

Proposition One: 'Yes' Vote Urged

Because there are more than 500,000 families living in grossly sub-standard dwellings in this state, the divine command to shelter the homeless is a compelling challenge to Christian charity in this affluent area. Yet very few individuals have the means or inclination to participate in any housing project.

But next Tuesday the subject of low-rent housing will appear as Proposition One on the voting ballot and every voter can share the cause. Already passed by the State Legislature with the approval of both parties, the proposal to allot \$20 million in annual subsidies for the construction of housing for low-income families deserves voter approval.

The first request for funds for State-aided low-rent housing was voted in the 1938 elections, making New York State a pioneer in public housing programs. Additional appropriations have been approved on the November ballots on several occasions as the program required new funding. Today with assistance funds exhausted and a current housing shortage more severe than at any time since the mid-40's, the tax-payer is being asked to give new life to an essential service.

New York State's Catholic Bishops have unanimously urged a "Yes" vote on the proposal, the only above-the-line proposition on the ballot this year. The Bishops cited the following as reasons for approving the plan: public housing construction has drastically declined; urban poor families have increased; widespread loss of housing through deterioration and abandonment or urban renewal has raised rents.

The funds authorized by Proposition One cannot be used for any other purpose than the construction of new low-income housing. They may not be sidetracked to reduce rents or to help meet operating costs in state housing units previously built.

—Fr. Richard Tormey

Clothing Needed

Used clothing that Americans can share or spare becomes precious beyond words to millions around the world in dire need. Not only can it provide protection against the attack of weather but it can often safeguard the very young against crippling or deadly diseases, aid impoverished men and women to find work or to continue working, enable children to attend school without shame.

Any wearable garment, any serviceable blanket or item of bed linen, all shoes in good repair will be gratefully received by your parish committee during the week of Nov. 8.

Clothing and material contributed to the Thanksgiving Clothing Collection is carefully packed, shipped overseas and distributed to those in need by Catholic Relief Services, the overseas aid agency of American Catholics. Distribution is made entirely without regard to race, creed or color.

Operating in more than seventy countries, Catholic Relief Services is the world's largest private voluntary overseas relief organization.

The 40 Martyrs

Most American Catholics know the names of only two protesters against the repressive actions of King Henry VIII of England and his daughter Queen Elizabeth I, when the British crown took over the Church in the 16th and 17th centuries. Bishop John Fisher of Rochester and Thomas More, Chancellor of the realm under Henry, have long been hailed as martyrs for the faith and the supremacy of the Vatican in the conflict over the King's divorce.

But last Sunday in Rome forty other men and women selected by the Church from some 400 Catholics who died during the religious persecution in England and Wales three centuries ago were named saints of the Church. Their biographies and the details of their bravery for principle hopefully will become better known as the result of their canonization. For the issue which led to their deaths — the conflict between religious conviction and the loyalty to temporal power — is still very vital in our world.

The 40 Martyrs included nearly a score of laymen and three married women, diocesan priests and members of religious orders. The principal crime which brought them to torture and the gallows was the celebration of Mass and administration of the Sacraments or the assistance given to a priest in any apostolic works. By hailing their virtue of persistence to ideals under danger and discouragement, Pope Paul has wisely drawn attention to the essential interaction of laity and clergy needed today.

Courier-Journal

Letters to the Editor

Chaplain, Paper Criticized

Editor:

Father Daniel Tormey's letter in the Courier-Journal (Oct. 14) is a sad commentary on the state of our modern church. If it does nothing else, it certainly serves to emphasize the confusion in which we Catholics find ourselves.

The good chaplain's letter is excellent evidence that the leaders of the Church have come at last to the edge of lunacy in their race to update the church of Christ. In this instance, we have a priest, ordained to God's service, urging that Catholics hesitate in voting against those legislators who supported the new abortion law.

Instead, the good father recommends that we sit and wait for the great Catholic minds in the field of law, medicine, social work, etc., to furnish us with an alternative to the law. In the meantime, thousands of unborn innocents will be killed.

In this vein, I might add that if the People of God are confused and confounded by priests who give foolish advice, their confusion is compounded when the Catholic newspaper of our diocese piously condemns abortion and implies that Catholics should think twice about

supporting those legislators who brought this law about, while at the same time, it allows such people to advertise for votes within its very own pages.

Furthermore, it should be condemned for allowing supporters of abortion to poison the minds of the People of God through its "Letters to the Editor" column. The fact remains that while we live in a democratic society, morality is, in many instances, not very democratic.

How can we, as Christians and Catholics, form right consciences if we are to be exposed to contradictions within the pages of our own Catholic newspaper?

George A. Goodwin
33 Laredo Drive
Rochester

Non-Catholic's Stand Applauded

It is indeed unfortunate that a non-Catholic candidate for the State Senate, Gregory Sampson, in local debates had to point out to Sen. Laverne that opposition to abortion can be arrived at with reason and that it is not solely a Catholic stand.

Sen. Laverne cites that since criminal sanctions against abortion did not prevent abortions, he voted to legalize them. If criminal sanctions fail in the

enforcement of laws against abusive drug use, prostitution or gangsterism, one wonders whether Sen. Laverne would also consider legalizing these problems.

The senator cites a "Time" magazine poll (of a mere 1,600 people) in which 60% of the Roman Catholics favor abortion repeal. That same poll revealed that 67% agree that morality in the U.S. has declined over the past 10 years and attributes the decline to "increased emphasis on sex, crime and violence" and the observation that "people are more materialistic."

Joanne Purcell
83 Wheatstone Circle
Fairport

Church Clear On Abortion

Editor:

Abortion is defined as "the intentional expulsion of a fetus from the womb if that fetus is unable to live outside the mother's body."

Church law states that "all who knowingly and wilfully become involved in an abortion are excommunicated."

The supreme moral law given by God to Moses emphasized that abortion is morally wrong — "Thou shalt not kill."

Several Catholic legislators have endeavored to picture themselves as having undergone great mental anguish in making decisions favorable for the abortion law.

The decision is simple if a person is a Catholic — God's laws are supreme. We will be judged by God, not man.

Lawrence J. Perona
300 Noridge Drive
Rochester

Fetus Has Legal Rights

According to our system of jurisprudence, legislators and lawyers have the responsibility of protecting the defenseless and innocent. Is there any more innocent and defenseless life than that of the fetus? At four weeks there is a functioning and beating heart. At eight weeks, a central nervous system. However, there is no voice — to plead for life!

The following comment by Prof. David Louisell of the School of Law at the University of California at Berkeley is pertinent:

"The unborn child, like the infant after birth — and like a defendant, even one whose guilt of a serious crime may appear obvious — is entitled to representation."

Sen. Laverne is personally opposed to abortion. It has always been assumed that the role of a statesman, in matters of great import, is to persuade others that what is wrong does not make good law.

Robert J. Edelman
Attorney at Law
Rochester

The Word for Sunday

The Reward Is Great

By Father Albert Shamon



Sunday is the feast of All Saints. The First Reading is from the book of Revelation by St. John. John in a vision sees that the Church, the new Israel, will be persecuted. But he foretells that persecution will be ineffectual against those whom God has sealed. These will come through fire and water unscathed, but not all. That is what the numbering means. Many — a number, a great number — will be saved, but not all.

On earth we think sinners outnumber the saints, for only sinners make the headlines. John implies the contrary. The number 144,000 stands, not for limitation, but for completeness and perfection. For it is made up of 12 times 12, the perfect square, and then is multiplied by 1,000 to make it even more inclusive and complete. In Jewish imagery, therefore, 144,000 is symbolic: it does not mean that the number of saved will be small; it says the very opposite, that the number of saved will be very great.

John, then, pictures, in four concentric circles the martyrs surrounding the throne of the Lamb, then the four living creatures, the twenty-four elders, and on the outer circle the angels. The martyrs in triumphant shout ascribe their victory to God and the Lamb: "Salvation is from our God and from the Lamb." And all the others answer "Amen" to that.

Wrongly, some have seen in John's picture an image of the liturgy of heaven. In fact too often too many imagine heaven as a glorified Church service. And since people are loathe to go to Church services, heaven holds little or no attraction for them. What John was actually describing was the Church triumphant in heaven. It was, so to speak, the gathering of the troops after battle: victorious troops, hence their palm branches, who had survived the great trials of life thanks to

the blood of the Lamb; and joyous troops, because salvation is theirs, hence their white robes of joy and their acclamations to their Lord and King.

John wrote because he saw trouble ahead for the Church. History is a testing time for Christians. They cannot escape the test, the trials, the terrors of the times. But John is saying if they endure to the end, it will be worth it, for the reward is exceedingly great.

How we need that message today! For today more than ever our youth are being tried and tested and tempted as gold by the fire. Deliberately, conspiratorially, the demons of Hollywood are spewing out film after filthy film framed to fan into flames the combustible passions of our youths. Oh, we have heard prattle about Vietnam to the point of nausea. But what do we hear about the carnage, the moral slaughter of our young, the constant, clever, persistent parodying of Christian culture and values, going on in our movie houses throughout the land? Our youth worry about GI-Joe in Vietnam; I worry about films, like Joe, in America. Saints? The machinery is already at work in America to make of our youths devils!

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Associate Editor

MAIN OFFICE 35 Scio St. — 454-7050 — Rochester, N. Y. 14604
ELMIRA OFFICE 317 Robinson Bldg., Lake St. — RE 2-5688 or RE 2-3423



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Page 34-A