

OPINIONS

Catholic Courier

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Letters Policy

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.

Letters must not exceed 500 words. Anonymous letters and the use of pseudonyms are unacceptable. We reserve the right to edit letters for legal and other concerns. With respect to errors in submitted text, we will correct spelling only.

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



Disappointed paper printed claims

To the editors:

I am both dismayed and concerned by the *Courier's* decision to print Mr. Frank Palermo's letter to the editor that was in the April 29 issue.

Mr. Palermo's allegations amount to what would appear to be defamatory speech, and I am surprised that you would print these allegations, with no proof to back them up, in the diocesan newspaper.

The letter's philosophical discourse is fine; but when the author went on to describe his "experience" at Bishop Kearney High School, he strayed into murky territory.

I would have thought that your editorial board would have excised the allegations, and I am mightily disappointed by your decision to print the unfounded charges against this excellent Catholic high school.

Sister Carol Cimino, SSJ

Catholic School Administrators Association of New York State Troy, New York

EDITORS' NOTE: The Catholic Courier did edit the letter to omit a couple of claims that would have required proof.

However, we considered it a given that in 1999 any school - Bishop Kearney and every

other Catholic school included - would confront such problems as students harassing each other, creating graffiti, using drugs and disrespecting authority.

If nothing else, the tragedy at Columbine High demonstrates that serious problems dwell even within "excellent" schools. The real question is what to do about them.

Writer's advice worth noting

To the editors:

I wanted to call your attention to what the British philosopher and novelist Iris Murdoch recently wrote: "What happens every day is important. Images can affect the quality of our thoughts and wishes. The damage done to inner life, to aloneness and quietness, through the imposition of banal or pornographic or violent images by television is a considerable

wound. Teach meditation in schools. Some understanding of, and taste for exercises in detachment and quietness, the sense of another level and another place, a larger place, might thus be acquired for life."

Thank you for considering this.

Tom Fogarty
Walnut Street
Auburn

Was Clopas' companion actually his wife?

To the editors:

I take this opportunity to do a little more consciousness raising before the (diocesan) Office of Women in Church and Society closes.

In your April 1 issue, the (headline on)

the Kids' Chronicle page caught my attention. Speaking of Jesus' encounter with two disciples on the road to Emmaus, the (headline) proclaimed that "Jesus surprises two men." But, did Jesus surprise two men or did he surprise a man named

Clopas and his wife?

We don't know for sure, of course, but Scripture scholars have recently suggested that the companion of Clopas might, indeed, have been his wife. It would make sense, knowing that women were often not named in the Scripture. Also, the Passion account according to John names Mary, the wife of Clopas, as one of the women at the foot of the cross, along with Mary, the mother of Jesus, and Mary of Magdala.

The obvious question might be, "So what?" The point is that women, as well as men, were disciples of Jesus. Women, as well as men, accompanied Jesus from Galilee (Luke 8:1-3). Women were present at the cross and the empty tomb.

A woman, Mary of Magdala, was the first to proclaim the Easter Good News that Jesus is alive (John 20:1-18). Indeed, because of this, Mary Magdalene has become known as "the apostle to the apostles." Furthermore, women waited with the men in the upper room on the eve of Pentecost (Acts 1:12-14). And women were leaders in the early Church as partners in ministry with Paul (see Romans 16:1-7, for example).

Why, then, is there a presumption that the disciples on the road to Emmaus were both men? And what does this say about the place of women in the Church, both early on and now, and any presumptions that we might have in that regard?

Gloria Ulterio
Office of Women
in Church and Society
Roman Catholic Diocese
of Rochester



Column was 'futile, juvenile' satire

To the editors:

So - the contentious Rev. McBrien has apparently extended his censorious commentaries on the Holy Father to include our Blessed Mother. He now "awaits the appearance of Our Lady of Belgrade" to resolve the Kosovo conflict. His May 6 column "Will Queen of Peace ever speak on Kosovo?" represents an ineffective, futile and juvenile attempt at journalistic

satire, particularly considering the subject matter.

It may appeal to that segment of Catholics who have difficulty in accepting the multi-faceted role of the advocate supreme, but to those of us who know, we will petition the Blessed Mother Mary to pardon Rev. McBrien's recalcitrance.

A.J. Annunziata
Holiday Drive, Horseheads

E-mail your letters to: cathcour@frontiernet.net