

# Constitution Again Cited By Church School Aid Foes

Washington, D.C. [RNS] — Representatives of 41 national, state and local organizations opposed to government aid to religiously affiliated schools decided to seek information of a national coalition to provide a stronger united voice on the issue. Among them are a number of religious agencies.

This decision was reached at a one-day meeting here when the representatives arrived at a consensus on their stand against both state and federal tax credit legislation.

A spokesman said establishment of a coalition would have to be approved by the leadership of

the organizations represented at this initial meeting, but it appeared little problem in this regard would be encountered.

The representatives adopted a statement, the full text of which follows:

"We regard tax credit legislation, such as that now being considered by the House Ways and Means Committee, as threatening the very evils that the constitutional principle of separation of church and state was designed to prevent.

"It would entangle government in interreligious strife. It would impair religious freedom by making religious institutions dependent on the state. In addition, it would gravely undermine our public school system, which is now struggling against great odds to continue its vital contributions to the maintenance of our democratic way of life.

"We regard the constitutional principles of religious freedom both as guaranteeing the right of sectarian schools to exist and as barring government aid to them.

"We therefore call on all members of the United States Congress and the various state legislatures to reject all tax credit proposals as no more than a device to supply government aid to sectarian schools and consequently as inconsistent with constitutional principle and sound educational practice."

The statement was signed by representatives of these national groups: American Civil Liberties Union, American Ethical Union, American Humanist Association, National Women's Conference of the American Ethical Union, American Jewish Congress, Americans United for Separation of Church and State, Baptist Joint Committee on Public Affairs, Jewish War Veterans, Unitarian-Universalist Association, National Congress of Parents and Teachers, National Council of Jewish Women, National Education Association, National School Boards Association, Progressive National Baptist Convention Inc., and the Board of Church and Society, United Methodist Church.

Addressing the meeting was Rep. James Corman (D-Calif.), a member of the House Ways and Means Committee, who expressed strong opposition to all forms of government aid to sectarian schools, including the tax credit plan.

# Vatican Hanoi Envoy Buried in Ireland

St. Columban, Neb. [RNS] — The Vatican's last representative to be expelled from behind the Bamboo Curtain, escorted from his Hanoi diplomatic post by armed guards, died (March 9) in Rome and was buried in his native Ireland.

Father Terence O'Driscoll, SSC, according to Columban Fathers headquarters, suffered a fatal heart attack while serving as procurator general of the order at the Vatican. He was 52. Burial was at the Columban seminary, Navan, Ireland.

The veteran missionary priest spent eight years in Hanoi before his expulsion from the North Vietnamese capital in 1959. In 1961, he was named Columban Fathers' representative to the Vatican.

Father O'Driscoll joined the Columban in 1940 after giving up a career with the civil service in Ireland. Ordained in 1946, he made postgraduate studies in Rome where he met Father John Dooley. When Dooley, also a Columban father, was named an archbishop and Apostolic Delegate to Vietnam in 1951, Father O'Driscoll went along as his secretary.

Besides finding themselves in a divided nation that had the largest proportion of Catholics on

the East Asia mainland, they also found themselves in the middle of a long, brutal war between the French and the Communist Vietnam. Then, in 1954, as representatives of the Church they had to deal with the Communist regime in Hanoi.

Although many Catholics left their homes for the South, some 600,000 Catholics and the two papal representatives stayed.

"We wanted to show our solidarity with the Catholics in their time of trial," Father O'Driscoll had said.

At first the Hanoi regime did not put pressure on the Church, although parochial schools were closed for refusing to teach Marxism. But church services were not restricted.

IN 1958, according to Father O'Driscoll, the Communists began an open campaign of terror against the clergy. Archbishop Dooley was called an American spy and another priest was charged with 80 murders.

IN JULY 1959, Archbishop Dooley, seriously ill, was evacuated from Hanoi, but Father O'Driscoll chose to stay on.

Finally, about a month later, the Hanoi government told Father O'Driscoll to leave the country.

cannot be and is not, in fact, questioned by theologians and historians. Once in a while a sensationalist will try to do so but is not really taken seriously by serious scholars.

Now when you talk about the positive and categorical interpretation of doctrines that the Church has been expounding through the ages without reservations, I challenge you to show me how the doctrine which I have outlined is different from traditional doctrine:

- All men have a common origin and are one family, which from the beginning was sinful and hopelessly enmeshed in sin.

- A new head of the race, Jesus Christ, redeemed it, lifted it up to a new dignity by incorporating it in the family of God.

- Mary is the mother of this new race of men.

The individual existence of Adam and Eve is not a doctrine but rather an historical fact — one way or the other. Not one shred of our Christian faith depends on whether they existed as individuals or not. Above and beyond that, I can be reasonably certain your individual life will not be affected one way or another by the fact or non-fact of their existence. You will or should be affected by the fact that you have been elevated to the status of a child of God by Jesus Christ and you and I had better live up to that grace and dignity.



# THE SLOT MAN Carmen Viglucci

The war in Vietnam ostensibly is over but the popularity of Father Daniel Berrigan among college students remains as strong as ever.

When the anti-war Jesuit spoke last week at the University of Rochester, the crowd, mostly students, had to be moved from Hubbell Auditorium to the larger Palestra.

Although most of the questions from the students concerned the war and amnesty, it also obvious that many feel that Father Berrigan's human approach to such problems should spill over into other fields, such as the Wounded Knee confrontation.

Perhaps the topic of abortion would not have been introduced into the discussion if the Courier-Journal's Charles Randisi had not been in attendance. When he asked Father Berrigan to comment on abortion, groans could be heard flitting through the auditorium.

Father Berrigan's comments made the question worthwhile.

He said that he was disappointed that some elements of

the Women's Liberation Movement speak so mechanistically about their bodies.

He also was displeased with leaders in the Church who did not speak up about the killing during the 10 years of the Vietnam war but who have taken strong stands against abortion. If you're going to stand for any part of life you have to stand for all parts of life, is his viewpoint.

Agreed. But it also is to be hoped that dissension over past mistakes should not hinder either the pro-life movement or the necessity of future peace activism in a world vulnerable to war.

Randisi asked his question near the end of the discussion. Still he was surprised to hear much comment about abortion among the crowd as it filed out.

The remark that tickled the Courier reporter most was the one about Randisi from one student to another:

"He must have been a Catholic because he called him Father."

# 'R.I. Law Will Stand'

New York [RNS] — Robert Byrn, a Fordham University law professor who has repeatedly challenged New York's abortion law, said he thought the new Rhode Island abortion statute "could not validly be overturned by the Supreme Court."

"But this doesn't mean it won't be," he said here.

The new Rhode Island law, which permits abortion only to save the life of the mother, stipulates that the unborn fetus is a "person" from the moment of conception and afforded all constitutional rights. It replaced the old state abortion law which was declared unconstitutional by the U.S. Supreme Court ruling of Jan. 22. The Supreme Court said that the state may not adopt a "theory of life," Mr. Byrn said. "It is obvious that Rhode Island is not adopting a 'theory of life' but making a factual finding of when human life begins."

He said "such findings are within the providence of a legislature — if they are supportable."

"The ironic thing is that the Rhode Island legislature's findings are supported by every

secular measure that exists," said Mr. Byrn, whose challenge to the New York abortion law was rejected by the Court of Appeals in July. He had been appointed special guardian of all unborn fetuses whose mothers were awaiting abortions in New York City municipal hospitals.

The Fordham professor, a Roman Catholic bachelor, held that secular science does not challenge the fact that the unborn fetus is "alive."

"Rhode Island is merely reasserting the secular fact that life exists in the fetus," Mr. Byrn said, pointing out that many courts across the nation have said that human life begins at conception — a fact not disputed by science.

"I think Rhode Island's law containing legislative findings of fact could not validly be overturned by the Supreme Court. But this doesn't mean it won't be," he said. Mr. Byrn said the Right to Life movement will continue to press for a constitutional amendment to circumvent the U.S. Supreme Court ruling on abortion, and that states would be encouraged to also follow Rhode Island's lead.



# THE OPEN WINDOW Fr. Louis Hohman

Q. In a recent answer in the Courier-Journal, you said, "I am not saying there were no Adam and Eve. There very well may have been." The natural correlation to this would be, that there may well have been a second Adam [Jesus Christ] and a second Eve [the Blessed Mother].

What has happened to the positive and categorical interpretation of doctrines that the Church has been expounding through the ages without reservations?

A. Sorry, but I can't agree with you when you speak of a natural correlation between the statement that there may not have been an Adam and Eve and that there may not have been a Jesus Christ and the Blessed Mother. The existence of Jesus Christ and Mary in no way depends on the factual and individual existence of an Adam and Eve just because Christ and Mary are called the new Adam and the new Eve.

Adam and Eve represent the first of our human race, the prototypes, the originals. Jesus Christ is the second Adam because he has become the new head of the human race, the prototype and first of a kind in the new humanity, a humanity redeemed and elevated to the stature of sons of God. All things human are re-established in Him. Mary is the second Eve because she was constituted mother of the human race by her Son; that is she is the mother of redeemed man.

The physical and individual existence of Jesus and Mary



# 'You Gave Me Water'

Christ once said to His followers: "For I was thirsty and you gave me water . . ." Roman Catholic Bishop Peter Dery of Wa, Ghana, makes a practice of what Christ preached, for the prelate has a talent for finding water, much appreciated in his diocese where acute water shortages are experienced every year during the six-month dry season. Followed by a throng of townspeople, Bishop Dery searches for water in a rural community. He uses a green forked stick and says he feels a "magnetic pull" when there is water underground. [RNS].