

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.

Blue Army Seeks Peace

Editor:

A few months ago I received a letter from Father Albert Shamon, who asked me to be an apostle of Our Blessed Lady and help spread the message of Fatima for world peace.

I was glad to accept this responsibility.

I am asking every lay person with his family to participate in this movement for world peace.

The Blue Army, what is it?

It is a spiritual crusade of prayer and devotion in answer to our Lady's request at Fatima. It was inaugurated in this country by Msgr. Harold Colgan of Plainsfield, N.J. in 1947. Within six years the membership reached more than five million in 33 countries, and it has been growing ever since.

In 1950 Msgr. Colgan was received by Pope Pius XII with these words, "As the world leader against communism, I bless you and all members of the Blue Army."

The Blue Army has recently transported five pilgrim virgin statues into other countries, even beyond the Iron Curtain.

— the deeds of darkness—and the beginning of living with sight and in the light.

Join the Blue Army crusade of prayer. There are no meetings or dues, just a pledge of daily morning offering and the rosary.

Clarence A. Wiest
Ravenwood Ave.
Rochester

Some Questions For Fr. Cuddy

Editor:

So often letters are written taking issue with Father Atwell (Is he "The Left Side" or "The Wrong Side"? — that I felt compelled to ask a few questions of "The Right Side.")

Father Cuddy quotes "the Nonsense Peddlars" as saying: "In the Old Days people memorized the catechism, but they didn't know what the answers meant." He calls this "rubbish." The considerable number of students and other friends I've discussed this with certainly don't think they understood, really, what the catechism words meant. "Soul", for instance, is a good one. I used to imagine my soul as something like a Brillo pad—I honestly did!—something wiry and gray which no fuller could whiten.

I never understood that it was my human spirit, all the me-ness of myself as a person.

"Grace" was another. It was some kind of gift from God measured in degrees or points or ergs. Imagine! Like trying to measure love quantitatively, as if it could be measured at all. I remember reading a Mariology book in the novitiate which described the theologians' arguments for the number of degrees of grace Our Lady had: fifty quadrillion? A billion billion? I was 21 then and should have known better. But it was much later that I began to understand, really, what I had memorized—that grace is a sharing in the aliveness of God, giving my human aliveness a greater intensity and making everything I do echo infinitely.

Since he mentions Newman, I presume Father Cuddy is aware of Newman's great distinction between real and notional knowledge. Notional knowledge is what my mother used to call "book learning"; real knowledge is experiential. A child of ten can have a notional knowledge of the so-called Facts of Life; after puberty, he has a real knowledge. Admonitions about avoiding fire are notional knowledge; after one is burned, they are real.

Father Cuddy says, "Do you honestly think little John Duffy did not know more than any comparable youngster of comparable age today?" Considering the fact that human knowledge has at least quintupled since John Duffy and I were lads and considering the information glut from the mass media, one would have to answer Father Cuddy's question, "Of course today's teenager knows more—notionally—than his 30's counterpart."

Both teenagers know all one needs to know about God. The question is: does either really know Him?

Finally Father Cuddy suggests: "Ask a dozen teenagers for a clear-cut answer to a doctrinal or moral question today—and see what you get." True. Or ask 12 adults. Or 12 priests. Or 12 bishops. "The Acts of the Apostles" suggests that it was often difficult to get 12 apostles to agree on a clear-cut answer. I suspect that the man who

QUIRP

"TAKE YE HEED, WATCH AND PRAY; FOR YE KNOW NOT WHEN THE TIME IS" (MARK 13:33)



...DON'T LET YOUR PREMIUM LAPSE

FR. ALBERT SHAMON

Word For Sunday



Sunday's Readings: (R1) 1 Sm. 16:1, 6-7, 10-13. (R2) Eph. 5:8 Eph. 5:8-14. (R3) Jn. 9:1-41

The story of the man born blind was chosen to instruct catechumens for baptism, because blindness is a figure of those without the light of faith. Such persons move uncertainly in life, like a blind man groping at night in Times Square. And they are alone, for they have not been adopted by the community of faith.

In the miracle of the man born blind the initiative came completely from Jesus, so also the light of faith is God's free gift. The catechumens seek baptism, as the blind man sought the pool — only because God has first called them.

St. Mark's account of the cure states that Jesus used only spittle on the blind man's eyes (Mk. 8:23). John, on the contrary, says that Jesus mixed dirt with His spittle and then anointed the blind man's eyes with the mud. John adds to Mark's account, because John always saw Jesus' miracles as healing, not just a limb or an organ but the whole man. So John has Jesus' action here parallel God's in creating Adam out of dust softened by rain. Thus Jesus gives the blind man not just sight, but double vision: sight and insight. The blind man is able after his cure to see the light in the world and to discover Jesus as the Light of the World, which is the real miracle of the miracle.

After anointing the blind man's eyes with mud, Jesus instructed him to go to the pool of Siloam and wash. The blind man must make an act of faith. He does, for he goes and washes; and, in reward for his faith, he sees! John says Siloam means "sent." He is insinuating that he who would be a disciple of Jesus must be sent to water, the pool of baptism, and be plunged into it and thus become identified with and incorporated in Jesus who is the living water.

Then, with consummate artistry, John shows how truly a new creation is a man who is reborn in Christ. The blind man's neighbors could hardly recognize him after he had regained his sight. Some said, "It is he." Others claimed, "No, it is one like him." But the cured man swore, "I am he." Unwittingly, the blind man used a term that is strictly speaking, reserved to our Lord. And yet it does not seem sacrilegious, so deep is the unconscious bond already established between him and Jesus.

In the first Reading, David is anointed king. The anointing symbolized the giving of God's spirit to kings and prophets to help them do well the task to which God had called them. So at baptism, the catechumens are anointed to help them follow the call, not only to see the light, but to be light, to shine before men.

Paul often used the image of light and darkness; for what pagans did were things that could be done only in the dark. Any decent person would have been ashamed to do them in the light. "It is shameful even to mention the things these people do in secret" (R2).

Therefore, Paul urged, "Live as children of the light." Be good to all, be fair to others, be honest and true to yourself. Don't live in a fool's paradise. Don't be an ostrich; it hides its head in the sand thinking thereby to hide the whole body. For you know what God wants, since you have the light of Christ's teachings. The light of faith reveals things as they really are. In the dark all things look alike. But darkness cannot conceal our deeds. For God is light. He sees all, even what is done in darkness: the X movies, the pornographic books and magazines, the abortions. Take no part in these; rather condemn them! "Awake, O sleeper, arise . . ." For baptism marks the ending of night

sees only one side of a doctrinal or moral issue—even if it is the right side—sees only half the issue.

Fr. William J. O'Malley, S.J.
McQuaid Jesuit High School
Rochester

Should Kneel At Communion

Editor:

This is an open letter to all priests, bishops, archbishops, primates and religious of the Roman Catholic Church in America. It is an earnest and sincere plea for you to use whatever influence you have to restore to the faithful the practice of kneeling when receiving Holy Communion. What better way is there to impress upon the faithful the need for reverence and humility in the Presence of the Most High God? For are we not taught that Christ is entirely present under each species? "Since Christ in Heaven is living and immortal, His Body and His Blood, His Soul and Divinity cannot exist apart. Therefore He must be entirely present under each species just as He exists in Heaven—with Flesh and Blood, for Body and Soul, with His Manhood and Godhead." ("A course in Religion for Catholic High Schools and Academies", Part II by Rev. John Laux, M.A.; Benziger Bros. Inc., P. 45).

Since Jesus is present in the Eucharist just as He exists in Heaven, it would seem to behoove the faithful to approach the Blessed Sacrament with the most reverence that can be afforded the Creator God; even kneeling to receive Him. For wouldn't they do the same and more, even to trembling with fear, if they could see with their own eyes the majesty of God? But since God does not show Himself to man in an extraordinary way is there any excuse to afford Him less honor? For men kneel in homage even to an earthly king, how much greater homage is due our Heavenly King?

I also entreat you to restore the practice of the faithful remaining at the communion rail until they have consumed the Host, or at least spent a few moments contemplating on the presence of Our Lord before making our way back to our benches.

Please be it known, I do not mean to impugn your judgment but merely wish to make known my thoughts. If you have any questions, comments, opinions or brickbats I would be happy to hear from you. P. A. Michael, General Delivery, Cedarburg, Wis. 53012.

P. A. Michael
Cedarburg, Wis.

Chance to Help The Innocent

Editor:

The millions of people on the subcontinent of Asia, covering India and Pakistan, have witnessed immense suffering over the course of the past 18 months. First, in November, 1970, millions were left homeless by a cyclone and tidal wave and, four months later, civil disturbances broke out in the same area, causing more deaths and devastation. To escape the purge of this military conflict, over ten million men, women and children left their homeland in East Pakistan and sought safety in refugee camps across the border in India. Finally, full scale war erupted between India and Pakistan, and this war only added greater suffering to the innocent victims of these tragic disasters.

Surely, in these political and military conflicts, it is the innocent who suffer the most; civilian lives are lost, children are left orphans, homes and villages are destroyed. Those that suffer the most are the very ones who have little to say, one way or the other, about these courses of events which so seriously disrupt their way of life. Fortunately, we do have a way of helping these people, as well as the millions more around the world who live in poverty, deprived of daily food, clothing and proper medical care.

Catholic Relief Services is the overseas aid and development agency of the American Catholics. Throughout the tragic events in India and Pakistan, Catholic Relief Services continues its ongoing programs of social welfare and community development in more than 70 countries throughout Africa, Asia and Latin America, assisting each year over 27 million impoverished men, women and children of all races and religions.

The basic support for the global works of mercy conducted by Catholic Relief Services comes from an annual collection conducted in churches during the middle week of Lent. This year, the appeal will be conducted from March 5 to March 12. We request your cooperation in urging your readers to support this appeal by bringing or mailing donations to the nearest Catholic church or direct to Catholic Overseas Aid, Empire State Building, New York, N.Y. 10001. This aid rendered by Catholic Relief Services is given to all in need!

Rocco Sacci
Catholic Relief Services
New York, N.Y.

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. 46 March 8, 1972

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, March 8, 1972

Page 4