

Editorial & Opinion

'Twenty questions' to challenge diocesan trivia buffs

By Bishop Matthew H. Clark

I like trivia questions and quizzes very much. It's a rare day that I do not take a crack at the sports questions in the daily newspaper or the news question of the day on the morning television show I have on while shaving. It's fun when I know the answer, and a learning experience when I don't. Always, it's a moment of small pleasure and distraction during the day.

It seems that I am hardly alone in my liking of trivia questions. Books and games developed around that theme have been best-sellers for several years. There are even Catholic versions of such books and games, which have brought many people a great deal of happiness.

In order to test your knowledge and, I hope, to offer you a little pleasure, I invite you to test your knowledge about things Catholic and about the Diocese of Rochester. If you do not know the answer, feel perfectly free to look it up or to ask someone else to help you with it. You'll find the answers at the end of the column.

- 1) In what year was the Diocese of Rochester established?
- 2) Who was the first bishop of our diocese?
- 3) For how many years did he serve as our bishop?
- 4) Name the 12 counties encompassed by the diocese.
- 5) Name the three sacraments of initiation.
- 6) How many parishes are there in our diocese?
- 7) How many diocesan priests do we have at the pres-

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ent time?

8) Who is the priest recently appointed to be a vicar general of our diocese and moderator of the pastoral office?

9) Pope John Paul II was elected in the month of October. Which anniversary of his election will he be celebrating this year?

10) What is John Paul II's native country?

11) What is the pope's family name?

12) In which county in our diocese do we find the largest number of Catholics?

13) Name the dioceses on our eastern and western borders.

14) Which of the counties in our diocese is largest in area?

15) Which county is the smallest in area?

16) Name the priests of our diocese who write weekly columns for the *Courier-Journal*?

17) Who is the editor of the *Courier-Journal*?

18) Name the two congregations of women religious whose motherhouses are located in our diocese.

19) How many Catholic high schools are there in our diocese? Can you name them?

20) What is the name of the cathedral church of our diocese?

I hope you did better on this test than I do on the questions I mentioned above. If you have questions that you think people would enjoy, send them along and I'll use them from time to time.

Peace to all.

ANSWERS:

1) 1868; 2) Bernard J. McQuaid; 3) 41 years; 4) Tioga, Tompkins, Cayuga, Seneca, Yates, Ontario, Wayne, Chemung, Schuyler, Steuben, Livingston, Monroe; 5) baptism, confirmation and Eucharist; 6) 161; 7) 256 active, 86 senior; 8) Father John Mulligan, 9) 10th; 10) Poland; 11) Wojtyla; 12) Monroe; 13) Syracuse and Buffalo; 14) Steuben; 15) Schuyler; 16) Fathers Albert Shamon and Paul Cuddy; 17) Karen M. Franz; 18) Sisters of St. Joseph and Sisters of Mercy; 19) 8: Aquinas Institute, Nazareth Academy, Cardinal Mooney, Bishop Kearney, DeSales, Notre Dame, McQuaid Jesuit, Our Lady of Mercy; 20) Sacred Heart Cathedral.

'Cry of sexism' tied to ordination

To the editor:

Ms. Patricia Pickett's use of quotations in her letter (C-J May 26: "Quotations shed light on non-sexist 'love' of early Church apologists") is interesting, but I do not see how it serves to indict the Church for sexism as she seems to intimate. Those quotations are the responsibility of the individuals who uttered them. The Church is responsible for the teachings promulgated by the pope and the magisterium, and not for the errors and failings of its members. That distinction must be drawn. If it is not, the impression is subtly given that the Church is involved in sexism.

The real question intertwined with the cry of sexism is, of course, the question of admitting women to the priesthood. And this raises the subject of complementarity.

We witness this complementarity in the question of our first parents, Adam and Eve, male and female. Again St. Paul illustrates it in Ephesians 5:21-33, when he compares the man-woman relationship between Christ and His Church.

The foregoing is, in turn, based on a fundamental proposition of Catholic theology, namely the masculine representation of God.

God is the initiator of creation. He exceeds immeasurably the creation He brought into existence out of nothingness, without any necessity.

"Anything created ultimately emanated from God's will to create. Consequently, His is the primacy. He is the Giver of Life ... This relationship is mirrored within the created world in the differentiation of the sexes, where the primacy is given to the male. For in the union of man woman which is open to fruitfulness, the male is basically the one who initiates, who 'goes out' with his capacity of fatherhood. The woman is basically the actively responding one, the one who is 'resting in herself' with her openness to motherhood — however much she provides an indispensable element for the coming into being of new life" (excerpt from an article by Cardinal Adrianus J. Simonis, archbishop of Utrecht and primate of the Church in the Netherlands, published in the Dutch/Belgian edition of *Communio*, December, 1986).

"The woman," on the other hand, fulfills pre-eminently in her complementary way, the role of God as protector of life in projecting His cherishing, safeguarding and enveloping influence.

Together man and woman are both in God's image and likeness, but both of them in a unique and specific way. They complement each other to represent God's image and like-

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ness in this world.

To tamper with this plan — God's — and substitute for it one based on ignoring the role of male and female is tantamount to rejecting creation as ordered by God. Is it not in fact a disguised variant of original sin? For it attempts to divorce the complementary roles of man and woman, thereby implying a wholeness grasped at in paradise. "You shall be as gods" (Genesis 3:5). "For in fact only God is 'whole' in Himself; only He comprises life in its totality, in all dimensions: giving, receiving, preserving, protecting ... to the highest degree" (Simonis article).

"Jesus' manhood corresponds to the life-giving aspect of the Father who sent Him. It is because of this profound reason that the priest ... must be a man. Only a man can represent Christ, our life, in His work of salvation which gives us back the life. The ordination of women would be an impossible act, an injury to her identity and responsibility" (Simonis article).

For further clarification on Ms. Pickett's concern with Church history on the subject, let me recommend that she read the "Declaration on the Question of the Admission of Women to the Ministerial Priesthood" and its associated commentary issued by the Sacred Congregation for the Doctrine of the Faith.

It is a document that carefully treats the subject of women's ordination in a complete and forthright manner through a cogent examination of scriptural, historical and theological approaches. One is left with the conclusion that there is little evidence indeed from these sources to support a reasonable adherence to the cause of women's ordination or (to) sustain the charges of rampant sexism levelled by some advocates.

I ask you, Ms. Pickett, to note particularly paragraph 4, page 22, and page 23 of the commentary. These pages reasonably respond to your concerns, especially page 23, which states: "Saint John Chrysostom, for his part ... understood well that women's exclusion from the pastoral office entrusted to Peter was not based on any natural incapacity, since as he remarks, 'even the majority of men have been excluded by Jesus from this immense task'"

William T. Hammill
Clardale Drive, Rochester

Homilist's location puzzlement to infrequent Mass-goer

To the editor:

I would like to comment on the new practice of standing among the congregation to give the homily. I do not attend Mass regularly, but when I did, I found I had to turn to listen to the back of the priest's head because I prefer the front pews. I find it necessary because I am hard-of-hearing and don't wish to be plugged in.

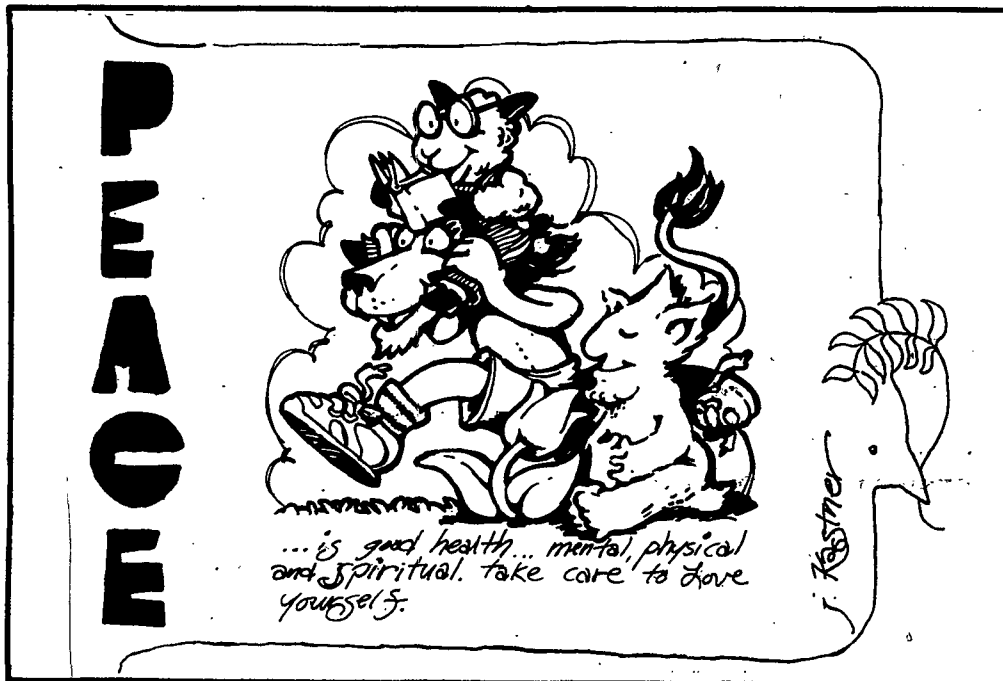
I have heard of sermons on the mount and

of people sitting on hillsides. In both cases, Our Lord was in view of the people.

I think of one of the Church's most precious commodities, the little children. Might not they be turned off with only hearing a voice?

My parish church is Blessed Sacrament, and I do not believe in searching around for a church that I find suitable.

Frank J. Muratore
Westminster Road, Rochester



Angered by 'injustice' of hiring procedures

To the editor:

I am writing out of frustration and anger. Not because of the closing of St. James School — we have all dealt with that — but because of the injustice of the hiring practices of the Diocese of Rochester.

We were all devastated at the inevitable news of the closing of our school. Then there appeared to be a rainbow on the horizon — a principal opening and several teacher openings at St. Patrick's, Owego, not an impossible drive for our teachers who hoped their years of dedication and sacrifice to teaching Catholic education in the Rochester diocese would not go unrewarded. A ray of hope — St. James' principal is appointed new principal at St. Patrick's. Everyone had a look of optimism after a heartrending year. And then it came — the call everyone was waiting for, a truth worse than the closing of St. James School — only

one of our teachers would be hired. Ironically, this teacher has only been in the diocesan system for one year! Two of our teachers — one with 18 1/2 years and the other with 18 years, only two more to go before retirement eligibility — will not be hired. Two recent college graduates were given the jobs. PEACE AND JUSTICE — WHERE IS IT?

I realize money was a prime factor in this decision. Why couldn't the diocese subsidize salaries under their new plan to help Catholic education funding? How can we ask our teachers to work for what little amount they do receive and then turn our backs on them because of "high salaries"? Can anyone answer this? The obvious solution would have been to transfer our displaced teachers — there should not have been a recruitment effort.

Anne V. Swift
RD #1, Van Etten

Believes writer misinterprets poet, theologian

To the editor:

As a former dairy farmer from the stony Adirondack foothills in Clinton County who long ago came to a deep appreciation and love of Robert Frost through his writing and personal meetings, I am a bit dismayed at Kathy Crane's misperceptions both of Frost and columnist Richard McBrien (re: "Columnist contradicts self" May 26 and "Essays in Theology: Theologians and theology" May 12). "Good fences make good neighbors" expresses the New England folk wisdom of Frost's counterpart in reply to a tongue-in-cheek query about the purpose of the yearly task and ritual to which the poet had been summoned. As he tells in "Mending Wall" the reality is that "I am all pine and he is all apple orchard," then in his usual fashion leaves readers to draw their own interpretations regarding the value of the experience.

The farmer, like Frost and the theologian, finds limits put on important but peripheral

tasks such as fixing fences and walls. His spring's work will be fully meaningful only in the tilling and the seeding of the fields.

If writings of Frost and McBrien were to suggest a parallel, probably it would be the reverse of the Crane letter since, like Robert Frost, Father Richard McBrien respects the necessities of parameters, protocols and rituals.

That being said, he moves, assertively and reasonably, though by no means infallibly, to state that theologians need sufficient time, energy and freedom to steer the course which means for them to address the heart of the matter.

Thus, they can function fully as servants of the Church and heralds of its message as did their predecessors through the centuries, including women, whom we know and honor as saints in our yearly liturgies.

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