

The Meeting Is Key To Pentecostalism

By Stanley R. Vidinghoff

Pope John called for a new Pentecost — a reaffirmation of the power of the Holy Spirit in the lives of the members of Christ's Body. And as we await the coming of the feast of Pentecost (May 17) it might be well to reflect on the response being made to this call and how the hearts of countless Catholics have been set ablaze by the fire of the Holy Spirit.

All across our land the Catholic Pentecostal Movement is growing so fast that accurate records are impossible to keep. The tremendous outpouring of the gifts of the Holy Spirit is manifest right here in Rochester, too. Night after night, prayer groups meeting in private homes experience the concrete renewal and continuation of the baptism in the spirit. The risen Lord Jesus continues to pour out His spirit on the church.

This experience is not a new sacrament but a renewal in faith of the desire to be everything that Christ wants us to be. This regeneration of spiritual powers, so long lying dormant in our souls, is a thrilling experience. Its fruits cannot be denied by even the most casual observer.

These fruits of the spirit are: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. (Gal. 5, 22-23) Jesus said: "I will ask the Father and He will give you another Advocate to dwell with you forever, the Spirit of Truth whom the world cannot receive, because it neither sees

him nor knows him. But you shall know him, because he will dwell with you and be in you."

The Pentecostal movement is characterized by the confident belief that Christ does indeed keep this promise.

The key to the movement is the prayer meeting: "Where two or three are gathered together in my name, there am I in your midst." (Matt. 18:20) There is no fixed form for these meetings and they are not planned in advance.

The emphasis is on freedom of expression and each participant is encouraged to say to the group whatever he feels prompted to utter. Personal testimonies of how the Lord has been at work in their lives; reading of scriptural passages and subsequent discussion and reflection are important aspects of the meetings.

Towards the end of the meeting there is usually an informal ceremony where anyone who wishes can ask to be prayed over and various members of the group will then lay hands on the person and pray that the Holy Spirit will fill him with His gifts.

Sometimes the person being prayed over will begin to praise God in a strange language which is known in the movement as "speaking in tongues." But always there is a quickening of the spirit, a deepened prayer life, a new love and understanding of the Scriptures, and an acute awareness of the presence of the Holy Spirit.

The Morriss Plan

U.S. Should Aid Cambodia

By Frank Morriss



I can well understand the attitude of some spokesmen who are saying the United States should give no aid whatsoever to help Cambodia stay free of Communist enslavement. And because I do understand this attitude I call it reactionary and foolish.

I was saying the same thing, believe it or not, as something of a campus "activist" about 25 years ago. Only then I was saying it about Hitler and his depredations through Europe in which he swallowed up the free peoples of Austria, Czechoslovakia, Poland, and then Norway, most of France, the Netherlands, Belgium. And despite this tragedy there were many like myself who insisted that it was none of our business and that we should not get entangled.

Perhaps it was not as compelling a belief for me as is the present isolationism for today's youths, for when we got into the war I never thought of being a conscientious objector, and I am glad I didn't. For long ago I came to realize the "America First" attitude to which I adhered was wrong, and could have been fatal. It was in fact fatal for a number of countries that were free 25 years ago but now are under the fist of totalitarianism.

Maybe I should have a twinge of conscience on the basis that those like me contributed in some small way to this tragedy, for if the free world had unitedly moved to help Austria when Dollfuss was murdered and the Nazis moved in and to help

Czechoslovakia there almost certainly would not have been World War II. That war happened because nations wouldn't get involved on the side of freedom; and if there is World War III it will be because of the same failure.

There were those who scoffed at the "domino theory", but we seem to be seeing that domino theory now no longer in the realm of speculation, but at work. Because we have all but written off aid to South Vietnam, other than that necessary to salvage our already committed honor, Laos and now Cambodia are under siege. Thailand is marked for capture, and who can doubt the Communist theoreticians are paraphrasing Hitler, "Today Asia — Tomorrow the World!"

This puts it as a matter of self-interest that we help Cambodia, or any other nation that wishes to remain free. If the Communists plan to make the whole world Red it follows that the longer some of Asia resists the more time the rest of the world has before the great confrontation. But self-interest is not the level on which I feel we should consider the matter, for frankly one who lives by the philosophy of self-interest is very apt to perish by it. The new isolationists are putting their argument against getting involved in Asia on the grounds of self-interest, and it is a possibly fatal selfishness.

The reason we should help Cambodia is that it is the right thing to do. It is the honorable thing to do. Freedom is not a

April 15th In History

1920

Washington announced this week that census figures revealed that one-third of all church members in the nation were Catholic.

A Henry Snell took out an ad for investments in a motion picture titled "The Power of the Mormons", "portraying the thrilling events in Mormon history and polygamy." This is an investment out of the ordinary," the ad told its Catholic readers.

President Roosevelt died suddenly April 12, at his little white pine cottage atop Pine Mountain, Ga. Bishop James E. Kearney wrote of him: "When the passion and prejudices of the present time will have been forgotten, the magnitude of his sacrifice will stand out even more clearly." The Chancery announced that more than 26 tons of clothing had been collected in the Diocese and shipped to aid the war torn of Italy.

1960

A recently published biography of Richard Nixon reveals that Father John Cronin, director of the National Catholic Welfare Conference, Department of Social Action, was the first to give Nixon the name of Alger Hiss as an espionage agent. Bill Hassett, former All-American and member of the Minneapolis Lakers was the featured speaker at St. Mary's of the Lake annual sports dinner; and The Hon. John M. Conway, consul general for Ireland at New York City, was the featured guest at the Catholic Family Service Dinner in Elmira.

seamed garment, so that when one section is torn it can be cut off from the cloak. It is a seamless garment. We cannot ourselves remain fully free unless we are willing to do all we can in behalf of freedom everywhere.

For us to stand idly by while a small nation is invaded by its neighbors, with the encouragement of Red China and Soviet Russia, is for us to diminish ourselves. We forge a link of tyranny for ourselves by letting others forge such a link for our neighbors.

We have already made the wrong choice in regard to Cuba, Czechoslovakia, Poland, Hungary. The price we may have to pay yet for this wrong choice could be heavy. But past errors and past indifference is no excuse for us now to repeat the errors, to see more free men pass into the darkness of absolutism.

For all the talk about a new age of liberalism and free conscience, this is a mighty reactionary time in which the absolutists enslave free men while other free men turn their backs. What kind of concern is it that leads today's liberalism to be isolationist as far as freedom is concerned?

We hear much talk about our duty to save the world from hunger, from over-population, from poverty, from backwardness. And yet the very persons most insistent on this duty are completely callous to the need to save the world from an evil far worse than any of those things — the evil of despotism.

On The Right Side

Ann Landers Lets Us Down

By Father Paul J. Cuddy



Of all the popular columnists, I consider Ann Landers the best. Her moral conclusions are nearly always sound. Her insights into human nature show a sharp logic and penetrating intuitive powers. Her style is crisp and clear. She often brings her point with effective humor. She treats of practical things that affect the people.

She has the widest reading public in the country, probably in the world. It is said that she has between 30 million and 40 million readers every day! What an impact on American mores and morals.

Because I do admire her so much, I am doubly sad and agitated by her advocacy of unborn-child killing. I do not like to use the word "abortion" because an abortion frequently takes place through nature. The deliberate destroying of an unborn child is not the same. It is a premeditated act of killing. In this morning's Rochester paper (April 3) a woman wrote to Ann Landers:

"A midnight phone call informed me that my sister lay near death in a hospital. Her husband had taken her there after she began to hemorrhage following a botched abortion by a barber . . . How many times must this tragic story be repeated before we can get some humane laws passed in this country? . . . Why must this be a matter for the government? What could be more personal than the decision to have a child or not to have one . . ."

Ann Landers replied:

" . . . I have gone on record in favor of the sharp revision of existing abortion laws. The laws in most states now are highly unrealistic and cruelly discriminatory against the poor. Public sentiment is slowly but surely turning in this direction . . ."

It would seem to me that Ann Landers, who is usually so stable and balanced, is having an

attack of vertigo in her usually sound moral inner ear.

The thesis of the immorality of killing the unborn child I leave to our Bishops, to Father Tormey who wrote a fine editorial on the subject in the Courier-Journal April 3, and Father John Hedges, pastor of St. Charles Borromeo and coordinator of Rochester Diocesan Committee for Human Life. The thesis of the immorality of killing the unborn child I leave also to the logic and to the fidelity of the faithful People of God.

The logic of the abortionists leads to the right of a mother to do away with her no-longer-wanted two year old or six months old child. To quote: "Why must this be a matter of government? What could be more personal than the decision to have a child . . .?" So we may logically progress: "or to keep a child." The logic leads, not to sending a born child to a veterinarian to be "put away" like an unwanted cat or puppy, but to the public hospitals and clinics for the destruction of a child whose helplessness deprives him of rights we always have considered inalienable and God-given.

It was good for our Country to see and hear Archbishop Ramsey, the Anglican Archbishop of Canterbury on a March David Frost Show. He came out clearly and without equivocation against abortion. It is good to read British satirist Malcolm Muggeridge's defense of life for the unborn. The pushers of abortion would insinuate that the defense of the unborn is a peculiarly Catholic hang-up, like the papacy, blessed ashes and holy water. This is an insult to millions of Protestants, Jews and also many ethical unbelievers. Cheers for the Archbishop, who reached an audience with a moral message which in many ways will off-set Ann Landers. I do not know of any Catholic bishop who would have been as effective.

More on Ann Landers

By FR. E. CHARLES BAUER

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As a clergyman, I am convinced that no one in this country has done more for sanity, sanctity, psychiatry and psychology than Ann Landers. As a Catholic Chaplain in an institution for the mentally retarded, I hold the same conviction.

However, like all of us, she does get off center at times.

The latest repetition of her "stand" on the abortion issue is an example. An inquirer asked, "What could be more personal than the decision to have a child or not to have one?"

In view of her competence, acumen and wit (all of which I deeply admire), I should have expected her to answer, "Nothing could be more personal, except the decision to conceive a child or not to conceive one."

Instead, Miss Landers' reply stated that "the laws in most States now are highly unrealistic and cruelly discriminatory against the poor." The poor WHAT? Is there anybody "poorer" than the fetus abysmally unable to defend itself

against the sure-fire weapon of the aborter?

Is there anything more "unrealistic" than the termination of the real human life pulsating in the impregnated womb? Is there anything "crueller" than the murder of that unwanted, though unborn, member of the human race?

Since when do "bad laws force physicians to make false statements regarding dangers which might result from the birth of a child"?

And, as one deeply involved for eleven years with thousands of mentally retarded people and their families, may I simply say, regarding this "danger" "which might result from the birth of a child," that I have yet to hear a single one of them state, "I wish I had never been born".

When Ann Landers' pontificates on questions so intimately related to the deep religious convictions of so many people she should never fail to state recognition of this fact. Her ordinary and deeply appreciated acknowledgement of the religious aspect of such terribly "personal" matters was regrettably lacking from that column's dictum on abortion.