in our happiness.

And we say this also to dispel the equivocation of a magic word, which charms and often deceives the one who makes use of it in a meaning restricted to the limits of a temporal phenomenology, that is, the word "resurrection" contained in the sense of scientific causality and of historical experience, when by resurrection there is understood the employment of methods and of forces which do not transcend the natural order. No one more than he who loves, for the superior reasons of the Gospel, humanity and the exhausting for-

Let Hearts Be New!

Let Words Be New!

Let Works Be New!

PAUL VI
Easter Message

mation of society for the true progress of man's co-existence and his true welfare can rejoice that resurrection is spoken of to favour the effort and to obtain the result of a resurrection, that is, of an economic, cultural and social betterment for the comfort and remedy of every human suffering. But it would be an illusion to hope to attain that effective and transcendent resurrection to which the life of man profoundly and essentially aspires, if this life were deprived of that "hope which does not deceive" (Rom 5:5) and if it were not taught that the inevitable danger resulting from the blind craving exclusively for temporal prosperity could bring man a greater unhappiness generated by the very expansion of his capacity to desire and of his possibility to enjoy more.

Let us recall also in this luminous moment the directing words of Saint Paul: "The love of Christ compels us . . . This means that if anyone is in Christ he is a new creation. The old order has passed away; now all is new! (2 Cor 5:14-17). Thus: Let hearts be new; let words be new, let works be new.

With our Easter wishes and with our Apostolic Blessing.

M.E. Means Together

By MICHAEL GRODEN

"At a time when marriage as an institution appears to be decaying, there are thousands of couples all over the world who are standing up. They are rededicating themselves to their marriages by spending a 44-hour weekend learning to love each other more." This is how one couple explained the purpose of Marriage Encounter in the introduction of *44 Hours to Change Your Life*, by Henry P. Durkin.

Father Gabriel Calvo, the founder of Marriage Encounter, began to work with married couples shortly after his ordination in 1952. Through the years he developed a program where husbands and wives reflected on themselves and their relationship as man and wife. The program, Marriage Encounter, has affected thousands of people.

More than 500,000 couples of various religions have experienced the Marriage Encounter weekend. It began with Father Calvo in Barcelona, Spain, and has spread throughout the world.

Marriage Encounter was introduced in the United States at a Christian Family Movement (CFM) conference in October, 1967. More

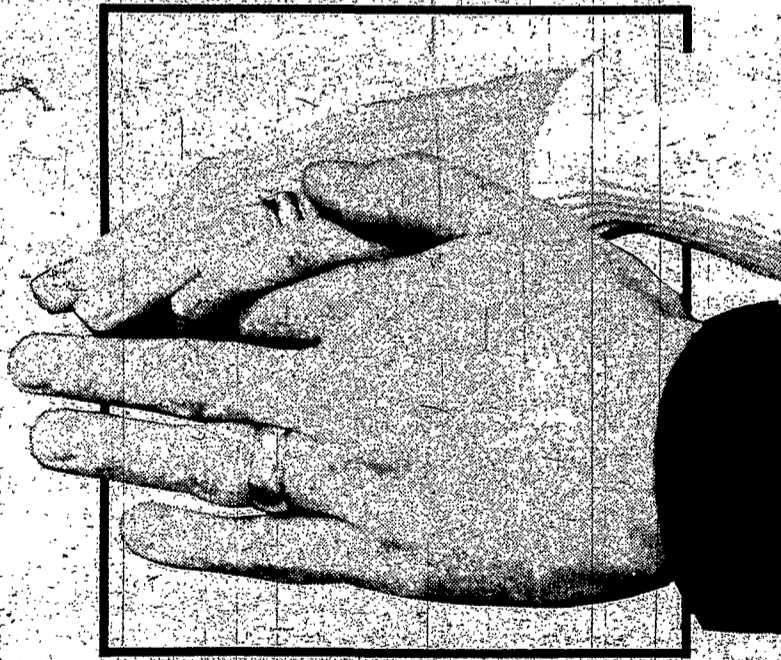


Photo by Susan McKinney

The Marriage Encounter movement began in Barcelona, Spain, in 1962. Since that time thousands of couples have participated in Marriage Encounter weekends throughout the world. In this series the *Courier-Journal* takes a closer look at Marriage Encounter in the diocese and how the lives of some of the couples who have encountered have changed.

than 300,000 couples in America have made Marriage Encounter weekends since that time. Hundreds are added every month.

In an explanatory brochure Marriage Encounter is described as a weekend, "designed to give married couples the opportunity to examine their lives together — their weaknesses and strong points, their attitudes towards their families, their hurts, desires, ambitions, disappointments, joys . . . and

frustrations and to do so openly and honestly in a Christlike, face-to-face encounter with the one person they have chosen to live with for the rest of their life."

During the weekend, led by a "team couple" and a priest, each participant strives to become closer and more open with their partner than ever before. Emphasis is placed on feelings the married couple has one for the other. They

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Catholic, Episcopal Clergy to Discuss Future Cooperation

Bishop Robert R. Spears Jr., head of the Episcopal Diocese of Rochester, and Bishop Joseph L. Hogan have issued a call to their respective clergy to join in a day of discussion to "consider the possibilities for future cooperation."

The meeting will be at Becket Hall on Wednesday, May 19 from 10 a.m. to 3:30 p.m.

The featured speaker will be Father Charles Angell, SA, a member of the Atonement Friars of Graymoor who are well known for their pursuit of ecumenism. He also is editor of the journal *Ecumenical Trends*.

In a statement of intent attached to the invitations sent last week the bishops state:

"We will promote serious dialogue between our two dioceses in the spirit of the national and international dialogues between our churches.

"We encourage all our congregations to enter into new relationships with one another.

Although we recognize that inter-communion has not yet been achieved by our churches, we strongly recommend common prayer together, study together (especially of the Canterbury and Windsor Agreed Statements) and social witness together."

Centennial

The chapel at Holy Sepulchre Cemetery went up when this nation was celebrating its centennial. For a word-and-photo look at the Chapel of Holy Souls on its 100th birthday, turn to Page 3.

And speaking of the Bicentennial, another in our series of occasional essays on the observance, this week written by Paul F. Morris, is on Page 2.