

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

Don't Forget First Saturdays

Editor:

Why is it that the nine First Fridays are so encouraged while we hear very little about the five First Saturdays? I consider this an equally beautiful devotion and one of major importance.

I believe it should be noted in the Sunday weekly church schedules and confessions heard the night before, in the manner of First Fridays. Fatima being one of our more "modern" appearances, it surely should be regarded as quite authentic, and, considering the chaos of the world today, this devotion certainly is to be highly recommended.

Marian Merrill
Meadowdale Drive
Gates

Women Should Follow Mary

Editor:

I simply cannot understand the mentality of a Christian woman, particularly a Catholic Christian woman, who should have the Blessed Mother as a model, agitating to have women ordained, of all things, as priests.

Mary led a hidden, humble, quiet life, running her home and praying constantly. Yet no woman ever in the history of the world has so affected the destiny and salvation of mankind. Her sweet humility was her crowning virtue.

I'm afraid humility is the missing virtue in these women who must do everything the men do or they'll raise a fiery rumpus.

Mrs. Arlene O'Connor
Haddon Road
Rochester

Peace Trip Lauded

Editor:

I write belatedly to warmly second Bishop Hogan's trip to Washington in company with Bishop Spears and other clergymen of Rochester.

This pilgrimage for peace was a symbol of value, a Christian witness of example for all the community served by this ministry. I salute their courage and conviction.

There is however, a lesson for all of us in the manner in which these men were received by some of the legislators they visited in Washington and in the ineffectualness of the trip except in the sense of witness and symbol above.

Had the leaders of the Church spoken strongly and in unison (which even yet they have failed to do) a few years ago, when it was already apparent that our involvement in the Vietnam War was an abomination for the people of Vietnam and the United States, this opposition would have had a more significant effect upon our government, besides having been a most needed example for the members of the Church.

With the passage of time the attitude of our government toward the war has hardened. This attitude can only be described now as amoral. The killing of the Vietnamese people and the destruction of their land has become of little concern in comparison to the need for our country to show its force. From our President we hear a rhetoric of peace which is as repetitious as it is empty and our Congress with some exceptions cannot bring itself to oppose the war-making of the executive branch.

Editor:

To the friends of Elmira:

To describe the actions of the hundreds of friends of the Southern Tier, both young and old, as anything but true and genuine Christian activism would be to draw a very incomplete picture of what has happened here since June 22. They came from every corner of the state, but particularly from our own diocese. They came only because they knew that they could do something for another.

Words can scarcely describe the emotion in the hearts of our religious and priests, our young people and our elderly, as they witnessed the long back-breaking labor performed by people who simply asked: "What can we do?"

Thousands of dollars have come to our parishes from parishes throughout the diocese. Checks and cash have been mailed to us daily in personal notes from concerned friends. Help came even from our own parishioners who suffered so much themselves. Only God is aware of the sacrifice involved; only the recipients know of the warm feelings of gratitude.

Elmira has been seriously hurt — but Elmira will come back because our friends have directed the charity and love of Christ toward us.

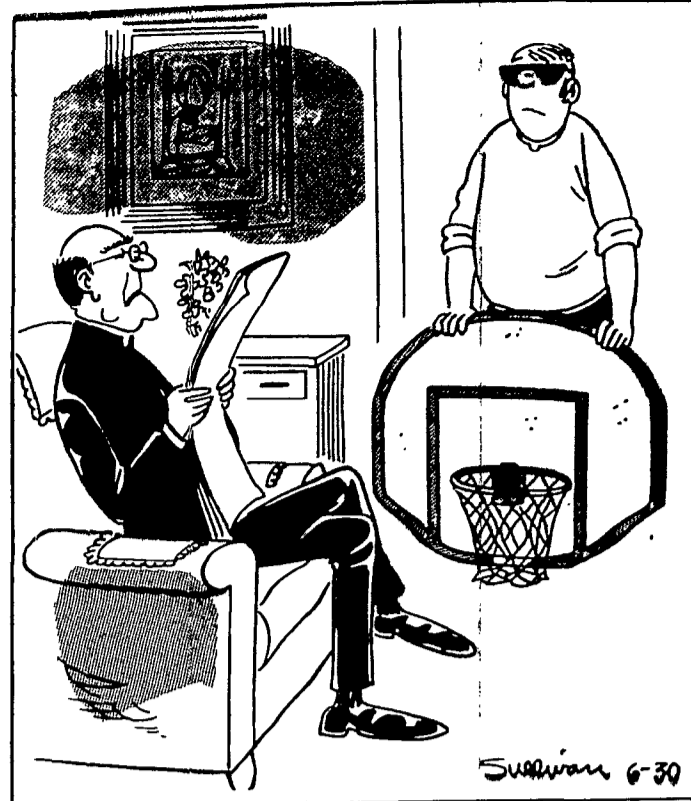
Edward J. Foy
Robert J. Kanka
The people and religious of Ss. Peter and Paul and St. Cecilia Churches

Editor:

The people of our diocese are tremendous!

Yes, we have been hit hard by the flood and many lives and homes have been lost. The cleanup is slow and costly.

Wednesday, July 19, 1972



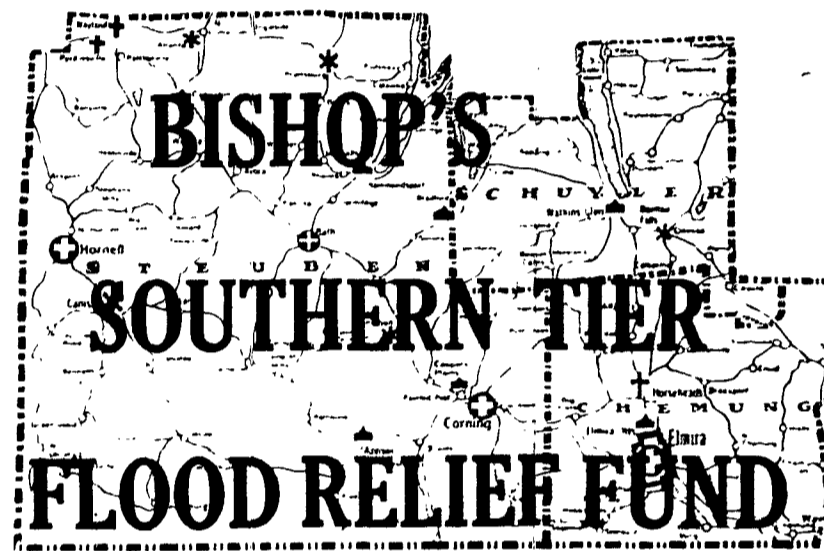
THE ANSWER IS 'NO!'

in any effectual manner. But again, all this might have been changed for the better if Christian leaders had opposed this most unchristian effort earlier and with some unanimity.

Our vigilance against injustice and inhumanity must extend to

all peoples and we must be willing to speak against such actions and policies wherever they are found to exist. To the extent that we fail to do this in as serious a matter as this, then, to that extent we have failed as Christians.

A. E. Guidarelli, O.D.
Newark



Letters on the Flood

Editor:

But the people of our diocese have given us help and hope. Hundreds of youth, adults, sisters and priests from around the diocese have appeared to help "dig us out."

We have been inspired and encouraged by all — from our bishops to our youngsters, whether they gave their time, money or muscles.

May God reward all of them with health, happiness and dry communities, as we continue to rebuild the church in the Southern Tier.

The priests and sisters
in the Corning Area

Editor:

We in the Elmira area have been deeply moved by the generous response to our flood-stricken area by so many people. Our Bishops have been here frequently to seek the top priority needs. The various diocesan departments have made their services available. And most of all, people have come, shovel in hand, to help.

As I write this, a busload of wonderful, (and exhausted), high schoolers from Christ the King have just left our area after a back-breaking day's work in our parish.

It makes us proud to be members of a diocese that cares — not only with money (and the quick flood collection is going to good use) — but with warm hearts and ready hands.

The recovery will be slow — and we can use people here for a long time yet — but it is moving well and we are most grateful for all who are helping and will help in the future.

Father Robert Kanka
Ss. Peter and Paul Parish
Elmira

I would like to take this opportunity to offer a sincere word of gratitude to the church officials and the people of Monroe County and surrounding areas who responded so generously to the relief-effort to assist the flood-stricken victims of the Southern Tier.

Even I was a victim of this devastation, in that I was unable to return to my home Thursday evening, when the flood was in its initial stages. I was stranded in Corning until Sunday, grateful to God that this was the extent of the natural disaster's direct effect on me.

I was, indeed, very fortunate! As you know from the illustrations in the recent 'Courier' edition on the flood, many others were not as fortunate. Not only did these people lose their personal belongings, but they were also left homeless, helpless victims of nature's wrath.

I did spend nearly three days in an evacuation center, and I can honestly say that such a relief-effort that was organized to help the flood-victims of the Southern Tier was greatly needed, as well as greatly appreciated.

As a native, and as a seminarian from the Southern Tier, I would like to take this opportunity to thank all those who took part in the relief effort to benefit the flood-stricken area. Not only do I thank you, but on behalf of all the people of this devastated area, offer our sincere gratitude for your efforts to help us in our hour of need. A most ideal example of the teachings of the Gospel and carrying them in to action.

Christopher E. Linsler
Becket Hall
Rochester
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FR. ALBERT SHAMON

Word For Sunday



Sunday Readings: (R1) Wis. 12: 13, 16-19. (R2) Rom. 8: 26-27. (R3) Mt. 13: 24-43.

A parable is a story, often true to life, told to teach a religious truth. A parable is built on a comparison. It can be reduced to a single statement using "as" and "so." For instance, as a field of wheat can have weeds, so in God's Church there will be good and bad; and as the weeds are allowed to grow with the wheat till harvest time, so the wicked will be in the Church till Judgment Day — then there will be a definitive separation.

A parable differs from an allegory. An allegory is a story in which every detail of the story symbolizes something else, as in Bunyan's *Pilgrims' Progress*. Today's parable has been allegorized. The gospel says the farmer sowing good seed is the Son of Man, the field is the world, the good seed those who heed his word, the weeds are the followers of the evil one and the enemy who sowed them is the devil.

Because an allegory is a literary device — something that has to be worked out, so to speak, on paper — most commentators believe that, when a parable is allegorized, as in Sunday's gospel, this allegorization was the work of the early Christian community. Jesus was a preacher,

not a writer. It is most likely that He told parables, pure and simple, not allegories.

This is important to understand, because if we treat of our Lord's parables as parables only, we shall get closer to the religious truth He meant to teach. Here in the parable of the wheat and the weeds, He is teaching simply of the co-existence of good and evil — not only in the world, but also in the heart of each one of us. He is also teaching the patience of God with evil. God defers His judgment until Judgment Day. He has urged us to do likewise. "Judge not that you be not judged." For God alone searches the heart of man. Regarding the evil in our own hearts, He is also patient. But His patience is given so that we may have a chance to root out from ourselves attitudes we have not learned from Him. Self-centering attitudes!

When we see evil in real life-situations, which we cannot control, our energy should not be wasted in anxious concern about the evil in the world and in those around us. Rather we ought to be patient with evil, as God is patient. And He is patient, because He can draw good from evil.

We need only reflect on the history of Israel and the life of Christ to see how God has drawn abundant good from evil. In the story of Joseph in Egypt, Joseph tells his brothers, who had sold him into slavery, "You meant evil against me, but God meant it for good, to bring it about that many people should be kept alive" (Gen. 50:20). The same truth was vividly illustrated on Calvary. From the death of Christ on the cross, life came — life from death.

Once a lamb brushed against a thorn bush which tore some wool from its coat. The little boy who owned the lamb asked his father to cut down the offending bush. Just then a sparrow alighted and carried away the strand of wool. The father said to his son, "You see, the lamb's wool will make a warm nest for some baby birds. Do you still want me to cut down the bush?" Somehow the lad discerned that what seemed evil and harmful to his little lamb turned out to be a blessing for some little birds.

So, regarding evil in the world, God says, "Let it be till harvest time" when He can show that evil has been but the fertilizer of the harvest.

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