

Anglican, Roman Catholic Visit Seen Step to Greater Unity

Rome (RNS)—The visit of the Archbishop of Canterbury to Pope Paul marks another step forward on the road to unity between the Anglican and Roman Catholic Churches, but the two sides have a long way to go before achieving their goal.

One of the points of difference which will not be resolved in a hurry is that of intercommunion, the mutual sharing of the Eucharist.

From conversations with members of Archbishop Donald Coggan's party, it is

clear that while the spiritual leader of the world wide Anglican communion sees intercommunion as one means of achieving unity, Pope Paul believes that unity must come first.

The difference of the two positions was emphasized during an ecumenical ceremony that took place April 20 at the American Episcopal Church of St. Paul's-within-the-Walls in Rome, and by Pope Paul's remarks at a prayer service with Archbishop Coggan in the Vatican's Sistine Chapel on April 29.

At the earlier service —

the unveiling and blessing of new bronze doors of the church, designed to commemorate the meeting at the Vatican in 1960 between the late Pope John XXIII and the late Archbishop of Canterbury, Geoffrey F. Fisher, the first meeting between Canterbury and Rome since King Henry VIII broke with Rome — Archbishop Coggan asked rhetorically:

"Has not the time, come when we have reached such a measure of agreement on so many of the fundamentals of the Gospel that a relationship of shared communion can be encouraged by the leadership of both our Churches?"

The Primate of the Church of England pointed out that "in many places around the world, as those of us who travel know perfectly well, the day (of shared communion) has already come.

"Without waiting for official sanction — sometimes with local official sanction — Roman Catholics are receiving the sacrament of Holy Communion at the hands of Anglican bishops and priests and the reverse is also the case.

"This, I venture to believe, will increasingly take place, whether official sanction in the highest quarters be given or not.

"Has not the time, God's time, for such official sanction arrived? I think it has."

Archbishop Coggan continued: "I am not asking for a blurring of the issues — and they are not inconsiderable — on which at present we cannot agree. Truth is not advanced by pretending not to see the divisions and disagreements which still exist.

"The search must go on. The evangelistic task of the Church must go on. And both must go on together. But I believe both will be crowned with greater success when we say to one another: 'We do not want indiscipline in the Church of God. We desire that all things be done decently and in order. We can no longer be separated at the sacrament of unity. We are all sinners in need of the forgiveness and strength of our Lord. We will kneel together to receive it.'"

During the prayer service in the Sistine Chapel, Pope Paul, while praying for unity between the two Churches,



Out of the Past

Photo by Ben Susso

This photograph may look like a file picture from the days before Vatican II, but that's all right. It shows Sharon La Flame, left, and Kathy Ondrusek, eighth graders at St. James, costumed for the play the school put on Sunday and Tuesday at Mercy High School. The entertainment focussed on the life of Catherine McAuley, founder of the Religious Sisters of Mercy. It was designed as a tribute to Rochester's Mercy community and a money-raiser for the Motherhouse infirmary.

significantly made no mention of intercommunion.

Addressing Archbishop Coggan, the pontiff said: "The supplications we make together this morning . . . renew the reality of that pledge made together with us by your revered predecessor (Archbishop Michael Ramsey, who met with Pope Paul at the Vatican in March 1966) — the pledge to a serious dialogue, which, founded on the Gospels and on the

ancient common traditions, may lead us to that perfect unity in truth, for which Christ prayed."

"It is good," said the pope, "that while our experts continue their work, we should meet humbly to encounter our Lord in prayer. . . ."

"Today we raise our prayers in support of those who strive for reconciliation and unity in Christ. . . . We know that a long road remains to be travelled. . . ."

Parents Need \$1 At Corpus Christi

Corpus Christi School needs one dollar.

The school, snatched from the brink of financial collapse a few weeks ago when a group of parents, with the help of the Office of Urban Ministry, took over the financial management of the institution, needs \$1.

According to Phil Malone, head of the parents' group, a plan is now in the works to

find the alumnus or alumna or friend of the school who will give \$1 to keep the school open and providing the services to the urban community for which it has become known.

Fliers are being distributed in various locations which ask that the single dollar be sent to Corpus Christi Alumni and Friends Fund, P. O. Box 574, Rochester, N.Y. 14602.

Churches Respond to Handicapped

By Religious News Service

Traditionally they have been referred to as "the handicapped." Other terms used to describe them include "disabled," "exceptional," and "alienated."

But the people who have serious physical and mental problems — estimated at between 12 and 18 percent of the population of the U.S. — are increasingly becoming resentful of systems that separate them from the rest of society. More and more of them are "coming down from the attic" into the mainstream of American life.

Churches have been among the pioneering institutions in treating such people. In the past, they have set up hospitals, homes and other facilities for providing care. Religious ministries to the handicapped have also been developed through the years. But with a new consciousness that the disabled constitute a group in need of "liberation," churches are now being challenged to carry out ministries with, not to, them.

Dr. Harold H. Wilke, a United Church of Christ minister who has been armless since birth, chairs the International Commission on Social Aspects of Disability and directs an ecumenical action-research project called the Healing Community.

"An overwhelming majority of these persons need not, should not, and indeed cannot be institutionalized," he says. "They are part of our society, not apart from it. More sharply than ever before, the idea of 'mainstreaming' — keeping persons who differ from the norm within the main current of social life — is becoming a part of Western thinking."

An Advisory Committee on the Handicapped has recently been set up by the U.S. Catholic Conference to function under that agency's Departments of Education and Social Development in advising bishops on programs and services designed to meet the needs of the handicapped.

A three-day seminar in Midland, Mich., in March drew persons from that state's seven dioceses who drafted a paper designed to "sensitize" the U.S. bishops to the needs of the handicapped. It will be presented to the bishops at their Spring meeting in Chicago in May. According to Father Edmund Borycz, director of the Detroit Archdiocese's Pastoral Ministry to the Handicapped office, the paper's purpose is not to be critical of the bishops but to show that the "needs of a whole segment of people in the Church aren't being ministered to."

In order to develop effective programs for working with such people, several church workers have called for the development of a theology of disability. Some have already begun to formulate an approach to the

issue based on Biblical perspectives.

Dr. Gerald Moede, general secretary of the Consultation on Church Union, has a disabled daughter and is himself partially paralyzed as the result of a viral infection. He suggests that "the person who accepts dependence and disability in faith can bear witness to the Christ who is the Lord of the Church."

According to Dr. Moede, "the cross means the acceptance of limitations but also the courageous battle against all that enslaves us."

Dr. Wilke comments that "the nail-pierced hands of Jesus — the 'stigmata' — are the hands of one who cares for the stigmatized, who are in manifold ways pierced by the turned-aside eyes of fellow human beings. In word and action Jesus sets the handicapped directly within the circle of unity of the Christian church."

Theological institutions are developing special programs to sensitize seminarians to the needs of the handicapped.

Father Borycz stresses that programs to sensitize seminarians are needed so that when "the people in ministry confront a parent who's just found out that his or her child is retarded, they can say more than, 'You'll have to pray.' Every priest sometime in his ministry is going to be faced with helping a handicapped person and it's cruel for everyone involved if that priest must go through that situation unprepared."

Religious education programs for retarded children are being conducted in an increasing number of churches. Such children are also being integrated into normal church life by being admitted to Communion.

Roman Catholic theology has traditionally stated a person who receives the sacrament must be able to distinguish the elements as "spiritual food," distinct from daily food. But Bishop John C. McClean of Middlesbrough, England, allows retarded children to receive Holy Communion on the grounds that "where a person is so handicapped that no instruction seems possible, the faith of the family or friends can suffice."

As churches develop new avenues of ministry with the handicapped, they are learning that such persons are often able to make contributions as well as receive assistance.

Sister Virginia Schwager, SP, director of the U.S. Catholic Conference's Division of Health Affairs, says that mentally handicapped persons "can serve as an example to the rest of us," in that they have "a simplicity of spirit, unquestioning faith," and openness to people and God.

Deaths

M. Piehler

The Mass of Christian Burial was celebrated for Albert Michael Piehler last Wednesday at St. Louis Church. Mr. Piehler died May 1, 1977, after a long illness. He was 61 years old.

He was chairman of the board of Piehler Pontiac Corp., which he founded in 1951. His oldest son, Michael J. Piehler, is president of the company.

Mr. Piehler, who lived in North Country Club Drive, Pittsford, was born in Rochester. He was a graduate of St. Michael's College at the University of Toronto and also studied at the University of Munich, Germany. He entered the automobile business in 1947 as district sales manager for Pontiac. He was a former president and director of Rochester Automobile Dealers Association and a member of various other business associations and advisory councils. He was a Fourth Degree Knight of Columbus, a former trustee of Aquinas Institute and a member of the Alumni Association of St. Michael's College, Oak Hill Country Club and the Rochester Club.

In 1972, Mr. Piehler received the Quality Dealer Award given by Time Magazine. Lately he was cited by the city for improvements made on his Lake Avenue business property.

Survivors include his widow, Allison M. Schneider Piehler, and his mother, Kunigunda. The children are Michael, Joseph, John, Mary Alice and Joanne. Michael's wife, Kathleen, and Joanne's husband, Scott Kadous. There are two sisters, Mrs. Helen Ives and Mrs. Marie Mahler; a granddaughter, Jennifer Joy Piehler, and several nieces and nephews.

Sister Hayes

Sister Teresa Edward Hayes, a Sister of St. Joseph for 60 years, died April 27, 1977. The Mass of Christian Burial was celebrated April 30 in the Motherhouse chapel by Father Frederick Walz and Msgr. John M. Duffy. Msgr. William Naughton also was present.

Sister Teresa, who held a master's degree in home economics from Cornell University, taught at Nazareth Academy for 27 years and at St. Agnes for 13. During a 10-year interim, she was director of novices for her congregation. She retired in 1969.

She entered the order in 1917, from Immaculate Conception parish in Ithaca. She was a graduate of Ithaca High School, did her undergraduate work at Cornell and studied also at the University of Plattsburgh and Mercy College in Detroit.

Survivors are nieces and nephews and a cousin, Sister Rosalma Hayes, SSJ.

Mr. Eberhard

Elmer Eberhard, formerly of Rochester, died unexpectedly April 12, 1977, in San Bernardino, Calif. He was a graduate of Aquinas Institute and a veteran of World War II.

Survivors include his widow, Emily, and two children, Samuel and Mary; four sisters, Mrs. Francis Weisensel, Mrs. Philip Hochreiter and Mrs. Edward McGee of Rochester, and Mrs. Harry Moran of Livonia; two brothers, Charles Eberhard of Rochester and Kenneth Eberhard of Whittier, Calif.