

Dr. Hitchcock to Give Magisterium Talk

Dr. James Hitchcock, professor of history at St. Louis (Mo.) University, will be the final lecturer of the Magisterium Lecture Series for 1977-78. He will speak at 7:45 p.m. Wednesday, May 17, at Our Lady of Mercy High School auditorium.

Dr. Hitchcock, author of *The Decline and Fall of Radical Catholicism and the Recovery of the Sacred* will speak on *The Deification of Self - The Denial of Authority*.

He is founder-director of the Latin Liturgy Association which sponsors and en-

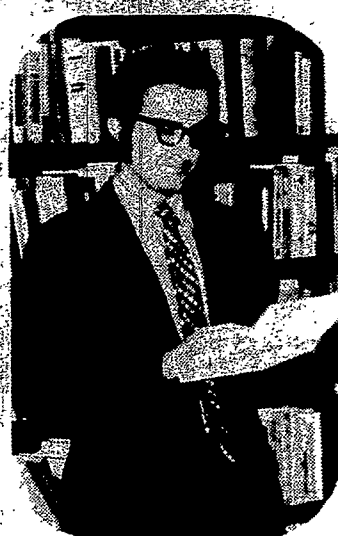
courages the use of Latin in Catholic liturgy in accordance with Vatican II and Pope Paul VI. has written for such journals as *Theological Studies*, *the Yale Review*, *the New York Times Magazine*, *Commentary* and *the American Scholar*. He is editor of the *Catholic Journal Communio* and chairman of the *Catholic League of Religious and Civil Rights*.

Dr. Hitchcock has said, "Many Catholics seek a Christianity which does not require faith. They endeavor to keep liturgy alive without asking what meaning it can have after the majestic sense of God has been removed."

Virtually all of the world's great spiritual leaders warn against the assumption that spiritual profundity can be equated with or replaced by emotional intensity and emotional satisfaction. The deification of the self leads to a denial of Supernatural authority."

Sponsored by the Pope Pius XII Council, Knights of Columbus, and endorsed by the Rochester Assembly, 4th Degree, K. of C., the Finger Lakes Chapter, K. of C., the Rochester Council, K. of C. and the Trinity Council, Webster K. of C., the lecture will mark the close of the Magisterium Lectures 1977-78. The series will resume in the fall.

Tickets and information are available from Father



DR. HITCHCOCK

James L. Callan, 473-3230; Bernie Bromka, 342-3163, or Robert Benedict 473-5695. Donation is \$2.50 and all proceeds go to charity.

Diaconate Program Draws 80 Inquiries

More than 80 men have inquired into the diocesan program which will establish locally the permanent diaconate. That response to initial publicity about the program has Msgr. George Cocuzzi, director of the office, "pleased" with the prospects for the success of the program.

At the same time a number of women have contacted his office with their concern that women are excluded from both the diaconate training program and from the ordained diaconate.

"All I can tell them," the former Vicar of Urban Ministry says, "is that I

personally have and continue to support the ordination of women as priests; but that in the present situation, I am powerless to make a change in the regulations (regarding ordination)."

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Insights in Liturgy

By FATHER BENEDICT EHMANN

For Charismatics: A 'Teaching'

I am convinced the charismatic movement of the last decade must be reckoned as a power in the 20th century Church comparable to the 2nd Vatican Council. Through the latter, the Holy Spirit moved mightily to change the defense posture of the post-Reformation Church and to strengthen her for a cogent Gospel-witness in the strident turbulence of today's world. In the former, the Holy Spirit is moving to awaken and invigorate the dormant faith of thousands upon thousands of Christians.

Pope John prayed and hoped that the Council would be a "new Pentecost" for the Church. Its sixteen constitutions, decrees and declarations are a superb answer of the Holy Spirit to that prayer. Generations to come will not exhaust their full potential. People, however, are not converted by constitutions and decrees, but only by the infusion of the Spirit deep within them. Here too, the Spirit has not failed to answer Pope John's prayer, for he has breathed into the face of the Church a breath of fresh life in man's charismatic movements - prayer groups, Marriage Encounter couples, Cursillistas, Teen Seminar. In their suddenness, their unexpectedness, the tidal wave of their power, they are typical of the surprises of the Holy, almost without parallel in Church history.

I thank God and praise the Lord for this magnificent outpouring of the Spirit since 1961, when the Vatican Council opened, and 1967, when the charismatic movement had its humble genesis. It has become a worldwide miracle of astounding scope and power, and in less than 20 years.

Now, dear charismatics, please give me time and patience for a cautionary, yet loving, teaching intended to help keep the balance of truth and love.

(1) The Spirit was not absent from the Church, nor idle, before 1961. Do not forget the great work of Pope St. Pius X, Pius XI, Pius XII, nor the Liturgical Movement, nor the immense Scripture scholarship and research

more far-reaching than at any time since St. Jerome in the 4th century, nor the Sodality, the CCD, the Legion of Mary, the Christian Family Movement, the Jocists, the Catholic Workers.

(2) Your prayer meetings are not more important than the Mass, even though you may feel yourselves more moved by them. The Holy Spirit expects you to bring to the parish Masses the verve and joy of spirit which your prayer groups foster. This will be your witness and gift to God's people; they do not have your charisms, but they do have others and can be helped by yours.

(3) I am troubled that you call some Masses charismatic. I know what you mean, but it is a misnomer. Every Mass is charismatic. During the Eucharistic Prayer there is emphasis upon the epiclesis, which invokes the Holy Spirit to bless the bread and wine, and to gather into unity the people who are to feed upon them. This is undubitably charismatic, and it is in every Mass.

(4) You segregate (and alienate) many priests when you make a list of a select few whom you call charismatic and make the exclusive celebrants of your prayer group Masses. Many of these other priests have their own charisms of devotion and service which you should welcome, even though their style of celebration is less ebullient and demonstrative.

(5) In your group Masses, it is not right to give three or four times more time to the Word than to the Eucharist, or to spend ten minutes and more at the Peace-greeting, with everyone moving around to give the handshake or the abrazo to everyone else.

(6) To call the charismatic experience Baptism in the Holy Spirit is erroneous. Our sacramental water-Baptism is Baptism in the Holy Spirit. There are not two Baptisms. We are "born-again" in our first and only Baptism. The conversion, or "charismatic" experience, which comes later, real and profound as it may be, is no more than the maturing, or flowering of the one Baptism. Praise the Lord for it when it happens, but make no mistake about what's happening!

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