

OPINIONS

Catholic Courier

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The Catholic Courier wishes to provide space for readers throughout the diocese to express opinions on all sides of the issues. We welcome original, signed letters about current issues affecting church life.

Although we cannot publish every letter we receive, we seek, insofar as possible, to provide a balanced representation of expressed opinions and a variety of reflections on life in the church. We will choose letters for publication based on likely reader interest, timeliness and a sense of fair play. Our discerning readers may determine whether to agree or disagree with the letter writers' opinions.

We reserve the right to edit all letters for length as well as legal concerns. With respect to errors in submitted text, we will correct spelling only. Anonymous letters and the use of pseudonyms are unacceptable.

Mail letters to: Catholic Courier, P.O. Box 24379, Rochester, N.Y. 14624. Please include your full name, phone number and complete address for verification purposes.

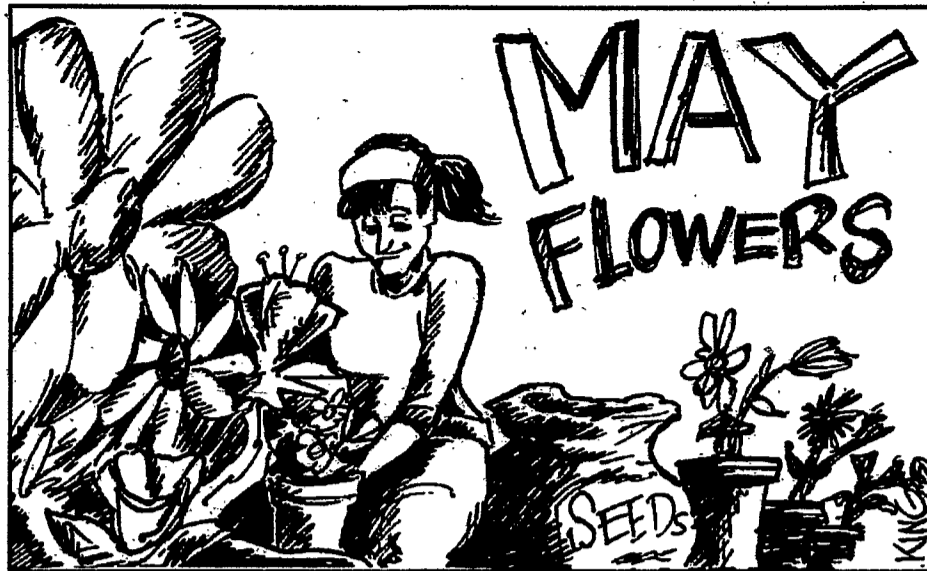
Sisters had deep effect on student souls, faith

To the editors:

Several weeks ago the *Courier* ran an article on several sisters of St. Joseph celebrating their anniversaries as professed religious. However, it was impossible for the short biographical sketches to capture their rich spiritual personalities. These heroic and generous women gave their youth, intelligence and enthusiasm to nurture and educate us for the sake of the kingdom.

Perhaps a short description of one such sister who taught 58 pupils in the seventh grade at Holy Rosary School in 1945 might show the deep significance of their gift. In one short day Sister Mary Carmel could enthusiastically teach about the Resurrection of Our Lord, the formula to convert Fahrenheit degrees into Centigrade, and the Notre Dame victory march.

Her face was framed in black with a small white triangular peak over her forehead, and a strange oversized white collar below her neck. She wore her habit proudly. Just as the parade dress of a U.S.



Marine is a statement about love of country even unto death, that unusual habit was an unshamed declaration of commitment to the Lord and His people.

One hot spring day she was compelled to leave her pupils unattended. There was no substitute teacher. She left to attend a Mass for one of "her boys" whose remains had been returned home in the equivalent of a World War II body bag. Before she left on her sad errand, she wrote a series of assignments on the blackboard. When she returned she learned that the 58 pupils had been so industrious that the janitor did not venture into the room to fix a light bulb in order not to disturb the students. On her return she also learned that some of the students had corrected the papers for the entire class. Her reward to her pupils was "You are real ladies and gentlemen."

She described her father taking her to football games on cold fall days when she was a little girl. Not consciously she had taught some of us how to be authentic men. In one of her classes alone five entered the priesthood.

She taught during the stock market crash, the depression, World War II, the Korean War, the Vietnam War and even to the day the Berlin Wall was torn down.

Neither movies nor books will be written about these women. But, they did their own writing and it was on the blank slates of the souls of the young. What they wrote is more than a testament but a living faith which would not dwindle and die with the bodies of those children, but would endure forever in the presence of God.

Ronald J. Buttarazzi
West Church Street, Fairport

Apostles must have expected resurrection

To the editors:

In your May 2 issue, Father Richard McBrien asserts that Christ's resurrection "was totally unexpected" by the disciples.

If this is true, then Jesus' followers did not listen very carefully to Him. In Matthew 17:22-23 we read: "When they came together in Galilee, he said to them, 'The Son of Man is going to be betrayed into the hands of men. They will kill him, and on the third day he will be raised to life.'" In Mark 9:9-10: "As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead. They kept the matter to themselves, discussing what 'rising from the dead' meant." ... And again in Mark 9:31 ... And Mark 10:33-34: "We are going up to Jerusalem," he said, "and the Son of Man will be betrayed to the chief priests and teachers of the law. They will condemn him to death and will hand him over to the Gentiles, who will mock him and spit on him, flog him and kill him. Three days later he will rise."

Father McBrien further avers that none of the apostles "had expected the Crucifixion." But, again, Christ explicitly informs the apostles of His impending crucifixion in Matthew 20:17-19 ...

It is said that, somehow, in spite of miraculous risings by Lazarus et al, the disciples did not understand the meaning of such phrases as "he will rise" and that they were afraid to ask. And yet, really, how many different meanings can a phrase like "raised to life" have, especially when it immediately follows "They will kill him?" Surely resurrection was one of the possible meanings the disciples discussed. Anyone living in the Holy Land at this time should have been well ac-

quainted with the concept of rising from death. Is it conceivable that not a single apostle would have rubbed his beard and said "Hmmm, I wonder if 'raised to life' could mean resurrection!"

Thus, since Christ repeatedly and explicitly prophesied it to them, and since they discussed these prophecies among themselves, it is preposterous to suggest that His resurrection as "totally unexpected" by the disciples. Granted the

twelve were not exactly the first-century equivalent of a NASA brain team, we insult them deeply if we believe they had no thoughts of Christ's resurrection.

Peter Dzwonkoski
Westmoreland Drive
Rochester

EDITORS' NOTE: Due to space limitations, this letter has been edited to omit repetitive Scripture passages. The chapter-verse citations have been preserved, however.

'Props' from Living Stations show commitment of parishioner-actors

To the editors:

There is a unique cross leaning against the brick wall near the statue of Mary. Unlike any cross you have ever seen it is massively heavy, hand hewn from a live tree during Lent. When Keith Goins of St. Mary's Church in Dansville took the role of Jesus in the Holy Week Living Stations he committed himself beyond his capable and talented participation as Christ. Keith went to the woods near his home and cut his own cross. As a modern day carpenter by profession he set his fancy tools aside to experience a labor of love while he used hand tools to split the wood. Keith secured the cross arm with wood pegs. During the stations when Keith fell beneath the cross, as Jesus had fallen, he re-

alistically needed the help of the "guards" to lift the heavy cross so he could stand. The crown of thorns on his head also had been hand made two years earlier when a youth, Ben VanDurme played the role of Jesus in the children's presentation of the Stations. I've been told Ben suffered several thorn piercings in cutting and forming the crown — thorns intact.

I'm sure every parish has special people like Ben VanDurme and Keith Goins who go unpraised, maybe even unnoticed but then they do what they do for unearthly reasons.

Virginia Pratt
St. Mary's Church
Dansville

Bishops should heed passage from Matthew

To the editors:

WOW! "Excommunication" and "interdict" en masse, "heretics"? Since we're retrogressing several centuries, when are we going to burn these "heretics"?

This at a time when Pope John Paul II is reaching out to men of all Faiths, as well as asking forgiveness for the Church's transgressions of the past — e.g. torture, murder and persecutions?

Historical documents are available for those who don't want to repeat the horrendous mistakes of past centuries.

As to the two Bishops in question they would be wise to listen to our Lord's words in Matthew 23:13.

Georgette Murphy
Cortland Street
Geneva

Clergy, religious shouldn't protest printing

To the editors:

I believe it is wrong for our members of the clergy and religious order to protest the finger imaging of welfare recipients.

Many people are fingerprinted because of their employment. I was, while

at Kodak.

All of our service men and women are fingerprinted and they give up much more for our country, without protest!

Art Bouchard
Avondale Road
Rochester