

Great Option of Celibacy

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service of the community, so I had to relinquish the desire for children and wealth and live the life of one retired from household cares." His OBJECT was the service of the community, the "inner city," the untouchables and the colonized people of God.

Dag Hammarskjöld and Celibacy

Dag Hammarskjöld, Secretary-General of the United Nations, was another who believed in celibacy because of love for an object; in his case, it was peace among nations. "For him who has responded to the call of the Way of Possibility, loneliness may be obligatory." On his fifty-third birthday, he wrote: "Distant Thou give me this inescapable loneliness so that it would be easier for me to give Thee all."

Though a normal man, he felt the "longing to share an embrace, to be united and absorbed." Like Gandhi, he affirmed that "the loneliness of celibacy may lead to a communion closer and deeper than any achieved by two bodies. Our love becomes impoverished if we lack the courage to sacrifice its object."

He knew that many in the United Nations made fun of him because of his celibacy and accused him of homosexuality. "To me, it is completely absurd that I could have conversations with a person with homosexual leanings." So he playfully made fun of his detractors in the lines:

"Because it never found a mate / Men called the unicorn abnormal."

So passionate was his love for brotherhood among nations, that much cargo had to be thrown overboard to save the ship. "I am the vessel. The draught is God's. And God is the Thirsty One."

"Faith is the marriage of God and the soul. If you fail, it is God, thanks to your having Betrayed Him, Who will fail mankind."

Gandhi and Hammarskjöld have merely repeated the idea of Paul:

"An unmarried man can devote himself to the Lord's affairs. All he need worry about is pleasing the Lord. But a married man has to bother about the world's affairs. And devote himself to pleasing his wife. He is torn in two ways." (1 Cor. 7/33)

It all gets back to how passionate a man is, how high mount his flames and how burning are his lusts. If a man gives up his freedom for a woman he loves, maybe a man would give up a woman for life itself. Nothing is wrong with electric currents that are indirect and pass to heaven through the flesh, but neither is there anything abnormal about the direct current which passes to heaven without the short circuit of earth.

The surrender of celibacy by those who once loved totally is not just the breaking of an ecclesiastical law, or an outmoded custom, or even a divine command. It is the childish, wanton and utterly ungracious refusal to give the "gift" bestowed on those who serve the altar. It is the wounding of one we love, like the organ-grinder in the story, who repulsed a child with a blow and a curse. The child turned back to him and lifted his face to be kissed.

The Cross has precisely this power to inflict a wound more deadly than any blow: The Christ turning His crowned, thorned head to the deviant priest or religious to be kissed again.

Degrees of Love

How much do we love? Ten cents worth? Thirty pieces of silver worth? That ardor of passion is at stake, is evidenced in the common tendency on the part of those who forsake their love to rationalize their defection. Love is in the will, not in the emotions, nor in reason. But when love weakens,

reason takes over the will and begins to rationalize behavior. Eve blamed serpent, Adam blamed Eve. Almost invariably the Holy Father or the Church is blamed.

One writes: "I left because the Church had no concern for the poor." Today, he is living in a penthouse. Another: "The bishop was too slow in helping the blacks." Today, he is living in a \$62,000 suburban home, but the wife is suing for divorce. How different is the man who wrote: "I am a sinner. I'm ashamed. Pray for me." That man will never be lost. He loves the God Who seems absent but is really so present.

We may be too hard on Judas. He was the first theologian of Christian history who said that "theology is politics" and began justifying the break because Our Lord would not make Himself King. He was also the first to vindicate his ego and his break with the Lord by pleading for the poor of the Inner City. "Sell the liturgical ornament and build a tenement." All this was a phony saving of conscience, but in the end, he came face to face with Love: "I sinned in betraying Innocent Blood."

Not history, not sociology, not tradition, not hermeneutics, but love — around this maypole dance sinners and saints. Some have long strings, others short, but love is the magnetic pole. It is the excuses, the neurotic self-justifications which becloud the issue:

"Not that they starve, but they starve so dreamlessly.
Not that they sow, but they seldom reap.
Not that they serve, but have no gods to serve,
Not that they die, but they die like sheep."

(Vachel Lindsay)

Conclusion

The love of celibacy rises and falls with the love of Christ. Why does the "spirit of the world which is at enmity with Christ" and which expresses itself in the press and on television, rejoice in the repudiation of celibacy? Because it means that Christ as Lord is less regnant in human hearts. The publicity given to those who return the gift is the world's way of justifying a bad conscience. The greater the defections from the Holy, the more Christ is crowded off the edge of the world.

But how about the vast majority of priests and religious who struggle, who fall and rise, who wrestle like Jacob, but who never forget the Giver of the Gift? Even the weakest of them find in each new mercy another reason for loving Our Lord. This image of the re-Crucified Christ pulls souls back again to Him to prove that reconciled love is sometimes sweeter than an unbroken friendship. What wonders faith holds for those who never forget a "gift," even though they are conscious of having failed so often. The Cross is ever loved, for on it Christ is ever sorrowing with us, healing grief with grief. As George Meredith wrote of the Cross:

"This, that killed Thee, kissed Thee, Lord!
Touch Thee, and we touch it: — dear,
Dark it is; adored, abhorred: —
Vilest, yet most sainted here.
Red of heat, O white of heat,
It is hell and heaven meet!"

Fulton Sheen

Academic Freedom Not at Issue, Says Catholic U. Dean

Washington—Dr. Clarence C. Walton, the first layman to serve as president of the Catholic University of America, sees no real issue of "academic freedom" in the search for a new dean of theology.

The trustees declined to appoint Carmelite Father Roland Murphy, the choice of his faculty colleagues and of some students. Their reason, according to President Walton, is that they are still looking for the best available administrator.

Father Murphy's right to teach, write and publish are intact and inviolate, he pointed out in an interview with NC News Service.

Dr. Walton, 54, former dean of general studies at Columbia University, was one of few administrators bypassed by student revolutionaries during the Columbia troubles last year. His predecessors in the presidency of the pontifical university all have been bishops or priests.

He was interviewed the day after a one-day student boycott of the theology school. The academic freedom issue arose when Father Murphy said the trustees would not appoint him dean because he had openly disagreed with the Pope about birth control.

The new president seemed untroubled by the situation. "It was a shock for a new president to come in and make a decision contrary to the majority view of both faculty and students," he said. "I've had long meetings with both faculty and students and am convinced there is a growing willingness to accept the idea that in search

ing for a top administrator (for theology), Catholic University must look both inside and outside the university structure." The theology faculty has accepted his invitation to have three of its members serve on a search committee. Two theology students were also elected to serve.

The new president said the Catholic University is faced with a "serious, short-term" financial situation, and "with in two years we have to straighten ourselves out." He said he inherited a \$600,000 debt from the previous year, in part because U.S. dioceses fell short in the annual university collection.

"As we put our affairs in order, support will be forthcoming in full measure," he predicted.

"We have a faculty that is in some ways pre-eminent," he said. "We have faculty unity and commitment. We have enough land to meet our projected growth patterns — something few urban universities have. We have a direct relationship with every bishop and diocese in the country because we are the Catholic University of America."

"The great concerns in education and business today are with value theory, and here we have a special competence that has to be used."

"There are enormous problems relating to changing values... there are so many matters that are of Catholic concern today that, with our theology faculty and our social sciences faculties working together, we can make valuable and lasting contributions to the nation."

Bake Sale Going Door to Door

The Women's Guild of St. Christopher's will hit the road next Saturday with a travelling bake sale.

Having not much of any place to set up shop in the new North Chili parish, they have commandeered a motorized equipment. "Watch for a big yellow bus and station wagon filled with home-baked goodies," is the message passed around the neighborhood.

Another food project — intake, rather than outgo — will get underway at the Guild meeting at 8:30 Tuesday night, Oct. 14. It will be a regular monthly collection of canned food for the Secular Mission.

Bernie Houlihan of the Catholic Family Center will talk about the innercity at Tuesday's meeting, in the Chili Fire Department Social Club, 3231 Chili.

AWARD FOR POPE

Addis Ababa—(RNS)—Pope Paul VI has been designated to receive the Empress Menen Award, a cash prize amounting to approximately \$12,000, "for his outstanding contribution to world peace," a spokesman for the Haile Selassie Prize Trust announced here. Emperor Haile Selassie is scheduled to make a formal presentation of the award on Nov. 2.

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'Karnival' To Feature Parade

Activities at Bishop Kearney High School this weekend will climax a "Kearney Karnival Week" program staged by parents and students to raise funds and avoid tuition increases.

A fish fry will be served beginning at 4 p.m. Friday, Oct. 10, at the school. Carnival rides and games are slated.

Saturday's activities will begin at 4 p.m. at the school. Highlight will be a parade of local marching bands, drum corps units and fire companies, which will leave the Culver-Ridge Plaza at 6:30 p.m. and end at the school.

Holy Hour

A holy hour is scheduled from 3 to 4 p.m. Oct. 12 at St. Joseph's Church, Franklin Street, in preparation to the Immaculate Heart of Mary and the Lady of Fatima.



Promoting Scholarships for Negroes

Members of Mother Cabrini Circle, Rochester, who arranged 23rd annual Circle tea held last Sunday for funds toward scholarships for Negroes in area Catholic high schools are, from left: Mrs. Alice Roberson; Miss Nola DeRuen, Circle president; Mrs. Frank Shaughnessy, scholarship chairman; Mrs. Carolyn Siplin, Mrs. Betty DeRuen.

Dominican Nuns Mark 25 Years of Prayer

Elmira—Contemplative nuns, through their prayers and sacrifices, contribute greatly to the progress of Christianity, Bishop James E. Kearney said here Tuesday.

The Bishop delivered the homily at a Mass in the Monastery of the Dominican Nuns of the Perpetual Rosary, marking the 25th anniversary of its founding.

Cloistered religious are "an essential part of the Church," Bishop Kearney said. "We call these monasteries 'powerhouses of prayer,'" he added.

Concelebrants of the Mass were Bishop Fulton J. Sheen, Auxiliary Bishop John E. McCafferty, the Very Rev. Ken-

eth C. Sullivan, O.P., of New York City, provincial of the Dominican Province, and the Very Rev. Albert Drexelius, O.P., chaplain of the Dominican Nuns Monastery in Buffalo.

The Elmira monastery was founded Aug. 16, 1944, when eight nuns came here from the Buffalo institution. There now are 21 Sisters here.

Besides prayer and devotions—including day and night perpetual recitation of the Rosary by a succession of Sisters—the nuns try to support themselves through the sale of vestments, altar linens, holy cards, stationery, cookies, and so forth. Despite this work, outside financial help still is needed to meet current expenses.

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