

Editorials

**Jan. 22, 1973,
Lest We Forget**

Though the Supreme Court decision of Jan. 22, 1973, was a disaster, is a disaster, and always will be a disaster, even if it is rescinded, it has served an unsetting purpose. Every year on this anniversary, millions of Americans who respect the sacredness of life are reminded to re-gird their efforts to rid this nation of the sickness of abortion on demand.

More than a million unborn children each year are the victims of abortion.

The pro-life movement, as we have pointed out so

often, is not a religious organization per se, although its basic principle of the respect for the life of the most defenseless appeals to people of all faiths.

The Catholic Church also has been a strong foe of liberalized abortion. Indeed in these factious days, it has been a cause for general agreement.

In this regard, the U.S. Bishops, in their Pastoral Plan for Pro-Life Activities, in addition to calling for a constitutional amendment to overturn the high court decision, also stressed the need for programs of compassionate service and care to provide pregnant women with options consistent with a commitment to the sanctity of human life.

This diocese and many of its parishes have set up programs with that intent. The bishops suggest that we can all respond, not only on Jan. 22, but continuously by becoming involved in parish and community programs that foster a genuine respect for all life.

Advice on facing this enormity also comes from the

Holy Father. Pope John Paul II says that we must defend "human life against every influence or action that threatens or weakens it, as well as our endeavors to make every life more human in all its aspects."

He lists a set of guidelines that are worth following.

— "We will stand up every time that human life is threatened."

— "When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life."

— "When a child is described as a burden or looked upon only as a means to satisfy an emotional need, we will stand up and insist that every child is a unique and unrepeatable gift of God, with the right to a loving and united family."

— "When the sick, the aged or the dying are abandoned in loneliness, we will stand up and proclaim that they are worthy of love, care and respect."

and Opinions

**Support
Workers**

Editor:

Pope John Paul II has urged businessmen and industrialists to give sympathetic attention to workers' grievances and called upon us to promote a new order in society based upon the church's social doctrine.

That social doctrine, which is based upon the commandment to love thy neighbor as thyself, is outlined for our guidance in four papal social encyclicals, which are given only lip-service one day a year by the handful of Catholics who have read them.

These encyclicals call for a "Reconstruction of the Social Order" based upon social justice, particularly in behalf of wage workers since the rich have ample means for their own protection." The encyclicals commend public officials who vote for such legislation in behalf of the poor, the workers, the consumers, the sick and the elderly.

It should be noted that the only politicians whose voting record shows consistent support of the church's social doctrine are correctly called Liberals. Those like James and William Buckley, who oppose the church's social doctrine outlined in the social encyclicals, are rightly called Conservatives.

Catholics who helped defeat Bela Abzug and Senator Clark of Iowa on the basis of a side issue, in effect voted against the church's social doctrine which these candidates supported by their voting record.

If Conservatives defeat Kennedy, Holtzman, Dellums, Father Drinan and other Liberals on their "hit list", there will be no one left in office to support the church's social doctrine.

The church should demonstrate its credibility by inaugurating an educational program in behalf of the social encyclicals and by instructing us that we should not vote against candidates who support the principles of social justice embodied in the encyclicals, regardless of

how they stand on side issues like abortion, ERA, gun control etc.

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**Renew
Daily!**

Editor:

With the New Year fresh under our feet, I ask that the Church "walk to the beat of a new drum." "Renew thyself daily," was Henry David Thoreau's plea to mankind and, with New Year being a time of renewal, I beg this plea of renewal to the Church.

I ask the Church to examine its meaning of love. I see love and equality as two ideas which go hand in hand. I mention this because I feel that if the Church is to be true to her vow of love, then she must acknowledge the equality of all persons, regardless of sex, race or economic standing. The Church can no longer turn deaf ears to the plea of women for the priesthood. How can the Church serve all persons while more than 50 percent of her members are practically unrepresented?

In our diocese alone, how many Catholic schools serve the poor? It is no generalization to say that the vast majority of people served by Catholic education is white and middle-upper middle class. I ask, is this just? Is this the love that Jesus asked us to share? I say not.

In conclusion, I pray that the Church radically examine her vow to love in this season of renewal and that she continue to re-examine her vow for the rest of the year and for years to come.

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**Sin's an Act,
Not 'Sickness'**

Editor:

According to the Word for Sunday column, Original Sin Exists, (Dec. 5), the cause of sin in man is plain — heredity. Other views propounded as to the cause

and origin of sin in man revolve around the training and the environment of the individual. It is my contention that these "causes" are not at all causes but rather influences or opportunities for sin. The one and only true cause is CHOICE — yielding to an influence to gratify ourselves illegitimately, resulting in wrongful, unintelligent action. A sampling of root words describing sin from the Old and New Testaments, upon analysis, reveals the following (I borrow from "Holiness and Sin" by Gordon C. Olson): to do wrong, to be unjust or unrighteous, or refuse to do what is right; to be ungodly or to act impiously; to refuse to serve God; to trespass, fall beside, or deviate from the right path of life; to be lawless, or to refuse to conform to divine law revealed to increase man's understanding of the right way; to act perversely, to twist and distort; to act treacherously or deceitfully; to be rebellious (to make or tend to make God bitter); to be evil (to spoil or dash to pieces the moral worth that God intended); to live worthlessly or without any worthy purpose; to be stubbornly disobedient; to transgress or break away from just authority, to be contrary.

Speculation, both contemporary and traditional, on the subject of the cause of sin in man logically leads one to the conclusion that man is not to be blamed for his actions, but rather pitied. Sin is depicted today as being a "sickness" or as a "weakness" inherent and unavoidable in the human constitution. In other words, human nature is the cause of sin. The Bible, apparently, speaks differently. Man is a rebel, an insurrectionist, defiantly seeking his own gratification in opposition to known law and the only requirement of Christ's infinitely holy government, which is conformity to the great, unalterable law of universal good-willing (love).

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**Greeley
Protested**

Editor:

I wish to protest Andrew (I won't honor him with the title Father) Greeley's column (12/19/79) and possibly even the propriety of the Courier-Journal to

print his vicious attack on our Holy Father and the Magisterium of our Church.

He is a man obviously educated far beyond his intelligence. His comments on TV during the elections of our last two popes were nauseating, inferring that he was the only one with any knowledge of what was going on and the cardinal electors were all fools or worse yet, the tools of some giant conspiracy to take over the Church.

He voices the typical liberal complaint, that he and his radical theologian friends have the right to spread all kinds of theological garbage and any kind of questioning of these views is an inquisition. These "dedicated and orthodox men," to use his phrase, deny the Virgin Birth, the Resurrection of Christ, the Real Presence of Christ in the Eucharist, and almost every other foundation of our faith. They alone are the only ones with the intelligence to know what our faith really is.

Bishop Leo Pursley, retired ordinary of the Fort Wayne-South Bend Diocese seemed to sum it all up: "Either you're in or you're out. If you are a Catholic, you believe what the Church teaches. If you don't believe what the Church teaches, you are no longer a Catholic."

Week after week you print the ranting and raving of Andrew Greeley and seem to give a lot of space to the liberal attacks on our Holy Father and the Church and very little to the loyal Catholic or conservative view.

I would like to see the word Catholic in the name of your paper again. I hope our new Bishop, Matthew Clark, will make some changes in that direction.

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**Rights Only
For Rebels?**

Editor:

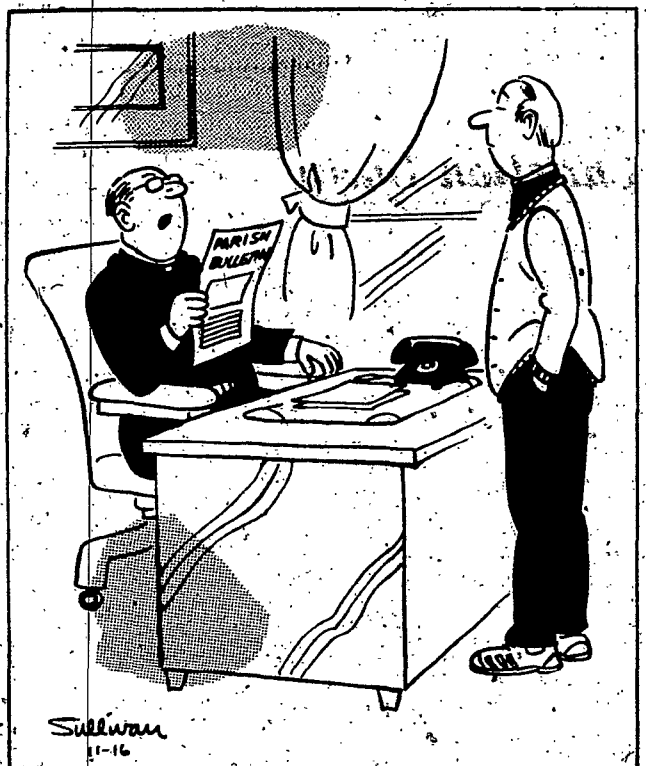
The bottom line of Father William H. Shannon's letter persisted in calling Hans Kung a Roman Catholic

theologian despite the Vatican censure. This he has not been for several years because of his teachings contradicting papal infallibility of Councils I and II as well as other central issues. Kung has no more a "human right" or "freedom" to do this and be called a Catholic theologian than a butcher has to put his thumb on the scale and be called an honest butcher.

Father's lament for due process would be credible if he had deplored its lack in his own city with the firing

and resignations of theologians at St. Bernard's Seminary. "The presence of God in the community of the Church" knows what vital issues are involved with theologians across the ocean but not so this side of Lake Ontario. Work to remove the "due process human right" and "freedom" plank out of your own eye and perhaps you will see that you are reserving these only for rebels.

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WHOS RESPONSIBLE FOR CALLING OUR SUNDAY COLLECTION 'THE ETERNAL REVENUE'?

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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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