

# LETTERS

## Humor Needed In Media

Editor:

It is not my custom to write letters to the editor. However, in the Courier-Journal (1-5-72) I thoroughly enjoyed the article on "How to Beat the Flu." I vote for more humor by our news media. Too much of the so-called news is either bad or negative.

I plan to share the article with my co-workers and the

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bulletin board. It would be interesting to obtain the reaction by the American Medical Association to this enlightening article.

(Miss) Josephine Schramm,  
RN, Ovid

## Post Praised For Yule Project

Editor:

Among the many places that offered meals to the homeless

Christmas Day was the VFW. Patchen-Briggs Post 307 on Chestnut Street which fed 25 to 30 homeless with turkey dinners.

The warmth and love expressed on the Birth of Christ to those who had no place to go was indeed evident and may they be remembered for helping the hungry and neglected.

John G. Botts Jr.

## Remember Charity!

Editor:

The picture of five Sisters of Mercy (Courier-Journal 12-15-71) seems to have sparked controversy among the clergy. The world is loaded with trouble and this seems so trifling a problem, but we are human and, at times, place seemingly too much emphasis on trivial matters.

Father Hogan was a bit harsh in his letter but he was far and away outdone by Father Widman who let his emotions run away. Father Widman invoked the scriptural quotation, "Judge not lest you be judged," while himself judging not only Father Hogan, but also symbolically robed Popes of the past who were "somewhat less than perfect" in their religious witness. But we are all somewhat less than perfect in this respect, and this includes many apparently dedicated priests and nuns of the present. If rigid adherence and conformity of the past has been such a major factor in the "death of current vocations," why are not girls now flooding the convents? Surely the current modified style or "rigid" conformity is no longer a deterrent!

It is not for us, of course, lay or religious, to judge the inner motives of anyone, as Father Hogan and Father Widman seem to be doing. The two are obviously dedicated but they let emotion take precedence over careful thought. Maybe we, as Christians, can show more Charity toward those with whom we disagree. We lay members look to our religious for examples of self-sacrifice, and since Christianity is geared toward human sacrifice as exemplified by Christ's death on the Cross, we should hope to observe a degree of self-discipline in our religious as we did in the past. Obedience seems anathema these days and those who are obedient to their superiors are condemned as weaklings. The old style our nuns used was too severe and unnecessary, but today's moderate styles seem little more uncomfortable than lay dress, short of mini skirts, that is.

I do not mean to imply that a nun who does not wear religious garb is any less religious and dedicated than one who does. But the uniforms would demonstrate to those of all faiths that these are dedicated women who leave themselves open to public interrogation. It is not now an easy life nor was it ever intended to be easy. Father Widman's reference to bad jokes about penguins does not impress. These jokes are now replaced by equally unfair jokes, for there will always be those who will exhibit immense joy in poking fun at religion.

I hope this doesn't contribute to more bitter controversy; that is not my intent. My purpose is rather to persuade people to exhibit a greater degree of charity and consideration for the feelings of others in our criticisms, and to try not to succumb to the emotions of the moment regardless of the provocation. Maybe we should all PRAY MORE!

JOHN G. LENTRICCHIA  
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Rochester

Wednesday, January 19, 1972

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## Country Lacks Dollar Sense

Editor:

It would take a somewhat lesser brain than Einstein's to figure out why the richest and most lavish nation in the world cannot provide sufficient funds for the education of its children. Under the Constitution, such a paradox should be impossible. It can be stated categorically that the fault lies with education itself — public and parochial alike. A plague on both their houses: instead of teaching the fundamentals of constitutional government, they impart only the knowledge necessary for an obedient serf; and, in the words of Thomas Paine, "If you have only the knowledge of a serf, a serf you will always be."

Under the present version of education, the average American (college graduates included) hasn't the slightest idea of what a dollar is; who creates it; or how it is created and in-

flated. Were these facts known, we would not be paying \$20 billion interest on a national debt created out of thin air by private interests. That one item alone would solve the school problem.

Despite control of education and press by international bankers, it would seem that the obvious facts about money would be discernible to God-given common sense.

Apparently this is not so. John Sheman, a former senator from Ohio, wrote in 1863: "The few who understand the system will either be so interested in its profits, or so dependent on its favors, that there will be no opposition from that class. On the other hand, the great body of the people, mentally incapable of comprehending the tremendous advantages that capital derives from the system, will bear its burden without complaint, and perhaps without even suspecting that the system is inimical to their interests."

Doesn't the default of the dollar, and the subsequent stampede into the stock market mean anything at all beside profit? We'd better look again.

Edward A. Veith  
Lake Road  
Webster

## FR. ALBERT SHAMON Word For Sunday



Sunday's Readings: (R1) Is. 8:23-9:3. (R2) 1 Cor. 1:10-13, 17. (R3) Mt. 4:12-23.

For Sundays, the Scripture readings in the Liturgy of the Word are divided into a three-year cycle. One year is devoted to the Gospel of Matthew, one to Mark, and one to Luke. John is interspersed among all three years. The year Matthew is read is designated Year A; Mark is Year B; and Luke, Year C. The Sunday Gospels for 1972 will be drawn chiefly from Matthew, Year A.

Outside of Advent, Lent and the Easter season, the remaining Sundays of the year follow no set theme, since the Sunday gospels are drawn from the evangelists in a semi-continuous sequence. The gospel, however, does set the theme of a particular Sunday. The first reading, for instance, which is from the Old Testament, is selected because of its relationship to the gospel. The Old Testament reading in turn determines the choice of the responsorial psalm. The second reading, from one of the letters of the apostles, is also semi-continuous; hence, it too can have only a loose connection with the other readings. However, one can often discover in the second reading a moral application for the Sunday theme.

To illustrate, consider next Sunday's Liturgy of the Word. The gospel is from Matthew. In it there is a reference to Isaiah. This reference determined that the first reading be from Isaiah. The Isaiah passage in turn suggested Psalm 26 for the responsorial verses. The second reading from St. Paul refers to unity and shows how a Christian ought to walk in

the light. The theme of this particular Sunday is Christ as the light (Rs 1 & 3 & response) and we as the reflections of that light, by working toward unity with one another (R2).

The vision of Isaiah in the first reading came at a time of national crisis. When Judah was invaded by Syria and Ephraim (735 B.C.), God sent Isaiah to Ahaz to advise him to trust in God. Ahaz would not. Instead he turned to Assyria. This national apostasy so sorrowed Isaiah that he apparently went into semi-retirement for about ten years, gathering about himself a group of disciples as a core for the remnant that would survive God's impending judgment.

Surely enough, Assyria promptly swept down on Ephraim and devastated the land inhabited by the tribes of Zebulun and Naphtali. According to Assyrian policy, the conquered were deported and replaced with foreigners. So the land of Zebulun and Naphtali became known as "heathen Galilee."

It was in this tragic context Isaiah had his vision of a great light. He saw it rise precisely in the spot which had felt the brutality of reprisal raids under Assyria — the land of Zebulun and Naphtali. He saw this light bringing joy and rejoicing, great as that experienced by men at harvest time or by the Israelites when they divided the spoils of the Midianites after Gideon's smashing victory (R1). Isaiah was comforted.

The responsorial refrain says that this light is the Lord Himself. "The Lord is my light and my salvation."

So did Matthew. He explains Jesus' journey to Capernaum, to heathen Galilee, as the fulfillment of this prophecy of Isaiah. He sees Jesus as the light. The light shines in the darkness. The light of truth and love. The light calls men to reform their lives. He calls disciples that they might be light to other men. He calls sick bodies to health to enlighten sick souls. "A people living in darkness has seen a great light" (R3).

St. Paul urges us to reflect that light. Walking in truth and love. Be one in doctrine and one in heart. Agree and be not factious. To help us do this is why we come together to celebrate the Eucharist. By word and sacrament, we receive the truth and love that brings minds and hearts to together — makes us one.

This Sunday the week of prayer for Christian unity begins. The Eucharist cements unity within the Church. Prayer will effect unity with those outside the Church, our separated brethren. "Prayer is the soul of the whole ecumenical movement" (On Ec., #8).

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## Wanderlusting Ban-Lon

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