



DIOCESE OF ROCHESTER
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(716) 328-3210

Bishop's Office

Easter, 1986

My dear people:

The words of these Holy Week days are filled with tragedy. Yet there is a sense of hope which can be found in this tragedy. Peter denies Jesus, but he seeks mercy. The disciples desert Jesus, but they gather to find strength and, in doing so, find the Risen Lord. Mary, Jesus' mother, finds her faith challenged beyond limits, but she knows of the promise. These Scriptural figures journey into our lives as we gather in our churches to commemorate the ageless story of Jesus' death and resurrection.

With a renewed sense of hope, we celebrate the good news of Jesus, risen from the dead! With a revived sense of life, we approach the coming season of spring. Filled with a sense of purpose, we carry the message of new life, renewed hope and resurrection to a world in need of these qualities.

The challenge of Easter is to see it not as a feast in the pages of history, but as an experience which is renewed daily in our hearts. It is a commemoration of Jesus' coming to new life — but, Jesus told us: "As the Father has sent me, so I send you." (John 21:21) The Scripture readings of our Easter feast are filled with the testimony of faith-filled people. Is our testimony any different?

As we enter the sacred days of the Church's Triduum, and prepare to celebrate an Easter Season, let us recall our mission to testify to the reality of our Risen Lord by lives which give living testimony.

I joyfully welcome our catechumens and candidates into the fullness of our life together. I rejoice in those who have been reconciled during the Lenten Season. I celebrate with those who have had their baptismal faith renewed in these holy days. Together, may we continue our journey of faith and, by doing so, touch the lives of all with the deep love of our Risen Lord.

Your brother in Christ,

Matthew H. Clark
Bishop of Rochester

His Love Endures Forever



Along the Way

Bishop Matthew H. Clark

On this Monday morning of Holy Week, I have a few hours of quiet in my room. It will be an opportunity for me to think about what we'll celebrate this week. This time will also afford me an opportunity to organize myself for my own part in these special days.

This morning's Gospel story does much to set the stage for the week. We experience the tenderness and intimacy of the scene in which Mary, the sister of Lazarus, anoints the feet of Jesus with perfume. In her, we have some sense of the wonder which should be ours at the gift of Jesus' love for us.

The darker side of the story places us in touch with the venality and duplicity of Judas. He protests the waste of the perfume, maintaining that it were better used to care for the poor. But his statement is a lie meant only to cover his thievery. Throughout the week we'll notice that Jesus always leaves the door open to Judas.

Such moments will occur throughout these days of celebration. There will be betrayal and cowardice among Jesus' best friends, but there will also be moments of special grace when people will forget their own frailty and take on the strength of Christ Himself. Mary and John will do that, as will Simon and Veronica.

Through it all, Jesus will struggle to be faithful to His God. He will yearn for the suffering to stop, but He will remain in the Father's will. In the depth of His

physical pain, He will speak words of forgiveness to those who caused it. They really didn't know deep in their souls what they were doing.

He will pour out everything He is and has in obedience to the Father, and for love of us. Nothing will be held secure; there will be no protection of self. All will be for the other and we will understand better the lessons He taught in His life. We will have some deeper sense of what He meant about greatness emerging from service; about new life springing from seeds which fall into the ground and die, about losing our lives so that we may find it.

I'd like to invite you to be specially conscious of the washing of His disciples' feet, the great gesture of service which the Lord leaves us as the deepest sign of His ministry. Please take this as a living sign which expresses not only the Lord's compassion for you, but the call which you have to be servant to others. Can you be at peace with the Lord's desire to come to you in your deepest need? And are you asking to express your gratitude for that gift in like service to others?

The deepest joy of Holy Week is that it places both questions before us and charges our hope that we'll find life in full-hearted response to both.

I wish you, dear friends, great joy in these holy days. I promise you my prayers and ask for your own. Peace to all.

Implications of Curran case

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notion that legitimate dissent must possess certain characteristics, among them: competence of the individual on the matter in question, a sincere effort to assent to the Church teaching on that matter, and the impossibility of assent despite those efforts. Weare quoted a comment made by Cardinal John Newman: "If I am asked to propose a toast to the pope, I will, but to conscience first."

Following Weare's presentation, Sister Patricia Schoelles, a member of the faculty at Nazareth College, discussed the specifics of Father Curran's dissent. She advised those wishing to study Father Curran's writings to follow a procedure similar to the one she used in preparing her presentation. Sister Patricia said she had first attempted to describe the official Church teaching on the specific issue, determine the question that Father Curran had raised with respect to the issue, consider the many cautions Father Curran advised in the application of his own position, and determine which positions he specifically rejected.

She then reviewed the aspects of Father Curran's dissent and reiterated his term "theology of compromise" to describe his positions. This theology holds there is indeed a moral ideal toward which all the faithful should strive, but that because we are all sinners, we must sometimes accept less than this ideal. Curran applies this theology of compromise to homosexuality, divorce, masturbation and other aspects of his dissent from Church teaching.

Three final presentations considered the pastoral implications of the Curran case. Sister Diane Branch of Sacred Heart Parish explained that some of the controversy surrounding the case stems from people's desires to have black-and-white answers. "This is an opportunity to let people know that we do not have all the answers; we don't even have many," she said.

Sister Diane said that theology needs to be drawn into the life of the Church. "The responsibility of theology is to listen to and respond to the real, lived experience of people. Official Catholic teaching takes years to get on the books, but there always needs to

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CROSSROADS IV

HOLY WEEK b.) the Triduum

Even though (hour-wise) three days are encompassed, the Church views these days as one: the Triduum. The Triduum begins on Holy Thursday evening with the reconciling act of Eucharist — the Lord's Supper — and service — the washing of the feet (the Mass of the Lord's Supper is celebrated in the evening on Thursday; other Masses are kept strictly to a minimum or not celebrated at all). The gospel of service and the power of memory inspire participants to look beyond the moment; grasp the reality of the past as it speaks to us in our present experience and empowers and challenges us to continue the reconciling mission of Jesus in the future.

Good Friday, with its theme of victory and life, challenges people to be "peacemakers" ... reconcilers. From Isaiah's prophecy of a "suffering servant," and Paul's reflection on obedience and humility, through John's account of Jesus' triumph: "Now it is finished," there is a clear message of reconciliation. The plan for our salvation is fulfilled; God has reconciled our

fallen human condition with the redeeming experience of the cross. Jesus overcomes death and gives new meaning to life. The dynamic of a new creation can be felt as the cross takes on new meaning; the human person gains dignity and life deeper in its definition.

The Triduum culminates with the celebration of the Night Watch of the Resurrection, the Easter Vigil. During the dark, late hours of Saturday evening God's people gather as a faith-filled, reconciled community to light the new fire and in its glow to retrace the steps of salvation history. We recognize ourselves in the flickering light as "children of light," and ritualize this by lighting tapers from the new fire and rejoicing in the growth of brightness as initiates become neophytes who unite their commitment and their stories with ours in the Paschal Mystery.

The beauty of Easter Sunday is its time of pure celebration. "This is the feast of victory for our God, alleluia!" It is a day of rejoicing with those who share our faith. It is a day when our mission to spread the news of Jesus' reconciling death and resurrection is renewed. This is the message we continue to spread throughout the Great Fifty Days!!! **Alleluia!**

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Pottery at Genesee Co-op
Genesee Co-op Pottery, 713 Monroe Ave., will have pottery classes for nine weeks beginning April 7. Beginner, intermediate, advanced, and children's classes are available. Costs range from \$55-\$90. Registration is at the Co-op Monday through Friday from 12 to 6 p.m., and Saturday from 10 a.m. to 6 p.m. For more information, call (716)271-5183.

Support Group Series
Persons who have lost a loved one through death and are recovering from grief can attend a support group on Tuesday evenings from April 1 to May 6, from 6 to 7:30 at Perinton office, 6780 Pittsford-Palmyra Road, Bldg. 2. For more information call (716)223-1912.

Adult Theology Course
"The Vision of Jesus" an adult education course, will be offered at Cardinal Mooney High School, 800 Maiden Lane, Rochester, on Mondays, 7-9 p.m. from April 7 to April 28 in room 219. Sister Anne Marie Fehrenbach, SSJ, will teach the course. The fee is \$10. For more information and/or registration, call (716)254-0599.