

Editorial

The Right To Kindness

If the whole situation had been seen in clear perspective, it would have been obvious that in this case the right to privacy clearly outweighed the right of the people to know. The network is fortunate in that the announcer has the reputation of being a sincere, capable professional. If it had been one of the "hot dogs" associated with sports telecasts, the company would look even worse.

As those in the media must be keenly sensitive to the privacy of individuals so should all of us in whatever walk of life. In these contentious days of cross-issues and ferment, we all should accept the responsibility to present our views — but always calmly, with due respect for the feelings of others and with the corollary of being willing to listen as well as to be heard.

And by all means, never attack an individual for his beliefs or thoughts. And remember that invective only adds heat to boiling issues.

Calling names and the use of vituperation may seem remote from the case of the bedridden boy and his family but it isn't. It comes under the heading of care and love for our fellow human beings as a first consideration no matter what the general pursuit.

Very often when rights clash it is very difficult to gauge which should prevail. Such head-to-head issues occur in many spheres of life and in journalism is easily seen in the classic confrontation between the right of the public to know and the right to privacy.

Often the privacy debate arises in connection with great issues such as the rights of accused or of a government to do certain things secretly, or in international dealing among nations, industries, etc. However, it is the duty of the journalist to remember that the right to privacy also belongs to the small, the powerless, the lone individual. For instance, should newspapers publish photos of a person sprawled in the street, victim of a traffic accident? Is it fair to run a photo of a downtown "bum" to art up a story on alcoholism when by doing so you are holding a human being up to ridicule?

Such instances abound and one cropped up in a most unfortunate way recently. A network announcer on the Monday night baseball telecast, announced that a player, who hit two home runs in the game, had promised such a treat to a bedridden 12-year-old boy suffering from cancer. First, the player denied making such a "promise" but did say that he had talked to the boy and told him he would try to do something special. To this point, there is little upsetting about the incident.

However, later it was learned that the boy was watching the game via the network telecast and thus had found out for the first time that his illness was cancer. He has since required tranquilizers. His family is naturally upset by this turn of events for they had been keeping the reality from their son to keep his final days on earth as peaceful as possible.

How did the mistake occur? It seems that a representative of the baseball team sent a note to the booth reporting the promise. Seeing it as an official announcement, the network passed it on to the nationwide audience. How bitterly perceptive is hindsight. But in this case why hadn't someone checked out the report with the player, with the hospital, with the family?

Respite

There is absolutely no doubt that we have not seen the final chapter of either case, but diocesans can at least rest assured that they have been heard in both the St. Joseph's Hospital of Elmira and the local school transportation cases.

Gov. Hugh Carey who announced the restoration of the 10-bed OB unit at the Southern Tier hospital phrased it well when he said, "When citizens raise 10,000 signatures we'd better listen."

Likewise it was a concerted effort by interested diocesans, led by the diocesan schools office, that made officials aware of the importance and necessity of the transportation.

So now those concerned may enjoy a period of surcease but all can be assured that such issues will be raised again. In neither case has the decision been made once and for all time.

Opinion

St. Catherine, Model Woman

Editor:

Given the personal and universal stature of his subject, "St. Catherine of Siena — A Courageous Woman", one can appreciate Bishop Hogan's problem in editing her story to fit his column, "Pastoral Perspective." (Courier-Journal, 7/27/77). However, additional comment ought to be made about her singular role as healer in the rupture that almost split the Church in two. The story is no less than the continuity of the papacy and the institutional church through the fourteenth century.

The Catholic Encyclopedia, 1908 edition, in its article on Avignon, states that, mainly through the misgovernance of papal officials, war had broken out between Florence and the Holy See. Almost all the papal states rose in insurrection. Pope Clement V fled to Avignon, France in 1305 where seven successive popes remained in exile from Rome in what historians call the Babylonian Captivity.

Catherine, a Dominican Tertiary, a woman, and a young laywoman at that, then only in her twenties, is credited with singlehandedly persuading Pope Gregory XI to return to Rome on January 17, 1377, six hundred years ago. This was accomplished despite momentous opposition from the French king and the entire Sacred College.

Besides prayer and contemplation, the significance of Catherine's life, extending through the centuries, is many-fold even though the precedent she set failed to inspire Martin Luther and his peers in later years. Here, in Rochester, Elmira's Jane Callahan could add a name like Catherine to her list of women who best fulfill Father Henry Atwell's qualifications for female advisorship to Paul VI. ("Bella, Gloria In Vatican?" Courier-Journal 3/9/77). Or, John Cardinal Wright might need a female counselor at the Curia. In any event, as Saint Catherine of Siena, she is the church's enduring model of fidelity and reformation.

Further, it needs to be said, the significance of Catherine's life is simply more than being a woman of history. She exemplifies a role of service to Christ. His

Church, and His people other than life in the convent or rocking the cradle — praiseworthy to heaven these may be — papal pronouncements, declarations from the American hierarchy, and speculations of priest-columnists notwithstanding.

Catherine of Siena stands with the valiant bearers of the Good News of the first Easter morning. She stands with numbers of other valiant leaders of the Middle Ages — all great women of tradition — Elizabeth of Hungary and Elizabeth of Portugal, Clare of Assisi and Clare of Ireland, Brigid of Ireland and Bridget of Sweden and Joan of France. She is, as Bishop Hogan writes, "a timeless heroine and meaningful to twentieth century America."

The question facing the church in twentieth century America, a democratic society, is how much longer can it continue to require the subservience, or second class citizenship of its women, fully half the membership? How long can it refuse its people, the People of God, even the people of the world, the ordained ministry of its women?

Perhaps a "Process C Task Force" headed by Father Henry Atwell, with Jane Callahan as Chief Consultant, could predict the answer.

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Eucharist Discussion

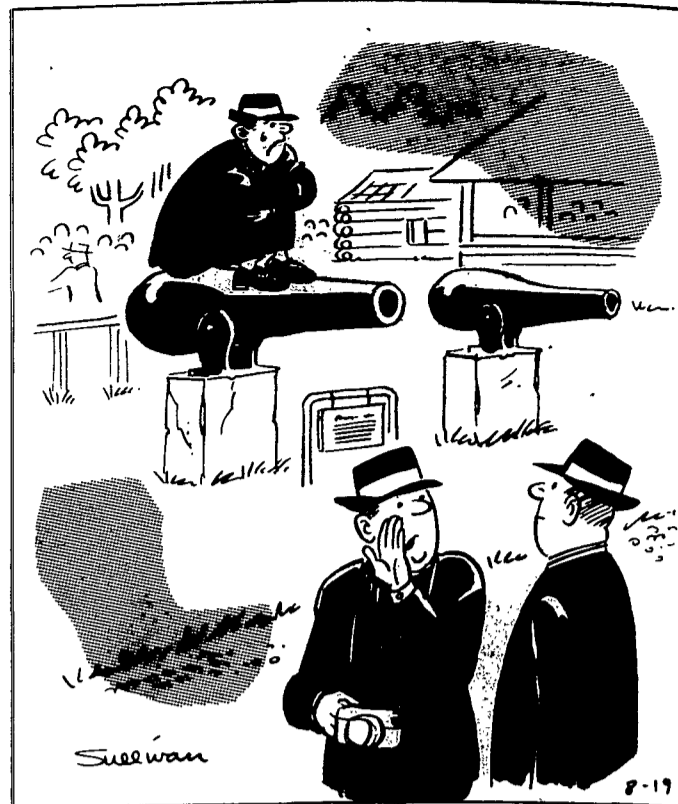
Editor:

The letter of Mr. Jim Moore in the Aug. 3 Courier is based on a misunderstanding of my letter of July 27. I did not quote the Baltimore Catechism against the Scriptures but against the misinterpretation of those scriptural verses quoted by Ivan Ramos in his letter of July 6.

There can be only way one way of interpreting the Scriptures and that is the way they have always been understood and interpreted by the universal Church throughout the centuries. I quoted the catechism to show what was, and is truly Catholic belief. The interpretation of Mr. Ramos that the Mass is merely a memorial of the Sacrifice of Calvary is not, and never was, a part of our Catholic faith.

Quoting scripture in itself has little value unless it can be shown that the Church has always understood this scripture in this particular way. I can quote, "This is my body. This is my blood of the new covenant" (Mark 14:23-24) to a Methodist, Baptist or Presbyterian and it will not in the slightest convince him of the real presence of Christ in the Eucharist. There are over 450 so-called Christian sects in the world — all believe differently, yet all base their beliefs in the Scriptures.

At the Last Supper when Jesus pronounced the words of consecration over the bread and wine, the bread and wine became the living flesh and blood of the Lord. When he told the Apostles, "Do this in memory of me," he created the priesthood of the New Testament. He gave to the Apostles, and to their successors, the power to do



"I THINK FRED'S NOSTALGIA FOR CANON LAW IS GETTING OUT OF HAND."

Must Listen To Mary

Editor:

People the world over need the benefits that spring from a true devotion to the Blessed Mother. She has called upon us to respond to her plea for prayer and daily sacrifice in her messages to the Fatima children. Are we ignoring her urgent plea in this the 60th anniversary of her apparitions to the whole world in this 20th century?

Mary's message was needed in 1917 and is even more urgent today in 1977. Let us stop and listen to what Mary has to tell us for today because the whole Fatima prophecies have not yet been fulfilled as many believe. Mary is not outdated in her predictions but on the contrary very contemporary for modern day life. A prophetess sent by God to awaken His people to the evil and sin of this present day.

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Fr. Peyton Going Strong

Editor:

How come we never hear of Father Patrick Peyton any more? He's still growing and going strong. He's making a movie about the life of Christ. It's called "The Messiah" and it hasn't been released yet because Father Peyton feels parts of it are wrong. He should know.

He also is teaching that the family that prays together stays together. He preaches the rosary. Anyone interested in contributing to this wonderful apostolate should contact Family Rosary, 773 Madison Ave. Albany, N.Y. 12208.

Arlene O'Connor
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what he had just done — the power to bring him down from heaven and to offer him in unbloody sacrifice to the Father as he would be offered in bloody sacrifice the next day. Catholics have always believed in the New Testament priesthood. But, if there is no sacrifice, there is no priesthood: a priest is one who offers sacrifice to God. Protestants do not have a priesthood because they do not have a sacrifice. To them, the Eucharist is not "the new Covenant in my blood."

Editor:

In regard to Father Hogan's July 27 letter, stating that the Mass and Calvary are "one and the same" I submit the following.

According to my Catholic Bible, the purpose of a priest is "Thus the priest shall make atonement for them, and they will be forgiven" (Lev. 4:20). It speaks of blood sacrifices in atonement for sins which also symbolizes the one great blood sacrifice that would forgive the sins of all mankind.

"Unlike the other high priests, he has no need to offer sacrifice day after day — he did that once for all when he offered himself" (Heb. 7:27).

"So Christ was offered up once to take away the sins of many" (Heb. 9:28).

"The offering of the body of Jesus Christ once for all" (Heb. 10:20), "Every other priest stands ministering day by day, and offering again and again those same sacrifices which can never take away sins" 11; "But Jesus offered one sacrifice for sins" 12. "Once these have been forgiven, there is no further offering for sin." 18.

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Editor's Note: The above letters were abridged, keeping their intent. Because it is an essential element of the Catholic faith that the Eucharist is indeed the body and blood of Christ the argumentation in this space is academic. We see no need for further discussion.

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.

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