

# Opinion

## Local CUF Rejects View

Editor:

St. Pius X, Rochester Chapter of Catholics United for the Faith, totally rejects Fr. William J. O'Malley's view (CJ 6-9-76) on interpreting the Church dogma that Jesus Christ is fully God and fully human. We endorse Nancy Murphy's criticism of the well-recognized problem that some teachers do not accurately teach the Divinity of Christ. Not only some religious education teachers, but even some priests, teach from pulpits an evolutionary process of Our Lord's awareness of His Divinity.

With certitude we believe that Our Lord is present in the Con-

crated Species of Bread and Wine, even though the species of bread and wine have no faculties for consciousness. We also believe that Our Lord likewise retained His Infinite Knowledge when He chose to manifest His Presence in the Species of a Human Child.

Within the framework of Catholic Faith, would it not be illogical and absurd to accept God fully in the Holy Eucharist but not in the Holy Human Species from the moment of His Incarnation and the Immaculate Conception?

**Anthony Acciani, chairman,  
Catholics United for the Faith  
408 Lincoln Rd. North  
East Rochester, N.Y. 14445**

## Reader 'Disgusted' With Statement

Editor:

I was thoroughly disgusted — that's the only appropriate word I can find — when I read Father

O'Malley's letter in this forum (Thou Shalt Not Think?).

To me receiving Our Lord's Body in Communion has always been a joyful occasion and I assumed the priest also experienced that same sense of joy in being privileged to give the sacred Host to people who both want and need so desperately to receive Christ into their hearts.

I would almost rather subscribe to the commandment "Thou Shalt Not Think" than to entertain such mundane thoughts as his at such a sacred time.

("Slyly rubbing his fingers around the lip of the ciborium to dry them off?")

Yech! Remind me never to attend one of Father O'Malley's Masses!

**Anne C. Erdle  
(Mrs. James R. Erdle)  
5071 Parish St. Ext.  
Canandaigua, N.Y. 14424**

## From Theory To Dogma

Editor:

In one sentence Father William O'Malley advances "this theory which teaches Jesus' growing awareness" and in the very next proclaims, "and that's a dogma m'am." Here you have a typical example of the space-age speed with which a modernist can convert a theory to a dogma.

**Rita Aiesi  
63 Sherril St.  
Geneva, N.Y. 14456**

## To Understand, We First Obey

Editor:

The letters of both Father William O'Malley and Adolphe and Loe D'Audiffret represent the kind of thinking that has for the most part made a mockery of Catholic teaching via Vatican II.

In their letter, Adolphe and Loe D'Audiffret are "deeply shocked by Humanae Vitae," and "saw it as a betrayal of the spirit of Vatican II." They even go so far as to suggest "revolution" if that's what it takes to bring about a re-birth of the Church. However, what I believe they are saying is that the church must conform to a pagan society that says pleasure first, responsibility second.

As a daily communicant it has been my experience that people have been turned off more by changes in the Mass, confession and the over-involvement of the clergy in secular matters concerning the government than they have with Pope Paul VI's Humanae Vitae.

Father William O'Malley in his

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Courier-Journal

letter to the Courier-Journal reveals contempt for his critics who he says are more concerned with the basics of their religion than they are with the welfare of retarded children and decent housing for the poor.

Here I think Father O'Malley represents the spirit of Martha in the Bible who was more concerned with secular duties than hearing the word of the Lord.

Of course welfare for retarded children and decent housing for the poor are important but shouldn't concern for the basics of our religion come first? Remember in the Bible where it says, "the poor you always have with you but you do not always have me?"

Unless we first nourish ourselves spiritually through our sacraments which are most often Penance and Holy Communion we will be like the blind leading the blind.

Father O'Malley's statement, "Not frustrating an ovary with the Pill becomes more pressing than understanding the divinity of Christ" is an extreme example of trying to understand God without first obeying His law. It can't be done!

**Robert Bart  
Box 594  
Ithaca, N.Y. 14850**

## Another View Of Possession

Editor:

I would like to suggest that Father Meng's attempt to be clever in his judgment of Father O'Malley (Courier-Journal 6/23/76) did not succeed. To infer that this dedicated priest-teacher is under an evil spell is very unfortunate.

Though I would grant that Father O'Malley is "possessed" — possessed of a keen intelligence devoted to leading his students to truths about their relationship with their Creator, possessed of a prayerful spirit whose example has led many to attempt to be more alive, joyful Christians, possessed of an open heart whose concern and compassion has enriched those of us lucky enough to know him.

**Betty Hurley  
26 Cole Road  
Pittsford, N.Y. 14534**

## Christ Could Not Err

Editor:

In "A Rejoinder to Remarks on Education" Father William O'Malley asked, "But if Jesus had at every moment an awareness of his divinity, did he rule the universe from our lady's womb?" The best way for an Italian to enter a discussion between an O'Malley and a Murphy is by using an Irish strategy and answer a question with a question. Does Jesus rule the universe from the eucharist host? Does Jesus being concealed under the appearances of bread mean that now the second person of the trinity has an awareness of his divinity dictated by a least common denominator, bread?

Christ could not err or be ignorant of anything pertaining to his mission, for the same reason that he could not sin. He had but one personality, which was divine, by virtue of which anything done by his human nature could be attributed to Christ as God. Thus we can say that in Christ God was born, suffered and died. To say that Christ could sin would mean that God could sin; to say Christ could err would mean that God could err; to say that Christ at any time was ignorant of who he was would be to say that God at one time did not know who he was. Having a human as well as a divine nature, Jesus necessarily suffered from certain defects of human nature, but these were honorable defects, such as the

capacity to suffer. It would not be honorable to his divine personality to say that he at any time did not know who he was or had any ignorance of anything pertaining to his mission as savior of the world.

In 1918, the Holy Office declared that it could not be taught without danger to the faith that we are not sure that Christ while among men had the beatific vision. In his encyclical, *Mystici Corporis* (1943) Pius XII declared that Christ's possession of the beatific vision far exceeds that of the saints in heaven. In 1907, the Holy Office condemned the assertion that Christ did not always have the consciousness of his messianic dignity.

May I suggest a work recommended by several popes and cardinals as beneficial for instruction on divine mysteries: "The Mystical City of God" by Blessed Mary of Agreda. Available from Tan Publishers, PO Box 424, Rockford, Ill., 61105.

**Louis J. Pasqua  
133 Exchange St.  
Geneva, N.Y. 14456**

Editor's Note: For the past five weeks, the Opinion columns have largely been composed of readers' observations on the views expressed by Father William O'Malley, SJ, and columnist Nancy Murphy. In fairness to those who wish to express their opinions on other matters, we must close the subject with this edition.

## Peace, Love Worthy Aims

Editor:

Over the last several months it has been extremely depressing for me to read the "Opinion" page because the tone of the letters has frequently been so very bitter. There is certainly validity in open, honest debate and free expression of opinions.

What bothers me is the often visible lack of charity in the letters which makes me wonder what kind of unity we have as a Christian community. Is the Church in Rochester composed of people who really believe we are "brothers and sisters in Christ," or is it composed of people who have any faith in the good will of each other? To the casual reader it must appear that we are a Church of reformers and those who would reform the reformers. Unfortunately I think that assessment is too true to be proud of.

It seems that a great deal of human energy that the world sorely needs is being wasted on trivia. I suggest we use that energy as apostolic instruments of peace as in the Prayer of St. Francis of Assisi: "Make me an instrument of your peace" — that prayer can serve both as an examination of conscience and a guideline for new resolutions. I think we will reach the Kingdom faster if we take each other's hand and get off each other's back.

Does anyone remember who said something like: "Father, that they may be one as you and I are one"? There is a love relationship worth of imitation by all of us.

**Paul J. Tomasso  
8 Kestrel St.  
Rochester, N.Y. 14613**

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.

## Editorial

### Supreme Court

Add July 1, 1976 to Jan. 22, 1973 as dates that will live infamously, thanks to the United States Supreme Court. The striking down of laws requiring husbands' and parents' consents for abortions, coming as it did just before July 4, cast a pall over the nation's bicentennial observance.

It should not be surprising to anyone that a court which cannot understand pro-life in the matter of abortions should the very next day also uphold the death penalty.

Such dark thinking is ominous, but we should not allow it to be defeating. Instead, pro-lifers must realize that the fight still lies ahead and must be unflagging in its efforts.

Those who have said that the best chance of reversing pro-abortion sentiment rests with the courts must now see the folly in that approach. The latest court decisions make it evident that all must work together to secure a human life amendment.

Reversing these deadly decisions, which besides condoning the taking of unborn life also deal a stunning blow to family life, must be an all-consuming ambition. Side issues must be avoided and attention, resources and all-out effort given to passage of a human life amendment.

The latest court rulings may leave the impression that pro-life is a lost cause. Far from it. Leadership for this good fight exists on many fronts. The National Right to Life Committee has 1,300 chapters across the nation, including several in this diocese. Sen. James Buckley, sponsor of proposed constitutional amendments to prohibit abortion, and Ellen McCormack, an anti-abortion candidate for president, are keeping the issue alive on the national scene. Church leaders Cardinal Terence Cooke and Archbishop Joseph L. Bernardin of Cincinnati, president of the U.S. Bishops Conference, quickly castigated the decisions and voiced their dismay at the high court's intransigence in the matter.

A glimmer of hope had been provided by our State Legislature's vote to require parental consent for abortions on girls under 18. Gov. Carey's veto quickly erased the gain, however.

Those politicians who hope the abortion question will evaporate should know that from this day forward the effort will have new impetus. Those politicians who have taken the "personally I oppose abortion but" stand will have to be a little clearer on their positions.

In the course of history honorable and just causes often have found succor in the bitterness of defeat. We pray that such will be the case in the series of death-dealing decisions by this Supreme Court. Proper perspective will reveal that the court's ruling can be merely episodic and the greater victory is still possible. But it will never come about accidentally in this strange society of ours. It will happen only through patient, enduring, single-minded and strenuous effort. We think the pro-life movement has these qualities in abundance. Thank God!