

"When It's Feelings That Count."

NOVEMBER

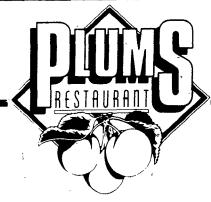


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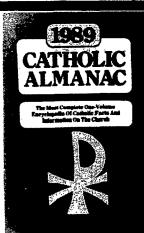
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Columnists

The coming of a heavenly kingdom

By Father Albert Shamon Sunday's readings: (R3) John 18:33-37; (R1) Daniel 7:13-14; (R2) Revelation 1:5-8.

The synoptic writers — Matthew, Mark and Luke — saw the crucifixion of Christ as a tragedy. St. John, writing with the hindsight of history around 95 A.D., saw it as a triumph, the glorification of the Son of Man. Thus, in John's account of the Passion of Jesus, he positions the crowning of Our Lord with thorns, His mock coronation, at the very center of His trial before Pilate. It is really the climax of the account: everything leads to and from the scene. Pilate had asked Jesus, "Are you the King of the Jews?" John answers, "He truly

John therefore views Jesus "being lifted up on the cross" as His exaltation on a throne. His extended arms represent the universality of His kingdom. The accusation against Him, placed on the beam over His head, simply confirms the truth that He is King. INRI are the initials for the Latin phrase Jesus Nazarenus Rex Judaeorum, Jesus the Nazorean, King of

Pilate governed Judea from 26 to 35 A.D. But he did so badly. When he said to Jesus, "I am no Jew," there was nothing but contempt and lack of sympathy for the Jews in that remark. How can one govern well who is unwilling to try to understand those he rules?

Pilate's handling of the case of Jesus reveals how feeble and pitiable was his administration of justice. First, he tried to "pass the buck." He told the Jews to try him. When that failed, he fell back on the custom of releasing a criminal on the feast of the Passover. That did not work either: Barabbas was chosen over Jesus. Then he thought by giving in a little, he might appease the mob's lust for blood. He had Jesus scourged. Latins called it horrible flagellum, "the horrible lash," because strong men died under it or went mad. Finally, he appealed to the pity of the mob, saying ecce homo, "behold the man."

How sad! Compromise is the edge of the wedge: give in just a bit to evil and it is the beginning of the end. Despite Pilate's compromising, he did lose his job. He was recalled to Rome in 35 A.D. Legend has it he was exiled to Switzerland. Above Lake Lucerne, there is Mt. Pilatus — you can reach it by cable car. Pilate is supposed to have jumped to

A Word for Sunday

his death from there.

The first reading is from the Book of Daniel. Remember last week we said this was apocalyptic literature, using images. Thus, Daniel portrays the nations as beasts. If I spoke of the Eagle, the Lion and the Bear having a summit meeting in World War II, you would know that I was speaking of the United States, Britain and Russia. Daniel used the imagery of beasts for the pagan nations because they were savage and cruel like unthinking animals. But when the prophet speaks of the kingdom of God, he uses the image of Son of Man. For His rule, unlike all other governments, would not be beastly, but "human," ruled by a human being, a son of man.

Thus, when Pilate asked Jesus about His kingdom, He answered, "My kingdom does not belong to this world." It is not based on force or arms or brutality. It exists in the hearts of men. The quest of the Son of Man is love. "My child, give me your heart."

His kingdom is described in the Preface for the Feast of Christ the King. It is a kingdom of: truth, where one learns the real truth about life, man and God.

life, his subjects are pro-life; they will do anything to prevent the murder of millions of innocent babies by abortion.

holiness, his followers love good and hate

grace, they are nourished by word and sacrament, especially by the Eucharist and sacrament of reconciliation.

justice, they give to all others their due, be it God or man.

love, they are a caring people.

peace, and peacemakers at home and in

What a truly beautiful place earth would be if His kingdom would come on earth. It would

Communicate to attract and instruct

By Father Paul J. Cuddy

Question: What do you think of communications in our diocese?

Answer: "Communications" covers many things. We have Father George Norton's office, which is the public relations bureau of the diocese, giving the secular press information, especially when there is a problem. One of the best instruments of communication is Mother Angelica's Eternal Word Television Network, but we do not have it in most of the diocese. Most of Rochester and all of Auburn area are blank on this far-reaching communications cable. Perhaps it is because ETWN tends to be

traditional in theology and spirit, even having daily rosary and Benediction, while the makers and shakers of diocesan policies tend to a liberalism which is often unsympathetic toward traditional Catholicism. However, Geneva cable broadcasts Mother Angelica each day, and that reaches into four counties. When I was supplying in Lyons last January I visited several families who were regular and enthusiastic viewers. However, the communications I have in mind is about the pulpit and lectern, and

Q.:What of pulpit-lectern communications? A.: Prescinding certain inadequacies of some speakers, my concern is about being able to be heard and to be understood through the microphone. I assist and preach at many churches, and there is frequently the problem of the proper use of the mike. Sometimes after the last Mass people will say: "Father, we couldn't hear you." I am grateful when they tell me at the end of the first Mass. Which reminds me of a funny story.

about parish bulletins.

An elderly priest was fussing over the pulpit mike, which he thought was out of kilter, though it was not, and he muttered: "I think there's something wrong with this thing." The whole congregation responded: "And also with you." At least it indicated the parishioners were liturgically docile.

Q.:What do you suggest?

A.:Test a strange mike before preaching. It is annoying to the people not to understand the homily or the announcements. It is frustrating to preachers and lectors to discover all their efforts were in vain.

On the Right Side

Q.:What do you think of Sunday bulletins? A.: An interesting, catchy one is a boon. Some are just solid announcements, so stolid as to discourage one from reading it. Others mix announcements with instruction. Liguorian puts out a "Dear Padre" letter which many parishes use in their bulletin. It gives information, clarification, edification. Our own diocesan historian, Father Robert McNamara, puts out an interesting weekly history of some saint which is used in several parishes. These are communications which people read. Q::Is there an ideal bulletin?

A.: Each parish bulletin should be tailored to the kind of people in the parish. A sophisticated parish like St. Louis, Pittsford, would have one trend. A people-concerned parish like

Corpus Christi would have another.

The most ambitious parish bulletin I know of is from Holy Trinity Parish, 10,000 Pheasant Rd., El Paso, Texas. The pastor, Father Tom O'Mahoney, realized how limited most Catholics are in understanding the faith. He tried an Adult Study Club, which brought out a total of seven! So he decided to publish a 16-page folder-type bulletin: eight pages on the Sunday Scripture; eight pages on contemporary religious events and problems. It is strongly conservative, readable, with cartoons and jokes.

One reason President Ronald Reagan is so attractive to many is his humor and quick quip, which disarms so many. During the interminable Bush-Dukakis campaign I wondered: "Wouldn't you think they'd give a bit of lightness and cheer!" Communications has as its purpose to attract as well as to instruct. Why try to communicate if the people aren't attracted? Wise bulletin-makers use cartoons. "One picture is worth a thousand words."

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