



Fr. Paul J. Cuddy

In the April 14 Courier Journal Pat Costa wrote:

"On a recent Sunday morning I awoke with the sun shining in my eyes about 6 a.m. and after repeated attempts to go back to sleep came downstairs and turned on the TV about 10 minutes to 7—just in time to see the ending of an 'Insight' episode about premarital sex, and to hear Father Elwood Keiser tell us that obviously we out here all know a lot more about the subject of sex than he did. Then she added: 'I should have turned off the TV then."

Now, what was in the mind of the columnist regarding her reaction to Father Keiser is far from clear to me. But it did send me to re-reading one of the saddest letters I have ever received. The writer is not in this diocese. He is a professional man, disturbed, but like so many mixed up people, becomes more disturbed trying to find solutions from false premises.

He wrote: "I can't tell you how many times I've tried to begin this letter. I am in more of a mess than when I wrote to you so long ago."

"The beginning of the battle took place when I signed up for an extension course in XXX State University on 'Human Sexuality.' I really wanted to take the course for my own information and also because I thought it would be of use in my profession. At first it was like a breath of fresh air. Nothing concerning sexuality was labeled 'dirty.' How different from the way I grew up! Old misunderstandings and guilts seemed to vanish. I was beginning to feel 'liberated.' Guilt was only in mind. No expression of sex could possibly be 'dirty' since anything you did was 'normal' for you, from abortions to homosexuality. This was really starting to make sense to me. There were no objective standards. The only limitations were those set by your mind. A young priest from XXX came in to give the Church's view on sexuality and marriage, and incredibly, he upheld most of the notions discussed in the class. Even the professor was impressed with the priest's liberality. I was floored.

"I asked him why this new morality wasn't taught from the pulpits. He said that he could only regret that it wasn't, but that most priests still upheld the 'old theology.' I was angry that there were priests around who could have made life much easier for me when I was studying. I felt that if the Church was allowing such 'liberated' thinking among its priests, why weren't they liberating the people?"

"I began going to Mass at another parish because I felt that the pastor here had used me, and I was bored with his tired liturgies. People stopped going to Mass here. The kids were turned off. Father blamed everyone but himself for these problems. I was really enjoying the new church. Mass was a joyful experience. There was a strong charismatic group. The Sisters wore traditional habits. At Mass there was singing and during October public recitation of the Rosary before Mass. It had been years since I said the Rosary and I actually enjoyed it. By comparison the local church seemed like a necropolis.

"God was setting me up for a crash which I would soon ex-

perience. My liberation had all the strength of a cloud. Not even my long absence from the sacraments could make me swallow the swill I had heard in this class on sexuality. It is a hard pill to swallow when you think you know freedom and then learn that this freedom is the most awful captivity. I know now what our religion teacher meant when he said: 'The truth shall set you free, but free only to accept the truth. What is the truth that is me? For a while I thought I knew. What a bitter lesson.'

"What does God want of me? I just can't escape Him. The lessons of 'The Hound of Heaven' have really come home to me. Frank Sheed's tape, 'The Dimming of Jesus' has meant a great deal to me, with the stress, 'After all Jesus is the whole point.'"

Many people have expressed their concern to me about articles in Catholic periodicals and about lecturers who come into the diocese attacking the teaching of the Church — and under church auspices. It seems to me that the best response is: "Pay attention to what Our Holy Father says. He is far more to be believed than the wandering minstrel theologians who sing siren doctrines which undermine Catholic morality."

Coleman to Chair Development

John H. Coleman, executive director of the Genesee Region Professional Standard Review Organization (PSRO), has been named chairman of the diocesan Development Committee, succeeding William E. Cutler, president of Dollinger, and first chairman of the committee, who has resigned after serving nearly 18 months as the program's leader.

The diocese is presently engaged in developing a specific endowment program and a current gifts appeal under the guidance of select lay leaders.

In accepting Cutler's resignation, Bishop Joseph L. Hogan indicated his gratitude for the progress of our program, which has moved from ground zero to a major plan of action under the initial leadership of Bill Cutler.

Cutler noted that much of the yeoman's work completed in recent months had been under the direction of John Coleman, as vice chairman of the diocesan-wide

committee, and with the help of Robert Odenbach, chairman of the Current Gifts Program; William McDonnell, associate chairman for Current Gifts in the Monroe County Region; and Thomas Byrne, chairman of the Endowment Committee.

Before his present position as executive director of the Genesee Region PSRO, Coleman was president of Will/Scientific. A

graduate of Harvard School of Business Administration and Georgetown University, he has been president and treasurer of the Serra Club of Rochester and chairman and treasurer of St. Martin de Porres Center. He, with his wife, Mary, and their four children, is an active member of St. Louis Parish and is one of the original members of the formation committee for the Diocesan Pastoral Council.

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