

## Editorial &amp; Opinion

## Letters

## Group cites its rationale for 'rescues'

To the editor:

The Old Testament of the Bible is replete with instances of God rescuing His people from their distress, their straits, their bondage, their slaughter. God now in our 20th century Rochester calls us to do likewise — to rescue those being led to the slaughter, a slaughter that is taking place in our local abortuaries daily!

And so it was that a rescue mission took place four weeks ago in Rochester at the Highland Hospital abortuary. Forty-two men, women and children participated in this rescue by placing themselves physically between the abortionists and their pregnant patients with the object of preventing the killing of the pre-born children and giving the pregnant mothers alternatives and help. We five Catholics were part of that group and we want to share with you the reasons why we were there, and pose some questions for you to think about.

Catholic moral teaching has always held that direct attack on an unborn child or fetus at any time after conception is a grave sin. Each abortion kills an unborn child and is therefore against the fifth commandment. Because we are all made in God's image and we are ensouled by Him, ALL human life is sacred. "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jeremiah 1:5). Knowing these teachings of God and His Church, and knowing that daily the abortuaries in the U.S. alone kill 4,000 unborn children, we had to ask ourselves what we ought to be doing about abortion.

Do we act as if they really aren't killing babies in our local abortuaries and carry on our own "business as usual?" But then, is such apathy a sin, and am I really my brother's or sister's keeper?

Do we continue to await and work for the change of the present liberal abortion law through the legal channels? Well for 15 years, we've done this already, and we will continue to do so, but babies still die daily behind the abortuaries' door.

Do we allow stressed women and men who have neither been given the proper information about their intrauterine child nor been offered assisted alternatives to abortion to kill their own child, a decision which will stay with them for eternity?

Do we as a Church teach and preach the evils — and the relatedness — of abortion, sexual promiscuity and contraception, so our Catholics can make the formed conscience they need in these matters?

God calls us always to do His will. And in order to do His will, we must pray, fast, sacrifice and especially change our own hearts. Only then can we step out to do what God calls us to do with courage. God calls us all to peace, and peace can never be experienced in our society unless we stop the killing of our most defenseless, the most innocent, the most dependent of our humankind! Rescues must continue if we are to be faithful to God's call. Join us; pray for us. If you wish to speak to any of us personally to clarify what a rescue is or to become part of such a rescue yourself, please call or write to us. Call (716)458-5628 during the day and 458-7257 during the evening.

Barbara A. Fredericks, M.D.

Ken Maher

Janet Paruski

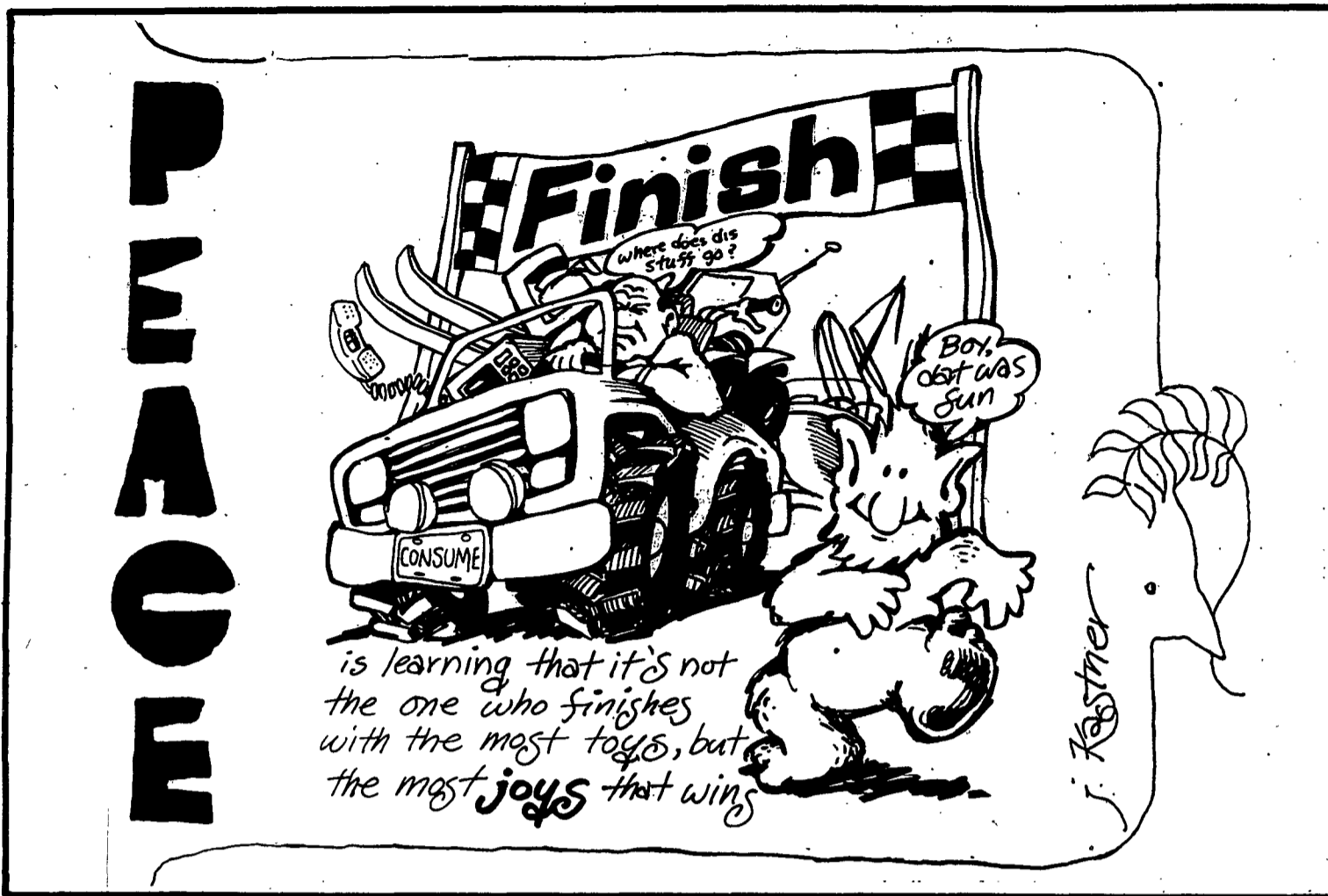
Bernard Stein

Karen Webb

## C-J Letters Policy

The Courier-Journal wishes to provide space for readers throughout the diocese to express opinions on all sides of the issues. We welcome all signed, original letters about current issues affecting Church life.

Although we cannot publish every letter we receive, we seek, insofar as possible, to provide a balanced representation of expressed opinions and a variety of reflections on life in the Church. We will



## Lefebvrite disputes historian's comparison

To the editor:

With all due respect to Father McNamara (as quoted in C-J June 30: "Schism could eventually splinter traditionalist groups, observers say"), I totally disagree with his analogy between Archbishop Lefebvre's consecrations and the First Vatican Council's De Fide decision on papal infallibility. There is no connection whatsoever and, therefore, no analogy.

First of all, the Second Vatican Council was a non-dogmatic "pastoral" council, and there is nothing in it infallible except where the texts cite previous infallible statements from previous dogmatic councils. Pope Paul VI stated himself in a general audience of August 6, 1975, that "Differing from other councils, this one is not directly dogmatic but ... pastoral." Therefore all reforms since Vatican II which are not in full harmony with Catholic tradi-

tion must be rejected by anyone who truly wishes to remain Roman Catholic. It is essentially a question of either accepting the reforms or embracing the faith of all times. But you can't do both. The new religion of Vatican II is simply not the Catholic religion.

Archbishop Lefebvre, the living symbol of Roman Catholic tradition, has been closely linked to St. Athanasius and his times, and I think the comparison is a fair one. St. Athanasius was excommunicated, and his excommunication was upheld by Pope Liberius and most of the other bishops. But, as history shows, Athanasius was canonized and the others were not. Liberius was the first pope who was not canonized, and who today can even remember the names of the other bishops? The point is that St. Athanasius upheld the traditional Catholic faith with all its

ecclesiastical customs and the others did not. Archbishop Lefebvre is simply doing the same thing. And that is the long and short of it. If you reject what Archbishop Lefebvre is upholding, you place yourself outside of the Roman Catholic Church of all times, no matter who you are. To excommunicate him is in essence to reject his beliefs, and since his beliefs are what the Church has always and infallibly taught, then you quite logically, reject the Catholic faith. This is so simple that it would be redundant to say anything further except to strive for a conclusion.

With the so-called excommunication of the archbishop, the Almighty has with striking lucidity presented a clear picture for all of us who wish to see. And He has left us the key words to help unscramble the picture. "A fructibus eorum cognoscemus eos" — "by their fruits you shall know them." By this ridiculous action of the Vatican, they have severed themselves and, quite ironically, excommunicated themselves from the One, Holy, Catholic, Apostolic, Roman Church of Jesus Christ. For their fruits have given them away.

Michael A. More  
Dunbar Street  
Rochester

**EDITOR'S NOTE:** Since Mr. More believes the Vatican and — by extension — the Roman Catholic Diocese of Rochester are not Catholic anymore, we presume he will no longer wish to have his letters published in the diocesan newspaper. Henceforth, we shall accede to that wish.

## Bishop must demand recall of sex-ed book

To the editor:

The serious matter of the second printing of the sex-education book *Parents Talk Love* with Bishop Clark's imprimatur still included requires immediate attention!

This book, which continues to lead our children down a promiscuous path, should never have been written, much less by a priest — Father Kawiak of this diocese — and even worse is the lingering stamp of approval by Bishop Clark.

While I understand that the bishop is upset that the publisher made a serious mistake, the bishop ought to demand the recall of all the books in question before more souls are endangered by the false teachings of misled clerics, which are given seemingly authentic approval by Bishop Clark.

The "silent, faithful majority" awaits the proper response of the one person in this diocese who must take the lead in this matter and set right the moral wrong which has occurred.

Stephen A. Six  
Archer Road  
Rochester

## Welfare group clarifies statistics

To the editor:

The Wayne County Welfare Rights Organization (WRO), as a recipient of local Campaign for Human Development funds, was proud to share some of our accomplishments and concerns in a recent article in the Catholic *Courier-Journal* (May 19: "Wayne activists challenge practices of county welfare office"). In rural Wayne County, hunger and homelessness are everpresent problems. We see families in the waiting rooms of Social Services' offices, in overcrowded motel rooms, in cars, and in dilapidated, unsafe housing.

As stated in the article, WRO believes that one part of the solution to homelessness is for people to get benefits from local Departments of Social Services that will help them move quickly into permanent housing. The WRO specifically objects to the local to policy of the Wayne County Department of Social Services (WCDSS) to deny recipients' requests for cash security deposits. WCDSS only provides "security letters" — an agreement between the department and the landlord to cover unpaid rent — and recipients complain that many landlords will not accept them.

We stated that preliminary results from a survey of over 100 landlords in Wayne County revealed that two-thirds of them

would not accept the security letter. Upon closer scrutiny, we found 78 surveys to be complete, with 62 percent of landlords surveyed refusing to accept the security letters. The landlords rent over 729 units, and include all the low-income housing projects. In contrast, 32 percent accept the security letter, representing 206 units. Only four of these landlords own more than nine units.

Although we feel that the final survey results still strongly support the need for the payment of cash deposits, a correction was in order. We thank local parishioners and human development committees for their support of our efforts and encourage interested persons to contact WRO at any time for more information on our work. We may be reached by calling (315) 946-6992 or by writing to: 22 Canal Street, Lyons, N.Y. 14456.

Mona Jimenez  
Organizer

Wayne County Welfare Rights Organization

## It's not right to say Jesus chose Latin for use at Mass

To the editor:

Much has been written about the changes in the Roman Catholic Mass since Vatican II. To say Latin is the way Jesus ordained the Mass to be celebrated is not right. At the time of Jesus Christ, Latin was not the language He spoke. We should, if we call ourselves Christians, be people of peace, regardless of race, color, creed or national origin — in other words, peace makers. If the Mass is a reminder of the Last Supper and the journey of Jesus to His death on the cross, what difference does it make if the Mass is said in Latin, Greek or American English?

Jim Liebel  
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Rochester