

**Editorials**

**Inhuman Crime**

Perhaps short of murder, no crime is more brutal and dehumanizing than rape. And when this vicious act is perpetrated on elderly, defenseless and alone women, spreading terror in its wake, it is even more heinous.

We all feel helpless at the wave of such rapes in the northeast section of Rochester. The police have formed a task force to snare the person responsible; we can understand the frustration law enforcement officials must feel in trying to corner this predator.

The advice that can be given to potential victims is only that of common sense. Doors and windows should be kept locked and bolted. We realize that that necessity alone bespeaks of horror, but it is essential.

If anyone has a door leading up from a cellar, that door also should be locked.

And anyone, particularly residents of the northeast section, should immediately report to police, regardless of the time of day or night, anyone acting suspiciously in the neighborhood.

And all of us must pray — pray for the victims, for the police and that somehow the criminal himself will see the way to surrender to the authorities.

**September Pope**

Albino Luciani. Hardly a household name. Yet, for many people, he will never be forgotten.

He was our "September Pope." John Paul I.

His death shocked the world, coming on Sept. 28, 1978, just 25 September days after he was installed as pontiff.

His official eulogist, Cardinal Carlo Confalonieri, compared his rise and sudden demise as meteoric: "He passed as a meteor which unexpectedly lights up the heavens and then disappears, leaving us amazed and astonished.

"We have scarcely had the time to see the new Pope. Yet one month was enough for him to have conquered hearts — and for us, it was a month to love him intensely. It is not the length which characterizes a life in a pontificate, but rather the spirit that fills it."

We can only guess at what divine plan gave us this pope for such a short time but are grateful for him.

Cardinal Confalonieri referred to him as the "Smiling Pope," another apt sobriquet.

But because no September will ever arrive without bringing with it warm thoughts inspired by this gentle man we will always think of him as the September Pope.

**and Opinions**

**Disagreement Not Rejection**

Editor:

The Aug. 12 C-J published opinions by Father John Reedy and Mr. Richard Hussar opposing celebration of Eucharist by and ordination of women. I do not presume to represent women's causes for them; they are eminently capable of doing that. However, the kinds of objections raised by these two articles are of concern to all people, men and women, married and single, against whom the same proscriptions lay.

What Father Reedy insensitively dismisses as "... fooling around with the Mass" is in reality one of the highest spiritual aspirations of human beings, male and female alike, to personally interact with the Divinity whose presence is celebrated at Eucharist. The liturgical leader proclaims the life, death and resurrection of Jesus, giving symbolic expression to His presence within the believing community. This presence does not occur through the action of the celebrant but through the participation of the entire community of which the celebrant is a member, in a hierarchy of gifts and charisms rather than a hierarchy of office. The presider's own charism is acknowledged in the community by ordination; it is not conferred by ordination.

Even Father Reedy's condescending remarks pale beside the vacuous statements of Mr. Hussar that "Whenever we see a Catholic

priest, 'There is Christ,' and "In nearly 2000 years not one single woman has He (Christ) called, not even His own Mother." Presumably as Christians we see the indwelling Spirit of Christ present in every person, including, of course, Catholic priests. Yet in all those many years the Catholic Church has adamantly refused to acknowledge or even test the call to priesthood of women and many men (although the proscription against married men is of more recent origin).

Call must be understood in larger perspective than just ordination to perform certain rites and rituals. It concerns the way a person orders his or her entire life in response to the freeing spirit of God's love. A true call confers a charismatic authority which cannot be diminished by artificially withholding recognition of it. When an institution acts to frustrate rather than further a call, it is neither surprising nor scandalous that persons of faith will find expression for their call apart from institutionally sanctioned forms.

When referring to "church" one needs to distinguish which aspect is intended: the worldwide community of believers, or just the part of the community which constitutes the institutional hierarchy. If we believe that the indwelling spirit of God in each of us enables us to discern the movement of God in our lives, then we may also believe that the same spirit enables us to communally discern the movement of God in the community, the church. This does not mean the direction of the church is

simply a matter of popular consensus, but neither is it the exclusive prerogative of a minuscule portion of the community.

It is incongruous to proclaim Christ's presence at Eucharist while at the same time presuming to stand between Christ and those who might receive Him or introduce Him to others. It is as if the hierarchy would try to hold the Savior of the world in a protective custody of legalistic doctrine. This is a problem which has persisted since earliest times. The controversy is the same now as when Jesus rebuked not only the Scribes and Pharisees for barring the kingdom to others, but also His own disciples for preventing others from approaching Him, particularly women and children. His teachings did not constitute a rejection of Judaism, but its fulfillment, in which the Jews themselves were the first to be invited to participate. In the same way, to so profoundly disagree with the present stance of the institutional church in matters of ordination and celebration of Eucharist does not constitute a rejection of the church nor a denial of its history and tradition. Rather, it is accompanied by an invitation to continue together according to new and larger understandings, as the ongoing revelation of God is discovered in the shared faith of the community.

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**A List Of Dangers**

Editor:

I would like to submit some

vital information to local Catholic parents. In the National Catholic Register of Aug. 30, Father Robert Fox has listed 11 dangers to watch out for pertaining to classroom sex-education. It should also be emphasized that the Catholic Church has never authorized classroom sex-education but only "private instruction" (Pope Pius XI, "Christian Education of Youth").

1. Are all references to moral standards of right or wrong omitted?
2. Are boys and girls urged to seek help and consult public agencies rather than their parents or religious advisers?
3. Does the program require instruction and discussion to take place in sex-integrated, coed classes rather than separately for boys and girls?
4. Does the course encourage or require boys and girls to discuss sexual behavior openly in the classroom, thus destroying natural modesty, privacy and psychological defenses against immoral sex?
5. Are these attempts to eliminate all guilt feelings?
6. Does it omit mention of the spiritual, psychological, emotional and physical benefits of premarital chastity, marital fidelity and traditional family life?
7. Does it omit mention of the spiritual, psychological, emotional and physical penalties and risks of fornication, adultery and promiscuity?
8. Does it fail to stress marriage as the moral, most fulfilling and socially acceptable method of enjoying sexual activity?
9. Does it encourage boys and girls not to tell their
10. Does it present abortion as an acceptable method of birth control?
11. Does it use a vocabulary which disguises immorality ("sexually alive" for fornication, "sexual partners" to mean in or out of marriage, "termination of pregnancy" to mean killing an unborn child?



"IT WAS A STROKE OF GENIUS, FATHER, ASKING THEM EACH TO GIVE THE PRICE OF A MOVIE."

parents about the sex-ed curriculum or about their sexual behavior problems?

Adolphe and Loë D'Audiffret changed the intended meaning.

10. Does it present abortion as an acceptable method of birth control?

Quoting from Albert Einstein, the letter said: "There is no secret and there is no defense; there is no possibility of control except through the aroused understanding and insistence of the people of the world." The word except was inadvertently left out.

11. Does it use a vocabulary which disguises immorality ("sexually alive" for fornication, "sexual partners" to mean in or out of marriage, "termination of pregnancy" to mean killing an unborn child?

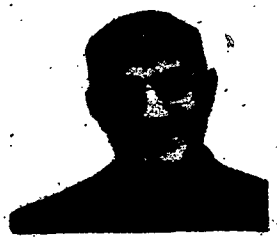
A phrase was left out of quoted material from Archbishop Raymond Hunthausen of Seattle. The segment should have read: "What no good Catholic may do is to continue to live without thought as if the arms race is not a problem..."

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**Correction**

Typographical errors in a recent letter written by

**Fr. Albert Shamon**



Word for Sunday

**Learning To Fly**

Sunday's Readings: (R3) Mt. 18:21-35. (R1) Sir. 27:30-28:7. (R2) Rom. 14:7-9.

Last week Matthew's gospel touched on fraternal correction and prayer; this week's gospel concludes the teaching with an illustrative parable. Its moral is — there

is no limit to forgiveness: "seventy times seven times." Sirach long before pronounced: "Wrath and anger are hateful things, yet the sinner hugs them tight."

Someone said that what we need are Teflon-coated memories — memories to which nothing sticks like slights or hurts.

Last winter I took up cross-country skiing for the

first time. I thoroughly enjoyed it until I learned it is a booming recreation among senior citizens. Still, please God, I hope to indulge in it again next winter.

However, there was one problem I encountered in skiing; it happened generally on warm days. Some water would get on the runner. As it froze, it would blot up patches of snow, which in time gathered up more snow until the resulting buildup made the ski feel like lead and skiing a laborious plodding.

Someone more knowledgeable in skiing told me how to solve the problem: "Stop, take off your skis, and scrape off the snow." Once that was done,

skiing became again a delightful slide, glide and fly.

We might ask ourselves, have we ever "iced up" mentally? For instance, we start the day in a tra-la-la mood; everything is going great, when suddenly something crops up: an argument at work, a child's stubbornness, a thoughtless remark from our spouse — and our joys take a nose dive. Not long after, we're plodding through our day wondering why we are feeling so weary and worn, why everything seems such a chore!

It is human to let our hurts "build up," to gunnysack them and carry them through days and sometimes years. Both readings one and

three Sunday make it clear this is a needless burden that encumbers, impedes progress and — worst of all — cools and freezes the soul.

Professor Higgins in "My Fair Lady" catches the coldness of unforgiveness in the song, "I've Grown Accustomed to Her Face." Rightfully, Eliza Doolittle has run out on him. Piqued, the professor sings, in part:

"I'm a most forgiving man! The sort who never could! Nor ever would! Take a position, and staunchly never budge! Just a most forgiving man."

But, then, his tune and tempo and his temperament change.

"But I will never take her

back! If she were crawling on her knees! Let her promise to atone! Let her shiver, let her moan! I will slam the door! And let the hellcat freeze!"

It is easy to fool ourselves into thinking we are forgiving persons, when as a matter of fact we are not.

Forgiveness is not just a feeling — a feeling good about someone. Like love, it is a decision: a decision to do good to an "enemy;" to do, as our Lord taught, to "pray for your persecutors." It is a decision not to let hurts or injuries sever relationships.

Who cannot forgive destroys the bridge over which he himself must pass. To be forgiven, we need to be forgiving!