

# LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, Richford Building, 67 Chestnut St., Rochester, N.Y. 14604. They should be no longer than 1 1/2 pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

## Father Bauer And His Hope

Editor:

Not unlike another late member of the clergy, Father Charles Bauer of Bosco House had a dream. His dream, shared by those of us who had the opportunity to work with him, was to help his Church become truly Catholic by bringing Christ closer to the hearts of those society has most blatantly neglected throughout the ages.

The reactions to Father Bauer's untimely death by those who worked and prayed with him at Bosco House contain a common theme. "We waited so long for someone to care enough, and now he's gone". The decision as to the future of Bosco House rests as a heavy burden on the shoulders of this diocese. Are

there others among us who care enough to attempt the fulfillment of Father Bauer's dream?

As he awaits our decision here on earth, the Founding Father of Bosco House rests assured that the next time he greets those he loved the most they will be free from their handicaps and more importantly the stigma we as a society attached to them.

T. Mark Costello  
Member, Board of Consultors  
Bosco House

## Urges Votes For Pro-Lifers

Editor:

Several weeks ago Father Atwell expressed the belief that had we moved in the direction of greater social equality, we may not have experienced the present situation whereby abortion has

## Election Policy

Because of the volume of letters and because the Courier-Journal does not editorially endorse individual candidates, this paper will not publish candidate endorsements. We will consider letters concerned with election issues but not with specific candidates.

been legalized. Oddly enough, most countries that have had the longest experience with legalized abortion happen to be Communist countries. Not having the democratic means available to change their laws, as we do, the only hope of altering their policy is when the State views it as expedient.

Expediency is not in keeping with the democratic ideals of our nation. The fundamental rights of each individual to life, to "equal protection of the laws" and "due process" are deeply imbedded in the democratic foundations of our country. Many of our legislators have ignored these principles by voting for permissive abortion.

We are fortunate through primaries and general elections we have the opportunity to right the wrongs of our legislators by replacing them. May the people of the diocese exercise their civic and Christian responsibility by supporting and voting for those who will take a strong pro-life stand. Ultimately we hope to reinstate New York in the best traditions of this country in solving our social problems in a positive manner.

\*Callahan Abortion: Law Choice Morality

Joanne Purcell  
Wheatstone Circle  
Fairport

## 1 Way to Honor Father Bauer

Editor:

There is no need to praise Father Bauer in death for he was known in life as a very dedicated priest. As the mother of a "Special" child, I am deeply affected by our unexpected loss.

I step on Father Bauer's soapbox now and reach out in behalf of the handicapped. A new organization, Brethgivers has been formed to give financial assistance to Bosco House which is the headquarters for the new Special Education Department of the diocese. Special children will be educated through a CCD Program designed especially for them. The name Brethgivers means: Bring Religious Education to the Handicapped.

Some people will have doubts about the need of such a program in this day and age of cutting budgets but I am prepared to shout from the top of mountains that this is a worthy and necessary venture. The parents benefit along with the child as the "different" child becomes a part of the religious community and finds his place in parish activity. As life changes for the child, the parents become more involved with the problems of other parents and bonds of mutual concern unite people.

It would be a great tribute to Father Bauer and his "dream" if Brethgivers would increase in numbers.

Barbara Fischer  
Harwick Road  
Rochester

sure to keep up with facts and ideas is incredible. The American adult ingests between 10,000 to 20,000 edited words a day. He spends 75 minutes a day listening to radio and several hours watching television — add another 10,000 words or so. He is assaulted by a minimum of 560 advertising messages each day. All of this cannot leave us unaffected, and more and more we suffer from information overload.

The result of all this change, Toffler concludes, is severe shock. A change in stimuli — visual, auditory, tactile — triggers in us a complex, massive bodily response. How often this can be done without producing anxiety neurosis, we do not know. All around us are signs of breakdown — drugs, alcohol, extreme brutality, violence, apathy.

The problem, writes Toffler, is not to suppress change but to cope with it. As a ship needs an anchor to prevent drifting, as the traveler needs the constancy of the compass needle, so Toffler admits each man needs some central point in his life. The trouble is finding one. An important change buffer, he concedes, can be things that give a semblance of permanency, recurring things, annual rituals, like sending Christmas cards and celebrating birthdays, holidays, and anniversaries. From this viewpoint one can see the great wisdom of the obligation of going to Mass each Sunday.

Sunday's Readings tell us there is a central point of referral for every man. He is God. He never changes. The three readings span the centuries from Moses to the present. Speaking through Moses, God said in effect, "I love this people. They are dearer to me than all other people."

Centuries later, the Son of God reveals there is absolutely no change in God's attitude. "Go to the lost sheep," Jesus said to His disciples. "Show them how God loves them by banishing disease, death, and devils."

St. Paul makes it clear that this love of God is given, not just to Israel, but to all men — even sinners — for Christ died for all. "We too are his people: the sheep of his flock."

On this Rock the psalmist built his hopes. The changing world can shock us. But it need not, for "the Lord endures forever, and His faithfulness, to all generations."

FR. ALBERT SHAMON

## Word For Sunday

Sunday Readings: (R1) Ex. 19: 2-6. (Rs) Rom. 5: 6-11. (R3) Mt. 9: 36-10: 8.

Alvin Toffler, in his best-selling book *Future Shock* says the hallmark of society today is change. If for King Solomon nothing under the sun was lasting, for modern man everything under the sun is transient. We live in a high-transience society. Nothing perdures.

As for things, ours is a throw-away society. Napkins, towels, diapers are used and ruthlessly thrown away. TV dinners are cooked on throw-away trays. The proliferation and variety of objects make choice complex and demand that we make increasingly rapid and frequently trivial decisions.

As for places, millions of Americans change their places of residence each year. Executives of the International Business Machine Corp. joke that IBM stands for "I've Been Moved." Such frequent relocation breeds anonymity and loss of commitment. You're not planted, how can you grow?

As for people, they flow so fast through our lives we can form very few deep relationships. Constant disaffiliation breeds loneliness, isolation, loss of deep satisfying emotional friendships.

As for information, the pres-

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Courier-Journal



"IT'S LIKE THE STOCK MARKET, RALPH — HE DOESN'T TOUCH THE PEOPLE HE EXPECTS TO GO UP, BUT HE SELLS THE PEOPLE HE EXPECTS TO GO DOWN!"

## How to End Pornography

Editor:

When Vincicius, in the novel "QUO VADIS" by Sienkiewicz, tells his uncle Petronius of his passion for Lygia, the latter felt that there could be nothing easier than to provide his nephew with his wish. But Petronius and his nephew reckoned without a new force that had entered into the Roman world. They could not understand a girl who had fled from Nero's court and all its magnificence, fled even from the lover whom she loved. But finally he understood this, which he and Petronius had not understood, that the new religion engrafted into the soul something unknown to the world in which he lived, and that Lygia, even if she loved him, would not sacrifice any of her Christian truths for his sake."

It seems very definite that the author has chosen to show the power of the new religion over human lives. Later in the novel Vincicius finds himself being nursed back to health by the Christians. We hear Petronius asking him in astonishment: "What is taking place in thee? Art thou a Christian?"

What is it that we see in Vincicius but a change from pure carnal passion to a sincere awakening to true love. This same struggle is within all men, yet, for the Christian there can only be one love. The love we speak of is the love for one another which is subordinated to a higher love, the love of God. While it may appear to be two loves, it is rather, man sharing in the divine Love, Who is God.

The world of carnal passion severed from the spiritual saturates itself with the kind of lust displayed in the "adult" motion picture, the de-humanizing magazine that display man as an untamed animal who lives for nothing more than carnal pleasure.

The cure, however, is not totally in the closure of the theaters and the porno-shops, but rather in the heart of every man. Man must see the meaning of real love. He must understand the scripture when it reads: "Blessed are the pure of heart." Man must begin to know the unadulterated beauty of God's creation in human life. It is then that man can adhere to the most important sphere of his life, the life of the Spirit, and the Spirit brings true pleasure, pleasure that brings joy and happiness forever and not just for the moment!

When men start acting like men, the kind of men who lift their minds and hearts to God, then will the "new man" say what Vincicius told Petronius: "I have no wish for your life, your shamelessness, your crimes." Like Petronius, the "X-rated" authors and producers

will turn to the "new man" and ask: "What is taking place in thee? Art thou a Christian?"

Matthew R. Paratore  
Becket Hall  
Rochester

## A Plan to End Abortions

Editor:

Politicians seem to think that Catholics are stupid, one-issue voters. We see President Nixon writing a public letter to Cardinal Cooke about abortion, when if he were sincere he would have written to Gov. Rockefeller who was the only one who had the power to sign or veto the bill.

President Nixon could have proposed a law to aid parochial schools anytime during the past three years, but instead holds out the bait for the future which which in effect says that first you will have to vote for him.

Legislators in Albany also go through the fakery of voting aid to parochial schools knowing full well that the courts will rule the laws unconstitutional, just as they twice voted a residency requirement for welfare recipients, knowing that it would be ruled unconstitutional.

Many also voted to repeal the abortion law knowing that the governor promised to veto it.

We cannot stop abortion by making it illegal, and we did nothing to stop it when it was illegal.

If we sincerely want to stop or lower the number of abortions, we should use our zeal to form an organization that would contact every poor woman who wants an abortion, either because she feels that she cannot properly care for the child or that she just doesn't want it. The organization would guarantee her that it would be responsible for the food, shelter, clothing, education and other needs of the child until it is 18 years of age.

This will take the kind of money and sacrifice which will determine whether we are really opposed to abortion and believe in the "right to life." Failure to shoulder this responsibility convicts us of believing that the children of poor people have only the "right to exist" in poverty.

Walter O'Hagan  
Sherman Street  
Auburn

More Letters

Are On

Page 10.