

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. They should be no longer than 1 1/2 pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

Rosary Column 'Refreshing'

Editor:

Tribute and congratulations to the Courier-Journal for the consoling and refreshing question and answer feature "On the Right Side" by Father Paul J. Cuddy. Pope John, and all the popes must be exulting with Heaven that a Catholic paper prints such an upright and documental defense of a never-dying devotion, the Holy Rosary. May God and Our Lady of the Rosary give you courage and trust to keep printing truths.

Sister Mary Katherine
Chestnut Street,
Rochester

Marriage No Solution

Editor:

I would like to come to the defense of Father Cuddy and retort to Mr. Ambuske's letter which leveled unfair criticism of this "Good Priest". As a liberal Catholic I have no objection to a "Married Clergy" and if the Holy Father and hierarchy felt this was a necessary change to benefit our Catholic Church I would cheerfully accept the decision. What I would like to say, plain and simple, bluntly if you prefer, is — priests leaving the Church have forsaken solemn vows made before God. The sacrament of Holy Orders is just as binding as the sacrament of marriage and is generally received only after many years of schooling and deliberation. The important consideration that so many people fail to acknowledge is that these individuals have, through their own free will, accepted all the obligations, responsibilities and privileges of the priesthood.

Now I would like to pose these questions to Mr. Ambuske:

If marriage is the solution for a so-called frustrated priesthood, why are the divorce courts filled with millions of people already in this "state of bliss"?

Why have our hospitals been swamped with abortions?

Why all the extra-marital relationships?

My opinion is that all the decadence we now are experiencing is being caused because people have lost "Faith In God."

Lawrence J. Perona
Noridge Drive
Rochester

Church Not Democracy

Editor:

In the Courier-Journal (5-12-71), a Mr. Ambuske wrote a very sarcastic letter taking to task a priest for speaking out against another priest leaving the church to marry, even though the priest's parishioners supported him by an overwhelming majority vote.

To Mr. Ambuske I would like to say that it wouldn't be the first time in the history of the world that the majority have been so wrong that God saw fit to punish them.

The Christian religion was never intended to be a "majority rule" church. Jesus didn't take any polls when He founded the Church. He wasn't a popular favorite, or He wouldn't have ended up as He did, on the Cross.

Our Lady, at Fatima, warned the faithful that unless they amended their lives, and recited the daily rosary, a terrible punishment would be sent by God. If the majority were so just and good, why would Our Lady need to come?

Instead of the Catholic laity smugly ignoring or ridiculing time-honored practices they should be on their knees, pray-

ing the Rosary and pleading with God for mercy, instead of proudly taking a vote to see whether God and the Holy Father should be obeyed or not.

Mrs. A. O'Connor
Haddon Road
Rochester

Asks Airing Of PAB Issues

Editor:

Much publicity has been given to Bishop Hogan's public statement in opposition to the Police Advisory Board. This is an issue which has been argued about at various levels of the community for several years and has caused a great deal of divisiveness in our community.

I personally feel that the work of our police and other public servants should be so thoroughly fair and just that they should be proud to have it reviewed. I also think that anyone who feels he has a just complaint or accusation of unfairness is entitled to a hearing. I think it would be a unifying force in our community to have rumors, innuendoes and accusations investigated and answered. If the accusations are found unjust, it would result in an increased respect for our dedicated police officers. An open review should be very effective in removing the climate of prejudice and suspicion which the bishop described.

It was not at all clear from the newspaper accounts as to whether the bishop was speaking as a private citizen or a church spokesman. It would seem, however, that if the bishop finds it advisable to make a statement on such a controversial issue it would be a good idea for the Courier to print articles by the bishop or his advisers about this topic, explaining the moral issues involved.

Theresa G. Lynch, M.D.
Harwood Lane
East Rochester

Demonstration Viewpoint

Editor:

It is easy to criticize someone so I hope this letter finds Father Tormey in good Christian spirits. The editorial he wrote concerning the peace demonstration needs a few corrections. If Father Tormey had entered the street, Main Street, he would have found that the planned P.A. system did not work when tried out, it was defective. Another fact that must be understood is that once the leaders were arrested by the police, people took the demonstration into their own hands. This was the primary reason so many were arrested at the following Court Street demonstration, no leaders to guide them.

Father Tormey did not even have to enter Main Street to pick up a leaflet which were being thrust at one and all by the numerous interest groups there.

The demonstration did not prove anything except that a few Rochesterians were interested enough in a peaceful gathering to show their personal beliefs. In this small way it was "instructive" for them and "impressive" for their own egos.

The "wall of contempt against future rallies" has already been built. It will take more than a few thousand people to peacefully unbuild this wall.

Tom Principe,
Linden St.,
Rochester

FR. ALBERT SHAMON

Word For Sunday



Pentecost celebrates the coming of the Holy Spirit. The First and the Third Readings tell of this coming.

The question naturally arises, whose account of the coming of the Spirit is the real one—St. John's (RIII) or St. Luke's (R I)? Did the Spirit come on the evening of the first Easter or on Pentecost Sunday? The answer is He came on both occasions. However the evangelists are trying to tell us different things about one and the same mystery—namely, that Jesus Christ, alive and in glory at the right hand of the Father, gives life and guidance to the Church (Luke) and to each individual member (John) through His Holy Spirit.

John used the symbol of breath. As God had breathed into clay and it became the living man, Adam, so the Spirit breathes into every man power and life.

Luke used the symbols of wind and fire. For Luke was thinking of the Sinai theophany. Moreover, fire zig-zagged in lightning from heaven to earth and then from earth to heaven again.

In both John and Luke the Spirit came for reconciliation. John saw the Spirit reconciling man to God through the forgiveness of sin. Luke saw the Spirit reconciling man to man through the fiery tongues of truth.

In both John and Luke the apostles were transformed for the task of reconciliation. John shows them being endowed with power on high to forgive sins; Luke, with power to preach the good news.

It was the Spirit who sent Paul to preach to the Gentiles. After Paul had planted the church in Corinth, the Spirit was very active among the Corinthians—or so it seemed. The problem Paul faced was to determine whether or not what

was happening to the Corinthian church was truly Christian or the effect of some self-induced ecstasy such as these people had seen in the mystery religions that were flourishing in Greece at this time.

Paul set down two rules to judge whether it was the Spirit acting or not (RII). The first was this, "Can the person profess faith in the divinity of Christ? Can he say, 'Jesus is Lord?'" (This was the first creed among Christians.) The second proof was this, "Does the gift of the Spirit bring individuals together in harmony? Does the gift create unity and community, or dissension and disunity?" For though the gifts are different, the body is one. The purpose of baptism and the drink of the Eucharist, are precisely to build up this unity.

The Church has come a long way since the first Pentecost, since Paul preached at Corinth. It has grown. It has become more complex. It must be so, for with all growth comes differentiation and separation. At first the tree is but a single shaft. As it grows, it differentiates into limbs and branches and leaves. But still the tree is one and its different and separate parts contribute to one another.

So Vatican II was a new Pentecost which set off a theological explosion. Insights into dogma, scripture, morals, liturgy have grown by leaps and bounds. Yet where the Spirit is, these developments, far from dividing the Church, strengthen and enrich her. No matter how great the growth, there is always unity where the Spirit is, for the Spirit speaks a language, as He did on the first Pentecost, that everyone can understand. It is the language of forgiveness and the language of love—of love especially for the Church served by Paul and the bishops in communion with him.

Courier Q & A

Q. — Has the idea of the change of bread and wine into the Body and Blood of Christ lost its traditional meaning in recent years?

A. — The Vatican Council decree on the priesthood said very cogently: "The most Blessed Eucharist contains the Church's entire spiritual wealth, — that is Christ Himself, our passover and our Living Bread." It later added: "Through His very flesh made vital and vitalizing by the Holy Spirit, He offers His life to man." Despite the recent dilution of traditional ways of expressing the dogma of transubstantiation the mystery of the Eucharist as defined by the Church remains: Christ is really present in the Eucharist with His full being as God-Man, body and blood, soul, mind and will human and divine consciousness.

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

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