

Editorials

Poser

Believe it. The government of the United States feels that the people, at least millions of Spanish-speaking people, have more faith in the Catholic Church than in the U.S. government.

This is the logical inference from the fact that U.S. Census officials have given up on trying to persuade illegal aliens that they will not risk deportation if they are counted in the 1980 census and are trying to get the official Roman Catholic Church to assure the aliens that census data are confidential.

Officials have met with representatives of the National Conference of Catholic Bishops who have taken a go-slow attitude toward the possibility. Seems that the bishops share at least to some degree the same apprehension of the aliens -- that the U.S. government is not always to be taken at its word. And this is a sad state of affairs of post-Watergate America. And such a recent incident as Andrew Young's misstatement of facts does not help restore faith in government -- an element badly needed in dealing with complex national and world problems.

We think each of us might learn something about how we as individuals judge the integrity of our government. Would you, if asked, stake your good name on a government promise? If asked, would you tell millions of aliens that information they give the government for census purposes will not be used against them?

The answer should, of course, be yes. But it is unfortunate that the question does indeed require pondering.

We are grateful to Washington for its indirect sign of trust in the Church and we pray that the government conduct its affairs so that the compliment may be returned willingly and without the shadow of doubt.

Leadership

We admit we don't know much about the National Christian Youth Congress which met recently in Colorado under the aegis of GROUP, a magazine for Christian youths. But we find the passage of several resolutions pleasing and edifying, particularly for many of us older types who have not been grasping the Christian message concerning life and death.

Representing 21 denominations, and we are not sure

if any were Catholic, the youths resolved to oppose capital punishment AND abortion. They accurately see the protection of life as the main concern in both issues.

One young person, speaking against capital punishment, said, "Ours is a God of love, and we as Christians are to love one another. Killing somebody is not a gesture of love, nor does it represent the mercy our God has for us and told us to have for one another."

Another of the youths, speaking in favor of the resolution condemning abortion, said, "God has a plan for every baby that is conceived, and to kill that baby is definitely an act against God."

Both resolutions passed with 48 per cent in favor -- the anti-abortion vote would have been higher but many delegates opposed it because rape was not included as justification for abortion.

Although of lesser importance, the Christian young people still showed they had their heads screwed on right when they defeated a proposition to support raising the legal drinking age to 21 in all states and when they approved a motion advocating the option of public school teachers to be able to teach the biblical story of creation.

and Opinions

OBM Official 'Misinformed'

Editor:

As a leader, for more than 20 years, in the fight to obtain a fair share of education tax money for parents who believe in God-centered schools, I was shocked by the uninformed statements of the Rev. Gordon Walker of the Office of Black Ministry, with respect to blacks and Catholic inner city schools (Courier-Journal, Aug. 1).

The fact that Dr. Walker's appointment follows that of Father Jerome Robinson, OP, who was also quite misinformed in this area, makes it seem that we continue to believe in a myth, prevalent in this diocese for several years -- that, in complex matters, truth will emerge if enough uninformed people are asked. As a member of the first Diocesan Pastoral Council I saw many examples of the folly of this.

The Rev. Walker seems unaware of the following:

1. Local (i.e., greater Rochester) black leadership has not lifted a finger to enable parents to secure their rights to a fair share of their own education tax money. 2. Local black leadership -- including Father Robinson -- has opposed the two mechanisms which informed black leadership regards as the only possible mechanisms to crack the public school monopoly and secure equity in education: tuition vouchers and tuition tax credits. 3. Nationally, as exemplified by the NAACP, the black mentality has generally been positively Neanderthal on these points. Only CORE seems to be displaying any sense in the matter.

Other points could be raised, but these are enough to show that, in the area of blacks and parochial schools, Dr. Walker should confine himself, for the foreseeable future, to asking questions.

Finally, however, some

thought should be given to the responsibility of the Courier-Journal for publishing badly informed statements with no editorial comment. In a letter to the Democrat and Chronicle (April 12), commenting for the second time on an unusually foolish article they had published on the Dead Sea Scrolls, I said:

"The letters in the Rochester Gannett Newspapers show that a basic postulate of the editors is that, if enough twaddle is published, truth will somehow emerge. As a practicing scientist, however, I know that, if there is enough noise, the signal will be drowned."

It is sad, indeed, to see the editors of the Courier-Journal following this same basic postulate. If the C-J does not have an expert on Catholic education on its staff, especially one who is knowledgeable in the political arena, they should at least hire a part-time consultant. This would significantly cut the noise level in the C-J.

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Fr. Hammond, Priest-Victim

Editor:

The only way we can express our appreciation and gratitude for the gift of Father Robert Hammond to our diocese is through a prayer:

Praise and thanksgiving to you, oh Lord, for Father Robert Hammond.

He has taught us through the preaching of your Word.

He has nurtured our young through Teen Seminar, Genesis, Exodus and Antioch with your Word, Sacrifice and Sacraments.

... without a place to lay his head.

He ministers with your love, wisdom and tenderness your people in pain, forgotten and dying.

He is priest-victim, Lord, he uses his brilliant mind, clarity of thought and creativity to serve your children with your love and compassion.

He makes you visible and lovable.

Through him we have been reconciled with you.

Father, please continue to bless your priest-son whom we thank, honor and love. Father Bob gave himself to you and he gives you to us!

We ask this through your Son, Our Lord, Christ Jesus. Amen.

The Duffys
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Who Speaks For Church?

Editor:

For years now I have followed Father Paul Cuddy's column in your paper. I think I started reading it after meeting Father Cuddy at J.F. Kennedy airport several years in a row. Father was shepherding, each time, a group of "rosary bead" Catholics, mostly female, either to or from the "Old Sod."

I was delighted to read the Aug. 8 column of On the Right Side, repeating his October 1967 column. Written 12 years ago, it is as timely today as when originally published.

There is indeed a question, buried perhaps in his original column, of what is "right," and, by implication, what is "wrong" in the Church.

Who, among the now middleaged Catholic laity, does not recall sermon after sermon, Sunday after Sunday, soliciting cash? Who, among the same group, cannot recall the Church's unequivocal positions regarding marriage

outside the Church, divorce, or, for that matter, eating meat on Friday?

To whom then are we to look for advice? Is Father Paul J. Cuddy sent as a prophet to tell us what is "right" and what is "wrong" in the Church? With no disrespect for Father Cuddy, personally, I would say that this is unlikely. Shall we look to our jogging bishop who is, as yet, untried? Or shall we look to Rome, which seems to weigh the political implications of any statements before making them?

Pius XII remained silent during World War II. John Paul II seems to be adopting the same attitude. Should not the Church speak out? Are the moral issues involved in the "boat-people" different somehow than those involved in the deliberate eliminations of the Jews in Germany during the 1930s and 40s?

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Doctor No Authority

Editor:

Re: Some Scientists Claim "Proof" Courier-Journal, 8/15/79:

Dr. Elizabeth Kubler-Ross may be an "authority" on death and dying and also believe there is a God; but what Dr. Ross isn't an authority on is the Bible.

Her thinking is contrary to the Word of God. God is no liar. He does not change, and neither does His Word.

The doctor says, "What Christianity has always needed is proof for one of its most cherished beliefs, the existence of an after life." As Christians, we don't need her "proof." We know Jesus rose from the dead and is seated at the right hand of the Father.

She also states, "... but there is an after life in which everyone goes to Heaven, so to speak, because God is too good to send anyone to Hell, even if such a place existed."

I question first of all the "near death" experiences in which she has "proof." Not all "near death" experiences

people have are beautiful. Some have been quite horrible in that they have experienced areas of Hell.

It is true that all people see God when this life is over. Not all will be saved. God says He spits the lukewarm out of his mouth. There is also the goodness and severity of God.

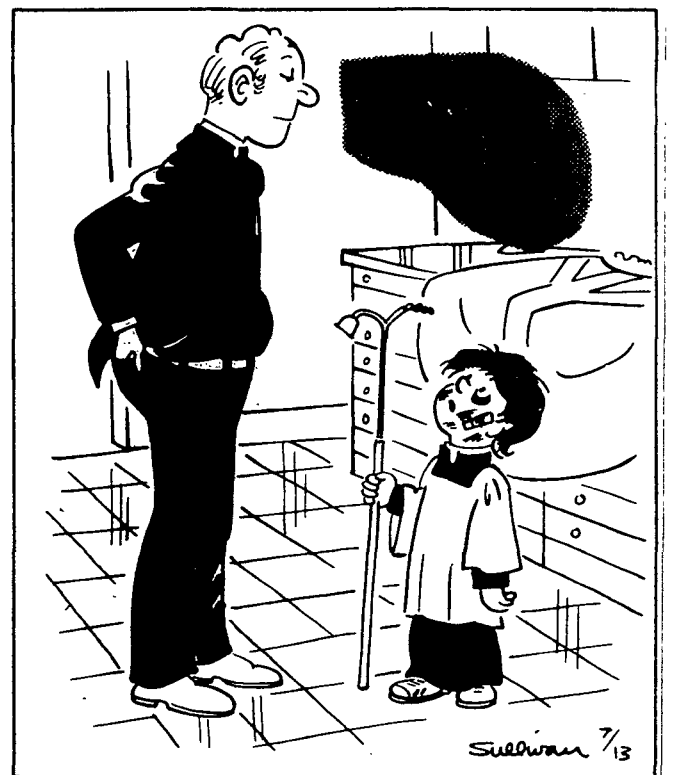
I believe Dr. Elizabeth Kubler-Ross is deceiving people by telling them they can live anyway they desire

and still be given the gift of eternal life.

Matthew says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven."

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More Letters On Page 5



"WOULD YOU BELIEVE I WAS THE PEACE-MAKER FOR TWO OTHER GUYS?"

Guidelines

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

Expressions of opinions should be brief, no longer than 1 1/2 pages, typed, double-spaced, with names and addresses.

We reserve the right to edit as to length, offensive words, libelous statements, or to reject altogether. Generally speaking, however, only limited grammatical corrections will be made and letters will reflect the writer's own style.

We encourage readers to submit opinions but since we try to print letters from as many different contributors as possible we will publish no more than one letter a month from the same individual.

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Vol. 96 No. 17 August 22, 1979

Courier-Journal (USPS 135-580)
Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 25¢; 1 year subscription in U.S. \$10. Canada and Foreign \$15.00. Offices: Richford Building, 67 Chestnut St., Rochester, N.Y. 14604. (716) 454-7050. Second Class Postage paid at Rochester, N.Y.

Courier-Journal