

Simplicity's unrealistic for leaders

By Father Paul J. Cuddy
Courier columnist

There is much pope and church bashing outside the church. But sadder still is that it exists within the church. One of the most insidious is the popular book *Joshua* by Father Joseph Girzone, a one-time Carmelite connected with Mt. Carmel High School in Auburn.

Joshua — or Jesus — returned to earth is a simplistic tale of a simple, loving carpenter working miracles of healing and touching the hearts of the simple — with a broad ecumenical stance, but a constant carping against the church.

Father Girzone's church is not the church established by Christ — the church that has a structure necessary to preserve unity, order and service to the faithful. His church is a saccharine spirit, indifferent to the truth and "to those things handed down from the beginning."

It is like a body without a skeleton, a mush of love without the reality of necessary government to maintain and continue all that Christ has commanded. Christ in his church is "the Way, the Truth and the Light," not a labyrinth of contradictions or an abyss of in-

difference.

The church keeps its universal cohesiveness through the institutional church. Despite great faults and sins among many individuals who cared badly — even wickedly — for the church, it continues to do Christ's work though unity with the pope and the bishops united with him.

The objection that the pope should be a simple shepherd like Jesus — not involved in the world and worldly politics — is another simplistic notion.

Kenneth Woodward, for 26 years the religion editor of *Newsweek* magazine, recently wrote a book called *Making Saints*. It includes vignettes of many proposed for canonization. One of special interest, illustrating the Christ-work of the institutional church, is that of Pope John XXIII, previously Archbishop and Cardinal, Angelo Giuseppe Roncalli.

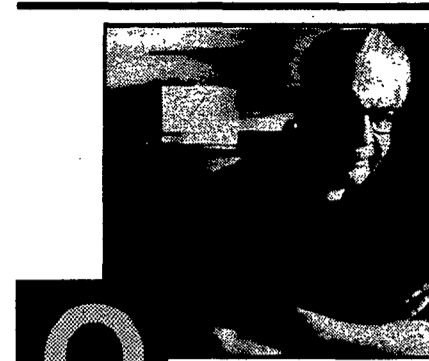
Woodward outlines the investigation Father Antonio Cairoli conducted on the cause for canonizing Pope John XXIII. Father Cairoli visited all the places the pope had worked as a diplomat. One of them was Turkey, to which Archbishop Roncalli has been appointed aposto-

lic delegate in 1934.

Father Cairoli "interviewed a Jewish newspaper editor who told him Roncalli funnelled money to him twice a week during World War II so that Jewish refugees from Hitler could purchase food. What interested Cairoli even more was that the money came not from the church but from Franz von Papen, Hitler's ambassador to Turkey.

"I had never heard this story before," Cairoli said. "But I needed to confirm it with von Papen himself. He was still alive, then living in southern Germany near the Black Forest. So I went there and he told me that yes, it was all true. Hitler had given von Papen a lot of money to use in order to convince the Turks they should side with the Axis. Von Papen was a Catholic and would attend Roncalli's Mass. Afterward, they would talk. Both believed that Germany and Italy would lose the war and both were worried that if the Turks sided with the Axis, the Soviet Union would invade Turkey. So instead of spending the money to bribe the Turks, von Papen gave it to Roncalli who gave it to the displaced Jews."

Through the Holy See and its representative, the work of Jesus was



IN THE
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being accomplished.

Those inclined to give credence to the bashers should read three recent books: *Keepers of the Keys* (Random House), by Wilton Wynn, reporter for *Time* magazine; *Making Saints* (Simon and Schuster); and the intensively researched *Britain and the Vatican During the Second World War* (Cambridge University Press), by Owen Chadwick. All of these deal with the facts of history, not the lovely fantasy of *Joshua*.

Questions can reveal plenty about people

By Father Albert Shamon
Courier columnist

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

Did you ever keep a record of what you thought were the world's worst questions? One that always gets me is, "You don't remember me, do you?" Haven't seen him for years and he just stares.

"Have I kept you waiting?" is another good one. The person's only an hour late. Or what about: "Will you promise not to get mad if I ask you something?" And then they ask for the Brooklyn Bridge. This question gets teenagers: "When are you going to grow up?"

Sunday's Gospel is shot through with questions. Pilate asks four: "Are you a king?" (A dangerous question). "What have you done?" (A leading one). "So you are a king?" (A tricky question). And finally, "What is truth?" (He didn't care).

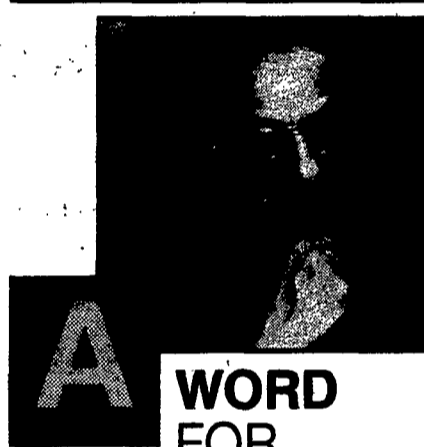
The first question Pilate asked Jesus was, "Are you the King of the Jews?" Apparently that was the official accusation made against Jesus by the chief priests (Luke, 23:2). Pilate's question was dangerous — an imprudent answer could have brought condemnation as a revolutionary.

So Jesus answered Pilate's question with a question of His own: "Are you saying this on your own?" Pilate as procurator of Judea had eyes and ears among the people.

"Are you speaking of a political king according to Roman understanding?" Jesus asked. "Or have you just been hearing talk about a Messianic kingship?" Pilate repudiated the question with a scornful reply: "I am no Jew!"

So Jesus explained that He is a king, but not a political one about which Pilate was thinking. His kingship is twofold: 1) it is not of this world; and 2) it is a spiritual one, related to truth.

He is King, because He is the Al-



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pha and the Omega, the beginning of all things and their end. If Jesus is who He says He is, that means you and I are who He says we are too: "a royal nation of priests in the service of his God and Father."

The tragedy of our lives is not that we think too much of oursel-

ves, but that we think too little. If we knew ourselves, we wouldn't make the tragic mistakes that we often do.

The celebration of Christ the King tells us about Jesus, but it also tells us who we are — "a royal nation of priests." American Express gave the expression, "Membership has its privileges." Generations before us gave us this expression, *Noblesse oblige* — "Nobility has its obligations."

Since we are a royal nation of priests we have certain responsibilities. We must go out to do what we must do — claim the world in the name of our King.

Here are some of the right questions we must ask ourselves:

- Who influences me more in my actions — Christ or my peers?
- What or who lords over me and my life?
- What or who is king for me?

Jesus sought admission into the heart of Pilate. He still seeks admission into every human heart.

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