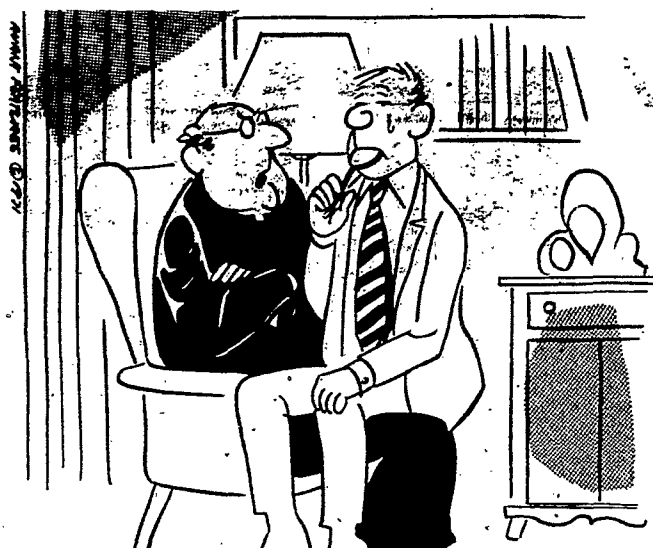




"EVERYONE HAS DIFFICULTIES WITH FAITH NOW
AND THEN! YOU'VE GOT TO LEARN TO
GROW UP!"

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.

Many Helped Hospital Show

Editor:

I am using this to express my heartfelt thanks to all, both inside and outside of the Monroe Community Hospital, in offering their time to bring patients down and back to the hospital auditorium where the Third Order Franciscans held a variety show Dec. 6. Without their help our talent offering would have been limited to walking residents or patients.

Because of this aid, we had practically a full house. Everything was well planned under the direction of Robert Jesmer, a Third Order member from St. Theresa's.

Space will not permit to name the performers but they gave far more than expected of them and pleased the audience in a manner that will reverberate as days go by.

John G. Bott Jr.
East Henrietta Road
Rochester

Children Seen Own Entity

Editor:

In regard to your editorial, "Anti-Abortion a Most Modern Viewpoint," I believe it is interesting to note that children were viewed as an entity unto themselves many years ago by the author Hahill Gibran when he wrote:

Your children are not your children.

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. 35 Dec. 15, 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

FR. ALBERT SHAMON

Word For Sunday



Sunday's Readings: (R1) Is. 7: 10-14. (R2) Rom. 1: 1-7. (R3) Mt. 1: 18-24.

The liturgy of the last Sunday of Advent, preparing us for Christmas, dwells on the birth of Christ and its impact upon the world. Isaiah has often been called the evangelist of the Old Testament, because he proclaimed the good news of salvation by prophesying the birth of the Messiah (R1).

When Judah was threatened with invasion from Syria and Israel (735 B.C.), Isaiah in the name of God bade Ahaz, King of Jerusalem, keep calm. As proof that the threat would vanish, he invited Ahaz to ask for a sign. Ahaz, instead of relying on God, had already sought the help of Assyria. So Ahaz refused to ask for a sign, pretending he would not tempt the Lord.

Isaiah surmised the truth behind the king's affected piety; he discerned that the king was placing his trust in a political alliance instead of relying on God's covenant with His people. In anger, Isaiah gave a sign of his own to Ahaz. It was a sign Ahaz would not at all like. Isaiah foretold that God's plan to have the Messiah spring from the line of David (2 Sam. 7: 12-16) would not be hindered despite Ahaz's infidelity: "The virgin shall be with child and bear a son, and shall name him Emmanuel." But Isaiah went on to say that this fulfillment would come only after the Davidic line of kings had suffered devastation and God's people were reduced to a mere stump.

"For before this child reaches the age of reason," Isaiah said, "the invaders would be crushed and the people would be living on curds and honey" — the restricted diet of all people who remain after devastation has turned once fertile lands into grazing fields. Matthew saw Isaiah's sign fulfilled in Mary,

"the virgin," and in Jesus, "Emmanuel" (R3).

Aeons ago, the poles of the world shifted: what was a frozen wasteland became an African desert, and what was a tropical garden became the ice-bound continent of Antarctica. But an even more profound shift in the history of the world occurred at the time of the Incarnation. Before Christ the world was in dialogue with God. It looked up to find Him — out beyond itself. But after Christ became flesh in the world, God is now found among us — in the Christian and secular community. Thus in a profound statement in Ecclesiastical Sum. Pope Paul VI wrote: "The world cannot be saved from the out-

side." Salvation from the outside was the Old Testament approach — man and God in dialogue. Thus when Isaiah offered Ahaz a sign that God would save his people and Ahaz refused to ask for one, the angered Isaiah revealed to him that God's plan for the salvation of his people would no longer be from the outside but from the inside. "The virgin shall be with child, and bear a son, and shall name him Emmanuel" — God with us. Such then has become the New Testament approach — saving the world from the inside by an Emmanuel, a God with us — man and God, no longer only in dialogue, but now in community.



Fashion Mirage on the South Scene

Fashion's new one - dress - deal that fools the eye for layers of sportswear. Red ribbed top, navy buttoned skirt, shirt collared and cuffed in a white sailboat print. The nicest, young nautical for sailing South (staying North), in a pure polyester knit. Misses' sizes \$70. From McCurdy's new resort collections in the Fashion Gallery, Second Floor, Midtown.

McCurdy's

Blanchard

CHRISTMAS CENTERPIECES

HOLIDAY DECORATIONS

For The Home,
Office or Church



ALL SORTS OF
WREATHS, GREENS
and DECORATIONS

GIFTS

• GLASSWARE • BRASS
• Exclusive POTTERY



Blanchard
Flour

58 LAKE AVENUE

Phone 232-2255



Wednesday, December 15, 1971

Page 4-A