



Priests Gather

Priests gather in prayer at recent SALT meeting at Notre Dame Retreat house in Canandaigua. The Supervisor and Leadership Training course is for pastors who wish to take part in the deacon internship program.


Photo by Susan McKinney



Ave Maria Award

Father Vincent Collins recently presented the Ave Maria Award to 23 Brownies from Troop 312 of St. John of Rochester School. Seated: Shelly DeMare, Julie Gaffney, Tricia Cooper, Maureen Canan, Michelle Steenburgh, Sheila Ragus; kneeling: Patty Diliberto, Marta Schlitzer, Lynn Bates, Deirdre McCartan, Jackie Forward, Kim Hutchins, Sue Strassel; stand-in: Lorraine Kunz, Tashia Urland, Kathy Mastrodonato, Pam Konecny, Brenda Schott, Beth Urland, Patti Flaherty, Karen Crispino, Kelly Kazmarek. Absent is Mary Cruppi.

THE OPEN WINDOW



Fr. Louis Hohman

Dear Father Hohman,

For the most part I go along with what has happened since Vatican II, but there are a few things which disturb me. One of them I was reminded of last week when we celebrated the Feast of the Sacred Heart, or rather didn't celebrate it. In our parish there was a mention of it under "Masses for the Week" but that was all.

One of the fondest memories of my life was the way we used to celebrate the Feast of the Sacred Heart. It was preceded by a Novena and the Feast was celebrated with much devotion - flowers and music and the rest. What ever happened to Devotion to the Sacred Heart? Why did it cease so abruptly?

J.K.R.

Dear J.K.R.:

Nothing really has happened to Devotion to the Sacred Heart. I too can remember associating it with the beautiful days of June and I remember fondly preaching several tridiums at Sacred Heart Cathedral (also praying to the Sacred Heart to pass examinations).

When I say nothing has happened to the devotion I mean nothing has happened to its significance, namely, a celebration of the love of Jesus Christ for human beings. The "Sacred Heart" is the organ of the body associated by common usage with love and became the symbol of Christ's love for us at the time of the revelations of Jesus to St. Margaret Mary. These were private revelations, but almost certainly authentic, which came at a time when coldness and austerity had crept into religion and the love of God for sinful mankind had all but been forgotten. The revelations to St. Margaret Mary were the occasion for rekindling the flame of love and the desire for Communion with Jesus Christ. The Promises of the nine Fridays was a childlike way of calling many Christians back to frequent Communion - they had been laboring under the delusion that they were not good enough to receive. (Who is?) It is the love of Jesus which calls us to Himself.

So if you think of Devotion to the Sacred Heart as devotion to the love of God in Jesus, nothing has happened to it. It is alive and well, whether you think of it in terms of the Heart as symbol or in terms of the person Jesus who loves all of us, saints and sinners, beyond telling.

discovered there are other Catholics besides the Irish," he commented. "Namely, the Italians. Wait till they discover the Spaniards!"

I don't think much of Coppola's work, but I certainly must concede it an extraordinarily powerful, visual imagery. The street feast in the immigrant neighborhood in "Godfather II," for example, was dazzling. I didn't see "California Split," and I haven't altogether made up my mind whether I'm going to risk "Nashville," so I can't comment on Altman; but Scorsese's "Mean Streets" was one of the most brilliant movies I have ever seen. It may be the best thing done about a neighborhood since Jimmy Farrell's "Studs Lonigan."


Maybe Ms. Kael is right: perhaps the street feast scenes couldn't have been made by a Protestant or a Jew. I'm sure no one but an Italian-American could have produced "Mean Streets." And before anyone writes off the Irish as completely nonsensuous, they should read Bryan Marryman's, "The Midnight Court."

Maybe there is some kind of religious kinship between these three younger moviemakers and such Europeans as Rohmer, Bunuel, and Fellini. I used to say that American Catholicism couldn't produce a religious movie like "My Night at Maud's" or "Nazarin" or "Belle du Jour"; but that was before I saw "Mean Streets."

"Godfather," ineptly, and "Mean Streets," brilliantly, speak about and out of the Italian-American Catholic experience. Pauline Kael has put her finger on a fascinating and perhaps critical American cultural development: the rise of Italian-American Catholic artists who create out of the raw materials of their heritage and their experience. I have no notion of where any of these men stand religiously or ecclesiastically. It may be an indication of where we still are that such a question would arise, but I agree with Ms. Kael that Catholicity simply cannot be ignored.

Tell me, when was the last time anyone even hinted in a Catholic journal that there were Italian-Americans, much less that they were capable of making an important cultural contribution to our society?

The Church 1975



Fr. Andrew Greeley

Things get more confusing every day.

It does not seem unfair to say that the basic direction of American Catholic thought - insofar as there is any - is toward the denial of anything uniquely or specially Catholic. Religious "liberalism," ecomania, disillusionment, and self-hatred have combined to persuade the people who write articles for liberal-oriented magazines that the only appropriate course for Catholics is to wipe out the past and start over with a clean slate. Even the word "Catholic," used in anything but a context of guilt, seems to be offensive.

Then along comes Pauline Kael, the movie critic, who wonders why the best of the younger moviemakers are Catholic. Altman, Coppola, Scorsese, (she might have mentioned Cassavetes) all have Catholic backgrounds - as, for that matter, does Peckinpah - and even Hitchcock of an older generation. Perhaps, suggests Ms. Kael, the "sensuousness" and the "warmth" of the Catholic liturgical tradition, and the feel for "community" and even "neighborhood" is responsible for the success of these gentlemen. Maybe there is something in their tradition that enables them to see the world through different eyes than Protestants or Jews.

Think about that one for a while!

My colleague, Professor William McCready, observed wryly to me that not so long ago the eastern intellectual establishment was writing off Catholics as narrow, rigid, puritanical. Now, suddenly, we're warm, sensuous, communal. "I guess they

RETREAT WORKSHOP

A workshop on directed retreats has been arranged for Aug. 18-24 at the Cenacle for people who already have had some formal training in the field. Father Robert Doherty, SJ, of Cambridge, Mass., will conduct the workshop and then direct an eight-day retreat, open to all, Aug. 26-Sept. 2. Sisters Mary Walsh and Matilda Tizon also will serve as retreat directors. Inquiries will be handled by Sister Marie Halligan, 716/271-8755.

SCIENCE GRANT

A National Science Foundation grant of \$8,700 to the St. John Fisher College chemistry department will be matched by the college for the purchase of a nuclear magnetic resonance spectrometer. Dr. Andrew B. Turner, assistant professor of chemistry, wrote the project proposal that secured the grant.

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