

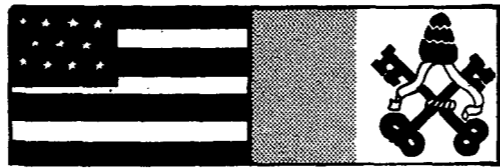
Perinton parish boasts thriving perpetual adoration

By Father Paul Cuddy
Courier columnist

Father Robert C. MacNamara, former pastor of St. Vincent's Parish, Corning, is the current present pastor of St. John of Rochester, Perinton. A good friend and a scholarly priest, he invited me to substitute for him at the parish from Oct. 1-3. His instructions concluded with "our associate, Father Don McCarthy, will take good care of you." And he did.

What a booming parish at St. John of Rochester, which is made up of 2,100 registered families. Who knows how many unregistered members are hiding their Catholicism in anonymity in the area? The parish school numbers 230 pupils, who dress in trim uniforms. The parish also boasts 700 pupils in its religious education program.

The new church building — which is used for Sunday Mass, weddings and



ON THE RIGHT SIDE

special occasions — seats almost 1,000 people. Adjoining the church is a devotional chapel which on average will seat about 50 parishioners.

The parish was established about 30 years ago under the guidance of Father John Leveque. Under his tenure, the parish built the school to also use as the church for Sunday Mass and reservation of the Blessed Sacrament. He also built a neat rectory, which is now quite dinky, considering all the constant activity there.

Father Leveque died suddenly from what many said was overwork and worry, Father Vincent Collins succeeded him and continued to develop the parish by emphasizing the family, school, and CCD program. He died after a short illness, marking another great loss to the diocese.

Eleven years ago the breezy, cheerful Father Bernard Dollen became pastor of St. John's. His brother, Monsignor Charles Dollen, is especially important to the church because he is the book reviewer for the monthly *Priest* magazine. In addition to writing many books, he also cares for a large parish in California. Energy seems to be greatly stored in the Dollen genes.

During his pastorate, Father Dollen erected a fine church and parish center. He also developed many programs with parishioners' participation. One of the most recent is Perpetual Adoration of the

Blessed Sacrament.

Father Dollen's devotion to the Blessed Sacrament impelled him to suggest this Perpetual Adoration — 24 hours a day, seven days a week — to his parishioners. Some reacted by saying, "Impossible, people won't follow through."

Others retorted: "We think otherwise. We have an ideal set-up with the chapel adjoining the church. People can slip in quietly, make their hour, leave quietly with adoration continued by others."

So organizers posted a sign-up sheet. The hours are faithfully fulfilled. Curiously enough, the most difficult hours for people are not from midnight to 6 a.m., but from 8-9 a.m., probably because of breakfast preparations.

The church is conveniently located just off Route 31 between Pittsford and Fairport, and some people travel a long distance to make the hour of adoration.

Church must raise voice even against government

By Father Albert Shamon
Courier columnist

Sunday's readings: (R3) Matthew 22:15-21; (R1) Isaiah 45:1, 4-6.; (R2) Thessalonians 1:1-5.

In Sunday's Gospel, the words "plot" and "trap" reveal the hypocrisy of the Pharisees and Herodians. With flattery, they grease the way for Jesus to incriminate Himself by asking a loaded question. "Master, we know you are truthful ... that you court no one's favor. Tell us, is it lawful to pay tax to the emperor or not?"

A "yes" would have incriminated Jesus with the Romans. A "no" would have alienated Him with the Jews.

Jesus avoids being gored on the horns of a dilemma by answering, "Give to Caesar what is Caesar's. Why? Because all power is from God (R1). And "give to God what is God's."

And just what is God's? Every tenth of a dollar we earn. Do we give proportionately to the church?

Our bodies, too, belong to God. One of the dumbest remarks a person can make is, "It's my body. I'll do with it what I please." That is a dumb statement because it is not true. Our bodies are such wonder-

ful, miraculous gifts from God to us. What a piece of work man is!

Do we abuse our bodies? Zig Zigler asks, "If you had a million dollar race horse, would you allow it to smoke cigarettes, drink whiskey and stay out all night? How about a \$1,000 dog? How about a \$5 cat? If you wouldn't treat a horse or a dog or a cat like that, than how can one abuse a six million dollar body?"

Our brains belong to God, too. How do we treat our brain? What nutrients do we give it? What kind of exercise? The best way to shrink the brain is a steady diet of soaps and sit-coms.

And the state, too, belongs to God. Although church and state are distinct entities, both come from God. Both are answerable to God as well.

How wrong it has been for a Supreme Court, packed with Masonic judges from 1941 to 1971, to secularize by raw judicial power this once God-fearing nation!

How wrong it has been for this same court to outlaw God from political and civil and educational life, under a distorted interpretation of separation of church and

state! How wrong it has been to have legitimized hard-core pornography! How horribly wrong it has been to perpetuate one of the most unspeakable crimes in history: a decree allowing the murder of defenseless babies!

In times like these, the church raises her voice against government. She denounces, fulminates and sometimes excommunicates. She threatens, not because she is trying to run a country or get control of a government, but because she is the guardian of truth and morality. "You ... I have appointed watchman for the house of Israel" (Ezekiel 33:7).

She always raises her voice against sin. If the sinner happens to be a government official, she will not keep silent because of one's high office; nor can she keep silent! Like John the Baptist, she rebukes all Herods, not to get their thrones, but to save their souls and the souls of their subjects,



A WORD FOR SUNDAY

suffering from tyranny.

As the great historian Godefroid Kurth put it: "The Church takes from the State the direction of moral life of its citizens, but it leaves to the State a part beautiful enough: the earth ... The Church does not declare war on the State; she extends to it the hand of friendship. If the State helps the Church, she blesses it; if the State respects her liberties, she asks nothing more; if the State attacks these liberties, she sheds her blood rather than allow it. For she can not renounce her mission. She has received the church to teach all nations. She is responsible to God for the salvation of humanity ..."

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