

Divorced, Separated Groups Listed in Diocese

Diocesan Coordinator: Sister Kathleen Kircher, Pastoral Office, 436-5450

CHEMUNG-SCHUYLER

St. Mary's
901 Decatur St., Watkins Glen
Jeannette Fazzary, 535-4315

St. Patrick's
Clinton St. Elmira
Loxine Reed, Kathy Rampulla
Contact rectory, 733-6661

LIVINGSTON-STEUBEN

St. Agnes
96 Prospect St., Avon
Ms. Scottie Emery, 346-5600
or Dorothy P. Welch, 243-3624

St. Patrick's or St. Mary's, Corning
Ann Marie Kapral, 936-9012

St. Joachim's, Canisteo
Father Thomas Burr, 698-4034

Bath-Hammondsport
Contact Bev Aleo, 569-3307

NORTH REGION

St. Thomas Apostle
4536 St. Paul Blvd. Rochester
Jane Schantz, 342-6849 or Mary Lochner

NORTHEAST REGION

St. Joseph's
43 Gebhardt Rd., Penfield,
1st and 3rd Sundays, 7:30 p.m.
Robert Cobbett, 872-6267
or Judy Markowski, (315)524-8649

NORTHWEST REGION

St. Charles Borromeo School Library
64 Maiden Lane, Greece
1st and 3rd Sundays, 7:30 p.m.
Maureen Gage, 359-2531

SENECA-CAYUGA

Contact Person:
Betty Myers, (716)454-5015 or 253-6387

SOUTHEAST REGION

St. John the Evangelist
(includes widowed)
547 Humboldt St., Rochester
2nd and 4th Sundays
Rita Lewis, 482-1715

Cenacle Retreat House
693 East Ave., Rochester
Betty Mitchell, 467-1007

SOUTHWEST REGION

St. Monica's
34 Monica St., Rochester
1st and 3rd Fridays, 8 p.m.
Sheila Dixon, 964-8310
or Earl Nagle, 328-8844

TOMPKINS-TIOGA

Ithaca
Meeting location rotates
2nd and 4th Thursdays, 8 p.m.
Rose Sagan, 257-3375

YATES-ONTARIO-WAYNE

St. Francis
(includes widowed)
130 Exchange St., Geneva
3rd Wednesday, 7:30 p.m.
Pat Miller, 584-3509
or Mary McMenamin, 597-2273



about which we need guidance and inspiration? Do we have to spend four weeks on something this childish?"

"Do they realize," said her businessman husband, "that no place else would I sit and listen to such absolute nonsense for 20 minutes without getting up and walking out?"

"Every time we get a new priest at our parish," interjected another man at the supper table, broadening the subject of the layman's perennial complaint about sermons, "I think maybe this is the one who's going to be able to preach. Now I'm convinced no one in our diocese can preach."

"Not even the young ones," joined his wife. You'd think they'd know how important sermons are from listening to their parents. But all they want to talk about is how they feel, and after three or four Sundays you get tired of hearing sermons about THEIR emotions."

The twin subjects of sermons and communion in the hands show how badly out of contact with lay folk are both the clergy and the hierarchy. What little respect and prestige priests still have erodes a bit more each Sunday with each ill-prepared and ill-delivered sermon imposed on a defenseless laity. The clergy posture about social and political relevance quite unaware of how absolutely irrelevant is that one ministerial activity of theirs which reaches more people every week than all the rest of the things they do put together. And the hierarchy worries about what it considers to be a major change totally unaware that the lay folk consider the change trivial and don't want to be bothered by the hierarchy's anxious explanations.

"We don't make decisions by taking surveys," our fearless leaders repeat ad nauseum. Doubtless they do not, but one thing they could do by taking surveys is to learn what people are thinking. Lay folk in the church are beginning to get the idea that neither priests nor bishops give a hoot about what they are thinking.

They're right

NEW YEAR'S EVE

The parents' clubs at Bishop Kearney High School have scheduled a New Year's Eve party at Valley Echo A buffet dinner, at 8:30 p.m. Saturday, Dec. 31, will be followed by dancing until 1:30 a.m. Tickets may be obtained from Mr. and Mrs. Ray Klafehn and Mr. and Mrs. Rich Hodes.

Our leaders have finally done it. On the Communion-in-the-hands issue they have offended absolutely everyone.

There is a small minority of American Catholics who are opposed to the communion-in-the-hands change; they were offended by the change, and there is nothing the leadership can do to placate them. There is a much larger minority which is strongly in favor of communion in the hands, and the long delay in the change (we trailed the Republic of Ireland in this reform) has offended them much either way, but along with the other two groups they seem to be violently angry at the sermon series which was supposed to prepare them for the change. I do not, alas, have empirical data of the sort I would like because American Catholicism does not believe in monitoring the attitudes of its membership. (It prefers tent shows like the Detroit Call to Action meeting in which 65 percent of the delegates were ecclesiastical bureaucrats who claimed to speak in the name of the rest of the laity.) But everywhere I have gone in the country in the last several weeks I encounter furiously irate laity for whom the "Communion in the Hands" sermon series seems to have been the last straw. Even the birth-control encyclical didn't seem to make people that angry.

In addition to placating its minority members the leadership seems to have had two goals in mind when it ordered the course of instruction for this monumental change. It wanted to reassure what it thought would be the vast numbers of laity who would consider communion in the hands sacrilegious, and it wanted to avoid a loss of respect for the Eucharist. It does not seem to have occurred to anyone that the laity would react vehemently to what it considers a supreme insult to its intelligence and to senseless waste of its time in a matter of trivial disciplinary importance.

"Don't they have anything better to talk about?" exploded one college-educated laywoman to me. "Aren't there any other problems in the world

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