

3-25-1942

## Notes: Lenten Address: Luke 23:24

O.P. Kretzmann  
*Valparaiso University*

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Radio  
tragic

US West  
Influenced  
in 1942  
Aug. 2

OCCASION

Valpo - Wed March 25, 1942

Strange - politics

Mass  
Monday  
726

1. One of the strange, mysterious things about modern Christianity - between <sup>next very today</sup> ~~tomorrow~~ + Easter Sunday - crowds - look more closely - three groups -

Come here - strange terrible  
Fundamentals

a) Those who will be there in July & August - <sup>Saints</sup>

b) Those by custom & tradition - do not mean much - faith of their childhood -

c) Those who are somehow haunted by the ghost figure of the lonely Sufferer - vague, uneasy feeling that they know something which life and time have taken away - a restless slough - a hope - a <sup>loaf</sup> <sup>continuing</sup> dream -

Death - Blood, death

2. <sup>RA will be</sup> <sup>Talk you</sup> Common purpose - come to see a man die - strange

From  
Shakespeare  
Gothic

fascination - it is the one universal, inevitable experience - further: we can learn how to live - by practice - each experience, happy or tragic, will, if we are wise - teach us something about the next - but, for the <sup>supreme</sup> experience of Death, life furnishes no <sup>prehensile</sup> - we can learn only by watching to the last door with someone else - listening to their last words - carrying them in remembering hearts for the day - when we join the majority - wise & silent

Gothic  
Gothic  
France  
Shakespeare

3. We have come to see a man die - even humbly <sup>power</sup> speaking a great figure - changed the course of history - His dying words enormously important - seem time the space three to man - three to God - one to himself -

no cry  
of protest  
of pain

4. First word - totally unexpected - nothing about himself - like lightning straight into the heart of all the crowds of men - up gave the feet under the cross of thorns - the years became the accompaniment - the crowd is transformed into the human race - the world stands at a dying man point to the reason for death: "Father,

1. Personal Memoranda  
2. Guide way  
A. for...  
B. for...

TEXT \_\_\_\_\_ THEME \_\_\_\_\_

OCCASION

Vaporario - March 25, 1942.

Words like this

quicker  
4/2/42

stepping  
standing

All the  
blame  
is mine

Unpopular  
St. Ambrose

how terrible  
we have  
one another  
without saying  
it -

5. No sudden thought without background, without cause - it began far back beyond the curtains - in the quiet unbroken ~~center~~ of eternity where there was only God - the vision of the cross against the darkened sky and the far silhouette of those torn & tireless arms - the garden in the cool of the day - prophets & kings - then the quiet night - stable - our Christ - born of the Virginia Mary - <sup>the</sup> savior - Friday noon - a crowd poured out of the Damascus <sup>humans</sup> gate - <sup>Father</sup> - now God could do no <sup>more</sup>

6. That first word - for all our yesterdays & all our Tommorrow - not only for those standing there - echoed back - picked up all the years & rolled them up to become - <sup>corner of penit.</sup> - how they are

7. Sin! <sup>But it is</sup> Pray with it! We can do some things about it - sorry - regret it - wup over it - offer to make reparation - but one thing we cannot do - forgive it - someone has to go the long rest of the way - a voice from the Cross - from the long <sup>noise</sup> silence of eternity - over the noise of 2000 yrs. - "Father" - what is wrong with the world?

8. "For they know not" - moral stupidity - Stupidity of the mind - stupidity of the soul - nothing in the world is more terribly fatal - Who crucified Christ? - men too blind to see who He was - too dull to hear His truth - too stupid to care about goodness & holiness & truth - Bring it down - How often? "If I had only known" - careless word - turning away from a friend - in courtesy, anger or passion - "If I had only known" - moral stupidity

9. And yet - the tremendous thing about this prayer - just this moral stupidity our Lord uses as the basis for His plea for forgiveness - "they know not" - they think they are wise, intelligent, shrewd - they are children - <sup>the Father</sup> - mean but children - they do not know what their deeds

ends in ashes of burnt-out fires of the gay about it shame

let it be said tonight

Valpo. March 25, 1942

they haven't the imagination - they haven't the moral insight - <sup>or</sup> forgive them - Sin is always unintelligent, stupid, foolish - <sup>of burnt-out fires - grey dust of shame</sup> First lesson -

XI. All this no paragon story - the forgiveness of the Cross - <sup>an carrying memories tonight</sup> we have brought moments into this <sup>moment</sup> - moments that burn - things we should like to forget - I can give you that - then can be a drying of your tears - relief from the tearing pain in your heart. return to heaven & hope. "Father, forgive them" children crying in the night - stupid, wild, wrong - but still children - <sup>Prayer</sup> will try to do better - suddenly He is high & lifted up -

What we are afraid

XII. Second lesson: Every day: "Forgive us our trespasss, as we no amount of twisting & turning can get away from this: we are asking for forgiveness in the measure in which we are ready to forgive - no more, no less - [responsibility] "I can forgive, but I cannot forget". God has forgotten - buried - so we - our time is so short & our way together so brief - no sense in staggering toward eternity under the burden of grudges, & hurts, & jealousy & hate - "Forgive us, as we forgive -"

Quit Power 1. Peter - Pilate 2. God Forgiveness

12. God's way of doing things - the way of incredible power - a love that will not let go - beats all things - finally you can't beat that. <sup>the way</sup> often slow & round about - hit back - revenge - [old legend - Peter] <sup>we know impatient</sup> with the divine way - the way of forgiveness + love & <sup>Gentleness</sup> <sup>but way</sup> gentleness & humility - always up - beyond the flaming apparatus of our world - to the world where there will be no need of forgiveness + where we shall finally know <sup>by this grace</sup> what we are doing - & that the ultimate power lies not