

On The Right Side

By Father Paul J. Cuddy

Letter To Bishop Hickey

To Bishop Hickey, Personnel President:



Sincere thanks for your prompt response to my inquiry about my becoming retired in September. I do not think it will much affect my modus operandi, but am glad to have the future so kindly spelled out. Since you are the president of our Priests Personnel Board, let me keep you informed of my commitments.

On Monday, May 1, I head for two weeks in Ireland, all alone. The purpose of this trip is this. Many have asked, "Isn't there going to be a tour to Ireland?" Several who have asked have been on previous trips, so we need some variety in the tours. I talked with the Courier agent, saying that I would like to scout Ireland for some fresh ideas and places. Since this would benefit Aer Lingus, would it not be to the point for the airline to give me a complimentary passage? Aer Lingus agreed. Mr. Voorhees donated the

passage to La Guardia. Irish Tourist Board is furnishing a car. The car is a stick shift, and the Irish drive on the left side of the road. So between the stick shift and the wrong side of the road, only God knows what will happen. The rest of the expenses are my own, but it should be a good scouting expedition. The Courier tour is scheduled for Aug. 18 through 26.

Come July 1-8, Father Larry Murphy has me scheduled for Genesee Hospital. I have just finished 12 days at Rochester General for Father Schwartz, who went to Notre Dame for the Needs Assessment program. He returned enthusiastic and says the program will do much good for our priests and for the diocese.

The rest of July, Father Jack Morgan has asked me to supply in Waverly. I am especially glad for this assignment, because (1)—I have a special affection for the Southern Tier people, whom Father Joe Hogan calls "the people on the other side of the Barge Canal;" (2)—because I shall be near Wyalusing, and am interested in the strange visions on the church's tabernacle veil, which have been seen by so many people; (3)—it may give me an opportunity to assuage emotions of the people of Horseheads and

Elmira after the Father Firpo cause celebre.

May I remind you that you have promised to do three radio talks for our Magnify the Lord program. So after my return from Ireland let us go to Hornell and get them done at WLEA, and you will meet the director of Angelus Productions, Kevin Doran, who has produced Father Brown's Sunday School as well as Magnify the Lord. Today, Father Dick Tormey came to the station from Bath and did a fine talk on the Rosary for the program. I had lunch this noon with Father Bill Cosgrove and K. Doran, and Fr. Cosgrove is scheduled to do some talks. Father Pat O'Malley from Holy Cross has done several, so we are expanding.

So as I prepare for official retirement in September — is that also a canonical state, like my present assignment as assistant pastor of Holy Trinity, Webster? — I pray God and Our Lady that I may still be of use as an ample, willing bung, to fill sundry holes when needed in the diocese. Conrad Adenauer has long been a hero of mine, and now I am reaching the 70 years in September, I remember with some complacency that he became Chancellor of Germany at 75, and wrote his splendid Memoirs later than that.

Again, thank you for your kind letter, and please give me your episcopal blessing as well as your personnel blessing.

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Word for Sunday

By Father Albert Shamon

Birthday Of The Church

Sunday's Readings: (R3) Jn. 20:19-23. (R1) Acts 2:1-11. (R2) Cor. 12:3-7, 12-13.

Pentecost Sunday has been called the birthday of the Church. Pope John XXIII prayed for a new Pentecost. As if Fr. Shamon in answer, the Holy Spirit has been unleashed upon the Church, stirring up one renewal movement after the other. The Movement most obviously related to the Holy Spirit is the Charismatic Movement.

The book I have found most helpful on this subject is A Key to the Charismatic Renewal in the Catholic Church, by Vincent M. Walsh. It is in question-answer form, very clear and down to earth. These few question-answers from the book will show what I mean.

When did the Catholic Pentecostal Movement begin in the Catholic Church?

In 1967, some concerned Catholics at Duquesne University met and prayed regularly. They were upset by the obvious decline of religious practice both on the campus and through the whole Church and were led to the conclusion that a true renewal in the

Church was dependent upon a new Pentecost... they asked to be prayed with for the Baptism of the Holy Spirit.

What is the Baptism of the Holy Spirit?

The Baptism of the Holy Spirit... is an internal religious experience (or prayer experience) whereby the individual experiences the risen Christ in a personal way.

This experience results from a certain "release" of the power of the Holy Spirit, usually already present within the individual by Baptism and Confirmation. It usually leads to a deep devotional life, an attraction to prayer, Sacred Scripture and the sacraments, and marks the beginning of a closer union with God

What does the term "Baptism of the Holy Spirit" add to the terms "Baptism" and "Confirmation"?

"Baptism of the Spirit" is a term which contains a belief that every Christian, to some extent, is meant to experience the same powers as were evident in the early Church... Obviously, the full effects of Baptism and Confirmation are just not being experienced in the lives of many, and yet these effects are meant to be part of normal Christian life.

The term "Baptism of the Spirit" brings home to Catholics that the sacramental rites are meant to be powerful and the source of spiritual and

psychological changes

What is "Praying in Tongues?"

Praying in tongues is a gift whereby the person prays to God in a language which he does not know, by simply "yielding" to the action of the Spirit...

Is praying in tongues different from what the apostles did at Pentecost?

...praying in tongues is what the apostles really did on the first Pentecost.

...two distinct manifestations of the Holy Spirit occurred on Pentecost: the first (a) was the gift of prayer tongues; and the second (b) was really a "miracle of hearing."

a. "All were filled with the Holy Spirit. They began to express themselves in foreign tongues and make bold proclamation as the Spirit prompted them." (R1) At this point the gift of tongues was not used to teach, but to praise God, since no one was present to hear.

b. "They were much confused because each one heard these men speaking his own language." (R1) This could either have been a "miracle of hearing" or, perhaps, the disciples were speaking in tongues that the bystanders happened to know.

This phenomenon does not occur anywhere else in the Scriptures. However, praying in tongues, or Christians praising God in unknown languages is repeated throughout the New Testament.

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