

**Editorials**

**Room to Think**

Catholic journalists should assure that "news and articles which deal with questions of faith" continue to be published and the Catholic press has an obligation to promote legitimate church pluralism at a time when "too many misunderstandings, inflexibilities and intolerances place groups in opposition within society and the church."

"What is legitimate in options on the doctrinal, liturgical, ethical and social level be plainly clarified and that moral values such as respect for life, human dignity, fundamental freedoms, including that of information and teaching, and the protection of the poor and weak be respected and defended.

How many by this time would guess that the speaker is Pope John Paul? And he continues as reported by National Catholic News Service:

The Catholic journalist's commitment to truth does not require that his reporting be limited to "the official manifestations of the church. But it would be ambiguous, dangerous and ultimately suicidal to break ties with the institution of the church, with the church hierarchy, even if in this way one interests

readers who have somewhat lost their ecclesial sense."

What the Holy Father is saying is that there are issues of legitimate debate even within the church and that those on the varying sides should be tolerant of the viewpoints of the others. "Inflexibilities" is the exact word to define the attitude of many Catholics who have forgotten that the ability to think is a uniquely human capability, given by the Creator Himself. Those who refuse to tolerate the opinions of others also seem unmindful that there are many rooms in the house of the Lord.

To be sure, lines must be drawn. Heretical teachings, or positions clearly inimical with official church teaching, such as pro-abortion, cannot be treated objectively in the Catholic press. However, short of such extremes, there must always be room for calm and respectful discussion of debatable issues.

From a newspaper's standpoint, it is gratifying and liberating to hear the Holy Father elucidate such a point of view. Incidentally, he did so in a talk to 600 editors, journalists and readers of La Croix, a French daily Catholic news paper.

**Act on Hatch**

Now is the hour.

Anyone wishing to reverse the Supreme Court ruling of 1973 which liberalized abortion now has the opportunity to do so. The Hatch-Eagleton Amendment, to the Constitution has gone to the full Senate floor for debate. The amendment now reads, very simply: A right to abortion is not secured by this Constitution.

The full Senate is expected to act on the amendment by the end of this month. Everyone who has been striving for the past 10 years to erase the consequences of that misguided judicial decision must act now by offering support for the amendment.

Diocesan should write to their U.S. senators, Alfonse D'Amato and Daniel Patrick Moynihan at the U.S. Senate, Washington, D.C. 20510 and ask their support for this amendment.

Letters are effective; mailgrams maybe even more so. To send one, just telephone Western Union with the two senators' names and address. The cost will be added to your telephone bill.

Time and effort. Sure. A minor cost. Absolutely. But imagine the results if liberalized abortion should be reversed. The heavens would cheer.

**and Opinions**

**Objects To Transfer**

Editor

I would like to apprise the people of the diocese to what is being done to the people of St. Jerome parish in East Rochester.

Our bishop has seen fit to disrupt our parish by a complete change of priests without ANY form of consultation with anyone in our parish, NOT EVEN OUR PARISH COUNCIL. Our pastor, Father Calimeri, was told a month ago and sworn to secrecy. Is this what is called for by Vatican II?

I really have to examine my commitment to the institutional church when so little love, care and concern is shown to us who ARE St. Jerome parish.

Verna M. Julien  
116 E. Elm St.  
East Rochester, N.Y. 14445

**'Thornbush' Reflection**

Editor

I believe that the opinions given in "The Fire in the Thornbush" column do not reflect the feeling of all Catholic women. I would like to offer a different observation.

Week after week, the column tells of the unfulfilled women in the Catholic Church. In fairness to all women in the Church, there are many who not only feel fulfilled, but rather, that they have a unique and exalted place in the Church, inferior to no one.

It is true that God did not choose women to be priests, but He gave them the sublime privilege of motherhood — the nourisher, the teacher, the lover, the molder of His human creation. That was exactly the role of Mary in the life of Jesus.

The column often refers to the male-dominated Church and the suppression of women because of tradition. But where did tradition come from? Didn't it start in the beginning with God's creation of Adam? Why didn't God choose Sara instead of Abraham? Why Moses to lead his people out of Egypt? Why not a female Redeemer? And finally, why 12 male apostles? It is obvious that God intended that the male

of the species should be the leader, the provider, the head of His human family. A head without a heart cannot survive; Eve was given the choice role of the heart.

The heart of the Church is no less important than the head. It has a different role. Could anyone think of St. Elizabeth of Hungary, St. Elizabeth Seton and presently Mother Theresa, as second-class citizens in the Church? These women were and are too busy in their God-given role of being other Christs — feeding, clothing, teaching and comforting His little ones.

It is argued that traditional roles of men and women are now changing and the Church should change with the times. It must be remembered that many of these changes have come about because of the complete secularization of society, which has prompted the glorification of "self," attractively packaged by the disciples Satan. This has spawned unprecedented divorce, broken homes, abortion, drug addiction, rape in alarming proportions, unbridled sex, etc. Is this progress? Should the Church change with the times?

The shortage of priests is a serious concern of all sincere members of the Church. There are several reasons for this shortage: 1. the confusion caused by teachers, both religious and lay, who have disregarded the teaching authority of the Church, 2. emphasis on money and power, and 3. the sexual revolution. Hopefully, this will change in the near future. The other alternative, since Rome has recently admitted a number of Episcopal married priests, may be to allow some modification of the celibation rule.

It is unfortunate that some modern-day Catholic women have allowed themselves to be influenced by the secular, humanistic idea that greatness comes with position and power. God did indeed give women power — spiritual power — to nourish, teach, love and lead His children back to Him. It is hoped that all women would join together to change the world to what God intended: a pilgrimage to complete happiness in Heaven with Him. Gratefully, God did not make the priesthood a prerequisite for sainthood.

**Why Not Pray For Enemy?**

Editor

A philosophy attributed to Alexander the Great has it that the surest way to destroy one's enemies is to make them into friends. That, of course, is what Jesus told us when he admonished us to pray for our enemies. He did not mean we should just fall on our knees and say, "God, please help the Russians" and that's all, without seeming to care or do anything about our government having thousands of missiles aimed at and ready to kill millions of those same Russians. If we pray in our hearts for our enemies they cannot remain enemies; they have to become friends whose well-being we want and are willing to work for. Praying for our enemies means trying to understand them, trying to find common ground with them.

For many years, our government has tried to weave into our national fabric an anti-Soviet fanaticism and a paranoid fear of communism. It has, to an alarming degree, succeeded. Today we are being brought to our highest levels of fear and hate by President Reagan. He has been the loudest preacher of the doctrine that the Soviet Union is an implacable enemy, the "empire of evil" determined to destroy us. He has grossly exaggerated Moscow's military strength and misrepresented its intentions. He has told the Soviet people that we aim to put them on the "ash heap of history" and has dehumanized their leaders. He refuses to recognize that the United States and the Soviet Union have common interests and problems. He and the Pentagon and the arms makers, playing on the fears which they have created, are engaged in an unprecedented and insane buildup of weapons to be aimed at and ready to kill millions of our brothers and sisters in Christ, people whom we have made no effort to know or understand.

And we, the people, stand by and let this happen. Is this the way we pray for our enemies?

We do not have to embrace the Soviet political ideology, be "soft on communism" or condone totalitarianism to find a ground for cooperation. Instead of squandering

our respective substances and the brains of our scientists on weapons we could join in fighting some of the major evils which beset our world: hunger, disease, ignorance, drugs.

Pope John Paul said, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples. It involves collaboration and binding agreements."

Adolphe and Loe d'Audiffret  
Naples, N.Y. 14512

**The Military Wants Peace**

Editor:

It was with sadness and disappointment that I read Father Hohman's column, "Can Military Learn to Wage Peace."

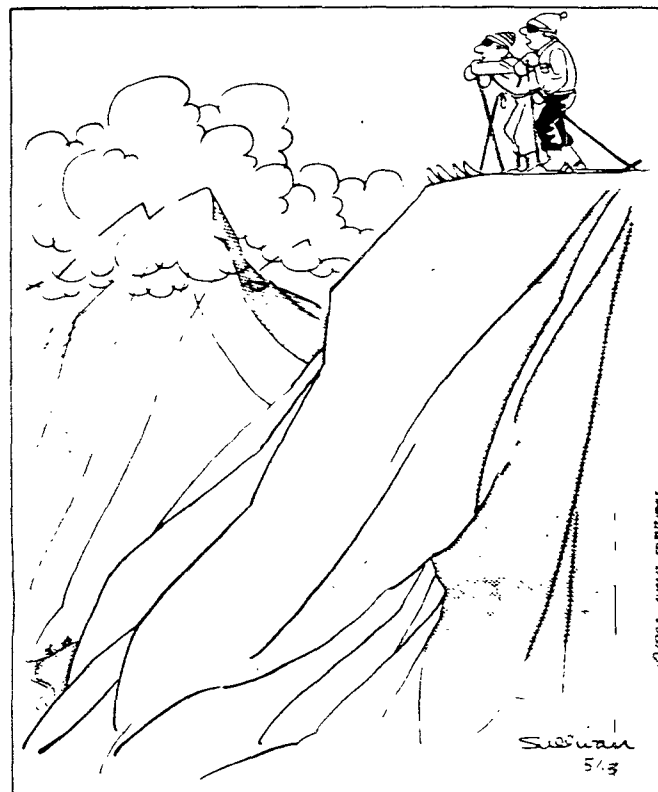
Disappointment because I question whether Father really talked with any armed service people to see what their attitudes are, to see if they would indeed "agree with politicians on the necessity of fighting" and if career military would endorse a war to advance their career. I can assure Father Hohman that the vast majority of military people are definitely not in favor of war. Indeed, they have every reason to desperately want peace. Perhaps there a few military people who might look upon war as advantageous to their careers but they are the exception and I haven't met any of them.

Father Hohman may wonder why a peace-loving person would choose military service as a career. Perhaps drawing an analogy would be helpful. Why do you think a person would choose a career in medicine? Because he enjoys seeing illness? Quite the opposite. He would like to see illness eradicated.

As I write this I wish I knew the extent of Father Hohman's contact with professional soldiers, if he himself served, and when "I can't believe he has contact with professional military personnel currently in service.

Second, to even hint that armed forces personnel determine or sway national policy is incorrect. Be assured that military personnel will not be "leading the political forum into a sense of need for war."

Military professionals do not "make" war any more than police officers "make" crime or firefighters "make" fires.



"IT'S HARD TO BE UP HERE AND NOT BELIEVE IN THE POWER AND MAJESTY OF GOD. I ALWAYS ASK HIM TO KEEP ME FROM BREAKING MY NECK."

Most of all, it is sad to read this column because it takes a cheap shot at the dedicated men and women who make it their life work to maintain peace.

It seems only those who want peace without working and sacrificing for it receive attention from the media.

Dolores S. Lohr  
501G Merritt Road  
West Point, N.Y. 10996

**LILAC Project Commended**

Editor:

I wish to write in support of Joel Freedman's letter in the Courier-Journal, April 20, "Institutions Must Improve."

Mr. Freedman quoted from the State Commission on Quality of Care for the Mentally Disabled which reminds us that our state psychiatric and developmental disability centers have yet to evolve completely from the era in which they were feared.

I agree with Mr. Freedman when he states that we must keep the spotlight on these institutions and intensify measures to improve them. When problems are brought out of the darkness into the light they tend to gather support and can be handled most effectively.

In our diocese there is a beautiful program developing. It is called LILAC (Life

Institutions Loving and Caring). This program is doing much to bring the needs of the institution into the light, especially those needs directly connected with the care of the patients and clients. Some of our parishes now have developed ongoing volunteer programs with our local institutions through LILAC.

LILAC is going further. It is trying very hard to work directly with the administrative, medical and chaplaincy staffs at the institutions so that existing problems can be addressed by the community and gain support in fighting off budget cuts and personnel cuts . . . because these cuts directly infringe on the total quality of care of the patient. The patients and clients living at our psychiatric and developmentally disabled centers in the Rochester diocese are consistently victimized, exploited and used as solutions to state budget problems. The staffs of these centers are consistently frustrated.

You can help this situation by adopting the LILAC program in your parish. This will keep the spotlight on these institutions and show the patients that they do indeed have dignity and personhood and your presence with them will radiate the love of Jesus to them.

Patricia Amato  
268 Morrow Drive  
Rochester, N.Y. 14610