

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, 25 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.

Bravo! To Fr. Heisel

Editor:

In reply to Father Raymond G. Heisel's guest column on Wednesday, Aug. 8, I say Bravo, Bravo, Bravissimo!

I have heard my share of Catholics say "I don't get anything out of the rosary etc., etc."

The fact that Our Lady requested us to say it cuts no ice with these sensation seekers.

If we try to be obedient and faithful, if we try to honor our dear Lord and his beautiful mother, regardless of the tediousness of it many times, some

fine day Our Lord will open the floodgates of grace and reward our faithfulness with a joy and insight beyond our wildest hopes and dreams even in this life!

Mrs. Arlene O'Connor
Haddon Road
Rochester

Church Attendance

Editor:

Catholics bring their senses as well as their soul to church. Both components of human nature produce feelings and judgments. A few words from William James, the American psychologist, may help us to un-

derstand what goes on inside ourselves while at Mass.

"Our judgments concerning the worth of things, big or little, depend on the feelings the things arouse in us. Where we judge a thing to be precious in consequence of the idea we frame of it, this is only because the idea itself is associated already with a feeling."

Fr. Heisel's "A Reason for the Decline in Church Attendance, (8/18/71), may have overlooked this fact of life. Sound judgments about such attendance spring from pleasant feelings.

John J. A. Overlander
Wimbledon Road
Rochester

What About Corning Aged?

Editor:

It was with great concern and amazement that I read in the Courier-Journal (8-11-71) of the beginning of construction of the \$9 million Heritage residence in Rochester for the "well-aged" of the diocese.

While I heartily applaud such a project, I am wondering if this facility will be made available to ALL the members of the diocese or — will it be restricted ONLY to residents of Monroe County.

Six years ago now, my family and I were trying desperately to locate a Catholic Home for our aged father whose health and mind were being affected quite severely. As a result, we were unable to leave him in our home alone — especially if we were to be gone on an occasional over-night.

He had always been a truly loyal parishioner, a very devout Catholic and a daily communicant at the 7 a.m. Mass. Therefore we were thrilled when we thought of the possibility of his being admitted to St. Ann's Home because we knew that it would be his greatest joy to live his remaining days in such a spiritual atmosphere.

However, following correspondence and telephone calls with St. Ann's we were deeply saddened to learn that they could not accept him because he did not live in Monroe County.

Shortly thereafter, I wrote to the bishop, at the time Bishop Fulton J. Sheen. I requested that before any additional building program of the diocese be contemplated, that a very thorough study be made of the similar needs of the aged people in the Southern Tier. His kind reply said that he would take all this into consideration.

Six years later, we are in an extensive — and expensive — building program for the aged of the "Diocese of Rochester" — but again, to be located in Rochester.

Will this beautiful new Heritage residence be made available to ALL the members of the diocese or again, will it be confined ONLY to the residents of Monroe County?

Helen M. Older
West Third Street
Corning

Quote Questioned

Editor:

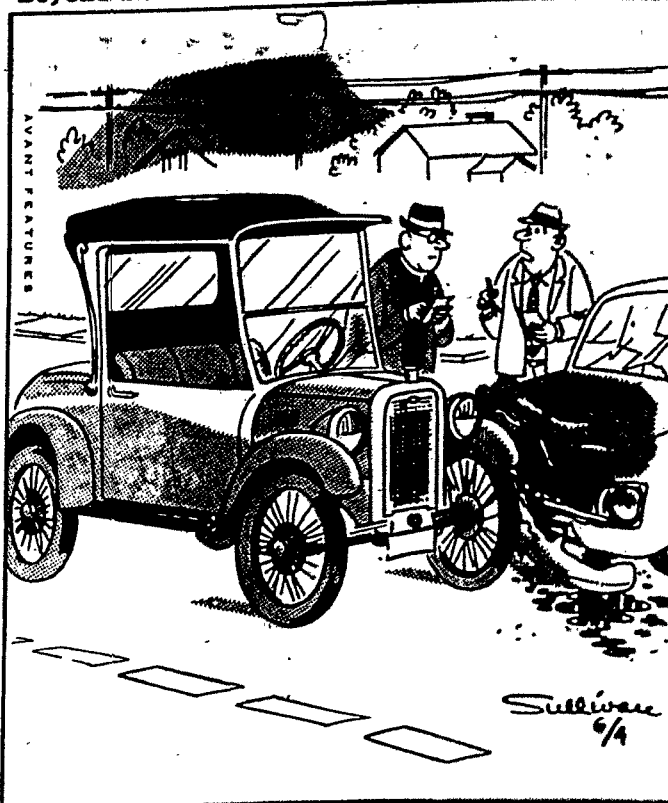
The Aug. 18 Courier-Journal quotes Father Bernard Haering as saying "Christ never asks the impossible," in a context regarding divorce and remarriage.

In or out of context, I cannot believe the quote is accurate.

It is so obvious that My Lord does exactly that. He asks the impossible; we respond and receive grace accordingly. This is "the way".

Mrs. Betty Zielenki
Danville

Beyond the Stained Glass



"TELL ME IT HAS SOMETHING TO DO WITH YOUR CALLING AND NOT WITH THE TRAGIC DECLINE IN AMERICAN KNOW-HOW!"

Q & A

Q. Ideas on sexual morality are changing. Many young people say "loving concern for another person makes the sexual act good". What is correct Catholic doctrine on premarital intercourse, even though the couple may be in love and engaged to be married?

A. Catholic moralists do not agree with the view that the committed love of such persons makes the act just as virtuous as it will be after the marriage ceremony. Premarital continence is commanded by God as a safeguard of the sacredness of the marriage bond. The Church takes its moral guidance on premarital sex from God's word as expressed in such scriptural passages as Galatians 5:19-21, Ephesians 5:3-6 and I Corinthians 6:9-11.

The problem is that lovers cannot accept that these stern words apply to their pre-marriage conduct. The theory of "situation ethics" has helped them believe that circumstances — like mental attitudes, emotional stress, reverence for each other — may keep their intimacies from being morally wrong. They say that if this act shows "genuine love" there is no immorality.

But loving concern has to reach out to people beyond the embrace of two lovers: it has to consider the demands of God, the roles they have in society, the possibly conceived child, their parents and their good names. It is so difficult to distinguish the urgency of passion from the benevolence of love. Even though engaged to be married, and presumed by all to be validly in love, the couple does not strictly have rights or privileges for the sexual act until they speak vows to each other before God and society.

Adam's Rib

"When Adam bit into the apple, you could tell it was from the Tree of Knowledge. Adam looked at the apple, turned to Eve and said, 'You call this dinner?'"

—From Robert Orben's Encyclopedia of One-Liner Comedy.

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Word For Sunday



In a catechetical workshop, a teacher threw out these two questions: (1) What are values? and (2) How do we arrive at them? These are good questions for any of us to mull over. It is obvious that a value is something valuable. But how does it differ from a standard, a principle, a rule of action?

I think this was the point the teacher was trying to educe from the class. The Ten Commandments are standards, for instance, but not necessarily values to some people. A value is something that is important in one's life. A value represents something one esteems so highly that it affects his life: he lives for it, he would die for it.

The teacher posed this question because the heart of the problem of religious education is to win youth to value the Christian Faith. Mind you, not just to learn it; but to love it, esteem it — yes, value it even more than life itself.

That is why she asked the second question. How do we arrive at values? How can we make the Faith we value of such value to another that he would be ready to sacrifice, if need be, dearest ties; or suffer, like one on a cross, rather than relinquish the Faith? (R3). Of such value, as to be willing to give-up a new-found freedom for slavery, as Paul ordered Onesimus to do; or to welcome back the runaway slave as a brother, instead of crucifying him, as Paul asked Pilemon to do? (R2).

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