

Editorial

The Election

From this remote point in time, perhaps it is safe to wonder aloud about the recent election.

- President Reagan proved a politician can take a strong anti-abortion position and still get elected. Will the national Democratic Party finally realize this and change its implacable, perhaps self-defeating, pro-abortion policy?
- Is there any connection between Reagan's anti-abortion stance and the fact that 56 percent of

the Roman Catholic vote, normally Democratic even without a Catholic on the ticket, went to the incumbent president?

- Would Gov. Mario Cuomo be even a more attractive presidential candidate if he dropped that "opposed to abortion but" tack? Not only does it nettle anti-abortionists but the obvious hypocrisy must even disturb pro-choice people.
- Historically more important than the election itself, women have finally and justly won the right to vie for the highest positions in the nation.
- However, didn't the National Organization for Women, which was making pre-nomination demands on the major parties, prove it has little clout?

● Now that women have made it, will blacks be next?

● Will the president use his mandate to really work to erase poverty in the U.S. as he promised late in the campaign? And if a raise in taxes is necessary to do this, will the American people love him less?

● How many candidates for the presidency in our entire history have ever spoken more than one language? Shouldn't proficiency in more than one tongue be at least an unofficial requirement in this ever smaller world? Imagine if, all other things being equal, we ever had a president who could talk Russian to the Politburo.

and Opinions

Father Walz: A Good Man

EDITOR:

Recently a very old friend of mine died. He became my friend when I was about 10, living in Corning and attending St. Vincent's school. My friend was Father Frederick Walz.

Father Walz loved and understood children and they returned that love. When he arrived at our church, he gave the girls at school an opportunity to play baseball and other sports usually considered for boys only. He even let us try out some boxing gloves!

Father Walz practiced ecumenism long before it became a goal of the Church. By his example, he showed us that we should care about everyone. No matter how many bad times he had, he loved God and his Church and never lost his love for his human family.

Not long after Father Walz left Corning, our father became seriously ill. Father Walz visited him often, and he took my sisters and me for treats -- movies, picnics with other children who were Father's friends. He told us stories about his brothers and sisters and his parents. His own family meant a great deal to him.

After I left home, he became my confidant. His long, wonderful letters with advice, humor, understanding and just plain conversation were eagerly awaited. He was a special person in our family. My sisters have their own memories of him and my youngest sister was happy to have him officiate at her wedding.

When my family moved back to the Rochester area, we kept in touch with Father Walz. We took our children to meet my old friend. Unfortunately, I had not seen him in the last few years. It was a sad shock to learn of his death, but I am sure he is eternally happy in his new home.

In one of his sermons many years ago in St. Patrick's Church in Rochester, he was discussing

an obituary that had documented all of the deceased's honors, education and accomplishments. He said all he ever wanted his obituary to say was that he was a good man. He was that, and so very much more.

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Be Grateful For Elderly

EDITOR:

Thank you for reporting the Fall Ministry Conference's activities (Nov. 7: Aging Is Ministry Topic, Page 3). We are all reminded of our common need for each other.

The church today needs to know how to recognize and to serve the special needs of growing numbers of older Catholics who continue to be vital signs of Christ's presence in our communities. Many are sustaining members of parishes which are changing with the world as needs arise.

Often the older Catholic understands life's problems better and can help us look beyond the violence, exploitation and disappointments of life toward a deeper faith in God. Many have handed down the light of Christ which their parents and grandparents entrusted to them despite the perils of "dungeon, fire and sword."

Our nation is richly blessed to have so many older Catholics to guide and instruct us. Our hopes and dreams are nurtured by the many generations of older persons who show us how to focus our lives upon love for others and service to them.

This seems to be the message of the Gospel which Jesus taught is for all -- Let us appreciate the older person and give thanks for all which we have received through their ministry (which has touched each of us in a special way).

Their gifts have brought God's love into the lives of many so that many of us may be one in the Holy Spirit.

Matthew Francis Carney
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Ignore Critics Of Pastoral

EDITOR:

William F. Buckley, Michael Novak and other conservative businessmen are leading the attack on the first draft of the U.S. Bishops' pastoral on social justice.

The pastoral is based upon the principles of social justice embodied in the 1981 Social Encyclical of Pope John Paul II, "On Human Work," and the four previous social encyclicals starting with the first, "Rerum Novarum," by Pope Leo XIII in 1891.

Few dared to contradict the popes publicly. They just gnashed their teeth. Now they think they can get away with attacking the bishops on social tactics, just as they did on the peace pastoral.

I trust that Catholics will ignore the attacks on the bishops by these conservatives, just as those same conservatives have been ignoring the moral teaching of the five papal encyclicals on social justice for these past 93 years.

Walter O'Hagan
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Column Said Inaccurate

EDITOR:

I usually ignore even the most blatant inaccuracies in the print media. Normally it is best to overlook error for fear of honoring it with attention. Now I am violating my own rule. The people of Holy Family were appreciative and grateful to Father John E. Brooks SJ for an outstanding address on the occasion of our 150th jubilee celebration. It was a spiritually moving call to faith.

To introduce his call to faith he gave the example of unconditional Jesuit loyalty to the institutional Church in spite of 400 years of conflict and criticism (not dissimilar to Father Cuddy's Jesuit illusions).

I now include the direct quote from Father Brooks' introductory paragraph:

"My dear friends in the Lord: As a Jesuit, a member of the Society of Jesus for the past 35 years, I am delighted to have this opportunity to participate in the sesquicentennial celebration of Holy Family parish, a parish justly proud of its heritage and history. I am delighted because, in spite of what the New York Times headlines occasionally herald, Jesuits are devoted to the Church and we are proud to consider ourselves men of the Church.

Our devotion to the Church, however, has not historically spared us from the painful experience of conflict with the hierarchical Church represented by bishops and popes. The founder of the Jesuits, St. Ignatius of Loyola, suffered constant

harassment and even imprisonment at the hands of Church leaders in cities across Europe, such as Alcalá, Salamanca, Paris, Venice and Rome, and when he was favored with a mystical vision of LaStorta, just prior to his entrance into Rome, and heard the voice of God the Father say to him that He (God) would 'keep him in mind in Rome.' Ignatius imagined that one of the possible forms this 'favor' might take would be his own crucifixion in papal Rome. All the bones in his body shook, Ignatius tells us, when he learned of the election of Paul IV as pope. Popes throughout history, from Pius V and Sixtus V to Innocent XI, Clement XIV and down into our own times to Paul VI and John Paul II, have meddled with the Society of Jesus, in some instances showing little or no understanding of the society's true nature. But throughout these more than 400 years of conflict, it has remained a fact that unconditional loyalty to the institutional Church and a critical detachment toward her spiritually, have characterized Jesuits and stamped them as truly loyal sons of the Church."

Here is the quote from Father Cuddy's column, "On the Right Side."

"But a strange thing. The chairman of this event was Jack Geherin, who is a loyal alumnus of Holy Cross College. I presume because of his HC connections, Jesuit Father John E. Brooks, president of Holy Cross, was invited to give the main address. After a few introductory pleasantries, Father Brooks launched into a four-minute vehement exposition of the historic conflicts between the Jesuits and the popes and bishops and other powers. For the life of me, I could not figure out why such an exposition and why such vehemence."

It should be noted that "Right" in Father Cuddy's column is used in the sense of ultraconservative and not in the sense of correct or accurate.

I would close by saying I do not read Father Cuddy's column. This matter of Father Brooks was brought to my attention by a Holy Family parishioner (not Jesuit trained).

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'Right Side' Too Righteous

EDITOR:

Oh, dear. "On the Right Side" is on the warpath again. It used to be that its author had his eye peeled for any boy in a McQuaid jacket, in order to grill him to determine if his orthodoxy had survived the Jesuit brain damage. Alas, I'd thought we

had a publicized truce. But now he's found a book that exposes all the Jesuit skeletons again. What a delicious read it must have been!

When will the columnist -- and the regular contributors to this Opinion column -- begin to smalten their mountains down to the molehills they are and realize that the "enemies" within are paltry compared to the enemies without: materialism, indifference, exploita-

tion? What would happen? Their righteous indignation were to be turned against poverty, for instance, rather than against the brethren struggling along side them? When the enemy is so overwhelming, does it matter whether we attack him from "The Right" flank or from "The Left"?

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Fr. Albert Shamon



Word for Sunday

Expecting The Loved

Sunday's Readings: (R3)
Mk. 13/33-37. (R1) Is.
63/16-17. 19. (R2) 1 Cor.
1/3-9.

With the First Sunday of Advent, the Church's new year begins. This year (1984/85) the Cycle B readings start; that is, the gospels of the Sundays of this year will be taken for the most part from the gospel according to St. Mark.

"Advent" means "coming" -- the coming of the Lord in glory at the end of time. When someone is coming, there are one of two possible responses: we can wait or we can watch for the one coming. Isaiah speaks of "those who wait for him." St. Mark speaks of constantly being "on the watch."

Once I was invited out to dinner along with another priest. I got there on time, but my fellow priest was late. After 15 minutes he still hadn't arrived. The host went to the window again and again to see if he had pulled up front. He finally came, about 45 minutes late. There were two responses in anticipation of his arrival: I merely waited for him to come; my host watched. When he came, I simply wondered what held him up. But my host was relieved and happy that he had not forgotten and had finally come. Watching brings more rewards than waiting.

Now Advent is a season of anticipation, preparing for the coming of Christ at the end of the world. Do we merely wait for His coming or do we watch?

Now most people in the contemporary world are not even waiting for anything at

all, for they don't believe there is anything to wait for, let alone watch for. Existential despair or hedonistic pleasure-seeking are both responses of people who have given up even waiting.

Isaiah speaks of waiting; Mark speaks of watching.

Engraved over the entrance of a nursing home in Illinois are these words:

"Come in the evening,
Come in the morning,
Come when expected,
Or come without warning...
But come!"

Anyone familiar with a nursing home knows the plaintiveness of this plea and how patients eagerly covet visitors in their loneliness. One also knows what the difference between waiting and watching for visitors is for those people. All of them wait, but what a difference when they are expecting someone who has promised to come by and see them. Then they are watching. And what joy they have when the one they are watching for finally arrives.

Advent reminds us that God has come into our world. Advent reminds us that God keeps coming into our world. Advent reminds us that He will come again in glory at the end of the world to judge the living and the dead. And this is the primary focus of Advent: His coming in glory to receive an account of our stewardship. Advent, therefore, calls us to prepare for this coming, not in a passive, relaxed manner, connoted by waiting, but in an active, industrious way suggested by watching. Let kids wait for Santa Claus; but Christian adults ought to watch for the coming of the Christ of Christmas and glory.

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 1 1/2 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.