

**The Shadee Lady**  
"The Most Unique Lamp and Shade Shop in Rochester."

Introducing  
**TIN•BRASS•COPPER**  
Colonial Chandeliers,  
Lanterns, Sconces, Lamps,  
Shades, Many Fine Gifts  
and Distinctive Accessories

**FALL CLASSES**

Decorative Painting.....	11/7
Stenciling.....	11/7
Shades-Cut & Pierce.....	11/10
-Fabric.....	11/3
Oil Painted.....	11/16
Baskets.....	11/15, 12/6
Scherenschnitte.....	1/5/89

Always a large selection of lamps and shades  
in stock and custom order.

LAMP REPAIR & ELECTRICAL SUPPLIES

(716) 385-7559  
Northfield Commons Tues-Fri. 10-4  
Pittsford, N.Y. Sat. 10-2

POLITICAL ADVERTISEMENT

## JAMES L. HENDRICKS

FOR Family Court Judge

A SOLID COMMITMENT TO THE  
CHILDREN OF MONROE COUNTY

Jim and his wife, (the former  
Mary Ann Ianacone) have two  
children, Dorothy, 14, and  
Adam, 6

For  
Family Court  
James E.  
Hendricks

10B  
Republican

10C  
Conservative

## HOLY CHILDHOOD ANNUAL CRAFT SALE

**WHEN:**  
Saturday, Nov. 5th  
9:00 am-4:00 pm  
Sunday, Nov. 6th  
12 noon-4:00 pm

**WHERE:**  
100 Groton Parkway  
Rochester, NY 14623

- HAND CRAFTS
- BAKED GOODS
- WHITE ELEPHANT SALE



A SPECIAL PLACE FOR SPECIAL PEOPLE

POLITICAL ADVERTISEMENT

POLITICAL ADVERTISEMENT

Congressman

# FRANK HORTON



- **An Accomplished Legislator**
- **An Experienced Leader ...**

Paid for by the Congressman Horton Committee, Neil Norry, Treasurer

## Columnists

### Abortion in moral and civil law

By Father Richard P. McBrien

Abortion is a terrible evil. It is an assault upon human life at its most innocent and most vulnerable stage of development. That is why the Catholic Church has consistently opposed abortion as a grave violation of the moral law.

The same Catholic tradition, however, makes a distinction between the moral law and the civil law. According to that tradition, it does not follow that if something is prohibited by the moral law, it must also be prohibited by the civil law.

St. Thomas Aquinas argued that the civil law "does not lay upon the multitude of imperfect people the burdens of those who are already virtuous, namely, that they should abstain from all evil. Otherwise these imperfect ones, being unable to bear such precepts, would break out into yet greater evils ..." (*Summa Theologica*, II-1, question 96, article 2).

This solidly Thomistic approach to civil law was faithfully applied to modern circumstances by this century's most profound Catholic thinker on questions of church and state, the late Father John Courtney Murray, SJ, the chief architect of Vatican II's Declaration on Religious Freedom.

Father Murray, like Aquinas, also insisted on the distinction between moral and civil laws.

The moral law, he wrote, "governs the entire order of human conduct, personal and social; it extends even to motivations and interior acts."

The civil law, on the other hand, "looks only to the public order of human society; it touches only external acts, and regards only values that are formally social."

Thus, the scope of civil law is limited and its moral aspirations are minimal. To have made the moral argument against abortion, therefore, is not necessarily to have made the legal argument as well.

Even one of the Roman Curia's most conservative officials, Cardinal Edouard Gagnon, president of the Pontifical Council for the Family, has acknowledged this distinction in an exchange of letters last year with Paul Weyrich, a Catholic layman and a conservative activist.

Although the Catholic Church teaches clearly that all abortions are immoral, Cardinal Gagnon conceded that "Catholics could decide to work toward legislation which prohibits abortion or abortion funding, but which allows certain exceptions such as danger to the life of the mother ..."

### Loving your neighbor as yourself

By Father Albert Shamon

Sunday's readings: (R3) Mark 12:28-34; (R1) Deuteronomy 6:2-6; (R2) Hebrews 7:23-28.

In Sunday's Gospel, the question asked by the scribe of Jesus was a familiar one among the Jews. Their code of morality was most complex, consisting of over 613 rules and regulations. The scribe asked if all of these could be reduced to one commandment. Our Lord's answer is startling in its simplicity. He embodied everything in one word: love, a love that stretched out into two directions, to God and to man. Thus the Ten Commandments were written on two tables of stone: three referring to God, and seven referring to neighbor.

"Hear, O Israel! The Lord our God is Lord alone!" This was the creed of Judaism. It is the foundation of Jewish monotheism. It is called the *Shema*, the imperative of the Hebrew verb "to hear."

It is the sentence with which the synagogue service begins even to this day.

In the movie, *Ben Hur*, whenever Charlton Heston entered his home, remember how he always touched a little cylindrical box affixed to the jamb of the door? This box is called the *Mezuzah*, and contains the *Shema*. It reminded the Jew in his going out and coming in of God. When Jesus quoted this sentence as the first commandment, every devout Jew would agree with Him.

Then Our Lord went on to say, "This is the second, 'You shall love your neighbor as yourself.'" In its original context (Leviticus 19:18), neighbor meant one's fellow Jew. It did not include the Gentiles, whom it was quite permissible to hate. Jesus, however, gave the word a new meaning. For Him, "neighbor" meant all persons without qualification or limitation.

The other new thing Jesus did was to put these two commandments together. No rabbi had ever done that before. To Jesus, religion was loving God and neighbor. He said the test of the love of God is one's love of his neighbor. They go together.

The scribe willingly accepted all this. He said such love is better than any burnt offering or

### Essays in Theology

"In the political situation ... 'the art of the possible' prevails ..." (*Origins*, July 30, 1987, p. 148).

I do not wish to distort Cardinal Gagnon's position. He is firmly anti-abortion and is impatient with politicians who do not work hard in the public forum to change laws that permit abortions or which provide public funding of abortions.

But that cannot obscure the fundamental concession which the cardinal makes in his letter to Paul Weyrich: Not every element of the moral law can be translated into civil law.

Those Catholics who still insist that all abortions must be outlawed, even in the teeth of a consensus to the contrary, have simply erased the distinction between moral law and civil law.

It is also clear that such Catholics have not thought through the legal ramifications of their position.

When asked what criminal penalties they would impose on women, doctors, and others involved in an illegal abortion, they stumble and stammer, as did Vice President George Bush during his first debate with Governor Michael Dukakis on September 25.

But if abortion is murder, a woman who has an abortion should be tried for murder. And so should her physician.

If you also believe in capital punishment, as Mr. Bush and many of his pro-life supporters do, the state might very well execute these women and their doctors as well. Why are drug-pushers any worse?

Nurses, hospital personnel, and even the taxicab driver who provides a ride to a clinic would be subject to indictment as accomplices to murder. Is that what we would want and expect to happen if *Roe v. Wade* were eventually overturned?

Those are the kinds of questions that Thomas Aquinas and John Courtney Murray would want to ask. Some people, however, are too busy labeling their fellow citizens murderers to hear the voice of Catholic reason.

### A Word for Sunday

sacrifice. And Jesus said he was not far from the Kingdom of God, for God Himself had said through the Prophet Hosea, "It is love that I desire, not sacrifice" (6:6).

It is always quite easy to let worship take the place of charity. The priest and the Levite passed by the man who had fallen among robbers on the pretext that they had to get on with the temple service. Yet Jesus said, "If you bring your gift to the altar and there recall that your brother has anything against you, leave your gift at the altar, go first to be reconciled with your brother, and then come and offer your gift;" (Matthew 5:23).

Tradition tells us that when John the apostle was old, he preached but one sermon: "My little children, love one another." His people complained, "Why do you keep preaching the same thing?" John answered, "To love one another is the command of the Lord. If we do this, it is enough."

Our Lord gave His command on Maundy Thursday. "Maundy" is a corruption of the Latin word *mandatum*, meaning "commandment." To the crowds, Our Lord said, "Love your neighbor as yourself." But to His own, Our Lord gave a still greater commandment. After having washed the feet of the apostles, Our Lord gave a new commandment, "Love one another as I have loved you" (John 13:31). "As I have loved you." Certainly a humanly impossible standard; so right after the command, Our Lord instituted the Eucharist, the sacrament that makes it possible for man to love as God.