



LAURIE BRONGO

## Laurie Stars in 'Judy'

St. Agnes High School will present its annual fall musical "Love From Judy" Nov. 13 - 14 at 8:15 p.m. and Sunday, Nov. 15 at 3 p.m. "Judy" is the delightful love story made famous in the movie version by Fred Astaire under the title of "Daddy Longlegs."

Leading the cast will be Laurie Brongo, a senior who played the lead role in "Alice in Wonderland" presented by the Storytellers Summer Theatre. Playing the role of Daddy Longlegs will be Ronald Parent of Cardinal Mooney High School.

Costumes and scenery will be provided by the St. Agnes Home Ec and Art Departments.

Other principal parts will be played by members of the St. Agnes Glee Club, Aquinas Institute and Sperry High School in the Rush-Henrietta district.

Sister Virginia Hogan, SSJ, and William Andia are the musical's directors.

## Bishop Discusses First Confession, Communion

Major excerpts from Bishop Hogan's radio broadcast on "Guidelines for First Confession and Communion" carried Saturday evening, Oct. 31, on WSAY, Rochester, and 6 affiliate channels throughout the diocese.

Early in September this year the Religious Education Committee of the diocese released a series of guidelines on the preparation for and the reception of First Communion and First Penance. I urged that these new directions be implemented in every parish of the diocese.

I assured the priests that I was personally convinced that they were based on sound theology, contained significant pastoral dimensions, and were the fruit of months of very careful preparation.

I would like to share my convictions with you tonight about the validity of these guidelines. The new directions are basically four in number:

1. Children should receive First Communion by the end of the second grade.
2. First Penance or Confession need not be prior to First Communion but should be received by the end of the third or fourth grade.
3. A substantial period of time should elapse between the reception of these two sacraments.

4. Parental option must be recognized and respected — because parents are the primary educators of their children and should be able to evaluate their readiness to receive the sacraments.

Perhaps the first striking feature about these four guidelines is the position of First Penance. We had for sometime become accustomed to First Penance before First Communion. Why then this reversal of position?

Many reasons have prompted it: among them is a conviction based upon the conclusions of psychologists and theologians that a very young child is incapable of serious sin—has not reached an awareness of moral values at the early age at which we were accustomed to administer First Penance.

We must give up the idea that God supplies man with a perfectly developed conscience at birth, like a built-in compass always pointing out the right and the wrong way to go.

In the first stage, the mother smiles, coos, caresses her infant; the tiny tot learns to respond excitedly. This is the beginning.

In the second stage, the child soon sees that certain things please or displease mother and the child responds; tries to deserve, to win her love, for its very being depends on the mother's love. Conscience is developing.

Up to this period (the age of three), parents must avoid rigidity and permissiveness. Love, wrote St. Paul, is patient. So parents must not demand too much too soon, nor should they go to the extreme and ask nothing. They must be patient and consistent in their demands and discipline. Otherwise excessive sternness or laxness will create fear and anxiety in the child.

From the age of three to five, the child's conscience is authoritarian, that is, his parents determine what is good or evil for the child. And the child's conduct is ruled by his wish to be loved or by his fear of not being loved. Unconsciously the child absorbs parental ideals, commands, and prohibitions, and integrates them into its own personality.

Around the age of six and seven, the child realizes the discrepancy between the demands of his parents and his own performance. He begins to rebel a little. He cannot criticize yet. But he feels he does not have to obey absolutely. He becomes confused.

From the age of seven to ten the child meets the real world. His life is made up of bites, fights, scrapes and scratches. It is the normal expression of the instincts aggression and self-preservation.

The child is to be led to contrition and repentance, it is true. But at this stage of life, contrition must be no more than the frightened surprise at the effect of his wrong action, and repentance an effort to make up in every possible way for harm done.

From ten and a half for girls and between twelve to fourteen for boys personal conscience begins to develop in earnest. At this age the child is able to criticize, evaluate and relate.

Slowly he develops a mature conscience, one that acts responsibly from inner motives based on respect for God and neighbor. This process of developing a mature conscience lasts till death.

Contemporary theology sees the examination of conscience as a search to see how we have fallen down in our relationship with God. In the past, the examination of conscience too often consisted of a rundown of the commandments: "I missed Mass once, I got angry twice, etc." It was based on acts or omissions.

Contemporary theology seeks to deemphasize the slavish rigidity to numbers. Because the fundamental option is basically stable and because conversion is essential to the sacrament, the examination of conscience is not oriented merely to acts, but to life-style: it should emphasize the complete context of one's actions; namely, one's attitudes.

After the Reformation, grace was viewed as something tangible. As sin was seen as a quantity of evil, so grace was viewed as a quantity of merit which could be placed on one side of a balance to weigh out the evil.

As a result, theology turned to a Wall Street approach to spirituality: get all the grace

you can, amass all the good works you can, like shares in the stock company of heaven. Since penance is a sacrament, a channel of grace, frequent confession became the order of the day.

Contemporary theology, on the contrary, stresses once again that grace is a relationship of friendship with God. It does not quarrel with frequent confession, provided a person is mature enough to use it as a deepening of his friendship with God.

In fact, contemporary theology sees the sacrament of penance not only as a means of reestablishing a broken relationship, but also as a means of strengthening an unbroken one.

Since mortal sin is a reversal of one's basic stance or life orientation, and since conversion is the re-alignment of this stance, the question arises at what point in life is one capable of choosing his basic stance?

Psychologists put the ability to make a basic choice in one's life-orientation at the beginning of adolescence. Robert O'Neil, a psychologist, and Michael Donovan, a priest, collaborated in a project to show that a child of seven or eight is psychologically incapable of

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## British Film Censor: 'World Getting Sicker'

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