

**Editorials**

**Right to Vote**

The Federal Election Law and the Internal Revenue Code limit this newspaper's participation in the elective process. We are not allowed to take part "in any way," according to legal advice.

We hope that candidates who have sent us press releases, or those who have written letters of endorsement, understand our position.

We can, however, urge each and every eligible voter to cast his or her ballot come Nov. 6.

An off-year election, such as this one, is usually painfully reflective of the voter apathy afflicting us. Indeed, national elections draw less than a Super Bowl television audience.

This kind of editorial is difficult, because it is predictably lecturesome, thus boring. So please indulge us for a moment and imagine those people in nations who either have no voice or just token rights in choosing their leadership.

Try to imagine what it would be like to have to fight for the right to vote. To shed blood for it. To die for it.

Too broad a mental leap? It shouldn't be because that's exactly what Americans have done. From the Revolutionary War when we spurned "taxation without representation" through all the wars we have fought to protect our basic rights, including voting, Americans have risked life and limb for freedom.

That blood, those lives have made our right to vote precious.

If only for that reason, we should turn out in crowds next Tuesday.

**and Opinions**

**Persevere in The Rosary**

Editor:

Now that the month of October, dedicated to the most-holy rosary, is drawing to a close, let us not cease to continue this beautiful devotion to Our Lady. If we can pray the rosary for one month we have technically acquired a new habit. We must persevere in this positive direction and not fall away to negligence in this particular form of prayer.

The rosary is not old-fashioned or outdated, but is needed in our age more than any other in history. By meditating on the mysteries of the rosary, we gradually develop, through Mary's intercession, the beautiful virtues reflected in her life. In this era of intellectual pride and self-sufficiency, we realize that Mary's virtues of humility and her complete resignation to God's will are so lacking in our society and the Church today.

Selfishness and apathy towards the welfare and needs of others is crying out for the charity and devotion to God and our neighbor personified in Mary's life. In a world filled with despair and disbelief in God, Mary showed us how to live a life of faith and hope in her unfailing acceptance of all that God sent her way. Rampant immorality and its derivations would be overcome by exercising Mary's purity and sinlessness. Disobedience among the young and old toward God and His representatives in authority is a predominant symptom of our sick world today.

Mary never went against God's will, but practiced complete submission and obedience in all things.

On the cross, Christ gave us His mother when He uttered the words, "Behold your mother," was telling all men to look to Mary your mother as model and constant example of true Christian living.

Mrs. Robert Leahy  
20 White Birch Circle  
Rochester, N.Y. 14624

**Criteria For "Catholic"**

Editor:

I have read a very informative book, which I'd like to recommend to all Christians who believe they are Catholic. "Renewal for All God's People," by Father Robert J. Fox, brings to light many of the reasons

for division in our Church. The book has the official Nihil Obstat and Imprimatur which we learned to look for long ago to assure us a printing is free from doctrinal or moral error.

The Second Vatican Council cannot be blamed for the confusion we have created by liberal interpretations. No one wants to call a sin by its name any more, but it is referred to as a matter of conscience. Reparation for sin is unheard of and Purgatory has become a matter of opinion. The rosary has even become foreign to some rosary societies.

Obedience has been put aside when we do not follow authority in first Confession preceding first Holy Communion, when Fridays have not been explained to us as a recommended day of the week for extra penance and sacrifice, when we are not reminded about the value of carrying our cross in union with Christ by using all pain, sorrow, anxiety and discomfort as prayers of reparation for ourselves, family and loved ones (both living and dead), when children are not warned about the devil nor educated in the lives of the saints (among them St. Michael the Archangel who defends them in battle), and when Bible education is not included in all classrooms. Pastors no longer seem to make the final decisions in religious matters.

Statues are thrown out of churches, religious articles are seldom blessed, devotions such as the Feast of Corpus Christi, forty hours and novenas to Mary have been rejected while the laity in many cases run a social club around the Temple of God.

The Church struggles to become "modern," but this is an excuse for liberalizing sin by calling it a different name. At no time did Jesus condone homosexuality, adultery, abortion, and euthanasia. A priest was a priest forever in the line of Melchisedek. We cannot change the foundation we are built upon without destroying the Church.

If Catholics would humble themselves and accept the discipline of the Invisible Head of the Church, Jesus Christ, through the visible head of the Church, our Holy Father, the pope, and use the guidelines of the Magisterium, we would become a stronger, united Church with vocations increasing as we become less worldly and more like Christ as the word Christian or Catholic demands.

Barbara A. Fischer  
77 Harwick Rd.  
Rochester, N.Y. 14600

**Fr. Greeley Calamitous**

Editor:

I have often read Father G. Stuart Hogan's letters to local editors, both secular and diocesan — and I have always been warmed and cheered by his stalwart outspokenness in this era of cautious ambiguity.

Well, one cannot justly accuse Father Andrew Greeley of ambiguity. His ideas are deplorably and dangerously on the progressive tangent, but he does "call them as he sees them," without fear or favor.

He, and other exponents of his "school of thought" seem to be systematically engaged in nullifying Pope Paul VI's encyclical Humanae Vitae, implying that the "American Church" has rejected it.

I, for one, do not trust the reliability of his ammunition of polls of opinions, practices and proclivities. But even were they definitive, I am fairly sure that "the American Church" still believes in the Heaven which is spoken of in the "Our Father," rather than in the false, alternative "heaven on earth" which is the goal of two segments of current opinion: subjective sentimentalism, and quality-of-life planning boards. In other words, we may have become weak and uncertain, but we have not actually rejected the Gospel message.

It seems to me that a good many of the Father Greeley-Father Charles Curran type of clerical academics and theologians are perhaps more interested in an American Catholicism which provides entree to a dominant WASP secular

humanism than they are in the intrinsic riches of the Via crucis, via vitae Gospel message.

Abortion and artificial contraception are fundamental issues, because they strike at the natural law. Those of us who have been taught these basic principles, enumerated in the Ten Commandments have a responsibility. We tend to evade it; the issues aren't exactly congenial to our comfortable business and social aspirations. It's so much easier to carry on the "business and pleasure as usual" routine.

Nevertheless, we are uneasy in this marshmallow role. We aren't proud of it, and we aren't sure of it. And so, the emerging cry of our age is for strong, responsible, virtuous leadership.

As a bona fide leader, Father Greeley would be calamitous. He is vivacious. He is in tune with a good share of the general public if we are willing to live on a superficial level, and evade underlying issues. But today, in the absence of a strong, orthodox defense strategy on the confrontation front, Father Greeley pulls a great deal more than his true weight, and pulls it in the wrong direction.

Father G. Stuart Hogan, thank you for coming down flatfooted and unequivocal, clear-voiced and to the point, as a counter-weight to the specious and superficial.

Mary Alice Rogers  
171 Mt. Vernon Ave.  
Rochester, N.Y.

**Time for Joy In Liturgy**

Editor:

Some criticisms of the

attempts to express "joy as a part of the Christian conscience" by means of new and different liturgies remind of the people a generation ago who were aghast when the word "joys" was added to the Morning Offering, thus "... I offer Thee my prayers, works, joys and sufferings," as if God could accept only that which is unpleasant to us, ignoring the fact that He gave us our pleasures also.

As Literacy volunteers, we have been made acutely aware that "functional illiterates" frequently seem capable of reading at normal advanced levels. However, their comprehension does not match their reading skills.

There are times when I seriously wonder if budget-cutting has likewise so deprived the schools that we are left with a population engrossed only in mastering the 3 Rs, who are unaware of the deleted cultural activities to the point that many have carried this mentality into the expressions of our worship? No poetry, no drama, no art, etc.? Is music quiet?

A recent writer nostalgically longed for the quiet, simple, uncomplex Mass where one could lose himself completely in realizing what is meant by the Triumph of the Cross.

Might the writer be short-sighted in not realizing that we "triumph in our crosses" when we unite them to Christ's — but at the same time express our gladness in the treasures of talent, joy, gifts, etc., that God has showered on us?

A case in point is our own family. Twenty-five years ago, twin nieces, each weighing approximately two

pounds, were born. When they survived their first six months of life, their mother wanted a joyous celebration — in spite of the fact that only one was perfect. The other had developed retrorenal fibroplasia and would later become mentally retarded. Because the Mass was in Latin at the time, Bishop Casey, their pastor, arranged a joyous public ceremony to complete the emergency Baptism performed in the delivery room. He suggested that 30 guests could fit in the baptistry. The ceremony was followed by a garden party supper.

This spring, the "perfect" twin gave birth to a 2-pound, 12-ounce baby. In June, at the very time her younger sister was being married, the baby was in surgery to save his life. In no way did the sorrow of his precarious life dampen our joy and our total participation in the liturgy as the bride and groom wished it to be. The only tears came as the bride's brother included a prayer for their nephew and the two families with their guests responded in unison.

In September, another sister was married and the liturgy was even more exuberant. The joy we all felt seemed to be summed up in that joyous Mass. The "cross" looming over us for the new baby had been accepted if God so chose to send it. This time though, our relatives and friends shared the ability to express joy and happiness in a collective way for the successful medical care of the baby as we celebrated the wedding of another of the baby's aunts in a non-quiet, non-simple, non-traditional liturgy.

Katherine M. Benn  
188 Fairhaven Road  
Rochester, N.Y. 14610

Continued on Page 22

**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.

**COURIER-JOURNAL**

Bishop Matthew H. Clark  
President

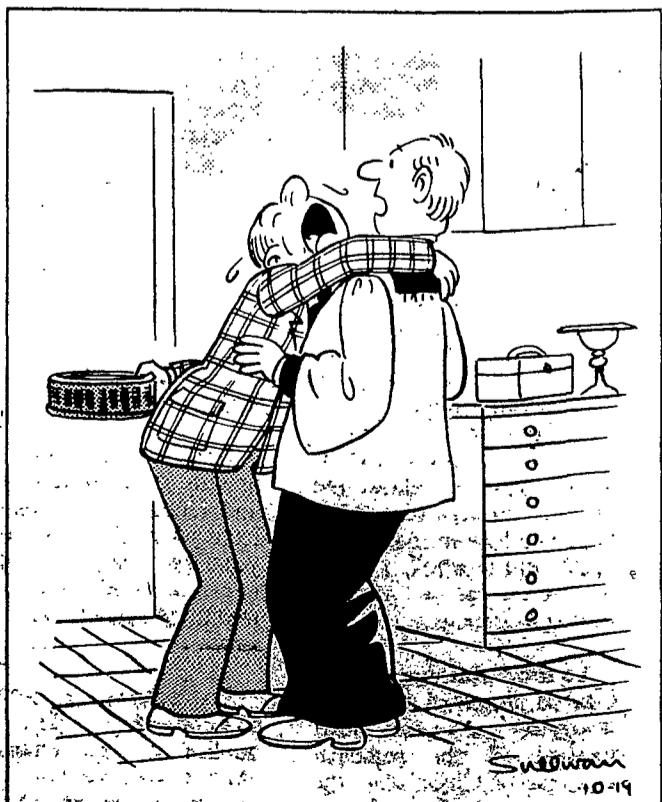
Anthony J. Costello  
Publisher &  
General Manager

Carmen J. Viglucci  
Editor

Rev. Louis J. Hohman  
Episcopal Advisor

Vol: 96 No. 27 October 31, 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: Richmond Building, 67 Chestnut St., Rochester, N.Y. 14604; (716) 454-7050. Second Class Postage paid at Rochester, N.Y.  
Courier-Journal



COME ON, CHARLIE, I CAN HANDLE IT. LET ME SEE THE COLLECTION BASKET.