

Before Huge Crowds

Pope Is Challenging Communists

Warsaw — Greeted by huge throngs and roaring cheers every where he goes in his native Poland, Pope John Paul II is using the occasion to remind the world of the immortality of Christianity and also to challenge Com-

munist authorities. "Christ cannot be kept out of the history of man in any part of the globe, at any longitude or latitude of geography," he told some 300,000 at an outdoor Mass here Saturday. "The exclusion

of Christ from the history of man is an act against man." The great crowd interrupted the Pope's words with five minutes of applause and soon the throng began chanting, "We want God."

On Sunday, June 3, at the ancient capital of Poland, Gniezno, as the pontiff celebrated Mass in the city's ancient cathedral, a man held up a sign, written in Czech, saying, "Holy Father, don't forget about the children in Czechoslovakia."

Pope John Paul spotted the banner and said, "The Pope can't forget about those children. We can't forget our brothers."

To identify himself further with all the captive nations, the pontiff called himself "this Slav Pope" during the Mass.

"Is it not Christ's will, is it not what the Holy Spirit disposes, that this Polish Pope, this Slav Pope should at this precise moment manifest the spiritual unity of Christian Europe?" he asked.

He spoke of the unity of Catholics and added, "I thank God that after 1,000 years it still lasts, untouched by time." The implication was also that the unity has survived the Communist authorities.

According to some reports, the Pope also won what amounted to a diplomatic game of chess. Originally, he had hoped to visit Poland on the feast of its patron saint, Stanislaus but the Communists balked and insisted on a later date. Now the Holy Father is referring to his visit as a belated celebration of the saint's feast.

One Kept Secret

15 Cardinals Appointed

Vatican City (RNS) — Pope John Paul II has nominated 15 new cardinals, one of whom — for the time being at least — will remain secret.

The 14 new princes of the Church will be officially elevated in a Vatican consistory June 30. Those who will receive the red hats come from eight different nations, including Canada and Mexico. None is from the United States.

The Mexican appointee is Archbishop Ernesto Corripio Ahumada, 59, of

Mexico City, who helped arrange the Pope's January trip to Mexico. The Canadian is Archbishop Gerald Emmet Carter, 67, of Toronto.

The awarding of a red hat to Polish Archbishop Wladyslaw Rubin, 61, the secretary general of the Synod of Bishops, gives the synod's permanent secretariat in Rome a rank equal to the Church's curial offices. The move may signify the Pope's intention to bring the international bishops body more closely

into the governing of the Church.

As for the unknown new cardinal, it is generally believed he is a prelate from a Communist nation where the Church is suppressed. Speculation is that it is Archbishop Julijonas Seponavicius, apostolic administrator of the province of Vilna in Lithuania.

With the new appointees the size of the College of Cardinals, which advises the pope and elects his successor, grows from 121 to 136 members.

Insights in Liturgy

By Father Stephan Fabregas

Holy Spirit In Eastern Traditions

Liturgical tradition, whether of the East or of the West is always rich in theology, expounding on Christian doctrine and dogma through the use of poetry, song, and ceremony. The Eastern Churches consist of several branches, the most widely known of them being those of the Byzantine tradition: Greeks and the various Slavic peoples (i.e. Bulgarians, Romanians, Serbians, Ukrainians, Byelo or White Russians, and Russians). The feast of Pentecost in the Byzantine tradition, as in the Western, celebrates the outpouring of the Holy Spirit. The emphasis, however, is different.

For the Byzantines, the whole cycle of liturgical services (Vespers, Mid-night Office, Matins, Divine Liturgy, the Hours) was the highest expression of their faith and Christian experience. The experience of the Holy Spirit was greatly emphasized in Byzantine hymnography and is central in understanding all liturgical compositions. The Spirit is the very content of the kingdom of God.

The prayer par excellence of Pentecost is an eschatological invocation of the Spirit — it is so well composed and accepted among the people that it not only begins every single office of the liturgical cycle, but is also used at formal gatherings of clergy and laypeople alike. It goes as follows:

O heavenly King, Comforter, Spirit of Truth, Who are everywhere present and fill all things; Treasury of blessings and Giver of life: Come and dwell within us (fill us), and cleanse us of all evil, and save, O Blessed One, our souls."

The Liturgical offices of

Pentecost glorify the Spirit as "the One who rules all things, who is Lord of all, and who preserves creation from falling apart." Pentecost, the day the Church was born, is the moment when the true meaning of Christ's cross and resurrection becomes manifest, when a new mankind enters back into divine fellowship, when a new knowledge is granted to "Fishermen." This knowledge is not an intellectual function but rather an illumination of human life as a whole. The Holy Spirit, as the "glory" of Christ, not only transfigures the body of the historical Jesus, as was the case at the Transfiguration on Mount Tabor, but goes on to glorify the whole "Body of Christ", throughout the ages (all those who believe in Him and do His Will — all true Christians).

The mystery of Pentecost is not an incarnation of the Spirit, but the bestowing of His gifts. Byzantine Christian tradition makes a distinction between God in His essence (the three persons) and God in His energies (His life of grace), through which He enters into communion with us. This communion is none other than the presence of the Holy Spirit in the Eucharistic community. It designates the spiritual experience and reality of the Church's "oneness."

The Greek term for this "oneness" is *kenonia*, a unity of persons, based not merely on common beliefs and goals, but above all on love. The Church reflects the very life of God himself, as a Trinitarian *kenonia*. The Church is, so to speak, the end-product of the "love-event" which was begun in God the Father brought about by the immolation of the Son, and fulfilled by the descent of the Holy Spirit. The Spirit provides for our ongoing sanctification, creating a *kenonia* of man with God, and hence, of

men between themselves as a "community of saints."

One of the recurring themes in the Byzantine hymnography of Pentecost is the parallel drawn between the confusion of Babel with that of the union and symphony effected by the descent of the Spirit in tongues of fire. The *kontakion* (a short poem whose theme is determined by the feast) reads: "When the Most High came down and confused the tongues, He divided the nations; but when He distributed the tongues of fire, He called all to unity. Therefore, with one voice, we glorify the all-holy Spirit." The Spirit is the very symphony of creation itself, sanctifying by unifying.

The Christian *Kenonia* is a "new creation" whose mission is to announce and bring about the kingdom of God. The troparion (also a short poem whose theme is determined by the feast) for Pentecost praises "Christ who has made the fishermen most wise by sending down upon them the Holy Spirit, and through them did draw the world into His net."

The unity of all these themes, which is the re-establishment of the original relationship in paradise between God, man, and the cosmos, is brought about in the Spirit, His descent anticipating the ultimate fulfillment when God will be "all in all." The outpouring of the Spirit is indeed an anticipation of this final cosmic transfiguration. Byzantine popular customs symbolize the reality of that fulfillment. The churches and even the homes of the faithful are decorated with branches of greenery, there is a profusion of flowers and burning candles — the fulfillment of resurrected nature — all reflecting the experience of the new creation. The breath of God's life is upon us — let us pray that the communion of the Holy Spirit be with us all!

Father Fabregas is assistant pastor of Saint Joseph's (Ukrainian) Church.



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