

Editorials

Abortion Drive

Planned Parenthood which seems to have an unlimited source of money is embarking on a new and costly campaign to defeat the Human Life Amendment.

We are not privy to the thinking at the core of this pro-abortion organization but it seems to have discarded its massive media campaign of last year when it was buying up full-page advertisements in large city dailies seeking an All-American image.

Now, Faye Wattleton, the \$70,000-a-year director of PP, has announced a "public impact program" to cost \$592,000 (\$225,000 for federal/congressional office) over six months to defeat any human life amendment which would overturn the 1973 Supreme Court decision liberalizing abortion.

PP, in a letter remarkable for its shallowness and inconsistencies (not to mention misspelling) is asking "friends" to contribute anywhere from \$20 to \$1,000 to finance this campaign — in addition to monies the it gets from Uncle Sam and community funding groups.

In the letter, Planned Parenthood, which has insulted millions of American Catholics with blatantly prejudiced cartoons, which has run roughshod over the heartfelt sentiments of countless others who feel

that abortion is morally wrong, which has become responsible for the elimination of millions of others through abortion, worries in print about those who would "intimidate" others.

To Ms. Wattleton's oversimplified way of thinking, the pro-abortion lawmakers defeated last November were all "progressives" and those who won all "extremists" of "the New Right." And she implies that somehow all those "progressive" legislators lost to a minority of voters.

The phrase "traditional family values," to her is nothing more than a "rightwing code word."

An organization which scorns "traditional family values" and which advocates abortion as a birth control measure is still trying to sell itself as "pro-life."

PP does not hesitate to smear the Catholic Church in its campaigns, implying that because we will not support Medicaid payments for abortions, the Church is insensitive to the poor.

The sheer gall! American Catholics can be matched favorably with any other group in this country when it comes to contributing to help the poor, from those chronically disadvantaged to victims of disasters.

The very Catholic bishops she would paint as arch-conservative oppose capital punishment, nuclear warfare, seek greater benefits for those on welfare, favor disarmament and also happen to believe in constitutional rights for all human beings — even those still in the womb.

Ms. Wattleton seems to suffer from the same blind spot those so-called "progressive" legislators have — they fail to understand that abortion is not a liberal vs. conservative issue for many Americans but a life vs. death one.

Fight Cancer

"You are the key — to open doors."

That is the theme of the 1981 educational and fund-raising residential campaign of the American Cancer Society to run from March 13 to 29.

The co-chairmen, Mr. and Mrs. Thomas Conlin, stress the importance of early cancer detection and also urge all to take the preventive measures that will go a long way toward reducing the incidence of cancer.

Some simple guidelines:

Don't smoke cigarettes.

Don't oversun.

Do breast self-examination.

Do get a Pap test.

Do take a Guaiac Test.

Do have a complete check-up.

Do have an oral exam.

and Opinions

Helping Poor

Editor:

Bishop Clark's visit to our missionaries in Latin America provides an appropriate occasion to recognize two other missionaries of the diocese who have been faithfully engaged in the spread of the King of God among the poor of an Indian village outside of Guadalajara, Mexico — Dan and Marg Whalen.

The mission is dedicated to St. Martin De Porres whose own concern for the poor of his day led him to plant orchards on unused land so children could have apples without stealing them.

I made a kind of pilgrimage to this mission a few years ago: from Rochester it was five days and five nights of bus travel. When I arrived, I was regarded with suspicion in the Indian village until I became identified with the Whalens who have earned their respect and love. The people came, 50 to 100 a day, seeking medical attention, emergency food and the warmth of a dignified human recognition. In a recent letter, the Whalens reported on the desperation which surrounds them as poverty increases. The cold of our winter has been felt there with only charcoal braziers for heat — when there is charcoal. Many are suffering respiratory illnesses.

The money the Whalens carried from here for medicines has been exhausted, a matter of several thousand dollars. Aside from one Mexican doctor and nurse, there are no administrative costs.

I have experienced the direct alleviation of some of the people's misery at this mission. I have seen the crush of collective grief as a neighbor is laid out on his single piece of furniture, his table, or the feeling of hope amidst the desolation when a child was born. Suffice it to say that in recognition of this work our diocese recently granted Dan the office of deacon.

The mission of St. Martin De Porres is in need of medicines and money for corn and beans. Your contribution, if you wish to make one, should be made through the diocesan Office of the Propagation of the Faith at 123 East Ave., Rochester, N.Y. 14604.

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Hits Meddling In El Salvador

Editor:

Re a letter to the editor (C. J., Feb. 18) by a member of the International Justice and Peace Commission and to the recent front page article pertaining to a sister and some unknown soul wishing to denounce the United States for its involvement in El Salvador.

I am not here concerned in taking sides on this volatile issue. I do wish to submit to the readers a few excerpts from a statement issued by the San Salvador Archdiocesan Office of Communications on Jan. 30, 1981 (National Catholic Register, Page 2) which was overlooked somehow by the Courier-Journal, presenting an unbiased analysis of the situation by the bishops of San Salvador.

"The bishops are well-aware of the gravity of the political and social conflict that burdens this nation... The fact that a small group of priests, nuns and lay leaders calling themselves the Peoples Church have publicly announced their political choice (for the front) is no reason to take it as representative of the whole Church in El Salvador... We also regret that many are attempting to speak in the name of the Church without representing it. By injecting politics and bias they only contribute to confusion and prevent the ending of violence, which is what the Salvadorans want most."

Hence in virtue of the bishops' statement anyone

continually meddling in El Salvador shows not their concern for the Salvadorans but their lack of it. I am sure the bishops will notify the world if any intervention is needed.

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Editor's Note: Very recently, officials of the U.S. Catholic Conference of Bishops reiterated their continued adamant opposition to military aid for El Salvador. Church officials in three major jurisdictions — Washington, New York and Baltimore — all said in interviews that the conference position represents the views of the Church hierarchy and that they knew of no significant dissent. We should remind readers, also, that the two nuns and laywoman who were murdered in El Salvador also were "unknowns."

Ministries Discussed

Editor:

Re the letter of Ms. Englert (Courier-Journal 1-21) that extraordinary lay ministers of the Holy Eucharist have a "lay ministry," this ministry being a "way of life" and her contention that she "responded" to some sort of public call.

The Latin Rite has but two "conferred" lay ministries, acolyte and lector, which "establish the person in a special rank or class for the performance of some ecclesiastical function" (Minis. Quaedam) of Divine institution are three major ministries or orders (deacon, priest, bishop). Collectively, these are "ministros Christi" due to their promotion of the sacred mysteries; and "dispensatores mysteriorum Dei" (I Cor. 4:1) as they variously regulate, manage, prepare and dispense from these mysteries. An extraordinary minister is titled "minister" simply because he or she administers the Blessed Sacrament to others as an aid to clerics. The latter have no "jurisdiction, magisterium, nor the power of conferring grace," the lot of all public ministers of the Church (Cath.

Ency. 1913, v. III, p. 179b), and function at the personal liberty of clerics, for the Universal Church, but not in her name as public representatives.

Extraordinary ministration is an avocation. The "commissioning rites" are ceremonial in nature, not consecratory, and are optional. Appointment may be tentative, or revoked at the parochial level (Immen. Carit.). Hence, there is no vocation, and with it no particular apostolate; no "respond," no "way of life."

Indifferent is extraordinary ministration. Non-Catholics may baptize in cases of urgent necessity; they also may preserve our Lord from violent profanation by communicating themselves or others with the same mind as the Church. It must be kept in mind that this ministration is a concession, a delegation, not at all springing from the lay state, nor was it given with the purpose of exalting the lay state; but, rather, it is foreign to its essence, while not contrary.

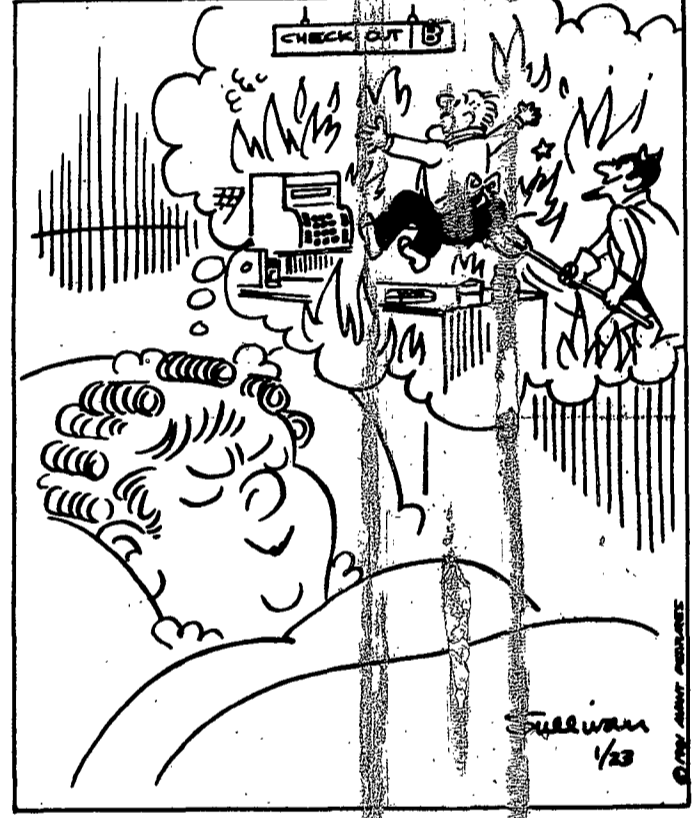
Finally, let us not forget that "it was always the custom in the Church of God that laymen should receive communion from priests (Trent, sess. 13, 8) since "the power of Orders is principally ordered to consecrating the Body of Christ and dispensing It" (Summa Cont. Gen. IV, 75, 1), the priest having given over his hands to Jesus Christ. As the priesthood is ordered to the service of the people of God, it is the privilege of the laity to commune from the hands of these set in the place of the Eternal High Priest, and any "undue psychological pressure" employed to force the laity to forsake this privilege is a "violation of the integrity of the human person" (Gaudium et Spes, I, II, 27) and an affront to their baptismal rights and dignity.

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Be Grateful For 'Spying'

Editor:

Editorial in Jan. 28 issue, titled "Chicago's Spies,"



denounced "... that city made infamous by police brutality televised live during the Democratic national convention of 1968, apparently has not learned anything from it." The writer then proceeded to lament the scrutiny of various organizations in that city for subversive activity.

Many people are victims of their naive trust in media. The reporting of the rioting in Chicago was such a violation of the "public's right to know," that a sub-committee of Interstate and Foreign Commerce was appointed to hold hearings for examination of all ramifications for evidence relevant to the sub-committee's legislative oversight function in the area of communications law and policy.

This Committee by subpoena obtained the entire footage of CBS coverage of the Democratic Convention. I have the official Staff Report and testimony. They found "clear evidence" that the news had been slanted against the police and Mayor Daley. One example: by editing out film ("out-takes") that show the rioters to be aggressors and using sequences showing police wielding their clubs

apparently without provocation. The scope of the hearings extended far beyond this area. The Walker and Simon Reports on general media distortion are good references included therein. Some scenes were actually staged and faked news was used. Mob violence of this magnitude would be controlled by machine guns in a Communist state.

Instead of deploring "lying" on certain civic and religious groups the editorial writer should be grateful. There is, and has been, much infiltration of respectable organizations. There is too little awareness of the methods used to infiltrate, exploit and control religious groups. Too often the infiltrated group naively cooperate with imposed subversive programs. Too often the credibility and reputation of well-meaning organizations are compromised because they lacked certain basic knowledge.

For an updated report, please write CMF, P.O. Box 871, Rochester, N.Y. 14618 and enclose stamp.

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