Church places priority on Sunday Eucharist

EDITORS' NOTE: Through July the Catholic Courier will be publishing the diocesan document, "The Centrality of Sunday Eucharist: Guidelines for Parish Planning," in place of Bishop Matthew H. Clark's column. The bishop's column will return in August.

The Church and Eucharist

We, the Church of Rochester, believe that the celebration of the Eucharist is the central action of the Body of Christ, Head and members, and, as such, constitutes the Church. This is not to say the Eucharist exhausts the complete meaning and reality of the Church, but it is the summit and source of the Church's life and activity (cf. Constitution on the Sacred Liturgy, #10).

In and through the eucharistic celebration and its sacramental language of word and ritual, the Church – gathers and identifies itself as a baptized people in Christ,

- listens to the Word of God,

- remembers and gives thanks for God's wonderful works on behalf of a beloved People, especially those works accomplished in Christ Jesus,

- unites more deeply with and in Christ, and

- goes forth on its mission of bringing Christ to the world.

The Church, by engaging in these actions, encounters the presence of Christ in the gathered community, the Word, the presider and other ministers, and especially in "the bread of life and the cup of eternal blessing." This multifaceted encounter with Christ, "by



the working of the Holy Spirit," unites the Church with the prayer and the paschal sacrifice of Christ and empowers the Church to live its life and mission directed by the dying and rising of Christ.

Therefore, the Church of Rochester, in all its parishes and faith communities:

• gives the celebration of the Sunday Eucharist the highest priority. Therefore, any other liturgical celebration in lieu of Sunday Eucharist is an extraordinary measure and not the norm.

• expects neighboring parishes to collaborate on the

coordination and communication of Sunday and holy day Mass schedules.

• strives to implement fully the Rite of Christian Initiation of Adults as the normative model for initiation, recognizing that Christians are formed by and through the faith community into a Eucharistic people.

• provides to all who come an atmosphere of welcome and hospitality, in which the faith community and others present experience an environment of prayer, friendship, healing and reconciliation.

• listens carefully to the patterns of the dying and rising of Jesus as found in the diverse experiences and needs of the people and in the Church's tradition. These form the living context of pastoral ministry and liturgical celebration.

• evangelizes, catechizes and preaches based upon the Word of God, especially (but not exclusively) as it is presented in the lectionary and the liturgical year, always within the context of the pastoral care of all people.

• invites, listens to and restores to eucharistic communion its inactive and estranged members through compassionate processes of reconciliation.

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• uses responsibly the resources of the Church and community, commits itself to the works of charity and justice, uses its voice for advocacy to challenge and help reform unjust structures in Church and society, and provides services for those in need. As a Eucharistic people, we do this work together, both rich and poor, collaborating with other religious and community organizations and people of good will.

Watch for our

healthcore

July 24th Issue

Catholic Courier (USPS 135-580) Vol. 108 No. 37 July 3, 1997

Published weekly except the first Thursday in January.

Subscription rates: single copy, 75¢; oneyear subscription in U.S., \$20.00; Canada and foreign \$20.00 plus postage. Offices: 1150 Buffalo Road, Rochester, N.Y. 14624, 716/328-4340. Periodicals postage paid at Rochester, N.Y.

POSTMASTER: Send address changes to Catholic Courier, P.O. Box 24379, Rochester, N.Y. 14624.



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The 1997 collection to aid the Church in Central and Eastern Europe will be conducted in all parishes on the weekend of July 5th and 6th. Catholics from Central and Eastern Europe rely on our help as they struggle to rebuild and renew our Church in an environment of chaos, upheaval, and uncertainty.

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