

Three Reactions To a Crucified Christ

(Continued from Page 6)

the reality. Energy is not dissipated in a fight against innocuous opponents.

If those inside unite with those outside, it proves above all things that the Church is not dying of sheer inanition. God be thanked that the Church is still being treated as an enemy. It can make men angry; it is the one thing to which they appeal to justify their rebellion against it. The press will welcome the testimony of any priest or religious who will raise his voice against the Church that he served. Even those who condemn the Church as being irrelevant prove by their bitterness that it is the most relevant thing in their lives.

Christ on the Cross did not seek enmity; it was friendship that He sought, nor does Christ's Church seek enmity with anyone. It is a paradox that we must accept, that while the Church goes out in love to all, it can test the virility of its love by the fierce fires of resistance it kindles in the breasts of all who know that Christ's Love, regnant, spells disaster to their chosen ways. They do not intend to fail. Hence, they do what they are doing: they unite to push Him out of their path.

Apathy Is Self-Pity

The Cross also provokes another reaction such as that of the soldiers who sat and dined, while before them, and close enough to throw their dice at Him, was the Redeemer. What causes apathy in many, is not the fact that they are overworked; it is the emotional jag of self-pity, and the feeling that they are being abused, or overburdened, or ignored. It was this self-pity that made Martha complain to Christ about her sister.

The tragedy of this for the Church is that practically all the means of communication are in the hands of those who would whittle away the Cross and smear the Bride of Christ. Hatred is so much more visible than love. A few hate, but many are languid. This seems to be the penalty of the affluent Church, as it was in the days of John who wrote to the rich Laodiceans: "Because thou art lukewarm, and neither hot nor cold, I will vomit thee out of my mouth" (Rev. 3/16). As W. B. Yates has expressed it: "The good lack all conviction, while the worst are filled with passionate intensity". Robert D. Abrahams in a few lines, expressed the apathy of many in the Church:

"Some men die by shrapnel,
And some go down in flames
But most men perish inch by inch
In play, or little games."

T. S. Elliot said that the world would end not with a bang, but with a whimper. Dostoevski and Beaudelaire expected that the world would end not with wars, but from a boredom which would become intolerable. Then from the mouth of all humanity would come a yawn as wide as the world itself, and the devil would issue forth.

G. A. Studert-Kennedy contrasted, in his poem "Indifference", Christ coming to Golgotha and then coming to the modern city of Birmingham, and found that the hatred of Calvary was more endurable than the indifference of the secular city:

"When Jesus came to Golgotha they hanged Him on a tree,
"They drove great nails through hands and feet, and made a Calvary;
"They crowned Him with a crown of thorns, red were His wounds and deep,
"For those were crude and cruel days, and human flesh was cheap.

"When Jesus came to Birmingham they simply passed Him by,

"They never hurt a hair of Him, they only let Him die;

"For men had grown more tender, and they would not give Him pain,

"They only just passed down the street, and left Him in the rain.

"Still Jesus cried, 'Forgive them, for they know not what they do,'

"And still it rained the wintry rain that drenched Him through and through;

"The crowds went home and left the streets without a soul to see,

"And Jesus crouched against a wall and cried for Calvary."

Empathy Is Service

Empathy is more than sympathy. It is not the compassion for a pain that is outside of us, but it is the taking on of that pain and bearing it as the burden of Christ. At the Cross those who had empathy were the ones that John describes: "There stood by the Cross of Jesus His mother, and his mother's sister, Mary the wife of Cleophas and Mary Magdalene". To be included in this number was the one "whom He loved", John himself who tells the story. This is the kind of love that cannot turn its back when the object of love is in dire straits, that cannot go home when someone else is away from home, that will get as close as it can in the hope that one may be asked to carry the burden itself. There are two ways for the Christian to meet the suffering of the world today: one, is to step outside of it; the other is to step inside it.

There were probably many sympathizers with Christ who stayed at home the day He went to Calvary but those who "stood", as if to indicate an active participation in that prevailing pathos, were ready to drink deeply of the cup of the pain of life. Sympathy may be service from above, but empathy is service alongside. These are the people who do not go out to comfort, and then go out to their own comfort, but rather those who cross a line and never come back. As Edward Carpenter put it: "Could we be happy receiving favors from one of the most despised of these? Could you yourself be one of the lost? Arise then, and become a savior".

As regards the priest, he will always see himself as both priest and victim. He will be offering not a Host apart from himself, but himself as a Host. He will gather up all of the sickness in the parish, the loneliness of the atheists and skeptics whom he knows, and bring them to Christ. All the hurts of the world he will see as His Wounds; all of the pride of the educated he will see atoned for in the Crowned Head; all the wanderings of those who have left the shades and shadows of the Cross where saints are made, he will see repaid in the pined feet; all false loves he will bring to the Pierced Heart, and all threats that are alleged against him because he is loyal, he will repeat: "Father, forgive them for they know not what they do".

We perhaps are too hard on Thomas. Actually, what he was saying was that he would not believe, that the only Redeemer that he would believe was One Who would have scars on his hands and feet and side. It was only a scarred Christ that won a doubting Thomas, and it will be only a scarred Christ that will save a doubting Church.



GROUNDBREAKING IN DRYDEN — Father Thomas K. Cleary, pastor of Holy Cross Church, Dryden, officiates at groundbreaking for new church-rectory building. Pictured from left are: Alfred Wisling, co-chairman of Parish Building Committee; Father Cleary; Arnold Grace, also Building Committee co-chairman; Russell Ryan, parish trustee; Duane Winters, chairman of Building Fund Appeal.



Aqualide is new attraction this summer at diocesan Camp Stella Maris on Conesus Lake. Director Ed Palumbos is pictured with Mark Schickler, St. Paul's Parish, Webster; Robert and Terry O'Connell, St. Joseph's, Penfield, and Gregory Burgart, St. Anne's, Brighton. (The boys' fathers were boyhood campers there.) One-week encampments for boys are slated through Aug. 2, and for girls from Aug. 3 to 16. Registrations may be made at 50 Chestnut St. (454-2030).

Dryden Church Construction Under Way

Dryden — Construction of a combination church and rectory building for Holy Cross Parish is under way following a fund appeal which exceeded its \$100,000 goal by more than \$5,000.

The new building will be erected on a parish-owned site on the former Alton Mott farm on South George Road, approximately one-sixth of a mile south of Route 13. Construction by Murphy Structural Systems of Syracuse is expected to take about four months.

The fund appeal, conducted in April, brought cash and pledges totaling \$105,496.20. Of 175 pledges received, 28 were at \$1,000 or more. The Holy Cross Guild's contribution was \$8,000.

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Edward Sheen

Deaths
Mary Brahler
Mass for repose of the soul of Mrs. Mary Brahler, mother of a Sister of St. Joseph, was celebrated Monday, June 30, at Holy Trinity Church, Webster.
Survivors include two daughters, Sister M. Nathalie (Leona), SSJ., stationed at Motherhouse in Pittsford, and Mrs. Ulrich (Mildred) Mayer of Webster; three grandsons, John, Robert and Arthur Reinhardt of Rochester; three granddaughters, Mrs. J. Blisig of Depew, and Mrs. R. Critchell and Mrs. T. Cleary, Webster, and 18 great-grandchildren.
Mrs. Brahler, 96-year-old Penfield native, died June 27, 1969, in St. Ann's Home. She formerly resided at 1250 Jackson Rd., Webster. Her husband, Louis, died in 1941.

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NO KIDDING, TO DO OUT LITTLE CO
C C
ALL I
How a I
By Sarah C
There are days w quite as a mother. just plain dumb.
And the incident me that Drs. Speck toheim are consp rather than with r other day.
Our 4-year-old w swim lessons. As w I took the opportu the pool and the s door where I and would sit while sh lesson.
"Why can't you s was the immediate
"Because," I said, ed in the pool area, dren would keep mothers instead of to the teachers."
The day of the fi me as we left the h going to be afraid miss me.
"Nonsense," I sai you. "You're the on hour and the nur much."
In the dressing take off the dress bathing suit. She cl but I got it off.
COM
New Im
By Robert I
Courier Special
Turin, Italy — M lies in other parts on the Italian prie of unquestioning of alty to the hierarch
To the majority o prototype of the I humble, introvert of the Vatican who streets of cities and a long dark cassock med black-satin-hat
Certainly, the ou men would never al be identified wit among the clergy the world today.
The Catholic Chu presume, must be t where. And its clerg tified with the ver, Roman Catholicism, the strongest anyw
However, such I There are among t a godly number o cast their lot w priests in the rest
This area of No ticularly, has been priestly revolt in th
The open rebellio so-called "Isolotto (priest of Isolotto (his parish last Jan fixed to recall a tel text he had come sistance of severa
In the text, Fathe scribed some relig gave some views wh op would not accept
For several week conducted a rumi