

Father William Smith

Rate Sex Study X, Theologian Says

By JOHN DASH

A nationally known moral theologian would give an X rating to that study of sexual morality recently published by the Catholic Theological Society of America...

Father William B. Smith, STD, professor of Moral Theology at St. Joseph's Seminary in Dunwoodie, last week addressed an assembly which nearly filled the 800-seat Mercy High School Auditorium...

That study, Human Sexuality, new directions in American Catholic thought,

has raised a storm of protest from theologians and bishops across the country and was Father Smith's special target for the second in the Magisterium Lecture Series...

Father Smith prefaced his remarks on the study, which he indicated was "what happens when one does not pay attention to the Magisterium," with the findings of an international group of theologians...

That body, he said, remarked, "that when you look at differences, perhaps confusion, or if it seems perhaps the winds of doctrine are blowing in different directions, where do you find the thread of unity, the thread of continuity within Catholic teaching?"

"They proposed this simple rule: that the unchanging principles of Catholic morality are located in Sacred Scripture, they are then clarified in Sacred Tradition and

presented in each age by the Magisterium."

"These are what we call sacred sources," he noted. "When we give our assent of faith to these things we are really saying there is more than human wisdom involved here: God's revelation, the guidance of the Spirit, the teaching of Jesus Christ."

Father Smith cited Cardinal John Henry Newman's perception of the Magisterium as a preventive for "intellectual suicide."

Father Smith, discounting theologians who see the Magisterium as "an added burden on their already overburdened intellects," sees the Magisterium as a "needed, a necessary blessing."

He said that Newman held that "reason, unaided reason, has a tendency to unbelief."

He sees the Magisterium as a provision made by a most wise and merciful Creator "not only to keep religion going in the world but also to rescue unaided reason from its own suicidal tendencies."

Should the book Human Sexuality be made into a movie, he said, that movie should be rated X, "not for any pornographic content, but because of the extreme violence done to the sources of Catholic theology, namely, Sacred Scripture, Sacred Tradition and the Magisterium of the Church."

He termed the text of the study a piece of "shoddy scholarship," and proceeded to analyze various points the book made as evidence of rejection of Sacred Scripture, discontinuity with Sacred Tradition and both ignorance of and deliberate mis-citing of the Magisterium

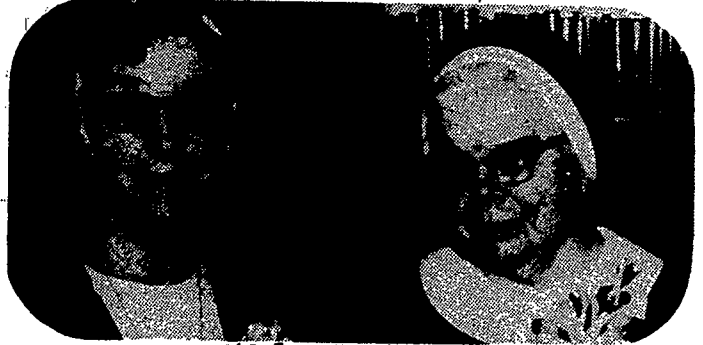
The Magisterium Lecture Series concludes its Fall season this evening, when Msgr. George A. Kelly, PhD, steps to the podium to speak on "The Magisterium and Uncertainty in the Church," at 7:45 p.m. in the Mercy High School Auditorium.

Msgr. Kelly is director of the Institute for Advanced Studies in Catholic Doctrine

at St. John's University. The author of 14 books, Msgr. Kelly also is a member of many professional societies and is organizing Catholic scholars into a group to promote and defend Church doctrine.

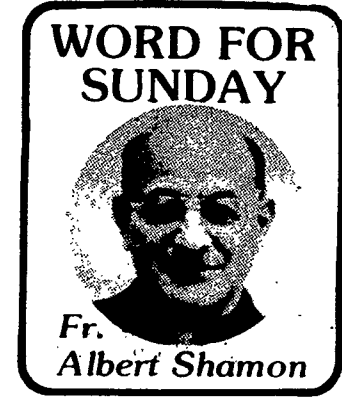
Also this evening a presentation will be made of a check representing the proceeds from the lecture series. Knights of Columbus representatives from the Fourth Degree General Assembly and the Pope Pius XII Council of Irondequoit will give the money to Father John Forni of St. Bridget's Church...

Those presenting the check are Ed Miller, faithful navigator of the fourth degree; Joe Casciani, past faithful navigator and faithful admiral of the fourth degree; Bernie Bromka, past grand knight and comptroller of the fourth degree, John Pat-synski, grand knight of the Irondequoit council.



50th Anniversary

Sister Carmella, left, and Sister Constance, congratulating each other on the occasion of their 50th anniversary of their joining the Sisters of Mercy. The two sisters renewed their vows during a celebrated Mass which preceded a dinner at Notre Dame Convent Oct. 1. Many priests, sisters, relatives and friends of the jubilarians attended the festivities. Sister Carmella is a teacher at Notre Dame High School, and Sister Constance lives at the Mercy Motherhouse.



COMMUNION IN THE HANDS (PART II)

On a visit to Westminster Abbey, it is hard to see the Abbey, so cluttered is it with shrines and monuments. The same thing has happened on and off in history to some great painting: touched up and retouched during the years the original was practically lost. A similar fate befell the liturgy over the centuries. It became so littered with rites and ceremonies that by modern times one couldn't see the forest for the trees.

When Theseus, King of Athens, wanted to enter the labyrinth of Crete to kill the Minotaur, a beast half-human and half-man, which annually slew Athenian maids and men, he tied a thread to the doorpost and unwound it as he walked into the maze. After he had slain the beast, he was able to retrace his footsteps by following the thread and thus escape from the maze. For the last two centuries, the Church has slowly been working her way out of the labyrinth of a littered liturgy by following a golden thread. What this thread is, Vatican Council II formally enunciated in her Constitution on the Sacred Liturgy, namely, "Both texts and rites should be drawn up so that they express more clearly the holy things they signify" (#21). Simplicity and clarity were the golden thread to be followed in the reform of the Liturgy.

The reform began in the 19th century with Dom Gueranger and the monks of Solemnes; impetus was given by St. Pius X, then by two encyclicals of Pius XII, and finally by the declarations of Vatican Council II.

If we recall all that has been happening in the liturgy in the last thirty years, we shall see that there has been a retracing of steps to arrive at the simplicity and purity of the liturgy in the early Church.

For instance, one of the central doctrines being probed today by theologians is the one that sparked the Arian heresy: the meaning of the Incarnation. The humanity of Christ has taken front stage center in theological discussions today — no more Arian nonsense. Deeper insights — yes; distortions — no!

It is significant that the two great encyclicals of Pius XII — one on the mediatorship of Christ (Mediator Dei) and the other on the Mystical Body of Christ (Mystici Corporis) — treated the very same subjects that had caused the liturgical upheaval beginning in the time of Charlemagne.

Slowly the rift between the Liturgy and the laity, between priest and people, began to be healed. Pius XII experimented with the simplification of the Paschal Liturgy in the 50's.

Then came Vatican Council II (1962-1965). From it, doctrines long submerged because of the Church's reaction to the Reformation began to surface: the importance of the word of God, the meal aspect of the sacrifice of the Mass, the place of the resurrection in the redemption, the notion of pilgrim Church, the priesthood of the laity, and so on and on.

Worship follows faith and is its expression. So Vatican Council II ordered that the Mass-liturgy be pruned so that the word of God again might receive its rightful place in the sacrament, that the twin pillars of the Mass (the Liturgy of the Word and the Eucharistic Liturgy) be as evident and obvious as daylight.

together.

Soon after, Communion was administered to people standing. Standing better signifies resurrection and is the stance of the pilgrim. Moreover, to stand is reminiscent of the Passover Meal, which was taken standing. So the altar rail was removed, as a prop no longer needed to support a kneeling communicant. Lay ministers were introduced to underscore the inherent holiness of everyone baptized into Christ. With Communion in the hands, we have now come full circle. We're back to our roots!

But why was Communion given in the hands in the first eight centuries of the Church?

First, it was the natural thing to do. The first Christians were adults and adults generally feed themselves unless they are sick. Then too, the early Christians were imbued with the sanctity of every baptized Christian. Does not St. Paul address the people of God as "saints"? Often the early Christians were literalists. They took the words of our Lord at the Last Supper literally: "Take and eat." Very probably Jesus handed the Bread to the apostles and they took it into their own hands and ate. This kind of reception of the Bread is a strong affirmation of one's wanting to be nourished by God. It is less passive than letting oneself be fed.

Secondly, the call of Vatican Council II's Constitution on the Sacred Liturgy is for a "full, conscious and active participation in liturgical celebrations" (#14). The Church wants Catholics to take active part in what they do at Mass, to be involved not just in mind and heart but in body as well. So song has been interjected into the Liturgy as well as silence, ministerial roles as well as priestly roles. Holy Communion, whether on the tongue or in the hands, is full participation. But to counteract our past passivity, the Church now offers an option for a deeper involvement in the

manner of receiving Holy Communion. By manual reception, the tongue utters "Amen" and the hand outstretched says dramatically, "I want to be nourished by God."

Then too, is it not a beau geste that the same hands that had brought the gifts to the altar now receive them transformed?

Thirdly, Communion in the hands can be a vivid expression of our dependence on God. Our hands are empty. We ask Him to fill them. But we hold our hands out, not like beggars, but like children of a heavenly Father who loves us so much as to offer us the Bread of heaven for our taking. God is ours for the asking.

Lastly, Communion in the hands is very logical. For the tongue of man alone is not holy. The whole person is. Baptism makes us temples of God, sharers of the divine life, members of the body of Christ — "a royal priesthood, a holy nation, a people he claims for his own" (1 Pet. 2:9).

Of course the Church grants Communion in the hand as an option. Both traditions, on the tongue and in the hand, are valid. Like any good mother, the Church respects the feelings of all — those favoring the old tradition, and those who favor a change. In things that are certain, let there be unity; in things that are optional, let there be freedom, but in all things, let there be charity.

Never fear change sanctioned by Holy Mother Church. She is the Bride of Christ and His Spirit is with her. History always proves her right!

AID GIVEN

The Catholic Women's Club of Rochester voted at a recent board meeting to allocate \$1,200 to the following charitable organizations: Corpus Christi School Fund, School of the Holy Childhood, St. Joseph's House of Hospitality, the Right to Life Fund, and St. Bridget's Church.

Advertisement for Michaels/Stern Employees Factory Stores. Features a large 'SALE' graphic, 'THE MENS WEAR CENTERS' text, and details about fall suits for \$85 and \$95. Includes store addresses and phone number 454-5260.