

# LETTERS

## Columnists Compared

Editor:

It might help Father Atwell if on occasion he would, from his position on the left side (of the page), glance over On The Right Side to see what his fellow-columnist Father Cuddy has to say. In the Jan. 26 issue, for example, where Father Atwell complained that the FBI has failed to stem the narcotics tide while devoting much effort at trapping Father Daniel Berrigan, Father Cuddy pointed out one way the narcotics problem might be handled, along with the kinds of crimes of conspiracy allegedly committed by the Berrigan brothers and others.

As related by Father Cuddy, his friend Mike Luckey very frankly applauded the Communists in China, where he had been for two years, for their handling of corruption, graft, mismanagement and dope.

But Father Cuddy also brought to our attention how our precious liberty could be lost by our government being handed over to a "director" (a dictator?) or "strong oligarchy" (the Commies?) by law-respecting citizens becoming angered, discouraged and frustrated by "constant and unrequited agitation and destruction and divisiveness of the lawless."

Defense of the lawless such as engaged in by Father Atwell, even for a fellow priest, does not become a priest, nor does it help secure the liberty and justice most of us want. It can, in fact, contribute toward making "liberty and justice for all" much more insecure.

Consider Father Atwell's choice of words, for example, in describing the accused Father Daniel Berrigan in the Jan. 26 column. He said: "He is quiet, generous, kind, Christ-like. And for all that, he's behind bars and the U.S. government wants to keep him there."

But you know and I know that he is not behind bars "for all that." He's behind bars for some alleged crimes, the very kind that help keep law-respecting citizens divided, and which eventually can make them angry enough and frustrated enough to hand over the government to the Communists or anyone else who will put an end to it — and the narcotics tide — and most of the liberties we enjoy.

Jim Earley  
West Genesee St.  
Clyde

## Father Atwell Fine... But

Editor:

The recent addition of Father Atwell's column is most welcome. His broad, open approach is needed more than ever in an age where everyone wants to be heard, but no one wants to listen.

In his recent column on the Berrigans, however, he fell victim to the very thing he warns against in his concluding paragraphs. He states "I think we need to be excessively prudent, to be most careful about letting our emotions dominate our common sense. Our task as Christians is, as a still popular song says, to build a bridge over troubled water."

His opening paragraph, where he contends that the government is trying to convict the Berrigans for "wanting peace too much", would have to be considered an emotional conclusion as he does not present any facts to substantiate same.

Since I do not know either of the Berrigans, they may well

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have all the attributes that Father Atwell gives them, but the fact is that they are being tried for violating civil law. It certainly would not be difficult to find people who are opposed to dope, criminals and bombing of civilians, but to inject these items into the Berrigan case is an emotional smoke screen.

The fact that war is immoral does not allow the Berrigans or anyone else to use license in opposing their government's actions. Any society which hopes to overcome drug problems, support medical research, subsidize the poor, and pay the major expense of the only world organization for peace has to have rules. Also, in a society which allows these rules to change by elected representatives, the approach of the Berrigans cannot be accepted, however well-meaning their attempt.

Again, many thanks for the addition of Father Atwell's column, and let all of us be excessively prudent and careful lest our emotions dominate our common sense.

Paul R. Stack  
Lake Lea Road  
Rochester

## 'Chimp' Is Entertaining

Editor:

In regards to the article in the Courier-Journal (1-16-72) by Pat Costa regarding three new television programs. I would like to comment on one of them — "Me and the Chimp."

Pat said that the premise is unbelievable, the initial plot inane and the dialogue ridiculous and not to waste your time watching it. Man, that's a little heavy! Isn't it? My children watch the program and it's their favorite. I've watched it and I've enjoyed it. Granted it's no award winner, but it does entertain and this is the prime purpose of a program of this type. Maybe given a little more time the program might improve to a point where some people with Pat's outlook towards it may begin to enjoy it. But condemning it just after its pilot is, I think, a little harsh.

So, for my children and for myself, at least, I'd like to give it a little better rating — for children, and adults with reservations.

Thomas Canali  
Elmira

## Morin Choice Wise One

Editor:

The election of Lucien Morin as county manager augurs well for the people of Monroe County.

Coming on the heels of a protracted and unseemly political squabble it finally settles many political issues with the overwhelming vote of the County Legislature.

Those who know him well have confidence in his sincerity and determination to lead local government in this direction. He has an exceptional opportunity to promote sound administration, effect needed economies, continued reform programs of proved merit and enlarge the area of metropolitan government.

Bright new prospects may open with Mr. Morin's tenure as County Manager strengthening local government and improving its services to our citi-

zens. All the county legislators are to be congratulated for their broad-minded and decisive endorsement, and Mr. Morin deserves the best good wishes of all of our citizens, who actually are the true winners in his election.

Dennis J. Livadas  
Rochester

## A Clarifier On Euthanasia

Editor:

The people of the Rochester area have been undergoing a "softening up" process by the Euthanasia Society for some time now. It is good the Courier-Journal (2-2-72) opened a discussion so that we can begin to seriously chip away at this very complex issue.

While I understand the Catholic position on ordinary and extraordinary means and find it reasonable, I have the following questions about the "passive euthanasia, death with dignity" policy of the Euthanasia Society:

1. The Courier quotes Jerome Nathanson, a leader of the New York Society for Ethical Culture, and a strong proponent of euthanasia, "It's a common misunderstanding that we advocate mercy killings. But actually, mercy killing is the exact antithesis of what we seek. The question is not one of killing people. It's the question of letting them die."

2. Dr. Alan F. Guttmacher, president of the Planned Parenthood Federation of America is a Euthanasia Society board member. Dr. Guttmacher has been a leader in the pro-abortion movement since the early fifties. Abortion is the direct killing solution for unwanted unborn human beings. Can the Euthanasia Society say and can we believe that Dr. Guttmacher does not believe in the direct killing solution of euthanasia?

3. On the local scene Father Albert Bartlett, who participated in programs to discuss liberalized abortion on the side of pro-abortionists and who participated in panels with the euthanasia proponents, has clearly stated the similarity of the Catholic position on ordinary and extraordinary means with the "passive" euthanasia policy. However, he has not made clear that the Catholic policy unequivocally forbids direct killing (active euthanasia) and that it states that ordinary means must be carried on when extraordinary means are reasonably withdrawn.

4. The Euthanasia Educational Fund is a tax-deductible organization at the West 57th Street office in New York as the Euthanasia Society of America, an action organization seeking political change. "Passive euthanasia" (death with dignity) does not require a change in the law said Mrs. Martin Baum, local euthanasia leader, on "Call 21." Then why the political group, why the pending legislation in Florida, Wisconsin and Washington, and why are New York legislators receiving euthanasia information?

Euthanasia is still outside the wall. It is up to us to know everything about it and to act, because once it is inside, we may find it a "Trojan horse."

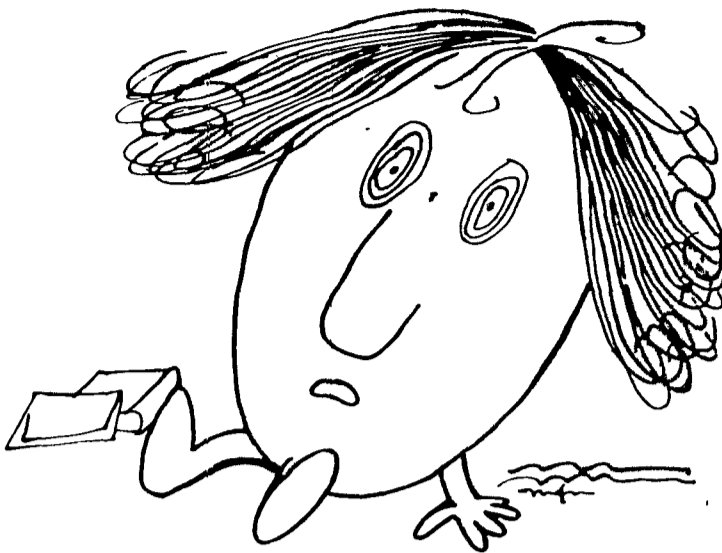
Jeanne D. Sweeney (Mrs.)  
Nob Hill  
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## Other Letters On Page 19

Wednesday, February 9, 1972

## QUIRP

"LOVE YOUR ENEMIES"  
(MATTHEW 5:41)



...YOU MAY NEED FRIENDS

FR. ALBERT SHAMON

## Word For Sunday



Sunday Readings. (R1) Sir. 15:15-20. R(2) 1 Cor. 2:6-10. (R3) Mt. 5:17-37.

A Jewish tradition held that God was responsible for human actions. God, for instance, sent an evil spirit on Saul. Many used this tradition as an excuse to shirk moral responsibility. Ben Sirā rebutted it by one of the clearest statements in the Old Testament on free will. Two roads, he wrote, lie before man: one leading to life and one to death. "Whichever he chooses shall be given him" (R1).

Choice is the theme of Sunday's Readings. To help man choose, and choose rightly, God offers him two helps: the Holy Spirit from within (R2); and the Law from without (R3).

Some early Christians interpreted Jesus' new and striking way of preaching as the beginning of the end of the Law and all its demands. Thus some concluded from Paul's preaching on Christian liberty that "all things are lawful" (1 Cor. 10:23; Gal. 5:13-15). So often the history of the Church has oscillated between legalism (the abuse of law) and license (the abuse of liberty).

The Sacred Scripture speaks of three laws: (1) the law of God; (2) the law of Moses; (3) the law of Christ.

The law of God is the moral law expressed by the ten words or commandments. This law has never been repealed, nor can it be, for it is built on justice — the ineradicable relationship between God and neighbor. It just is the thing to be done. Its lasting nature was symbolized by its being written on stone.

The law of Moses is the legislative, judicial, and ceremonial laws given Moses by God to govern the Hebrew community. It bound only Israel. Pharisees so inflated this law that it became an unsupportable burden. Christ abrogated this law. Some concluded that this was a green light to do whatever they wished. Vehemently Paul countered, "What then?" Are we to sin because we are not under the law, but under grace? By no means" (Roma. 6:15).

The law of Christ is the ten commandments, or the moral law, in the hands of Christ. This law Christ did not abolish!

"Do not think that I come to abolish the law and the prophets" (3). He meant the moral law — not the Mosaic law. That is why He mentioned prophets, for they always defended the moral law. "I have come, not to abolish them, but to fulfill them."

And how did Christ perfect the moral law? First, by demanding that the source of all human action be purified, namely, the human heart. Out of the heart comes good or evil (Mt. 15:19). So, advised Christ, "first cleanse the inside of the cup so that its outside may be clean" (Mt. 23:26). Take care of inner anger, lustful thoughts and desires, your sincerity, and you won't have to worry about murder, adultery, and lying.

Secondly, Christ perfected the moral law by clearly articulating the motive that should undergird every action, namely, love. Again and again, He repeated it was not what we do that counts, but why: not the mountains we move, but the motives that impel us to move them. Thus so trivial a thing as a cup of cold water will have its reward, provided it is given in His name.

So life or death lies before us to choose. How silly! Who would ever choose death? Yet, not so silly. For the daily choices of each day — the anger, the lustful thoughts and desires, the slight dishonesties yielded to — determine the final choice of life or death.

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