

COURIER-JOURNAL

EDITORIAL PAGE

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Editorial by Bishop Fulton J. Sheen

Christ the Disturber

I never heard of anyone jumping overboard because he did not like the captain or because one of the crew got drunk. But today one hears it said: "Why should I go to church when so many of you priests give scandal?" or "Why must I listen to one who is more interested in shocking me by a denial of truth rather than by the deepening of its mystery?"

We grant all this with sorrow but we beg your thoughtful concern. Remember that the Lord made men and not angels the ministers of His Gospel. Stars can be reflected in the puddle in the gutter; the sun is not polluted because it shines through a dirty window. But because an infinitesimally small number of us lose the faith, you must not lose yours.

These are trying times but they are good times too, for the Lord is decreasing our quantity to increase our quality. May we offer you then a few thoughts about why you should unite yourself to your Saviour and Intercessor at least one day a week:

1—THE MASS A CURE FOR EGO INFLATION:

The first reason is that you may rid yourselves of pride and self-centeredness. Left to ourselves, we may fail to see how self-centered we have become, but our enemies always notice it much more clearly than our friends. Our Lord is the only one who knows what goes on in our conscience better than ourselves: "He knew what was in man". But here is the difference between the enemies and the Lord: He brings healing to our pride; He will not let us lie down in a manner of defeat but will lift us up. That is why we want to gather around the Cross at Holy Mass: to have our conscience enlightened by the Word and the Spirit and to have our pride washed away by the renewal of His Sacrifice.

Some may justify their want of righteousness before God by saying that all God wants is social service. Certainly He wants the love of neighbor, but the love of neighbor which gets beyond a tearless humanitarianism requires that we be filled first with His own love. Our conscience plays all kinds of tricks on us to make us avoid self-renewal as a condition of social renewal; it convinces us we ought to take up a placard instead of a cross, to join the picket line instead of a confession line and to ease our own conscience by finding fault with the conscience of others.

"Why should men love the Church?" "Why should they love Her laws?" "She tells them of life and death." "And of all they would forget." "She is tender where they would be hard." "And hard where they would be soft." "She tells them of evil and sin." "And other unpleasant facts."

To foster our smugness and to shield our eyes from the blazing Cross, we sneer: "Do you still believe that?" when down deep in our hearts we know that there is something wrong with us and only He can make it right. But we cannot have God without risk. He is no bargain basement nor is the Holy Mass a television show we can shut off and then go back to live as before. Sunday is not the rest day after six days of work; that is what the Sabbath was in the Old Testament. But in the New Testament Sunday is the rest which prepares for the labor of the week, the refreshment before the work, the filling station before the journey, the Come to Me before the "go into the world".

2—SOCIAL RENEWAL THROUGH SELF RENEWAL:

This brings us to the second reason of why we worship God on Sundays, namely, that we may be apostolic and generous and social minded the rest of the week. On Sunday we fill the salt cellar, for Our Lord said "You are the salt of the earth". The other days we scatter that salt upon the earth. Sunday is the yeast which leavens the dough of the other days. In previous generations the error was to keep our saltiness in our salt cellars and to be unconcerned with the world. In this generation, our error is to think the earth needs no salt but only our honey of approval or our vinegar of protest.

By identifying yourself with the Death and the risen Life of Christ (and the Eucharist embraces both) you identify yourself with Christ that you may make Him credible to others. God will not work through you unless you give yourself to Him. He breaks down no doors. Only a power from above can release a power from within.

3—SPECIAL NEED IN OUR TIMES FOR UNITY WITH CHRIST IN THE MASS:

A third reason and quite different from the traditional ones which may be offered is that we need closer unity now with Our Lord than ever before. Who would have thought that the atomic bomb would supply the reason? This is precisely the point made by the distinguished scientist, Dr. Arthur Compton who was commissioned by President Roosevelt to create the first atomic bomb. On that momentous Dec. 2, 1942 when the atom was split, Dr. Compton's first thought was gratitude to God for unveiling this great secret of Nature, which men would use either for progress or for destruction. But he said that there was one thing from this point on which would never be the same again: This is what he wrote down: "Man must now go the way of Jesus or perish".

If there were a precocious or accidental triggering of a nuclear war-head, our churches would be jammed as they were at the scare Orson Wells excited some years ago. Then we who banish the Lord to the edges of our life, in fear would claim Him as our Center. The God we made to our image and likeness is not God at all but a 'bubble' or a 'feeling' or a 'sentiment' or a 'hobby horse for bigots'. But even then the Lord will not reject us as He revealed in the parable of His readiness to open the door to the starving and to be a Counsel in our defense. His is a love which would rather console than condemn. Even though we live in a pigsty like the prodigal, we must not listen to false prophets to justify such an existence but rather say: "I know the Heavenly Father loves me and will meet me on the road if I but move to return." He has a lamp burning as he waits for you — the tabernacle lamp. It is the signal He wants you to come home — if not daily, at least every Sunday.

Let us face up to ourselves. We are all willing to give Christ a

World Day of Peace Scheduled Jan. 1

Vatican City—(RNS)—Newly stirring hope for early peace in Vietnam is a boost to Pope Paul's "World Day of Peace" scheduled for Jan. 1, Vatican officials say. For months the Pontifical Commission for Justice and Peace has been planning for New Year's Day ceremonies of prayer and meditation.

The Pope has given unusual personal attention to this contribution to an atmosphere favorable to world fraternity. In carrying out the Pope's wishes, the commission has circulated material and suggestions to episcopal conferences throughout the world. The Lay Council of the Commission sent similar data to its national correspondents and international Catholic organizations.

The first "World Day of Peace" was celebrated a year ago. Its success around the world, despite short advance preparation, encouraged the Pope to make the program an annual event. The peace talks in Paris, the Vatican feels, make the commemoration particularly timely.

Paris negotiations mark the close of a memorable historic chapter in the Holy See's perennial action for peace and justice among men. The voice of the Vatican has been a modest one and no particular credit is claimed for whatever progress has been realized thus far. "We have done what we could for this hoped-for peace," declared the pontiff simply in his usual Sunday homily to the faithful on Nov. 3.

At this moment no new papal diplomatic initiative is expected, now that the contending parties are face to face. Any further moves beyond encouraging everyone concerned to come to a settlement would bring the Vatican to the point of seeming to put pressure on one or the other parties in favor of a particular solution. This has never been the desire of Paul VI.

In the past two years the Pope has made approaches to all parties and their seconds. In fact, he seemed deliberately to court the charge of political interference. He appealed directly to Washington, Hanoi and Saigon as well as to Moscow and Peking. He tried to send humanitarian relief to both North and South Vietnam, directly and indirectly in accordance with the Vatican tradition of indiscriminate charity to all belligerents and their peoples.

In respect for the truth, it must be recorded that the Holy See received little reciprocity or recognition for these efforts from the side of the Hanoi regime.

Vatican officials are reluctant to talk about this aspect of its moves in the hope that a better mood may prevail eventually in North Vietnam.

In his Sunday homily of Nov. 3 the Pope was guardedly hopeful. Peace in Vietnam he told the faithful gathered as usual under his window in St. Peter's Square, has been the anxiety of the world. "It should now," he said, "become the symbol of a new day."

That day he went on, is an era "when force will no longer decide relations between peoples, or ideologies of power, revolution and totalitarian exclusiveness dominate the philosophy and the policies of nations, therefore members of one sole humanity."

As usual Pope Paul disclaimed any thought of peace at any price.

The peace to be sought, he declared, "is not base and shameful weakness. It is not indifference to the inalienable values of justice and liberty, but a more profound sense of these values in the conscience of humanity."

There are other sores in the world, he concluded, where humanity bleeds. These too must be healed by the continuing formation of consciences towards the will to peace.

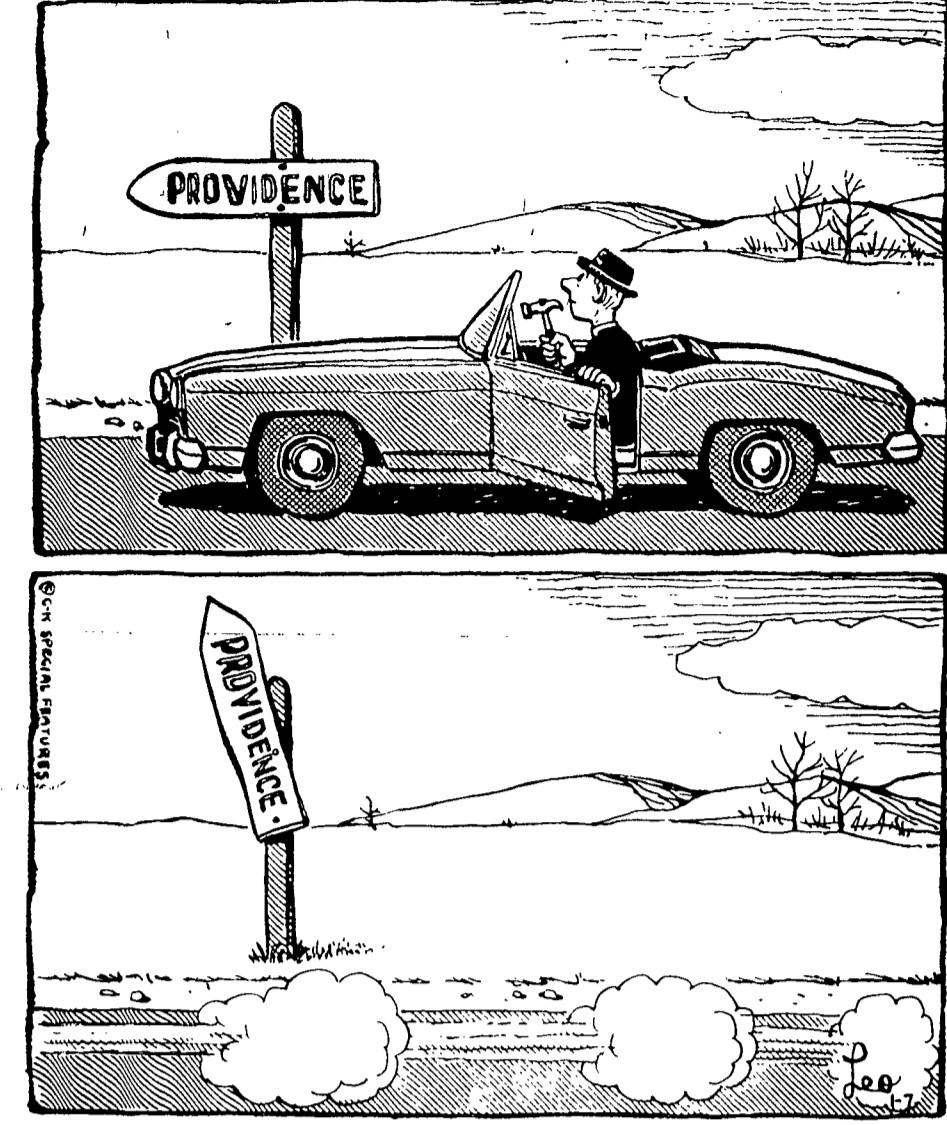
Pope Criticizes Intercommunion

Vatican City — (RNS) — Pope Paul VI, in an address to some 90 members and advisers of the Secretariat for Christian Unity at a plenary meeting here, criticized the "tempus-messias" taken by some Catholics who have engaged in unauthorized intercommunion and inter-celebration.

The Pope praised ecumenical activity and particularly the "directory" which was compiled by the Secretariat establishing guidelines for ecumenical contacts.

But he warned of "certain undesirable experiments" taking place in various areas. These include the admission of non-Catholics to Communion at Catholic services, participation by Catholics in non-Catholic Communion services and celebra-

CHURCH HUMOR



tion by deacons of different religions.

"Far from promoting progress in an ecumenical direction," the Pope said, "such hasty initiatives retard progress, since they do not take into account the essential basic links existing between the mystery of the Eucharist and the mystery of the Church."

These activities also "prejudice the accord which at this time has not yet been achieved as to the nature of the ministry and of the Eucharist," the Pope said.

He cautioned that "the road to ecumenism is long and difficult because it cannot avoid the way of theological truths."

"The hour of union will come," he said, "but it will be God who will bring it about, not ill-considered haste."

In the meantime, we must continue in the way we have begun: discussions among responsible people; meetings for prayer and study; charity and brotherhood among the different confessions, revealing itself in practical collaboration and the activities needed for the progress of humanity today in peace, disarmament, social progress and the promotion of the developing countries and the poorer nations which ask for help."

Unofficial reactions to the Pope's speech by some members of the Secretariat indicated some disappointment at the slow pace of development in ecumenical relations and at the "over-cautious" attitudes expressed.

Pontiff Answers 'God Is Dead' Proponents

(NC News Service)

Vatican City—Pope Paul VI has answered those who claim "God is dead."

"It is not the Sun that has been extinguished, it is the eye of man that is clouded over," he said at his weekly general audience (Nov. 13).

Speaking to the thousands gathered in St. Peter's basilica, Pope Paul approached the "death of God" controversy from objective and subjective aspects. Regarding its objective significance, he said: "There is no more violent and sacrilegious contradiction than the one which erupts between the two terms, God and death."

He said this equates "Being and non-being, Life and its negation, the Absolute and the absurd, Necessity and the inconsistent, Truth and its annulment, Happiness and despair."

But, the Pope said, the concept of the death of God, as used by modern men is a subjective concept, "that is to say, the thought of man who no longer knows how to give a sense, a value to the ineffable name of God. God is said to be dead in the mentality of man. It is not the Sun that has been extinguished, it is the eye of man that is clouded over."

The Pope analyzed the current thought behind the God-is-dead concept. "Religious indifference is fashionable," he said. "Secularization is admitted by many as a process of thought which finds in itself and in a knowledge of things an autonomy which dispenses from reference to a higher and transcendent principle which is called God."

"Metaphysics, it is said, is finished. Atheism uses science as a shield to assert itself, as a liberator, a conquest. Knowledge of God, it is maintained, is impossible and, in addition, is useless and indeed harmful. Modern man no longer seems

able to think of God and thinks he can better organize his own life and the life of society by neglecting, by ignoring and by denying the name of God."

The Pope stressed that "modern man has more need and more capacity than man in the past to come into contact with the mystery of God, but it is less easy for him to face up to and to admit the necessity and this inescapable mystery, because

he has widened his sphere of study and observation... and has immensely attended the field of his sensible experience.

There is an irreducible clash between the doctrines of atheism and of revealed and rational belief, the Pope concluded, and added:

"Truth, when it is whole and

understood, is only one. That is to say, discussion—dialogue—is possible. The evolution of false and incomplete ideas lies in the internal logic of the ideas themselves and in the profound demands of the minds which profess them... God is silent, says contemporary literature. God is silent to our natural ear, but only to make Himself sought and heard through other means."

Word for Sunday

False Messiahs Divide Church

By Father Albert Shamon

False prophets were the bane of the Old Testament. False messiahs are the bane of the New. They will appear, warned Christ. The wares they peddle is error: their version of truth, not Christ's. We wonder if they are not now at work, for truth is so often distorted today.

Consider the good term "people of God." At a teaching poster of the people of God was displayed. It was a picture of people — all kinds of people, black and white, even nuns with flying veils. I asked a staff member, where were the bishops and the priests, the mitres and birettas. "Don't they belong to the people of God?" No answer only confirmed my suspicion that to many persons "people of God" means just laity. If the people of God is the Church, and the laity are the people of God, then the laity are the Church. Is it any wonder, then, that we see autonomous organizations of lay people arising

in the Church to speak to the Church?

Actually the term "people of God" makes it clear that the hierarchy alone is not the Church; but it makes it equally clear that the people alone are not. The people of God is the whole Church, the quarry whence is hewn both the hierarchy and the laity. Reread chapters 2, 3, and 4 of the Constitution on the Church. The term is an Old Testament one relating the Church to the Chosen People and bidding all the rich connotation of the ancient people of God to the Church itself.

Or consider the distortion of the concept of the lay apostolate. Vatican II called upon the laity to take a more active role in the mission of the Church. False messiahs, it seems, interpret this to mean they must act as watchdogs of the hierarchy. Hardly a statement or project can issue from the hierarchy that is not met with dissent or defiance. Hierarchical word and action are to quote Shakespeare, served, set in a notebook, learn'd and com'd by rote, to cast into their teeth."

The truth is the lay apostolate means the laity should be the bridge between the Church and the world. The lay thrust should be the bridge between the Church and the world. The lay thrust should be not against the Church, but to the world. Through word, sacrament, and rule, the hierarchy is to sanctify the laity; through



Christian witnessing, the laity is to leaven the world. The relation between them should be one of unity, cooperation, and collaboration.

"False messiahs have their own version of collegiality. To them collegiality means putting bishops and priests on an equal footing. Collegiality has nothing to do with dialogue. Collegiality is a third century term referring to the Twelve Apostles. Collegiality means that the supreme government of the Church was put into the hands of the Twelve Apostles and their successors, the Bishops. The head of the apostolic college was Peter; the head of the episcopal college is his successor, the Pope. The power to teach, rule and sanctify is in the college.

This power may be exercised by the Pope alone acting as the head of the college, or by the bishops acting alone but in union with the Pope, or by the Pope and bishops acting together in General Council. In other words, collegiality rests on bishops. The great marks of the Church — its unity, apostolicity, and Catholicity — are to be found only in collegiality. That is why St. Cyprian called the bishop the hub of the Church. That is why whosoever cuts himself off from a Bishop in union with Rome cuts himself off from the Church.

"False messiahs... will appear." The dead "give-away" they are false is that they sow division in the Church through errors—their version of truth!

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Prop... Architects' rendering Two-floor structure classrooms on upper pastor, hopes const O'Connell, Rochester
200 S 'Urban St. Ag
More than 200 Sister gious communities thro Diocese will probe the " at a day-long Urban-Sub shop on Saturday, Nov Agnes High School.
Scheduled for 9 a.m. the talks and panel disc feature 19 panel particip
Sponsoring the program Office of Urban Ministry ester Diocese and the / of Churches. It will be a.m. with registration, 9:20 with a slide film pre Gene DePrez—a docum housing crisis.
At 10:30 a.m. a series be keynoteed by the R Florence, president of nization. Summerizing will be Father P. David san vicar for urban min
At 1 p.m. five panel
Msgr. Dies a
Eulogies on Pag
A funeral Mass was c Monday morning in St. M for Msgr. Joseph E. Gra Thursday, Nov. 14 at Home. He was 82.
Bishop Fulton J. Shee cial concelebrant with McAniff, Msgr. Leslie W Joseph Brennan, Father dington, and Msgr. Leo only surviving membe Grady's ordination class.
Bishop Sheen preached Burial took place in Ho Cemetery.
Msgr. Grady served vice rector at St. Bernar before retiring in 1966.
A native Rochesterian dained in June 1916 at Cathedral, here, Msgr. G his entire priestly career
Before his 1937 appoint Bernard's, Msgr. Grady 1 of Aquinas Institute and of the old Cathedral HI
He succeeded the late lizam Byrne as Aquinas 1928 and served until 19 Basilian Fathers took ov of the school.
In addition to his pri Msgr. Grady served in oc humanitarian roles. For was a member of the Ro lic Library board of trus two years as its preside
He also was a board the Rochester School fo
The Monsignor celebra en jubilee with a Mass, l at the St. Bernard's Sem and was honored on the a dinner with faculty ar
On June 9 of that ye mar school classmates honor at a reunion dinne versity Club for the Cl of Immaculate Concepti
Msgr. Grady was a gra Andrew's and St. Bernar ies and has MA and LL
Following his ordinat he taught at the Roches of Niagara University summers at Notre Dam ham universities.
He assisted in parish Patrick's Cathedral, St. Jerome's in East Roches Louis in Pittsford.
Pope Pius XI elevated