

**Editorials**

**A Real Tax Cut**

'Tis the time of election and all through the land promises of tax cuts are held out in each politician's hand.

With apologies to the poet and anyone else whose metric sensitivities are bruised by the above, we merely want to buffer the general skepticism which greets such talk of cutting tax on the eve of vote day.

Not all tax cut bills are of such dubious intent. The State Catholic Committee strongly supports a particular bill that is languishing in Congress. It would allow taxpayers to deduct their charitable contributions even if they take the standard deduction.

As it is now, taxpayers must choose between itemizing their deductions for contributions to churches, schools, hospitals and other worthy organizations, or taking the standard deduction. Choosing the latter method reduces the motivation the taxpayer otherwise would contribute to charities.

Two bills pending in Congress would solve this problem. Senate bill S.219, sponsored by Sens. Daniel

P. Moynihan of New York and Robert Packwood of Oregon, and House bill HR 1785, sponsored by Rochester's Rep. Barber B. Conable Jr. and Joseph L. Fisher of Virginia, would allow taxpayers to deduct their charitable contributions even though they take the standard deduction.

The bills are supported by Independent Sector, a broad-based umbrella of 200 not-for-profit organizations, including Catholic Charities.

As any taxpayer knows, the standard deduction greatly simplifies tax return preparation. Thus its popularity has risen over the past nine years. Unhappily, this has caused a decline in charitable contributions — a drop estimated at \$5 billion over that period.

Opponents argue that enactment of these bills would cost the Treasury an estimated \$2 billion or more in lost tax revenues. The benefits, proponents point out, would far outweigh the tax loss.

The tax break, the State Catholic Committee states, would benefit the taxpayer most in need — the lower-income and middle-income family hurt the most by inequitable tax laws. Second, it would aid thousands of non-profit organizations throughout the nation

providing vital services that the government doesn't have to — organizations such as churches, hospitals, day-care centers, rescue squads, service organizations and the many others that rely on public-spirited citizens who would give if they could afford it. Proponents of the legislation feel such organizations would benefit by an estimated \$5.7 billion annually.

America needs these organizations. Congress should act favorably on these bills.

**Teens Opposed**

Teens often feel the same way on certain issues as their elders. Witness a recent Gallup Poll which shows that a large majority of Americans between 13 and 18 oppose the legalization of marijuana.

Sixty-five percent of the boys and girls in that age bracket do not want marijuana use to be legal. Younger teens, 13 to 15, opposed it overwhelmingly, 72 to 24 percent; those 16 to 18 were against it by 58 per cent to 39.

We hope that all age segments reflect the good sense of teenagers and continue to keep marijuana from becoming legal.

**and Opinions**

**Objects To LCWR**

Editor:

I would like to correct a very misleading statement made in the 8-20 Courier. LCWR is NO LONGER the official organization for American Nuns! Msgr. George Kelly, in his book "The Battle for the American Church," included a chapter on "The Embattled Nuns" in which he gives the history of LCWR. It begins with the words "LCWR is the official representative of American Nuns in Councils of the Church," but don't stop there! The entire chapter is very informative before it ends with "Recently Rome has informed religious superiors that LCWR is NOT an official organization for American Nuns."

In answer to a Major Superior from the midwest concerning withdrawal from LCWR, the Sacred Congregation said, in part, "We understand your concern about LCWR and its leadership, because we ourselves have not found their attitude in regard to a number of matters satisfactory. It has been our policy, as you know, to encourage Mother Superiors to retain membership in LCWR, in spite of their dissatisfaction with the direction taken by it, in the hope that the presence of "dissenters" would make it clear that not all Religious Congregations in the U.S. are of one mind with the so-called leaders. We do not feel justified any longer in maintaining this attitude. Our point of view now is that each Congregation, i.e. each Major Superior may exercise the liberty that is hers to retain membership or not as she sees fit, since the Conference is a voluntary organization and there is no longer any obligation to belong to it."

Though the reason for an "official organization for American Nuns" was for the dissemination of information from Rome, to my knowledge we have never received any directives from there through LCWR.

Some of us, as individuals,

have joined the Consortium, and we receive their "Newsletter," special announcements, and a book containing all of the inspirational speeches made at their meetings twice a year.

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Editor's Note:  
Asked if the Holy See had indeed withdrawn the mandate for the Leadership Conference of Women Religious, Father Lawrence Purcell, secretary of the Apostolic Delegation in the United States, said, "I've never even heard a word to that effect."

**Charity Urged On Issues**

Editor:

I both agree and sympathize with the William J. Mooney letter (Aug. 20). I'm glad to hear other Catholics speak their views concerning the traditional Latin Mass vs. the New Mass. I realize that many people, of various ages, today say, "The old Mass in Latin just didn't do anything for me," etc. I can understand, for the New Mass has the exact same effect on me, and many others. I think charity is called for on both sides. Just as it would be wrong to say that the Latin Mass alone is "effective" or "acceptable," so those who prefer the New Mass should avoid saying the converse.

The liturgy is supposed to be an "expression of the people," but the New Mass fails to express the sentiments of many of us, as the Latin Mass for those who prefer the New Mass. It's not just a matter of an "ancient language," but of style and distinction. We've sincerely longed for ecumenical relations but rather than bring Catholicism's beauty to them, we've adapted their culture instead. Though we have no right to change their forms of worship, maybe we don't have the right to alter our own just to gain the attention and trust of others. Ecumenism should

be a give and take situation, with an exchange of views. So far, we've been doing most of the giving.

I disagree in one area with Mr. Mooney though, that elderly people prefer the Latin Mass. Many have voiced disappointment with the New Mass who are in their 30s, and even I am in my 20s. Love for tradition and orthodoxy has no age limits. Once again, some "modern thinkers" from Rome or wherever, believe that because a portion of the Catholic world, prefers the New Mass, the "small majority" does also. Sadly, it comes down to "take it or leave it." Unfortunately, such actions may cause more to "leave it."

Catholics are waking up out of their lethargy and beginning to ask serious questions. Both sides need to be heard. Too many have sat idly by while spiritual double-talk of the so-called "spiritual freedom" says one thing and does another. It has been said that "it is time to let the Church meet the demands of the modern world." But just because we are in the world doesn't mean we have to go along with its fads. It seems strange, and somewhat hypocritical, to believe that we must have vernacular, folk and charismatic Masses, along with ecumenical services, yet there doesn't seem to be room to fit in the Traditional Tridentine Mass, for those who NEED this. Is this spiritual freedom??!

Speak up, you traditional Catholics! Let us also voice our opinions and say, "Charity means doing the other person's thing and not your own."

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**On Being Christian**

Editor:

Being a practicing Catholic doesn't automatically mean one is holy and open to the beautiful graces found and bestowed in the sacraments.

More important is that a person, regardless of what church they attend, is a Christian. A practicing Christian is one who knows God's Word and lives it. They have died to self and their life has been turned over to the Lord. Yes, there are many beautiful Christians who aren't Catholics.

Also, I too would like to believe that every person that has been baptized and confirmed is heaven bound, but that is not so. Being born again, hearing and believing God's Word, being washed in Jesus's blood allows us to be heaven bound. The good thief on the cross beside Jesus was not baptized or confirmed, but he confessed as to being a sinner, had compassion in Jesus and became heaven bound.

The Gospel of John, Chapter 3 and Ephesians Chapter 1 both speak of hearing, believing, being sealed with the with the Holy Spirit and being born again. It isn't what any person or organized church says, but what God says that counts.

In the Gospel of John, Nicodemus was a good man and a religious man, but Jesus told him he must be born again. This hearing, believing, repenting and accepting Jesus as Lord and Savior over one's life is the born-again experience.

The born-again experience and being filled and sealed with the Holy Spirit, brings one into the full reality of the magnitude of God's love, care and concern for His children.

Wouldn't it be wonderful if all people were Christians?

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**Foster Grandparents Thanked**

Editor:

Retarded children, delinquent children, children

in hospitals and institutions for the mentally and physically handicapped, have as great a need for love and attention as other children, but a far smaller chance of receiving it.

A group of volunteers who themselves have often felt loneliness and isolation are working to address this need. They are older Americans serving in the Foster Grandparent Program, a federal volunteer program aimed at supplying children who have behavioral problems or emotional, physical or mental disabilities with the companionship and guidance of an older person — a "grandparent."

This is the Foster Grandparent Program's 15th year. Today there are more than 16,000 Foster Grandparents serving some 46,000 children nationwide. In New York State alone, 1,600 volunteers are spending two hours a day with each of two children, perhaps in the child's home, reading stories, playing games, perhaps helping with speech or physical therapy — most of all, caring.

On September 4, a National Foster Grandparent Anniversary Celebration is going to be held in Washington, D.C., to commemorate 15 years of volunteer service through the Foster Grandparent Program. Many of the program's original volunteers will attend, but the celebration will honor all the volunteers, past and present, who have helped make a handicapped or disturbed child's world a warmer place. The volunteers deserve the recognition, and a vote of thanks from us all.

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**Support Urged**

Editor:

On August 11, 14, 15, 1978, the Tuition Tax Credit Act of 1978 was proposed and argued in the Senate. On all procedural matters and the final vote, Senator Javits voted against the Tuition Credit Act which would have helped the parents, the children, and the teachers in private and parochial schools. Senator Javits' record demonstrates that he is no friend of the parents of children in private and parochial schools.

However, Al D'Amato has indicated that he would support such bills as the Tuition Tax Credit Act, and is sympathetic to the problems of private and parochial schools.

If Senator Javits is re-elected, there is no reason to hope for a change in his apparently hostile attitude on this issue.

Therefore, I urge that you vote for Al D'Amato in the Republican U.S. Senate Primary on September 9, 1980.

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**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 1½ 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.