

Editorials

Thanksgiving

Thanksgiving seems to be approaching the status of a national holy day. Unabashedly and boldly Americans, religious and otherwise, take time out to offer our Creator thanks, either explicitly or implicitly

And annually more and more churches are scheduling special services and liturgies to try to express gratitude to our Maker for the bounty we enjoy.

Somehow, however, it just isn't possible to ignore the fact that some have not been invited to the feast. Heaven forbid that we taint our prayers of thanksgiving by noticing that the hungry and the lonely are indeed with us.

Every year, the Courier asks its readers, if we may be so bold, to include in the prayers of thanksgiving an extra supplication that the means be found by which all of God's children can share in the banquet.

Disservice

Elsewhere in this edition is an account of a talk given recently in this diocese by Father Francis E. Fenton. To be frank, it was a speech laced with hatred, diatribe, vilification and that peculiar blend of fear-mongering and subtle self-aggrandizement that characterized Sen. Joseph McCarthy of another day.

His constant appeal to bitterness, prejudice and fear overpowered any effort at legitimate disputation over the state of present-day Church affairs.

Though a great deal of his talk was devoted to Church matters, an equal portion was given over to warning about the Communist menace. The priest is a member of the national council of the John Birch Society and at times seemed more intent on spreading its doctrine than helping solve the Church's problems.

His uncalled for dig at the bishop of this diocese and his bitter denunciation of Pope Paul VI are not befitting a priest of the Catholic Church

At a time when society in general and the Church in particular are crying out loud for healing, it ill behooves a supposed evangelist of Christ to be spreading hatred and division.

It is still unclear what organization brought Father Fenton to Rochester, although the audience was told it was a random group of laymen. Whoever, they have done a disservice to their Church and to Christianity.

The Court and Contraceptives

The Supreme Court of the United States continues to be perplexing.

The court declared unconstitutional a New York State law making it a crime to sell or distribute contraceptives to anyone under 16, which prohibits distribution of contraceptives to persons over 16 by anyone other than a licensed pharmacist, and which proscribes anyone, including licensed pharmacists, from advertising or displaying contraceptives.

The seven members of the nine-member court who concurred in this decision used "right to privacy" as the premise of their thought.

We disagree with the decision and support the Archdiocese of New York which declared the ruling encourages promiscuity. It also ignores the will of the legislative and executive arms of government and the wishes of parents. In short the judicial branch once again has ignored the will of the people.

Granted, society is a crazy quilt, made up of diverse, ideological patches, each of which deserves consideration and privacy and just rights. Yet it is the cornerstone of responsible government that at times the privileges of some or even many must be subjugated for the overriding general welfare. That is what law is all about. The converse is anarchy.

The decision also comes at a time when many are disgusted at the use of juveniles in pornography. The high court decision, while not encouraging such nefarious action, definitely does not help efforts to curb it.

DIES IRAE: A TRANSLATION

The poem, Dies Irae, is one of the precious treasures of Christian literature. Written in the 13th Century, probably by the Franciscan Thomas of Celano, it expresses the medieval mindset concerning the Christian doctrine of death and the final judgment.

Its poetry is cunningly wrought, its Latin vocabulary hauntingly beautiful. No translation, even by a master linguist, can rival the original. The one submitted here is newly made to convey in simple idiomatic English its authentic sense. The original meter is iambic tetrameter. The terseness of Latin cannot be reproduced in English within the same tight rhythmic scheme; and so no attempt is made to do so in this translation.

Its appearance here is timely, because it was first used in the Liturgy of the last week of the Church Year (Advent begins next Sunday) and has again been restored there in the renewed Liturgy of the Hours. - Father Benedict Ehmman.

A day of wrath, a day of days

Will waste the world in awful flame, As witness David and the Sibyl

What trembling then will be When the lordly judge shall come To bring all things to strict account

The trumpet shrilling its brazen noise Through all the regions of the tombs Will summon all the dead before the throne

Astounded shall be Death and Nature too When all creation comes to life again, To give accounting to its Judge

The written scroll shall be brought forth, Revealing all the record of mankind: From it the judgment of the world is made.

The Judge will sit upon the judgment chair, All hidden things will now be manifest; Due justice now will come to all.

What shall I, poor wretch, then say?

Whom shall I seek out for patron? When ev'n the just may not presume.

O King of awesome majesty, You freely save your ransomed flock, Save me, O fount of Gracious love

Remember, Jesus merciful, Because of me you came to earth, Cast me not off on judgment day

You sat down weary, seeking me: Redeeming me, you bore the cross: May such great work not be in vain.

Just Judge of sinners' sentencing, Remission now grant unto me Before that day of reckoning.

I groan now like a guilty man, My countenance is red with shame, O spare your suppliant, My God.

The Magdalen you once forgave,

The thief upon the cross you heard: So unto me you give good hope.

Unworthy all my prayers I find: But mercy kind is quick at hand To spare me everlasting fire

The sheep upon your right you place, The outcast goats upon your left; Call me in love unto your right.

When all the damned confounded are, Consigned to acrid, bitter flames: Among the blessed may I be called

Humble and suppliant do I pray: A contrite heart be mine like ashes: Take gentle care of my last end.

On that tearful day of judgement Shall rise out of earth's fiery ash Poor guilty man subject to trial: Spare all of these for whom we pray, O merciful, kind Jesus, Lord, Grant unto them eternal rest. Amen.

Opinion

Cardinal Begs For Taiwan

Editor:

Why must a cardinal go begging?

Paul Cardinal Yüpin of China, accompanied by other religious leaders, is touring the United States. The new island of "Saints and Scholars," Taiwan, could very well be the next enclave of religious freedom to join the dismal host of enslaved people

The story of Taiwan, the bastion of freedom in the Far East, must be told. The nature of atheistic, communism Tactics, strategy and objectives must be understood on this island, or the Catholic Church and ultimately the free world will ultimately become an anthill. And so the great cardinal, leading a group of Protestant, Buddhist and Confucian leaders, must plead the case of Taiwan, must plead for prayer which should have long since been freely offered.

A recent Cardinal Mindzenty Foundation report

poses the question as to why the Division of Peace and Justice of the USCC has never raised its voice on behalf of the millions of victims of Communist persecution "How often in fact do our US bishops speak out against the denial of human rights under communism? And if the bishops do not speak out, how will their Catholic congregations remember the persecuted in their prayers?"

Somehow, it seems that a great moral issue is involved

Catholics have the right and obligation to be informed. They have the obligation to speak out una voce against political pragmatism involved in betrayal of Taiwan. But how can they speak out if they are uninformed, poorly informed or misinformed? Catholics have the right to be deeply troubled when they see a Prince of the Church, a truly majestic figure, assuming the moral obligation of a whole nation of clergy

"Never send to know for whom the bell tolls" it is quite obvious, it is our Church

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Grateful To Columnist

Editor:

We were very pleased to read in the Life, Liberty and Law column about Education in Love. This is the sex education program offered by the diocese for children through the eighth grade. For years we have found this program to be of little value as a Catholic textbook because it does not teach the Catholic principles.

We wrote to Mrs. Murphy about it and her documentation is beyond question. Planned Parenthood and SIECUS are very much a part of the foun-



"OKAY, CAN I HAVE IT BACK IF I DO ALL MY PRACTICING OUTSIDE?"

dations of this program. We hope now that the program will be replaced by a good, contemporary and Catholic-based textbook or course.

In all fairness to the schools now using Education in Love we must add that unless parents looked as deeply and thoroughly as Mrs. Murphy did, they would not have questioned it. We feel that the same is true of teachers and principals. They simply did not do as much research as Mrs. Murphy.

Nick and Rita Koomen, 253 Cloverland Drive, Rochester, N.Y. 14610

Braille News For Deaf-Blind

Editor:

Once a year we ask you to help us locate persons who are both deaf and blind, that we may offer them our free Braille materials. We are most grateful for your assistance.

As you are aware, we depend upon the sighted friends of these doubly handicapped persons to obtain our services for

them. Braille is absolutely essential.

The Xavier Society for the Blind offers a free Braille newsletter, the DEAFBLIND WEEKLY. The society selects and transcribes each week news stories about the Church and the World. In addition, the society produces a monthly magazine in Braille, the Catholic Review, which also is free. Subscriptions to these publications and information about the free lending library and other services may be obtained by writing to:

Xavier Society for the Blind, 154 East 23rd Street, New York, N.Y. 10010

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