

Alumni Return

Graduates of St. Bernard's Seminary returned to Rochester last Wednesday to concelebrate Mass in the seminary chapel and attend a luncheon at the Flagship Hotel.

More than a hundred priests, some shown below, joined in the Mass, at which the main concelebrants were Bishop Richard Harrison, auxiliary of Syracuse, and Bishop Joseph L. Hogan, shown at altar, on right.

Officers elected at the business meeting were Fathers David Liptak, of Hartford, Connecticut, president; Charles Major, of Syracuse, vice-president; and Richard Wetter, of Buffalo, secretary.



Photo by Laurence E. Keeffe

Anti-Abortion Youth Leaders To Speak to 3 Local Groups

Sue Bastyr and Maureen Clements, co-founders of SOUL (Save Our Unwanted Lives) will be in Rochester Thursday, Oct. 26 to speak about their organization and the National Youth Prolife Coalition.

High school students may hear them at St. Jerome's Church, 207 S. Garfield St., East Rochester, Thursday, 8 p.m. Oct. 26.

Sue and Maureen will speak to collegians at Nazareth Arts Center Monday, 8 p.m. Oct. 30.

They will also hold two workshops Saturday, Oct. 28 for the state CYO Convention.

According to the New York Times, SOUL was formed in 1970 at the University of Minnesota as a followup to a dormitory discussion on "The Abortion Distortion" arranged by Sue and Maureen, then students of the University of Minnesota. Both had decided that young people were being "duped" on the abortion issue because they were hearing only one side of it.

The group's statement of purpose was drawn up by eight students — an Orthodox Jew, a Hindu, two Roman Catholics, two Lutherans, a humanist-atheist and an agnostic. It said, "We view abortion as a negative, violent and primitive response to a very complex social action problem that demands more rational and responsible thinking."

What Do You Think Of Children's TV

By CHARLES RANDISI

Children's television programming has long been under fire from various interested groups — mothers, teachers, psychologists, and doctors. It's been called too violent, too unimaginative, too commercial, and too limited.

The arrival of "Sesame Street" brought hope to many for a while, but now even that show's effects on children are target for criticism by women's liberation and other groups.

Last week I attended a women's discussion group at Holy Trinity Church, Webster, and asked, "What do you think of children's television?"

Mary Ann Penlon said that her children can usually watch as much TV as they like, "as long as they're not glued before the set." She added that they prefer the nighttime shows more than the Saturday morning kid shows. "Compared to some of the radio programs I used to listen to," she said, "television isn't so bad."

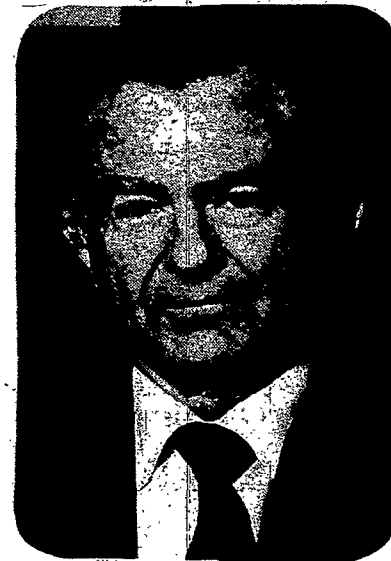
"My kids are too busy to watch TV," said Barb Kelly. "On Saturday mornings they are usually too active." Her children also prefer night show to Saturday fare.

Pat Markovitz said, "My children are not allowed to watch television at all on Saturdays. I don't like the emphasis on violence and spooky shows. Kids get too many nightmares from that." Her pre-schooler enjoys "Sesame Street," "Misterogers," and "Captain Kangaroo."

"They don't watch television very much," said Sheila Mueller. "They would rather be out doing something else." She also criticized "Sesame Street" for carrying "too much repetition." She said, "They (TV producers) underestimate how smart kids are."

Pat Naylor agreed that children's television is "pretty repetitious." "I'm not too big on TV," she said, "so most of the time my kids don't watch it." But when they do, they enjoy Bill Cosby's "Fat Albert" show. Pat didn't think that everything had to be educational to be appreciated.

Marianne Gutacker said, "Sesame Street" is great, but it's so basic that once kids get into school, they don't get anything out of it." She would like to see more local programming for children, in particular, the showing of some of the young people's theater groups in the area.



GERALD WILMOT

Wilmot Elected To Nazareth College Board

Gerald G. Wilmot, president of Page Airways, Inc., has been elected to the Nazareth College Board of Trustees.

Wilmot, a leader in the development of general and business aviation, is active in a number of business as well as professional, service and social organizations. He is secretary and stockholder in Flower City Television (Channel 13) treasurer and stockholder in 421 West Henrietta Corp. and part owner of Towne House, Inc., Elmwood Medical Building, Inc., 1350 Jefferson Corp. and Rochester Crossroads Corp.

He is a member of the National Business Aircraft Association, National Aviation Trades Association, Aircraft Owners and Pilots Association and the National Aviation Club, Washington, D.C. He is a charter member of the board of McQuaid Jesuit High School and resides at 50 Sunset Blvd., Pittsford.

New Spirituality and Social Issues

By Religious News Service

Do the new forms of Christian spirituality reject religious concern for social issues?

Some see neo-evangelicals, the so-called Jesus People and neo-Pentecostals or charismatics as reactionaries against activism in the 1960s.

But there are signs that these movements, at first seemingly tied to a personalized religious experience, are now seeking ways out of the polarization that has sprung up between them and adherents of the "social gospel."

The two major movements — neo-evangelical and neo-Pentecostal — have strong similarities. Both stress prayer and a strong Biblical orientation. Neo-evangelicals emphasize the ministry of preaching; neo-Pentecostals focus more on the baptism and gifts of the Holy Spirit.

According to Lutheran theologian Donald Bloesch of Duquesne Theological Seminary, writing in Religion in Life, the "new evangelicals," unlike their fundamentalist predecessors, usually deem Christian life and works "just as significant as

Christian doctrine . . . Their intention is to uphold both personal morality and the 'social holiness' of John Wesley."

"While not averse to political action and social change the new evangelicals speak of the prior need for personal regeneration as a prerequisite to any lasting social benefits," he wrote.

Ralph Martin, editor of New Covenant, journal of the Catholic Charismatic Renewal, observed recently that "for many years now a polarization in the Christian Church has been developing around 'social action' and 'evangelical' values."

He said it is not between denominations, but "within" them.

But he pointed also to a "growing number" of people, who embrace the evangelical aspects of the neo-Pentecostal movement in their own lives, "but still insist on the importance of . . . social action for Christians, as part of their over-all mission."

Father Dennis J. Bennett, rector of St. Luke's Episcopal Church, Seattle, and a well-known neo-Pentecostal author, observed in Christian Century magazine that the new spirituality is "an answer to the divisiveness stemming from pietist-activist differences between

evangelical and mainline churches."

Carrying this aspect a bit further, he said that after receiving the "empowerment" of the Holy Spirit, "people feel immediate concern for their fellow man." He added that Catholics, from the start of their involvement in the charismatic movement, have associated this new empowering with the concerns of society.

Along these lines, Martin Work, one of two American members of the Vatican's Pontifical Council of the Laity, said recently that he believed the "new surge of spirituality" being felt in the Church will offset the polarization which he called one of the "discouraging" effects of Vatican II.

He also said the emphasis on Christian social witness, which derived from the Council, was "running out of steam" and required an infusion of the "Spirit" to revive it and keep it going.

An impetus toward social action by evangelicals comes from Inside, a journal of "Christians inside the cities," published in Boston, which says evangelicals evangelize foreign countries but ignore issues like housing, health, education, employment and political justice at home.

" . . . we have ignored the Biblical emphasis on the whole man categorizing such concerns as 'secondary' or 'worldly' and distorting our Lord's high view of man in the process," it charged.

In a variety of ways, neo-Pentecostal and new-evangelical communities and groups either have begun or are beginning to relate to the needs of the community, not just spiritually but temporally.

Jesus people who remain within a counter-culture framework have made no commitment to social involvement. But many are now going in the direction of the neo-evangelicals.

While groups like the Taizé community, an ecumenical monastery in France, seem most inclined toward social action, it is evident that growing numbers in the neo-evangelical and Charismatic movements are looking to an accommodation between their personal spiritual experiences and the exhortations of the "social gospel" adherents.

For most in the arena of the new spirituality the plunge into social action is now being held up to prayer and the sharing of experiences. But if indications are correct and precedents are followed, thousands who turn toward the "Spirit" will also turn toward serving their neighbors more fully.