

ALL IN THE FAMILY

Adopted Baby... Instant Love

By Sarah Child

It has been a hectic week at our house. And an extremely happy one. We have brought home a new sister for our children.

At three months she is a total joy, smiling and responding to our affection, sleeping all the night through and happy and relaxed throughout the day.

From experience we know that in one way or another all babies are beautiful. But we were not prepared for her own exquisite self, a tiny rosebud of a face, her plump firm little body, the "just-right" fit of her in our arms.

Our oldest child, just five years old herself, sighs with great pleasure as we came home with the baby in the car: "Oh, Mommy, I've waited for a baby sister for such a long time."

Their brother, now 2½ but who has seemed to have grown much bigger and older in one morning, touches the baby's soft cheek and calls her "Jeffie Pie."

It is the nickname of the only other baby he knows and who lives down the street. Thus, all babies must be "Jeffie Pie."

In an effort to keep the older children from feeling left out, we tell our older daughter, that while the baby will get more than a proportionate amount of attention in the next few weeks, both from us and visiting friends, that it will be some time before we love the baby as much as we do her and her brother. Love, we tell her, comes with caring for and getting to know someone.

But, before the baby has been home 24 hours, she comes and whispers in my ear, "I want you to love the baby as much as you by tomorrow. Okay?"

She darts away to hover again over the crib, never guessing that inside, my heart is flapping with even greater love and pride than before.

The house grows quiet. We check all three slumberers and settle sleepily in front of the TV. The excitement and tension of the day has taken its toll of all of us.



We talk of something and then of something else and after awhile I forgot there is a third child in the house. Opening the refrigerator for a soft drink quickly brings me back to reality. There is the row of formula-filled bottles. On the way back to the living room, I trip over an infant seat known as a Nip and Nap.

There are other changes. The diaper pail comes out of storage, the baby powder rests on the top window ledge out of the curious reach of the two-year-old.

By the next day there are pink ribbons galore, gaily patterned gift paper and a pile of dainty baby things.

To take a shower or bath, one must first remove the baby tub from the big tub. Milk-spotted bibs are being discovered throughout the house and the electric-warmed feeding dish soaking in cool water seems to be a permanent part of the sink.

Our baby has come to stay. Welcome home, little daughter.

ON THE RIGHT SIDE

An Affirmation of Hope

By Father Paul J. Cuddy

Hope has two elements: 1) an expectation in the future; 2) a confidence in the present from which the future must come.

When a couple marry, friends say: "They are marrying in high hopes." What do they mean? In the States they usually mean that the couple look forward to a happy marriage which includes physical and personal compatibility, sincere love, good health, healthy children and economic sufficiency.

It is rare that they think of: 1) a deep satisfaction in their spiritual life and religious practices; 2) patience and perseverance during periods of misunderstandings, sickness, wrong doing; 3) the grace of a happy death.

Yet these are the leaven for a happy marriage. Sickly children who need special care and love can be a

bonus. Mutual parental love for a sick child often makes for deeper union. Periods of dissatisfaction with marriage are as real as seasons of satisfaction. Good health may be long and pleasant. Yet difficulties and sickness are normal for everyone. Adapting self to the cross makes a person mature, Christian, hopeful.

And death is a certainty for every man.

Hope has two elements: an expectation in the future; a confidence in the present from which the future must come.

As we look at the Church and the world within which the Church exists today, we see turmoil and travail. Most of the unrest, rebellion, "new" theology and contemporary morality are within the repetitious cycle of history.

What is new, however, is the wide spread war against life. The papers tell us of threats by legislators to limit married couples to two children. Totalitarianism. The papers tell us of state legislators' intentions to legalize the killing of the unborn child. New Hitlers have arisen. Do we lose hope? No. "Nature rebels in her own natural way when her laws are violated." God's Providence will eventually prevail.

The papers, radio and TV report that all seven capital sins, namely: pride, covetousness, lust, anger, envy, gluttony and sloth, are working overtime. We read of unresolvable wars, racism, genocide, drugs, alcoholism, infidelities, abortions, bombings, brutalities; of rebellion against the Church and the State without a sane plan to replace them.

What is there to have hope for? Hope has two elements: an expectation in the future; a confidence in the present from which the future must come.

What the future holds, no one knows. But history shows that after mad seasons have run their course, man's native reason seems to return to a balance. For example, the French Revolution with its awful hate and violence finally subsided, not to a perfect State but at least to a distinguished one.

There is always reason for hope. We can be over-pessimistic, thanks to the darkness of news communications. During the recent Detroit newspaper strike the suicide rate declined. Bad news generates hopelessness in many. A long winter brings pessimism in all walks of life. Since winter is ending, spring is near at hand. And a vital hope.

Despite the moral and political turmoil, we look about and see good families and good people. The Church is blessed in Pope Paul. There are good shepherds, episcopal and sacerdotal, and Christ-living families.

Will the Church be reduced numerically to become a Remnant? Perhaps. But we do have Christ's promise: "I will be with you all days, even to the consummation of the world."

My hope is climaxed in the expectation of my death, to live forever with God and the saints and my folks and friends whom I loved on earth. In that hope I live and am aided by the Serenity Prayer, which is truly a prayer of hope.

"God, grant me the Serenity to accept the things I cannot change; Courage to change the things I can, and Wisdom to know the difference."

Christ our hope has truly risen. He lives! Sursum cordat

COMMENTARY

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EUROPEAN SCENE

Vatican Still Timid on Conscientious Objection

By Robert Holton

Courier-Journal
Special Correspondent

Rome — The Pontifical Peace Committee last week called on all the governments of the world to respect the right of Roman Catholics to be conscientious objectors to military service.

The committee, an arm of the Pontifical Commission for Justice and Peace, made it clear however that it was not putting the Church in the position of promoting or encouraging conscientious objection.

"It does not mean that the Church now will begin a program to encourage conscientious objection," said M. Sean McBride, secretary general of the International Committee for Justice. "It merely means that the Catholic Church recognizes the right of Roman Catholics to be conscientious objectors and is calling on all states to recognize that right."

Mr. McBride, former minister of external affairs for the Republic of Ireland, was among 30 experts who attended the four-day, third annual

meeting of the committee here last week.

This is not the first time the Catholic Church has spoken on conscientious objection.

Vatican Council II had this to say of it: "Moreover, it seems right that laws make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided however, that they accept some other form of service to the human community."

The U.S. bishops at their November meeting in Washington approved a resolution making it clear that being a Roman Catholic does not disqualify anyone from refusing as a matter of honest conscience to bear arms in time of war.

Mr. McBride said the action marked the first time an international Catholic unit with such close affiliation with the Vatican took such a stand on the controversial matter. The group placed particular emphasis on the added justification for objection to a nuclear war.

The delegates to the meeting also called for a "greater degree of leadership" in the Catholic Church in the fields of human rights, disarmament, outlawing of chemical and biological warfare and all other initiatives aimed at securing world peace.

The delegates agreed that the Catholic Church had a tremendous leadership potential for world peace promotion but that too many times it waited for other agencies to lead the way.

"The Church shouldn't always wait for the United Nations and other international bodies to give the leadership in these programs," Mr. McBride explained. "The Church must step out too and take the lead where action is needed."

A spokesman for the committee said considerable discussion centered on the role the youth should play in the drive for peace. Several youth leaders addressed the meeting and presented their feelings on the need for more leadership and action in the drive for human rights and world peace.



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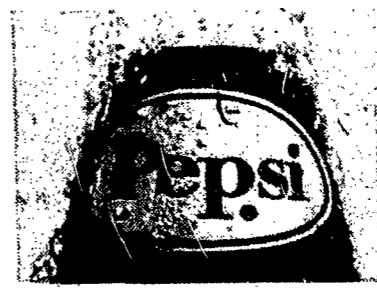
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