

The Holy Spirit Conquers in Recesses of the Mind

(Editor's note: Bishop Sheen's "Open Letter to Seminarians" continues.)

In this letter, may I bring home to your minds the necessity of having the Spirit of Christ.

After your ordination, the same psychic processes will be at work as there is in marriage after the honeymoon. In the first glow of both, life is easy—Christ and the priest, the bride and groom—love one another and the same things.

Then life settles down and what happens? The deep urges, instincts, habits and attitudes which were always there begin to assert themselves. During the first days of priestly love or marital love, only the conscious forces were at work. Afterward the subconscious forces begin to assert themselves. Our conscious mind determines our actions; our subconscious mind determines reactions.

In seminary studies there is a conscious reaction to Christ; you know how you should act, how you should talk, how you should be related to others. But your subconsciousness also has to be taught, and though many are the aspects under which this may be treated, I shall limit myself to the Holy Spirit in the subconscious mind.

The Holy Spirit and Conversion

It is one thing to be priestly in your actions—eg. visiting the sick, making meditation, but it is quite another thing in your subconscious activity to be free from pride, criticism, envy, etc.

The apostles were with Our Lord, but there was resentment in their hearts for they wanted Him to rain down fire from heaven; there was spiritual impotence, "Why can we not cast out devils?"; there was avarice, "Why all this waste?"; there was bigotry, "We forbade them to follow us"; and there was hatred of sacrifice, "This shall never be" and there was lust for reward "We have left all and followed Thee, what do we receive?"

There was needed a second conversion in which the depths of personality would be completely conquered. One may consciously say, I accept the Will of God, but subconsciously one may not do so.

A priest may readily perform all his priestly duties, but as Scripture says "his heart is far from me". On the surface he is a good priest, but in depths he rarely communes with Christ and intensifies this Spirit as the ruling passion of life.

The Vicissitudes of the Spiritual Life

The spiritual life is often pictured as a mountain which we and brambles, then we come into a momentary clearing where there terrain of the hillsides where we climb, for a time through brushes climb, but actually it is not a constant climbing. It is more like the relief from temptation and trial. Shortly after, there may come another ascent but before the capture of the height, there may be a descent.

Scripture very often records that after periods of great spiritual exultation, there are also periods of humiliation and sin. After the joy of the Ark setting, Noah became drunk.

The spiritual life is something like creative arts, or creative writing. Anyone who does much writing knows there come moments of inspiration where ideas flood through the mind so rapidly, that one regrets there is no mechanism to take them down. All of these thoughts have to pass through the body where they are slowed down as they are written.

Eventually there comes a moment of exhaustion where the creative inspiration which seemed to see so much, is now harnessed to so little that is on the paper.

An artist who conceives a great painting must also go through

the laborious mechanism of drawing, choosing colors, and other required automatism which finally exhausts the original inspiration.

The spiritual life is like that, inasmuch as it is intermittent. At one moment it is living and creative and joyful; at another moment it is weak, fallen and trite. The good resolutions at the close of a retreat do not prosper in action over the slow, unfolding of days.

There is in every single person a double nature: a Simon to be His Apostle, and the Rock upon which He would build His Church. He called him Peter, or the Rock. Sometimes Scripture describes him as Simon, and at other times as Peter, and at still other times as Simon-Peter. Whenever he is thoroughly weak and human, he is called Simon.

These two personalities rise and fall like tides, as they do in every human being. There are bursts of fervor, then a falling back into lukewarmness. There is a yearning for solitude and union with God, and then comes either a flight from Him, or else a fall.

What we do in life is to contact God. We do not completely possess Him. The prodigal son sinks low and becomes a herder of swine; only at the end he enjoys the banquet of the Father's house. The elder son who had kept all of the Father's commandments nevertheless refuses to go into the banquet and rejoice at the converted sinner. There come moments in the good son and in the prodigal son when there is a realization that we are not all that we want to be, or that we should be. These are not necessarily signs of a decay in the spiritual life, but they can be occasions when one casts oneself on one's knees to put oneself in harmony once again with God.

(Continued Next Week)

The Happening At St. Bridget's

The late Billy Rose once prepared a Broadway musical preceded by an extravagant advertising campaign. When the show opened the theater critics panned it mercilessly. After the third day Mr. Rose closed the show and bought large advertisements in all the daily papers. All the announcement said was: "Oops! Sorry—Billy Rose." New Yorkers knew exactly what he meant and admired him for his sporting sense of humor.

Last week the entire Church in Rochester, from Bishop Sheen to the smallest child, suffered embarrassment and chagrin over the public performance of "The Happening at St. Bridget's". Much that was well intended was pitifully misguided. The leading characters couldn't understand each other. The critics quite rightly criticized our performance. We looked like a very quarrelsome family.

The Bishop spoke of the "need of all forces of our community to de-gotize their own interests" and to "sacrifice" properly because "we are under the Gospel imperative to be not just a ministering Church but a surrendering Church." Then under all protests and ad-verse public scorn, he was silent: there was no defense for rebuttal.

He dropped the plan, but not his concern for the poor.

Father Francis Vogt told reporters that the property gift was "a mistake" but in a beautifully worded Sunday address to his people admitted: "I think Bishop Sheen's idea was basically a tremendous one."

More than a hundred troubled priests urged that the Bishop should discuss such major diocesan moves more democratically beforehand. Thousands of their parishioners gossiped about "giving away what belongs to people without even consulting them." It was a wordy, unhappy week for the Farall of God.

The problems of the poor, church property use and the protection of human dignity are too serious to be smiled away by a Billy Rose Advertisement now that the week is over. They will still be with us next week and a year from now. And they must be faced by our entire family.

Simply because St. Bridget's has been "spared" does not close the questions of inner city parish operations. Are old physical structures, once the pride of strong parishes, suited in these times no matter how they drain diocesan finances? Are we using the most effective means of apostolate with priests, Sisters and laymen operating from separate parish bases? Should the whole inner city work become ecumenical, financed by a master fund publicly subscribed? Where is some Church property which could be sold or given away now to demonstrate the "sacrificing, surrendering Church," without threatening parish pride? Or, should the "poor" of some inner city parish sell what they have to help their own neighborhoods without the Bishop doing it for them?

A playwright and his cast often learn from a failure how to produce a hit. The Family of God in this diocese must go on demonstrating their love for the poor, even though this well-meant effort misfired.

"The Happening at St. Bridget's" was no final fiasco. Hopefully we have learned that true charity includes not only the poor but all our neighbors.

—Father Richard Torney

This Kind of MEASLES Is Healthy

Washington (NC)—For 24 hours students at the Catholic University of America here lined up to go hungry in campus dining halls. The reason: MEASLES.

The letters are an acronym for "Millions Everywhere Are Starving, Literally Everywhere, Starving." It is part of a new form of student demonstration, self-deprivation to show concern for the world's dispossessed.

Michael Busk, a student in the department of religious education, was spokesman for a small group that appealed to CU students (Feb. 15 and 16) in the name of starving millions throughout the world to "at least show our concern for these people."

"I hope," said Busk, "that MEASLES prove to be contagious."

With the cooperation of Hot Shoppes, the university caterer, Busk and his group asked fellow students to donate their Friday evening meal to Catholic Worker House, which feeds about 100 persons a day in a free soup-kitchen.

In an appeal to the student body, the MEASLES committee said:

"Those of us in the three-meal-a-day world find it hard to believe that every minute of every day 7 human beings die of starvation, 417 deaths every hour, 10,000 deaths every day, this day, the next day, and the next," the appeal stated.

"Although our giving up Friday's dinner won't reconcile the disparity between our having no trouble finding three meals a day and millions of people not being able to find any food at all, it at least shows our concern," Busk said. "At least, this was a start."

Candy Is Dandy, But Onions Are Better

Yuan Li, Taiwan—The onions outside the door of the Catholic church here are for the girls—and for the taking.

It's part of the Lunar New Year's Lantern Festival, explains Father Francis Rebol, M.M., of Cleveland, Ohio.

There's a Taiwanese proverb which says "Steal an onion, have a good husband," according to the Maryknoll missionary priest.

And since the girls like to think that the onions outside the church are "hotter," Father Rebol finds he has to set out two baskets full.

The Church in Our Day

(Today's installment of the American Bishops' Collective Pastoral Letter, "The Church in Our Day," touches on the threefold function of the Church: To sanctify, teach and govern. It then begins an exploration of the role of the laity in the Church, stressing that a major goal of today's layman must be to "discover his own identity and vocation in the Church of Christ.")

What Are the Three Functions of the Church?

Everyone knows that the structures and forms involved in the Church's work of sanctification, especially the sacraments, are more important (more "noble" our traditional philosophers might have said) than the structures of juridical authority, even as the order of love takes precedence over the order of law, though by no means contradicting it.

So too the structures for teaching the faith are doubtless more important in the total work of the Church than are those of governing, though faith and order will often depend on how well the work of governing facilitates the work of teaching and implements the work of sanctifying. A contemporary theologian has observed in this connection:

How is the Juridical Order or Government Related to the Other Offices of the Church?

"The order of jurisdiction, necessary and of divine origin though it be, is not the noblest nor most divine thing in the Church. All its greatness is derived from its purpose which is to be the servant of Love... Did not our Lord Himself say that He had come to serve?... The Church is greater and nobler than what exists for her sake. The papacy is for the Church, not vice versa. It is therefore true that the Pope is not a master but a servant, and that the Church, absolutely speaking, is more excellent and nobler than he, although from the standpoint of jurisdiction, he is her head" (Charles Journet: "The Church of the Word Incarnate").

All these offices in the Church and all the structures through which they operate are services, but there is a hierarchy among them, a hierarchy of worth and a hierarchy of relative proximity to the heart of the matter, which is always salvation.

What is the Role of the Laity in the Church?

A major task of the layman in the present chapter of Church history is the discovery of his own identity and vocation in the Church of Christ. Somewhere between the prevailing, but far from universal, silence of the past and the occasionally strident confusion of the present must be heard the authentic voice of the layman.

The laity is a sacramental structure in the Church. The Church is realized, though not completely, in the Christian layman. From his baptism in Christ to his confirmation anointing in the Spirit, from his communion with Christ and the Church in the Eucharist to his mirroring forth of the Church in the sign of his marriage or other vocations to hallow the world, the layman is part of everything meant by discipleship in Christ.

Hence the layman is not to be defined negatively, as if he were merely a person not ordained to Holy Orders, or not called to religious life under vows. He is a positive part of the Church and a force in her life and action; he is a consecrated person, called to participate in the general priestly work of Christ and His Church. He therefore shares in the prophetic gifts and charismatic endowments with which the Spirit has enriched the Church.

Are the Laity Just Sheep to be Sheared or Are They Missionaries?

Without the laity there is no Church. When the layman, understood as the Church intends, is silent, we all suffer and God's work remains only partly done; when the layman is passive, we are all weakened; if he leaves us we are all diminished. Frequently, the layman is the only means by which the secular world knows there is a Church or profits from the fact. "Even when preoccupied with temporal cares, the laity can and must perform a work of great value for the evangelization of the world" (Lumen Gentium, 35). "Guided by a Christian conscience," the layman realizes that "there is no human activity which can be withdrawn from God's dominion" (Lumen Gentium, 36).

The Bishops Are Not a Law To Themselves, But How About the Laity?

The laity, however, like any part of the structured Church, is not a law unto itself, any more than is the hierarchy. The layman is not only responsible to Christ as revealed to us in Scripture and Tradition, but also to all those structures in the Church which are essential to the composition of the organized but organic Christian community. The fact that the hierarchical and lay structures are distinct, in the very nature of the constitution of the Church, and have their respective proper functions does not destroy the unity of the Church nor diminish the mutuality of the different gifts and ministries within the Church; quite the contrary, these differences are the condition of the unity in the midst of diversity which makes possible the accomplishment by His Church of the manifold works of Christ.

What Intensifies the Right of the Laity To Be Heard?

The layman's ability to speak and his title to be heeded depend, to an extent, upon his openness to Christ and to the whole community, which means to the grace of his own calling. Let us explain. Those who hold an office of apostolic authority in the Church have a right to be heard when they speak in legitimate exercise of that office. This does not exonerate them from the obligation of witnessing Christ to the community by the personal example of their lives as well as by the official exercise of their office. They would still have to be heard, nevertheless, when they spoke authentically even if, sadly, their personal lives did not reflect their own teaching. "The scribes and the Pharisees occupy the chair of Moses. You must, therefore, do what they tell you and listen to what they say" (Matt. 23:1-3). These words of our Lord are all the more pertinent since Jesus had just warned that those in authority of whom He spoke "do not practice what they preach." Things will doubtless be otherwise in His Kingdom, but not so different that authority may be discounted or the possibility of scandal eliminated. It was especially to the disciples that Jesus cautioned:

"Who is the greatest in the kingdom of heaven? So he called a little child to him and set the child in front of them. Then he said... 'the one who makes himself as little as this little child is the greatest in the kingdom of heaven.'" (Matt. 18:1-4).

It was especially to the Apostles that Jesus cautioned after He had washed their feet:

"Do you understand what I have done to you? You call me Master and Lord, and rightly; so I am; if I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example..." (John 13:13-15).

Catholics Play A Unifying Role in Canada

By GARY MacEON

Toronto, Canada. Americans often think of their great neighbor to the north, the second biggest sovereign state in the world (after Russia), as an economic and cultural appendage of the United States. There are hard facts to support that belief. More U.S. capital is invested in Canada than in any other country, over \$25 billion in subsidiaries and securities, and the total is rising rapidly. Americans control nearly two-thirds of Canada's manufacturing, mining and petroleum industry. On the cultural side, the communications media are dominated by imports from the United States, and most of the population lives close to the border, directly subjected to a constant bombardment from U.S. radio and television.

Canadians, however, are far from ready to resign themselves to a condition of perpetual subordination, and their determination to achieve in practice the equality which in their hearts they are playing a significant part in current discussions of a new constitution. The issue dominating these discussions is the claim of Quebec to a status that will ensure

the survival of her language and culture. It is now widely conceded that a minimum requirement to achieve this aim is a fully bilingual Canada. At present, the Quebecers are second-class citizens in the rest of the country. Those who leave their province face absorption into a new language and culture.

"I believe," a newspaper editor has told me here, "that unless this right is ensured at the upcoming constitutional conference, Quebec will surely secede. And if it does, it will then only be a question of time until the rest of Canada becomes linked indistinguishably with the United States." The view he expressed seems to me to be widely held.

Catholics are playing a significant moderating part in this critical moment in Canadian history. The Catholic proportion of the population has grown substantially, not only by natural increase but also by immigration, since World War II, and is now not far short of half the total. The new immigration has been consequently no longer a correlation of mostly to provinces other than Quebec, and migration from Quebec to other

provinces is also considerable. There is Catholic and French-speaking and Protestant and English-speaking.

On the contrary, the issue of religion both at the provincial and the federal level is much less important than it is in United States politics. Of nine candidates who have announced for the Liberal Party leadership, due to fall vacant with the retirement of Lester Pearson, five are Catholics, with only one of these from Quebec. The Liberal leader will automatically become prime-minister, yet religion is not even a marginal factor in the struggle.

In so far as one reason for the favorable public image of Catholics can be isolated, I find universal agreement that it is the way the bishops have operated since Vatican Council II. There are, of course, significant differences of attitude between individual bishops, but as a body they have hewed remarkably to two of the Council's basic teachings. Internally, they implement collegiality. Externally, they avoid power-bloc tactics, evaluate national issues in terms of the general good rather than the sectarian

interests or positions of their own institution.

This principle has been put to a major test three times since the Council, in relation to legislation to permit the distribution of contraceptives, to extend the grounds for divorce, and to authorize abortion in certain circumstances. In all three instances, they refused to oppose the legislation. Instead, citing the Council's directives, they urged the legislators to make their own decisions, declaring that the norm of their action as legislators "is not primarily the good of any religious group but the good of all society."

Particularly significant was their success in finding a basis for a common statement with the Anglicans, Lutherans, Baptists, Methodists, Presbyterians and United Church on divorce, long one of the most divisive of social issues. The statement urged substitution of "marriage breakdown" for "marital offence" as the legal concept in divorce proceedings, set out a series of proposals for fostering stable marriages. The total impact on the Catholic image on Canada's national life has been most favorable.

Legion of



VISITING A PATIENT at members (from left) Gordon the patient, seated in a cot Capone, a multiple sclerosis



CATHOLIC INFORMATION by Legionaries of Mary each day goes to get an insight into the staff of volunteers

FIGHT Leader Says:

Face the

The leader of Rochester's Negro community organization, FIGHT, this week paid tribute to the accuracy of the report on riots issued by the President's Commission on Civil Disorders.

"This is the first group of this caliber to tell it as it is," DeLeon McEwen told a meeting of the Catholic Interracial Council last Sunday at Immaculate Conception School hall.

The report concluded that Americans live in "a racist society, and that its institutions perpetuate racism." The 30-year-old FIGHT leader stated:

"I have a feeling that the white community is evading these conclusions," he continued.

McEwen said that Americans in general should face the fact that "there are two societies" in this nation.

"I am not advocating separa-

Aquinas F

By WHIT JOHNSON

Aquinas Institute, one of Rochester's oldest and best-known high schools, may be forced out of existence by rising operational costs.

Father Leon G. Hart, C.S.B., Aquinas principal, stated that, "Unless Aquinas receives financial assistance from parents, alumni and friends of the school, it will be impossible to continue operation beyond a two-year period."

He pointed out that the school will finish the current school year with an operational deficit of \$30,000. Next year, he said, the deficit will reach \$70,000.

Confident that the school will receive substantial aid from its friends, Father Hart sent out a letter on Thursday (March 7, last) of St. Thomas Aquinas in which he stated: "Rising costs, an aging building, and the competitive nature in the education field, has brought about serious financial problems. Aquinas is faced with these problems today."

The 1200-student boys' school was founded as Catholic High of Rochester and later called Rochester Catholic High. In 1922 the school was established as Aquinas Institute by the legislature of the State of New York.