

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 Kierkegaard, Marcel, Berdyaev, Mourmer 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.

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 meant 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 tradition, 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 judge! 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 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.

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 stately, 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 apparatus 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.

John Sheehan



Nazareth Academy's mission officers prepare for Nazareth Day, the annual fund-raiser, next Wednesday, May 14, on the school grounds. From 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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Donald E. Woerner Sr., Active Layman, Dies

Mass for repose of the soul of Donald E. Woerner Sr., 60, of 420 Rugby Ave., Rochester, active Catholic layman, was celebrated Thursday, May 8, in St. Monica's Church.

Mr. Woerner, president of Trant's, Inc., Catholic supply store on Clinton Avenue North, and secretary of Rochester Novelty Works Inc., Hague Street, died May 5, 1969, at his home.

Mr. Woerner's father, William J. Woerner, established Rochester Novelty Works about 50 years ago. Donald Woerner started working with his father after graduation from Aquinas Institute and Niagara University. About eight years ago the company bought Trant's.

Mr. Woerner was a member of the Holy Name Society of St. Monica's Church, past faithful navigator of Rochester General Assembly, Fourth Degree, Knights of Columbus; past grand knight of Rochester K. of C. Council 178, and past grand commander of Musa Caravan 25, Order of Alhambra. He was a member of the Rochester Club and the National Association of Church Goods Dealers.

He is survived by his wife, Marion J. Woerner; two daughters and two sons, Mrs. Joseph (Catherine Ann) Buggie, Donald E. Jr., Mrs. Warren (Ann) Tinsman, and John B. Woerner; his parents, Mr. and Mrs. William J. Woerner; two brothers, William J. Jr., of California, and Robert J., of Washington; a sister, Mrs. Michael (Arlene) Magde, and several nieces and nephews.

Sister Jean Baptiste, S.S.J., principal of St. Lawrence School and director of the Sisters of St. Joseph summer enrichment program for elementary schoolers, discusses possibilities of Ektagraphic Visual-Maker with two St. Lawrence School pupils enrolled, Joseph Blakely and Anne DeMarle.

Catholic Institutions Benefit from Will

Fred J. Odenbach, 87, Rochester restaurant owner who died April 6, 1969, in St. Ann's Home, left \$25,000 to St. John Fisher College and \$9,000 to four other organizations.

Mr. Odenbach operated the old Hofbrau House for years. Later, with brother John H. and the late brothers Mathew and Charles, he operated the Peacock Room in the former Hayward Hotel, and the old Manitou Hotel in Greece.

St. Mary's Hospital is bequeathed \$5,000, and Rochester General Hospital \$2,000. St. Ann's Home and the Residential Treatment Center of the Convalescent Hospital for Children received \$1,000 each. A total of \$1,000 was left for Masses.

Mrs. Odenbach's widow, Margaret T. Odenbach, receives outright \$50,000, income from shares in the Odenbach Company and the residuary of the "over \$100,000" estate. The brother, John, receives 250 shares, and a total of 2,000 shares goes to relatives and friends. Mrs. Odenbach and a friend, Frank A. Schenk, 67 Blossom Circle W., Brighton, are executors and trustees.

The Family Rosary for Peace program is broadcast each evening at 7 p.m. by Rochester radio station WSAJ, WMB0-FM in Auburn, television cable companies Channel 5 in Hornell, Channel 8 in Elmira and 88.75 mc. in Corning. Those who will lead in recitation of the Rosary this week are:

Friday, May 9 — Andrew Wuest of St. Augustine's.

Saturday, May 10 — Mass will be celebrated.

Sunday, May 11 — Brian McMahon of Our Lady of Good Counsel, accompanied by K. of C. Council 178.

Monday, May 12 — Anthony Santelli of St. Joseph's, with the Holy Name Society.

Thursday, May 15 — Frank Scarfone of St. Francis of Assisi, with the Holy Name Society.

St. Josaphat's Lists 3 Events

Three successive Sunday gatherings have been calendared at St. Josaphat's Ukrainian Church in Irondequoit.

The St. Anne's Society of the parish will sponsor a Mother's Day dinner at 1:30 p.m. Sunday, May 11, in the school.

Special May devotions will be sung in the church at 3 p.m. Sunday, May 18, for the intentions of senior citizens (62 years-old or over) of the parish. A tea in the school will follow.

Highlighting a parish dinner at 5 p.m. Sunday, May 25, will be a "burning of the mortgage" ceremony.

May devotions are being held each Friday at 7:30 p.m.

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Meet Pumaphi

Pumaphi wants to be a catechist. He is a young man from northern Sudan who has been a Christian for only a short time. Generous and enthusiastic, he now wants to make a full-time commitment to the Church, and to share with his fellow tribesmen the joy he has found in his faith.

So Pumaphi will soon go to the training school in Khartoum where he will take a two-year's course in catechetics. There he will receive instruction in Arabic in such subjects as catechism, liturgy, sacred music, and the elements of pastoral theology, as well as a full course in practice teaching.

After the two-year course Pumaphi will be assigned to a parish for a year of probation, either helping a priest or in a center where there is no resident priest.

In those places where there is no resident priest, the catechist, usually living in a Church-owned house, teaches catechism to children and adults, holds a prayer-service on Sundays, with readings from the Scripture and, when necessary, administers baptism, assists the dying, and says the funeral prayers. The priest normally comes to such centers once a month to celebrate Mass, administer the sacraments and confer with the catechist. He also makes a promise to devote his life to the service of the Gospel. The Church will then present him with a Bible and crucifix, and will confer on him the "canonical mission," which will entitle him to preach the Christian religion officially. Pumaphi will then be appointed to a center and the diocesan authorities will provide him with a fitting standard of living.

Today, the role of the catechist is becoming more and more vital to the growth and support of the People of God. In the absence of a sufficient number of missionaries and local priests, catechists have accepted increased responsibility within the Church.

Pumaphi, and other catechists like him, teach and preach the Good News of salvation, sharing the joys of their Faith with those about them.

The work is great, but so is the need. Your support is necessary if the training of these generous young catechists is to continue. \$250 will provide one year's training. Send your gift—large or small—TODAY!

SALVATION AND SERVICE are work of The Society for the Propagation of the Faith. Please cut-out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 368 Fifth Avenue, New York, N.Y. 10001, or directly to your local Diocesan Director, Rt. Rev. Msgr. John F. Duffy, 50 Chestnut Street, Rochester, New York, 14604

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ANNOUNCEMENTS
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ATTENTION NAZARETH ACADEMY ALUMNAE "GARAGE SALE"
School grounds, May 14 — May Day. Please bring contributions of everything and anything with the exception of furniture and clothing—north door—Eldorado Place on Mon. and Tues., May 12 and 13 during school hours.

HOUSEHOLD ARTICLES
GARAGE SALE: Suites, tables, electric stove, refrigerator, miscellaneous articles, poker table, 413 Newbury St., 458-0785.

REAL ESTATE FOR SALE
COTTAGE—To settle estate, 2 bdrm., 1 bath, overlooking St. Lawrence River, dock 1000 Islands, \$26,000. Mr. Charvotier, 911-782-0389 or 313-782-2700.

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APARTMENTS FOR RENT
HALF OF double house, 6 rooms and bath. Adults only. \$180 includes all utilities. 1114 Clinging Ave. S. Call 478-8788.

IMPORTANT Notice: The New York State Law Against Discrimination and the Federal Civil Rights Act of 1964 prohibit discrimination in employment because of sex unless based on bona fide occupational qualification. Help Wanted and Situation Wanted advertisements are arranged in column captioned "Male" and "Female" for the convenience of readers and are not intended as an indication of discrimination based on sex.

INSTRUCTIONS
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IN PRIVATE home by lady late sixties. Excellent. Will need some care. Write c/o Courier, Box 238.

MERCHANDISE
GARAGE SALE: (multi-family) Household articles, children's clothing, furniture, early atomic items, hand-blown glass, 151 Thomas Ave., W. Irondequoit, Thurs., Fri. and Sat., May 15, 16 and 17, After 10 a.m.

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The question urged by the Nixon groups in Congress and scientists des

The Courier-U.S. Bishop's Past Number 1968, nuclear armament

It is in nuclear form, that mankind war in its extreme which the advances if used against the five civilizations human race. Noth life direction of a bomb.

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Pray, T

By Father Pau

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The Rector w ther Fred Straub

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By Father F

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Dr. George I Laing at Har is an destructive realization that's baffled and hel plainly cannot t situations we fr altogether wrong their and our il for student unre!