

JUSPAX

Prepared by the Human Rights Task Force of the Diocesan International Justice and Peace Commission.

Greetings and Peace.

This is the first in a series of articles you will be seeing monthly in this space, prepared by the Human Rights Task Force of the Diocesan International Justice and Peace Commission. We shall look first at the question of human rights from a broad perspective, and then, in a more detailed way, at specific situations relating to human rights around the world. Among the countries we shall focus on will be some that Bishop Hogan visited on his recent trip to Latin America.

To begin, we should like to explain why we are writing these articles and why we feel that, as Christians especially, we need to learn about and act on problems of human rights. It is true that publications, from newspapers and journals to official government communiques, increasingly contain references to the human rights issue. But the Church's concern is much deeper, both historically and theologically.

From the Scriptures we can glean two central truths which set the context for our discussion. One is that all people are created in the image and likeness of God. A statement from a recent synod of bishops focuses on this first aspect in a simple and direct manner. "Human dignity is rooted in the image and reflection of God in each of us. It is this which makes all persons essentially equal. The integral development of persons makes more clear the divine image in them. In our time the Church has grown more deeply aware of this truth; hence she believes firmly that the promotion of human rights is required by the gospel and is central to her ministry." (1)

The second important

DPC Meets Saturday

Waterloo—The 1977-78 Diocesan Pastoral Council (DPC) will conduct its first meeting Saturday, Sept. 17 at 11 a.m. at the Holiday Inn here. Topics on the agenda include the diocesan stewardship program, the Ministerial Review Committee, a proposal concerning parish bingo games, and reports from the DPC standing committees.

James Noonan, administrative assistant to the bishop, will give a presentation on the stewardship program. Andrew Molloy and Joseph Mercier will lead the discussion on the responsibilities of the Ministerial Review Committee.

The proposal concerning bingo, made by St. Michael's, Rochester, parish staff, asks that bingo games be suspended during Holy Week and that parishes not sponsor more than one game each week. Before the proposal is studied, the Executive Committee is requesting that information on the current situation be

aspect then, flowing from the inherent and God-centered worth of human dignity, is the challenge to go beyond this initial realization and to love our neighbors as ourselves. This commandment of love calls us to a radically profound identification with all human beings, in every situation, wherever people live, suffer, celebrate, struggle against injustice, and grow.

For these reasons, then, we as Christians have an obligation to learn, to read, to write about and to act on the violation of the rights of our brothers and sisters in the human community, wherever we find them.

In a sense, these articles will also be responding to a challenge raised in a study paper by the Pontifical Commission on Justice and Peace. "The Church's main contribution to the realization of human rights consists in a continuous and eminently practical process of education, first of all among her own members. The purpose of this education is to make Christians ever more conscious of the dignity of the human person, the brotherhood of man, the liberty and equality which all men share. Above all the Church endeavors to implant, foster and bring to life the will to respect these fundamental rights in every moment of daily life." (2)

In the next articles, we shall examine some of the central statements and various definitions of human rights. But for now, our hope is that as a result of this series of articles each reader will have a keener awareness and deeper support of a recent statement of Pope Paul VI on human rights: "To all the silent victims of injustice, we lend our voice of protest and entreaty." (3)

(1) "Human Rights and Reconciliation," a text issued by Pope Paul VI and the 1974 World Synod of Bishops, October 1974.

(2) Study paper by the Pontifical Commission for Justice and Peace in "Origins," Vol. 5, No. 11, September 1975.

(3) Ibid.

gathered by DPC members; plans for the survey will be discussed.

DPC meetings are open to the public.

TAX EXEMPTION

City property owners who have reached the age of 65 may qualify for partial tax exemption even though their household income is as high as \$7,200. A new city ordinance that raised the income level takes effect with the 1978-79 assessment rolls. Residents may find out whether they qualify for exemptions by calling the City Assessment Bureau, 428-6994. Applications must be submitted by Dec. 1 to the bureau, which is on the second floor of City Hall, 30 West Broad.

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Insights in Liturgy

Communion in the Hand

Part I
By FATHER
ROBERT J. KENNEDY

When Bishop Hogan approves the option of receiving Communion in the hand, every parish will have the responsibility of instructing the people in the proper procedure and understanding for this option. Even though Communion-in-the-Hand will receive a great deal of attention over the next couple of months, the more customary practice of Communion on the tongue remains equally acceptable; each communicant has the right to decide which method is most expressive of their love of Christ.

The reasons behind Communion on the tongue are familiar to most Catholics, because it has been the common manner during most of the 20th century and they need not be outlined here. The reasons for Communion in the hand are traditional, theological, liturgical and pastoral.

(1) **Traditional:** Communion in the hand was the only method of receiving Communion for the first nine hundred years of the Church's life. Gradually, and for a variety of reasons, the practice changed to receiving Communion on the tongue. However, the manner of receiving Communion is a question of Church practice, not of divinely inspired teaching. So, in offering both options to the communicant, the Church offers the two ways found to be the most reverent expression in the history of the Church.

(2) **Theological:** The sound practice of the Church arises from good theology. Communion in the hand

brings out the truth that we are cleansed and consecrated by the sacraments of initiation—Baptism, Confirmation, Eucharist—and have become "temples of the living God" (2 Cor 6:16), "a chosen race, a royal priesthood, a holy nation" (1 Peter 2:9). Our baptismal consecration teaches us that our entire person—body and spirit, heart and mind, as well as hand and tongue—shares in the goodness of God's creation and in the holiness achieved through Christ's work in the world. God looked at everything he had made, and he found it very good (Gen 1:31).

(3) **Liturgical:** Communion in the hand is an active gesture, like standing and saying "Amen." It requires greater participation by the communicant, and forms a positive, human, understandable response to Jesus' invitation of "take and eat, take and drink." In this method, we actually reach out, receive the Lord's body into our hands, and communicate ourselves. This gesture, like Communion on the tongue, reflects the giving-receiving dynamic which occurs in Christian life and worship. It expresses our dependence on the Giver of all Good Gifts, our petition for "our daily bread," and our reverent acceptance of the divine gift of the Body of Christ.

In addition, Communion in the hand links together the presentation of gifts and the reception of the Lord. The same hands which brought forward and offered the bread and wine earlier in the Mass now receive back those transformed gifts.

Finally, in this section, this method will serve to

overcome the routine, mechanical and oftentimes hurried distribution of Holy Communion, and will allow a more personal encounter and response between the communicant and Christ in the Church.

(4) **Pastoral:** For many, Communion in the hand is a more mature, adult gesture. Granted that the feeding of another is an action normally accompanied by great love and tenderness, the gesture of feeding oneself speaks of our human dignity and wholeness. In addition, receiving Holy Communion in the hand can be a more relaxed and hygienic method.

Finally, in allowing each communicant the option of receiving Holy Communion in the hand or on the tongue, the Church affirms the conscience and devotion of each one who comes to the table of the

Lord. That in itself would be enough to make us a stronger, more unified body in Christ, a sign of His real presence in our world.

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Deaths

Harry M. Dillon

Auburn—Harry M. Dillon of Cady Street, a former corrections officer at Auburn State Correctional Institution, died Aug. 30, 1977, after a long illness.

The Mass of Christian Burial was celebrated Sept. 1 in Holy Family Church. Bishop Frank J. Harrison of Syracuse and his predecessor, retired Bishop David F. Cunningham, were among the 37 priests taking part in the rites. Bishop Harrison gave the final absolution.

Mr. Dillon, a native of

Skaneateles, was buried there, in St. Mary of the Lake Cemetery. He spent most of his life here and was a member of Auburn Council, Knights of Columbus, and of the Fourth Degree Assembly.

Surviving are his widow, the former Mary F. Duggan of Moravia; two sons, Martin F. Dillon of San Antonio, Tex., and Father John D. Dillon of St. John's Parish, Utica; three grandchildren; a sister, Anna O'Connor of Skaneateles, and several nieces and nephews.

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