

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, Richford Building, 67 Chestnut 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.

Church Speaks Too Late

Editor:

It is never easy to criticize someone you love and yet it is only one who loves that can criticize without bitterness.

I am upset that tragedy had to take place before the official voice of the Church spoke out against injustice.

The pastoral letter issued

jointly by the bishops came too late. It seems to me that this is the modern stance of the Church on matters of serious concern; moderately effective and too late.

The modern day Church has become immune to the agonies of the people of the world. Safe statements are issued. In this way no one is offended and little influence is exerted. Jesus Christ never hesitated to speak out clearly and forcibly. The young rag tag Church never once shirked its duty to preach the message of its founder re-

gardless of the cost in blood or the loss of material possessions. The modern descendant is a pale imitation and far too wedded to the institutions of modern society to be a loving chider of the wrongs that society commits.

Men were killed at Attica and eventually the Church spoke.

Every day a corrupt war continues whose purpose has become the preservation of a dictator in power. For too long the Church has embraced the teachings of St. Augustine on the just war. Everyday human beings, members of the Mystical Body of Christ, are sacrificed to the insatiable god of war. Have we so tied our religious beliefs to nationalism that no official voice against war is heard?

The Church has abandoned other Augustinian teachings, such as the damnation of unbaptized infants, now is the time to reject this just war theory and speak out against the indiscriminate killings on both sides in this war. Such a statement would put the Church on the side of neither but would express the teachings of Christ. It would not be a popular statement but Christ never won any popularity contests. Of course, we can always wait and eventually the statement will come, too late.

David J. Ambuske
Manorshire Dr.
Fairport

'Superstar' Assailed

Editor:

Millions of young and old are listening to Jesus Christ Superstar. Father Ehmann in the Courier-Journal 10-6-71 would have us believe that even though it is unscriptural it's really "on our side".

I would like to list just a few of the reasons why Jesus Christ Superstar is definitely not "on our side".

1. Jesus is made to look like just a man. In Math. 16-16, Peter says, "Thou art the Christ, the Son of the living God." Nowhere, in J.C.S.S. is the deity of Jesus mentioned. In fact Jesus himself is presented as being uncertain about who He was.

2. The song "Everything Is All Right" strongly suggests an affair with Mary Magdalene. The sexual overtone in the music and the lyrics is very obvious.

3. The miracles of Jesus are made to look like tricks.

4. The apostles at the Last Supper appear drunk.

5. Judas is made to look like an innocent victim of an ambitious God.

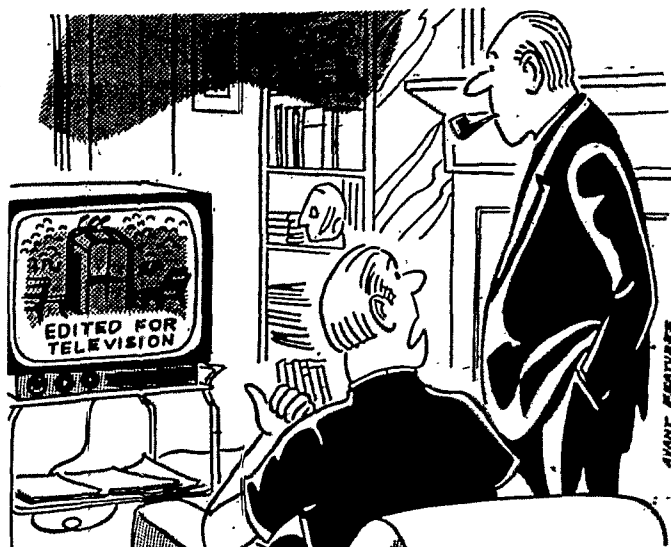
6. Christ sees no purpose in his death, totally overlooking John 12-27 — "for this cause I came into this world."

7. The burial and resurrection are entirely omitted.

The whole of Christianity is based on the historical and biblical fact of the resurrection. I Cor. 15-14 "And if Christ be not risen then is our preaching in vain and your faith is also vain."

JCSS is a lie that has less respect for the Son of God than do devils who "believe and tremble." As Satan quoted scriptures to tempt Christ, likewise this generation is being drawn to its destruction by a cleverly distorted gospel.

Mrs. Nicholas Hober
Lapham St.
Rochester



"I TOLD YOU THEY'RE STARTING TO GO TOO FAR WITH NETWORK CENSORSHIP! THAT'S THE BILLY GRAHAM CRUSADE!"

Church Needs More Deacons

Editor:

Re Father Cuddy's editorial (Courier-Journal, 9-15-71).

When Francis of Assisi started his order, among the first 12 were one or two priests — he felt that he was not worthy of so high a ranking as priest; too bad that more don't feel this way today before going whole hog and then leaving because they can not stand the rigid conformities.

To be a member in his time involved actual poverty, begging and chastity. I've never noticed too many starving priests in my 56 years in this city.

Lacking the modern commercial money-making schemes and promoters, his followers gave up everything and had to beg. They were rebels to their times as Christ was to His many centuries before. So St. Francis became a deacon so that he could preach the Good News and draw many to the churches where the priests could handle the rest of the conformist liturgy still used today.

St. Dominic, St. Clare, St. Benedict all led similar lives for the love of Christ and their neighbors.

Papal announcements many times have praised the Franciscan Order and reminded them that they are an arm of the Church, not a crutch, and that the Church needs more liveliness in the Franciscans today and as long as the world exists. Christ was the Prince of Peace and Francis was his herald. The little poor man of Assisi lived in caves, not in plush rooms with television and all that jazz.

We need younger men who live among the people to understand more fully their needs and interests in life.

John G. Bott Jr.
East Henrietta Road
Rochester

Tired of Catering To Youth

Editor:

As adults we hear the cry today, get involved, volunteer; and this sends us into a world of too many opinions and too much dissension. I am tired of hearing we must understand our youth, we must listen to them.

Youth has always wanted an

approval and not a denial, from adults, to do their "thing." Few babies born are angels or saints, yet parents have said for ages "we wouldn't want them to be". For the sake of God's love for us, why not? The world today is in need of more saints and fewer sinners. We need more of God's love and God's will imposed on youth and less of their "thing".

I cannot find God today, getting involved and volunteering. I can only find Him in my own home preaching His laws and His love. God bless the priests today that still believe in church laws, and not the cry of youths to be heard and understood. We live in modern times. God was modern long before mankind knew what the word meant.

Mrs. Daniel McPhee
Thornwood Drive
Rochester

Fr. Cosgrove Stirs Dissent

Editor:

In Father Cosgrove's Oct. 16 letter to the editor he contended that "a person would be in a much more comfortable and reassuring position if on the Day of Judgment he is regarded by God as a Christian rather than as a Catholic." I disagree with his position because a true Catholic is all Christian, but all Christians are not truly catholic (universal).

I feel that people who propose his point of view stress the sentiments in the beginning of Jesus' statement that "the Father seeks worshippers in spirit and truth" to the detriment of its ending, "but as it is, salvation is from the Jews," and the "My soul magnifies the Lord" of the Magnificat, to its ending, "as he promised our fathers to Abraham and to his seed forever."

We have a new and perfect covenant in Jesus Christ who established a church which is one, holy, Catholic and apostolic, that is generated by seven life-giving sacraments; has the fullness of revelation and is protected by a visible head with God's guarantee that the gates of hell shall not prevail against it. This is my comfort and assurance as I worship God in the holy sacrament and as I proclaim and carry out his work in the world. It will be my comfort and assurance as I worship him minus the Eucharistic veil.

Louis J. Pasqua
Exchange Street
Geneva

FR. ALBERT SHAMON

Word For Sunday



Sunday's Readings: (R1) Sir. 35:12-14, 16-18. (R2) 2 Tim. 4:6-8, 16-18. (R3) Luke 18:9-14.

One of the first acts of John XXIII as Pope was to visit Regina Coeli Prison. He wished to make the occasion memorable by giving freedom to a deserving inmate.

As the Pontiff was escorted through the prison, he asked each man why he was there. Everyone protested innocence. One said he had been slandered. Another that he had done no wrong. A third that he was forced against his will. A fourth that justice had indeed miscarried in his case. Each claimed he should be free.

Finally Pope John came to a young man who confessed "I'm here because I deserve it. I have robbed, cheated, been the worst of men. Now I'm paying for what I've done." The Pope called the jailer and said, "Release this man, quickly, lest one so evil corrupt all these other good men who say they are here for no crime whatever." What the Pope saw was that this man was the only honest one among them, and so the only one who deserved to be freed.

"The prayer of the lowly pierces the clouds" (R1). God is truth. He loves honesty and sincerity. That is why He exalts the humble. For the humble man is the truthful man. He sees himself as God sees him, and he is sincere enough to admit what he sees about himself.

In the parable of the Phari-

see and the publican our Lord wanted to correct the notion that grace is a human achievement. Some people honestly think they have what they have and are what they are solely because they have earned it. The Pharisee came to the temple to proclaim all he had done, as though God should be indebted to him. All his verbs are in the first person — only once does he mention God: five times he uses the pronoun "I". The remaining words are either a commendation of his minor pieties or a condemnation of his neighbor. His prayer was like a pillar of brass which Trajan erected to himself in Rome and covered with the record of his own triumphs.

The poor tax-collector could claim nothing. He had heard the Pharisee denounce him, for in ancient times it was a common practice to pray aloud. Hearing himself condemned, the tax-collector prayed, "Lord, be merciful to me, for I am that sinner — the one the Pharisee is talking about."

Christ's judgment of the Pharisee is frightening. He did not say that the Pharisee did well but should not judge his fellowman. No, He said that that Pharisee got nothing at all for his trouble. Zero. For God loves us, not because of what we do but because of what He does; not because of who we are, but because of who He is. The good we do is not to buy God off, but to express our response to His love.

The tax-collector who had nothing to offer God except a humble and sorrowing heart is proclaimed to have become "right with God." Maybe he did not know it. Maybe he did not feel it. Yet Christ said he went home "exalted"—on top of the world.

People get like the Pharisee when they take the horizontal not the vertical view of life.

The Pharisee looked only at his neighbor. He compared himself with others.

The tax-collector looked up only to God. He compared himself with God.

Once a burning candle said to the darkness, "I am better than you are, for I am brighter."

But someone switched on a light, and then the beaming bulb boasted, "I am better than both of you, for I am the brightest of all."

And all night long the lighted bulb gloried in its light — till the sun rose.

With whom do we compare ourselves? To be humble, we must see ourselves in relation to God and to no one else.

COURIER-JOURNAL

Bishop Joseph L. Hogan
President

Anthony J. Costello
General Manager

Carmen J. Viglucci
Editor

Rev. Louis J. Hohman
Episcopal Advisor

Volume 84, No. 27 Oct. 20, 1971

Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 15c; 1 year subscription in U.S. \$6.00; Canada and South America, \$8.50; other foreign countries, \$9.50. Offices, Richford Building, 67 Chestnut St., Rochester, N.Y., 14604. (716) 454-7050. Second class postage paid at Rochester, N.Y.



Courier-Journal

Wednesday, Oct. 20, 1971

**Inadequate Services In Gates
MEANS YOUR
TAX DOLLAR IS
BEING MISMANAGED**

for increased efficiency
VOTE ROW B

John Nuccitelli
Gates Councilman
Position 5B or 5C

