Dialogue

Ford on the Catholic League

(Continued from page 1)

slightly higher non-protestant rate than ten-agers using no contraceptives. How can that be?

Ford: Ten-agers have been sold the principle that sex is fine as long as you use contraception. But the practice of contraception lags behind the principle. Planned Parenthood does not understand the behavioral patterns of ten-agers. Ten-ager girls do not like being made to feel guilty for themselves for sexual encounters. They prefer to maintain the illusion of spontaneity. So most of them stop taking the pill. Then abortion is needed as a follow-up.

On the other hand, if a ten-ager is taking the pill there may be more than just contraception going on. She knows the pill and she resents why she is risking her health without getting the benefit of sex. So ten-agers on the pill tend to be more sexually active than other ten-agers. They are more likely to take the initiative in seeking sexual encounters, and they may be more easily pressured into having sex because they are taking a pill a day for that very purpose.

So ten-agers on the pill are engaging in more sexual activity and at the same time forgetting to take the pill. They give up the pill, but they don't give up the life style. The pill is better suited to marital situations than to promiscuous situations.

Register: You have often accused Planned Parenthood of propagating an anti-child, anti-motherhood mentality. Why do you think they are doing this? What do they stand to gain?

Ford: The leaders of Planned Parenthood are a middle class, elitist group. They are economic materialists. They believe that the uneducated children are a sap on the country's wealth. They often support eugenics and would like to see child-bearing compulsorily restricted among those who do not fit the informal standard of being worthy. That is why they are so keen to sell contraception to poor people. I think they would be delighted to sell it, too, if it were a fact that blacks are disproportionately users of contraception and abortion.

Register: You have recently returned from a major international profile strategy conference in Dublin. What emerged?

Ford: It is interesting to see the way in which the social and ethnic blocs are strongly behind Humanae Vitae.

Register: Is it true that Catholic medical students wanting to specialize in the field of contraception are being turned down or made to feel guilty because of their involvement in contraception? Would this have been the case if California San Diego Medical School had a system whereby they allow every 25th resident who enrolls to abstain from paying for abortions. This denial of contraceptive objection is unconstitutional. The CMA agreed they could allow it, but a dean of a medical school denied everything and the case has been dropped. So the problem is continuing in the same unjust manner.

Abortion is the sacred cow of the medical profession.

All rights are swept aside. The profession won't tolerate doctors who recognize conscientious objections. At Catholic medical schools are now permitting abortions to be done in their institutions. The California Federation Medical Association has established a task force in San Diego that has over 40 known abortionists on its staff. These people make their living by talking about the running of the hospital's obstetrics department.

Register: A hundred years from now when the humanity of the fetus is an undeniable fact — even then the lay populace is aware that it is safer for both mother and baby before birth — will this stop abortions? Isn't it only ignorance that makes contraception acceptable at this point in time?

Ford: Ensuring that people's rights are protected by civil actions and laws. The case of Catholic students at the University of California San Diego Medical School is a good instance of this happening.

Another is laws ordering the funding of abortions — laws which Catholics cannot abide. Similarly, laws allowing abortions to be carried out on minors without their parents' consent.

Recently, I've been more involved in anti-defamation legal actions. There is a lot of pornography and blasphemy aimed at the Catholic Church. The Odyssey Theatre in Westwood recently presented a series of plays under the title "Dirty Religious Plays." One called "A Theological Position" described play golf, or sleep a little longer in the morning.

We can't be romantic about parish councils. They're just another structure. And they're only as good as the priests who supervise them.

Another perspective is provided by Fr. John Murray, Director of Parish Council Development in Los Angeles. He says that only 25% to 30% of the parishes in his archdiocese have parish councils. Of those that don't, Murray says about half are permissible [to the council concept]. The other half are hard-line holiness.

With the latter, he claims, "You're back to the old idea of having power concentrated in one person, and he will play God Almighty, and talk to whomever he wants, and then make the decision. And the credibility of that kind of operation is just zero as far as I'm concerned. It flies in the face of what Vatican II was all about in able to block the laity standing tall and finally taking their rightful place in their Church."

Another voice is Fr. Richard Reis, Vicar for Pastoral Development in the diocese of Youngstown, Ohio — and also chairman of the Diocesan Parish Council Personnel Conference, an annual, national gathering (voluntary and without official portfolio). This year's conference will be held March 8-11 in Orlando, Fl.

Reis told the Register that no figures are available on the number of parishes in the U.S. that have parish councils. They vary a great deal from diocese to diocese, depending on the bishop's feeling about them. He claims the new style of lay participation is slow but surely getting an end to "the old gray, pray, and obey syndrome." He is also convinced that there isn't any inexcusable conflict between "shared responsibility" and "hierarchy."

Ordonation Sparks Protest

LONDON (NC) — The ordination of an Anglican deacon in Wales Dec. 20 to a protest demonstration that was surprising because she was the first woman to be ordained a deacon in the Welsh Anglican Church.

Mrs. Iris Jones, a 55-year-old retired teacher, who was ordained a deacon in Llandaff Cathedral in Cardiff, is the first woman known to be ordained a deacon since the governing body of the church in Wales decided last year that women could be ordained deacons, along with priests, as well as bishops, priests, deacons, and not simply as deaconesses.

The first Welsh woman deacon, Miss Barbara Jones, was already a deaconess, was ordained at Llandaff in September. But the ordination took place in the bishop's chapel because Miss Jones did not want it to be the occasion of a demonstration in protest of the ordination of women.

As far as women priests are concerned, the church in Wales has said it can see no theological objections to their ordination but has refused to make the change at the time of consecrating the diocesan bishops. The reason for the protest was given by two of the 20 demonstrators who stood up in Llandaff Cathedral when Bishop John Poole-Hughes asked if anyone knew of any impediment to Mrs. Thomas's ordination. A representative of loyal Anglicans, we object to the betrayal of the Ordinal of the Book of Common Prayer by this attempt to give holy orders to a woman who has not proved herself worthy of receiving holy orders."

But, given that the Church of England (of which the Church in Wales then formed a part) has been ordaining deaconesses since 1861, some observers believe the ordination of deaconesses should be acceptable but that of women priests should be banned.

Deaconesses have, however, occupied an anomalous position in Anglicanism. While they are regarded as lay people, whereas the women clergy in the Church of England are classed as clergy, even if, unlike their male colleagues, they do not take the full ordination to the priesthood. And it is in this last point — look forward to ordination to the priesthood after successfully completing church work — that a probationary year of ministry.

Papal Square

NEW YORK (NC) — The New York City Council last week voted to sponsor a Papal Square on Parks has unanimously approved renaming an area in front of St. Patrick's Cathedral in New York Pope John Paul II Square.

The bill was sponsored principally by Councilman Abraham G. Gereges and will be up for approval at the full council in early January. The Pope John Paul II Square is located at 360 Madison Ave. at 48th Street and is a half a block away. The Pope extended special greetings to the citizens of Brooklyn's Greenpoint area where the church is located.

The renamed square is on Hum- brooke St. at the intersection of St. John's St. in front of church. The name change was supported by the New York City Councilman J. Bartosiewicz in a letter to Mayor Edward Koch. Also testifying on its behalf were representatives of the Polish National Alliance and the Polish National Home.

Councilman Gereges said in sponsoring the bill that "There could not be a better time for a Papal Square. It is a better location, at a time in
WORKERS' MONUMENT — Thousands of Polish workers gathered near the Lenin Shipyard in Gdansk on Dec. 16, during ceremonies dedicating a new monument to people killed by government forces during the 1970 food price riots. Lech Walesa, leader of the free trade union syndicate, Solidarity, spoke to the audience of more than 500,000 Catholics, Communists and workers assembled in the drizzly rain for the event.

Religious Right Meets Abortion

Ford: It was interesting to see that many non-Catholics are strongly behind Humane Vitae.

Register: What sort of things does the Catholic League for Religious and Civil Rights involve itself in?

Ford: Enforcing that people's rights as Catholics are not denied by civil actions and laws. The case of Catholic students at the University of California San Diego Medical School is a good instance of this happening. Another is the funding of abortions — laws which Catholics cannot abide. Similarly, laws allowing abortion to be carried out on minors without their parents' knowledge. Recently, I've been more involved in anti-defamation legal actions. There is a lot of pornography and blasphemy against the Catholic Church. The Odyssey Theatre in West Los Angeles recently presented a series of plays under the title "Dirty Religious Plays." One, called "A Therapeutic Position," showed a Catholic priest in the act of adultery and shouting blasphemies at a statue. John Paul II is also the butt of a lot of pornographic jokes and obscenities.

Register: Is anti-Catholic hostility on the increase?

Ford: Hard to say. But the Church will always be a stumbling block to militant secularism because of its conservative teaching on marriage and morality. You might be socially acceptable if it kept its mouth shut. But our mandate is to bring Christ into the marketplace — so we are guaran- teed a certain amount of opposition. The American Civil Liberties Union, whose motto is "freedom from religion." It's just part of the struggle.

—Mary Dunn

"play golf, or sleep a little longer in the morning.

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Another perspective is provided by Rev. John Murray, Director of Parish Council Development in Los Angeles. He says that only 25 to 30 percent of the parishes in his archdiocese have parish councils.

Of those that don't, Murray says "about half are persuasive [to the council concept]. The other half are hard-line holdouts.

With the latter, he claims, "You're back to the old idea of having power concentrated in one person, and it will play God Almighty, and talk to whoever he wants, and then make the decision. And the credibility of that kind of operation is just zero as far as I'm concerned. It flies in the face of what Vatican II was all about in terms of shared responsibility."

Murray says he has his hands full helping parishes that already have councils, or want them. He can't spare much time going after the holdouts.

Murray explained that most councils are a mix of elected and appointed members. They meet on the average, once a month and discuss business brought up by any of the standing committees. The pastor and his staff usually attend and participate.

What we strive for in this diocese is community making. There's no voting. We don't move ahead until everyone is comfortable with the decision.

"One thing the parish council is not a glorified fund-raising committee but not that fund-raising isn't important. But one of its most important tasks is developing the pool of talents and abilities that God able to block the laity's standing tall and finally taking their rightful place in their Church."

Another voice is Fr. Richard Reis, Vicar for Pastoral Development in the diocese of Youngstown, Ohio. Reis says the Pastoral Council Personnel Conference, an annual, national gathering (voluntary and without official participation) this year's conference will be held March 8-11 in Orlando, Fl.

Reis told the Register that no figures are available on the number of parishes in the U.S. that have parish councils. They vary greatly from one diocese to another, depending on the bishop's feeling about them.

He claims the new style of lay participation is slowly but surely enjoying a "new old prayer, pay and obey syndrome." He also suggested that there isn't any inexcusable conflict between "shared responsibility" and "hierarchy.

"Shared responsibility means that by our very baptism we all share responsibility for the Church. To the extent that one person is not spending his gifts and talents for the building up of the body of Christ, then to that extent, the whole body is weakened.

"So, it's not so much lay people giving the pastor a hand, as it is recognizing and their recognizing that we are all called to this work, and it's our responsibility."

However, even strong supporters of the councils admit to one complaint raised by them.

"There's a problem of councils becoming a clique, with the rest of the parish feeling left out and distantized," says Thomas McCreery, former president of the Diocesan Council of St. Paul's in Westwood, Calif.

"We tried to remedy that by having (Please turn to page 5)

St. Paul's. (N.S.)


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Seminarian Gets

New Rector

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Culture

Equality Now

Chipendale's, West L.A.'s latest rock nightclub, has its own sexual double standard. Whereas fem-

Crenegen says derisively, "She's been with every guy in the place." He puts his hair up - and keeps his eyes on his reflection in the mirrored wall.

by the end of the show the ladies are drunk on fantasy: a policeman, an Indian chief, a businessman and an athlete have all joined the parade of strippers - even a "Lover of the Future" in a bizarre lunar space suit and Flash Gordon astronaut's helmet. What does it all mean? What would possess a norm-

Crenegen is the ultimate equalization of the sexes under a superficial veil of humor. "Tvivat-

waving a $5 bill. "Oh, well," shrugs Cathy.

Chippendale's owner is Steve Banjeree, an Indian and former janitor who ran three gas stations and a used car dealership before deciding cars were a "fifty busi-

ness" and progressing to strip clubs.

Steve has been pestering the admiton among the waiters

ning it; allureting and erotic it is not. Male health club grads perform half-naked cartwheels; deodorized waiters get big bucks to flirt with homely secretaries; Chipendale's host - who sells Areas machine paper by telephone during the day - becomes an "homely fatale" by night. As a supermarket of dreams it could learn a lot from Disney.

Yet, incredibly, the complex keeps coming back for more. Chip-

denale's is an establishment run by beautiful wooden people, is a raging success. And that is the only mystery about the place.

"Do you think these troubleshooting look good, or should I buy the high-

wasted ones?" asks Tommy, a routine smile and palm at a $2 tip. "It's a fantasy come true for these women," says Cathy Holmes. "They come straight from the kit-

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The assembly blasted apartheid

"The United States made it clear its opposition to most of the resolutions based on unacceptable language or proposed action rather than on apartheid itself."

Crenegen is a reluctant tarnish of his image, because he wants to be an actor.

A "cowboy" starts his strip routine and Crenegen watches him with critical blue eyes. The guy is spitting a water pistol at the women, who strain forward mani-

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Assemble blasts apartheid

"(Continued from page 1) school children and other opponents of apartheid.

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1, 1981.

san Francisco (NC) - Based by leaders of the Catholic Church and other denominations in the San Francisco Bay Area, the National Longshoremen's and Warehousemen's Union (ILWU) has directed its members to refuse to load military cargo on ships bound for the Soviet Union.

Applicable to all West Coast ports, the union's action took effect Dec. 14 when it was announced by Herb Mills, president of ILWU Local 10, with the support of Arch-

San Francisco, Bishop John S. Cammings of Oakland and other Church leaders in the Bay Area.

Mills released a statement issued by the international ILWU to local officials, which said, in part: "The ILWU strongly protests any further U.S. military, political or economic assistance to the military govern-

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Assembly Blasts Apartheid

(Continued from page 1)
school children and other opponents of apartheid.

The assembly reaffirmed what it called “legitimacy of the struggle of the oppressed people of South Africa and their national liberation movement by all available means.

South African administration.

The United States, the European community and some other Western countries either opposed these resolutions or abstained. They said this was because they have a different perception of available or proper remedies for the situations

Several countries also pointed out that they support the struggle for a multi-racial society in South Africa which opposes the notion that this is a colonial problem.

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including armed struggle, for the seizure of power by their people and the elimination of apartheid.”

South Africa has been barred from the assembly’s deliberations for several years. But South African ambassador Adriaan Eksteen issued a statement saying that the assembly’s action amounted to a “blind vendetta” against his country. He noted that the assembly this year adopted at least 35 resolutions which deal exclusively or primarily with South Africa. He said that the United Nations has created 15 subsidiaries and offices dealing with issues of South Africa or Namibia, South West Africa, which is under

in South Africa which they agree are “deplorable.”

These countries did not support the condemnation of transnational corporations doing business with South Africa, saying that it is not illegal, and because they feel that it could be instrumental for positive changes in South Africa. They said they believe in a peaceful resolution of the apartheid problem and therefore oppose resolutions calling for armed struggle. The assembly’s minority did not believe that it would be helpful to sever all diplomatic, military, nuclear, cultural, economic and sports ties to South Africa.


Childhood's End

(Continued from page 1)

York City with a .38 caliber spaser.

Both Kennedy and Lennon were the first media superstars in the age of the television camera. JFK was the political symbol of renewal and hope. Lennon his music symbolized the spiritual generation. Lennon was a 20th century prophet, a best seller of the lost generation. He was born on October 9, 1940, and died on November 8, 1980. He was the second to last frontier of the Kennedy legacy. Sargent and Lennon wrote the music for the background during each new, for- mative stage we went through.

On November 10, Yoko Ono reported telling her son, Sean, about Lennon's slaying. Sean was told that his father had been killed. He did not find out if he was conscious of the slaying. Yoko and Abbie Hoffman didn't believe in laughter, only violence. They only wanted violence.

In sharp contrast to the 60's radical revolution, Lennon lacked the upper middle class background, his education and his involvement in the 60's and 71's generation. But I thought I was genius but I don't think anyone's genius, he told the New York Times in 1969. I was short of his death, John, Paul, George and Ringo, in fact, just five years old. Lennon's first love was his mother, Julia Lennon. Her first love, John Lennon, was killed by the Beatles in 1980. He was the second to last frontier of the Kennedy legacy. Sargent and Lennon wrote the music for the background during each new, for- mative stage we went through.

In October 1969, Lennon was named the greatest living composer by The Beatles. The Beatles had been together for four years, and there was a general agreement among music critics that Lennon was the greatest songwriter of the 20th century. The Observer, a British national daily, hailed Lennon as the greatest living composer. The New York Times described him as the greatest living composer. The Los Angeles Times called him the greatest living composer.

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Czechs Protest Arrest of Priest

ROME (NC) - A Czechoslovakian human rights group has sharply protested the recent arrest in their country of a Franciscan Catholic priest.

The protest, given to the NC News bureau in Rome by Fr. Jan Barto, was arrested in Liberec, Nov. 18 by secret police agents.

The priest was charged with interfering with the state's control over the Church.

The protest said that the secret police simultaneously searched three houses inhabited by Czechoslovak priests in Limerick Nov. 18, including the one where Fr. Barto lived.

The objects were described as consisting mainly of religious writings, such as liturgical and theological books, Polish Catholic journals, and writings on the Franciscan order.

Fr. Barto's arrest is an open violation of the fundamental human rights, as well as an arbitrary interference in the affairs of the Franciscan order's structure and life, the right group press communiqué said.

With Fr. Barto's arrest, "it is not the Czechoslovakian secret police who are simply trying to take control of religious activity of a priest who wanted to do nothing more than exercise his ministry to which he had consecrated his whole life.

The Franciscan priest was expelled from the country by authorities who had suffered two heart attacks and was on disability pension as the result of a serious accident.

In 1982 he was sentenced to 20 years in prison on charges of treason. He was one of more than 3,000 priests in the country imprisoned in the early 80's in an all-out government effort to erase religion from Czechoslovakia.

In 1966, as some Church-state tensions were easing, he was released from prison.

Shore bore, after the "Prague Spring" of 1968, when many religious restrictions were dropped or eased, a new series of government measures returned many of the pre-1968 restrictions.

Religious orders are among the most severely restricted. They cannot accept novices and their members must live in a community life. Nuns are barred from their traditional teaching and social service apostolates.

A Franciscan source in Rome said the order has no access to figures on its members in Czechoslovakia because of the limitations on the order there and lack of communications.
The Founding of the Roman Catholic Church in Oceania, 1825 to 1850

Ralph M. Wiltgen

By Terrorism, Peace, Freedom Threatened

Terrorism

VATICAN CITY (NC) — Both peace and freedom are threatened by terrorism, totalitarian systems, nuclear proliferation and economic inequalities, Pope John Paul II said in his message for the 1981 World Day of Peace, Jan. 1.

In a 14-page statement on the theme: "Serve the Church, Serve Respect Freedom," the Pope addressed a variety of issues, including the arms race, nuclear proliferation and economic inequality.

The concept of freedom is sometimes marred by excessive consumerism or moral permissiveness, the Pope said. "True freedom is not advanced in the permissive society, which confuses the freedom of the individual with the freedom of society and makes the individual passenger on the social development of his time."
Science Working Through Faith

Bioethics and the Limits of Science, by Sean O'Reilly (Christendom College Press, Box 87, Front Royal, Va. 22630, 1980, 160 pp., $5.95).

Bioethics, a recent but inspired word, is the study of the ethical problems arising from scientific advances, especially in biology and medicine. Dr. O'Reilly, a professor of bioethics at George Washington University Medical Center, is an excellent position to teach the subject.

Dr. O'Reilly is here interested primarily in the norms for the solution of ethical problems rather than in the problems themselves. It is the limits of science that engages his interest. Our author points out that science too requires faith, that it is not always exact or certain; that the scientist must often deal with facts he cannot explain; but that scientific theories more than once have been elevated to the status of laws, only to be reduced to the category of delusions. Since science cannot be certain of everything even in its own sphere, the master of the laboratory is all the more beckoned from attempting to rule on moral questions, which demand higher, though no less certain, principles.

O'Reilly bluntly says that "scientists can have it both ways: Either they concede that knowledge may be reliably acquired by methods other than rigorous experimental verification, or they relinquish the privilege of discussing things manifestly outside the purview of science."

In establishing norms for bioethics, the author demonstrates how they follow from the natural and then the supernatural order, both derived from God. He makes a good criticism of utilitarianism, which is the major atheist system of morality. His chapter on the authority of the Church is very well handled.

Not too abstruse for the cultivated layman and well adapted to the college student, "Bioethics and the Limits of Science" has achieved the aims the author has set for it.

P.H. Hallett

Prolife News

WASHINGTON (NC) — Confident that its goal of a constitutional amendment on abortion is now within reach, the right-to-life movement is trying again to reach consensus on the exact wording for such an amendment.

Profilers have found their greatest unity in their overriding goal to pass an abortion amendment. But for some time there has been disagreement over whether a "no exceptions" abortion amendment should be pushed, or whether an amendment should expressly permit abortions in cases where the life of the mother is threatened.

The lack of a united front, according to some profilers, presents a potentially serious stumbling block since Congress will have to settle on one version of an amendment before submitting it to the states for ratification.

Since 1974 the National Right-to-life Committee has endorsed an abortion amendment which would allow "medical procedures to prevent the death of the mother." That approach, or others similar to it, seems to be the most popular among the various proposed amendments which have been introduced in Congress over the past seven years.


That split could be resolved soon, though. The Right-to-life Committee recently announced that it will hold its next meeting in a secret location.

The committee then will decide, possibly as early as this January, whether to continue its support for the "no exceptions" amendment or whether to embrace the "no exceptions" approach.

LOUISVILLE, Ky. (NC) — The U.S. District Court in Louisville has ruled unconstitutional a Kentucky law requiring that abortions after the first trimester of pregnancy be performed in hospitals.

The decision, given by Judge Charles M. Allen, also voided state law and regulations requiring a 24-hour waiting period before an abortion can be performed.

Three doctors who perform abortions at a Louisville clinic, Surgical Arts Center, Inc., brought suit last May challenging the state laws. The law requiring abortions after the first trimester to be performed in hospitals was passed by the 1980 Kentucky Legislature. Surgical Arts Center is the only clinic in the state which performs second-trimester abortions.

In striking down the law, Allen said the dilatation and evacuation procedure used by the clinic "is the safest method of performing second-trimester abortions." He noted that the abortion mortality rate for those using this method is "considerably lower than the mortality rate for women who carry their pregnancies to term."

Allen also said that no hospitals in Kentucky perform second-trimester abortions except for therapeutic reasons. And he said the Louisville clinic serves women from Kentucky and five surrounding states.

Allen said the Louisville clinic has performed 12,000 abortions during its history and no women have died.

Concerning the required 24-hour waiting period, Allen said in his opinion: "There is . . . convincing evidence to the effect that the women who come to the clinic have already received a diagnosis of pregnancy and have already made up their minds to have an abortion. The weight of the evidence also is to the effect that to require a 24-hour waiting period will impose significant financial burdens, and to some extent, emotional burdens upon women who come to the clinic from areas outside of Louisville."

The law requiring second-trimester abortions to be performed in hospitals was scheduled to take effect in Kentucky last June 1. However, the law was never implemented since Allen issued a temporary injunction against its enforcement while the case was pending.
Infanticide

Trend Probed
(Continued from page 1)
disabled children, yet some have ventured abroad to find what I would have found difficult indeed.

The practice of infanticide throughout history has not been "limited to any one time or place or cultural climate," said Victor Verkuyl, professor of religious history at Northwestern University. In response to the growing concern about the moral implications of this practice, many justifications for infanticide have arisen historically, and the treatment of the newborn has been the need to eliminate handicapped children.

Modern society still harbors a "fear of defectiveness," said Rosenfield, "but it is not the same thing as being seen as inferior or abnormal." When, on the other hand, we hold the child to life, we affirm our capacity, our respect for human difference, our dedication to the potential of existence and the recognition of their humanity as instruments of creative achievement.

Although infanticide is a "pervasive and widespread practice" in world history, it is not part of the medical practice of obstetrics in which parents and physicians agree to withholding needed medical care from a child in order to save it. It would be a crime for physicians to euthanize a handicapped newborn. Consequently, "infanticide may be legal, but it is not a choice," Rosenfield said.

In discussing the ethics of infanticide, philosopher Arthur Leviton suggested that it is necessary to distinguish between the "medical" infanticide, in which the child is seen to be a "medical problem," and the "voluntary" infanticide, in which the child is seen to be a "social problem." In the latter case, the choice of whether to continue pregnancy or to terminate it is a matter of individual autonomy.

The debate on infanticide is complex, and the ethical issues involved are far from being resolved. The question of whether or not to terminate a pregnancy for medical reasons is a sensitive one, and the decision should be left to the individual couple and their health care provider.

Prolifers, New Right Diverge
(Continued from page 1)

mainly to be seen.

Thus, it is incorrect for major media to report ... as if abortion opponents are part of a homogenized national mass 'New Right' movement.

Saxerians Spread Gospel
(Continued from page 1)

bored by the new Senate, they have potentially lost two to four Supreme Court appointments to a Republican White House and a GOP-controlled Senate because of the recent elections.

An important reason for the laws, he said, is that the party-line votes have been guided by the counsel of such extreme pro-abortionists as Gloria Allred, whose Washington counsel [which has] proven run-ins with law enforcement.

Badger said that in the recent elections, 33 incumbent Democrats set their U.S. House seats, but in only one of those 33 cases did a pro-Republican Republican replace a pro-Democratic Democrat. "So essentially the Democrats defeated were either pro-abortionists themselves or they were held by non-abortionists," he said.

The lobbyist cited several victories for moderates-to-liberals House Democrats who are pro-choice, including examples of races where the pro-choice issue was either a decisive factor or the deciding factor.

Badger said that in Michigan, moderate pro-Democratic Don Young won a seat for which he had previously been defeated. However, both Michigan Republican Gov. William Milliken and former President Gerald Ford "campaigned very hard" for Alphonso's Republican opponent, who had in which moderate Denis the National Abortion Rights Action League said both candidates in the state had any race it could have won in a state that went Republican, as McGavack did, this was because it been seen. But it was just tremen
dous that it was a "way-mover" for the district by 8,000 votes, a four-point margin. He said the Democrat's GOP opponent "didn't have a strong position" about abortion, but McGavack was a candidate of a Human Life Amendment.

Thus are cases in which "we could say with confidence" that the pro-life issue was critical for victory, he said.

Badger cited another Democ
tic House victory in Michigan where "New Right" anti-abortionists. Whether this will be true in the future re

Clandestine Church
(Continued from page 1)

divine word to you and bless you with the holy sacraments in houses, in hiding and at the risk of death, in sorrow, in hunger and thirst, in need and in distress, in loneliness and in suffering, to invite you to the font, to confirm you in the faith, to strengthen you in the love of God, to comfort you in your suffering.

We urge you, dear brothers and sisters, to have great understanding with God, in the grace of the Father, to see that you are not ignored and not cast out, but are protected and cherished.

We also said the letter to the bishop was written after the "deception in their acts," based on confidential documents in their possession.

Thus, the bishops cannot be carriers of the message.

When Saenz was born with Tay Sachs disease, she sued the hospital that delivered her and on Saenz's behalf, seeking compensation for failing to identify the disease and the sufferer, due to the negligence of others.

The lower court dismissed the suit's claim of "invention of the disease.

Consider the Issues...

This issue brings the best in news and analysis on the current National Churchitten "independent and third world development; liberation theology and the future of the Church in Latin America; authority and order in the Church; the Christian family in a similar world."

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Xaverians Spread Gospel

(Continued from page 1) ends of the earth: 1) Young people whose knowledge of the Faith is too poor or confused; 2) Catholics whose knowledge of the truths of their Faith is intellectual only — not appreciative. The Gospel swine could see the pearls, not value them.

How does one attain an appreciative knowledge of the Catholic religion? By making a truly prayerful, rather than an intellectualized, study of it, it would seem.

Here is what St. John of the Cross had to say about communicators of the Gospel: "They would do more service to the Church and would please God more — if they would spend even half that time being with God in prayer. In any other way, their work is reduce² to beating the air and to doing little more than nothing, at times nothing at all, and at times even harm."

And here is how John of the Cross mapped the world’s spiritual geography: One day at Granada, during recreation, he made little piles of gravel and took away one little stone and said to his fellow monks, "In all those parts of the world (he pointed to the pile of stones) our true God and Lord is not known." Then he pointed to the little stone and said, "He is known only in that tiny part of the world, and, even there, only ‘few are chosen.’"

His era wasn’t that much different from our own. Only 18 percent of the world’s population calls itself Catholic. Of them, how many know their faith? And of those who know it, how many practice it?

Xaverians not only preach the Gospel in the foreign missions, they also try to live it by meeting the educational, medical, nutritional and social needs of the native population. In Sierra Leone, for example, they work in the Leprosy Control Program.

(For further information, write: Xaverians, 12 Helene Court, Wayne, New Jersey 07470.)