

# OPINIONS

## Catholic Courier

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## Letters Policy

The Catholic Courier wishes to provide space for readers throughout the diocese to express opinions on all sides of the issues. We welcome original, signed 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 choose letters for publication based on likely reader interest, timeliness and a sense of fair play. Our discerning readers may determine whether to agree or disagree with the letter writers' opinions.

Letters must not exceed 500 words. Anonymous letters and the use of pseudonyms are unacceptable. We reserve the right to edit letters for legal and other concerns. With respect to errors in submitted text, we will correct spelling only.

Mail letters to: Catholic Courier, P.O. Box 24379, Rochester, N.Y. 14624. Please include your full name, phone number and complete address for purposes of verification.

## Many laws do impose moral view on society

### To the editors:

One of the plethora of prime time law dramas on television recently posed an interesting question, "If Roe vs. Wade gives a woman dominion over the use of her body, why then is prostitution still illegal in most states?" In the context of the program the question was rhetorical, but it does raise other questions.

- Is the Supreme Court ruling in 1973 a matter of a woman's constitutional right to make choices about her body or about life and death?

- In view of this particular analogy, are we now able to make elective choices about moral issues, and if so, why does it apply only to women?

- Could this be interpreted to mean that we are now decriminalizing prostitution?

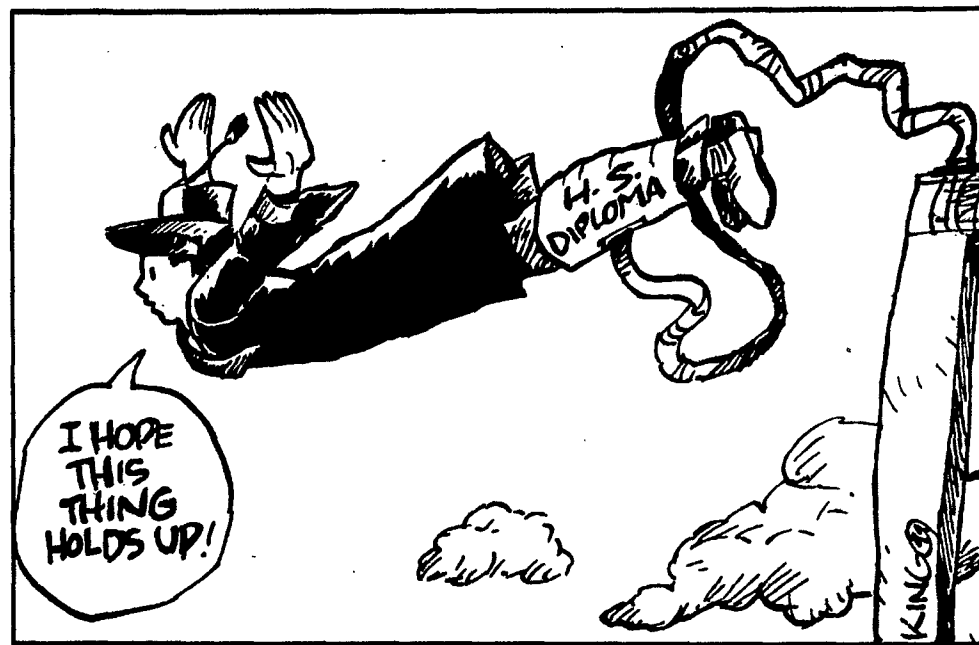
If the matter is solely about women's rights and freedom, why do we perceive it as an "after the fact" choice/decision? As long as women allow themselves to believe that they have some control over their bodies once they learn of pregnancy, they will continue to be subjugated to the will of "someone else" and that is the person who joined with them in the act which resulted in pregnancy.

To be really free or liberated a woman has to assert that right to choose before the (f)act! Then, and then only will she truly be free!

If you believe the story in the Bible about creation — the beginning of mankind — then you believe that in addition to life itself, the greatest thing we were given was our intelligence and the opportunity to make choices — that is free will. Therefore, no government of law is doing anything more than guaranteeing to us what we have always been entitled to. Our democratic form of republic just happens to be the latest attempt to assure that these rights will not only be guaranteed but also protected by law.

It only follows then that when we outlaw something like prostitution, we are attempting to impose some kind of morality on our fellow man. I do not believe it is meant for us to have it both ways! The only question to raise seems to be, Where do we draw the line — where freedom ends and morality begins?

Tom McCarthy  
North Park Drive  
Rochester



## Spirit can work many ways

### To the editors:

Dr. Schoelles' June 1 column, "Church shares decision-making," is superb. She clearly illustrates the need for, and the tradition of, collegiality within the church, "flowing from our understanding of the Holy Spirit and God's continuing action among us."

The article mentioned, in particular, the importance of the role of Parish Councils to represent parishioners in matters affecting parish life. Dr. Schoelles recalled a conversation with a woman who said council members are selected by lot in her parish, and that this person said, "This method ensures that it is the Holy Spirit not we who choose our Parish Council." The woman should have elucidated.

Perhaps I can shed a little light on this procedure. First, parishioners are asked to "endorse" a member — or oneself — who would make a good council representative, and to name a gift or gifts that person can bring to the council. Second, those endorsed are invited to a "discernment"

meeting to further elaborate upon these gifts and whether or not they feel "called." This is done within the context of prayer, asking the guidance of the Holy Spirit. At this point, the person can decide whether or not to continue as part of the selection process.

Third, those who choose to keep their names in are invited to gather a week later for a prayer service — in my church in front of the tabernacle — at which time the Holy Spirit is invoked and the "selection" process is completed by drawing by lot the names of those who will replace outgoing council members.

Dare I say that the Holy Spirit does indeed decide which names will be drawn? But, of course, Dr. Schoelles is absolutely correct in that "the Holy Spirit acts through responsible human beings making thoughtful considered judgments." *Collegiality* — all of us working together, with the inspiration of the Spirit!

Grace B. Carnes  
Eagle Ridge Circle, Rochester

## Priests' intentions bore much fruit

### To the editors:

Among all the accolades attributed to the Basilian Fathers, this hidden agenda, its impact known only fully to God, bespeaks the tremendous impact the Basilian Fathers have had in our presence.

I would be doing a great disservice to the Basilian Fathers and to you, if I did not bring this apostolate to your attention; as it is thru the holy Mass and Eucharistic devotion that we enter into the joy of the Lord.

For 18 years — from 1963 to 1981 — I would call the Basilians requesting that Masses be offered for critical and heart-rending situations. They graciously complied. In 1964 Kenneth was critically injured and many Masses petitioned his recovery, and so it was. On Saturday, June 1, 1963, a Mass was offered for Pope John

23, and he died on June 3. On a personal note, in 1963 my mother was dying and for days before and after her death, there was a Mass offered every morning. One morning I heard that Sister Seraphine, SSJ, a cousin of mine, was to undergo serious surgery that afternoon. I called the Basilian Fathers and they offered Mass that day for successful surgery.

For many years, the Basilian Fathers accepted my invitation to conduct Eucharistic Holy Hours. Many grace filled hours.

Many lives intertwined, innumerable souls touched by the grace of God. Thank you, Fathers, living and deceased, for being such an integral part of my life and the lives of countless others.

Dorothy K. Miller  
Penfield Center Road, Penfield

## Rosary reiterates joys, sorrows of Jesus' life on earth

### To the editors:

Imagine, if you will, St. Paul sending an e-mail to St. Peter saying, "Meet me at the end of the Italian Boot and I will fry you a fish that will knock your socks off."

Now let us get back to the future — a future that needs to believe in the Trinity of God or perish in the evils of our secular society. Consider the Trinity of God as the meaning in our lives about unity, family and growing in the grace of God.

To complete our being, human nature, as an entity pleasing to God, our Creator, we need to begin with the basics — i.e., God's creation and His infinite love. Then the incarnation — the unfolding drama about God sharing His Son with us, his beloved creatures.

We are, of course, so beholding to the

obedience and devotion of the Blessed Virgin Mary, Mother of God and Mother of us all. The rosary of Mary reiterates the story of her Son's life on this earth with its joys, sorrows and glory.

We pray that we may live to see another day — a special opportunity to disdain riches and pleasures of this world in order to attain the happiness with God for all eternity.

We complete the story with the As-

cension of Jesus into Heaven and the promise to send the Holy Spirit down upon us with the grace needed to find our way back to God. I believe in the Trinity, the Incarnation, death and resurrection of Jesus and in the Catholic Church, and in life everlasting.

Amen.

Joseph E. Judge  
Crow Hill Drive  
Fairport

## Poem addresses theme of bishop's column

### To the editors:

Bishop Clark wrote about silence in our daily life in his last column and I remembered that I had seen this stanza in the poem "O Spirita Sancta" by the Carmelite nun-poet Jessica Powers:

"The Father seeks submission; suffering draws the Son; the Spirit though is only by silence won."

Tom Fogarty  
Walnut Street  
Auburn