

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, Richford Building, 67 Chestnut St., Rochester, N.Y. 14604. They should be no longer than 1 1/2 pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

No War Is Popular

Editor:

I have just read your editorial, "A Joyless End to an Unpopular War?" (Courier-Journal 11-1-72). I heartily agree with Pope Paul's famous words, "War no more, war never again!"

But I ask you, have you ever known a popular war? Has any war in history where killing has occurred been popular? Did the end of this war take place? No, and therefore there was no celebration but if you stick around when the poor prisoners of war return to their families in the U.S., then we will cheer.

Have you personally spoken to returning servicemen? I have. They know why they were in Vietnam. To save honest, kind, free people, their "brothers",

from being overrun by a Communist government. It happened in Korea and it may happen again somewhere else.

Did you, on the other hand, cheer following the elections when a very popular president was re-elected by an overwhelming landslide? There was much cheering in our home.

However, war has never been popular.

The 10 years of bloodshed in Indochina is no more unpopular with me than the slaughter, daily, on our highways, nor the daily slaughter of our unborn babies in abortion clinics.

Our foster child is a Vietnamese child who fled from North Vietnam with his family and whose parents are now trying to make a living near Saigon, as refugees. Consider them. May God and our brave servicemen save them.

Kathryn M. Flanagan
246 Castlebar Road
Rochester, N.Y. 14610

Vote Meaning Misconstrued

Editor:

I am writing in response to an editorial which appeared in the November 8 issue of the Times Union in which it was opined that the abortion issue was of irrelevant importance during the recent election. I take strong issue with this nebulous example of the typical Gannett practice of burying its head in the sand.

Even a passing analysis of the election results clarifies the majority stand against abortion.

The positions of Fred Eckert, Frank Carroli, Fred Warder, Thomas Hanna and Ray Lill are all openly and courageously stated against abortion. They were all victors in the November election, and all ran against pro-abortion opponents. Gordon DeHond won with 64,969 votes against Father Dorsey's 46,352 votes. And with this pro-life plurality of 111,321 votes, Gannett, Inc. chose to exemplify the trivial 8,767 write-in votes for Thomas Laverne, whose name is a household word, and who was backed for the past six months by the abortionist Women's Political Caucus. It seems to me that Gannett Inc. is either astonishingly ignorant or intentionally incognizant of reality.

Of five local assembly district races and two senatorial races, Gannett, Inc. chose to magnify the election of William Steinfeldt, pro-abortion, (who, incidentally, was endorsed by the Conservatives), and to place some dubious emphasis on Laverne's nominal return. The situation that they prefer to ignore is that of seven political races, six pro-life candidates were elected.

Jean A. Black
266 Cross Gates Road
Rochester, 14621

deMontfort Praised

Editor:

"Let me but place my rosary around a sinner's neck and he will not escape me," were the electrifying words of a great Marian saint, Louis Mary Grignon de Montfort. Born January 31, 1673, in the little town of Montfort, France, he became a priest in 1700, and then set out on a missionary career that took him up and down the coast of France preaching devotion to Mary.

After a short sixteen years of intense apostolic labors, Father de Montfort died during one of his missions, shortly after coming down from the pulpit.

Pope Pius XII, who canonized St. Louis de Montfort in 1947, characterized the new saint as "the guide who leads you to Mary and from Mary to Jesus."

We are coming upon the 300th anniversary of his birth.

With all that I have been reading lately in the Courier-Journal concerning a renewed interest in Mary and in the Rosary, I feel it is only fitting for this diocese to have a public service on January 31, 1973, not necessarily honoring St. Louis, but one which could espouse his purposes more to a new generation of Catholics.

Would some church, institution, or Catholic lay group, such as the Legion of Mary, or The Blue Army, care to sponsor such a program on January 31st of 1973?

St. Louis de Montfort is very much a saint for our presently troubled times and whose profound writings were championed by four modern Popes.

Domenick White
293 Youngs Ave.
Rochester, N.Y. 14606

Wednesday, November 22, 1972

Beyond the Stained Glass



"THERE'S A LOT OF YOUTH WORK TO BE DONE IN THIS NEIGHBORHOOD, CHARLIE!"

Requiem Premature

Editor:

Re: "Novo Cedat Ritui". Let us be patient. The cord connecting us with the establishment is not so easily severed. As the adage has it, "Rome was not built in a day." During the severance, let us be charitable, one to another. "Qui potest capere, capiat". But then any quotation out of context is distasteful. And too, the Latin language, musty and ancient as it is, hardly would seem to best serve the "new

breed".

As far as I know, Latin is still the official language of the Church and the organ and Gregorian chant is still the musical media. "par excellence". And the others, might we almost say, are permissive. Let us not have our requiem prematurely, the future will ever be influenced by the past.

Also let us remember, "the window was opened for a breath of fresh air," that is, for renewal and revival and not for evisceration.

John H. Farrell
Seneca Falls, N.Y.

FR. ALBERT SHAMON

Word For Sunday



Sunday's Readings: (R1) Ez. 34: 11-12, 15-17. (R2) 1 Cor. 15: 20-26, 28. (R3) Mt. 25: 31-46.

This Sunday is the last Sunday of the Church Year. It is the feast of Christ the King. According to the Readings, Christ's role as king is that of shepherd and judge. In the previous two Sundays, Christ, like a good shepherd, warned us to be vigilant and prepared for the final judgment. On this feast the criterion by which the judgment will take place is set forth.

Some commentators think that it is a bit misleading to refer to this Sunday's Gospel as a parable of the last judgment. They feel the scene is an imaginative one constructed by Matthew to enshrine the core of the moral teachings of Jesus.

Since the parable comes just before our Lord's passion, these commentators view this moral teaching as the last word of Jesus to his disciples on this subject. The teaching is that man is judged entirely on his behavior toward his fellow man. Man will be judged, not by his knowledge, nor by his fame, nor by his fortune — but only by his help to others. To answer the objection — what about one's duties to God

— Jesus identifies Himself with those in need of help.

The help to be given others regards primarily basic needs — food, drink, welcoming strangers, cheering the sick, and visiting prisoners. Things anybody can do. The path to glory is simple.

That help must be given indiscriminately to all. Need is the sole standard. The wicked countered, "But, Lord, if we knew it were you, we would have helped." The good, on the contrary, saw a man in need. That was enough. Every man is a child of the same God and destined for Him. That knowledge suffices for the truly good.

That help is considered by God as given to himself. One of the shortest Epistles in the New Testament is Paul's to Philemon. Philemon was a well-to-do Christian of Colossae. One of his slaves, Onesimus, had escaped from his household. Onesimus ran into Paul at Rome. Paul brought him into the faith. Then Paul asked Onesimus, like a good Christian, to return to his master. Onesimus was fearful of the possible punishment (such as crucifixion). But Paul was confident Philemon would understand. So he wrote to him and said, "Welcome him as you would me." The letter says in effect, "What you do to Onesimus, you do to me."

The realization that what we do to another we do to Christ gradually eliminated slavery and gave rise to Christian civilization.

One could have traversed the Roman Empire in the zenith of its power from the Euphrates to the Atlantic, without finding a single charitable institution for the sick or for the poor. One could find in abundance monuments of pride, of ambition, of vindictive wrath, but not one record of pity for the poor. But the early Christians had so put into practice the charity of Christ that by the Council of Nicea (325 A.D.) hospitals were already in existence.

Eschatology means that we are capable of a final decision that will give our life a permanent character. It means we can win the Kingdom of the Father by choosing Christ as our King. We do this each time we help the needy because of Christ.

COURIER-JOURNAL

Bishop Joseph L. Hogan
President

Anthony J. Costello
General Manager

Carmen J. Viglucci
Editor

Rev. Louis J. Hohman
Episcopal Advisor

Vol. 87 No. 36 November 22, 1972

Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 15c; 1 year subscription in U.S. \$6.00; Canada and South America, \$8.50; other foreign countries, \$9.50. Offices: Richford Building, 67 Chestnut St., Rochester, N.Y. 14604. (716) 454-7050. Second class postage paid at Rochester, N.Y.

Courier-Journal



The neediest cases
in the diocese
will have a bleak
Christmas
unless you care.

Send your Contributions
To:

Courier-Journal
Christmas Fund

Care of
Catholic Charities
50 Chestnut Street
Rochester, N.Y. 14604.