COURIER-JOURNAL

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#### Insights in Liturgy By David E. Nowak

#### Spirituality Of Preface

"Preface of Advent I" When he humbled himself

to come among us as a man, he fulfilled the plan you formed long ago and opened for us The way to salvation. Now we watch for the day

day, hoping that the salvation promised us will be ours when Christ our Lord will come again in his glory. (p1)

"Just look around," they daydreaming. It is not wondering what it would be life if...I inherited a million

tell us, "look at all the misery!" Each day is filled

with crushing problems. Each tragedy threatens to

overwhlem us with a sense -

idea of Advent hope is

anything more than a cruel

joke? Is the promise of a new

day merely a vain wish

prompted by an evil deceiver? Do we Christians

"have an answer ready for

people who ask you the

reason for the hope you

Authentic hope is not idle.

What else is new?

National Catholic Reporter

(Oct. 19) gave us a "Special Papal Trip Analysis" which

summed up the Pope's

opposition both in teaching

There is a strong parallel

between the life of St. Leo

the Great, who was pope

from 440 to 461, and Pope John Paul II. When Leo

became pope, the Church

was in confusion. He did

these things to restore stability, confidence and

profess?" (1 Peter 3:15)

Can we believe that the

of life's futility.

## On the Right Side

#### By Father Paul J. Cuddy

#### But not all agreed with the Pope.

and in discipline.

John Paul Resembles St. Leo

What do you think of the Pope's visit to the States? A superlatively pastoral visit. It was a shot in the arm

Father Cuddy been con-

tested by a defiant coterie of

priests and Sisters, to the

bewilderment of the

visit. It was a shot in the arm to Catholics to hear a confident Shepherd and teacher who spoke kindly, firmly and unequivocally on doctrines and problems

which have

He controlled heresy in the Western Church, demanding explicit profession of the Catholic Faith from the Pelagian bishops, priests and laity

orthodoxy:

dollars, or was acclaimed President. It does not rely upon what is unlikely of extraordinary.

Nor does real hop depend upon our bes solutions. Such hope woul only be a self-centered projection of our own bes interests. Depending upon what we alone expect, it would fail us in the face of the unexpected. Soon, we would be unable to hope at all.

No, real hope, Advent hope, is something else, something even closer to us than our fantasies and programs. It does not begin by wishing things were different. It never offers are escape from what must be done today. Our hope

before admitting them the Communion. (John Paul i clear in his expectation of our bishops, priests and laity.)

In 452, Attila and his Huns swept through Italy, burning, looting, murdering village after village. They were encamped outside Rome, ready to strike. At the behest of the beleaguered Romans, Leo went out and persuaded Attila to spare Rome. (John Paul has been bargaining successfully, for decaded with the Communist regimes.) Leo intervened in the

doctrinal controversy about the nature of Christ that raged in the Eastern Church The bishops at Chalcedo assented: "Peter has spoker through Leo." (John Paul firmly directing the Church to "hold to traditions handed down." Christian hope, is grounded in what is already here.

Whatever we find already, present, however dimly lit, isour first clue to what may be expected of the future. In this way, Advent promises only that if we discover what we have here and now, then we may have a reason to hope for the best in the future.

Thus, Advent hope is our humble, watchful prayer for the coming of the Lord based upon our experience of his presence even now, in our midst, Emmanuel. We become Advent people as we discover that we are already alive in God and look forward to being plunged more and more deeply into the mystery who is our life.

Leo was a great administrator, and so is John Paul.

In its editorial, NCR summed up its idea of the Pope's mind. It conceded the Pope is a nice man, but a kind of Stupido when it comes to the American Church — one who recoils against our materialism and our predilection for dissent, who does not understand what it is to be intelligent, articulate American Catholic women, who does not grasp pluralism in our society, who does not grasp that his world and our American world are two different worlds. The editorial concludes that "we must be a Church of Pluralism — one faith, many theologies. This is the U.S. Catholic Experience." This is the faith of the NCR and many of its readers. It is not the Faith of the Catholic Church.



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