

Editorial

O'Hair's Latest

We must admit we had not seen evidence of the latest Madalyn Murray O'Hair venture until a reader sent a clipping from an Oklahoma newspaper. Her new campaign aims at silencing the voice of religion on radio and presumably on television.

Anyone who thinks there really isn't enough religion on the airwaves to worry about is wrong. Locally the diocese has many splendid representatives with fine cooperation from local radio and television outlets.

In addition, the Christian Broadcasting Network with an outlet in Ithaca does a fine job of transmitting the message of God into the world.

And with the Church's increasing awareness of the value of such means of communication, it could be assumed that more use of the electronic media will be upcoming.

Not so if Mrs. O'Hair has her way. And if anyone thinks she can be ignored, they are forgetting that she almost single-handedly managed to ban prayer from public schools and waged a surprisingly effective campaign to keep astronauts from relaying religious messages from space, although it failed.

De-Polarizing

We can't help but think that a recent article in the St. Anthony Messenger is just what the doctor ordered for these contentious days and for those who insist on labeling themselves and others "liberal" or "conservative."

The magazine in its June issue provides "A Post-Vatican II Attitude Index Guide for Polarized Catholics." Here are some topics, some polarized views, and some fun. You will have to decide for yourself whether "A" stands for liberal or conservative.

Vatican II: A. The beginning; B. The beginning of the end.

Curia: A. An Italian home for the aged; B. Viva il Papa!

Renewal: Doing your own thing; B. Renewing your faith in the old thing.

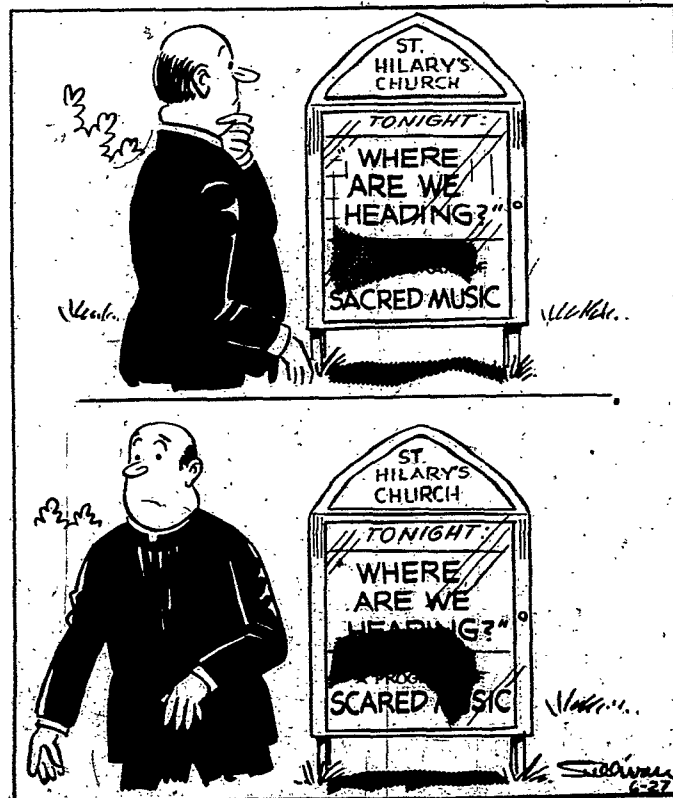
Magisterium: A. The Lord's interpreters; B. Theological board of censors.

Women's lib: A. God knows what they're doing; B. She sure does!

Giving Witness: A. Burning draft files; B. Burning draft dodgers.

Kiss of Peace: A. See how we love one another; B. Germ-spreading, hypocritical farce.

And so on. There is more such spoofing of our often rigid and humorless views in the Messenger. A perfect June tonic.



Opinion

DPC Priority Challenged

Editor:

The Holy Rosary Board of Education is disturbed by the low priority assigned to the parochial school system by the Diocesan Pastoral Council. According to the Courier-Journal 6/18/75 the system was ranked 14th in a list of 26 priorities. We are also distressed by the virtual rejection (22nd place on the list) of the proposal to inform the Catholic community of their rights as American citizens in the use of their education taxes. We believe that neither of these priorities properly reflects the mind of the Second Vatican Council nor of the Catholic community in the Diocese of Rochester.

The Vatican Council's "Declaration on Christian Education" says: 1) "Among all educational instruments the school has a special importance." 2) "Parents who have the primary and inalienable right and duty to educate their children must enjoy true liberty in their choice of schools." 3) "The public power must see to it... that public subsidies are paid out in such a way that parents are truly free to choose according to their conscience the schools they want for their children."

The Council warns that school monopoly must be avoided because of the bad effects this has on natural rights, the development of culture, and the pluralism existing in many modern societies. It then goes on to say, 4) "The Church esteems highly those civil authorities and societies which, bearing in mind the pluralism of contemporary society and respecting religious freedom, assist families so that education of their children can be imparted in all schools according to the individual moral and religious principles of the families."

In light of these statements we call upon all members of the Diocesan Pastoral Council to re-think their stand in this matter and to assign a top priority to parents' rights in education by vigorously supporting the parochial school system. Since the costs of education are continually rising, we also call for a vigorous program of education and political action so that parents may secure their rights to use their education tax money in accordance with their consciences.

Finally, we call upon all members of Holy Rosary Parish, together with the Catholic community of the Diocese of Rochester, as well as all parish Boards of Education, to make their stand on these matters known to the members of the Diocesan Pastoral Council.

Mrs. Cyril Sailer, chairman Holy Rosary Board of Education 414 Lexington Avenue Rochester, New York 14613

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Bishop Joseph L. Hogan, President

Anthony J. Costello, General Manager

Carmen J. Viglucci, Editor

Rev. Louis J. Hohman, Episcopal Advisor

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Favors UFW Boycotts

Editor:

I support Bishop Hogan's courageous stand in support of the farm workers who are trying to get better working and living conditions. Since I also came from a rural area and was born on a farm, I remember well how hard farm work is. We should all join in and help California farm workers by not buying or eating grapes, lettuce or Gallo wine. If we had more religious leaders like Bishop Hogan and if we all followed his example of extending concern beyond our own city or diocese, the world would be a much better place in which to live.

Frank E. Keenan 95 Fort Hill Terrace Rochester, N.Y. 14620

Chesterton on Confession

Editor:

G.K. Chesterton wrote in his autobiography:

When people asked me, "Why did you join the Church of Rome?" the first essential answer, if it's partly an elliptical answer, is, "To get rid of my sins." For there is no other religious system that does really profess to get rid of people's sins. It is confirmed by the logic, which to many

seems startling, by which the Church deduces that sin confessed and adequately repented is actually abolished; and that the sinner does really begin again as if he had never sinned. When a Catholic comes from Confession, he does truly by definition, step out again into that dawn of his own beginning and look with new eyes across the world to a Crystal Palace that is really of crystal. He believes that in that dim corner and in that brief ritual God has really remade him in His own image. He is now a new experiment of the Creator. He stands, as U said, in the white light at the worthy beginning of the life of a man. The accumulations of time can now longer terrify. He may be grey and gouty; but he is only five minutes old.

All the advantages of Confession are put down here by Chesterton so expertly that one need only to quote them in order to benefit from them.

John J.A. Overlander 201 Wimpledon Rd. Rocheszer, N.Y. 14617

Letters intended for publication must be addressed to Opinion, Courier-Journal, 67 Chestnut St., Rochester, N.Y. 14604.

They should be no longer than 1 1/2 pages, typed double-spaced, with names and addresses. The paper reserves the right to edit all letters.

WORD FOR SUNDAY



Fr. Albert Shamon

Sunday's Readings: (R3) Mt. 11:25-30. (R1) Zec. 9:9-10. (R2) Rom. 8:9, 11-13.

Our Lord's remarks in this Sunday's Gospel follow immediately after His rejection by Corozain, Bethsaida, Capernaum. He had worked signs and wonders there, but they had refused to trust Him or commit themselves to His teachings. The people were content to remain as they were.

In an ecstatic outburst of praise to the Father, Jesus revealed who He truly is — the Wisdom of the Father, His only Son. Then he explained why so many had rejected Him. To understand Him and his relationship to the Father, one needed childlike simplicity. "What you have hidden from the learned and clever, you have revealed to the merest children." Never has there been so much "learning" and cleverness as today. Can that be why a small coterie of the intelligentsia keep seeking to have Christ legally outlawed from American public life.

The First Reading identifies the Messiah, not with the learned and clever, but with the lowly and childlike. Zechariah foretold that the Messiah would one day enter the Holy City, not as a warrior, like an Alexander the Great on a prancing warhorse, Bucephalous, but in all lowliness and gentleness, riding on a colt.

It was to the lowly that Jesus issued the invitation to come to Himself. And the reason He gave was that "I am gentle and humble of heart."

As fires tend to burn out unless nourished by fuel, so the love for Christ grew colder and colder as the centuries went by. In the seventeenth century the frigid heresy of Jansenism denied the love of Christ for mankind. Hurt to the quick by this attack on His

love, our Lord picked out a lowly and childlike nun, St. Margaret Mary, to blast the blasphemy of this heresy. Just three hundred years ago (1675), He showed Margaret Mary His heart. In it was the wound of Longinus, encircling it was a crown of thorns, flames burst from it, and in the midst of the flames a cross was planted. "Behold the heart," our Lord complained to Margaret Mary, "that has loved man so much and is so little loved in return."

Once Father Mateo, the twentieth century apostle of the Sacred Heart, asked a group of children why the crown of thorns is shown around the heart of Jesus and not around His head. A young boy, again one lowly and childlike, gave the perceptive answer: "Our sins hurt Jesus more in His heart than they do in His head." How very true! Our Lord said to St. Margaret Mary that the cause of all His sufferings during His Passion was His immense love for men.

To encourage people to approach Him, our Lord made a number of promises to Margaret Mary. For our Lord to make promises was not something new. The Gospels are replete with examples, including the one in this Sunday's gospel: "Your souls will find rest."

In the promises made to St. Margaret Mary, Christ was very explicit. He promised to those who had devotion to His Sacred Heart "peace in their homes," "comfort in all their afflictions," "abundant blessings upon all their undertakings." And who does not know the Great Promise: "I promise . . . to all those who communicate on the First Friday in nine consecutive months the grace of final penitence; they shall not die in my disgrace without receiving their sacraments." Students of St. Margaret Mary's writings, have formulated these promises of the Lord in an orderly list as "The Twelve Promises."

Of course we should love Christ without love of reward, but we are human, and Christ takes us as we are. He knows that what often begins in fear will end in love. Moreover each promise does demand a response. No matter how sweet, a yoke is imposed. No matter how light, there is a burden — something to do! "Come to Me" — be devoted to my Sacred Heart: love Me!