LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. They should be no longer than 1½ pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

Right-to-Life Resolution

Editor:

On May 10, 1971 the Niagara Falls City Council adopted the following resolution to memorialize the N.Y. State Legislature to protect the right to life of unborn children:

WHEREAS, the City Council of Niagara Falls, N.Y., holds that the primary and most basic responsibility of government is the protection of the people.

NOW THEREFORE BE IT RESOLVED, that New York State should repeal the present abortion law to stop the direct killing of unborn children.

Anthony J. Murty,
Niagara Falls

A Need For Rosary

Editor:

In the Courier-Journal (5-5-71) there were some good questions and answers concerning the praying of the Rosary in Father Cuddy's column "On the Right Side."

Over the years I have found the Rosary very hard to say as my mind gets busy with so many other things as I finger the beads. Thus, I have neglected to say the Rosary for some time. Last week a nun at Our Lady of Mercy Motherhouse introduced me to the "Scriptural Rosary" book. I find it very refreshing and the Rosary much easier to say.

In this time of so much stress, I feel a need for some formal prayer and I feel the Blessed Mother is looking for prayers. We certainly need her help to intercede with her Son.

Mrs. R. Sanger
Ransford Ave.
Rochester

Dissension In the Church

Editor:

What is the cause of all the dissension in the Church? This is a question many laymen are asking because unity and harmony should flourish with Christ, not diminish.

No one today wants to follow: everyone wants to be chiefs. There are too many aspiring to be chiefs and not enough Indians.

The phrase "non-essential" is used by many who disguise themselves as true followers but refuse to obey what is required to be a follower of Christ. Non-essentials promote secularism and materialism. From this we have disunity and deterioration and dissension.

If Pope Paul announced that priests could have the option to marry, the next thing would be — why not nuns? And if the vows of the priesthood can be changed, why not marriage vows?

How do the worries and responsibilities of a priest compare with a family man of today? Some fathers bear crosses that not one priest could ever cope with. The grass always seems greener on the other side of the street until one reaches the other side. Once there, one finds complications which he was never aware of.

Mrs. Richard Moss
Penfield

Keep Up Fight On Abortion

Editor:

Like a prophet of doom your editorial (Courier Journal 5-19-71) makes fun of our "hopeless handwringing" and continued letterwriting on abortion. Even before any anti-abortion bill came out of committee, you handed down your verdict—"The law will remain on the books." Thanks a lot! That's what friends are for?!

May I remind you that the 1½ million signatures and thousands of personal letters pouring into Albany were encouraged and indeed urged by the State Catholic Bishops! You shot down the advice of your Bishop to his flock and gave fresh ammunition to those who say "let's give the present law more time for testing." It would indeed be a lot easier if the "Angry Voices" would lay off them!

Let me point out what I believe to be another inconsistency in your article. You state that there has been no strong Catholic leadership for legislation to improve welfare, etc. Please refer back to your figures reporting that 478 infant deaths have occurred per day in the first six months of the present legislation, but over half were abortions performed on out of staters. Now suppose we had a broad welfare coverage which you think might reduce the need for abortions in New York State—what about the other 239 infant deaths per day? The law owuld still be an open invitation to anyone, anywhere to come to New York and kill legally.

We may indeed have responsibilities to society, but our first responsibility is to God.

We all made a terrible mistake in thinking that our legislators were just too moral to pass such a thing last July. But evidently they were not; they melted to pressures from pro-abortion groups. But better late than never; and I for one will not lose hope in spite of your words, and I will continue to "berate" our legislators for their "bad law."

If possible things like "Birthright" are to spread further we need more help from the established Catholic welfare and charity organizations and from the hierarchy. It is strange that Birthright itself had to be started by a lone concerned lay person, mother of seven, and spread by other self-sacrificing volunteers.

I think the people in the Rochester Diocese are just out there waiting for more guidance. So why not link up the already established appropriate organizations and funds with groups like Right to Life so that they may indeed set up more Birthright-type services? In the meantime, don't put down the positive action taken by people to try to remove the present law by proper pressures on our representatives. Let's look at priorities—It is our duty to stop this sin against God and humanity.

—Mrs. Enrico Martino
Corning, N.Y.

'Chest' Gets Support

Editor:

The letters in the Courier-Journal from people who said they would not pledge to the Community Chest because some funds would go to Planned Parenthood is a sad commentary of our times. With 91 agencies served by the Community Chest the entire populace could find at least one group that was against their principles. Indeed there are many who can't stand anything "Catholic" who contributed to the Chest even though they knew some monies would be directed towards Catholic organizations.

The Church would not be in such a mess today in South America if some Planned Parenthood/Birth Control information was dispensed along with holy water and rosaries. It is a pity that many Catholics still think that heaven is open only to them.

When a family has brought into the world as many children that they (and not the state) can adequately take care of and bring up properly their obligation to God in this matter is well taken care of.

Bernard H. Florack
Brookview Dr., Rochester

Some Questions On Celibacy

Editor:

What kind of woman is the priest's wife? What are his children like? These questions will inevitably rise once marriage becomes optional for the clergy.

Actions determine character. God help the priesthood and the whole Church if the actions of any priest's wife and those of his children don't match his good example!

I believe the advice of many of our American bishops should be the norm for optional celibacy: Ordain married men. They would not offer themselves for the priesthood if their wives and children had not already proven themselves to be worthy of followers of Jesus Christ, the High Priest!

John J. Overlander
Rochester

Disputes Editorial

Editor:

Father Richard Tormey's editorial in the (CourierJournal 5-19-71) stinks. He tells the people working against abortion to give up.

He berates the Right to Life committees for their shortcomings but doesn't mention that those committees are doing the work the clergy should be doing. The least he could do is encourage these laymen.

James Kane
Elmira Heights, N.Y.

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"HE'LL NEVER COUNSEL ME, ELOISE!"

Courier Q & A

Q.—Is it permissable to go to confession to a priest in another parish who may be expected to give a more favorable answer to a problem than one's own parish priests?

A.—Yes, Canon 905 of church law permits us to confess to any priest of our choice—as long as he is approved for hearing confessions. The Church has always protected complete freedom in choosing a confessor. If the advice of one confessor does not satisfy us, or if he seems to lack understanding or is rigorous, we are free to go to another priest and accept his counsel and guidance.

FR. ALBERT SHAMON

Word For Sunday

The great revelation of the Old Testament was monotheism, "Hear, O Israel, the Lord your God is one God." Perhaps that was why Judaism was never a missionary religion. A religion with only one God is ridiculous to pagans. If God were one, He would be alone; if alone, He would be lonely; if lonely, how could He be happy? A god who lacked happiness could not be God. So pagans naturally drifted into polytheism — into believing in many gods and goddesses.

The great revelation of the New Testament was the Trinity. This doctrine answered the pagan objection. God is one God indeed, but this one only God is neither alone nor lonely, for He is a community of Persons — three to be exact, a trinity.

There is the Father — the Author of life. "The Lord begot me, the first-born of his ways" (R.I). Though we seldom use the word "beget," we know what it means. It means to produce something that is of the same kind as the producer. It differs from the word "make." To make a is to produce something different from the maker. A bird begets a bird, but the bird makes a nest.

Thus "the Lord begot me" means "God from God." We call the begetter Father and the begotten Son. When the Son became man, He (because He is Son) explained the Father. Because the explanation is difficult, "You cannot bear it now" (R. III), both Father and Son send their Love — the Holy Spirit. Divine Love pours out love into our hearts (R.II), for to love is to understand. A wife understands her husband better than her children, because she loves him.

The doctrine of the Trinity, therefore, reveals that God's inner life is a community life of love. Because God's life is a community of loving persons, man, made in His image, is to live with others in love. Man, God's image, must do three things.

First, he must have respect for persons. If there is mystery "however you look in the plash and gurgle of a running brook," how much greater the mystery in a human person. What folly to think we can know all about a person just by meeting him. Christ warned us not to judge precisely because we cannot penetrate the mystery of the human personality. Samuel Johnson was wont to say, God defers His judgment till Judgment Day, let us do likewise."

Second, man must give. God is essentially a giver. The Father gives the Son; Father and Son give the Holy Spirit; and the Holy Spirit gives love. And love gives, forgives, outlives and ever stands with open hands; and while it lives, it gives, for this is love's perogative — to give and give and give! The real Christian asks not, what will others do for me, but what can I do for others.

Last, man must invest his talents. In the parable of the talents, our Lord said in effect that the man who buried his talent was going to hell. If one does not enrich himself intellectually by study, emotionally by the arts and culture, spiritually by religion, what hope can he have against condemnation? Man must better himself, not for his own sake only but for the Church's. He must give life like the Father, spread truth like the Son, and shed love like the Holy Spirit and in the Church and unity in the community.