

Pain, Love, and Christ

Editorial by Bishop Fulton J. Sheen

A young woman presented herself to a pastor with her prospective bridegroom. On inquiring into the religious background of each, the young woman said, "I am a graduate of a Catholic school, but I no longer believe in the Divinity of Christ. Some of the professors and some of the students created doubts in me, so I gave up my faith."

This is easy to understand. The knowledge of Christ is not easy, for it is the opposite of knowing everything else we study in school. There are two ways of knowing Him: by study and by doing His Will, as there are the two ways of knowing chastity. St. Thomas Aquinas said that one way is by knowing about it theologically or intellectually, and the other is by knowing about it through practice.

Our Lord said He was known by those who obeyed, rather than by those who studied. This does not mean that one should not know everything one can about the Scriptures and the historical background of the Life of Christ. Tawdry, indeed, would be the worship, liturgy and piety without the refinements of research. But, in addition to this, and even prior to it, is another way of knowing Him, and that is by doing His Will.

Using the first method of research and investigation, the Apostles and Disciples of Our Lord never penetrated very far into His character. They zeroed in on five different points of view until they later surrendered their affections to Him under the impact of the Spirit:

- 1. They thought He was a "Ghost" as they saw Him walking on the waters. In our day, they would have called Him a "myth". After stripping away all the historical accretions, He would have dissolved into a kind of spectre or unhistorical "kerygma" as so many love to say.
2. He was a "Teacher," albeit a good teacher, for this is the way Nicodemus labeled Him. From this vantage point, Christ is like Buddha, Confucius, and Plato, or one of the great wise men of the ages.
3. He was a "Gardener": this is what Magdalen thought Him to be. Such a limited view came from an overemphasis on sorrow, tears, and loss, and an inability to look above the tragedies of life and its griefs.
4. He was a "Carpenter". This is the view of those who think they know all about His background, His parentage, His village ancestry and His daily routine. Familiarity with Him in a superficial way never really goes deep into what He really is.
5. He is a "Stranger": This was the estimate of the Disciples on the way to Emmaus. This view comes from a want of long contact with Him, but reduces knowledge of Him to cursory moments of junctures, and occasional nearness but without any depth of penetration.

If those who lived with the Lord could be excused for such frivolous views of what He was, then those who have only a smattering of intellectual knowledge with no surrender of the will to His teachings, can equally doubt His Divinity.

HOW HE IS REALLY KNOWN

The five ways above are knowing about Christ, but how is He really known? He is known in the same way that two extremes of life are known: pain and love. Pain: no one can communicate a toothache. Only those who have been immersed in poverty know it. Love: one of the reasons parents find it hard to explain sex to their children, is that while they can readily explain the physiology of it, they cannot explain to their children the love which makes it meaningful.

Now Christ is known in such a mysterious way, namely, by experience of Him, through giving Him our will: "If anyone is prepared to do the Will of Him Who sent Me, he will know whether My teaching is from God." (John 7/17)

This statement was made at the Feast of Tabernacles, while scholars were discussing how Our Lord knew so much, since He had never studied in Rabbinical Schools.

His answer about how He could be known was just the opposite of the way of the schools and the world which say: "I will know Him, then I will do His Will." His answer is, "Do My Will, then you will know Me." In the things of the world, you must first know, then you will love; but in the things of God, you must first love, then you will know.

This is the way the scientist learns the laws of nature. He does not impose His will on nature; he sits passively before the cosmos and watches it work. Through obedience to its laws, he comes to a knowledge of its laws.

The humblest person may know more about God by a surrender of his ego to His Will in a moment of trial, than by reading all the books on the problem of evil. A rebellious child is more likely to understand the mind of his father than an obedient child. A French infidel once said to Pascal: "If I had your faith, I would be a better man." Pascal retorted: "If you were a better man, you would have faith."

What we are witnessing today in the Church is a contentious quasi-intellectual debate about truth, and what can be believed; but it has brought no peace. One is reminded of the ancient legend: Jupiter saw men striving and quarreling for truth, and pulling her to pieces to secure it for themselves, as if each could have a monopoly on it. Jupiter then sent Mercury who dressed up Error in the imagery of Truth; but they were as contentious as ever, and thereby lost peace.

What we have in the Church today is a quarrel among Truth-parties each claiming to have it, but there is little living up to that Truth by loving God with their whole heart. They know, but they do not love. They are divided into two groups: those who know His doctrine but do not do His Will, and those who say that one cannot possibly know what is Truth, but all the time continue to break the Commandments, especially through want of charity.

Theology is a Divine Life as well as a Divine Knowledge. Nothing so much increases our theological knowledge of God as a practical love of Him. As Aristotle said, "Wickedness corrupts a man's reasoning." A greedy man understands nothing to be good that is not profitable; a sensuous man cannot grasp anything which demands a taming of the flesh.

We understand so little of Christ because we do not love the little that we know. If we did but act on the little we know, more knowledge would be given to us. This is why the pure of heart will see God; their windows do not have dirty blinds pulled down on them to keep out the sunlight.

Without a clean heart the Gospel is a dead letter. (1 Cor. 2/14) When Pilate asked what is Truth, the Lord did not answer because Pilate was not prepared to act upon the truth which He already knew about Christ. When the Pharisees asked Our Lord by what authority He acted, He gave them no direct answer, but referred them to the mission of John the Baptist. "The baptism of John, whence was it? From heaven or from men?" (Matt. 21/25) They refused to say because He would have trapped them. Then He said: "Neither tell I you by what authority I do these things." That is, they would not profit by the knowledge they already had from John the Baptist who spoke of Christ — therefore, no more knowledge was given them. Unless we act out morally the Truth we know of Christ, even that little can be lost.

Skepticism is not intellectual in its roots; it is moral. No man is born a skeptic. He lives a certain way and then puts on skepticism to

Cardinal Bea: A Parallel to Pope John

By FR. R. A. GRAHAM, S.J. Religious News Service

Vatican City — Augustin Cardinal Bea was too ill to attend the plenary meeting of the Secretariat for the Promotion of Christian Unity or even to appear at the papal audience that followed. But the events of the last days preceding his death, including the Pope's praise of "our Secretariat," provided a fitting climax to a remarkable career paralleling the life and works of Pope John XXIII himself.

The Secretariat was the first of the new-style Vatican agencies and was the creation of Cardinal Bea, who stamped it with his own ideas, personality and methods.

Church unity was the main theme of Pope John's inaugural encyclical in 1958. He wanted to do something about it and in the quiet irenic German Jesuit biblical scholar his own age, he found both a kindred spirit and the capacity to put ideas into action.

"Aggiornamento" first grew out of the ecumenical idea and it was Cardinal Bea who gave it substance.

He gathered around him a smooth-working, knowledgeable team able to cut through red tape. Its success was the fruit of careful timing and a keen sense of what was possible and what was not. It carried off with finesse some extremely delicate programs that could have set back the ecumenical movement for years, for both Catholics and Protestants, had they gone sour.

Cardinal Bea spent most of his adult life in Rome and was as much a Roman curialist as any Italian could be. This stood him in good stead when he had to compete — as he did, successfully — with established and influential bodies such as the "Holy Office," then at the peak of its importance under Cardinal Ottaviani.

Strange to say, part of the Secretariat's success is that it employs the same techniques that are criticized in other Roman organs. The Secretariat loves discretion and secrecy.

It likes to do its job unobserved by the eyes of prying journalists. It holds its summit meetings with non-Catholic representatives at mountain hideouts. Its press releases are marvels of uniformity, with the famous noncommittal releases issued by the Preparatory Commission of the Vatican Council.

Part of this reticence is due to some unhappy experience in the

early days when premature if not calculated leaks forced embarrassing cancellations of planned activities. But it is mainly the consequence of a mature awareness of the gravity and importance of what they have to do.

We have an insight of what the Pope likes in the Secretariat marked so definitely with the Bea personality. At the audience he defended what he said some call "institutional ecumenism"—represented, of course by the Secretariat. Pope Paul deplored those who in their impatience try to make ecumenism a fact by gestures which, he said, they think or claim to think "prophetic."

The Pope said that "slowness in time and sincerity in method" is necessary. The penalty is to fall into "an easy confusion of more approximations in the realm of ideas and the illusion of immediate results." His principal target in these words,

though they are applicable to much that is happening in the reform movement generally, was the question of intercommunion.

Various recent incidents have been disapproved by the Secretariat, and Pope Paul significantly added his own disapproval. The theological — as distinguished from the disciplinary — question is still being studied by an inter-confessional group of theologians who have not yet come up with a solution to a problem that causes as much theological difficulty for Orthodox as for Catholics.

In praising the work of the Secretariat, Pope Paul wished at the same time to emphasize that the cause of church unity is close to his heart. "We will continue our march," he said, "along the lines already set and with which you are familiar: discussions with responsible leaders, meetings in prayer and the study of Holy

Scripture and authentic tradition and, finally, in charity."

The ultimate aim is spiritual and religious. "The unity desired by the Lord," Paul VI told the members of the Secretariat in this now historic audience, "is not just mutual collaboration but an ecclesial unity, visible and organic, such as that which may show before all men, in its historical and eschatological light, the face of the Church, spouse of Christ, one, holy, catholic and apostolic."

Cardinal Bea was dying when the Pope said these words. On the next day the Pope made a hurried and informal visit to his bedside. It is fair to suppose that the pontiff repeated in briefer terms the same pledges of support for the cause of unity to which the old man had been called, like Pope John, in the evening of a life everyone thought was already finished.



Did you pause yesterday in your Thanksgiving celebration to pray that these boys shown at Mass near Tay Ninh, South Vietnam, will get home sooner in the light of the Paris peace talks?

Letters to the Editor

Editor: When Christ asked the Apostles, "Who do you say that I am?" it was Peter who answered without hesitation: "Thou art the Christ the Son of the Living God." And in reward for this declaration of faith, Christ conferred on Peter that heavenly promise: "Thou art Peter a Rock and upon this rock I will build my church."

It surely has been the teaching of the Church for all times that Peter was chosen to be the head of Christ's Church and that his successors were to have the same divine power and authority that Peter possessed.

The old Baltimore catechism had a question and answer that went something like this: Who is the Pope? The Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible head of the Church. I do not have a doubt that if the spiritual giants of our church were alive today, such as Thomas Aquinas, Alphonsus Liguori, Catherine of Siena or Theresa of Avila, they would be on the side of our own beloved Pope Paul.

Nowhere in the scriptures did Christ promise a life of do as you please. In fact, to be His follower He said, "Take up your cross daily and follow me." It was refreshing to hear that the Bishops of Ireland have accepted in full obedience the words of our Holy Father. But then the Isle of Saints and Scholars has always been loyal to the Papacy.

It is my humble opinion that history will record our present Holy Father as one of the greatest Popes ever to rule the church. I like to repeat the words of Thomas Aquinas: "I believe every word the Son of God has said." And then I add, "Everything the Catholic Church teaches."

—Leo F. Zeller, 4 Cantons St., Rochester

Your correspondent Mr. Phillip K. Schlosser has done an injustice to a very fine paper by classifying the Wanderer as being "in the same category" as the National Catholic Reporter. The National Catholic Reporter has recently been condemned by Bishop Charles Helmsing of Kansas City, (who originally helped found the paper) and he has requested that it remove the name "Catholic" from its title because it has "crusaded against the Church's teachings" and has "openly and deliberately opposed the Church's teachings." On the other hand the Wanderer is noted for its loyalty to the Holy Father and looks for guidance to the magisterium of the Church in matters concerning the Faith.

I must also take issue with his statement that the Wanderer "com-

mits the unpardonable offense of accepting for publication only those letters from readers who wholeheartedly support their point of view." Mr. Schlosser is in error on this point. In the four years I have been a subscriber to the paper I have read many lively exchanges between correspondents to the paper, and letters to the editor expressing contrary opinions.

I am in agreement with Father Hogan, the Wanderer is a valuable additional source of information for thoughtful people who like to keep well informed, both Catholic and non-Catholic.

—G. Trower, 401 Plymouth Ave., S., Rochester

I am impressed that Mark Masterson chose the phrase "celibate witness" to describe the actions of the Fathers Berrigan in Maryland.

I also think on their action as the reward of celibate life. They were able to engage freely in a sign of

love for the family of man, and be in their own finite way, a sign of hope in the final Coming of Christ.

It may be of interest to note that inspired by the lives of those in Baltimore and Catonsville, 14 Roman Catholics in Milwaukee have also "napalmed" draft files.

John Dash, Sky, N.Y.

The fraternal communion to which Christ calls all men bespeaks a detached love, a charity devoid of self-interest.

Thus, seminarian Mark Masterson did not do wrong to praise the spirit motivating Fathers Daniel and Phillip Berrigan in your Letter-to-the-Editor column of Nov. 15. The Fathers have a deep respect for the human conscience. They feel, quite correctly, that men who, after serious reflection and earnest prayer and without thought of self, have come to the conclusion that the Vietnam war is immoral should not be forced, under penalty of severe punishment, to fight this war.

But what of all the fine young men who in sincere conscience believe the war in Vietnam to be moral and are willing to risk their lives to do their part? For them, it is a matter of defending a weak nation against a mighty aggressor. They are expected to show heroic sacrifice.

During my own military service, it was my privilege to serve under a young Army lieutenant of the highest moral calibre. He was a mild gentleman, but he felt that certain situations warranted putting mildness aside. I find this not unlike the spirit of the mild Man of Nazareth who did not hesitate to unleash near-unmitigated anger on those who professed the temple of His Father.

If we wish to praise those who crusade here at home in safety, fine; but let us never forget that those who do more than stand and wait deserve greater praise. Christ said it better: "Greater love than this no man has — that one lay down his life for his friend."

—Arnold B. Morrison Jr., 373 Grand Ave., Rochester

Word for Sunday

Prepare for the Coming of the Lord

By Father Albert Shamon

The Gospel for the end of the Church Year (last Sunday) spoke of "the coming of the Son of Man"; and the Gospel for the first Sunday of the Church Year (the First of Advent) speaks of "the Son of Man coming." The key word is "coming."

There are many comings of the Lord: Last Sunday's referred to His coming in the Church, "the sign of the Son of Man"; this Sunday's, to His coming at the Judgment.

The original Greek word for "coming" is parousia; the equivalent Latin word is adventus. Both words have become naturalized citizens in the English language. Today, parousia is the technical word for the Second Coming of the Lord at the end of the world.

Let's see what parousia meant to the early Christians. Whenever a king or a governor visited a town or a province, his arrival was termed parousia. Naturally, there were preparations for his visit. Sometimes taxes were levied just for the occasion, to buy a crown or some other present for the renowned visitor. Always the coming demanded that all things be ready.

Another common practice to commemorate the coming of the king was to strike new coins. The Emperor Hadrian's travels can be followed just by studying the coins which were struck to commemorate his visits throughout the Empire. It was as if the coming of the king caused a new set of values to emerge.

Parousia sometimes was used for the invasion of a province by a general. Mithradates' invasion of Asia was called a parousia. The word thus described the arrival on the scene of a new and conquering power.

Lastly, parousia was used to describe the visitation of a god. In Grecian myths there are stories of the gods coming to earth to heal the sicknesses of men. The word sometimes described a healing visitation.

With all this in mind, we can understand better what the word parousia or advent meant to the early Christians. It described the coming

of the King of kings: His coming to heal, to make all things new; or His coming in power to judge the living and the dead. Both comings demand preparation. Hence an Advent Season, to prepare now for His coming in grace so that we can be ready hereafter for His coming in power.

When He will come or what His second coming will be like, we do not know. But one thing is certain: history is going somewhere. The ancient pagans regarded history as cyclic, like the seasons. They saw history as going nowhere, a series of chance and unconnected events, a tramping around on a kind of eternal treadmill.

The Christian conception is different. For the Christian, history is linear: it is marching toward a goal — toward the Second Coming of Christ. This is all we know, and all we need to know. "Behold thy King cometh" (Zech. 9:9). The Christian is one who is preparing for the coming of the Lord. Make ready His way.



Musical To Note

Original compositions, premiered in a musical celebration running gamut from jazz and modern music to Palestrina and venge Gregorian chant, will be heard 10 in the Nazareth College Center at a concert commemorating the centennial of the Diocese the 75th anniversary of St. Bern Seminary.

A new composition called "A St. Bernard's," composed by a local performer and teacher C Mangione, will be performed by musicians and 15 singers directed by Mangione. Styled a "strictly jazz duetion," only the Gloria of Mass will be heard.

Mangione will also direct 15 group's night-spot appearances many jazz recordings of contemporary music, is on the faculty of the man School of Music and the I stein Music School.

Mangione will also direct 15 sicians and 15 singers, in a composition called "Act of Contrition," to music by Joe Mooney, nation known jazz-singer and organist.

Written 35 years ago by the Mr. Mooney, but never publicly formed before, the musical piece was scored and prepared especially for this concert by Gap (for Gas Mangione, brother of Chuck and a popular performer at two Roch restaurants.

Highlight of the exceptional gram sure to draw a capacity-ence will be the premiere of a lata, "for small orchestra and cho especially commissioned by the case for its centennial, composed directed by Dr. Wayne Barlow sociate dean of research studie the Eastman School of Music.

Titled "The Promise of the Fat the Barlow composition has bee

COU NEWSPAPER OF THE DIC

Dioc Appoin

Assistant Rev. Gerard J. Gull, St. Ambrose, Rochester. Rev. John Quinn, fr Charles Borromeo, Roche Rev. William E. Fran

Bishop Law For Inner Ci

Bishop Fulton J. Sheen chose parable of the Good Samaritan 20 to outline the role of campers for the St. Martin dePorres Development Fund.

Speaking at a kickoff dinner nearly 200 volunteers in the Sacramento School hall, the Bi declared:

"The poor have their needs—clothing, shelter, the rest of us needs, too — we need the blessing of God in our hearts which will come through helping our neighbor."

Campaigners are seeking \$100 in cash and pledges to purchase construct a larger building to replace the Center's headquarters at Clinton Ave. North, and to provide funds for maintenance and operation.

Temporary campaign headquarters have been opened at 562 Main



Mrs. Margaret Muchard, d tainment at dinner launch

COURIER-JOURNAL BISHOP FULTON J. SHEEN President Msgr. John S. Randall Managing Editor Rev. Richard Torrey Editor Anthony J. Costello Advertising Director Camen J. Viglucci Associate Editor Arthur P. Forren Associate Editor MAIN OFFICE 35 Sola St. - 454-7650 - Rochester, N. Y. 14604 ELMIRA OFFICE 317 Robinson St., Elmira, N. Y. 14850 RE 2342 AL 2462 ALBANY OFFICE 148 E. Genesee St. AL 2446