

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.

Takes Bible At Face Value

Editor:

Re: The Open Window,
Courier-Journal, 10-25-72.

Until Father Hohman, and others, can use less speculative terms than "probably" to tell us what THEY THINK was meant by the stories of the Old Testament, I think I'll go right on accepting Scripture at face value.

It is historical fact that among other things, the Old Testament prophesied the Virgin birth, the life, death and resurrection of Jesus Christ. The preaching of John the Baptist, even the words Christ uttered from the cross were a fulfillment of prophecy.

The Old Testament did three things, it prophesied events that would occur to those people in their day if they did not repent and change their ways, it prophesied the coming of Jesus Christ, and it prophesied events leading up to and including the second coming of Christ. There are many today who, despite the fact that so much of prophecy has already been fulfilled, would have us believe that the rest of it isn't going to happen in the way in which the Bible predicts that it will. This denial is itself a fulfillment of prophecy!

In these times of crisis, with doubt being cast on everything, it would be comforting to hear more from the words of the Vicar of Christ: "...perpetually assisted by the Holy Spirit, she (the Church) has the charge of guarding, teaching, explaining and spreading the Truth which God revealed in a then veiled

manner by the prophets, and fully by the Lord Jesus. We believe all that is contained in the Word of God written or handed down, and that the Church proposes for belief as divinely revealed, whether by a solemn judgment or by the ordinary and universal magisterium." (Credo of the People of God, Pope Paul VI, June 30, 1968. Chapter on the Word.)

Betty Jean Lindsay
170 Hampden Rd.
Rochester 14610

Rosary Is Beautiful

Editor:

Bravo to Father Shamon and Bishop Hogan for their encouragement of the Rosary in the Courier-Journal. If it weren't such a beautiful prayer, Our Blessed Lady would never have made an apparition with it in her hands or told us through her apparition to the children of Fatima to pray the Rosary daily. What powers it must have! If we really think about the words as we say them and vision Our Lady in our mind with each word we say, how can it be anything but beautiful?

Mrs. John A. Brooks
34 Knickerbocker Road
Ontario, N.Y. 14519

Who Are The Cranmers?

Editor:

One item in Father Atwell's column (Courier-Journal 10-25-72) provoked a few thoughts. Somehow he made it look as if St. John Fisher and St. Thomas More are in opposition to the Pope. Pope Paul praises and acknowledges the Anglicans' "legitimate prestige" and "worthy patrimony" although Fisher and More were martyred because they would have no part of that!

Father Atwell reconciles this only partially by appealing to the notion of "Sitz im Leben." However, this explanation by itself is hardly adequate for it seems to imply that Fisher's and More's martyrdoms are merely two unhappy events in an unhappy time with no validity for today. Father Atwell makes it appear that there is something irrelevant about those events in today's situation. On the contrary, there is one aspect of Fisher's example that is of profound relevance.

Fisher's problem was not with "legitimate prestige" and "worthy patrimony." For him such terminology and possibly the concepts embodied in it were irrelevant. Fisher's terminology embraced words such as "sin," "salvation," "redeeming," "love," "joy," "sorrow," "God," "man." For Fisher, man's relationship to God was more important than the relationship to a king or to a nation.

That is why Fisher died.

Fisher was a stranger in his own land, speaking the King's English in terms which the king and his court could not understand. And, too, Fisher could not understand the political reasons put forth by the king and some of the other clergy.

What does that have to do about today? I saw part of the TV program in which Rep. Barber Conable met with Bishop Hogan and Bishop Spears. They all spoke English, but the Bishops spoke in terms which the politicians could not understand and could not accept. The principles which underlie our positions on life itself more and more are in opposition to the professed interests of the government. Fisher would be proud of those bishops, Anglican and Catholic, of Rochester.

Beyond the Stained Glass



"THINGS MUST REALLY BE FOULED UP—
THAT'S THEIR CHAPLAIN!"

I don't expect martyrdom for these bishops; however, I believe that their witness is sowing the seeds of some very rough going for some future American bishops.

One question: if these men are Fishers, who are the Cranmers?

Donald L. Muench
16 Smallwood Dr.
Pittsford, N.Y. 14534

FR. ALBERT SHAMON Word For Sunday



Sunday's Readings: (R1) Wis. 6: 12-16. (R2) 1 Thes. 4: 13-18. (R3) Mt. 25: 1-13.

These last three Sundays of the year look toward the coming of Christ, but each from a different angle. This Sunday, we are told Christ is always ready to meet us. We must always be ready to meet Him.

In the First Reading the Wisdom who sits by the gate, who is understood when loved and found when sought, is Jesus Christ.

Paul had preached so insistently about Christ's Second Coming that the Thessalonians took him quite literally. They expected this event to happen in their own lifetime. A problem arose when the Thessalonians saw some of their members die before the Second Coming. Paul did not solve the problem. He remained vague, just as Christ had about this event. Paul merely said that Christ died and rose, so shall we. That is all we know and all we need to know.

The Gospel simply completes Paul's thought. Matthew says that the groom delayed His coming, but still He will come. When He will we do not know. We do not make our appointments with Christ. He makes them with us. He comes when He wills. The fact that all the bridesmaids were asleep is no fault. It is stated to underline the unexpectedness of Christ's coming. The fault was with the five bridesmaids who did not make sufficient preparations. The

point of the parable is foresight, not vigilance.

Matthew did much editing of this parable. He allegorized parts of it and built in some beautiful scriptural allusions. Unfortunately, many of these allusions are lost in new American translation of the Bible. However, it would be well to be aware of these allusions in order to understand how the evangelists in general were truly authors and how Matthew in particular carefully and deliberately constructed his work in the light of the rest of Scripture.

For instance, the new translation speaks of "torches," and of the bridesmaids crying out "Master, Master!" In the Greek, the words are lamplight, not torches, and "Lord, Lord!" not Master. Matthew was careful to use these specific words, because he wanted to allude to Our Lord's Sermon on the Mount where He said, "Your light must shine before men" — "Light" meaning "good works"; and to His words, "None of those who cry out, 'Lord, Lord' will enter the Kingdom of God." These relationships are lost by the words "torches" (do torches need oil?) and "Master."

The same fault can be found with the translation "come out and greet him!" Matthew was alluding to the reception of Christ at His Second Coming as depicted by St. Paul: "the survivors will be caught up in the clouds to meet the Lord in the air" (R1) By translating the Greek as "greeting" and not "meeting," Matthew's reference to Paul is obscured.

Also, when the groom comes, it is midnight and someone is described as shouting. Actually, the Greek work implies more than one person: it means an uproar. Matthew purposefully used midnight and an uproar to connect the Second Coming with the Exodus. He saw the deliverance from Egypt and the liberation at the time of the Parousia as two stages in the one plan of the redemption. The Exodus occurred at midnight and at the time there was an uproar (Ex. 11:4).

However, back to our parable. Its lesson to us is to be prepared for the Lord's Coming. The refusal of the sensible maids to share oil is not a suggestion of selfishness but a statement of serious truth: there are certain things nobody can do for us, there is a certain time when nobody can help us — at the Judgment. Then the game is up! Now is the acceptable time — now!

COURIER-JOURNAL

Bishop Joseph L. Hogan
President

Anthony J. Costello
General Manager

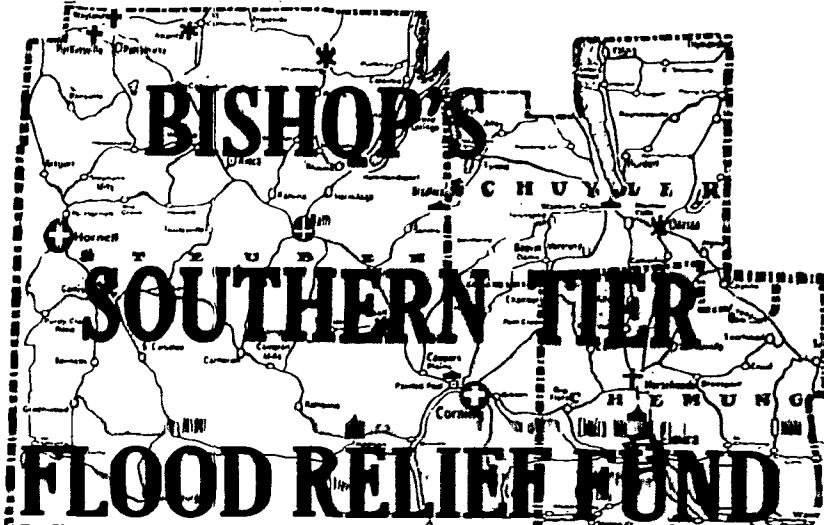
Carmen J. Viglucci
Editor

Rev. Louis J. Hohman
Episcopal Advisor

Vol. 47 No. 28 November 8 1972

Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 15¢. 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



Your Help Is Desperately
Needed to Aid the People
of the Flood Stricken
Southern Tier Rebuild Their
Homes and Their Lives.

Send Contributions to:
**BISHOP'S SOUTHERN TIER
FLOOD RELIEF FUND**
c/o Bishop Joseph L. Hogan
50 Chestnut Street
Rochester, New York 14604