

1150 Buffalo Road
Rochester, NY 14624
716/328-4340

President
Bishop Matthew H. Clark
General Manager
Bishop Dennis W. Hickey
Editor/Asst. Gen. Mgr.
Karen M. Franz

Editorial Department

Managing Editor
Richard A. Kiley

Staff Writers
Lee Strong
Finger Lakes
Rob Cullivan
Monroe County

Photographer
Babette G. Augustin

Photo Interns
Philip Archer
Brian Crites

Business Department

Office Manager
Mary E. Bittner

Circulation Manager
Jeanne A. Morin

Advertising Manager
Bernie Puglisi

Advertising Account Exec.
Kathy Welsh

Receptionist
Amy Fortier

Production Department

Graphics Manager
Lorraine Hennessey

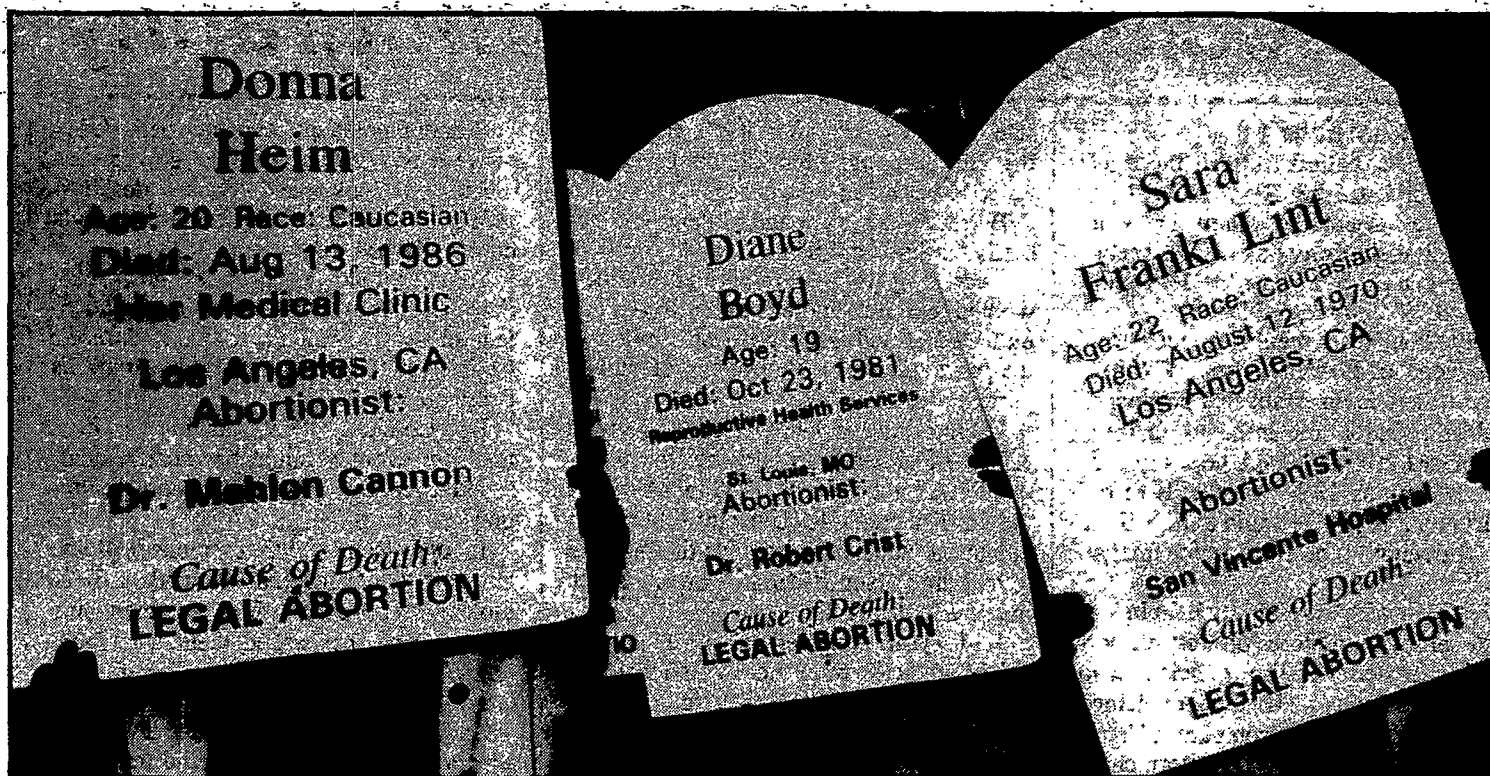
Graphic Artist
Michael Fleckenstein

Letters Policy

The *Catholic Courier* wishes to provide space for readers throughout the diocese to express opinions on all sides of the issues. We welcome all signed, original letters about current issues affecting church life.

Although we cannot publish every letter we receive, we seek, insofar as possible, to provide a balanced representation of expressed opinions and a variety of reflections on life in the church. We will choose letters for publication based on likely reader interest, timeliness and a sense of fair play. Our discerning readers may determine whether to agree or disagree with the opinions of the letter writers.

We reserve the right to edit all letters. Mail them to: *Catholic Courier*, 1150 Buffalo Road, Rochester, New York 14624. Please include your full name as well as telephone number and complete address for verification purposes.



During the Oct. 1 Take Back the Night Rally in Rochester, members of Feminists for Life carried tombstone placards bearing the names of women who allegedly died as a result of legal abortions.

Thanks women for efforts in march

To the editors:

As a steering committee member of Feminists For Life of Western New York, I would like to take this opportunity to publicly thank all the PRO-LIFE women of Rochester and vicinity for having the courage to participate in the "Women Acting Against Violence" march, held on

October 1 in downtown Rochester. To those women who were able to physically walk the 2-1/2 miles and to those women who prayed for our success, we most certainly owe a debt of gratitude.

The memorials that we carried of women who died from abortion since *Roe vs. Wade*, dispel the myth that legal abor-

tion is safe and gives testimony to the fact that abortion violates both mother and child. With your help, we sent a quiet but resounding message that abortion kills children and sometimes kills the mother in the process.

Marianne A. Schonning
Hillsboro Cove Circle, Webster

Two priests remain in Auburnians' hearts

To the editors:

We are once again sad to see the departure of a fine priest from Auburn. Father Dennis Bonsignore, Parochial Vicar of Holy Family Church, recently left on Sept. 27th for a new assignment at St. Cecilia's Church in Rochester. On June 25th, we said goodbye to Father Patrick Seelman, Pastor of St. Francis of Assisi Church, who took a new assignment in Johnstown, Pa.

The loss of these wonderful priests

leaves a void in our hearts. Both were so dedicated to the church, kind, compassionate and above all, truly holy priests. As Father Bonsignore said in his last homily at Holy Family Church, he was so happy to be a priest, never regretted becoming a priest, and considered it "a glorious vocation to be saving souls." I'm sure these are Father Seelman's sentiments as well.

Both of these priests have been an inspiration not only to their parishioners, but

to the entire community. We will sadly miss them and as they leave, they take with them a part of our hearts. We will always be grateful that we were blessed to have these two very special priests in our lives for too short a time.

We wish them well in their new assignments with heavy — but very grateful hearts. They will always be in our hearts, in our minds and in our prayers.

Jean DeJoy
Garro Street Extension, Auburn

Arguments for abortion same as rationale for slavery

To the editors:

Pro-choicers argue that women have a right to chose to have an abortion, to kill their offspring. The basis for their position, however, is very similar to the position held long ago that one has a right to "chose" to own slaves. The right to private abortion and the right to private ownership of slaves are strikingly parallel in that they both assert that one person has a legitimate right over another human life.

Further examining the slave/abortion parallel helps to put into perspective the disregard for the civil rights of the unborn. Slaves had no vote, no voice, presently neither does the pre-born person. A master could kill a slave and not be charged with murder, since the slave had no rights as a protectable person. A mother can abort a pre-born, for any reason, and no one is held accountable.

Economic parallels can be drawn as well. Slavery was considered an economic necessity — it kept expenses down, creating a higher standard of living for the slave owner and low labor inflation for the country. As well, slave owners had a lifestyle to maintain. Abortion proponents believe much the same social concept, that a poor woman and society would economically do better without poor children to feed. In both cases the pro-slavery and pro-abortionist are similar in that they condone the evil of social engineering.

If you asked a slave if he or she would wish to be free and yet poor, the choice would have been freedom. If you could



This engraving from *The American Past* by Roger Buttefield bears this following caption: "Prime field lands like these sugar-cane cutters were the most valuable slaves, selling for as high as \$1,300 apiece."

ask a human fetus if 'e or she would want to die or be born into poverty, the choice, I believe would be to be born, no matter what the life-style of the mother.

Just as freed slaves became soldiers in the northern army during the Civil War, so to have people who have survived saline abortion become fighters for the right

to life.

The original constitution did not condemn slavery, but in 1850 Secretary of State, Seward, argued that all men and women should be free according to a higher law. One could argue with equal reasoning that the human unborn child should also be free to live according to the same higher law; the law that accepts all human life as sacred and protectable. A pluralistic society can survive only with the wisdom obtained from a higher law where socially destructive self-interest has no voice.

Just as Lincoln's Mr. Seward, condemned the idea: a slave was "not a person." So to Dr. and Mrs. J.C. Wilke, authors of the Handbook on Abortion, have condemned the idea that "a baby becomes a legal person only when he or she is born."

In conclusion, if one dislikes slavery on moral grounds, one must hate abortion by the same moral reasoning. Either you are for the right of the mother to kill a pre-born child, which like slavery is a horrible social evil, or you are for the right to life and the civil rights of the pre-born. The pre-born is an innocent human life which, I believe, the justices will soon agree is protected by the same law that protects each of our lives. The law that comes from God, defended, for centuries, by the Roman Catholic Church which continues to be God's light to the world.

Frank Netti
Weedsport-Sennett Road
Weedsport