

Editorials

Mission Hope

Last year, at the time of the Latin American Missions appeal, we had just learned of the murder of Father Luis Espinal who had worked with our own diocesans in establishing St. Joseph the Worker parish in La Paz, Bolivia.

This year, an announcement by Robert White, former ambassador to El Salvador, right here in Rochester, that those apparently responsible for the murder of four American women missionaries had been apprehended, served to remind anybody who might have forgotten that service in Latin America continues to be dangerous.

Add to this the fact that working among the poor in Latin America is also extremely difficult because

of almost primitive living conditions, and we should feel a sense of gratitude to our missionaries in the field. Despite all the complicated and complex politics involved, we should never forget for one moment that our missionaries are in Latin America and elsewhere at the express wish of Jesus Christ.

Add further to the difficulty our missionaries are facing in Latin America the fact that it is among the fastest-growing areas in the world, population-wise, and will shortly contain more Catholics than any other region of the world, the necessity of supporting the Church's missionary work there becomes increasingly clear.

Not for a moment should we in the Rochester diocese forget that our own missionaries in Chile and in Brazil constantly run the risk of suffering the fate of other Catholic workers in Latin America. They have literally put their lives on the line to help the poor and to do Christ's bidding in today's world! We must never

forget them; we must not pass the opportunity next weekend to show our support in a substantive manner.

"Give us the tools," Winston Churchill told Franklin D. Roosevelt in an early time of crisis, "and we will finish the job." Our missionaries are requesting "the tools" from us and they will do our job amid the strife, poverty and misery of our nearest continental neighbor.

Father Joseph Reinhart, diocesan missions director, points out that in addition to our missions in Brazil and Chile, the diocese is adding Tabasco, Mexico, our sister diocese, to areas being helped by this year's collection.

He explained, "What we do is the Work of the Church which is the work of Christ."

Mission work is more than a labor of love, it is a labor of hope.

and Opinions

Objects To Name

Editor:

The name of our church on East Main Street is Corpus Christi, which means "the Body of Christ." We were appalled to learn the U.S. Navy recently announced it would name its fast-attack nuclear submarine the "Corpus Christi." (Courier-Journal 5-6-81). We consider this a sacrilege.

It's terrible enough just knowing our Navy built such a submarine that can obliterate men, women and children through a nuclear attack. But to then associate this death machine with the Prince of Peace is totally outrageous. We protest identifying the potentially greatest killer of humankind with Christ, who died for all mankind.

We have sent letters of protest to the Secretary of the Navy and the President. We know this won't stop the inexcusable production of nuclear war equipment, but at least it might eliminate this

latest blasphemy.

Father James B. Callan and parish staff
80 Prince St.
Rochester, N.Y.

Editor's Note: This letter was also signed by parish workers Dominic A. Aquila, Julie Augsbury, Sister Marjory Henninger, Rebecca Gifford, Nia Wyffles and Sister Juventina Garcia.

Wear Religious Garb

Editor:

Priests and religious in religious garb are public proclamations of Our Lord's action in the world. They are fruitful (1) in feeding the hunger of Our Lord with the humble and grateful hearts which are raised to Him when inspired by religious garb, (2) in visually professing that the Truth, for which many thirst, is to be found in the Catholic Church.

Catholic faith firmly believes and teaches that Our Lord established the Catholic Church as His means to express and exercise the Will

of God, and to sustain it with the breath of His Holy Spirit of Truth. Through His faithful servants, Pope Paul VI and Pope John Paul II, Our Lord has repeatedly affirmed his Magisterium (Vat. II) teaching that priests and religious wear readily identifiable religious garb — a simple means for them to become, fruitful — to demonstrate their faith in Him who, unlike us, can neither deceive nor be deceived.

While granting good intentions of priests and religious who refuse to wear readily identifiable religious garb, they are among the major causes for fundamental division within and from the Church of Rochester. Further convictions that the Church of Rochester exchanged its Catholic Faith have resulted because many priests who do wear clerical garb have elevated lay-image nuns to "Eucharistic Ministers," "pastoral assistants" and "religious education coordinators." When Sisters of a Rochester Motherhouse, who witness their Catholic faith by wearing religious garb, have imposed upon them a chaplain who wears a business suit, is the Church of Rochester in union with the faith of the Catholic Church?

It shouldn't be surprising that more than 30 percent of the contributions to Moral Majority is from Catholics who think priests' and sisters' councils seem to be too occupied patting themselves on their backs.

Joseph J. Murray
38 Wyndover Road
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Thanks for Photos

Editor:

Thank you for printing the photos by Terrance J. Brennan of the Rochester Wheels exhibition game on page nine of the April 29 issue.

I was very pleased to see several photos of my former pupil, Steve Barbato. I was Steve's fourth grade teacher at 43 School on Lyell Avenue from September 1964 to June 1965. He was an outgoing, courageous, and independent little boy.

His classmates and I learned a great deal from having Steve in our classrooms. I often think of Steve and wonder what he is doing now. Thanks for the provided update.

Barbara Kraus Pokalsky
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Webster, N.Y. 14580

On Prison Reforms

Editor:

My last letter (Courier-Journal, 2-25-81) complained about the ban, by Attica prison officials of the "Angolite," the Louisiana State Prison newsmagazine that has won many journalism prizes.

I shared this with Corrections Departmental Commissioner Thomas Coughlin who, last month, advised me that the "Angolite" was approved by the central office media review committee.

Also last month, in response to inmate complaints to State Supreme Court Justice Vincent Doyle, health inspectors found rodent hair and droppings, bits of metal from broken flour sifters and pieces of cloth in baked goods. Attica's bakery was closed for two weeks, conditions corrected and is now reopened, subject to another inspection on June 1.

Although these inmate complaints were long-standing, and Attica officials cited budgetary restrictions as reasons for not acting on them earlier, conditions were (at least for now) quickly rectified



"YOUR FACIAL MUSCLES ARE LOCKED. I THINK YOU'D BETTER LAY OFF THE CURSILLOS, MARRIAGE ENCOUNTERS AND CHARISMATIC PRAYER GROUPS."

once the judge took a firm stand.

But inmate petitioners are claiming that retaliatory actions have been taken against them. And there are still other areas of the prison that are unsanitary or infested by rodents and roaches.

These situations illustrate that while change is possible at Attica, it is difficult to achieve, it is frequently necessary to "go over the heads" of its administrators in order to get results and, whatever progress has been made since the 1971 bloodbath, much remains to be accomplished. Continuing problems at Attica include inadequate medical, psychiatric and dental services, drug traffic, inmate violence, guard misconduct, administrative deficiencies, substandard living conditions and an unwillingness by the commissioner of corrections to carry out its "watchdog" oversight of Attica.

As one Attica prisoner wrote me last year, "People on the outside will never believe what goes on here or at any prison. Sometimes I just sit in my cell, turn up my radio loud and cry."

We should not let ourselves forget that people in prison are our brothers too, despite understandable public clamor for toughening up in crime.

Joel Freedman
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Canandaigua, N.Y. 14424

Christ Not Executed

Editor:

Re your picture editorial of

April 8, showing the crucifixion, captioned, "Capital Punishment," let's not twist the facts. The crucifixion was NOT capital punishment. Jesus Christ had committed no crime. The crucifixion was premeditated, cold blooded murder. There is a difference! The thieves crucified with Christ were given capital punishment. They had committed crime.

Dorothy A. Florack
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Editor's Note: Many people regard all capital punishment as premeditated, cold-blooded murder by the state. Jesus Christ's "crime" was a capital punishment offense under Jewish law in those days.

Guidelines

The Courier-Journal welcomes your opinions. Letters must bear the writer's signature, full address and telephone number. They should be sent to Opinion, Courier-Journal, 114 S. Union St., Rochester, N.Y. 14607. Opinions should be brief, typed, double-spaced, no longer than 1 1/2 pages.

We routinely condense letters, edit offensive words and libelous statements, and reserve the right to reject letters. Generally speaking, however, only limited grammatical corrections will be made and the letters will reflect the writer's own style.

Because submitted opinions exceed the space for letters, we publish only original letters addressed to us. We will not use poetry, open letters, or copies of letters sent elsewhere. To ensure diversity, we limit each writer to one letter per month.

Fr. Albert Shamon



Word for Sunday

A Priest Is Unique Among Men

Sunday's Readings: (R3) Jn. 14:1-12. (R1) Acts 6:1-7. (R2) 1 Pt. 2:4-9.

A Catholic priest is unique of all peoples. For he is called not so much to do as to be!

You go to a lawyer to have him do something for you. The same goes for the doctor, engineer, architect, dentist, teacher and so on and on. The priest has a lot to do, but the great expectation of his people is that he "be" somebody more than he "do" something.

A young seminarian paraphrased Paul's words to the Corinthians this way: "Man, if you produce at home as well as at the office, if you go to the best seminaries, get PhDs by the dozen, preach like an angel, and on top of all that make a martyr out of yourself, and come off like you don't care — if you can't be a person who loves, Man, you ain't nothing."

So all of us are called to be more than to do. In the first reading next Sunday, the apostles were faced with the dilemma of serving tables or serving God. The apostles concluded: "It is not right for us to neglect the word of God in order to wait on tables." They were called to devotion, not duty — "to concentrate on prayer and the ministry of the word." Later, we shall see that Stephen was stoned because of what he was more than because of what he did.

Of course, there is no dichotomy between doing and being. Stephen was not only a doer, but also "a man filled with faith and the Holy Spirit" — and because he was, a doer! St. Bernard used to say, "Let us be reservoirs, not aqueducts." Aqueducts merely carry water to others, but leave none for themselves. Reservoirs, on the contrary, give of their surplus. Service must be the overflow of hearts full of love for God and man, not merely doing something. Then giving will enrich both giver and receiver.

In this utilitarian world of

ours, where too often the thinking is rampant that a person's worth is in what he can do over against who he is or any other standard of intrinsic worth, it is well to meditate on our pets. We all know how many commercials on Alpo, Purina, Meow Mix, etc., clutter our TV programs. Has it ever occurred to you that we like a cat or dog because of what it is and not because of what it can do. As a matter of fact, a cat or a dog is rather worthless in light of what it can do. A dog might fetch our slippers or a newspaper, if we work with it long enough, but that isn't why we keep Fido or Tabby around. Some cats are useful as mousers, but there are more economical ways of getting rid of rodents. In truth, we value our pets for what they are, more than for what they do.

God, I think, looks at us in some such way. His view is non-utilitarian. He values us, not so much for what we can do — for without him we can do nothing — as for what we are! And isn't that also the way we ought to look upon others?

Talking about Englishmen at the high tide of the British Empire, E.M. Forster said, "They go forth into it with well-developed bodies, fairly developed minds, and undeveloped hearts." In other words they were equipped for doing, but not for being. And we?

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