

# These Are Great Days to Be Alive, Says Bishop Sheen

Is the Church suffering from a disease, like cancer, which does not come to the surface at once but slowly devours from within?

The cause of cancer is that certain body-cells "run wild," working against the well-being of the whole body, while intent to build up only themselves. After growing in one part, they send out cells "publicizing" their evil in order to infect other parts. These egotistic cells are parasitic, having no capital of their own.

So in the Church, there may develop cancer-cells, individual or groups, who instead of striving for the spiritual good of the Christ-Body, unite in rebellion either against the Head of the Body, or its structural unity. They are in the Church, but not of it; they would not leave the Church any more than cancer cells would leave the body, for they are incapable of developing an organism of their own.

If the carcinoma cells left, they would have nothing to feed upon; they live only by protest, rebellion, negation against the good cells. Each infected cell, eating away the organism, boasts that, "At last I have discovered my own identity," which indeed is true, but it is at the cost of losing its Christ-identity: "I live, no, not I, but Christ lives in me." (Gal. 2/20)

## Two Kinds of Trial

The condition just described is not something new in the life of the Church. Because the Church is Christ prolonged through history, there will always be the same two kinds of forces working against her: — persecution from without; betrayal and infidelity from within. The nails from outside, the Judas-kiss from inside; the busy executioners on Calvary, the sleeping disciples in Gethsemane.

In our generation, the Church has had outside-the-body and inside-the-body trials. As regards the first, the Church has had more martyrs in sixty-one years than in all the previous centuries. The Lord is now adding the new testing from within, but it is not unlike that of other ages.

When the Israelites were on pilgrimage, as the then Church of God, their cancer cells were called the "mixed multitude," a motley crowd whose mixed motives for leaving Egypt were as mixed as their origins. (Exod. 13/38) This element, it was, which despised the Manna which prefigured the Eucharist, and craved for meat. (Num 11/14) Read the letter of Jude in the New Testament, which is only 25 verses long. He describes those who "worm their way in" as clever pleaders influencing others with specious arguments: "These

are the men who split communities, for they are led by human emotions and never by the Spirit of God."

## Do Not Despair

Do not despair because of these and other scandals in the Church. Rather, thank God that you live in a day when you can prove your love for Christ and the Church. If we had a Stalin or a Mao who persecuted, would you deny the Faith? If we have those who follow Korah, who undermined from within, would you leave the Lord? You never before had such a beautiful hour in which to prove your Faith.

### It has always been this way:

There were eight in the ark and one was a reprobate; there were twelve tribes, and one was rejected for the final sealing; there were twelve apostles, and one of them was a devil; there were seventy-two disciples, and some walked no more with Christ.

The kingdom of God on earth, our Blessed Lord assured us, would be made up of foolish virgins as well as wise virgins, cockle as well as wheat, and of bad fish as well as good, and the final rejection of the bad would not take place until the end of time.

In ideal then the Church will always be the "immaculate spouse" of Christ, but that ideal will never be fully realized here below. The world is full of half-completed Gothic cathedrals, of half-written epics, and of unfinished symphonies, and in the Church our Lord Himself told us: "Scandals must come." And this is natural when one remembers that the graces of God are communicated through "frail vessels," (2 Cor. iv. 7) where mediocrity is the rule, genius the rarity and saints the exception.

Quite apart from the Divine warrant that such failings are to be expected, does it not seem to be implied in the very nature of the Mystical Body? In the Incarnation our Lord assumed a physical body, a human nature, like unto ours in all things save sin. The remarkable thing about the assumption of that physical body from the womb of the Blessed Mother was that He, though God, did not dispense that body from the physical vulnerability of all human bodies.

He was subject to fatigue and thirst, when He rested at Jacob's well; He was bowed with grief, when He wept at the grave of Lazarus; He was crimsoned by a bloody sweat, when He bowed down to the Father's will in Gethsemane's garden; and He was a victim of pain, anguish, pierced hands and feet, torn body and bruised brow in what He called the "scandal" of His life — the Crucifixion.

## Scandals Must Come

Is it not natural then to expect that in assuming a Mystical Body, which we are, that He would permit this Body to be subject to mystical and moral weakness, such as loss of faith, sin, scandals, heresies, schisms and sacrileges?

And why, when these things do happen, should we deny that the Mystical Body is Divine in its inmost nature, any more than we should deny that our Lord was Divine because of the weakness of His own physical body? The Crucifixion did but appear to obscure His Divinity. So it is with scandals when we find them, as He foretold, in His Mystical Body. The scandals or sins of its members do not affect the intrinsic sanctity of the Church. Because our hands are dirty, the whole body is not polluted.

The sins and imperfections of the members of the Church do not destroy its substantial holiness than the Crucifixion destroyed the substantial wholeness of Christ's physical body. The evangelist, in recording those terrible scenes on Golgotha, recalls the fulfillment of a prophecy that not a bone of His Body would be broken. (John XIX. 36) His flesh would hang like purple rags about Him; wounds like poor dumb mouths would speak their pain with blood; pierced hands and feet would open up torrents of redemptive life, but His substance—His bones—they would not be broken.

So with His Mystical Body. Not a bone of it shall ever be broken; the substance of her doctrine will always be pure, though the flesh of some of her doctors fail; the substance of her discipline will always be sound, though the flesh of some of her disciples disobey; the substance of her faith will always be Divine though the flesh of some of her faithful will always be so human. Her wounds shall never be mortal, for her soul is holy and immortal, with the sanctity of the Third Person of God.

Why is it that the press and communication media love to record every priest who marries, every nun or layman who becomes a "theologian" by singing a protest, and any cleric who repudiates a Papal Encyclical the day before it appears? Why is a bad Catholic publicized more than a bad Muslim? It is because the gravity of the fall is measured by the height from which the person fell, and instinctively the world knows that something better is expected of one who, like Peter, was with Christ.

## Reform Is First Internal

Because of scandals the Church has to be constantly reforming herself. This reform must be first internal, then external.

To want a change of color of bread in the liturgy, or a basket instead of a ciborium, is not important, and some like to concentrate on these things because they do not affect our price and our passions; they are concerned only with the "outside of the cup." "You clean the outside of the cup and the dish, while the inside is full of greed and self-indulgence. First wash the inside of the cup and then you can clean the outside." (Matt 23/25, 26)

If it be asked: How has cancer been cured in the Church in the past? In either one of two ways:

1. By an "operation," or through persecution,

or a disaster of some kind which cuts away the infected parts.

2. By "treatment" through the "radium" of prayer, self-sacrifice and the burning love of the Cross.

## If Church Were Perfect - What Then?

Suppose the Church were as holy, as Christ-like, as Divine as those who left its bosom said it should be. What chance would they ever have to be received back into her love? There would be no room for any of us. Would not her very perfection condemn us for our aridities? She might gather up her white robes lest our dirty fingers reached to them from the gutter. No, a perfect Church would be a stumbling block to us. Then instead of our being scandalized at her, the Church would be scandalized at us.

## Days of Testing

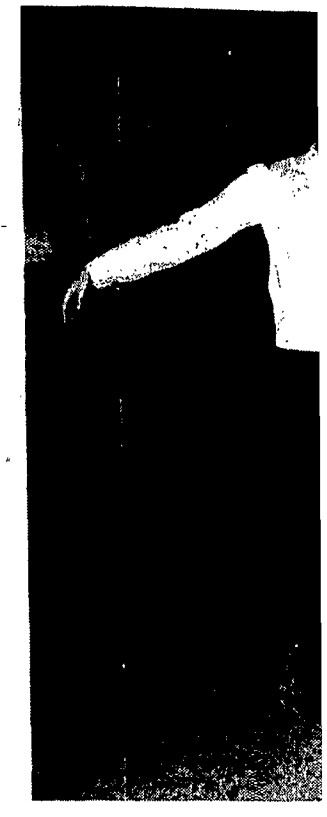
Thank God that you live in these days when the men are being separated from the boys; when the Lord once again asks: "Will you also go away?" Those who are "in Christ" cannot escape the tension with the spirit of the world. To be reconciled with Christ is to be unreconciled to the "spirit of the times."

In the early Church ten persecutions were the test. A few centuries later, the Church lost one-third of its membership because it affirmed the Divinity of Christ; many more were separated still further on in history when the Eucharist became the test. Today the test is almost final: the choice is now between the "spirit of the world" and the "spirit of Christ."

In quiet times there is little opportunity for proving our faith. When the Church was "tolerated" by the world, it was easy to belong, but today when the Sacred is mocked, we have to stand up and be counted. In marriage, husbands and wives are tested by occasions for adultery; business men are tested by opportunities for wealth through dishonesty. Be glad and rejoice; there are days when saving our soul requires some intestinal fortitude.

As St. Peter told us: "I beg you not to be unduly alarmed at the fiery ordeals which come to test your faith, as though this were some abnormal experience. You should be glad because it means that you are called to share Christ's sufferings. One day when He shows Himself in full splendor to men, you will be filled with tremendous joy. If you are reproached for being Christ's followers, that is a great privilege, for you can be sure that God's spirit of glory is resting upon you. "The time has evidently arrived for God's judgment to begin, and it is beginning at His own house." (1 Pet 4/12 ff. 1 Pet 1/7 ff.)

Rejoice, then, my people, that you share the reproach of Christ; sneers and cutting remarks like: "O, do you still believe that?" can be harder than persecution. But, bearing these blows of ridicule as Christ did on His own cheeks, proves our oneness with Him. These are great days to be alive!



## Genesee Se

# 50 Y

Another milestone in diocesan history — the 50th anniversary of the Genesee Settlement was commemorated last

During the half century has served thousands of it begins its 51st year, sits in the "inner city" are seen an even greater need

Jubilee observances in Mass of Thanksgiving celebrated Bishop James E. F. Oct. 13 in nearby St. Francis Church, and a reception noon at the institution's 100 Date St.; open house to 15 and 17, and an anniversary on Saturday, Oct. 19, bus Civic Center.

Dinner speaker was Monald J. Mulcahy, diocesan Catholic Charities, with Genesee House is affiliate

Paying tribute to Miss nick, Msgr. Mulcahy said: think of Mary Hanneck, you think of all the other ne services programs, because under her direction has pi the field."

Key to meeting the of the next five years is "to ment," he said. "The settle is so close to where the a where the problems are, to be a partnership in s problems."

Msgr. Mulcahy went on what this means for th structure of the settlem

## COURIER-JOURNAL EDITORIAL PAGE

Published Weekly by the Rochester Catholic Press Association

## A Capsule for Faith

Apollo 7 splashed into the sea this week after eleven days of cruising through outer space testing equipment and techniques aimed at one goal: exploration of the moon. The precision of the superb feat was a demonstration of man's capacity to achieve near-perfect control over almost everything outside his disordered world.

The astronauts and the scientists who planned their trip foresaw every contingency and provided in advance for every conceivable dangerous malfunction. They not only survived but renewed man's hope that his next strides farther into alien space will be successful. If the same genius, courage and perseverance for perfection could be applied to overcoming man's frailties in his home environment!

The Archbishop of New Orleans, Philip M. Hannara, observed quite sagely last week that the flight of Apollo 7 epitomized the spiritual needs of our age. The crucial task of spaceflight, he noted, was to maintain an environment in the capsule which would sustain human life. Enormous technical difficulties to preserve the astronauts were resolved because our national welfare demanded that the flight be successful. But the spiritual welfare of our Church and our country in these dangerous times, the Archbishop declared, demands that Catholics make heroically persevering efforts to maintain a proper environment for the health of the faith and the nurturing of vocations.

"We grant that there is a bleak and inhospitable atmosphere around us inimical to the total dedication of a religious vocation," he said. But hostile as our times may be to virtue, one of the most promising developments he declared, is "our youth's refusal to be misled by materialism." Because they have become disillusioned by the world's cheap promises and are repelled by the sterility of many adult lives, young Catholics are coming to believe that "the better world must be built on the realization of human aspirations for greater human dignity."

We cannot enclose ourselves in protective space suits nor live inside an insulated capsule where faith and virtue will be uninjured. But we could learn from the success of Apollo 7 that we must create and maintain our own positive environment by conscientious use of prayer, worship, study, and self-care through sacramental grace if we are going to survive our journey.

—Father Richard Torney

## Superintendents Meet

Catholic education in the Diocese of Rochester will reap many benefits from the four-day convention of diocesan school superintendents held here this week.

Delegates looked very frankly not only at the present status of the Catholic school system but also at its projected future. By consensus, there is much to be done.

Our Diocese was honored by the presence of so many leading educators — and honored also by their re-election of Monsignor William M. Roche, diocesan superintendent of schools, as president of the Department of School Superintendents of the National Catholic Education Association.



## Word for Sunday

### When God Goes, Man Goes

By Father Albert Shamou

"My kingdom does not belong to this world." Thus Christ spoke to Pilate. He did not thereby imply an E-don't-care attitude about civil government. He simply meant His kingdom, His Church, is other-worldly.

And yet it is the Kingdom the world needs most. What the soul is to the body, the Church is to the world — its heaven.

Aesop told a fable which Shakespeare used in his play "Coriolanus." It seems that the members of the human body decided to rebel against the stomach. The hands, the mouth, the feet — all accused the stomach of being a do-nothing.

"There you are," they charged, "yawning like an empty gulf in the middle of the body, taking all the food, and doing absolutely nothing to get it."

In rebuttal the stomach answered, "It is true I receive the food you work for. But on this food you live; whereas on this food I work and in rich rivers of blood I cargo it to every member of the body. You cannot see what I do. You leave me only that which I must cast out into the privy."

So it is with the Church: she is the stomach of society. Others do work and give her money; but she

gives them what no money can buy. All that is good and holy and worth having in life comes from religion. How terrible for man when religion goes! Not on bread alone does he live.

At the end of World War II, Dorothy Thompson, who had waged a one-woman war against Hitler, went into Dachau with the American troops. The horrors she saw there compelled her to write a warning to America. She reflected that it wasn't barbarians who had created the concentration camps, but the most scientifically advanced people in the world and the nation that had produced Schiller, Goethe, Beethoven. She called her essay "The Lesson of Dachau."

The lesson was, science is never enough for man; when God goes, man goes. Where religion is most persecuted, there man is most tyrannized. Cult, culture, civilization — these three, but the greatest of these is, cult.

These thoughts came to my mind on the Feast of Christ the King, because there is evergrowing talk about taxing churches. How myopic! Samsonlike, in the rash lusthood of our young powers, we could by taxation pull down the pillars of the temple of the State.

## Black and White

Tommy Smith and John Carlos couldn't have picked a better forum to demonstrate their feelings of persecution and frustration than on the winners' podium in the Olympic Stadium literally before the eyes of the world.

Regardless of the pros and cons of the propriety of showing public disrespect for one's country, the two athletes made it clear that not even in the politics-free sanctuary of the Olympics could it be forgotten that the racial problem exists. It was a kind of penalty that we are paying for a century of thwarting justice.

The image of two premier American athletes standing with heads bowed, refusing to face their flag during the playing of the National Anthem contrasted strikingly with another Olympic tableau later in the games.

Bill Toomey had just won the demanding Decathlon by finishing first in the finale of the 10-event competition — the 1,500-meter run. In so doing he left his arch-competitor and world record-holder East Germany's Kurt Bendlin collapsed across the finish line. Bendlin dragged himself to his feet and in true Olympian sportsmanship staggered to Toomey and enfolded the victor in his arms.

A Communist and an American — but both are white.

Which leads to the painful question: Has the difference in men's races so polarized that it now outstrips even the bitterness between the world's opposing political ideologies? Are we closer to a confrontation between the white and so-called colored races of the world than we admit? Is a black vs. white Olympics on the horizon?

If so, we hope that the abrasive action of Smith and Carlos means more than just another of the passing discomfitures the crisis has developed. It must remind us that we must strive to make the black-white meeting a joyous one and to bring truth to the platitude that the difference in our skins must be secondary to the matching love God put in our souls.

—Carmen Viglucci

**COURIER-JOURNAL**  
MEMBER OF THE SOCIETY OF EDITORS

**BISHOP FULTON J. SHEEN**  
 President

**MSGR. JOHN S. RANDALL** Managing Editor  
**REV. RICHARD TORNEY** Editor

**CARMEN J. VIGLUCCI** Associate Editor  
**ARTHUR P. FARREN** Associate Editor  
**ANTHONY J. COSTELLO** Advertising Director

MAIN OFFICE ..... 25 Sco St. — 454-7800 — Rochester, N. Y. 14604  
 ELMIRA OFFICE 317 Robinson Bldg., Lake St. ... RE 2-8400 or RE 2-3422  
 AUBURN OFFICE 108 E. Genesee St. .... AU 3-4400

## Family

Just 18 years and about aries ago, the Family 1 Peace began its seven-ni, radio broadcasts from St. Assisi Church on Roche: side.

Establishing the night rosary habit in thousands ter-ara homes, the WS. progrna became one of t tended-to and recently the ling local radio program.

This week some 60,00 families of the diocese h ed an annual appeal lette program's founder and cor rector, Monsignor Joseph cione, pastor of St. Franc

Beginning for \$35,000 to costs and technical exper devotional program, Msgr. is concerned but hopeful great deal of money to ra friends have never failed, the generosity from this ye mail appeal we have been unsolicited gifts from lists are people of all faiths at levels of our listening ar

The Family Rosary is p.m. nightly by WSAY 3 WMB0-FM of Auburn an on the audio-band of tele hooked into the cable-sys EMira, Corning, Hornell a communities.



**Euc**  
 Annunciation Parish Christ the King as a be a Folk Mass at 5 p the church's school: Mapet, Mark