

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.

Pen Works With Sponsors

Editor:

The power of the pen is not to be underestimated! Being outraged by "Maude's Abortion" on CBS and guided by Pat Costa's editorial listing the names and addresses of the show's sponsors, I wrote expressing my dissatisfaction.

I'm pleased to report four of five companies responded with the following results: Thomas J. Lipton, Inc. and North American Philips Corp. have discontinued sponsorship of "Maude". Frito-Lay, Inc. removed their commercials from the show on

Nov. 28 and Dec. 5 while they determine future participation on the program. Whitehall Laboratories made the standard evasive statements saying nothing, but forwarded a copy of my letter to CBS. General Electric Co. as yet has not responded.

The impact of our letters is seen in the results. Three of four sponsors have discontinued sponsorship of "Maude" based on its "abortion distortion" shows. Many good people must have written these companies expressing their dissatisfaction, and in the process, proving the "airways belong to the people". If you haven't taken the time to write yet, you may wish to thank these companies for their cooperation and let Whitehall Labs and GE know your feelings about

"Maude". The pen is mightier than the sword.

Steven S. Wiktorski Jr.
122 Rocmar Drive
Rochester, N.Y. 14626

Old Cards Can Be Used

Editor:

I hope your readers will be willing to help me in a project that is close to my heart. Each year I gather used greeting cards, birthday or Christmas or whatever kind, and make gifts for the patients at Rochester Community Hospital.

It is getting harder each year to gather the twelve hundred or so cards I need, so I am asking if readers would be willing to drop their cards off at my home when they have no more use for them. I would pick them up but have no car.

Mrs. Frank Smith
31 Quincy St.
Rochester

Send Papers To Missions

Editor:

Readers may like to mail their used Catholic pamphlets and magazines direct to the foreign missions.

If those who wish to do so will please send me self-addressed envelopes, I will give them the addresses of missionary priests and nuns who need Catholic literature.

Mary Conway,
14 Castle Street,
Cork, Ireland.

Marriage View Is Disputed

Editor:

Father Hogan's ideal couple (Love Is Sacrifice, 12-20-72) ought to have separate apartments, not just separate bedrooms, and preferably at opposite ends of the country. Think how romantic their letters and telephone calls would be then.

Since sex is only for procreation, they only have to see each other when they wish to have children. Think how exciting holding hands will be then, a novelty just like courtship.

To be serious though, novelty and discovery are what make courtship golden, but like youth, those days are not all as golden as we like to think. As love grows, so does the desire to give all of yourselves to each other, a desire that until marriage meets only frustration.

Everything may be used rightly or wrongly and sexual love is no exception. When it is used rightly, to express true and unselfish love and to bring two married people as close together bodily as they are in spirit, it has a value of its own. It is the strengthening, unifying and completing expression of that love that began in courtship. Unselfish use of sexuality to express real love does bring increased happiness. It also increases the feeling of closeness and harmony and love in a good marriage.

Affection can be felt only for pets or possessions, but love implies equality, respect, willingness to give of self, deep feeling and commitment. Marriage is a beautiful vocation and not an easy one. It deserves all the strengthening and support it can get — but in a realistic way.

Terry and Jerry Patti
47 Daley Blvd.
Rochester, N.Y. 14617

Wednesday, January 10, 1973



"NOW, BEFORE WE FILL OUT THIS MARRIAGE FORM, WHICH OF YOU IS GENE, AND WHICH IS JEAN?"

Humanae Vitae Discussed

Editor:

Recently (Courier-Journal 1-3-73), Father Louis Hohman buried the authoritative Church teachings regarding contraception.

Through His Word, as expressed through His Church, God forbids all forms of artificial contraception and permits the use of self-control in the rhythm methods only when serious reasons exist. There is no question that the use of the pill or other method of contraception when deliberately practiced with rejection of Church teaching is a mortal sin.

Humanae Vitae (Art. 16) affirms that when serious reasons exist, rhythm methods can be used. "If, then, there are serious motives to space out births, which derive from the physical or psychological conditions of the husband and wife... the Church teaches that it is then licit to take into account the natural rhythms... without offending the moral principles..."

As to contraception being a matter for confession, Pope Paul, in commenting on Humanae Vitae, teaches: "And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of Penance."

Father Hohman concludes his obscurantism by stating that the Church is "bound to give moral guidance in the exact degree of certainty she possesses" and immediately rejects the authority of Humanae Vitae teaching by incorrectly suggesting that non-authoritative opinions of theologians have or can invalidate authoritative Church teachings against contraception. The Holy See's endorsement of Cardinal O'Boyle's position and action against priest-dissenters of Humanae Vitae emphasized the exact degree of certainty and binding character of Humanae Vitae.

Does our Lord's teaching "He who hears you hears me" no longer apply to the Holy Father simply because Our Lord did not label it "irreversible, infallible and final?"

Joseph Murray
38 Wyndover Road
Rochester, N.Y. 14616

Changes Not Working

Editor:

In regard to the letter to the Editor (1-3-73 Old Traditions), I can't really believe that someone is finally standing up to be heard. I, too, have had a similar background of Catholic education. I was first led to believe that

ALL these changes were primarily made to bring more people back to, or into, the church. Wrong! They're not doing so! During my early years of Catholic training, the Church was one of the closest knit groups of "the faithful." One might even go as far as to say "well-organized," but today it's falling apart. Our church leaders claim they are looking for the reasons why. Are they dumb and blind? I don't mean to say that our pastors and priests necessarily are to blame, because really they are merely being obedient or taking orders, so to speak. (Whether they like it or not.)

The only thing I can't go along with Mr. Haszlauer's statement of "I quit" is that quitting is not the answer. We as individuals believing in God, must continue doing so as best we can. As one of our well known congressmen, Adam Clayton Powell, used to say... "KEEP THE FAITH BABY."

Gerald J. Brinklow
130 Yorktown Drive
Webster, N.Y.

Respect Diversity

Editor:

Re: letter of Mr. Joseph Haszlauer (1-3-73). As neither a liberal nor a conservative, as a Christian, I would like to answer Mr. Haszlauer and all those in the Church today, who seem to be "up tight" about non-essentials.

When my Lord Jesus deems my time finished in this earth, I don't really think it will add to my stature a single cubit, whether I prayed to Him in Latin, English, Spanish, whether my parish priests had long hair as He probably did, whether I praised Him in song accompanied by guitar, drum or organ, whether our nuns wore shorter habits or whether our priest was married or single. I think He will judge me on whether I took care of my parents in their old age with dignity and love, whether I loved my neighbor with skin a different color from mine, whether I saw Him in my poor neighbor and helped Him, whether I loved my enemies and did good to those who hate me, whether I had understanding and compassion for people who have different opinions than I, in other words, whether I loved my neighbor and washed his feet.

I admit this is no easy task, it's a lifetime job; a heavy cross under which I sometimes stumble, but this is what He asks. Since we are truly all one in Christ, can't we now ask Him for the strength, courage and love to put aside our criticisms, respect the wonderful diversity with which God made us, and make this world a better place by loving each other as He loved us?

Mrs. George Misner
Forest Hill Road
Apalachin, N.Y.

FR. ALBERT SHAMON

Word For Sunday



Sunday Readings: (R1) 1 Sm. 3: 3-10, 19. (R2) 1 Cor. 6: 13-15, 17-20. (R3) Jn. 1: 35-42.

Outside the Christmas and Paschal cycles, there are 33 or 34 Sundays. They are called Sundays of the Year. The first of these Sundays, the Baptism of the Lord, closes the Christmas cycle; the last is the feast of Christ the King. Some of these Sundays come before Lent; the rest follow after Pentecost.

The Gospels of the early Sundays tell of our Lord's early ministry after his baptism, like the call of the apostles in this Sunday's Gospel.

The theme for Sunday's Gospel is God's call and man's response.

The call of Samuel and of the four apostles are vivid instances of the truth that every man has a vocation. Life is purposeful; every man is called to fulfill some purpose. The New Testament is freighted with vocational expressions. Christians are spoken of as "called to belong to Jesus Christ," "called to holiness," "called to live in freedom," "called according to God's purpose."

God's call is not always clear and distinct. Samuel mistook his voice for Eli's. Samuel needed guidance. He went to Eli for it. Eli could have said to Samuel, "Now, listen here, I'm the priest around here. You're just a boy of twelve. You're hearing things. Forget it. If God wants to speak, He'll speak through me."

Or Eli could have said, "Well now, you've heard a voice! Let me see. You know what I think it means?" And then Eli could have perpetuated some pet opinion of his own.

But Eli did neither. He sent Samuel to God, and God spoke to Samuel.

The same was true of John and Andrew. They also needed direction to discover Christ; and the Baptizer give it, even though he knew that when he had pointed out Christ to his disciples they would leave him.

Youth needs counselors today — parents of the caliber of Eli and the Baptizer. Men and women willing to take second place in leading others to God. Men and women who guide but do not impose, who draw but do not drive, who point out but do not force, who inform consciences by echoing the voice of God expressed in the teachings of Christ in his Church and who motivate youth to make the right choices by themselves setting the right example.

Samuel listened to God's voice; in reward he received a message. John and Andrew spent a day with Jesus; they ended up living the rest of their lives for him. Cooperation with God in the little things wins greater things.

With children, God is so patient. Three times he called Samuel — and by name. Even with grown-ups, Jesus goes more than halfway. When John and Andrew tagged after him, he took the initiative to ask, "What are you looking for?"

They asked, "Where are you staying?" They wanted to have a long talk with him. They were seeking the Messiah in dead earnest. And he did not let them down. "Seek and you shall find."

Andrew told Peter, "We have found the Messiah." John noted the time — about four in the afternoon. Whenever a man meets Jesus, he knows the date and the hour. For he is never the same thereafter.

A vocation common to all Christians is to lead others to Christ. An old man, like Eli, guided a young man, like Samuel. A brother led a brother — Andrew, Peter — to Christ. God works at the most unlikely times; sometimes when men are asleep, as in the case of Samuel; other times after work, at 4 p.m., as with John and Andrew. But best of all, God often works through the most unlikely people — you and me — if we let him!

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Bishop Joseph L. Hogan
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Editor

Rev. Louis J. Hohman
Episcopal Advisor

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