

# 'Sit Down Quickly ...'

Continued from Page 1

I see that if Secular Man turns us off,  
 It is because we give him only paperback sociology,  
 And not the *Theology of the Crucified*.  
 The doubting world, like Thomas, will believe  
 Only when we too show the red scars of Love.

I see that we must not dig holes  
 Until we have something to build therein;  
 That if our scalpels are poisoned with hate,  
 We can bring no healing to broken wings.  
 That though some may tear at Mother Church's flesh,  
 Yet not one bone of that Body will ever be broken.

I see that fifty years ago, we were wrong in saying:  
 "The Word became flesh and dwelt amongst us  
 Churchgoers, the respectable, the good and the white."  
 And I see that we are wrong today in changing the tune:  
 "The Word became flesh and dwelt among the  
 Rebels, the blacks and the protesters."  
 We will be right again when we believe  
 God is the Father of all men,  
 And so show Christ to Negroes that they will see Him black,  
 And they will so show Him to us, that we will see Him white.

I see a rebirth of a priesthood  
 That will love the poor, without hating the rich,  
 That will serve the Church not despising those who bear its agonies,  
 And whose every dialogue will begin by a monologue before God.

I see the more we priests love, the more we will suffer,  
 As the distraught father suffers more than the delinquent son.  
 But our suffering love will take the worst this world can offer,  
 And press it as another drop in the chalice of Redemption.

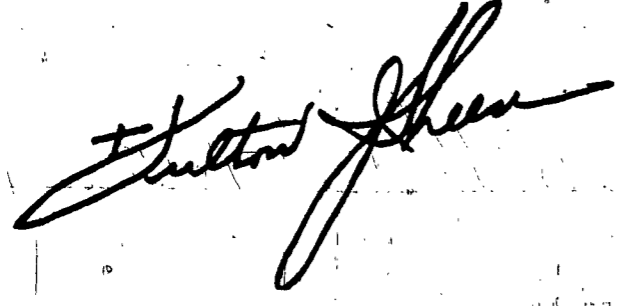
I see that our gravity is too earthly—  
 We are weighted with prayerless days.  
 Oh! to trust our weight on the Weightless Spirit,  
 And step out like astronauts on the shelf of Grace,  
 And not fall,  
 As Christ holds our hand.

My work, please the Lord, is not finished.  
 Much is still to be done, while there is light.  
*Non recuso laborem.*

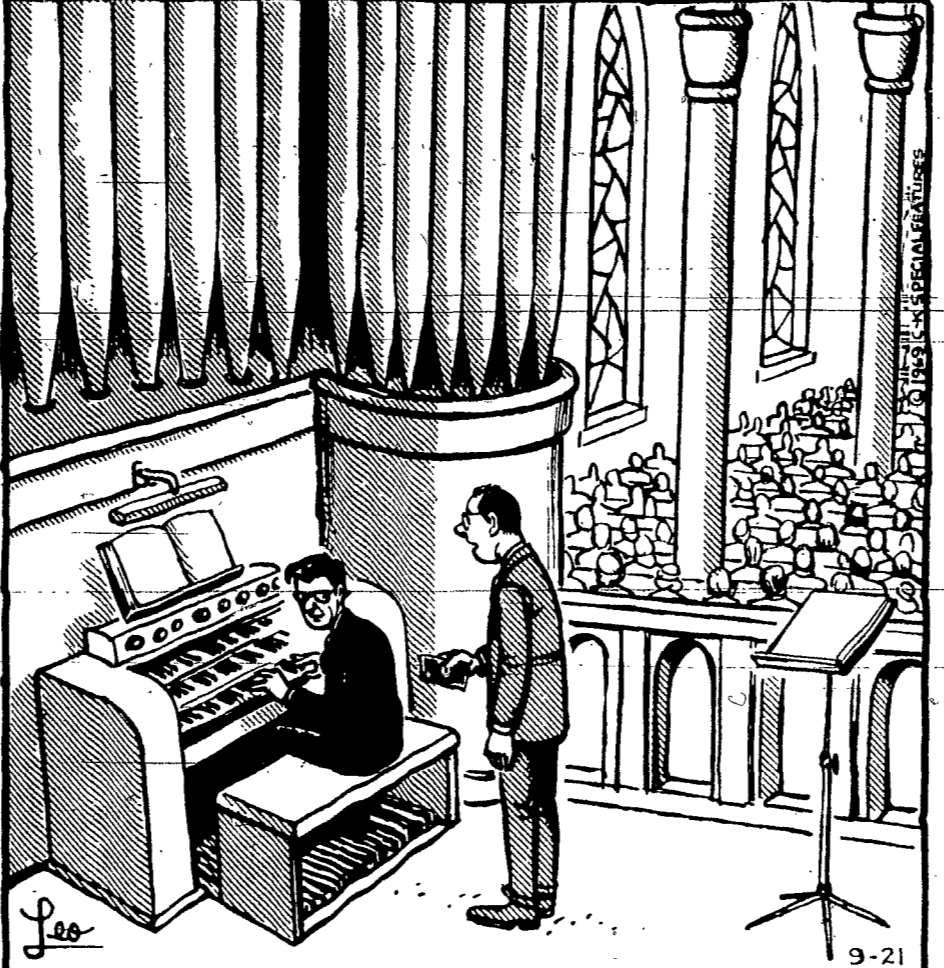
To close the generation gap,  
 Each day I will say:  
 "I will go to the altar of God, to God Who renews my youth."

The Lord did not begin to preach Wisdom and the Cross  
 Until He was over thirty.  
 So I await His Promise to those planted in the House of God:  
 "They will bear fruit in old age,  
 Still remaining fresh and green."

As I work under the aegis of two hearts—  
 One Sacred and the other Immaculate,  
 I will sing with Hammarskjold:  
 "The road,  
 I shall follow it.  
 The fun,  
 I shall forget it.  
 The cup,  
 I shall empty it.  
 The pain,  
 I shall conceal it.  
 The truth,  
 I shall be told it.  
 The end,  
 I shall endure it.



## CHURCH HUMOR



"A gentleman in the front pew wants you to play 'When the Saints Go Marching In.'"

## THE HOLY FATHER

### Parish Indispensable

Castel Gandolfo — (RNS) — Pope Paul said here that while the traditional parish may require some modification of its activities it is "not a thing of the past" but a "living and indispensable" part of the Church.

"There are those," he noted, "who give no importance to their own parish and who say the parish, as an institution, is a thing of the past."

"It is true," the Pope said, "that modern society is quite different from what it was at one time and therefore the parish must modify its activities according to the new needs of the population it serves."

The parish is "our first important spiritual family," he said, "resulting not so much from the homogeneity of its members who are from all social classes but from the generating virtue of a specific pastoral ministry."

This "care of souls," the pontiff said, is the special ministry of the "qualified parish priest who dedicates himself completely to the community entrusted to him, always ready like a Good Shepherd to prefer the salvation of another to his own life."

Pope Paul called the local parish "the center of the word of God, the meaning of the Eucharistic bread, the heart of fraternal love and the temple of the common Church." It is, he added, "in a certain way, as the Council noted, the visible Church established on all the earth."

Because it is all these things, he said, "the liturgical life of the parish and its links with the bishops

must be cultivated in the soul and experience of the faithful and clergy and we must work so that the sense of community in a parish will grow."

## ESSAYS IN THEOLOGY

By Father Richard McBrien

Article 5 of the Dogmatic Constitution on Divine Revelation teaches that the act of faith is possible only to the extent that "the grace of God and the interior help of the Holy Spirit... precede and assist" the usual operations of the human intellect and will. The important word here is "precede."

There is no question of the mind's coming to the threshold of faith by its own rational powers and then, when all the conditions are right, the act is suddenly elevated by grace to the supernatural level.

From beginning to end, the act of faith is under the influence of the Holy Spirit. This principle has been taught consistently by the Church ever since the Second Council of Orange in the year 529. It has however been effectively denied in practice at various intervals in the history of the Church particularly by some of our Catholic apologists of the late 19th and early 20th centuries.

Significantly, article 5 of Dei Verbum omits Vatican II's reference to the "signs of credibility" as one of the factors contributing to the act of faith. I do not mean to imply that Vatican II wishes to deny or repudiate this earlier teaching, nevertheless,

the change of emphasis should not be overlooked.

On the other hand, article 6 seems to contradict the spirit of article 5. Whereas in article 5 there seems to be no more room for the idea of "natural faith" (i.e. the "act of faith" before the infusion of grace), article 6 seems to reintroduce the notion of "natural revelation" although it never uses the term itself. It indicates that man can come to some knowledge of God "from created reality by the light of human reason."

But isn't this precisely what the earlier theologians meant by "natural revelation"? Isn't the council, therefore, endorsing this earlier distinction?

The answer to the latter question would have to be "Yes" if we were to read the article out of context: out of context, first of all, of the whole document in question, and out of context, secondly, of the work of contemporary Catholic theology, which had such a strong influence on the writing of Dei Verbum and the other major documents of the council.

The idea of "natural revelation," as well as of "natural faith," rests in part on the assumption that there has been, in fact, such a reality as the

"state of pure nature," and that at some later point in time God infused this natural order with grace, making it "supernatural" — i.e., something above and beyond what God originally created, almost as if he changed his mind after the first impulses of creative activity.

Again, contemporary Catholic theology tends to reject this notion.

But it is this manner of conceiving the "natural" order (i.e., creation as it stands before or without grace) that is in large measure responsible for the separatist thinking described in last week's essay.

This separatist thinking proceeds along these lines: You first have "natural" faith (achieved through dispassionate examination of the evidence and arguments for Christian faith) and then, at some later point, God infuses grace, thereby raising the act of natural faith to the level of the supernatural.

What was once only a matter of intellectual judgment is now a matter of supernatural virtue. One and the same act, with its inner structure essentially unchanged, is now meritorious and salvific. The only new element is the infusion of grace, which is something entirely extrinsic to the act of faith itself. When I say "extrinsic," I mean that, in this separatist way of thinking, the act of "natural faith" has everything it needs already to be a genuine, supernatural act of faith — except grace. And that is something which only God can supply — from outside.

Such a perspective no longer dominates the Catholic theological scene.

Theologians now insist that all creation has been radically elevated and transformed by Christ. While it is possible that some segments of creation can be at odds with the Gospel, through sin, there is no portion of that creation which is not affected already and in some way by the Redemption.

Karl Rahner's article on "Faith" in the second volume of the new *Encyclopedia of Theology* (Herder and Herder, 1968) typifies this newer orientation in contemporary Catholic thought. He writes: "The starting-point (of faith) never consists merely in a human being's 'natural reason.' This is in fact already historically determined and bears the stamp of the human-being's actual situation and of his personal experience. Furthermore, it is already supernaturally oriented towards the explicit, conscious knowledge of faith."

Accordingly, there is never a purely dispassionate, purely "natural" drift toward faith by the light of human reason alone. If there is a genuine movement toward explicit Christian faith, then that movement however slight or imperceptible is a response to the prior grace of God and inspiration of His Spirit.

And if this is true then there can be no such entity as a purely "natural revelation" because faith is, by definition, the response to God in His revelation.



## Word for Sunday

### Christ Still Asks Men to Think

By Father Albert Shamon

"What is your opinion about the Christ? Whose son is he?" Such was the question posed by Christ to the Pharisees. It is an all important question.

All doctrines are equally true, but all are not equally important. The things on a bridge is not so important as the keystone; the one is ornamental, the other essential. So the keystone doctrine of the Christian Faith is Christ: what do we think of Him?

Chesterton once said that no man has a right to his opinion anymore than he has a right to a free drink of beer. As one must pay for his beer, so one must be able to give solid reasons for the opinions he holds. For man is a thinking animal, not just an animal. Christianity is a system of thought. It sets men's minds to thinking just as Christ tried to do on this occasion. He wanted the Jews to see that the Messiah was more than the Son of David. "What's your opinion," He asked.

and shouted heatedly, "Well, when the Revolution comes, you will like strawberries mit ice cream!"

Christianity does not stifle thought, man by asking him to focus his thoughts on the highest things — the things of heaven.

The other enemy of thought today is drugs. LSD promises to open up the horizons of the mind. The word "psychedelic" means "mind-manifesting." The truth is, psychedelic drugs produce only vivid visual sensations, with kaleidoscopic colors and a vibrancy of image, not unlike the happening Samuel Taylor Coleridge experienced.

"In consequence of a slight indisposition an anodyne had been prescribed, from the effects of which he fell asleep in his chair at the moment he was reading about Kubla Khan. He slept profoundly for about three hours during which time images rose up before him as things, with a parallel production of the correspondent expressions... On awakening, he distinctly recollected the whole and instantly and eagerly wrote down the lines preserved in his hauntingly sensuous poem: Kubla Khan: Or, a Vision in a Dream."

One must remember that Coleridge was a notoriously omnivorous reader and that he dreamt only of that which had already been packed into his mind.

Modern drugs can promise no more than hashish, opium, morphine did in a former day. Every available test proves hallucinatory drugs impair thought. Only after they had broken with drugs did De Quincey and Francis Thompson create their literary masterpieces.

The idea that a swallow of the magic potion will transform youths into geniuses is a cruel illusion. The human mind cannot be short-circuited to yield what only deliberate effort can produce. Christ tried so hard to get men of His day to think and to think about Himself.

It is so important to think and to think about Christ! For as we think, so we act. To think Christ only a

There are two enemies of thought today: tyrannical governments and drugs. Rigid censorship is a must of Communist governments. Everyone knows the story of Pasternak, the author of *Dr. Zhivago* — of Czechoslovakia today. Anatoly Marchenko's *My Testimony* describes what happens to those who dare to deviate from the Party line.

In a Broadway play, the Communist promise of freedom was parodied in a scene showing a radical on a soap box addressing a small crowd in a city park. The man touted, the glorious paradise that would come with the revolution. "The revolution will bring you this, and this, and this..." he ballyhoosed.

And always he concluded each list of blessings with, "When the Revolution comes, you will have even strawberries mit ice cream for dessert."

In the crowd stood a small man holding a tiny American flag. After each conclusion, he would protest, "But, I don't like strawberries mit ice cream."

After about five such interruptions, the soap box orator lost his patience

## Just Who Are You?

By Raymond A. Scroth, S.J. Fordham University Faculty

There are two ways of running away from the young. One way is to consider them as gods. In this view, the university belongs exclusively to the students. Left to themselves, untutored and unchallenged, they themselves will become, it is hoped, their own source of wisdom, knowledge and moral truth.

This retreat may spare the adult a confrontation with the young, and he may gain their temporary tolerance; but in an attempt to save it from being questioned, he has abdicated his own adulthood.

The second retreat casts students in the roles of pre-Vatican II religious novices or military academy plebes. It presupposes an agreed-upon American character mold into which the young are to be shaped. The university's role, from this point of view, is to march the young dutifully through their paces — from College Boards through graduate school — as they perform a series of academic rites, competing with one another, preparing for ordination into the supercompetition of the acquisitive society.

This authoritative stance also spares the adult the pain of confrontation. But in shielding his adult image, the adult has denied his own youth.

One of these philosophies sees campuses as serpentless Edens and skips over the sobering truths the young are the first to acknowledge in *The Lord of the Flies* and in the film *Last Summer*.

The other forgets that the crisis in the universities is perhaps the final stage of the developing crisis of legitimacy in civic, religious and family life, and that many rebellious students are justly angry young men, struggling for a chance to be moral men in a moral society. Both points

of view imply that the universities have forgotten what they are for: moral education.

The young, in their demands that course work be relevant to social needs, are really truer than their mentors to the fundamentally radical strain in American thought, that of James and Dewey, which holds that ideas and acts must be judged by their results and that education must be geared toward society's service.

It is foolish to imagine, says Taylor, that the university can be a center of intellectual and social neutrality in an age when the university has emerged as the central institution of the modern liberal democratic society, and when men now look not to the churches, and not to their civic leaders, but to the universities to tell them what to believe.

This means that the university president must have a set of principles with which he is publicly identified, and that the teacher must stand only on his intellectual authority and take the radical risk of disclosing himself in the fullness of his certainties and ambiguities. He must say what Theodore Roethke said to his class: "I am willing to give you a chunk of myself."

Last year at Georgetown a freshman wandered into my room looking for someone else. He stayed a long while, telling me a great deal about himself and his family. Then he asked, "Who are you?" He already knew my name and what I did; he wanted to know what I felt and believed. His question is the same one student activists are asking their professors, their institutions, their whole society. When the elders duck this question they may have avoided embarrassment for a while; but they have frittered away their moral authority — after all, the only authority that endures.

(AMERICA 9/13/69)



Organizers of the free colleges of Rochester are Bonnie Wahl, Nancy Tu...

## Fisher, M In Welco

Rochester's two Catholic welcomed their freshmen end as though to a swingin tional campus.

Picnics, dances and folk music, folk music and m into this week, to light of registration for the 3 women entering Nazareth 350 new men at St. John F busy social life on the r campuses was "balanced" sessions on education, an get it.

Taking a new tack tow solidarity," both college their entering commuters over the weekend. Everyo quainted at a film and s music and refreshments) a Friday night Saturday was an expedition to Corb A folk Mass outdoors at 1

## New Pr Cardinal

By PATRICIA KEOL

Twenty-two years of school experience, includi teaching in Africa, f of the background of the inal Mooney High School Holy Cross. Brother Joseph lewsky.

Brother Josephat is fan the co-educational system at Mooney High, which is by the Sisters of Mercy. system is in effect at Vincen School, Albany, one of schools where he has tau

A native of Detroit, the Mooney administrator served as principal of Holy Cross High Flushing, and also taught in Monroe, Mich., Warwick, Uganda, Africa.

Brother Joseph received and master's degrees at No University, where he majoree and education. He con vanced studies at Case Cleveland, on a fellowship taught physics, chemistry, mathematics, mechanical, and theology.

Brother Joseph's first Rochester was saddened by in Detroit. He is widowed Mrs. Joseph Chmielewski. H brothers, one of whom also Cross Brother.

## Adult E

Once-weekly evening class igitous topics will feature ice of Christian Formation, Religious Education Program during the week of St four areas of the Diocesan ter, West Webster, Elmira a

Information may be obtai enrollments made through Religious Education Progr Box 231, Geneva (716/789-1 rollment also may be mad classes.

No credits are given, an amations or recitations ar ed. Confraternity of Christi trine teachers taking certai may receive advanced CCD

Fees (unless otherwise n clude: one course, \$8; two \$12. Fees for two persons same family: one course (t not take the same course), courses, \$18.

Following are the dates times, topics and lecturers courses, which extend from ber through November:

- MONDAYS—SEPT. 29-NO. St. Michael's, Rochester
- 7:30-9:00 — "The Organ New Liturgy," Father Ben Ehnmann and William Ferris, at Sacred Heart Cathedral. (1 per person; \$15 per couple family)
- TUESDAYS—SEPT. 30-NO. Nazareth Academy, Roch
- 7:30-8:20 — "Who, What Why — The Church's Pathean Falcone, OFM, Cap., Sacred Scripture, St. Bernar nary.
- 7:30-8:20 — "Penance: M or Meaningless?" Father Rosen, OFM, CAP., co-direct Religious Education Program

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