

Fr. John Reedy



Looking for the Lord

comparison to the freshmen of a decade ago.

Raising a family was seen as an important goal by two percent fewer men and 18 percent fewer women.

For the last year and a half I've been living in a hall with about 100 underclassmen. In this time, I've been surprised at their casualness in spending what I regard as fairly significant sums.

Though I know that a number of them are from families of modest circumstances, I hear very few of the traditional moans about being unable to afford this or that, about the austerity times at the end of the month or the end of the semester.

One explanation seems to be that many of them can get jobs at pretty good pay when they want them; also,

they are informed and sophisticated about using the various programs of grants, loans, all forms of financial aid.

But the most significant thing to strike me is that the career plans for many seem to focus primarily on the comfortable life — good income, titles or careers which involve social respect, the pleasant environment that might accompany an academic life.

What I've found lacking in many of them is the element of idealism which we associate with young people, the kind of idealism which faces to the future with the determination: "Of course, I'd like to have enough financial security to take care of my needs; but I really hope that my life will make a difference by..."

That desire to have your life make a difference, to

improve the human situation in a profession, in the arts, in social institutions, perhaps only in the lives of the relatively few people with whom you live and work — that desire should be important to young people who are in the process of getting a good, very expensive education.

Of course there are impressive exceptions, but I don't find that kind of thinking in many of them. If my observations are generally true, this is very sad.

It makes me think of men and women in their early 20s applying for a first or second job, and placing great importance on the retirement policy of the company. They seem to be thinking of their many years of work and service as something to be endured for the comfort of being free from work, with financial comfort.

Sure, much early idealism was naive; much of it burned out under the pressure of daily concerns and problems; much of it had to become reconciled with limited talent, limited opportunities, the pressures of supporting a family.

But it's tragic to see young lives in which the idealism is not present even in these preparatory years when all kinds of opportunities and directions seem possible.

It amounts to a lack of reverence for the gift of life which God presents to each of us. To reverence God's creation and to respect our own lives, we have to see our existence as having a goal more important than our own comfort and financial security.

These kids are bright, energetic, talented, and attractive. How did they get so old so soon?

### So Old So Soon

What kind of plans are in the minds of today's college students? What kind of values are influencing those plans?

According to the American Council on Education, materialism and the desire for financial affluence are much more important to this year's freshmen than they were to their older brothers and sisters of 10 years ago.

The basic fact is not too surprising when we

remember the mood of the colleges 10 years ago, when the peace movement and the rejection of "the system" were the popular, if somewhat superficial, ideologies on the American campuses.

But I was surprised at the scope of the difference. The survey indicated that 28 percent more men and 77 percent more women said that being very well off financially was a very important or essential goal of their lives — this in

## More Opinions

### Why No Ashes For Children?

Editor:

It was heartbreaking to read Father Kennedy (2-13) that infants and small children should not receive the Lenten ashes, propounding personal discipline and not at all Church discipline, which, by the way, has never forbade such an act of devotion. Such innovators are of the spirit of the ill-informed disciples who thought to separate minors from the Divine Master; whence came His reply, "Suffer the little ones to come unto Me." Is it not the same here?

Of course, these have not committed personal fault, but all Catholic children were once contaminated with original sin and owe a sort of reverence to the fact that their Redemption, however dove-like they are, required the death of the Innocent of Innocents. If their parents and sponsors took the responsibility of professing faith for them at Baptism, why not again take charge in acts of repentance? There is, also, the fact of shared guilt and reparation in the Mystic Body which devolves upon all of her members. Even children and livestock of Nineveh shared in the communal penance and

expiation, though they were not personally culpable.

It is as foolhardy to say that Almighty Christ should never have submitted to St. John's baptism of penitence; or Our Lady to the Temple purification.

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### Priesthood For Men Only

Editor:

Because Our Lord Jesus Christ is the Son of God and also the Son of Man as He said Himself and because He has espoused Himself to the Human Race in Holy Virginal marriage we find these ineffable mysteries of His Love for us unable to be altered in any way, especially by a charge of "sexism" language, which those who do not understand may bring against the Liturgical wording of the Holy Sacrifice. God Himself is not guilty of such, but has represented Himself to us as He has chosen.

The representative of Christ's person is the High Priest, who stands for Jesus the individual. Since there is

no neutral sex, no woman may truly represent Him in His pure, virginal manhood, which is most true and noble manhood, an example for us all, and espoused to His Bride, the Church.

The Bible has Christ to say that no one takes the High Priesthood to himself except Him to whom it was given by God, and this office is reserved to men — in the Old Testament, not all men, only the Tribe of Levi; in the New Testament, not all men, only by regulation of Holy Church.

Since not even all men are chosen, how inappropriate for us women to whom the office of motherhood is reserved to bring forth priests — how inappropriate that we question God's Wisdom in arranging these things the way He will.

Instead let us in holy fear seek no more to change God's plan by one of our own notions. Shall we accuse Jesus Christ of "sexism" when He lovingly calls Himself "Son of Man"? And shall we fail to tremble as we approach judgment when we remember He is "Son of God"?

Let us all rather rejoice that all is so fearfully holy, God's Holy Marriage to us all, so arranged as to help us understand by using Holy Matrimony here in this world

to foreshadow that last and longed-for end! May God prevent us from heresy against the Holy Eucharist!

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### Thanks God For 3 Priests

Editor:

Within the last three months, the Rochester diocese has lost three unique and outstanding priests — the Rev. John B. Kleintjes, Rev. Vincent P. Collins and Msgr. John M. Duffy.

I want to thank God and Our Lady and all others who gave me the opportunity to know these priests.

They served the people of God, each in his own different way and capacity. May they know the Peace of Christ now.

May we pray for more dedicated priests and graces for the priests of today and tomorrow, to be faithful to their calling.

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## Looking Back . . .

From the pages of the Courier-Journal.

If Lenten regulations these days nettle you, consider those of 75 years ago this week as reported on Page 1:

"The holy season of Lent begins on the 8th day of March. All the week days of Lent are days of fasting on one meal with a moderate collation in the evening.

"All the days of Lent are days of abstinence from flesh meat.

"By dispensation, however, the use of flesh meat is allowed without restriction on Sundays and once a day on Mondays, Tuesdays, Thursdays and Saturdays except on the Saturday of Ember week and the Saturday of Holy Week."

Under "City Parish News" in that edition was this melancholy piece: "The many friends of Miss Julia Finley were pained to learn of her fatal accident, which occurred last Sunday evening. She was returning home from Vespers at the Cathedral when a runaway horse struck her inflicting a wound which caused her death Monday morning."

Fifty years ago this week — "Coral Gables, Fla. — The annual convention of the Holy Name Society of Florida will be held here in the Church of the Little Flower on March 9th. It will be opened with a field Mass at which 1,000 members are expected. The convention will be addressed by Ex-Governor Alfred E. Smith of New York City."

And in the Page 1 ear of that issue: "We earnestly recommend the Catholic Courier and Journal to our diocesans as worthy of their patronage, and we would urge all to be numbered among the subscribers — Bishop O'Hern."

And inside: "King Ferry — The Rev. M. B. Groden, pastor of Our Lady of the Lake, King Ferry, will give a series of sermons during the holy season of Lent in that church; also at St. Mary's Church, Auburn, and the Church of the Immaculate Conception in Ithaca.

"Father Groden, an interesting and impetuous speaker, has selected interesting topics in keeping with the season."

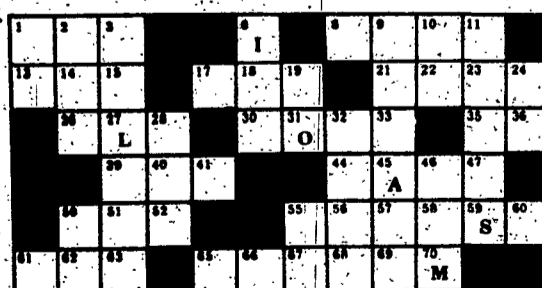
Twenty-five years ago this week — "His Excellency Bishop Kearney this week called upon all Catholic schools of the Rochester Diocese to join a national campaign to assist needy children overseas. Two million Catholic school pupils throughout the United States are saving their pennies during the Lenten season."

"The Rev. Charles V. Boyle, M.S. in Ed., superintendent of Catholic Schools, Diocese of Rochester, was appointed to the Preliminary Regents Examination Committee of the New York State Education Department."

"Holy Rosary parish, Rochester, has enrolled 65 in its seventh series of Inquiry Class lectures, according to Rev. James Marvin, assistant pastor."

## Sunday Scripture Quiz

I. Gospel Reading: Luke 13:1-9 — The fig tree of life affirming realizations. Below is a key passage from Sunday's Gospel reading. You can determine what this passage is by finding the answers to the questions below the puzzle and then putting the letters in their appropriate box. The first one is done for you.



- 1. Ancient city: S I L O A M 59 6 27 31 45 70
- 2. To change: 65 33 67 14 69 48
- 3. Wrongdoing: 80 22 51
- 4. Buys things: 32 18 56 9 61
- 5. Pretty: 30 2 39 58
- 6. Water in it: 21 41 24 10

Based on scripture readings for Sunday, March 9, 1980, C. Cycle.

Following are key passages from Sunday's scripture readings. Fill in the missing words.

II. First Reading: Exodus 3:1-8,13-15 — The Burning Bush of life affirming possibility.

Phrase: When the \_\_\_\_\_ saw him coming \_\_\_\_\_ to \_\_\_\_\_ at it more closely, \_\_\_\_\_ called out to him from the \_\_\_\_\_ "Moses!" He \_\_\_\_\_ "Here I am." God said, "\_\_\_\_\_ no nearer!"

III. Second Reading: 1 Corinthians 10:1-6,10-12 — Covenant stories are spiritual examples.

Phrase: I want \_\_\_\_\_ to \_\_\_\_\_ this: our \_\_\_\_\_ were all under the \_\_\_\_\_ and all passed through the \_\_\_\_\_ by the cloud and the sea \_\_\_\_\_ of them were \_\_\_\_\_ into \_\_\_\_\_ All \_\_\_\_\_ the same \_\_\_\_\_ food.

Answers on Page 3

- 7. Pronoun: 13 62 19
- 8. To fight: 52 65 47 11
- 9. Glass container: 1 36 8 3 23 50
- 10. Therefore: 35 40 15 44
- 11. First name: 57 66 55
- 12. Ivy league: 17 26 28 66

Passage I words: Siloam, well, bottle, reform, Yale, Lou, sin, you, money, duel, thus, cute.  
Passage II words: Moses, Come, Lord, bush, God, look, answered, over.  
Passage III words: Moses, remember, spiritual, sea, you, all, cloud, baptized, fathers, ate.