

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, 35 Sco St., Rochester, N.Y. 14604. They should be no longer than 1½ pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

Pray the Rosary for Peace

Editor:

What better way
To brighten May,
Than the Rosary say
Every Day.

Thank you and Father Cuddy for the very interesting article on the Rosary. This I know—if one would say the Spiritual Rosary for a month, he would say it every day of every month.

Our Blessed Lady's promise at Fatima still holds — "When enough Rosaries are said, Peace will come." Why are we so slow in trying it?

Having known Father Cuddy as my pastor for four years, plus a few extra years as a true friend, I'm happy to see he is still wielding the 'mighty pen.'

Any word promoting the Rosary goes double for me. (I belong to a happy group known as the 'Rosary Band' and it has been a delightful experience for almost 40 years).

The problems facing us today are spiritual, and must be fought with a spiritual weapon. The Rosary is made up of the two best prayers we have. It has worked wonders before, and still will be the answer to a simple, loving Faith.

Let us ask Our Lady in the words of the 'Legion of Mary'

'Set up your army in battle array'
Surround the Viet Cong,
Help all our boys with our Rosaries
Win the war in Vietnam!

Sister Mary Roberta, RSM.
Sisters of Mary

No Support For Chest Drive

Editor:

What are we to think of our Church when on one Sunday the Bishop designates the theme to be "Right to Life" and declares "God Himself has made clear our inescapable choice," and on the very next Sunday we hear from the pulpit and then printed in your paper "as your bishop, I strongly support the Community Chest-Red Cross campaign?"

Seven Catholic charities along with 83 other agencies do belong to the Chest and do deserve generous support. It is Planned Parenthood-World Population, an agency which promotes abortion and an agency which receives a percentage of the total contribution regardless of whether the donor specifies it or not, to which we object.

We will contribute our money directly to our favorite (Catholic) charities so that we do not cast our coins with Judas and promote abortion.

Mr. and Mrs. Michael J. Grattan
Rochester

Can't We Afford Our Schools?

Editor:

According to the American Association of Fund-Raising Counsel, the American public contributed \$700 million more last year to philanthropic causes than it did the previous year. Education received 4% more than the previous year.

In contrast, Catholics contributed one million dollars less to Catholic Relief Services last year than they did the year before. Catholics are also clos-

ing many parochial schools while demanding that non-Catholics help support parochial schools with public tax dollars.

Why this penny-pinching on the part of American Catholics who are crying all the way to the bank? Yes, we American Catholics, as part of affluent America, have never had it so good.

Our median family income in 1969 was \$6,402 more than it was in 1947. Even after making allowances for the lower purchasing power of the dollar we are nearly 100% better off than we were 22 years ago.

If we want to relegate parochial schools from a high priority to a lower place on our scale of values, that is our choice. But if we do that, we have no right to expect non-Catholics to take over our responsibilities on the phony excuse that we cannot afford to support parochial schools.

Walter O'Hagan
Auburn

Nothing Good 'Demeans'

Editor:

About that editorial "Legislative Pressure Having Its Effect" (Courier-Journal May 5), particularly this paragraph:

"Although many Catholics find legislative pressure, political activity and unofficial lobbying distasteful, if not demeaning, such tactics are necessary."

The word "demeaning" — I have tried analyzing, reason, logic and a prayer, only to conclude that it is one of those irresponsible things printed—too many printed these days.

I cannot fathom that any citizen fortunate enough to live in the United States — born or naturalized, female or male, white, black, brown or red; Christian, Mohammedan, He-

brew, Zen, Buddhist, agnostic, atheist or communist or wed to the Holy Roman Church (this was news to me when I heard it on television the other day); and particularly being a female educated in this country and having enjoyed industrial revolution and travel opportunities, could find any activity for the good of the public, of the government of the nation "demeaning," unless there is some selfish, self-centered interest. The whole is only as good as its individual parts.

Mrs. Amy V. Todaro
Waverly

Father Cuddy's 'Spirited' Column

Editor:

Man the guns! I have just read my weekly OTRS column, on the ROSARY (CJ May 7) and am concerned lest it encourage alcoholism.

The column quoted Jesuit Father Thurston; "To the initiated the words of the angelical salutation form only a sort of half-conscious accompaniment, a bourdon which may be likened to the 'Holy, Holy, Holy' of the heavenly choirs."

Now, a bourdon is an organ stop, usually of 16 foot pitch, which gives depth of tone and enriches and fills out the whole of an organ melody. It strengthens melodic cohesion. The bourdon is beautifully apt to describe the unifying power of family and community rosary recitation.

Imagine my start when I found the Courier Journal had changed "bourdon" to "bourbon!"

My immediate temptation was to down a couple quick bourbons. Instead I began a survey of readers. They unanimously believed that "bourbon" was the word intended, and that it described the rosary as "smooth and soothing!"

From Bourbonites this may be a satisfactory figure of speech; but with millions of alcoholic victims in the USA I do not wish to encourage boozing.

Will you rectify the error by publishing: BOURDON REALLY MEANS BOURDON"; and encourage your readers to recite the rosary sans bourbon, but with the smooth tranquility which comes from Our Blessed Mother's beads.

(Rev.) Paul J. Cuddy
Chaplain, St. James Mercy
Hospital, Hornell

Wednesday, May 19, 1971



Sullivan
7/6

"WHO TOLD YOU THAT YOU'RE PRACTICING RELIGIOUS INDIFFERENCE SIMPLY BECAUSE YOU'VE LOST ALL INTEREST IN BINGO?"

Courier Q & A

Q. Where does the Church stand on cremation?

A. The Church has been strongly opposed to cremation because the burning of a dead body was usually a profession of disbelief in the resurrection of the body and the immortality of the soul. The Church's prohibition of this practice was a judgment on the anti-religious mentality of the groups who made cremation a gesture of contempt for Christian belief or for the sanctity of the body. . . . Today the Church does not view cremation so harshly because it has a different meaning than it did centuries ago. Penalties (denial of Catholic funeral ceremonies) would apply only when the motive for the person's choice of cremation is to deny Christian dogma or express opposition to Christian traditions and the spirit of faith and hope in eternal life.

Questions should be sent to COURIER-JOURNAL Q & A, 35 Sco St., Rochester, N.Y. 14604.

FR. ALBERT SHAMON

Word For Sunday



One of the great heroes of the early Church in the eyes of St. Luke is St. Stephen. This fact becomes evident from the number of parallels Luke draws between the trial and death of Stephen and Jesus. Both are confronted by false witnesses. Both face the same false accusations: that of speaking against Moses and the Temple. Both talk of the Son of Man at the right hand of God. Both pray alike at death.

Stephen's great contribution to the Church was to uncover its universal dimension. The Jewish Christians labored under the idea that the Gospel was only for Jews.

Stephen was a Hellenistic Jew; that is, he was one of the Jews of the dispersion in the Mediterranean world, who spoke Greek, but who returned to Jerusalem for the great feasts. (Perhaps he was one of the 3,000 converted on the first Pentecost.) These Hellenists had their own synagogues in Jerusalem where the Old Testament was read in Greek, not Aramaic.

The Hebrew Jew, walled off from the Greco-Roman world, had a ghetto mentality compared with his more liberal Hellenistic brother. The Hellenistic Jews was wide open to the Greco-Roman world. These Hellenists were in a way anti-semitic. They blamed the Jerusalem Jews for the death of Jesus. Stephen in his very very anti-semitic address did just that. His death sparked persecution. Persecution scattered Christians to the ends of the earth and brought out the universality of Christianity and its distinction from Judaism.

During Eastertide the first and second Readings are from

Acts and the Book of Revelation. Acts is the Gospel of the Holy Spirit. It shows the Spirit of God expanding the Church through Peter, Stephen, Phillip, Paul. But it also reveals the opposition and persecution that confronted this expansion at every turn of the road. The Book of Revelation, with which the Bible closes, announces that no matter the opposition, no matter the blood, sweat and tears, the end will be resounding victory. "Yes, I am coming soon!" (R III).

These same Readings of the last few Sundays mention the Holy Spirit quite frequently. Their purpose obviously is to prepare us for Pentecost. They show us the Spirit at work in the Church and in churchmen and thereby manifest Him to us.

Stephen, for instance, was truly a man of the Spirit—"filled with the Holy Spirit" (R II). The Spirit explains his life. Because of the Spirit, he is able to defend himself on the spot, with no time to prepare his defense in the face of bitter, implacable enemies. So forceful is his defense and so irrefutable his logic that his enemies have no other recourse but to kill him. To attack the man in argument is to admit defeat in argument. Because of the Spirit, Stephen is fearless in the face of all that is fearsome; but, even greater, he is forgiving. His enemies gnash their teeth, hurl rocks at him, but he looks up to heaven and prays, "Lord, lay not this to their charge."

What better preparation for Pentecost than to take Acts and read one chapter a day with an eye on the Holy Spirit. To see Him in action is to begin to know Him and love Him.

COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

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Courier-Journal