Courier-Journal - Friday, May 9, 1969

## 5 Guide Lines for Faithful

## (Continued from Page 6)

theology into the idioms of Greek thinking. Even John, in his Gospel, had to do this.

When he wrote for a Greek world, the message of Our Lord was unchanged, but the terms he used were different. For example, John took the Greek philosophy of the LOGOS and used it to explain the Word or the Wisdom of God, Our Lord Jesus Christ.' "Look at Him, John was saying, and you will see what the Mind and the Thought of God is like."

Another-example of updating in John, was in relation to the world of reality and the world of shadows. The Greeks believed that this world which seems so real was only an image, a shadow, a copy of another world, and a very imperfect Xerox at that. But the great reality and the pattern of all patterns was in the mind of God. John, however, says that Jesus is that Reality come to earth; He is the Truth behind all the shadows of earth. That is why Jesus is called the real or true light; -the real or true bread; the real or true vine; the One who is the true judgment of the world.

John also calls the miracles of Our Lord "signs". They are windows through which we are opened to the Power and Majesty of God. John gave our times the model of all accommodation to the times; we can change bath water without throwing out the babe.

What a jolt, too, the Church suffered in the Middle Ages when Albert and Thomas Aquinas decided to base their theology on Aristotle, the pre-Christian, instead of on Plato, his predecessor. For centuries, Augustine and other theologians had been devotees of Plato. So shocking was the "new" theology, based on Aristotle, that in 1277 Bishop Tempier of Paris condemned 217 propositions taken out of the writings of Aquinas and others. These propositions later became part of philosophical training for the Western World.

Today there is a reaction against the Aristotelian basis of theology, just as there was against Plato. The thought of our day veers away from the abstract, the didactic and syllogistic to the concrete, the personal, the experience; or what is called the "Existential". This is a good change, and it keeps us on our toes. We have to study harder to understand Kirkegaard, Marcel, Berdyaev, Mournier and others.

Actually, the change from the "conceptual" or abstract way of thinking to the personal existential was always known to sound thinkers, except that in other days the first was called the didactic method and the latter the empirical. It is a shift in emphasis and is healthy. It really does fit our times, for the concrete man today is torn by anguish, despair, ambiguity, confusion and duality. Philosophy and theology must speak to these moods now, as Augustine did in his Confessions-Book VII, which is one of the best descriptions of the existential man returning to himself that exists in any language.

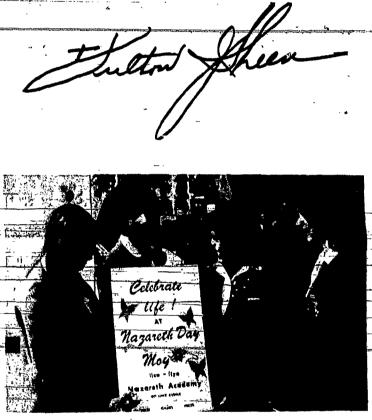
Like the Master, the Church is also alien to what is popular this minute. Her magisterium, through the Holy Father, only occasionally suits the times. Pope Gregory III was hated in his day when he excommunicated the Iconoclasts who would not allow statues as symbols. The Emperor called for signatures, and formed a Council to denounce the Papal decision. The Emperor had almost everybody on his side, as the Gallup Poll of those days revealed. The Pope had only a few, but he denounced the popular Council. Anyone who goes into St. Peter's today, to view its statuary, like orators telling of reality, knows that the Pope was right when the world was wrong.

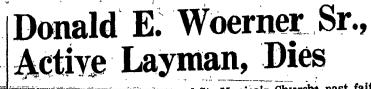
Pope Paul VI is not nearly as unpopular in his insistence on keeping Love and Life together, as Gregory III was in keeping symbol and reality together. Gregory had no press and rapid communications against him; nor does Pope Paul's agony; equal the crucifixion of the anti-Iconoclast Pontiff. A little time is necessary to prove Paul is right. A dead body can float downstream. It takes a live body to swim against the current. As T. S. Eliot said, when everyone is running to a precipice, he who is running away from it seems to be out of his mind.

The test Our Lord gave of the Truth of His teaching was the doing of His Will. When He did this. He united dogmatic theology and ascetical theology. The latter is a built-in appartus to distinguish the true and false teacher. Discipline, self-denial, humility and imitation of Christ constitute the atmosphere in which true doctrine is discerned.

The New Morality is correct in giving love precedence over law, but only on condition that Christians understand love is inseparable from the Cross. (John 15/13) "Situation ethics" is right in pointing to the ultimate ideal of love, but wrong in saying nothing about the cross-bearing that leads to the attainment.

- Our age is not just a "crisis of faith"; it is rather a "crisis of morals". Saints are the best advertisements the Church ever had. Ascetical theology, which makes saints, takes us out of ourselves by throwing our reliance on the Person of Jesus Christ. Life is never dull while the Church is militant.





Mass for repose of the soul St. Monica's Churcht past faith-of Donald E. Woerner Sr., 60, ful navigator of Rochester Genof 420 Rugby Ave., Rochester, eral Assembly, Fourth Degree active Catholic layman, was cel-Knights of Columbus; past ebrated Thursday, May 8, - in grand knight of Rochester K. of C. Council 178, and past Monica's Church. grand commander of Musa Car-

- Mr. Weerner, president of avan 25, Order of Alhambra. Trant's, Inc., Catholic supply He was a member of the Rochstore on Clinton Avenue North, ester Club and the National and secretary of Rochester Nov-Association of Church Goods elty Works Inc., Hague Street, Dealers. died May 5, 1969, at his home. He is

He is survived by his wife, Mr. Woerner's father, Wil- Marion J. Woerner; two daughliam J. Woerner, established ters and two sons, Mrs. Joseph Rochester Novelty Works about (Catherine Ann) Buggie, Don-50 years ago. Donald Woerner ald E. Jr., Mrs. Warren (Ann) started working with his father Tinsman, and John B. Woerner; after graduation from Aquinas his parents, Mr. and Mrs. Wil-Institute and Niagara Univer-liam J. Woerner; two brothers, sity. About eight years ago the William J. Jr., of California, and Rober L., of Washington; eompany bought Trant's. Mr. Woerner was a member Magde, and several nieces and

of the Holy Name Society of nephews.

(Anna 1998)



HOUSEKEEPER-COOK for Rectory in village near Rochester, References required, Reply Box 281, c/o Courier.

## The question urged by the Nix groups in Congre and scientists des

The Courier-U.S. Bishops' Pas November 1968. nuclear armament

It is in nucle form, that manking war in its extren which two advers if used against e tive civilizations human race, Not life direction of

It would be cience were to the multiple mor The Council ment; Christian did call for recipr

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Meanwhile, prospects not be ahead in "assured be hoped that the Non-Proliferation between the USS hasten discussion big powers.

solutions

Laureate at Har

is as destructive.

Dr. George 1

The Church is a fountain of truth where elephants may drink and where birds may sip; the waters in that fountain may come from mountain heights at one period of history, and from the depths of the earth at another, but they still are enough to slake the thirst of every soul.

V \_\_\_\_ The Church does not suit the times. The weakest objection against the Church is that it does not "suit the times". Of course it does not. It was never mean to "suit the times". Arianism suited the times, as did Montanism, so did Eutychianism, so did the Waldensians and because they did, they died. Our Lord did not suit His times. He constantly quoted contemporary notions: "You have heard". He then followed it with that short, emphatic "But". When He cited the then popular ideas with their half-measures between instinct and reason, their confusion of freedom and license and their sociologically current practices and indecision, He separated Himself from what suited the times. He broke with them all. "But I say to you". Sure, divorces were popular, "But I say to you: 'What God has joined, let no man put asunder'," (Mark 10/9) No man! No judgel. No nation! Against self-preservation, conformism with peers, following the majority, He thundered out self-operation: "Cut it off" and "Cut it out." (Matt. 5/29, 30) That day He preached the Sermon on the Mount, He signed the warrant for His own Crucifixion.

What were the "instant beatitudes" which so much suited His times and which "suit our times"?

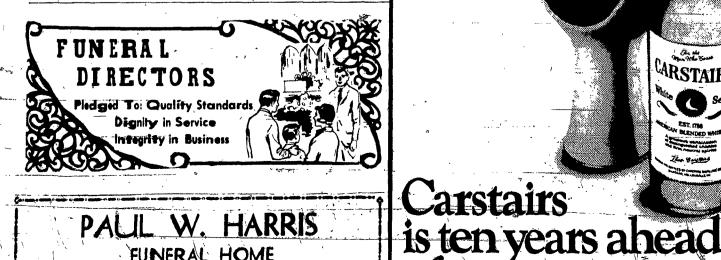
"Blessed are the trouble-makers, for the world shall take notice of them".

"Blessed are they who call the  $\overline{TV}$  stations and the press before they protest, that their names may be written in the morning edition".

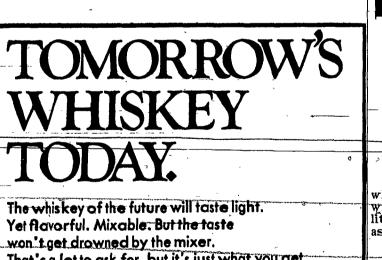
"Blessed are they who use 'shock theology' for the repudiation of the Creed, gaining more attention, than by its acceptance".

"Blessed are they who find scapegoats whom they can blame for their 'oppression', for they need not worry about their own sins".

Our Lord threw Himself against those popular assumptions by proclaiming an entirely different set of Beatitudes. Though the shadow of the Cross would not fall across His Body until three years later, it was already in His Heart the day His Beatitudes went contrary to the masses.



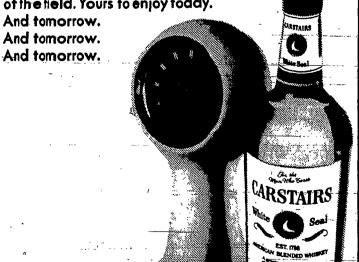
Nazareth Academy's mission officers prepare for Nazareth Day, the annual fund-raiser, next Wednesday, May 14, on the school grounds. From the left are Patricia Marasco, Barbara Snell, Marie Zaccardo and Debbie DeHond. New features in the day-long program will be a folk music festival, a movie and a performance by the color guards of Nazareth and Aquinas. The Alumnae Association will sponsor a "garage sale," and there will be special booths for children and a "Mystic Tent staffed by some of Rochester's new gurus."----

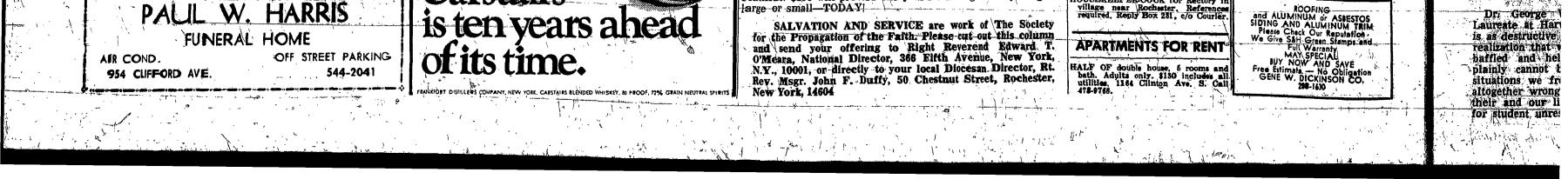


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