Courier-Journal - Friday, May 23, 1969

THEOLOGY OF THE WORLD

(Twenty-first in Series)

By BISHOP FULTON J. SHEEN

A "dirty" five-letter word to the modern man is

C-R-O-S-S. Such was the theme of the previous

article. Here we wish to indicate why this is so;

How beautifully this came out in the life of

Our Lord! When His Love showed itself in feeding

empty stomachs, the mob crossed the lake for

more bread; when His Love appeared as a trium-

phant king, they made the trees give of their

branches as they gave of their cloaks; when His

Love went out in healing, so many rushed Him

that He had to climb into Peter's bark for safety.

But when that Love appeared as Divine, stones

Human love is appealing; Divine Love is too

demanding. In every instance that Our Blessed

Lord affirmed His Divinity, His Love was spurned.

When He accepted Peter's declaration of His

Divinity. He Himself immediately foretold that it

would end in His Crucifixion. (Mat. 16/21) On an-

other occasion He defended His healing on the

Sabbath by saying that He and the Father were

one and worked together. What was the result of

this identification of Himself and the Father?:

"They became more intent on killing Him". (John

When His compassion heated the man with the

withered hand: "The Pharisees went out and be-

gan to plot against Him, discussing how to destroy

Him" (Mat. 12/17). At the festival in the temple,

He reminded them that He not only came from

Nazareth, but in a truer sense was sent by God

and would return to Him. Once again, the procla-

mation of His Divinity brought Him a police

threat: "They would have arrested Him then, but

because His time was not yet come, no one laid a

hand on Him". (John 7/30) Unrolling the scroll of

the prophet Isaiah, and making the prophecy refer

to Himself: "They sprang to their feet and

hustled Him out of the town; and they took Him

to the brow of the hill that their town was built on

intending to throw Him down the hill, but He slip-

ped through the crowd and walked away" (Luke

After their inquiry as to how He could know

Abraham, since He was not yet fifty years old,

in that casual way in which a man might look over

his shoulder, He said that before Abraham was; "I

Am". They remembered the "I Am" as God's defi-

nition of Himself to Moses. Once more, hatred con-

fronted Divinity. "At this they picked up stones to

throw at Him; but Jesus hid Himself and left the

were picked up and a cross fashioned.

5/18)

4/28, 29).

temple". (John 8/59)

namely, the world is intolerant of Divinity.

Divinity, Stones & Calvary

COMMENT FROM ROME

Christian piety."

venerated as before.

baptism.

ology.

LETTERS

to the editor

Father Bugnini had, assurances

also for those called Gino, Knute,

Clete, Olestine, Priscilla, Dorothy,

Ursula, Alexis, Christopher, Donatus,

Susanna, Giles, Sabina, Nicholas,

Placid, Sergius and Catherine to cite

some not unusual names given in

Even if their names no longer appear in the new calendar of Masses.

they are still commernorated on

definite days in the Roman Martyr-

The criteria for the selection, ac-

cording to Father Bugnini, were 1)

geographical universality; 2) com-

monality of Christian ideal; 3) rep-

resentativeness of Christian life; 4)

distribution among the centuries; and

5) current devotion.

Your Local Saint Lives On

By FR. R. A. GRAHAM, S.J.

Special Correspondent

Vatican City - (RNS) - No, Saint Nick has not been banned. Saint Christopher is still the patron of automobilists; firemen and artillerymen may still invoke Saint Barbara and children can still be named after them.

The only thing that has happened is that they are displaced from the universal calendar of the saints and relegated to local devotion.

An authority writing in the May 13 issue of L'Osservatore Romano made clear that the reform was not intended to kill devotion to the many popular saints familiar to the Christian world for centuries.

Father Annibale Bugnini, secretary of the newly-created Congregation for Divine Worship, in answering the question, Where have the saints vone? wrote: "They go back to the Roman Mar-

tyrology where they were taken from The saints discarded in the process years ago at different phases of of selection, he indicated, may be adopted in local calendars. But it is The "victims" of the new reform, not right, he argued, to make oblihe said, can still be invoked and gatory in Japan or in Africa saints

> who, in fact, have devotees in Italy or in Spain. Another criterion implicit in the foregoing seems to be the element of superstitious or unhistorical devotion. Some saints were dropped, according to the official commentary,

because they did not even exist. One of these was Saint Geminianus, described as "fictitious." The liturgists in carrying out their mandate from the Council did what some surgeons are inclined to do. Having opened up the patient for a

major operation, they took the occasion to tidy up various other small items in need of correction. One of. these was saints whose martyrdom rested on dubious historical foundations.

U. S.

MAIL

5/16/69) on the financial facts of

area Catholic schools was excellent!

for all the dioceses in the state, and

then a concerted effort made in Al-

are running out of time.

system

I would like to see similar facts

It is either some state aid for all

Our schools cannot compete with

the total education being given in the

public system on the \$200 per Catho-

lic pupil cost; and Catholics alone

cannot increase the \$200 to the \$600

or \$650 needed for our schools to

catch up and stay with the public

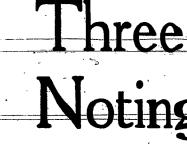
School Board

-Daniel P. Quigley, Geneva

Member, Geneva Catholic



FATHER WAL



Three diocesan priests Navy chaplain - ordaine will mark their 25th ar next month. They are:

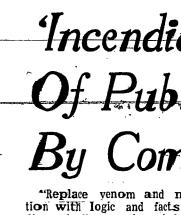
Father John T. Walsh, f pastor of St. Paul's Chy ster; Father Francis E. retired and now residing a Home, Rochester, and Fat F. Cloonan, U.S. Navy Ch

They were ordained Ju by Bishop James E. Kear red Heart Cathedral.

Father Walsh will mar sion with celebration of p.m. June 3 at Sweet's Road, Webster. It will be a buffet supper to be atten rishioners and friends.

Father Donoghue will anniversary with celebrati at 7:30 p.m. June 3 at S Church, Penfield. It will 1 by a reception in the sche

Father Cloonan will ce jubilee on the West Coast



through Whom the world is crucified to me, and I In answer to a newspaper interview in which I was asked: "Are you happy in the Diocese"? The answer was: "I am not happy, but I am joyful.

Not happy because of problems, scandals and defections, but joyful because of identity with Our Lord Who, having joy set before Him, endured the cross." (Heb. 12/2) St. Catherine told a friend that the anguish

which she experienced when meditating on the Passion of Christ was always greatest when she prayed for others. Lifting her hands to the Lord Who appeared to her in a vision, she said: "Give me a token that Thou-wilt save them". And then the Lord seemed to clasp her outstretched hand in His and she felt a piercing pain, as if a nail had been driven through the palm of her own hand. She had become so absolutely one with the interceding Savior that she entered into the fellowship of His Crucifixion.

each has to be stamped with Christ's sacrificial.

During an audience with Pope Paul VI, I re-

marked that like his namesake, St. Paul, he was

being stoned by those to whom he brought the

message of Christ. His answer was that though

there are many sorrows, there is still one great

joy — that of suffering for the Church. Calvary

is not only in the soil of Golgotha's hill but also

in the soul of the Pontiff. With perfect justice was

St. Paul quoted: "As for me, the only thing I can

boast about is the Cross of Our Lord, Jesus Christ,

life in order to share in His Glory.

to the world". (Gal. 6/14)

Unconscious Relation to Christ

Through Suffering

Souls like Pope Paul understand how they fill up the sufferings wanting, not to His Physical, but to His Mystical Body. But are there not millions in the world who are doing the same thing unconsciously? May not the problem of "the salva-

Is not every human being in the world who suffers in some mysterious way incorporated to Christ? Here we are concerned with those who may know not Christ, or who are unconscious of His existence; the mere fact that they suffer is already a part of their Christification and even salvation. It is one thing to study the theology of non-Christians, but it is another thing to go among the poor, the starving, the lepers and the homeless in Africa and Asia. There one transcends all of the distinctions which arose relatively late in theology, such as baptism of desire. One sees these poor already unwittingly united to Christ the Head through the sufferings which they en-

tion of the pagans' find here a partial solution?

dure in their flesh.

Hats and Church Daily newspapers of May 2-3 gave headlines to a report from Rome

Five days later, the Secretary of the Vatican's Congregation for Divine Worship stated that the news despatch of May 2 had been erroneous in this respect. In publishing the new Roman Missal, THE POPE MADE NO CHANGE WHATEVER, regarding the rule that at sacred rites men should be bareheaded, women should wear head coverings.

According to the press service of the National Catholic Conference, Father Bugnini, Secretary of the Congregation for Divine Worship, said the initial Associated Press report had been the result of an honest misinterpretation on the part of the reporter.

The reporter apparently had asked of the official who conducted the Vatican conference of May 2, whether the new Missal just announced had any regulation on women wearing head coverings in church. The spokesman had answered "No"; and the reporter drew the old law was therefore abrogat-

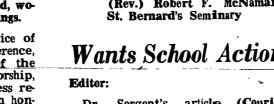
I am sure that the readers of the Courier Journal will appreciate being informed that the original news report "Off With Hats" was incorrect, and that the Holy See has not at this time changed, or announced any intention of changing the canon

It is one more illustration of the peril of taking at face value reports from the Vatican that appear in the daily press. It is one more illustration of the value of having a Catholic Press to report the story fully and in all respects correctly.

(Rev.) Robert F. McNamara. St. Bernard's Seminary



Dr. Sergent's article (Courier CHURCH HUMOR



church.

that women were no longer to be required to cover their heads in

law that rules on this matter.

bany to solve this problem. parochial schools at a small increase in state taxes, or a larger tax increase to educate all children in public schools. It is either/or, and we

Later on when He said that God had consecrated Him and made Him Holy, and that His Father had dispatched Him into this world: "They fetched stones to stone Him", and when He asked: "For ed - 'Lou claim to be God' (John 10/31-38)

Finally, when Pilate brought Him out on his sunlit portico wearing the crown of thorns and the purple robe, the people demanded the Crucifixion because "He has claimed to be the Son of God" (Jöhn 19/7).

Divinity is always a challenge to the pride of man:-stoning is the first form of that hatred: Crucifixion is the last.

The Church and the Cross

.The world has a place neither for those who are too good nor for those who are too bad. That is why Supreme Goodness on the one hand, and thieves on the other, were pilloried to crosses. Only the mediocre survive. The Cross is then a dirty word, for it stands for supreme detachment from worldliness in the midst of total attachment to souls. "Come down from the Cross" (Mat. 27/40, 42) is the ringing cry of the centuries. Faith was made to hinge on that descent. "Come down and we will believe". But He did not come down to make un-crossed believers. It is human to come down! It is Divine to hang there!

Even before that moment in the Garden, our times were anticipated when there was the struggle between the Cup and the Sword. Peter brought the sword. It was a kind of "student violence", for in his immaturity he had not yet graduated from His Master's teaching. Our Lord made Him put back the sword into the scabbard and then asked: "Am I not to drink of the cup that the Father has given Me"? (John 18/11) He did not say the cup that Pilate, or Caiphas, or the people, or Judas had given Him - but the Father. They were only the glove; inside was the Father's Hand.

He did not blame courts, establishments, ad--ministrations, whites or blacks. His mission was to carry the cross which was another word for wounded love in the Heart of the Father. The sword stands for the violence against evil, but without considering oneself partly to blame for it. The cup is the absorption of evil, as if all it was were his own.

Christ's Passion is Finished — Ours is Not-

When the dreadful drama of Calvary was finished, the Roman soldiers who sat at the foot of the Cross heard Him say: "It is accomplished." (John 19/30) This does not mean it is finished, but rather it is a cry of triumph, like a commando soldier who has smashed the last defense of the enemy; though mortally wounded, he gasps to his superior officer: "Mission accomplished"

Here we come to the question of living in a frustrated world. Though the Passion is finished in Him, it is not finished in us. This daring insight Paul gives us:

"I am suffering on behalf of you who have heard the Gospel, yet I am far from sorry about it-Indeed, I am glad, because it gives me a chance to complete in my own sufferings something of the untold pains which Christ suffers on behalf of His Body, the Church".

Paul is here saying that the story of the Cross never ceases. It is not that Christ did not suffer. all that He could in His own Human Nature. It

As one walks among 250,000 homeless who sleep in the streets of Calcutta every night, as one visits the leper colonies that contain only a small portion of the ten million lepers in the world, one never say so many chilsts in my life as I say in these hungry and white-sored bodies in leper

colonies and in the gutters.

Looking into the future, Christ has said that He would prolong His existence in two ways: in His Church and in the pain and suffering of the world. It is with the latter that we are here concerned. On the last day He will say:

"I was hungry . . . I was thirsty . . . I was a stranger . . . I was naked . . . I was sick . . . I was imprisoned."

There is no evidence that all of these in whom He suffers are Christians in the strict sense, for in this discourse Our Blessed Lord was saying: 'All the nations will be assembled". They did not know that Christ was in them.

Not even those who are saved will always be sure that Christ was in them, for they will ask: "Lord, when did we see you hungry or thirsty or naked, sick or in prison"? (Mat. 25/31-46)

There is what might be called the unconscious Christianity of the suffering. If God and pain are related in Christ, why is not Christ related to man in pain? The slums throughout the world, the inner cities of the Western world, the wounded that fall in wars — are not all these the ones Whom the Lord called the "least of My brethren"? All these broken lives, alienated minds in hospitals, discriminated races in ghettos, are all unconscious cells in the Mystical Body of Christ. No wonder Leon Bloy, when unable to receive Communion, asked that the poor man be brought to his sick bed. Christ is in them not perhaps because of their virtue, but because they are sick. Christ is in the weeping, not because they have deliberately sought His Grace, but because He is in their tears.

The Christian people who struggle for social and racial justice are doing a right thing but not always for the highest motive. The Christian should see Christ in the needy and the socially estranged, and not regard them merely as victims of a civil injustice. The amount of good that is done to the suffering of the world depends upon the vision of those who help. It is interesting that Sartre, the atheist, hardly ever mentions pain, partly because the cult of "nothingness and despair" must necessarily ignore it.

The social workers of the future will not be those carrying the placards of hate, but rather those like Simon of Cyrene who will be carrying the sick, as Simon carried the Lord's cross. Those who cannot enter the so-cial arena of injustice without pointing fingers of blame and guilt at others have not been touched by the vision of the pain of God in Christ and the pain of Christ in the sufferer.

Political speeches are often filled with windy talk about brotherhood, but we are all bastards if we do not have God as a Father and if the Father does not have a Son Who can come down into the muck and mire and dust of our human lives and inspire His followers to see Him "in the least of the brethren". The only way we really love and do service to these is by the recollection that "He loved us first." (1 st John 4/19)

But the spokesman had said "No" because the regulation for head coverings thas mever obeen in any. Missal, past, present, or future, That, rule, based on a tradition at least as old as St. Paul (I Cor. 11), is set forth not in the liturgical books of the Church but, for the Western Church, in the Code of Canon Law.

Canon 1262 of this 1918 collection of official church law, says: "When they take part in divine service, women are to be dressed in a seemly manner and have their heads covered, especially when they approach the table of the Lord."

Doffing the hat by men, and donning the hat or veil by women has always been a sign of reverence to God. It is not one of the ten commandments, and the Church can for that reason alter the rule if need be. In fact, the rule may well be omitted from the projected new Code of Canon Law.

There is a widespread trend of late for women to omit head coverings at church. Personally, I consider this regrettable. Our age is irreverent enough as it is. And is it perfectly consistent to omit a head covering on the ordinary Sunday, but to wear a veil or hat at First Communion, Confirmation, and-especially-at weddings?

Word for Sunday

Pentecost- Help From On High

lessly.

happened. Their response is a hymn

of thanksgiving. Then they all pray-

not for persecution to end, but for

boldness to preach the Word of God

"When they had prayed, their

meeting-place was shaken; they were all filled with the Holy Spirit

and spoke the Word of God fear-

The Samaritan Pentecost followed.

Peter and John prayed for the Sa-

maritans, for they wondered wheth-

er non-Jews should be received into

the Church. They prayed, and the

Samaritans "received the Holy Spir-

it." So wondrous was the effect that

Simon, a magician, offered money

Next came the Pauline Pentecost.

Struck blind on the road to Damas-

to share in the apostles' power.

Msgr. John S. Ràndall

Carmen J. Viglucci

Associate Editor

Managing Editor

By Father Albert Shamon

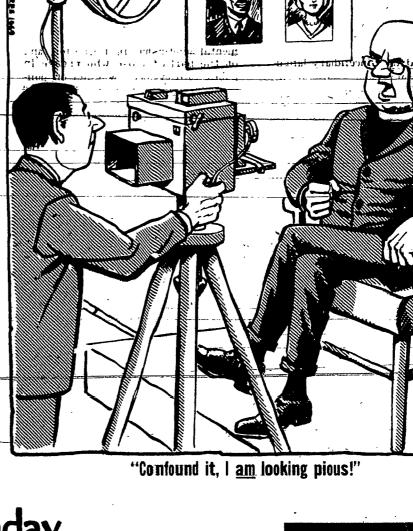
The Acts of the Apostles has been called the "Gospel of the Holy Spirit." In this "gospel," we see that the Holy Spirit follows a definite pattern: first, that He comes more than once; second, that He always comes in answer to prayer, especially community prayer; and third, that after His coming there is an appreciable growth in the unity, love, joy, courage and expansion of Church.

One of the errors many entertain about the Holy Spirit is to think that He came only once upon the Church. In Acts there are at least six Pentecosts; and each is in answer to prayer.

First, there was the Jewish Pentecost so familiar to us and so spectacular with its wind and fire, with Peter's magnificent sermon, followed by a mass-conversion. There was never another quite exactly like it. Maybe that is why some conclude that Pentecost happened only once.

This Pentecost was so dramatic, because it was prefaced by the greatest pravers that ever went from earth to heaven. It was the Mother of God and the Twelve who prayed in the Cenacle. They prayed not just for an hour, nor a day, but a lovena of days. No wonder they drew down fire from heaven.

This great Pentecost was followed by the Little Pentecest. After Peter





Leo

3-16

cus, Saul prays. Because he prays, Ananias is sent to him to restore his-sight-and-fill-him-with-the-Holy-

Spirit.

COURIER-JOURNAL

BISHOP FULTON J. SHEEN

President

Rev. Richard Tormey

Editor

As the Spirit gets an apostle ready for the Gentiles, He conditions the apostles themselves to break out of their Jewish exclusivism by the Roman Pentecost. A Roman centurion prays at Caesarea, Peter prays at Joppa. Prayer brings Peter to Cornelius and Cornelius receives the Holy Spirit,

Briefly, the Holy Spirit intervenes in every major decision of the early Church. So obvious was His work in the Christians themselves and in the spread of the Church that St. Luke could write about it clearly.

Anthony J. Costello

Advertising Director

Arthur P. Farren

Associate Editor

discussion" was the advi Councilman Stephen May munion Breakfast addre the St. Philip Neri Holy ciety.

May destied the mincend age of intolerance and vi which have marked local tion of such diverse subje relations, Vietnam, Blaim ment, busing, school violer education.

"In recent years,' he 1 art of verbal overkill, into the views of others and di facts and emotions have ticed by too many of our cated, most articulate spol

Frequently, May added, of verbal violence has crea frustration, bitterness and tion of positions on both minor issues." These are elements out of which "h solutions," can be forged. ed. "Verbal violence may cede actual violence," he

May stated that "we mus nize the need to respect fellow's views, no matter

Three Die National Study of

Father Daniel Brent, ass

erinterdent of schools-inester diocese; Dr. Gerard an obstetrician and chairm Rochester diocesan commit education: and Sister Agr ring educational coordina Rochester diocese, have be members of a national Tasl

Sex Education The task force has been edf by the Family Life I the United States Cathol ence under the direction of Catholic Bishops.

The role of the task for to set up program mate guidelines, as well as to those already in existence education in the schools.

An estimated one thir Catholic dioceses now h form of a sex education p their parochial schools. dioceses in New Jersey h wide school programs of -tion.

Other members of the force include Massachuse trician, Dr. William Dov John Goedecke, a Harris obstetrician; Father Walte ski, director of the Chicag cesan Cana program; Dr. A chairman of the departme chology at Fairleigh Dicki versity in Teaneck, N.J.; Rilla, religious educator in ton, D.C.; Sister Barbara ordinator of family life ed Rockville Centre, N.Y. die Dr. and Mrsy John Willke nati,

