

Editorials

Get Well, Holy Father

Although the Vatican officially has been advising the faithful not to listen to or augment rumors concerning the condition of the Holy Father, the announcement that he will remain in the hospital for some time is indeed cause for worry.

Bulletins issued by the hospital are naturally guarded, as they would be with any world figure, but such dearth of information always foments more gossip than it averts.

Thus, the hundreds of millions of Catholics and the countless other friends of this popular pope are left uneasy, wondering why this viral infection and the resulting fever cannot be cleared up. John Paul II was shot May 13 and after some time "at home" was returned to the hospital on June 20 and has been there since.

This coming Saturday we celebrate the feast day of

St. James, known, among other things, for his concern for the sick. "The prayer of faith will save the sick man," he wrote. Undoubtedly, we all have been praying for a complete and quick recovery for this great pope, if this be the Lord's plan. It would be fitting now, in light of the feast day of St. James, to go a step further — send a card to Pope John Paul II, care of Gemelli Hospital, Rome, Italy. Tell him he is being remembered in prayers, tell him we need him back on the job.

If enough of us do so, he will know he holds a special place in the hearts of Rochester diocesans. Such remembrance and expression of concern is in itself curative and prayerful.

Msgr. Randall

Indefatigable.

That one word probably describes Msgr. John S. Randall, at least until illness in very recent years led to his death at 75 last week.

An excellent fund raiser, perhaps without equal in this diocese, Msgr. Randall became practically as large a diocesan institution as the schools and colleges and hospitals he labored for so assiduously.

In addition, he was director of the Propagation of

the Faith for 14 years and pastor of Immaculate Conception parish for 14 years.

We at the diocesan newspaper remember him most as a journalist; he was our managing editor for almost 30 years, until his retirement in 1971. He served two terms as president of the national Catholic Press Association, and was a prime mover of that organization.

His interests were varied — for instance, he organized and for many years directed the Blackfriars drama group and he won the highest award of the National Catholic Theater Conference in 1964.

Someone described the monsignor as a dynamo, even into his later years. That is an apt description. And to exercise the honesty he so appreciated, it should be said that he was not always an easy man to work for — but also let it be said that no one worked harder. His dedication was matched only by his extraordinary business acumen, and he offered both without reserve to his beloved Church.

But with all of that, it must also be said that perhaps the role closest to his heart was that of chaplain to the Sisters in the cloistered Carmelite Monastery on Jefferson Road. He had unstinting devotion to the Carmelites and we are sure it was returned many times over.

and Opinions

Father Mura Accurate

Editor:

Hip, hip, hooray for Father Dave Mura's letter in the Courier-Journal July 8.

We were privileged to meet and hear Father Dave at St. Rita's Church recently. Our family was very impressed with this priest. Our children were very attentive during the homily because he relates with the needs of the youths of today. We need more priests like Father Dave Mura who reach the teenagers, so that we don't lose our youths to other religions and cults.

Diocesan Pastoral Council, when are you going to see this? It would appear that our youths of today, the leaders of our Church tomorrow, are worth \$24,000.

Donald and Janet Kuhn 218 Stony Point Trail Webster, N.Y. 14580

Much Money Spent on Youth

Editor:

Father David Mura's letter of July concerned me because it seemed to reflect both a misunderstanding and a mistrust of the relationship between the Diocesan Pastoral Council and the young people of our diocese.

I would like to set the record straight. On June 6, the DPC recommended to Bishop Clark that in 1981-82 the diocese spend \$402,824 for

youth programs, an amount that equals 18.3 percent of the Thanks Giving Appeal goal and also recommended approval of several other programs (Campus Ministry, for example) in which young people participate and from which they benefit but which are not included in this amount.

Perhaps the way money is spent is not always the best measure of commitment or of effectiveness, but it is interesting to note that in 1980-81 the parishes of the diocese spent \$11.5 million to support parochial schools and \$1.57 million for religious education programs and it is estimated that the combined expenditures of the nine high schools in the diocese exceeded \$6 million in that same year. In 1980-81 total parish expenditures were \$31 million — so 51.1 percent of all the money spent by parishes and high schools together was spent on the young.

In the early planning for the diocesan budget for the 1981-81 year, the diocesan division directors did include the amount of \$24,000 for a youth ministry program, but as late as May no program had been reviewed and approved to support this expenditure. When the Ministerial Review Committee drew up its report to the DPC it recommended that a youth ministry program be funded in 1982-83, when it seemed that a well-designed plan could be implemented. The DPC voted to accept this recommendation.

Between the advanced mailing of the MRC report and the June meeting of the

DPC a program plan was received and it asked for an allocation of \$8,000. Only the simple fact of unfortunate timing prevented analysis of this proposal, but the fact that it has been received was reported to the DPC. No recommendation was made and no vote was taken.

In the final analysis, the DPC only recommends budget allocations, the ultimate decision rests with the Bishop and in late June, Bishop Clark directed that the \$8,000 youth ministry planning program be included in the 1981-82 budget. This program has the approval of the division directors, and will be in place as soon as practicable.

Shirley S. Toole Chairperson Diocesan Pastoral Council 308 Washington St. Geneva, N.Y. 14456

Arguments Challenged

Editor:

In his letter printed 6-24-81, Father G. Stuart Hogan's first argument for the death penalty is that it effected the world's redemption, that "Through the death of Jesus on the cross, God seems to have accepted and approved, the death penalty as an atonement for sin." But the death penalty Jesus accepted was our death penalty; the whole point of Jesus' death was to bear the punishment we deserve, to restore us to God's Life. If we were guilty of murdering someone we would realize we deserved a like punishment, but we'd know that God no longer requires such atonement from anyone because Jesus died for us — Jesus died in our stead. God did not have Jesus die for the purpose of justifying capital punishment, but to justify the sinner (including the murderer)! An inspiring example of the purpose of Jesus' death is found in Luke 23:32-43, where Jesus, being crucified between two criminals receiving the identical punishment, promises eternal life to one of the criminals for whom He died.

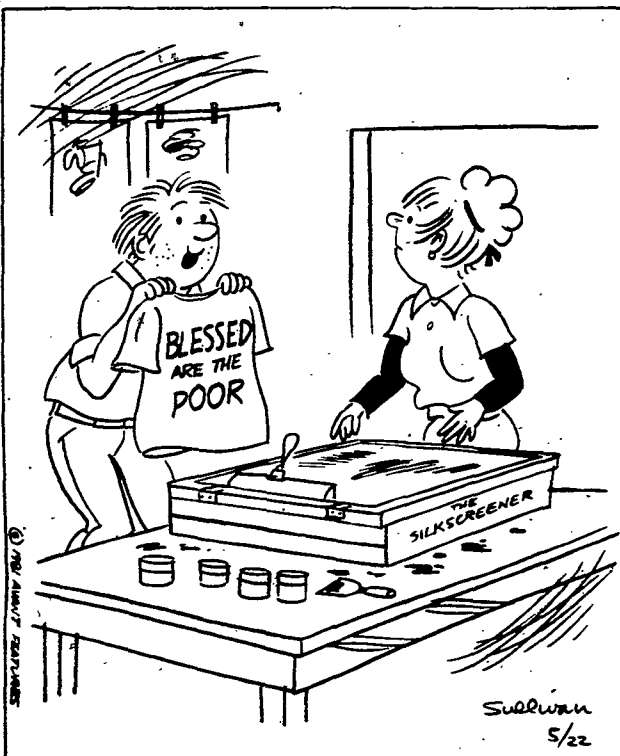
In response to Father Hogan's comments on the controversy over the ordination of women to the priesthood, I believe no woman should be excluded

from this vocation on the basis of his contention that "A woman could never be regarded as a father, another Christ" (i.e., one who gives life). Biologically a mother not only "receives life from the father, nurtures it, and brings it to completion," as Father Hogan states, she unites her life with that of the father. It is the union of the male germ cell and the female germ cell that results in a human being; father and mother are equally requisite for the procreation of life.

Regarding the fatherhood of God, God generates life through His Spirit. In the bible's original Hebrew and Greek languages the word for spirit denotes wind, breath. And in the Hebrew it is feminine gender; in the Greek it is neuter, neither male nor female. It was the Spirit of God Who in the beginning hovered over the face of the waters, like a dove over her nest, bringing forth life (Gn. 1:1-27; cf. Ps. 104:30; Wis. 15:11); it was the Spirit of God Who came upon Mary to conceive Jesus (Lk. 1:26-35); and it was the Spirit of God Who came down upon Jesus in the baptismal waters of the Jordan, consummating God's primal act of vivification (Mt. 3:16). This is the regenerating, sanctifying, re-creating Spirit Who comes to us all — male and female — in the waters of our baptism (cf., e.g., Clement's "Eclogae ex Scripturis Prophetis" 7). It is through the Spirit that we are then made sons of God so that we can address Him as "Father" and inherit eternal life (cf. Rm. 8:14-17).

Father Hogan holds that the issue in the matter of women's ordination to the priesthood is fatherhood, that the Apostles were to be "other Christs," "fathers," "to give life through Holy Mother the Church," and similarly a priest is "another Christ," with the title "Father" — he is "one who gives life." However, the epithet "Christ" means "anointed." Christ was anointed with the Spirit (Lk. 4:16-21; Ac. 10:38). And since we have all been anointed with the same sanctifying, vivifying Spirit, we are ALL other Christs — all endowed with the power and the mission to bring others to holy Life in the Spirit.

Patricia Seewald 51 Yellow Barn Road Freeville, N.Y.



"I THINK IT'S AN IMPORTANT T-SHIRT MESSAGE, POINTING UP THE MATERIALISM OF THIS COUNTRY, AND WE SHOULD MAKE A BUNDLE ON IT."

Reasons Invalid

Editor:

I would like to reply to Father G. Stuart Hogan's letter of 6-24-81.

Regarding capital punishment, it presumes that judges and juries are infallible. The fact that an innocent person may be put to death is alone enough reason to reject it. Yet there is a more compelling reason to reject it: no matter what a person does — even murder — it does not take away that person's God-given right to life. Everything that Jesus taught us encourages us to reform and rehabilitate, not kill.

As for the ordination of women, Father Hogan rejects it because a woman could never be a father. Fatherhood and motherhood are terms we humans use to describe the male and female human poles in the creation and nurturing of life. Both terms imply a gender — male or female. Does Father Hogan imagine that God is male?

If one defines fatherhood as one who creates and nurtures life, then there are no gender implications and no bans to the ordination of women. I think Father Hogan defines

fatherhood in terms of masculinity.

Dan Quilty 87 Holbrooke St. Rochester, N.Y.

Death Penalty Defended

Editor:

Bravo to Father Hogan for his fearless letter on defending the death penalty, June 24.

Likewise for his same approach in explaining why women cannot be ordained priests. No one could ever refute his simple and basic truth: "God is a father because He gives life. The concept of all fatherhood comes from God and a mother receives life from the father, nurtures it and brings it to completion."

Beautifully simple — and simply beautiful, Father!

This highly controversial case is now ended and resting forever in God's hands.

Mrs. Edna Faulkner 227 Privet Way Rochester, N.Y. 14624

More Opinions, page 14.

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.