



"OKAY, THEN, HOW ABOUT A POOR-BOX THAT PLAYS 'I'M A YANKEE DOODLE DANDY'?"

Editorial

Spice of Life

"If it seems more horrible to kill a man in his own house than in a field, because a man's house is his place of most secure refuge, it ought surely to be deemed more atrocious to destroy a fetus in the womb before it, has come to light."

"Destruction of the embryo in the mother's womb is a violation of the right to life which God has bestowed upon this nascent life."

Catholic bishops speaking? Hardly. The first quotation is by John Calvin, the second by Dietrich Bonhoeffer, the Lutheran who gave his life in the struggle against Hitler.

Aside from showing that right to life has long been a concern of religious people and not exclusively a Catholic position, these quotes were dusted off recently by the Christian Action Council as it prepares to enter the battle over abortion.

Dr. Harold O. J. Brown, a visiting professor at Trinity Evangelical Divinity School, heads the council which numbers Mrs. Billy Graham among its supporters. This group is exclusively Protestant and wants to remain so to give visible proof that abortion is not a one-Church issue, as so many try to paint it. In fact, Dr. Brown wrote in a newsletter with the slogan, "For a Pro-Life Solution to the Abortion Problem," "we badly need a new, identifiable Protestant voice that can and will tell our lawmakers that we are not dealing here with some kind of 'sectarian morality' but with the absolutely fundamental conviction that man is made in the image of God, and has the right to the respect that is due human life, even unborn or allegedly 'meaningless' life."

Pro-life has never been a club, members of many religious persuasions have long graced its ranks. Still, it is gratifying to see the emergence of this new group, and to know our Christian brothers are continuing the good fight.

Distinction

Bishop Lawrence B. Casey made an important point in his 10-page letter concerning the now famous Quinlan case in his diocese. He said that the parents' decision to end the "extraordinary" means of prolonging their daughter's life was entirely moral.

He also pointed out that what may well be the most important aspect of the case is whether society can distinguish the difference between euthanasia and allowing a person to die when there is no hope.

Opinion

CYO Replies To Criticism

Editor:

The CYO wishes to respond to a letter by Father Conrad Sundholm (Courier-Journal, 11-5-75).

The CYO is now embarking upon its 26th basketball season. Indications are that more teams than ever will participate in this year's basketball program. Within the past six weeks an issue has been raised by Rev. Conrad Sundholm who recently resigned from the CYO Board of Directors and the CYO Basketball Coaches' Advisory Committee. Some of his points are well taken and these points need to be considered through thoughtful and conscientious review and perhaps followed by appropriate changes in the eligibility rules for league play if deemed necessary. Father Sundholm's main points address the eligibility rules for high school teams and players. The problem of high school eligibility is twofold: First, parishes differ in geographic size and population. Larger parishes, therefore, have more potential players to draw from and can put together stronger teams. This problem is compounded by some parish teams which seek out players from within a team's parish boundaries but who may not be affiliated with the parish. This allowance for permitting youngsters not affiliated with the parish has caused some of the volunteer team coaches to actively recruit players from their neighborhoods. However, many parish teams restrict team participation only to youngsters whose parents are affiliated with the parish.

Second, over the past few years, CYO has permitted participation of teams which are not parish based but rather community based. These teams are the Jewish Community Center, the Greek Orthodox Church of the Annunciation and this year two CYO Youth Development teams representing CYO Inner-City Outreach and CYO Project Poder. The issue which Fr. Sundholm raises is complicated. It's an issue which CYO is actively addressing through combined staff and volunteer participation. As this review proceeds, it is important for everyone to understand the purpose of CYO. CYO exists to be of service to youth by fostering a sense of community and self-worth among youth, and adults interested in working with youth, in their search for a meaningful style of life based upon the teachings of Christ. Our purpose, then, aims to get youth involved in programs that have deeper, more enduring values which will impact on their life-style.

At the last CYO Board of



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Vol. 90 No. 28 November 12, 1975

Published weekly by the Rochester Catholic Press Association. Subscription rates: Single copy 15¢, 1 year subscription in U.S. \$6.00, Canada and Foreign, \$10.00. Offices: Richford Building, 67 Chestnut St., Rochester, N.Y. 14604. (716) 454-7050. Second class postage paid at Rochester, N.Y.

Courier-Journal

Directors meeting, interim rules for 1975-76 Basketball Program were accepted with the stipulation that the eligibility rules be reviewed and possibly revised in time for 1976-77 basketball season. Any rule revisions need careful appraisal and implementation so as to improve the program, not weaken it.

Fr. Sundholm stated that he has found his participation in CYO Basketball over the years to be an important contact with youth by assisting them in their personal development. Fr. Sundholm truly cares about participants from his parish, but coaches from other parishes frequently complain that they seldom see their parish priest. Fr. Sundholm's dedication is exemplary and should be praised. Such conscientious participation by other parish priests would be very welcome indeed.

CYO desires to be of service to youth. To a large extent CYO offers service to Catholic parishes, but within the CYO purpose, it would be difficult to restrict services only to Catholics affiliated with parishes. Fr. Sundholm is concerned about the financial support of CYO if the present agency purpose prevails. CYO receives revenue from the Diocese of Rochester for Youth Development Programs and none for any other of the CYO services, as Father Sundholm knows.

There's an attitude at CYO today about the competitive aspect of activities sponsored by CYO which everyone should understand. CYO strongly desires to have these activities provide a competitive outlet for youth, but more importantly, to provide an emphasis on the growth and development of youth in their critically formative years. CYO Youth Development has devised a program to focus on Christian values for everyone participating in the league, both coaches and players. This values-oriented program is being offered to every coach and team participant this year.

Basketball is a means and not an end for CYO. It is vitally important for the basketball program that this concept be supported from everyone participating.

Raymond E. Grandchamp
President, CYO
Board of Directors
Thomas C. Cotterill
Executive Director of CYO

Cartoon Criticized

Editor:

Your ridiculing of Cardinal Carberry in your issue of Oct. 29 was in very bad taste. It was an insult to the Cardinal's office and what he represents. This is uncalled for in a Catholic newspaper.

A head nurse in a hospital has the right to tell her nurses how they are to appear in the hospital. A police captain has the right to tell the men under him how they are to appear on duty. The Cardinal has the same right over his clergy.

Do you have children? Do you demand that your children respect you and do as you say? Do you like it if at any time your children laugh at you and ridicule you? And look at the example of disrespect that you set for children by your cartoon.

Your newspaper is a big disappointment.

Rose Luziani
18 Underwood St.
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Some Views On 'Insights'

Editor:

Father William Shannon's lengthy statement downgrading

participation in the liturgy (Insights on Pastoral Liturgy, Part One, 9-24-75) almost overshadowed his praiseworthy emphasis on prayer and silence (Insights . . . Part Two, 10-1-75).

It might be important for Father Shannon and for his friends, as well as for readers of the Courier-Journal, to know that prayer-participation and silence-song are the beautiful, complementary components of a single, completely fulfilling liturgical experience. As one involved during the origins of the Liturgical Movement in this country, at the University of Notre Dame from 1940 to 1944, I, along with many of our older friends rejoice that Vatican II, almost a quarter century later, made the Liturgy Movement its own, as Father Shannon correctly observed.

Thirty-five or forty years ago a few priests could speed through a 35-minute mass in about 15 minutes. One server swore that he clocked a mass in 12 minutes flat. Undoubtedly though, the majority of priests then, as now, offered the mass with dignity and devotion but I do not view former times with the apparent nostalgia of Father Shannon and his friends.

Insights . . . Part One puts it well that celebration of the Eucharist is all to the good, but not so well in suggesting that celebration and prayer are coming to be incompatible. As we all know, authentic celebration and prayer are wholly compatible. What comes off badly in Part One is the subtle thrust that prayer and silence are generally of the past and that participation is getting out of hand.

Most of us, including Father Shannon, can hardly be unaware that there is much to be seen to the contrary. Masses in many parishes today are still "said" masses, in the vernacular and with the priest facing the people to be sure, but like some masses of pre-conciliar days, characterized by little enthusiasm, joy, warmth and participation. It is to such masses and such parishes that his critique more aptly applies. . . . People have been given no decent amount of time to prepare . . . to reflect . . . to recollect . . . and scarcely a moment to really think about what is said and what is happening so that they can make a personal response to God." Or to each other.

It is to those parishes where such liturgies are still all too common today, that an emphasis on change and renewal ought to be directed. Not to those where there is a genuine input and careful, prayerful planning of pastor and people together.

Those Christian communities where there is this involvement and participation in the more complete Eucharistic experience perhaps offer the best forum for disseminating the important good news of prayer-participation and silence-song, the positive, constructive theme emerging from Insights . . . Part Two which, hopefully, may develop more completely in forthcoming issues of the Courier-Journal.

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Letters intended for publication must be addressed to Opinion, Courier-Journal, 67 Chestnut St., Rochester, N.Y. 14604.

They should be no longer than 1 1/2 pages, typed double-spaced, with names and addresses. The paper reserves the right to edit all letters.