

Around The Country

Prelate Wants Open Housing

Seattle (NC)—Archbishop Thomas A. Connolly of Seattle has notified the city council that he will press for open housing legislation this year.

Father D. Harvey McIntyre, assistant chancellor, told a city council meeting that the archbishop "wants a fair housing law—a directive to the people with teeth in it."

Indicating that he was acting as a spokesman for the archbishop, Father McIntyre said "Archbishop Connolly views busing of students and other such attempts to alleviate the city's racial problem as artificial gimmicks. He will do everything in his power to get something workable (on open housing) and will zero in on the problem this year."

Parish Schools Pioneer

Cleveland (RNS)—Project Bridge, a Ford Foundation-financed interracial effort here, has sparked major pilot programs in schools operated by the Cleveland Catholic diocese.

The first involves the merging of three parochial schools into an Urban Community School. Inner city children will be provided transportation to the inter-racial, inter-religious and integrated schools. Early grades will be taught at one site, middle school at another, junior high grades in a third parish building. Classes will be small and Spanish will be taught.

At the high school level, pupils of Cathedral Latin, a boys' school, and Sacred Heart Academy, a girls' school, will begin a new concept of education called the Community Education Project. Seniors will spend as little as one-third of their school time in formal classes. Their other school hours will be spent in seminars and "laboratories"—offices, factories, stores, agencies, institutions, and other actual work sites. If the pilot plan is successful, several public schools will be invited to participate.

Churches Plan Housing

Atlanta (NC)—Unitarians, Presbyterians and Catholics have formed a corporation to provide better housing for low and moderate income families.

"We are interested in programs of rental, ownership and cooperative housing projects," said John Steinchen, a Unitarian layman and president of the board of trustees.

Student Power Backed

Minneapolis (NC)—Students must be given real power in university life, a University of Notre Dame sociologist told a meeting of Catholic college presidents. Robert Hassenger, warned, however, that "student power" should not be equated with complete student autonomy on campus.

"But," he said, "if student power means that undergraduates and graduate students must be represented by voting power on every university committee that legislates in any way about student life, then I am for it and as indignant as they when it is denied."

Hassenger maintained that many recent protests on campuses have been generated by "research oriented professionals who have little time for students, and academic empire-builders more concerned with the bad press protest bring than with the demands of honesty and justice."

Ohio Aids Catholic Schools

Cincinnati (RNS)—Nearly 380,000 nonpublic school children in Ohio—most of them Roman Catholics—have begun to benefit from a \$15-million plan passed by the legislature to promote supplemental educational programs.

The Republican-dominated legislature appropriated \$5 million for the 1968-69 school year, and an additional \$5 million for each semester in the 1969-70 school year. The formula used for distributing the money is \$25 per pupil per school year.

Among the services that can be purchased are guidance, testing and counseling, programs for the deaf-blind, emotionally disturbed and physical handicapped, auditory aids, remedial reading programs and educational television.

Negro Unit Leaves Coalition

Detroit (RNS)—The rejection of a \$100,000 Ford Foundation grant by a black separatist group has disrupted a coalition of black and white leaders formed to rebuild the city after last summer's riots.

The Rev. Albert B. Cleage Jr., head of the Federation for Self-Determination, turned down the funds because he claimed conditions put on the grant were a denial of self-determination.

The coalition, which includes as members Henry Ford 2nd and James M. Roche, the chairman, respectively, of the Ford Motor Co. and General Motors Corp., had offered the \$100,000 to the Negro Federation with the proviso that the militants coordinate spending with a group of moderate Negroes, who would also receive \$100,000.

Mr. Cleage, pastor of the Central United Church of Christ, pulled his group out of the coalition, and said it had failed because "whites have tried to absorb blacks paternalistically and then on terms set by whites."

Poor Parishes Adopted

Louisville (NC)—Parish-to-parish aid totaling some \$240,000 will begin to flow in the Louisville archdiocese this year.

The aid will come through the "parish adoption" plan proposed by Archbishop Thomas J. McDonough. He urged that more affluent parishes adopt less well-off parishes in the archdiocese or elsewhere.

Six parishes here have already begun to underwrite costs of mission or poor parishes.



Marquette's Bishop

Grand Rapids, Mich. (RNS)—Auxiliary Bishop Charles A. Salakta of Grand Rapids, was appointed Bishop of Marquette, Mich., to succeed retiring Bishop Thomas Noa, 75. Bishop Salakta has been Auxiliary of Grand Rapids since 1962.

Legal Rights of the Unborn

Editor's Note: With widespread public debate ensuing from the new drive to relax New York State's abortion law, it is timely for the Courier-Journal to offer its readers a thoughtful presentation of the issue from a responsible Catholic viewpoint. This article deals with some of the legal aspects. In subsequent articles, Dr. Sweeney will discuss some of the medical, psychiatric and social aspects of this vital problem.

THOMAS R. SWEENEY, M.D.
Obstetrician, Gynecologist
Staff Physician at Rochester General Hospital

ARTICLE I

On Jan. 3, 1968, an "easy abortion" bill was pre-filed by Assemblyman Blumenthal for the 1968 session of the New York State Legislature. If passed, it will deprive many unborn children of their right to life.

Abortion means the termination of the life of an unborn child, one who possesses the potentiality of developing in the womb of the mother and, in due time, of taking his place in the world as a human person.

The central issue involved in the abortion controversy is whether or not human life exists before birth, and if so, when does it begin? Richard P. Byrne, a California attorney, has written one of the best analyses of the medical facts and the legal rights of the "person" in the womb.

Concerning human life, he states "If it does not begin until birth, then there need be no restriction placed upon abortion whatsoever. But on the other hand, if it begins at conception or at some time during pregnancy, we must approach the destruction of the unborn child with all the respect of human life we afford to those of us who were fortunate enough to have been born."

In 1953 the New York court in *Kelly v. Gregory* recognized the recently developed medical view that biological separability begins at conception and the mother's biological contribution from conception on is solely that of nourishment and protection.

"Except for a few states that have not had an opportunity to reconsider their position, every state which has considered the question since 1946 now permits recovery for prenatal injuries and the modern, enlightened view is to grant this right from conception." The abortion advocates cannot directly meet the "human life" argument as their position is contrary to the generally recognized medical view that human life begins at conception. Instead, they have tried to blue it by ignoring it entirely or, when forced to take a position, by claiming that it is a theological question and that the unborn child is someone who does not have the right to life itself.

The New York abortion proposal has been presented as a moderate, even conservative, measure. However, while it does not expressly authorize the mother to obtain an abortion because she does not want another child, the grounds are so broad that the total effect of the bill is to destroy the protection given to the unborn child and to give the mother the means by which she may terminate her pregnancy at will.

Other articles will follow on alternate weeks. We will try to cover as many aspects of the problem as possible and will also comment on claims made by the advocates of "easy abortion" (comments and suggestions are cordially invited.)

"The law has also long recognized that the unborn child possesses the right to live. This right was first evidenced in England by the rule requiring the staving of the execution of a pregnant woman "quick with child" until after her child's birth.

"This claim to life is also recognized in the United States. The most recent decision in this area involved a New Jersey case decided in 1964 in which a pregnant woman refused to consent to a blood transfusion because it was contrary to her religious belief. The court held that the unborn child was a distinct person whose right to live had to be protected in spite of his mother's religious beliefs and ordered the woman to submit to a transfusion if it became necessary to save her life and the life of the unborn child."

"The recognized medical advances and legal principles set forth above certainly cannot be dismissed as the ravings of religious groups seeking to impose their will upon society."

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Catholics Asked To Note: Equal Rights A "Myth"

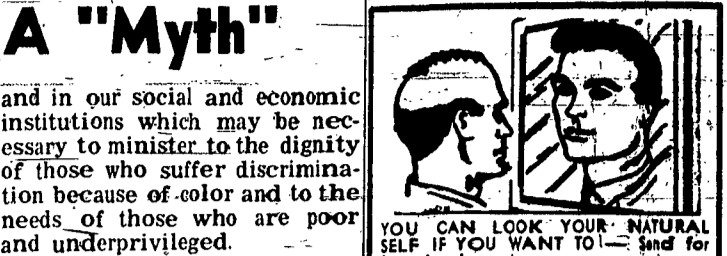
Washington, D.C. (RNS)—The American ideal of equal rights for all "is far from a reality, and equal opportunity is for many only a cruel myth," two prominent Catholic bishops assert.

In a statement prepared for the 20th anniversary of the United Nations Declaration on Human Rights, Auxiliary Bishop John J. Dougherty of Newark and Bishop John J. Wright of Pittsburgh called upon American Catholics to study this document in the light of Vatican II.

Bishop Dougherty is chairman of the Bishops' Committee for World Justice and Peace, and Bishop Wright, of the Social Action Department of the U.S. Catholic Conference.

"Poverty can be endured when it is unavoidable, but persistent poverty in this affluent nation can only breed bitterness and despair," they declared.

"We urge American Catholics to cooperate wholeheartedly with their fellow-citizens of all faiths and with civic bodies in working for changes in our laws



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Troy, Ill.—Protestant-Catholic marriages, which until now have been a religious-battle-ground for the churches, just may hold the blueprint for interfaith peace and eventual church unity, according to a Protestant-Catholic couple.

The couple—Paul Simon, a Lutheran, and the former Jeanne Hurley, a Catholic—set out to write a book of do's and don'ts for mixed-marriage couples because everything else they had read was "negative, carping, and unduly partisan."

The result, "Protestant-Catholic Marriages Can Succeed," not only offers suggestions ranging from religious instruction of the children to religious art in the home, but spotlights the potential ecumenical value of mixed marriages.

Although families and the individual churches have discouraged mixed marriages, they do exist and are likely to increase, say the authors. But rather than looking upon Protestant-Catholic marriages as "a monster to be feared," such marriages should be regarded by the churches as "an opportunity to heal the wounds of Christendom," the Simons contend.

For in a Protestant-Catholic marriage, "their common commitment to Jesus Christ, sealed by Christian baptism, unites them more effectively than any doctrinal difference may divide them."

Setting Bright Side

On the family level, this can promote ecumenical understanding, starting with a thankfulness "for the heritage of faith that could produce such a lovable person as your partner." On the church level, mixed marriages should provide opportunity to heal the wounds of Christendom by providing counsel for the partners of the mixed marriage.

Admitting that their suggestions for religious harmony in the family were not offered "to please either Protestant or Roman Catholic theologians," the Simons insist that by accommodating your church practices to each other a little without sacrificing a worshipful experience, you immeasurably speed reconciliation on issues more basic to theologians.

But rather than opting for religious "indifference," as the above seems to imply, the Simons stress that the worst thing that can happen to an interfaith marriage is for one of the partners to become indifferent about his own religion.

In fact, the Simons advise, a couple should never choose a civil ceremony as a compromise between their two churches. "A marriage solemnly solemnized in the religion of either spouse, if there is to be a sense of Christian direction in the home," they wrote.

Books, newspapers and periodicals of both faiths should be read regularly by both partners, the authors note. "The Protestant-Catholic home has added reasons for learning as much about church history, tradition and thinking. This will come largely from the printed word."

Attending services at the partner's church at least twice a year—"is recommended," but above all, the partners should become deeply involved in the activities of their respective churches, whether it be serving on school or hospital committees, working with the poor, or helping to organize interfaith councils. Often, both partners can work on the same church committee, since no "doctrine" is involved.

"If Christianity is viewed

Letters to the Editor

Editor: I was very much interested in the appearance in your paper, issue of Jan. 19, page 13 of an account of our Round Table in Philadelphia, under the heading "Dialog Group Dates from 1928."

The article was in an abridged form received by you from the NC News Service and, in abridging it, some remarks of mine which I consider very important were omitted.

I quote from the original article one of these omitted portions. In answer to the question whether the Round Table's members think that "similar group should be established, I replied:

"Possibly so, but there should be certain conditions, especially now that some 'emerging laymen' are assuming the position of spokesmen for the Church and entering fields of theology and ethics beyond their competence. They give the impression of confusion in the Church. A discussion group should be in close touch with ecclesial authorities interested in ecumenical movements, and if the group discusses doctrine, there should be a priest present at all times."

John B. Gest
Philadelphia, Pa.