



The wonderworker

The parishioners of St. Nicholas Melkite Church preserve the traditions of Eastern-Rite Catholicism while adapting to current situations. See page 8.



The beat goes on

Coach Joette Abbey is all smiles because Cardinal Mooney is still alive in Section 5 Class AA; Notre Dame advances to the Far West regionals. See page 10.

COURIER-JOURNAL

Catholic Diocese of Rochester

50 Cents

Thursday, June 4, 1987

28 Pages - Two Sections



HAIL HOLY QUEEN — St. Thomas the Apostle parish honored the Blessed Virgin Mary with a May crowning ceremony on May 29. The celebration anticipated the special year of Marian devotions that will commence on June 7, Pentecost Sunday.

Michael N. Aydogan

Vatican letters revive issues involving diocesan priest

By Teresa A. Parsons

At the request of Vatican officials, Paulist Press has decided not to reprint the book *Parents Talk Love: the Catholic Family Handbook About Sexuality*.

In a letter to Bishop Matthew H. Clark dated March 17, 1987, officials from the Vatican's Sacred Congregation for the Doctrine of the Faith expressed concern about the possible reissuing of the book with the word "Catholic" in its title. Last October, in response to a request from the same Vatican congregation, Bishop Clark removed his imprimatur from the book, which was co-authored by Father Matthew Kawiak, associate pastor at St. John the Evangelist Parish in Greece, and Susan K. Sullivan, a science teacher at Cardinal Mooney High School.

When diocesan officials earlier this month communicated the Vatican's latest concerns to Paulist Press, a Catholic publishing company operated by the Paulist Fathers, an editor there said the company voluntarily decided not to reprint the book.

"The diocese didn't say 'Don't reprint the book,'" explained Douglas Fisher, a Paulist Press editor. "They told us there were questions about it from Rome, and we made the decision to go along for the sake of keeping good relations with Rome."

Paulist Press will continue distributing copies of the book that are still in stock, according to Fisher. Based on the book's current sales, which have totaled approximately 6,000 copies since it was released in 1985, Fisher estimated that it may be several years before that stock is depleted.

Bantam Books, Inc., also plans to release a new paperback edition of *Parents Talk Love* early next year, according to Stuart Applebaum, Bantam's vice president and director of publicity. Applebaum said the company purchased the rights to the book

from Paulist Press prior to both the release of the Vatican letter and the removal by Bishop Clark of his imprimatur.

Meanwhile, Father Kawiak learned last Tuesday that he had been mentioned in a second letter from another Vatican office — the Sacred Congregation for the Sacraments and Divine Worship. A photograph of a children's liturgy at which Father Kawiak presided last December was among several matters raised by a congregation official in a letter to Bishop Clark dated April 27, 1987.

The picture in question showed children gathered around the altar at St. John the Evangelist Church during a special First Friday Mass. In front of the altar was a heap of stuffed animals, which Father Kawiak had asked the children to bring as a Christmas offering for needy children. The photo was published in the *Courier-Journal* and distributed by National Catholic News Service to other Catholic newspapers throughout the country.

Father Kawiak explained that to illustrate his homily's theme of poverty and homelessness, he told the story of a stuffed dog named Curby that he once found abandoned in the street.

Father Kawiak said he has long sought such creative, innovative ways of bringing the gospel message alive for children. For more than a decade, he has used hand puppets during children's liturgies — never as a focus for the liturgy, he pointed out, but as "helpers" or visual aids to illustrate Bible stories or gospel themes.

"The whole idea of using these symbols is to help (children) better understand the wonder and beauty of God in the world today," he explained. "The feedback I have had from people has always been marvelous."

Continued on Page 3

Bishop ordains eight deacons in cathedral ceremony

By Teresa A. Parsons

What one deacon's wife recalled as four years of blood, sweat and tears came to a triumphal conclusion last weekend for six men whom Bishop Matthew H. Clark ordained as permanent deacons.

During a concelebrated Mass on Saturday afternoon, May 30, at Sacred Heart Cathedral, Bishop Clark conferred the Sacred Order of Deacon upon James E. Fitch, Donald F. von Hagn, Klaus D. Schulz, Richard J. Lombard, Stephen J. Graff and Eugene L. Edwards Jr. At the same time, the bishop also ordained Timothy Brown and Michael McHale as transitional deacons. Brown and McHale will each spend the coming year working in a parish while preparing for ordination to priesthood next spring.

Once ordained, deacons are permitted to proclaim the gospel, preach, and assist the priest during liturgical celebrations. They may also perform marriages and baptisms, anoint the sick, and preside at funerals.

Members of the fifth diocesan class of permanent deacons represent nearly as broad a variety of backgrounds and experiences as any six people could. They live and minister in small towns, suburban neighborhoods, inner-city Rochester, and rural areas. By profession, they include educators, a painting contractor, a banker and a champagne production worker. One is a former religious brother and theatrical set designer. Two have earned advanced aca-

ademic degrees, while several others approached the rigorous formation process armed only with high school diplomas.

Among the few traits all six men seemed to share is the support of wives and family members and a strong desire to serve the Church. They've needed both, since each has shouldered the responsibility of job, family and ministry in addition to the demanding four-year process of diaconal formation.

Prior to ordination, deacons must earn the equivalent of a master's degree from St. Bernard's Institute. During the academic year, they gather for one weekend each month and participate in an annual retreat. In the summer intervals between academic courses, candidates spent a minimum of 10 hours per week in various field ministries.

Members of the current diaconal class will be the first to go through a fifth year of formation with the addition of a one-year internship after ordination. Most of the six new deacons have been assigned to their home parishes for what Deacon Albro Wilson, diocesan director of the permanent diaconate, terms "on-the-job training."

"Rather than have them plunge right into their permanent assignments, this will offer them a chance to continue their learning," he explained.

A total of 65 permanent deacons have been ordained in the diocese since the first class of 22 men was accepted in 1978, 10 years after the

permanent diaconate was restored in the United States by approval of the Holy See. Donald von Hagn, 54, was encouraged by a former pastor at St. Mary's in Bath to apply that first year. Although he completed all the necessary forms, von Hagn waited five years to submit them. "The time just wasn't right," he recalled.

This year, the parishioners at St. Mary's will finally welcome von Hagn as their first permanent deacon. A retired Air Force officer who currently works in a laboratory at Taylor Wine Company, he credits their support with pulling him through.

"I really didn't understand the commitment," he said. "It was their prayers that gave me the strength to get through."

Like von Hagn, Stephen Graff gave in to what he termed "five years of unrelenting pressure" from fellow parishioners in the Northern Cayuga Cluster, which includes St. John's in Port Byron, St. Joseph's in Weedsport and St. Patrick's in Cato. For the past seven years, Graff, 42, has worked on the Cayuga County pastoral team, first as a director of religious education, and more recently as a pastoral assistant.

"I definitely feel that I had been called by the local parish, and ordained by them long before today," he said. "It was more something that evolved, rather than making a quantum leap from educator to deacon."

During the previous 15 years, Graff had designed sets for opera, ballet and theater in

New York City and Syracuse, and taught in college theater programs. Earlier, in the 1960s, he was a member of the Oblates of St. Francis DeSales, although he never entered the major seminary.

During his internship year, Graff will continue to serve with the pastoral team in the Northern Cayuga cluster. "I see myself as a transitional model for the next generation," he said. "I like the idea of recruiting and enabling the next generation of ministers in the rural Church."

Klaus Schulz, 47, was drawn to the diaconate through the charismatic renewal movement. After more than a dozen years of active lay ministry at St. Lawrence Parish, he began to wonder, "Where do I go from here?"

Friends urged him to consider the permanent diaconate, which had recently been introduced in the diocese, but he held back for several years. "Our children were younger then, and I just didn't have the time," he said.

Shortly after Schulz applied and was accepted to the program in 1983, a representative from Food for the Poor invited him to visit a parish in Kingston, Jamaica. As part of his field work, he has since returned three times to work at St. Pius XII, a destitute inner-city parish where he puts both his skills as a painting contractor and his ministerial expertise to work.

Continued on Page 9