

THERE'S A RYAN HOME IN YOUR FUTURE

WE THINK THAT MOST THINGS CENTER AROUND A HOME... THAT'S WHY WE PUT THE PICTURE IN THE MIDDLE

This was taken in the living room of our new Regency Park Track... Look Expensive? Just give us a call and We'll show you how pictures can deceive.



RYAN HOMES
THE NATION'S HOME BUILDER

OPEN DAILY 12 to 8 P.M.
FRIDAYS by Appt. 647-2900

PITTSFORD "EAST PITTSFORD MANOR"

Directions to EAST PITTSFORD MANOR are: Fairport Road East (Rte. 31F) two blocks past Washington Road, then turn right. 334-079

HENRIETTA "SOUTHVIEW ESTATES"

Directions to SOUTHVIEW ESTATES are: Lehigh Station Road to Pittsford Henrietta Town Line Road, right to Bitternall Lane. 334-119

CHILI "REGENCY PARK"

Directions to REGENCY PARK are: West on Chili Ave., right on Paul Rd. or 4th West. Exit at Chili Center. Follow Model Home Sign. 889-1030

GATES "NORTHAMPTON MEADOWS"

Directions to NORTHAMPTON MEADOWS are: on Buffalo Road W. just past Howard Johnson on the left between Wagon Road and Elm Grove Road. 335-4923

BY APPOINTMENT ONLY PENFIELD "CARRIAGE HILL"

381-2920

FAIRPORT "FAIRPORT MANOR"

381-2920

OGDEN "ROLLING ACRES"

8 89-1030

A Leap of Love to Fill the Gap of Self-Centered Life

By ROSEMARY HAUGHTON

A true understanding of the meaning of the Christian moral system is something that can only grow gradually, by the experience of living and loving. To this experience, the "Law" is merely the scaffolding. When the building is complete, the scaffolding can be dismantled—and the building will not fall down. It stands firm by the inner coherence of its design. But while work is in progress the scaffolding is necessary.

The reverence that Christ had for the Law given to Moses was not just the sentimental nostalgia of a man reared in a great tradition who clings to it with affection, even when he realizes its worthlessness. What his various recorded remarks about the Law seem intended to do is to focus attention on its purpose. He dismisses the detailed interpretations of the Law which might once have been devised to clarify their meaning and ease their practice, but had long ceased to be anything but legalistic and morally worthless quibbles. But at the same time he emphasized the importance of the Law. "I came not to destroy but to fulfill," in other words, to make clear to those who were prepared to listen just what the Law was intended to do. It was, as he repeatedly told his hearers, the necessary framework without which the moral personality would not grow.

There is an historical process in the history of God's people, from moral chaos expressed in superstition and magic, to clear cut moral law, and the consequent fear and sense of sin; and so to the desire for a savior to lead the way out of

this impasse, and to his eventual coming. It spreads out the psychological changes so that we can see them clearly, in their logical order. But in the psychological development of the individual, the thing is not always so clear cut. Sometimes it does follow this chronological order, especially, of course, in the case of converts from atheism or agnosticism. But often the process seems so muddled up that it is difficult to be sure the same elements are present at all.

Is this really the only way of coming to the acceptance of Christ as Savior? The obscurity is especially deep in the case of children who normally have very little sense of sin, though they are often sticklers for the purity of a (not necessarily from the grown-up point of view, the) moral code, even when they frequently and cheerfully fail to observe it.

This characteristic gives a clue to the difficulty. Young children (roughly 5-11) have an undefined but deeply felt moral sense but it is not yet linked to the grown-up moral code. So their attitude to the grown-up code is superstitious and magical rather than moral. The letter of the law is much relied on, any amount of deception and casuistry is allowable, provided the letter is not transgressed. Somehow or other a link has to be made between the moral sense and the moral law, and a real sense of sin — which is not at all the same as a sense of guilt — developed.

The usual method of doing this is by using fear of some kind. Actual threats of hell (or purgatory) are less popular than they used to be, but emo-

tive use of the passion of Christ to make a child feel personally responsible and guilty about Christ's sufferings, and therefore anxious to make amends by good conduct, is not only common but appears to be commended by many holy people. And it is all the more deplorable because it is so nearly the right way. But it is really only another way of using fear. This is the fear of an image of oneself as so horrible a thing that it cannot be faced; anything is worth while that will banish such an image. "I will be good" is then a selfish resolution motivated by guilt-feelings.

There is no doubt that after a fashion this system works. There are other variations of the theme, other levers to create guilt, such as the threat of ingratitude to parents, teachers, and so on. They all depend on the sensitiveness of the child's emotions. The tough ones will not be much affected. That is why these methods look so good.

The theme of "making a sacrifice for poor Jesus" turns up frequently in accounts of the early lives of holy people. It remains unnoticed how often the early adulthood of such people is marked by a gloomy and guilt-ridden spirituality which is only gradually transformed into the serenity and joy of later years. (The ecstatic happiness which is mixed with the early sense of guilty responsibility looks suspiciously like the wild relief of someone who has been rescued from a ghastly danger. It is a very understandable reaction, but it is not the radiant confidence of a committed love; it is the buoyant happiness of the child who has been "let off.")

Certainly, then, this early guilt-reaction to the message of the redemption can be transcended. But is it necessary at all? Must children (and adults) go through this stage linking an ill-understood moral code to an immature moral sense?

The true sense of sin is a mature thing, it grows from a deep understanding of the human predicament. Such a sense can arise in an adult (or a child pushed by circumstances to a precocious spiritual maturity) who recognizes a moral code but is uncommitted to it, since the code thus makes no real demands on the personality. In that case the logical consequence, as in the history of the Jews, is the implicit desire for salvation and the acceptance of a certain moral code without having been able to understand its real meaning.

This situation is almost inevitable in the case of children brought up as Christians. There is a gap between a purely intellectual understanding of what the moral code tells them they must or must not do, and the personal understanding of it as the expression of Christian commitment. In the gap there lies instruction in the practice of the code, and efforts of some kind to make that practice seem desirable. We cannot leave our children in a moral vacuum, to feel their way towards Christ by the light of an uneducated conscience. Not must not do, cannot. Because if parents or teachers give no guidance, then the influence of companions, books, or the mores of society will do it instead. Hence the attempt to

make sure of their adherence to Christian moral standards by methods which are of dubious value. If neither direct threats nor the use of guilt-feelings are permissible moral levers for Christian educators, what is left? The way to discover the answer is, as always, to ask: what did Christ do?

Christ made it clear on more than one occasion that the fate of those who turned away from him would be unpleasant. If we read the passages concerned more carefully, it is noticeable that Christ is telling his hearers that certain kinds of behavior betray a man's attitude, not just to other men, but to Christ himself. In the context it is clear that Christ is acting as at least the representative of God's justice. How you behave to other people or the Christ who in his earthly career appeared to be not to be ordinary, is the test of what kind of person you are. If you are a loving person then you will "enter into life." If you reject human love and need, you are rejecting Christ; you are not the sort of person who can inherit eternal life because you don't really want it. In these passages Christ is not using the threat of eternal punishment as a stick with which to drive people along the straight and narrow path. He is simply showing them what it means to be his follower, or not to be. The examples of behavior he quotes: caring (or not caring) for the poor, sick or unhappy, making people welcome, listening (or not listening) to the human words of

(Continued on page 9A)

FOR NINETY-NINE YEARS Brides Have Depended On SCRANTOM'S



For Nearly One Century SCRANTOM'S have been delighting brides with their artistry in designing Wedding Invitations and Announcements. Duff and Jody can be secure in the knowledge that on their wedding day everything will be perfect if they rely in Serantom's for perfection in their Paper Trousseau. We will be looking forward to seeing you in any one of our 6 fine stores soon.

Engraved Invitations from \$50.00 for the 1st 100
Raised Printing from \$12.50 per 100



Bridal Shower and Wedding PARTY FAVORS

By choosing your shower or reception favors and paper goods from the large selection we have available you will guarantee an exceptional table setting for everyone. Stop in tomorrow and ask to see our Party Favors Department.

SCRANTOM'S

PHONE 454-6060
334 EAST MAIN ST.
Southtown Plaza
Ridgeway Plaza
Midtown Plaza
Calver Ridge Plaza
Northgate Plaza

YOUR Charge-Plate STORE
1 Hour Free Parking In Stillson St. Ramp with \$2 Purchase

6 STORES

When Wedding Bells Ring Out

make it special, make it

Sheraton HOTEL & MOTOR INN



The Dream Wedding

Complete from \$699 per person
Including:
WINE TOAST to the Bride and Groom
FLORAL DECORATIONS for the Bridal Table
WEDDING CAKE with top decoration and Silver Wedding Cakes Extra.
FULL COURSE DINNER
Complimentary Hotel Accommodations

Jody and Duff are making final arrangements for their forthcoming wedding. Mr. Michael, Banquet Manager, shows the couple one of 11 party rooms that can accommodate receptions of from 12 to 500. Special decorations include silver fountains for selected beverages.

Michael Mosta, Sheraton's nationally known Maitre d'Hotel, joins the group, lending his years of expert consulting experience to the final preparations. All are admiring Sheraton's Silver Tea Service and Coffee Set, which can enhance the beauty of your wedding.

Mr. Michael explains that the silver knife used to cut the wedding cake is given to each Sheraton bride and groom as a personal memento. Other extras? A full staff of professional personnel to serve you, complimentary bridal accommodations, and complete service for your out of town guests.

Ask for your Free copy of Sheraton's "Wedding Guide." Stop in or call... 232-1700 ask for the banquet office.

SHERATON HOTEL & MOTOR INN
James D. Coromel, General Manager
111 EAST AVENUE ROCHESTER, N.Y.

