

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.

How to Help India Poor

Editor:

According to a report by the U.N., more than 10,000 people die every day due to starvation. Have you ever wondered what you can do about this tragedy? Would you like to adopt a poor family in India? Would you like to correspond with this family and send aid directly to them?

Only \$5 a month will keep the whole family from starving, or will enable a child to get an education which will eventually make his own family self-supporting.

This is all possible through the Save-a-Family-Plan, a unique project organized during the past ten years at St. Thomas University, New Brunswick. Donations are welcome and every cent received is sent to needy persons and is properly utilized.

For further information, please write to Save-a-Family-Plan, P.O. Box 281, Fredericton, New Brunswick, Canada.

Mrs. D. Redmond
Hamilton 12, Ontario

'No Fault' Supported

Editor:

The people of New York are once again about to be sold down the river by the self-serving interests of our lawyer-legislators. Years of time, study, and effort have gone into the preparation of a better system of auto accident reparations, generally known as "no-fault" auto insurance.

The plan designed by our own Sen. Powers and Sen. Gordon of Peekskill falls short of the ultimate goal, but it is by far the most sweeping reform measure yet submitted at state level. It has the support of many companies and many agents. It is reasonable and well thought out. With only a few modifications, it could provide the solution to many of our insurance problems.

On the other hand, the substitute "reform" submitted by Sen. Laverne is a cruel and disastrous hoax upon the New York public and a sellout to the bar interests. It is a deliberate, destructive campaign of delaying tactics and half truths, designed solely to protect their own interests.

This measure (Senate 9686) establishes a token first-party limit of \$3,000 per person or \$15,000 per accident for medical expenses, lost income, lost services, death and funeral benefits. Wage loss alone could run that bill up in nothing flat. Furthermore, the actual wage loss provisions of the bill set a limit of \$400 per month, well below what is normally considered a poverty level.

To add insult to injury, this little gem gives the lawyer practically an open field on fees. Specifically, it states "nothing herein contained shall prevent an attorney from also collecting from the motor vehicle accident victim or his representative reasonable disbursements, actually made by him in connection with such cause of action." These collections are in addition to the fees authorized in the same section of the bill.

Howard A. McGee
Ridge Road East
Irondequoit

Custodian Grateful

Editor:

Recently, God willed that I should leave my work for reasons of health. For almost 14 years I had been immersed heart and soul in my work as custodian of St. Mary's of the Lake. With honor and with pleasure I had carried out my duties for Fathers Ehmman and Hogan, Fathers Matt and Turner, and, briefly, for the present pastor, Father Sansom.

I cannot forget these pastors or St. Mary's many assistant pastors—especially Fathers Shamon, Sweeney, Miller, and Dillon—and their great kindness to me. I thank them all from the bottom of my heart.

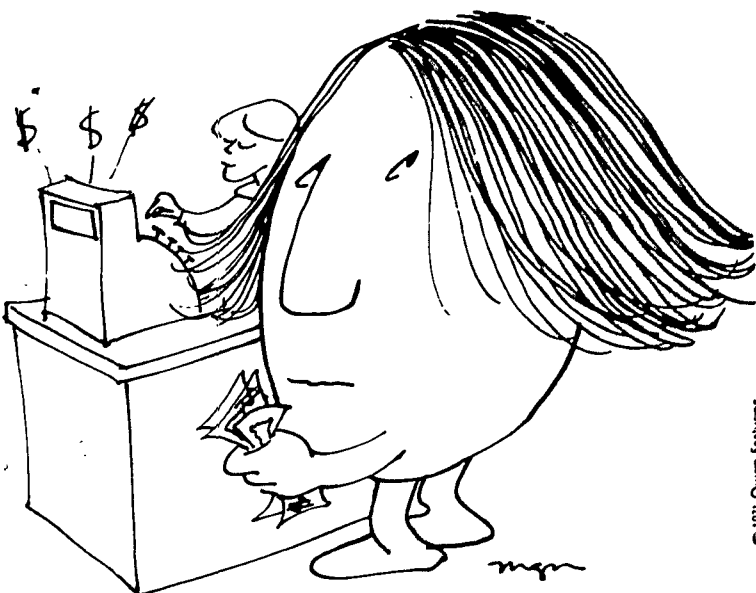
I am grateful also to the members of the parish societies for having been so generous toward me. Indeed, I am grateful to all the parishioners of St. Mary's for having been so cordial and friendly.

I ask everyone to pray for me.

Wednesday, April 5, 1972

QUIRP

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?" (MATTHEW 10:3)



...YE GROCERY BILL WILL TELL YOU

If it be God's will, I shall one day return to my work.

Michael Marelli
Watkins Glen

We're All Equal In God's View

Editor:

Occasionally this world of ours turns the spotlight on a rare individual who seems to have all the answers.

While not being among those gifted individuals, I can do little except listen, weigh and observe.

In observing Father William O'Malley's missives in the Courier-Journal, I wonder whether he feels the need to convince himself or others in his verbalistic duels.

We all are sons and daughters of our Heavenly Father, regardless of our limitations. I'm darn happy the Lord has given me the wherewithal to join Him, if I so desire. The rest really doesn't matter.

Olive Le Boo
Berlin Street
Rochester

Wedding Music At Fault?

Editor:

Your featured Bridal Section (Courier-Journal, 3-22-72), attractive and interesting as I found it, has deeply disappointed me in one respect.

"In Nuptial Music", the article dealing with a subject much abused these days, left a great deal to be desired. The apostolate of the laity — here the Catholic press — fell short of its calling. What has happened to the real marriage: bridegroom, bride and God?

That is the reason many of us organists decry the use of the songs so many couples wish. One or two ignoring His presence among the guests and the couple is not so objectionable. But when the whole ceremonial music program fails to remember the Holy Trinitate, is it any wonder so many marriages fail?

Mrs. Edward Miller
Berwick Road
Rochester



FR. ALBERT SHAMON

Word For Sunday

Sunday Readings: (R1) Acts 2: 42-47. (R2) 1 Pt. 1: 3-9. (R3) Jn. 20: 19-31

The early Christians viewed the seven weeks of Eastertide as one continuous Sunday, celebrating joy in the risen Christ. Thus the Sundays after Easter are called the Sundays of Easter. Counting Easter Day itself there are seven Sundays of Easter.

The major theme is joy in the risen Lord. But there are other satellite themes. The seven Sundays of Easter could be used by preachers to explain the articles of the Creed regarding "the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting."

During this season the ancient practice of reading the Acts of the Apostles has been restored. Acts replaced the Old Testament passages for the first reading. The second readings are taken from the first letter of St. Peter, which treats of baptism, the Christian vocation and obligation. The third readings are predominantly from St. John's gospel. This Sunday and the next give accounts of the appearances of Jesus. The remaining Sundays center on the Good Shepherd, the farewell discourse and priestly prayer of Jesus — all of which eminently befit this season, treating as they do, the intimacy of Jesus with His own.

This Sunday, the gospel tells of Thomas' profession of faith. Peter speaks of the joy of faith of those reborn in Christ (R2).

St. Luke shows this faith must express itself in practical charity (R1). Let us consider briefly the faith of Thomas, which strikes the keynote of the Easter season.

Thomas was called "doubter." The essence of doubt is to demand proof over and above that which is normal. Thomas should have believed the testimony of ten men.

However, he was an "honest" doubter. Thus he was willing to go to the spot where the ten had gotten the evidence he regarded as insufficient. And further, he was willing to face the consequences of being proven wrong.

When anyone has such good will, he is certain to receive light. So well disposed was Thomas, the mere offer of evidence on the part of our Lord was enough. He cried out "My Lord and my God."

Thomas' words were no exclamation to express surprise like "Good God!" Jews never used God's name profanely. His "my LORD and my GOD" is a self-reproach, an expression of wonderment: how was it he had never seen all this long before, after having witnessed all the marvels and miracles of His life? He wondered, "Why had it taken till now?" Faith is like that: an interior illumination, all of a sudden! The discovery of the Lord as God overwhelmed Thomas.

But even better, the Lord Jesus had called Thomas by name. He had loved him so much as to be willing to meet Thomas on his own terms. And so Thomas' faith was more than a mere profession, it was an expression of deepest delight. As with two hands, he took hold of the Lord Jesus with his two "My's — MY Lord and MY God." Faith is a personal thing!

Thomas' confession is the climax of the gospel of St. John. All he had written, he wrote to bring his readers to just such a faith in Jesus. If one so skeptical as Thomas was convinced of Jesus' resurrection and His divinity, who can have an excuse for doubt?

The whole point of John's gospel is that there is no need to see Jesus with bodily eyes in order to believe. An empty tomb was enough for John and Peter. In the last analysis just hearing Jesus was sufficient for Thomas. The testimony of the teaching Church should be enough for us. If we walk in the Christian way in faith, the longer we walk the more we shall come to know the Lord and experience the blessedness the Lord promised to those who "Have not seen and have believed."

COURIER-JOURNAL

Bishop Joseph L. Hogan
President

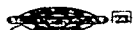
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