

Five Priests To Note 25th

Five diocesan priests are noting the 25th anniversary of their ordinations this year.

Of the five, one, Father James M. Moynihan, pastor of St. Joseph's Church in Penfield, was ordained early, Dec. 15, 1957 in Rome; but he is considered a member of the ordination class of 1958.

The remaining four, Fathers William J. Gordinier, Lawrence V. Murphy, Joseph M. Sasso and Thomas R. Statt, were ordained May 31, the feast of the Queenship of Mary, 1958.

Father Moynihan spent the first three years of his priesthood in graduate study at Gregorian University in Rome, where he earned a licentiate in theology and a doctorate in canon law. In 1961, he was named associate pastor of Mt. Carmel Parish in Rochester.

In 1963 he was appointed secretary to Bishop James E. Kearney, and also to the tribunal post of "defender of the bond."

In 1966 he was made

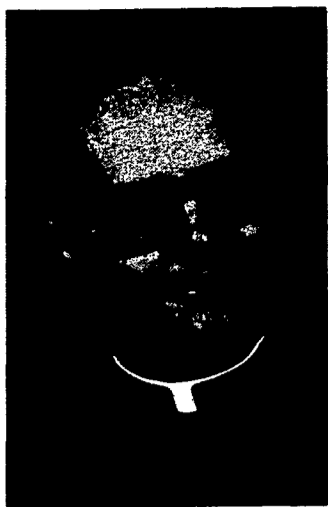


FATHER MOYNIHAN

chancellor of the diocese and chaplain to Monroe County Jail.

He held the chaplaincy at Highland Hospital from 1974 to 1976, when he was named pastor of St. Joseph.

He once commented on his many memberships and associations, "The list is too long and boring!"



FATHER GORDINIER



FATHER SASSO

Father Gordinier, pastor of St. Mary's Parish in Geneseo, was first assigned to St. Margaret Mary in Rochester.

In 1961 he was named spiritual director of the diocesan Junior Curia of the Legion of Mary.

He was appointed assistant pastor of Sacred Heart Cathedral in 1965, and, three years later, assistant at St. Mary in Waterloo.

In 1970 he was named to Guardian Angels in Henrietta.

In September 1972, he was appointed co-pastor of St. Joseph's Parish in Penfield, a post he held for four years until he was named pastor of the dual parish of St. Patrick in Cato and St. Thomas in Red Creek.

Father Murphy, chaplain at Genesee Hospital since 1970, first was named to St. John the Evangelist Parish in Greece.

In 1962, he was appointed associate pastor at Sacred Heart Cathedral.

Three years later, the Newark native was named spiritual director at St. Andrew's Seminary, with weekend work at the cathedral.

When the seminary institution changed to King's Prep, he was assigned to that faculty.

In 1970, he moved to Becket Hall and became diocesan director of vocations and coordinator of the deacon internship program.

Father Sasso, who holds a masters degree in education from the University of Rochester and a masters in divinity from St. Bernard's Seminary, was first assigned to St. Anthony's Parish in Rochester.

He moved to St. Mary in Canandaigua in 1961, and then to Good Shepherd in Henrietta in 1965.

In 1969 he was named to St. Mary in Ontario. For several months in 1971, he served as chaplain to the infirmary of the Sisters of St. Joseph. Later that year he was appointed to Holy Rosary in Rochester.

From 1973 to 1976 he was at St. John the Evangelist in Spencerport, at which point he was named administrator of St. Dominic's Parish in Shortsville.

Prior to his present post as pastor of Holy Angels in Nunda, Father Sasso also



FATHER MURPHY



FATHER STATT

served the parishes of St. Patrick in Corning and St. Boniface in Rochester.

Father Statt, pastor of Our Mother of Sorrows Church, held associate pastorates at St. Mary in Canandaigua, and at Corpus Christi in Rochester.

In 1964 he was named chaplain to the Newman community at SUNY Geneseo, a post he held for 12 years.

He was appointed rector of Becket Hall in 1976, remaining there until his appointment to Mother of Sorrows in 1980.

Father Statt will be feted by his parishioners at a dinner-dance June 5 at Arena's Party House. Cocktails will be served at 5 p.m., buffet at 6 p.m., and dance music at 8 p.m. Tickets are \$10 and are available at the rectory.

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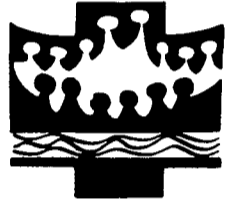
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Insights In Liturgy

By Sister Nancy Burkin, SSJ



Distribution Of Communion

The highest point in the peak experience of prayer that the Eucharist is for us is the reception of Communion, the eating of one bread and drinking from one cup. One by one, yet all together, the members of the assembly act out the Amen with which they concluded the Eucharistic Prayer. In this ritual, we do in deed what we said in word — that we are with and in Christ together as one body.

It is no coincidence that as part of this eating and drinking rite we again say Amen. In the fifth century Augustine challenged the people: "If you wish to understand the Body of Christ, hear the Apostle speaking to the faithful: 'You, however, are the Body of Christ and his members.' If, therefore, you are the Body of Christ and his members, your mystery is presented at the table of the Lord; you receive your own mystery. To that which you are, you answer: Amen, and, by answering, you subscribe to it. For you hear: 'The Body of Christ' and you answer 'Amen!' Be a member of Christ's body so that your Amen may be the truth."

This quote from Augustine shows that not only is the dialogue during the distribution of communion a very old one but also that it indicates more than an expression of faith in the presence of the Lord in the bread and wine.

We are addressed "the Body of Christ" and we reply "Amen" — our assent in faith to the presence of the Lord in bread and wine, our agreement to being the Body of Christ and thus willing to hand over our body and pour out our blood that we all might be one, and our acceptance of one another with whom by that eating and drinking we do become one body in the Lord.

Because of the wide implication of these words, the General Instruction, Article 117, indicates that "The body of Christ" is the text to be used. Any other, such as "This is the body of Christ," "This is the bread of life," do not express the total mystery.

Because the early Church saw themselves as active participants in the dynamic action of Eucharist, they expected and always received bread and wine that were consecrated at the Eucharist they were celebrating. There was never a thought to go to a tabernacle (there were none) to get bread consecrated at another time, nor was there any question whether or not they would receive from the cup. The General Instruction, Article 56, deals with this in our day: "It is most desirable that the faithful should receive the body of the Lord in bread consecrated at the same Mass and should share the cup."

Finally, we call those who gather for Eucharist, the assembly. From the beginning of the celebration, they are moving closer and closer together, gathering as one. At this point in the celebration, they take the final step in the ritual gathering process by processing together to eat and drink with the Risen Lord. During this procession to communion we are asked to sing, to express our oneness by a united voice, to show our joy and our recognition of our togetherness as we move towards the culmination of our gathering: becoming one in the Body of Christ.

Rather than looking at the reception of communion as a personal me and Jesus moment, our revised ritual of dialogue, action and song challenges us to see ourselves and the Lord only when we see ourselves and others together forming the Body of which he is the Head.

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