

Editorial

# 'This Was A Man'

The world was graced with Bishop James Edward Kearney for 92 years and this diocese was especially blessed to have him with us for 40 of those years, 29 as our ordinary.

Perhaps no other religious figure was so widely known throughout this area; certainly none was so universally loved. James Edward Kearney, it can be said, cut a swath through life.

Now reams of copy appear about the man, and justly so. And editorial writers much less apt at turning phrases than the man himself try their hands at eulogizing him—with the unsettling realization that he himself is looking over the copy from his new vantage point.

Common words pale alongside the poetry of the man himself. So may we turn to one of the loves of Bishop Kearney, the Shakespearean phrase, for these fitting lines:

His life was gentle, and the elements  
So mixed in him that Nature might stand up  
And say to the world, 'This was a man.'

## Jan 22 — Living In Infamy

Even Dec. 7, 1941, that date which Franklin D. Roosevelt predicted would live in infamy has less impact and meaning than Jan. 22, 1973, to many Americans. The first date marked a surprise attack from an outside force; the second the nadir of a gradual sinking of the nation's principles on a vital issue.

The fact that we Americans can go about our daily business and recreation, able to look the other way while the slaughter of the innocents continues, probably means that either we are awfully strong or very weak. If it is strength that we should pray that sensitivity be added. If it is weakness that let us pray for courage.

Almost all other considerations, all other debates, all other confrontations, and we mean religious, social or political, pale along the simple fact that we as a nation condone the abortionist's scalpel or saline solution as a social remedy.

Cardinal Terence Cooke has noted that as we mark Jan. 22 this year the nation will be in the midst of passing the torch of power. He points out that it would be an appropriate time "to proclaim once again that human life is sacred and of surpassing value, and that the right to life of every human being, unborn and born, deserves protection and care by society."

Keep up the good fight, the cardinal exhorts, by working to implement "the educational, pastoral and public policy aspects of the U.S. Bishops' Pastoral Plan for Pro-Life Activities." He asks all to work for a constitutional amendment to overturn the heinous decision as well as working to provide alternatives to abortion.

Pro-lifers will be marching this Jan. 22 across the diocese and across the nation, including in the nation's capital. We urge all who believe in the dignity of a single, human life to make the effort to march. By your numbers, it shall be known that the battle for life persists. Not even Supreme Court decree can make genocide right. And if anyone thinks the term is too strong, let it be considered that one million babies were aborted in 1976 in these United States.

In Washington, D.C., site of a pro-life march annually and site of the inauguration of a new president at about the same time this year, there were more abortions than live births in 1976 — and most of these abortions were on blacks. In a society noted for its racism this fact alone should give due cause for consideration.

So, for most Jan. 22 is a depressing date, one which we must all learn to live with. Perhaps in that fact lies its only saving grace — at least we are alive.

# Opinion

## GEM Funding Stance

Editor:

The recent Church Unity Weekend (Jan. 16-17) brings to mind a topic of some interest to your readers and Catholic parishioners in Monroe County. In connection with this weekend these parishes had received an episcopal-authorized request for a second collection to be taken in these Catholic churches as a fund-raising effort to provide financial support for GEM (Genesee Ecumenical Ministries) from Catholic sources. Some parishes, including Blessed Sacrament, have taken a negative attitude to this request and I would like to detail the why of this stance:

1) Many of us were under the impression that Catholic financial support for GEM was a diocesan responsibility and was handled as an item on the diocesan budget which is funded to a great extent by parish assessments already. Hence, the question of double taxation arises.

2) GEM, it seems to me, continues to have minor impact on individual parishioner motivation toward ecumenism because of the type of programs it is involved in, e.g., judicial reform, capital punishment issue, grape and lettuce boycotts, etc.

3) GEM consistently avoids participation in other ecumenical ventures, which would have more impact on a broader cross section of people, such as concerns about moral and ethical values in public school education, concerns about the increasing governmental tendency to tax churches (e.g. Pure Waters), concerns about pro life issues, such as abortion, definition of death legislation and the like, which affect millions—not just the few hundreds affected by the issues selected by a "choice few" as GEM's executive board.

4) GEM has made little or no attempt to allow for local parishioner input on its activities, while at the same time (through our Diocesan Ecumenical Office) it asks for local parishioner support. Is this another classic example of "taxation without representation?"

5) Many neighborhood ecumenical associations, on the contrary, are dealing with these and other people-oriented issues that have broader appeal to the ordinary parishioner. I cite Southeast Ecumenical Ministry as one example and add the fact that Blessed Sacrament is one of 15 churches participating in and supporting financially (to the tune of \$1,200 annually, for several years now) such programs.

Thank you for the opportunity to explain a stance, which, if unexplained, could be interpreted as being hostile to ecumenical cooperation. The record shows the very opposite to be true of the Blessed Sacrament parish community for many years past.

Father John P. Norris  
Pastor, Blessed Sacrament  
Rochester

## Child Abuse Program

Editor:

I strongly share your interest in the child abuse problem facing our society today.

You may be interested to know that as a result of a listener's call on my morning radio program on WNYR, we were able to bring about the formation of a new organization called SCAN (Stop Child Abuse Now) to address the problem of child abuse.

SCAN invites your readers and other individuals interested in the subject to its next meeting at the Pitts-Colony Clubhouse, 1700 Jefferson Road in Rochester on Wednesday, Jan. 12 at 8 p.m.

SCAN's objectives are threefold:

1. To review current legislation and take action steps to assure that current statutes on the books are adequately enforced.

2. To push for amendment of child abuse laws, if deemed advisable.

3. To educate the public on the problem of child abuse and what action individuals may take when a child is abused or maltreated.

We will be discussing the child abuse issue in the future on my show on WNYR (680 AM). I invite your readers to listen and participate in my show.

RADIO STATION WNYR  
Dave Diamond  
WNYR Morning Host

## Regulations . . . or Love?

Editor:

Our first thought is that we would be ashamed to have any of our truly Christian Protestant friends read Father Cuddy's column of 12-15-76. But, perhaps not — they would be too intelligent and too loving to be offended by it.

Father Cuddy sneers at the "muddled" writings of Father Hohman and Sister Kircher on intercommunion and at the "high and Mighty Mod" priests who practice it. We suggest to Father Cuddy the Christian thought that he might be wrong. It might be that these others see in the Eucharist Jesus' tangible showing of love for ALL of us, and how he wants us to use this love in loving one another, whereas, Father Cuddy seems to lose this in his concern about regulations. Or does he think the body of Christ is the private property of the Catholic Church to be dispensed as the Vatican sees fit rather than as Jesus wants it when he offers it to "all of you"?

Adolphe and Loe  
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## Jan 22 Reminder

Editor:

Happy New Year, nephew, and congratulations on the fourth anniversary of the U.S.

Supreme Court decision. You and your loyal minions are doing a marvelous job. Six to eight million thus far and with new scientific methods, along with your continued success, the number of abortions should climb even beyond our expectations.

Why even the word itself is becoming commonplace, invoking no imagery whatsoever. That's splendid. Let them continue to feel at ease while talking about it in their little circles. But, Hodge, don't, for Heaven's sake, let them mention what an abortion really entails. That would surely put a damper on things. If it is mentioned however, don't panic. Remember your training and resort to our indispensable weapon; show them how modern and pluralistic they must be if they wish to remain with it. How easy they fall into place with that one.

Now, there are a few who do not fit into the norm of things. They may never be won over, so be careful of that bunch. Each year at this time you'll find them marching in protest at what we worked so hard to achieve, and they are quite confident they will succeed. Thus far they are considered radicals or something to that effect. A bit odd they are, in the dead of winter and all. You'd think they would have more sense with all that flu headed their way. In any event, they are a stubborn lot and can cause us nothing but grief; being that they follow the enemy so closely. Stay clear of them, avoid any discussion with them and concentrate on the soft, progressive type. You have many of their religious leaders engrossed in other matters.

Well, Hodge, our father below is calling and I must go. Keep up the good work and we'll have many good years ahead of us, besides keeping him off of our backs. Try and dissuade any you can from turning out on the 22nd, then assign them to the others for the rest of the year. We will make room down here for as many as you can send. Write when you can. Your affectionate Uncle, Podge.

Richard and Teresa Hussar  
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Rochester, N.Y.

## Jesus IS Eucharist

Editor:

Re the children who found Holy Mass "boring"—it should be "less formal" etc.

Our greatest single neglect in educating children today is the failure to make clear to them that Jesus is really present in the Blessed Sacrament. Our coordinator agrees that this teaching, although taught in school, is not being reinforced strongly enough in the home. He is really there—the same Jesus who walked the earth, that we would have loved to know personally, or so we say.

I find myself that I am kidding myself if I say that I want to know Jesus and He is only a short way away on the bus—at daily Mass.

I am kidding myself if my favorite TV program is more important than an evening of reparation to the Most Blessed Sacrament. I am kidding myself if I teach

CCD and never go to Jesus at the church and dedicate my time beforehand so that it will bear fruit.

A prayer group can be held on church grounds, but how often do we go to Jesus where He is, in order to praise Him?

Jesus is everywhere, but in His Most Blessed Sacrament He is Emmanuel, God with us, right next door in church!

My failure is a failure to face reality. It is growing.

Many children today find it hard to understand the real meaning of Holy Mass because Jesus does not seem to be really there. The adults don't seem to think so—other things are so much more important—community, liturgical excellence, etc. The greatest single fact is omitted in all of our teaching. Yes, Jesus is really there! You don't have to go to Jerusalem!

Agnes O'Herron  
205 Overland St.  
Elmira, N.Y.

## Article Seen Misleading

Editor:

I am writing to elaborate on some of the information concerning the Chemung Catholic schools attributed to Dr. Thomas Curran in the Courier-Journal series of articles. I have great admiration for Dr. Curran, especially for what he did for our school system at the time of the 1972 flood. As your paper correctly reported, it was he who went to Washington and Albany and secured funds for the repair and continuance of our system.

Your article quotes him saying that those funds were "sequestered by the parishes." It is he who wanted the monies "sequestered," if we are to use that word, as part of a "crisis fund."

The fact is that we were facing a crisis in 1972. Our summer collections during those hectic days were reduced one half. The banks graciously allowed a moratorium on our principal payments. The budget that had been accepted in a month before the disaster was unrealistic now. We opened our doors in September with no assurance as to how long we would be in business.

Fortunately the state monies came in full in 1972 and half was used for operating expenses.

The crisis had not ended in 1972. Parishes were feeling the effect throughout 1973. If the monies to assist flood victims and to repair flood damage to school properties had not been available we would have had a bankrupt school system.

To further clarify, it wasn't the "parishes that sequestered," but a vote of the school board which passed the '73-'74 school budget that caused a reduced quota for parishes, resulting from the monies obtained from the government.

Your article, probably unconsciously, hinted at parochial avarice in 1972. The idea is completely erroneous.

Father John J. Leary  
Pastor, St. Mary's  
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