

Letters

Draw the line

Hey, hold on a second. By what criteria did Ann Tedards, author of "Private issue" (ODE, April 25), base the statement "There is no 'child,' indeed no 'mother,' until birth." In the strict sense, birth isn't completed until the umbilical cord is cut, but I doubt if many people would condone bashing in the baby's head before that separation took place and not call it the taking of a person's life. So what if an abortion were performed the day, or even a month, before birth?

Exactly where do you draw the line? You can't deny the humanness of the child inside the womb from any biological standpoint.

Early in the trimester, a child has a functioning brain and heart. Medical opinion generally labels one "dead" when the brain ceases to function, so shouldn't one assume the presence of brain activity, at any point of our life, indicates life — and personhood?

Other characteristics of the baby include a different chromosomal identity or makeup, taking it out of the classification of "organ." Although small, it's an individual entity. Is it alive? Most certainly. Is it human? Every indication is that it is.

If it's not justifiable to kill a baby during the birth process, or the day before, when is it? Maybe a month, or perhaps two months before birth? If the child is biologically human, then what day of the pregnancy should one be permitted to end that life? The logical answer is at no time whatsoever.

Lori Parkman
Veneta

Mixed myopia

The lengths to which some Greeks will go to straddle glaring contradictions in their efforts to justify their existence in the campus community seems endlessly amazing. Indeed, their self-deprecatory attempts to swallow their pride must be applauded; as Patrick Roelle recognizes (ODE, April 24), the seeming respectability of the Greek machine is pervasively tainted by their, at times, reprehensible behavior in the community.

Yet, with a confused myopia most characteristic of those who still see themselves above contempt regardless of their behavior, some Greeks have consistently tried to shirk responsibility for their actions by ascribing the rest of the University community with offenses similar to their own: "If everyone does it (catcalls to women, harassment of transients, vandalism, etc.), why point the finger at us? Frankly, such accusations towards the rest of the University community's behavior are an outrage."

Evasive attempts by Greek apologists to smugly admit to offensive behavior while grossly generalizing their complicity with the rest of the student body in order to shrug off legitimate complaints about their actions reaffirms their deserved merit, gained by their failure to act responsibly within the campus community, for having earned the reputation that Robert C. Kenneth coined so well (ODE, April 27) "for being nothin' but a bunch of racist, sexist, homophobic, alcoholic snobs," a reputation whose new shamefaced polish is critical at best.

Andrew Shreve
Student

Greek to me

Those individuals who yelled "homo" at David Friedman from a passing jeep may have been anthropology majors, as he speculates in his letter (ODE, May 1), but they weren't Latin majors. "Homo," as in homogeneity, is Greek.

George Wickes
English

Not unchecked

Apparently Bert Tryba views God as a tyrant (ODE, April 28). I disagree, Bert. A moment's reflection of what you consider apparent contradictions in the Bible will prove otherwise.

Jesus himself declared that the Old Testament can be summed up by the command to love God and love your neighbor (Matthew 22:37). He also observed that God in the Old Testament desired love and mercy rather than sacrifice (Matthew 9:13; 12:7).

This attitude is seen with statements such as "Have I any pleasure in the death of the

wicked ... and not rather that he should turn from his way and live?" (Ezekiel 18:23). You see Bert, God is a holy God and is a God of justice. God cannot allow sin and evil to go unchecked.

However, since you brought up the topic of the Four Spiritual Laws in your letter and only managed to get through the first two, let me finish the last two for you.

Law Three: Jesus Christ is God's only provision for man's sin ... God loved us so much that He sent us His Son to pay the penalty for our sins. Christ died so that we could have the forgiveness of sins.

Law Four: We must individually receive Jesus Christ as Savior and Lord. We do this through prayer (talking to God). To do this we must turn from ourselves and trust Christ to come into our lives to forgive our sins and make us the kind of person He wants us to be.

Greg Lange
Senior, psychology



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