

Editorial

The Election

Despite his refusal to endorse a constitutional amendment on abortion, President-elect Jimmy Carter apparently did fairly well with Catholic voters. Although analyses vary, it seems he did no worse than break even with President Ford among Catholics. Even more amazingly, if an Associated Press report is accurate, Carter garnered 54 per cent of the vote of those who favor a human life amendment.

Admittedly, these developments defy understanding but the American voters have never been noted for pure logic. However, there may be some obvious reasons, number one of which is that President Ford's own position, returning the question to the states, was not satisfactory, although a bit more acceptable to human life adherents than Carter's.

Then, too, there was a wide range of issues, other than abortion, with which Catholic voters were concerned. The U.S. bishops, through Archbishop Bernardin, made it clear that they were not endorsing either candidate and also that there were many issues to be considered.

On top of all of that, it should be clear that American voters, and certainly Catholics, do not follow directions from on high as once they did — whether such guidelines come from political leaders or bishops. Such unpredictability is healthy.

President Ford, it has turned out, has been an interim president. His honesty has served the country well and he has performed an admirable job in healing the country from the excesses of the previous president. The president-elect is indeed an unknown quantity but apparently the American voter maintains some hankering for adventure.

The presidential battle was not the only race of particular interest to New York State voters. Daniel Patrick Moynihan has defeated a champion of the human rights amendment, James Buckley. Sen. Buckley has served well the fight for the rights of the unborn and we feel confident he will continue in that arena, though his effectiveness, of course, will be diminished. But there are others in the Congress who will continue the official effort. The good fight will persist.

Archbishop Bernardin has wished Jimmy Carter well. May we offer our own prayer to the president-elect: "May the peace of the Lord be with you."

Archbishop Warns Of Nazism

We have uncategorically criticized the rebirth of nazism wherever it has been evidenced — whether in Milwaukee, the surrounding area of Washington, D.C., or in South America. We think this is our duty, and that of every freedom-loving person in the world.

Archbishop Helder Camara of Brazil, a staunch believer in human rights, has offered his insight into the resurgence of nazism in Latin America.

"On the South American continent there is a strong rebirth of neo-nazism. You can except Costa Rica, Venezuela and Colombia which are not military dictatorships. And Mexico is in a class by itself. But neo-nazism means nationalism, with all its implications. In the name of national security you can do anything, even what is against the law, such as torturing people.

"I do not speak against Brazil, but against injustice wherever it is in the world. And just because I refuse to limit myself to a criticism of communism, I am for that reason branded a Communist."

The tactic of branding enemies of nazism as bolsheviks is not new.

Anyone who feels that it is permissible to allow nazism to gain credence in any corner of the world as a weapon against communism (have we so soon forgotten?) is running the ironic risk of inviting communism as an alternative to people oppressed by extreme nationalist rulers.

We must oppose any system of oppression — Nazi, Communist, friend or foe — in expression of our own belief in freedom.

Opinion

Celibacy 'Extra Gift?'

Editor:

I could not agree more with most of Bishop Hogan's article on celibacy. It was obvious that he has done much reading on the subject, and his deep concern for his priests impresses me greatly.

I didn't realize, however, that we were "shock troopers" the Bishop describes. In fact, I have always thought of us more as peace makers. I must study this aspect of our vocation.

Although Bishop Hogan seemingly dismisses "the other side" with three lines. In fact, I have always thought of us more as peace makers. I must study this aspect of our vocation.

Although Bishop Hogan seemingly dismisses "the other side" with three lines, he gives many a pungent argument for optional celibacy.

It would seem that the law of clerical celibacy binds all to live as if they received the gift of celibacy even if God did not give it, and He obviously did not give it, or it has not been accepted by thousands of priests not bound by the law of celibacy in our day, in the Eastern Rites of the Catholic Church, and for almost two thousand years of Catholic Church history. (I believe the First Pope was, or at least had been, married. Cf. Mt. 8, 14). It would seem Christ had no particular problem with whether his disciples were married or not, and I don't understand why we today should be so hung up over the problem. Some receive the gift of celibacy, some evidently do not. All of us, with a few exceptions, must live with this law however. (The exceptions being those priests in Europe who are converts and were ordained, despite the fact that they were married, because they were former Anglican or Lutheran ministers).

Along with Bishop Hogan, I agree that "if optional celibacy were offered to me tomorrow and I had to make a decision, it would mean that I had not achieved maturity. Although it would mean no big decision for many, perhaps the bishop would not make the same one as others.

Some were given the vocation to be priests and worked for years overcoming many obstacles to bring that gift of God to the altar at the time of ordination to the priesthood. Because they did not receive the gift of celibacy as did the bishop, I hope they are not less in their priesthood. Those not receiving the gift accepted celibacy because it was the law, a law which

has been kept and with the help of God always will be kept, so long as it is in force.

Celibacy does need the support of parishioners, not only for their own priests but those also who are not directly working in a parish or with a community of peoples, as are many of our priests in special work. Also, as the bishop pointed out in his "Pastoral Perspectives" it takes a great deal more than that.

In the quote the bishop uses from Father James Gill, there is mentioned the "human need of approval." I think and hope that we are approved of by the people we work with, but either more is contained in that word "approval" than denoted, or something is left out, namely, the need to be needed, understood, accepted and loved (not sexually).

In agreeing with Father Richard McCormack, I wonder what is implied that

a. those who do conform to this law, because it is prerequisite to priesthood at this present time and rite, should up and leave because the gift was not offered, or

b. they should be exempted or dispensed from the law, or

c. we should just grieve over their plight of having only received one gift and not two as law seems to require.

Yes, celibacy is a gift. I wish everyone who needs it, would receive it. Unfortunately, as Father McCormack says, a fairly good number have not received it or if they did, didn't accept it when offered.

For those who did not receive this gift from God, it is a shame that we (the Church) demand they be and act as if they had. For those who did receive the offer and refused it we must pray harder.

I am afraid in demanding an extra gift from all who receive a vocation, we cut our noses off to spite our faces.

I am also afraid we have not been open to the Spirit in this regard. Perhaps we have valued human tradition more than we have the vocation of Priesthood.

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Not Represented At Detroit

Editor:

WHO SPEAKS FOR WHOM?

What kind of representation did the Roman Catholic have at the



"I WONDER WHAT ST. FRANCIS WOULD THINK OF THE PASTOR'S OPINION OF PIGEONS."

More Letters On Page 5

recent Detroit Conference? The slogan liberty and justice for all is beautiful, but in this case very deceptive.

We have some serious questions about the whole matter.

1. By whom were Rochester delegates chosen?
2. What kind of qualifications were needed to be a delegate?

It seems to us that the vast majority was chosen to represent the opportunistic American Catholic, instead of the fundamental Roman Catholic. Whereas there are American Bishops, there is no such thing as an American Catholic Church.

Most of the planks voted on are of appeasement and permissiveness created by weak leadership, and a total avoidance of Vatican doctrines. The planks seemed to hide dissension and permissiveness behind prayers and beautiful slogans, with absolutely no reference to the truth and disciplines of Vatican II. As believers in Vatican II, we feel, we are not represented at the Detroit Conference.

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Missioner Seeks Rosaries, Etc.

Editor:

This is the third time that I appeal to your kindness.

Religious articles are of immense help in my work in the missions, especially to bring the children for holy Mass and religion classes. Kindly request your good readers to send me their spare rosaries, statues, medals, religious Christmas and Easter cards. They can be sent to:

Father Paul Cruz
St. Thomas Church
Sasthankotta P.O.
Kerala, India

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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.

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