

Editorials

Don't Lose Vote

Anyone who has moved since he last voted must re-register before he can vote again.

We advise any of our readers who have changed addresses to contact the Board of Elections in his or her county and ask for a convenient mail-in registration form.

And pass the advice along. Don't lose the right to vote on a technicality.

Porn Decision

The propensity of the judicial system to act on form rather than on substance was never shown so inane as in the recent decision by New York State's highest court, the Court of Appeals, when it struck down the state's law against child pornography.

The court ruled, 5-2, that it is unconstitutional to ban the use of children in sexually explicit movies, shows and photos unless the material was declared legally obscene, according to prevailing community standards.

We realize that there are legalisms afloat in such a decision but nonetheless it is an insult to common sense and a danger to the public welfare. Talk about child abuse! And condoned by the highest court of the state! Whew!

Cardinal Terence Cooke has voiced support for a U.S. Supreme Court review of the ruling, as per an appeal by the Manhattan district attorney, Robert Morgenthau, who is trying to rid his borough of purveyors of child pornography. As we said, perhaps legalism forces the court to be more concerned about the rights of lowlifes who make money over such abusive, demeaning, sordid commerce even at the harm of children. That is form over substance. That is the height, or is it the depth, of injustice.

Plaudits to Cardinal Cooke for speaking out quickly on this enormity. "The care of children," he said, "is a sacred trust and should not be abused by those who seek to profit through a commercial network based on the exploitation of children."

Uncommon View

And in view of that Court of Appeals decision, concerning child pornography, and we hope we are not being over-cynical, what is to be expected in a society

that condones abortion on demand — the ultimate child abuse?

Mother Teresa, as is her wont, expresses an uncommon view on that matter. "Why," she often asks American audiences, "are you afraid of the child?"

This is not meant as a rhetorical question, for she supplies the answer. It is fear, she explains, that leads to the destruction of life. What fear then leads to the aborting of millions of American babies? The baby is the image of God, Mother Teresa, and our society fears the image of God in its midst. Thus abortion.

Casino Setback

State Senate Republicans deserve praise for dealing legalized casino legislation a near fatal blow, at least for this session, when they agreed not to move any casino resolutions to the floor "at this time."

Sen. James Donovan of Oneida, chairman of the committee studying casino gambling, made the announcement and it is welcome news.

The bishops of New York State strongly oppose such legislation.

and Opinions

Sex Education Questions

Editor:

Joanne May's assessment (June 17) of the diocesan sex education program, Education in Love, is not new. For years others have come to the same conclusion. Sister Anne Michelle's response does not address Mrs. May's concerns.

Yes, the Council Document on Christian Education says, "As they (children) grow older they should receive a positive, and prudent education in matters relating to sex." Education in Love ignores the latency period, as Mrs. May attested, and in so doing, it disregards the wide variation among children in a readiness for sex education. Such readiness follows latency. Some children are ending latency at age 10 while others are ending it at 14 — and they are all normal. Education in Love provides for the discussion of methods of artificial contraception in the eighth grade. It is legitimate and necessary for Catholic parents to ask if this is indeed "positive and prudent." I agree with Mrs. May that it is not.

It is time that the supporters of Education in Love stop hiding behind the Council's skirts. A paragraph earlier in the same document, the Council declares that "education should be suitable to the particular destiny of the individual, adapted to their ability (and) sex..." These words encourage an awareness on the part of both parents and educators in sex

education of the wide variations in age in the end of latency and the beginning of adolescence. They also open the door for a prudent sex education that might suggest a greater separation between boys and girls than is now employed in Education in Love.

Education in Love actually violates the fifth chapter of the Dogmatic Constitution on the Church: The Call to Holiness, for growth in virtue and in the life of the spirit — as well as proper psychological development — is greatly undermined by a program that forces latency children to think on sexual matters.

The Council Fathers in the Document on the Church in the Modern World deplore that "married love is too often dishonored by selfishness, hedonism, and unlawful contraceptive practices." Education in Love introduces children to artificial methods of contraception.

"Dogmatic Constitution on the Church": "Christian married couples and parents following their own way, should support one another in grace all through life with faithful love, and should train their children (lovingly received from God) in Christian doctrine and evangelical virtues."

"On Christian Education": "As it is the parents who have given life to their children, on them lies the gravest obligation of educating their family. They must therefore be recognized as being primarily and principally responsible for their education. The role of parents

in education is of such importance that it is almost impossible to provide an adequate substitute."

"On the Church in the Modern World": "As for the spouses, when they are given the dignity and role of fatherhood and motherhood, they will eagerly carry out their duties of education, especially religious education, which primarily devolves on them."

The secular newspapers have greatly praised Education in Love as advanced, as a model that the secular schools should follow. Does anyone propose seriously that the secular world would applaud a program that would give authentic Catholic teaching in clear terms when that same world has laughed at Humanae Vitae and continually mocks the Holy Father's moral pronouncements?

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Says Headline Misleading

Editor:

The headline in the June 17 People and Events regarding the interim report recently issued on the dialogue between the National Conference of Catholic Bishops and the Women's Ordination Conference was totally misleading. The headline stated, "Bishops, WOC Say They Disagree on Most Key Issues." However, the article itself reflects major areas of agreement. In fact, the NCCB and the WOC have agreed that in regard to this issue "there is an inconsistency not only between (Church) teaching and practice but within the teaching itself." Furthermore, the article goes on to state agreement that current Church concepts are "not an appropriate model for accepting women as members of the Church."

The restrictive views of our Church toward the liturgical role of female members (of all ages) has resulted in confusion and pain in the minds and hearts of many Catholics. Your publication of a report of major positive dialogue on this issue with such a misleading headline is journalistic irresponsibility.

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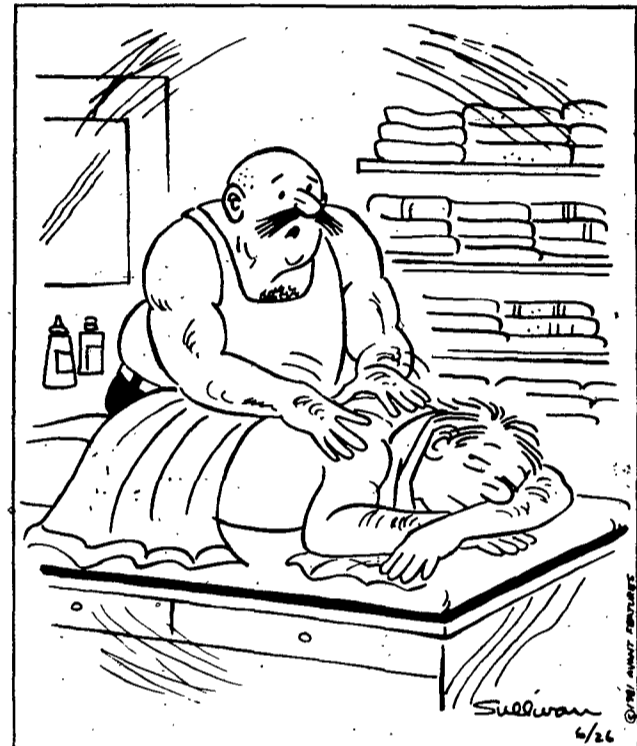
Are Rebels Promoted?

Editor:

In her response to Mrs. Joan B. May, diocesan Assistant Supervisor Sister Anne Michelle, S.S.J., significantly omitted any reference to understanding 21, informing eighth graders on the various mechanical means of sinful birth control. I also recall reading in the Courier that at their recent Sisters Council some nuns scored the invitation of anti-magisterial Father Curran, the Sisters tabled the discussion.

From both of the above, is it unreasonable to assume that the Sisters table Catholic morality and magisterium while they actively invite and promote rebellion and rebels?

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"I SUPPOSE I'M JUST OVERSENSITIVE, FATHER, BUT I CAN'T STAND IT WHEN PEOPLE RUB ME THE WRONG WAY."

Fr. Albert Shamon

Word for Sunday



Conqueror Of Hearts

Sunday's Readings: (R3) Mt. 11:25-30. (R1) Zech. 9:9-10. (R2) Rom. 8:9, 11-13.

In the summer of 332 B.C., Alexander the Great, on his way to Egypt, went through Israel. Legend has it that when he stopped at Jerusalem, the High Priest, in radiant robes, met Alexander and pointed out to him that the prophets of Israel had foretold his conquests. Alexander was so touched that he left Jerusalem intact. Jerusalem rejoiced heartily that day — shouted for joy!

Among the cheering crowds, there was a prophet, a second Zecharias. The triumphant reception of Alexander conjured up before his eyes another King coming to Jerusalem as a liberator. Israel's King, he foresaw, would not use the weaponry of war: He would ride no warhorse, like Alexander's powerful steed, Bucephalus — only a donkey, an unbroken one, "the foal of an ass." But he would bring a greater

victory: a peace coming from within, not from without; a peace based on right, not might — "a just savior is he." Like Alexander's, His conquests too would extend from sea to sea (the Mediterranean to the Red Sea) and from the River (Euphrates) to the ends of the earth (the Indus River for Alexander, but the ends of the earth literally for the Messiah-King). Alexander, clad in armor of gold, surrounded by his war staff, came like a god. Israel's King would come meek, thronged by common folk and fishermen disciples.

On Palm Sunday, Jesus literally acted out this prophecy of Second-Zecharias. He is the King greater than Alexander, because He is one with the Father. In the Gospel, Jesus speaks of an intimacy with the Father, attained by no human being before or since. His words are one of the clearest expressions in Matthew's Gospel that He possesses the Father's divinity.

Someone said, "What difference does it make whether, or not, I accept

Jesus as God?" If Jesus were not God, we could never talk of God in terms we all understand. If Jesus were only a great prophet, then God would remain a distant, way-out-there God — so indifferent to us as not to bother with us.

On the contrary, because Jesus is God, we can discover what God is like. He is a peacemaker, not of the Alexander type — but one gentle and humble of heart, bringing peace by the sheer force of His loving personality. But more — we learn God wants to share this peace with us, so He invites us to come to Himself.

"Come to me." And why? To take away the weariness that gnaws at our hearts and to refresh us, as water does the parched traveler.

"Come to me." And why? To learn to be gentle toward others and humble of heart toward God.

"Come to me." And why? To learn that a yoke is meant for two to bear: Jesus and me! To learn that the reason a yoke may have been heavy for us in the past and the burdens of life burden is because we may have forgotten a yoke is meant for two to carry, and we may have been trying to carry it alone. Without Him, life is hard; but with Him, life is light — a joy! "My yoke is easy and my burden light" — so "come to me."

Guidelines

The Courier-Journal welcomes your opinions. Letters must bear the writer's signature, full address and telephone number. They should be sent to Opinion, Courier-Journal, 114 S. Union St., Rochester, N.Y. 14607.

Opinions should be brief, typed, double-spaced, no longer than 1½ pages.

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

Because submitted opinions exceed the space for letters, we publish only original letters addressed to us. We will not use poetry, open letters, or copies of letters sent elsewhere. To ensure diversity, we limit each writer to one letter per month.

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