

HD Grant Helps To Provide Bail

Auburn — The Cayuga Bail Program, Inc. has put its \$5,000 grant from the Campaign for Human Development national allocation to provide bail from its revolving fund in those instances when the required amount of cash or securities in the form of collateral cannot be raised.

The Bail Program initiated three years ago has helped more than 40 persons without losing a cent on forfeited bail, according to program officials.

Bail is provided only in cases where persons are unable to raise the required money and only in cases where the program is reasonably sure that the recipient will not run away. The amount of bail is set by the courts. In most cases, the arrested person or relatives can either post cash bail or purchase a bail bond from a professional bondsman. The Bail Bond Fund offers assistance only when a real need exists.

When a request for bail is received, a volunteer from the program interviews the applicant in the jail and asks the incarcerated person to complete a questionnaire. Outside sources check out the information

concerning employment and references supplied. The bail funds are either granted or denied based on this information.

The \$5,000 grant is being made available to the Bail Program through installments paid quarterly upon receipt of a satisfactory progress and financial report. The first check for \$1,250 received in November boosted the existing revolving fund of about \$3,000 from private and foundation sources.

There is no charge for this service and volunteers do the processing. This is a service used primarily by persons who have to remain in jail awaiting trial because they have no private means.

The Bail Program has also helped in some instances to assure arrested persons are fully informed about the provisions of the indigent defender plan.

In cases where bail is high, the program has worked out a procedure under which judges, if they feel it is justified, can accept a per cent cash payment in satisfaction of the whole amount. In these cases, the whole amount is owed if the bail is forfeited.

that it should be so. For God, Jeremiah to the contrary, does not dupe us. When Winston Churchill took over the British Empire after the debacle of Dunkirk, he promised the British people nothing but "blood and sweat and tears and toil." Jesus was even more candid: "If a man wishes to come after me, he must deny his very self, take up his cross. . . . Whoever would save his life will lose it." No fraud here, no deception here.

The challenge for us today is precisely this: **whose standards do we use — God's or our own?**

The so-called "new" morality is simply a rebirth of an old morality that sets man himself up as the standard of right and wrong. In its pejorative sense, the **new morality is code of behavior based on what I think.** Stripped down, it is basically a do-as-I-please kind of morality. "I feel it's right; it's right." "I feel it's wrong; it's wrong."

This new morality expresses itself in three ways. Political morality: I can do as I please, if I don't get caught. Playboy or Fanny Hill morality: I can have all the sex I want, if I don't hurt anyone. And Situational morality: I can do as I please, if I have a good reason.

The wrong in this morality is that it is purely subjective. Man is made the yardstick of right or wrong. It is "not judging by God's standard but by man's."

Linus asked Charlie Brown: "I have a theological question. When you die and go to heaven, are you graded on a percentage or on a curve?"

Charlie Brown: "On a curve, naturally."

Linus: "How can you be so sure?"

Charlie Brown: "I'm always sure about things that are a matter of opinion."

G. K. Chesterton, who loved his beer, once wrote: "A man is no more entitled to an opinion which he cannot justify than to a pint of beer for which he cannot pay." **An opinion is only as good as the authority behind it.** Because God made us rational creatures, we must have reason behind all our acts.

So Jeremiah was wrong in seeking to escape the cross, so was Peter. Jesus alone showed what man must do to be truly a son of God: He must conform to God's standards, even when it means a cross.

Church And Politics



Sister Frances

A bill which came from a House of Representatives Committee this month is a hopeful sign that legislators are aware of American dissatisfaction with present methods of food aid to foreign countries. The bill (International and Food Assistance Act of 1975) will be on the floor of Congress for debate and vote this Fall.

The proposed legislation separates economic aid to foreign countries from U.S. military security. A New York Times editorial (Aug. 11, 1975) noted that this is the first time in nearly 30 years that the U.S. has shown signs of moving toward a policy of foreign aid which has no strings attached. Americans shocked at the impact of hunger on Third World nations would do well to study and speak out about this and other possibilities now before the Congress.

The bill mentioned above firmly directs U.S. aid toward the world's poor and aims at support of self-help programs and small farmers in Third World nations. Bills introduced by legislators Humphrey (S1654), Clark (S1889) and Hatfield (S1668) also address the quality of American commitment to the world poor and demand increased response.

The Interreligious Taskforce on U.S. Food Policy recommends that people write and/or speak

with legislators and request inclusion of the following in any finalized legislation:

* emphasis on human need rather than U.S. political interest

* guaranteed minimum amount of U.S. food aid for the next five years (The Taskforce recommends a minimum of 7 million tons annually.)

* increased U.S. involvement in international response through the United Nations and voluntary private agencies.

It is imperative that Congress enact the needed legislation now. The opinion of constituents is influential in this area of concern. Letters to congress persons should recommend the revisions you feel most important. Encourage your federal legislator to support speedy action and to respond to your statement with his/her own opinion.

For more detailed background information on particular bills and/or information on action proposed by religious groups like the Interreligious Taskforce, contact Sister Mary Weiland, Office of Human Development, 750 W. Main St., 14611, 716-328-6400.

Flea Market To Benefit Camp for Deaf

The Third Annual Antique Show and Flea Market, sponsored by the Zonta Club of Rochester will be held Saturday, Sept. 6, at the Genesee Valley Regional Market, 900 Jefferson Road — between East and West Henrietta Roads. Hours are from 8 a.m. to 4 p.m.

Antique dealers, artists and craftsmen will show and sell. There will be a refreshment stand, and homemade baked goods.

Zonta is an International Service Organization whose members are executive and professional women. One of its service projects is Camp Dico, a local summer camp for deaf children. This camp, plus other scholarships and camperships in the area will benefit from this fund-raising affair, according to Mrs. Dorothy Sims, chairperson.

WORD FOR SUNDAY

Fr. Albert Shamon

Sunday's Readings: (R3) Mt. 16:21-27. (R1) Jer. 20:7-9 (R2) Rom. 12:1-2.

Sunday's gospel presents Jesus as a man of decision — no Hamlet. He has one standard of action: His Father's — and He is prepared to follow it to the death.

"Then Jesus started to indicate to his disciples that he must go to Jerusalem and suffer greatly there." — There was no getting around the cross — I must go. What must be, must be! Jesus was denied the bliss of ignorance. He stands unique among the heroes of history. He alone foreknew what he must suffer. Even Jeremiah had no inkling of what was before himself. Face to face with pain, he wanted out — almost (R1). Jesus, on the contrary, foreknew the cross and set out to embrace it with flintlike determination. His sole concern seemed to have been for His disciples. He "started to indicate" to them what was to be; He tried to break the news gently.

At first, like Jeremiah, Peter just could not take it. "Peter took him aside." The presumption of Peter, the characteristic impulsiveness! He — Peter — took Jesus aside; you know, friend to friend — he was going to talk to Jesus. He didn't want Him to make a fool out of Himself.

There are two obstacles to the spread of the good news of Jesus. One is the wickedness of the wicked. The other is the stupidity of the good. Often good men do the devil's work and don't even know it. Thus Jesus wheeled on Peter and interrupted his counsel with "You Satan! You are not judging by God's standards but by man's." Jesus saw in Peter's well-meaning remark that old temptation of Satan to avoid the cross. He was so short with Peter, for the words of a friend can be more seductive than the words of an enemy.

The cross is still a stumbling block for us today. It is strange

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