

# 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.

## 'Maggie Cole' A Fine Film

Editor:

In review of the movie, "Say Goodbye, Maggie Cole," (Cour-

ier-Journal, 9/27/72) the Catholic film office said the film "reeks of relevance." I disagree wholeheartedly.

First of all, there is a general trend in most movies lately that if it doesn't totally grasp one's highest emotional and mental

attitude toward life it doesn't have anything to say. I never read a genuine appraisal of a good actor or actress either.

On both counts, "Say Goodbye, Maggie Cole" is a fine film expressed wonderfully by all the actors. Susan Hayward never seems to get the ratings she always deserves and so I'm saying now that she is one of the few best actresses in films today. The story was very true to life expressing the whole reason of our existence — love. We all need it and must have someone to love in order to have meaning to our lives.

The term "reeks of relevance" sounds to me as if the viewers of this film can't see the true meaning of it. It was a totally weak and flat way of criticizing a good movie. How about some deeper insight from our critics on stories? We need more stories of this kind on television.

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## FR. ALBERT SHAMON Word For Sunday



Sunday Readings: (R1) Is. 25: 6-10. (R2) Phil. 4: 12-14, 19-20. (R3) Mt. 22: 1-14

One of the parables in Sunday's readings has puzzled generations of readers. Why cast out a guest for not having a wedding garment, especially when the guests are "anyone you come upon"?

Matthew put this parable of the wedding garment together with the one on the wedding banquet. He probably meant us to interpret the parable of the wedding garment in the light of the wedding banquet parable.

Both of these parables were preached in the last week of Our Lord's life. The first parable is about an invitation to a banquet. The first of Sunday's readings show that a banquet was one of the favorite images for Messianic times.

The banquet is a wedding feast, for the prophets pictured God's alliance with His people as a wedding in which He is the husband and Israel the bride.

God issues the invitation. God always takes the initiative. He acts first. It is up to us to react.

God's invitation is to joy. A wedding feast is, if anything, a celebration of joy.

Those invited had no right to the wedding. It was an invitation freely given — as is all grace. A child sees something in a store he wants. It is precious. The owner tells the child no money can buy it. But because the owner loves the child, he gives what the child wants as a gift. The invitation to faith, to life eternal is not earned, it is freely offered.

But we can become deaf to God's invitation. We can let business and work crowd out our response. The tragedy of life is

that we often let what is second best take precedence over what is best. We can get so concerned about making a living as to lose life itself. The guests first invited in the parable were excluded from eternal life — not because they did some particularly evil thing, but because they felt their own matters were more important than God's. Their sin was to think that there were more urgent things to do than to follow God's call.

The parable of the wedding garment reinforces the fact that the invitation is not just a gift, but that grace is a serious responsibility. The sinner invited to God's table cannot remain a singer. A man cannot go on living the same kind of a life that he had lived before knowing Jesus. He must put on the wedding garment of good works.

But as the flower is not put on the stalk, but grows out of it, so the garment of good works that covers the nakedness of man must grow out of a changed heart — an inner life of thoughts, opinions, beliefs, emotions brought to conform evermore closely to the mind and heart of Christ.

The demands of Christianity are radical. Christ said, "You cannot come to the banquet and keep on your 'old clothes' — your old ways.

You cannot hope for God's love and love to be selfish.

You cannot seek God's forgiveness and harbor unforgiveness.

You cannot hope for new life and cling to your old life.

You cannot have your cake and eat it. You cannot have it both ways.

Baptism invites us to the banquet — a wedding garment is given us. All we have to do is put it on — live the faith!

## Old Question Resurfaces

Editor:

For quite sometime now I have been following the Courier-Journal's columnists rather closely, so close in fact, I think I can anticipate their answer to a simple question like "How much is two plus two"?

The Open Window — Father Hohman's reply would be: "Now the answer to that question isn't a simple one. One must keep in mind that although generally speaking two plus two is most likely four. There are many reputable mathematicians who would fault this, of course Scripture leaves us in the dark completely about this matter. There are conceivable circumstances in which an entirely different answer might be acceptable. So you see the issue could become very complex. I'm not about to get into this controversy. I guess I'll leave that question for someone else to sort out."

Toward Tomorrow — Father Atwell's reply would be: "For centuries two plus two has been four. But now in this fast-changing post-conciliar world of ours there is a new concept — a new approach to this whole problem. Professor Irving R. Steadman, the great atheistic mathematician, writes in his latest book, The Future of Mathematics, that the answers to these questions aren't important. It is humani-

ty's quest for these answers which in the long run will prove to be of the utmost importance to our society. We Christians have a great deal to learn from this man."

On the Right Side — Father Cuddy's reply would be: "Well now, two plus two has always been four and I don't see any reason for it to change now. As a matter of fact while I was visiting Father John Coonan last week in Clyde, (my old parish) by the way, Father Jack is probably the most congenial host in Wayne County and I might add a fine priest, talking about fine priests just the other day I received a letter from Jim McGlynn, an old Army buddy who is now a Franciscan priest..."

Word for Sunday — Father Shamon's reply would be: "and he also who had received the two talents came and said, 'Master, thou didst hand over to me two talents, behold, I have gained two more' (Matthew 25: 22). St. Matthew gives this verse as a lesson which we might very well apply today. You will notice the servant in the parable didn't say 'Master, I now have four talents' — no, instead we have to use our own intellect to arrive at that conclusion. So it is with our youth of today. Don't give them the answers, let them work it out for themselves."

The Slot Man — Editor Viglucci's reply would be: "The Courier's present policy is not to make any comments on questions of this variety. However we do welcome our readers' views on the subject and we assure you that our balanced reporting staff will adequately cover both sides of the issue."

Anthony Acciari  
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## 'We All Pay For Abortion'

Editor:

State tax dollars sent to Albany by most of us are budgeted

and spent directly for abortion expenses incurred by recipients of Medicaid. All subscribers of Rochester Hospital Service and Genesee Valley Medical Care, family membership plan share in abortion costs.

Our health care facilities are always overcrowded and understaffed. Now these facilities are receiving greater stress from abortion-on-demand patients, mostly from out-of-state. As new and expanding facilities are needed and built, you know who is going to pay the bill, the New York State resident.

Do you still think you're not supporting abortion? Remember the cry from pro-abortion forces, "abortion is an individual decision." This implies those deciding to abort would be completely responsible.

Spend a little time to call or write your state representative asking them how they voted, what is their present position and what they plan to do about abortion legislation if elected.

If you're not satisfied call their opponents. Names may be obtained from Republican and Democratic headquarters.

Stanley Wiktorski  
122 Roman Drive  
Rochester, N.Y.

## Flood Relief 'Ecumenical'

Editor:

Your Sept. 27 editorial and news coverage of the aftermath of the June floods was fine, and, certainly, good publicity for Operation Rebuild.

We believe, however, that the coverage gives the impression that the operation is a Catholic-to-Catholic project, whereas it is truly an ecumenical, Christian-Jew-Man-of-Good-Will-to-anyone-who-needs-it project.

Adolphe and Loe d'Audiffret  
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Vol. 87 No. 25 October 11, 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.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (Act of August 12, 1970, Section 3685, Title 39, United States Code)

1. Title of Publication	Courier Journal
2. Date of Filing	September 29, 1972
3. Frequency of Issue	Weekly
4. Location of Known Office of Publication	Richford Building, 67 Chestnut Street, Rochester, New York 14604
5. Location of Headquarters or General Business Offices of the Publishers	Richford Building, 67 Chestnut Street, Rochester, New York 14604
6. Names and Addresses of Publisher, General Manager and Editor	Publisher: Rochester Catholic Press Association, 67 Chestnut Street, Rochester, N.Y. 14604 General Manager: Anthony J. Costello, 67 Chestnut Street, Rochester, N.Y. 14604 Editor: Carmen J. Viglucci, 67 Chestnut Street, Rochester, N.Y. 14604
7. Owner	Catholic Diocese of Rochester
8. Known bondholders, Mortgagees and other Security Holders owning 1 percent or more of total amount of bonds, mortgages or other securities	None
9. Not applicable	
10. The Purpose, Function and Non-Profit Status of this Organization and Exempt Status For Federal Income Tax Purposes	Have not changed during preceding twelve months
11. Extent and Nature of Circulation	

	Ceding 12 months	Average Published No Copies Nearest to Each Issue Filing Date During Preceding 12 months (Sept 27, 1972)
A. Total No. copies Printed (Net Press Run)	72,349	71,529
B. Paid Circulation		
1. Sales Through Dealers and Carriers Street and Counter Sales	372	419
2. Mail Subscriptions	71,279	70,369
C. Total Paid Circulation	71,651	70,788
D. Free Distribution by Mail Carrier or Other Means		
1. Samples Complimentary and other Free Copies	428	413
2. Copies Distributed to News Agents But Not Sold	34	92
E. Total Distribution (Sum of C and D)	72,113	71,293
F. Office Use Left Over Unaccounted Spoiled After Printing	236	236
G. Total (Sum of E and F should equal net press run shown in A)	71,349	71,529

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ANTHONY J. COSTELLO  
General Manager

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