

# COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

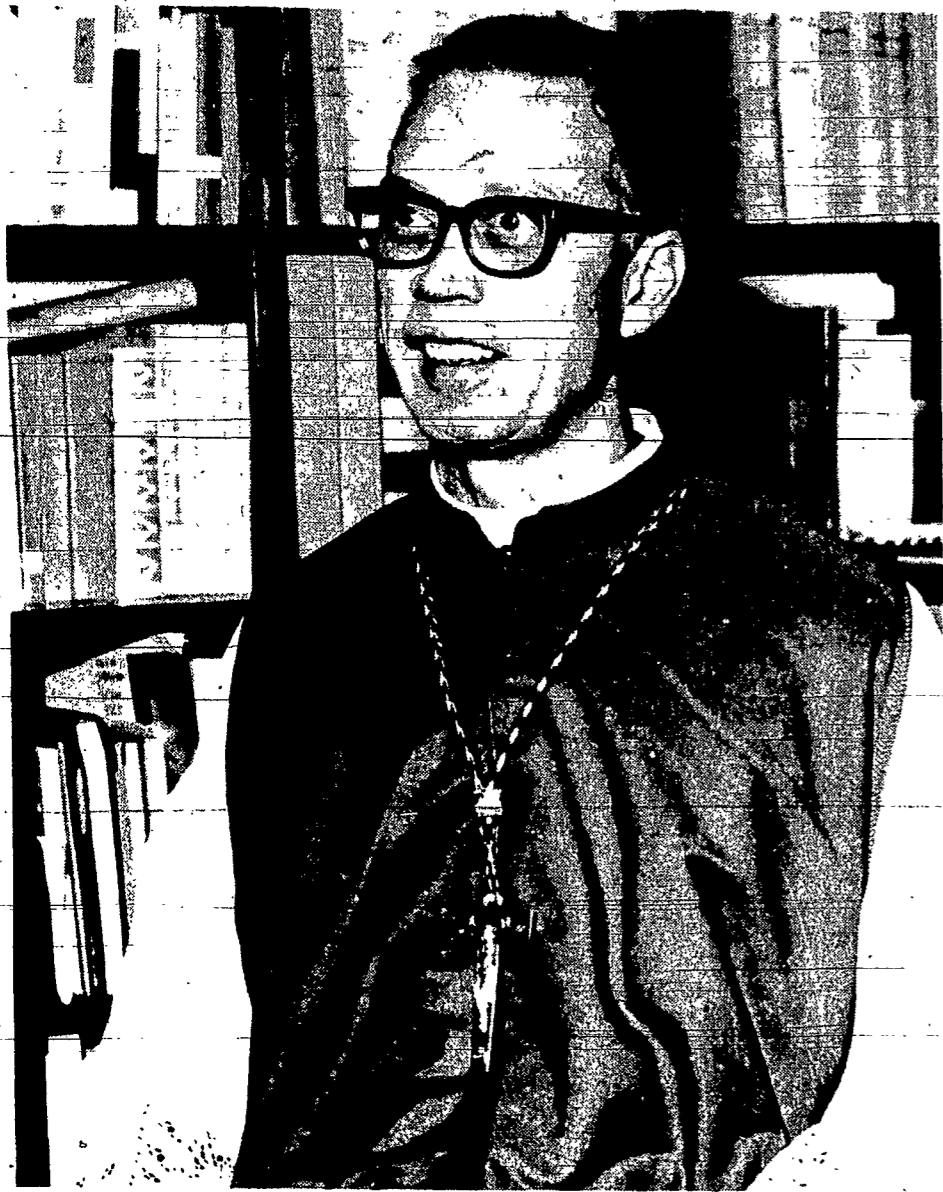
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BISHOP ANDREW SCHIERHOFF

## New Bolivian Bishop Lauds Area Priests

Three diocesan priests far off in the Rochester Latin American Mission received praise and thanks this week from their new superior when Auxiliary Bishop Andrew Schierhoff of La Paz, Bolivia, visited Bishop Sheen to report on the diocesan Latin American apostolate.

"Fathers Deckman, Freemeser and Golden are doing wonderful work caring for our poor people of St. Joseph the Worker parish in La Paz," the 47-year old Bishop, former St. Louis priest, told Bishop Sheen.

Father Peter Deckman volunteered for Latin American work in 1968 while Fathers Paul Freemeser and Edward Golden went down from the diocese in 1968. An original member of the Rochester mission team in Bolivia was Father Thomas O'Brien who returned to the diocese in 1968.

The visitor, whose strong Nordic features contradicted the Latin accent he has achieved during 12 years in Bolivia, was ordained as Bishop by Pope Paul VI in Rome just two months ago.

As the Auxiliary under Archbishop Jorge Hurtado of La Paz, Bishop Schierhoff has nearly 250,000 Indian people in his rural vicariate.

The parish of St. Joseph where Father Deckman had just been named administrator, and superior of the Rochester house, is in the crowded suburbs of La Paz, "the slum-part, high up on the hills which rim the city," the Bishop said.

"The Rochester priests live in a building that is little different from the homes of their people," the Bishop said. "They are experiencing the very same problems we St. Louis priests had 12 years ago. It will take them a long time to realize any tangible results from their efforts."

Health problems of North American Sisters and priests who go to work in Latin America seriously worry church authorities, the Bishop stated. The primitive hygienic facilities and the high altitude trouble all newcomers.

"When you live more than two miles above sea-level, as we do in Bolivia the air is very thin. So even the simplest activities require extra effort."

When questioned about the problem of discouragement from the language difficulties, living conditions and the response of the people,

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## 'Rachel', 'Lonely Hunter'

## Two Films Honored

New York — (RNS) — "Rachel, Rachel" and "The Heart Is a Lonely Hunter" — two critically-acclaimed films about lonely people — won the top honors at the third annual motion picture awards presentation sponsored by units representing the Roman Catholic, Protestant and Orthodox Churches.

Seven films were cited for excellence by the National Catholic Office for Motion Pictures (NCOMP) and the Broadcasting and Film Commission (BFC) of the National Council of Churches.

The Catholic agency honored in separate awards: "Oliver!", "2001: A Space Odyssey," and "Nazarin." The NCC commission presented its citations to "Faces" and "Yellow Submarine."

In the citation for "Rachel, Rachel," the film was praised for "its sensitive depiction of one woman's growing awareness that in choosing to make her own decisions, she finds hope for the future and escapes from the bondage of the past."

Starring Joan Woodward, "Rachel, Rachel" marked the directorial debut of her husband, actor Paul Newman.

NCOMP and BFC cited "The Heart Is a Lonely Hunter" for "its portrayal of the fragile quality of human communication and its insistence that each man shares responsibility for the loneliness of his neighbor."

The "Hunter" is the story of the deaf mute whose over-powering loneliness causes him to commit suicide.

Father Patrick J. Sullivan, NCOMP director, and the Rev. William Fore, BFC head, officiated at the presentation ceremony.

The NCOMP director explained the procedures employed in making the joint selections. Working separately with their respective selection committees, the Catholic film office and the NCC unit each formulated a list of films to be honored.

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## Write Your Legislators

To All Our Readers:

The next few days may be crucial to New York's abortion law. There seems to be a strong possibility that new legislation will be considered in Albany this week.

We urge our readers to write now to their state assemblymen and senators, to express their opinions on the right to life.

A map of assembly districts in Rochester will be found on Page 2.

Write your state senator and state assemblyman—either at the address listed below or to: State Capitol, Albany, N.Y., 12201.

### STATE SENATORS

Thomas Laverne, 50th District  
4199 St. Paul Blvd., Rochester, N.Y. 14617

James E. Powers, 51st District  
17 Evergreen Drive, Chili, N.Y. 14624

William T. Smith, 48th District  
Smithome Farms, RD 1, Elmira, N.Y. 14903

Theodore D. Day, 49th District  
RD 2, Interlaken, N.Y. 14847

Thomas E. McGowan, 54th District  
704 Brisbane Bldg., Buffalo, N.Y. 14203

### STATE ASSEMBLYMEN

Donald C. Shoemaker, 130th District  
833 Lake Road, Webster, N.Y. 14580

Raymond J. Lill, 131st District  
130 Wolfert Ter., Rochester, N.Y. 14621

S. William Rosenberg, 132nd District  
1866 Clover Road, Rochester, N.Y. 14618

Frank Carroll, 133rd District  
613 Elmgrove Road, Rochester, N.Y. 14606

Charles F. Stockmeister, 134th District  
74 Second Ave., Rochester, N.Y. 14612

Don W. Cook, 135th District  
P.O. Box 181, Henrietta, N.Y. 14467

George Michaels, 122nd District  
10 Norman Avenue, Auburn, N.Y. 13021

Mrs. Constance E. Cook, 125th District  
Coy Glen Road, Ithaca, N.Y. 14850

L. Richard Marshall, 126th District  
7 Strathurst Park, Elmira, N.Y. 14905

Charles D. Henderson, 127th District  
39 Church Street, Hornell, N.Y. 14843

Frederick L. Warder, 128th District  
100 Lewis Street, Geneva, N.Y. 14456

Joseph Finley, 129th District  
RD 1, Walworth, N.Y. 14568

James L. Emery, 134th District  
5477 Lakeville Road, Geneseo, N.Y. 14454

## An Outsider Views Sex Course Dispute

The COURIER-JOURNAL presents the first of a series of articles on the sex education controversy, which recently originated in Auburn, by Al W. Bacht, staff-reporter of the AUBURN CITIZEN-ADVERTISER. This objective presentation by a newsman, non-involved as either parent, educator or clergyman, may clear up misunderstandings of the content and purpose of the disputed syllabus in the parochial schools.

By Al W. Bacht

### AUBURN CITIZEN ADVERTISER

The Sex Education and Family Life program being introduced in the elementary schools of the Roman Catholic Diocese of Rochester is basically a response to the Vatican II mandate for a "positive and prudent sexual education."

The major criticisms that have arisen concerning the program reflect a questioning not so much of the need for such a program, as of whether it is, in fact, a "positive and prudent" treatment of the subject.

The Rochester diocese has attempted to meet the challenge of Vatican II by attempting to bring the efforts of the Church, school and home to bear on teaching children about human love and its physical expression in marriage, in sex, and in the bearing and raising of children.

Historians have for some time criticized the Catholic Church for fostering an attitude that sees marriage primarily as God's concession to human concupiscence. The Vatican II mandate for sex education is an attempt to cope with this problem.

The diocesan committee responsible for the development of the program has specified that before the program is used in any school, a pre-

service teacher course, is necessary.

The purpose of the teacher course is to increase the teacher's knowledge of the physiology of human sexuality and provide adequate background to support the teaching of individual concepts.

The course also should expose teachers to techniques of speaking about sex so that possible latent embarrassment and insecurity on the teacher's part will not destroy the impact of the program, according to the sex education committee.

Meeting with parents were held early in the school year where the program has been introduced "to explain the program and urge them (parents) to anticipate the school-incommunicating the understanding to their children." The committee provided for the giving to parents of information contained in the syllabus, pamphlets and other materials that may assist them in carrying out their obligations.

The purpose of the sex education program, according to diocesan officials, is "to provide for the school the direction it needs to assume its role in reacting to the Vatican II mandate for "a positive and prudent sex-

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## Keep 'Big Brother' From Tampering With Human Life

By BISHOP FULTON J. SHEEN

I can understand why our Sensate Culture favors abortion, for in the decline of a civilization, as Seneca wrote: "Everything which once had been a vice now becomes a kind of virtue." When Rome began to rot, abortion was justified on these grounds by the same Latin author: "Mad dogs we knock on the head; sickly sheep we put to the knife, we even drown children when they are weak and abnormal."

We Catholics, on the contrary, are defenders of life not just because we are Catholics, but because we believe certain elemental natural truths must be preserved, such as the multiplication tables, the fact that grass is green in the springtime, and that life is sacred.

Life has three stages: birth, maturity and old age, or the morning, the noon and the night of human existence.

Assault may be made against life at any of these moments. Under the Nazis, we saw the state, for the sake of race, exercise the right over the lives of six million Jews burned in the furnaces of Dachau and Auschwitz.

Now there are those who, not for the sake of "race health", as did Hitler, but for the so called sake of "mental and physical therapy", would crush life not at noon but at dawn — and all this within 50 years!

I ask you, if the clock at noon and the clock in the early morning ticks off human life like seconds, what guarantee have we that the old will be safe from these marauders of life?

What is there to prevent the application of the laws justifying abortion to the aged? All we have to do in some instances is merely move the hands of the clock. Just apply the arguments used for abortion to some of the older generation and we come up with this: "The aged, the senile, the physically incapacitated, and the mentally retarded may be put out of existence if anyone would be physically or mentally harmed by their presence. Any poor relative or mother-in-law who moved into a home without the consent of the husband or wife may be killed, provided that it is done not later than thirteen weeks after the first day of the visit!"

All who favor the right to snuff out nascent life should be grateful that there stands in the political and social community of the nation a strongly knit body against turning the Nazi clock which destroyed life at noon, back to the right to destroy it before the sun appears over the horizon.

We look not just to the unborn child, but the unwanted grandmother; not just to the pregnant, but the senile; not just to prospective mentally retarded, but to the actually handicapped. We put our foot against the door inside of which the robber with a knife in his hand seeks to rob a cradle in order that later on we may not have to battle against him in the geriatric ward.

We are not trying to impose a Catholic belief on society, for what is at issue is not a Catholic belief. At a time when our culture is tearing up the photographs of what makes a family and a nation great, the Church is keeping the negatives for a day after disaster. As we are opposed to the Church becoming the State, we are also opposed to the State becoming the Church and taking over the Right to Life which does not belong to the State any more than it belongs to the Church.

We oppose the State becoming a Big Brother with a white mask on his face about to kidnap life at the dawn of existence, just as we resent Big Brother standing at the exit of life, needling those who are not ready to leave. The Big Brother has not yet made lamp shades out of the skins of those whom the law decrees it does not want to exist. We deny the right to the skin before men are old enough to think of lamp shades.

The Big Brother, in his false compassion, shrinks from the death penalty for murder, and does away with capital punishment. He now compensates for that seeming mercy by applying capital punishment to the womb where he can extinguish life in the dark, unseen by men and unheralded by the press, but not unseen by God. Why do professional mourners shed tears at the prospect of a murderer of a president, and yet become dry-eyed, shouting and shrieking for the right to take life when it impairs comfort and demands sacrifice?

We say Big Brother, not Big Sister, because it is predominantly the male who has introduced what he calls "therapy" or the right to destroy the blossom of life in the female. A man is generally afraid of dying and a woman is afraid of not having lived and bestowed life. The "male mystique" of him who is not the bearer of life, moves him to arrogate to himself in legislative halls the right to determine what life a woman shall bring into the world. A woman did not make the atomic bomb, nor did a woman order the execution of Jews, nor did a woman drop a bomb on Hiroshima. The male of the species is more deadly than the female when it comes to trampling on life.

This complete control over the Life-Clock is what Dostoevski said would happen under the Big Brother: "We shall allow them their sin... We shall allow them to have or not to have children according to whether they have been obedient or disobedient, and they will submit to us gladly and cheerfully."

The Life-Clock is sacred, and the State has no right to fumble with its hands, either to burn life at noon, to chisel it out in the dawn, or to snuff it out at night. The pre-Christian poet, Ovid, expressed our position: "Women, why will you thrust and pierce with an instrument your children yet unborn? This neither the tigress has done in the jungles of Armenia, nor does the lioness have the heart to destroy her unborn young."

We are worried about our future if we give the Medical Big Brother the right to push a therapeutic button to destroy nascent life. Are we very far off from the Political Big Brother who will push the nuclear button to blow us all to earthly hell?

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## IF YOU MOVE

let us know about it, so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish.

Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. Phone 716-454-7050.



Joanne Woodward has been nominated for Academy Award for 'Rachel, Rachel' role. She is shown here in a scene with James Olson.