

Abortion Change ... It's Up to You

The Courier-Journal Election '70 Survey marks the first time this paper has injected itself into a political campaign. It does so because it believes that the moral issue involved in abortion on demand makes it imperative.

The Courier-Journal is maintaining its policy of not endorsing candidates for political office; but it is doing its duty to inform its readers of the various positions taken by candidates on the abortion question.

Bishop Hogan on July 8, just after the permissive abortion law went into effect in this state, made the Church's position clear:

"There is no law, no human authority, no medical or economic or social reason that can justify deliberate and direct destruction of an innocent life which God has begun. Abortion must be strongly condemned because it kills a developing human life and therefore frustrates the plans of God for the potential destiny which this life contains.

"... Abortion is not a private matter. That thousands will die in this state each year should be the concern of every citizen."

The bishop cautioned that "intemperate name-calling and explosive indignation, however, will not help us reverse this deadly trend."

The bishop also called for Catholics to dedicate themselves to solve the problems that bring women to consider abortion, such as poverty, unemployment, lack of housing and the inequities of society.

However, it is up to you, the voters, to bring about a change. It appears from the survey that there is not much sentiment among the candidates for repealing the law. But it also is evident that many want at least to tighten up the law and add new restrictions to make abortion more difficult to obtain.

Our advice is to read the survey results carefully and vote for those candidates who agree with your position on abortion.

Also through letters and telephone calls you should try to influence those who disagree with your views. Remember political candidates must pay attention to their constituency.

Some candidates were ambiguous; it's your job to pinpoint them on the issue.

Some candidates took positions obviously unpopular with Catholic voters and at least deserve credit for the courage of their convictions.

Others did not comment on the issue at all, in a sense ignoring the interest of 60,000 families. There is still plenty of time until Election Day, Nov. 3, to find out where these candidates stand.

An informed and concerted effort by those who oppose abortion may yet bring about the demise of this law.

—Carmen J. Viglucci



"TELL ME IF I'M CRACKING UP. I HEAR A BANJO!"

Letters to the Editor

Abortion Like Witch Hunt

Editor:

Two weeks ago, Virginia Graham, on her television show, was interviewing a woman liber who along with Mrs. Graham favored abortions. Opponents to their proposals were labeled witch hunters. I think the phrase was ill-advised when you consider the similarity of the abortionists and the witch hunters.

Witch hunters and abortionists both have a desire for the destruction of human life. They wish this destruction to be done legally for the purpose of purifying society; and they refuse to deny the life they destroy is human.

There are some differences, of course. Witches were burned or hanged. Infants are scraped to death. Witches were given

the show of a trial. This is denied the unborn infant. Witches were executed publicly while infants are executed privately. At the time of the Salem witch hunts the constitution of the U.S. guaranteeing the right to life had not yet been written.

I think that the good people who were shocked at witch hunts probably didn't do much about preventing them. I think this is what makes witch hunts and fetus hunts possible.

Louis J. Pasqua
133 Exchange

Courier Page Commended

Editor:

I wish to commend you for Page 5B (Know Your Faith) in the Courier-Journal (Sept. 16, 1970). The entire page re-

flected perceptive, sensitive and intelligent journalism.

Mrs. Isabelle S. Scalise
307 Picturesque Drive
Rochester

Candidate Pussyfooting

Editor:

The Courier-Journal (Sept. 16) has a rather prominent caption, "Candidate Goldberg Supports Parochialism If It's Constitutional." I believe that none of Candidate Goldberg's recent statements, including his answers to Father Tormey's questions, warrant such a misleading caption. A far better one would be: "Candidate Goldberg Pussyfoots on Parochialism." Let's look at the record.

In his debate with Howard Samuels over WXXI Mr. Goldberg said that it is not necessary to repeal the Blaine Amendment. Yet, in June 1969, Gov. Rockefeller vetoed a bill which would give to church-related colleges the same kind of aid which our tax money goes to provide for secular institutions such as the UR and RIT.

Also, Atty. Gen. Lefkowitz ruled that the grant by the State Regents to Fordham University of a \$100,000 chair violated Blaine. (It was this grant which enabled Fordham to lure Marshall McLuhan from the University of Toronto.)

Conclusion: Mr. Goldberg would do nothing to help secure repeal of the Blaine Amendment, which will probably come before the voters in November 1971.

Candidate Goldberg opposes the Speno-Lerner bill (Parent-Student Assistance Program) because "I cannot support a program which, by my informed view of the Constitution, I believe to be unconstitutional." Apparently Mr. Goldberg has not yet bothered to read the N.Y. Court of Appeals decision in Board of Education v. Allen (Textbook Loan Case). In deciding this the Court said that the purpose of the legislation was:

"... to bestow a public benefit upon all school children, regardless of their school affiliations. . . . No one in the last third of the 20th century can doubt that a program aimed at improving the quality of education in all schools is a matter of legitimate State concern."

As candidate Goldberg well knows, the U.S. Supreme Court has never interfered when a State Constitution is more restrictive to aid to children in God-centered academic schools than is the federal First Amendment. This is the situation in N.Y. where, according to his own words, Mr. Goldberg believes the constitution prohibits any meaningful aid to our financially hard-pressed schools.

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The Word for Sunday

The Oak And the Vine

By Father Albert Shamon



Before God created woman, He did two remarkable things for man. First, He put him in a garden to work it; and secondly, He subjected all animals to him—for that's what naming them meant. By the first event man was ready to provide for a wife; by the second, he became aware of his power to protect her. Then, while Adam was in a deep, deep sleep (how often God works for our good when we are wholly unconscious of it!), God formed woman from man. Why?

"It is not good for man to be alone." Alone, man would commit suicide. Alone with an other man, he became a homicide — Cain killed Abel. Woman alone can keep man social and manly.

She was to be his partner. So God formed her not from Adam's head, for she was not to dominate man. Nor from his feet, for he was not to tyrannize her. But from his side—from the rib, which bone derives its support from the breastbone—as if to teach that woman's relationship to man was to be a love-relationship wherein she leans on man's breast for strength and in turn strengthens him.

Washington Irving likened women to a vine. As the vine, which for a long while entwines the mighty oak, is lifted high by it into the sun, so should a wife be uplifted by her husband. And should the lightning strike the oak or sear or rive it, the vine clings to it still and with its caressing tendrils binds up the shattered boughs, so a woman binds up the broken heart and softens the stings of the soul—"and lights in this world of sin and pain the lamp of love and of joy again."

It sickens one to read of the so-called feminist movements and is downright nauseous to see popular magazines encouraging them. I think I shocked one of the feminists not too long ago. She asked me, "Don't you believe in equal rights for women?"

I shot back "No!"

After she had recovered from the initial shock, I added, "I believe woman should have preferential rights."

The very word "woman" implies she is more than a man. At least the word has two letters more. The author of Genesis drove the point home beau-

tifully. He describes woman as having a different origin from man. Man springs from the slime of the earth. But not woman. Her birth is more noble. She is taken from the living breast of a breathing man. Why? To teach that man must defer to her. She comes last in creation, like the wine at Cana, to give the world God's final touch, to adorn creation with the graces, charms, and tenderness no man can ever give.

She is like man and yet so unlike him. Like him in mind and will, she enjoys equal human rights with him. Yet so unlike him. A humorist said there is not much difference between a man and a woman, but thank God for that difference. Difference does not imply inferiority. The instruments in a symphonic orchestra are different. But should the piccolo player protest against the violinist because he is not given equal time in a symphony? Should the violinist boycott the flutist because he makes a different sound? The equality in a symphonic orchestra must be in the fact they are all musicians. But without diversity, where would be the symphony?

So in the symphony of life, God made man and woman equal but different. When equality is an effort to abrogate the difference between man and woman, to create a unisex, then it is not only wrong but unnatural and abnormal and tragic for society and for man.

Man is only a hemisphere, woman is the other hemisphere. Only together, especially in marriage, when each contributes what is distinctive, is the circle made — the symbol of perfection and of the wedding ring.

COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

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