



Mrs. Lawrence Norton, left, and Mrs. William Stenglein display some of the merchandise that will be put on the block Monday night, June 9, at St. Pius X. The 16th annual auction will begin at 6:30 at the site of the old church, 295 Chestnut Ridge Road.

Newman Apostolate 'Fun --- But Serious'

New York — (NC) — The Newman Apostolate on college campuses is a "fun experience," but it also is concerned with students' intellectual development and enrichment of their Catholic conscience, Bishop James W. Malone, U.S. bishops' representative for Newman work, said.

Bishop Malone of Youngstown was interviewed (May 25) on Guideline, a radio program carried by NBC.

Approximately 500 campuses are staffed by a full-time chaplain and have their own centers, said Bishop Malone.

Newman programs are in operation on college campuses which are not under Catholic auspices, he explained.

The priest working on campus spends most of his time

counseling and advising students, he said. "He doesn't have to go out and look for students to give advice. They are continually beating a path to his door," he said.

Deaths

W. P. Whelan

A requiem Mass was celebrated May 22 at St. Augustine's for Wallace P. Whelan of 235 Post Avenue. Burial was in St. Joseph's Cemetery, Albion.

Mr. Whelan died May 17, 1969, in Reno, Nev. He leaves his widow, Clara; a son, Richard, and a daughter, Barbara; a sister, Mrs. Joseph Geraghty; two grandsons, two nieces and a nephew.

Theology of Worldliness

(Continued from Page 6)

Once upon a time a boy was studying the violin. His right hand handled the bow with some skill, but his left hand fingered the notes badly. One day the teacher said to him: "From now on, we are going to concentrate on the left hand and the correct fingering of notes." The boy then went out to his playmates, who knew less about violin playing than himself, proclaiming: "From now on, all violin playing is done with the left hand! Who needs a bow? It's antiquated! Fritz Kreisler used it years ago! But there is a generation gap between the new violinology and the old!"

Emotionalism is Extremism

Something like that is happening in theology. The Vatican Council found that theologians were emphasizing certain aspects of Divine Truth too much and neglecting others. For example, the theology of the Church as the Body of Christ was well done, but there had been a neglect of the role of the Spirit in the Church as the People of God. Some theologians immediately jumped to the extreme in saying: "There is no more institutional Church, but only a spiritual or a charismatic Church"—as if man could have a soul without a body. "Look, ma! No right hand!"

The same over-emotionalism has happened in the teaching of the Eucharist. The Vatican Council reminded the faithful that they have been properly stressing the Eucharist as the Bread of Life for the individual Catholic; but the Council also said that the faithful must not forget that the Eucharist is the bond of the community. Extremists then began preaching that there is "no Eucharistic Presence any more than there is Divine Presence among the daisies."

What happened was very much like a baseball manager saying to a third baseman: "You are good at catching flies but not good on grounders. From now on, we are going to concentrate on ground balls and see how you can pick them up." From that day on, whenever the third baseman got into a game he refused to catch fly balls; he fielded only grounders.

The Church has not changed, but it brought to the surface some partially abandoned historical ideas. As in music, sometimes the bass is stressed, and at other times, the treble, so the Council pressed more heavily on the keys which brought out the Church's relation to the world rather than to its membership.

A bird sleeps under one wing, but no bird flies with one wing. When in flight in the daytime, the bird does not rest the one wing used as a blanket during the night. But after the Council, those who saw the Church sleeping under one wing decided that the other was useless!

It is so hard in a maladjusted world to keep balance. As Chesterton once said, the chariot of truth is dashing down the road of history. On either side there are abysses. It was easy in the 18th century to be a Rationalist, and easy in the next century to be a Romanticist; it is easy to plunge into the abyss of idealism at one time, and equally easy to plunge into the abyss of materialism at another, but to steer the straight road without stumbling is the great romance of orthodoxy.

The Theology of Worldliness Applied to Christ and the Scriptures

The Greeks, the Latins, the Hebrews and the Jews all contributed to the wisdom of the world. These were the three languages which were unfurled above the Head of Christ on the cross. He was put to death in the culture of Athens, the culture of Rome and the culture of Jerusalem, in the name of art, law and religion.

These three languages, with their cultures, have washed our shores for centuries. The Greeks taught man that the universe was rational; the Romans translated this rationality into law which became the basis of even contemporary law; the Jews saw the promise of Divine Reason and Divine Law, as well as the fulfillment of both in the Person of Christ, in the Wisdom and the Law of God.

It now remains to see how the three above principles of The Theology of Worldliness have been applied to Christ and the Scriptures. Here we go back a bit in history in order to indicate in a popular way the manner in which Christ has become distorted today, as man has been distorted. The story begins with an abandonment of reason and the attempt to find other ways of knowing than that of universally valid principles.

David Hume had written an article stating that reason was incapable of knowing God. Though communications were not very rapid in those days, that treatise of Hume, which was published in 1739, was read by Immanuel Kant. Kant was not anxious to have his Pietism destroyed, a religion made up of just a few moral principles such as existence of God, freedom of the will and the immortality of the soul.

So Kant began searching around for some way to preserve the Divine; in other words, he came "to the defense of God." He finally found the answer in a book of Rousseau, entitled *Emile*. When it fell into Kant's hands, for the first day in his life, he missed taking his usual walk. Housekeepers in Königsberg used to set their watches by the methodical Kant. But *Emile* so affected his soul, that Kant decided that the best way to preserve the belief in God was, as he put it in his Critique of Pure Reason: "I must give up knowledge in order to make room for faith." In other words, he was putting the defense of the Divine in the will or in feelings and emotions, rather than in reason itself.

Schleiermacher then came along to find another way of preserving religion and Divinity, and that was to put it in feelings. Religion had its own territory and it was that of emotion. As he put it: "Christian doctrines are accounts of the Christian religious affection set forth in speech." Later on there were some Catholics who attempted to save themselves from the attacks against reason by putting the belief in God in blind faith, as did Bonnetty, or Rosmini, who made knowledge of God dependent on an infused idea of being. Lamennais sought to protect the Divine by appealing to tradition.

It was against these anti-rational solutions that Pope Leo XIII wrote his *Aeterni Patris*, published in 1879, urging scholars to return to the teaching of St. Thomas.

Not only was reason repudiated, but history also was rejected. Another German philosopher by the

name of Lessing tried to prove a "generation gap" between history and belief by arguing that all history is based on a relative truth while religion is an absolute truth. It was very evident that Schleiermacher was confusing natural and supernatural religion in this statement. But he threw into history the same problem that Kant threw into philosophy, namely, how to defend Christ and Christianity now that we can no longer depend on history.

Skipping some intervening philosophers, we come to the one who has made our contemporary concept of Christ. Heidegger resorted to the subjective and to feeling, in a very devoted way. Living in the modern world, he assumed the subjective principle that values, to a great extent, are made by the ego itself. From these presuppositions Bultmann then said that we have to approach Scripture, not from the point of view of reason, and even of history, but from the point of view of understanding.

By this Bultmann means: "What does the text mean for me as a person? To be human means to be untied, free from the fixed, to be unattached to historical forms and past events, to be open to life." Once one starts with these principles, then it follows that the only texts that are valid in Scripture concerning Christ, are those which change me as a person.

Then he goes on to say that inasmuch as the Gospels were written for their own time, they do not speak to me or to my times. At this point, he makes a distinction between what he calls myth and kerygma. The myths are those things which fitted one age but do not fit another. He empties the Scripture of most miracles and prophecies, hymns and canticles. They are all embraced under myth; and he keeps just the kerygma, or the fact of the existence of Jesus and His Cross. One is tempted to ask at this point, why he did not use Homer rather than Christ.

The De-Divinization of Christ

Once one grants the three basic principles of The Theology of Worldliness, which all revolve around the subjectivity, or the ego, or the self, or the person as the determinant of what is true, then one comes to the significant question about who is Christ? Is He the Son of God? How is that title to be understood? Christ called Himself the Son of God, and others acknowledged Him as the Son of God. Was He really the Son of God?

Bultmann puts it this way: "Does He help me because He is the Son of God, or is He the Son of God because He helps me?" He chooses the second — He is the Son of God because He helps me. What matters is the ego. This conclusion is wrapped up in Biblical scholarship which is far beyond the province of modern man. The youth who speak of the "generation gap" have not a gap as broad as that of Bultmann. He said that it does not matter what happens, it makes no difference whether Christ rose from the dead; what does matter is what does He do to me. Followers of Bultmann such as Ebling and Fucas do not change Bultmann very much. While Bultmann is asking what does the New Testament do for me, the others ask, what does it say to me? Revelation then takes place, not in history, but in personhood. As Herbert Braun puts it: "Jesus is the name of an event that occurs within my own thinking."

The Bark and Barnacles

There are indeed barnacles on the bark of Peter, and Pope John XXIII did well to bring it into drydock. The complaints and the protests of her members against the Church are justified to a great extent. The press abounds with testimony of those who say that there is a plague in the Church, but like many during the Black Death, they abandon the Divine family in the hour of its need.

But those who remain within the bosom of the ailing Mother, know her sickness better than those who refuse to bind up the sore. The Sacred needs the thundering of Jeremiahs, Hoseas and Amoses to recall its mission to the world. But is the Sacred saved by abandoning it? We could have more confidence in those who rebel against the Sacred, if they left the Church to be more sacred, more united to Christ, more crucified in their flesh and less worldly in their service to the world.

Sister Teresa does not abandon the Sacred to defend the poor. I gave a day of recollection in her convent in Rome recently, where their poverty was greater than the poor they served. When they moved in among the destitute, their first question was to find out how much food they ate a week; that starvation diet was made their own. Missionaries, too, all over the world, never feel it necessary to abandon the Tabernacle to live in a hut, or to disavow Holy Communion because they wash a leper.

Without doubt those who love the fountain of the Sacred for the sake of the world are imperfect; God knows that everything that is written in the 34th Chapter of Ezekiel applies to us; but we do know that all our failures are due to pulling Christ off His Cross and taking the message without the self-crucifixion.

As Eric Fromm, who can not be said to favor the Sacred, remarked: "The beginning of liberation lies in man's capacity to suffer." The tragedy of Judas, who wanted a bread-giving, not a Bread-Giver Christ, is that he might have been Saint Judas. He never became holier because of the brilliant defense he put up for the poor (John 12/6).

It is one thing to jump overboard because one does not like the captain of the ship, but the sea is still not the best means of salvation for in heaven "there was no longer any sea" (Revel. 21/1). Neither they who leave the Body of Christ to be more worldly, nor those who remain in the Body without being more redemptive of the world, are right. The resolution of the problem is for those who are one with the fullness of Christ, to love the world so as to participate in the sufferings of God in humanity.

Parties, Dinners In the Diocese

Father Paul J. Cuddy of Hornell, who writes "On the Right Side" for the *Courier-Journal*, will be guest-speaker at the St. Pius X Rosary Guild banquet, at 6:30 p.m. Wednesday, June 4, in the Party House, Beahon Road. For reservations: 436-6596 or 889-4307.

The Rochester Catholic Adult Club will hold a barbecue supper at 6 p.m. Saturday, May 31, at 18 Country Club Road, East Rochester. For reservations: 458-5236.

The Archconfraternity of the Holy Family of St. Joseph's Church, Franklin Street, will have a communion breakfast and meeting in the school cafeteria after the 9 a.m. Mass Sunday, June 1.

The St. Christopher Social Club will spend Memorial Day weekend in New York City.

Our Lady of the Lake Church at King Ferry will sponsor a chicken barbecue and bazaar Friday, Memorial Day. The festivities will be preceded at 11 a.m. by a Mass for the dead of the parish. Dinner will be served from 1 until 5 p.m. at Northville Hall.

The annual banquet of the Rosary and Sacred Heart Society of St. Casimir's, Elmira, will be held Sunday, June 1, in the school hall, following devotions in church at 5:30 p.m.

The Rosary Society of Our Lady of Mercy, Greece, will install officers at its annual banquet Monday, June 2, at the Edgewater Inn.

The Altar and Rosary Society of St. Rose, Sudus Point, will have its annual banquet at 6:30 p.m. Wednesday, June 4, at Lotus Lodge.

Bishop Kearney High School's Mother's Club will hold its installation dinner at 7 p.m. Thursday, June 5, at Sweet's Farm, Webster.

Business in the Diocese



JOHN P. NALLY

RICHARD W. GAENZLER

John P. Nally of Queen of Peace Parish has been promoted to account manager of Rochester Products Division of General Motors. He is a graduate of Aquinas Institute, and received his bachelor's degree from the University of Rochester.

Nally resides with his wife, the former Mary Kenning, and their five children at 115 Fairhill Drive in Rochester.

RPD also announced that Richard W. Gaenzler has been named sales engineer in charge of new products. Gaenzler, also a graduate of Aquinas Institute, received his bachelor's degree in mechanical engineering from General Motors Institute.

Gaenzler of Blessed Sacrament Parish is married to the former Maryann Weider, and resides at 16 Lilac Drive with their two sons.

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