

'Alternative' Volunteers Are Geared for Action

Ithaca — An interdenominational organization is forming here to help women and girls with problem pregnancies find alternatives to abortion.

The group expects to be ready soon to give information and counselling on the widest range of possibilities other than abortion.

In preparation, Alternative, Inc., volunteers have attended four sessions on the Christian viewpoint and technical aspects of their proposed work.

They heard that 599 abortions had been performed at Tompkins County Hospital during the first year of New York's liberal law. Ninety-four per cent

of those undergoing the operation were white women; 58 per cent were married, and 22 per cent were Catholic.

These figures were supplied by Dr. R. Richard Murray, who was head of the hospital's gynecology and obstetrics department at the time. Dr. Murray since has gone into research.

He said there was a definite need for a group such as Alternative to correct the "funnel phenomenon," that is, at present most women with problem pregnancies are counselled toward abortion simply because it is readily available, and agencies that might assist the woman who would prefer to carry her child are not so conspicuous.

At another session, Mary Spadara of the Ithaca Welfare Department presented information as to what local services were available to the woman facing a problem pregnancy.

Father Charles Mulligan, now director of the Office of Human Development, told the volunteers to bear constantly in mind that the decision on abortion was one to be made by the individual as part of her personal relationship with God.

That being the case, advice to one making the decision should be offered without preaching, pre-formed answers, or personal judgments from the adviser, he said. Counsellors of Alternative, he added, must serve out of love, not out of a desire to direct and control those seeking their help.

At the final gathering, the Buffalo Choose Life organization conducted a workshop in which three topics were covered: (1) How to Talk with the Unwed Mother; (2) Office Procedure; (3) Publicity.

The men and women who are creating Alternative, Inc. credited these four sessions with giving them invaluable information as a base for their challenging work.

FR. PAUL J. CUDDY On The Right Side



Last week this column discussed Father Leonard Feeney and his St. Benedict Center up through the kitchen and dining rooms. Now to retrace to the chapel which is broad and narrow, according to the reality of the structure. The altar is against the center wall. The organ at the extreme left. The pews which might seat 100 are fixed so the liturgy can be performed with full participation of all in the worship.

At 5:15 p.m. Brother Gabriel and I to the chapel. Vespers were being chanted in Latin in sublime Gregorian melody. The Benediction hymns were Latin. Whether by accident or design I do not know; but the fact is that St. Benedict's is the only religious Community I know of which obeys, completely the Vatican II "Decree on the Liturgy," which reads: "The treasure of sacred music is to be preserved and fostered with great care. . . Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of both sexes. . . The Church acknowledges Gregorian chant as proper to the Roman liturgy; therefore other things being equal, it should be given pride of place in liturgical services. . ." (LITURGY: Ch. 6.) "Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites." (ibid: Ch. 3.)

Vernacular zealots who have buried Latin music even without a Requiem will read these observations with jubilation: "Unregenerate OTS scribbler attacks use of vernacular in Church's Liturgy." Nonsense! Again, nonsense! As Amelia Spezio of Victor wrote (Courier-Journal, 8-25-71): "There's room for us all," i.e. vernacular and Latin. I very much appreciate her kindness. However, the only room given Latin Hymns, including the masterpieces, are in some Protestant choirs and in Catholic musical grave yards. As Father Ehmann wrote: "Filling the vacuum are hundreds of 'pop' singers . . . with a bag of trivial songs . . . These eager minstrels now dominate the scene." (Courier-Journal 6-2-71) Room for both? WHERE?

St. Benedict's does use vernacular hymns, but only liturgy worthy of the liturgy. If they emphasize Latin beyond what might be expected in a parish church it is because the center is a community of cultured men and women, educated

beyond the ordinary seminarians or Sister religious, especially in things spiritual. These Brothers and Sisters have developed art, culture, liturgy, in keeping with the prayer life of a traditional educated Benedictine Community.

Had Father Feeney come forth with his weird "Catholicism only" notion of salvation five years ago instead of 25 years ago, I doubt that he would have been censured, and he would have become just another member of The Club. That Club embraces membership for diverse people whose doctrinal antics are tolerated by hapless Church authorities, albeit with a grimace. For examples: Brother Gabriel Moran gives a contemptuous, short shrift to the CREDO of Pope Paul, yet remains Provincial of the Christian Brothers. Dr. Mary Daley, in Women's Lib excess, protests the use of the word FATHER, for God; yet she holds a chair of Catholic theology in Jesuit Boston College. (I have tried to figure a substitute for this "male chauvinistic" term, "Father," and must confess that all I come up with is: "Our Neuter, Who art in heaven.") The Mission Singers deviously get themselves ordained in Connecticut by a naive African visiting Bishop, against the wishes of their St. Louis Archbishop, yet continue to instruct the Catholic People through many Catholic weeklies. So I wrote this. "Dear Brother Gabriel,

"I must, of course, reject your "Extra Ecclesiam non est salus" doctrine; but I do wonder that people like Mary Daley hold posts in Catholic colleges; other strange people are tolerated within the Church; diverse Protestant pastors are invited to preach in our churches; all without reproach; while you who are at the other extreme of doctrine remain under a cloud. My sincere hope and prayer is that you will soon be able to effect a rapprochement with ecclesiastical authorities. I am edified by the prayer life of your community; by the tranquility of your oasis in today's spiritual desert. I ask your Community to keep me in their prayers. And a special greeting to Father Feeney with whom I must disagree so strongly on one point, but with whom I am united in our mutual love of Christ and Our Lady, and in devotion to the Catholic Church. And thank you for the hospitality."

The Opportunity Shop Is Back at the Old Stand

The Opportunity Shop moved back home Nov. 9 with appropriate festivities. Mayor May was there to welcome the staff back to its original location at 86 North St., and coffee and sandwiches were served.

The Opportunity Shop opened at the North Street address, in 1917, to meet wartime emergency clothing shortages. A continued demand for used clothing, furniture and household articles has kept it in business.

In March 1970 the building was ruined by fire. The shop has moved from one temporary location to another since then.

It is a project of the Woman's Educational and Industrial Union. Peggy Fitter of Huntington Meadow Drive estimated the present membership of the union to be a few hundred. The shop is operated by the board of directors of the Woman's

Union: 21 women who are elected at the annual meeting, plus a small paid staff.

All proceeds over expenses are used to benefit people of the Rochester community. For example, college scholarships are given to girls in area high schools.

The Woman's Union also contributes substantially to the Youth Opportunity Fund, Better Rochester Living, Community Living, Community Consultant for the Aged, Rochester Council of Homes, Meal on Wheels program of the Visiting Nurses Association and the Rochester International Friendship Council.

All merchandise sold at The Opportunity Shop is donated by the people of Rochester and surrounding towns. Donations are tax deductible and the shop truck picks up donations on request.

Ithaca Area Notes

Trumansburg — St. James Church announces a new Mass schedule: Saturdays - 6 p.m., Sundays - 10:30 a.m.

Ithaca — Immaculate Conception parish will sponsor a dance Nov. 13 from 9 p.m. to 1 a.m. The Melotones will provide the music. Charge is \$6.00 per couple.

Groton — St. Anthony's Church has published this new schedule for elementary school religious instructions: grades 1 and 2 - Saturday, 9:30-10:30 a.m.; grades 3 and 4 - Thursday, 8 a.m.; grades 5 and 6 - Tuesday, 8 a.m.

Ithaca — Richard Barrett, son of Mr. and Mrs. John Barrett of Wood Street, has been named Ithaca Journal Newspaperboy-of-the-Year. He is a senior at Ithaca High, statistician for several high school teams and an altar boy at Immaculate Conception Church.

Ithaca — Thursday, Nov. 11, at 8 p.m. a group discussion of "Youth Communes or Alternative Living" will be led by Father David Connor at the home of Mr. and Mrs. Sidney Oldberg, 211 Hanshaw Road.

Ithaca — St. Catherine of Siena parish has announced that dates for the annual Thanksgiving clothing drive will be Nov. 17-19, but if storage is a problem, contributions may be left at the rectory after Nov. 9.



Be the Golden Girl

... of the night in this glittering metallic gown. A burnt sienna Ban-Lon nylon topped dress with soft, slithering knit metallic skirt. Over all that, the surprise of a skinny tank top. Pretty terrific at a price of \$58. The sort of young romance moods you should see—and swoon over right now—in McCurdy's First Impressions, Second Floor, Midtown.

McCurdy's