

Fr. Paul J. Cuddy



On the Right Side

Smiling Pope And Rosary

People sometimes say to me: "I used to say the rosary every day. Now I never say it. I don't know why." Perhaps it is because the rosary has suffered from attack, sometimes subtle, sometimes direct. For a decade it frequently has not been taught to children either by their parents or in religious education programs. Pope John Paul I, the "smiling pope," wrote an article entitled "My Rosary" when he was Archbishop of Venice. Following are excerpts.

"If during a gathering of Catholic men and women, I should invite those present to show what it is they have in their pockets or purses, what would I see? Son. combs, lipstick, cigarette lighters and other things of more or less value.

"In the house of the great writer Manzoni in Milan, hung up at the head of his bed, one can see today his Rosary. He recited it habitually. Windthorst, the German statesman, was invited by certain friends not practicing the faith, to show them his beads. It was a joke. They had previously taken them from his left pocket. Windthorst, not finding them in his left pocket, put his hand in his right pocket, and came out the victor. He always had an extra rosary. St. Bernadette affirmed that when Our Lady appeared at Lourdes she invited her to recite the rosary with her.

"Why do I give all these examples of people reciting the rosary? Because the rosary is contested by some. They say: it is a prayer that is superstitious, infantile, not worthy of a Christian adult. Or else: it is a prayer that is automatic, reduced to a hasty repetition of the Aves, monotonous and boring. Or else it is a relic of the past. It is better to read the Bible. Permit me to disagree by giving impressions of a pastor of souls.

"First impression. The crisis of the rosary doesn't come first. What comes is the crisis in prayer in general today. Community liturgy is being developed, which is a great blessing. However it is

not enough. It is also necessary to have a personal colloquy with God. Second impression. When people today speak of "adult Christians" in prayer, they sometimes exaggerate. Personally, when I speak with God and Our Lady I prefer to feel myself a child: the mitre, the zucchetto and ring all disappear. I send the grown-up on vacation, and even the Bishop with all the grave dignity and ponderousness due his rank! And I abandon myself to the spontaneous tenderness that a child has for his mama and papa... The rosary, a simple and easy prayer, helps me to be a child again, and I am not ashamed. Another objection. The rosary is a prayer of repetition. Father Charles deFoucauld said: "Love is expressed with few words, always the same and always repeated." And the Bible? Certainly it is a "mid summum." But not all are prepared or have time to read it. The mysteries of the rosary, when meditated on and savored are the Bible in depth in any case. They are the essence of the Bible. The rosary is an impoverished prayer? What then would be a "rich prayer"? The rosary is a procession of Pater Nosters, the prayer Jesus taught; of Aves, the salutation of God, to the Virgin by means of the Angel; of the Glorias, the praise of the Most Holy Trinity. It expresses the faith without false complications, without evasion, without lots of words. It helps us to abandon ourselves to God's Will.

"The rosary — even if it should be shortened and adapted — recited in the evening by the parents together with their children is a form of family liturgy. The French writer Louis Veuillot confessed that the beginning of his return to God was seeing the rosary being recited with faith in a Roman family."

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For the full text of the smiling pope's article, send me a self-addressed envelope. If you want a cassette tape on the rosary by Archbishop Fulton J. Sheen, send a check for \$3 to me at Holy Trinity Church, 1450 Ridge Rd. E., Webster, N.Y. 14580.

Science, Morality To Be Explored at Public Conference

Issues pertaining to science and morality will be explored during a three-day "Dialogue between Scientists and Moralists" March 25-27 at the Otto A. Shults Community Center at Nazareth College.

Noted scientists, philosophers and theologians will take part in the sessions which will be open to the public at no charge. Dr. Eric Cassell, clinical professor of public health at New York Hospital-Cornell Medical Center, will speak on "Medicine as a Moral Profession" at the opening session at 8 p.m., March 25.

Over the following two days, participants will discuss ethical and moral implications of scientific developments in such areas as human genetics, suicide, and toxic chemical wastes in the environment.

An update on these issues is scheduled for 8 p.m., March 26, featuring a lecture on "Genetic Engineering: Sizing Up the Arguments in the Post-Louise Brown Era" by Dr. Howard B. Day, assistant professor of family practice and philosophy at Michigan State University.

Some of the questions to be discussed at the conference are: What is the value of genetic engineering? What is the relationship between human worth and selecting against genetic defects? Is there a rational

suicide? Can we retain our current standard of living and live in a world free of toxic chemical wastes?

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Deaths

Sr. Clara Miriam McEneaney

Mass of Christian Burial for Sister Clara Miriam McEneaney of the Sisters of St. Joseph was offered in the Motherhouse Chapel on Feb. 18 by Msgr. William H. Shannon.

Sister Clara Miriam died at Park Ridge Hospital on Feb. 16 after a long illness. She was 73 year of age.

Sister Clara Miriam entered the Sisters of St. Joseph in 1930 from Immaculate Conception, Rochester. She was a graduate of Nazareth Academy in 1926, Nazareth College in 1930. She received a master's degree in sociology and history from St. Bonaventure University in 1944 and a master's in in-

ustrial and fine arts from Columbia University in 1950.

She taught at DeSales High School, Geneva; Sacred Heart School, Rochester and was a member of the faculty of Nazareth Normal School (the training college for the Sisters of St. Joseph). In 1944 she joined the faculty of Nazareth Academy where she remained until her retirement in 1975.

Sister Clara Miriam is survived by two brothers, James and Raymond; one sister, Mrs. Catherine Picciotti, and several nieces and nephews.

Burial was in the Sister's section of Holy Sepulchre Cemetery.