

More Opinions

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In Defense Of England

Editor:

Perhaps I am mistaken in thinking that the main purpose of the Courier-Journal is primarily to keep area Catholics informed of the condition of the faith, and to give some direction to those who otherwise have only the daily press to help them form opinions and morals and the social ills of the day.

If the Courier-Journal is going to be political in nature then it is surely about time that an effort be made to present world news honestly, fairly and in an unbiased fashion.

I have before me two recent copies of your paper, one in

which there is a letter from a Dick Mullaney who apparently is upset about the British response to the Argentine aggression in the Falklands; the other contains a snide remark in your editorial lumping Mrs. Thatcher with General Galteri.

Would it be unreasonable to enquire what would be the American response to a Russian invasion of Alaska? Would we all sit quietly by and let Russia take over? As the columnist William Buckley recently pointed out: "It makes as much sense for Argentina to claim the Falklands as it would for Canada to annex the French islands of St. Pierre and Imquelon, off the coast of Newfoundland."

As for the so-called English jack-boot, there is hardly any country which, having ousted the former big colonizers —

i.e., England, France, Spain, Portugal, Holland and Germany — is today materially any better off than it was before being "liberated." I have a sister who has lived in both Zaire and Zimbabwe under the new regimes and she infinitely preferred life in Zaire... the Russian infiltration continues surely and insidiously throughout Zimbabwe and elsewhere in Africa. But who cares?

Admittedly, the British have made many errors and perpetrated injustice, but 56 million people inhabit the British Isles, and commerce is vital to life for all the people there, including the thousands who flocked to England after the "liberation" instead of staying where they belonged and trying to develop their own resources.

So far as I know, South America has done very little for the United States. Certainly no one has attempted to remove Soviet influence, arms, personnel, etc., from Cuba. On the other hand, tens of thousands of my compatriots gave their lives during World II — as German U boats refueled safely in Irish harbors — and, as a result, we speak English and not German in America today.

Too many Americans overlook the fact that in giving in to aggression, we open the door to more. No one in their right mind wishes the death of anyone, but only by being firm and unyielding can we ever hope for peace in our troubled world.

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Editor's Note: Surely, the United States is better off than it would be as a British colony.

Must Be Able To Change

Editor:

Marilyn Monroe took her own life and Muhammad Ali kept fighting when he would have quit. Both of these were negative reactions to change or the need for change in our lives. Both, I believe, failed at least in part to realize that a person's value doesn't depend on this or that achievement, or belonging to this or that organization and having status within the group, or having a deep, personal relationship with another human being.

All of these things are subject to change and can pass away and if a person's self-esteem is measured by any of these things, when they pass away, so does the self-esteem. When a person's self-esteem comes from the realization that his or her value comes from the kind of person he or she is and the fact that God loves him as only He can, then he can face the successes and failures of life without being controlled by them.

From personal experience, I have come to know the value of placing one's self-esteem beyond the control of outward success or failure, and in a rapidly changing world, it is more necessary than ever to learn this lesson. And once this lesson is learned, involvement in activities and with other people is less risky since one is not depending so much on successful outcomes to maintain feelings of self-worth. Ironically, one is freer to become more involved with others and with causes when

his or her self-esteem comes from within.

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Adversity Strengthening

Editor:

Re your editorial on nuclear destruction, "Let Freedom Replace Fear," June 2. May I comment on your analogy of civilization living in a "locked room" similar to the hiding place of the fearful apostles. The best part of this episode you omitted. It was here that the apostles received the Holy Ghost, opening their small minds to the fact life is but a flicker, at best, and that while that flicker lasts, get out there and speak the truth. Most of the apostles died doing just that — they hid no more. They would have laughed at the "better, red than dead" philosophy.

You spoke of the terrible subliminal effect of a pending holocaust, even annulment of marriages. Now really, this psychology has more holes in it than Swiss cheese. Adversity strengthens not weakens love. You would hardly say to a loved one, "Get lost, the holocaust is coming" — then room. The scenario goes more like this, "Give me your hand, dear one. We face anxious times together. We know freedom is priceless and we may have to fight for it if Godless Russia underestimates our resolve."

Of course, we all want peace and disarmament, but never forget it takes two to tango. We would look and be more ridiculous dancing alone with our defenses down. Just thank God he has given us the vision necessary to be strong and defend our freedom, country and religion, all of which would quickly disappear if we were not capable of protecting it. God gave us religion built on a rock not a cloud.

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We Must Take Nuclear Risk

Editor:

Bishop Matthew H. Clark, in the June 2 issue of the Courier, wisely advised us to "pray, learn, then act" on nuclear arms. Unfortunately, this advice was not present in the May 5 issue of the Courier when Archbishop Raymond G. Hunthausen of Seattle was praised for refusing to pay 50 percent of his income tax to protest "our nation's continuing involvement in the race for nuclear arms supremacy."

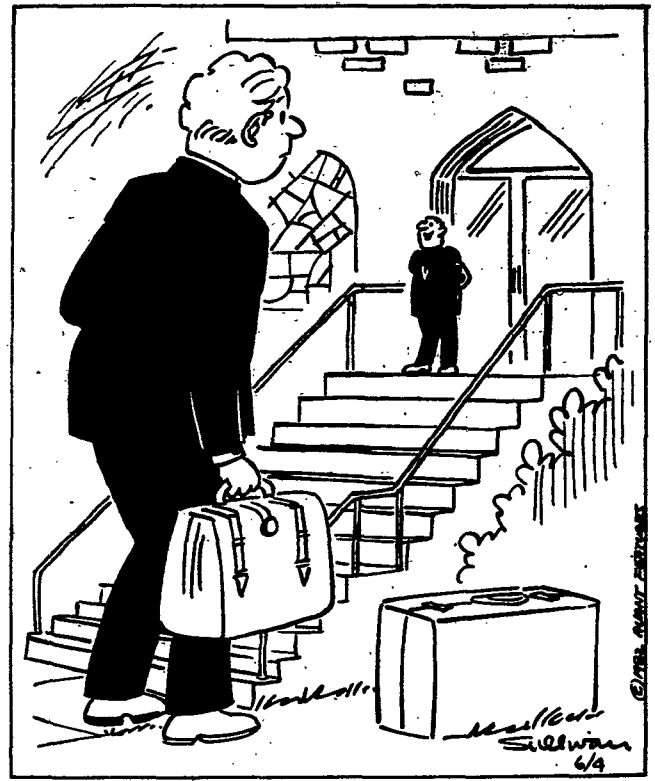
First, 3 percent, not 50 percent of our taxes is involved in the cost of manufacturing nuclear bombs.

Second, from 1967 to 1980, the U.S. froze its production of nuclear weapons while the Soviet Union embarked on the greatest military buildup in recorded history.

Why wasn't there a freeze campaign to protest the Soviet military buildup?

In analyzing the current "freeze" campaign, it is apparent that the Soviet Union is deeply involved.

A December 1981 Mindszenty newsletter revealed



"YOU'LL LIKE IT HERE, ONCE YOU GET USED TO A SMALLER PARISH."

that "British counter-espionage agents arrested Victor Lazine, second secretary of the Soviet Embassy in London, who was taking cash delivery from a KGB agent, who, it was learned, had been making numerous trips from the U.S.S.R., carrying large sums of money, and met with various 'peace' leaders who also happened to be Communists."

In Holland, a leading Dutch newspaper, De Telegraaf, stated that the Reformed Church publication had exposed the KGB's involvement in their peace movement.

In December of 1979 at a Mobilization for Survival conference, Randall Forsberg of the Institute for Defense and Disarmament introduced her proposal for a nuclear freeze in a keynote address. Later a steering committee was formed to launch a major national freeze campaign.

It should be pointed out that the Mobilization for Survival is affiliated with the U.S. Communist Party and the Soviet-controlled World Peace Council.

The Soviet Union has never renounced its goal of world conquest. If we were to unilaterally disarm, we would be conquered by the Soviet Union. This would involve great loss of life and all meaningful freedom would be lost.

If we are to remain free, there are certain risks we must take.

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Canonization Prayer Asked

Editor:

This year marks the 300th anniversary of the death of the confessor of St. Margaret Mary Alacoque at the time of her great apparition of the Sacred Heart of Jesus.

Blessed Claude la Colombiere was the first to believe in the apparitions and became one of the great modern apostles of the Heart of Christ. That message is still valid: returning love for love, especially in the name of and for those who are cold, negligent and indifferent to the Lord. Blessed Claude was also a great promoter of

absolute confidence in God. In an age of so much stress, confusion and uncertainty, we all need that virtue very much.

Blessed Claude was beatified in 1929. Please pray for his canonization soon.

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Do Sisters Need Habits Again?

Editor:

This is a response to Father Cuddy's article on the ordination of deacons ceremony in your April 28 issue.

Father Cuddy speaks of the impressive sight of "our three bishops... enthroned in episcopal garb, nearly 100 priests in sacerdotal vestiture, and the 24 deacons in uniform albs." Indeed, impressive it must have been.

However, Father Cuddy is also gently critical: "I am always disappointed that religious Sisters, who could add so much to visual beauty and spiritual edification if they retained the religious habit, are so completely incognito in secular clothes." Perhaps the Church should consider ceremonial garb for the good Sisters.

The sad fact is that the vast majority of men so impressively vested for Mass, for the most part do go about in secular apparel and are also completely incognito out in the world. Is this not more regrettable? There is today no visible sign in the world of men and women specifically consecrated to the Lord and dedicated to serving the needs of His people, His Church.

Once there was a mystique about priests and nuns set apart in clerical clothing and habits that attracted many young people to the religious life. Today we lament lagging vocations. But there are countless young people disenchanted and dissatisfied with the ways of the world, yet aimlessly see no sign of an alternate life style with its noble cause. The magnetism of priestly and religious life has lost its powers of attraction partly because it is unseen.

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Fr. John Reedy



Looking for the Lord

When Bishops Speak On Public Issues

Three recent news items illustrate a continuing, though unpopular, concern of mine.

• Various Mexican bishops are in open disagreement about whether Catholics can, in good conscience and for political or economic reasons, vote for communist candidates.

• Bishops in Argentina have defended the action of their government in seizing the Malvinas-Falkland Islands; at the same time, bishops in Great Britain are defending the justice of their government's use of force in resisting the "aggression" of Argentina.

• Quentin Quade, the executive vice president of Marquette, published a personal, thoughtful criticism of the American Bishops for their growing tendency to proclaim public judgment on specific issues of political importance. (Milwaukee Catholic Herald, May 27, 1982)

Quade argues that these actions, unless they are clearly and directly related to Church teaching (e.g., opposition to legalized abortion), are an abuse to religious leadership:

a) Because they tend to undermine the political responsibility of the Catholic citizen;

b) Because they exaggerate the authority of a bishop to proclaim the political judgment of his religious followers;

c) Because such actions blur the authentic teaching authority of the bishop in religious matters.

The conflicting judgments of bishops in England and Argentina, and the contradictory judgments of the Mexican bishops serve as an

illustration of the point Quade is making.

We presume that the bishops in England and Argentina are starting from the same doctrinal and ethical principles, but they obviously have quite different views of the concrete situations to which these principles must be applied.

The same thing would be true of the Mexican bishops. None of them would espouse the atheistic philosophy of Marxism, much less the undeniable abuses of particular communist regimes. But they clearly disagree on the right of the Mexican citizen to judge that in this particular election a vote for a communist is preferable to a vote for his opponent.

I would be delighted to have the bishops proclaim, far more forcefully than they have, the religious and moral values which must enter into a Catholic citizen's political judgment on social welfare, nuclear armaments, equitable taxation, responsible concern for natural resources, unjust discrimination based on race, sex, etc.

Church leaders should have plenty to say about the religious truths and values which enter into such issues.

But it is not the right or the responsibility of a bishop to tell me what my specific civic judgment should be on the Equal Rights Amendment, on the Reagan economic plan, on the kind of arms we should or should not sell to Israel or Saudi Arabia, or even how our government should deal with nuclear weapons.

My Catholic conscience tells me that I should take seriously my responsibility as a citizen. That responsibility requires that ultimately I — no one else, not even my bishop or the pope — have to formulate my own civic judgment on these matters.