

Unique Spiritual Group For Women May Start Here

A day after the celebration of the feast day of the great St. Francis De Sales last week, Father William Marceau put in motion his long-held conviction that a number of diocesan women might find in the saint's life and writings a particularly relevant value for today's lifestyles.

Father Marceau, a member of the Basilian Fathers at St. John Fisher College, last week proposed establishing here a chapter of the Society of the Daughters of St. Francis De Sales. The organization, he said, is open to "all Christian women (married, widowed or single) who seek to live in an authentic way the profound vocation of baptism."

The Daughters, he said, "strive together to respond to a universal call to holiness, each one within her particular conditions of life: familial, social and professional. St. Francis De Sales writes of this in the 'Introduction to the Devout Life.' 'Whoever and wherever we may be, we can and must aspire to the perfect life.'"

Father Marceau described the charism of the new group: "confidence in God's love invites members to a life of simplicity and generosity, sources of Christian peace." He quoted St. Francis, "The love of God must be your element and the atmosphere in which you must live."

While stressing that the

Daughters of St. Francis De Sales "resembles a third order, but is neither a third order nor a secular institute," he nevertheless observed that "there exists a rule which aids the aspirant to live more fully the Gospel's teachings according to the spirit of Jesus in the Church in the world as disciples of Mary and of St. Francis De Sales."

Although "the society has no designated apostolic activities," he said, "each person, according to her tastes and aptitudes, participates in the life of the Church."

Retreats and meetings are also a regular feature of membership.

He said the Daughters



FRANCIS DE SALES

count 3,520 members worldwide. The headquarters for the international group is at the Salesian Center, 57-79 rue Leon Frot, in Paris.

He invited women interested in pursuing establishing a chapter of the organization to contact him at St. John Fisher College.

Vocations Subject of Discussion

An evening of prayer will be led by Father Innocent Valenti, diocesan vocations director, 7:30-9:30 p.m., Tuesday, Feb. 8, as part of the Sisters of Mercy year-long

Faith Sharing Program. The events are open to women discerning their state in life.

The prayer evening will be held in Trocaire Community at the Mercy Motherhouse on Blossom Road, according to Sister Sheila Stevenson, congregational vocations director. Further information is available by contacting her at (716) 244-2175.

Deadline

Items intended for publication must be typed and in the Courier-Journal offices by noon Thursday before the Wednesday publication. The Courier-Journal is located at 114 S. Union St., Rochester, N.Y. 14607.

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Archbishop Cites Pastoral Criticisms

By Matt Kane

Minneapolis (NC) — European Bishops meeting with Americans on the U.S. bishops' war and peace pastoral were highly supportive of the effort but criticized specific sections of

the current draft, said Archbishop John R. Roach of St. Paul-Minneapolis.

At a press conference last week, Archbishop Roach listed some of the specific reservations that the representatives of European hierarchies had about the

document.

These included problems with the draft's use of Scripture, its handling of non-violence and the just war theory in Church teaching and history, and the principles underlying its limited acceptance of nuclear weapons as a deterrent, he said.

Despite the criticisms expressed, said the archbishop, the consultation "was in many way a flattering meeting because the bishops of Europe used words such as 'courageous,' 'long-overdue,' 'a true contribution to the library of peace' to describe the U.S. bishops' work."

Archbishop Roach, who is president of the National Conference of Catholic Bishops, was one of four Americans who attended the Vatican-sponsored consultation with representatives of European bishops and Vatican officials.

The European bishops also felt that a stronger condemnation of Soviet policy and practice was

needed in the draft, along with a lengthier discussion of peaceful alternatives to conflict, he said.

"I would accept most of these as valid criticisms," he said of the comments from prelates representing the bishops of France, West Germany, England and Wales, Scotland, Belgium Italy and the Netherlands.

Archbishop Roach later said, "I don't know that there was anything that was raised that we have not been conscious of, but I think that (the Europeans) expressing their concern is going to emphasize our need to take a look at some of those issues."

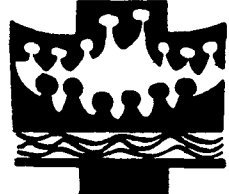
He said that the bishops' committee drafting the pastoral, headed by Cardinal Joseph Bernardin of Chicago, who was also at the Vatican meeting, was already examining a better and more complete use of Scripture and was developing a clearer explanation of the principle of deterrence.

As for the pacifist and just-war traditions in the Church, Archbishop Roach told the press that the Europeans "feel we ought to make a judgment that the just-war theory has precedence over the non-violence theory" in Catholic moral teaching.

The proximity of Western European countries to the Eastern Bloc and their strategic position as a possible theater of nuclear war give them a perspective from that of the American bishops, he said.

Insights In Liturgy

By Sister Nancy Burkin, SSJ



Preparation Of Gifts, Prayers and Actions

Once the bread and wine have been presented and the altar prepared, a brief, relatively secondary rite occurs. A simple prayer of blessing is said over the bread and the wine to which some water has been added, and two private prayers are said by the presider. This is hardly one of the peak moments of celebration!

This simple ceremony is an attempt by the reformers of Vatican II to put things in perspective. One only has to remember the celebration of Mass before Vatican II to see the many changes that have been made in this rite. In fact, as children, many of us learned that in order to fulfill our Sunday obligation, we had to be present for this part of the Mass, called then the "Offertory." Today we see it as secondary to other, more important parts; e.g., the readings (which would have been missed if one got in just in time for the "Offertory!")

For the first 1,000 years, the preparation of the gifts was done in silence. The symbolism of the procession and presentation of the gifts said far more than words could about the assembled people and their desire to enter into the mystery of Christ. When the procession no longer occurred, prayers spoken by the presider were used to give a spiritual interpretation of the action. Words speaking of "offering" and "sacrifice" occurred frequently in these

prayers and soon people referred to them as the "Little Canon." Even an epicletic prayer (calling upon the Spirit) was said over the gifts. As a result a simple ceremony became cluttered and complicated by words that caused misconceptions to emerge as facts.

The simplification of the rite by Vatican II has put it and the Eucharistic Prayer into correct balance. The prayer of blessing over the bread and wine are prayers of praise modeled on Jewish table prayers. According to the rubrics, these prayers are said aloud with the people responding only if no hymn is sung. Before the blessing over the wine, a small amount of water is added. Originally this action had a very practical purpose: the wine of the early Christians was very strong and of a heavy texture so the addition of water diluted it. In our present liturgy, the prayer accompanying this action explains it: "By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share our humanity." This prayer is to be said inaudibly by the presider (General Instruction, 103). Following the prayer of blessing over the wine, another private prayer is said inaudibly by the priest (General Instruction, 104). This is a prayer for purification and is linked with the ritual washing of hands that follows it.

Thus the concepts of "offering" and "sacrifice" are removed from this secondary rite and restored to the preeminent place where they belong: the Eucharistic Prayer.

Business in Diocese



Mary S. Baxter of Penfield has been elected assistant vice president of Manufacturers Hanover. A graduate of Mercy High School and the State University of New York at Alfred, she has been with the bank for eight years.

Mrs. Baxter is a past president and current member of the American Institute of Bankers, Rochester Chapter. She is vice president of the Home School Association at St. Joseph's in Penfield. She is married and has three children.



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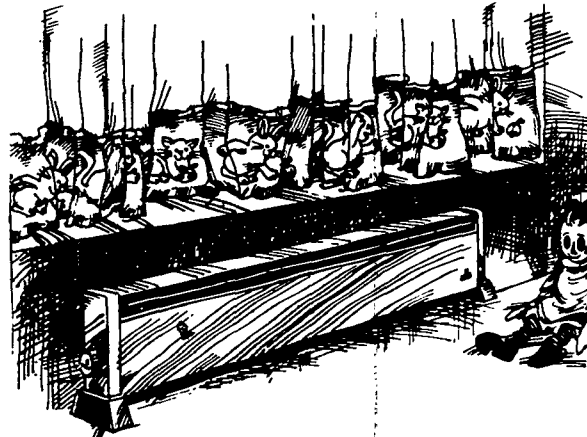
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Story by Jol Photos Terrance J.

By a few minutes on any one of the degree nights, basement of Sacramento Church fluffed out, coffee in an urn and soup is drifting air.

And anywhere 15 homeless people sheltered from winter night.

Such shelter possible, however

'To Auburn

Auburn — of the brown beneath the cocktail and create a crumpled \$1

Pressed by the sack's contents the coupon he found its way placed there

"Look at the Human Committee was sorted through boxes of food for Christmas parishioners of Church.

"This is a part of the spirit sharing in the he said.

"Here, sorry too much for what he can off than he is.

It was that permeated the gift drives at the Street church Clarence Gar