

# Contraception and Confession . . . 2 Theologians Differ

Msgr. Austin B. Vaughan of St. Joseph's Seminary, Yonkers, the president of the Catholic Theological Society of America, and the society's vice president, Rev. Charles Curran of the Catholic University of America, discussed Pope Paul's encyclical over the CBS radio "World of Religion" broadcast Aug. 1. This transcript of the broadcast was given to Religious News Service by CBS and is presented with deletion of non-essential matter.

Schorr: What about Roman Catholics who have been using contraceptive devices until now? What would you advise them? First, Msgr. Vaughan.

Vaughan: I think on the basis of the statement that has come from Pope Paul VI that in itself this isn't an acceptable procedure from now on. I think many people, because of the confusion that has existed until now, may in

sincere good faith have been doing so. I don't think that they can any longer in the light of the statement of Pope Paul—I would have to advise them to stop.

Schorr: Father Curran, I think you don't agree with that.

Curran: No, the other day a group of Catholic theologians in the country, at the time 87, after due consideration of the encyclical and the words of the Holy Father as contained in it, decided finally that a Catholic couple still could decide in their own conscience what is the best way for them to responsibly plan their families.

Schorr: I come back to the original question now which I take it you gentlemen are both still disagreeing on. What are the practical consequences for a Catholic who has been using contraceptive devices?

Let us suppose there will be some Catholics who will continue using contraceptive devices if they have been or in fact some who have not and may still wish to employ them. What, to your mind, Msgr. Vaughan, should be the practical consequences for them? What sanctions lie behind this encyclical?

Vaughan: Well, I think that the practical sanction that lies behind that course of action is that in itself it is objectively wrong, seriously wrong, which means that in itself it would be something that would constitute a sin.

Curran: I would find for the Catholic couple who believe it is necessary to use contraception in responsibly planning their family. They can do so and continue to frequent the sacramental rites of the Church.

Schorr: I take it from the statement that was issued

by the 87 theologians . . . that if this statement were to be followed by priests, there are priests who would condone or not advise their parishioners to continue using contraceptives.

What will be, or what should be, the sanctions for priests who do not abide by this encyclical?

Vaughan: I would think that on the basis of what Pope Paul has taught here and on the basis of what seems to be the irrevocable consequence that this is the position of the Church and the only tenable position of the Church at the present time, that if a man could not accept the position in good conscience he should not, as long as that kind of a situation remained, hear confessions and give absolution.

Curran: I would definitely have to take exception to that because our whole point here

has been the fact that the Church is the entire Church, that the papal teaching office is a part of it, that we believe that in this particular matter as exemplified in the document itself and its preparation, that the entire Church is really not saying this. Therefore, I myself, in good conscience as a Roman Catholic theologian and over 130 of my colleagues in good conscience as Roman Catholic theologians, do not see anything at all incompatible with our conclusion and with our Catholic faith commitment.

Vaughan: I think that the faithful have a very definite role in testifying to what the faith has meant to their own lives and in their own insights into it.

But the role of judging ultimately, whether this response . . . is in accord with the apostolic teaching that has been handed down and has grown in the Church's

meditation, is a role that has been attributed from the beginning and is still attributed to the hierarchy of the Church which would mean the Pope and the Bishop.

Curran: Too often we Catholic theologians and we Catholic teachers seem to include absolutely everything under papal infallibility. We suffer from what one has called in a sense creeping infallibility that went from everything the Pope said down to everything the first grade Sister said. Now I think theologians have always tried to avoid this by pointing out that some things are more central to the core understanding of the Catholic faith commitment, other things are more peripheral.

All these judgments of the hierarchical magisterium are not of equal value and it seems to me that this type of dissent that we are making now is in no sense at all a re-

bellion, in no sense at all an uprising, but it is precisely the function that the theologian has had in the Church as part of his function.

The danger is of absolutizing something which in itself is not absolute and therefore that this statement, since it is of his nature, is definitely, even in the words of the papal theologian, reformable and it is our viewpoint that at the present time it has to be reformed on its specific conclusions.

Vaughan: Even if that were true, I would have to say that at the present time, in the light of the way in which it is proposed, it's binding. The fact that something might be reformed in the future . . . I'll just make the statement that it doesn't seem to me realistic to expect an actual reformation or change in this in the future although certainly theoretically the possibility is open.

Even if that were to be so, it still seems to me that this particular document is asking for and expecting to see its words, loyal internal and external obedience to the teaching authority of the Church because of the Holy Spirit which is given in a particular way to the pastors of the Church in order that they may illustrate the Church.

Curran: I don't think we can forget the Thomistic approach and Thomas' approach to obedience especially in regard to law and legislation laws. Something is commanded because it itself is good.

There are other people in the Church who are arguing the other way around. They said something is good because it is commanded. And the ultimate sense here then has to go on whether or not it is good.

The

(Summarized from the New U.S. Bishops' Committee Liturgy)

THE LITURGY OF THE

1. Service of the Word. . . . The proclamation of the Word of God in Christian assembly in such a people hear and respond message of love and become in the great covenant of love demption.

Recommendations for the tion of the Service of the W

a. In the U.S. it seems hearing of God's Word is meaningful experience where sons are read rather than s

b. The psalms which fo Epistle (gradual tract) m sense. If they are sung, may be sung by a cantor or set in choral form for the it may be so that the p participate by a brief refrain may be desirable that there period of reflective silence epistle. . . . When the text it is more desirable that it by an individual or by the listened to by the people recited by all.

c. Reciting the creed in a tory fashion is usually pref singing it.

d. The prayer of the faithi a most effective moment f ing both the personal and c experience. It can be sung i forms. It can be spoken by son. It can be spontaneous. sibly is to open the minds p ously to the concerns of th and the world.

2. The Entrance Rite. It c entrance song, confession "Lord, have mercy." "Glor and prayer. Of these elon entrance song (introit) an (collect) are primary, the secondary.

Recommendations for cel a. Confession. Prayers. I trance song is used, the cele servers recite the prayer and with dispatch.

If no entrance song is recitation of these prayer celebrant and the people c torally effective.

b. Reciting rather than s "Lord, have mercy" and t to God may help achieve proportion between the ent and the service of the Wor solemn occasions such as (It should be remembered

## Protestant Churches

### Church of England Facing Crisis

London — When the first Lambeth Conference met in 1867, the idea of a single voice for Anglicanism was so suspect that only half of the invited bishops showed up, and those who did were denied the use of Westminster Abbey for their closing service.

Since then the Conference, though lacking legislative powers, has become the principal voice for worldwide Anglicanism. Membership has been extended to all active Anglican bishops, including Suffragans. In 1930, it made history by becoming the first major Christian body to give cautious endorsement to artificial birth control.

Two weeks ago, 400 bishops gathered here for the month long 10th Lambeth Conference. It is the biggest ever, and, ironically, may be the last.

Anglicanism was born in the early 10th century, when Henry VIII led the Church of

### Family Rosary

The Family Rosary for Peace Program is broadcast each evening at 7 p.m. by Rochester radio station WSAV, WMB0-FM in Auburn, television cable companies Channel 5 in Hornell, Channel 8 in Elmira and 88.75 m.c. in Corning. Those who will lead in recitation of the Rosary this week are:

Friday, Aug. 16—Alfred J. Floegel of St. Margaret Mary's.

Saturday, Aug. 17—Mass will be celebrated.

Sunday, Aug. 18—Raymond Brien, St. Francis of Assisi.

Monday, Aug. 19—Chester Benowitz of St. Philip Neri, accompanied by Commandary 272.

Wednesday, Aug. 21—Rev. Mr. William Endres of St. Salome's.

Thursday, Aug. 22—Leonard Nickels, accompanied by St. Andrew's Holy Name Society.

### Asian 'People' To Sing Here

The Asian branch of "Up With People," 150 strong, will be here next weekend for a concert at 8 p.m. Aug. 25 in the Nazareth College Arts Center.

The young men and women of the traveling chorus come from Japan, Vietnam, Cambodia, Thailand and the Philippines. They will arrive at the Midtown Plaza bus station next Saturday noon, and leave Rochester the following Monday.

Concert tickets may be obtained from Gary Kosleski, 467-0423, or from other members of the local teenage group, "Sing-Out People On the Move."

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### Fisher Names New Officers

Three major new appointments to the administrative staff of St. John Fisher College were announced this week.

Effective immediately, Rudolph E. Kolicic, formerly assistant controller at the State University of New York at Buffalo, will become vice president for finance at St. John Fisher. Ronald Proud, director of admissions at the college, will assume the post of assistant dean, and John G. Beck, a guidance counselor in the Brockport schools, will become director of admissions.

Kolicic, who will have responsibility for financial planning and control at the college, is a 1956 graduate of Ohio University. He did graduate work at the University of Omaha and received his masters degree in business administration from the State University at Buffalo.

Kolicic is married, with three children, and now lives at 44 Hillary Lane, Penfield.

Proud joined the St. John Fisher staff in 1962 as assistant registrar, and a year later was named director of admissions. A Rochester native, he received his B.A. in philosophy in 1951 from St. Bernard's Seminary here and his M.Ed. in Education from the University of Rochester. He lives at 118 High St.

Beck has been a guidance counselor in the Brockport School District since 1965, and from 1962 to 1964, taught history in the Greece Central Schools.

A graduate of the State University at Cortland, he holds his Ed.M. in Counseling and Student Personnel from the State University at Buffalo. With his wife and two children, he lives at 69 Gary Drive, Brockport.

### Retreat Master

Jesuit Father William Connolly, a Boston College theology professor, will conduct a retreat for laywomen Aug. 30-Sept. 2 at the Cenacle, 693 East Ave.

### Parishes

ST. PIUS X, Chill. Annual country fair and ham supper Aug. 24 and 25 on the church grounds, 3000 Chill Ave.

ST. JOSAPHAT, Irondequoit Parish picnic Aug. 25 from 2 p.m. on the church grounds, Stanton Street.

Hey, Mrs. Clark

Wednesday is Prince Spaghetti Day... make it official with Prince Sauces.

PRINCE NAMED

Baltimore — (NC) — Father John Dede, S.S., rector of St. Mary's Seminary here, has been appointed president of St. Mary's Seminary and University by Father Paul P. Purta, S.S., U.S. provincial of the Society of St. Sulprice.

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### Episcopal Priest Joins Montfort

Litchfield, Conn. — (NC) — The Rev. Otis Charles, an Episcopal priest, will join the staff of Montfort House, an ecumenical center recently established here at the former major seminary of the Montfort Fathers.

Father Charles will join the staff Sept. 16, according to Father Clifford Laube, S.M.M., center director.

Father Laube said authorization for the addition of the Episcopal priest to the staff came jointly from Archbishop Henry J. O'Brien of Hartford and Father Eugene Lynch, S.M.M., provincial superior of the Montfort Missionaries, with the consent of Episcopal Bishop Walter H. Gray of Connecticut.

Father Charles has been rector of St. John's Church, Washington, Conn., since 1959. At Montfort House, he will participate in the planning and execution of a variety of interfaith programs, including conferences and workshops for clergy and laity of all faiths.

The Montfort Fathers have moved their seminary theology program from Litchfield to the St. Louis University Divinity School.

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By Barbara Ware

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The United States, with \$ a year, is the largest absolute. But in terms of percentage income — about 10 p the Soviet Union is in the s as far as can be estimated complete statistics. Of the lers, Britain and France an economic difficulties, yet u their national income on su sive follies as hydrogen bo cannot afford.

The sums spent by the powers do not, of course, e terrible hemorrhage. Some ing countries spend much portions of their pitifully sources on arms. India and contesting Kashmir; Egypt a locked in Middle Eastern co

A LAYN An Obligat

By Joseph Breig

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