

Opinion

Exception Proves Rule

Editor:

With Father Greeley, (Courier-Journal, May 19, 1976) we strongly agree that "when you KNOW that something is effective you don't have to study it."

Even though, as Father Greeley says, "our" research shows that the CCD program has been inadequate, I maintain that it does not deserve the sweeping condemnation which he gives to it. Where is the "guilt reducer" for those who continue to phase out parochial schools, thus sending thousands more of children into the public schools; and not even attempting to reach them with religious education? What apostolic zeal is evident as we continue to phase out parochial schools, leaving fewer and fewer children in them, thus concentrating on the few and neglecting the many?

Father Greeley is undoubtedly correct in the limited survey he has made because CCD across the country has not been developed to its full potential. I say "limited" survey because I, for one, who have built up and conducted an effective CCD program for over 20 years, was not polled.

Are bishops interested in effective CCD programs failing to continue the building of parochial schools because they lack courage or because they possess wisdom and foresight? Are the pastors who are turning to effective CCD programs "too lazy to raise money" or zealously interested in reaching all of the children of the parish? Are the religious, e.g. Mission Helpers of the Sacred Heart, to "feel guilty because they have fled from their community" or to feel proud and grateful to God because He has called them to a vocation — an Apostolate to the public school child — which can save the Church in America?

We sincerely agree that the CCD has failed in many places. Is this because it lacks the potential of a successful program or because it has not been adequately financed and has not been provided with trained dedicated faculties?

Give the CCD buildings conducive for the teaching of religion. Staff it with competent dedicated Sisters who will be assisted by trained lay people. Give it adequate financing and bring the program into focus by making it THE School of the Parish and then make a study of its efficiency! How many parishes, struggling to keep a Parochial School operating, have given this kind of chance to the CCD?

COURIER-JOURNAL

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Vol. 91 No. 4 May 26, 1976
Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 20¢. 1 year subscription in U.S. \$7.50. Canada and Foreign \$12.00. Offices: Richmond Building, 67 Chestnut St., Rochester, N.Y. 14604. (716) 454-7050. Second class postage paid at Rochester, N.Y.

Courier-Journal

Father Greeley, the parochial school is not "hated"! How long for the Parochial Schools which most of us attended 30 and 50 years ago! The parochial school, even in its best days, did not reach all the children. Today it is reaching ever dwindling numbers! Shall we continue to concentrate on the few and neglect the many, or shall we develop the full potential of a CCD program which can be and which has in places been proven to be effective?

Please note well the use of parochial school and CCD program or School of Religion, NOT Catholic school and CCD program! When the parochial school is teaching the full Catholic doctrine and the School of Religion is properly organized and doing the same BOTH ARE CATHOLIC!

Rev. Leonard A. Kelly
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Father Simon, Cast Praised

Editor:

Too often we wait "til someone dies before we express how much they mean to us. Last night at the Musical Memories, at St. Agnes High School, we experienced the effect of one priest's enthusiasm, love and talents. Father Dave Simon has touched our family very personally with his love and sensitivity — but last night we saw again what a great gift his love is to all our Church.

Last year we saw his spirit and love alive in a show put on by a group of high school students in Geneva — and now again in the warmth and life of the beautiful youth in St. Augustine's and St. Monica's. What a great job they all did! What love flowed from that stage!

But what touched us the most was the acknowledgement of the source of their life — that the whole cast had celebrated the Eucharist together before the show. What greater witness of Christ's love — flowing over and touching everyone present. Father Dave, for all you are in His name — thank you.

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Article Raises Questions

Editor:

POOR MARY!? Courier-Journal, May 5, 1976 raises some confusing and disturbing questions.

How can the author deny that Mary is a mediator when Chapter 3 of Behold Your Mother, a pastoral letter published by the National Conference of Catholic Bishops, Nov. 21, 1973, is entitled: Mary, Mediatrix and Spiritual Mother.

Why the implication that devotion to Mary could "outweigh" or "eclipse" devotion to Jesus when the very quote he chose from Vatican II defeated the intended purpose and pointed out beautifully why devotions to Mary should be promoted and encouraged? What that quote states in essence is: 1. Devotions to Mary are pleasing to her Divine Son. 2. Devotion to Mary fosters immediate union of the faithful with Christ.

I suggest directing offended Protestant brethren to Luke 1:48 in their own King James Bible where "Our Lady of the Bible" prophesies Marian devotions in the words "for behold, from henceforth all generations shall call me blessed."

And why should we look more to Our Lady of the Bible than to Our Lady of Fatima? Our Lady of Fatima is Our Lady of the Bible. From a talk

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entitled Fatima. In Light of the Gospel Message, Cardinal Emmanuel Cerejeira, patriarch of Lisbon and primate of Portugal had this to say: "Fatima presents to our eyes the great ineffable Christian dogmas, their power of suggestion and conviction takes hold of us: the Most Holy Trinity, the indwelling of God in the souls of the just by grace, the mystery of the Redemption of Christ, the mystery of iniquity and sin, the sense of the solidarity of Christians in the Mystical Body of Christ making reparation; the unique place of the Blessed Virgin, interceding for us, showing us the maternal solicitude of Her Dolorous and Immaculate Heart; the great dogmas of Heaven and hell... we might go on forever. Fatima is a summary of the Gospel."

"A letter to the editor could not contain all that has been said in support of Fatima by many Popes; but Pius XII is recorded as saying, 'The time for doubting Fatima is past, it is now time for action.'"

As for the difference between Mary and the rest of us being "not of the essence, but only of degree, though indeed that degree is beyond our reckoning." — Brother Francis Mary has this to say in the February 1970 Lourdes issue of IMMACULATE. "The unique privilege of Mary's Immaculate Conception reminds forgetful men of our day that Adam and Eve were indeed our first parents, that original sin is a reality from which no human person is excluded, except the one who was to be the Mother of God. Only Mary was to be exempt from all stain of sin, original or actual. In her was every perfection, every grace. Mary's unique holiness is summed up in the words of the Archangel Gabriel at the Annunciation: 'Hail, full of grace.' (Luke 1, 18) There's a degree of difference that should not be beyond anyone's reckoning."

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Moon Story Was Needed

Editor:

I would like to make a comment in response to the letter "Are Moonies That Important?" sent in by J.J. Kolczynski.

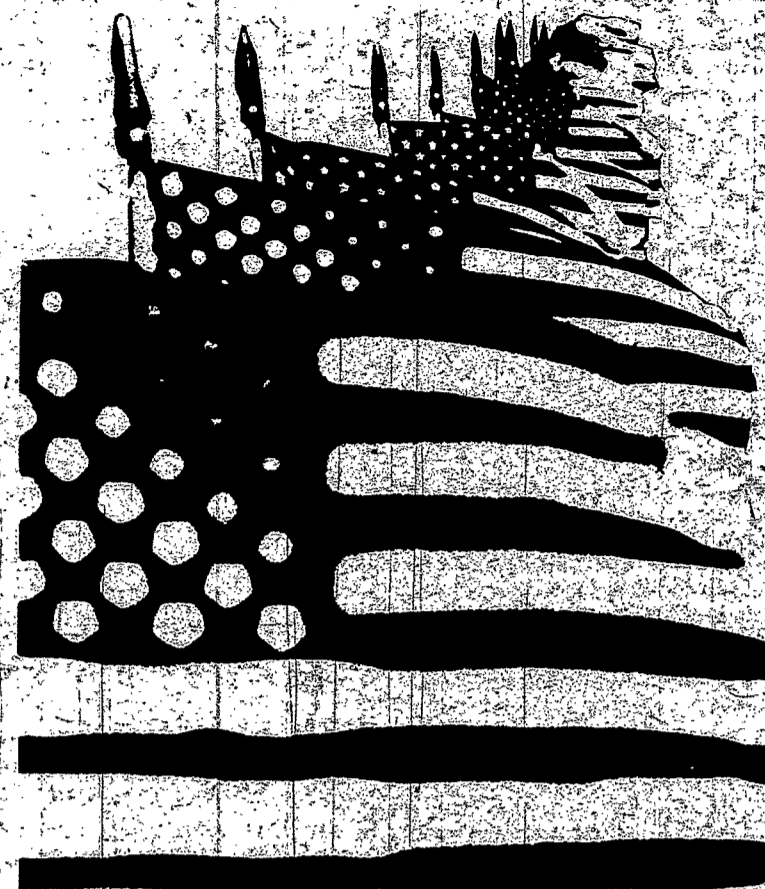
I ask the same question, which is more important, Rev. (?) Moon's cult, or the coverage of a church's centennial celebration? Answer: the cult is more important. Why? Because few would be impressed by the knowledge of your church's celebration, but many would be affected by not knowing of this strange cult, which can affect all kinds of people. If something is not good, and no one knows about it, how can it be avoided?

Through the well done coverage by the Courier-Journal everyone should know of the Rev. Moon's evils and how serious they are. Now, hopefully, less people will be affected by this man's disβολical cult, thanks to its publicity!

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Letters intended for publication must be addressed to Opinion, Courier-Journal, 67 Chestnut St., Rochester, N.Y. 14604.

They should be no longer than 1 1/2 pages, typed double-spaced, with names and addresses. The paper reserves the right to edit all letters.



Lest We Forget!

Memorial Day
May 30, Bicentennial Year

Editorial

Communications

On the occasion of the 10th World Communications Day set by the Vatican for Sunday, May 30, we hope to avoid any verbiage that smacks of supreme proclamation. Not that we don't think that our profession is a noble one but merely that we see it as a basically simple one — spreading the Good News of Christ. Lofly phrases would only confuse the issue.

We feel that this task makes this newspaper important and not the other way around. Some of our readers may see our purposes differently. Some feel that we should emphasize the problems that this Pilgrim Church faces as it moves in many directions. We agree only to a certain point. We should not try to hide from or cover up some of the anomalies in the body politic of the Church. However, it is even more important not to present them as the sum and substance of its being.

The fact is that we believe that everyone should be aware of the Good News, drench themselves in it, and come up shouting "Praise the Lord." When one realizes this it becomes unimportant to attack personalities, to spread gossip, to concentrate on vituperation, to find blame in others, to be self-righteous, self-seeking, to assail the sinner and forget the sin.

In no way does this mean that it is not our task to help the poor — the poor of spirit as well as means. It is our task to make the Good News come alive even to those made physically or spiritually remote by the carelessness of society. We shoulder our portion of the blame for this and pray that we will improve.

As we said, on Communications Day, particularly on Communications Day, we don't think it serving to wax academically over the importance of communications. Indeed such would be trite. Rather may we take this occasion to pray that the Holy Spirit helps us perform our task properly.