

Editorial

Bishop's Journey

The logo included with this editorial will become increasingly familiar as Lent wends its way toward Easter. Designed by Sister Kristin Malone, SSJ, it symbolizes Bishop Matthew H. Clark's "Crossroads" journey throughout the diocese during the holy season.

While many of the stops will be at "action" sites such as hospitals, penal institutions, Newman communities and the like, weekly the bishop will stop at various pre-selected parishes for evening prayers, in a program devised by Father Thomas Mull and Pamela Schaeffer of the diocesan Liturgy Office.

While the bishop cannot visit each and every parish in the short span, the idea is for all Church communities to emulate the services he will personally lead.

A perusal of the schedule which was printed in last week's Courier-Journal will give even the uninitiated an idea of the length and breadth of the diocese. Only involvement on a large scale, however, will add the spiritual depth which will make the Lenten season a rich experience for us all.

Each week, the bishop's activities will suggest possibilities for everyone. For instance, today (Ash



Wednesday) he will visit the Monroe County Jail. The rest of the diocese can join the bishop's mission by considering ways to reflect on responsible freedom. A program guide published by the Liturgy Office states, "At the beginning of Lent, we search out those imprisoned in homes, hospitals, neighborhoods, or within themselves."

Such will be the pattern for each of the bishop's weeks throughout Lent.

Linking Lent, Easter and Pentecost, the bishop's journey will have many highlights, perhaps the most

notable being the Chrism Mass, Tuesday, March 29, at the cathedral to which all are invited. Fittingly, the bishop's spiritual trek will begin and end at the cathedral — at a prayer service at 7:30 this evening and with the traditional events of Holy Week.

It is to be hoped that throughout Lent all will join the bishop on the local scene as he makes his visitations. Even more important, however, is that all bolster him with their spiritual presence fortified with their own activities and prayers throughout the holy season.

and Opinions

Tribute To Fr. Magnier

Editor:

This letter expresses the feelings of a considerable number of people in the Rochester area.

A farewell to Father Patrick A. Magnier, CSSR.

Recently, parishioners and non-parishioners of Our Lady of Victory-St. Joseph's Church bade farewell to Father Patrick Magnier. This man of God and servant of the people of God has been assigned to Washington, D.C.

In every walk of life there are special people: Father Magnier is a special priest. He was always available to everyone without distinction. Besides his own parish duties, he served the Rochester Catholic community in many ways. He was a popular speaker at both religious and civic functions. There was never a march for the protection of the unborn or the Rosary for Peace in which he was not active, inspiring and encouraging to those around him. He was involved in the Legion of Mary, the Blue Army, Catholics United for the Faith, Ancient Order of Hibernians and the Mariner House, and he often

conducted Holy Hours in many city churches.

Above and beyond, he had a personal warmth, ready smile and delightful Irish wit. Being a prolific writer, like St. Paul, he often used his pen as his sword, demonstrating his true priesthood and loyalty to the magisterium of the Church and the pope.

He will be greatly missed in Rochester as his fellow priests undoubtedly realize. I know that I speak for many when I say, "May God bless and protect this good servant in his new assignment."

Dorothy Prinzi 36 Nile Drive Rochester, N.Y. 14622

Cartoon In Error

Editor:

Since orthodox Christianity holds that Christ Incarnate has two natures, divine and human, ineffably united in one person or hypostasis (the hypostatic union), it is hardly likely that St. Isidore would oppose Nestorianism which according to "Luke" in his story of Isidore, says just that.

I would suggest that "Luke" review the Nestorian heresy which suggests that there are in effect two persons of hypostases loosely joined by a moral union. It envisages the Divine Word as having associated Himself at the

Incarnation with a complete and independently existing man. From the orthodox point of view, it therefore denies the reality of the Incarnation, representing Christ as a God-inspired man rather than as God made man.

Hilda Smythe 378 Hampton Blvd. Rochester, N.Y. 14612

Editor's Note: The Courier-Journal apologizes for the error which was noticed by many readers.

Reason To Rejoice

Editor:

Ss. Peter and Paul Church.

720 W. Main St., Rochester, shares with the community its joy in celebrating the first anniversary of its sponsored outreach project — St. Peter's Kitchen.

In this year, more than 33,600 meals have been served to whomever came to partake at our table. We thank all who have contributed in any way to this success.

Praising Almighty God, we rededicate ourselves to his work of service to our sisters and brothers, the children of God.

John H. Dengler President Parish Council

Fr. Albert Shamon



Word for Sunday

To Conquer Temptation

Sunday's Readings: (R3) Lk. 4/1-13. (R1) Deut. 26/4-10. (R2) Rom. 10/8-13.

Immediately after His baptism, Jesus, full of the Holy Spirit, was conducted by the Holy Spirit into the desert. He needed to be alone in order to reflect upon the profound experience of His baptism. For 40 days, He ate nothing. From His hunger flowed the

first temptation.

At His baptism, the voice from heaven had said, "You are my beloved Son." The devil said, "Are you, now? If you are the Son of God, prove it by changing these loaflike stones into bread." Some persons aren't content with faith in God — they want to be shown.

Temptation is a serious challenge. At the beginning of the 40 days of Lent our spiritual fortifications need to be erected so that we may be prepared whenever temptation assaults us.

A psychiatrist surprisingly wrote that the best way to handle temptation is by prayer. "After a long life spent observing human behavior, I have no doubt whatever that, entirely apart from its religious significance, prayer is one of the most effective methods of tapping the wisdom and power that exist in the great reservoir of the unconscious." (Dr. Blanton, "How to Handle Temptation.")

Jesus not only fasted 40 days — He prayed 40 days. On the eve of His passion when the apostles would be confronted by their greatest temptation, Jesus said to them, "Why are you sleeping? Wake up, and pray that you will not be subjected to the trial." (Lk. 22/46) Pascal said Jesus is in agony till the end of the world, and we should not be

sleeping but praying.

Another great weapon against temptation is the reading of Scripture. St. Paul called the word of God "the helmet of salvation and the sword of the spirit." (Eph. 6/17) In the gospel both the devil and Jesus use Scripture. However they both used it differently. Jesus used it to repel the devil; the devil used it to tempt Jesus.

The devil used Scripture superficially — as words only. Jesus was thoroughly penetrated in the traditions out of which Scripture grew and lived out of it.

Reading Scripture within the tradition of the Church's teaching makes it the power of God leading to salvation (Rom. 1/16) Reading it outside of that tradition can be to misread it. "The ignorant and the unstable

distort them (the Scriptures) to their own ruin." (2 Pt. 3/16)

Regarding temptations, the "Imitation of Christ" says, "Resist beginnings." The mistake many people make with temptation is to entertain it — invite it in, seemingly for a brief stay, in order to fantasize about the allurements it offers. This is usually fatal, for once temptation gains a foothold it pounds like waves upon a seashore until one's moral resolve collapses and is washed away. Shakespeare recognized this danger when he wrote: "Where the fox hath once got in its nose, he'll soon find means to make the body follow." (King Henry VI, Part 3)

On Sinbad's fifth voyage, he encountered an old man on a beach. Out of respect

for his age, Sinbad lifted the old man onto his shoulders and carried him to his destination. But when Sinbad asked him to dismount, the old man refused. He gripped Sinbad around the neck so tightly that Sinbad almost suffocated. And despite the old man's small size and withered appearance, his weight was terrible.

Jesus slammed the door in the devil's face. That was why the devil wasn't able to get even a foot in. Yes, resist beginnings!

Temptation is like that. We expect to carry a little sin for a short distance, but find to our consternation that when we want to rid ourselves of it, it won't leave and continues to hang on and burden us.

Fr. Louis J. Hohman



The Open Window

Background On 2 Marian Doctrines

Dear Father Hohman,

Why is there so little consideration of the

Scriptural evidence in support of the infallible doctrines of the Immaculate Conception and the Assumption of Mary?

The readings I have seen seem to imply that everyone believed it anyway, so they declared it infallible. I thought this was definitely

not the way the infallibility of the pope works.

I would appreciate your comments.

H.N.

Dear H.N.,

The reason there is so little Scriptural evidence in support of those two doctrines is that very little exists. Both are deductions from a consideration of who Mary was (Mother of God) and what she was (full of grace). There seems to have been a fairly constant

tradition supporting both of these doctrines from very early in the Church's history and the deduction is made that since the Church as a whole (the assembly of the people of God) subscribed to these doctrines, it could not be in error and therefore they were true.

That was the basis for the declaration of the dogma of the Immaculate Conception. The Assumption had an equally longstanding tradition but there was a difference in the way it was declared official and infallible doctrine.

In 1870, Vatican Council I issued a decree that the pope, whenever he spoke official (ex cathedra) to the whole world on a matter of faith and morals, was infallible. Pope Pius XII in 1950, using the background of the ancient tradition of the Blessed Virgin's Assumption (or Dormition) as the basis, used that faculty of infallibility to declare the Assumption of Mary an official and infallible doctrine of the Church.

Recently, various theolog-

ians have been trying to sort out the meaning as well as the various aspects of infallibility to solidify its foundations and remove the exaggerations. Some people, for example, think that every time the pope speaks about anything, it is infallible. That has been thoroughly disproved throughout the history of the Church. However, there must be an aspect of Church teaching which cannot go astray. Otherwise, the Church could fail on its essential mission and Jesus promised that would not happen.