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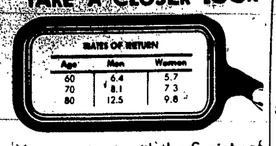

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Most Reverend
Fulton J. Sheen

The Missions of the world are being spiritually wounded by magazine theology witch says to Our Lord in the Blessed Sacrament: "Move over to the side and give place to me in the center." It is well for those who negate in any way this great "mystery of faith" to recall what occasioned the fall of Judas. It was not avarice, that came much later, but a lask of faith in the Eucharist. Read Chapter 6 of St. John and you will see at what point Judas weakened.

What is the relation between the Eucharist and the Missions? Bear with me, while we unfold a little Scripture. Two words sum up the humiliation of Our Lord on the one hand and His glorification on the other: kenosis and pleroma. The first means an "emptying," the second a "filling up," the valley is an emptying which fills the mountain. Our Lord did a double emptying. In His Incarnation, He hid the glory of His divinity and became a suffering slave: first, bearing a heavy burden (the cross of our sins) and second, doing dirty work (washing the dirty feet of the apostles). For this emptying, He now "fills up" His Body which is the Church, as she grows through conversions and missions from a few cells to a developed organism.

But there was a second emptying — which was the Eucharist. This was not so much in relation to His human nature as to His creation, us, the visible world, the cosmos, things, all that surround us. He emptied His glory in a slave human nature, so He emptied His glory by hiding His divinity under bread and wine. Thus, He humiliated Himself in humanity and in the cosmos. As He sanctified all humanity by taking our nature, so He began to restore all creation to Himself by humbling Himself under the two most sacrificial things that grow — wheat and grapes. When we priests prepare these at the altar, think of how much of visible creation is involved — farmers, wine merchants, vines, bottles, property, finance, mills, wine presses, truckers, bakers, commercial agents. Why we are taking the whole unredeemed world and, in some mysterious way, bringing it to serve Christ!

This is what St. Paul means when He says "Christ fills all things." Thus, as the Incarnation was the beginning of the sanctification of mankind, so the Eucharist is the beginning of the spiritualization of all created matter. Application: as Christ emptied Himself, so we must empty our humanity of comforts and luxuries to fill up the Body of Christ in mission lands. Humanity served Him through a human nature given by Mary; the visible universe and the scientific universe serve Him when offered by the priest in the Mass. Human nature and the cosmos, men and things, the Church and the Eucharist— these must be kept together if we will save the world. It would be interesting to note how many churches which have cast the Eucharistic Lord aside have ever used any of their wealth and their collections for the poor of the world. We cannot allow nuclear and atomic forces to prepare a blasting of this creation which belongs to the Lord. In reparation for the forgetfulness of Christ in the Eucharist may we ask priests to help us build chapels in the Missions? May we ask you, our beloved people, to send whatever you can to glorify the Lord, Who, throughout the Old Testament, proclaimed the "Bread of Perpetual Presence?" God Love You!

....Send us your old gold and jewelry — the bracelet or ring you no longer wear, last year's gold eyeglass frames, the cuff links you never liked anyway. We will resell them and use the mony to aid the Missions. Your semi-precious stones will be winning the presious souls for Christ. Our address: The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, N.Y. 10001.

Cut out this column, pin your sacrifice to it and mail it to Most Rev. Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 366 Fifth Avenue, New York, New York 10001, or to your Diocesan Director, Rev. John F. Duffy, 50 Chestnut Street, Rochester, New York 14604.

At Our House®

'Sitting Out'

By Mary Tinley Daly

"When the glass is at ninety, a man is a fool

Who directs not his efforts to try to keep cool."

Right? Right, and well put, author Joseph Ashby-Sterry.

During this mechanized summer of 1966, when homes and offices, churches and stores, factories and theaters are air conditioned almost to the point of frigidity, those "efforts" are reduced considerably. You can work and shop, pray and play in cool comfort, almost as though it were winter, autumn or spring, but there is the sense of being cut off from the spirit of summer, that "good old summertime," when windows and doors must be kept shut.

The blow from the vents or ducts or whatever you call them may be more efficient as a cooling agent, but what can compare with a natural summer breeze, intermittent and uncontrollable but, oh so welcome! Catching that itinerant breeze is probably one reason why people "sit out" in the summer though, to our way of thinking, a more powerful motive is man's innate gregariousness, a neighborliness engendered by the very relaxed nature of the season.

Popular Pastime

On apartment house fire escapes, on the front steps of row houses, on balconies, porches and patios, summer evenings find folks "sitting out," talking with people they scarcely see from September until the following June.

The "in" bit for the young marrieds who can afford it is, of course, the patio, or patio and pool if budget extends that far.

At our house, we're the in-between generation, as it were, sporting neither the patio of today nor front porch of our parents' era but a side porch, of all things, once considered avant-garde, now just out-of-date. Nevertheless, that small side porch serves our "sitting out" purposes, is a mecca for family and friends, provides a breeze-catching, confidence-inspiring locale as dusk deepens into twilight, thence into darkness.

Through the years, this little cul-de-sac has been an enlarged playpen for toddlers (a disastrous period for the flower boxes) and later on as courting corner (a period when the Head of the House and I took our chairs out in the backyard.)

'Front Porch'

That was enough backyard sitting for us and we don't exactly yearn for a patio. What we do remember nostalgically is the front porch of our parents' generation, when having a front porch was the "in" thing, status symbol if you will, but more than that, a link with the world.

In those days, nobody in his right mind would dream of sitting in the backyard, reserved for laundry, vegetable gardens, trash cans and the like; besides, you couldn't "see people."

If you had a front porch you were lucky and you couldn't possibly be lonely. During the course of the summer, practically the whole town would pass in review. Dad's bank customers would be invited onto the porch to meet the family, sit for a while and have a cool drink; same for Mom's sewing circle ladies and our parish priests. Even our own school teachers, those formidable creatures who knew all there was to know about arithmetic and geography and who held a tight rein on us from September until June, would often stop by to rock on our front porch, laugh with Dad and Mom and even tell jokes!

Worst punishment meted out was to be banished from the porch for a whole evening, made us mind our manners in the face of daily temptation with siblings.

This is another day, another way of life. In our automobile-oriented society, people don't do the evening strolling of that earlier, less sophisticated tempo.

Fortunately, however, the same summer-induced camaraderie prevails in your town and ours; neighbor calls out to neighbor; friends "drop by" even if they have to drive miles to do so; families to a distant degree of kinship get together more often — all psychologically good therapy.

Summer evenings cast their hypnotic spell as people abandon their TV sets, their closed-house air-conditioned comfort and "sit out for a spell."

In spite of the heat, yes, even the humidity, wouldn't a year without a summer be dismal?

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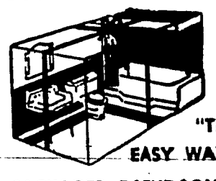

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13TH BRANCH of Seton Workers of St. Mary's Hospital will be entertained at the summer home of Mrs. Clement Hanss, Honeoye Lake, Tuesday, August 9 at 11:30 a.m. She will be assisted by Mesdames George Perrin, W. F. Norton and William Styles.

King Family at Memorial

ABC-TV's renowned King Family will come to Rochester in person on Sunday, Aug. 7 at 7:30 p.m. to give one of their son gests at the Community War Memorial. The King Sisters, whose singing has been popular for many years, are the core of the now famous singing and entertaining King Family, including King cousins, King children and the King husbands. Tickets are available for the King Family's Rochester appearance at the Eastman Theatre box office, 60 Gibbs St., Rochester. Phone: 454-2620. Mail orders will be handled promptly. Ticket prices: $3.75, $3.25, $2.75, $2.

Ceremonies for Notre Dame Nuns

Five School Sisters of Notre Dame from the Rochester Diocese took part in ceremonies on July 27 at the Wilton Motherhouse, Conn. One Sister pronounced final vows and four received second temporary vows. At rites on July 16, two Rochester Sisters were professed (first vows) and two received the habit as novices in the order. In top photo, front row: Sister Maureen William Pittman and Sister Mary Charla Hughes; (back row) Sister Marie Lawrence LoMaglio, Sister Marie Michael Spang (all second temporary vows) and Sister Bernard Mary Weber (final vows). Below are Sister Suzanne Marie Morgan and Sister Lawrence Marie Habecker (first vows); Sister Marcia Marie Binsack and Sister Lewis Maura Wittman (novices).

Just so You Don't Enjoy It

Washington — (RNS) — The Catholic Church has been operating "under the shadow of the long dead hand of Augustine" in its attitude toward seuxality and must provide a solution that faces reality squarely to give adequate moral leadership for modern couples.

This was the essence of an address by one of the nation's leading experts in marriage counseling, Jesuit Father John L. Thomas of the Cambridge Center for Social Studies. He spoke before an interreligious colloquium at Georgeown University considering various aspects of Vatican II on "The Church in the Modern World."

Father Thomas, generally critical of the Council's statements on marriage and the family, nonetheless concluded that its drafters "went about as far as they could go under the set of limitations they are working under."

"But for the life of me, why it has been so painful for Rome to admit the truth—that there is a problem in these areas — is beyond me.' He was speaking of the schema's acknowledgment that in matters involving population growth, sex relations in the marital state, and various other aspects pertaining to marriage and family planning there exists a need by the Church to cope with some of the problems.

After reviewing the history of marriage practices in Greek, Roman and Teutonic cultures, all of which were absorbed into the basic pattern sanctioned by the Church, Father Thomas indicated that marital mores have been in a state of evolution. "Each generation of families will face its own set of problems," he asserted.

Taking the historical context and its changes into consideration is a necessity, he said, and the Church should be able, and has the obligation, to bring new theological insights to bear.

"The Church can't deal with marriage in apartheid," he said. By that he meant that outmoded rules of the past must not be applied to modern marrige.

Referring to the theological influence of St. Augustine on teachings involving sex, Father Thomas indicated that the Church is not facing the reality of the problem when it applies the rule that the sex act is alone for the purpose of procreation.

"The thinking of Augustine," he said, "was the sex relations in marriage were all right so long as the intent was procreative—and so long as you didn't enjoy it too much."

He said the "juridicial abstractions" of the Church on the procreative emphasis "were valid just as long as you didn't examine reality too closely."

What is needed now, he said, is for the Church to inject more into its deliberations a "regard for the human dimensions" of marriage.

"Unless the Church comes up with a more realistic approach to the problems of sexuality and marriage, Catholic Christians will increasingly be doing what they feel they have to — even if they do suffer from a heavy guilt for having done it.'

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