

Paul VI: Epiphanic Pope

By BISHOP FULTON J. SHEEN

Some years ago when doing national telecasts on radio, we never used the word "Pope" to describe the Vicar of Christ and successor of St. Peter; rather, we used the title "Holy Father".

I later told Pope Pius XII my reason for doing so: to avoid exciting emotional prejudice because of a word; he approved the idea of minimizing tensions. One correspondent wrote: "I have a dozen books on the Pope being the anti-Christ which I intended to send you, but I rather liked what you said about the Holy Father. Please send me some books about him".

In those days the bigotry against the Pope was from outside the Church; today it is often from within. It was once non-Catholics who stoned him; today "Pope Paul is stoned" (Acts 14/19) by his own. Which term one uses today matters little: The enemies are of the household of the Church (Matt. 10/36).

The cause of Paul-baiting was not the Humanae Vitae, though it provided a good stick for beating. The real cause was the revival of Romanticism, in which the individual ego becomes the supreme authority. Mini-Popes were substituted for the Pope. Mini-skirts are long on exposure, short on concealment. Mini-Popes are long on their own infallibility, short on humility.

Four centuries ago, authority shifted from an infallible Peter to an infallible book. As Chesterton put it: "Reformers went to pontifical man to pull the miter off his head, and they pulled the head off with it". Today, infallibility has passed from the infallible book to the "infallible" individual, whose conscience often claims to be an absolute, but without norm, without magisterium and without the Holy Spirit.

Whenever the ego becomes supreme, it needs someone to attack. A boy who is alone cannot play ball unless he bounces it up against the wall. The ego cannot get any reaction unless it finds something solid to attack which will give a good rebound. No authoritative ego would ever get publicity if he attacked "the Society for the Development of Neo-Scholasticism in northern Nebraska", but he would more likely be quoted by the press if he attacked the Pope, or spanked his own Mother the Church.

A Pope today is a scapegoat. In the early days of Israel, a priest would lay his hand upon a goat, implying that the sins of the people were transferred to the animal. The goat was then driven into the desert. Sin was then transferred from the people to the victim, and guilt removed. In modern times, we project our blame upon the Church, thus keeping our own hands clean. Like Pilate, we hold them up, dripping with the ink of self-vindication which the press gives us, saying, "Behold, I am innocent".

It used to be true that in a consenting community: "Roma locuta est; causa finita est". (Rome has spoken, the matter is finished). Now in the dissenting community we hear: "Ego locutus sum, Roma finita est". ("I have spoken, Rome is finished").

The general result is as Yeats put it:

"Things fall apart; the center cannot hold
Mere anarchy is loosed upon the world.
The blood-dimmed tide is loosed,
And everywhere the ceremony of innocence
is drowned.
The best lack all conviction, while the worst
Are full of passionate intensity".

The interval between Palm Sunday and the Crucifixion was only a few days; it did not take long for the same persons, who threw their cloaks, beneath the feet of Pope John with 'Hosannas', to strip Paul of his robes, crown his head with thorns and shout "Crucify!"

Pope Paul asked for trouble in upholding open communication between Love and Life, just as Christ Himself asked for trouble when He announced the Eucharist. In one single day, He lost the masses, He lost His disciples and Judas broke. Judas's feet stayed within the Apostolic structure a year and a half more, but his heart had already left the Lord. He cracked with the announcement of the Bread of Life; He split with the giving of that Bread the night of the Last Supper.

So today, defections find approval in the Market Place, as Judas found his in the Temple. In this Time of Carnality, applause awaits him who defends Venus against Sacrifice, and a Crucifixion threatens him who defends Sacrifice against Eros.

When about the only fires that burn are those "against" something, Paul VI lost much by repeating what the Church had always said, instead of swimming with the current. This is not the hour when hearts are conditioned to hear: "In your house, just without life shall die; in my house, life without lust shall live" (Chesterton). Rather, the world says to Paul VI, as it said to Isaiah: "Do not prophesy the truth to us, tell us flattering things; have illusory visions. . . . But thus says the God, the Holy One of Israel: 'Your salvation lay in conversion and tranquility. Your strength in complete trust; And you would have none of it'".

T. S. Eliot in *The Rock, VI*, has well expressed the high price Truth must pay:

"Why should men love the Church? Why should they love her laws?
She tells them of Life and Death and of all they should forget.
She is tender when they would be hard, and hard when they would be soft.
She tells them of Evil and Sin and other unpleasant acts.
They constantly try to escape
From the darkness outside and within
By dreaming of systems so perfect
That no one need be good".

Time of Nations

When minds so often argue with the way their bodies live; when philosophy is constructed to suit behavior, it is important to take an entirely different approach. Here we see Pope Paul VI not in the narrow area of sex, but in the broader dimension of history.

Pope Paul VI is one of the most important historical figures in the twenty centuries of the Church's history. The burdens, the challenges and



Pope Paul VI acknowledges the cheers of the crowd as he boards a chartered Al Italia airliner in Rome for his flight to the Holy Land in 1964.

"Paul did not put his foot on a step, he mounted a platform."

The derision heaped on him derive from the fact that he marks the last mile stone of what might be called the Time of the Nations; the clock of history sounds the passing of an hour. Something has come to an end, and it is not the Church.

If Pope John XXIII marked an agglornamento, or an updating in time, Paul VI stands for an avvicinamento, or a coming together in space of all nations.

What is meant by the Time of Nations? It means that moment when the Gospel will have been preached to all nations — a time in some way previous to the conversion of the Jews, the Time of Troubles preceding the Final Judgment.

In the liturgy of the Church, the Epiphany is a progressive feast. It combines three moments in which God manifests Himself to the nations through the visit to Bethlehem of the Kings of the East; through the manifestation of His Power and Glory at Cana; and finally, through the Heavenly Father's proclamation of His Divinity at the Jordan.

"Epiphany" means "appearance"; it was often used to designate a royal visit, or a king's return from a journey in a foreign land. It is this latter usage which is nearest the Christian use of the word, for it refers also to a second coming of the King in Glory. Until that moment comes: "In the name of His Appearing, and of His Kingdom: proclaim the message, and welcome or unwelcome, insist on it" (2 Tim. 4/1; 2 Thess. 2/8).

Before the final Epiphany, or the manifestation of Christ in Glory, as He comes to judge the nations, there will also be a succession of crises. One of them will be the conversion of the Jews (Rom. 11/16-24). "The Gospel must first be preached to all nations" (Mark 13/10).

The Time of the Nations does not mean that everyone shall accept the Gospel. The coming of the Kingdom does not depend on the acceptance of the Mission, but on the faith of its proclamation (Mark 13/10). The Preaching of the Gospel to all people is one of the "signs" of the final end, an integral element in the eschatological plans of salvation. The Gentiles, or pagans are to be given a opportunity for repentance and conversion through missionary activity (Rom. 11/25).

The Good News of the Kingdom will be proclaimed to the whole world as a witness to all nations. And then the end will come" (Matt. 24/14). One may not deduce that we are near the end of the world: "Of that day or hour, no man knoweth, neither the angels in heaven nor the Son of the Father" (Mark 13/32).

First Stage in Final Epiphany

Pope Paul VI marks the end of one era and the beginning of another. He stands at the end of the first stage in the final Epiphany, the missionary preaching of the Gospel to all nations. For that reason, Pope Paul is the Epiphanic Pope. A door of history is closed with Paul VI. After him, we enter into a new era.

Did not John XXIII, in announcing the Council, say that it would be the first fruit of the Epiphany? Did not Cardinal Montini, the future Paul VI, take possession of his See of Milan on the Feast of the Epiphany in 1955? Did not he then take as his motto, in Nomine Domini, (In the Name of the Lord) which is daily used in Mass to herald the final Epiphany of Christ?

When he became Pope, he chose the name of Paul. The Lord spoke to Ananias who was fearful of Paul because he was persecuting the Church: "You must go all the same, because this man is my chosen instrument to bring My Name before pagans and pagan kings and before the people of Israel" (Acts 9/15). Has not Pope Paul VI brought the name of God to all nations?

Our Pope returned to Palestine, the first Pontiff to do so since the days of Peter.

There he united, as it were, the three peoples who claim Abraham as their father: the Jews, the Moslems and the Christians. He met with Moslem kings and princes; he met with the People of Israel officially; he met Christians, for on the Mount of Olives, he and Patriarch Athenagoras met and embraced one another as if to end, at least within themselves, the mystical division of the Church existing since 1438.

He has brought the name of the Lord to every continent, to the Americas, to Africa, to Asia and to Europe.

While in Jerusalem, where the Gospel began, Pope Paul sent telegrams to the chiefs of state of all the nations of the earth.

When before was the Good News preached to all nations (Matt. 24/14) until its literal fulfill-

(Continued on Page 9)

Letters

Holy Communion

Editor:

I was interested in the Courier-Journal article (July 25) which asked just why can't laymen distribute Holy Communion. I favor such a step.

I would like to suggest that if the Church approves such a move why can't the idea, at least in the beginning, be incorporated into the home Mass. The layman would, of course, have to have prior instruction but it would lend special meaning if he could distribute the Sacred Host to his own family and friends in the sanctity of his own home, at least the first time. This area would provide pastors with a good recruitment ground for sincere laymen interested in distributing in church.

It also would afford the priest an excellent opportunity to give instruction to those present on the basic rules of distribution as well as its theological significance.

—John Fitzgerald, Rochester.

(Editor's note: Readers might note the news story on Page 3 stating that the bishops of Superior, Wis., and Duluth, Minn., have received Vatican approval and are permitting laymen to distribute Holy Communion.)

CDC Supported

Editor:

I am sure many readers are familiar with our recently incorporated CDC (Citizens for Decent Community). This organization, which was founded in Rochester, has one major purpose — to rid our theaters of obscene and pornographic films.

The CDC does not classify the majority of movies as obscene. It is not opposed to mini-skirts, bikinis on the beach, or the chorus line long associated with night-club entertainment. This they accept as a matter of personal taste that each individual can accept or reject according to his own values.

Moreover, the membership does not object to films solely because some nudity or off-color connotation is present. For example, there was no attempt to picket such movies as: "The Graduate", "Goodbye Columbus", or "Three in the Attic".

However, movies such as: "Brand of Shame", "How to Have Fun With Girls at a Party", and similar films have been and are being picketed. These films are produced with actors of no fame or standing in the professional community. The filming techniques are completely inferior at best.

The presentation is nothing more than a sequence of perverted sex, sadistic sex, homosexuality, and fantasies normally associated with psychotic minds.

The committee has been successful in ridding our theaters of some hardcore pornography. Nevertheless, much more work needs to be done if the theater owners are to be convinced that the majority of our citizens will not put up with trash.

Moreover, active citizens' groups may convince the Supreme Court to change the "anything goes" philosophy even when states such as New York have laws against obscenity and pornography.

—State Sen. James E. Powers.

Word for Sunday

Use Talents to Honor God

By Father Charles Mulligan

Charisma sells today. In A.D. 1969, the leader needs this magic quality. What is it? In popular usage, charisma implies everything from sex appeal to good PR. You've got it or you don't. So they say. Good looks, long hair, an incommunicable quality; it is an aura that surrounds a person.

But the other side of the word demands equal time.

Enter the staid churchman. With deep threatened dignity and a detached air (very objective), he begins, "Charisma, charisma. . . yes. The Spirit (you see) gave many special gifts called charisms to the early church. Things like prophecy or speaking in tongues. Un-usual gifts (Just the way the word 'unusual' is drawn out implies that these gifts were rather strange.)

This helped the organized church to get a good start. Now we can run on the accumulated wisdom of that official organization. Infallibility is about the only charisma left. Well, the authority of the bishops must be the work of the Spirit and also the Spirit helps the faithful to keep the laws of the church. These early gifts, we're better off without them for they were troublesome and caused (ugh) confusion."

After listening to our churchman, one wonders how this word came to express two such different phenomena. St. Paul makes things worse for he disagrees with both of them.

True, Paul speaks from the first days of love in the Church of Christ. Undoubtedly, it was the beginning and the church was warm, intense, on fire with a sense of mission. No one can hope to recapture the rapture of first love.

But Paul calls the most common gifts "charisms". He praises prophecy and speaking in tongues, but he also rejoices in charisms such as practical service, open-handed charity, cheerful mercy, and devoted public service (Rom. 12/6-8). The ability to cure the sick is a gift; the ability to teach, and pass judgment are gifts—gifts of the spirit.

You, Doctor, are a charismatic figure, if you use your gifts to build up the community of Christian love. You, Teachers, and you, staunch doers-of-good deeds are led by the

Journal's Position:

Reparations -- Yes; Extortion -- No

New York — (RNS) — The principle of restitution and reparation only makes sense "when it is transformed by love." The Lamp declared in an editorial entitled "Reparations — Yes; Extortion — No."

The publication of the Graymoor Friars of the Atonement, a journal dedicated to Christian unity, commented on the demands made on white churches and synagogues in the Black Manifesto of the Black Economic Development Conference, of which James Forman is principal spokesman.

"The principle of restitution and reparation for injustice committed," the editorial maintained, "makes sense in a religious context, however, only when it is transformed by love. No rational person would ever describe extortion as expressive of religious love."

"Even should religious bodies generously respond by divesting themselves of their excessive wealth and channeling it to help the victims of racism, there would of course be only momentary relief. However, the fundamental cause, a lack of religious love, would remain to fester beneath the money glut. Soon the sores

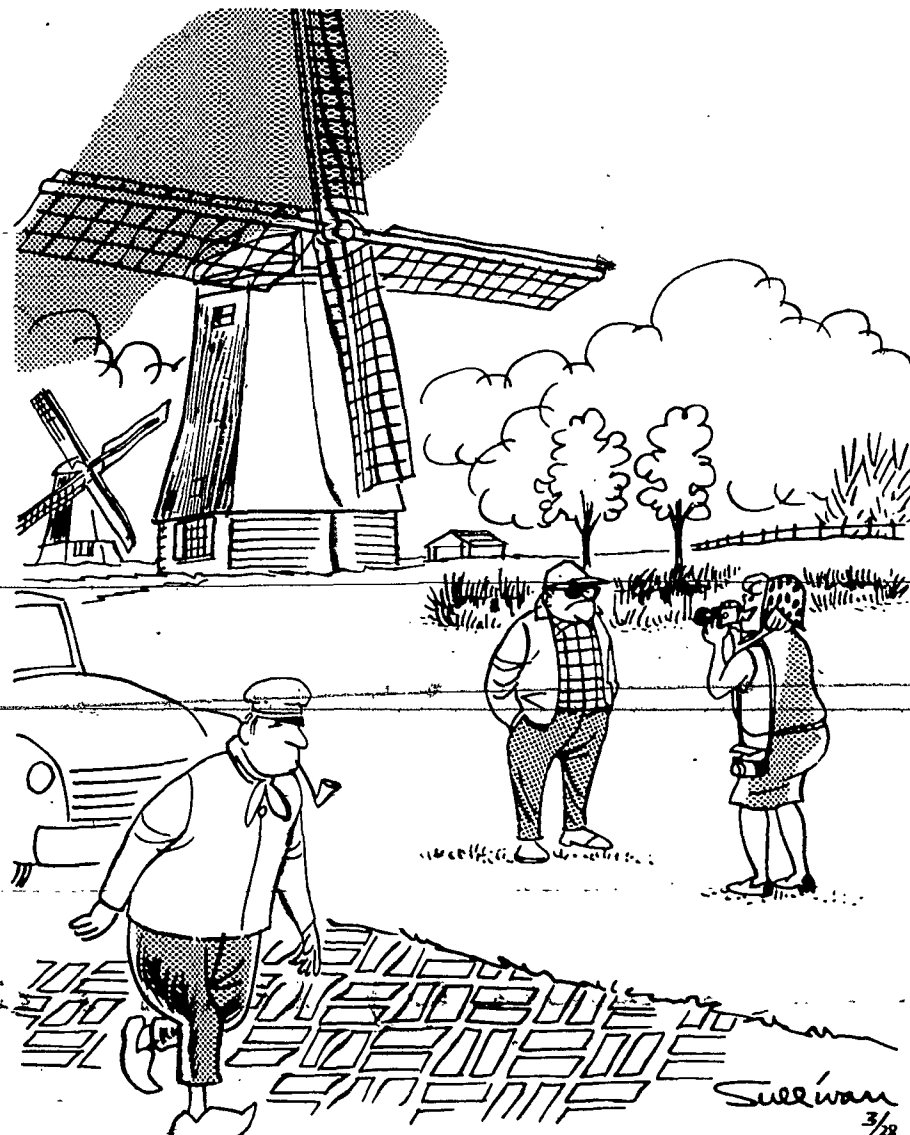
would appear elsewhere, but there would be no more millions available on demand.

"In a capitalist society, money is power. In a church or synagogue money and power are weaknesses, as well as invitations to idolatry. Requests like a Black Manifesto . . . tell the churches that human lives have a price tag on them, that justice without love is possible, that moral corruption is but a matter of misguided economics."

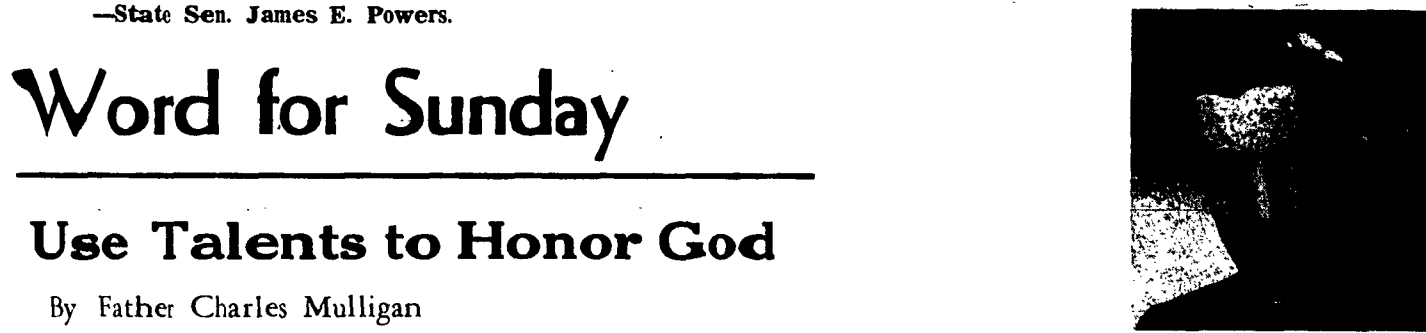
The editorial stressed that churches and synagogues are not completely free of the charge "that they manifest and overtly encourage racial injustice."

"Would that the churches had been asked to put the bodies of its members on the line, to suffer and die if necessary for the cause of racial justice rather than to produce their checkbooks because of public embarrassment."

"Perhaps the novelty and evident sincerity of these black demands will, in the ensuing dialogue, bring all concerned to an awareness that the unity of men, regardless of color, cannot be founded on reciprocal immorality," the editorial concluded.



"OH SMILE, FOR HEAVEN'S SAKE — DON'T LET THIS MORNING'S MASS RUIN YOUR WHOLE VACATION!"



end eroding the unity of the church. Only love and mutual forgiveness can prevail over the divisiveness of sin and heal its wounds.

In the light of all this, Jesus speaks a most pointed message in the Gospel. He spoke to those who "believed in their own righteousness and held everyone else (not like them) in contempt." The charisms are many and varied. We must take responsibility for our own gifts. We should use them to build up the church and not to build up our own sense of self-importance.

There are too many saviors of the Church afoot lately, too sure of exactly what everyone should and shouldn't be doing and saying. Others may have different gifts and the church must encourage them to ply them to the honor and glory of the one God. We must question what I am called to be as a Christian, not what is wrong with those who don't agree with me. Inevitably this question regarding our personal gifts produces the cry of the tax-gatherer, "Lord, be merciful to me, a sinner." For we fall far short. Far short.

What can I give to the Lord for all he has given to me? Lord you are with us always. That is the surprise, the wonder that causes us to lift our hearts to you in joyous trust and worship.

(Father Albert Shamon who regularly prepares this "Word for Sunday" is ill. Various diocesan priests will write this column until his return.)

The office holders in the Church, Pope, bishop, and pastor, serve the body in a special way. They must struggle to walk a tightrope for they should seek to allow the free expression of the many different gifts within the church while trying to preserve deep unity.

There must be a humble reverence on the part of these men for the power of the Spirit to speak even through those outside the church. At the same time they must persist in declaring one faith, one baptism, one new man (Eph. 2:15-16).

The leaders of the church are called to pour themselves out "that they may be one." Unless our leaders prefer a mechanical unity to that of the Spirit, they must listen so carefully and with prayerful caution hesitate before they decide that "order" demands this or that.

The mission of our leaders is discovery — they must read the signs of the times and allow the Spirit to guide the church where He wills.

Thus we are called to be living members of a church that is alive with the Spirit; a church whose actions some will interpret as drunken reelings while only those whose faith will pour with Peter — it is the outpouring of the Spirit. Of course the absurdity of sin will be with us until

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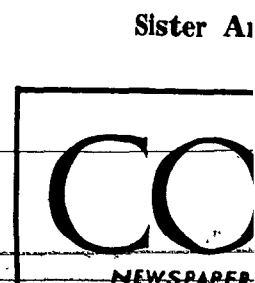
If the summer school Rochester inner city reently underway School could be rep ty-fold, the ranks of in the ghetto would sened.

Granted, however, schools would have faculty ingredients - pgest, Geyotd St seminarians and v

Some 40 second, graders, mostly Bican, spend their n rooms learning read math, enjoy a free afternoon choose eit pool-plunge, or play



Sister Ai



Bishop Exhib

The labor of preach nine days in Dublin balanced by the exd from seeing "the patience of the Irish Sheen said this week from giving a novel Our Lady of Mt. Carr capital from July 16

(Read the adjoining a Dublin view of Bist ccess.)

Fatigued by the st minute sermons daily friars Church of the ers in downtown Dut acknowledged: "There about preaching, — much a speaker giv more from his audie

Home

Vivacious, little B brating her second by out any parents. She is girl with deep brown curly brown hair.

Of Negro and Cauca she is waiting for a f her "their very own l

Her days are filled with other children home and in investiga in sight.

To inquire about ad diocesan families sh Miss Catherine E. W Family Center, 50 Ch ester, N.Y., 14604, or 546-7220.

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Courier At Silver

Bishop Fulton J. Sheen, the first bishop at the Courier-Journal Night Club Aug. 11 when Red Wings will play Chicago.

Anthony J. Costello, director of the Courier chairman for the affair priests and nuns of the beat; invited to be Courier and the Red game.