

## Right to Food

Resolved: That it is the sense of the House that

1. Every person in this country and throughout the world has the right to food — the right to nutritionally adequate diet — and that this right is henceforth to be recognized as a cornerstone of U.S. policy.

Thus starts a resolution being studied in both houses of Congress that has become known as the Right to Food bill. It goes on to state that this right must be considered by the government in the formation of policies of trade, assistance, monetary reform, military spending.

Further, the bill calls for enrolling in food assistance programs all those who are hungry in our own country, and to work for full employment. On the global level, it urges this country to increase its assistance for self-help development among the world's poorest people, with particular emphasis on increasing food production among the rural poor and that governmental and private agency assistance be increased until such aid reaches one per cent of our total national production.

The private agencies in reference would include our own Church mission departments which have done so much for so long and are continuing the battle. In addition, in our diocese, we have an office for World Hunger at 750 W. Main St. which may be contacted for further information on the problem.

We have editorialized in the past that our government must not be aiding foreign nations for strictly political reasons, that those in desperate need should be helped even if they are not strategically located.

This bill covers that point. Likewise it addresses the necessity of helping the hungry right here in our rich nation as well as those across the world. If you appreciate the necessity of such legislation then write your congressman at U.S. House of Representatives, Washington, D.C., 20515, or your senators at the U.S. Senate, Washington, D.C. 20510. Tell them you support House Res. 393 and Sen. Res. 66 on world hunger.

You'll be glad you did.

## Miracles

The abuses, misuses and mal-uses of the word miracle, which implies an act of God, get curiously and curiously. Like beauty, miracles often seem to be in the eye of the beholder.

Of course, a person with hope sees many miracles. They abound in the splendors of nature, in intangible acts of kindness, in the wonder of birth, etc.

Paradoxically, the cynic also must feel that miracles abound for he is surprised to find the floor beneath his bed when he rolls out in the morning.

Then there are those who need a bit more kick to their miracles. They are satisfied only with great supernatural acts and tend to believe that a miracle can only be such if it is sufficiently grandiose. That is why for every truly miraculous cure, for instance, there are countless other reports which can be explained by more mundane reasons than miracles.

Still in each of these cases, the use of the word is legitimate. Those involved recognize the supernaturalness of the event.

Two items in the news recently, however, show other aspects of our interpretation: In the first instance, when some 375 persons were buried in an Indian mine cave-in, an official said that "only a miracle" could save them. Given the circumstances, he probably was accurate in his usage.

On the same day, however, the coach of an American football team in describing the vicissitudes of his team's efforts said that "only a miracle" enabled them to win. This kind of remark typifies the inanity of those who expect God's intercession in an event so trivial as a football game. And stacking it up against the enormity of the mine disaster serves to illustrate the point graphically.

But then praying for such trite ends is probably only human nature and it takes miracles to change that.

## Opinion

### Heartfelt Thanks

Perhaps more than any other time in our lives we are now experiencing an awesome credibility gap. There is so much distrust, dissension and self-centered concern in the world. It is almost impossible to pick up a newspaper and not find a negative article. This distrust has crept into government, the entertainment world, sports and the personal lives of people prominent and not so prominent.

It is so refreshing, heart-warming, inspiring and confidence-restoring to discover how good and generous most people are when it comes to meeting the needs of the unfortunate. The response to the Courier Journal — Catholic Charities Christmas Appeal was overwhelming. The contributions this year exceeded last year's by some \$4,000. More than 2,000 families were assisted and the generous spirit touched people all over the Diocese of Rochester.

Direct grants of money were given to priests and sisters in the Inner City so that they could help the people with whom they work year round. Families and individuals known to Catholic Family Center, Charles Settlement House and Genesee Settlement House as well as other needy people participated in the allocation of vouchers and food. Catholic Charities worked very closely with the Christmas Bureau and the Salvation Army to insure that the money was used most effectively. I am very pleased with the excellent cooperative effort between the Salvation Army and the Catholic Charities which seems to grow closer and stronger each year.

On behalf of all the people we assisted, may I express my most sincere gratitude to all of our generous contributors. My wish and prayer is that Almighty God will continue to bless them throughout 1976, that it may truly be a happy and holy New Year.

Father Joseph F. D'Aurizio, director  
Catholic Charities of the  
Diocese of Rochester

### Reflections

#### On Remarriage

Editor:

Re: Divorce and Remarriage

"Let no man put asunder" — ponderous words.

Lord, could you have meant no child of God to take marriage vows lightly? Have you really told us to have a teenager be wise enough to make a life-long

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commitment when one partner deserts? Did you tell us innocent children are to be denied a second chance for a family group? Did you show us how to read people's hearts and call them all adulterers if they remarry?

I married young and was lucky by the grace of God. Some of my friends, made honest commitments and were not so blessed: Adulterers? No.

Take marriage seriously? Yes. Judge others, no. "Judge not", ponderous words.

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### Other Side Of Zionism

Editor:

After reading your "Zionism Ruling Draws Protests Here and Abroad" (Nov. 19), I wonder how much the religious leaders who were quoted really know about Zionism. Or about the discrimination which Zionism causes to Palestinians precisely because they are not Jews.

The U.N. Resolution has provoked a storm of emotional reaction, but almost no thoughtful analysis. This is all the more surprising on the part of Catholic leaders, in view of the very great stress in the Catholic Church today on the idea that the profession of faith must lead to the promotion of justice.

The problem of the discrimination inherent in Zionist institutions is not going to go away; it must be faced. Here let me discuss two aspects only.

1) **The Law of Return.** By this law a Jew from Rochester — or anywhere else — can go to Israel and immediately become a citizen without difficulty, precisely because he is Jewish.

Compare this Jew with a Palestinian Arab. Take a Palestinian Christian who was born in Nazareth, whose family lived there for generations, and who in 1948, to avoid the fighting, crossed the border into southern Lebanon. Since then, he has not been able to return. And even if he did come back to his native land, he would still not enjoy the same automatic right to citizenship which the Rochester Jew enjoys. The reason is precisely because this Palestinian is not Jewish.

2) **The Jewish National Fund.** This Fund was set up early in the Zionist movement, in the early 1900s, to acquire land and to expand colonization. The fund could itself develop the land or lease it, but only to Jews. In 1961, as a result of a covenant with the

state of Israel, the restrictive regulations — forbidding the land to be sold or leased to non-Jews — were extended to all state lands. One author estimates this to involve 90 per cent of the land in Israel.

I have cited two legal discriminatory practices in Israeli institutions, institutions set up as a result of the Zionist movement. Would any minority group in the U.S. — black, Jewish, Catholic or whatever — ever tolerate this kind of legal restrictive policies in America today? If not, will they defend — or be silent about — the same kind of thing when a U.N. resolution questions it?

Catholic leaders may, if they wish, avoid the central issue. They may talk about side-issues; that's easy. But if they are intellectual leaders and Catholic, are they true to themselves in refusing to face this problem of injustice caused by the Zionist movement to the Palestinian people, which is at the heart of the greatest threat to world peace, the Arab-Israeli conflict?

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### Grateful For Seminar

Editor:

I wish openly to commend Father Paul McCabe and the parishioners of St. Augustine's parish for their recent presentations on the Church and Moral Issues. That they had the courage to coordinate and present this series is a credit to their awareness of needs within our Catholic Christian community.

I attended the last meeting and was impressed with their organization, the variety of literature available and the total atmosphere of the audience.

That one of our parishes was willing to coordinate a series such as this at a time when we need current information speaks highly of our bishop and his understanding of our needs for information to continue as mature, aware Catholics.

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