

## Earthy Concern

"Earth Day" is a hard thing to knock, especially if you've ever stood on the shores of Lake Ontario on a hot summer day and taken a good sniff.

And at a time when it is easier to criticize than be positive we hate to be counted among the stone-throwers. Yet we perceive some things in the massive anti-pollution movement under way that are of a destructive rather than constructive nature.

To wit: during an earth day program at New Mexico State University a Presbyterian pastor called for human sterilization.

"When a couple has produced one or two children," this minister said, "they need to submit to sterilization."

Are there those who see God's highest creatures as pollutants in themselves? We would rather hope that such thoughts are merely embolisms in the otherwise healthy current toward cleaning up our messy world.

But put such ideas in the context of the modern affinity for so-called "liberal" views toward abortion and mercy killing—views which are really as archaic as cave-man brutality—O, Jenny bar the door!

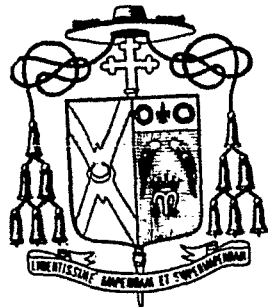
And if all this sounds too much like the sort of pious stuff you may expect in a Catholic newspaper, may we put forth this premise:

The automobile in its great profusion, with its ever-attendant fumes, with its lack of parking space, with its cluttering up the landscape when it falls into disuse, is an obvious intruder on God's green earth.

Yet have you ever heard anyone urge that families be limited to one automobile?

—Carmen Viglucci

## Bishop Hogan's Appointments For May



- 1—Confirmation—St. Joseph's, Rush, 7:45 p.m.
- 3—Confirmation — Church of St. Mary Our Mother, Horseheads, 3 p.m.
- 3—C.D.A.—Court of St. Joseph, Corning, 6:30 p.m.
- 4—Confirmation—Church of the Holy Name, 7:45 p.m.
- 5—Rochester Priorities Meeting at St. Thomas More School, 7:30 p.m.-9:30 p.m.
- 6—Board of Diocesan Consultors, 11 a.m.
- 9—Ordinations to the Diaconate — St. Charles Borromeo Church, Greece, 8:15 p.m.
- 10—St. Mary's, Rexville—Mass and Homily, 9 a.m.
- 10—St. Ann's, Hornell—Mass and Homily, 12:15 p.m.
- 11—Confirmation—Our Lady of Mercy, 7:45 p.m.
- 12—Personnel Board Meeting, 10 a.m.
- 14—Confirmation—Assumption, Fairport, 7:45 p.m.
- 17—Firefighters 30th Anniversary Holy Communion Breakfast, 7:30 a.m.
- 17—Adult Confirmation—Sacred Heart Cathedral, 3 p.m.
- 18—Our Lady's Guild Banquet—Logan's, 6:30 p.m.
- 19—State Convention Mass—Catholic Daughters—Sacred Heart Cathedral — Mass and Homily, 11 a.m.
- 19—Catholic Daughters of America — Dinner, Flagship Hotel, 6:30 p.m.
- 20—Administrative Council, 2 p.m.
- 22—Confirmation—St. Margaret Mary's, Rochester, 8 p.m.
- 23—Annual Bishop's Burse Dinner—K. of C. Club Rooms —Monroe Avenue—Dinner, 7:30 p.m.
- 24—Police Holy Name Breakfast—Sheraton Hotel, 8 a.m.
- 24—Golden Jubilee Mass and Homily — Rt. Rev. Msgr. Robert A. Keleher, St. Charles Borromeo Church, 12:15 p.m.
- 24—Confirmation—St. Cecelia's, Rochester, 7:45 p.m.
- 31—Mass and Homily — St. Patrick's Church, Owego, 12:15 p.m.

Courier-Journal

## Letters to the Editor

### Abortion Bill Lessons

Editor:

Some legislators vote only on the opinion of the vocal majority. They don't look at the truth of the issue, the consequences of their actions and what they believe to be right. They have made it possible for the murder of thousands of human beings.

Legislators I wrote and talked to failed to give me solid reasons for the passage of this bill. They failed to give me adequate answers to basic questions such as: what does it mean to be human? When is the fetus human? Will abortion reforms really prevent illegal abortions (look at Sweden and Denmark)?

Legislators, doctors, and parents have denied their role as guardians and promoters of human life by passing this bill. Who now is left to speak for the unborn?

We have now set a price on life that is less than it is essentially worth. We have set a precedent for life to become cheaper and cheaper. We have set the first step for return of Hitler's Aryan Race, by allowing someone to have the power to say who can live or die.

This law is unconstitutional because it does not guarantee the right to life liberty and the pursuit of happiness to the unborn.

This bill might stop the pregnancy but it hasn't stopped the reason for the pregnancy. We have opened the door to irresponsibility.

—Jim Hewes  
226 Lake Ave.

### Victory March Report Disputed

Editor:

As a participant in the March For Victory in Vietnam in Washington on April 4 I can

testify that the report published in your paper of 15,000 participants was a gross underestimate. The Rev. Carl McIntire announced from the speakers platform that over 100,000 persons were present. While an accurate count of a crowd is difficult, an unbiased observer could easily see that his estimate was far more valid than that reported by the press.

The participants marched 15 abreast from the assembly point in front of the Capitol, up Pennsylvania Avenue to the Washington monument. At 12:30 in the afternoon I was among the first few thousand to arrive at the speakers' platform and it was more than 2½ hours later that the last of the marchers arrived on the monument grounds. Over one thousand out of state buses were parked in the streets surrounding the parade route.

The difference between the news media report and actuality was so marked that I think it can hardly be due to misjudgment, but rather reflects that bias that causes our organs of mass communication, controlled as they are by political "liberals" to give prolonged and favorable coverage to those activities of the political left that seek to disrupt and undermine the nation, while those who oppose the activities of these disruptive forces find the coverage sparse and hostile.

—G. Trower  
504 Brooks Ave.  
Rochester

### There's Also Moral Pollution

Editor:

Abortion used to be considered a crime. But a lot of people wanted to commit this crime—wanted to murder their own children. So, were they punished? No, the legislatures decided, "This isn't a crime any more." This is the way we fight crime in the United States.

Euthanasia, likewise, is premeditated cold-blooded murder. People want to commit this crime. So in Florida there is a bill in the hopper to legalize this type of murder.

The use of birth-preventive devices is immoral. Such devices can be used only to frustrate the purpose of marriage or for fornication or adultery. But this immorality is allowed to go unchecked, when the sale of such devices could be made illegal.

The possession or sale of debilitating drugs is a crime. But President Nixon has appointed to head a national drug commission a woman who favors removing these criminal penalties. So we fight crime by changing definitions.

This corrupting amorality (there are many other examples) is disintegrating our society into a mass of hedonistic murderers. So why worry about a polluted river or dirty air if moral pollution is allowed to destroy humanity?

—Robert Knille  
102 Lynnwood Drive  
Rochester

### The Word for Sunday

## Peter Was Like Us

By Father Albert Shamon



During the Easter Season the Liturgy of the Word draws heavily from the Acts of the Apostles. The first fifteen chapters of Acts could be titled "Acts of Peter." For Peter is its hero — and ours too. Ours — because Peter is so much like us. So impetuous, so weak (more sand than rock, till near the very end), always putting his foot in it; how often he could have said, "Me and my big mouth" — and such a bigot! Unlike Paul there was no abrupt, radical change in Peter. He learned slowly. His bigotry changed even more slowly.

He got the idea of preaching outside Jerusalem from Hellenists (Greek-speaking Jews) like Philip. Once outside, he began doing unexpected things. He pushed aside his Old Testament scruples when he raised a woman, Dorcas, from the dead. Then at Joppa he stayed at the home of a tanner — in Jewish eyes such a man was "unclean," for he handled dead animals.

But still, when it came to the Gentiles, in order to break through Peter's prejudice, the Holy Spirit had to do something drastic, like sending a vision. The vision at Joppa was that of a sheet lowered from heaven, filled with clean and unclean animals. A voice ordered hungry Peter to eat. Peter refused on the grounds that a Jew could not eat unclean animals. Three times he stubbornly held back even though the voice remonstrated, "What God has cleansed is not unclean." Then the vision vanished. Peter wondered what it had meant (Acts 10).

Often God solves our problems by sending someone to us for help. He solved Peter's by having a Roman centurion, Cornelius, ask for help. Peter went to Cornelius. As he talked to the Roman, the Holy Spirit came down upon him and his whole household. It was Pentecost all over again. Peter was amazed. He finally got the point. If God's Spirit shows no partiality, why should he? Why should Gentiles not be received into the Church?

In bringing salvation to the nations, God kept showing not only the power of Christ's

resurrection, but also that we must never, never discriminate against persons or peoples.

In "The Adventures of Tom Sawyer," Mark Twain tells of this incident in his hero's life:

"But, Huck, we can't let you into the gang if you ain't respectable, you know."

Huck's joy was quenched.

"Can't let me in, Tom? Didn't you let me go for a pirate?"

"Yes, but that's different. A robber is more high-toned than what a pirate is — as a general thing. In most countries, they're awful high up in the nobility — dukes and such."

"Now, Tom, hain't you always been friendly to me? You wouldn't shut me out, would you, Tom? You wouldn't do that, now, would you, Tom?"

"Huck, I wouldn't want to, and I don't want to — but what would people say? Why, they'd say, 'Mph! Tom Sawyer's Gang pretty low characters in it! They'd mean you, Huck. You wouldn't like that, and I wouldn't.'"

Sometimes grown-ups play Tom Sawyer. We get exclusive. We want a Church only of pure, deserving people — like ourselves. We screen out those who will not enhance our image. Some residential sections of cities have "gentlemen's agreements" not to sell real estate to "undesirables." There was a group just like that in the early Church. It took miracle after miracle just to break through Jewish exclusivism, to learn God shows no partiality — nor should we!

## COURIER-JOURNAL

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