

# Hectic weeks, graceful moments

By Bishop Matthew H. Clark

I am going to Ithaca Monday for the last of our preparatory meetings for the Thanks Giving Appeal. We'll meet at Immaculate Conception and, as usual, we'll share a supper before the meeting, thanks to the generous hospitality of Father Bernard Carges and his staff.

Earlier in the day our Priests' Council met at St. Dominic's in Shortsville. It is the second session of the year, and I look forward to it. The council has expressed a commitment to study the question of women in the church and to work with our Women's Commission so that we, as a diocese, can do a better job in this regard.

I have asked the council to deal as well with ways in which we can make the principle of care for the poor — as outlined in the pastoral letter *Economic Justice for All* — a more integral part of our personal, parochial and diocesan life. We will undertake other special projects through the year, but those two themes alone will be rich and challenging for us.

This day comes in the context of a burst of travel. Last week, I was in Esopus, N.Y., to present a talk as part of a week of renewal for the Eastern Province of the Redemptorists. I also went to Barry Uni-

versity in Miami, Fla., to give a talk on women in the church.

This week, I'll be returning to Esopus and will be going on to Baltimore for a meeting of the Committee on Vocations of our National Conference of Catholic Bishops. Next week, I'll be making a trip to Colorado Springs for a meeting of our Conference's Committee on the Life and Ministry of Bishops.

All of these events have been or will be most enjoyable, and I am most pleased to participate in them. But the fact that they are packed into a relatively short period of time makes these weeks rather hectic ones.

The invitation to the Esopus program is one I accepted as an expression of gratitude to the Redemptorist community for its generous and distinguished service in our diocese for many years. Their work at Notre Dame Retreat House in Canandaigua and at Our Lady of Victory/St. Joseph's in Rochester is a continuation of that valued ministry.

I am not the only person from our diocese to participate in the renewal program at Esopus. Father Joe Hart of St. Bernard's Institute, as well as Father Jim Callan and Mary Rammerman of Corpus Christi Parish, also made presentations.

Yesterday, I was at Holy Family Parish in Rochester for the celebration of their 125th anniversary as a parish. There is always something very special about such celebrations, and this one was no different. The gathering was imbued with a strong sense of celebrating the faith handed on to us by our mothers and fathers.

It also provided an awareness that we relate on such occasions not only to those who have gone before us but to those with whom we share our journey of faith. I am grateful to the members of Holy Family Parish for many good things and especially at this anniversary time for the strength and encouragement they bring to their neighborhood.

Sister Jean Collins, SSJ, is much younger than Holy Family Parish but she, too, celebrated an anniversary yesterday, her 25th as a Sister of St. Joseph of Rochester. Jean's celebration at Our Lady of Lourdes in Rochester gathered a church full of her friends who wished to share her joy and thanksgiving.

I am sure her friends joined that celebration with a deep sense of gratitude for the grace and courage with which Jean has faced the challenge of serious illness. She



## Along the Way

has been a source of strength and inspiration to many, myself included.

More next week.  
Peace to all.

## Active ministry doesn't exclude need for prayer

To the editor:

Sister Catherine Wolfe wrote eloquently about the monastic way of life in the letter you published August 31. I am puzzled, however, in that she described it as an experience of spiritual "poverty." Should she have said "richness"? She continued, "and ever deepening peace and joy."

I guess we have to envy Sister Catherine because the stuff of which she speaks is what we hope to enjoy in the hereafter, and she has it now! I'm glad she added that the monastic life also includes "intercession to God on behalf of his people" and an "awareness" of the poor. Otherwise, I might have thought her completely selfish.

Perhaps I'm simple minded but I find that I come closest to TRUTH by asking: "What would Jesus think? What would he do? What would he say?" Sister Catherine seems to think something is lacking in active ministry, but I don't see it that way. Read John 21:15-17. Jesus asked Peter "Do you love me?" Peter answered: "Lord, you know that I love you." "Then feed my lambs." He asked Peter again. Peter answered, "Lord, you know that I love you!" Jesus replied "Tend my sheep." And, a third time, our Lord repeated "Feed my sheep."

Active ministry does not exclude prayer and contemplation. Jesus prayed and he taught his disciples to pray but he also fed his followers, healed them spiritually,



mentally and physically, and taught them about the kingdom of God and what His father expects of us. Catholics (religious and lay) who follow Jesus' admonition to Peter make the Eucharist the focal point from which they obtain the grace for their ministry. That way all of their work becomes prayer.

Today there are too many sheep and too few shepherds. Perhaps Sister Catherine and, hopefully, many, many others will reconsider and lend their talents (however humble) towards making this world a better place for our generation and generations to come.

Grace B. Carnes  
Eagle Ridge Circle  
Rochester

## Wearers of Christ's 'cloth' betray vows by rebelling against church

To the editor:

Who am I that I should wish you to read my thoughts? I am one who was born into a Catholic family, baptized in the church, and, by the grace of God, still professing to be a Catholic, holding my allegiance true to our apostolic head of the church, Pope John Paul II.

I dare write this because I feel your paper is bringing to people's minds some thoughts of writers and religious which, to me, are not truly Catholic in content; nor, are they understood easily by people such as I; for, the wording used is such that a lawyer would need an encyclopedia on hand to follow the intent and meaning as to what is written.

When I look upon a priest, a nun, a deacon, or missionary, I think of Our Lord, Jesus, sending the apostles out amongst the people to preach "The Good News," His Divine Word. I like to think they are "wearing the cloth" for Him, preaching "The Good News." However, when I read what some write, or hear what some say, or watch what some do, I wonder if they remember their vows, and their full meaning. In my mind, simple though it may be, a vow given by a "religious" is a promise to Our Lord — to be fully kept, without any reservation. As a Catholic, allegiance to our Holy Father, the Pope, is of the utmost importance, especially to those "religious" who are "wearing the cloth" for Christ. Dare I mention Christ called Peter "The Rock" and upon that "Rock" He would build His church? Today, "The Rock" is Pope John Paul II.

In your paper, prominence has been given to Archbishop Marcel Lefebvre and Father George A. Stallings, who both seem to have grievances with the church. As a layman I would think each would remember his vows and take up his grievance with the hierarchy of the church, and there have it resolved and decided upon. To me, it is not a fitting position for anyone in authority who is "wearing the cloth" to attempt to draw away from the church "religious" and parishioners who still believe in the infallibility of the pope.

The Vatican II Council, with the hierarchy of the church present, voted to have the sacrifice of the Mass said in the vernacular, that is, the language of the people wherever it is said.

I do not profess to know all the answers, but, in my simple way, now, I find it much easier to be a participant at Mass, rather than just a gazer or listener.

Just as long as the sacrifice of the Mass does not change, that is, the three main parts — Offertory, Consecration, and Communion — so long shall I remain a true Catholic with obedience to the Pope.

Thank you for allowing me to express my opinions and thoughts. Hopefully, I did not offend anyone. Prayerfully, rightful thinking of those who read this, with respect to Our Lord, has been strengthened.

Michael T. Fratangelo  
Mill St.  
Sodus

Editor's note: This letter has been edited to comply with space restrictions.

## Columns' logos are fine; pictures were better

To the editor:

It was rather difficult to determine from Father (Raymond) Heisel's letter (CC, 8-31-89) whether he was engaging in a subtle put-down of Father Cuddy, or a friendly jest. I have no great difficulty with the symbolic representations of the columnists. In fact, they are genuinely appropriate. As a former chaplain, Father Cuddy is well known to be adamantly for God and country. The papal and American flags are most fitting, as is the stylistic open book for the Bible Corner. The symbolic representation of the four Evangelists is most suitable for Father Shamon, a physician for souls who has often been known to soar to nearly the

heights for St. John. Ah, but the pen and inkwell for Fr. McBrien was a little more tricky, until the realization came that his is probably the only poison pen column in the group.

However, I will happily cast my vote for a return of the pictures of the columnists. Even as one enjoys looking at the pictures of a much beloved family member, Fathers Shamon and Cuddy are so well known and respected throughout the diocese, that seeing their pictures weekly brings a more personal and warm touch to the paper.

Dorothy H. Polzinetti  
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