

Columnists

Out for lunch at Rogers House

By Father Paul J. Cuddy

Father James Callan — called "young" to distinguish him from his cousin, Father L. (Luke) James Callan, pastor of St. Thomas the Apostle Church, Rochester — is administrator of Corpus Christi Church, Rochester. Like a Pied Piper, he draws idealists to serve Christ represented in the least of our brethren through Corpus Christi Parish.

I would not canonize young Father Callan, and am still smarting at his blast at the spiritual pollution he thinks is caused by bingo and by those workers and patrons who help to sustain many Catholic schools. When I read his blast, I muttered darkly: "Sure! He suffers anguish of conscience in allowing concerned parents to use the parish hall for the weekly school bingo, which is run to preserve the very school that was dumped as a hopeless expense in 1977 and which was rescued by concerned parents and faculty?"

Yet despite my irritation, I have the greatest admiration for young Father Callan's many works. He seems to have inherited his charm from a remarkable grandmother, the late Mrs. Brady of East Rochester. He has rejuvenated an important parish. He has gathered many people for many works that mightily stress both the corporal and spiritual works of mercy.

These works include **Corpus Christi Center**, which provided health care to more than 2,500 people in the area through the generous services of professional doctors, dentists, nurses and helpers of many kinds; and **Dimitri House**, which gives hot meals, emergency shelter, and the services of a social worker and health-care advocate to the homeless and hungry.

One remarkable good work is **Rogers House** and its adjunct, **Rogers House Restaurant**. It came into being after Father Harold Rogers of Painted Post and Corning donated his family home on Breck Street in Rochester to the parish. The home is now a residence for men recently released from prison, giving them a place to live and a transitional entry into normal society. To be released from prison with no place to go, no work to do, no direction to follow, could destroy all hope of a stable future.

On the Right Side

The restaurant is a recent offshoot from the residence. It is not far from the Rochester Public Market. Sister Pat Flynn, RSM — whom I have known since my Hornell days 20 years ago, when she was Sister Blaise, a second-grade teacher — introduced me to the place.

Sister Pat now runs St. Michael's Wood Shop on North Clinton Avenue, where she trains underprivileged high schoolers in carpentry. She is also a general advocate for the poor in trouble with the law, or with domestic or health problems. She phoned and said: "I should like to take you to the new Rogers House Restaurant."

So we went Tuesday noon, May 10. The restaurant is not located in a bon ton section of the city, nor is it large or elegant. But I have never seen a more shining, cheerful restaurant anywhere. It sparkles!

The building was reconstructed by volunteer workers, and *mirabile dictu*, it is run by Rogers House ex-offenders assisted by some volunteers.

I had a turkey salad sandwich with whole-wheat bread, which was superb, a substantial cup of pea-with-ham soup, a good apple pie with cinnamon, and three cups of coffee. The cost was modest, the service cordial, the clientele familial. The spirit of Our Lord pervaded the little restaurant.

The place is open Tuesdays through Saturdays from 6 a.m. to 2 p.m., and on Sundays from 8 a.m. to 2 p.m. Small groups are easily taken care of, but if a large group from some parish or institution intends to come all at once, it might be good to telephone ahead of time so the place will be prepared. The location is 271 Central Park. The telephone number is (716)232-2749.

Views of the Church and the world

By Father Richard P. McBrien

It had, for a very long time, been taken for granted that Catholics and Protestants do not view the Church in quite the same way.

Catholics have regarded the Church as a supernatural reality, an object of faith in itself. Protestants have seen it primarily as a community, "the congregation of saints wherein the Gospel is rightly preached and sacraments rightly administered."

Catholics have taught that the Church mediates salvation through sacraments, saints, and ordained ministries. Protestants, always wary of the ways of mediation, have looked upon the Church as simply a special place where the individual believer can gain direct access to God through the preached Word.

As ecumenical contacts between Catholics and Protestants increased in recent decades, these simplistic contrasts had to be revised.

Catholics came to realize that Protestantism was more diverse and pluralistic than they had thought. And more than that: Catholics also came to the realization that they themselves were more diverse and pluralistic than they had imagined.

Not all Catholics think alike. This isn't only a matter of individual Catholics entertaining unorthodox or idiosyncratic views. We recognize that there are actually different schools of theology.

This is how it has been for much of the Church's history. St. Bonaventure's way of doing theology, for example, was not that of St. Thomas Aquinas.

Bonaventure distrusted the capacity of human reason; Aquinas celebrated it. Bonaventurism, in the tradition of Augustine, emphasized the universality of sin; Aquinas stressed the universality of grace.

A similar contrast could be drawn today. There is the school of Hans Urs von Balthasar, following in Bonaventurism's line, and that of the late Karl Rahner, in Aquinas' line. The one emphasizes the discontinuity between nature and grace; the other, the continuity.

The current tension between the Vatican and large numbers of Catholic theologians cannot be understood apart from these divergences.

Cardinal Ratzinger is a theologian in the tradition of Bonaventurism and Urs von Balthasar. Most Catholic theologians have been shaped by Aquinas and Rahner. Their differences are

especially apparent on the questions of the Church and its place in the world.

There are Catholics who view the nature and mission of the Church primarily through the prism of the third chapter of the Second Vatican Council's Dogmatic Constitution on the Church, *Lumen Gentium*. There are other Catholics who view the Church primarily through the prism of the council's Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*.

Chapter III of *Lumen Gentium* is entitled "The Hierarchical Structure of the Church." It assumes that Christ left behind an ecclesiastical blueprint by which the Church was to organize itself, complete with a pope, bishops, priests and deacons. It is a chapter preoccupied with questions of authority, magisterium, infallibility and the obligation to submit and assent to official teaching.

Nowhere is this more forcefully set forth than in Article 25 of the Dogmatic Constitution — one of the conservative Catholic's favorite conciliar passages.

The pastoral constitution, *Gaudium et Spes*, by contrast, speaks of a Church in the world and in the service of the world. The Church does not turn only to the magisterium to determine what it is that God is calling us to be and to do. The Church also reads the "signs of the times," and tries to interpret them in the light of the Gospel.

Gaudium et Spes sees the world, not as something racing headlong into sin and perdition, but as an historical reality, enlivened by the presence of the Spirit, in process toward its final destiny, the Kingdom of God.

Where the Bonaventurists and the von Balthasars are skeptical of human effort and of human history, the pastoral constitution is affirming and hopeful. The very words *gaudium et spes* mean "joy and hope"

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