

# 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, NY 14624. Please include your full name, phone number and complete address for purposes of verification.

## Takes issue with saying suggestions are required

### To the editor:

My sincerest sympathy to the Cathedral Renovation Committee who, I believe, have been duped. My sympathies also to those opposing the renovation who are, sadly, type cast as radicals and uninformed zealots.

Surely there are some matters at Sacred Heart Cathedral that need to be addressed, like the sound system and long-overdue maintenance and repairs. People who have studied church documents and object to the renovation are not taking issue with these renovation plans. What is at issue is the campaign to "teach" that the recommendations in post-Vatican II documents that the "holy Eucharist be reserved in a chapel suitable for private adoration and prayer" is the only option. The more recent Code of Canon Law and *Inaestimabile Donum* — approved and confirmed by his holiness Pope John Paul II in 1980 — makes no such recommendation. Msgr. Peter J. Elliot notes in *Ceremonies of the Modern Roman Rite* (1995) that "locating a tabernacle on an altar always remains a valid option and is nowhere ruled out." (p.324) In fact, while the 2000 revision of the *Institutio Generalis Missalis Romani* specifically states that the "location of the tabernacle is determined according to the judgment of the diocesan Bishop," (315), the first option it lists is "in the sanctuary, apart from the altar of celebration, in the most suitable form and place, not excluding on an old altar which is no longer used for celebration."

I pray that no more diocesan churches be remodeled to stress the difference between the Mass and the Blessed Sacrament, "exaggerating the significance of one to the detriment of the other" — a warning of Pope Pius XII in light of post-conciliar liturgical reform, anticipating some of the negative effects of moving the tabernacle from the sanctuary, *Præsentia Christi*, 1956, p.173

Hopefully, we can keep the Sanctuary lamps burning as people enter our churches and genuflect in honor of the real presence of Christ.

Annette DeCarolis  
Raton Avenue, Rochester

EDITOR'S NOTE: The author identified herself as a member of Most Precious Blood Church.

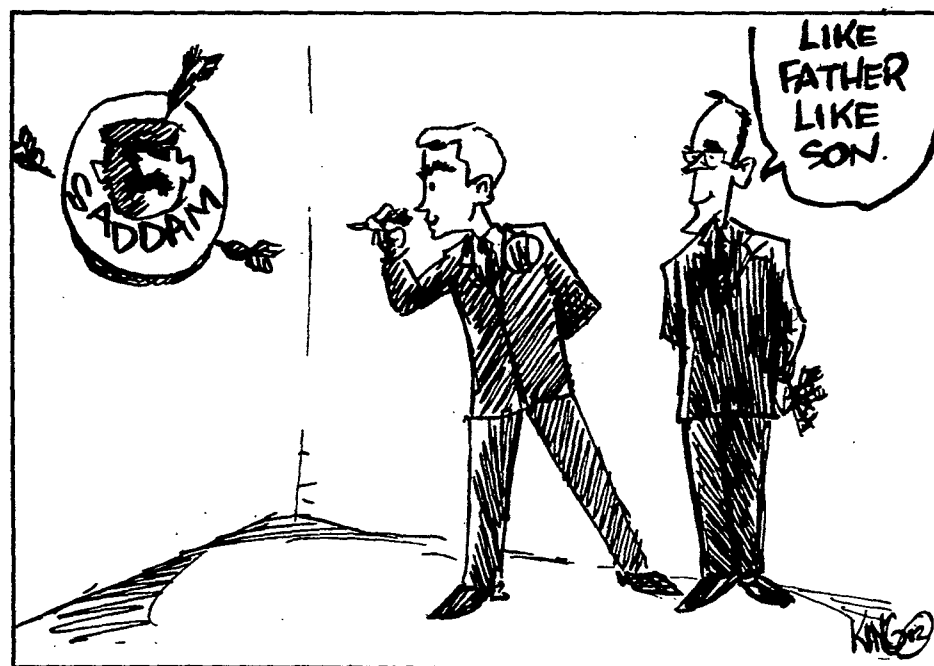
## To deny sinfulness is to deny salvation

### To the editor:

In the April 18 issue of the *Catholic Courier* Sister Patricia Schoelles writes that hiding sinful nature denies God's salvation. What she addresses answers for me a question heard occasionally. When everyone at Mass receives Holy Communion, don't we all need to be reminded of what St. Paul warns in 1 Cor 11:27 ff., "Whoever eats the bread and drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord."

Sister Patricia reminds us that the central proclamation of Christianity is the "good news" of God's triumph over sin through Christ. Like those Christians who give an "altar call," isn't this our Catholic altar call as we publicly admit our need for salvation and spiritual health.

Thanks be to God for the Holy Sacrifice of the Mass and for the priesthood!  
Dorothy Frederick  
Clinton Avenue South, Rochester



## Old injustice leads to new

### To the editor:

I had the unhappy occasion recently to read a scandalous front page news headline about a priest being removed from his position as chaplain at St. Joseph's Hospital in Elmira. Upon further reading I was even more scandalized to discover that his removal was based upon a 30-year-old allegation of an inappropriate relationship with a girl in her late teens. It became even more sordid in learning that this priest had nothing but positive assessments and evaluations as to his work and relationships with others since that three decade old allegation.

Allow me to play the devil's advocate and assume that the allegation was true. Would that justify what was done to this man? I know of no other occupation or profession wherein a person would be removed in similar circumstances, to include my own of teaching young adults. Does the abuse of protecting an abusing cleric from the law excuse the abuse of not protecting any cleric after any allegation, no matter how old, has been made. Are those in authority reacting to the abuse of doing too little for too long by

doing too much too quickly? Those who made this decision were morally wrong in overreacting in response to past under reactions.

The truth is that no one needed to be protected from this man, in those in authority being more concerned about protecting themselves. Quite to the contrary of our needing to be protected from him, the removed priest needed to be protected from this process of being removed from his position and publicly associated with the scandal of protecting predator priests.

The fault lies neither in the District Attorney's Office, which I know from personal experience to be the best of its kind, nor does it lie in any local history of ignoring child abuse. Rather it lies in a system that tolerates lying to itself, in tolerating any present injustice as a response to any past injustice. It is a defensive running for cover in running from past cover ups of injustice, in covering up justice with injustice for an innocent man.

E. Scott Ryan  
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Elmira

## Late sister was a model of faith

### To the editor:

On February 18, 2002 we lost a very special angel. Sister Eugene Pearson was a nun who was loved by many.

My family had the privilege of knowing Sister for many years. Sister Eugene was at Holy Cross School and taught my oldest son, Tom. She worked with him even after school at the convent on his math. She would come out to the car and tell us she would be teaching at her desk and our son would be lying on the couch, and he would reply, "Go ahead, I'm listening. I'm just tired, but go on." Her perseverance paid off because he has his degree.

Sister Eugene had a love for family. She had two other sisters who were nuns, and nieces and nephews she would talk to you about. By the time she was done you were either so confused or you wanted to join the family.

Sister had suffered a stroke years back and I remember going to see her in the hospital with my mom. She kept telling her leg it had to do what she wanted and boy it did. She bounced back and still worked at the school in the office. She was stubborn and did not want to use her cane. She would let my Dad know she didn't need his arm to go back and forth to church.

We will all miss Sister Eugene Pearson for her strength, love and unselfish ways. I will miss Sister because she taught me so much, not in words, but her determination to always believe in yourself and through her faith and love for God. She will never be forgotten in my heart.

The Sisters of Mercy truly lost a special woman.

Patricia Agostinelli  
Hopper Terrace  
Rochester

## Book addresses the consistent ethic of life

### To the editor:

A recent book which buttresses the diocese synod goal of a consistent ethic of life is Father John Kavanaugh's *Who Counts as Persons: Human Identity and the Ethics of Killing*. It is available through the Georgetown University Press in Washington, D.C.

The book jacket blurb says: "Today, in every corner of the world, men and women are willing to kill others in the name of 'realism' and under the guise of race, class, quality of life, sex, property, nationalism, security or religion. We justify these killings by either excluding cer-

tain humans from our definition of personhood or by invoking a greater good or more pressing value.

"Kavanaugh contends that neither alternative is acceptable. Offering a philosophy of the person that embraces the undeveloped, the wounded, and the dying he proposes ways to recover a personal ethical stance in a global society that increasingly devalues the individual."

This book contends that all persons count. It is a book worth reading.

Tom Fogarty  
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Auburn