

Pope Paul Reiterates Stand On Birth Control Rejection

From Courier-Journal News Services
Castel Gandolfo, Italy — (NC) — Pope Paul VI has reiterated that his rejection of artificial means of birth control stems not from his personal decision but from "the very structure of life, of love and of human dignity."
Speaking to crowds in the courtyard of his summer home at Castel Gandolfo, the Pope began by telling of the numerous letters and messages he had received thanking him for his encyclical, Humanae Vitae.
"The voice of our encyclical has had many echoes and as far as we remember there have never been sent to the Pope so many spontaneous messages of thanks and agreement for a publication of a document as on this occasion from every part of the world and from every level of society. We mention this to cordially thank all those who have received our encyclical and who have given witness of their adherence. May the Lord bless them."
Then he turned to speak of those who are not in agreement with the document's teaching.
"We know that there are also many who have not appreciated our teaching, and that not a few oppose it," he said. "We can in a certain sense understand this lack of understanding and even this opposition."
"Our words are not easy; they do not conform to a usage today which unfortunately is spreading as convenient and clearly favorable to love and family equilibrium. We wish again to reiterate the norm which we have reaffirmed is not one of ours, but that it comes truly from the structure of life, of love and of human dignity. And this is because it is derived from the law of God."
"It is not a norm which ignores the sociological or demographical consequences of its application. It is not a contrary norm, as some would seem to maintain, to a reasonable limitation of births, nor to scientific research and therapeutic care, nor even less to truly responsible parenthood, nor to peace and to family harmony."
"It is only an existing and severe moral norm valid today as always, which prohibits the use of means which intentionally impede procreation and which thus degrade the purity of life and the mission of conjugal life."
"The knowledge of our grave responsibility," he said, "caused us no small suffering. We well know of the anguish of those involved in the problem touched us also."
The Pope expressed the hope that the encyclical would be well received in the spirit of the directives so widely spread today and in spite of the difficulties the decision will bring.
"You don't know when you're succeeding. You just try to keep it free ... and just hope that it is working."



Sister Mary Clay, Religious of the Sacred Heart, comes every day from the Academy on Prince Street, to teach reading to inner-city boys at Ecumenical Summer School, held in Immaculate Conception school. Sisters of St. Joseph, Mercy Sisters, collegians, Jesuit and Basilian scholastics staff the school. (Courier-Journal photo by Pat Roach)

Ecumenical Grammar School

By MONICA REEVES
Remember the old Catholic grammar school (in those days, only public schools used the term "elementary education") — with its massive exterior and worn, but carefully polished wooden floors?
And remember the old wooden desks on runners with the ink well in the right-hand corner?
Immaculate Conception School, on Plymouth Avenue South, may still have scarred desks and have the wooden floors and the massive exterior, but as far as scholastic and elderly nuns and catechism drills go this summer — forget it!
For there's an ecumenical grammar school there this year — and creative noise and top-notch teachers have taken over.
In its second summer, (last year's program was done on a limited scale with zero funding), the school has 140 youngsters registered, 120 of whom come regularly Monday through Friday from 9 a.m. till noon. The Immaculate Summer School is one of three related inner-city projects, the others being based at St. Michael's and St. Bridget's parishes.
The kids range from 7 to 14 years, all from the Third Ward neighborhood around Immaculate. The school is staffed by 8 Sisters of St. Joseph, five Mercy Sisters, six Jesuit scholastics and two Basilian scholastics, two Jesuit priests, eight salaried Youth Corps workers and volunteers from just about every place.
"One thing you have to understand, first is that we're not here to babysit," says Jim Fox emphatically. Fox, a Jesuit scholastic and principal of the school, added:
"Our purpose is to accomplish something by exposing these kids to creativity ... to give them help in the basics ... to help them realize that the academic experience can be fun."
To accomplish this end, Fox and his staff, together with those sponsoring the program (The Jewish Community Council, the Board of Urban Ministry of the Council of Churches,
Competent teachers are one key to Immaculate's scheme, claims Fox. "The reading labs are a good example of this," he said. "Everyone seems to think that just anyone can teach reading ... which isn't so. If you don't know what you're doing, you can do more harm than good."
Sister Plus added that these youngsters "also need an extra touch of TLC." "They're suspicious at first of any suggestions you offer. You really have to work at convincing them they're going to enjoy anything. It takes a lot of hugging and squeezing — and being consistently fair to get through to them."
A tour of the school bore her out. On the second floor, a group of three youngsters clustered around Sister Mary Plus who was hearing her rendition of a time honored fable. Downstairs, on the huge auditorium stage, Sister Plus cajoled one petulant 7-year-old into taking part in a dramatic relay race across the stage. Up the old worn stairs, and across the hall, volunteer Terry Bruce carefully helped one member of her art class to mold a figure out of clay.
"Our complete, Jim Fox looks down at the noisy, happy youngsters rendering a very loud "winnie the Pooh" song in the auditorium below.
"You don't know when you're succeeding. You just try to keep it free ... and just hope that it is working."

Remedial reading and math are required of all youngsters, and then they may choose among four electives: art, music, drama and science.
Finding the right courses for 140 youngsters wasn't easy, Fox admits, but the immaculate summer school staff found a way around that one.
"We spent the first week testing ... teachers looked for interest, ability and kept themselves open to innumerable possibilities. Then it was just a matter of firming up the classes, and assigning the youngsters to their groups."
Funding, a big problem for any program of this sort, could have easily stymied the staff, since Community Minister Larry Coppard got only \$7,000 from the government-sponsored Summer Youth Opportunities Program — a great deal less than he had appealed for. But as Mercy Sister Mary Plus, who teaches drama at Immaculate, says, "People are generous — if they just know your needs."
Proof of this has been her success in "begging and borrowing" as she puts it. As a result, the youngsters got in at half price to see "Dr. Doolittle" at a local theater, are provided with free doughnuts each day for a mid-morning snack, and took a day's jaunt to the Delaware Zoo in Buffalo.



A small Third Warder works with modelling clay in a craft class for Rochester's inner city children at Immaculate.

Cathedral Concert for Duke

Newark—(NC)—The Catholic archdiocese of Newark has given the Episcopal diocese of Newark permission to use Sacred Heart Cathedral for a concert by Duke Ellington.
The program is scheduled for Oct. 4 and will be sponsored by the Youth Consultation Service of the Episcopal diocese.
Episcopal Bishop George E. Rath had asked Archbishop Thomas A. Boland of Newark for the use of the cathedral because it is the only suitable setting with sufficient capacity.
This will be the first time that Ellington's concert has been presented in a Catholic cathedral, although he has given similar programs in Episcopal cathedrals in this country and England.
Entitled "Praise God and Dance," Ellington's concert is based on the exhortation in the 150th Psalm: "Let everything that hath breath praise the Lord, Praise to the Lord."
A limited number of copies of this reprint of Pope Paul's encyclical are available. Send a self-addressed, stamped envelope to Dept. C, Courier-Journal, 35 Scio St., Rochester, N.Y. 14604.

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Inside: On the Encyclical

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A Parable

When Christ Made His Biggest 'Mistake'

By BISHOP FULTON J. SHEEN
Our souls are made not so much by the daily round of routine, but by meeting crises or moments of truth. Such crossroads of decision probably happen no more than two or three times in a life.
King! Throwing all that popularity to the winds! If he had only kept quiet about Life! Up to now they admitted he was different from the rest of men, even, even a Moral Authority. Now they whittled Him down to size.
Instead of being their Guide He became just like any other man who lived on a village street. (John 6/42) They murmured against Moses in the desert; they now murmured against Jesus on the plain. (John 6/43) Jesus was making extravagant claims! Really, He was a "great disappointment."
From that moment on He lost His rating; His Galilee public opinion with the people broke down. He would now have no more crowd; he kept those who would "sit and watch" His crucifixion.
2. He created deflection among His followers — and especially His theologians who up to this point agreed with Him. But now they united in saying that no Life comes down from heaven. So they met together and formulated a doctrine, and with the words: "This is hard teaching indeed; who could accept that?" (John 6/60) They had had other "hard teachings!" And their reason told them that no Life was that sacred and holy! They were not only offended, they were scandalized to a point of revolt!
"Jesus knowing intuitively that His disciples were complaining about what He had just said, went on: "He is more than you can swallow? Because they had been "with Him from the beginning." He tried to
What a chance He missed to be a
(Continued on Page 2)

Bishops Repeat Support of Papal Stand

Washington, D.C. — (RNS) — Roman Catholics are obliged not only to "form their own consciences" but also to "communicate their correct conscience," Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops, said in a statement issued here.
Bishop Bernardin's statement was made to clarify confusion over the intent of an earlier statement issued by the American bishops which called on Catholics to "receive (the encyclical of Humanae Vitae) with sincerity, to study it carefully and to form their own consciences in its light."
"Two theologians who claim that birth control is a matter for private moral judgment by Catholics had said, at a press conference here, that the bishops' statement was compatible with their position. They were Father Charles E. Curran of Catholic University of America here and Father Robert H. Springer, S.J., of Woodstock (Md.) College. They were among the sponsors of a statement which claims that individual Catholics have a right to decide on this issue. The statement has been signed by 230 American Catholic theologians and has received widespread support outside the ranks of professional theologians.
"The American bishops' statement is an endorsement of the Holy Father's encyclical letter on the regulation of birth," Bishop Bernardin said.
"It is true that people must form their consciences, but it is equally true that they have the responsibility to form a correct conscience.
"In doing so, however, the Holy Father's teaching is to be accepted in the way envisioned by the Second Vatican Council: "... religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra. That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and intent" (Constitution on the Church, 25)."

Bishop Sheen Preaches At Two New Parishes

The greatest "mistake" Jesus made on earth was the subject of Bishop Fulton J. Sheen's sermon last Sunday in North Chili.
Our Lord "lost the masses" when he introduced the difficult subject of the Eucharist, the bishop reminded the new congregation.
He celebrated Mass and preached in the Medical Arts Building in North Chili where Father Elmer McDonald's new parish had its first Sunday schedule.
He did the same at the former Elmgrove Methodist Church in Gates, for Father John Steger's parish. Neither of the new parishes has been named. Total first Sunday attendance at the two exceeded 1,800.
The Bishop apparently found a text in circumstances at the Elmgrove site of the use of church funds relating to a church he remarked "This is a sermon."
"What better place than this for Christmas Mass?" he asked the pastor. The worshippers, crowded into a little old church outgrown by a Methodist congregation, knew that nearly everything used on the first Sunday had been put together by parishioners. The altar, tabernacle, lectern, even the vestments and altar cloths had been made, within the month, by the people.
Bishop Sheen told them there were two kinds of church he did not like: the "unstructured," in which the congregation lacked a home base, and the "secular" modern church with its "pretentious" real estate. He spoke of the use of church funds relating to hunger in the world to the cost of elaborate building.
The men of Father McDonald's parish also built their altar, which was placed halfway down the 80-foot length of the hired hall, with chairs for 350 fanning out in arcs. Three masses there drew 1,145 parishioners. Father Steger's church was filled three times, for a total of 663.
"What better place than this for

God, which is poured forth in the sacrament of penance. In this way they will be enabled to achieve the fullness of conjugal life described by the Apostle: "Husbands, love your wives, as Christ loved the church..."

God, which is poured forth in the sacrament of penance. In this way they will be enabled to achieve the fullness of conjugal life described by the Apostle: "Husbands, love your wives, as Christ loved the church..." This is a great mystery, and I mean in reference to Christ and the church. However let each one of you love his wife as himself, and let the wife see that she respects her husband" (37).
APOSTOLATE IN HOMES
26. Among the fruits which ripen forth from a generous effort of fidelity to the divine law, one of the most precious is that married couples themselves no infrequently feel the desire to communicate their experience to others. Thus there comes to be included in the vast pattern of the vocation of the laity a new and most noteworthy form of the apostolate of like to like: It is married couples themselves who become apostles and guides to other married couples. This is assuredly, among so many forms of apostolate, one of those which seem most opportune today (38).

TO DOCTORS AND MEDICAL PERSONNEL
27. We hold those physicians and medical personnel in the highest esteem who in the exercise of their profession, value above every human interest the superior demands of their Christian vocation. Let them persevere, therefore, in promoting on every occasion the discovery of solutions inspired by faith and right reason, let them strive to arouse this conviction and in this respect in their associates. Let them also consider as their proper professional duty the task of acquiring all the knowledge needed in this delicate work, so as to be able to give those married persons who consult them the counsel and timely direction such as they have a right to expect.
TO PRIESTS
28. Beloved priest sons, by vocation you are of the counselors and spiritual guides of individual persons and of families. We now turn to you with confidence. Your first task — especially in the case of those who reach moral theology — is to expose the fullness of the dogma of the sacrament of marriage without ambiguity. Be the first to give, in the exercise of your ministry, the example of loyal internal and external obedience to the teaching authority of the church. That obedience, as you know well, obliges not only because of the reasons adduced, but rather because of the light of the Holy Spirit, which is given in a particular way to



Pope Paul embraces crippled girl during a visit of children-pilgrims to the Vatican earlier this year.

ward which he aspires with all his being — other than in respect of the laws written by God in His very nature, laws which he must observe with intelligence and love. Upon this work, and upon all of you, and especially upon married couples, we invoke the abundant graces of the God of holiness and mercy, and in

Europe Shows Its Opinions

Paris — (RNS) — Reaction was mixed in Europe to Pope Paul's encyclical Humanae Vitae ("Of Human Life"), which repeated traditional Catholic condemnations of artificial birth control.
Early statements by Church leaders and the press indicated that the strongest support was given in Spain, Portugal and Ireland, with almost equal endorsement in Italy.
Public reactions were more mixed in France and Germany, with the most solid opposition coming at had long been predicted, from the Netherlands.
Julius Cardinal Döpfner, Archbishop of Munich and vice-president of a papal commission which had studied the question and made a majority report strikingly different from the encyclical's arguments, expressed pastoral concern at possible results of the Pope's action.
A strikingly different view was expressed in Dublin by Archbishop John McQuaid, who welcomed the encyclical and said he was confident that this official teaching document would "find, in the hearts and minds of the priests and faithful, an immediate renewal of their loyalty to the Church."

Washington — (NC) — Do Roman Catholic countries tend to have the highest birth rates?
No, according to a "World Population Data Sheet" prepared here by the Population Reference Bureau, Inc.
The bureau says the notion that the presence of a large Catholic population coincides with an expanding birth rate anywhere in the world is a complete misconception.
"The widening gap between births and deaths is the direct cause of the world's accelerating population growth," the bureau said. "It can be seen in both Catholic and non-Catholic countries."
"United Nations figures show that birth rates are not soaring anywhere in the world. The big difference between high and low birth rate nations ... is not whether they are Catholic or non-Catholic but whether they are economically underdeveloped or advanced," it said.

The bureau reported that in 11 European countries having a population of more than 50% Catholic — Ireland, Austria, Belgium, France, Luxembourg, Czechoslovakia, Hungary, Poland, Italy, Portugal and Spain — the average annual birth rate taken together is 18.1 per 1,000 people.
The birth rate for 15 developed non-Roman Catholic countries averages out to virtually the same: 18.0.
"In short, there is no evidence in Europe for the widely held belief that Roman Catholics exert a buoyant force on overall birth rates."
The report said even in heavily Roman Catholic Latin America there are "valid reasons" for attributing high birth rates less to religious beliefs than to economic levels of living. It said studies have shown that Latin American women who are regular churchgoers have slightly fewer children, on the average, than those who are only nominally Catholic.

Magr. Lambroschini described the encyclical as a "warning against sexual abuse and immorality amongst the young and also against those who are responsible for abuse against the very founts of life."
Magr. Lambroschini, a member of several papal commissions, is professor of moral theology at the Collegium Romanum.

Population Data: Economics, Not Religion, Determine Growth Rate
Says Document Non-Infallible
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