

# The People Haters

Freedom of abortion may not become a legal fact in this state this year. But the growing threat to unborn life has not been wiped out by our Assembly's defeat of the bill permitting abortion on demand. Watch for an intensification of the campaign against the pollution of the environment.

It seems incredible to equate a newborn child with the hulk of an abandoned auto. But this is the ominous intention of those who state that overpopulation is as dangerous for our society as the befouling of the air or the polluting of the lakes or the defacing of the landscape with heaps of junked cars.

The argument is that man destroys his environment and deprives others of their rights to its enjoyment whenever he misuses nature. If his factory spews smoke, or he pours waste into the rivers, or needlessly cuts down trees, or assaults the countryside with litter, he injures his neighbor. And by the same thinking, which they fallaciously call reason, the conservationists say that ever increasing abundance of mankind must be stifled because babies will simply increase pollution and demand a share of the little remaining natural inheritance we must protect.

There is frightening irony in this because honest concern for ecology is dedicated to keeping our environment more fit for human life. To increase or preserve the potential of the earth is motivated by the conservationists' burning passion that the things of nature belong to us all, that living species must be protected and that mankind must not be selfish about the gifts God has put at the disposal of us all.

It is this very warning about selfishness that has brought raw emotion instead of rationality into the question of forbidding babies to have life. Human life, in some forms, is not considered as valuable as trees or fishes. As a witness said recently at a Senate hearing on the dangers of the birth control pills: "The cult of the unwanted human being, whether fetus, child, aged or disadvantaged, has become the new mark of the so-called loving humanitarian."

More and more propagandists for the birth control movement and the abortion cause are popping up today behind the typewriters in the anti-pollution crusade. The copy they pour out says frankly that this nation would be better off with a hundred million fewer people. Children that never get conceived and those who can be murdered in womb will make it easier for the rest of us to enjoy whatever air and water and forest remains in the next 50 years.

The real conservationists plead that nature should have the protection of law so that no one may misuse or appropriate it. But their helpers among the abortionists and the pill-pushers insist that fetal life does not deserve the protection of the law now given it. And these unborn children (who today can't find as many voices to plead for them as the lakes and wild life have mustered) are labeled unworthy of life because they will eat into the cake of our pleasures that the living will have only comparative crumbs unless we cut the human race back.

A few weeks ago the Bishops of New Jersey made a statement on abortion which warned about "the danger of the erosion of respect for human life." They asked the people of their state: "Once we sanction, for the sake of expedience, the taking of innocent life at its beginnings, how can we logically protect human life at any other point, once that life becomes a burden." These Bishops seemed aware that people who are calling for population control will not halt when they legalize baby-murder. They can easily move from promotion of voluntary abortion and childlessness to imposed rationing of pregnancies and the legalized aborting of the unborn and then on to murderous elimination of the mentally retarded and the elderly sick.

They will seek all this under the banner of "conservation of best resources" and "elimination of the ugly and useless."

—Fr. Richard Tormey

# Age of Miracles

In 1969 when passage of an abortion reform bill seemed a certainty in the Assembly, a polio-crippled assemblyman cited his own survival as reason to oppose reform which would have permitted abortion of a possible deformed baby.

His surprising and emotional turnaround, for he had indicated earlier his favor of the proposal, stunned the Assembly into a vote against the measure.

In 1970 when abortion repeal seemed a certainty, the required three votes needed for passage were lost at the last minute. Two assemblymen in favor of repeal lost their votes through their absence after they thought they had assured their count.

With passage doomed, the Assembly speaker exercised his prerogative not to vote. Sanctioned murder lost by three votes.

Who said miracles no longer happen?

—Carmen Viglucci

# Vaya Con Dios!

Bishop Hogan's inspection of six Latin American mission stations staffed by Rochester diocesan Sisters and priests will not be a pleasure trip. His 18 days in Brazil, Bolivia and Chile, involving long jet flights and the sight of fabulous scenery, will permit only three nights in big-city hotels.

Besides his three days with our Rochester priests in the rectory of St. Joseph the Worker parish in La Paz, he will spend all his other over-nights with religious order missionaries who staff the parishes where our diocesan Sisters of Mercy and Sisters of St. Joseph are working. Living in their style and following his own diocesan through their varied round of duties, he will savor much of their vocation.

The Bishop's intention to view first-hand the daily routine of our missionaries will help him sympathize with their intellectual and physical problems. He admits that without some personal experience of their lives any Pastoral Office discussion of their needs is purely academic. To appreciate the handicaps encountered by being transplanted to an alien culture with little preparation beyond a language course, he intends to talk earnestly with them all and follow them in their daily chores.

The Bishop has often observed that missionaries need a flexible "frustration tolerance." Unless specifically trained for their surroundings and foreign duties even the most zealous Sister or priest can be overwhelmed by the environment. It is likely that the Bishop's evaluation of their experiences will lead to improvements in both the method of selecting the volunteers for this apostolate and the training opportunities provided before they enter their mission station.

The diocesan Latin American apostolate will surely profit from Bishop Hogan's exertions to make this long trip. Although established six years ago by Bishop Kearney the work of these priests and Sisters has never been so publicly recognized and thanked before. We wish him a safe and informative journey.

# Mail Strike Has Significance for Future

Washington — (NC) — The after-effects of the postal crisis arising out of the U.S. mail strike are expected to be far reaching.

It was said to have been the first such strike in U.S. history, and the first major strike by federal employees against their employer — the government. A reported 170,000 postal workers, out of a total of 750,000, had shut down some 500 post offices in 14 states by staying away from work.

The complaint of the New York mail carriers, who triggered the strike, was that they could not live on wages that start at \$6,176 a year and rise to \$8,442 after 21 years of service.

Some observers said the crisis proved that laws cannot prevent federal employees from striking, and that the postal crisis would be followed by other strikes against the government as an employer.

Others pointed out that President Nixon could have taken a much tougher attitude toward the strikers — that he could have had them fired, fined, and even jailed under the law. But what the results of such an approach might have been is anybody's guess.

"What is at issue," said the President, "is the survival of a government based upon law. Essential services must be maintained, and, as

President, I shall meet my constitutional responsibility to see that those services are maintained. And I am asking for the understanding and support of every American for this decision I have made in behalf of our country."

The President ordered troops to help with the mail pileup in New York, and it was estimated that some 20,000 men from the various services were deployed at 11 postal stations at one time.

"They were put to performing only 'fundamental services,'" however, and it was not intended that they should attempt to deliver the mail, of which

50 to 80 million pieces had piled up in one week.

But Congress was showing signs of voting a pay increase for postal workers, and of separating this action from legislation to reform the postal service. The fact that these two objectives were linked in legislation was said to have been one reason for the postal strike.

The administration was charged with trying to get a reform of the Post Office Department by linking it to pay raises for the workers. The reform legislation would set up a wholly government-owned corporation to assume operation of the Post Office Department and "take it out of politics." But a considerable number of postal workers oppose this reform, and this strength of numbers gives them a great deal of "muscle" in Congress.

Whether there will be a reform of the Post Office Department after a pay raise is voted remains to be seen. But some feel that now that the postal crisis has shown that strikes against the government are possible, it will be necessary to overhaul the relationship of the government with its employees in all its branches.

Such an overhaul, it is contended, could keep strikes to a minimum by giving government workers increased bargaining power, an improved system for fixing pay scales, and a high degree of binding arbitration, to offset the right to strike enjoyed by employees of private businesses.

# LETTERS to the editor



## King's Prep Stresses Cooperation, Growth

Editor:

King's Preparatory is an experiment in education which stresses cooperation among men, not competition. The atmosphere of secondary education as it is now is not conducive to any student's growth. The atmosphere is basically hostile, openly competitive, and inconducive to sincere communication on any level. Only in a relaxed atmosphere can students communicate free from the fears and suspicions usually associated with rigid communication.

An atmosphere was developed to foster sincere communication at the Prep. People cooperated rather than competed. Pope John XXIII said "men are meant to live with each other" and this existed at 1150 Buffalo Road.

—James Moynihan  
University of Notre Dame  
Notre Dame, Ind. 46556

## Church Can't Afford To Close King's Prep

Editor:

I cannot silently watch the Rochester Diocese close down King's Preparatory. I taught at King's Prep last year and found it the most exciting educational experience I had ever participated in. As a new teacher I found a school ready to listen, try, and reflect upon any new ideas. I found a school actively engaged in a great deal more than reading and speculating; a school creating in the class and outside of it an environment where students could question and practice the concepts given them — as individuals with emotional, social and religious needs.

King's Prep exceeded my greatest hope for the American secondary school system in terms of student-teacher-administration concern. In terms of open approaches to class material, in terms of an institutional philosophy which attempted to do more than give students a simple-minded process of socialization. The trust, respect, open criticism and encouragement I felt as a teacher were shared by everyone in the community.

Regardless of economic insecurity, the church cannot cut back on its best attempts to embody the Word for people—especially at a time when it is being lost in rebellion from its institutions. If the Rochester Diocese is unwilling to experiment for its own young people, can it ever be ready to give to other areas of vital concern like inner city projects which will grow only if that aid is given with no strings attached?

—(Mrs.) Elizabeth N. Sholl  
Cambridge, Mass.

## A Way to Honor Departing Principal

Editor:

As a member of the Aquinas Institute faculty for many years, I would like to share a few thoughts with the many Aquinas alumni and friends throughout the Rochester area.

As a final tribute to our principal, Father Leon Hart, C.S.B. who becomes associate superintendent of schools for the diocese in July, it would be a fitting climax to 14 years if all could contribute to the present fund drive at the school.

One has but to walk through the corridors of Aquinas to see what Father Hart has accomplished with lots of hard work, foresight and cooperation from many sources. As Father Brent, our superintendent of schools, has so well stated, "Father Hart is a very capable administrator. He has directed Aquinas through a forward-looking planning period over the past six years."

The goal this year is \$75,000. In case you have not been contacted, send your donation, large or small, to Rev. Leon Hart, CSB, 1127 Dewey Ave., Rochester, N.Y. 14613.

—William F. McCarthy  
1127 Dewey Ave.

## Church Questioned On Viet War Stand

Editor:

There is an interesting dissimilarity between the response of the Church to the evil represented by "abortion on demand" and the evil of the Vietnam War.

In opposition to the first, she has rightly and strongly argued the primacy of human life. She has tried to awaken all the people to the danger that abortion will become the solution not to the occasion when there is a grave threat to the health of a woman due to her pregnancy but rather a solution to a matter of inconvenience or dislike. A child can be unwanted for many reasons and these reasons multiply as we move farther from an awareness of the real value of human life.

As to the evil of the Vietnam War, very little has been said by the Church. Only rarely has an American Catholic bishop spoken on the immorality of our part in this war. Many Vietnamese people have died because of our bombs and napalm. Certainly this is no less a crime against humanity than is the intentional abortion of a fetus of whatever age. By what strange reasoning does the Church fight to preserve the right to life of an unborn child and yet fail to accept the responsibility it bears to oppose strongly the killing and burning of Vietnamese civilians? If the Church could not go the full measure and proscribe this war as unjust — certainly she could speak out on behalf of the civilian population of Vietnam. Her failure to do so is not only a glaring inconsistency, it is a serious injustice. It is a failure too that is not lost upon young Christians and many Non-Christians.

Because the Church has failed to take a strong public stand on the immorality of this issue, the heaven that is Christianity is lessened by that much and instead of peace — we are identified with war.

—A. E. Guidarelli, O.D.  
Newark, N.Y.

## Only School Hope: Subsidy from State

Editor:

The only hope for the parochial system is a realistic state subsidy of secular subject matter. Parochial schools, as do all independent schools, serve public purpose in training for citizenship and life. Also, they are under state control regarding required curriculum, academic standards, and health and safety regulations.

Notwithstanding, the community-at-large refuses to reciprocate for the essential educational services these schools provide. This is in the face of the facts that distributive justice and the 14th Amendment to the U.S. Constitution require equal treatment of all school children.

For years, Citizens for Educational Freedom has warned of the attrition that is now taking place, as school closings become more and more pre-

valent. The blame for this is to be found in apathy and complacency, with attendant failure to organize and take the political action indicated.

Parish school collections, increased tuition, a diocesan tax, consolidation, etc. will not save parochial education. Political action as recommended by Citizens for Educational Freedom can; but time is nearly out.

—Joseph A. Kelly  
306 Eaton Road

## Trip to Ireland Said Extravagant

Editor:

I challenge the local Catholic high school students who exerted such great efforts at raising in the area of \$10,000 for a recent trip to Ireland for the second consecutive year to exercise these same efforts in raising an equivalent amount of money to help support a needy parish school of their choice.

—Miss Regina Wesley  
16 Dierdre Drive



"I GET A LOT OF INNER CITY CLERGY IN HERE."

# Word for Sunday

## Doubt Can Lead to Mature Faith

By Father Albert Shamon

Sunday's Gospel speaks of Thomas. Matthew, Mark, and Luke tell us nothing about Thomas except his name. It is in the Fourth Gospel that Thomas comes alive.

In John's Gospel, Thomas emerges as a man of courage. When Jesus had decided to go to Jerusalem at a time when it was suicidal for Him to go, Thomas said, "Let us also go that we may die with him" (Jn. 11:16). Thomas was a man who had to ask questions. When Jesus tried to get His disciples to see beyond the way of the cross, He said, "Where I go you know and the way you know. Thomas broke in, 'Lord, we don't know. How can we know the way?' And Thomas received the great answer, 'I am the way, the truth, and the life'" (Jn. 14:1-6).

But the characteristic of Thomas for which all know him is his doubting. The expression "a doubting Thomas" is proverbial. When Christ had died on the cross and when it seemed that the end had finally come — the end Thomas always feared would come — his only desire was to be alone.

When a well-bred animal is injured, it creeps away to suffer alone. There was something like that about Thomas: he was not with the apostles on the first Easter Sunday when Jesus came to them. When he rejoined the apostle, he made it emphatically clear that he would not believe "without probing the nail-prints in Christ's hands, without putting my finger in the nail-marks and my hand into his side."

Still faith and devotion were there, because the next Sunday Thomas was

with the apostles when Jesus came. Jesus invited Thomas to "take your finger and examine my hands." As far as we know, sight was enough then for Thomas — he did not touch. Instead, he made one of the greatest acts of faith in the New Testament, "My Lord and my God."

There are two lessons to learn from Thomas.

First, Jesus never blames any man for asking questions about his faith. Doubt is so often the way to mature faith: asking questions — the right questions — is the avenue to certainty.

Certainty came to Thomas, not through intellectual conviction of an article in the creed, nor through argumentation, but through confrontation, through firsthand experience of the power and presence of Jesus.

Thomas became sure, not of things or truth, but of a Person, Jesus Christ. Jesus offered him no argument but Himself. He had said to Thomas before He died that He was the way, the truth and the life. Now He became Thomas' way to the truth.

The second lesson we learn from Thomas is that faith is most likely to come in the Christian community. When Thomas was alone, he was doubly alone. By cutting himself off from the other apostles, the Christian community, he had also cut himself off from Christ. It was only when he rejoined the Christian community that he met Christ again. Of course Christ can be found in solitude and silence, but nowhere is a man more likely to discover Christ than in the company of those who are baptized in Christ and who love Him, namely, in His Church.



Bishop Hogan was principal in crowded Sacred Heart, Billotte; Very Rev. John Thomas Sykes and Father Hillengas. In pulpit is Sister singing. In his homily Bi...

# Father C

Montezuma—Mass for repose of the soul of Father John A. Guy, 73, for 30 years pastor of St. Michael's Church here and its mission, St. John's Church, Port Byron, was celebrated in St. John's Church Monday morning.

Father Guy died March 25, 1970, in Mercy Hospital, Auburn, after a lengthy illness. He retired as pastor Sept. 13, 1967.

Bishop Hogan officiated at a vigil rite for Father Guy in St. Michael's Church Saturday night, March 28.

Auxiliary Bishop Dennis W. Hickey was principal celebrant of the funeral Mass on Monday. Concelebrants included Msgr. John M. Duffy and Fathers Howard Geck, Leo Jones, Paul Cuddy, Elmer A. McNamara and Joseph M. McNamara.

Father Robert L. Kress, now...

# Ex-City Man 25 Years In Religious

Brother Ralph J. Carpenter, MSC, former Rochesterian who is retreat coordinator at Sacred Heart Retreat House in Youngstown, Ohio, will mark his 25th anniversary of religious profession at a consecrated Mass of Thanksgiving at 4 p.m. Sunday, April 5, in St. Andrew's Church.

A dinner and reception are slated at 6 p.m. at the Burgundy Basin Inn, Marsh Road, Pittsford.

Bishop James E. Kearney will preside at the Mass, for which the principal celebrant will be Auxiliary Bishop Dennis W. Hickey. Concelebrants will include Msgr. Arthur Rattigan and Fathers Elmer Schmidt, Joseph Reinhart, Neil Sager of Florida and Nicholas Arioli, C.F.S., of Niles, Ind. Father Frederick Balling, MSC, of Geneva, Ill., will preach.

Brother Carpenter was the first Negro to enter the American Province of the Missionaries of the Sacred Heart. He credits Msgr. George W. Eckl, 93, pastor emeritus of St. Andrew's Church, with guiding him to the Missionaries when he was seeking a community.

He recently became the first person other than a priest to be named a faithful friar of a Fourth Degree Assembly, Knights of Columbus.



Participants in... Among participants in re... Penn Yan, were from Le... Keuka College, speaker; and Mrs. Fred Haulings, St. Michael's were among...

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