

Inward or Outward Bound

By DENNIS J. GEANEY, O.S.A.

Spirit or love groups are springing up here and there among lay Catholics.

There are common features. Generally, there is a strong emphasis on the Holy Spirit guiding them in each decision and event in life.

The relationships are warm, affectionate, and honest. This openness encourages the group to reveal their thoughts, and feelings.

In this era of loose families, frequent moving from one community to another, bureaucratic business structures, apartment living, sacramental service stations, parishes, one feels the need to reconstruct a family church which gives us the kind of emotional and religious support or lift we need to keep our sanity.

Testing the Spirit

What I am concerned about in this column is not simply the encouragement of these groups. It seems to me that the need for such groups is so obvious that they will multiply in spite of criticism.

Such spirit or love groups or movements bring the emotionally unstable out of the woodwork. It brings out people who are locked up inside and know that they must have the key to revelation.

traordinary amount of approval are attracted to such a womb group.

In fact, any movement that gives a cause and acceptance to people will attract the emotionally unstable like fly-paper invites flies. In one of Dorothy Day's anecdotes about the early days of The Catholic Worker she tells of the woman who came to join as a group was leaving to picket a store.

Every movement attracts such disturbed personalities. Our concern is not to get rid of them as much as it is to keep them on the fringe, away from control of the group.

Avoiding Introversions

From a Christian point of view, the danger of such groups is that the group can become too self-conscious and indulgent in a form of group navel-gazing instead of being task oriented.

To me the task oriented group that is not afraid of its feelings and can express themselves with warmth or hostility is safer and will provide a better medium for growth in Christian love.

Marriage is an example. Happy marriages are task oriented. A couple can gaze into each other's eyes over martini glasses or be in each other's embrace for only so long.

The task in marriage is for most couples the enterprise called "the family." The couple worry, relax, cry, laugh, spend, save together to develop this thing that is bigger than both of them called the family.

Friendships develop, not so much from having similar tastes, but from facing together a common cause. Somehow we come to know each other as we relate to something outside ourselves. If we work together in a human fashion we will reveal ourselves to each other but in an unself-conscious way.

The groups, like the Christian Family Movement have all been concerned with tasks. The focus has always been outside the group, but not in such a way that we neglect the relationship in the group.

There is a picture of St. Augustine and St. Monica sitting besides each other as they are looking into the horizon. They are in contemplation. There is, together, but the focus of their oneness is in God.

Every relationship, if it is to be fruitful or creative, must terminate in something outside itself were it be in a child or children, the fulfillment of some need of another, or God Himself. Christianity is Other oriented.

Communicate

Becket Hall

What is your (not Baltimore Catechism II's) definition of FAITH?

I'm looking forward to the questions and answers in your column. Perhaps some of my many queries will finally be answered to some degree of satisfaction.

E. J.

Faith of itself is rather mysterious due to its individual and personal character. However, we do feel that there are some characteristics of true faith upon which we can comment.

Not only is faith an assent to truth; but it is an assent to persons. Everyone who believes assents to someone's words. Christ, the Word, as a person invites us to respond to Him and share in His life.

Since our knowledge of Christ is personal we, therefore, can encounter Christ in scripture, in liturgy, in other persons as persons, in the Church, in priests and religious.

After years of believing in one Holy, Catholic and Apostolic Church, we now keep hearing what good religions the others are. You might even stand a better chance of seeing and hearing high Church officials (clergy) if you would attend a service of another religion.

I maintain you can be decent to your neighbors, treat them kindly and live with a true spirit of brotherhood without becoming personally involved in their religions.

Shirley H.

Idea for the following comment have been suggested by Father Raymond Kenny of St. James parish, Rochester.

We admit we are all of the same baptism (Christ's) and are followers of Jesus Christ. Therefore, we should look for ways in which we can be more perfectly one in Christ.

We have found in coming together that what were once thought of as unbridgeable chasms are now seen as areas open to understanding and even possible convergence.

The Holy Eucharist is one possible area in which this convergence can begin. Christ gave the Eucharist to all men in order that they might be one with Him.

Address questions and comments to Let's Communicate, Becket Hall, 75 Fairport Rd., East Rochester, N.Y., 14445.

Comments from Courier Readers

A Correction

Editor —

In my article "How Catholic Pupils have actually been Victims of Blaine Amendment" (Courier Journal, October 13), some grammar (pro-Blaine?) caused the disappearance of a crucial line in the text.

Here is the quotation of the Blaine Amendment as it actually stands:

"Neither the state nor any subdivision thereof, shall use its property or credit or any public money, or authorize or permit either to be used either directly or indirectly, in aid of maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The words omitted in the article last week were "authorize or permit either to be used, directly or indirectly, in aid of."

Readers who were puzzled by the obscurity of the misprinted quote, see how the amendment, especially by means of the phrase "directly or indirectly," actually every form of welfare aid to a child who happens to be attending a Catholic school attending a Catholic school.

Let me also amend something I said last week, on the basis of later information. Not only are Catholic children attending parochial schools deprived by Blaine of many public educational welfare services, but also non-Catholics who attend parochial schools. Thus, for instance, Protestant Negro children who attend St. Bridge's, Immaculate Conception, and St. Lucy's schools, can no more enjoy remedial reading facilities or psychiatric facilities provided by public funds than Catholics who attend those schools.

In this instance, the Blaine Amendment proves itself not only anti-Catholic but also anti-Protestant and anti-Negro.

Rev. Robert F. MacNamara, St. Bernard's Seminary

Access before Apollo

Editor —

On reading last week's letter of Mr. and Mrs. James Likoudis, with its accusations against the Catholic Courier-Journal and against the Jesuits, I felt like Aeneas standing before the shrine of Apollo, puzzled by the problems of meaning.

The Pythian abandon with which the authors used words was a far greater disservice to the Diocese, than McQuaid's presentation of the "Population Symposium" or the Catholic Courier-Journal's reporting it.

The authors of the letter accused Father Atwell of "bizarre sensationalism" and a "supercilious tone of adolescent glee." They then proceeded in their Sibylline fashion to pommel the Population Symposium speakers as, "supposedly Catholic," "lay and religious sophists," "pseudo-intellectuals," who are "falsely interpreting the Council, who are yielding to the 'perverse opinions of the century,' and who have made a 'shameful capitulation to their Ideology' (Planned Parenthood). One has to wrestle, Laocoon-wise, with their language, with such Ibsenian ghosts, to savor even a minimum of meaning.

The Likoudis assume they know quite certainly the function of the Catholic Press. They also assume with certainty that a Catholic school is a church, rather than a forum for ideas. They assume with equal certainty that they know the role of the Catholic Church. The contrast between the black and white certainly of their assumptions and the gray uncertainty of their language is startling. Words can be cloaks under which we hide—behind which we can avoid coming to grips with meaning and problems and environment. We think we make language. But, language makes us!

By way of parenthesis, I shall prescind from the issue of contraception by simply reminding the writers of the letter that it was the Jesuit Cardinal, Robert Bellarmine, who neatly defined the Church, as those who are under one faith, the same sacraments, the same legitimate pastors, and the one Roman Pontiff. Vatican II has radically altered

that concept of the Church's nature. I would therefore think it could more easily alter our concept of the Church's doctrine.

The Church has always been the champion of meaning and discipline. But, the semantic undisciplines of the Likoudis betrays both, and is thus a danger to both faith and morals. It isolates their mental machinery from objective facts. It peoples the Church and the world with figments of their own imagination, that masquerade as truth, and hypnotize their creators.

Take away air and we quickly perish physically. Take away the airing of issues such as the population problem, and we will soon perish intellectually and spiritually. The Likoudis need such air. They need to open the mind and let go of every water-tight, pigeon-hole term they have ever invented. They need to beware of falsely interpreting Vatican Council II. Surely, one of its great lessons is—we should beware of our certainties.

If the attempt to bring scholarly discipline, in responsible language, on a very thorny problem was a disservice to Rochester, then the Catholic Courier-Journal and the Jesuits have done a disservice to Rochester. However, the assumption that dissonance is disloyalty, and the confusion of evaluation with judgment—may be a far greater disservice to the Diocese and to the Church.

—Rev. Albert P. Bartlett, S.J., Rector, McQuaid Jesuit High School

'I Cried Last Night'

Pfc. Thomas H. Way was killed in Vietnam early this month.

He was the son of Mr. and Mrs. Robert Way of Rochester, a graduate of McQuaid Jesuit High School and, in 1966, of St. John Fisher College. He was also a newspaper boy who delivered a paper daily to his neighbor Louis Ouzer who wrote the following when notified of the young man's death—

I cried last night—But, not with tears—as we know them. That cling to your face—tiny, but firm—And as we brush them away—into space—there are—others to take their place...

My tears... were transparent—thoughts of the past—only time has its way of molding them... into shapes and forms... Your red hair... Your autumn face... Your inner smile

—Your clothes always neat — and in place.

And, yet I question... the space on earth... that you gave away... for no one... will fill it...

It's the empty spaces... of Wars' past — That melt yesterday's tears — into wellsprings of memories.

As the children on our street — sing and play—God has taken you away — Tommy Way.

Fr. Amann At KC Meet

Showing of slides and a talk by Father William J. Amann will feature the meeting of Rochester General Assembly, Fourth Degree Knights of Columbus, Thursday, Oct. 26 at the K. of C. Home, 513 Monroe Ave. at 8:30 p.m.

WEEKLY CROSSWORD

Crossword puzzle grid with clues for Across and Down words.

Answers to the crossword puzzle clues.

On the Right...

Rosary on the Battlefield

By Father Paul J. Cuddy

On September 15, 1966 Pope Paul prefaced his peace-seeking journey to the UN with a letter to the Catholic world calling us to pray the Rosary for peace.

An interesting event about the unifying effect of the Rosary. Cy Miller of Ho-Ho-kus, New Jersey, was the second president of the Sampson College Newman Club.

sudden, we came upon three young German soldiers, all in their teens, hidden in a clump of bushes. They were on a knoll with a machine gun pointed directly at the Americans attending Mass.

Liturgical ritualists may lament that there was no entrance hymn nor offertory procession. The sweat shirt vestment type might revert at the informality of the jeep altar of Sacrifice.

Joseph Breig

Celibacy, No Foe to Marriage

I continue to be appalled by the superficiality, not to say lawlessness, of much of what is said nowadays on the subject of priestly celibacy.

Many writers show themselves to have little understanding of sex, and less of marriage, celibacy, purity and chastity.

Further, they seem unaware of the deep spiritual realities which underlie all these tremendous and delicate things and give them their ultimate meaningfulness.

One of the consequences of this ignorance — is that celibacy is talked about, almost universally, as if it were an enemy of sex and marriage.

Consciously or unconsciously, these people seem to see (or feel) in the celibacy of the priest a kind of walking reproach to the wedded state.

The exact contrary is the truth.

Some of the best insights into this matter — which I have seen set forth by Mgr. Joseph E. Buckley of Westbury-on-Trym, Bristol, England, a pastor and a doctor of canon law.

denominational publication, Msgr. Buckley noted the current tendency to consider the law of priestly celibacy in the Catholic Church "harsh and even inhuman legislation."

He voiced the personal opinion that in time, there may be two kinds of priests — "married and unmarried, according to the choice they will have made before ordination."

He noted that this is already the case in some Eastern Churches in union with Rome; and he emphasized that "the Church does not teach that marriage and the priesthood are incompatible."

What, then, is celibacy all about?

In itself, Msgr. Buckley wrote, it is a choice "that a man can make without his being a good man or bad man." But religious celibacy is another matter.

Religious celibacy "has no meaning unless as a means of making the person's life more meaningful, more dedicated."

That, he stressed, does not mean that a married man may not be as dedicated as a celibate. Many married men are

more dedicated than single men. But:

"Celibacy is a deeply personal choice that a man makes as a result of intense prayer. Unless it is an unselfish choice, it has no bearing on the priesthood."

What is the relation of celibacy (and virginity) to marriage? Msgr. Buckley replies:

"Far from being seen as an attack on the ideal of Christian marriage, religious celibacy and virginity are seen as upholding the dignity and beauty of marriage.

"(If) no such celibacy existed as an institution, would there not be the danger of reducing the ideal of marriage as a vocation?"

"Would not marriage then be regarded as a means of making a virtue of necessity?"

"Unless both marriage and celibacy are seen as ideals for the expression of love they cannot be regarded as vocations."

Msgr. Buckley concludes as follows:

"Love, to become perfect, must be an absolute gift, and try.



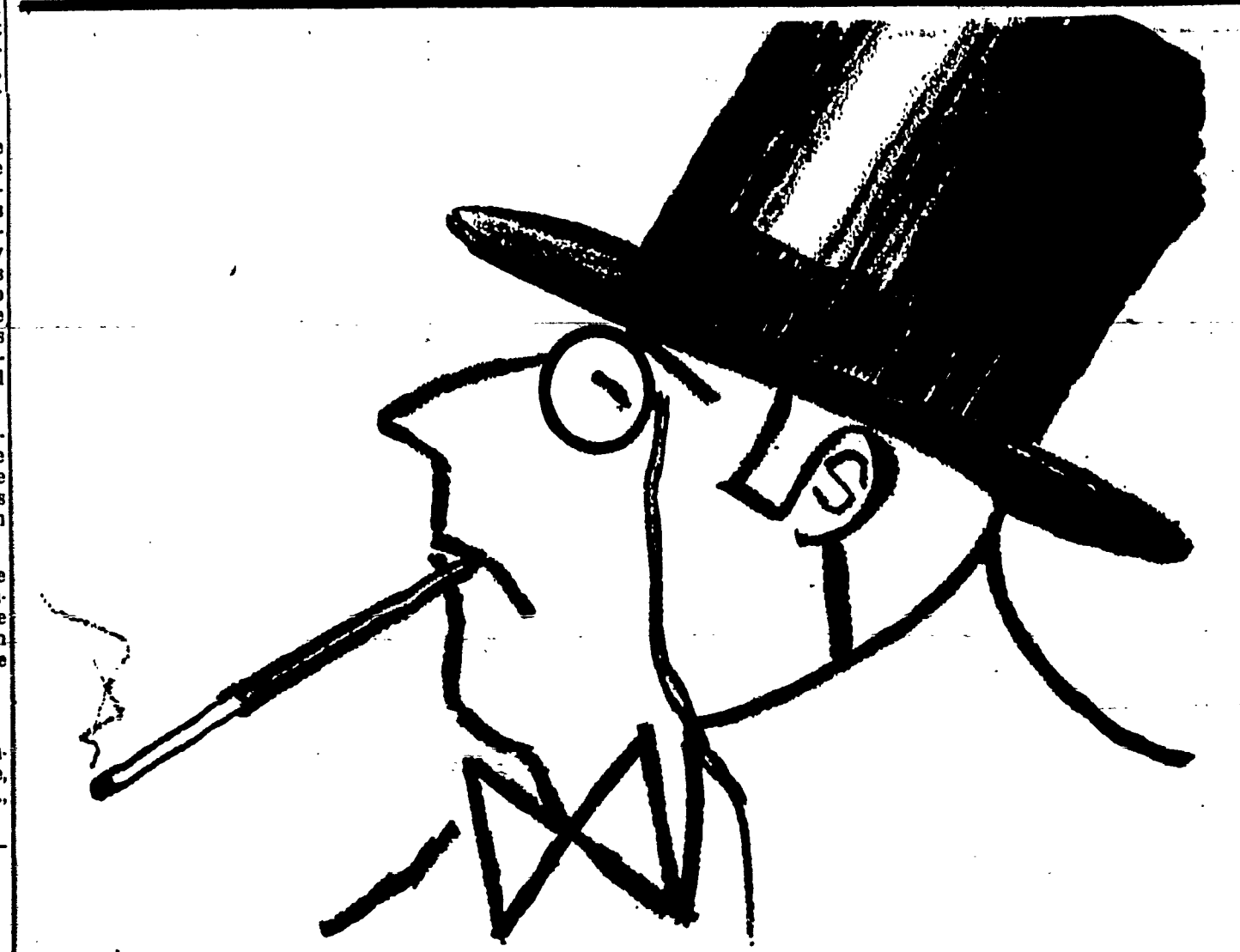
not just a temporary loan. In both marriage and religious celibacy, love is primary and lifelong; and in order to express itself fully it must be free.

Freedom is not negated by an irrevocable gift; it is most loftily expressed in gift. Nor must it be thought that a gift is always without suffering.

"This is true of marriage and it is true of religious celibacy."

350th Anniversary

Stockholm — (NC) — With a solemn Liturgy celebrated by Orthodox Archbishops Georges of Paris and John Schimovskoy of San Francisco in a hired cellar here, Sweden's Orthodox Christians marked the 350th anniversary of Orthodoxy in this country.



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