

The future of the Church can and will issue from those whose roots are deep and who live from the pure fullness of their faith. It will not issue from those who accommodate themselves merely to the passing moment or from those who merely criticize others and assume that they themselves are infallible measuring rods; nor will it issue from those who take the easier road, who sidestep the passion of faith, declaring false and obsolete, tyrannous and legalistic, all that makes demands upon men, that hurts them and compels them to sacrifice themselves.

To put this more positively: The future of the Church, once again as always, will be reshaped by saints, by men, that is, whose minds probe deeper than the slogans of the day, who see more than others see, because their lives embrace a wider reality. Unselfishness, which makes men free, is attained only through the patience of small daily acts of self-denial. By this daily passion, which alone reveals to a man in how many ways he is enslaved by his own ego, by this daily passion and by it alone, a man's eyes are slowly opened. He sees only to the extent that he has lived and suffered.

If today we are scarcely able any longer to become aware of God, that is because we find it so easy to evade ourselves, to flee from the depths of our being by means of the narcotic of some pleasure or other. Thus our own interior depths remain closed to us. If it is true that a man can see only with his heart, then how blind we are!

How does all this affect the problem we are examining? It means that the big talk of those who prophesy a Church without God and without faith is all empty chatter. We have no need of a Church that celebrates the cult of action in political prayers. It is utterly superfluous. Therefore, it will destroy itself. What will remain is the Church of Jesus Christ, the Church that believes in the God who has become man and promises us life beyond death. The kind of priest who is no more than a social worker can be replaced by the psychotherapist and other specialists; but the priest who is no specialist, who does not stand on the [sidelines], watching the game, giving official advice, but in the name of God places himself at the disposal of man, who is beside them in their sorrows, in their joys, in their hope and in their fear, such a priest will certainly be needed in the future.

Let us go a step farther. From the crisis of today the Church of tomorrow will emerge — a Church that has lost much. She will become small and will have to start afresh more or less from the beginning. She will no longer be able to inhabit many of the edifices she built in prosperity. As the number of her adherents diminishes, so it will lose many of her social privileges. In contrast to an earlier age, it will be seen much more as a voluntary society, entered only by free decision. As a small society, it will make much bigger demands on the initiative of her individual members. Undoubtedly it will discover new forms of ministry and will ordain to the priesthood approved Christians who pursue some profession. In many smaller congregations or in self-contained social groups, pastoral care will normally be provided in this fashion. Along-side this, the full-time ministry of the priesthood will be indispensable as formerly. But in all of the changes at which one might guess, the Church will find her essence afresh and with full conviction in that which was always at her center: faith in the triune God, in Jesus Christ, the Son of God made man, in the presence of the Spirit until the end of the world. In faith and prayer, she will again recognize the sacraments as the worship of God and not as a subject for liturgical scholarship.

The Church will be a more spiritual Church, not presuming upon a political mandate, flirting as little with the Left as with the Right. It will be hard going for the Church, for the process of crystallization and clarification will cost her much valuable energy. It will make her poor and cause her to become the Church of the meek. The process will be all the more arduous, for sectarian narrow-mindedness as well as pompous self-will will have to be shed. One may predict that all of this will take time. The process will be long and wearisome as was the road from the false progressivism on the eve of the French Revolution — when a bishop might be thought smart if he made fun of dogmas and even insinuated that the existence of God was by no means certain — to the renewal of the nineteenth century.

But when the trial of this sifting is past, a great power will flow from a more spiritualized and simplified Church. Men in a totally planned world will find themselves unspeakably lonely. If they have completely lost sight of God, they will feel the whole horror of their poverty. Then they will discover the little flock of believers as something wholly new. They will discover it as a hope that is meant for them, an answer for which they have always been searching in secret.

And so it seems certain to me that the Church is facing very hard times. The real crisis has scarcely begun. We will have to count on terrific upheavals. But I am equally certain about what will remain at the end: not the Church of the political cult, which is dead already, but the Church of faith. It may well no longer be the dominant social power to the extent that she was until recently; but it will enjoy a fresh blossoming and be seen as man's home, where he will find life and hope beyond death."

Do these preceding words sound too profound, too prophetic, for a simple rural priest? In fact, they are. These are the words of Fr Joseph Ratzinger, the future Pope Benedict, spoken in 1969 when someone asked about the future of the human dimension of the Church over the next several decades.

The Church is often grossly misunderstood today, or perhaps not really understood at all. To say a few words about the Church it is worthwhile to first emphasize that misunderstandings, false beliefs, wrong ideas about the Church – which can just creep into a person's mind without them really realizing it – does hurt the person, both in this life and their chances for the next. It leads to misery, loneliness, irritation, and frustration. This can be resolved by stopping, quieting ourselves, and asking in a serious way (not as a rhetorical question): what *is* the Church? Is there even a real answer to this?

Let's start with the question: Is there even a real answer to this? Isn't it just whatever I or "we" decide it is? "The Church" can be whatever we want to make it, whatever suits our desires? Can't it just vary from parish to parish, whatever the majority (or loud minority) demands? The relativism (or subjectivism) that is so prevalent today says: well of course that's the case. The Church should be whatever I want it to be. There's no *objective* reality about it. Objective means something outside of me, determined not by me but by someone or something outside of me, which is in contrast to subjective (what is in me, the subject). For example, if you ask someone what their favorite ice cream is and they say fudge ripple, that's a subjective reality; of all the ice cream flavors, that subject likes fudge ripple the best. But the sun rising in the east is not a subjective reality (a truth/reality that determined by the individual person/subject), it is an objective reality. "Subjectivism" (or relativism) says that all "truth" is like an ice cream preference – what's true is whatever is true to you and that's it. There is no absolute, objective truth – the only truth or reality is what you believe.

This relativistic or subjective mentality is so prevalent today, we are so surrounded and soaked in it, that it will have an effect on a person, it will filter into their mind, unless the person consciously chooses against it. That mentality, then, is often brought to and applied to the Church. It is false, and this false belief or expectation leads to irritation and frustration. Perhaps the most helpful thing that a person wants to let sink deeply into their mind is that the Church is ***not*** a human organization or institution.

The Church obviously has a human dimension but ***it is a Divine institution***. The Church was created by our Lord, by God. It is His Church. It is He and He alone who determines its mission. The "teachings of the Church" are His teachings. The sacraments of the Church are His sacraments. It is not my place to change His Church or make it conform to my desires. It is rather the duty of every Catholic to conform themselves to His will and to the God-given mission of the Church. It is the only way to be truly Catholic.

In our country today, indeed in much of the world today, people are used to governing by vote. Popular vote determines the organization or institution or country. Our Lord was crucified based on popular vote. It is impossible for popular vote to rule the Church. God is *absolutely* unchanging and unchangeable (I Am Who Am). We cannot come and demand that our Lord conform Himself or His Church to my liking. The Church is a "place" where we come to conform ourselves to Him. Regardless of my mindset "in the world," when I come to the Church, my immediate expectation is that I will see and hear the will of God expressed – not mine, not the other guy's, not some committee's, not even (in a certain sense) the Pope's (the Pope is the principal keeper of the faith, not the creator of it). This is how I truly become united to Christ. It's not easy street but easy street never leads to greatness. This laying down my will to the will of our Lord does.

God bless you, Fr Kuhn.