

LETTERS

'Strait Jacket' Remark Hit

In the Courier-Journal (2-2-72) the Catholic Church was alluded to as being in the past a "thinking man's strait-jacket."

One would suppose that sciences such as physics, mathematics, etc., could also be considered "strait-jackets" since they must rigidly adhere to their pre-fixed rules in order to function. However, these "captives" of "fixed viewpoints" have landed us on the moon and today are uncovering some of the mysteries of Mars.

In the field of theology, such thinking people as Fulton Oursler, Evelyn Waugh, Dr. Raphael Simon, Frances Parkinson Keyes, Douglas Hyde, Clare Booth Luce and Robert

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 1 1/2 pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

F. Wagner (for a few) have knowingly and willingly embraced the Catholic Church and its "strait-jacket" through conversion.

Perhaps I misunderstand Father Atwell's concept (as he defined it) of Jesus as a "mid-ljb" who was "liberated from any pre-fixed position". If that were true could anyone accept Him as the Son of God and one Person of the Trinity?

He came to teach us by very specific instructions on how to obtain Heaven. As the first Christian He did not "go freely up and down, left or right, depending on the issue of the moment . . . etc." In the light of His Mission, His answer and action were predictable even as the Catholic Church must be if it is the True Church. His position was so "pre-fixed" He was

obedient unto Death doing His Father's will.

Mrs. Herbert J. Schuhart
Whalen Road
Penfield

A Word On St. Andrew's

Editor:

A letter in Friday's Times-Union, (2-4-72) convinces me that something should be said in behalf of the people of St. Andrew's. The letter questioned their love and Christianity. For the last three years, I have had the honor of working with these people, and have found them warm, friendly, and loving. The sudden death of their beloved Father McCarthy was a severe shock, and their love for him was great.

However, I'm sure that not one of them expected to have another priest "fill his shoes" or "take his place." They only wanted someone to carry on his work, and guide them spiritually. No one is proud of the turmoil, or the fact that Father Kuchman has resigned. The truth is that St. Andrew's is a large parish, with time-consuming responsibilities. Father McCarthy devoted his entire time to St. Andrew's and his people, but he would not have been happy any other way. There was a reverence about this priest that few ever obtain. The people of St. Andrew's are very proud of their church, and their school. They are only looking for the unity that they once enjoyed.

I think it's time we all took a good look at ourselves, as Christians. "Love thy neighbor—" and "Do unto others—" is not out of date. I, for one, would never go in search of happiness. I have found it quietly at St. Andrew's.

Forget about yesterday, work for today, and pray for a better tomorrow.

Mrs. Don Flowerday
Chapin Street
Rochester

Makes Point On Conception

Editor:

On Feb. 3, our parish had a right to life discussion where in the guest speaker alleged that after a rape no life would be created from 16 hours possibly up to 30 days of a next period and that there would be time for evicting the sperm which could be considered an intruder. A time span of from 16 hours to 30 days is to imprecise and leaves me apprehensive that surely many human lives will be destroyed.

I would like to hear this statement discussed further both in regards to its morality and medical veracity by competent authority.

Louis J. Pasqua
Exchange Street
Geneva

Editor's Note: A medical expert informs us that conception after forcible rape is rare. If it does take place it will take place within a few hours. The fertilized ovum begins to divide after about six hours into a blastocyst. In about seven days or so the blastocyst becomes implanted in the uterus. Once implantation takes place a d and c would cause a direct abortion. In any case, immediate medical attention should be sought in the event of forcible rape.

If reader Pasqua wants further information he should contact the Rochester Right to Life Committee, Post Office Box 4763, Rochester 14612.

Wednesday, February 16, 1972

QUIRP

"FEAR GOD, HONOUR THE KING"
(1 PETER 2:17)



FR. ALBERT SHAMÓN

Word For Sunday



Sunday Readings: (R1) Gen. 2:7-9; 3:1-7. (R2) Rom. 5:12-19. (R3) Mt. 4:1-11.

In the Lenten season penitential and baptismal themes hold the center of the stage. Thus our Lord's penitential spirit is pointed out in the story of His temptations — "after he had fasted, he was tempted." Adam had succumbed to temptation when in the garden of pleasure (R1). The new Adam was telling us that fasting is one of the most effective ways to vanquish temptation.

The temptations of Jesus are related to the testing of Israel in the desert (Deut. 8:2). Jesus, the new Israel, recognized this parallel by rebuffing each temptation by quoting Deuteronomy, the book that tells of Israel's testing. The phrase "forty days" suggests the forty years of Israel in the desert.

The temptations of Jesus, however, are especially related to the baptism, which had immediately preceded them. The heavenly voice "This is my beloved Son" prompted Satan's twice-repeated question, "If you are the Son of God." The same Holy Spirit who had descended upon Jesus in the Jordan, lead him into the desert to be tempted. At the baptism Jesus was identified by the voice from heaven as the Servant of the Lord (Is. 42:1). The vision at the baptism revealed what kind of a Messiah God's Son was going to be — not a royal conquering Messiah — but one who would get His crown by way of

the cross. Later on, when our Lord told the apostles He was to be a suffering Messiah, Peter remonstrated. Turning on Peter, Jesus sharply rebuked him, "Get out of my sight, you satan!" (Mk. 8:33). These were the very words Jesus used to repulse the third temptation.

In essence the Satanic temptations were simply an effort to get Jesus to reject God's plan for man's redemption. "Why the Cross?" they all said in effect. Hence all the temptations were but three aspects of the same basic one. All were fundamentally appeals to wield divine power. "Come on, act like God." Satan coaxed. "Why shouldn't you? You are his Son, aren't you? Why should you be hungry? John the Baptist said God could raise up children to Abraham from stones. Surely you, His Son, can change stones to bread."

"Why take the hard road to bring men to God? A miracle or two will do the trick.

"If that doesn't appeal to you, why don't you just trust me? Put everything in my hands. Let me be your god, and the world will be yours."

To each diabolical suggestion, Jesus answered with the words "Scripture says." By using the very word of God, Jesus reaffirmed that He had come, not to do His own will, but the will of His heavenly Father.

The temptations of Jesus are put at the beginning of the Lenten season to give us hope. The two greatest sins of the twentieth century are sins against hope. One is the sin of presumption: Marxism bravely promising a millenium on earth, a heaven without God. The other is the sin of despair: Sartrean existentialism fatalistically pronouncing that all that man can do is his best, and that is failure. Existentialism offers the hell of Sisyphus.

Between these two extremes stands Christian hope. This hope steers clear of the groundless optimism of Marxism and the false fatalism of Sartre, because Christian hope is based on a historical event. This event is Jesus! He was tempted. He suffered. He died. But that was not the end. He rose from the dead. He is risen. He lives in us and for us, so that through Him and in Him we too, sorely tempted and destined to die, hope to share His victory over temptation, suffering, and death.

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