

Editorial

Violence Loses

At times, organized violence seems to carry the day, but in the long run it accomplishes nothing.

Remember the war to end all wars, or the war to make the world safe for democracy? Millions were killed and yet nothing has changed. The despots deposed, the evil men eradicated, the belligerent nations repelled have all been replaced by like entities.

Wars have not ended. The world is not safe for democracy.

Granted, resorting to violence sometimes is made necessary by the Hitlers of the world. It must, however, be tenaciously remembered that such reaction is forced and unintended. But even under those circumstances, the beast of violence gains control; inhuman atrocities are committed by all sides in wars.

In reference now, however, is not the threat posed by power-hungry maniacs, but rather the selection of war as a means to settle international differences, that often could be decided at the diplomatic table.

All of this came into sharp focus recently with the Israeli invasion of Lebanon. Though it was wrong from the start, it seemed that a begrudging admission that it at least was strategically effective in that Palestine Liberation Organization terrorists had been cornered and exposed as powerless.

But it was a Pyrrhic victory for the Israelis. What they had gained strategically, they lost in international public relations. Their best friends, including the United States, blanched at the toll of innocent lives, at the almost wanton destruction.

True, when Yasser Arafat and his horde were dispatched from Beirut, they were a beaten lot. Perhaps, in terms of pure pragmatism, the Israeli onslaught had worked.

The shallowness of that conjecture became quickly evident. Arafat was invited to address an international conference in Rome and there met with the pope himself. Suddenly, the disgraced terrorist was occupying the world stage in a manner not possible before the Israeli invasion of Lebanon.

And if that were not enough, the man elected to head the Lebanese people out of the despair and ruins was assassinated. Violence, rather than ebbing was

rising. The international peace force had left and the Israelis seized the opportunity to re-enter Beirut, ostensibly to restore law and order. In fact, it was in violation of the pact ending the war there.

And as if that bad light were not enough, the most sickening outgrowth of the violence transpired. Hundreds of refugees, including women and children, were slaughtered like animals. It is still unclear as of this writing who is immediately responsible. The Israelis by their bold invasion of Beirut unwittingly, however, had assumed the caretaker role and thus the responsibility. Regardless of the details, however, the real culprit was violence run wild — as it does given long enough play. The shooting and the killing and the destruction raced out of control as should be predicted.

Yet the world will resort to such tactics as long as it lasts and it may be on borrowed time right now.

We will still euphemistically refer to our nuclear bombs as defensive weapons; we will still defend the merits of executing our fellows; we will still eliminate unborn babies in search of quality of life.

It is indeed a violent world and because of that, unless we change it, a doomed world. A place bent on self-destruction. A world seeking the place to commit suicide.

and Opinions

Peace Group Invites Reader

Editor:

In response to Mr. Schmitz' letter (Sept. 15), I thank him for pointing the need for peacemaking groups to explore all sides of "complex issues to provide a balanced, objective treatment." His feelings and memories of the Nazi atrocities are respected and needed for intelligent decision-making for individuals truly concerned for peace.

As a member of Summer-ville and Friends Peace Task Force, I am personally committed to a nuclear freeze policy as a first and necessary step to peace. All the facts I have been able to gather have brought me to this stand.

What I would like to see, however, is more people like Mr. Schmitz voice his concerns and dissent at groups such as ours. Meaningful dialogue and debate is essential. For we need to come to grips with what is tolerable

for us all and what alternatives are acceptable to us as Christians.

Are we both not seeking peace?

C.J. Sutera
105 Catalpa Road
Rochester, N.Y. 14617

Practice Clarified

Editor:

To dispell a misunderstanding that seems to be related to Our Lady of Victory Church, may we quote from the booklet, "The Body of Christ," presented by the Bishops Committee on the Liturgy, National Conference of Catholic Bishops.

"A single genuflection is made in the presence of the Blessed Sacrament, whether reserved in the tabernacle or exposed for public adoration.

"The double genuflection was replaced by a simple genuflection with the revised rite of Holy Communion and

Worship of the Eucharist outside Mass in order to emphasize the unity of worship and adoration given to the sacramental presence of Christ in the Eucharist. The presence in the Mass — bread and wine transformed into the body and blood of Christ, the presence in the tabernacle — the eucharist reserved for the sick, the presence in exposition of the blessed sacrament — the reserved eucharist worshiped by the believing community, all denote the same real and sacramental presence of Christ in the eucharist and therefore the sign of adoration is the same. In the Roman Rite, unless an adaptation has been made in view of cultural considerations as, for example, in Japan and India, the sign of adoration is the single genuflection."

In the Roman Rite the sign of adoration is the single genuflection.

Theologically and liturgically we try to follow the guidance of the Church.

Father Patrick Healy, CSSR
Pastor
Our Lady of Victory Church
10 Pleasant St.
Rochester, N.Y. 14604

going to deliver it personally." I believe he did deliver it personally, with his love and the love of the people of the diocese.

Thank you for your generous support over the past 17 years for our work in South America and more recently in Alabama. Our best expression of gratitude is continued service to the poor and powerless, helping to make concrete the Mercy of God.

Sister
Jean Marie Kears, RSM
Superior General
Sisters of Mercy of Rochester

Dr. O'Brien Defended

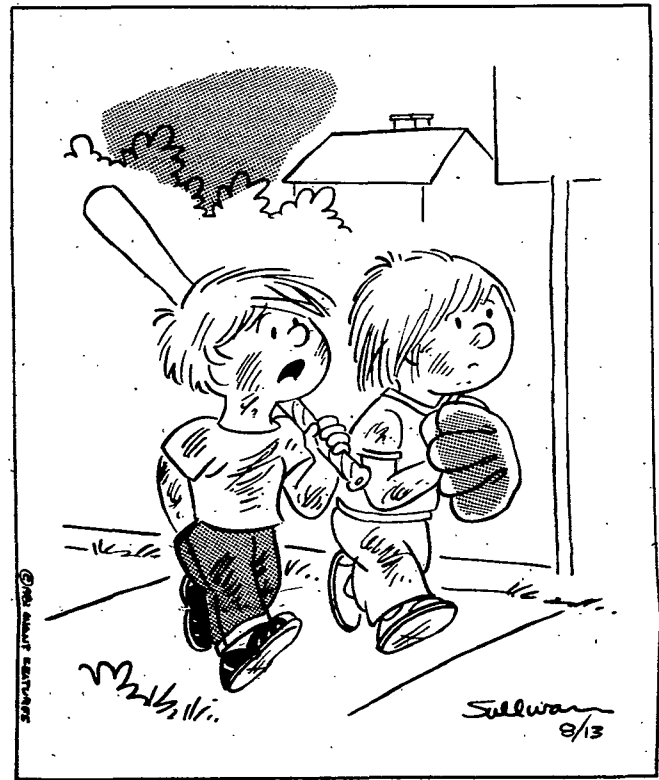
Editor:

Expressing one's political opinion in a public forum, including in a Catholic newspaper, even if that opinion equivocates with regard to the teaching of the Church, is one thing, but impugning in ignorance and innuendo the reputation of an individual is quite another.

William Schmitz, in the most recent of his occasional diatribes against Pax Christi (C-J, Sept. 15), pursued this McCarthyesque tactic in his attempt to discredit Dr. David O'Brien, who is, despite Mr. Schmitz' insinuation, a highly regarded and well-respected American Catholic historian.

O'Brien earned his PhD at the University of Rochester in the mid-60s, and soon after the fruits of his research were published in his first book, "American Catholics and Social Reform," which is a study of American Catholicism during the New Deal years. Subsequently, he published the much acclaimed "Renewal of American Catholicism" (1973). More recently he was co-editor of "Renewing the Earth," which is a collection of Catholic social teachings since John XXIII. Currently, Dr. O'Brien is writing a book on the life of Isaac Hecker, the founder of the Paulists.

Aside from these major efforts, Dr. O'Brien has also authored countless articles that have appeared in a wide variety of periodicals and books. He also was retained by the National Conference of Catholic Bishops in 1976 as the NCCB's historian for the Church's bicentennial ac-



"PROCTER & GAMBLE'S TRADEMARK ISN'T SATANIC, BUT SOAP AN' WATER SURE IS."

Editor:

Finally, David O'Brien is a tenured (and popular) history professor at Holy Cross College which, according to a recent New York Times study, shares the distinction with Georgetown University of being the top-rated Catholic colleges in the U.S.

It is regrettable that someone who has so dedicated himself, personally and professionally, to the Church should be subjected to the shabby and misinformed treatment as that in the above-mentioned letter.

James R. Lund
45 Morton St.
Rochester, N.Y. 14609

Fr. Sebastian Book Planned

Editor:

Father Sebastian Congiaco, longtime pastor of Most Precious Blood Church who passed away last month, was a person in love with God and God's people. This kind of love transforms getting into giving, selfishness into service, and demands into dedication — as it did for him and his people.

The parishioners of Most Precious Blood are now collecting material to publish "The Memoirs and Memories of Father Sebastian." But

Father touched the hearts and lives of many beyond the parish and neighborhood. If any readers have any personal recollections to share — stories or pictures — they might want to send them to the rectory (219 Stenson St.) or call 458-6089.

Mrs. Paul DeCarolis
38 Barbara Lane
Rochester, N.Y. 14626

Fr. Schmidt Is Good Example

Editor:

In response to Father Cuddy's column of Sept. 22, I wish to express the following:

I have, for some time now, liked and admired Father Cuddy and can appreciate his love of our beautiful religion, especially for the tradition associated with it prior to Vatican II.

However, I am in agreement with Father Schmidt, and of the opinion that if we had more priests like him there would be more youths, middle-aged and senior citizens participating at Mass.

By the way, I have been a convert for over 19 years.

Dorothy M. Heiler
152 Pritchard Ave.
Corning, N.Y. 14830

ANNUAL CATHOLIC
Thanks Giving
APPEAL

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 block out obscenity, 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 editorial opinions exceed the space for letters, we publish only original letters addressed to us. We will not use anonymous letters, or copies of letters sent elsewhere. To ensure diversity, we limit each writer to one letter per month.

Father Reinhart Revered

Editor:

It is with deep gratitude to God that I write this letter in thanksgiving for the life and ministry of Father Joseph Reinhart. His fidelity to the diocesan and world missions touched scores of lives, and his sensitivity to the needs of our brothers and sisters everywhere enabled us to seek assistance from the office of the Propagation of the Faith.

The Sisters of Mercy's mission in Santiago, Chile, and our work in Alabama are possible because of the generosity of the people of this diocese through the annual diocesan Mission Collection, administered by Father Reinhart.

A few days after Father's sudden death, I received a letter from him with a check from the diocese for the support of our Sisters in mission work. Enclosed with it was a note from his secretary which said, "We have been advised to mail the enclosed letter and check to you. Father Reinhart was