

FR. ALBERT SHAMON

Word For Sunday



Doris Day once was asked what kept her looking so young. It was not her expensive face creams, she answered, nor 14 hours of rest at night. She said it was the thoughts she thought. "If you think ugly thoughts, you'll look ugly."

The great ages of faith were filled with joy and merriment; full of golden lights and blue colors, like Giotto's frescoes. This was so because those ages eagerly turned their attention to all that was true and good and beautiful in man rather than the seamy side. In these discouraging and depressing days, the Church urges us to think of Mary. Thoughts of her will beget hope, will bring joy back to a joyless society. Merry England was merry when it was truly Mary's.

Think of Mary's Assumption. What a happy-ending story it tells. One, like us, broke the hands throttling man: evil and death. What happened to her, God means to happen to us.

Graphically, John portrayed evil in the world as a huge dragon, flaming red (R1). He pictured the beast confronting beauty. The beautiful woman was the mother of the Messiah. But she also symbolizes the Church, the community where the Messiah dwells and is found. Draconian evil has nothing in either one of them. The mother is immaculately conceived, full of grace; and the Church is holy mother Church, the bride of Christ.

The second reading from St. Paul is excerpted from the great chapter expounding his doctrine of resurrection. As Christ rose from the dead, so did his mother. That is what the Assumption means. For Mary, death was "but the blinking of an eyelid which does not interrupt vision."

Sin, the greatest evil, and decomposition, the great evil of death — both were warded off from Mary. So she sang: "God has done great things for

me." The scriptural basis for the great things done for Mary — for her Immaculate Conception and her Assumption — can be found in Elizabeth's greeting to Mary. "Who art thou?" asked Elizabeth, "that the mother of my Lord should come to me?"

In Old Testament history during the period of the monarchy, mothers played a decisive role. For in the age of the harem, the throne went to the son whose mother had proved most resource and had outmaneuvered all the other wives of the king. Bathsheba for instance, secured the throne of David for her son Solomon, despite the rights of his older brother, Adonijah. Solomon owed everything to his mother. Thus Solomon made a throne for her next to his own. From being one of many wives, she became the power behind the throne — Queen-Mother. All the king's power and prestige were hers. She wore a crown like the king's, sat at his right hand, shared all the glory of his kingship.

When St. Luke puts the title "Mother of my Lord" into Elizabeth's mouth, he was reflecting the devotion of the early Church to Mary. He was saying that the early Church considered Mary like the Queen-Mother — like the mothers of Israel's kings. It was her fiat that made possible her Son's reign as King of kings. As Queen-Mother she shares in a unique way the blessings of His kingdom. His kingdom is one of incorruption — one characterized by victory over evil and death. Surely, then, the Queen-Mother must share in such victory. The Immaculate Conception and the Assumption say as much.

Each day we ask our Queen-Mother to "pray for us sinners now and at the hour of our death." Do we know what we are saying? We are saying, "Mother, preserve us from the evil that ends in sin and the death that does not end in assumption."

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. They should be no longer than 1 1/2 pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

Church Called To Poverty

Editor:

Jesus Christ showed his concern for the poor when He instituted the vow of religious poverty in these sacred words: "If thou wouldst be perfect, go sell what thou hast, give to the poor, and come, follow me." (St. Matthew 19, 21)

Yet in the Courier-Journal (7/14/71) we can read of good lay people struggling to pay off the debt of a monastery that cost more than "\$750,000" to build in 1962, which today houses only ten men. What inconsistency! This in these days of great housing needs for the poor that Jesus had in mind!

John J. A. Overlander,
Rochester

Tighten Belts, Reader Advises

Editor:

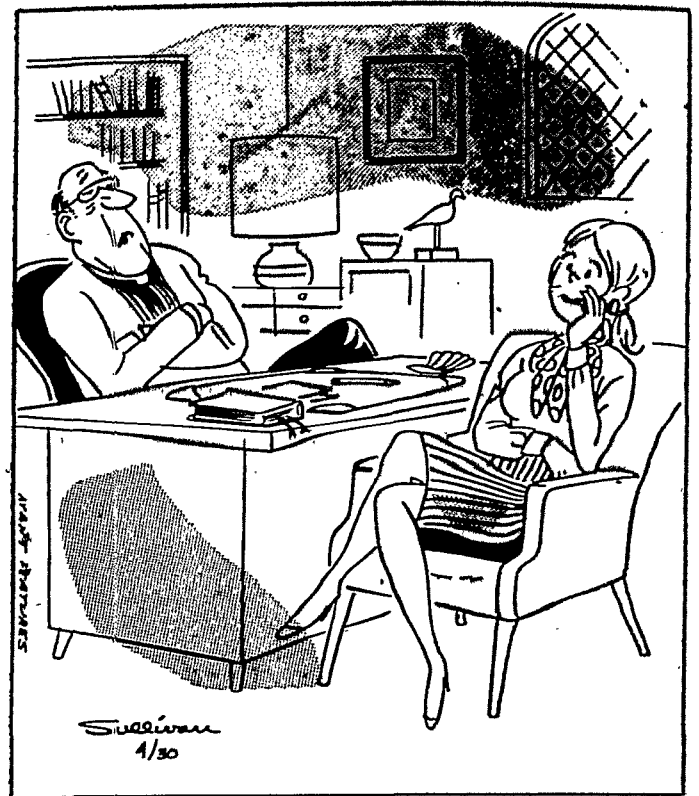
The suggestion to cut costs in school operations certainly caused ruffled feathers among the inner city parochial parents. "Sell!" "Borrow!", is advised, but are these parents going to pay — or are the already burdened and overtaxed individuals expected to handle this bill.

This just might be the axe to kill the goose that laid the golden egg. It would be an excellent thing if those that think there is a bottomless pit in the money barrel, would begin to see that they too must do a little belt tightening, instead of looking for someone else to do that chore.

Has there been any thought on each child doing neighborhood chores, each family member scraping a few pennies together. This is what a great many of us have to do for ourselves so inner city families should certainly be expected to do at least that.

Olive LeBoo
Berlin Street
Rochester

Beyond the Stained Glass



"BESIDES CHARLETON HESTON, WHO ELSE DO YOU ADMIRE AS BEING ESPECIALLY CLOSE TO GOD?"

Back Fr. Cuddy Error On Music

Editor:

I would like to give a word of praise to Father Cuddy for speaking out about the music situation in the Diocese. I agree wholeheartedly with him that the music in the Church should be restored to Latin and the hymns that the Church has known for many years of its existence. Much of the new music is as Father Cuddy expressed, second rate and should not be used.

I am all for restoring traditional music to the Church and think that strong stands should be taken to restore the hymns that people have known and loved for many years.

Robert Dymitrowicz
Organist
Mother of Sorrows, Greece

Error Pointed Out

Editor:

There is a typographical error in the last paragraph of the news release from RNS in the July 28 issue of the Courier-Journal concerning the retention of the Latin Mass. The correct statement reads "In stating the case, Una Voce pointed to a decline in Sunday Mass attendance and said 'a significant part of this decline results from the Mass of St. Pius V being UNAVAILABLE in many parts of the country.'"

As the representative of Una Voce in the Rochester Diocese, I am interested in hearing from all Catholics in the area who prefer this rite. Letters will be acknowledged.

Charlotte Morrissey
302 Giles St.
Ithaca

Q & A

Q. I have heard of priests celebrating Mass without the traditional vestments. Is this a serious disobedience? Will future rubrics for Mass change the use of vestments?

A. Vatican rules, issued this year for celebrating the Eucharist, insist that all priests must wear all the traditional vestments for Mass. Even when concelebrating, the attend priests must be vested properly and may not wear merely a stole over their street clothes. There seems to be no movement, except by "underground liturgies", which boldly disobey many other specific rubrics for Mass, to alter or eliminate the form of vestments we have had for centuries. In the early Church the liturgical dress of the clergy was the same as the ordinary street-wear of well-dressed people. As secular fashions changed, sanctuary attire remained tradition. All the vestments of the Mass-celebrant were fixed by law were just about the what we have today.

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Courier-Journal

Jesus People and The Churches

The following article appeared in the NEW YORK TIMES, OP-ED page in the "News of the Week in Review," for Sunday, Aug. 8, and is reprinted with the TIMES' permission.

By
ARCHBISHOP FULTON J. SHEEN

In the physical universe, energy does not perish but is transformed. In like manner, religious values are lifted into a higher case or degenerate into a lower one.

When the nuns gave up their long habits, the girls put on maxicoats; when the rosary as a devotion was dropped, the hippies put beads around their necks; when mysticism evaporated into an irrelevant ideal, youths sought the ecstasy not through the long haul of asceticism, but the short trip through pharmaceuticals; when seminaries, schools and convents dropped discipline, which is an inner violence against our vices, the street mobs picked up violence but directed it this time against neighbor, race and state.

When the pulpits no longer resounded with that Name "above every name," the young

began calling themselves "Jesus people."

These young crusaders stand as an indictment of the church which joined "Coxey's Army," substituting the social gospel of the secular city for the Christ Gospel of salvation.

It is not the church as an establishment that failed, for nothing corporate falls without the fall of individuals who compose it. The "Jesus people" are picking up the Christ about Whom the church rarely preaches.

Spiritual retreats dissolve into endless discussions in order to escape the decision: "He that is not with Me, is against Me." Liturgy, in some instances, has smothered the Person; abstract virtues killed a loving personal relationship. The young may be rediscovering Jesus outside the church, as did their elders, Henri Bergson, Simone Weil and Malcolm Muggeridge.

It is facile to question the sincerity of the "Jesus people" and to attribute it to a "belated hero worship of a fellow rebel." But the new youth, unlike the "old youth" of three years ago, are not looking to Him as a rebel, but as a salvation.

Why cannot the churches rejoice and not look down their noses at young people who are becoming pure and disaffected because a new love has come into their lives? "Turned on to Jesus" by the Baptist minister, Arthur Blessitt, should convince doubters that the new faith is to be judged by its fruits, and many young have become pure and wholesome.

Who picks up Jesus without the Cross? Western Christian civilization who wants no hard words about purity, taking up a cross daily, and loving enemies.

Who picks up the Cross without Jesus? Russia and China. Discipline, order, commitment to one goal, dedication to a party or a nation to which all individual whims and pleasures must be sacrificed.

But Jesus without the Cross is effeminacy and sentimentalism.

The Cross without Jesus is Dachau, Auschwitz, the absorption and crushing of individuals like grapes to make the heady wine of the party.

As history goes on; Will Jesus find the Cross before the Cross finds Jesus? My guess is the latter, as Doestoevsky foretold. But that is another story.

Wednesday, August 11, 1971