

# Along The Way

With Bishop Matthew H. Clark



I want to issue a special invitation to you. It comes from the Third Draft of the United States Bishops' Pastoral Letter: The Challenge of Peace: God's Gift and Our Response.

The draft states, "As a tangible sign of our need and desire to do penance, we commit ourselves as bishops and call the community of the Church to fast and abstinence each Friday in the name of peace. Such fast and abstinence should be accompanied by works of charity and service towards our neighbors."

Fasting and abstaining are meant to remind us of our absolute dependence on God and to order us to the service of our brothers and sisters. If these practices turn our minds and heart to God, if they make us concerned for the hungry and the oppressed, then we will have contributed to the work of peace to which we are all called.

Would you think about fasting and abstaining from meat each Friday for the sake of peace?

Abstention relates to the kind of food consumed. By abstaining we normally understand taking no meat. Others extend that to mean taking no high quality or favorite foods so that the day does not lose purpose.

Fasting relates to the quantity of food. As I was growing up it meant taking one full meal a day and two other meals, the total of which equalled the full meal. For some it means no food all day. We will all have to make our own decisions because age and physical condition and health all need to be considered.

As a rule of thumb we might all eat sparingly and simply enough on Friday to remind us of our need for God and of our need to give ourselves to the work of peace.

I have tried to think about the challenge of the letter and

will try to respond to it in this way.

- no meat on Fridays and none of the fish I love more than meat.

- on all days for the rest of this year I will try to eat only at table, i.e. no appetizers, no between meal or bedtime snacks.

- I shall try to eat on all occasions in such a way as to let meal times remind me of my own need to be reconciled, of the needs of the poor of the world and of the work of peace to be done.

For the first month, at least, that is going to be difficult because I am very much aware that I often eat out of emotional rather than physical need. Now I know I will have to deal with all kinds of interior pulls and pushes that I normally quiet by eating. But that will all pass and I will be better off physically and spiritually for it all.

I will be off to Chicago on Sunday evening for our meetings on Monday and Tuesday at which we will try to give final form to our letter.

The discussions will be full, I am sure. Please pray that we will approve a strong, clear, prophetic call to peace which will be effective in reversing the dreadful armament patterns of today's world and give us strength for the long slow work of constructing a world whose peace is rooted in justice for all.

More about that next week. In the meantime, please think about the fast and abstinence idea. Talk about it with your family, the members of your car pool, your friends in the office.

Prayer and fasting can change hearts. And that is the beginning of peace.

## Prayer for Peace

O Lord, our God,  
how many times do we raise our voices to you?  
For,  
we are a people of faith, hope, and love.  
Renew our faith during these sacred Easter Days.  
Sustain our hope as an unclear future crowds in before us.  
Allow us to fulfill your love by sharing it with others.

Through your merciful guidance,  
send your Spirit upon all of those who work  
for true peace and justice in our world.  
Help those who are entrusted with the responsibility  
for making just decisions.  
Give them courage to do your Will,  
to mold your future,  
and to work under the guidance of your loving Hand.

Allow the times and the seasons to shout out your praise.  
Rest your favor on us  
and in doing so, inspire us to bring  
to those who seek refuge, light  
to those who dwell in darkness, new hope  
to those who are alive, the promise of eternal life.

Amen.

## Pastoral Hearing Draws 200

By John Dash

More than 200 people, representing at least 30 distinct groups, gathered at St. Anne's last Wednesday to voice their opinions of the proposed pastoral letter of the U.S. bishops dealing with war and peace.

The occasion, believed to be unique in the country, was a hearing convened by Bishop Matthew H. Clark to get a sense of diocesan and area feeling on issues raised in drafts of the letter.

The nation's bishops will gather in Chicago May 2 and 3 to vote on the pastoral.

"As one bishop amongst many," Bishop Clark told the assembly, "it will be impossible for me to present all I hear tonight, but I assure you that I will carefully consider both your written and oral comments on this issue..."

"As your bishop, it's important for me to listen to all different points of view — not only those held by the Roman Catholic community but those of the community

at large, since this is an issue that touches all of us. My hope and my prayer is that we can all work together with our different opinions and expectations toward what is our common goal — a world where peace and justice reign for all."

Among the first to speak was Bishop Robert R. Spears Jr., Episcopal bishop of Rochester. "The definition of the unjust war," he said, "needs revision and expansion. At the present day cost to national economies, human welfare and common life, war is indiscriminately deadly, unbelievably expensive and inescapably unjust. It is time to take the world back from the generals."

In a similar vein, Rev. John Walker, executive secretary of the diocesan Office of Black Ministries, said that his office "opposes any position of the Catholic bishops which would reduce the urgency of the November 1982 draft (of the bishop's pastoral), and which would tend to appease the Reagan

administration. We urge the strongest and most demanding position that can be taken as a conscience Church in articulating a just, mutual and lasting peace for ourselves, for the great Russian people, and for all of humankind."

Also present at the hearing were several promoters of devotion to Our Lady of Fatima, one, William Folger, who filed this warning:

"Recent popes, including John Paul II, openly support Fatima remedies for peace but many American bishops ignore his lead in ways not possible to justify under the nuclear threat. They shy away from being explicit on Fatima. If they continue to refrain from facilitating study of Fatima in the Catholic school system, if they continue with no follow-through on some of their own national paper resolutions on Fatima, if they continue with tokenism and downplay of recommendations from Fatima, then they remain prolongers of this deterrence-based peace, con-

tradicting their own purpose in writing the nuclear letter."

Not a few present showed sympathy with the statement of Ronald L. Chapuran, "I was concerned that the second draft did not adequately acknowledge the need to pressure the Soviet Union, if arms reduction was to be a reality. In the face of the Soviet Union's intolerance of dissent, it is wishful thinking to expect concessions from the USSR unless we bargain from strength. No negotiation is better than negotiation out of blind fear. Calling for bilateral and verifiable agreements is really one-sided and empty unless we can find the means to coerce the USSR in the manner the U.S. can be pressured. The third draft is much more realistic in stating this dilemma."

From Mark Davison, the bishop heard of the endorsement of elements in the pastoral letter from a secular quarter. Davison represented the recently organized Rochester chapter of the Lawyers Alliance for Nuclear Arms Control. The group's statement included, "We believe that the bishops' pastoral letter can help direct our thinking away from confrontation and arms buildup. We hope that the final draft will be unequivocal in supporting a bilateral freeze on nuclear weapons testing, production, and deployment. We also suggest that, in its discussion on the building of peace, the letter elaborate on the practical and moral necessity of being in communication, in relationship, with our adversaries."

A strong plea for further elaboration of the Christian pacifist position came from the senior social justice seminar at Our Lady of Mercy High School. Representing the group was Maria Mendola who said:

"The pacifist position is a new understanding for us that we are pleased to re-



Maria Mendola, senior at Our Lady of Mercy High School, returns to her chair after presenting the views of her classmates.

discover. We have been helped in understanding this through the story of Gandhi and others who have tried to live by it. We feel that the Church leaders need to inform us more on this tradition. We need you to teach and preach about pacifism and how it can be lived out in our time, in our present society. We challenge the bishops, and all leaders in the Church, to be models and examples for us on how to live out the Gospel call to pacifism. We need models to show us the way."

## Four Pastorates Filled

New pastors have been named for four parishes, according to an announcement by Bishop Matthew H. Clark.

Father Lawrence A. Gross will be pastor of Holy Apostles, Rochester; Father Dominic F. Mockevicius pastor at St. Vincent de Paul in Churchville; Father Thomas F. Nellis pastor at St. John the Evangelist, Clyde, and St. Patrick's, Savannah, and Father Elmer J. Schmidt at St. Ann's, Hornell.

Father Gross was chaplain at Bishop Kearney High School from 1971 until last year when he was named associate at St. Thomas the Apostle. Prior to his chaplaincy, he was at Holy Name, Rochester.

Father Mockevicius has

been a longtime chaplain at Craig Developmental Center in Sonyea where he was first assigned in 1962. Before that appointment, he served in a variety of pastoral assignments, including a stint as temporary administrator at St. Patrick's, Cato, and St. Thomas, Red Creek, from February to October 1961.

Father Nellis also is a former chaplain, having

## Mooney Plans Garage Sale

The Women's Guild of Cardinal Mooney High School has scheduled a garage sale from 9 a.m. to 3 p.m., Saturday, May 7 at the school, 800 Maiden Lane.

Proceeds will go to the school's Guaranty Tuition Fund. Those wishing to contribute such items to the

served in that capacity at St. Ann's Home until 1979 when he was transferred to the associate pastorate at St. Cecilia's, Rochester.

Father Schmidt has been pastor at St. Margaret Mary's in Hornell since 1974. He served in a number of associate pastorates before that, including five years at the Hornell church from 1959 to 1964.

sale as jewelry, appliances, book, clothing, etc., should bring them to brothers' garage at the rear of the school from Monday, May 2 through Friday, May 6.

The public is welcome, according to co-chairmen Mrs. Joanne Croteau and Mrs. Isabelle Marino.

### Diocesan Appointments

**Bishop Clark announces:**

**Father Nicholas Arioli, CPPS, to pastor, St. Jerome's, East Rochester, Sept. 1.**  
**Father Anthony F. Calimeri to pastor, St. Francis, Phelps, Sept. 1.**  
**Msgr. John F. Duffy to sabbatical, Sept. 1.**  
**Father Lawrence A. Gross to pastor, Holy Apostles.**  
**Father Dominic F. Mockevicius to pastor, St. Vincent's, Churchville.**  
**Father John Mulligan to pastor, St. Anthony's.**  
**Father Thomas F. Nellis to pastor, St. John the Evangelist, Clyde, and St. Patrick's, Savannah.**  
**Father Elmer Schmidt to pastor, St. Ann's, Hornell.**  
**All appointments effective June 28, unless otherwise indicated.**