

**Editorials**

# Abortion Trend Upsets Feminists

A curious and deadly trend may be developing which might be seen as a kind of ironical backlash to those ultraradical feminist groups which have long insisted that an abortion is strictly up to the woman involved.

In fact, the shortsightedness of that very word "woman" lies at the crux of the potential new horror because half of the time in a birth "women" are involved, considering the sex of the unborn child.

Recently, a Chinese news agency was reported as openly criticizing the Communist government for advocating equality for women in the job market — the agency's complaint that "women really are not equal." It went on to praise those doctors who

aborted unborn babies, specifically because of their female sex.

And just last week, came a report from Asiaweek magazine in Hong Kong, via NC News Service, that "a growing trend in India toward routinely aborting female babies is causing a controversy marked by irony."

The trend, Asiaweek says, is causing "a nationwide furor among women's organizations — the same groups that led the fight for liberalized abortions. They are objecting to the use of amniocentesis, a pre-birth test which, among other things, predicts the sex of the unborn child."

Would you believe that these feminist groups are describing the procedure as leading to "genocide" and "murder in the womb"?

The practice is widespread and the magazine says that in Delhi alone at least 50 private practitioners are performing the tests at nominal fees with an abortion thrown in if the test identifies an "undesired sex" (female).

One leading feminist complained bitterly and correctly that "the most disturbing facet of the sex tests is the resultant sanction of abortion as a routine method of population control."

When anti-abortionists voiced similar fears in similar terms they were characterized as "living in the dark ages." When abortion and euthanasia drew fear because of the Pandora's Box they were opening, opponents were described as silly or deliberately distorting the issue.

Those who championed liberalized abortion, abortion on demand and woman's choice are now beginning to realize the bitter fruit of their sowing. The trends are too sad and horrifying to give anti-abortionists any cause for "I told you so" retorts.

Hope lies in the fact that there may be still time to reverse such genetic and birth manipulations that the anti-life forces have spawned. Maybe more and more people from all sides of the controversial issues will see the truth and join together to stem the tide of wanton abuse of the unborn.

## and Opinions

### Sex Education — Cancel It

Editor:

I read the article in the Aug. 18 Courier-Journal called "Education in Love" with a heavy heart. When many secular schools are rethinking their position on teaching sex in the classrooms, it is disturbing that the local Catholic schools are continuing and even escalating classroom sex education.

For purely psychiatric and psychological reasons let us listen to the professional's points of view which, I pray, the local diocese will meditate upon.

"The effect of current sex teaching is to compel prepubertal and adolescent youths to test the reality of what was taught... The influence of sex education has the same effect as a seduction which can lead the young person into all kinds of sexual aberrations." (Dr. Melvin Anchell, psychiatrist, "A Second Look at Sex Education," pp. 35-55)

"Detailed sex instruction in an authoritative setting, whether in the home or in the classroom, is wrong... The modern, so-called advanced nations of the world are gradually filling up with the disreputable fruits of classroom sex education... only a misinformed person could promote sex education as the antidote to sexual promiscuity and all consequent evils." (Dr. Sean O'Reilly, Homiletic and Pastoral Review, April 1973, a reprint)

"Sex information should never be given to a group. To instruct each boy or girl individually is the only sensible way. Here the young person's confidence in the educator (whether he be parent, family physician or counselor) is of supreme importance. Having that confidence, a young person troubled by a question about sex will ask the adult whom he trusts at the right time, neither too soon or too late." (Dr. Viktor Frank, Vienna psychotherapist, "The Doctor and the Soul," Vintage books, 1973, p. 175)

"If a child is not permitted to redirect the early childhood sexual curiosity and sublimate sexual activity into master of knowledge and skills, all of which serve him for the rest of his life, his whole develop-

ment suffers." (Dr. Rhoda L. Lorand, Ph. D., "A Psychoanalytic View of the Sex Education Controversy," Journal of the New York State School Nurse Teachers Association, Vol. 2, No. 1, Fall, 1970)

"Classroom sex education is likely to be overly stimulating and provocative, actually causing personality problems and destructive behavior." (Dr. Richard R. Parlour, associate clinical professor of Psychiatry, Loma University, "Classroom Sex Education, Cancel It for Keeps," by Msgr. John A. Cleary, MA, p. 133).

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### Not 'Catholic' Enough

Editor:

I am disturbed by certain articles in your back-to-school supplement of Aug. 18. Father Gallagher (p. 12A) says that his "primary concern" about Catholic education is tuition tax credits, to which half of the interview with him is devoted. Not forming students in the faith, but tuition tax credits! Father Gallagher states that "it is not fair" that there are current plays about Catholic education that are "stuck in the mindset of the 1940s and 1950s." But in those days, Catholic schools taught the faith; today they do not. The one thing he mentions as important about Catholic secondary education is the advent of computers! It is astonishing that a "professional" Catholic educator believes that glorified adding machines are significant to Catholic education. He says that often "Catholic schools drag their heels when new technology appears," as if Catholicism should be a slave to technological gadgetry!

The article about Father Hesburgh and Notre Dame (p. 14) states that the really important development at Notre Dame is the creation of a Center for Social Concerns. There is nothing specifically Catholic about a concern for urban poverty, migrant labor, etc. Such a program could be developed under Protestant, Jewish, Hindu or atheistic auspices. Although such a center may be important, it is secondary. "Mary has chosen the better part, and it will not be taken away from her." (Luke 10:42)

Father Kelly, in the article on page 13A, equates developing "religious values" with "an ability to love and trust." But the latter can exist without any religious values at all. He defines the Mass as "a family meal for God's people," which is an absurdly inadequate definition.

Catholic education is, in my opinion, pretty much of a failure. A student can go through the entire system and be taught nothing about the magnificent and tumultuous history of the Church, nothing about apologetics (the rational defense of the faith), nothing about dogma (what is true and false), nothing about morality (what is right and wrong), and become acquainted with no papal encyclicals or magisterial documents. If the so-called Catholic educators would acknowledge the inadequacies and failures of the system (including the grotesquely secular sex education nonsense that pervades some of the schools), maybe something could be done to make the schools Catholic. But as long as these educators miss the point of what Catholic education should be — as long as they continue their naive, superficial, Pollyanna-like attitudes — we will have secular education with a few nominally Catholic patches.

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### Don't Be Passive

Editor:

It used to be that:

— An abortion was considered the equivalent of murder.

— Public sentiment would be outraged at the establishment of an abortion clinic.

— The law would find ways to close down such operations in the community.

— The advertising of such "services" was unheard.

— There would be so small a market for abortions that profits would not be a consideration.

— The community outrage would be so great if a center were opened, picketing, denunciations from pulpits and general moral indignation would be the order of the day, and.

— Catholic newspapers

would be among the first to expose and publicize such affronts to morality, and to advocate that the faithful actively and vigorously oppose such moral bankruptcy.

But, times have changed, and now:

— It's just a clinical procedure;

— It's a matter of indifference to a community, where even lifesaving institutions, such as hospitals, perform abortions;

— There is little that the law can seem to do;

— It's hardly newsworthy that another abortion clinic opens;

— Performing abortions is a very profitable business;

— Little is heard about the morality of such things — from pulpit and otherwise, and

— Our Catholic papers advocate passivity and restraint and argue against staging protests on the grounds of undue publicity.

How strange it all is.

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### Keep in Mind, Jesus a Jew

Editor:

I read the recent article concerning the relationship between Christians and Jews (Aug. 18). Although I am looking forward to the day when all hostility between us is ended, I am greatly concerned about the suggested method. The answer is not to change the written word of God but to more fully educate the Catholic community. When Jesus spoke of the Jews and when John spoke of the Jews it is clear they are not speaking of all Jews lest we forget that Jesus was a Jew and so was John. It is of the utmost importance that as Catholics we do not deny our responsibility for the death of Jesus. For to deny our responsibility and assign it only to the Jewish leaders of His day serves only to deny our right to the salvation message of Jesus.

The actual crucifixion of Jesus was carried out by a handful of men but He died for ALL men; therefore, we are all as responsible as those who were actually present.



"OKAY, OKAY, I MADE A MISTAKE, NOW, BEAT IT."

It is the responsibility of the Church to educate its members. The written word of God does not need to be changed.

Our awareness of the meaning of scripture needs to be developed. The shepherds of our Church need to educate us, their flock. We as Catholics do not have a background in the Bible and we should. All the truths of our faith are in the Bible and yet most Catholics have never read the Bible.

The answer is not to rewrite the Bible but it is to familiarize Catholics with the Bible so the message of salvation can truly be appreciated for the great act of love that it is.

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### Pax Christi Not Pacifist

Editor:

In his letter of Aug. 18, Mr. Bart referred to Pax Christi as "the Catholic pacifist group." Pax Christi is not a pacifist organization; its members include both pacifists and those who believe in the possibility of a just war — the only two positions allowed by the Catholic Church.

Mr. Bart was correct in calling Pax Christi "Catholic," for since its formation in the 1940s, Pax Christi has always adhered strictly to Catholic teachings. It is because of this adherence to Church teachings that Pax Christi was

designated the "International Peace Movement" by Pope Pius XII in 1952; in the 30 years since, Pax Christi has continued to earn respect and ecclesiastical support (as of July of this year, 56 American bishops have become members of Pax Christi, USA).

I invite Mr. Bart and all other interested individuals to attend the next meeting of Pax Christi Rochester, at 7:30 p.m., Monday, Sept. 20, at the diocesan office of Justice and Peace, 750 W. Main St., Rochester. Those who can't attend but who want to know more about Pax Christi may call or write to me.

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### Father Fell Released

Earlier this year, the Courier-Journal ran a letter decrying the treatment of Father Patrick Fell in England's Canterbury Prison. A few weeks ago, thanks to Margaret K. Hendry, the paper was able to publish the Home Office view of his imprisonment and subsequent treatment.

Now, Mrs. Hendry has received a piece from the newspaper The Irish People of July 24 revealing that Father Fell is once again a free man after eight years of imprisonment.

The priest has joined his aged father in County Donegal.