

Editorials

The Two Faces of Governor Carey

Much to the consternation of many, we have lauded Gov. Hugh Carey for his single-handed opposition to the death penalty. Our state would long ago have reverted to that ages-old barbarous futility, if it were not the heroic opposition of the governor.

Those who have criticized our praise for the governor on this matter may be grouped into two groups — those who favor the death penalty and those

who cannot countenance Gov. Carey's views on abortion.

The anti-Carey sentiment among those who favor capital punishment is logical. And so is the antipathy of pro-lifers concerning the governor's oft-repeated statement that he opposes abortion but . . .

So while we commend the governor for blocking death as a panacea for our sociological ills, we frankly cannot understand why the same man will indirectly accept it in another form for precisely that reason.

How can the same man declare firmly in the face of almost overwhelming opposition, "I do not believe that the state should take life because the criminal does so . . . I will not adopt the politics of death while others rush to do so in order to get votes . . . (I will never) abandon my conscientious stand against politics of death," say, on the other hand, that he is personally opposed to abortion but unwilling to do anything about it?

Surely it would follow that a man, able to rise above his conferees and their attempts to dehumanize society and thwart them in trying to substitute for social conscience, could also oppose death for the killing of the unborn for sociological reasons.

Surely it would follow that a man able to speak out as the crowd shouts figuratively, "Kill him, kill him," would not wash his hands while others are being silenced in sterile hospital rooms.

What, we all must wonder, will this governor do when the issue of euthanasia reaches the governmental doorstep? or the not-so-impossible move to eradicate other non-productive segments of society?

We feel that the position of the bishops of the state and nation is comparatively humane, logical and consistent. If it is wrong to take the life of the unborn for whatever reason, so then it is wrong to assume the Divine right of levying death.

The bishops oppose abortion "as part of the first commitment of the Catholic Church to protect the sanctity of human life in all its aspects." With the same rich reasoning they also oppose capital punishment.

And, finally, as for those sincere but misguided individuals who describe themselves as "pro-life" but then declare that they support the death penalty, may we advise that they run the risk of being seen much as the governor in the illustrations with this editorial.



and Opinions

Help Disabled

Editor:

As a parent and advocate for the mentally handicapped, I want to thank you for the excellent informative articles in the Courier-Journal.

An advocate's biggest job is to conquer the stigma of fear. Fear of the unknown. The articles and stories printed in the Courier-Journal are a tremendous help in educating the public on mental retardation, learning to treat the retarded as people.

I grew up with a sister who has Downs Syndrome. Our family accepts and loves her dearly. She has been an asset to our family and has taught us so much.

In 1960, my husband and I became the parents of a mentally retarded child. At the time, Father Bauer was a chaplain at the Newark Developmental Center. With his help and encouragement we were able to keep our son at home. I don't know what we would have done without him. Father Bauer also worked very hard to educate the public — calming fears about mental retardation. He has written books and articles that are very helpful.

Once he asked me to help in his religious education program. Even though I still had lots of fear, I did accept his request for assistance. After the second time around, I found this religious program to be the most rewarding experience I have ever had. I

was receiving more than I could possibly give. I have also met the nicest people; not only the handicapped, but also staff and volunteers. They give so much of themselves for the care of others. God has given each of us a handicap, but working with the retarded has helped me cope with my handicap and my ability to accept this challenge that God has given me.

In Newark and Macedon, we have a special ecumenical religious education program. This program started three years ago with ten people. Now there are between 25 and 30 people. These handicapped individuals participate in a special liturgy in our church once a year. I wish we would do it more often. Our church, as most churches, is not accessible to physically handicapped people. There are a large number of people who have had strokes, heart trouble, arthritis, poor eyesight. Wheelchair persons are unable to attend because of architectural barriers. Are we neglecting our handicapped by making it impossible for them to attend church?

Regina M. Krolak
907 N. Main St.
Newark, N.Y. 14513

Objects To Story

Editor:

Regarding your article on parish support of welfare rate

increases (Courier-Journal, 4/8/81), I must point out an error concerning St. Alphonsus Parish in Auburn.

On two occasions, I, as the Human Development Committee Chairman, presented to our Parish Council resolutions supporting rate increases. And on both occasions these resolutions were overwhelmingly defeated.

Permission was granted to our committee to choose a weekend in which we as a group would briefly state our position before each liturgy, place educational material in the pews for parishioners and collect signatures supporting these increases.

These petitions and only these petitions were then forwarded to Bishop Clark. I enclosed a cover letter expressing my disappointment in our committee's lack of achievement in this most important area of human need. And in future correspondence with Bishop Clark expressed thanks for the petitions and acknowledged the need for more effort and education by our committee for our parish.

At the present time, our parish does not endorse the welfare rate increase. The Human Development Committee would want the facts of the article to be as accurate, as would our Parish Council.

Charles A. King, Jr.
President, Parish Council
St. Alphonsus Church
Auburn, N.Y. 13021

Thanks For Articles

Editor:

May I wish your readers a Holy Easter season of abundant graces.

The religious articles sent by your readers were of immense help in my work for the Lord. They were shared by many missionary priests and sisters. May I request your readers to send more rosaries, statues, scapulars, medals, religious cards for the missions to:

Father Paul Cruz
Our Lady's Church
Kannanalloore P.O. 691 576
Kerala, India

A Question Of Style

Editor:

Isn't one of the images we have of Jesus that of a young, long-haired, bearded man dressed in the style of the day? Isn't this the Jesus who gave us the Mass on Holy Thursday?

Why then all the clamoring about what our priests choose to wear? The choice is personal, and theirs to make, not ours to judge.

Pat Albrecht
97 Cayuga St.
Clyde, N.Y. 14433



"DON'T GET HUFFY WITH ME, WILFRED... AND FIX YOUR SHIRT."

Guidelines

The Courier-Journal welcomes your opinions. Letters must bear the writer's signature, full address and telephone number. They should be sent to Opinion, Courier-Journal, 114 S. Union St., Rochester, N.Y. 14607.

Opinions should be brief, typed, double-spaced, no longer than 1½ pages.

We routinely condense letters, edit offensive words and libelous statements, and reserve the right to reject letters. Generally speaking, however, only limited grammatical corrections will be made and the letters will reflect the writer's own style.

Because submitted opinions exceed the space for letters, we publish only original letters addressed to us. We will not use poetry, open letters, or copies of letters sent elsewhere. To ensure diversity, we limit each writer to one letter per month.

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