

More Opinions

**Let's Say
The Rosary**

EDITOR:

My wife and I would like to add our voices to countless others who, today, are emphasizing the need to carry out what our Blessed Mother asked us to do when she appeared at Fatima in 1917. At that time, her message was for us to pray, say the rosary and make sacrifices so that ultimately there would be the conversion of Russia, the conversion of sinners and world peace.

Peace today, however, seems to be further away than ever, particularly with the threat of a nuclear holocaust. With time appearing to be running short, may we exhort and encourage others to acknowledge Our Lady's Fatima request so that, hopefully, all of us together can turn things around and still make it possible for peace in today's world.

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**Used Stamps
In Need**

EDITOR:

The Oblate Mission Stamp Bureau, 26 Winstead Road, Lackawanna, N.Y., 14218, would appreciate receiving canceled stamps of all denominations, both United States and foreign, and old postcards. The stamps and postcards are used to help support our overseas missions in the poverty areas of many countries. Stamps should be left on paper, with a margin of a quarter-inch and separated into U.S. and foreign. The stamps should be sent by third or fourth class mail.

Jim Dundon
Coordinator
Oblate Mission Stamp
Bureau

**Writer Voices
Dismay**

EDITOR:

I feel impelled to write this letter to voice my severe disappointment in the pastoral office, the bishop, and the Courier-Journal.

Fr. Louis J.
Hohman



The Open Window

**Anointing
The Sick**

Dear Father Hohman,
Recently a close relative of mine became terminally ill. As she drew close to death the priest was called but he did not anoint her. In fact, I don't know what he did except to say some prayers and give her a blessing. What ever happened to the "Last Rites?" Don't people who are on death's door get anointed anymore? I think they called it Extreme Unction. What is the proper procedure when someone in the family is very ill? When should the priest be called?

one who is ill, and the Lord will restore him to health. If he has committed any sins, forgiveness will be his. Hence, declare your sins to one another, and pray for one another that you may find healing." (James 5:14-16) The Church was obviously carrying on the mission of Jesus in the care and healing of the sick.

The Sacrament of the Sick is directed toward the healing and forgiveness of the sick person, and therefore should be sought in the earliest stage of any serious illness (it need not be a potentially fatal one). Probably, in the case you mention, the Sacrament of the Sick was administered when first the person became ill. As a result, you would not know about it.

Through a series of unfortunate historical circumstances, the Sacrament of the Sick came to be known as Extreme (last) Unction (anointing). Further it became known as the Last Rites. As a result it was administered when the person was close to death and had little or no relationship to the healing of the person. It was simply the "vestibule to heaven."

As far as the Church is concerned, the Last Rite is Holy Communion, or as it is called, Viaticum. The latter may be translated as food for the journey, a lovely concept of making the passage into new life in the company of Jesus.

Dear L.D.,
By sorting out some of the ideas I think we can answer your question satisfactorily. An integral part of the mission of Jesus was the care and cure of the sick. That care went beyond physical healing to include healing of spirit and emotions. For example, when the man was let down through the roof to be cured of his paralysis, Jesus first of all healed him spiritually, by forgiving his sins. Then he cured the physical illness. To the man who had been 38 years by the pool of Bethesda, Jesus gave forgiveness and an exhortation to renewal.

The Church, understandably, took her cue from Jesus and from the very beginning considered her mission to include care and healing of the sick. In the letter of James we read, "Is there anyone sick among you? He should ask for the presbyters of the Church. They in turn are to pray over him, anointing him with oil in the name of the Lord. This prayer, uttered in faith will reclaim the

It seems to me that a certain moral imperative obtains for the local ordinary and the local Catholic press to voice some clear direction to the Catholic populus of the community when some threatening issue arises, and to do this with some consistency. Bishop Clark has, indeed, been courageously vocal, despite charges of partisan sentiments, in other directions. Of late, the recent anti-nuclear demonstrations at Romulus are a case in point.

I'm disappointed that no response has been forthcoming, even from the Office of Black Ministries sponsored by the diocese, concerning the incredibly insensitive response of city and police officialdom here, in respect to the recent police shooting of Alecia McCuller. It's late; hopefully not too late.

To be commended is the temperance of the black community leaders who betook themselves into weeklong, quiet conclave in the wake of the McCuller tragedy. This unsensational closing to deliberate and formulate a stance could not have been easy in the atmosphere of agitation for response delivered so blatantly by the local media. The constant harangue of television news reporters, one in particular, seemed to challenge precipitous and angry reaction from the black leadership. They resisted. The day-to-day regret of response implicit in media reports, in both tone and phrasing, certainly seemed to voice the expectation of angry and violent reaction. None was forthcoming! The black braintrust found very little emphasis given to their silent and private anguish and the refusal immediately to gratify the prompting of the newsfolk with a confrontational rejoinder. That anger was only to come later, in the wake of further frustration.

The first response to issue from that thoughtful discussion voiced just two simple, sensible requests: 1. That two blacks of some acknowledged reputation for responsibility and chosen by blacks, be allowed to sit in on any inquiries. The summary rejection by the mayor on grounds of a specious interpretation of a state civil rights mandate was adolescent, if not hypocritical. 2. The second request, this time to the head of the Police Locust Club, was that the officer in question be transferred, pending investigation, to another, non-black district. The answer was equally summary and arrogant. No.

No responsible, thinking citizen, black or white, cognizant of all the very legitimate suspicions and consequent insecurities of blacks in the face of their traditional experience of our justice system would see these requests as anything but sane, temperate and inevitable. To renounce them in summary fashion was, at least, a breach of mature and sensible diplomacy, and unconscionable.

It is my conviction, a white's conviction, grounded in 15 years of intensive study of the black experience, the black mindset, the black people, that, even if there were some legitimacy in the interdiction of both the mayor and the police club head, it is not at all that obvious to the objective, dispassionate viewer -- and the very nature of the case surely called for the same kind of thoughtful, deliber-

ate delay of reaction so soberly exemplified by a very distraught but disciplined black officialdom.

When that response from the white leadership was immediate, haughty and negative, is it any wonder that the vexation of an added blow undid the well-restrained emotions of a troubled father and friends. Who of us would trade places with Jim McCuller!

It is to be hoped that both the mayor and the Locust Club chief have come to regret their rash, impetuous response, and will summon the maturity to acknowledge it, and to modify their positions!

It is not enough that the Catholic diocese is willing to join a collective indictment issued by the Genesee Ecumenical Ministries. One has come to expect the same kind of episcopal daring that Bishop Clark has evinced in matters of nuclear disarmament, abortion, the Nestle opportunism, and the like, to be exerted in behalf of our troubled minorities. Nothing less will change the traditional perception that the American Roman church is less than catholic and our diocesan concern less than sincere.

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Editor's Note: The Rev. John S. Walker, director of the diocesan Office of Black Ministry, reports that Bishop Matthew H. Clark was actively involved in the McCuller case. Rev. Walker says

that it was Bishop Clark's direct involvement that precipitated re-establishment of meetings between city government and the McCuller committee. He also reports that Bishop Clark had direct contact via telephone with both Mayor Ryan and the Rochester chief of police.

The Rev. Walker also said that the diocese was the first white judicatory to become involved in the case. As regards OBM involvement, the Rev. Walker notes that he personally is a member of the McCuller Committee and his involvement in the case has been central.

**Youth Agency Under
New Sponsorship**

The administration of Central Trust's RENT-A-KID program has been assumed by Rochester Jobs Inc.

"We have been pleased to provide this important and much needed service to the community for over a decade, and will continue our financial support," said R. Carlos Carballada, president and chief executive officer at Central Trust when he announced the change. "However," he continued, "RENT-A-KID" is at a stage where Rochester Jobs Inc. can best provide the broad community support and human resources it needs to insure the future expansion and enhancement of the program."

According to a Central Trust news release since the bank initiated the program 13 years ago, 10,000 youngsters have been provided with temporary employment. Currently there are 600 youngsters registered in the program which acts as a referral service between homeowners and businesses who have temporary odd job

needs and neighborhood youth 14-18 years of age.

Thomas Hastings, executive director of Rochester Jobs Inc. indicated that the present format of the program will remain the same, and that there would be continuing cooperation with youth serving agencies and high schools who currently assist in registering youth for the program. RENT-A-KID will maintain the telephone number 546-2440 after the move to 1047 Sibley Tower Building.

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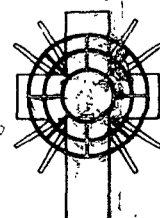
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