

Editorial

Anti-Catholicism And Abortion

Dr. Bernard Nathanson laid down some pretty disturbing ideas recently when he spoke in Rochester at the behest of the Rochester Area Right to Life Political Action Committee and People Concerned for Life.

Back in the 60s when the pro-abortion forces were formulating their plans, they had to decide on the modus operandi — just how could they sell abortion to the American people.

They decided on three avenues — all of them, as anyone might guess, psychically disturbing to decent people. First, they had to "identify the Roman Catholic Church" because they recognized that there is an innate anti-Catholicism burning just beneath the surface of American thought.

How did they utilize this prejudice? Well, dear reader, if you remember, the official Catholic Church was among the last establishment forces to oppose the Vietnam War. So they used a line which went, "The Catholic Church doesn't mind killing Asians and others but it is trying to say it defends life, in its opposition to abortion." Ironically, all Catholics who staunchly defended the Vietnam War (and many continued to do so even after the hierarchy deserted the cause) in a way contributed to pro-abortion propaganda.

Their second ploy was to "denigrate any scientific evidence that life begins at conception." No way did they want to allow clear, scientific truth intrude on their logic. They would be destroyed. Consequently, they would draw forces into endless over the

theological or ethical implications — at once fostering debilitating debate and bias enforcement.

The third tactic was to capture the media. They did this by constantly projecting the idea that "one religion" was trying to force "its dogma on others." The word "dogma" is directly connected with the Catholic faith so they had subtly tied "the right to abortion" in with innate anti-Catholic prejudice. The media bought it.

Dr. Nathanson painfully thrust his point home. "If we had said Jewish or black, the media would have executed us. But Catholic makes it okay."

So much for the past. What can pro-lifers do about the situation today?

Dr. Nathanson advises that all must realize that this is not a Catholic issue. It is not even a religious issue. It is strictly a scientific issue. Those among us who are leery of science might balk — but that is wrong. Even Pope John Paul II very recently talked about the value of true science — the honest search for honest conclusions.

Dr. Nathanson referred to the still developing science of fetology. Its findings should be made public, he told those in attendance. He had a more specific proposal:

"Make a preliminary ultrasonic test a mandatory part of informed consent for an abortion — with the screen turned in full view for the mother."

No one, he said, can fail to be moved by what she sees. And there can be no medical objection to such procedure because knowing the position of the fetus can be useful even to the abortionist.

The speaker cited many instances developing from the increasing science of pre-natal medicine which supports the fact that life begins at conception. A pro-abortionist, Dr. Robert C. Goodlin of the University of

California in his book "Care of the Fetus" has a chapter which declares that the fetus does indeed feel pain — despite the assurances from such as Planned Parenthood that such is not the case.

Articles in the press, even the New York Times, have concentrated on fetal surgery.

Why then, in the face of such growing evidence, does the American Medical Association still support liberalized abortion? It is a question that should be asked of all doctors, especially obstetricians. Their only answer, sadly, if they tell the truth, is that it is lucrative business.

Dr. Nathanson pointed out that some 1.5 million abortions are performed annually in America, at an average cost of \$300. That equals \$450 million which has lubricated the passage of organized medicine into the pro-abortion camp.

Perhaps his most devastating comment was that "if abortions were free, the medical profession would oppose them."

One of his main points was for pro-lifers not to argue over "rights" — those of the unborn versus women's. No one ever wins, no one is ever persuaded, he said.

The best course is to follow science — it will eventually prove beyond the shadow of a doubt the conclusion that he has already reached — "Human life, without question, begins at conception."

He has given pro-lifers a lot to consider. This man who has crossed over from the opposite field is offering some profound insights, both pragmatically and philosophically speaking. Perhaps the most significant is to persist mainly with science. It will eventually convince all that those throbbing little creatures of the womb are indeed human beings and must be treated as such.

and Opinions

DPC Coverage Appreciated

Editor:

May I express my appreciation for the excellent coverage of the September DPC meeting at Keuka College in the Courier-Journal, Sept. 22.

Not only as a regular reader of the Courier-Journal was I pleased, but also as one of the representatives for the Chemung-Schuylers Region and a member of our parish council.

I am very grateful that the diocesan paper is a convenient source of information about the DPC for all parishioners who subscribe to this publication.

Anastasia Rosinski
Secretary, Parish Council
St. Peter and Paul
161 High St.
Elmira, N.Y. 14901

Why Back Pax Christi?

Editor:

The response to my recent letter critical of Pax Christi by Mr. James Lund of the diocesan Peace and Justice Commission was a welcome surprise, even though he did not choose to address two primary issues surrounding the conduct of his agency vis-a-vis Pax Christi. However, so that there is maximal clarity, I would like to synthesize these two issues as explicitly as possible.

First, most diocesans reject and resent the use of a diocesan agency to proselytize for an organization of the ilk of Pax Christi. While not wishing to denigrate in any way the honest sincerity of those who make a personal choice to support that organization, neither do we believe it to be appropriate for

any Social Ministries agency to jam its organizational bias down our throats in the form of official diocesan collaboration and support to the exclusion of any other points of view.

Second, while all Catholics would willingly support the objectives of any legitimate effort to realistically further the cause of peace in the world, the modus operandi chosen by Pax Christi is highly objectionable. Damaging interference in the affairs of the suffering Church in Nicaragua is reprehensible, and espousing a policy of condemnation and support for draft registration evasion is terribly misguided.

As far as criticism of Dr. O'Brien is concerned, it goes with the territory he chose to sell his product in. Individuals who choose positions of leadership in Pax Christi or who officially affiliate themselves with the yellow journalism of the National Catholic Reporter ipso facto expose themselves to both scrutiny and criticism. Dr. O'Brien made his own choices.

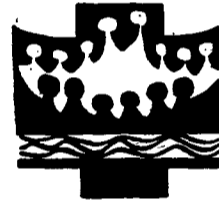
It seems clear the Division of Social Ministries Peace and Justice Commission has subjectively opted to sit astride the cutting edge of a radical revolution anticipated for the American Catholic Church in the next several decades. It remains to be seen whether their revolution will occur or whether the thorough renewal of the Catholic Church will come to fruition consistent with the guidance of all of the beautiful documents of Vatican II.

If the diocesan Peace and Justice Commission cannot and will not exercise its education charter even-handedly, then the charter should be withdrawn and assigned elsewhere.

William F. Schmitz
174 Cedargrove Drive
Rochester, N.Y. 14617

Insights In Liturgy

By John M. Kubinieć



Penitential And Sprinkling Rites

Possibly one of the most misunderstood parts of the liturgy is the Penitential Rite. Many see it as a time to recall their sins and receive forgiveness from God, while in reality its main thrust is a proclamation of God's mercy in the past and a statement of our present need for God's mercy.

For centuries the Roman Liturgy had no communal penitential rite. In the sixth to seventh centuries, the Confiteor was introduced as part of the private prayers of the priest and ministers. It was not until the revisions of Vatican II that a communal penitential rite, which was very common in the Protestant Liturgy, was incorporated into the Roman Liturgy as part of the Introductory Rites. Article 29 of the General Instruction calls for the priest to invite the assembly to take part in the rite which consists of the invitation by the president, a short period of silence, and concludes with a proclamation of God's mercy and forgiveness. The period of silence, which is observed following the priest's invitation, is not a time to recall individual sins, but rather a time to reflect on the mercy of a loving God.

Within the Penitential Rite there are several options which may be chosen, some options are better suited to the true meaning of the rite. By the priest using

invitatory B (Coming together...), or one with similar wording, combined with Form II (litany form) one is provided the best choice. Form II, the shortest of the three, is also appropriate. However, Form I (the Confiteor) tends to stress the individual confession of sinfulness and neglects the communal aspect of the rite. Whatever combinations of options is chosen, they should not unduly prolong this portion of the liturgy.

The forward to the Sacramentary also give us the option to replace the Penitential Rite with the Sunday Renewal of Baptism, formerly known as the Asperges. This rite finds its origins in the monasticism of the eighth century where it was a sign of sanctification. Gradually it became incorporated into the liturgy where it took on a baptismal character. When this option is used it helps those assembled focus on their incorporation into the Paschal Mystery, the dying and rising of Christ, which was begun in baptism.

The Sunday Renewal of Baptism, which should be used more frequently in our Sunday liturgies, consists of a prayer of blessing over the water, the sprinkling of the assembly, and a concluding prayer. The song called for during the sprinkling should be a joyful proclamation of our baptism. It might be the same one used for the Easter Vigil and other baptismal liturgies, thereby linking all these celebrations of baptism. It would be most appropriate if this option were used during the Easter

season, the Second and Third Sundays of Advent, the feast of the Baptism of the Lord and other Sunday celebrations where the scriptures speak of discipleship and our baptism (i.e. Third, 12th, and 21st Sundays in Ordinary Time, Cycle C).

While the penitential rite is one of the most misunderstood sections of the liturgy, it is also one that gives planners the most options. Through creative use of the options given to us in the Penitential Rite and Sunday Renewal of Baptism, we may truly be able to celebrate our communal need for conversion and a fuller incorporation into the Paschal Mystery.

Guidelines

The Courier-Journal welcomes your opinions. Letters must bear the writer's signature, full address and telephone number. They should be sent to Opinion, Courier-Journal, 114 S. Union St., Rochester, N.Y. 14607.

Opinions should be brief, typed, double-spaced, no longer than 1 1/2 pages.

We routinely condense letters, edit offensive words and libelous statements, and reserve the right to reject letters. Generally speaking, however, only limited grammatical corrections will be made and the letters will reflect the writer's own style.

Because submitted opinions exceed the space for letters, we publish only original letters addressed to us. We will not use poetry, open letters, or copies of letters sent elsewhere. To ensure diversity, we limit each writer to one letter per month.



DO YOU WANT TO COUNSEL THEM, OR DO YOU WANT ME TO HANDLE IT?

16
ADVERTISING
SERVICES
133
IVER
ME
Road
Lanes
1350
Service
Cars
E
45